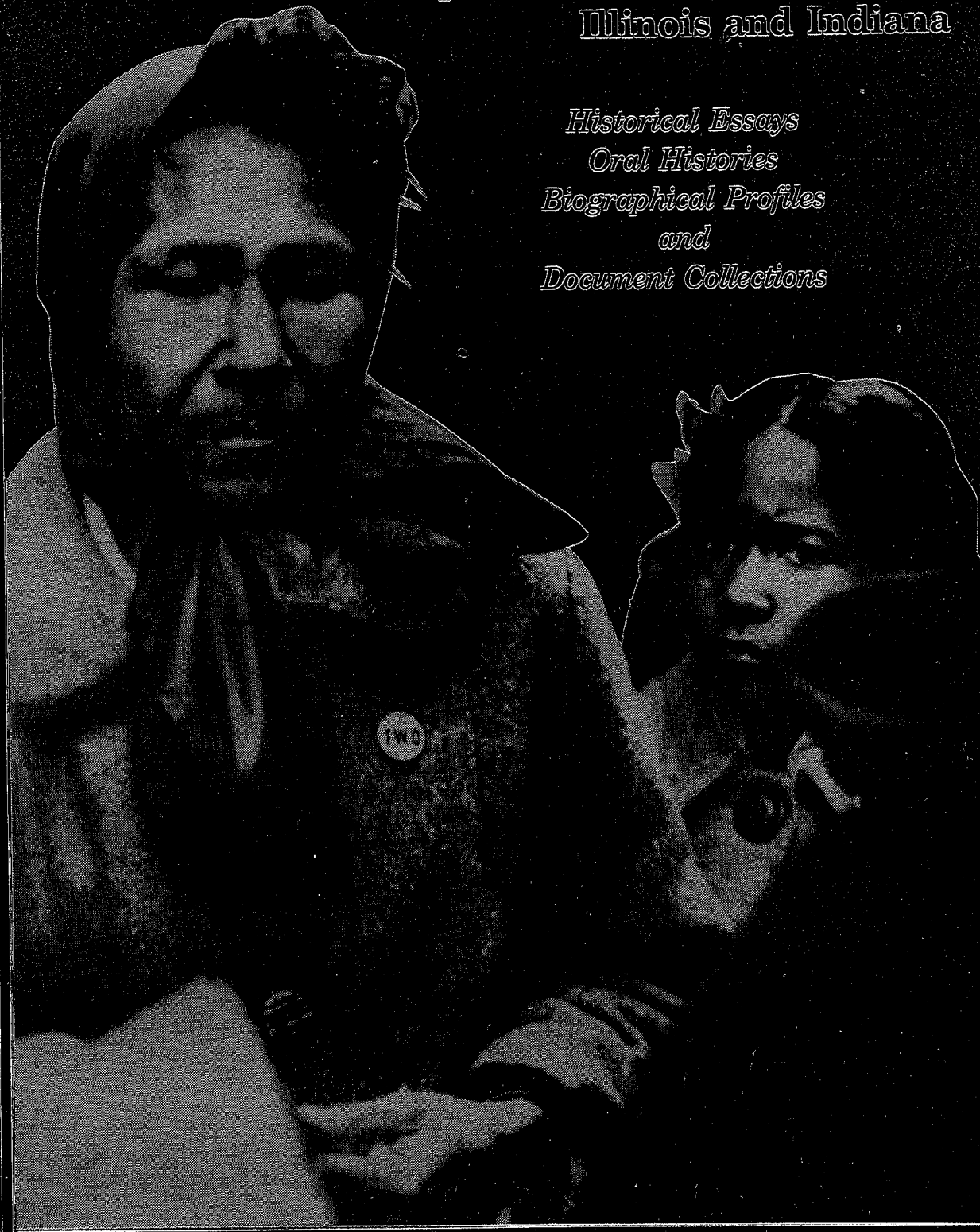


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The Black Women in the Middle West Project:
A Comprehensive Resource Guide
Illinois and Indiana

Historical Essays
Oral Histories
Biographical Profiles
and
Document Collections



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**The Black Women in the Middle West Project:
A Comprehensive Resource Guide
Illinois and Indiana**

*Historical Essays
Oral Histories
Biographical Profiles
and
Document Collections*

by

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funded by a grant from the National Endowment for
the Humanities—Division of General Programs.

Indianapolis, Indiana
1986

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Purdue Research Foundation
West Lafayette, Indiana 47907

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Preface

One day soon the world will cease to evaluate Afro-American women on the basis of the color of their skin and the texture of their hair. The Black Women in the Middle West Project will hasten this day. Then Black women, and perhaps all people, will be perceived and appreciated in terms of the goodness in their souls and the quality of their service to others. When this day arrives, we all—black and white, women and men—will finally know the truth and be free.

Darlene Clark Hine
Project Director
Professor of History
Purdue University
June 17, 1985

The Black Women in the Middle West Project merits the highest consideration because of its significant and path-breaking content, its relatively new methodology, its broadly humanistic outreach, and especially its stimulation of a deeper historical awareness and consciousness by the great number it touches. A project with such multiple appeals and possibilities would seem likely to encourage other groups to undertake similar enterprises, tailoring them to their particular interests, locales, resources, and available qualified personnel.

As to its humanistic qualities, this project bears up quite well. Embodied in the humanities are three of history's major goals: an objective description of the world around us, an enlargement of vision, and a concern with values. This project exemplifies the first two, par excellence. It also relates closely to the third by helping to furnish us with "that storehouse of recorded values" so necessary in answering questions relating to conflicts of value and to their resolution.

Benjamin Quarles
Emeritus Professor of History
Morgan State University
October 15, 1983

Acknowledgements

Well over one-thousand people throughout Illinois, Indiana, and elsewhere in the Upper Middle West and in the nation as a whole contributed their talents, skills, enthusiasm, and inspiration to make the Black Women in the Middle West a success. These people served the project as coordinators, co-coordinators, publicity chairs, project representatives, members of the project's Executive Committee, members of the project's Archival Advisory Committee, moderators, "Voices of Experience," archival representatives, donors, and in other capacities. They are too numerous to mention here, but most of their names appear elsewhere in this *Guide*, especially in Appendix C: "Project Participants." To them above all is due our deepest gratitude. They gave their energy, time, and frequently money in a pure spirit of solidarity and hope. Without their assistance, encouragement, and faith, the project could not have accomplished even the smallest part of what it ultimately achieved.

In addition to the people who directly participated in the project, hundreds of others made indirect but nonetheless vital contributions to the project's development. Among these are the dozens of newspaper and magazine reporters and editors as well as the dozens of radio and television reporters, talk-show hosts, and directors who helped us to spread word about the project throughout the Upper Middle West and the nation. Also in this group are dozens of people who provided meeting places, document drop-off points, and other facilities for the project's conference-workshops, local meetings, and special events. Finally, we would like to thank the many, many organizations and individuals from states throughout the union and even from overseas who wrote or telephoned the project in order to find out more about it and to offer their moral support. A few even sent checks, which the project had no choice but to return. These people and organizations are not acknowledged elsewhere in this *Guide*, but the frequency and quality of their assistance can be seen by anyone who might wish to look at the letters and telephone message slips in the Black Women in the Middle West Project Collection at the Indiana Historical Society. Especially close friends and supporters of the project were Rufus Dixon of West Lafayette, Indiana; James D. Anderson of the University of Illinois in Urbana; Benjamin Quarles, Professor Emer-

itus at Morgan State University in Baltimore, Maryland; and Christopher Reed of the University of Illinois at Chicago.

Yet, even though the project could not have achieved so high a quality of success without the cooperation of the many organizations and individuals who in general are referred to above, there still remains a large number of institutions and individuals whose support and assistance assumed so critical a character that the project would not have been feasible in their absence. One such institution was the National Endowment for the Humanities—Division of General Programs, which provided funding for the project and offered guidance through its program officers. Malcom Richardson, Thomas Phelps, and James Early served as the project's program officers, and it was especially due to the tireless and unrelenting efforts of James Early during the critical planning and implementation proposal phases of the project that funding eventually proved forthcoming.

Other such institutions were the historical societies and libraries that pledged their cooperation to the project. Over a dozen institutions made this pledge from Illinois, Indiana, Michigan, Ohio, and Wisconsin. When the funding terms of the National Endowment for the Humanities required the project to limit its geographical scope to Illinois and Indiana, the following individuals and institutions fully fulfilled their pledge by assigning personnel to the project, offering meeting sites, and expending their own financial and staff resources: Archie Motley of the Chicago Historical Society; Rodger Bridges of the Illinois State Historical Library in Springfield; Steve McShane of the Calumet Regional Archives in Gary, Indiana; Kathleen Stiso of the Northern Indiana Historical Society in South Bend, Indiana; and Donald West of the Indiana Historical Society in Indianapolis. Pamela J. Bennett, Director of the Indiana Historical Bureau, oversaw the technical production and distribution of this *Guide*.

Finally, the last such institution was Purdue University in West Lafayette, Indiana, where the project operated out of the Department of History in the School of Humanities, Social Science, and Education (HSSE). The Dean of HSSE, Robert Ringle, provided office space for the project. The Head of the Department of History,

Donald Berthrong, delivered the welcoming address to the project's planning Conference and Workshop in March 1983, allocated department funds to provide the project with a work-study student, and generally oversaw the project's financial development. Once advanced by the staff, the handling of the project's voluminous paperwork fell to Joyce Good, the Department of History's Administrative Assistant. Her knowledge of Purdue University's structure, her timely and rigorous attention to proper procedures, and her unfailing good cheer enabled the project to function smoothly and avoid unimaginable bureaucratic grief. She was ably assisted by Grace E. Dienhart and Judith J. McHenry, supervisors of the Department of History's Clerical Staff. Similarly, Cynthia A. Fitzsimmons as secretary and Bridgie A. Ford as graduate assistant played vital roles in the project during its planning phase.

The project received similar services from the HSSE Budget Office and its personnel, namely Charlie J. Klumpp, Stanley M. Mithoefer, Connie L. Lapinskas, and Susan Davis as well as from Purdue University's Office of Contracts and Grants. The smooth and professional hosting of project meetings at Purdue University was a tribute to the skill and attentiveness of John Almon, Michael Hope, Helen Looft, and other facilitators in the Division of Conferences. The Office of Public Information (now the Office of University Relations) also rendered invaluable service to the project. With the supportive approval of Joseph Bennett, Director of University Relations, Doris Pride, Senior Editor in the University News Service, repeatedly sent out the project's press releases, personally covered some of the project's events, and provided the project with publicity photographs. The photographs themselves were taken by David Umberger, Photo Editor for the University News Service. William J. Whalen, Director of Publications and University Editor, assisted the project by clearing a way through Purdue University's publication policies.

Practical but absolutely essential services to the project came from two additional branches of Purdue University. One was Printing Services, which duplicated tens of thousands of pages of materials for the project and also handled the project's bulk mailings. These services required the expertise of Chuck Tuttle, Assistant Director of Administration at Printing Services; Pete DeBruicker, supervisor of the Mail Section; Russ Vandervate, Camera Room Supervisor; Velma Schanke, supervisor of the Composing Section; and especially Shirley Harwick and Loretta Smith, secretaries. The other branch was Copying Services. On more than one occasion, the project submitted rush orders for duplicating, collating, and stapling simultaneously at four different copy centers at Purdue University, not counting Printing Services. The response was always cheerful and prompt from Betty Thomas at the English Department's Copy Center, from Larry L. Kappes at the Psychological

Services Copy Center, from Ardith Reeves and Marshall Loughry at the Stewart Center Copy Center, and from the staff of the Department of History's copying facility. Off campus, Kinko's handled enlargements and reductions. A similar cheerful professionalism characterized the staff at Purdue University's Audio-Visual Center, which week after week provided the project with tape recorders, slide projectors, screens, and extension cords.

Certain other individuals and organizations also deserve specific mention. Gwendolyn Robinson undertook the exhausting assignment of coordinating Chicago while advising the project in general and teaching Afro-American history at Purdue University. Audrey McCluskey delivered a scholarly address to the project's Bloomington, Indiana Conference-Workshop in July 1984, and Juliet E.K. Walker delivered six such addresses throughout that summer to Conference-Workshops elsewhere in Illinois and Indiana. Senator Richard Lugar personally endorsed the project at a press conference in December 1984 and then had it publicized in *The Congressional Record*. The American Association for State and Local History, the Organization of American Historians, the Association of Black Women Historians, and *Essence Magazine* provided invaluable publicity services. E'Lois Kinnon took the photograph that the Chicago Historical Society provided for the project's poster, and the Organization of American Historians furnished the poster layout.

The smooth operation of the project's office depended on Andrea Chapman and Kimberly Johnson. Chapman, a work-study student attending Purdue University from Cleveland, Ohio, labored week in and week out stuffing envelopes, stapling flyers, and handling the menial but essential chores of the project. Johnson, the project's half-time secretary, demonstrated a range of office skills that no test or interview could have revealed, a quality of commitment that transformed the office atmosphere into a mission, a personality that endeared everyone to her, and an optimism that literally brightened the project's basement office.

Hine would like to add that the joy of directing the project was immeasurably increased by the support and encouragement of her family: husband Johnny E. Brown; mother and grandmother, Lottie Mae Thompson Clark and Fannie B. Thompson; sisters, Barbara Ann Clark and Alma Jean Mitchell; cousin, Bridgie Alexis Ford; and daughter, Robbie Dauine Clark. Bidelman would like to express a similar thought as regards his mother, Peg Bidelman of Elkhart, Indiana; his friend, Judee Irwin of Chicago, Illinois; his children, Craig and Todd Bidelman of East Lansing, Michigan; and his many other relatives and friends whom he rarely saw during the past two years. Hine and Bidelman would also like to express their respect and gratitude to each other.

Finally, no acknowledgement would be complete without a word of thanks to Virtea Downey and Shirley Herd. Respectively the project's Consultant for Church Women and Consultant for Community/Public Relations, it was their vision and their desire to uncover the truths of Black women's experiences and accomplishments that brought about the Black Women in the Middle West Project. For eight years now they have brought to the project a faith, a passion, a commitment, and a

sense of inviolate mission. The Black Women in the Middle West Project is officially over. The funds are expended, and with the issuing of this *Guide* the end is here. But is it? Not only are Downey and Herd still at work, but now there are also hundreds of Downeys and Herds at work throughout Illinois, Indiana, and elsewhere. No one who knows them would conclude that Downey and Herd are about to rest on their laurels.

