

The University of Baltimore is launching a two-year investigation called "Baltimore'68: Riots and Rebirth," a project centered around the events that followed the assassination of Dr. Martin Luther King, Jr., and their effects on the development of our city. UB administration and faculty members in the law school and in the undergraduate departments of history and community studies are planning a series of projects and events to commemorate the 40th anniversary of this pivotal event. We are currently working with the Reginald F. Lewis Museum of Maryland African American History, The Jewish Museum of Maryland, Maryland Public Television and the Enoch Pratt Free Libraries to pursue funding for projects that may include conferences, a website and a library traveling exhibit.

Your potential participation in an oral history project would contribute to the very foundation of this project – the memories of Baltimoreans who lived through the riots and saw the changes that came about in response to them. Your life story can fill in the limited knowledge we learn from newspaper accounts and the television footage.

If you choose to participate in the project you would be interviewed by students from the University of Baltimore. They will ask you questions, but your memories will determine the direction of the interviews.

If you agree to serve as an oral history informant in this project, you will meet with a team of undergraduate students. The students will take a still photograph of you. In addition, if you have a photo of yourself in or around 1968, we would greatly appreciate it if we could borrow it, scan it, and return it. We would reserve the rights to reproduce those photos and use them on the website, conferences, exhibit or publications.

The students may conduct the interviews at a location of your choice, or you may meet them at the University of Baltimore Langsdale Library for your interviews. During the interviews, your recollections will be recorded in two forms: audio and video. The students will be responsible for operating the equipment. You can expect the interviews to last for a minimum of 30 minutes each.

Sometimes talking about events that occurred decades ago will unearth forgotten memories. Undoubtedly, some of those remembrances will be negative. We greatly appreciate your willingness to take the risk of exploring a potentially painful past so that your life experiences will be recorded.

After the interviews the students will transcribe your oral history. They will provide you with a copy of the transcription for your review before the transcription is published. The transcription, video and audio records will be archived in the Langsdale Library Special Collections and will be accessible to the public. Your name will be attached to these documents. The University of Baltimore may use your image and/or your words in any future documentaries, exhibits, conferences or publications. Participants in the oral history project agree to waive their confidentiality.

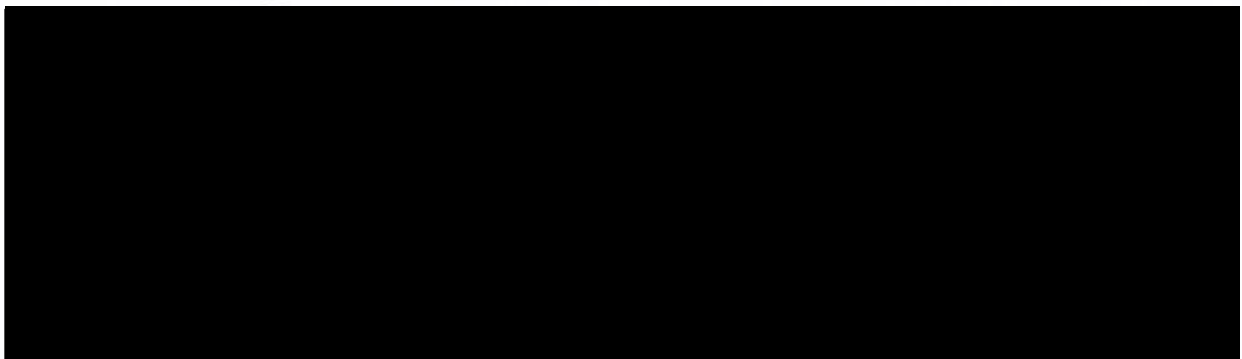
If at any time you are uncomfortable with participation in the study, you are free to drop out. Participation is strictly voluntary. While your participation is requested and highly valued, you are free to decide whether or not to continue participation at all times. You may decline to have your name published with your reminiscences

If you have any questions about this project, please feel free to contact me at 410-837-5296. Thank you for your participation.

