Leven LeJeune Interview

Interviewer: Don Davis
Date: 1/30/2013
Location: Baton Rouge

Don Davis: Well before we get started, as I said, I need to get the legal niceties out of the way. I want to be able to get on tape your authorization for us to do this interview with you and to record it. The recordings of this interview will be placed at, uh, the university in Lafayette, at LSU, at Sea Grant Office, Louisiana Sea Grant Office in Baton Rouge. And they're going to be used for research purposes. It may be used by scholars who are going to be working on articles or pamphlets or even books. We recently had someone, some people in Terrebonne Parish use it to make a historical calendar. It may be used in documentaries but the bottom line is there's no monetary compensation for anyone involved so don't book your tickets for Europe just yet. So in any event, we'd like to get your authorization to do this. At any time you if you feel uncomfortable with any of the questions or you're tired or would like to stop, just let me know immediately and we'll take care of it. But first thing's first, is it okay for us to...

Leven LeJeune: Yes it is

D: Okay well if I can get you to begin by giving us your full name and tell us where and when you were born.

L: Louisiana. My name is, should I give them the way it's pronounced here or there?

D: No. There.

L: [Laughs]

D: How your family would have pronounced it.

L: Okay my name is Leven LeJeune. I was born on April 28, 1938 in Iota, Louisiana

D: And you grew up in, I would imagine, a rice farming family.

L: No I grew up in a town.

D: Oh you grew up in the town of Iota.

L: Right, right.

D: Right.

L: But I had, I had, uh, aunts and uncles, relatives and cousins that were farmers. Rice farmers.

D: Can you describe what life was like in Iota, because Iota itself serves the people like your relatives who were involved in the rice industry. In fact, my maternal grandmother grew up just outside Iota and they were involved in the rice farming. So tell us a little about what life was like in the town.

L: Well the population's 1,200 thereabouts at that time. You know, everyone knew everyone else, you know. You knew everybody so life was, as I recall it, rather slow. But enjoyable, you know. Went to a Catholic school during elementary school then I went to the high school. And so I would walk to school, you know from, you know to the high school, you know. So it was, you know...best I knew, it was a good life.

D: Well, let's talk a little about the, first of all, about the make up the community itself and then I'd like to switch over to talking about school.

L: Okay.

D: The community out there consists of, I'm sure, of a handful of general and grocery stores, I'm sure.

L: Yeah, they had, they um, the groceries, they had a couple of, three, probably three major grocery stores, okay, during that period, you know. But you got to remember when grew up, I was born in '38, you know, so I grew up in the 50s, in the 40s and the 50s, you know, so they had three grocery stores. They had one movie theatre for a period of time. Um but you know um...

D: How many doctors were there in town?

L: There was one. There was one doctor, okay. And you know, well I guess maybe... there probably... When I was growing up there was one doctor, okay. And he lived in Iota and he had a little office, okay. And he drove, and he drove to his office in a buggy, okay, horse and buggy. And he'd tie up, you know, his buggy behind his office, okay so that was common practice for him, okay. And so you had one doctor and you had one dentist also. Okay, and so for any other major health issues you had to go to Crowley, as a rule. I think Crowley was the choice for some reason. I don't know why Crowley was the choice versus Jennings or Eunice. I don't know why that was.

D:Well it was the parish seat for one thing.

L: Right, right.

D: I know when I was a kid those parish boundaries were important.

L: Right.

D: A lot more important than they are now. Um, can you, I know in the case...My maternal grandmother was a Miller and whenever there was a family reunion, half the family was Lutheran, half the family was Catholic. Can you talk a little bit about the religious breakdown of the community? Was it predominantly Catholic?

L: It was predominantly, yeah it was predominantly Catholic. You know, you had the Catholic high school there and uh...

D: Now this was Saint Francis?

L: Saint Francis. That's correct. It was Saint Francis High School. And uh but they also had um you know other churches there. Had uh, right behind the little house where we lived, you know, it had a Lutheran church. Okay, and then they had Baptist church and I can't remember the other denomination, you know. And uh, but it was predominantly Catholic, yes.

D: Now I know my family, uh, my mother, my grandmother's family, the Millers, they, even though they were originally German, they were all French-speaking.

L: Right.

D: Can you talk a little bit about the linguistic situation in and around Iota, the town that you were growing up in?

