

ORAL MEMOIRS
OF
BAILIS WILLIAM ORRICK

July 11, 1975--July 23, 1976

Religion and Culture Project

Baylor University
Program for Oral History

1977

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BAYLOR UNIVERSITY PROGRAM FOR ORAL HISTORY

GENERAL POLICY AND PURPOSES:

A member of the Oral History Association, Baylor's Program for Oral History (BUPOH) supports and embodies the goals, guidelines, and standards of archival quality prescribed by the national professional association to ensure long-term preservation of memoirs. It is the policy of BUPOH to select memoirists who have been participants and/or eyewitnesses to Texas-related topics selected for oral history research. Their tape recorded memoirs provide links between the immediate past and the present in a very human way. A scholarly, but relaxed, conversational atmosphere exists during the interview. To encourage completely candid recollections, the memoirist is asked to regard the oral history memoir as a highly personal journal. The transcribed historical document which the finished memoir becomes is the raw material used by historians and professional scholars.

The memoirist may choose to have the memoir:

1. Accessible to the community at large.
2. Access limited to portions of memoir.
3. Free for use after stipulated time span.
4. Accessible at discretion of memoirist.
5. Sealed until death of memoirist.
6. Sealed until passage of stipulated time period after death of memoirist.

MEMOIR PROCEDURE:

Oral history at Baylor follows a prescribed plan, which may be briefly outlined:

1. Initial contact with the memoirist.
2. Arrangements made for interview(s).
3. Recording of interview(s).
4. Transcribing of tapes in the office.
5. Editing of transcript(s) by memoirist.
6. Finished memoirs: one transcript for the memoirist, one transcript and tape(s) for The Texas Collection. The finished type-written oral memoir follows the interviewee's stated wishes as reflected in his/her editing of the first transcript(s), with only minor further editorial modifications performed in the BUPOH office in preparing the completed memoir.

LEGAL STATUS AND INTERVIEW HISTORIES

TERMS OF AGREEMENT:

All interviews with Bailis William Orrick are unrestricted. The contract and tape disposal forms were signed on July 23, 1976.

ORRICK INTERVIEW NO. 1

INTERVIEWER:

Rufus B. Spain
Program for Oral History
Baylor University
Waco, Texas

SETTING OF INTERVIEW:

Place--Room 7, Tidwell Bible Bldg., Baylor University,
Waco, Texas
Date--July 11, 1975
Length of tape--one hour

TRANSCRIBING AND EDITING:

Transcribing--Debbie Mauldin, Editorial Assistant
Audit checking--Paul Pollard, Graduate Editorial
Assistant
Interviewee editing--Sent to interviewee in
December 1975 and returned in edited form
on December 19, 1975
Copy editing--Margaret L. S. Miller, Editor
Typing in final form--Debbie Mauldin
Proofreading--Margaret L. S. Miller
Indexing--Margaret L. S. Miller

ORRICK INTERVIEW NO. 2

INTERVIEWER:

Rufus B. Spain

SETTING OF INTERVIEW:

Place--Room 7, Tidwell Bible Bldg., Baylor University,
Waco, Texas

Date--July 18, 1975

Length of tape--one hour

TRANSCRIBING AND EDITING:

Transcribing--Debbie Mauldin

Audit checking--Margaret L. S. Miller

Interviewee editing--Sent to interviewee on December 19,
1975 and returned in edited form on September 8, 1976

Copy editing--Margaret L. S. Miller

Typing in final form--Debbie Mauldin

Proofreading--Margaret L. S. Miller

Indexing--Margaret L. S. Miller

ORRICK INTERVIEW NO. 3

INTERVIEWER:

Rufus B. Spain

SETTING OF INTERVIEW:

Place--Room 7, Tidwell Bible Bldg., Baylor University,
Waco, Texas

Date--July 25, 1975

Length of tape--one hour and ten minutes

TRANSCRIBING AND EDITING:

Transcribing--Debbie Mauldin

Audit checking--Elaine Everett, Editorial Assistant

Interviewee editing--Sent to interviewee on
April 1, 1976 and returned in edited form
on September 8, 1976

Copy editing--Margaret L. S. Miller

Typing in final form--Debbie Mauldin

Proofreading--Margaret L. S. Miller

Indexing--Margaret L. S. Miller

ORRICK INTERVIEW NO. 4

INTERVIEWER:

Rufus B. Spain

SETTING OF INTERVIEW:

Place--Room 7, Tidwell Bible Bldg., Baylor University,
Waco, Texas

Date--July 23, 1976

Length of tape--one hour and forty-five minutes

TRANSCRIBING AND EDITING:

Transcribing--Debbie Mauldin

Audit checking--Elaine Everett

Interviewee editing--Sent to interviewee on September 16,
1976 and returned in edited form on September 27, 1976

Copy editing--Margaret L. S. Miller

Typing in final form--Debbie Mauldin

Proofreading--Margaret L. S. Miller

Indexing--Margaret L. S. Miller

ORAL HISTORY MEMOIR

BAYLOR UNIVERSITY PROGRAM FOR ORAL HISTORY

Interviewee: Bailis William Orrick

Date: July 11, 1975

Place: Room 7, Tidwell Bible Building
Baylor University
Waco, Texas

Interviewer: Rufus B. Spain

ORRICK INTERVIEW NO. 1

RUFUS B. SPAIN: This is Rufus Spain. Today is July 11, 1975. This afternoon I'm interviewing Mr. B. W. Orrick. This is interview number one with Mr. Orrick. The interview is taking place in room 7 of the Tidwell Bible Building on the Baylor University campus in Waco, Texas. This interview is part of the Religion and Culture Project sponsored by the Baylor University Program for Oral History.

First, let me thank you for agreeing to this interview. We are honored to have you, a retired missionary of many years, to be a part of our Oral History Program. Now, just for the record, will you state your full name and when and where you were born.

BAILIS WILLIAM ORRICK: My name is Bailis William Orrick. I was born on October 24, 1887, in Pike County, Arkansas.

SPAIN: All right. Do you know the names and birth dates of your parents?

ORRICK: Yes.

SPAIN: All right. Your father was--

ORRICK: My father was Patrick Henry Orrick. He was born August 22, 1856 in Pike County, Arkansas. My mother's name was Rebecca Stokes, and she was born August 1, 1858 in Clark County, Arkansas.

SPAIN: All right. Do you know anything about your grandparents, say your father's father and mother.

ORRICK: My father's father was James Orrick. I don't know his birth date. But, he died at the age of forty with pneumonia. And in that family there were just three children. My father had one brother and one sister. Now my father's mother was--her name was Mary Loller and she was quite a woman. She outlived four husbands and had three families, three sets of children. My father was the second set. There was one older than he. And she was a Methodist, an old-fashioned shouting Methodist, famous in the whole country roundabout and all the camp meetings.

SPAIN: Now--

ORRICK: Now my mother's father was George Washington Stokes. And her mother was Clara Pullen.

SPAIN: How do you spell that, Pullen?

ORRICK: P-u-l-l-e-n. Pullen.

Now the Stokes family. There were eight children, three girls and five boys. One of the older boys was Bailis Stokes. That's where I got my name, and he was an old-fashioned country doctor for many years

there in Pike County. Now all of the Stokes family that I have ever seen have a resemblance, especially in their complexion. A little bit of a dark complexion. Not too dark, but a kind of a tanned-like complexion. Every Stokes I've seen in this country that as far as we know are not kin at all to us, but they all have that Stokes complexion. And I discovered a George Washington Stokes in California. Exactly the same name as my mother's father. He was a small man, but he had that same Stokes complexion. My grandfather was a tall man and all of his boys were tall. My mother was the oldest child, and she was short.

SPAIN: All right. Do you know anything about your forebears beyond your grandparents?

ORRICK: No I do not. No. I have my father's old family Bible and I got these things out of that Bible and that's as far back as I can go.

SPAIN: Did you ever hear your parents or grandparents talk about where their family had come from? Or just any stories--oral traditions?

ORRICK: I'm not sure that I have. No. These that I know about all lived in Arkansas.

SPAIN: In Pike County, Arkansas?

ORRICK: Pike County and Clark County.

SPAIN: And Clark County?

ORRICK: Yes.

SPAIN: What part of Arkansas is this?

ORRICK: It's about sixty miles east of Texarkana.

SPAIN: You mentioned the appearance of the Stokes. What nationalities are mixed in your family? English, Scotch-Irish, and so on? Do you know?

ORRICK: The Orrick name is Scotch. I have a brochure that goes back to the thirteenth century, when the Orrick name was originated because of the name of a rocky promontory on the coast of Scotland. The spelling of the name has changed along down through the centuries. But, according to that brochure, that's where the Orrick name started in the thirteenth century in Scotland.

SPAIN: What does it mean? Do you know the meaning of it?

ORRICK: I don't know. It came from that rocky promontory. That was the name of that place it seems as far as I know. Yes.

SPAIN: And--

ORRICK: The Stokes name I think is English.

SPAIN: Yes. What were your parents and grandparents? Were they farmers or artisans?

ORRICK: They were all farmers. And, well you'll want to know later on about the circumstances. That comes later.

SPAIN: Yes. What about the religious heritage of your family? You've mentioned now your mother--was it your mother who was Methodist?

ORRICK: Not my mother--my grandmother on my father's side.

SPAIN: Your grandmother?

ORRICK: My father's mother was Methodist. He was brought up a Methodist. And his own brother, his only brother, was a Methodist steward in the Methodist church. My father and mother were neither one of them converted

until after they married. Then they were both converted and joined the Baptists, because my mother's people were Baptists. And that's where the Baptists got started.

SPAIN: Do you know of any other church affiliation of any of your people on either side?

ORRICK: Well, later on my mother's brothers, some of them--they--I don't know why that they split off from the Baptists. Some of them became what we used to call Campbellites and other things--I don't know. They kinda split off later on. That doctor uncle became a member of the Christian church or Campbellite church. He liked to argue about baptism. (laughter)

SPAIN: That seemed to have been a characteristic of Campbellites as we used to call them back in the early days. They liked to argue.

ORRICK: Yes, that was a characteristic of them, yes.

SPAIN: Do you recall some interesting stories that you heard your parents tell about each other or about members of the family, just family traditions passed down? Do you have any that you recall?

ORRICK: About the only thing I can say about my mother's people: my mother's father fought in the Civil War four years and came out alive at least. My mother and father were both born before the Civil War. See the dates? And, well, they were very poor people--farmers, all of them. And, Pike County at that time was a very, very poor section of Arkansas. Very poor.

SPAIN: I was going to ask if the family--that is, would be your grandparents' generation, if they were slaveowners or small farmers. They were small--

ORRICK: As far as I know, none of them owned slaves. They were too poor to own slaves.

SPAIN: Were there any outstanding members of your family? Of your father's or grandparents' generation?

ORRICK: No. That country doctor, Uncle Bailis Stokes, is the one that got some education, you see, and got to be a doctor.

SPAIN: Uh-huh. You mentioned him.

ORRICK: Now I said that my father's mother was married four times, outlived four husbands. There's a very humorous story about her last marriage. Her daughter, my father's sister, had married a man by the name of Barrentine; and, his--Barrentine's father was living with him and my grandmother went to live with them, too. And so, after a while they were sitting by the fire talking, and my grandmother said, "Well, we have to make up so many beds, why don't you and I get married and we'd have one bed less to make up." (laughter) And so they did. That grandmother used to smoke an old-fashioned cob pipe. She made her own pipe, and she planted her own tobacco, cured her tobacco and smoked her own cob pipe. My father said he used to always have to light her pipe for her. They'd get a little coal of fire out of the fireplace and put it in the pipe with the tobacco. He'd have to start it to working and yet he never learned to smoke.

SPAIN: Yes. Your grandmother must have been quite a woman. How many children did she have?

ORRICK: I just don't know how many, but there were--must have been about a dozen because she had three families and I think the Orrick family was

about the smallest, it had three children. There was a Griffin family that had several children. And, I don't really know the names of all of them.

SPAIN: Do you know the circumstances of the deaths of the husbands? I assume all of them died. Three of them died, did they?

ORRICK: Those husbands?

SPAIN: Husbands of your grandmother.

ORRICK: Yes, they all died a natural death. There was no tragedy or anything like that. No crime of any kind.

SPAIN: No divorce?

ORRICK: No, divorce, no divorce. All the way down.

SPAIN: That is rather unusual for a woman to have four husbands.

ORRICK: And no divorce.

SPAIN: And then no divorce?

ORRICK: She outlived four.

SPAIN: That's interesting. How old was she when she died? Do you know?

ORRICK: Eighty-three I think, when she died. Yes. She must have married young.

SPAIN: Maybe that helps account for your old age. I understand that longevity is somewhat hereditary and--

ORRICK: Well, in my immediate family my mother was eighty-five when she died; and my father was eighty-three. And, all of us children, there're five of us; I'm the last now; I'm the youngest; and, I'm nearly eighty-eight; and my sister was just three years older than I, the younger of the

two sisters; and she died recently. She was nearly ninety when she died--
lacked a few weeks of being ninety. So, we've all been beyond eighty. And--

SPAIN: That's interesting. While we're on that, would you just list the--
your brothers and sisters, if you can, from the oldest--

ORRICK: Oh, yes. I have it right here written down.

SPAIN: All right. If you would do that please.

ORRICK: My older brother was Andrew Washington Orrick; and he was born
August 23, 1878, in Clark County. The next boy was Charles Walter Orrick,
born October 28, 1880, in Pike County. Then came a sister, Annie Orrick,
born September 4, 1882. And the next sister Rosetta Orrick, November 2,
1884. And then I came the last, Bailis William Orrick, October 24, 1887.
So when we three brothers were all in Baylor at the same time, and they
put a little line at the bottom of a page of the Baylor Round Up and the
line said, "A personal equation: $(A + B + C)/W = 3$ Orricks." (laughter)

SPAIN: All of you--

ORRICK: All of us had the W in there.

SPAIN: W.

ORRICK: It was A, B, C. But, I should have been the middle one. I'm--
B you know. But, I was the last.

SPAIN: Yes. What do your, or did your, brothers and sisters do? Did they
enter the professions or did--

ORRICK: All three of us boys were preachers.

SPAIN: Um-hum. Think you mentioned that.

ORRICK: And my sisters married farmers down in Madison County.

SPAIN: In Texas? Madison County, Texas?

ORRICK: In Texas. Yes, Madison County, Texas.

SPAIN: Let me ask about the circumstances of your family when you were born, that is were they small farmers or well-to-do or--how would you describe them?

ORRICK: No, no. They're all small farmers and very poor. Very poor.

SPAIN: Did your father own his farm?

ORRICK: No, no. One humorous thing: my father told me that once he did own one little piece of land. And he traded that piece of land for a yoke of yearling steers. And later they discovered a diamond mine on that piece of land that he owned.

SPAIN: Oh my. (laughter)

ORRICK: They had diamonds in Arkansas.

SPAIN: Yes.

ORRICK: I think it's played out.

SPAIN: I've heard of the diamond mines there. Did your father rent the land for money rent or sharecropping or how--what was the system?

ORRICK: I think it was sharecropping. I know it was in Texas, when we first came to Texas. But, the farms were so small there in Pike County, Arkansas. They'd plant cotton, maybe they'd raise two or three bales of cotton would be a fairly good crop, very small patches, up there in the piney woods.

I was born in a log cabin in a clearing and the piney woods all around. My wife and I went back there and took a picture of the old log cabin.

SPAIN: That was real frontier condition, was it?

ORRICK: It was. Very frontier conditions, and people were very poor at that time.

SPAIN: What else did your family raise besides cotton?

ORRICK: A little bit of corn, cotton, and sweet potatoes. That's about it.

SPAIN: Cotton was the money crop then, was it?

ORRICK: Yes, yes, yes. And they got very little for it. I don't know how they lived. They raised some hogs and chickens.

SPAIN: How long did you live then in the house where you were born?

ORRICK: I don't think we lived there more than maybe one year. I'm not sure about that. They never told me.

SPAIN: Where did your family move when they left the first place where you lived?

ORRICK: You mean when they left Arkansas?

SPAIN: No, no. When you left the--moved from the house you were born in.

ORRICK: I don't know that, no. I was never told as far as I know. Where the different places we lived, but I think they moved every year.

SPAIN: That was not unusual for sharecroppers to do that--to move most every year.

ORRICK: Yes, yes. Yes, very common.

SPAIN: When did you leave Arkansas and come to Texas?

ORRICK: Well, that was the great move of our lives. That was--my father came to Texas at Christmas time of 1890 and finally found a house for us to live in. And my mother and we children came in February of '91, 1891.

I was four years old. And we arrived here too late to rent land in Texas at that time, where we were, in Ellis County. We landed in Waxahachie on the train. And it was too late to rent land, so my father and my older brothers hired out by the day to chop cotton and things like that, you know. And, we could eat biscuits for breakfast in Texas. In Arkansas, it was corn bread three times a day. And, we could eat biscuits for breakfast when we got to Texas.

SPAIN: So your circumstances improved--

ORRICK: Improved at once, yes. At once. And then, the following year, he rented a farm on the sharecropper, they call it, on the halves and he made seventeen bales of cotton and four hundred bushels of corn and sold it, and he had so much money he didn't know what to do. So, he had some half brothers living down in Madison County; and they wrote him, Why not move down there? He could rent for the third and fourth and have his own horses and so forth. Because his boss man, man that owned the land, didn't much like for him to drive the horses on Sunday to go to church. He wanted his horses to rest on Sunday. And my father wanted to go to church on Sunday. He wanted to be independent. So, he went out and bought him a wagon and two good horses and moved to Madison County. And bought some more horses down there and made a crop down there on a third and fourth, they call it. And from there, we moved every year nearly in Madison County, until finally he bought a farm. He bought one hundred acres of land for \$500. Paid \$100 down and rest of it a \$100 year; and we could hardly pay for that. Cotton went down to four cents a pound. So you got \$20 for a bale of cotton.

SPAIN: My.

ORRICK: The seeds were not worth anything.

SPAIN: Now, your family lived at the first place in Madison County?

ORRICK: Yes.

SPAIN: No, no. The first county was--

ORRICK: The first county was Ellis County.

SPAIN: Ellis County. Lived there one year?

ORRICK: We lived there nearly two years.

SPAIN: Nearly two years?

ORRICK: Nearly two years.

SPAIN: And, and then you moved to Madison County?

ORRICK: Yes. And rented land there and moved every year, practically every year.

SPAIN: Do you remember how old you were or what year it was when your father bought the land?

ORRICK: Yes. I was eleven years old. That was five years after we moved to Madison County.

SPAIN: Talk about some of the experiences as a young fellow growing up in Texas at that time. I imagine you worked from a very young age on the farm. What sort of work did you do?

ORRICK: First thing I ever remember was even picking cotton in Arkansas when I was four years old. The fall that I was four years old I remember picking cotton. And then the crop that my father raised in Texas, in Ellis County, I picked cotton every day. I was six years old. And I learned to

count; and I would count the bolls as I'd picked them, picking cotton, counting the bolls when I was six years old.

Then we moved down to Madison County, and I started to school down there. My first school year was in Madison County.

SPAIN: And you were seven--

ORRICK: Six years old.

SPAIN: You were six years old?

ORRICK: Yes, I was six years old when I started to school.

SPAIN: Now, were all--all your family was still at home, your brothers and sisters at that time?

ORRICK: Oh yes, yes, yes. For a number of years yet.

SPAIN: And they all pitched in and helped on the farm?

ORRICK: Everybody worked in the field. My mother picked cotton. All of us worked.

SPAIN: Do you have any particular recollections about any particular, say, family tragedies before you started to school, or any particular good fortune, besides moving to Texas, that would have to be good fortune?

ORRICK: That was the biggest thing, yes. No, we had no tragedies or anything. No serious illness along that time. Everything was more or less normal, living that simple life on the farm, chickens and hogs and cows, growing cotton and corn, and so forth. It was a hard life, no money, no money. When Christmas time would come, we had no presents for Christmas. There was no money to buy things with. You work all the year, buy your groceries on the credit while you're working the farm, and sell your cotton

in the fall and pay for what you owe. Of course, you didn't buy much. You bought flour, and sugar and coffee and things like that. Rest of it you raised at home. And, we had no money. You didn't see money; and you couldn't get a job anywhere to make money working, hire out and get a job; until I was grown, only work at all was farm work, and no pay for that. Pick cotton, if you hired out to pick cotton, you got fifty cents for a hundred pounds for what you picked. About a dollar and a half a day was the most you could expect to make. Dollar and a half a day picking cotton, working mighty hard. And if you hired out by the day during the year, you'd get fifty cents a day or seventy-five maybe, so, no money.

SPAIN: Did you have time for any recreation, like hunting and fishing or--

ORRICK: Oh, no. No recreation, no, no. We didn't go to any, any kind of--there were no picture shows in those days. So, what kind of recreation could we have? We boys would play around the house. We'd play marbles, that's the biggest game we had. Play marbles and have a stick horse we'd ride. Things of that kind. We had a good time. We'd have a lot of fun. And, one place we lived there was a nice swimming hole not too far away. In the summertime we'd go there, have a good time.

SPAIN: What remembrances do you have of church life as a youngster, now, before you were six years old, we'll say. Did you attend church?

ORRICK: Well, I don't remember going to church in Arkansas, ever. I guess we did, but I don't remember it. But, in Texas, yes. Out there at--lived at Red Oak, little place called Red Oak; still there. We went to

church at least once a month, you see. In those days preaching once a month. There were no full-time churches unless it was in a city. And so, we'd go to church, yes. And, the preaching--Saturday, once a month, Saturday morning they'd have preaching and a business meeting of the church. It'd last two hours, at least. And I remember my mother would take some cookies along for me to eat, so I wouldn't get too hungry. And, then we moved down to Madison County, the same way. Little country churches, very small, little--they'd meet in schoolhouses. No church building, meet in the schoolhouses. And they were scattered over the county, quite a number of small country churches. And there wasn't a preacher in Madison County that had any education above primary school, you might say, farmer preachers. They farmed and preached. And the man that baptized me, for instance, he ran a gin and ran a farm; and he preached once a month; and that was where my father had bought the farm, Greenbriar, Greenbriar community. And he preached once a month on Saturday morning, Saturday night, Sunday morning, and Sunday night, once a month; and the church paid him twenty-five dollars a year. And, he would hold his own revival meeting in the summertime, preach a week and no special pay for that. I was converted like that under an old-fashioned brush arbor and baptized by that man, A. A. Allen. That was when I was thirteen years old.

SPAIN: Yeah, I was going to ask how old you were.

ORRICK: I was thirteen when I was converted and baptized.

Now, we didn't talk about my first school.

SPAIN: Now, let's stay on the religion just for a moment, if you will.

ORRICK: All right, all right.

SPAIN: Would you describe one of these services when you were six, eight, ten years of age.

ORRICK: Uh-huh. Well, we sang--they sang old-fashioned hymns. My father was the song leader. He always led the singing. And, he was ordained as deacon out there in the country church. And, the services were very simple, of course. They sang, they loved to sing. And, the preacher would preach a simple message. And, it wasn't bad for the simple people that we were, you know. It was about all we could take, I guess.