Sincerely,

Elizabeth M. Nix, Ph.D.
Visiting Assistant Professor
History and Community Studies
The University of Baltimore

I have read and understand the information provided above, and consent to participate in the study. I have also been given a copy of the informed consent for my records.





Larry Alexander Wilson

Baltimore, MD

Interview conducted October 2, 2007

Sandra A. McLaughlin: My name is Sandra McLaughlin, and I am going to do the interview with Larry Alexander Wilson. Can you just state your full name for me?

Larry A. Wilson: Larry Alexander Wilson.

Sandra: Good. Err... What was your situation in the 1960s?

Larry: My situation?

Sandra: Yes. How old were you? Where did you live? Where did you work? Where did you go to school?

Larry: Ok, let's get the time frame. When you say the 60's – specifically a year or during the entire 60's?

Sandra: Like what do you remember about yourself in the 60's, first?

Larry: Hmm. Average kid. Err... living in a middle class black neighborhood – northwest Baltimore. Had moved from inner-city or what was considered to be the inner-city, to... not the suburbs, but like I said, a little further out, a middle class enclave in Baltimore, in northwest Baltimore. Err... No different from anyone else. My family was not necessarily well to do, but we weren't poor. I was raised by my grandmother and my aunt. My grandmother was a domestic worker; my aunt was a school teacher. My father, who was always around but I never actually lived with him; my father was a long-shore man working man; (pause) and my mother had passed away when I was like two years old, so I'd never really meet my mother but my father in sense remarried at the time and was raising another family.

Sandra: ...ok...

Larry: ...hem...you know... I made a lot of relationships back then...kids, you know. In the early 60's I was still in the elementary school. During the 60's I went from the elementary school into high school...

Sandra: Do you remember yourself in high school, like 1968?

Larry: Err... I was in college in 1968. I graduated from high school in 1967.

Sandra: what high school did you go to?

Larry: Baltimore City College.

Sandra: And did you live near by then, or did you have to...

Larry: City College? No I lived in... City College is in what would you call north east Baltimore, I lived in northwest Baltimore. Baltimore city college was and still is a... I don't know what the proper- correct term is, but it was a special school... err...hmm... that allowed... you know, you still have schools which attract students, you know... they go in a "zone" or different area. Baltimore City College and Polytechnic Institute were the two top schools. They were both all male at the time, but the two top schools in the city which attracted students from all over

Baltimore City; you were allowed, if you were able to meet the requirements to enter there. You could live in any area in the city; and so I had to travel by bus. It was a good 45 minutes to an hour bus ride but I went from one side of the city to another to go to school.

Sandra: Did you work during your high school years?

Larry: Err... No, I didn't. (Laughs) That's funny. I tried to in my junior and senior years. You know everybody then... You had a McDonald's and Gino's, little carry-outs were becoming a big thing then; they were starting out then. Lot of kids would get jobs cooking burgers as we said... I tried a couple of places in my junior and my senior year but for some reason never got the jobs... (Laughs) probably because I didn't try hard enough. I really didn't have to work. Like I said I wasn't rich or anything, but, you know...

Sandra: Do you remember places where you used to shop? Like food shopping or you favorite store at that time?

Larry: Well, the malls were starting out. I lived in... in the early 60's they built... actually not early 60's, it was like 1959... 57. Wait wait –no no no no- let me go back here – 59 or so. Mondawmin Mall was build. (Mondawmin Mall opened in 1956. It was first major shopping center by James Rouse, who later became a major mall and festival marketplace developer in the East (Sandra McLaughlin)). I had just moved into that neighborhood, which is now Mondawmin Mall, Gwyn Falls Parkway and Reisterstown Road. It was the first inner-city shopping center build, I think, in the entire country. But it was a new project by which was then starting out as a Rouse Corporation, but that was our urban mall. So we speaking, the very first mall; and that was the place that a lot of us focused around.