L: I grew up, you know, in...My grandmother lived with us, okay, for I remember that as a young child. But, you know, she died and I was only 2 or 3 years old, okay. And the only thing she spoke was French, okay. So as a result, when I went to school, I knew how to speak, I did not know how to speak English. Okay, when I was in, back then they had, um, a first grade or um kindergarten so the nuns taught me how to speak English, okay. I mean, they seen what happened.

D:Well, talk a little bit about that situation. Because people who are our age are the last ones who were part of classes where they either didn't speak English themselves or had classmates who didn't speak English when they started school.

L: Right and that, you know...I was in that, you know, in the north if you would, where I spoke both languages, you know, French. Not all of my friends would [inaudible] me as I grew up would, did that, okay. A lot of them were English speaking, okay. Maybe you don't want this information, but the makeup, you know, of the children or the kids in school, okay, a lot of them were from the farms, okay. They took the busses into school, okay. Whether from Mowata or, you know Basile or wherever it was, okay, or Tipetate, in that general area. And so they'd come in by school bus, alright. But then also you had kids there, because during that period of time, oil drilling was pretty prevalent, you know...

D: This was mostly up toward Tipetate...

L: Right, Tipetate or Evangeline even or Egan even, you know. So they would, um, you know, so you had children that were, their parents were in the oil business so they, there weren't locals, I say locals...but you know, they…We had a diversity of children there or classmates. And so yeah.

D: When I attended school in St. Landry Parish, we drew from a large area like that. And uh, there was definitely a rural mentality, a rural neighborhood mentality then. Different rural neighborhoods didn't get along terribly well. Was that the case also...?

L: No, no, not that I recall, you know. It seemed like everyone got along well. Um, yeah. I think, so I don't think there was any animosity toward one another, you know. I think we all got along pretty well.

D: That's interesting.

L: [Laughs] As I remember.

D: Now how did the nuns, you said the nuns sort of, uh, were the facilitators, linguistic facilitators of getting you into an English speaking educational environment.

L: Right.

D: Can you talk a little bit about that, how they went about bringing people into an English-speaking environment?

L: I don't know...uh I was probably, you know, I say different. I was probably one of the few that didn't speak English.

D: Ah okay, right.

L: Where the majority of the others probably did speak English.

D: Okay so they didn't basically do anything special.

L: No I don't think so.

D: At all.

L: Right, right.

D: Were you punished at all for speaking English on the school grounds?

L: I don't recall that, okay. I really don't. I don't remember that. I heard stories about that but I don't remember experiencing that, okay.

D: That's interesting because it happened in my school.

L: Okay.

D: Okay, well, St. Francis at the time was first grade through 12?

L: Yeah, I think that's right, yeah, it was.

D: Because I remember when I was at high school, there was still a high school there in Iota. About how big was your class?

L: You talking about in elementary school?

D: Well, yeah.

L: Well, you know, the graduating class, we were at 30, 38, I believe it is. There were 38 in that class.

D: That's actually a pretty good size class for a...

L: Right.

D: ...for a community school.

L: Right.

D: I mean, I went to a public, finished in a public school, uh we had 63.

L: Okay.

D: I finished, when I finished at St. Ignatius in 8th grade we had 33.

L: Alright, yeah.

D: Um, well. you've gone to St. Francis school, you've gone in a community, and what were your, basically, your opportunities, economic opportunities if you had stayed in Iota Parish?

L: The economic opportunities were slim or none existed, basically, okay. So that's probably why I left, okay. Because I left, I graduated in, you know, in '57, okay, in like May of '57. Okay, so I left, you know, shortly thereafter, okay. And, uh, because I had, I moved to Lake Charles to stay with an aunt and uncle, okay. I didn't have transportation, you know, until I got gainfully

employed and got some money to get transportation, whatever. Then be out on my own, okay. And so that's why, basically, I left.

D: Well, you said you went to Lake Charles, you had relatives there. Uh, I would assume you went there also, because there were more economic options,

L: Right right, that's right. And there were, okay, and that's why, you know, I didn't see the opportunities there in Iota. I had, I was working for a guy that I worked... I grew up in a very poor family, I really did, you know so. I uh I worked before school, okay, and after school and during the summer, okay, for this man that owned a grocery store. So before school, I'd open the grocery store up and all that stuff. And you know, then after school I'd close up the store and whatever. So as a result, probably my school grades suffered, okay. So I wasn't the best student in the world, okay. But um, I did leave.