SPAIN: How would you describe the music? Did you have songbooks?

ORRICK: Had songbooks, yes. But, we had no instrument in the--it was a school building, you see, no church. Had no instrument of any kind.

SPAIN: Your father, then, would--I've heard the expression 'heist the tune'?

ORRICK: He'd heist the tune. He could get it pretty good, too.

SPAIN: Did he have a tuning fork?

ORRICK: He didn't use one, at least, but he could make it--he could get it pitched pretty well. And, he was a very good song leader. My mother, I've heard her tell even back in Arkansas, they'd have old singing, you know, sings; and he would lead the singing; and she said before they married, she admired him because he'd walk the floor up and down the aisle and beat the time and lead the singing, you know, as he led the singing. He loved to do it; and he even taught us children how

to sing. He'd get us together and teach us the notes and how to beat time and things like that.

SPAIN: Did you learn the shaped-note system?

ORRICK: Yes. Yes, we learned the shaped-note system. That's all we had.

SPAIN: Yes. I've heard my mother talk about a hymnal called the Sacred Harp. Is that--

ORRICK: Yes. My father had one. I wish I had one like it. Sacred Harp, yes, he had one; and he and his brother, Uncle Preston Orrick, would get together and sing with that old hymnbook.

SPAIN: Let me ask about your conversion experience, now. Was--you were thirteen years of age?

ORRICK: Thirteen years of age, yes.

SPAIN: Was it a dramatic experience or did you just sort of grow up in the church?

ORRICK: Oh, no. It was very definite. This preacher was preaching under the old brush arbor; and in the morning service he preached and he said, "I'm not going to make any invitation; but if there's anybody here that wants to be saved, this afternoon before you come back to church, you go off alone and get down on your knees and pray and come back here tonight."

I took him at his word. And, through my father's farm, a pasture, a wooded pasture, there was an old stagecoach road, still there, the road, I mean. And I walked down that stagecoach road and stopped. And I fell down on my knees; but I was never taught to pray as a child. My father and mother didn't teach us to pray the little children's prayers, you know.

And I had never prayed aloud in my life. And when I fell down on my knees, I couldn't say a word. But I surrendered. I just gave myself to the Lord. The afternoon wore off; and night was coming to go to church; and I said, "Now, I didn't pray. Preacher told me to pray, and I didn't do it." And we had a corn field right near the house; and corn was high, so I went out in the cornfield and just ran into the cornfield where nobody could see me and hear me; and I fell on my knees and began to pray. But, I didn't have any feeling of need to pray for myself then. I prayed for others. And in that first prayer, I told the Lord I'd do anything He wanted me to do. I think right there I was called to preach. I didn't know it. I didn't know what I was getting into, you might say, when I told the Lord I'd do anything. And then that night I went forward and made my profession, was received for baptism. I was very emotional. I wept that night publicly. I wept and wept. I couldn't answer a question they'd ask me.

SPAIN: Was it the custom for the preacher to ask you to--

ORRICK: Ask you a question, yes. If you believed in the Lord and something like that. Very simple, you know. And all I could do was shake my head, move my head. I was weeping. I was just broken up, broken up.

SPAIN: Had your older brothers and sisters made professions of faith?

ORRICK: Oh, yes, yes. They'd all made profession, yes. And, the preacher asked my father if he had anything to say, and he said, No. He said, "I'm very happy because I have a united family." And so that was it.

SPAIN: Did you have Sunday school then?

ORRICK: Oh, you couldn't hardly call it a Sunday school. And, no teachers knew how to teach, if they had any. Sunday school was very, very poor. Very poor. No, if I'd of had opportunities like children do now in Sunday school and in day schools, why life would have been different. But, we had nothing.

SPAIN: How did your life change after your conversion? Could you--

ORRICK: Well, outwardly it changed very little. I'd been brought up in a Christian home, and I was taught not to use bad words and things like that, you know. And, the boys that I'd be with, play with and in school they would talk quite different. They'd use dirty words, you know, and things like that. And some would be talking; and oh they'd say, Don't say those words. Mr. Orrick's girl is here. She might hear them. They called me a girl, you know, because I wouldn't say those dirty words. I never did know--didn't know the words hardly. I was brought up very, very innocent in every way. Very innocent about life, about things in general. And then I developed in a way very slowly because of that, you see. Brought up in such a simple, innocent way that--I developed very slowly in many ways. Now, I could learn. It was easy for me to learn in school, always.

SPAIN: Let's talk about your schooling, now. We'll come back to the development of your spiritual life and your call to the ministry and so on later; but now let's go back to your first school. You said you were six years old when you--

ORRICK: Yes. Six years old and went to a country school where there were fifty pupils and one lady teacher.

SPAIN: And how many grades did the--

ORRICK: Oh, we didn't know grades. They called them grades by the reader, they'd read in, you see. They'd read in the first reader, the second reader the second year, and the third reader the third year, and the fourth reader the fourth year. And, then they'd kinda, in a way, grade the arithmetic and other things along with that. But, it wasn't really a graded school. And, the first day I was in school, I remember, I sat there all day with my little primer in my hand, and the teacher probably gave me five or ten minutes that day, and I learned my ABC's the first day at school. And, I learned to read very quickly. No trouble at all for me to learn to read. So much so that my father was very proud of me. He'd want to take me up on his knees and have me read to visitors when they would come, you know, show me off. And, I remember, the second year when I was seven years old and we'd moved to another place, my father's half brother and his wife came and spent the day with us. I was afraid my father would want me to read, so I went out in the woods and stayed nearly all day out in the woods, afraid I'd have to read. (laughter) I was very timid. But it was no trouble for me to read. I remember when I was seven years old I would lie down on the floor and read the Bible.

SPAIN: You could read the Bible at seven?

ORRICK: At seven. I remember reading, especially I remember reading the Sermon on the Mount. Lie down on my stomach and--with a New Testament and read--I remember reading the Sermon on the Mount when I was seven years old.

SPAIN: Do you remember what these readers were? Do you remember the names of the readers? You just--

ORRICK: McGuffey's Reader, I believe it was.

SPAIN: McGuffey's readers?

ORRICK: Yes, they had good stories in them.

SPAIN: Uh-hum. Stories with morals.

ORRICK: Moral stories, yes.

SPAIN: Yes. Do you recall any of your teachers in these first two or three schools? Did they make an impression on you?

ORRICK: Some, yes. But I don't know the name of that first teacher.

Later on I had a man teacher by the name of Ford, and he had a pretty good sized boy in school under him. And I remember, he was hard on his own son. Why, he whipped him hard. They used a switch in those days.

And they were very strict. Then I had other teachers. I had a man teacher by the name of Gibbs, Robert Gibbs. He taught the school out at Greenbriar about three years, I think; and I liked him very much. The first teacher I had at that school was a man by the name of Whitmire. He later became a lawyer.

SPAIN: Now about what age were you then?

ORRICK: I was, at that time, I was eleven and twelve, along there and early teens.

SPAIN: Getting up towards high school.

ORRICK: I went to country school until I was sixteen, that kind of school till I was sixteen.

SPAIN: Usually one teacher?

ORRICK: One teacher, always. Never, never two teachers in a country school then.

SPAIN: So you had--there were children, then, from age six on up to seventeen or eighteen.

ORRICK: To eighteen, yes.

SPAIN: Eighteen?

ORRICK: Yes. That's the way it was, very hard on a teacher and hard for the pupils to learn much.

SPAIN: You went to these one-teacher schools then until you were--

ORRICK: Sixteen.

SPAIN: Sixteen. Then were did you go?

ORRICK: I went to town school. We moved to town. We lived four miles from Madisonville, the county seat. And we moved to town one year, lived within a mile of town; and I'd walk to school, to town school; and I started to school there. Then we moved back on the farm four miles from town and I'd go horseback. Ride horseback four miles to school in town. And that was not a high school. It was more graded, more--grades were more defined and all; but it was not a real high school. Didn't pretend to prepare for college.

SPAIN: About how many--

ORRICK: But, I had better teachers. Had two men teachers there.

SPAIN: What subjects do you recall that interested you?

ORRICK: Well, in the country school, especially in the teens, I was very much interested in Texas history. I loved Texas history, I could almost repeat it by memory. I knew Texas history from beginning to end. Oh, the Battle of San Jacinto, and the Alamo, and all of that. Oh, I'd get so mad I'd want to go fight the Mexicans.

SPAIN: Did you like to read?

ORRICK: Oh, yes, but we didn't have anything to read at home. We had the Bible and a farm paper and that's about all. We didn't have books to read.

SPAIN: Was there any provision for you to take the schoolbooks home? Any--a library, in other words?

ORRICK: Oh, no library, no. No library. Not even in the town school was there a library. No, we had no library in that town school. A school with several hundred students. Had several teachers.

But, in the grades where I was we had two men teachers. One side of the hall the girls--all the girls were, and the other side, the boys. But, they'd all be in the same classes. They'd go back and forth and be in the same classes. And, the teacher in the girls' section taught grammar and history and, I remember, physical geography, I liked so much. And I started in Latin in that school. Had a little bit of Latin. And then, when I was eighteen I took a teacher's examination, a state teacher's examination and got a second grade teacher's certificate to teach school. And the next year I got a little country school to teach, when I was nineteen. And the salary was thirty-seven dollars a month, five months school.

SPAIN: Was this a one-teacher school?

ORRICK: One-teacher school, yes. Not a very large school. I had probably twenty-five or thirty pupils, thirty maybe.

SPAIN: But, a wide range of ages?

ORRICK: Yes, oh yes. Yes, I had some boys and girls, large.

SPAIN: Before we finish with your education, did your parents encourage you and the other members, the other children, to get an education?

ORRICK: Oh yes. My mother said, "I have no education, but I want all my children to get an education." And we three boys all graduated from Baylor University. Now, the girls married, not too young; but they didn't go to college. But, we three boys all finished Baylor University and two of us, the seminary. My older brother didn't go to the seminary. So, we all got an education, but we had to work for it.

SPAIN: Did--were there grades given in your high school, grades given in subjects in high school?

ORRICK: No, no. No special examinations either, or tests. Just went along with the classes.

SPAIN: Were there any activities, like sports or--

ORRICK: No, no, no. We would jump and run races, things like that.

SPAIN: But no organized sports or team sports?

ORRICK: No organized sports, no. Well, in the country school we would play what we called town ball, little bit like baseball, you know. But, that was the best thing we played in the country school. Now in the school at Madisonville there was no ground big enough to play ball. But, we'd run races and jump and things like that. Get exercise.

SPAIN: Was this the only school in Madisonville?

ORRICK: Oh, yes, yes. The only school there, yes. It was from the primary on through as far as they went. I guess they might of gone through what you'd call the ninth or tenth grade.

SPAIN: Did you receive any kind of certificate when you completed that school?

ORRICK: Oh, no, I didn't complete it. I came to Baylor. After that year that I taught school, I came to Baylor and entered the Baylor Academy.

SPAIN: Now, could you have gone to this Madisonville school longer if you had chosen to?

ORRICK: Yes, I could have. I could have gone longer, but it wasn't the best--I did the best thing to come to Baylor and go into the academy--which Baylor Academy was a high school, really. That's what it was, it was a high school. But if I'd of stayed in Madisonville school, I wouldn't have been able to go from there and enter Baylor as a freshman.

SPAIN: It was not, as we would say today, it was not accredited, not graded.

ORRICK: No, no, no. It wasn't accredited at all.

SPAIN: How long was the school term then?

ORRICK: Well, it was about nine months in Madisonville, yes; but the country schools were shorter, about six months. You'd have to quit and go to work.

SPAIN: Let me ask about your first school. Now, you taught--started teaching when you were nineteen.

ORRICK: Yes.

SPAIN: How long did you teach then?

ORRICK: Oh, I just taught that one little school before I came to Baylor.

SPAIN: Just one year or one school term.

ORRICK: Yes, one little short school, five-month school. And then came to Baylor the next fall.

SPAIN: Let me ask about influences on you, now, during these years that you were middle and later teens. Were there any individuals that encouraged you particularly or tried to steer you to college or--

ORRICK: Well, my older brother, he was nine years older than I; and he started teaching little schools, country schools, when he was young, also. Did the same way I did, and finally came to Baylor. And, his coming to Baylor, of course, kinda opened my eyes to the world. And, he was very-- a long time finishing Baylor because he'd go one year, and get out and teach a year or two and go back, things like that. He also entered in the academy in Baylor. All three of us did. Entered in the academy, and we had a long siege of it in Baylor, of course. So, my two brothers finished in 1913, both of them; and I finished in 1915, because I stayed more regularly. When I came to Baylor I didn't ever drop out. I stayed on until I finished. But my older brother would have to teach school and miss a year or two and come back and all that. My second brother--he did stay all straight through; but it also took him a long time to finish.

SPAIN: Let me ask you now about your spiritual development. You were converted at age thirteen. When did you begin to feel definitely a call to the ministry?

ORRICK: Well, I think I was called very early, probably when I was converted. But, as time went on, it wasn't very distinct. Now, my--this old uncle of mine, Uncle Preston Orrick, Methodist, a deeply spiritual man, and he said to me one day--now my two brothers, of course, one was nine

years older than I and the other was seven; and they had already started in studying for the ministry. And so, this uncle of mine said to me one day, "Well, your two brothers are studying for the ministry. I don't know." But, he says, "There's one thing I know." He says, "I know you're gonna be a preacher." He was a very deeply spiritual man; and he says, "You're gonna be a preacher. I don't know about the other two that have already started; but," he said, "you're gonna be a preacher."

SPAIN: How did this affect you when he said that?

ORRICK: Well, I was already, of course, I was, in a way, feeling the call to preach. But, it came out later on when I was about nineteen that I had to struggle with the call; because I had a little ambition. In a way I was a little bit of a leader there; although I didn't enter in to their way of living at all. And they called me reverend. Kinda, in a way, making fun of me a little bit, but not too bad. It wasn't rough. But they called me reverend and things like that. And, one of them said to me, "Now, listen. Your two brothers are going to be preachers; but don't you make that mistake. You got too much sense to be a preacher. Don't you be a preacher." That's the way they talked to me, you know. Well, it just worked, oh, little by little, it got more and more definite. That year my younger sister got married, and I was at home alone with my father and mother. And, we had family worship every night. I would read the Bible. As my father's eyes were a little bad, so I'd read the Bible. One night he'd lead the prayer, and the next night I'd lead the prayer. My mother never did pray in those meetings, those worship services.

Never heard my mother pray out loud. I knew she prayed. She was very spiritual. But, I don't know, the style was that the head of the house did it, always. My father led the devotion, always. And, I still have that big, old family Bible. And we'd all kneel around the open fire and pray--and he'd pray. Nobody else prayed, out loud. So, then that year, especially, when I was at home with my father and mother alone--

SPAIN: Now what year was this?

ORRICK: That was when I was nineteen, along in there.

SPAIN: Uh-huh. While you were teaching school, perhaps or--

ORRICK: Yes, and eighteen and nineteen and along in that period. My younger sister got married about that time, left me at home alone. And, that was a deep impression on me, that--those family worships we had and all of that.

I love to sing. My father had sold the first farm he bought, and we moved closer to town, and he bought another farm. And, we had quite a big pasture, lots of wooded section. And, I'd go out to hunt the cows or the horses or anything and walk among the woods and sing, just sing at the top of my voice. I enjoyed it so much, and I'd sing many songs by memory. I could hear a song and sing it the next day. And, I was just livin' a good spiritual life at that time. And, more and more the conviction came on me that the Lord wanted me to preach. Now, I wanted to be a lawyer, so I wrestled with it. And one night in bed I couldn't go to sleep. I just couldn't go to sleep, and I couldn't go to sleep. And, finally I just said, "All right, Lord. I don't know how I'll do it; but I'll do it. I'll preach." I turned over and went to sleep.

SPAIN: Now this was when you were eighteen or nineteen?

ORRICK: Nineteen, I was nineteen then. Definitely, yes, I was nineteen. And, I was already singing in meetings, in the country meetings. I led the singing in the church. We lived two miles from town then; and, of course, we had already moved our membership to town. And, at that time, the church in Madisonville was what we call a half-time church. Pastor there preached twice--two Sundays a month; and he'd have country churches the other two Sundays. But, I led the singing, and my sister played the organ. I was clerk of the church when I was along in there, about eighteen. I led the singing in the church. The pastor had a church down in Grimes County, the next county below. And, they called me to go down there and lead the singing in that meeting. O. E. Bryan was the evangelist preacher. I led the singing. That was the first time I left home and led the singing in a meeting. And, from then on, I was more and more active in song leading and so forth. The Sunday that I was licensed to preach at Madisonville I tried to preach my first sermon that same Sunday down there in that church. But, I talked about ten minutes, I guess.

SPAIN: Now when was--was this before you came to Baylor that you were licensed?

ORRICK: Yes, yes that's before I came to Baylor. And, I had never made a public speech. I'd never talked in public. We had no Training Unions, we had nothing in the church where a young person had an opportunity to develop in speaking and things of that kind; it scared me to death, to get up before a crowd of people and talk.

SPAIN: What was your sermon topic or your scripture?

ORRICK: I can't tell you much about it. I didn't have much of a sermon. I didn't know how to prepare a sermon. So, I was scared to death; and I talked about ten minutes.

SPAIN: You've indicated that you definitely felt the call to preach. Did you ever, before you came to Baylor, have any idea of being a missionary?

ORRICK: No, no.

SPAIN: Why not?

ORRICK: Because I didn't know anything about missions. I hadn't even read a mission book. I had no missionary literature. The preachers didn't preach on missions. They didn't take collection for missions. Missions wasn't in it. And, I was blank on missions. I came to Baylor, and I began reading missionary books and hearing missionaries speak, oh, at once, at once. That's the thing.

SPAIN: We'll discuss that more at a later time. This is a good place to end our first interview, I think.

ORRICK: All right.

SPAIN: We'll begin next time with your arrival at Baylor to attend the academy. Thank you very much, sir.

ORAL HISTORY MEMOIR

BAYLOR UNIVERSITY PROGRAM FOR ORAL HISTORY

Interviewee: Bailis William Orrick

Date: July 18, 1975

Place: Room 7, Tidwell Bible Building
Baylor University
Waco, Texas

Interviewer: Rufus B. Spain

ORRICK INTERVIEW NO. 2

RUFUS B. SPAIN: This is Rufus Spain. Today is July 18, 1975. This afternoon I am interviewing Mr. B. W. Orrick. This is interview number two. The interview is taking place in room 7 of the Tidwell Bible Building on the Baylor University campus in Waco, Texas. This interview is part of the Religion and Culture Project sponsored by the Baylor University Program for Oral History.

I want to thank you, Mr. Orrick, for coming again for another interview. In our first interview we ended, I believe, when you were about ready to enter Baylor University or enter the academy to prepare for entering the university. When was this?

BAILIS WILLIAM ORRICK: That was in the fall of 1907.

SPAIN: 1907.

ORRICK: And, since I'd had no real high school training, I had three years of academy to do. And, I was twenty years old when I came. I arrived in Baylor in the fall. I think I had twenty-eight dollars in my pocket to go to school eight years. But, I'd always said, "If I can ever get to Baylor, I'll stay."

So, another thing I should say, that my father and mother, I being the youngest child, were being left at home alone. And so they sold the little farm, and we moved to Waco. We brought two Jersey cows with us through the country, slowly driving along with those two Jersey cows.

SPAIN: How far was that?

ORRICK: It's one hundred three miles from here to Madisonville by the highways now. At that time it might have been a little farther.

SPAIN: And you drove those cows one hundred and three--

ORRICK: Drove those cows with little calves. We came very slowly. It took us at least five days to come. And so we arrived here a little ahead of time for school to open. But, we had to get settled and so forth. And so, I entered Baylor that fall.

SPAIN: Let me ask you about your family, first. Did you already have a place to live?

ORRICK: Well, my father and mother moved here and rented a little house in Edgefield; and we lived there.

SPAIN: Where is Edgefield?

ORRICK: Oh, it's across First Street, just beyond First Street over here.

SPAIN: Between here and the river?

ORRICK: Between here and the river, yes.

SPAIN: I see. All right.

ORRICK: They have a pretty nice little church over there.

SPAIN: Was this at that time pretty open country?

ORRICK: No, that was well settled, that immediate section, much more than now. Because now most of the people have left. They have a factory over there. I don't know why, but the people have moved out from there. I went over there last Sunday, and I hardly knew the place. Dr. Dan McGee is pastor of the little church. And so, that's where we lived.

SPAIN: You had no problem keeping your cows there did you?

ORRICK: No, Waco was so different then. You could have your cows in your backyard, you might say.

We didn't have any sewerage over there at that time, so my father bought a little house. And, he built a little kind of a barn back there for the cows and then he bought three more cows. So, my father and I milked five cows. That was part of the work that I did while I was studying. We milked five cows; and we churned milk and sold milk and butter, things like that. And, my father rented some land nearby and made a cotton crop.

SPAIN: I see. So you lived right close to the university here by--

ORRICK: Yeah, it's about six, or maybe eight, blocks over there. I walked it several times a day attending classes in Baylor and working.

SPAIN: Where was the land that your father rented? How far--

ORRICK: Just outside of the city.

SPAIN: Uh-huh. Down South Third or--

ORRICK: South, yes. Down the river.

And so, that's the way we started. And they stayed here the first four years of my stay in Baylor, through the freshman year. I had three in the academy, and then freshman and so forth.

Professor Pool was the dean of the academy at that time. They called him Froggy Pool. (chuckles) He was low and fat. So, I went to him and signed up.

I took Latin, algebra, I don't know--I don't remember all the studies I took those first years. I went through the first year; oh, at the same time I went straight to the printing office and asked for a job. And, they gave me a job at ten cents an hour folding papers. They had a little printing press managed by the foot pedal. That's all they had in the Baylor Press at that time. And so, we had to fold all the papers, and they paid me ten cents an hour for that.

I worked at that. I milked cows. Later on I swept floors. Did a little of everything. Anything to make a little money. I was very poor. Had no money. Fortunately, we ministerial students didn't pay any tuition at that time. We just had the incidental things to pay. So, I got along.

Now, in my senior academy year, I was president of my class. The first two years we didn't have class organizations, but when we got to the senior academy year, which compares to senior high school, I was president of my class. We had a good time.

And so, I'd like to say also, that in my first quarter--you see, we had quarters then, three-month quarters--in my first quarter I went along

until nearly Christmas; and I took fever; must have been typhoid fever. I guess it was the beginning of the second quarter, I missed twenty days out of my classes. And yet I passed all of my courses.

Latin was very easy for me. I made good grades in Latin. I'd had a little bit before I came here but not enough to count for a course.

So, I had a good time. And that senior academy year, I was president of the class. So then--

SPAIN: Did you do any preaching while you were--

ORRICK: No, not yet. I was very slow beginning preaching. I was very timid. I'd never spoken in public. It scared me to death to get up before a crowd and try to speak. I had no opportunities like the young people do now to learn to speak.