Sandra: As you know, we will be talking about Baltimore Riots and 1968, and before the Riots what kind of interactions did you have with people of other races?

Larry: Quite a bit. There again, I don't know there were it's done because I intentionally or not... the interesting thing is the neighborhood I lived in, like I said again, it was, probably what I would call a up-mobile middle class black neighborhood... by that I mean a lot of professional – professional being a school teachers, postal workers... - they were working class black people what we call “well to do”. But the neighborhood that I lived in, the ironical thing about it is, I could have gone from elementary school straight through college right in that neighborhood without leaving the neighborhood. We had elementary schools, we had a high school, junior high school, then, of course you had elementary, junior, high and college. There weren't middle schools or anything at that time, but I had a brand new junior high school that opened up two blocks from my house. I had high school about four five blocks away and what is now Coppin State University which was then Coppin State Teachers College witch was within a mile of where I lived, so theoretically I could have gone straight through. I chose not to, however. After coming out of the elementary school in 1961 I decided to go to which is Garrison Junior High school which was in a Jewish neighborhood, primarily Jewish, black and Jewish neighborhood. It was changing. The neighborhood was changing at the time, but it was there first when I really became interacted with students from other races. Like I said, predominately it was Jewish and black. Of course, and then going to the City College, it attracted students from all over, including

world wide. We had students, exchange students from Africa and other countries who attended city.

Sandra: And how would you describe the racial mood in Baltimore before the Riots?

Larry: Hmm... like any other. I wasn't really affected by it. I was, but I was unknowingly. There was segregation. I remember segregation, but only from a purified view point. There were theaters, for example, in what is called downtown Baltimore; basically this area we are in now is Mount Vernon on south. Those movie theaters, which most of them are gone, some of them are still boarded up, were white only movie theaters. One of them very close by on North Avenue, east; right here North and Charles. There were three movie theaters right in that intersection right at that time. I am talking about early 60's now. You had to be white, Caucasian, in order to go. If you were black you went in inner city theater, in this neighborhood also, but more to the north-North Avenue and Pennsylvania; in that area. Pennsylvania Avenue, for example, there were 8 or 9 movie theaters that I can remember that ...

Sandra: what would happen if black person went to the white people theater?

Larry: You were not admitted. Simple as that. But like I said, again, it never really bothered me, because I never really thought about it. I never had any openly racist confrontations. I had a very funny situation which I think... back on... as a kid... and I am talking about maybe first grade or... there was a movie, that... and the difference being with so called black theaters and white theaters. The black theaters didn't get first run movies. You know, the movie might open today in a downtown theater, a brand new first run movie; we would get it a month later, maybe, in so called inner city. But I remember very funny thing that happened, there was a movie that opened, and I was, you know... it was a comic strip-era turn movie who I, you know, idolized, and I wanted very badly go and see that movie when it first came out. I was reading about it in the newspaper, knowing that it was coming out, and I said "could I go see it?" and I was told by my grandmother "you know, you can't go to that movie theater because they only allow white people". And I said "well, can I put some flower over me?" You know, that's how badly I wanted to go. And I laughed back. I can remember seeing that. I thought it was innocent. I mean, I still didn't think anything in the terms of hater thing, I just said "Can I paint myself white or put something white over me and still go to see it?" I wanted to see it that badly but I was told "No, you can't". But as far as actual racial things, I can look back on things and see them in high-insight, but they were never directly. And I also remember, just let me mention this, it doesn't deal with Baltimore specifically... my family is from Virginia. Migrated to Baltimore from Virginia, primarily my main family, and we still had property and a home down there which we had through out basically most of my life where I would go in a summer. I am talking the northern part of Virginia, but still Virginia itself; rural, very very rural area. I would go there in the summer and there was more racial, and there again, I never ran into a problem where anyone called me a name or slur, I never saw any type of lynching, but there was a white school, there was a black school. There were... they had a State Fare or County Fare every year. Very much like that we would have in Maryland, State Fare; and they had, then you would you call colored- you weren't black, you were colored- so they had colored school children's day and they had white school children's day that they could go to the fare. And I remember those things, but, there, again, because I didn't live there, I would only go there during there summer so... you

know, ok, you accepted it. It happened. But we never had, you know... (Laughs) Black people quote "knew their place" (laughs), but there, again, they lived there, within it, those boundaries, and everybody got along well.