D: In the case of people from my community, and we left our home communities for the same reason. Absolutely no economic opportunity at all. The best job I could hope for was working in a potato packing plant. Making somewhat less than minimum wage. Um, so I guess at least half of my graduating class moved immediately to towns in the area...But moving to town and moving to a very different ...and way of life, can you talk a little bit about adapting to those new circumstances?

L: Well you know, it was, um, a change, you know, a social change, obviously, you know. Interacting with people that you didn't know, trying to make some friends, you know. Yeah, so it was totally different, okay. But, you know, I survived. I mean, I did okay, I guess. And yeah, didn't get in trouble, whatever [Laughs].

D: One of the things that we found was people from my community…moving to, uh, a community like Lafayette or a much bigger town was that we would be ...the interface between a family that in the country or in the small towns, and the state bureaucracy or you know any major corporations or whatever in the box companies or social security or whatever in the towns. Did that happen to you and if it did, can you talk a little bit about helping the old folks negotiate, um...this transition?

L: No I don't, I don't recall that. I really don't, you know. You know, I don't remember that being, okay, or experiencing that. Or if it did happen, I didn't recognize it [laughs], okay. You know what I'm saying?

D: Oh yeah, I know, absolutely. Uh, were you able, to what extent were you able to stay in touch with your family after, after moving?

L: Well yeah, I made it a point, I guess, it's, because you're expected to do that, okay. So yeah, I did keep in touch. Went back on a regular basis or whatever. Yeah, I did do that, you know. And, um, you know, so once we got established, whatever, make sure they'd come and visit us or whatever. So yeah, I did stay in touch, with my mother especially.

D: Speaking of mothers, I know in my old, from own experience in my own neighborhoods, the mothers were kind of the glue that forced children living elsewhere. As children of my generation began to disperse and moving to places like Baton Rouge and Lafayette or New Orleans, they're the ones who insisted that the children come home periodically by hosting meals and exerting pressure.

L: That was expected of you especially the holidays. Holidays are expected, you know, whether it's Easter or whatever it was, yeah. In the in between there too they expected you to visit more often than you really did or have time to do. You can...so yeah, that was expected of you.

D: Well that's basically it in a nutshell. Am I missing any important questions that I should've put on the table?

L: Well no, I don't know. You tell me.

D: [Laughs]

L: You know I worked at different things. You know, I worked for this grocery store but then also during growing up, you know, with those relatives I had in the rural community, you know. I picked cotton growing up.

D: Well tell me a little about that. So your family, your family raised cotton instead of...

L: Well no, I mean, the cousins did, or our uncles did, okay.

D: Right, well that's what I meant, the extended family.

L: Right, our extended family did, right.

D: Right.

L: You know, now I wasn't a regular picker, okay [laughs]. But I did, you know, during my youth, you know, pick cotton. Then you might be able to identify with this...

D: Oh I picked cotton too, so...

L: But also, you know, in the rice fields back then, for some reason or another, they weren't using chemicals to, you know, they had volunteer weeds that would come up. So you'd go in to water and pull those weeds up, okay. So I did some of that also. Okay, you know.

D: Did you go crawfishing in the...

L: No, the crawfishing back then wasn't um common, as I recall. You know, I mean, as ponds as we know them today...

D: Right, no, no.

L: They weren't as popular.

D: My father-in-law would uh, his family would go into the canals and they'd serve (sane?) and then they'd also get crawfish but only in Lent.

L: Okay.

D: During Lent.

L: Yeah, now my cousins maybe they did, but you know, I didn't remember doing that. Now when I'd go spend the night sometimes, we'd go frogging. You know, go frogging in the ditches, you know, in the country. Did some of that...

D: Uh, with lights?

L: Yeah, right.

D: Uh the...

L: Now, not carbide lights, but battery, battery lights, don't remember any carbide lights. .. or using carbide lights.

D: [Inaudible]

L: Yeah, yeah. Now I wasn't good at it, okay. And my cousin was, but I, you know...but he, you know...

D: Was this for home consumption? Or did they also do it to send them to (Rane?) for processing?

L: No, it was, you know, consumption, yeah.

D: Uh fried frog legs?

L: As I recall, yeah.

D: Uh.

L: I can tell you, there was enough to, uh, you know, to feed the whole world, okay.

D: Well tell me a little bit about what else you ate. What would have been a typical meal, weekday meal, when you were a kid growing up?