I did know how to sing. And, I would go out and sing in meetings. Baylor boys, preacher boys, that had had more experience than I would do the preaching; and I would lead the singing. I did that for several summers. The first summers here.

SPAIN: You did not attend classes during the summer?

ORRICK: No summer schools, no. I had to pay tuition to go in the summer. I didn't have any money. So, anything I could do--even went out and chopped cotton in the summer. Anything, anything to make a little bit of money. Money was hard to make at that time.

SPAIN: Did your father do any work besides the little farm?

ORRICK: Yes, he worked part of the time as a carpenter, carpenter's helper or something. He wasn't a union carpenter, but he did do some carpentry.

SPAIN: Now, you had two brothers who had preceded you.

ORRICK: Two brothers, yes. One of them, Charlie, the second of the two; see I'm the youngest of all. Charlie was, maybe, he was about a freshman when I came here. And, he went on through. He'd been preaching most of the time. He was a little more experienced than I was, older, married, had one child. By the way, he was one of the first pastors of that little Edgefield church over there, which later disbanded, and we all came and joined Seventh and James.

So, the time passed like that. I was president, as I said, of the senior academy class.

Now, my freshman year in Baylor was my best year for activities. I really was a leader in the class, although I wasn't president. And, I suggested to the class that we challenge the sophomores for a debate. Well, they kinda hesitated. I said, "Now, I know we can win it." I had it all planned out. I said, "Now, we'll choose the subject and that will give them the choice of the sides." Well, I knew what subject I was going to choose. Woman suffrage was not popular at that time. It had never been debated in Baylor. I said, "We'll take Resolved: that the United States should adopt woman suffrage." And, I knew that the sophomores would take the negative side, because that was the most popular. But, I knew most of the argument was on the other side, and we'd win. So they took it up.

And, we had a kind of a tryout. About four or five or six of us entered it and wrote a little speech and said it before one of the teachers, and he chose the two that he thought was the best to represent the class. And, I got in on that.

The other man, my partner in that debate, was older than I and more experienced; and he was good. So, we wrote our speech--ah, the other side did just like I said. They chose the negative. The sophomores chose the negative side; and I could just see all the way down the road. (laughter) So, we had a great time.

We had the debate. And, it was wonderful, wonderful. My father and mother were sitting out there listening.

SPAIN: Oh, this was open to the public, was it?

ORRICK: Oh, yes, yes. We had big crowds when we had a debate in Baylor then. Had a big crowd, almost like a football game.

And so, we had our debate. And, the sophomores were just so sure they were gonna win. And, when the judges came up and made their report, they said, "Unanimous for the affirmative side." (laughter) And those sophomores just wilted. They knew they were going to win. But, we had the only argument. There was a good deal of literature on it in the library.

SPAIN: Um-hum. This would have been about 1910 or 1911?

ORRICK: It was 1911. That was my fourth year in school. I came in 1907, three years in the academy and freshman.

SPAIN: There was a great deal of discussion around the country about woman suffrage about that time.

ORRICK: A few states had already adopted it. And that's where we got a lot of our arguments, you see, a lot of evidence and proof that it worked and was good. So, it worked out fine.

And, I enjoyed that very, very much. That was my best year in college as far as activities were concerned.

SPAIN: What else did you do of an extracurricular nature? Were you engaged in athletics or--

ORRICK: No, I wasn't big enough to do athletics. I went on the track and ran just for exercise part of the time. And, later on the idea of soccer football came up. And, we had seven or eight Brazilian boys here studying in Baylor. In Brazil that's their national game, soccer football, in all South America. Came from Scotland really. And so, they got the idea of trying to prepare a team to play soccer. Professor Provence had somewhere been in contact with it and knew the game more or less. And so, he was our coach. And, we would go out and practice and practice.

The first game we had--at that time they were building the skyscraper here, the--

SPAIN: Amicable Building?

ORRICK: Amicable Building, yes. They were building it, and all of the steelworkers were Scotchmen. And, they knew how to play soccer football. So, we challenged them for a game, and we had a little game. We won the game. Well, later on then in Texas university in Austin, they had started the same thing. So, they came, sent a team down to play us; and they were great, big, tall fellows; and most of us were little old runts. They just ran over us. We couldn't do anything. But, later on they did get a fairly good team here in Baylor. I don't think it lasted long, though.

SPAIN: It was never accepted as an intercollegiate sport like football.

ORRICK: Oh, no, no. It wasn't popular. It never did become popular here. But, in South America, Argentina, Uruguay, all those countries, it's very,

very popular. And, the little country of Uruguay has been famous in soccer football. They have won the world championship more than once, I think. They beat Argentina so many times, and Argentina a bigger country and all. The Argentines couldn't take it. They were poor losers. Uruguay won over them a number of times.

So, I didn't do any, other than that, any kind of sports at all.

SPAIN: Did you work on the paper? You said you worked in the print shop, did you then do some work on the student paper, The Lariat?

ORRICK: No. No, I didn't do that.

Now, in my senior academy year, I was offered a job to work in the bookbindery. I think they paid me fifteen cents an hour. And so, I worked in the bookbindery about two years. John Fouts, who was a famous athlete, played football and baseball, all of it, he had the bookbindery. Made his way with the bookbindery. So, he offered me a job to work with him. I worked about two years. And then, he got a job that he liked better as manager of one of the college papers; it was a monthly called The Literary. He was elected to be manager of that. And so, he turned the bookbindery over to me. I worked then by the piece, you see. It paid so much a book that I bound. We bound mostly magazines.

SPAIN: For the library?

ORRICK: For the library here in Baylor. And, I worked at that about three years. About three or four years I worked at that. And, more or less paid my way with that.

Then, we got a new librarian in Baylor, a Bostonian. And, he didn't like the kind of work we were doing. It was not professional, you see.

We never had a professional man to teach us. And so, he didn't like it, and he wanted a professional bookbinder. Dean Kesler called me in and told me that they were thinking of turning it over to a professional bookbinder; therefore, I would lose my job. I had a boy working with me, a friend of mine helping me, also. And, he would lose his job. And I said, "Well, I don't know how we two will get along." He said, "Well, I'll try to help you get a church, to preach to and help you that way." And the other boy, he said, "We'll get a little job for him. Put him in the library or somewhere and help him." So they did. And, they got a Jew who was a professional bookbinder. He did a nice job. We couldn't do it that well, for we didn't know how. So, that's the story of that kind of work that we did while I was here.

SPAIN: Would this have been your junior or senior year that you were-- had the job taken away from you?

ORRICK: Yes, in my junior year I got to preach to a little church down in Falls County. I'd go down once a month. It didn't pay my expenses, hardly. But, then that summer another church also took me.

SPAIN: Do you remember the name of this first church that you--

ORRICK: That first church was Pruitt Baptist Church and the other was Friendship.

SPAIN: Both in Falls County?

ORRICK: Both in Falls County, about five or six miles apart.

By the way, when they invited me to preach down at that little church, one Sunday afternoon, somebody said, "Now, if you'll go down there and

preach real loud, they'll call you." Well, that wasn't hard for me to do, because I always preached loud.

It was a hot [emphasis added] August afternoon. Hot, hot, hot. And, the men all in their shirt sleeves, and they came to me and said, "Pull your coat off, boy." So, I pulled off my coat and rolled up my shirt sleeves and got up there and boy, I preached. (laughter) I preached loud. They called me on the spot. So, I had two churches and that was a little better. And, I went on like that.

Now, after my father and mother left, went back to Madison County, then I boarded in the men's boarding hall, old Houston-Cowden Hall. It was--

SPAIN: Houston--

ORRICK: Right by the side of the First Baptist Church, where the First Baptist Church has their education plant now is where that was.

SPAIN: What was the name of it? Houston--

ORRICK: Houston-Cowden.

SPAIN: Cowden.

ORRICK: Houston-Cowden. The two buildings. About eighty boys there.

I boarded there four years and just had a great time. I enjoyed it so much. The boys were so friendly with me and all. I just enjoyed it up.

I was poor; I wore ragged clothes. But, that didn't matter. I was just having a good time. And, I enjoyed my association with the boys there.

Had one very good roommate, Otis Rainer. He died later. Otis Rainer married a girl from east Waco. I performed the ceremony for their wedding.

Later, she died; and he married another girl who was a friend of mine. So, I had a great time down there at Houston-Cowden Halls.

SPAIN: Did you take your meals there, also?

ORRICK: Oh, yes. And, by the way, we paid three dollars a month room rent and nine dollars a month for the food. Had our meals there. And, when we first went there, Professor Claypool and his wife lived in the building, one of the buildings, and were the managers of it. Had charge of it, oversee it. Then they were moved up. Mrs. Claypool was made matron in one of the big girls' dormitories, G. B. Hall, or something, up here. So, they moved up. And then, Professor Harrell came in. He was a math teacher in Baylor. He and his wife, and father and mother, lived in the buildings. And, had a good time.

Now, we had an unwritten rule down there, the boys did. That everybody had to wear a collar at the table, in the dining hall. And, if you didn't come to the dining hall with a collar on, they'd see a boy there without his collar on, they'd begin to yell, "Collar, collar," and call his name. And, if he didn't get a collar and put it on, then we'd say, "Bathtub." Somebody'd run upstairs and turn the water on in the bathtub, and we'd take him up there and soak him in the bathtub with his clothes on. (laughter)

So, one night four boys at the same time made it up and came to the supper table without collars on. And, we yelled, "Collar," and "Collar," and they wouldn't move. Professor Harrell got up and said, "Boys, go get your collars or leave the room." They had the collars in their pockets.

And, they pulled them out and put them on. Well, that was too much. So, we sent a boy upstairs to fill the bathtub.

We had a prayer meeting there once a week, and that night happened to be prayer meeting night and everybody went. More or less, everybody went. After prayer meeting we organized our team. We were "gonna" bathtub those four boys. But, they had gone upstairs and gotten in the bathroom and closed the door to keep us from bathtubing them. So, we made a line there. The big fellow in front and the rest of us just put our arms around the fellow's waist in front of us and made a--just a great, long line. Then we backed up, and we rammed that door, tore it all to pieces. (laughter) And, we'd grab one boy and take him out, then get another, until we got three of them out so we could bathtub one. They struggled so, they reached up and grabbed the water pipe and broke it. And, then they pulled the stopper out of the bathtub so we couldn't bathtub them. So, they went around and got pitchers of water from the rooms and brought it out and poured it on them. Oh, we had a lot of fun. But, Professor Harrell was standing there watching it, every bit. He was standing there grinning, didn't say a word. About a week later he said, "Boys, I reported to the faculty about your spree last week of bathtubing. And, I asked them if that was hazing. And they said, 'Sure that's hazing, and we're not going to let them do it any more.'"

SPAIN: So you had rules against hazing then, did you?

ORRICK: Oh, yes. There was no hazing in Baylor at that time. So, that cut that out. But, we had our fun.

So, as I went along then in college the rest of the time, and I got my head swelled terribly when I--when we [emphasis added] won that freshman-soph debate. Oh, I thought I was going to turn the world over, you see. And, so about two years later, now, my brother Charlie had gotten to be a famous debater. He'd won every debate he'd gone into and won an oratorical contest and went to the state and won it. And so, I thought I'd just follow along behind him, and I'd do the same thing. He and a man by the name of Phillips had gone to Arkansas and debated with Ouachita College and won that debate. They were both baldheaded, and they called them the bald team. (laughter) So, then that Ouachita College the next year was sending a team over here to debate us, you see. We had at that time two literary societies, the Erisophians and the Philomathesians. And, they were great rivals. They would have debates, you know. And, oh, when they'd have debates it'd be hot. It'd be worse than a football game. So, that year something happened among the Erisophians that they were ruled out of everything. I think one of their members did something that he was expelled or something. Anyway, they were ruled out of everything. They didn't take part in any of the oratory or debates or anything. So, the Philomathesians had it all. And so, in order to get two men to represent Baylor against Ouachita College, we had anybody that wanted to, to volunteer and write a speech on a certain subject and say their speeches; and then the judges would select two of them to represent Baylor against Ouachita College. I got in on that. And, my partner and I got the job representing Baylor. And, we lost it. I forgot my speech. See, we had to write our speech, that it

would require so many minutes to say it and get up and say it by memory. And, right in the middle of my speech, I forgot it. Boy, boy I nearly died. I finally was able to go on, but that just about ruined it. We lost the debate. Well, that hurt me terribly. And, a friend of mine said, "Well, don't worry, that'll probably be good for you." (laughter) And, he was right. I had a crazy idea about speaking. I'd just get up and start at the top of my voice nearly, you know. Get 'em on a high key and just keep it there. And, that was poor, poor talking.

So, after that happened, we had a speech teacher in Baylor, Miss Thompson. And, she was very good. So, I went to her. I finally--I got to where I could see my weakness. I went to her, and I said, "Now, look, I need some help. I realize I'm not doing things right." And, she was just tickled to death to get ahold of me because she'd heard me try to speak; and she knew my weakness. So, she took me and prepared me. At that time she organized an extemporaneous speaking club. And, about once a week or two weeks, maybe, she'd have us come together and make little speeches. And, she'd criticize and try to teach us and so forth. So, she sure was hard on me. She said, "Now, you prepare your material, you don't write it out nor memorize it. But, prepare your material and come here to make a little speech of so many minutes more or less." I chose a subject, which I thought was good. And, I prepared, I thought, plenty of material. I got up before the group, and I just started taking the roof off awful fast, first thing, you know. I said about two sentences; and she stopped me; and she says, "Who are you talking to?" Uh, that cut

me down. I backed off and started again. She cut me off again. Well, finally I came to my senses, and I stopped and told a little story. Aw, she says, "That's the way to do it." And, so she worked me over, over, and over, and over. And, helped me a lot. I thought to preach I had to do the same thing, you know. Didn't modulate my voice or anything. I'd just get on a high pitch and go at it.

SPAIN: How did you get over your timidity about speaking?

ORRICK: Just--well, in Baylor University at that time, Philomathesian and Erisophian literary societies, we'd have debates every Friday night. And, I worked on that. We'd have a subject; we'd divide in groups, and have so many in each group; and we'd debate that subject. So, I got a little experience that way speaking, you see. It wasn't so difficult, and so forth. I'd prepare what I could, and we'd have a little debate, extemporaneous debate. And, that way I gradually began to get over my timidity. Now, it was hard for me to preach in the beginning, very hard. First place, I didn't know how to prepare. I didn't know how to prepare a sermon. And, it was very difficult for me. It took time. Then, I got those two little churches to preach to. Little by little. So--

SPAIN: Let me ask this. When were you ordained?

ORRICK: I was ordained when I was a junior. And, by the way, I dropped out of my classes one quarter. And, that and the fact that I had to work so much, I didn't take full work all the time. So, I had to drop back a year. I was supposed to have graduated in 1914, and I graduated in 1915. I was troubled with my eyes all the time. I had a peculiar astigmatism, and I had eye strain all the time. My eyes would make me nervous, and I

couldn't study at night much, and all of that. I worked with great difficulty, and I'd work at night in the bookbindery, sometimes. All of that made it very, very difficult for me. I could have made much better grades and all if I'd have had normal eyesight. I just didn't have it. And, for many years I suffered with it, until finally I found a man who could fit my glasses. So, that was one of my great difficulties in Baylor and into seminary, even. I couldn't devote myself to study long hours, you know. Eyes would get so tired, and I'd get nervous. That was a great difficulty I had.

SPAIN: Were you ordained after you became pastor of one of the little churches?

ORRICK: Yes. You see, it is the custom in Baptists that ordinarily you're never ordained until a church calls you to be a pastor. And then you're ordained. So, I was ordained in what was then called Clay Street Baptist Church.

SPAIN: In Waco?

ORRICK: Here in Waco. I was a member there. And, Dr. A. J. Barton, who was pastor of the First Baptist Church here at that time, led the question--did most of the questioning and the examination. And, that's where I was ordained.

SPAIN: What happened to Clay Street Baptist Church?

ORRICK: They moved it out from there, and they "kinda" went away from the organized Baptist work. They call themselves a Baptist church; they still exist out on, I believe it's still Clay Street, but further out. And, it's, we'd say, an off-color--

SPAIN: Not a cooperating segment--

ORRICK: Off-shaded. Not a cooperative church--Baptist church. So, at that time I was, by the way, at least two years a member of what we call the Turner Street Baptist Church in east Waco. They had no one over there to lead their singing in the church. And, my roommate, Otis Rainer, was a member over there; and he came to me; and said, "They need a song leader over there. Why don't you go over there and join that church and lead the singing?" So, I did. But, in those days they didn't pay a singer. They didn't help me a bit financially. I would walk from that old boarding hall across the river and over there to Turner Street at least three or four times a week. I'd go to every service: prayer meeting, twice on Sunday, and all of that, every week, and lead the singing. Professor Harrell was a member of that church then. He lived over on that side, with his father and mother. So, I led the singing there for two years at least. And, the pastor of that church was a man from the North; he had studied in Chicago University. A man up in years a bit. And, I had some difficulty with him.

SPAIN: How so?

ORRICK: Well, he was not a good Baptist. And, I suggested to him to let me organize the young people into what we called then a BYPU. Well, "All right," he said. And, we organized it, and they elected me president of it. So, for our program once, I said, "Now, let's go through the motion of organizing a Baptist church. Just to show you how it's done." And, we did, and I led the program. I read the articles of faith, the Pendleton I believe it's called, articles of faith in that meeting. And,

that hit that pastor so hard he couldn't take it. From then on, he preached at me all the time. He just called me names from the pulpit. And, I took it as long as I could. And, there was another boy by the name of Morris, I believe, member over there, too; I said to him, "Let's go over there and have an interview with that pastor and see what we can do with him." So, I called him over the phone; we went over there one night and talked for two hours. I just told him what he was. I said, "Now, you're not a Baptist." And I said, "What do you mean to do with this church? You mean to establish your ideas, your doctrines and all in this church?" "I suppose so," he said,

SPAIN: Well, in what ways were--was he not a Baptist?

ORRICK: Well, do you know anything about the--what's the name of them now, that sect? Russellites?

SPAIN: Yes.

ORRICK: Don't believe in hell, punishment, and things like that. Well, it's just off on many things. It's a very, very weak sect and very, very far off. So, that's what he was. Well, after that talk we had with him, it was almost impossible for me to stay in the church. So, this other boy and I called for our church letters. I had talked to the superintendent of the Sunday school, some of the older people, about it; and I saw they were not concerned. They didn't--they were not keen enough to catch what he'd say, you see. He'd say things like, "Hell is not so much a place as a condition." Then he'd go around to the homes and tell them, "There is no such thing as hell." And I had a Sunday school class of high school girls. They would say, Brother so-and-so came to

our house and said this. What do you think about it? Well, I'd tell them what the Bible taught about it. And, it just worked up, you see, until they just had to have it. So, I left there, joined Clay Street; and about a year and a half or two years later, it got so bad that the church called a council of the pastors of Waco to come over there and examine him, and they put him out.

Well, those are experiences that I had along through there, you see. I was always very positive and strong in the doctrines. My father was a Baptist; and his brother was a Methodist; and they would visit each other; and they would talk doctrines, you know. I'd sit on the floor and listen to them when I was a boy; and I got a good deal of my doctrines right there, at the feet of my father and his brother.

SPAIN: Let's talk about some of your student days now. Who were some of the important teachers--important to you while you were in the university?

ORRICK: The head of the English department I liked very much. He was Dr. Hargrove. And, I had one or two courses under him, and it thrilled me. And, he recognized me. I wrote something on the order of poetry. I've forgotten just what it was now, and he suggested that I turn it in to that little literary magazine for printing. But, they didn't print it. I wasn't in that group, you see. I wasn't popular with that group up there. That was--I was very poor, and I was a little older than most of them, and things like that, you see. I wasn't a very popular student right at that time. So, well, but anyway if he had stayed here, I think I would have probably majored in English. He left and went to China to

teach English in a university in China. And, I don't remember for one year who took his place, but a little later Dr. Armstrong came.

Now, he was a great man. But, he was so hard on preacher boys. He felt that it was his duty to take all the starch out of them, cut them down. Let them know they were ignorant. And, I had a pretty hard time with him. So much so, that in one course in English literature, I think it was, he said to me one day, "Orrick, I want to speak to you after the class." I said, "All right." I went up to him. It lacked about three weeks of finishing the quarter. He says, "You're not going to pass this course. I want to tell you right now, you're not going to pass this course. And, I was going to suggest that--what are you going to do during Christmas holidays?" I said, "I'm going to work. I'll have to work, try to make a little money to go on to school." And, he said, "Well--" I said, "Now, listen. Dr. Armstrong, will you let me go on and finish the course and take the examination? If I fail, I fail. If I pass, I pass. Will you let me try?" "Oh, yeah, you can try, but you're going to fail." It was hard. I went on. Now, he had given me two term papers to write and one of them was on a subject I had never heard of. I went to the library, and I couldn't find anything on it. And, I told him, "I can't find anything to help me." He said, "Go to the city library and see if you can't find something." I did. So, I wrote it. It wasn't too good, I guess. But, then he gave me another subject that I could write on. He wanted me to write a paper on the English translations of the Bible. So, I wrote that. Then the time came for the final examination,

just before Christmas. And, I was pretty sure I made a passing grade. A little boy named Wood, down at the dormitory with me, sat by me in the class. And, we said, "Now, he's going to give a review before the examination." We said, "We're going to watch him, we're going to spot him and get ready for him." And every time he'd kinda emphasize certain things, we'd make notes of it, you see. And, we worked on that. We both passed. So, during the holidays I called him over the phone. I was working in the bookbindery; I asked him if I passed. "I haven't seen my grade or if I passed or anything." "Oh, well," he said, "if you did as well as you should on that last term paper, and I haven't read it yet, if you did that, well, you'll pass." So, I passed. (laughter)

In those days--I don't know if they still have a senior in Baylor to write a kind of a thesis?

SPAIN: No, we don't have the senior thesis now.

ORRICK: Don't have that now.

Then they wanted us to write some kind of a little thesis. So, I'd taken a little Bible work under Dr. Tidwell, who was the head of the Bible department then. And, he was the only teacher. So, I had that paper that I'd written on the translations of the Bible, and I went to Dr. Tidwell, and I said, "Now, I have this paper here. Don't you think that might serve as my thesis?" He said, "You go and prepare a bibliography for it and turn it in to me, and it will be all right." That's what I used.

SPAIN: Was it Dr. Armstrong's custom to approach students as he did you and just tell them, "You might as well drop, you're not going to pass?"

Did he do that often?

ORRICK: Well, in a way, yes. I think he just kinda picked on me.