Silence

Sandra: What do you remember about the assassination of Dr. Martin Luther King, Jr.?

Larry: I was in college when that happened; my freshman year. Freshman – sophomore year, somewhere around... April of 1968. I was going to Lincoln University in Oxford, Pa., which is about 50 miles from outside of Baltimore. It's half way between the Baltimore and Philadelphia. It's a historically black college. And the night that it happened the word came out on campus... it started filtering very slowly... but at that time it was a height of the Black Power movement. So, you know, we were... a lot of students were into it... whether they meant it or not... they were really committed... but everybody was wearing jeans, and you wore afro-hair styles or dashikis – African dress... you know, it was black empowerment. So... it... when it happened, the word filtered out among on a campus and... of course, there was a lot of rhetoric among the students, you know..."this ain't gonna happen"... "We shouldn't" And interest in enough about 10-20 miles from the campus there was Rising Sun, Maryland, just over Pennsylvania-Maryland, right over on Pennsylvania-Maryland border. Rising Sun was and I think even to this day was considered "hot bed" of the segregation. It was known as the northern headquarters of the Ku Klux Klan. So, there were students on my campus who said, you know, right away, "let's ride the Rising Sun and start some trouble"... or, you know, "let's do something"... because "there is a lot of racist white people that live there". I don't know if we actually did, and then there were also unfounded rumors that the Klan was mounting a rally in Rising Sun and was going to come to Lincoln which was the nearest black enclave (laughs), you know... and start trouble. So there was all kinds of rumor, innuendo, fear... and that sort of thing. Basically, what happened, the school, as did many other schools in that area- Howard University in Washington (DC), Lincoln. The administration said we need to close down and send everybody home, because we don't know what's going on. And that was the night of. And of course by the next day, there were rioting, the small uprising starting, so the best thing was to send everybody home. And therefore I came home on that weekend of the 4th, I think, maybe the Thursday, or something.

Sandra: So you heard about the riots when you came home?

Larry: Yeah. By the time I came home things had started firing here in Baltimore, and, like I said, again, I was at that time... I was living in Pimlico. We had moved from... from which was Gwynns Falls Parkway which where I said I was living in Mondawmin area. The Mondawmin Area, you can call it. By then we had moved to Pimlico, which was mostly Jewish neighborhood at that time. As the matter of fact, we were the first black family on our block in 1965 when we moved to Pimlico which was upper north West Baltimore. It was a very heavily Jewish area, Jewish population, but it was away from any of the rioting. You know, none of that basically touched Pimlico area. It touched the fringes of it. But now where I had a problem, where I became interactive was my church was still in the inner city. My church was in a very inner city where I originally was born and started out life. And I was very much into church at that time and...so ... I ... even though if there was a curfew imposed... the curfew was lifted, I think, as I

was seeing somewhere like 6 a.m. on... in the morning. So that Sunday morning I felt a need to go to church, which I did, and my church was near the Pennsylvania Avenue, ok, which was one of the hot spots of the rioting. And I went to church, and then after church services a group of us ventured over to Pennsylvania Avenue to see what was going on, because we heard the National Guard Troops arrived, which they were. We went out and there were tanks and trucks, guard trucks patrolling Pennsylvania Avenue. There were troopers stationed all out and policemen stationed all along the Avenue at that time. And we saw some of the destructions'

Sandra: Did you watch TV coverage of the Riots at that time?

Larry: Yeah, hmm.

Sandra: What were your impressions of the reporting of the Riots back then? Do you remember?