Abbreviations

AARP	American Association of Retired Persons
AAUW	American Association of University Women
AKA	Alpha Kappa Alpha Sorority
AME	African Methodist Episcopal Church
ASALH	Association for the Study of Afro-American Life and History
BWMW	Black Women in the Middle West Project
CHS	Chicago Historical Society
CRA	Calumet Regional Archives
IHS	Indiana Historical Society
ISHL	Illinois State Historical Library
IUPUI	Indiana University-Purdue University at Indianapolis
LWV	League of Women Voters
NAACP	National Association for the Advancement of Colored People
NACWC	National Association of Colored Women's Clubs
NAUW	National Association of University Women
NCNW	National Council of Negro Women
NEH	National Endowment for the Humanities
NIHS	Northern Indiana Historical Society
OES	Order of the Eastern Star
PTA	Parent Teacher Association
PUSH	Operation PUSH
SCLC	Southern Christian Leadership Conference
SGR	Sigma Gamma Rho Sorority
VFW	Veterans of Foreign Wars
WHO	We Help Others Club
YMCA	Young Men's Christian Association
YWCA	Young Women's Christian Association

Introduction

The Black Women in the Middle West Project

Darlene Clark Hine
and
Patrick Kay Bidelman

The goal of the Black Women in the Middle West Project was to collect and preserve photographs and other documents that record the historical experiences and accomplishments of Black women and their organizations throughout Illinois and Indiana. In the absence of such a "paper" record, it has been impossible to write full and adequate histories of Black women or to incorporate their stories into standard American history textbooks. Alta Jett, the project's Richmond, Indiana coordinator, summed up the project's purpose well when she said: "If you want the history of a white man, you go to the library. If you want the history of black women, you go to the attics, the closets, and the basements."

Heeding Jett's advice, this is precisely what the project attempted to do—to reach into attics, closets, and basements where the records of Black women's lives have for too long been hidden. To do this, however, required cooperation between three groups that have seldom coordinated their efforts—historians, archivists, and community people from all walks of life. The Project Director, Darlene Clark Hine, and the Co-Director for Administration, Patrick Kay Bidelman, provided overall guidance for the project working out of the Department of History at Purdue University. Archivists, acting on behalf of their respective institutions, served as the project's instructors and expert advisers. The community people, mostly but not exclusively Black women, formed the grassroots base of the collecting organization that the project put into place.

The project developed in three phases over a period of eight years, 1977 to 1985. The first phase, 1977 to 1981, began when Shirley M. Herd, Virtea W. Downey, and other members of the Indianapolis Section of the National Council of Negro Women responded to the appeal of their national leaders to write state-based histories of Black women. These Indianapolis women created a local collecting organization and amassed

numerous collections of miscellaneous photographs and other documents about Black women from all over the state of Indiana. At the end of this first phase, Herd convinced Hine, then an Associate Professor of Afro-American History at Purdue University, to write *When the Truth is Told: A History of Black Women's Culture and Community in Indiana, 1875-1950* (1981).

The second phase, 1982 to 1983, began when Hine, now aware that vast untapped sources of Black women's history existed but chagrined that the collections used in writing *When the Truth is Told* had been returned to their original owners, secured a \$10,000 grant from the National Endowment for the Humanities—Division of General Programs (NEH) to plan the resultant Black Women in the Middle West Project. This second phase focused on demonstrating the necessity and feasibility of collecting and preserving documents pertaining to Black women's history and ended with a planning conference at Purdue University in March 1983. The third phase, 1984 to 1985, began in January 1984 when the NEH awarded \$150,000 to implement the project. It ended twenty months later with the issuing of this *Comprehensive Resource Guide*.

The project's first phase was notable in several respects. First, it revealed that a great deal of information about the experiences and accomplishments of Black women and their organizations existed in the form of photographs and documents stored away in private closets, attics, and basements. Second, it demonstrated that Black women had a strong but muted sense of their own history as well as an acute but unfocused interest in making that history known to the general public. Third, it proved that Black women were willing and eager to donate their own photographs and documents and to encourage others to do so. Fourth, it was evident that the recovery of Black women's history required a systematic large-scale effort to amass collections that would be pre-

served in institutions open to researchers and the general public.

The second phase, 1982-1983, focused on translating the lessons learned during the first phase into a concrete proposal to secure funding for implementing the project. With the \$10,000 planning grant from the NEH, this involved a demonstration of both necessity and feasibility. This demonstration in turn involved selecting a staff, defining the project, recruiting volunteer project representatives, creating an organizational structure, and enlisting the cooperation of state and local historical societies and libraries. The staff during the planning phase comprised Hine as project director, Bidelman as consultant for administration, Herd and Downey as field consultants, Bridgie Ford as the project's graduate assistant, and Cynthia Fitzsimmons as part-time secretary.

Initially, the project intended to conduct its operations for three years in the states of Illinois, Indiana, Michigan, Ohio, and Wisconsin. These five states, with Purdue University at the center, encompass most of the industrially integrated upper Midwest, where more than seventeen percent of the entire U.S. black population live. The percentage of blacks to whites in these states ranged in 1982 from a high of 18.1% in Illinois, 15.2% in Michigan, and 14.2% in Ohio to 8.3% in Indiana and 4.1% in Wisconsin. In round numbers, approximately four and one-half million black people lived in this area, with nearly one million of these being adult, out-of-school black women. In addition to collecting and preserving photographs and other documents, the project also intended to create a traveling exhibit and accompanying catalogue.

The project devised a three-pronged approach to recruiting volunteers. One prong focused on ordinary publicity, the issuing of press releases and news stories. These appeared in publications such as *Black History News and Notes* of the Indiana Historical Society, *Nommo* of Purdue University's Africana Studies and Research Center, the Purdue University *Exponent*, the *Newsletter* of the Southern Association of Women Historians, *Sojourner*, the *Indianapolis Recorder*, the *Indianapolis News*, and *The Gallery* of the Afro-American Museum of Detroit. (See Bibliography for a complete publicity list.) Another prong involved site visits, conducted by Hine, Bidelman, and usually Ford, from October through December 1982 to key cities in the five-state region, namely Madison, Wisconsin; Chicago, Illinois; and Detroit, Michigan. Each of these site visits afforded an opportunity to solicit support for the project and to create a dialogue with prospective participants about how best to achieve the project's goals.

The third recruiting prong consisted of a series of sequential mailings of the Black Women in the Middle West "Project Participation Information Sheet." This sheet, accompanied by an explanatory cover letter, asked

people if they would like to work as volunteers on the project, inquired about what specifically they would like to do (make contacts, engage in publicity, provide temporary storage, etc.), and urged them to recommend additional people to contact. The initial mailing went to a nation-wide audience of people who had already expressed an interest in Black women's history by joining the Association of Black Women Historians (ABWH), founded in 1980, or by attending one of the Black Women's History Workshops sponsored by the ABWH and the Organization of American Historians at Oberlin College in May 1982 and at the University of Illinois at Chicago in June 1982. This mailing, which reached 200 people, turned up 50 volunteers and 250 names of new people to contact. A second mailing resulted in 130 additional volunteers and another 250 names of new people to contact. By the end of the planning phase, the project had recruited upwards of 200 volunteers, 500 people who "wished to be kept informed," and hundreds of additional names of new people to contact in the event that the project received implementation funding.

The organizational structure consisted of four interdependent groups: Regional Committees, a Committee of Regional Coordinators, an Executive Committee, and the headquarters staff. The primary purpose of the regional committees was to insure maximum participation of black women and other interested individuals from all walks of life, whose task it would be to make local contacts with prospective donors and spread word of the project during its implementation phase. During the planning phase ten such committees were set up, two for each of the five target states. These committees generally followed the pattern established in Illinois, where the Chicago Regional Committee covered the principal metropolitan region, and the Downstate Illinois Regional Committee covered the remainder of the state. Coordinators headed these committees and served as liaisons between the staff, the cooperating historical societies, and the local participants. These regional committees later evolved into umbrella organizations for creating many smaller town and city-based committees during the project's implementation phase. Communication and coordination between the regional committees was facilitated through the Committee of Regional Coordinators.

The Executive Committee advised the project director and staff, helped to insure that lines of communication would stay open, reviewed and critiqued the project's implementation grant proposal, and generally lent credibility to the project. It consisted during the project's planning phase of nineteen academics and archivists, four each from Illinois, Indiana, Michigan, and Ohio as well as three from Wisconsin. From Illinois, its members were Roger D. Bridges, Head Librarian and Director of Research at the Illinois State Historical Library; Grace S. Holt, Professor of Black Studies and

Communication at the University of Illinois at Chicago; Lula S. Lockett, Assistant to the Associate Vice President at Southern Illinois University in Carbondale; and Gwendolyn Robinson, then a lecturer at Roosevelt University and Columbia College in Chicago and later an Assistant Professor of Afro-American History at Purdue University. In Indiana, its members were H. Rose Adesiyun, Assistant Dean of the School of General Studies at Purdue University-Calumet; Phyllis R. Klotman, Professor of Afro-American Studies at Indiana University; Emma Lou Thornbrough, McGregor Professor of American History at Butler University; and Donald West, Black History Program Archivist at the Indiana Historical Society. In Michigan, its members were Johnetta Cross Brazzell, Associate Director of Urban Affairs at Oakland University; Thomas L. Jones, Executive Director of the Historical Society of Michigan; Silvia Williams, Curator of Urban History at the Detroit Historical Museum; and Francille Rusan Wilson, Lecturer at the Center for Afro-American and African Studies and Research Investigator for the Institute of Labor and Industrial Relations at the University of Michigan. The Ohio Executive Committee members were John E. Flemming, Director of the National Afro-American Museum Project of the Ohio Historical Society; Ellen Nickenzie Lawson, former Research Associate for the Women's History Project at Oberlin College; Dorothy Salem, Associate Professor of Social Science and History at Cuyahoga Community College; and Eleanor Smith, Assistant Senior Vice President and Assistant Provost at the University of Cincinnati. In Wisconsin, its members were James P. Danky, Newspaper and Periodicals Librarian at the State Historical Society of Wisconsin; Gerda Lerner, Robinson-Edwards Professor of History at the University of Wisconsin-Madison; and Nellie McKay, Associate Professor of Afro-American Studies at the University of Wisconsin-Madison.

The effecting of cooperation with historical societies and libraries required a demonstration of seriousness on the project's part and a commitment of sufficient staff, space, and resources on the part of the cooperating institutions. During the planning phase, a mutual blending of interests developed between the project and a group of archival institutions that included the Chicago Historical Society, the DuSable Afro-American Museum of Chicago, the Illinois State Historical Library, the State Historical Society of Wisconsin, the Indiana Historical Society, the National Afro-American Museum Project of the Ohio Historical Society, the Case Western Reserve Historical Society in Cleveland, the Historical Society of Michigan, the Detroit Public Library, and the Detroit Historical Museum.

The project's year-long planning phase ended with a Conference and Workshop held at Purdue University on March 18, 1983. This all-day event drew over 130 people from the five-state region and beyond. Nearly 40 people

served as moderators, panelists, or convenors. The Conference and Workshop also established the general agenda that characterized the Conference-Workshops held by the project during its implementation phase. A morning session focused on introducing the people in attendance, describing the goals and methodology of the project, and listening to presentations by local Black women who spoke about their lives as "Voices of Experience." The "Voices" on this occasion were Hazel Minnefield of Anderson, Indiana; Clementine Skinner of Chicago, Illinois; and Margaret Smith of Oberlin, Ohio.

The afternoon sessions concentrated on instruction in the form of four workshops, each of which was held twice so that participants could attend at least two of them. Workshop #1 addressed "Historical Records: Defining, Locating, and Collecting." Workshop #2 focused on "Oral Histories: Objectives, Techniques, and Problems." Workshop #3 dealt with "Processing Historical Records: Cataloguing and Annotating." And Workshop #4 presented information about "Historical Archives and Libraries: How to Work with Them."

In general this Conference and Workshop was a resounding success. The "Voices of Experience" inspired all who heard them, and the workshops provided essential tips about how to conduct the project. James Early, the project's NEH program officer at that time, also delivered an instructive luncheon address about how to secure funding from federal agencies. "This Far by Faith," an Afro-American touring exhibit from the Indiana Historical Society, and other exhibits offered visual reminders of what the project sought to do. Finally, as part of the post-Conference and Workshop evaluation, the project received valuable advice from attendees about how best to explain the project in order to enhance its chances of success. One of these suggestions led directly to the writing of the project's *Collector's Manual*, a brief guide for volunteer field workers (See Appendix A). On a seven-point scale, the attendees "graded" the project a 6-plus on four key questions: Is the project worthwhile? Has the project been well planned? Did today's Conference and Workshop go well? Will the Project succeed?

The project submitted its proposal for full implementation funding at the end of March 1983. This proposal, which reflected the constant input of James Early, included a thirty-one page summary of the project's planning and more than a hundred pages of supporting materials—endorsement letters, Conference and Workshop evaluations and summaries, and examples of publicity. The proposal requested \$200,000 to conduct the project in Illinois, Indiana, Michigan, Ohio, and Wisconsin over a period of three years. In addition to its focus on amassing new collections to be housed at the project's cooperating historical societies and the writing of a guide to the collections, the proposal also called for creating a traveling exhibit and accompanying catalogue.

Nine months elapsed before the NEH awarded implementation funding to the project. During these months, the proposal was rewritten several times to take the NEH's objections into account, and the final terms of the funding produced a project quite different than the one originally proposed. The objections of peer reviewers seemed to reflect the feeling on the part of some of the NEH decision-makers that Black women's history was not of sufficient value to warrant the expenditure and that neither the project staff nor the community-based volunteers could be depended on to bring sufficient rigor and discipline to the collecting effort. The project countered these objections with additional letters of support, primarily from archivists, that again stressed the importance of collecting documents about Black women's history and again pledged the expert cooperation of professional archivists and librarians. After several quarterly NEH council meetings, the implementation grant proposal at last received approval in January 1985.

But the terms of the implementation funding deviated in three significant respects from the project's original proposal. Rather than permitting the project to operate in five states, the grant limited the project to any two states of the project's choosing. Illinois and Indiana thus became the project's target states because of their proximity to Purdue University, the prior experience of the Indianapolis originators of the project, and the desire to include Chicago. Furthermore, rather than allowing the project to run for three years, the grant limited the project to eighteen months. Finally, rather than allocating the \$200,000 requested, the grant awarded \$150,000 to the project and stipulated that a part of the money be used to hire a full-time Co-Director for Archives to work on the project staff. This stipulation proved impossible to meet, however. An extensive search resulted in only a handful of applicants, and, despite an above-average salary offer to compensate for the position's short duration, the most suitable applicant declined to accept the job.

As events subsequently proved, the hiring of a Co-Director for Archives was unnecessary. During the planning phase but especially during the early months of the implementation phase, the project received an open-ended commitment from archivists representing five state and local institutions. These five archivists and their respective institutions were Roger Bridges, Head Librarian and Director of Research at the Illinois State Historical Library in Springfield, Illinois; Archie Motley, Curator of Manuscripts at the Chicago Historical Society; Steve McShane, Archivist Curator at the Calumet Regional Archives in Gary, Indiana; Kathleen Stiso, Director of the Northern Indiana Historical Society in South Bend, Indiana; and Donald West, the Black History Program Archivist and editor of *Black History News and Notes* at the Indiana Historical Society in Indianapolis. These archivists hosted project meetings at

their respective institutions, traveled to project meetings at sites outside of their cities of residence, attended meetings at Purdue University, personally met with prospective donors, acted as instructors during the project's Conference-Workshops, and in general diligently expended a great deal of their own time and the resources of their respective institutions in assisting the project's collecting mission. With Donald West as chairperson, moreover, Bridges and Motley as well as Beth Stafford, Women's Studies Bibliographer at the University of Illinois-Urbana, comprised the project's Archival Advisory Committee, which collectively and at minimal cost performed the role of the Co-Director for Archives.