(laughter) Well, I did a very unwise thing. I've always been, rather, what we say outspoken, you know. Say my mind a little too much. And, one day in the class he read a little, oh, column, maybe, in some English book, or something, and said, "Orrick, criticize that." I said, "Well, I think the man that wrote that might as well of been doing something else. I don't see much to it." Why, he came out of his chair with his fists doubled up right toward me, like he's going to beat me up. (chuckles) And he said I was just hard down ignorant and all the rest of it. (laughter) Aw, he hit me hard. And, as we left the class that day, the boys said to me, "Orrick we thought just like you did, but we'd have been afraid to say it." (laughter) Oh, yes, I was--I never was diplomatic, you see. I'd say my mind.

SPAIN: Did Dr. Armstrong have a reputation before he came? That is, a reputation as a teacher, or was he a young man and unknown?

ORRICK: He was fairly young. I guess he was--he must have been in his early thirties when he came here as head of the department. Oh, he was a great teacher. I had a course in Browning under him, and I thoroughly enjoyed it. It was--he was a great man, oh yes. And, later on, when we were on the foreign field, he visited us in Montevideo, Uruguay, and had a meal with us, just as friendly as he could be. Oh, he was all right. I was the one that was wrong. (chuckles)

SPAIN: Who were some of the other significant teachers you had?

ORRICK: Well, Professor Pool taught--my first Latin teacher was Alta Jack, and she was good. Very good. She'd have a little test every two weeks.

And, her system of teaching I admired very much. Made it easy, in a way, simple; and anybody that wouldn't pass that course, they either didn't study, or they just didn't have a gift along that line at all. I had a little gift for language, you see. I liked language, especially the first year of any language. First year of Latin, I made good grades. First year of Greek, I did all right. First year of Hebrew in the seminary, I made my **highest** grade, nearly a hundred. I was always good in grammar, you see. And, that went over into those studies.

So, then I had a Greek teacher in Baylor, Professor Trantham. Did you ever know him?

SPAIN: Yes. He was still living when I came to Baylor.

ORRICK: Yes. He was a young man then. He had been an Oxford student. And, he was good. A great fellow. I had to take a second examination once in Greek under him. That wasn't first year Greek, though. It was further up where it got into those classics. So, I didn't make a passing grade. He called me up. And, I said, "Well, what about it? Can I take a second examination?" "Yes, you can take a second examination." My trouble was, I couldn't remember the vocabulary. The grammar of it didn't bother me so much; but I couldn't remember the vocabulary in order to translate it, you see. And, he gave us a quite a long passage to translate from Greek into English. I did a bad job of it. So, I went to my room, and I took that same passage that he gave us, and I worked on it and worked on it till I practically memorized it. When I went to my second examination, he gave me the same piece. (laughter) So, I got along. He was a good fellow. I liked him very much.

And, Dr. Guittard was the history teacher. I tried always to make a practice--he had big classes--to sit as near the front of the class as possible. And, I got along well with him and history, made good grades. So much so--in the academy we had to study Greek history, Roman history, and English history. And, somehow I missed the Greek history. I didn't have a chance to take it when they gave it. At the end of the year he said, "Now, Orrick, if you--during the summer, take this Greek history book and read it, I'll pass you on it. You come back next fall and give me a written statement you have read that book, and I'll pass you." And, I did. He was a good man. But, the teaching of history then was so different to what it is now.

SPAIN: What was the method of teaching?

ORRICK: Well, we had a book, that was it. And, we'd come to the class, a big class, and he'd have his list there, the roll, and he'd go down that. Orrick, you recite on so-and-so. Like it was in the book. He didn't lecture hardly any. And on like that. We did very few maps or anything like that. It was much more simple kind of study than what they do now. Oh, it's much better now, I'm sure. Much better. But, Guittard was a good man.

SPAIN: Any other important teachers that you remember made impressions on you?

ORRICK: Dr. Kesler, for instance, he was dean; and he taught science, taught botany, zoology, things like that. And, a funny thing happened in this class one day. He was talking about different things, and he said, "Color blindness is inherited. Women don't have it, but you inherit it from your

mother. It goes from a father to a daughter and daughter to the son. So, my mother wouldn't be color-blind but maybe her father was color-blind." And, he was going on like that, and a little later he said, "Baldness is also inherited." So I said, "It's pretty rough, isn't it, when you inherit both of them?" (laughter) He was a good teacher.

SPAIN: What was your major, or did you have majors then like we do now?

ORRICK: We didn't do it like that, then exactly. What my course was called was a philosophical A.B. And, we had so many required courses then, we couldn't hardly specialize, you see, much. I had to take more math than I should have taken. And, it was very hard for me when it got up into analytical geometry and stuff like that. It was awfully hard for me. I'm not turned that way, you see. I had boys in the same class with me, they just ate it up. One boy said, "When I want to think of something clean, nice, and all, I think math." And, well I was always good in arithmetic and fairly good in high school algebra, but get up above that and I didn't do so well. And, I had a hard time.

But, oh, the head of the math department was Dr. Johnson. He was the funniest fellow you ever saw. He knew too much math in order to be able to teach a man like me. Because he'd skip so much, you see. He'd go to the board, and he'd start something, and he'd jump, jump, jump. He'd get down to the bottom, and he'd get the result of it. And, I said, "Dr. Johnson, how'd you do all of that?" Oh, he said, "Boy, you don't know high school algebra." (laughter) I passed my courses under him but that was hard to do.

SPAIN: What was your favorite subject in college?

ORRICK: Well, history was one and, for a time, English, I enjoyed so much. I enjoyed the languages the first year, all of them. And, I had four years of Latin in Baylor and at least three years of Greek. Then I had two years of Greek in seminary and forgot it all.

SPAIN: You didn't use it?

ORRICK: Dead languages, you see. You don't speak them, you don't use them. I would have to read my Greek every day to keep up with it, you see. And, in a busy life you just gradually drift away from it. I wish I could have done it.

SPAIN: Did you have any personal relationships with President Brooks?

ORRICK: Very, very little. Dr. Brooks was a great man. We enjoyed him so much. You see, we had chapel every day and were forced to go. And, Dr. Brooks, when he was here, would nearly always lead the chapel; and he was great. He'd go off on a trip and come back. He'd always have some funny jokes and things to tell. He was very popular with the students, very popular. And, by the way, he had a nephew of his wife, I believe, who stayed in their home. His name was Allen. He was behind in his Latin. He was a freshman when I was, maybe, in second year academy, or something like that. I was still studying Latin. And, Allen and I would sit down and study our Latin together. One day I said, "Allen, you'll be president of Baylor University one day." When Dr. Brooks died, he was interim president.

SPAIN: He became what, the registrar or the dean?

ORRICK: No, no. From here he went to Florida and was president of that school over there, what is it, Stetson or--

SPAIN: Stetson, yes.

ORRICK: Stetson University, I believe it was. And, he died of a heart attack. Good man. Oh my, he was good.

SPAIN: Do you remember any of your classmates who went on and became prominent people?

ORRICK: Yes. E. D. Head became president of Southwestern Seminary, also J. Howard Williams.

By the way, we had at that time, a student volunteer band for missionaries, those who were volunteers for foreign missions. And, I had volunteered in a special meeting. I had been studying--I'd been just picking up missionary books and reading them, and I'd heard a few missionaries speak. Little by little it dawned on me that that's what the Lord wanted me to do, be a foreign missionary. So, Dr. George W. McDaniel, who was pastor of the First Baptist Church in Richmond, Virginia, was holding the annual revival in Baylor University. We had one every year, you see at that time. Great times. And, one night they made an invitation to any student that felt called to be a missionary, if they wanted to manifest that, to come forward. I went forward. And, about a dozen students followed me. We had that group, we called the student volunteer band, and I joined that. And, I was quite active in that. Not many of them ever went to the foreign field. Some went. Two of them went to China, neither one of them stayed long. L. L. Johnson was a student, yes, at that time. And, he went to Brazil, and was a missionary forty years in Brazil. Good man.

SPAIN: You were in Baylor at the--when the First World War started in Europe, not when we got in.

ORRICK: Yes, yes I was in Baylor then, and Dr. Brooks had just put on a week of lectures, he had some prominent men come here for lectures on peace. And, they just had the whole world gonna be in peace. Bang! The First World War came right then.

SPAIN: Dr. Brooks was a pacifist, wasn't he?

ORRICK: Oh, yes. He was a great pacifist, yes. Great pacifist.

SPAIN: Did he influence you and others to embrace pacifism?

ORRICK: Well, I never was a pacifist to the extreme he was. I never could be. I always felt that war has to come sometimes, and when it does, you cannot be a pacifist.

SPAIN: Dean Kesler, you mentioned earlier, was German, of German extraction, and I understand he got into some trouble at Baylor and had to leave some time during the war. Was that while you were here?

ORRICK: No, that was during World War I, after I left Baylor.

SPAIN: Oh, uh-huh.

ORRICK: I was in the seminary, during World War I. He made a speech in chapel one morning, in which he was too pro-German. As a result of that he had to leave Waco in a hurry.

SPAIN: Uh-huh, that's what I understand.

ORRICK: Yes he was of German extraction and too strong for Germany.

SPAIN: Were you aware of the anti-German feeling when the war started? Among students, maybe?

ORRICK: Oh, yes. It was strong. It was strong, yes.

SPAIN: Is there anything else you want to say about your student days?

ORRICK: Well, I just enjoyed the whole thing, in spite of the fact I had to work so hard and all of it, I enjoyed it every bit. I wish I could do it over again.

SPAIN: You graduated then in 1915.

ORRICK: 1915. And, my two brothers graduated in 1913.

SPAIN: Did you meet your wife at Baylor?

ORRICK: Yes, yes, we met about my--about the end of my junior year, somewhere along there. She came from Oklahoma here. And, we met.

SPAIN: Did you marry while you were a student?

ORRICK: No, no. We didn't marry until after both of us finished, you see. I was nearly four years ahead of her. She had one year of academy; and when I was a senior, she was senior at academy. Then I finished and taught school one year, then went to the seminary; that made the four years. And, in the meantime I became a pastor of a church in Shreveport, Louisiana. Single. I did that in March of 1919. I did the three years seminary work in two years and a half. And, then that church called me, and I went out there. On the twenty-fifth of August, 1919, we got married. Her people lived in Washington state. Her father was working in the Indian work, among the Indians, Indian reservation. We married at an Indian reservation, forty miles from the railroad. So, we met here, and she was already a volunteer for foreign missions. And, that's where we had so much in common.

SPAIN: Well, next time we'll pick up the story then at your graduation and talk about your teaching and on into the seminary.

ORRICK: All right, all right.

SPAIN: Thank you very much.

ORRICK: Yes sir.

ORAL HISTORY MEMOIR

BAYLOR UNIVERSITY PROGRAM FOR ORAL HISTORY

Interviewee: Bailis William Orrick

Date: July 25, 1975

Place Tidwell Bible Building, Room 7
Baylor University
Waco, Texas

Interviewer: Rufus B. Spain

ORRICK INTERVIEW NO. 3

RUFUS B. SPAIN: This is Rufus Spain. Today is July 25, 1975. This afternoon I'm interviewing Mr. B. W. Orrick. This is interview number three. The interview is taking place in room 7 of the Tidwell Bible Building on the Baylor University campus in Waco, Texas. This is part of the Religion and Culture Project of the Baylor University Program for Oral History.

Well, at the end of our last interview I believe we had got you up to graduation from Baylor. And, that was in June of 1915. Now, did you go directly to the seminary after graduation?

BAILIS WILLIAM ORRICK: No. I had one year, 1915-1916, the school year of 1915-1916. Now, in the summer following graduation, though, I was

pastor of two little country churches down in Falls County, and I continued with that and we had meetings, revival meetings, during that summer, those two churches. And, I took an extra course in Baylor that summer because I had no course in education. And, I wanted a certificate to teach school. So, I took an extra course in education that summer.

I had gone down to the old town of Anahuac. Anahuac is--was at that time a little town of about three hundred people, at the mouth of the Trinity River in Chambers County. I went down there to accompany a former pastor of mine in a meeting in that town, Anahuac, where there was no Baptist church, only a little Methodist church and only one building in town, a chapel, which the Methodists and the Baptists both used.

So, I went down there and led the singing in that meeting. Old Brother Dobbs did the preaching. And, at the close of that we organized a little Baptist church with fifteen members. Only one man in the church and he didn't know how to read and write.

While there in that meeting, I met the trustees of a country school and they were looking for a teacher. And so, they employed me to teach the school. It was called the Thornton School, out in the country. They paid me eighty-five dollars a month, which was a fairly good salary at that time, for a country school.

About the first of September, I went down there to begin that school. That was the year, 1915, when they had another one of those tropical storms that struck that section of the country. That flat, level land was completely covered in water when I went down there. It hadn't drained off yet. And

so, there were plenty of mosquitoes. I had about twenty-five students in the little school of all grades from beginning to--one girl I taught algebra and Latin and things like that. So, I spent eight months there, in that school.

At the same time, that little church that we organized in Anahuac had called me as pastor and there was a church a few miles out from there in what they call the Hankamer community. The Hankamer family was a prominent family in all of that section down there. And, there was a Baptist church in that community and they called me as pastor.

And, then on beyond where I was teaching school, there was a little town called Winnie. And--

SPAIN: How do you spell that?

ORRICK: W-i-n-n-i-e. Winnie.

SPAIN: Uh-huh. And, what county was this?

ORRICK: That's Chambers County.

SPAIN: Chambers. All right.

ORRICK: Whole county had less than a thousand population.

So, I had then two churches to preach once a month and Anahuac church to preach twice a month. So, I bought me a pony for forty dollars and the man where I was boarding let me have an old saddle that I had to have made over a bit. So, I got rigged up to ride every Saturday to these churches. I'd teach school all the week and Saturday I'd get my pony and go off to one of these churches.

SPAIN: How far was it from where you taught to the churches?

ORRICK: Oh, it would be--from there to Anahuac it was about eight miles, I think, or maybe ten. And, to Hankamer about the same. To Winnie was a little less.

SPAIN: Um-hum.

ORRICK: It was anywhere from seven to ten miles that I would go. I bought me a pair of what they call chaps, you know?

SPAIN: Yes.

ORRICK: You put them on, they cover your legs all down to your feet. I got me a pair of long gloves. And so, all I had to do was fight the mosquitoes out of my face. (chuckles) If you were riding horseback and facing the wind, the mosquitoes didn't bother you much. But, if you happened to be going with the wind, they were bad. So, I would go to these churches and preach on Sundays. That's the way I spent the year. And it was a good experience for me, although, it was too much of a break between college and seminary to be in that environment. I had no associates anywheres near my level in education or anything, just country people, you see, to deal with and I'm too easily influenced by my environment and I'm a country boy so I kinda drifted back into my country ways that year. But, I got out of it. So--

SPAIN: Why did you decide to teach? Did you need the money or--

ORRICK: I needed the money. I had no money at all, you see. I graduated from Baylor. I owed tuition for that summer term, that one special course I had to take. I had to pay the tuition on that and I had to wait till I taught school to pay it. And so, I had no money to go to the seminary and I had to teach school. I saved about enough that year to pay me through the

seminary one year. And so, in the latter part of August of 1916, I left there and went to the seminary in Fort Worth.

SPAIN: Did the little churches pay you anything much?

ORRICK: Very, very little.

SPAIN: Uh-hum.

ORRICK: Now, a little bit they paid me. The church--well, during the summer, following the end of the school--school ended sometime in May, I think, and I stayed on there that summer until the latter part of August. During that time, the association supplemented the little salary, because I had no other income, you see. I don't know what my income was, but it wasn't much even with that. But, I boarded there in Anahuac and still would ride to the other two places, so I kept up those three little churches during the summer and we had revival meetings and things like that. I baptized a few people, and then I left there about the latter part of August to go to the seminary in Fort Worth.

SPAIN: Let me ask you about the little community of Hankamer. Would that be the same family that--

ORRICK: Earl Hankamer.

SPAIN: Earl Hankamer's family?

ORRICK: Yes. I don't think he was from that same community, but he was related to it in some way--the family. I don't remember how now, but that was the Hankamer community and they called it the Hankamer Baptist Church.

SPAIN: Did your new little church in Anahuac progress satisfactorily?

ORRICK: It progressed some, yes. We--I baptized a few people there. You see, we had none to join, as we say, by letter and things like that, you

see. There was no movement, no new people coming in, anything like that. Now, in the meantime, since then, of course, all that section has developed rapidly. There's a lot of--those little places like Winnie, and even Hankamer community, now, has a full-time Baptist church.

SPAIN: Um-hum.

ORRICK: Has a man living there with a pastor's home and everything. Winnie the same way. I know a little town called Stowell is the same way. I didn't preach there, however. There was no church there at that time at all. So, that's the kind of a situation it was.

Then, I went from there to the seminary, but my lady friend, Vera, was in Baylor, you see. I had to go through Waco to go to Fort Worth. So, I stopped over weekend in Waco to visit her and got to Fort Worth one day late for the seminary. And, there was only one place where I might have a room and it already had one man in it, so fortunately, he was a good man. He became my roommate, or I became his roommate and spent two years and a half in the seminary.

Now, at that time the seminary was not--well, it was not what it is today, of course. That was in 1916. Dr. Carroll, the founder of the seminary, had been dead probably a year, maybe little more than a year. I remember when his funeral was--I mean he's buried in Waco. So, Dr. Lee Scarborough was the president of the seminary. A great evangelist. So--but the classes there--the curriculum had to be set up so that the college students--I mean the students who were not college students could enter into the same classes with the college students. And so, it was,

in a way, a disadvantage for us, who had had college preparation. It made some of our courses too easy in order to try to adjust with the other men. There were men there forty years old who had never been to college, had no university training at all. Of course we had Greek and Hebrew and some other courses that were pretty stiff and good courses. But, the seminary was **weak**, in a way, at that time compared to--of course nothing compared with today. But, I enjoyed the seminary work.

SPAIN: Who were some of your favorite teachers?

ORRICK: Well, Dr. C. B. Williams was the Greek teacher and he was great. He translated the whole New Testament into English directly from the Greek and I think it's one of the best translations we have of the New Testament, by Dr. C. B. Williams. He was a good teacher, a scholar.

Then, the Hebrew teacher was a man by the name of Dr. Weatherspoon; he was one of the nicest teachers I ever had. He was so considerate in every way and in his examinations, tests and final examinations, he was so reasonable. I made my highest grade in first year Hebrew. I think I made about ninety-seven, something like that, in Hebrew. Now, Hebrew is hard, it's very hard. The weak verbs in Hebrew--you have no place to put 'em up here in your head. We were told in order to do it you have to put a peg up there to hang 'em on. (Spain chuckles) And so, you had to just memorize and memorize and memorize the conjugations of those weak verbs; and I would just walk the floor at night and repeat it and repeat it and repeat it and repeat it. My roommate was younger than I and very bright young fellow, Rufus Stanton; and he didn't have the patience I had to

work on it. Now, he was good in many things, made good grades, but in Hebrew I beat him. So--Dr. Weatherspoon. Anyway, those two were very good teachers.

Then, of course, Dr. Scarborough was president and teacher of evangelism. He had the chair of evangelism, the first ever known in history. That was the beginning of teaching evangelism in the seminary. And, he taught evangelism like he preached. He would say to the boys, "Now, you prepare your sermons, but when you go out to preach, you preach with a hot heart." And he did it. He was a great soul winner. Well, he was great.

Then, of course, Dr. Carroll was gone. Dr. Carroll's teaching was what we call the English Bible. He taught in Baylor University before he founded the seminary up there, now, so the beginning of the seminary really was in Baylor University, with Dr. B. H. Carroll, former pastor of the First Baptist Church at Waco. And so, he taught English Bible. And, one man got a doctor's degree under him in English Bible. And, he wrote his dissertation and I was running the little bookbindery in Baylor, and I bound his dissertation book for him the first doctor's degree in the seminary. So--

SPAIN: Who was that man--do you remember his name?

ORRICK: Crowder.

SPAIN: Crowder.

ORRICK: Crowder was his name. No, I'm sorry. Crowder's not the one that got the doctor's degree. His name was Rouse. Rouse, W. T. Rouse, I believe. He got his doctor's degree in English Bible and I bound his dissertation for him.

Well, since Dr. Carroll was not there, Crowder was the man who took his place and he was not a great teacher. So, that course was kinda weak because he had nothing original. He just took Dr. Carroll's books and assigned us a chapter and there were a set of questions at the end of the chapter and he asked those questions and we would answer them according to the book. So, that was, I considered, a very weak course.

But, in general, I liked the seminary.

SPAIN: Was Dr. Conner there at that time?

ORRICK: Oh yes, Dr. Conner was one of the great teachers. I think everything he ever said I believe. He's written several books and I have them. Dr. Conner taught systematic theology and other courses. And, he was great. I have a little book of his now that he wrote on the epistles of John and I'm teaching the First Epistle of John right now to a group of people and I read his book over and over. It's great. Dr. Conner was a deep thinker. I just read today, or last night, where he said, "The men of our day," of course that was more than fifty years ago; he said, "The men of our day are scholars but they don't think deeply. They're scholars all right, but their thinking is not deep, it's shallow," he called it. Even the scholars he called shallow thinkers. Dr. Conner was a deep thinker. Very deep. And so, he was a good teacher.

Well, since the classes--it was all rigged up like it was, they would permit us to take more than the certain number of hours, you see. They were rather elastic in that, so I took some extra courses along and I had some credits from Dr. Carroll. So, I finished in two years and a half, the three year course.

SPAIN: You had some credit you transferred from Baylor?

ORRICK: From Baylor, under Dr. Carroll.

SPAIN: I believe you mentioned those. Those were language? Was it language courses?

ORRICK: What?

SPAIN: Were they language courses that you had?

ORRICK: No, it was in English Bible.

SPAIN: Oh, English Bible.

ORRICK: It was in English Bible, yes.

And so, I finished in January of 1919.

SPAIN: What degree did you get?

ORRICK: Th.M., they called it. Now, it's a four-year course. Th.M., master of theology. Well, we had to write a thesis and I wrote my thesis and typed it myself and turned it in to Dr. Williams and he accepted it. Of course it was what, more or less, what would be a term paper, something like that, these days.

SPAIN: What was the title of the thesis?

ORRICK: My thesis was written on the kingdom. "The Growth of the Kingdom."

Two things in it: one was the growth as Jesus said, like the seed of mustard, like the yeast in the dough and things like that. The gradual growth of the kingdom was one idea in it and the other idea was the cataclysmic growth, rapid growth at times during the history. So, that was what I wrote and turned it in.

That was in January and I was looking out for a place to go, you see. I'd finished the seminary and I wanted a full-time pastorate, if possible.

SPAIN: Did you not intend to stay for advanced work?

ORRICK: I couldn't hardly stay on. I didn't have any money and I was having a hard time and so I wanted to get into the work, into the pastorate.

SPAIN: Did you work your way through the seminary for your school?

ORRICK: Well, I had money to pay the first year and the next year and piece of a year I had some little churches out in East Texas. I would travel every Friday night, take the train every Friday night and go to East Texas.

SPAIN: What were those churches?

ORRICK: I had two little churches, one fourth time in Van Zandt County and one in Smith County, also a half-time church in Smith County, a church called Garden Valley. Nice little community. I went there twice a month and to the other two once a month. So I went out every Sunday to preach. And, that, more or less, paid my expenses. But, it was scarce.