Larry: I think it was more amazement than anything else. I was not an activist in such. I was angered by the assassination, but I think I was in all than in anything else. And that was basically...TV was basically the main coverage of how the things of... my channel of information, my corner wood of information, because, as I said, again, by living in Pimlico, in that area nothing was happening. So my only way of knowing what was going on, and I still had friends and acquaintances in the inner city, so my only way of knowing what was going on was to follow the news and the reports of whatever was happening. There was restricted travel, so it wasn't that I could just jump in a car and drive down, you know. My folks wouldn't let me do it anyway (laughs)."You stay here. There is nothing going on here, behave yourself."

Sandra: And how do you think the national news portrayed the situation in Baltimore? Was it accurate?

Larry: Yeah. I don't think anything was misread, you know. It was interesting because it was only so much stuff that you could get... there were not many black, or people of color, working in the news media at that time, in terms of percentages, and, of course, that limited a lot of coverage. Caucasian people were not up to just jump up and run into the inner city, if they were allowed to. It was kind a war zone type of the thing I would it actuated to. You know, there were curfews, and, of course, no one was running downtown or in the areas where they were hit when there wasn't sufficient protection or something, or weren't even allowed. And those who could, like I said, again, the few media people of color who had connections or lived in the inner city area, a lot relied upon on them and their details. Bob Matthews, who was one of my mentors, I later became a broadcaster myself, a newsman in my post college life, and one of my mentors was Bob Matthews, who started out as a reporter for the Afro-American newspaper. He later went though the local tell view. I think at that time he might be working locally in the television news, and eventionally became a burro chief for NBC in Washington, but at that time he was one of the few people who, you know, he was relied upon to go into the city and dig out the news or what was going on.

Sandra: Do you remember what type of violence was occurring at that time?

Larry: Sporadic as far as Baltimore. Baltimore was not one of the harder hits. I mean, we were hit hard as far as Baltimore, but... eh... for some reason Baltimore was not the focal point, you know. You had Newark, New Jersey – that was the real hot bid. That's where were like, I mean, people were killed, shot, looters. Washington was hit real hard; Washington, because it was heavily black populated city, which still is. There, again, during that period, right away, right when it happened, I had colleagues or students at Lincoln who were in my class. One guy in particular – Harlan was his name; I can not remember his last name right now, but he was from Newark, New Jersey. He was killed; in looting. You know, when we were sent home, he went home to Newark, got involved in (laughs) ... the mayhem and was shoot by the police or some law enforcement agency, and it was one of the sad things when we came back to college, to campus, when we were finally allowed back at after the thrust of the riots; we mourn the death of some of our classmates.

Sandra: Were they arresting any people?

Larry: Yeah, they were arresting, but mostly curfew violators. The looting thing, I think, it was an opportunist thing. There was a guy I knew who went to Howard University, for example. There again we laughed about this. I mean, it wasn't funny, but, you know, in hind sight... But at that time it was something we kind of laughed about. I had a buddy, well, he was a class mate of mine at Lincoln, but he had a brother who was attending Howard University. Well, the report was, his brother, as soon as the things started in Washington, when they broke out, his brother and a couple of his buddies went down on 14th Street where the rioting was going on and got a TV and a sofa and a couple other things and outfitted their dorm room with riot loot, you know. They weren't caught. They were lucky. You know, a lot of people did that, a lot of people took advantage of the fact that the places were broken into. And there were appliances. I told you- my area I lived in Pimlico was kind of away from that, but then again it was a fringe thing: if you went three or four blocks away from Pimlico, but still in Pimlico, but from the center of it, or from where I lived, there was fringe rioting. I remember Luskin's Discount, Luskin's appliance store, it was a big chain. Jack Luskin, he had a store in Pimlico. That store was hit, because, there again, everybody went after TV's. For some reason they went after TVs, stereos, dishwashers, that kind a thing. Luskin's had a big appliance store in Pimlico, but what they call lower Pimlico.