The creating of this Archival Advisory Committee was only one of the many steps that the project took in launching its massive collecting effort. The other steps involved selecting a project staff, setting up the project headquarters, launching a publicity campaign, preparing instructional materials, and holding Conference-Workshops to train volunteer project representatives. The implementation staff comprised Hine as Director, Bidelman as Co-Director for Administration, Herd as Consultant for Community/Public Relations, Downey as Consultant for Churches, Kimberly Johnson as the project's secretary, and Andrea Chapman as the project's work-study student. Bidelman was the project's only full-time employee. Roughly half of the project's \$150,000 defrayed the salaries and fringe benefits of the staff. The Department of History at Purdue University paid for Chapman's services. Setting up the project's headquarters involved securing a room in the basement of Peirce Hall on the campus of Purdue University and equipping it with necessary office supplies and equipment, in particular a good typewriter, a KayPro #4 portable computer, and a Silver Reed letter-quality printer. This equipment proved adequate, although a faster computer with greater storage capacity and a dot-matrix high-speed printer would have been a big asset.

The project's publicity campaign began with a press release to hundreds of local, state, and national newspapers and magazines. This press release and several subsequent releases were sent out by the Office of University Relations at Purdue University, which also absorbed some of the project's mailing and photographic reproduction costs. Additional press and broadcast releases, issued by either the Office of University Relations or the project staff, announced each of the project's major conference-workshops. The role of local publicity chairpeople also increased as the project progressed and as more and more communities developed collecting organizations. By the end of the project, upwards of 200 stories about the project had appeared in over 100 different newspapers, magazines, and newsletters. Feature articles about the project with a strong emphasis on the role of local participants appeared in newspapers such as the

Indianapolis News, the *Fort Wayne Journal Gazette*, the *Indianapolis Recorder*, and the *Richmond, Indiana Palladium-Item*. Similarly, cover stories about the project appeared in magazines such as *History News* of the American Association for State and Local History, the *OAH Newsletter* of the Organization of American Historians, the *Newsletter* of the Calumet Regional Archives, and the *Indiana Historical Society's Black History News and Notes*. Several newspapers ran more than one article about the project. Together, the *Indianapolis Recorder*, *Indianapolis Star*, and *Indianapolis News* ran twenty-one articles and notices about the project, while the *Lafayette Journal and Courier* ran five and the *South Bend Tribune* six. The fifteenth anniversary issue of *Essence Magazine* (May 1985) also featured the project. (See "Bibliography")

In addition to publicizing the project in the print media, project participants made nearly fifty appearances on radio and television programs. Some of these occurred in conjunction with press coverage of the project's conference-workshops and other regularly scheduled events. Others involved special press sessions, such as Senator Richard Lugar's endorsement of the project at a press conference at the Indiana Historical Society on December 19, 1984. Still others came about when local project participants appeared on community event and talk-shows in cities and towns throughout Illinois and Indiana. Shows that featured the project included the "Party Line Show" and "Between the Covers" in Hammond, Indiana; "Good Morning Indy" and "On the Street" in Indianapolis, Indiana; "Community Calendar," "Minority Update," and coverage of the City Council meeting in Rockford, Illinois; and "Ebony Profiles" and "Today in Indiana" in Bloomington, Indiana.

Much of this publicity resulted from the efforts of Shirley M. Herd, the project's Consultant for Community/Public Relations. Herd compiled the project's *Publicity Kit*, a 98-page booklet with tips and examples for conducting a publicity campaign. This *Kit* was later supplemented by "Tip Sheets" on subjects such as how to incorporate the project into Black History Month celebrations, how to contact prospective donors, and how to recruit project participants. But these items comprised only a portion of the instructional materials developed by the project. Other instructional materials included a "Fact Sheet" that briefly explained the project, a three-fold glossy mailer with a cut-away return post card that explained and publicized the project, a poster that drew visual attention to the project, and a *Collector's Manual*. This *Manual*, whose preparation had been called for by the conferees who attended the project's planning phase Conference and Workshop in March 1983, described the project, explained the importance of collecting and preserving photographs and documents, offered tips to project participants about how to answer the questions that prospective donors might ask, and detailed the project's

recording, cataloguing, and reporting forms. (See Appendix A for a copy of the *Collector's Manual*.)

Also employed by the project for the purpose of instruction as well as publicity were 7,000 offprints and 2,000 photocopies of the *History News* article about the project; 1,000 originals, plus photocopies, of the *OAH Newsletter*; 10,000 "Restoring Black Women's History" brochures with a cut-away return postcard; 2,500 posters; and 15,000 copies of the project's four *Progress Reports*. Not counting this *Comprehensive Resource Guide*, whose 1,500 copies consumed approximately 450,000 pages and 225,000 sheets of paper, the project initiated over 400 photocopying orders totaling more than 600,000 pages. Part of this material was distributed at conference-workshops and by coordinators at local meetings. The rest was mailed, with 27,000 pieces going out "bulk rate" and nearly 17,000 pieces going out first class or parcel post. The project spent over \$5,000 on postage alone.

The immediate objective of the project's publicity campaign and the preparation of its instructional materials was to recruit and train volunteer project representatives who could become field workers on behalf of the project in their own local communities. The actual training took place at eight major conference-workshops held throughout the summer of 1984 and at dozens of subsequent mini-conferences in cities all over Illinois and Indiana. The major conference-workshops were held at Champaign-Urbana, Illinois on May 19, 1984; at Springfield, Illinois on June 9, 1984; at Chicago, Illinois on June 16, 1984; at Indianapolis, Indiana on June 23, 1984; at East St. Louis, Illinois on June 30, 1984; at Gary, Indiana on July 14, 1984; at South Bend, Indiana on July 21, 1984; and at Bloomington, Indiana on July 28, 1984.

Each of these conference-workshops followed the same basic agenda. With a local person as moderator and after attendees had introduced themselves, Hine would describe and explain the project, a scholar would deliver an address on the significance of Black women's history, local Black women would speak about their lives as "Voices of Experience," and Bidelman with the assistance of archivists would address the "Wheres, Whens, Whats, and Hows" of collecting and preserving historical photographs and other documents. The scholarly addresses were delivered by Audrey McCluskey at the Bloomington Conference-Workshop and by Juliet E.K. Walker at six of the other Conference-Workshops. Their addresses are reproduced in Chapter 1, "The Significance of Black Women's History." Upwards of thirty local Black women spoke eloquently and inspiringly as "Voices of Experience." Their names and three of their addresses are transcribed in Chapter 2, "Voices of Experience: Oral Histories." The content of the final session can be apprehended by looking through the *Collector's Manual* in Appendix A. All but one of these conference-workshops were audio recorded, and the conference-

workshops in Chicago, East St. Louis, and Bloomington were also video recorded.

Beyond providing instruction to the people who attended, these conference-workshops served as springboards for recruiting additional volunteer project participants. Direct mailings to thousands of individuals further supplemented recruitment. Every county historical society director in Indiana was contacted from a list that appeared in the *Indiana History Bulletin* of January 1984. Every subscriber to the Indiana Historical Society's *Black History News and Notes* was also contacted from a list supplied by Donald West, Black History Program Archivist there. Similarly, a list forwarded to the project by L.B. Robinson of Chicago enabled every woman member of the Northwood River Baptist District Association of Chicago and Vicinity to be contacted, and Beth Stafford furnished a list of the Illinois and Indiana members of the National Women's Studies Association. William R. Davis, Director of Project Upward Bound at Loyola University of Chicago, supplied a list of individuals and Black churches in Chicago. Cora and Frank Breckenridge of Elkhart, Indiana sent a list of the Indiana NAACP headquarters, and Nancy Green of Northeastern Illinois University provided a roster of the Chicago Area Women's History Conference. Kathleen Bethel, also of Northwestern University, helped to put the project in contact with the members of the Chicago Chapter of the National Black Librarians Caucus, and Archie Motley and other Chicago project participants compiled a one-hundred page list of Black churches and other Black organizations by sifting through the *Chicago Telephone Directory*.

As a result, the project gradually came into contact with more and more local people who were willing to assume responsibility for assisting collecting efforts in their own communities. Indeed, by the spring of 1985, over 1,000 individuals had agreed to act as volunteer project representatives, and over sixty individuals had stepped forward to coordinate and publicize the project in twenty-four Illinois and Indiana communities. These local people then held their own public events as well as committee and subcommittee meetings, so that as the project moved into its final days there was some kind of project event or meeting taking place in Illinois or Indiana on the average of once every day. A low-side estimate of the total person-hours involved would be no less than 100,000.

Each of the project's local collecting committees organized itself in the manner that seemed best to suit local circumstances. For example, the Chicago project representatives created an elaborate structure involving a coordinator, three co-coordinators, two student liaisons to work with colleges, and committees devoted to education and research, continuation, production, and publicity. South Bend had only one committee, but its members had specific tasks such as coordinating, inter-

viewing, collecting, and publicizing. Richmond and Jeffersonville, Indiana as well as Alton, Illinois and other communities carried out their work with just a coordinator. Whenever possible, one or another of the project's cooperating archivists would attend local project events and meetings, and the same was true of Hine, Bidelman, Herd, and Downey. As an increasing number of local Black women assumed leadership roles, moreover, the project not only took on a highly desirable cooperative quality but also began to lay the bases for continuation once Purdue University and the project staff were no longer involved.

Regular contact by telephone and letter maintained coordination between project representatives working in their own local communities, cooperating archivists, and the project staff. Coordination was also enhanced by periodic progress reports and a meeting of the project's local leaders at Purdue University in October 1984. Telephone calls averaged two dozen per week, and written communications to all local leaders averaged about two per month. Four *Progress Reports* averaging ten pages in length were issued in March 1984, April-May 1984, August-September 1984, and January-February 1985. These reports went to all of the project's volunteer representatives as well as to everyone else on the project's 7,000-name master mailing list.

From October 1984 through June 1985, the project focused its effort on recovering Black women's history in the form of finding and preserving collections as well as in the form of compiling biographical data about Black women in Illinois and Indiana. This *Comprehensive Resource Guide* is the product of that effort. Whether, as intended, the project actually made itself known to every single Black woman in Illinois and Indiana is impossible to say. Over a thousand participated directly, additional thousands expressed a wish to be kept informed, and tens of thousand more could not have helped but notice it. Hundreds of cubic feet of new collections about the lives of Black women are now available in historical societies and libraries, and hundreds of individuals are newly conscious of the fact that their photographs and other documents are of vital importance to the "truth telling" that motivated all who participated in the project. Yet, against what the project did in fact accomplish, there was always the thought of what else it might have done. This thought never left us, but early in 1984 it became less acute when June Roby, who subsequently became the project's coordinator for Gary, Indiana, read an article about the project in her local press and immediately dashed off a letter to us. In that letter she said: "The whole world cannot be saved nor satisfied, but we can at least put a 'little dent' in its smug Steel Armour that has kept our history encased in hidden vaults of ignorance and bigotry."

This *Guide* consists of five chapters, an epilogue, three appendices, and three indexes. Respectively, Chap-

ters 1 and 2 present papers on "The Significance of Black Women's History" and transcripts of three addresses by Black women who spoke as "Voices of Black Women's Experience: Oral Histories" at the project's conference-workshops during the summer of 1984. The Epilogue provides a brief pictorial view of "The Project in Photographs." The appendices offer a copy of the project's *Collector's Manual*, a copy of the "Project Participant Biographical Information Form," and an "Alphabetical List of Project Participants."

Chapters 3 through 5, which correlate to the three indexes, provide information about the project's "General Collections," the "Black Women in the Middle West Project Collection," and "Biographical Profiles of Project Participants." Chapter 3, "General Collections," lists the photographs and other documents that were donated directly to the project's cooperating historical societies and libraries. Chapter 4, the "Black Women in the Middle West Project Collection," lists the materials and files amassed by the project itself as well as photographs and other documents about Black women that were sent to the project's headquarters at Purdue University. Chapter 5, "Biographical Profiles of Project Participants,"

presents biographical sketches of several hundred Black women and others, including staff members, who worked in their local communities or at Purdue University on behalf of the project.

The three indexes provide basic information about the names and cities of residence of donors and project participants as well as the locations of the collections amassed by the project. Types of documentation, such as newspaper clippings and church souvenir booklets, are not listed in the indexes because of the frequency of appearance of such documents in the collections. Because of the particular character of the indexing component of the word processing program used in preparing the indexes, researchers and others can see at a glance how many collections are housed at each of the project's cooperating repositories and how many donors and project participants resided in various towns and cities throughout Illinois, Indiana, and elsewhere. Furthermore, a complete picture of what the project amassed in Richmond, Indiana or Alton, Illinois requires, for example, checking only the heading "Richmond, Indiana" or "Alton, Illinois" in the three indexes.

Chapter 1

The Significance of Black Women's History

Scholarly addresses played an essential role in the eight Conference-Workshops held by the Black Women in the Middle West Project during the summer of 1984. These addresses inspired all who heard them and also illustrated the possible ways in which future scholars and historians might use the collections amassed by the project. Furthermore, as the papers below demonstrate, the questions asked about the substance and context of Black women's history are often more important than the answers provided. A further purpose served by these addresses was to afford community women from all walks of life with an opportunity to see and hear Black women as academic role models.

Juliet E.K. Walker delivered locally-tailored versions of "The Afro-American Woman: Who was She?" to six of the project's Conference-Workshops. These Conference-Workshops took place in Champaign-Urbana, Illinois on May 19, 1984; in Chicago, Illinois on June 16, 1984; in Indianapolis, Indiana on June 23, 1984; in East St. Louis, Illinois on June 30, 1984; in Gary, Indiana on July 14, 1984; and in South Bend, Indiana on July 21, 1984. A student of John Hope Franklin, Walker received a Ph.D. in Afro-American history from the University of Chicago. She is an Associate Professor of History at the University of Illinois at Champaign-Urbana and the author of *Free Frank: A Black Pioneer on the Antebellum Frontier* (The University Press of Kentucky, 1983).

Audrey T. McCluskey originally delivered "The Current Status of Black Women's History: Telling Our Story Ourselves" as an address to the Black Women in the Middle West Conference-Workshop held at the Black Culture Center on the campus of Indiana University in Bloomington, Indiana on July 28, 1984. McCluskey received a B.A. (1967) from Clark College in Atlanta, Georgia and a M.A. (1969) from Howard University in Washington, D.C. She is currently a lecturer in Afro-American Studies and Assistant Director of the Women's Studies Program at Indiana University in Bloomington. Her scholarly writings have appeared in *Essence Magazine*, *Negro History Bulletin*, and in *Black Women Writers* (1984), edited by Mari Evans. See Chapter 5, "Biographical Profiles of Project Participants," for additional information about her.

The Afro-American Woman: Who Was She?

Juliet E.K. Walker

The Afro-American past is far more vast and complex than portrayed in the broader stream of the national experience. Prevailing historical assessments of blacks as an oppressed minority who for four centuries soulfully acquiesced to deprivations of freedom, however, have obscured much of its significance. Especially in the history of the American woman of African descent have myths, stereotypes, and omissions abounded, obscuring the reality of a proud, intelligent, and self-reliant womanhood. Throughout this nation's history, black women have made substantial contributions. While a definitive interpretation has yet to be constructed, the achievements of five black women, our foremothers, offer an initial basis to show concretely the historical importance of black women in the American Experiment.