So, I was anxious to get into the pastorate and in March following that, I was invited to go to a suburban church in Shreveport, Louisiana called Cedar Grove Baptist Church. Cedar Grove was a suburb of Shreveport, about five miles from downtown Shreveport. I went over there and preached and they called me, full time. I started there as pastor in March of 1919. The little church had ninety members; and they'd had trouble with a former pastor; and some of the deacons wouldn't go to church and all of that. I didn't have any more sense than to accept it. So, the church paid me seventy-five dollars a month salary, and the state mission board paid me fifty dollars. Made a salary of one hundred and twenty-five dollars a month.

That's the best I'd ever had. I started there in March. I was there twenty months; and we had five evangelistic campaigns in those twenty months; and I did the preaching in three of them.

Now, during that time Shreveport had an oil boom and that little place of Cedar Grove just mushroomed. People would give up their houses downtown because the rent all went up because these oil people came in and paid high rents; so the people moved out to Cedar Grove and the little place grew, grew fast. And I stayed there only twenty months and when I left they had two hundred and twenty members; and instead of paying me seventy-five dollars a month and the mission board paying me fifty dollars; I had married in the meantime; and we had a special man come put on a financial campaign; and the people responded so well; (cough) excuse me; they agreed to increase my salary to two hundred dollars a month and pay all of it. And, they did. Now, that was in 1920; that was a good salary then. My wife was teaching school for one hundred dollars a month. That doesn't sound like much; but it was in those days. So, we were getting an income of three hundred dollars a month in 1920; and that was a big salary. But, we owed debts. My wife especially. She had had to borrow money to go through Baylor; and so we owed debts; and we were paying off those debts. But, I had a great time there in that pastorate.

There was a country schoolhouse out about five or six miles from Cedar Grove; and there had been a Baptist church there; but it had disbanded; and they invited me to go out there on Sunday afternoons twice a month and preach for them. And, I did. Then in the summer we had a revival meeting and organized the church again.

SPAIN: What was the name of that church?

ORRICK: That was Summer Grove. Summer Grove Church. By the way, I was back there in Shreveport not many years ago in a school of missions; and I met the pastor at that time of Summer Grove Baptist Church. And I said, "By the way, I organized that church." And, he looked at me and he said, "No. You're not over a hundred years old!" (chuckles) I said, "No." He said, "Well, that church is over a hundred years old." I said, "Well, I organized it." You see, it had disbanded and then we reorganized it.

SPAIN: Yes, um-hum.

ORRICK: And now it's a beautiful church. And, Cedar Grove has grown all the way out there, miles out there! Beautiful country, just rolling, hilly country, trees and beautiful country with beautiful homes.

Well, we had a great time there in Cedar Grove. I resigned there the last Sunday of November of 1920. And, the same man by the name of Youngblood, who had recommended me to that church, became the pastor that succeeded me, and the church called him and he entered the following Sunday after I resigned. Wasn't a break.

So, we had another experience there. That was the time of what they call the Seventy-Five Million Campaign. You don't remember that, maybe.

SPAIN: Don't remember it, but I know about it, yes.

ORRICK: Well, that was in 1920 and Dr. M. E. Dodd was one of the leaders in that campaign. He was pastor of the First Baptist Church of Shreveport. Great preacher. And so, they had organized that campaign and allotted to each church a quota that they hoped they might raise. They gave our little

church of working people in Cedar Grove a quota of \$15,000 to pay in five years, that's \$3,000 a year, above their local expenses. And, one of our deacons went down to the headquarters and just said, "No! What do you think we are out there? Little group of working people, we can't do that." Well, I prepared the whole thing, in a way, in every meeting of any kind for weeks ahead we'd have a four-minute speech by some member of the church about this campaign and just worked up to the time. And, when the Sunday came, we had a big crowd. And, I made us a diagram on the blackboard-- we used to call it a blackboard, now they call it a chalkboard, cause it's not black any more--I drew up there a diagram like. You pay so much a Sunday for five years, will make \$1,000. And, I appealed to people to give \$1,000. Pay so much a Sunday above what you've been giving, in five years you'll pay \$1,000. And I got several thousand dollars. And, then came on down from \$1,000 to five hundred dollars and five hundred dollars to three hundred dollars to two hundred dollars to one hundred dollars and on down. And, that morning we just lacked a few hundred dollars of raising the \$15,000. And that deacon who had been so sore about it because they gave us such a big quota, because we had appointed a committee to go out that Sunday afternoon and see the members that were not present that morning, finish it up. He walked in to the church Sunday afternoon and threw his hat in the air. And said, "I can go out by myself and finish it this afternoon." (chuckles)

SPAIN: He didn't have much faith, did he at the beginning of the campaign?

ORRICK: No. (laughter)

So, we came back that night and made our report and we'd passed the \$15,000. The first church in the whole association that did it. That was in the fall of 1920, in the early part of the fall. And, that was the year when there came another great slump in the economy of our country. Cotton, which had been selling for thirty-five cents to forty cents a pound, went down to ten cents a pound at one time. The whole country was in a big slump and it affected everything. That Seventy-Five Million Campaign didn't go over.

SPAIN: Did your church meet its pledge, did they--

ORRICK: It did for a while, but they couldn't keep it up. Because everything went down, you see. Wages went down. People lost their jobs. Unemployment. That was everything. So, after I left, they had to reduce the pastor's salary. And, they had a hard time. They couldn't raise it, no. They didn't anyways near raise the \$75 million in five years. But, we went out to the Foreign Mission--field, under the board on the wave of that big campaign, don't you see? When there was great hopes, you see, optimism, optimism everywhere; oh, we're going to take the world now! So, we went out under that.

SPAIN: You resigned the church in November of 1920. Is that correct?

ORRICK: Yes. Last Sunday of November.

SPAIN: Now, that was for the purpose of going to the mission--

ORRICK: Going to the foreign field. Now, having resigned, I came to Texas to visit my parents and so forth; and we sailed in January of 1921.

SPAIN: Let me ask you some questions about this now. You had, as a young man, before you ever came to Baylor, you had become interested in missions. Is

this correct or not?

ORRICK: Not before I came to Baylor.

SPAIN: No, after you came.

ORRICK: In Baylor.

SPAIN: While you were in Baylor.

ORRICK: In Baylor--I became interested in volunteering for foreign missions, while I was in Baylor.

SPAIN: And, you met the young lady who eventually became your wife, and she was interested in missions.

ORRICK: She was already a volunteer when she came to Baylor.

SPAIN: Since we brought her up again, let's pin down your marriage, now. You married after you finished the seminary.

ORRICK: Yes, you see, I'd finished the seminary in June and my wife finished Baylor the same time. And, her parents lived in the state of Washington. And so, we married up there, the twenty-fifth of August of 1919.

SPAIN: 1919.

ORRICK: Nineteen nineteen, we married the twenty-fifth of August. And, a funny thing happened. My graduation was a day or two before hers; and I came down to Baylor to see her graduate; and she was going home to visit her parents; and we were going to get married up there. Well, her father had sent her money enough to pay her way home; and I went with her to the railroad--to the city office of the railroad to buy the ticket. We were talking to the man about the ticket; and a thought popped into my mind.

I said to the man, "If she bought a round-trip ticket how long would that be good for?" "Oh," he said, "it'd be good for three months." I said, "How much more would it cost?" "About twenty-five dollars." I said, "Give her a round-trip ticket." (laughter) Cause I knew I'd be going up there to get married, you see, so I got a way back for about twenty-five dollars. That pleased my father-in-law very much. He said, "That kind of son-in-law's all right." (chuckles)

SPAIN: You married, then, had you already taken the church in Shreveport before you were married?

ORRICK: Oh, yes, yes, yes.

SPAIN: Yes.

ORRICK: You see, I took that in March of 1919 and married in August of 1919.

SPAIN: I see. Now, you and your wife, now, were still determined to be missionaries--

ORRICK: Oh, yes.

SPAIN: --and I suppose--

ORRICK: We had already been appointed. Well, we were appointed after we were married; but we were appointed in June of 1920.

SPAIN: Tell me about your initial contact with the mission board. Just how did you go about being appointed? Did you write them and tell them you were interested?

ORRICK: Yes. They had--well, it's more perfected now, the whole system. But, when you're a volunteer for missions and the time is getting, more or less, near, you're finishing your college work and so forth, you always

have contact with them. Someway, I don't remember the detail of the very beginning of it, whether I wrote them or they came to know, anyhow, that I was a volunteer and my wife-to-be was a volunteer; and so, they send us formula stuff, forms to fill out, you see. And, we fill out those forms we get recommendations from the pastor of the church where we're a member and so forth and all of that, recommendations from various people, and, send that up. We have to have a medical examination, send that up. And then, they appoint a time for the board to meet to consider the appointment. So, we went in the first part of June of 1920; we went to Richmond for the appointment. And, we were appointed.

SPAIN: Did you go through an examination at that time, like did they question you on doctrine and this sort of thing?

ORRICK: Not like they do now. Now, they did--there was one man up for appointment they questioned quite a bit; because they had some doubts about his theology. By the way, he went out and didn't stay. They didn't ask me anything. And, they were supposed to have contracts for us all to sign; but they gave out of contracts, and I never signed anything.

SPAIN: What was the understanding--that is what would your salary be and--

ORRICK: The salary was for a man and his wife, \$1,600 a year. Eight hundred for him and eight hundred for his wife, plus house rent. That was the salary. Now, we went from three hundred dollars a month in Shreveport to one hundred and thirty three and one third a month and house rent.

And so, we went out then. We left New York City.

SPAIN: Did you go directly from Richmond on to New York, or did you come back?

ORRICK: No, no, no. No, you see, we were appointed then. That was in June.

SPAIN: June.

ORRICK: And, we didn't sail until January of the next year. They wanted us to go on, but I said, "No, we have debts to pay and we have good salary and we better wait." And Dr. Ray--Dr. Love was the secretary; and Dr. Ray was the associate secretary; and they said, "No. You pay your debts after you get down there." I said, "No, no, you let us go--let us wait a while." So, we waited at least--more than six months and went on with the work in Shreveport, you see.

SPAIN: How did you determine--or how did the Foreign Mission Board determine where you would go? Did you volunteer for a particular place?

ORRICK: Yes. Yes. I decided that the year I was teaching school. I was teaching geography and I got interested in Argentina. Great country, great prospects. I didn't know a thing about the little country of Uruguay; and I volunteered for Argentina and was appointed for Argentina; and we were told to go to Buenos Aires, the capital city, and study the language. We had no school then for language like we have now.

SPAIN: Had you studied Spanish?

ORRICK: Nothing, nothing, no. I didn't know a word.

So, we sailed the twenty-third of January of 1921, on an old English vessel, called Crofton Hall.

SPAIN: Crofton?

ORRICK: Crofton Hall. And, they nicknamed it Often Crawled. (laughter) It was so slow. Took twenty-seven days from New York to Montevideo, with one stop.

SPAIN: Did you--I was going to ask, did you stop a number of times? Where did you stop?

ORRICK: Only one time on Barbados island. Didn't even touch Brazil.

SPAIN: Any particular exciting incidents on board?

ORRICK: Nothing very special, little funny incident, we had pretty rough weather one day, very rough. And, we were at the table; and the dishes would slide on the table, you know, and things like that. My wife reached over for a glass of water, took it in her hand like that; and there was a great lurch in the boat. It threw her back and her chair turned over, went out from under her; and she never fell. And, with that glass full of water, she danced clear across the dining hall and stopped against a counter over there with that glass of water in her hand.

SPAIN: And never spilled it?

ORRICK: Never spilled a drop. (laughter) And, everybody laughed and laughed and laughed.

Well, we had nearly a day in that island of Barbados; and we, with another couple, went ashore and got a taxi and drove around on the island and had lunch there and then got back on the boat. (cough)

SPAIN: Were there other missionaries on the ship?

ORRICK: Yes. Aw, that was a great fortune we had. We sailed with Dr. S. M. Sowell and family, who were returning from a furlough to Argentina. Dr. Sowell was the first missionary under our board to Argentina.

SPAIN: How do you spell his name?

ORRICK: S-o-w-e-l, [Ed. note: Correct spelling is Sowell] Sowell. And, he went out as a bachelor and married later the oldest daughter of

Dr. W. B. Bagby in Brazil, the first missionary in South America under our board. So, we went out with him and his wife and two of his children. One of the older boys stayed up here; and so, that was a great help to us on arriving, you see? And, so we arrived in Buenos Aires.

Now, another incident there. Our boat that took us down there only took passengers as far as Montevideo, Uruguay. We had to get off there with all of our baggage. And, Argentina had a funny law that if you got off and spent any days at all in Montevideo, you had to spend as much as five days before you could go on to Argentina. Some health idea, I don't know what. So, we got there and everything was taken off and we went to a hotel with the Sowell's and spent the five days there. Now, we actually spent the five days, but other passengers didn't do it. They went right on the next day. So, when we at the last--we had to have some document signed by the police that we'd been there five days. And so, Dr. Sowell, knowing the language, of course, he went and tended to all of that; and he got the document and went back to the office, boat office I guess it was or some official office; and next--that night we were supposed to sail on the river boat over to Argentina. They looked at him and said, "What are you doing here?" He said, "I'm obeying the law. You told us we had to stay here five days and we've been here five days; and here's the document showing we've been here five days." "Ha! All the rest of the passengers have been over there four days already." (chuckles) What did they do? They'd go out and give a tip to policemen or somebody and he'd write out that thing and sign it and they'd go on. But, we missionaries

told the truth. We stayed the time out, don't you see. That was a testimony. The others didn't matter.

So, we went on over to Buenos Aires then.

SPAIN: Before we continue with the story, let me ask you about how much orientation did you get before you left the United States? Did you get any introduction to Argentine customs or language study?

ORRICK: Nothing, nothing, nothing. No. We had no orientation in those days. Nothing about language, nothing about the country, the people, the customs or anything. We went down there in the raw. We had to find our own teacher to teach us Spanish and pay him out of our salary; while now they send the new missionaries that are going to speak Spanish down to San Jose, Costa Rica. They have a furnished apartment when they get there; they have a maid if they want her; and they have nothing to do but to study Spanish under especially prepared teachers, professional teachers of Spanish. And, they study a whole year before they go down there. We have a couple now waiting to go to Uruguay that's just come out of that school. So, we had all that to do.

SPAIN: Did the mission board, or some representative, talk to you about how to go about approaching the people in the best manner?

ORRICK: No, no, no, no, no, no. Nothing like that at all. Now, in the meantime, while you're studying the language in the country, of course, you get practice as you go along; we rented a little three-room house and had to do everything ourselves. I had to go out and do the buying and I'd look up a word in the dictionary, bread for instance, pan; and around

the corner was a bakery; and I'd go around there and I'd walk in and I'd say, "Pan." They'd go to jabbering Spanish; and I didn't know what they were saying. I'd point up there on the shelf to bread; and they'd put two or three loaves down there. I'd pick up what I wanted; and I'd lay some money down on the counter; and they'd pick out what they wanted; and I'd take it home with me in my hand, unwrapped.

SPAIN: Well, had the mission board prepared the way for you? Did you have a place to stay?

ORRICK: No, no. And, Joe Hart and Dr. Sowell were great friends. Joe Hart and Sowell were appointed at the same time for Argentina; but Hart was not married and was going to get married; so he waited. He delayed a few months and went to Argentina; and Sowell went alone. So, they were great friends; and Hart met us at the boat. Now, there're some sad things in there I won't go into. But, Hart met us at the boat when we arrived in Buenos Aires. I'd never seen Hart. Didn't know a thing about him. Our boat docked; and we got up to dress; and I peeked out at the--window, porthole, they call it; and I saw a tall man out there that I said, "Now, that must be a North American." And, there was a national man with him. And, I said to my wife, "That's Joe Hart." And, I'd never seen him, and it was. So, he met us and the Sowells and took us to his home; and the Sowells found a house to live in before we did. He was head of the little seminary. They had to rent a big house to have room for the boys, a few students they'd have. So, they found a house before we did. And, then we got this little three-room house. So, we were

fortunate that Joe Hart took us in. He was a great missionary; he took us in. And, then we found our house and finally moved in. Had to buy furniture, all of that. People had to go with us downtown to pick out furniture because we couldn't speak Spanish, all of those things. We had no teacher yet. So, those first weeks were very difficult. Very difficult. Finally, we got a teacher; and it was very slow. Teachers that we got were not expert teachers. They knew Spanish; and one of them, a lady teacher, knew Spanish and English; and that helped a bit; but they didn't know how to teach. And, we just had to get it the best way we could.

SPAIN: Did you spend pretty much full time studying the language?

ORRICK: No, not as much as we should have. Now, what I did, I bought a little book, paperback book, that had all the verbs in it, and I guess more than that, too. But, the main thing, back of it all is, you've got to learn the conjugation of the verbs. So, I'd carry that in my pocket everywhere I went, on streetcars and everywhere. I'd be memorizing those Spanish verbs. And, that's the foundation for it. If you don't know your verbs, you can't talk. And, Spanish has--one verb will have one hundred fifty forms. So, there you are. You've got to get it. And, I worked hard on it, all right; but I didn't have the classes as often as I should have had. Finally, I got a good teacher; and he was a grammarian. He was great. He was a Spaniard. He wanted me to teach him English and he would teach me Spanish. That was the agreement we had, so certain days a week, I'd go to his house and teach him English; certain days a week, he'd come to my house and teach my wife and me Spanish; and so that's the way we worked it.

SPAIN: How long was it before you began to get a feel for the language so that you could communicate and maybe even begin your ministry?

ORRICK: Well, in three months, I'd say, I could get around all right. I could talk enough to make myself understood and understand some. I remember talking to a policeman on the streets one day; and he said, "How long have you been in the country?" And I told him, "Three months." "Oh," he says, "you speak a lot of Spanish." No, I didn't. I knew I didn't. But, anyway, we spent eight months in Buenos Aires; and a new missionary couple came out by the name of Hawkins. And, the average--the rule was that you were supposed to study language in Buenos Aires. But, Hawkins came out; and he said, "No. I want to know where I'm going to be located to work and I want to go there and study the language and be with the people." Well, they had already, the mission, had set up two places, the greatest need for missionaries in two places. And so, they said now, since we got there first, we could choose between those two places. One was Rosario, Argentina, the other was Montevideo, Uruguay. And, they gave me the privilege of choosing between those two places; and we had been over to Montevideo to visit the missionaries there, L. C. Quarles and his wife; and we liked the city; and we liked them and all of it. And, they were the only missionaries in the country. So, we felt like that was where we wanted to go.

SPAIN: How many missionaries were there, Southern Baptist missionaries, in Argentina when you went?

ORRICK: In Argentina and counting Uruguay, there were sixteen.

SPAIN: Do you have any idea how many Baptists there were, native Baptists, converts?

ORRICK: Yes. The first convention, Argentine Baptist Convention, they called it at that time the Rio Platense, the River Plate Baptist Convention because it included Uruguay and Paraguay and Argentina. And, there were 1,700 Baptists in those three countries, and there were sixteen missionaries for three countries. Now, there are eighty-five missionaries in Argentina; suppose to be twenty in Uruguay and more or less the same in Paraguay. And, each country has its own convention, own mission organized and everything now. Separate, all of them. At that time they were very, very small and the work has grown slowly in all of those countries but especially in Uruguay and Paraguay. Paraguay didn't have a North American missionary for many years. The Argentine mission sent a national up there as a missionary. He was a Spaniard and he went up there and opened the Baptist work in Paraguay. And, it grew very slowly. Paraguay, at that time, was very fanatical. Very fanatical. They persecuted Christians. Now, Uruguay is a very free country, liberty-loving country, democratic country. They won't permit persecution at all; even an atheist will stand up for the one that's being persecuted. Very, free, you can preach anywhere, anytime. So, in that sense it was wonderful.

SPAIN: You mean--Paraguay was still very backward when you went there?

ORRICK: Yes, but we did not go to Paraguay. Uruguay. No, it wasn't so backward. Paraguay was a backward country, Paraguay--

SPAIN: Yes. Paraguay.

ORRICK: Paraguay is up in the interior, you see. A thousand miles from the ocean.

SPAIN: But even when you went there, you could not preach freely in Paraguay?

ORRICK: Oh, no. At that time, you couldn't. But, I wasn't there, you see; I was in Uruguay.

SPAIN: Yes, yes, right.

ORRICK: In Uruguay you could preach on the streets or anywhere. And so-- but the difficulties, now, if you want to go into that--the environment, the religious environment in Uruguay, complete liberty. But, nonreligious people, very few faithful Catholics in the country, in percentagewise, very few, I'd say ten percent, maybe, of the country were real, real Catholics. The rest just didn't care. So, indifference was our trouble there. Our difficulty was the terrible indifference for religion. Now, Argentina was more Catholic and Paraguay was fanatically Catholic. And yet the work grew better in Argentina than it did in Uruguay because the people were more inclined to religion.

SPAIN: In Uruguay the Catholic church was the established church.

ORRICK: Oh, it was officially--not--it wasn't an official church--I mean it wasn't a state church.

SPAIN: No?

ORRICK: They'd already separated church and state, but Argentina still has a state church today. So, Uruguay, of course, it was their biggest church, the biggest group of, supposed to be, Christian people were Catholics,

of course. The Methodists were there. They had a number of small churches when we went there. When we went to Uruguay, L. C. Quarles and his wife were missionaries there. And, his brother had been there, the first one; and in ten years they had been able to form one little church with about forty members, in ten years. That shows how slow the work grew. Then, we came on the scene; and we started a new work in the same city, Montevideo. And, we had a better beginning than they had had. Much better.

SPAIN: How did you go about making your initial contacts? You moved, now, from Argentina to Uruguay--

ORRICK: Uruguay.

SPAIN: --did you--you were in good command of the language by that time, were you?

ORRICK: Not enough to preach.

SPAIN: No?

ORRICK: I'd only had eight months and with poor facilities for getting it. Didn't have enough teaching. And, I could get along to talk and--in a way and all; but it was imperfect and not freedom to preach. So, I still had to go ahead but without a teacher. I never had another teacher. And, we had one advantage, in a way; we had a young lady from Argentina spent the whole summer with us. And, she was a schoolteacher. So, at night I'd get her out and sit in the patio and study Spanish with her, make her help me. And, we had people in our home and other ways that talked Spanish. So, it was two years before I was able to preach with any freedom at all.

SPAIN: What did you do, then, the first few months you were in Uruguay?

ORRICK: In Uruguay. Well, we went there; and we had no house to live in, of course. We landed there, we had a few things, furniture. We had a piano and a few things we brought with us from Argentina; and so we went-- L. C. Quarles and his wife took us in their home. For two weeks I walked the streets hunting a house to live in. We finally found a little house and rented it, moved in. So, we had to buy more furniture and all of that. We became members of that church and attended the services in that church; and Quarles would have me make a little talk along; you know; and he'd sit on the back seat with paper and pencil to mark down my mistakes, tell me about 'em, so forth. So, we stayed there, then; that was in November of 1921; and we stayed there until June of the next year.