L: Well rice was, you know, pretty prevalent, okay. That was a common, you know, you didn't have a meal without rice, okay. But then you...

D: With gravy?

L: Oh yeah, rice and gravy, you know. And with, you know, meat normally, okay, of some sort.

D: Seasonal vegetables?

L: Yeah, seasonal vegetables and then seafood, you know.

D: So you had seafood?

L: Right, yeah. Because, you know, I had cousins that fished, okay. And you know, they would come by after they had, you know, had caught whatever and they'd sell their fish to my family, okay. So yeah, we had seafood.

D: Now was this freshwater fish or saltwater?

L: Right, yeah, it was freshwater. Yeah, it was freshwater.

D: Catfish?

L: Catfish, usually, right. But they also did garfishing too, okay. I don't remember, maybe we bought, probably did, bought some garfish from them. But it was primarily catfish. You know, as I remember.

D: Blue gill?

L: Right, right, exactly, with the gravy.

D: So uh what about, what about during Lent, since Mardi Gras is coming in fast, what would've been a Lenten meal?

L: Well since you had, probably a lot of times, you know, if you didn't have the seafood or whatever, you had egg, you know. Made the egg stew or whatever, okay, but then also, you know, shrimp or whatever, but you know...

D: I was going to ask that. Dried shrimp or fresh shrimp?

L: Fresh shrimp as a rule, okay. Maybe dried also, okay. But then, you know, sometimes you had egg. She would, my mom would make an egg stew and maybe you never had that...

D: Oh yeah, no no.

L: Okay, but yeah.

D: What about fried eggs and rice? Did you all eat that?

L: Yeah, right, did. Sometimes during the winter, you know, there'd be the rice and fried egg and put it all together. Had some of that also.

D: My momma did that too. Um, Sunday dinner?

L: Potato salad's commonplace, a common fare, okay. Potato salad. Rice. Um, you know, and probably chicken or a pork roast, you know. But um, you know, with vegetables, whatever the vegetables were. But yeah, you definitely had rice, but potato salad was commonplace. Always had, you know, always had potato salad.

D: What about barbeque for supper?

L: Yeah, on Sundays, especially on Sundays, right that was normally, you know, it was a cookout so to speak. With the old barrel, you know, barbeque pit

D: Right, 55 gallon...

L: Right, that's right.

D: What about gumbo?

L: Well gumbo is, you know, common, okay.

D: Chicken and sausage...?

L :Chicken and sausage normally. You know, chicken and sausage usually, as I recall.

D: Was it smoked sausage or fresh?

L: No no, it was smoked.

D: Smoked.

L: Right.

D: What about boudin, were they making boudin out there in that time?

L: Yeah, because they um they'd have a um...the hogs were killed, okay, so then you had the family gathering, so to speak.

D: Okay, well tell us a little bit about the boucherie then.

L: The boucherie, that's right. You know, and so everybody, you would go there and you know and help out. You know, or they butchered one hog or two hogs or however many they killed, you know butchered. You know, then there was help cutting up the meat and all that stuff, okay.

D: Well, let me ask you a little about the, sort of the mechanics and the organization of it. I know in other parts of Acadia Parish there was hugely a community association of maybe as many as 20, 22 families and they would rotate on a weekly basis each family's turn to provide a hog or some other animal for slaughter.

L: They probably did but I was not aware of it, okay. The ones that I attended growing up were at my uncle's, you know relatives' homes where, you know, the sisters and brothers would go and help, okay, to do that, okay. So I don't remember...

D: This was strictly a family event...

L: Right, the ones I attended, the ones I was familiar with, you right, exactly.

D: Well, can you tell us a little bit about how they function. I assume they started probably at the crack of dawn.

L: Right, yeah. Early in the day, early morning or whatever, okay.

D: Okay, can you talk a little about how those things were organized and who did what? What did the men do, what did the women do...?

L: Well the men would go in and kill the pig, obviously. And you know, draw the blood to make the boudin, okay. And uh...

D: So they slaughter the hog, they cut it up, and then the women took that and...

L: And started cutting it up, you know, and doing for the cracklins and all that, you know, cutting up for the cracklins and all that.

D: So basically, the men are working outside, and the women essentially are working inside.

L: Right, well or when they outside um you know, I remember, you know working on a big ol' table, you know, with sawhorse or whatever. Then they had the planks of the board or whatever, you know, to cut up, you know. You have to remember it was cold too because, you know, that's when they killed the hogs, when it was cold. Because of refrigeration or lack of refrigeration, yeah, that's right.