In the period from the Revolutionary War to the Civil War, historical recognition could not be denied to the eighteenth century prodigious woman of letters and poet Phillis Wheatley, or to Harriet Tubman for her courageous leadership as a conductor on the Underground Railroad, or to Sojourner Truth for her role as an anti-slavery spokeswoman and antebellum women's rights leader. Then from the late nineteenth century to the mid-twentieth century, Ida B. Wells claimed a place in history for her fight against lynching, and Mary McLeod Bethune staked a similar claim for her work in education, government, and the organized black women's national club movement.

In the post World War II "Era of Rising Expectations," an increasing number of extraordinary black women also achieved national prominence, including Mary F. Berry, Shirley Chisholm, Angela Davis, Patricia Harris, Barbara Jordan, and Rosa Parks. These black women stood in the forefront of the fight for freedom for minorities denied equal rights. Their achievements in this important epoch cannot be minimized. In the quarter century following the momentous Brown Decision, the impact of the Civil Rights movement on American life and thought was proving as important as the events that took place in the Revolutionary War Era in changing the face and direction of this nation's history. The monumental contributions of these distinguished black women in politics, civil rights, government, law, and education will undoubtedly stand unsurpassed among all American women during that critical period. Their substantial achievements were also significant in yet another way. They underscored a persistent tradition of versatility in social responsibility that has distinguished the history of the Afro-American woman.

^{Intro} Who are the black women whose lives remain unheralded in the American past? The historical study of the American woman is a relatively new area of scholarly inquiry. While an unprecedented number of books detailing the lives of American women have become available in the past decade, the record of the experiences of the masses of Afro-American women continues to remain inadequately represented in American historiography. Even in the absence of substantial documentation, we know more about the history of black women before the Civil War than in the period following the Emancipation Proclamation's promise of freedom. In the current reassessment of the Black experience, the historical record now acknowledges the important role of the black woman in the slave community. Despite the brutal physical and economic exploitation of their labor and the rampant sexual abuse to which they were subjected, slave women worked ceaselessly to preserve the dignity of black people. Under a system that actively sought their dehumanization, their preeminent influence assured the survival of Afro-Americans during the period of slavery.

Yet, as the black historical experience has moved into the mainstream of American historiography, we find that Afro-American woman's history too often parallels white women's history in conceptualization, emphasis, and interpretation. It has primarily been a history of the activities and national achievements of prominent black women whose papers have been accessible for scrutiny. Only limited documentary information is available that depicts the tough humanity and social realism in the lives of the masses of the black women portrayed in Afro-American literature by powerful black women writers such as Margaret Walker, Toni Morrison, Maya Angelou, Alice Walker and Gloria Naylor. One of the main strengths in this fictional portrayal of the black woman is that she expresses not only the agony of life but also the possibility of conquering it through sheer will and toughness of spirit. With few exceptions, however, Afro-American woman's history as it is presently written provides little information on the day-to-day struggle and survival of the proud, self-reliant black woman. The achievements of Mrs. Fannie Lou Hamer illustrate the point.

From grassroots origins, Mrs. Hamer achieved political prominence not only as a civil rights worker for the Student Non-Violent Coordinating Committee (SNCC) but also in the area of voter registration and participatory partisan politics. She was also the founder and Chairman of the Mississippi Freedom Democratic Party

and a Mississippi Congressional candidate. In the area of black economic development, Fannie Lou Hamer was the principal organizer of the Freedom Farms Cooperative, an agricultural complex for raising pigs, vegetables, and cotton that was one of the most important self-help projects developed by blacks during the 1960s. Interestingly, funding for the project came from a black woman's organization, the National Council of Negro Women founded by Mary McLeod Bethune in the 1930s. Mrs. Hamer also started a garment factory that employed the second largest number of black workers in Sunflower County where she lived.

In addition, while considered the "First Lady of the Civil Rights Movement," Mrs. Hamer was also a women's rights activist. She thus continued in the tradition of Harriet Tubman, Sojourner Truth, Ida B. Wells, and Mary McLeod Bethune—black women who challenged oppression and who made a reality of the liberation of women in the struggle for freedom and equality. The versatility of social responsibility represented by her activities distinguishes Fannie Lou Hamer in Afro-American women's history. Her life is also representative of the numberless black women who have been systematically brutalized, exploited, and held in degradation but who in their own way have waged the battle for freedom and dignity on a day-to-day basis far from the glory of national prominence.

While it is extremely important for Afro-American history to provide us with role models of black women who have achieved national prominence, it is also necessary that we be informed about the lives of the masses of black women. Underemployed and undereducated, they have survived with quiet dignity. In their own way, they too have challenged this nation's iniquitous racist system that has denied them the right to be free. An inclusive history of black women would document the multiplicity of their responses and their achievements on the local level in sustaining the black family and building community institutions. Doubtless, as Mrs. Fannie Lou Hamer exemplifies, an examination of the lives of a substantial number of black women would show this to be the rule rather than the exception. If our past is to have meaning for charting the direction of our future as well as providing an understanding of the present, then the historical reconstruction of the lives of all black women is imperative.

In the history of the Afro-American woman, the most prevalent and persistent themes have centered around multiple forms of oppression: slavery, sexual exploitation, economic and labor exploitation, marginalization, and societal racism. In addition, black women in the more recent past have had to contend with sexism, classism, male-female polarization, intraethnic feminism, and institutional racism. The almost insurmountable obstacles confronting black women in moving beyond the societal constraints imposed on them by racism and sex-

ism require an historical conceptualization beyond that found in American women's history as it is presently written with its focus primarily on women of European descent. Historians must also ask new questions and establish new paradigms if Afro-American women's history is to have significance and meaning beyond that of the historian's pursuit of new knowledge.

In the writing of Afro-American women's history, historians must move beyond a reliance on such traditional sources of information as statistics. These sources, primarily government records, property deeds, and vital statistics, are important in any study of the black experience. They provide information that can be used to establish parameters of birth, marriage, and death in addition to occupational patterns and the value of real and personal property holdings. Yet, demographic and quantitative analyses can provide only limited insights into the social realities that have distinguished the lives of black women. Traditional sources also fail to inform us about the internal dynamics inherent in the life stages of black women: their childhood, adolescence, young womanhood, sexuality, marriage, pregnancy, childbirth, divorce or widowhood, middle-age, and senior citizenship. They also reveal little about the processes and problems inherent in education patterns, work patterns, life chances, and life styles of black women. Nor do traditional sources cast much light on questions such as how did domestic roles affect black women's status and to what extent was the integrity of the domestic culture in black households undermined or enhanced by national economic changes and urbanization?

In addition, historians would like to know whether or not there were clearly defined sex roles for black men and women, to what extent these roles change over time, and what were the processes of change? What exactly was black female culture during this period? What active or supportive roles has the black female played in the institution building of the black community? What institutions or relationships have strengthened or weakened gender identification for black females since slavery, and what system of female friendships existed at that time? Was there a disintegration of black female culture during this period, and what was the relationship between black men and women in courtship, marriage, the work place, and in community institutions?

These are important questions for historians of the Afro-American women's experience in this nation's life. The past is often viewed through the lens of the present, and for an historian like myself, one who is both a black and a woman, these questions have a disconcerting immediacy when one considers the survival of black people today. Within the past decade, mental health professionals have become increasingly concerned about the growing rate of suicide and the high incidence of depression among black women. The rapid disintegration of the black family, a mid-twentieth century phenomenon, also

poses a new threat to the survival of blacks. Yet, one of the dominant themes in the history of black women has been the development of a self-reliant feminism that has as its basis the protection and preservation of the family and community. These considerations give rise to additional historical questions about the history of Afro-American women since Reconstruction: What have been the new societal pressures facing black women today? How have these pressures changed over time? In what ways have they differed from those that confronted black women under slavery? What have been the social and emotional support systems and kinship bonds that existed among black women in a rural environment as opposed to an urban environment. If Afro-American woman's history is to provide us with a useable past, then historians must go beyond statistical analysis of data from traditional sources.

The diversity of personal, family, and organizational documents collected by the Black Women in the Middle West Project represents a wealth of untapped source material available for a systematic and inclusive study of the Afro-American woman. Included among the personal and family papers are letters, diaries, school records, family Bibles, medical records, obituaries, photographs, and headstone inscriptions. Organizational documents include church, fraternal, club, and professional group programs, membership lists, meeting minutes, and newsletters. These sources are important because they will enable historians to provide a balanced portrayal and scholarly analysis of the black woman's experience in Illinois and Indiana history.

The Thelma McWorter Kirkpatrick Wheaton Collection, made available through the Black Women in the Middle West Project in cooperation with the Chicago Historical Society, underscores the importance of these sources for expanding the scope of Afro-American women's history. Thelma Wheaton, born in Pike County, Illinois, in 1907, is the great-granddaughter of Free Frank McWorter, who purchased the freedom of sixteen family members from slavery, including himself, in the period from 1817 to 1854. After working her way through Fisk University, she received a fellowship to Case Western, where she received her M.A. in social work in 1931. Two years after coming to Chicago she married Allen James Kirkpatrick, a mailman from Texas and the grandson of a former slave freed after the Civil War. Since the 1930s she has been active in contributing to the institution building of Chicago's black community. Working at the Chicago YMCA, she helped to organize black women workers in the 1930s. At the end of the decade, she founded the Chicago Southside Community Art Center, and during World War II she was president of the Illinois Housewives Association. In the 1960s she participated in the development of the DuSable Museum of African-American History, founded by Dr. Margaret Burroughs. After Wheaton's husband died in 1948, she

continued her work as a teacher in the Chicago public school system until she retired in 1972. Since then she has been active in the Chicago Branch of the Association for the Study of Afro-American Life and History, while continuing her work with the Southside Community Art Center, the DuSable Museum, Alpha Kappa Alpha Sorority, her church, and various civic clubs. She has also been active in the civil rights movement and in protests against American investments in South Africa as well as in the campaign against world hunger, the struggle for women's rights, and the effort to secure decent living conditions for senior citizens. Without the Black Women in the Middle West Project and its attempt to amass manuscript sources that document the everyday lives of the masses of black women, the activities of a Thelma Wheaton, my mother, could not have become the subject of historical inquiry.

Family records are especially important. They humanize and personalize the setting of domestic life. Similarly, school records and church records provide information on the values taught children. Organization records, such as minutes, financial accounts, and membership rosters, can provide an index of social organization, community philanthropy and morality, and techniques of social control in the black community. Taken together, personal, family, and organizational records give historians a basis for reconstructing the unique strategies black women have developed over time in coping with the racial oppression and economic constraints that have threatened the stability of black family life.

The nineteenth century history of black women in Illinois and Indiana is primarily a history of black women who lived in rural communities and in predominantly white towns. In reconstructing the history of black women in rural areas from the period of statehood in Illinois and Indiana to the twentieth century, Frontier History and Agricultural History provide a conceptual framework in which to reconstruct their lives. For example, the Free Frank McWorter Family Papers supplemented by traditional historical sources provide information about the frontier experiences of the ex-slave pioneer woman Lucy McWorter. At the age of sixty, with her husband, children, and grandchild, Lucy settled on the Western Illinois Pike County frontier in 1831. While many of her experiences were shared by white frontier women, as a black woman and the center of her family, the challenges faced by Lucy were much greater because she had to concentrate her energies on the survival of her family in a racially hostile state. Illinois was only nominally a free state for blacks in the antebellum period.

Moreover, Lucy played an important role in the family's economic survival. The agricultural frontier offered several money making opportunities to pioneer farm women. Poultry-raising, butter and cheese making,

and egg marketing gave pioneer women a chance to develop home enterprises, and in general in the agrarian economy of pre-industrial America, it was through a domestic home economy that many essential goods were produced. The economic activities of Lucy as a farm wife provide insights into day-to-day activities as well as a new dimension of understanding and appreciation of the economic value of the black woman at work in rural areas. Black women have always realized the value of their labor. The sexual equality forced on them in the fields was translated into a high degree of sexual equality in the home and the community, whether as slaves or free blacks.

In reconstructing the history of black women in small towns, the social history subfields of family and community history provide analytical insights. Similarly, as we move into the twentieth century, the social history subfield of urban history provides a methodological framework for the study of black women who lived in larger towns and cities. Furthermore, Afro-American history provides a framework for understanding the political, social, and economic conditions that underscored a new phenomenon—the emergence of predominantly black cities such as East St. Louis, Illinois and Gary, Indiana.

Once a geographical area has been selected, historians can begin answering additional questions: What were the building blocks of the black community? What were the kinship ties; church, social, and civic organizations; business enterprises; and educational and cultural institutions. After identifying the institutional framework of the black community, historians can then inquire into positions of power, influence, and leadership within the black community. In contrast to the patriarchal structure that existed in white communities, we would more than likely see that these positions were held by both men and women. From there historians can then begin to reconstruct a comprehensive history of black women in Indiana and Illinois communities within a general chronological framework by tracing the role of black women in the origin and development of those black communities. Migration patterns is another topic that provides insight into the initial experiences of many Illinois and Indiana black women. With the rise of Jim Crow at the turn of the century and with lynchings rampant throughout the nation, family and personal records can also offer insights into how black women responded to the invidious threat of violence. Organization records, such as those of the Illinois Federation of Colored Women's Clubs, can provide further information about how black women attempted to improve the quality of life in black communities at the turn of the century.

A related historic concern is how black women in Indiana and Illinois responded to the new black migrants who settled in their communities. Were class tensions, if they existed at all, exacerbated? Conversely, what were

the social and personal traumas experienced by black women in their migration from the South when they settled in communities that were often as racist, if not more so, than those in the South. What were the responses of Illinois black women to World War I, and what employment options were made available to them? After World War I, with the rise of the Ku Klux Klan in the North and especially in Indiana and Illinois, what did Black women do to ensure the survival of their families from the threat of violence? Did urban black families share in the post-war prosperity, and how were agricultural black families affected by the post-war agricultural recession? Were the Indiana-Illinois black women of the twenties flappers? Did they frequent speakeasies, or did community sanctions preclude black women from the easy liberation in social mores that has been identified with some of their white women contemporaries?

During the Great Depression of the 1930s, what did black women in central, southern, and western Illinois do to promote the economic survival of their families? Did these women utilize the same strategies and techniques as their urban sisters? During World War II, what was the impact on family and community life of black women in the absence of their sons, husbands, brothers, and other loved ones? Throughout this period, how did black women cope with the education of their children? Did special advantages exist for young blacks who lived in the Indiana and Illinois college towns? To what extent did the quality of life for blacks throughout those two states compare with the quality of life for whites? What values did black women teach their children? Did those values change over time? If so, how did these changes affect family and community cohesion? From the end of World War II to the Brown Decision in 1954, how were the lives of black women different as they coped with changes during the "Era of Rising Expectations"? Finally, what unique protest strategies did black women develop in the Civil Rights Era for coping with racial oppression, poverty, and violence.

The periodization of Afro-American Women's History provides a flavor of the times. It also provides a basis for identifying moments of historical importance for black women within the broader framework of American History. It must be emphasized, however, that Black women's history is still an uneven field, both chronologically and theoretically, and that at present there are no clear indicators as to what the thrust of the new scholarship will be, even though historians are increasingly concerned with the historical roots and meaning of contemporary changes in the black woman's occupations and labor market participation rates that have resulted in her marginality.