SPAIN: Stayed in his--Quarles' home?

ORRICK: No, no, no, we rented a home. I mean stayed in Montevideo without--

SPAIN: Oh, I see.

ORRICK: Without doing a definite work, you see.

SPAIN: I see.

ORRICK: Attended his services and all of that and member of his church; and finally we rented a hall. That's the way we started. We rented a hall to preach in.

SPAIN: In another part of town?

ORRICK: Another part of the city, on a good street. In the meantime, there had come to work with us in Uruguay, an Argentine man. He had formerly been a chief of police in Argentina. And, he got in trouble and

didn't kill a man but he had trouble with him, had a fight or something. So, he went to where his mother was and his mother was a Christian and he got converted and in three days he was preaching. And, just made himself without going to school or anything, just went to preaching. So, he had worked in Argentina, different places, and he joined in with us, then, came to Uruguay to work with us--with our work in Uruguay in 1922. So, he cooperated with Quarles in the first church until we found that preaching hall. Then we prepared the hall a little bit. It was a fairly good-size hall. Seat about a hundred people. And so, we rented that old hall, it was a dirty old thing. And then we bought some chairs. Didn't have any musical instrument. I found out in a Methodist school there they had an old-fashioned pump organ, junked back in some place. I went over there and looked at it, wouldn't play a note. I said, "Well, will you sell it to me?" He says, "Take it if you want to." And I said, "Well how much?" He--"Give me ten dollars." And so, I paid him ten dollars for it and went out and got a cart and had him haul it over to the hall we had rented. So, I got a screwdriver and went to work on it. Took out the reeds and blew the dirt out of 'em with my mouth and all and just worked and worked on it. Cleaned it up and it went to playing. We used that thing for years. So, we had that; and so this man Cabral, that Argentine man, did the preaching for me the first few months; 'cause still I wasn't able to preach acceptably at all. And, he preached for me and he was a man that everybody liked; he was very nice. He didn't run the Catholics down and things like that, you know. He just preached a positive message and a pleasing man, so we got a good crowd.

SPAIN: When did you have services? Just on Sunday?

ORRICK: No, we had services twice a week. We had our services Sunday night and Wednesday night and in a short time, we started a little Sunday school. Had a hard time getting any children to come because they said, "We go to school all the week, we don't want to go to school on Sunday." We finally got a little group and got started and gradually built up. But, Cabral stayed with us then the rest of that year, practically. In the meantime, a woman who lived in the suburbs of the city of Montevideo had become interested and would come to our services. And, she said to us, "Why don't you start a service out there where I live?"

SPAIN: Now, she was already a Christian?

ORRICK: No, no, no, no.

SPAIN: No.

ORRICK: But she was interested and wanted to come. Well, she said, "If you'll start a service out there where I live, I won't have to pay streetcar fare to go to church. I can go to church out there." And says, "I'll get folks to go." So, we went out there and rented a room in a private home, ten dollars a month and started a service out there. And there's where I started, then, more actively talking in public, you see, in that little place out there. Cabral's daughter would go along with us; and she'd tell a Bible story to the children; and I'd do a little something and so forth; and gradually I started preaching out there. And, that developed into a church later. So, that's the way we start. And, we didn't have any open persecution but the Catholic priest would send women around. They'd find out where the children came from to our Sunday school; and they'd go there

and threaten them, you see. And, it made it difficult for us to maintain an attendance in Sunday school. But, those things--that was back there. They'd tell all kind of tales about us, you know. They didn't openly persecute us but they underhandedly, you see, they'd try to intimidate the people. But, we had no real persecution.

SPAIN: How did the people of Uruguay receive you? Were they suspicious of you or did they dislike you because you were from the United States or--

ORRICK: No. I never had any trouble along that line. I don't know.

My wife and I both, I guess, have a special gift of making friends with people. Now, that's the way you do everything down there, is by friendship. Anything, in the government or anywhere, you do it through a friend. And, you have to be a friend to have a friend. So, we had no difficulty of making friends with the people, never did; and I was always well-treated.

SPAIN: Did you experience what we would call now cultural shock when you went there? Did you find customs different from those you were used to and had to make adjustments?

ORRICK: Not much. I tell you what my wife said. When we landed in Montevideo, on the--around the docks, there were boys selling peanuts, roasted peanuts. And, we bought some. And, afterwards my wife said, "You know, about the only difference I find in this and Texas is the peanuts down here have three or four kernels in them and in Texas, just have two."

(Spain chuckles) Now, we adapted quickly. We didn't go to Paraguay for a number of years, until we had some of our own missionaries up there.

Finally, when we went to Paraguay, which is a very backward country--Indians on the street, you see, and little old donkeys carrying the meat

around on the side of the donkeys to sell to people, even drinking water in a little old cart up and down the street and things like that. And, everything was strange. When we went to Paraguay I had a Kodak and I wanted to take a picture of everything I saw. But, three days from then I felt at home in that strange environment, in three days I felt at home.

SPAIN: Did you have any difficulty with the authorities, with the police?

ORRICK: No, no, no, never, never. They were very friendly.

SPAIN: Did you slip them a little money under the table to get things done? (laughter)

ORRICK: No, no, no, no. Not except--except when I passed a school one day after I got my car, I passed a school. I didn't slow down like I was supposed to and a policeman got my number. I went on out to where I was going, came back by there and that same policeman was standing there. So, I stopped and went to him and talked to him. I said, "Now, take this and buy yourself a cup of coffee." So, he tore up my ticket. (chuckles)

SPAIN: Um-hum. I understand that's the way you get things done in Latin America.

ORRICK: Yes.

SPAIN: You--

ORRICK: Yes, yes. Little tips help a lot. I did as little of that as possible.

SPAIN: Were you aware of foreign influence, I mean European influence, in Montevideo when you went there, say Germans or--

ORRICK: French.

SPAIN: --French. It was more French than German?

ORRICK: French, yes. French influence, in a way, especially in the university, it was French. Now, the people--there were two groups of people, largest groups of people in the country, first, Spanish. They were the first to go there. But, then we had, I guess, as many Italians, later, as we had Spanish.

SPAIN: Italians?

ORRICK: Spanish and Italians. And, two kinds of cooking, Spanish cooking and Italian cooking. And, well, if a Spaniard married an Italian, that was the best type of people down there.

SPAIN: Who made up, what you might call, the upper class? Who were the principal business people and governmental officials? Were they Spanish?

ORRICK: Well they had to be citizens, of course. Not necessarily natural-born citizens, maybe, but they had to be citizens; and they were people who owned property, usually, and people above the average, you see.

SPAIN: Were they of Spanish extraction primarily?

ORRICK: Spanish or Italian, either one, or mixed. The mixed--they were great, they were good.

SPAIN: Was there a substantial black population or Indian?

ORRICK: Oh, no. No Indians. The only country in South America doesn't have any Indians is Uruguay. They have no Indians and they have very little left of the original Indian blood, you see. There never was, I guess, more than 4,000 Indians in Uruguay when the first white people went there. And, they were a very, very ferocious type. They were very warlike. They fought to the last man, they were all killed, practically all killed. And,

you can see now out in the interior, maybe, a little bit of shade of mixture with Indian. But, very, very little. It's white races, European, European.

SPAIN: Well, was there ever any slavery, black slavery, there--

ORRICK: There was in the very--was back there, yes. But, they beat us in that; my, my, they freed what slaves were there way back in the early 1820's, something like that, way back there. They freed the slaves and I don't know when. There were, in percentagewise, a good many slaves there, I guess, in that time. And, yet when we went there, there were very few black people there. And, they had come down from Brazil, mostly. Brazil has many black people, you know, not slaves, no. I don't know when they freed their slaves, but way back yonder before we did. But, you see, the Negroes--black people now in Uruguay have come from Brazil. But, they're all mixed, too. There's not any real black Negroes. They're all mixed and they marry--intermarry, you see, with whites.

SPAIN: Was there any racial tension?

ORRICK: No, not socially hardly any and in general they all went to the same schools and all of that, you know. We had a few in our church. We had one or two families that had Negro blood, but they went right along with everybody else. Best treasurer that we ever had was part Negro.

SPAIN: We've been going now over an hour. Let's terminate this interview and look forward to the next one.

ORAL HISTORY MEMOIR

BAYLOR UNIVERSITY PROGRAM FOR ORAL HISTORY

Interviewee: Bailis William Orrick

Date: July 23, 1976

Place: Room 7, Tidwell Bible Building
Baylor University
Waco, Texas

Interviewer: Rufus B. Spain

ORRICK INTERVIEW NO. 4

RUFUS B. SPAIN: This is Rufus Spain. Today is July 23, 1976. This morning I am interviewing for the fourth time Mr. B. W. Orrick. This interview is taking place in the history seminar room, 7, in the Tidwell Bible Building on the Baylor University campus in Waco, Texas. This interview is sponsored by the Baylor University Program for Oral History. It is part of the Religion and Culture Project.

Mr. Orrick, I want to thank you for coming again for this interview. In our previous interviews we've covered your early life and on to the time that you went to South America. Now let's just review briefly-- when did you go to South America and to what country did you go initially?

BAILIS WILLIAM ORRICK: We went to South America in the early months of 1921, arriving in Buenos Aires, Argentina, the twenty-fifth day of

February, 1921, where we spent eight months studying the language.

SPAIN: But this was not your final destination. You went--

ORRICK: No.

SPAIN: --from Argentina to where?

ORRICK: From there we moved to Uruguay. You see, I had asked the Foreign Mission Board where I was to definitely locate down there once I was on the field. And, they wrote me to go to Buenos Aires, the center of all the work in three countries: Argentina, Uruguay, and Paraguay, and study the language. Be there about a year and then, in consultation with the mission, decide where we would locate for our definite field of work. And so, after studying the situation, we decided to locate in Uruguay.

SPAIN: All right. Now, you went to Uruguay, then, after about eight months in Argentina and when did you land in Uruguay?

ORRICK: We landed in Uruguay November 1, 1921, taking just a few things with us. We had a piano that we carried down. We took it and a few other things, household things, and located definitely in Uruguay from November 1, 1921, where we spent the rest of our missionary activities.

SPAIN: All right. Did you work in a city or in the open country?

ORRICK: No, we located in the city of Montevideo which is the capital city of Uruguay. And at that time it had a population of 400,000 and it was the center of everything in Uruguay, a small country.

SPAIN: Will you discuss now the religious state of Uruguay when you went there. The extent of Protestant mission work or Catholic work, just the religious condition in general.

ORRICK: Well, the religious condition was complicated in a way. Of course the country is known as a Catholic country. But, as is recognized by the Catholic leaders themselves, a very small percent of the people of the country are what they call practicing Catholics. Probably ten percent even at that time and today much less.

But, at the same time there was another situation that complicated the whole thing. There had been a man--he was still there, a great statesman--but he was antireligious. He was anticlerical, against the priest. His name was--they called him Batlle and he was a great political leader.

SPAIN: Could you spell that name?

ORRICK: B-a-t-l-l-e. And when I was writing my thesis here and spelled it like that, Dr. Wood called me down and says, "I think you've misspelled this man's name." I said, "Dr. Wood, you don't know--there's no rule for spelling peoples' names." I said, "That's correct." And, they call that--they don't pronounce that "t" at all and they pronounce the double l with a "g" sound--Batlle.

And, he formed a political party, which is known as the Batllestas, which became the strongest party in the country. And, he was antireligious and the young people of the country followed him so much so that young men have said to me, "Batlle es mi dios." Batlle is my God. And, a Batllesta was very difficult to win to the gospel because they were set in their political ideas, which are anticlerical.

SPAIN: Now, was this man in power when you went there in 1921?

ORRICK: I don't remember if he was president at that time--at that immediate time. Probably not. But he was a great political leader. He dominated the politics of the country. He had been president two terms; and he instituted the idea of social government in the country; and Uruguay was known from then on for many years as an ideal social country--social government country. Like pensions for old age and all of that--working people, after they'd worked some number of years they'd get--draw a pension the rest of their lives and all of that. During their working years they would pay into the funds, you know, a certain amount and the people--their employees would also pay a certain amount.

SPAIN: Much like our Social Security.

ORRICK: Yea, about like our Social Security. But, that was started down there many years before we thought of it here. Also old age pension, many years before we had any of that, they had it down there. And that was called an ideal country in that respect; but they went so to the extreme in that, you see, until at least forty percent of the people were working for the government and those that were not working for the government at least had that pension plan. And, of course in those things, like we have here, perhaps, there is abuse, you know, and corruption. Too many employees and all of that until the thing got top-heavy and it nearly fell apart. So, it was a good system but practiced badly.

SPAIN: Now, this man, whose name I won't try to pronounce--

ORRICK: Batlle.

SPAIN: --Batlle, was antireligious.

ORRICK: Yes.

SPAIN: Now how did that affect the country as a whole and your work?

ORRICK: It affected the whole thing, all our work and the whole country was led by that man.

SPAIN: Well, was there any active persecution of you in your attempts to preach?

ORRICK: No. Uruguay was a freedom-loving country and they will not permit persecution of any kind. Even a Catholic priest--a case I know of--persecuted a young woman in his church, slapped her; because she reprimanded him because he put a poor beggar out of the church. And he slapped her. And that got in the newspaper; and that ruined him. Oh! Batlle had a paper--a newspaper--the leading paper was his; and when he got ahold of that, that was--that was sweet morsel for him, to condemn the priest, you see. So, we had no persecution. We had absolute liberty to preach the gospel anywhere.

SPAIN: Did you have any harassment from the Catholic church? Any--did the priests or any Catholics attempt to interfere with your efforts?

ORRICK: Only indirectly. In the very beginning it was very difficult, for instance, for us to start what we call Sunday school and so when we finally did get a small group, up to about forty children, the priests found it out, you see, and they got some--they found out every home from which those children came. They sent some women to every one of those homes to threaten the people and told 'em all kinds of false stories about us and so forth, which today they wouldn't think of doing, of course; everything's changed. But, then the next Sunday we went back to our

Sunday school; and we had the eight little children we started with. All the rest quit. It was difficult to build up that way. And we had a little mission--we might--we called it down there, an annex, we call it in a home. We rented a room in a home and we had a nice little Sunday school going Sunday afternoon and preached during the week some. And that room was filled with chairs and so forth and a little stand and the lady that owned the house became ill, thought she was going to die. She called for the priest. He came and he stuck his head in that room and saw what was in there; and he said to her, "What's that going on in that room over there?" And she told him. Well, that ruined our Sunday school. The children were afraid of us. While before they'd run out and meet us and walk down the street with us and all; and just everything was so nice; and following that it just cut it off. We had to close it. Now, that's the only kind of persecution we had. Personal persecution--none at all, never. I never was treated better anywhere in any country than I was in Uruguay.

SPAIN: Well, good. Now, after you retired you came back to Baylor and wrote a thesis based on your work in Uruguay. Now in this interview we don't want to repeat what's in your thesis because we have access to that but I would like for you to talk about some personal experiences which you did not include in your thesis.

ORRICK: Yes.

SPAIN: Might not have been proper thesis material but it certainly is important in an interview of this kind. For example, could you tell us what the state of the preaching of the gospel was. Did the people know

about the Bible? Did they--were there radio programs, for example, on preaching, as we know it now? Just talk generally about that.

ORRICK: No. At that time the Bible was an unknown book in the country.

And the common people had a fear of the Bible. For instance, we had a girl working in our home from a family out in the interior; and she would go to church with us and Sunday school, finally was converted. And when she'd go home to visit her people she took, for instance, her little Sunday school quarterly with her. Just took it along and laid it on the table in her home. And her sister said, "Take that thing off the table, it might fall on the floor and we'd have to pick it up and touch it."

They had a fear of anything that was evangelical, you see, and the Bible was unknown, practically unknown. There was one Baptist man there selling Bibles but he had a great difficulty in selling them. He told me this story. He said one day he was talking to a country man in the streets about the Bible, trying to sell him a Bible. And, finally the man took the Bible in his hands, was looking at it. And another country man on the street saw him and came running to him and yelled at him and said, "Don't touch that book! A neighbor of mine bought one, and his cow died, and his horse died. It brings bad luck, don't touch it." Now, that was true in those days and that man who spent his whole life selling Bibles had a very difficult time selling Bibles. Now that has completely changed up to this time; because during the two years 1965-66. For instance, a friend of mine that I baptized when he was a boy told me that there were more Bibles distributed in Uruguay in those two years per capita than in any country of the world. He puts 'em in jails and every kind of institution

where he can possibly do it and sells some and gives away others; and so the Bible has become known among the people.

Now, that's one thing. At that time, also, there was no radio preaching. Now the radio--the whole question of mass media had not developed much down there at that time. There was radio but it wasn't widespread. But, that grew; and it came a time in the thirties, for instance, when you could get free time over radio to preach; and different ones began preaching over the radio. One of our Baptist pastors of Spanish origin preached every week over the radio, free. And later times I preached over the radio. I was one of the first missionaries down there that ever preached over the radio. So, I preached over the radio every Sunday about noon; for nearly six years I preached over the radio in Spanish. But there was not much response at that time. People wouldn't write in, wouldn't make inquiries, although I knew they were hearing it because by that time there was a radio in practically every home in Uruguay.

SPAIN: Now when would this have been? About what year?

ORRICK: That would be in the--oh, in the fifties, maybe.

SPAIN: Oh, um-hum.

ORRICK: Yes, in the fifties. You see, out in the country where there was no electricity you'd be driving through the country; and you'd pass a mud hut; and there would be a high pole with a wind charger on it, charging a battery in there; and with that they'd run a radio. So, when I preached over the radio I knew that most of the people in Uruguay were hearing it. And that helped make the gospel known.

SPAIN: You said you preached about six years. Why only six years?

ORRICK: Well, I started preaching after they quit giving free time. Now I was pastor of the church at that time that we established in the very beginning, in '23 it was organized. And there was a woman in the church who came to me and said, "I know--I have friends in a certain radio station"; and everything's done by friendship down there; and she says, "I can get you time over the radio to preach at a very low price. And by doing that the church can pay for the time on the radio." So, she took me down there and introduced me and they gave me an hour and the church paid for it and I preached regularly over the radio. Then later we moved; and the last three years we lived out in a country town; and I preached in a radio in Colonia, a city just across the big river from Buenos Aires; and they had a very strong station and people--refugees from Peron would come over to Uruguay and preach their doctrines, political doctrines, against Peron; and Peron tried to block that station; but he couldn't. So I preached over that station and I got a lot of response in Argentina from that station, letters from Argentina. I even got a letter from Chile and one from Brazil. It was a good station. So that was my last experience in preaching over the radio. By that time radio preaching was very common. Other denominations were doing it and so forth. It was very common. So, that's one way that the gospel was made known. Now--

SPAIN: Yes. Go ahead, tell us other ways that you--

ORRICK: --all right, other ways of making the gospel known.

When we came home on our first furlough in 1927, oh, the money was very tight here and they told us they could not send us back to the field.

We'd have to find some way to get back. We had a hard time doing it. Finally we got back after nearly a year and a half being here. Well, at that time we visited my father-in-law who lived in Montana. He was doing--working in civil service among the Indians. He had originally been a preacher; but he thought he could do mission work by doing this civil service among the Indians; but the government wouldn't let him. You couldn't do any religious work being an employee of the government. So he was up there in Montana; and he had kinda drifted in a habit of not giving much to the church, you know. So one of the first Sundays we were there we drove fifteen miles to a--he lived on a reservation. We drove to a town about fifteen miles away from there where was a--really a Southern Baptist church. And I spoke that day about our work in Uruguay. And on our way back home--I was driving the old Chevrolet--and he sat there, wasn't saying anything, finally he spoke. And he called me by name; and he said, "Now, I've thought it all over. I'm way behind in my giving. I've decided to give you a check for five hundred dollars." That was in 1927. Well, that was a shock to me. I said, "All right. That's wonderful. If you let me, I'd like to use that to try to buy a car." He said, "All right. Anything you want to use it for." So we came back to Texas and I went to Bryan, Texas, to a workers' meeting; and one of the pastors there said, "Brother Orrick what do you need most down there?" I said, "Well I have five hundred dollars toward buying a car. And if I had another five hundred dollars I could buy a car." So he went around among the churches and raised it and sent it to me. So I had \$1,000 and with that I bought a Model A Ford in February of 1929, I

believe it was. And we drove that Ford twenty-five years and six months. It was the best missionary that went down there, you know. So that helped a lot. With the tent and the Ford--

SPAIN: Now you haven't mentioned the tent. Where did you get the tent?

ORRICK: Oh, that's right. The tent. While we were home on that furlough we would be invited to speak in churches. Now we couldn't ask a church to help us go back; but I had a letter from the secretary. I had written him and asked him what to do. He says, "You can't ask any church, anybody to send you back." So I would speak; and then I'd read that letter to the church, hoping that maybe somebody would get the idea; but they didn't. So we went along. But with speaking in those churches they would give us a little offering; and we carefully put aside all of that above our traveling expense, toward buying a tent; and during the year or more we got enough money to buy a tent. We bought a small gospel tent, ordered it made in New York City; and there we got it, paid for it and put it on the ship and took it down there. That was the first gospel tent ever seen down there. So we had many experiences with that tent. That was a thing that called the attention of the people.

SPAIN: Would you tell us how you used it, now, would you go out into the rural areas, small villages, or use it in Montevideo?

ORRICK: We used it first in Montevideo, might say only. Because we hadn't yet opened any work in the interior. Our work was centered in the capital city, with two little churches. So we used it in Montevideo; and that was our means of really evangelizing, you see. In our little rented halls we couldn't hope to get many people to come in, we'd get very few

people. But with the tent--the priests--one thing they would do--they would tell the people not to go to our services. Well we put up a tent. That was different. The boys would come down around when we were putting the tent up, "What you gonna charge?" They thought it was a circus.

"What you gonna charge? How much you gonna charge?" "Oh, we don't charge anything." And they'd go down the street yelling, "Circus, circus, and they don't charge anything." (chuckling) Well, of course then we'd put our sign up in front; and people'd know what it was. But they wouldn't ask the priests whether they could go or not, they just came. And we'd get big crowds at the tent and preach the gospel. Preach the gospel for ten or fifteen days every night, you see, every night. And you have a hundred or two people there preaching to them every night and it makes an impression. So we got many people definitely interested and some of them really converted in those tent meetings. It was a great thing for the--for spreading the knowledge of the gospel.

SPAIN: Let me go back at this point and ask you the state of Baptist work and other Protestant work in Uruguay when you went there. Was there already Baptist work established or did you begin it?

ORRICK: When we went there there was only one little Baptist church in the whole country and it was in Montevideo.

SPAIN: Now was that a Southern Baptist function?

