

MILK AND HONEY

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The Craddock Center
(Enriching Lives through Service)

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INDIGO GIRLS TO GIVE A BENEFIT PERFORMANCE FOR THE CRADDOCK CENTER

Wow! Can you believe it? It's true. Amy Ray and Emily Saliers have expressed an interest in our programs of music, art, and storytelling for Headstart/Pre-K children and they wish to support us with a Benefit. All of us here at the Center are delighted, honored, and grateful. And so are 1000 children whom we serve every week. Already I have been asked, how were you able to pull this off? I'm not without friends in high places; I have connections; this is for me just another day at the office.

I jest. Before my retirement, I was a colleague at Emory of Emily's father, Dr. Don Saliers, and I have know Emily since she was a teenager. In fact, when Nettie and I visited Emory with the prospect of my joining the faculty, we had dinner in the Saliers home.

Amy and Emily have been the Indigo Girls for over two decades. They have played thousands of shows around the world, have won a Grammy and have been nominated for several others. Their records go platinum, their fan base is strong, and their future continues to be bright. Their playing this benefit for Appalachian children tells you who they are.

The Benefit is March 1 in Athens, GA at the 40 Watt Club (I never enter rooms less than 60 watts, but what the heck). The club is located at 285 West Washington Street and the show begins at 9:00 p.m. Tickets are \$25.00 and can be purchased online at www.40watt.com. For additional information, please call the club at 706-549-7871.

DO YOU HAVE ANY IDEA

What it is like to walk around with 37 pounds of untold stories inside you? Well, that is my miserable condition since we had to cancel Songs and Stories at Brasstown. I'm not the only one miserable; over 400 folk were primed and ready. Some even braved the weather and went to Brasstown, but it was no night to be out. Sure, we could have sung and talked to 50 people, but when you are big stars of radio, stage, and screen, empty chairs are depressing. It pulls the air right out of you, and when you pull the air out of my stories, there's precious little left.

My doctor has suggested that when the burden of these untold stories becomes too great just unload one or two on unsuspecting strangers. They may or may not enjoy the stories but you sure will feel better. Sounds like good advice. I think I will try it now. Have you ever been to Big Stone Gap, VA? There's a woman there, in her eighties now, who never remarried after shooting her husband. Killed him, and confessed it to the court, but the jury . . . This is not working, is it? The bad weather on Jan. 29 just ruined everything.



THERE IS A MOVEMENT AFOOT

To attempt to re-schedule the cancelled program of Songs and Stories at Brasstown Valley Resort. Re-scheduling is difficult and usually only partially successful. However, I am keenly interested in this stir among the people. If, in fact, the event is re-scheduled for Friday evening, May 13, then I am at this moment making my reservation. I will be there. Friday the 13th may frighten away the scaredy-cats, but who needs them?

If this effort stirs in you any interest, flood Steve Darsey with emails. I have appointed him chair of the subcommittee on weather related events.



OK, SO I FORGOT



To mention the date of the Helen Lewis Lecture. It is Friday, March 4, for goodness sake. Do I have to do everything? Can't you do anything for yourself?

I gave you the time: at 7:00 p.m., Sonny Houston and the Blue Velvet Band will perform Appalachian music. They are favorites in these parts. At 7:30 p.m. will be the lecture "Living and Working Within Appalachian Culture". I gave you the place: the Blue Ridge Mountain Arts Bldg., formerly the Fannin County Courthouse, 420 West Main Street, Blue Ridge, GA. I gave you the reason this annual lectureship is named for Helen Lewis: Helen is now a resident of our area (Morganton), but she has given a lifetime teaching, organizing, and working with Appalachian communities so they could help themselves. She is an author and some of her books will be available. If you have not, you will want to meet Helen. I gave you the name of the speaker: Loyal Jones of Berea, KY. Loyal is a popular speaker, engaging, humorous, informed, and long time friend and co-worker of Helen. I even gave you a description of the anticipated audience: new comers, old timers, teachers, students, ministers, those who work with social agencies, and all who love these mountains, its music and its stories. And it is all free.