Throughout our history in this nation, black women have constituted a significant part of the labor force in black communities, and their role as workers has been central to the building and survival of black communities

in both urban and rural areas. Yet, new technologies and the elimination of jobs by gender have not contributed much to the stability of black family life and community viability. The masses of blacks have been generally excluded from any real economic progress in the age of the deindustrialization of this nation's economy. In the closing decades of the twentieth century, marked by a retrenchment in affirmative action policies, we are beginning to see the expansion of a permanent underclass. Self-help in an age of high technology becomes increasingly difficult.

One of the most important contributions seen in the manuscript collections of the Black Women in the Middle West Project is that they reveal an historic tradition of occupational diversity and business participation among black women. While agricultural labor was the principal form of labor by both black men and black women until World War I, non-agricultural occupations in small towns and urban places demonstrate the historic versatility of black women in the labor force. While statistical data from traditional sources can provide occupational distribution patterns of black women workers, these sources fail to tell us about the attitudes black women held toward their work or the strategies they developed in attempting to make a success of their work activities, both monetarily and psychologically. Because the expansion of manuscript collections concerning all areas of the black woman's experience can provide the basis for historians to assess the internal dynamics and inner realities of black women as history-makers, it is important that records are made available for historians if any kind of creditable reconstruction of the historic past of black women is to be written.

For example, the post-1964 history of American women will to a large extent be written from the perspective of the feminist movement, which in white America led to a redefinition of terms, modification of behaviors, and changes in sex roles now becoming institutionalized. According to Gloria Steinem, the Feminist Movement by

1984 was moving into its second phase, in which we see a rejection of the model of the infallible, inexhaustible superwoman. Yet, for the black woman meeting the demands of work, family, and community, there is a long history of being the "inexhaustible superwoman." Even today, the distinct experience of being black in white America will for the historian require a new dimension or conceptualization in the analysis of the black woman's historical experience in both the distant as well as the more recent past.

Even in the definition of feminism, the black female perspective provides a new perspective. The essence of true feminism is actually a form of humanitarianism that concerns itself with the status of all people in a society, men as well as women. From an historic perspective, black womanhood has always been synonymous with feminism. Written from this perspective, the history of black women in the post-1964 world will thus provide the basis for a thematic evolution in American women's history. In the search for new directions in Afro-American women's history, a more immediate purpose is to establish a basis for examining the historical experiences of black women in Illinois and Indiana. On the local level, who were the Marva Collins, Barbara Proctors, Addie Wyatts, Margaret Burroughs, and Etta Moten Barnetts? These are Chicago black women who have achieved national prominence in education, business, labor, the arts, and in the historic preservation of African-American culture and history.

Eventually as other states tap the wealth of manuscript sources on black women, historians will be able to determine if state studies provide a microcosm of the national experience of black women. Certainly, what the historical record will show as new documentary evidence becomes available is that there is no monolithic concept of or role for the black woman. Rather, many models of black womanhood have existed, which accounts for our historic strength and survival as a people and as a nation.

The Current Status of Black Women's History: Telling Our Story Ourselves

Audrey T. McCluskey

*"If anyone's gonna tell my story
I guess it'll be me, myself." — Langston Hughes*

I am extremely happy to be a part of this effort to celebrate and to reclaim black women's history (her-story). I share your enthusiasm, pride, and even awe at the tremendous accomplishments and sweet inspiration of our African-American foremothers. Our remembrance of our foremothers creates in us a common bond, a bond forged by our collective memory of their spirit and aspirations, their will to live and to fight the good fight. Whether they lived on a dirt farm in rural Mississippi or in the big house in Atlanta or migrated to Gary, Indiana in search of a better life, they left us a legacy of commitment and struggle that is, indeed, the inspiration for the Black Women in the Middle West Project.

This, then, is a reclamation project. It is not—and the difference is important—an attempt to "discover" black women's history. Reclamation connotes a process through which black women's history will be brought out in the open and accorded the intellectual scrutiny and historical relevance it deserves. It has never been a question of whether a black women's history exists. The question has always been a political one. Why have black women been denied their rightful place in history? Bear with me.

I want to begin by reminding you of how African-American women have been portrayed in history and contrast those images with the *self-portraiture* provided via written and oral sources from black women themselves. There has always been a contradiction between traditional historical portraiture of black women and self-revealed portraiture. Black women, especially during the early 19th century, were not considered historically relevant. They were annulled out of history primarily because they did not fit the conventional view of the 19th century woman, idealized as it was. Black women were not like their Euro-American counterparts who were defined by men in terms of what they could *not* do. The term "lady" became a synonym for the restraints placed on females who needed to be constantly provided for by their male "protectors." Black women had no such protection or provision. They met the needs of their own families as well as the families of the enslavers. Black women often assumed and carried out the traditionally defined responsibilities of both male *and* female. Slavery was indeed an equal opportunity employer! Although

very necessary for black survival, this duality of roles did confuse historians and sociologists: "Whatever will we do with the black woman? She is not like the white woman. Can we explain her in terms of the black man? . . . Perhaps we'd better leave her alone." So for years black women have been denied a voice in American history, although their presence was undisputed. The problem, like that of Ralph Ellison's *Invisible Man*, was that people, especially historians and academicians, have refused to see black women in their own terms.

When black women did begin to appear in history and literature, they were caricatures without depth or substance. It was easier that way. Perhaps there was a fear of what was behind the black woman's thinly veiled posture of deference. If they would have listened to the *voices* of these women, then they would have learned the truth. In 1852, Sojourner Truth, in her stirring and poetic "Ain't I A Woman" speech, tried to tell them as she pleaded for a broader, less restrictive definition of what it means to be a woman:

"I have plowed and planted and gathered into barns, and no man could head me, and ain't I a woman? I could work as much and eat as much as a man when I could get it. And bear the lash as well, and ain't I a woman?"

It was her attempt to tell her story herself. Experience, concrete experience, as Simone de Beauvoir suggests, makes a woman a woman, not mere biology. If they would have listened, then they would have heard black women defining themselves as mothers, as workers, as nurturers, as builders, as soothsayers and oracles, as participant-contributors in the panoply of human experience. Poet Margaret Walker in *For My People* (New Haven, Connecticut, 1942) captures this full and bountiful spirit in her poem of homage to black foremothers entitled "Lineage":

My grandmothers were strong.
They followed plows and bent to toil.
They moved through fields sowing seed.
They touched earth and grain grew.
They were full of sturdiness and singing.
My grandmothers were strong.

Although victimized, black women seldom defined themselves exclusively as victims—at least not the whining self-pitying type of victim. That attitude—"I may be

down, but I ain't out!"—is the stuff out of which survival and history are made. In fact, black people made it into an art form. It is called the Blues—America's original music. The blues rejects self-pity. It begins with self-acceptance, not self-hatred, and allows one to transcend immediate catastrophe and thus to achieve personal salvation. Female blues voices provide a rich source of female self-portraiture, particularly of early semi-urban black women, that deserves further study.

Because historians have ignored or failed to make adequate use of the evidence of self-portraiture, there have been basically three errors in the portraiture of black women in traditional historiography. These are (1) errors of distortion, (2) errors of omission, and (3) errors of a biased perspective. The dissatisfaction among black women with how they are depicted in history has not been measured, but their displeasure is evident to anyone who takes the time to listen. I have recorded some typical reactions of black women to these errors of scholarship:

"Girl, did you read that mess in *Time* magazine about the matriarchal black family being the cause of black juvenile delinquency? What does that mean? I've got two children to feed and clothe whether or not my man is home."

This is reaction to distortion. This is the use of so-called facts and statistics to draw dubious conclusions—and to blame the victim. The next reaction illustrates the degree to which black women have been omitted from history texts:

"Say, what? You mean to tell me that a black woman was the first woman to become a self-made millionaire in America? Why didn't I know that?"

This final example is a reaction to a biased perspective in teaching about black women:

"Mama, my teacher says that activist Angela Davis is a radical communist and a criminal who wants to overthrow the U.S. government."

Distortions, omissions, and flawed perspectives are all common problems with the historical approaches used in dealing with black women's history.

The two main historical approaches to which I refer are (1) the victimization school and (2) the contributionist school. The victimization school emphasizes the brutalization of black women. It is a very popular approach. It serves to motivate and to raise our consciousness. The problem with the victimization school is that it tends to view black women as passive and as bystanders in the fight for their own freedom. This approach elevates suffering to an art form—and leads us to expect that suffering is natural for black women.

The second most popular approach to black women's history is the contributionist approach. It is very popular during Black History Week. It emphasizes the contributions that outstanding black women have made to this country. It attempts not to rethink tradi-

tional historical cant but to fill in the gaps, to give black women "a piece of the action." This emphasis is on success as defined by Euro-Americans, not blacks themselves. We may think that the mother who worked three jobs to put all of her five children through college is a success, but she would not fit into the contributionist format. These approaches are necessary and valuable, but neither gives black women a voice or allows them to "tell their own story." They do not challenge the status quo or force us to re-evaluate the male-normative perspective of traditional teaching and research.

A third approach, an approach that I feel has the most to offer in terms of finally beginning to understand the intricacies of black women's history, is what has been called a women-centered approach to history. It is being used by less tradition-laden historians, researchers, writers, both black and white, and is playing a major role in revitalizing interest in black women's history and presence in America. This approach begins by asking the question: "What have black women done and how did they do it?" It is obviously an adaptable model for rethinking the history of all women and all minorities because it is free of Eurocentric patriarchal assumptions and biases. This approach does not ignore the oppression or victimization of women, but it does afford them the dignity of being historical actors and creators rather than passive victims.

This is the direction that I think the study of black women's culture will continue to take in the future. The result will be a more thorough, more satisfying depiction and articulation of the black female voice in traditionally white, male disciplines. Practitioners of this women-centered approach to the study of black women are social scientists as well as humanists from a variety of disciplines, such as Joyce Ladner and La Frances Rodgers-Rose in sociology; Mary Helen Washington and Barbara Smith in literary criticism; Sharon Harley, Rosalyn Terborg-Penn, Paula Giddings, and Dorothy Sterling in history, to name a few.

This effort is being helped tremendously by the current renaissance in black women's literature. Toni Morrison, Paule Marshall, Alice Walker, Toni Cade Bambara, Gloria Naylor, and others are providing the literary complement to those black foremothers who were "full of sturdiness and singing" and whose everyday experiences were larger than life, yet for them routine. The writing of these women is an act of empowerment for all women and is undoubtedly putting starch back into the increasingly limp fabric of American moral fiction.

This suggests that black women could maximize their recent gains by uniting to launch an all-out attack on the remaining vestiges of racism and sexism. By looking at history in this way, we can see that organizing efforts by black women have always been successful. Our foremothers did this back in 1896 when, provoked by a

white male journalist who had the temerity to question black women's moral virtue, they convened a national meeting that resulted in the founding of the influential National Association of Colored Women's Clubs. Membership quickly reached into the tens of thousands.

This is an important time for women of color and oppressed people. We now have the means and the opportunity to rewrite herstory, to direct our own future. We must form coalitions with other like-minded groups and progressive individuals. We know that strength lies in unity and that we have the collective power to trans-

form our world into a better, more humane, egalitarian place—a place where race and gender are human descriptors not barriers to human development. That is why this grassroots effort to collect and to preserve black women's history—to tell our story ourselves—is imperative at this historical juncture. Let me conclude by paraphrasing Mrs. Rosa Parks, whose iron resolve and sense of purpose gave birth to the Civil Rights Movement: "If not now—when? If not us—who?" In 1985, the answers to these questions must be: "Now is the time. This is the place! And we are the women."

Chapter 2

Voices of Black Women's Experience: Oral Histories

Over two dozen Black women from all walks of life spoke at Black Women in the Middle West Conference-Workshops held throughout Illinois and Indiana between 1983 and 1985. Long-time residents of their respective communities, these women imparted to all who heard them the wisdom and inspiration that justly warranted their designation as "Voices of Experience." Indeed, it is regrettable that space permits the inclusion of only three of these "Voices."

Sylvia Woods of Chicago, Illinois was featured in the film "Union Maids." She delivered "If I had Known Then What I Know Now" to the project's Conference-Workshop at the Chicago Historical Society on June 16, 1984. Cassie Swarn of Plainfield, Indiana spoke about "The Meaning of Little Things" at the project's Conference-Workshop at the Indiana Historical Society in Indianapolis on June 23, 1984. Elizabeth Bridgewater of Bloomington, Indiana made her presentation about how "They Adjusted to Me" to the Project's Conference-Workshop at the Black Culture Center on the campus of Indiana University on July 28, 1984. Each of the three papers has been transcribed from audio tapes.

Among the other "Voices of Experience" who addressed Black Women in the Middle West Conference-Workshops were: Elizabeth Fletcher Allen, Odessa Barnes, Morning Bishop, Irma Bridgewater, Lenora Cartwright-Hunt, Joan Colby, Jessie Finley, Katheryn Humphrey, Goldie M. Ivory, Marjorie Stewart Joyner, Georgia Knox, Alberta Lacy, Winnie Lewis, Sondra Matthews, Hazel Minnefield, Callie Mobley, Carolyn Mosby, Sarah M. Oldham, Gerri Oliver, Margaret Pendergrass, Jojune Perry, Jacklyn Vaughan, Rowena Rand, Jolyn H. Robichaux, Clementine Skinner, Kitty B. Smith, Margaret Smith, Cleota Mae Waldon, Olga Wayne, Louise Overall Weaver, Grace White, Fannie Woodley, and Katie Wright.

"If I Had Known Then What I Know Now"

Sylvia Woods

I'll have to talk real fast because I have a lot to say. I think I shall start out by telling you a little bit about my life. I was born and reared in New Orleans, Louisiana. When I was a child I went to a segregated school, and to get to this school I had to go through a park. When you think of a park, you think of grass green, you know, but this was a white park, which meant that no blacks could use it. There were swings and benches to sit on. I didn't have to go through that park to get to school, but, children being very lazy, it was the shorter route, so I decided that I'm going through that park anyway. I didn't know at that time that my family was paying the taxes to sustain that park, but I was very angry because I could not use the swings or the swimming pool. All we had at our school was dirt, no swimming pool, no swings, nothing, and that made me mad. Why couldn't I use those swings? There was no NAACP. There was the [Marcus] Garvey movement that my family was a part of, but they didn't take up such things as that, and I didn't know what to do about it.

So one day I'm going through the park, and I decide I'm not going to sing the "Star Spangled Banner" anymore. I didn't go to anybody. I didn't know to tell my parents. I didn't tell anybody. I'm just not going to say a thing about it because it says "In the land of the free and the home of the brave." What land of the free, and what home of the brave? I can't sit on a bench in a park. The teachers noticed because in the South we had assembly every morning. There would be prayer, and you would sing, and then you would march two-by-two to your respective rooms. The teacher called me up to the desk and asked:

"Why aren't you singing, why aren't you taking part in the services in the morning?"

"I do take part," I said.

"No you don't."

"Yes, I do, I do."

"You don't sing the Star Spangled Banner. Why don't you sing it?"

But I didn't say anything.

"You tell me why you don't sing it," she said.