Sandra: Did you see National Guard Troops in there?

Larry: Yeah.

Sandra: How did their presence make you feel, or your friends, your neighbors?

Larry: I think we feared more than anything else. I mean, not that they were doing something or anything to us but it was like uh I think they had a order, an order shoot to kill. If you were caught throwing cocktails or Molotov cocktails or, or doing some damage to something they had the right to, to shoot you. So other than really off the wall you know people that are real radicals, you know the people like me who I may have supported the struggle as we called it. But I wasn't supporting it to the need to do damage or do harm to something. I supported it from well dr. kings stand point, a nonviolent. I Protested, I marched I did those things um I went to meeting um I would go to rallies Stokely Carmichael H. R. Brown who were considered the leaders of the

violent uh they were the prep anther people. When they would come to Baltimore I would go to those rallies, you know and support them and shout (laughs) and everything else. But when it came time to when somebody say let's pick up a gun and do something, no I wasn't into that. I was still academic, in fault.

Sandra: You mentioned that you lived in the area where most of the Jewish people lived. What were they thinking, what was your neighbor's mood at that time.

Larry: I don't know it's hard to say you know I lived there but we weren't close. Um we were (pause) I kind of as I said it was kind of everybody stayed to themselves, type thing. You know we, you know you acknowledge your neighbor if you saw them but we were never close with anyone in that neighborhood I mean other than the people immediately next door or right across the street. But um, it was a quiet respect um, you don't bother me I wont bother you. After you know when we moved in there was a period of time where I'm sure how we were viewed you know, we were looked upon by these neighbors as you know, who, who are these people and how are they going to act. When they found out we were working people, my aunt and uncle who I said I was living with at the time would get up in the morning and go to work. My aunt taught at school, my uncle was a, in the post office. And I would go off to school and then at 3, 4 o'clock in the evening we would all come back as a family and have dinner and if I had any extra curricular activities at school I would be; so you it was when... when they saw that we were no harm or no threat, you know 'it's fine its ok, Hi. How are you?' you would speak to someone that you see but there was never a you know come on over to my house for coffee or they'll invite you over, that sort of thing. We still had or group of people from, from that we grew up with or whatever that would come in and visit you know but those there were very little mingling I think with uh. Now I mean I knew a couple of the neighborhood kids who went to city with me for example but, it was very rare that uh like a said again that we would see each other at school then then, like a nine to five job, uh, at the end of school its "see ya tomorrow". One or to kids Jewish kids that I did go, we would go you know we might socialize. Um I think I went to one or two kids' houses. You know like once or twice. And that was it (laughs). That was pretty much it.

Sandra: And um, how did your life and activities change uh during those days of the riots, like your daily life? Were you doing something different when it was happening?

Larry: No because um, like I said after about a week or so, I can't remember exactly how long school stayed closed. A week maybe two weeks. It was kinda, matter of fact, I think it all came right about the same, it was April. I think it all tied into spring break. The annual spring break. So we ended up being home for two or three weeks. And after that we all went back to school so you know I left Baltimore went back to Pennsylvania and uh it was business as usual on the campus. Um so you know I didn't really um you know and like I said when I was still here I would go to church, and as far as shopping any shopping err, movie theater recreational activities at that time uh were done away from the city. For example, let's say security, uh which is now Security Square Mall I think was opening up then, or had opened. You had Reisterstown Road Plaza, these were all fringe areas so there was no need whereas um maybe ten years prior, when you moved out, you still went back in to do your shopping, you went back to familiar environments. Now there were places further out so you started widening your horizons and