D: Well that leads me to another question. I know in some places, like Point Noir, around, between Richard and Church Point, they didn't get electricity, rural electrification didn't reach them until 1950 or 1951. Uh, do you remember electricity or maybe...

L: Like uh...

D: You lived in town so ya'll probably already had electricity.

L: No, not really. Uh, I grew up, you know, we didn't have electricity, okay. Um, we used, I'd study by, when I was young, okay, in elementary school, I used kerosene lamps to study by, okay. That's what we did, okay. So we didn't have refrigeration, you know so I had ...a ice box, not, not a refrigerator, ice boxes.

D: So, someone would deliver the ice?

L: No I'd go pick it up. I'd go get it and walk it, okay.

D: Where would you go get the ice?

L: They had a guy, the guy that had the meat market, okay, there in town. Also had the ice house, right adjacent to the, to his meat market.

D: Did he make his own ice or did he buy it from a factory, like in Crowley?

L: No, as I recall he had his own ice, because I remember in the back of his place, you know, at the...

D: So you would buy the big block and walk home...

L: Well, what I could carry. You know, it wasn't a big block, but it was a block that I could handle.

D: Did you use the ice tongs?

L: No I didn't. It was on twine or whatever, okay. Yeah.

D: So you got the block home and then what did you do with it?

L: It went in the icebox.

D: And how long would it last, normally?

L: I don't remember that, I really don't. But you know, probably 2 or 3 days, I would guess, okay. Because the icebox wasn't that large.

D: Right. So what would your family normally keep in an ice box?

L: I guess milk, you know, and stuff like that. You know, whatever was perishable.

D: Um did your family have, well was essentially I guess, probably in Mississippi they would've called a pie safe? It was basically...

L: Yeah, we didn't have that, okay, at our house.

Unknown: Pie safe? (0:28:12)

D: A pie safe.

Unknown: Yeah.

L: Yeah, we didn't have that but, you know, my uh, aunts and uncles in the country had pie safes, okay. And then they had, as I recall, there was a kitchen, they had a window that was screened-in or whatever, okay. I don't know if I makes sense to you, okay.

D: Yeah.

L: Okay they'd put food there too, okay, in between meals. It was in between, you know, dinner and, you know, supper or whatever.

D: But that's basically what a pie safe what used for here...to keep the flies out...

Unknown: Right, it was an upright...

L: Right, that's right.

D: Right.

Unknown: cabinet...

L: Right, that's right.

Unknown and D: with screens...

L: That's right, yeah.

Unknown: To keep the flies off it.

L: Yeah, that's right. But in addition they had that, you know, over kitchen window, you know, screened in or whatever, shelving or whatever. They'd put some food there too.

D: Uh, let's talk a little bit, while we're on the subject of pie safes, let's talk a little bit about sweets. Did your mom cook sweets?

L: Oh yeah.

D: What would she normally fix?

L: Well cakes but with pies...

D: What kind of cakes, for starters?

L: Just plain cakes, you know, with, like, pineapple fillings, you know, or coconut and pineapple.

D: What about pies? Were they sweet dough pies? Were they salty dough, meringue type pies?

L: No, I don't remember it being meringue, okay, but just regular fruit pies. Whether fig or you know...

D: So essentially a sweet dough pie.

L: Right, right.

D: Well I think that's about it for now.

L: Okay.

D: I'd like to reserve the option to come back to speak later with you...

L: Well sure, yeah, because you might be driving down the road and say oh I should've asked this and that.

D: Yeah that's usually how it goes [laughs].

L: Well I mean but I'm sincere, okay, yeah. And hope that I answered your questions properly.

D: Oh no, no, absolutely. There's no right or wrong answer.

L: Right, right.

D: Basically, we're just trying to preserve this knowledge for future generations, because life has changed so much here over the course of the last generation. I talk to my kids about what my life was like growing up in the 50s, you know, I may as well be talking about living on Mars.

L: Right.

D: As far as they're concerned.

L: Right, yeah.

Unknown: I'm sitting here listening and our growing up [inaudible] was almost exactly opposite.

L: Right.

U: Yet they were the same.

L: Uh hmm.

U: We didn't have Catholics where I came from.

L: Right.