And I said because there is a part in it that says "land of the free and home of the brave." "I don't feel free, and I'm very brave because I walk through that park everyday." So she said "Well, you go and see the principal."

That was a death knell because, if you went to see the principal, the principal told you to bring your mother, and, if you went back and told your mother that she had to come to school the next day, she'd kill you.

And so I was afraid of that. I went to the principal, and I walked into the room, and he made it real hard for me. He was shuffling some papers. He didn't even look up. He let me stand there for awhile, and then he said:

"What do you want?"

"Miss Cage sent me here," I said.

"For what?" So I told him why, and he said:

"Why don't you sing the Star Spangled Banner? What's wrong with that? You have to do everything in this school that you're supposed to do. Everyone else sings it." I didn't say anything. "You bring your mother tomorrow; I want to talk to her."

I started to cry. Tears rolled down, but just as I walked out of the door, he said, "Just a second." I turned around, and he said, "You don't have to bring your mother tomorrow."

And I loved that man. You know, I thought that he would have liked not to have had to sing it also. But he didn't have the guts. He wasn't eleven or twelve years old, and he knew he had to protect his job. But he had sympathy for me, and he knew he could let me get away with it without bringing my mother. So that was the beginning of my anger at anything that had to do with oppression. Anything at all. And another thing, I hated white people—all white people, because I thought they were the cause of everything that black people were suffering. I didn't know who the enemy was. Every chance I got to beat up on a white kid, he got it. This was the beginning of my anger at the whole of everything that happened to black people. It also was the beginning of my love for black people, not white, just black.

I got married very early. We moved to Chicago, my husband and I. I was sixteen when I got married; he was seventeen. Big deal, you know! I think I was running away because we had a good home life, a very loving family. I saw a picture the other day, and I hope everybody is able to see that picture. Some people won't understand it, but it is called "Sugar Cane Alley." All I did in sitting there looking at the picture was weep because everything in that picture I had lived through. The young people of today won't understand that. You remember when the grandmother died, and the young man started to wash her hands and wash her feet. You people don't know anything about that. But in my day, when the head of the family or anybody in the family died, the next one in line bathed them because they had to be bathed and laid out. You could not bury anybody without bathing them. Those were the days when you didn't go to hospitals. You died at home with your family and your friends.

Anyway, we came to Chicago, and I got a job in a laundry. I went to this laundry every single day because we lived near it, and I didn't know anyplace else to go. It was walking distance, and I didn't know the city. I would go to this laundry, and the man would call me up. His name was Charley Levitits. I was telling this on radio to Studs Terkel one day, and Charley called up. "I want to meet that woman," he said. He's still living, but I didn't get a chance to meet him. He'd say "Have you got any experience?" I had never worked in my life because in the South I came from a family in which the girls didn't go out and work in public. You might meet somebody who didn't have the right morals or something, so you never went to work. I had never worked. So he said, "If you have not had a job ever in your life, you need not come here because we are only hiring experienced people." Now how am I going to get the experience? And so I left. But I didn't know anyplace else to go, so next morning I went right back. He said, "I told you yesterday that we are not hiring inexperienced help." Next morning I went right back. Where else could I go? He looked at me that morning and said, "Come up here!" "Hey you, come up here!" So I went up. And he said, "I'm going to hire you today, but if you don't go up there and learn that work, I'll have no compunction about firing you. I'll fire you just like I'm gonna hire you today." So I said "OK," and went on up, and I really learned the work.

It was a new experience for me. I had never seen this big machinery. I had never been around so many people that I didn't know before in my whole life. So here I was all enthralled, so to speak, and I learned how to do all of the work. There was one white woman there that taught me how to run the manual. I asked her one day in spite of the fact that I didn't like her, "Would you teach me how to run that manual?" She said sure, "Come on over here." She showed me, and that very day I knew how to do it. We even became kind of friendly. One day she came over and sat beside me. I said, "Well, she's all right, but not the rest of them. I'll be friends with her." And that day I asked her, "How much money do you make?" I don't know why I asked. I was making twelve dollars. When she said eighteen dollars a week, I said "I don't believe it." She said "Yea." I said, "Well, how come you make so much?" She said, "Well, you see, you didn't know the work." I said "I know it now, and I'm going to ask him for a raise." She actually started to cry: "If you ask him for a raise, he's going to fire you, and then we won't be friends anymore. Don't ask him for it." I said "Oh ya, I'm gonna ask him."

I couldn't wait until the next morning to get to that place. I walked in. Charley was standing right at the door. He had a habit of just shredding your dignity. He would not look at you and talk. He'd walk off, and you had to walk behind him. So I walked right behind him and said, "I want to talk to you, Charley." "About

what?" "About a raise," I said. It stopped him dead in his tracks. He didn't walk another step further:

"Are you crazy?"

I said "No."

"I just hired you, and you don't know how to do the work. You never worked before. You think I'm giving you a raise."

"I know how to do it now."

"Can you do everything?"

I said, "Bead, fold, stack, wrap—in fact, I'm the best up there."

He said, "I don't believe it."

So he walked off, and I went on up stairs. I was kind of hurt. Here was this guy! But after awhile, he comes up, and he walks over to the foreman, and I see the foreman bowing his head, "Yes." Then he comes over to me, and he says, "OK, let me see you get on that manual." I got on that manual, you know, all ease, one hand, what's the difference? He said, "Go around and do the folding." And I stacked a beautiful bundle, wrapped it, did everything. He left, and everybody wanted to know what had happened. They were so worried because everybody was scared of Charley. "What did he want?" "What was he telling you?" "Ah, he was asking me bad things, you know. He's an old man. What do you want?"

The next morning when I came in he was standing at the door again, and he says, "Come over here." Now I'm standing right here, "Come over here." Just to say something harsh, you know. "Get over here. I'm going to give you a raise today." I say, "That's good, how much?" "Never mind, you'll see when you get your pay envelope, but, if you tell anybody, I'm going to fire you. Now, don't you tell anybody that you got this raise." I said, "OK." And I think that I intended not to tell anybody, you know. After awhile the paymaster came up, and I looked at it—seventeen dollars. How could I keep that quiet. "Hey everybody, I got a raise." And everybody came over, but, you know, they didn't get mad at Charley. They got mad at me. "How is it that you just came here and got that." I said, "Well, all I did was ask him. All you have to do is ask him, and he'll give it to you like he did me." But I said, "You don't know how to do the work." They were afraid to move off their jobs: "This is my place. This is my job. Nobody else can have this job." So they didn't try to learn how to do anything else. But I didn't care. What do you know at that age? You know, you know for nothing.

I worked there for about four months. I had become important to him because I could do anything. If anybody laid off on the manual or any other job, he'd say, "Sylvia can do it." Really, I should have asked for another raise the next week, but I didn't know as much then as I know now.

One day he decided that he was going to have to have a forelady because his foreman was a real old man.

He would have to go downstairs and bring the bundles up and push them in the truck. We were working nights, and night work in those days was unheard of. When he'd go to get the bundles, everything stopped. I mean we didn't move until he came back up. We had to rest. We were just like kids in school, you know. The teacher walks out of the room, and there's no more work. So he hired this forelady, but he made a mistake of hiring a white forelady. I said that we should not work with the white forelady: "Now, some of you have been here three years and four years, and I have been here almost a year. One of us should be the forelady." Deep down I was thinking that I should be the forelady. "What should we do?" In that time there were all these sit-down strikes beginning. I said, "We should sit-down. Just tell him that we are not going to work under a foreman." So we did that, and I got everybody fired.

Everybody got fired. The police came, and we battled the police. I guess that had it been like today someone would have got killed, you know, because the police today are so trigger happy. We threw things at them. We wrecked the place. And we left. Well, it was all right for me because at that time among laundry workers I was called an "ace girl." I was an "ace girl" because I knew how to do everything. I went right down the next block and got another job. I didn't know where else to go, what else to do. We met together for some time. If I had known what I know now, I would have known exactly what to do. But I didn't know then, and the girls lost their jobs, and I went down to the laundry in the next block.

Finally they decided that there had to be a laundry workers union, and they came down to the laundry where I was working. They had gone into Oak Park, where they were making thirty-two cents an hour. That was great big money. I was making seventeen cents an hour in the other laundry. So they came, and I jumped into the drive and helped organize Brooks Laundry. But right away I got into a big fight with the leaders of the union. The organizing committee was all white men. They were fighting for something like a twenty-two cents an hour wage all over the city, and I was making thirty-two by then. So I couldn't see that. I said, "You should bring it up to the highest wage and fight for thirty-two." "You can't do it right away," they said. I said, "Now or never. We'll do it right now. You have to start at the top."

My father was a union man. He was a roofer. He would put slates on the roof. That was a real professional job. He belonged to the union, and he would tell me that if you ever get a job you have to join the union. He pointed out to me that his union—the black workers—had an auxiliary union, while the white workers had the union itself. The whites did all the negotiating. They had separate meetings. The white workers would then come over to the black union meeting and tell them what went

on. In spite of this, he'd say, "I am making five dollars a day, and the other workers are making only two dollars, and, if they made three, that's a whole lot of money. But I'm making five because I'm in this union. And one day we'll have one big union." Now, he told me that, so I jumped in on this. I was bred to be a union person. I jumped in on helping to organize. We did that for awhile, and then the war started.

So I decided to get a better job. I was going to go into a war plant. I went to the Bendix Aviation Corporation. It was right around the corner from my house. I would go there in the morning, and the guy would look at me. He would say, "You know, you're a little too heavy for this job, the job that we have. You have to be a little thinner." I was weighing all of 118 pounds. I was too heavy? But I would say, "OK," and I would walk out and go home. I'd put on a hat. You know, they say all black folks look alike. It worked for me. I'd go back in the afternoon, and he wouldn't recognize me. He wouldn't say, "Weren't you here this morning," because he didn't know. So he would tell me some other cock-and-bull story, that "we're not hiring today" or "maybe you're too thin" or "it's too heavy a job." This other guy was going to hire us, but he wanted to hire us for the wash room. They needed maids in the wash room. You know, Mr. Sam was furnishing the money. They didn't care. Every job was filled. You could go stand in the corner, and they'd pay you for that because it wasn't coming out of Bendix's pocket. It was coming from the government.

I didn't know all that at that time, but my friend took the job. I didn't take it. She worked there for about two weeks, and she called me up one day: "Sylvia, come over. There is a white guy here. He's hiring every black person who comes into the shop. Come on over here." So I ran over there, and she said, "I've given him your name." He looked at his watch and said, "Sylvia Wood, how did you get here so quick?" I said, "Man, I flew. I heard you were going to hire some people today." He said "OK," had me fill out the application, and told me where I was going to work. I said, "I will make you pay for every single minute that I came here and you didn't hire me." I was too fat, too skinny!

And I did too. I organized that shop and became the financial secretary-treasurer, if you please, the second highest office in the shop. There were only three hundred blacks out of three thousand in that shop. The first year that I ran I won by two votes. The regional office challenged it, and some of the people in the shop challenged it. They had a recount, and I won by one vote. The next year nobody ran against me.

I did such a job of organizing that shop and fighting for the workers grievances. I never went in on a grievance without bringing in the person. The personnel director didn't like that: "Don't bring in the person who has the

grievance. You come, and we'll work it out." One day he told me, "You know, Sylvia, I thought we were going to get along. I thought we were going to bury the hatchet once the union was in the shop." They had a little book of rules and regulations, so we worked up a constitution. He showed me, but I snatched it out of his hand and threw it in the garbage can. I said, "This is nothing. You will have to get the other book. This is the one that we've worked out." He said, "I thought we had buried the hatchet." I said, "You had buried it in my back. So don't worry about the hatchet anymore. We're just going to take care of these grievances."

I graduated from that. Some people in the community asked me to run for state representative from my area. They knew me because I had worked in that shop just around the corner, and a majority of people from the west side and right in that vicinity also worked in the shop. They saw the job that I had done in the shop. And all the time I'm growing. I'm learning who the enemy is. I learned that the average white worker wanted the same identical things that I wanted. What did they want? A decent home. They wanted an education for their children. They wanted just everything. I made a lot of white friends, and I learned too that there was one white woman who was going to get fired because she was fighting to get a black into the tool room. They didn't want any blacks in the tool room. You know, all the little spaces! A black could work over here, over there, over here, but you couldn't work here. This was a white's job. She was in the forefront of the struggle in that shop to hire black people any place in the shop. I became a good friend of her, and finally I learned who the enemy was. It was the man that owned that plant and kept us separated. He could conquer us, both of us. I didn't know that in so many terms at that time, but I knew that whites weren't getting any better treatment than we were, really.

They had this business of making you take your card out of the rack. Now we were working seven days a week, and you know what a woman does seven days a week. You're really working fourteen days a week. You got to come home, take care of the children. Well, you know, I don't have to tell you. You'd have to take this card out of the rack, and you would put that you were sick or the baby was sick or write some other lie on it. Then you'd take it to the personnel director. So this woman came in one night, and she said, "I just don't know what to put on this card. What shall I put?" I had been elected shop committeewoman. I said, "Put down that you are just tired. You're working seven days a week, and you are tired, right?" She said, "Yea." I said, "Write it on there." She wrote it down and handed it to the foreman. The foreman went up to her and said, "You can't put that down." "Well, Sylvia told me," she said. "You come over here and tell me what your troubles are," I said. This foreman had the trouble. He said, "You

can't do this. I said, "What do you mean you can't. She put it down already. Its there." "Well, I can't take it." "That's your problem. I don't care what you do with it." She'd put "just tired" on there, and they didn't do anything to her. They didn't even come out. We were working seven days a week, not a minute to ourselves, and we were tired. I said, "Why should you tell a big lie and say you were sick. You weren't sick." And she said, "No, I just didn't feel like I could put it down there." So they cut those cards out. They stopped putting them in the rack and didn't say anymore about them. When you're tired, you're tired. You're not a big liar, right? When you die, you won't go to heaven if you lie. The Lord will take care of you.

So that was my beginning of knowing that the white workers in this country and in that shop and in that laundry were not the people that were causing the things that oppressed black people. In that movie that I told you about, I saw how it was. I saw myself in this grandmother trying to get a child an education. Everett, he was a smart, a brilliant kid. He wrote this composition and turned it in, but the professor said he didn't write it. Well, who did he copy it from? He's black, so he's not intellectually capable of writing a decent composition? I knew that. We started out in a one-room school house in the back of a church, and how many black people have got their Ph.D.s? They've got every kind of an education starting out in a one-room school house in the back of a church. I don't know how they did it. You had all the grades in one room, and everybody talking together, and you would sing "One and one is two." You sang, and you'd learn the alphabet singing. It was just beautiful, and I saw all this happening again. It was happening there in the movie.

When I ran for state representative, I took ten thousand votes away. It was the first time I ever ran, and that was really a victory. If only I had known what I know now—to come back, you know, like Richard Nixon keeps on coming back. Every time you see the ticker, there's Richard Nixon. He never gives up. But I went and gave up. I didn't run again.