going further out rather than having to worry about coming back in. Plus a lot of stores and places in the inner city were closed up as a result of the riot; they went out of business because uh, the people could cope anymore. Pennsylvania Avenue cause like I said that was the major hub of black retail and entertainment during that time uh, anything and everything you wanted, there was a market there, there still is the market, they had a lot of stores, clothing stores. Which were owned by, at that time, Jewish, um, mostly Jewish people owned all the stores on Pennsylvania Avenue, very few black ownership, maybe a barbershop here or there, but as far as the clothing stores, the uh variety stores, what we called the mom and pop stores they were all owned by Jewish people who, during the riots they were all closed down a lot of them got burned out. Some of them could go back into business some of them chose not to go back into business for fear of retribution but then those few brave people who said you know imp going to tough it out, you know or they, they treated the neighborhood people well and therefore they didn't fear them, they reopened after a while, um and people would uh continue to patronize them. But that would be because the people that lived there. The people who had lived, who had moved to the outer area, who may have gone to Pennsylvania Avenue to shop no longer, started, you know started finding other places to go

Sandra: Ok so um, how do you think Baltimore changed after the riots in general? What was relationship between people?

Larry: That's a good question. A lot of people say it didn't change at all. Um, I find there's still racism in Baltimore, and I think I find it the same as I saw it back then. Um I see what I call subtle racism. Um as one of the uh earlier leaders or pundits of the sixties referred to it, there is um, there is um, northern racism and there's southern racism. They put it in two categories. That being in the north a, a, racist person will be very subtle in there way. They'll, they'll shun you, but smile in your face at the same time. And unless you're astute to what's going on it may go right over your head. And they said in the south, a person will let you know what they feel about you right off the bat. And the felt, well, the felt and I'm saying this is from a black perspective that that southern thing was much better its better to have a person if a person doesn't like me I have no problem with him telling me that, at least I know that straight up, and we can deal with that later. If you don't like a certain thing I do, fine. That doesn't mean we can't work together, it's just, we don't, you know, whereas in the north as they said, you know a person may hate me, and may hate thing I do, or things I say, but they wont say that to me. But they'll try to undercut me in some way. And that's kind of like; I think it still exists in Baltimore um (pause). There are um, I've seen things as recently as um four five years ago and maybe I'm wrong, maybe I'm being a little overly sensitive to it. I mean I say it doesn't bother me, I just let it go but I see it and perceive it as a subtle racism. And I don't know if its racism maybe it's too strong a word but that's it's a way of a person being raised. You know, I think racism has a lot to do with the way a person was raised, how a person is taught. Um, you're taught to be a racist, you don't, you're not born a racist or a bigot. I think you are taught that. Um I was taught not to hate white people. I was taught white people are white people, you know. And uh, I'm putting it in a black white; I hate to do that but, not to hate the person because of their race creed or color, that's what I was taught. I hate a person, and hate is a very strong word, but I hate a person if a person treats me wrong, not because of who they are, um, and I don't know if that's right or if that's wrong, but, but its still, I wasn't taught to just hate someone because of something they say or do theirs always a way you can work around it. And, and I think, like I said again, to answer that question,