I gave you all this information, but was it enough? No, you insisted on knowing the date. Well, it is **March 4**. Satisfied now? Picky, picky, picky.

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IF YOU ARE COMING TO THE HELEN LEWIS LECTURE



To be given by Loyal Jones (see details elsewhere in this issue), and I hope you are, then be sure to come early. At 7:00 p.m. Sonny Houston and the Blue Velvet Band will perform 30 minutes of Appalachian music.

The Blue Velvet Band is built around the harmony singing of Sonny Houston and Grace Renshaw. A common background in rural gospel music enables them to sing with the close harmonies usually associated with sibling duets. Filling out the band is Tom Hicks on mandolin and vocals, Tommy Parham on bass and vocals, and Don Norman on banjo.

TELL THEM TO CALL US

If you know of a person or a family in need of furniture and/or household goods. Within the last two weeks, two families that lost everything in home fires called and we were able to help. But the word sometimes does not reach the very people who have emergency needs. We have two storage rooms of furniture and other home supplies given to us for the very purpose of meeting emergencies. The inventory of what we have is kept in the Craddock Center office. Call Tammy at (706) 632-1772 and we will do what we can.



IT GIVES ME GREAT PLEASURE, AND NONE AT ALL

To say that registration for the Preaching Workshop on March 7 has reached its limit—90. For there to be such interest in preaching is, of course, a source of real pleasure. I honor the pulpit and I am glad others do as well. However, it gives me no pleasure to say there is no more room. Saying NO to anyone is not comfortable.

NO VACANCY We do have a waiting list. Every year some who had reservations call and cancel, usually due to the emergencies of ministry. In such cases we contact persons on the waiting list to see if they still wish to come.

I look forward to these events with ministers. We will have another October 3, and that anticipation gives me great pleasure.

OF COURSE, IT IS NOT TOO SOON

To anticipate and to prepare for Appalachian Weekend, Sept. 24-25. The program will not only be about but will also be by Cherokee. We will hear from them about their history, their spirituality, their arts, and their life style. It would be unreasonable to celebrate Appalachian life and not listen to the Cherokee, represented by their recognized artists, dancers, musicians, storytellers, and historians.



In anticipation of that September event, Sharon Meek, our researcher extraordinaire, will begin with this issue of Milk and Honey to feed us bits of information and insight to move us to websites and books which will prepare us better to welcome our visitors.

Did you know:

*Cherokee comes from a Muskogee word meaning “speakers of another language.” The Cherokee originally called themselves Aniyunwiya, “the principal people,” but they have generally accepted the name Cherokee, which is spelled and pronounced Tsalagi in their own language. (Source: Laura Redish and Orrin Lewis, *Native Languages of Americas*, 2004).

*The Cherokee were farming people. Cherokee women did most of the farming, harvesting crops of corn, beans, squash, and sunflowers. Cherokee men did most of the hunting, shooting deer, wild turkeys, and small game and fishing in the rivers and along the coast. Cherokee dishes included cornbread, soups, and stews cooked on stone hearths. The Cherokees in 1828 were not nomadic. In fact, they had assimilated many European-style customs, including the wearing of gowns by Cherokee women. They built roads, schools and churches, had a system of representational government, and were farmers and cattle ranchers (Source: Georgia.com, 2004).

*There are three federally recognized Cherokee communities, the Cherokee Nation of Oklahoma (the largest with 125,000 members), the United Keetoowah Band in Oklahoma (with about 7000 members) and the Eastern Band of Cherokee in North Carolina (with about 10,000 members). (Source: Laura Redish and Orrin Lewis, *Native Languages of the Americas*, 2004).

*The Qualla Boundary is the home of the Eastern Band of Cherokee Indians and is located in Cherokee, NC. (Source: The Georgia Tribe of Eastern Cherokee, 2004).

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