I brought some stuff here today. This is the movie I made in Copenhagen, Denmark—"The Long Shadows of the Plantation." It tells some things that happened to me. Here are some letters from people who I met while I was abroad. I am scared to death of riding in an airplane. I die ten thousand deaths, but I keep on going. Every time somebody asks me to come here and come there, I ask if I have to go in a plane? "Well now, you can't walk on water." Here's a letter from the labor coalition that I spoke to two or three times up in Iowa, the Grain Millers. I had never heard of that union. That union went out on strike, and, like most of the unions today, they decertified it. As far as unions go in this country, you won't have any in the near future unless we do something about what's happening to unions.

This is an invitation welcoming me to Copenhagen. They have alternative schools there. If a kid in Denmark can't get along in the regular school, they have these alternative schools where the children run the schools. They even build the schools. They have all the say of your behavior, of whatever happens, and they go to this school. Now, you want to know how these schools are funded, when our government here can't even fund its schools in Chicago? The schools are funded by the trade unions because the trade unions know that if these kids are not grounded in trade unionism then the unions won't live—like what's happening here. You know, you'll have scabs, and they don't have any scabs. "No Mam, you will not scab in Copenhagen!"

This is a letter from a woman in Holland. I loved Holland, I just loved it. She wrote me a letter. She loved me too. But she wrote it in Dutch, and I don't know what it says. I was invited to Holland by the Dutch Women's Peace Committee. It's a committee that is over fifty years old, and they are the ones that had five hundred thousand people on a peace march the other day. Their government said that they could not put any missiles on their land. They are going to wait six months. They couldn't defy it altogether. This is a bumper sticker that I just love. I'm afraid to put it on my car because somebody surely is going to steal it. It says, "If you think the system's working, ask somebody who isn't." This is a real nice article. How many of you saw "Norma Rae"? Well, this says, "The Norma Rea of Black America Takes a Poke at Union Leaders."

In Holland there were over fifteen hundred women at this conference. I had never heard of Surinam. How many of you have heard of Surinam? Everybody but me. I know of it now. The Surinamese people were at one time colonized by the Dutch. I met these Surinamese women. They were so happy that I was there. They had a night of me speaking. I really like the Dutch, the ones that I met. I knew that there was discrimination and seg-

regation in the country, but I was just having a good time. I liked the people. I really loved it. I loved the people giving me flowers. When I got through speaking at this women's conference, they just applauded and applauded. They go like this, clapping in unison, everybody doing it together, and they whistle, and they just went on and on. Five minutes already. I just started to cry. I didn't know what else to do.

These Surinamese women wanted to talk to me because they were at that meeting that day. They said, "How do you like Holland?" "I just love it." "Yea, stay next week and go look for a job or go try to find some place to live, and they'll show you where you can look." But I still like it. They weren't quite sure that I was coming to Holland because the airline pilots strike was on, and I just couldn't cross the picket line. So I went to the Airline Pilots Association and told them that they were inviting me to come there. "What would happen if I crossed the picket line?" I asked, "Would you shoot me?" And they said, "Are you going to talk about our strike when you go to Holland?" I said that it was going to be upper most in my mind, along with our government telling us that ketchup is a vegetable, and we can give it to the children.

This is a woman's magazine, and my picture is on it, and there is some writing on it. You won't be able to read it because it is in Dutch. When will we start appreciating the languages of different nationalities and not be so arrogant about everybody having to learn English? I went to a women's conference against war in Copenhagen. They had these little boxes in front of you. Everybody has a little box, and you can put on the headphones and turn to the language that you want to listen in. I noticed that only the American delegation could not change that dial. Every single other nationality listened to one language in the morning and another one in the afternoon. And poor us, from the richest country in the world, we could not listen but to one language.

"The Meaning of Little Things"

Cassie Swarn

I am certainly glad that I am the first speaker because I don't have that much to say, and then I won't have to repeat anything that others have said. But it is a pleasure to be here. I always went by this old saying, this Bible saying: "Let other's lips praise thee and not thine own." But I'm beginning to realize now that if Black women don't come up and toot their own horn, we are likely to be overlooked. I'm not a professional. I haven't done very much. I can't make speeches. But my husband says that "you can sure talk." So I am happy to be here.

I am from Mitchell, Indiana. That's a little town down in the southern part of Indiana, down on the other side of Bloomington and Bedford. A lot of you might have been there if you have ever gone to Spring Mill State Park. My father's people were farmers, just plain dirt farmers but good American citizens. The main thing that my grandparents on my father's side tried to do was just make a living to support the large family they had. That involved feeding their children and raising them so that they could help on the farm and go into the cement mill because that is where the boys all worked in Mitchell, Indiana. I don't have too much to record of my father's family because the children didn't ask enough questions of them. They did not keep a lot of documents and things that we could look back upon.

But I do have a lot of "stuff" in my drawer. As my grandmother used to say—she didn't say we'd "place" things in the drawer or "chuck" things in the drawer—she'd say that the drawer is "poked full" of things. So I'm a piker. I just poke all these clippings and pictures and things in a drawer. Then when it comes time to sort the drawer and take them all out and categorize them, I look at them, read them, spend a whole day, and put them all back! But I did find in the drawer a picture and paper clippings of my grandfather's aunt who raised him, and her picture was in the newspaper. She lived a long time. One newspaper said 111, one said 115, and another one said 105. I don't care how long she lived. I just took great pride in the fact that the day she died she was reading her Bible. That tells me that she had some education. She made hooked rugs out of hemp bags, and they showed some of her rugs. And don't I wish that I had one now. They probably just destroyed them. But that's about all I know of my father's family.

My mother's family owned a brickyard. They made bricks in Mitchell, Indiana. I don't have records about that, but I think that I could find some. They were the Terrells, and about two years ago someone in Mitchell sent me a clipping that they had torn down one of their

old brick buildings, one of the oldest buildings in Mitchell, and that the bricks had been made by a Terrell. That was my great grandfather.

But I'm going on with my life, things that I have done. I was fortunate enough to go to a little one room school house. It was just for Black children, and I had a Black school teacher, Mrs. Hughes. She was a product of a Normal College in Frankfort, Kentucky. She taught the grades from one to eight. I'm telling about her because she started the spark of my wanting to look up some of our illustrious leaders and to try to aim higher. Every morning she would have prayer in that school, and then we would all get together for our classes. Every year she had Black History Week, during which she put up pictures of Madame C.J. Walker, Phillis Wheatley, Paul Lawrence Dunbar, and Booker T. Washington. We'd have them up for a week, and our parents would come, and she would tell us about Negro History. I learned to sing "Lift Every Voice and Sing" back then. Now our children have to be given a pamphlet with the words, and some of us still do need the words. But we learned that and were so proud to sing it. We also had a little club. It was a branch, I guess, of the NAACP. Our club was called the NAACG—the National Association for the Advancement of Colored Girls. We had that back in those days. Our theme was "Lifting as We Climb." I just really enjoyed that and being at the Negro History Week programs.

I always liked to recite poetry. That was the great thing that I wanted to do. I learned all of Paul Lawrence Dunbar's poems just to learn them. Then as a little girl, different clubs in the city of Mitchell and churches would have me come and recite poetry. They would say, "Ain't she cute, isn't that cute that she can come and say all those poems." But that just dropped right there. That cuteness didn't go too far. It didn't profit me anything.

Anyhow, I married at an early age, and I came to Plainfield. Of course, it was depression time, a time when you worked for a little nothing. I found that to help my husband along and to keep our family steady I had to take any type of job I could get. And, of course, you know what jobs we could get then. I had to be in the kitchen or scrubbing the floor. Now, I didn't mind doing that because I had been taught that whatever you do, do to the best of your ability and take pride in doing it if it is honest labor. So I just got around there and scrubbed the kitchens and cooked the food and served the parties and everything. I used to say as I'd go out in the dining room to take the people's plates and to gather up the

glasses and things—they'd be talking and everything, especially the Women's Club, the oldest club in Plainfield, and the Friday Club, and all of these clubs, you know, would have me come—and I said to myself, "Some-day I'm going to be sitting out at this table and you are going to be helping to serve me." That's what I said in my mind.

Today I am the only Black woman who belongs to the Woman's Club, and—I'm not bragging—I am the only Plainfield Black artist in Hendricks County. I do oil painting. I belong to two art leagues, the Hendricks County Art League and the Plainfield Art League. I belong to two historical societies and have worked in Church Women United. I have also helped to sponsor a drive to build a senior service center, and I deliver "Meals on Wheels." But I do not neglect my church. I work in the church first and then these other things second. But I'm not bragging. I just want to tell you that I got involved—and almost too much.

One thing that I have always been proud of is that I married into the Swarn family and was privileged to live with grandfather Swarn, my husband's grandfather, for a period of time until we could get our own home. He would sit and talk with me in the evening, and I got a chance to ask him about all of the things in their family. He was a little slave boy in North Carolina, and his master was so good to him that, when he wanted to marry the girl from the plantation next to their plantation, Master Swarn gave him the privilege to marry this girl. He also gave him his freedom and then helped him come to Plainfield. He lived out on the edge of Plainfield. The Quakers saw that he had a place to live. Shortly after he came there, his wife died and left him with seven children. He worked for fifty cents a day for other farmers and raised his children. I think all of them reached adulthood. When father Swarn retired from being a farmer and moved into town, as we call it where we live now, not only did he have the farm out there that he bought with his fifty cents a day earnings, but he owned about seven pieces of property in Plainfield. We are living on part of that property today. The Swarn children, three of the boys, have five pieces of property still. We are quite proud of father Swarn and his accomplishments. He didn't have an education, but you would have thought that he had because he always spoke so well. He would always speak like the Quakers and say "Thee" and "Thou," and he could read and write because his master had let him learn to read and write.

In the library in Plainfield, we have maps and quite a bit of information concerning the Swarn family. There is a map we got at the courthouse that told that father Swarn had bought that property there in Sugar Grove in 1886. Well, I didn't want to let all of this good stuff get by, so I sat down and, even though I wasn't a blood Swarn, brought the information together and saw to it that it got into a history book about Plainfield. We're

now in the Hendricks County history book. I just always try to tell the young people there to aim high and try to do something with a purpose so that when you leave your vicinity the people might not say very much about you having been there, but they can't forget that you were there.

One of the little poems of Paul Lawrence Dunbar that I learned way back says, "A crust of bread and a corner to sleep in." Well, I didn't want a crust of bread and a corner to sleep in. My family, since my father worked in the cement mill, had to have big biscuits every morning. They didn't have light bread until the end of the week when my grandmother would bake. We didn't buy much light bread, which is what we called it then. I loved the crust of that bread, and we would eat the crust just like a delicacy. But when I grew up I didn't want just a crust of bread. I wanted that soft, yeasty inside. And I didn't want a corner to sleep in. I wanted a house to sleep in. And then the poem says, "A minute to laugh and an hour to weep in." Well, I didn't want that. I wanted the hour to laugh in and the minute to weep in. Next it says, "A pint of joy to a peck of trouble." You know I didn't want that. And I didn't want this other part that says, "Never a laugh but the mourns come double, and that's life." We purpose to do something better. I'm happy to be invited here today, and I'm going to get my little papers and things all together and try to see what I can do to make it easier for my children and my grandchildren to know what happened in the past.

My closing thought is that I had four children, and they were in the 4-H and the Boy Scouts. They could go to the swimming pool, but they had to sit on the side while the other children would do the swimming. We went to the drug store, and, you know, back in those days children licked their ice cream cones. If you were Black, you'd have to go outside to lick your cone. If you wanted to go to the show, and if you knew the Black man that worked for the Pruitts, you could sit on the stairs and look at the show, but you couldn't go and sit in the seats. So three of us got together, and I said, "We're going to have to make a change in this because I do not want to pay fifteen cents—and that's a little thing now—to take my children on the bus to Indianapolis and walk all the way out to the Walker Theater for them to go and see these little cowboy shows and things like that.

We went down to the drugstore first and ordered some dishes of ice cream. The man brought it to us, and we went to sit down at the table. He said, "Well, you know I'm sorry Cassie, but you can't eat that in here." And I said, "Oh?" And he said, "No." And I said, "I just want to know why?" He said, "Well, you know I depend on transit trade, and some of the people might be coming through here and see you colored people sitting here, and they may not want to eat. I might lose business." So we just sat that ice cream right back in the saucers, just like it was, and went right on out. Then we went over to the

show and just marched right on in. The lady started shaking her head the first thing. I just let her shake her head. We went right in there. She didn't want to sell us a ticket. But we just went on, laid the money down, went on in, and sat down. Well, you know, after that there wasn't a thing said anymore, and we continued to go to the show from that night and are still going.

It just goes to show what can be done if you try. Some people accept defeat without even trying to do anything. There never was another word said. Some of the people that were the more affluent and in high society said, "Why Cassie, we didn't know that you couldn't go to the show." That was after I began to talk around

and tell them the bad things. "We didn't know." They said, "I just thought you didn't want to go." I said, "You did one thing by not letting us eat in the restaurant. You made good cooks of us because I can sure cook better at home than some of these meals that I get."

Anyhow, I was just going to try to tell you about those little things that people can do in a little way. All the things I have done have been in a small manner. I believe in doing things right in the community where you live, making things better for the people in your surroundings. In 1977 they honored me as Plainfield's Guiding Light and Most Distinguished Citizen. So to occupy our place in the Sun, we must set a goal and persevere.

"They Adjusted to Me"

Elizabeth Bridgewater

I don't need this microphone. OK, I won't be disagreeable. I mean you can hear me way out there. When I was raising my children, I had six boys before I had any girls, and those six boys would scatter over the neighborhood. I'd go to the door and call them, and I got the name from my husband of "Tug Boat Annie."

The moderator asked me to tell you how I adjusted to racial prejudice. My answer is that I didn't adjust. They adjusted to me. My father died when I was three, so my mother was a working mother. I went to live in Greensburg, Indiana with a very dear friend of hers. I was there from the age of five to eight. I went to what they called the West Side School. I think most of the wealthy children went to school there. I didn't go to my regular neighborhood school because one other little girl and I seemed to be too boisterous or got into too much trouble. My mother's friend thought she'd put me over there in this refined school so I wouldn't do that.

On the first day at school, they were lining us up outside. After I had gotten in line and was standing there quietly, a little white boy came up and said, "Get!" I put my head in his stomach and pushed him through the window of the basement. Now, that was old fashion militancy. We were accustomed to that. You'd be going down the street, and for no reason somebody would call you "Nigger." Those were fighting words. Nobody did that, you know, and you'd retaliate however it was necessary. Age didn't make any difference. I was on my way home one day on a pair of skates, and a little boy, I guess about four or five years old, called me out a name. So I went up to him in his yard, slapped him as he went in his front door yelling for his mother, and retreated fast. But as I went down the hill on these skates, I hit a little rise of bricks and broke an arm. But don't feel sorry for me. That was the best thing that ever happened to me. In school I didn't have to write anymore, except on the board because I broke my right arm. My relatives were concerned, and the neighbors were concerned, and it was real nice. And it wasn't especially painful or anything like that.

I've wondered why I identified with blackness before it was popular to be called black. I remember a little girl who used to come to play with me, a little white girl from across the street. We got along very well until she took some note paper I had. She didn't return it, wouldn't return it, and it stuck in my mind, "White people are treacherous." I meant this as a way children thought. So when the little boy pushed me when I started to school, it wasn't a new idea to me. I had so much racial pride.