ORRICK: Southern Baptist, yes, Southern Baptist missionary. There was a missionary who went from Argentina to Uruguay in 1911, and started a little work, organized a Baptist church. But it was very, very difficult in that time to get anybody to go at all. He made, I think, a mistake of

starting very downtown, you see. Too much in the center while if he'd gone out in the--more in the suburbs he would have gotten people more easily; but his idea was to have a downtown church.

SPAIN: What was his name?

ORRICK: Quarles. Q-u-a-r-l-e-s. Quarles. J. C. Quarles.

SPAIN: Was he still active when you went in in 1921?

ORRICK: No. You see in the meantime, later on, his younger brother had come down as a missionary, L. C. Quarles; and he came over to work with his brother. And in 1918 the first one, the older brother, went back to Argentina to head the publication work and so L. C. Quarles was there alone with his wife when we went there, with a little church of about forty members. No property, preaching in an old rented hall and that's the way we had to start also. So we had no property, we had nothing and not much money with which to rent halls and work. It was very difficult in those times.

SPAIN: Well were there other Protestant churches besides Baptist?

ORRICK: Yes, yes. There were--the Methodists were the first, I guess, that went to Uruguay. And they had several churches in the country. The downtown Methodist church had probably four or five hundred members. And the early missionaries, Methodist missionaries were strong men; and they preached the gospel. And in their early days they were really persecuted. People threw rocks at them and things like that. But that had passed by the time we got there. We didn't have anything like that. But unfortunately, as it was in this country, the Methodists drifted away from the fundamental

doctrines of the gospel and began preaching this more modern type of preaching and I asked a Methodist man one day--we were in a Methodist church building, some kind of committee meeting--and I said to him, "What's the difference in this work here now and forty years ago?" That was back in the twenties. "Oh," he said, "in those days our preachers preached against sin. They preached the gospel. And every time we'd come they'd throw rocks at us. But folks were converted. Now," he says, "they don't preach against sin, they don't say anything about the Catholics and nobody throws rocks at us and nobody's converted." That was a Methodist man, told me that. So their work decreased and ours increased. We even bought some of their property where they had just quit. Things like that, you see, just proves our point, you see, that you must preach the gospel. And that's what we did.

So, then there were some others from England and New Zealand came what we call brethren. The original were called Plymouth Brethren. They'd split up into two or three groups; but they are very sound in doctrine; but they're very peculiar type of people. They're very puritanic. And that didn't go well. And they don't have paid pastors. All of the preachers are lay preachers. They haven't accomplished too much.

SPAIN: All right, now, back to the tent meetings. You would have one of these tent meetings and people would respond. Did you then organize a church there or get them into one of the older churches or how would you do that?

ORRICK: Well in the beginning we tried to reinforce the work that was already established or started, you see--the churches were so small. So

we would try to kinda go around the churches, districts, more or less in contact with where the church was and try to get the people to come to the church from the tent meetings, you see. For instance, we put up a tent two blocks from the little First Baptist Church and held a meeting. And in that meeting--the last night of the meeting a woman came to the service and became deeply interested. Then she went to the chapel, you see, of the First Baptist Church. By that time we had a little chapel; and she was converted; and others like that, you see, they would become interested; and then they'd go to the church--to the hall; and the whole thing was to try to feed into the churches, you see. And in some cases we have established churches beginning with the tent, in a raw field, in another town, for instance. We went out into a town about twenty miles from Montevideo, put up our tent and stayed the whole summer. Preached all the summer. Had four conversions, a whole summer's work. And later we established a little church there. So the tent was a great method of reaching new people. It was hard work.

SPAIN: Did you use the tent the entire time you were there?

ORRICK: Well, from the time we got the tent for at least twenty years we spent practically the whole summers, my wife and I, working in the tent, even though I was pastor of a church part of the time. I'd be pastor of a church; but I would also run the tent at the same time. Part of the time, I'd have a national pastor, and I wouldn't have that responsibility. I would give my whole time in the summer to the tent work; and we took it out into the interior later on, took it to one town about seventy-five miles out in the country. Spent a whole month, had

a little church there, very small. We spent a whole month and put it in two or three places in the town during the month. And every time we'd put the tent up, we'd get some new people there, you see, who'd live right close. So we just kept it going like that and only once did we ever have to pay anything for the use of the land on which we put the tent. We went to that same town the first time; and the national pastor said, "Now, we're going out this morning to try to find some vacant lots where we can put the tent; but don't you say that we're gonna preach the gospel. If you do, we won't get anything." I said, "Now, I don't work that way. I tell the whole truth everywhere I go; and wherever I go I'm gonna tell 'em, 'Now we want to put a gospel tent up on this property of yours and preach the gospel.'" We went out that morning and got three lots, free. Contrary to what he thought, you see. And that was what we did everywhere except in one case we paid five dollars a month for the lot. That was where we stayed the whole summer. So the tent work was a great, great means of making the gospel known.

Along with that, then, if you want to know another way--

SPAIN: All right.

ORRICK: After I had the tent some time, a church in Austin, Texas, gave me a small public address system, loudspeaker I called it. And we put it on the Model A Ford and we would make all kinds of publicity with that around the tent, you know, in the tent campaigns and we had a--we'd go out in the country and visit villages, country towns, and give out gospel tracts and preach the gospel. We'd go into a town; and I'd go first to the police station. Stop in front of the police station; go in; speak

to the head policeman; tell him who I was and give him a gospel tract; tell him, "I have come to town to preach the gospel on the streets." He would say, "Go ahead and preach." By that time they all knew us, you see. They knew what the gospel meant to the country; and they were favorable, very favorable. So we had no trouble at all, everywhere we went. And we'd go to many towns like that and make at least publicity, you see, and give out tracts. We had many little experiences along that line that were very interesting.

SPAIN: Do you have any systematic way of following up? Suppose you were preaching either in the tent or from your car and someone showed interest, would you then try to keep in contact with them or ask them to come to the church or--

ORRICK: That was probably our weakest point. We didn't do that as much as we should have. You see, we were so busy going from one place to another; and it wasn't easy to follow up. Now we would get people who would come without definitely working at it, you see. They would come to the church anyway. We would get them. But some would come to the tent and even sign a card saying they accept Christ and so forth, give their address. Pastor and I would go to that place just to talk to them. Absolutely indifferent. No more interest at all. That's the weak point--that is the hard point of Uruguay. The people--so much indifference to all the religion. Although they come and get enthused over--we had an ex-priest preaching once and he was a great orator. Oh, he could preach beautifully; and he'd preach an hour; and the people'd sit there enthralled with it. I remember one night he was preaching. Before he got through

preaching--he hadn't made any kind of an invitation--people just came out and filled the aisle and came down to him. They were so enthused. But it's mere enthusiasm, you see. But you'll get some, always get a few; but it's disappointing in the way that the people will respond in a tent campaign and then not follow on.

For instance, that old Ford car, you know, it had a running board along.

SPAIN: Yes.

ORRICK: And we had a tent campaign out in the suburbs; and we were driving down the street; and a young man motioned to me; and I slowed down; and he came and jumped on the running board of my old Ford and says, "I want to tell you." Says, "I'm with you. From here on you can count on me, I'm one of you." I never saw him again. So that was the difficulty down there--was the great indifference to all religion. Very difficult, especially to get people to volunteer to preach the gospel and things like that. We didn't have people to volunteer to go to the seminary and study to prepare to preach. We had only one for many years; and he died before he really got into the work. Died with TB. So that was one of our great difficulties.

SPAIN: In your meetings in your tent would you have a lot of singing as we do in our evangelistic services--singing of hymns and--

ORRICK: Singing?

SPAIN: Yes.

ORRICK: Yes. And some of the people objected to it. They said, "You shouldn't sing in the tent." And, you know, at that time that famous

Methodist missionary to India--what was his name?

SPAIN: E. Stanley Jones?

ORRICK: That's right. E. Stanley Jones had been to Uruguay and lectured and so forth; and he told about his method of dealing with the high-ups, you know. And, of course, personally, and even if he had groups together, no singing, no praying, nothing except that dialoguing and preach--speaking--talking like that. Well, some of our people, especially the young people, got the idea that's [emphasis added] the way to do it.

SPAIN: Now you're talking about native young people or--

ORRICK: Yes, yes, native young people. So they said, "Let's cut out the singing and the praying and all of that and do like Stanley Jones." I said, "No. I don't do it that way." And another thing, they said, "You shouldn't let the children come in. They'll cause trouble." Well, the children are my best friends. I'd have thirty or forty children right there on the front seats, you see, and teach them little choruses; and they'd learn those choruses and go up and down the streets the next day singing 'em. And I had no trouble at all with conduct in the tent. Didn't need a police, didn't need anything. Sometimes I was absolutely alone with people in a tent, take the walls down and people stand all around the tent. I led the singing; I prayed; I preached; I made the invitation and all of it myself. I had no trouble at all. No, that was a false idea. It didn't work in our country. And, of course, we didn't reach the higher-ups. What people we reached were middle class and lower middle class and so forth and poor people.

SPAIN: I was going to ask a question about that. Your appeal, then, was primarily to the common people--to the, as you said, to the lower middle class and middle class. Did you ever get to know--were any of the upper class--people involved in business or government--were any of them ever converted under your ministry?

ORRICK: We had one man, young man, converted who started a business--really he entered a business on borrowed money as associate in the business; and he was so good that he finally bought out the whole business, you see. He was in electrical equipment and installation and all of that. He was kind of an expert electrician himself. And he was converted; and he is the leading layman in Uruguay today. He had been president of our Uruguayan convention for a number of times; and for the last few years, they don't think of anybody else but him for president, hardly. And he's an outstanding man. He made good in business, good man morally and every way. And he was one case we had. Most outstanding layman in the country.

So, then we had others. We had a man that came from Argentina over there during the difficult times financially, economically. And he came and rented a little house in a district where we had rented a little house and had services. What we call an annex. And he and his wife came into our service one night carrying a little baby; and when they walked in and sat down, I said to myself--I was already preaching--but the thought came to me, "Those folks are going to be converted." And they were. Well they were very poor and I said to him, I said, "Well what did you come here for?" He said, "To work." I said, "You came to a bad place. No jobs

here." He says, "You don't know me. I can make a living anywhere." But I had to give him groceries after that. He finally did. He started in business on borrowed money. Before he died he must have been worth a quarter of a million dollars.

SPAIN: So you did reach some people of upper class, upper middle--

ORRICK: They came to be--have means, yes. They would be poor when they'd be converted, nearly always.

SPAIN: I see.

ORRICK: But it was surprising; it was remarkable how poor people would come up financially and economically and intellectually and every way. When we first went there those forty members of the First Baptist Church were living in very poor conditions, with the exception of probably one family. And those people all came out of that, became homeowners. We had a family in our church--they were living in very poor conditions and, well, what do they do? They leave off their bad habits. Many of them would be, to a certain extent, drinking or smoking and things like that, you know, and spending their money in ways that didn't help. They'd be converted and become a member of the church. They'd leave off all those bad habits; and they would seem to know how to economize more or something; and they just came up. They'd buy 'em maybe a lot, just a vacant lot rather cheap, small monthly payments, build a little tiny house on it and start, improve that house and go on and on. I could take you today to a nice brick home down there owned by the daughter of that family. The old people have passed on. He'd built that house. See they can build through the bank, they call it, if they're government employees. The bank will

help 'em build a home and they pay for it then. Have thirty years to pay for it. So they have just come up like that, everywhere. Their children--the evangelical children are known to be more intellectual, smarter than the others. It's because they live a simple life and they study more. They don't have bad habits and things like that, you see. And I have said if for no other reason except that--the intellectual improvement, the financial improvement, the moral improvement of the people--the gospel is doing a great work.

SPAIN: Let me ask you about your approach in preaching the gospel to these people who had different customs; and I don't know what they were but perhaps the drinking was acceptable and so on, when someone would show an interest and would be converted did you attempt to get that person to give up all his old habits that were contrary to your understanding of the Christian way of life or would you work on him gradually and let him retain some and gradually work up to Christian standards? How would you approach--

ORRICK: I'll give you one case. A man was converted. He was a poor man, had a small wage. But he spent it, a lot of it in--well, if nothing else, at least drink wine and smoke and things like that. So he told me afterwards, he said, "Now"--before he was baptized he said, "I thought it all over. I decided all of that is sin." Just put it all in the same bag and quit it. Quit smoking, quit drinking and all that. And he gradually improved in his general conditions. No, I never told a man not to smoke. Never, never. And yet very few of our members smoke.

Very few. Now those brethren people that I spoke about--you ask him, "Is a certain man a Christian?" "No, he smokes!"

SPAIN: But you did not insist on giving up smoking as a--

ORRICK: No, no, never insist on it. Let them do it.

SPAIN: All right.

ORRICK: And they would, they would.

SPAIN: And when a person came for membership in the church did you admit them immediately as we do in this country; or did you keep 'em on probation a while?

ORRICK: No. We never get in a hurry to baptize people. Of course, we don't receive hardly any by--as we say letter here. No way to do that. We have to get them all by conversion and baptism. So a person comes to the services regularly. You notice they're there all the time. You make an invitation and they raise their hand or stand or sometimes come forward. We don't baptize them. Don't even think about baptizing them, then. Just one case. A woman was coming because she had heard me preach over the radio first; and she liked it; and she came to church; and after several weeks of coming, why, I made an invitation one night and she made a profession, as we call it. I didn't even talk to her about being baptized. No. And, she went on. She kept coming. And later on she came to me and told me, said, "Now back there when I did that, I said--that wasn't--I wasn't converted." And her husband worked away from home most of the time. She was alone. She said, "I was reading the New Testament in my home. I started with the gospel of Matthew and was reading through it and I came to the crucifixion of Christ and when I read

that, the Holy Spirit convicted me of sin and it hit me so hard," says, "I fell on my knees and begged the Lord to pardon me of my sins." And she said, "I got up from my knees, and stood there, and I thought: right across the street lives a woman that I hate. I hate her; I despise her; I treat her bad." She went right across the street and called that woman. Said, "You're surprised to see me. I want to tell you something's happened to me. The Lord's forgiven me of my sins and I've come to ask you to forgive me for what I've done." And she made much publicity for the gospel after that; and later a church was established right in that place where she lived. Today it's one of the better churches down there.

SPAIN: So you were not--

ORRICK: Let me go on with that a minute.

SPAIN: Yes, yes.

ORRICK: Then we adopted the system. At first we didn't have a training class. We would talk to them personally; and when we'd get a small group, maybe, that we had talked to and we thought were converted, we would then have a committee of the church to talk to them and then present them to the church as candidates for baptism. But, later we decided that wasn't enough. So we would form a class, maybe a dozen people who expressed a desire to be baptized after they had made professions several times, maybe. Then we'd take those people in a class and once a week we would teach them. I would go right back to the fundamentals of salvation for fear some of them still don't understand. Teach them in the simplest way the question of salvation. Spend the first time on that. Then we'd start with the church and the responsibilities of a church

membership. The question of moral living, may bring in, things like that. We would even teach them the Bible teaching on tithing before they were baptized. They wouldn't all do it but they would know of it, at least. And out of a dozen people, maybe, we'd baptize eight or ten of that group. They'd drop out. So that's the system that's being used today and we got that idea from another mission in--somewhere in South America--that they were doing that and we decided that was the thing to do and it proved out. It was good.

SPAIN: So by the time a person had gone through this class he was more likely to be genuinely converted and--

ORRICK: Oh, yes.

SPAIN: --become a good church member.

ORRICK: Good church member, yes. Of course there's still disappointments like there are here. People are people all over the world.

SPAIN: Yes.

Many of the people who came to your services and expressed an interest would have been nominal Catholics or have some knowledge of the Catholic faith. Now did you--how did you treat this background of Catholicism? Did you try to build from that on to your understanding of conversion and Christianity?

ORRICK: Well, I would say that especially we did not condemn their former religion. We didn't ever criticize Catholicism. Never, never. But there wouldn't be much that we could build on. We preached a positive gospel. And after hearing that, they would just--you might say naturally--forget all about the past. They would all say, "Now, I was never saved

until now. I've heard the truth." And there was no need of thinking of the past there. We go from where we are, you see. We preach the gospel to them. They've heard it. They've understood it; and they accept it; and we don't think about the past. There's no danger of their ever drifting back into Catholicism. They never do that. And so, we just preach a positive gospel and let the Lord use it.

SPAIN: Do you remember any instances in which a member of a family-- maybe a mother or a child--would be converted and then have difficulty with the family because of this?

ORRICK: Yes. There're a few cases. Only one person in a family converted and the family would make pressure on that one, yes. But it ordinarily was not severe.

Now, I had a case in the latter years down there; and we were living in an interior town where a young girl, probably fifteen or sixteen, was living with her uncle in that little town and going to the high school. And her mother lived in another little town a short distance away. And the girl would come and spend the week there with her uncle and go to school. We started, what we called, a revival meeting; and that girl made a profession of faith which looked like a genuine case of conversion. Her mother heard about it; and I think it was on Friday night, the mother walked into that building just spittin' fire. She was the maddest person I think I ever saw. She took her daughter out, took her home and never let her come back again. She wouldn't let her speak to us on the streets or anything and she did everything in the world she could to destroy that impression that was made on her daughter. She even got her to have

dates with a man much older than she and sent her to the shows and everything, just everything. She wanted that girl to die rather than to become a Baptist. And she led that girl into deep immorality. Most disappointing thing I ever saw in my life. And the mother did it. That was the worst case I ever saw.

Now, others would usually be just, rather, pressure in the family, kinda depreciating or something like that, you see, that was not so bad.

The young man that I baptized when he was about twenty years of age--gifted young man--and none of his family was ever converted. But they couldn't pressure him enough to keep him from going on. I know they did make it a little difficult for him some but--no, there was not much of that. Just occasionally and that was the worst case I ever saw.

SPAIN: Yeah.

You mentioned earlier the loudspeaker, the public address system; did you have other experiences with that that you might like to talk about?

ORRICK: Well, I used it a great deal in that town about twenty miles out from Montevideo where we started to work. And I preached all over that town, many times. And one day I was sitting in my car preaching; and a bus stopped on the corner and stood there for several minutes. Bus going out into the interior, loaded with people, and I just preached into that bus of people, forgot all about it. Later on I was going that same highway that that bus traveled, you see, and every little town we'd come to, I'd stop and preach. So I stopped in one town; and my Ford was not doing too well; and I thought I needed a mechanic to look at it

a little. So I went to the police station and asked for advice. "Where can I go to get a good mechanic?" "Oh," he said, "go about a half a mile down the road here and you'll find a shop on the side of the road and he's the best around here." So I drove on down there; and I stopped; and I saw the mechanic underneath the car. And he stuck his head out from under the car; and he saw me and saw that loudspeaker. He crawled out from under that car and came straight to me with a smile on his face. Very, very friendly. And I said, "Do you know me?" Says, "Sure, I know you." Says, "I was sittin' in that bus that time when you was preachin' there to that crowd of people in that bus; and I heard you preach." You see how it went out?

And, we had many experiences with that loudspeaker. Under favorable conditions you could hear it for several blocks and we went out to a town called Minas, where the pastor died not too long ago. He served as pastor there more than forty years. Spent his life in that town, a very immoral town, a very low, low atmosphere. And the Catholics were pretty strong. So I went out there with my loudspeaker and oh, he rejoiced with it. He had a big voice; and he had me drive around--all around the center of the town and the Catholic church and everything; (chuckles) and he just preached and preached his heart out to the whole business, you see. (chuckles) And we went out on a high place overlooking a district of the town and preached. Same time some of the boys--young folks of the church--were out distributing tracts. And they were six or eight blocks from us; and they heard us over there. Six or eight blocks away.

And we had many experiences with that loudspeaker. It was a great help in the work in making the gospel known. Today you can go anywhere in Uruguay and people receive you joyfully, friendly, friendly as they can be.

And that young man that distributes Bibles is having a wonderful experience going out in the country--

SPAIN: Now--who is this? I don't believe you've talked about him.

ORRICK: Yeah, I told about that cripple boy that we had him operated on; and he got to be a preacher and his idea was to get a car and get--be what we call a colporteur. And so he just talked that everywhere--to get a car. Well, he's poor. He didn't have any money and he went to the seminary in Buenos Aires; and he talked it all the time. As a boy would say, "How can you ever get a car? You're poor." They'd make fun of him. He kept on until one of our secretaries came down there and knew the boy and found out about his ambition--his vision to get a car and preach the gospel, sell Bibles. And he said to me, "Now we can't give a car to a national. But," he said, "if you'll ask for money for a car and you give it to him, we can do it that way." So he gave me \$2,500 and I bought a little Ford bus of a thing--kinda like a little delivery thing--enclosed, you know--but not finished on the inside at all--I bought that and gave it to the boy. And he could do anything with his hands; and we bought some plywood. He took it out to his home where he lived in the country; and he worked that thing over and made it beautiful. And he'd take that--go all over the country and preach the gospel and give out Bibles and so forth. And he almost wore it out and then he got him--his brother was

making money. His father was a jeweler and taught all of his children the trade; and his brother was doing well; so he helped him. And he bought just the front part of a truck. What do you call that? The cabin?

SPAIN: Cab.

ORRICK: Yes. And he bought that. And then had a body made on to it, pretty big thing, powerful. And he still has it. He goes all over the country. He carries the Bibles; and he goes and preaches and--

SPAIN: Does he use a loudspeaker?

ORRICK: Not much. No, I don't think he has a loudspeaker now.

SPAIN: When you conducted a service from your car, would you normally just begin preaching or would you have some singing to go with it or just how would a service be?

ORRICK: Sometimes we'd sing a little bit. My wife would be with me in the car and maybe another one or two; and we'd sing a hymn maybe. And that'd attract attention of the people; some of them would come out of their houses and so forth.

I'll tell you an instance out there in that little town of Pando where we started with the tent. I'd preach on the streets; and I saw a little girl on the street; and when she'd hear me she'd put her fingers in her ears; and try to stop up her ears; and then we would visit the home of her parents; and she was angry because we'd visit her parents. Just a girl probably ten or twelve years old. Years later we went back down there on a visit and they told us, "There's a woman from Pando that now lives here in Montevideo that wants to see you folks and apologize for

something she did." It was that little girl that'd stop up her ears to keep from hearing me preach. Later she married and moved to the city there and she had a family. Years had passed; and the First Baptist Church started a mission right close to her house, an annex, we called it. And her second son went to those services and got converted. And her older son was studying in a Catholic seminary. He came home for a few days vacation and his brother took him to the Baptist services; and he was converted at once and quit the Catholic seminary and went to our Bible insititute; and the two boys both became preachers. And her whole family was converted. We finally saw the woman, she told us the whole story. Says, "I'm that little girl that'd stop up my ears to keep from hearing you preach on the loudspeaker."

SPAIN: Had she been converted in the meantime?

ORRICK: Oh, yes. She was converted and the whole family. At that time she had one child that hadn't been baptized. She had four or five children. But all of them--the whole family was baptized. Now I don't know a thing about her husband. She didn't have a husband at that time; but you don't ever ask any questions about that.

SPAIN: Did you make use of tracts along--

ORRICK: Tracts?