get back to that question, I think a lot of that still happens here in Baltimore. Um, um, I, there was a woman, a co-worker of mine, where I'm working now, who when she came first day she came to work at the place, um, I met her I agree-, I was introduced to her, and she was, uh, she was bringing some things into the business place and I said "let me help you with these" and she had her arms full and I think I went to grab her pocketbook because she, she couldn't hold it wasn't s-, and I notice an apprehension on her she kind of went like," wa- wa- I-" you know, and the first thing in my mind, I go, now I said again, now I could've misconstrued this but you know. First thing on my mind is she doesn't know me and I'm a black person and she's not from Baltimore, and she thinks I'm getting ready to snatch her purse. You know and I'm like a 50 year old guy at this time, you know. And, like I said again, I didn't resent that, I just looked and I said, "Oh, maybe I shouldn't have done that", you know? But I said to myself wow, you know? "Why, why do you have to feel like that?" but I, you know? I don't know what her past is, maybe she's had bad problems, maybe, and maybe I am misconstrued the whole thing but that's how I perceived it um I've seen um, people who um uh um, will, uh uh, demand certain things of you that they don't demand other people and uh, and, and uh, who are in the same working environment as you and uh, I say, you know uh. I still think there's a little tinge of resentment there; you know which you could call racism. I don't know if that's, again, if that's the proper term, but I think it's an upbringing thing it's like, you know hey give me a chance though before you condemn me. So... Like I said, I think that's how Baltimore is. I don't think, I think there's still people I know there's still people who are quote, racist in Baltimore. I know there is still people who are prejudice. I know there are still people who harbor hatred, and prejudices. I don't think they're in the majority but I think they're significant they're in a significant position to affect other people. And I think that's what happened. And I think there's both black and white, you know. There's a big thing, um black people are very, and I'm critical, of, of black people. Black people um, not black people in general, but there are, is a segment of black people who are very resentful of the Korean population that came into the inner city and took over little stores retail outlets, um, that were one time owned by Jewish people, or black people. But they resent these people from a racial standpoint, and not from a standpoint of, "hey this is just a person that's here and they're trying to invest their money and get ahead in life" you know. And why criticize that? But there are people who, who who, hold grudges against people like that. When I grew up, and there again, and and, now my first memories, um, in the inner city where I, where I was born we had a store, a grocery store on the corner and all the grocery stores then were owned by Jewish people there were maybe one black owned store in my neighborhood, but they were all Jewish, who did not live in the neighborhood, but they came in every morning and they opened the store and they provided credit to the black people you know and I'm not saying their trying to be buddies or pals with you they were business people but, but, that's where you went and that's what you depended upon and you know, you had the to go there and they would give a black person who couldn't afford it, they would give you credit, on... on your grocery bill, cause you bought everything from them, and they'd give you credit, and when you got paid you'd go pay them off and something and maybe you'd have to pay a little extra fee or something but that was a way of life that's how I grew up, I mean that's a, you know. And we didn't resent those people, but may, there may have been people who, who, said something under their breath about, you know, "that cheater or he's cheating me or whatever" or he's selling me an inferior product but they still went to him, you know. But of course when the riot thing spar- started, you know. They used that as a, as a sparkplug to uh, to show hatred and they never showed hatred to that

person before. That was that's was the, the psychology... the whole thing which was really weird. Um, you know (pause) but yes, it does exist, I think there's still, you know, problems.

Sandra: Did, did it change relationship between you and other races after that or did it stay the same?

Larry: No, like I said, again, you know, I... like I said I mean we all change and I'm sure there are the things that have changed in me, you know, but I, I, I, I you know, id like to believe that overall I have, I have been raised and have continued to maintain a, a, a ... a, a, a mantra in life that I treat you as you treat me. Um, you know, I could use the old cliché, cliché you know I've got white friends, I've got African friends, I've got Jewish friends, uh, Arab friends, you know. Well yeah, I do but uh (laughs). I also have people from all of those folks who I don't care for. But I, I don't think its, I don't care for, I don't, I definitely do not care for, do not hate, or hold anything against a person because, because uh, uh, religiously or morally, I disagree with them. Um, you know, I, I am very much a freedom, a matter of fact, I not a very religious person right now. Um I've changed over the years but I respect all religions, each person's religion. I may and there again I'm not to say that I'm so sanctified that I'm "unguilty" or not guilty of making jokes at some point in time about some persons background or heritage, you know. I'm, I'm not that pure that I haven't done that or innocent but I think overall and like I said, I would make, if I do that, I do it and I accept the same of me. Now I'm not saying its right (laughs) I'm not saying that's right but if I were to use a derogatory term and I'm not saying I haven't toward someone, I have no problem using the same thing toward me. Um that's just me, you know, and I'm not saying I'm one of a kind that's just me, you know. I choose to deal with people um, as a one on one, as, as, as I see them and they see me and, and, uh, like I said again, if I find someone that dislikes something about me that doesn't mean we still cant communicate or, or work together or whatever

Sandra: Well thank you very much for your time and for your memories and um, that's it.