U: Yeah, we had Baptists, (small kin?), had a high school, 12 grade high school, 2 churches. I didn't know about the Pentecostal church for a long time. It was a Pentecostal church and my grandmother was a Pentecostal. My grandaddy was a Baptist. All kids were brought up Baptist, except one or two of the girls kinda snuck off with grandma, you know.

D: But that's exactly what we want, is you coming in from the outside, when we talk to you next time. Looking at things that struck you about what made this area different.

U: Yeah, because I didn't even know that til I got up to be a grown man. On Sunday it was always chicken and the preacher was coming. The preacher would come over to the house...the whole area had fried chicken, rice and gravy, of course, and biscuits.

L: But you know, our family, mine growing up, that Catholic church was the nucleus, I mean it really was. It was the nucleus of my growing up and um I sure didn't miss church. Did not miss church.

D: Let's talk a little bit about social life. This is the one question I was going to kick myself for not asking. Did they still have house dances or was that gone by the time you were growing up?

L: I don't remember. They probably did but I wasn't aware of them...

D: Everyone switched over to neighborhood dance halls.

L: Yeah they had the one there in Iota on the main street, they had a dance hall. That's correct, you know. And it was very active on the weekends, on Saturdays, as I recall.

D: Right. Uh, local musicians playing what kind of music?

L: Well [laughs], well it was, you known, French music. I mean, yeah. There was no other music but French, as I recall.

D: Accordion bands?

L: Right, exactly.

D: Was the fifties kind of a transitional period, you know?

L: Right.

D: They were, Bob Wilson, Backyard Ramblers, and the Western Swing.

L: Right.

D: Here in the 40s, yeah, they're influenced by the 50s but certainly by the time you graduated high school, the accordion should've been making something of a comeback.

L: Yeah. Because at a dance hall there outside of Iota, called the Four Corners. I don't know if you're familiar with the Four Corners. There was a road, you know it went down...It was called the Four Corners, because it's a crossroads. You had Timamou there, okay. And if you took a left, you went back toward Evangeline. You took a right and you'd be going toward Tipetate.

D: Okay...

L: Toward Basile, or going toward Basile, right. So they had a dance hall there.

D: Four Corners.

L: Four Corners, that's right [laughs] which was...As a teenager, that's when I remember that being there. Where versus the dance hall was gone by that time, you know, because the dance

hall was like for my parents and my aunts and uncles and all that. That age group. That generation. That's right.

D: What kind of music did you grow up listening to? I assume, speaking of music, did your family have a radio in the house?

L: Yeah.

D: And what did you listen to? What kind of music did you listen to?

L: It was probably the French music, as I recall.

D: Did you listen, I know there were a lot of prayer channel stations still operating in the 50s, did you listen to national programs, like music programs coming out of Nashville?

L: I don't think so. I don't remember doing that. Just local, local like Crowley radio station...

D: KSIG.

L: KSIG or (June?). I remember KSIG primarily, you know. So, that's the music.

D: Okay, well I think uh [laughs] I'm getting to the brain dead stage. Wrap it up at this point, but thank you so much.

L: Okay, I thank you.

D: And we'll be back to talk to you or to visit with you in the future.

L: Now see, you have the advantage, you're eavesdropping here and you got the jist of the program [laughs].

U: I been around you long enough...time to learn, tell you how to do things.

L: [Laughs]

D: All right guys, well thank you.

L: Thank you.

U: You all remember [inaudible] on a Saturday night on the radio [inaudible] except on, what was it, a beer?

L: Budweiser?

U: No, Pabst Blue Ribbon Friday Night Fights. All of us used to get around the radio, all of us.

L: They had a little...

U: A big, big deal, but that's the only time I remember ever listening...

L: They had a place in town, an appliance store, and you probably remember in Lake Charles, Foret?

D: All right, yes.

L: But that's where, that's where it grew, where it was born was in Iota, the Forets. So they had, they sold TVs. Okay, so they had a place there with a plate glass window, if you would. So on a quiet night, they'd leave the TV on...

D: And people would gather out front.

L: Out front, that's right.

U: Sure did.

L: Sure did.

D: Well your family, I'm sure, didn't have a TV before you left for Lake Charles...

L: That's right, they did not. Exactly correct. That's absolutely the fact. You know, we grew up without an air conditioner and all that stuff.

[Laughter all around]

D: Been there, done that.

L: That's right, exactly.

D: Well okay guys, thank you.

L: Thank you.