SPAIN: --tracts along with your--

ORRICK: Great deal, great deal, yes. We--give tracts to everybody you'd see. Everywhere we'd give out gospel tracts. On the train--everywhere. I traveled on the train sometimes. I'd always go second class and I'd tell it: "I go second class because the price is cheaper and then seats

are made of wood--kinda like benches; and it's good for a missionary to ride on seats like that." (Spain chuckles) And then I said, "The people that ride in there are common people and very friendly and you can give 'em gospel tracts and talk to them about the gospel as you go along on the train. You stop in a station, you can throw out tracts at the window. People'll come to the window and reach out for them. Everywhere--and give out tracts, give out tracts."

I had a funny experience on a train like that once. There were two priests in that second class car and I saw them. Well, I got up and started to get down the aisle giving out tracts. The people knew at once what it was. And you could see the people smile and they'd look up at those priests, you see. They were wondering if I was going to have courage enough to give them one. And so I went on down the aisle and giving out on this side; and I came back and there was an old-like priest sitting there. I offered him one. (clears throat) He wouldn't take it. Came on back and there was a younger priest sitting up there with a newspaper up in front of him like that. So I went to him. I just stuck it around under there and he took it. Put it on his newspaper and read it. You have all kind of experiences.

SPAIN: Did you have a program for distributing Bibles also?

ORRICK: Not special, no. No special program for distributing Bibles.

We would make it as easy as we could for people to buy them, you see.

Sometimes we'd give them to a family we knew were very poor--we'd give 'em a Bible. People who were interested. We'd try to see that--the people

who came more or less regularly to the services we'd try to see that they had a Bible, someway.

SPAIN: What was the name of the young man you mentioned earlier who distributed so many Bibles?

ORRICK: His name was Gimenez, Ishmael Gimenez. And he was attacked with polio when he was nine months old; and both of his legs were deformed; and he'd walk with two sticks and drag himself along. His hands and his arms developed great, strong; and from his waist up is just a giant. But his legs were no good.

SPAIN: But you--did you say that you helped him get an operation and improve his condition?

ORRICK: Yes. He wanted to preach but he said, "I can't stand up. Now how can I preach if I can't stand up?" I made him talk the first time sittin' down. But he said, "No, no, no, that's not the way they do it." He says, "I want to stand up and preach like other folks." And he heard of a man--orthopedic I guess you'd call him--that didn't have any legs at all and he made himself two artificial legs and he could walk with them. And he said, "If he can do that he oughta do something for me." And that man worked in Buenos Aires but he advertised he was coming to Montevideo for a few days. This boy knew it and he said--he came in there to my house and said, "I want to go to see that man." Took him to see him and he said, "Well, yes, I can fit you with some kind of a mechanical apparatus on your legs so that you can walk." "Well," he said, "How much does it cost?" Said, "About three hundred dollars." He said, "Oh, no, I can't buy that." Well, I said, "Now what you"--and he said, "What you need to

do is see a good doctor." So there was a famous bone specialist there, very famous. And so I took him to him. And he stripped him naked all over. He and another doctor. And they examined every muscle and every bone in his body and so they said, "Son, we can make you walk with your own two legs." And the boy said to me--one of them spoke English and he said, "Ask him how much they're gonna charge." So I told him, I said, "The boy is scared you're gonna charge him so much he can't pay it." He put his arm around him, said, "Son, we gonna make you walk, and we won't charge you one cent." They did three major operations on him and he put him in a cast, you know, first. They had to operate on his foot, up on one side and then his leg and broke the big bone above his knee to lengthen out his leg and all of that. Each time they put him in a cast he couldn't go back home on the bus. We'd bring him to our house, put a little bed there. He'd have to either stand up or lie down. And we'd keep him till--take that cast off and he could go home. Did that three times. And so he had to learn how to walk then, when he got to where he could. He had to learn how to walk.

SPAIN: But he did walk?

ORRICK: Oh, yes! He walks now. He limps a little but he can do anything. You see, he was trained by his father as a jeweler. He can do anything with his hands. He can build a house, he can install electricity. He even invents things. He has a daughter now studying to be a dentist; and she's already beginning to practice; and he says, "I'm inventing some instruments for her to use that have never been used by a dentist." I get letters from him all the time. He's done a great work. His son is studying to be a doctor.

SPAIN: Well, that's amazing.

ORRICK: I never saw a person with as much faith as that man has. He's done a great thing.

He got the idea of getting a house, big house, so that people, poor people from the country--you see, everybody if they had to have any serious medical work done or serious surgery they'd come to Montevideo. And poor people that come there have no place to stay. One time he was coming into town with the little car he had, bringing a woman, a poor woman, that had to come in for three or four days to see a doctor. And when he got in to the edge of town he called me over the phone and he said, "Don Guillermo, I have a woman here and she has no place to go. Can I bring her to your house?" I said, "We have every room in our house full. We don't have a place to put another living soul." He said, "But, you have to. There's no place to take her. I can't put her on the street." I said, "Bring her on." So we had a little breakfast room and we put a little iron bed, little narrow iron bed, in there in the breakfast room and she slept there. And she went to see her doctor and come back and sleep, so forth. She was of people called Valdenses, way out in the country. And later on we were out there in that section and living in a little town. We went out visiting little farms around; and we went to this home--elderly people--and we had a nice visit, prayed with them and started back to our car. They went out and cut off a cabbage and I don't know what all and loaded us down with vegetables, with a live chicken. And, my wife said, "What in the world are you doing all of that for?" She says, "Have you forgotten? Those days that I slept in your house there in Montevideo.

Have you forgotten about that?" We didn't remember it at all.

SPAIN: Didn't even recognize her.

ORRICK: And now--so he got that idea. He said, "When you folks left this country, hospitality died." He says, "You taught me hospitality. And I want to practice it." And he says, "I know what those people out there in the country need. They need a place to stay when they come in here and I want to get a house and make it possible for them to have a place to come and stay." And he got on that thing and he got it. We helped him some, and he got it. He got a house with eight bedrooms and four baths, in the center of the best part of Montevideo.

SPAIN: That's amazing.

ORRICK: He got that old house. It's old. Had to have it all worked over, you see. And the men that'd do the work would charge him very little and some of them, nothing. Everywhere he goes he just captures people, you see. People love him. And he goes about everywhere; and he tells poor people, "Now if you have to go to Montevideo for anything, come to this place."

He calls it the Jesus House.

SPAIN: That's interesting.

ORRICK: And they're doing it. They're going there and he's helping them.

SPAIN: You mentioned when he called about bringing this woman to your house that you said all the rooms were full. Now who were these people staying with you?

ORRICK: Oh, they'd be national people, native people. They'd come to our house from right there or somewhere around near and need a place to sleep.

We didn't have many bedrooms, but they were all full. Probably had somebody in the living room sleeping. We never turned anybody down.

SPAIN: But these were people usually from the country who had come to town--

ORRICK: Some of them from the country and just from anywhere, just from anywhere, people passing through, stop off a boat, spend the night at our house, missionaries and other people, Christian people. Our house they called--they call it the Immigrant Hotel. (Spain chuckles)

And we had once--the First Baptist Church when they got their new building invited the convention to come to 'em--have the annual convention in their church. And they came from Argentina, quite a number of people. And the pastor of the church--he was great on encampments and things like that and so forth. The pastors would have a pastors' retreat two or three days prior to the convention. So they arranged to have it out on a beach out in the country--some fifty miles or more from Montevideo. And he had to go to that retreat he thought. And the people'd be coming from Argentina and all around to Montevideo and expect to go to his church or in some way to be helped to orient them to have a place to stay. He named three young boys to meet the buses and the boats and all and try to help the people get located; and he was out there in the camp. Those boys didn't know anybody or anything. We knew nearly all those people coming from Argentina, you see. So we met everything, every bus and every--everything. And some of them would say, "I want to go to a hotel." So, direct 'em to a hotel. They'd pay their way. Others wanted free entertainment.

Well, where were we going to take them? We had a few families that would take some but not many. And we had, in our house--our house was built. We bought it. It was built--the backyard was surrounded by high walls and so much so that we built on to that back wall like this--with a sloping roof like this clear across the lot. The lot was about nine meters wide. Built it kind of a hall back there. Put a Ping-Pong table in it and so forth and served for everything. We put twelve men sleeping back there and twelve women sleeping in our living room. That was twenty-four. We had built two more rooms upstairs; and we had a family up there, a man and his wife and two children. That's four more. And in my study there were two people. In our bedroom there were two people.

SPAIN: Where did you sleep?

ORRICK: I slept back there with the men and my wife slept in the living room with the women. And it counted up to thirty-four people. We had a servants' room above our kitchen and we had two women there to cook. They slept--no, by the way, one of them went home to sleep. Anyhow, somebody slept up there. We had thirty-four people in our house for the convention and that made a great impression on people. We got that Ping-Pong table and brought it back to the house where we had a porch back there and put some other tables with it. They'd all eat breakfast there. We'd have a great time. But the delegates, if you want to call 'em that, to the convention would eat the noon meal and the supper at the church. They gave 'em that free. So we would eat over there, too. We had our cooks at home; and they'd prepare meals for eight or ten people that were not delegates, you see. And they'd come back there for the noon meal.

And that's the way we did it. And we did that all the time.

SPAIN: Well, I can see that you would get the reputation of Mr. Hospitality.

ORRICK: Yes.

SPAIN: Taking people in like that.

ORRICK: We had it.

SPAIN: As you look back now on your years as a missionary in Uruguay, what do you think was your greatest contribution? What did you accomplish as a missionary?

ORRICK: Well, all those first years, which were many years--we were there alone ten years; and then gradually we got a few more missionaries. But, it was a seed sowing time, preparing the people. And then we got more missionaries and extended the work into the interior; so that the work began to spread out and grow and have more churches.

Well, my wife did a good work. She helped organize the women; and a little later, when there were about three churches, they organized what they call the Federation of Baptist Women. And they helped spread the gospel by helping little works out in the country. They'd meet every so often and collect their little mites and put it all together and so forth; and she presided over that for fifteen years, directed that work. Well, that grew.

Now with the coming of more missionaries, naturally, the work extended; and I'll say that in the beginning there was so little. We had no property and we had only one little church with forty members. Now after all these years, we have property that would be worth--I don't have any idea how

much. I would say more than \$1,000,000. Many of the churches now, and there're about thirty-five churches now; and many of them have their own buildings. Of course, the mission has helped them, in some cases, to build. A few have built up on their own. But, we have many churches with their own building and pastors' homes. And so that the work has been firmly established in the whole country. Out just on the border of Brazil we have a church and it's growing. I preached there two nights on one of my visits down there; and the second night I made an invitation and six young married couples--twelve people were converted that night. And two of the men became workers, went to our institute and became workers and pastors. And it has grown like that.

So it is quite a contrast from the beginning until now. When there was one missionary on the field and his wife--now we are supposed to have about ten couples on the field. Right now. The board has changed the question of furloughs so that the missionaries come home more often; so right now, nearly half the missionaries are up here on furlough; and we have five couples on the field. But we have two more getting ready to go--new ones. So I would say that we try to average having about ten couples on the field; and of course, what we need is more pastors.

SPAIN: Do you have any idea how many native pastors there are?

ORRICK: Right now I couldn't say. We have thirty-five churches and several of 'em are without pastors, right now. Several of them without pastors. Of course, several missionaries are pastors, also, you see. I was always more or less all the time pastor of some church or interim pastor. But that has been the weakest part of the work--is getting pastors,

national pastors. And we're not the only ones. In the early years down there Methodists--Methodists had a bishop, you know; and he told me that their weakest point was getting national pastors. And that's the greatest difficulty.

Now, we've started a new system. It started in Indonesia first. And instead of trying to bring all the prospective pastors into the seminary and give them a rather extensive course, extend it out. Go way out, everywhere, everywhere and plant little groups, little groups in churches and teach them as laymen--teach them the fundamental things that they need to go out and preach and win people. So right now in Uruguay we have probably a hundred lay people studying like that. We have several centers and they will do it in a church. The pastor will help and a missionary will visit them occasionally and help them; and we have several centers out in the interior where laymen are studying like that, to take active part in the work, probably without salaries, earn their own living and preach. That seems to be right now a great future, that instead of having to spend so much money, you see, to establish a work, let them do it. And if we can get that to really go and those young--those men--some of them married with families and all that--but they will study and get the fundamental things.

Now a missionary has just come home on furlough; and I asked him about it. He says, "I see a danger there, that those young men, then, after they have studied two or three years, maybe, courses along, and gotten a group together, they'll want to organize a church and become the pastor,

and want to be ordained as pastors." He sees a danger in that. Well, I didn't tell him what I thought. But here's what I think. I go back and think when we had in Texas so many men who were pastors of small churches that had no training. They were farmers and preached. And they did it. Now why can't they do something like that with some training? Not a whole seminary course. But they'll get some Bible teaching and so forth; and if they'll put with that zeal and pray enough and study their Bible, they can do it. I believe they can.

SPAIN: Well, it may not be a danger at all.

ORRICK: No, I don't see any danger in it but this man--he's a--he has his doctor's degree; and he teaches in the seminary. And he looks at it from that standpoint, you see, that they need all of that training in order to be pastor. I don't think so. I see great hope in that.

SPAIN: Well, it must be a sense of satisfaction to you to think about the status of the work when you went there in 1921 and see how it's grown and--

ORRICK: Oh, it's great. Our last trip down there about three and a half years ago was great, great. My, they received us so gratefully.

SPAIN: Well, that's--

ORRICK: And we--I preached everywhere. Wherever I went they'd pack the building. "Don Guillermo's comin'." It was great, great. And I'd go back today but my wife doesn't think she can make it.

SPAIN: Now you were in Uruguay how long? When did you leave the mission field, permanently? When did you retire?

ORRICK: We served in Uruguay exactly thirty-seven years and retired when I

reached seventy years of age. We came home in February, 1958, bought the house where we now live. We have made three visits to Uruguay, first in 1960 following the meeting of the Baptist World Alliance in Rio de Janeiro, Brazil. Later in 1966 when we spent six months, visited nine countries and preached in eight of them. Then we returned for the fiftieth anniversary of the Radio Norte Baptist Church, founded March 25, 1923. We spent forty-five days on this trip; and were received with such demonstrations of love that we have never experienced anywhere. In no place have we mentioned the building of the Radio Norte Church. The Baptist women of Texas gave us money to purchase land; and the Lottie Moon offerings helped to erect the building. During the twenty-five years we had to use small rented halls, which hampered the work greatly. We came home in 1958. Now we officially had to retire first day of November of 1957 because I had a birthday. Twenty-fourth of October I had my seventieth birthday and we are automatically retired the first of the next month. And our salaries decreased and so forth. They give us six months to get out of the country. So we stayed four months. We were living out in that small town; and I went on preaching; but officially I was not a missionary. Now I was packing my things to come home. Packed up everything myself.

SPAIN: And you moved back to Waco then and made Waco your home?

ORRICK: Came back to Waco and made Waco our home and then went out in schools of missions, they called it then, now they call it world something of missions. But we called it school of missions. We worked in that a great deal the first years until newer missionaries would come out. As

Dr. Mewshaw said to me--he was a medical missionary in China; and, of course, he had to leave because of the communism--and he said, "Now, Brother Orrick, the first few years you'll get lot of invitations to speak and all of that. Then they'll gradually forget you. And you won't get any more." And that's the way it is.

SPAIN: But I know you're not just sitting at home twiddling your thumbs.

ORRICK: No. Not by any means.

SPAIN: What are you doing to keep busy now?

ORRICK: I teach the Bible every Wednesday afternoon at three o'clock at the Regis. Now I have from thirty to forty in the Bible study every Wednesday afternoon.

SPAIN: Now this is the Regis Retirement hotel here in town?

ORRICK: Yes, that's the Regis Retirement Center. And, those people are wonderful. They're not senile people, you see. I have one lady that's a graduate of Mary Hardin-Baylor College--when it was a Baylor Female College. She's past ninety, sits right in front of me; and she's bright as she can be. Knows her Bible better'n I do. And I teach the Bible there. Been doin' it for nearly four years, every Wednesday.

Then I preach there. Now, it's a Catholic institution; but they're so friendly, so cooperative. I preach there every second Thursday night at seven o'clock, regularly. Then I preach there every fifth Sunday afternoon. And now this month we have a fifth Thursday and I'm gonna preach at that. So I preach twice this month and I'll preach twice in August; because there's a fifth Sunday in August. So, I'm doing that.

And, I study, I study. I get commentaries and books. I have some myself on my own and so forth. I've gone through most of the New Testament with that group. Course I haven't touched Revelations. A few of the books I haven't touched yet but I've gone through nearly all of Paul's writings and the Gospel of John. Now I'm trying to teach the sayings of Jesus starting with the first of Matthew, right on. The important sayings of Jesus.

SPAIN: You did another unusual thing after your retirement. You went back to school, didn't you?

ORRICK: Yes. I said to my wife, "Now, I want to go back and study." But I said, "I'm not gonna sign up, I'll just go over there and visit classes." "Oh," she said, "no, there's no sense in that. You go over there and sign up." I said, "Well, I don't have any desire for no degree or anything. I just want to study." "No," she said, "you go over there and sign up." So I did and I took two courses. First course under Dr. George Humphrey on law and grace, a course under Dr. Kyle Yates on Isaiah and went on. One and two courses at a time. Took me about three years to do it all. Going out in these schools of missions, Dr. Kyle Yates said to me, "I'll give you a course, you won't even have to come to the class." Pulled a book out of his shelf and handed it to me, said, "That's it. You take that book and you study it thoroughly and make notes on it and then write me a paper of about fifty pages. A review of that book and that's the course." And I did it.

SPAIN: What was the book?

ORRICK: It was a book on Old Testament theology.

Then he gave me another course that I didn't have to go to a class; and that was to write an exegesis of all the Messianic prophecies in the Old Testament. And I did that and he gave me an A on it.

SPAIN: Then you also wrote a thesis that we have referred to.

ORRICK: Yes, I wrote the thesis which was the hardest thing I ever did. You see, when I went to Baylor University there were so many things they didn't teach, now they teach in high school. You write a document--a paper of any kind of any importance now, you have to document it. I didn't know a thing about that. I'd been through Baylor and the seminary. I wrote a little thesis in the seminary. Didn't have to document anything. Wrote it and typed it myself in a week's time and handed it in and they accepted it. Well, that's how things have changed. Now, I started writing my thesis and I wrote a few pages; and I took it over--I believe to Dr. Williams--and had him look at it. "Oh, no, no," he says, "you don't know how to write. (chuckle) That's not the way you write a thesis." And he gave me some ideas about how to do it.

SPAIN: Who is this--Dr. Williams?

ORRICK: I think his name is Williams. He--they said he knew more about writing thesis than anybody.

SPAIN: Was he dean of the graduate school?

ORRICK: No, he wasn't dean. He taught history.

SPAIN: Oh, taught history.

ORRICK: I think so. But, he was great. He helped me.

And then--but I learned in a course under Dr. Bob Patterson--in New Testament Theology. He was tough and the first paper I wrote under him-- I turned it in and he says, "No, no, no, that's now the way to do it." Turned it back to me; and he had his secretary tell me how to do it. And so I--and he gave me four or five books on the same subject more or less and said, "You go write it over again." So I tried--and I got that little book they call the Baylor bible. You know about that?

SPAIN: Yeah, Turabian's manual of style.

ORRICK: Yes.

SPAIN: Probably. Yes.

ORRICK: I got that little book and I tried to follow that. Boy, it was hard for me.

SPAIN: Now this was all after you were seventy years of age. You were over seventy at this time.

ORRICK: Oh, yes, all of that, my me! I finished that work in 1965. I was seventy-eight years old when I got my master's degree. And so I worked hard on that. I had a lot to learn. I didn't know how to write. So I worked on that--one here and one there--helping a little bit about how to do it and so forth. And Dr. Wood was the chairman of my committee, James Wood.

SPAIN: Yes.

ORRICK: And he was tough, too. The boys said, "Don't you get under him, if you do you will never finish." But it just fell natural. I had to do it because of my subject.

SPAIN: Yes.

ORRICK: So, he made it hard for me.

SPAIN: All right. I know, also, in addition to your preaching and teaching, you're very active in Seventh and James Baptist Church. What do you do?

ORRICK: Yes, I have been. It hasn't been altogether satisfying but I've worked at it. I've been chairman of the benevolence committee for about five years now. I've given that up now. That's too much details I had to do. I was teaching a Sunday school class and all of that; and they've changed up the Sunday school so that my class disappeared. I had the older men, and most of 'em had died off. Reorganized the whole thing; and they started a mixed class under P. D. Browne. My wife and I joined that class. So I don't teach a class any more but there's a group of women-- have no WMU in Seventh and James at all. But the group of women who stayed together--about fifteen of 'em--they meet once a month for Bible study. They call it the Daniel Missionary Group. They take an offering every time and they give it to missions. And so I've done most of the Bible teaching for that group and came to the point where I told 'em I thought I'd done it long enough--get somebody else. Mrs. Lee--Mrs. Alton Lee is the leader of it. And so they said, "All right." But they couldn't find anybody to do it. So I'm back at that again now. Teaching that group once a month. I enjoy it very much but I guess the time will come when I'll have to slow down.

SPAIN: Well, at the time of this interview, on this twenty-third of July, you are now eighty-nine years old?

ORRICK: I will be in October.

SPAIN: Will be in October.

ORRICK: Lack three months.

SPAIN: And for anybody who may hear this transcript or hear this tape or read the transcript, you could pass for sixty-five, I think, very easily and quite active and no signs of senility and you have been--

ORRICK: Well the Lord's been good to me. I've had good health. In the year 1945, I got rid of all of my physical difficulties. Got all my teeth out; and I'd had my tonsils removed when I was about thirty-one, did a bad job of it. I nearly died--lost so much blood and left two pieces of tonsils in there; and when I was having my teeth made the dentist said, "You better see the throat specialist." So I went to see him; and he looked at my throat and he said to my wife, "Look, I can touch that white spot there and pus will come out of it." He cleaned all that out. I'd had strep throat twice. Had it out in California. A doctor out there cured me of that. I went back out there to visit my father-in-law with my wife; and I went back to that doctor again after I had had all this done. I said, "Doctor I want you to look at my mouth and throat." He looked at it and he said, "Reverend, you're through with the doctors from here on out." That was in 1945. And I've hardly been sick since then.

SPAIN: Well that's remarkable and I hope you'll be around many more years.

ORRICK: Thank you, thank you. I have one ambition. I'd like to preach a sermon on my ninetieth birthday.

SPAIN: I think you'll make it.

ORRICK: I don't know and besides that I don't know if I'll have an opportunity--anybody to listen to me. (chuckles)

SPAIN: Well, let me know, I'll help get an audience together for you. (laughter)

ORRICK: Thank you, thank you.

SPAIN: I want to thank you for these interviews. This will become a valuable part of our record of retired missionaries and their work.

ORRICK: Thank you very much. I've enjoyed trying to do it.

SPAIN: Thank you, sir.

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