I guess I got it from my family. My father was the first black man to receive an advanced degree from Indiana University. He was also the first black man to play on Indiana University's football team. One day a friend of his came to him and told him that the white boys on the team had plotted to break his neck. He was a half-back. He always ran to the right with his head down. The man in front of him was going to stop, and the man behind was going to just run into him. But having been alerted, he stepped aside, and they sort of messed each other up.

See, this is the way I lived. This was all just a part of me. You never thought much about it, other than to protect yourself. If you know Greensburg, Indiana, then you know there weren't many black folks. One neighbor had a parrot, and I remember that as we went to school, every time that we'd come up that hill this parrot would stand at that window, and when we got about a fourth of a block away, it would start hollering, "Here comes a Nigger, Here comes a Nigger, Here comes a Nigger." And he'd holler that as far as he could see. I wanted to go in and confront the owner of that parrot.

My mother was working as a cook, and she had to be in the kitchen at 6:30. It was difficult to take care of a small child and be in the kitchen at 6:30 a.m. She had had a cousin of mine, Sylvester Camel, living with her for several years, but she got married. And when she got married, I became a problem. Aunt Sadie, as I came to know her, was one of my mother's dearest friends. There were three of them. I have often thought of them as the Three Musketeers. There was my mother, Aunt Sadie, and Aunt Bessie Evans. Aunt Sadie said, "I'll take her." So she took me, and she dealt with all these things I got in to. But you know something, I was never in my life spanked for defending myself—never. I never was told to adjust to anything. You might not win, but you reacted. And to this day I react. I tell the truth as I see it.

I found that to be free to tell the truth and to react as you think you should, you have not to want anything. See, if you want a job, you are going to take some mistreatment. I didn't want a job. I don't like to work. If you don't want honors, you can be truthful. If you want honors, you begin to think that "Now, I'm on the verge of getting this, I can't afford to hurt Mr. and Mrs. So-And-So's feelings." You have to not care. I don't care. And now I really don't care because I'm 76. And I have nine children, six boys and three girls, and they all have jobs. So if Reagan, and I'm going to vote against him, takes my money away, I don't care. I don't care. I've

changed parties. One's as bad as the other. I've been voting for individuals for years, and I'm not voting for Reagan. I told the Republican Central Committee of Indiana and the local committee here in Bloomington that I am not voting for Reagan or putting a sign up at my house. "Don't quote my name with his," I said, and I mean that. I don't want anything but just to be let alone in my house. That's all I want. I don't want any honors. I don't care a thing about them.

The young lady who just spoke gave me a thought when she talked about the prejudice that she met on the campus of Indiana University. Some of the experiences that she had I can relate to. But when she thought that her group was the first to go through these experiences, I saw that we have lost that history because "Baby you weren't." In 1890, my father went to Indiana University, and he was not allowed to sit with the rest of the class. He sat kind of off from them. When I was just a kid, the relationship between town folk and Black students was very close. Students didn't have any place on the campus to stay, so they stayed in our homes, and we got to know them, and to love them, and to support them, and wonder what happened to them, and so forth. It was not like it is now.

You know, it has been a problem for me in my life to decide whether I am a segregationist or an integrationist because segregation—I'm going to tell it like I see it—wasn't all bad to me. Let me explain. I started in a white school, and I got along all right in the Greensburg school. My teacher liked me and all of that sort of thing, but the Black church always was a place to which I could retreat. Then when I was in the third grade I came to Bloomington and went to a segregated school. It wasn't the same. In Greensburg we had a different class for "A" and "B" in each grade, and you had plenty of teachers and that sort of thing. When I came to Banneker in Bloomington, we had only three teachers, but those three teachers really cared about us individually, and we knew it. They encouraged us, and you belonged, and I never felt like I belonged in any white school I ever went to. You have to bear with integration, although some people are getting carried away with it, especially white folk. See, integration is nothing new to us. Just look at us. We're so integrated it ain't even funny. Being black is not your color. Being black is what's in your soul, and I'm just as Black as I can be.

I want to tell you about an experience a friend had at Indiana University. She wrote her term paper on black schools. A Mrs. Johnson was our English teacher, and when she handed it in, Mrs. Johnson told her, "This is pure fabrication." My friend wrote about about Fisk, and Hampton, and all of the big schools such as North Carolina State and Tennessee State—places we knew about. You see, when we were young it was hard to find out about other Black folk, so you had to do research about it. They were talking then about the necessity of

having a Black history, and it was being written at that time. She did a lot of research for this paper, and the woman told her, "You insult my intelligence. I don't believe there are any Black people in this country doing this." I had to take several classes under that lady. She told me one day, "I don't know whether you're stupid or evil." I said, "Try evil!"

It's a wonder that I didn't get kicked out of Indiana University, but I didn't. It's a wonder too that I didn't get kicked out of high school, but I didn't. There was a teacher there who taught English. She was a Jew, and she wanted to act like she wasn't because, you know, some white folks didn't like Jews. She was in love with a blond student, and I guess to gain favor with the other white students, she told a darky joke. My brother told me that when he was in high school a teacher did this, and he gave the "Hee-Hah" of a mule. I won't do it. It is quite loud, and it is a little shocking. He said that he waited until everybody had shut up and the room was quiet. I thought that was a good idea. I made up my mind that the next time that this woman told a "darky" or "coon" joke, I was going to do that. I was prepared for her to put me out of school, but I did it. Her face got red as a beet, and she didn't say a word. You see, when I was in school, the parents of black children were working. They didn't have time to go to school with you. You had to do it yourself. And we did it. And they didn't put us out. I'm sure that lady did not want the principal to know that she was telling "darky" jokes during her class time.

I was also on the debating team. They just sort of picked me out of the air. I signed up for public speaking, and they decided that I would be on the team. I protested, but "Oh, No, No, No!" They gave me a gang of statistics to read. In one debate I got mixed up in those statistics, but I just kept going. I never let on like I was wrong. I just went on with my speech like I had them right, and the people congratulated me afterward. That's when I knew white people weren't too bright. I really messed those statistics up. My principal knew, and I knew some white people were smart because my principal knew. My principal said, "What happened to you and those statistics?" I said, "I don't know. They got mixed up." That's one reason why I don't use notes now. I get mixed up in those cards. If I don't have any here, I don't have to worry about it. My daughter said, "Mother, make some notes, and don't digress because you know that when you get off into something you talk hours."

Anyway, when I was on the debate team, we went to a little town down south of Bloomington called Sullivan. We were supposed to have our dinner together. We walked down the street, and the coach would say, "Just a minute, I'm going in here." Of course, I knew what he was doing, but he didn't think I knew. He was asking, "Will you serve a black girl?" Most of them said "No," and we'd walk a little farther, and again he'd say, "Wait

just a minute, I'm going in here." Finally he found a restaurant that would accept a black girl in Terre Haute and in Salem too. And each time we would go through the same process, except that I told him, "Just be open in what you're doing. I understand the problem." See, I was accustomed to segregation. We were all accustomed to segregation. It was just part of your life. But it wasn't important because white people weren't important except to work for to get their money. You had to work for them, but they didn't care anything about you. If you got sick, you got sick.

My mother worked for a very wealthy lady that she liked very much and who liked her very much too, loved her. So she wanted me to come to her house with my mother. I did. When you get old you're not pretty anymore, and this lady was quite old. She'd come down stairs in gorgeous clothes, and Mama would say, "Oh, how beautiful you are." I wouldn't say anything, but I wondered why my mother lied. That lady would tell my mother anything, anything. If she had a family problem, she'd tell my mother about it. But in turn, wealthy people wanted you to tell them your business. So when the lady asked me, "Who is your boy friend?" I said, "I don't think you know him." Then my mother told me, and I listened, "Don't ever work in private. You'll never make it." So I have never worked in private. I worked sometimes for two or three weeks in someone else's place or something like that, but I have never actually taken a job in private where I'd have to last. I did take one during a campaign for a man and lady. He was running for prosecuting attorney and had just gotten out of the service. I got along fine with them, but I didn't work for them long. Then I worked for the Bowens. His little boy would come out and talk to me. He'd ask me questions, and I'd tell him what I thought, and then he would tell his parents, "Elizabeth says so-and-so." They paid me off. I knew that my mother was right. I could never succeed working in private, so I never did. My husband was

an old fashioned husband too, and I'm glad of it. He didn't want me to work outside the home with nine kids to raise. I didn't need to work outside the home. I was working there, some people might say overtime.

But I wouldn't take anything for my family. My oldest boy is working in San Antonio. My next boy works for Western Electric, the partners with AT & T. My third boy is deceased. He was a trucker when there weren't many black truckers. He loved it. He'd say there is nothing like the sound of an engine on the highway at night when you are all alone and you are the ruler of the road. My fourth boy is in the service. He needed a career. He's in communications, and I think he's going to come out in August. My fifth boy is the personnel director at Ralph Rogers and Co. My sixth boy is a vice president with Heck Company in Maryland. My oldest girl has been working in the president's office, but I think she will be changing her career goals too. The next girl is a vice president at Union Bank in Los Angeles, California in the Trust Department. And my third girl is working for Digital in Massachusetts and in New Hampshire. She had been working for R.C.A. She is a junior manager.

My mother was a descendant of Matthew Thomas, who was from the little community south of Peola out from Chambersburg, and her mother was the oldest daughter of Matthew Thomas. My father was a descendant of the Backsters, who also lived in that same community. My grandmother's name I loved. It was Ednine Suffara Helen, but I didn't dare name one of the girls after her. I think it is really unique.

My time is up. I'd be happy to tell you more, but mostly the way I dealt with racial prejudice is that I have a deep feeling of my own worth, and nobody can take that away from me. White people aren't that important to me. Difficult Black people aren't important to me. I don't think you have to go through life miserable to make somebody else happy. And I never have.

Chapter 3

General Collections

This "General Collections" chapter lists collections that were amassed by the Black Women in the Middle West Project and donated directly to the project's cooperating historical societies and libraries. It also lists a few other collections (denoted by an asterisk "**") about Black women that are located at the Indiana Historical Society in Indianapolis and the Northern Indiana Historical Society in South Bend.

In general, the collections noted in this chapter are larger in size than the collections detailed in Chapter 4, "The Black Women in the Middle West Project Collection." All of the following collections reflect the cooperation of local volunteer project representatives, the project staff, and archivists. Indeed, rather than passing through the office of the project at Purdue University, most of the following collections were delivered directly to the project's cooperating historical societies and libraries or picked up by a representative of one of these institutions.

The collection descriptions that follow are preliminary in the sense that they describe in greater or lesser detail the photographs and documents that the project delivered to its cooperating institutions. These institutions and their index codes are: the Chicago Historical Society (CHS), the Illinois State Historical Library in Springfield (ISHL), the Indiana Historical Society in Indianapolis (IHS), the Northern Indiana Historical Society in South Bend (NIHS), and the Calumet Regional Archives in Gary, Indiana (CRA).

The information supplied below came from the Donor Form code system developed by the Black Women in the Middle West Project (See Appendix A: *Collector's Manual* for an explanation of this system) or from brief descriptions forwarded to the project's headquarters by local project representatives and archivists. Because the final processing and cataloguing of the collections may take months or perhaps years, the descriptions that follow are intended to be timely rather than definitive. Nevertheless, all of the following collections can easily be found at the institutions mentioned above. Simply ask for a listing of the collections amassed by the Black Women in the Middle West Project. An "Index to General Collections" can be found at the end of this guide.

Adesiyan, H. Rose Collection

BMW Executive Committee member and Coordinator for Hammond, Indiana. Born at Greenwood, Mississippi on May 10, 1944, H. Rose Adesiyan, nee Williams, is the third of six children of Tennessee Williams, nee Mayfield, a teacher and day care owner born at Greenwood on October 31, 1916, and Leroy Williams, Sr., a minister born at Pickens, Mississippi on December 24, 1912. Adesiyan is divorced and has two sons, Michael and Steven. Prior to settling in Hammond, Adesiyan lived in Knoxville, Tennessee; Indianapolis, Indiana; Columbus, Ohio; Hamilton, New York; Lagos, Nigeria; Crawfordsville, Indiana; and Chicago, Illinois. She received a B.S. (1967) from Indiana Central University, a M.Ed. (1968) from Ohio University, and a Ph.D. (1973) from The Ohio State University. After a year as a systems engineer with I.B.M. in 1968-69, Adesiyan has taught and directed programs at four universities. Since 1981 she has been the assistant dean of the School of General Studies at Purdue University-Calumet. She belongs to the Bethel A.M.E. Church in Hammond. Her honors include mention in five compilations of prominent individuals. Her affiliations include AKA Sorority, Art in Action, the Hammond Historical Society, and Friends of the Hammond Public Library. Her publications include articles in education journals and book reviews for *Choice*. "With God, all things are possible," she says. (1 file)—Calumet Regional Archives (Accession number 197-BMW #8).

—One file of resumes, clippings, and programs.

Aikens, Julia E. Collection

South Bend, Indiana. Julia Eva Aikens, nee Jackson, was born at Hancock, Kentucky on December 24, 1901. She was one of six children. Her mother, a seamstress, was also born at Hancock on April 24, 1859 (died December 27, 1913). Her father, a hod carrier, was born at Owensboro, Kentucky on December 26, 1854 (died March 15, 1921). She was married to Arthur Aikens (deceased). She lived in various cities in Kentucky, Illinois, Indiana, and Ohio before settling in South Bend in 1946. She attended Knox Beauty College and Grigg's Business School in Chicago. She worked in and owned a beauty shop between 1921 and 1938 and then worked as a stock girl, filled shells inspector, garment fitter, and custodian/switchboard operator from 1939 to 1966. She belongs to Olivet AME Church in South Bend as well as the Every Women's Club and the Model Neighborhood Club. Much decorated for service, she was a WAAC and a WAC during World War II. She was also in 1959 the first Black switchboard operator at the U.S. Post Office in South Bend. BMW Project Representative, Kitty B. Smith.—Northern Indiana Historical Society.

Alpha Gamma Pi Sorority

Chicago, Illinois. The purpose of Alpha Gamma Pi Sorority is to honor "Progressive Women," provide role models for young women, and grant scholarships to college-bound high school seniors. Donation by Dr. Madeleine C. Johnson, President of Alpha Gamma Pi Sorority. BMW Project Representative, Clementine Skinner, Chicago Co-Coordinator. (2 linear feet)—Chicago Historical Society.

—Financial records, correspondence, and minutes of Alpha Gamma Pi Sorority covering the period from 1963 to 1979.

Austin, Shiela K. Collection

Hammond, Indiana. Born at New Castle, Pennsylvania on May 27, 1941, Shiela Kate Austin, nee McHenry, is the third of seven children of Lillian Grace McHenry, nee Young, a typesetter and office worker born at Greenville, South Carolina on May 29, 1920, and Raymond Leroy McHenry, a plumber born at Glasmere, Pennsylvania on October 23, 1916. She has four children and four grandchildren. She moved from Pennsylvania to Chicago, Illinois in 1964 and then to Hammond in 1975. In Chicago she attended Pat Stevens Career College and took courses at the YMCA. Since 1967 she has worked as an Employee Relations Assistant for the Shell Oil Company. Her honors include recognition as "Mother of the Year" by New Hope Baptist Church in Chicago in 1975. Since 1980 she has belonged to Deliverance Temple Evangelical Church of God in Christ in Gary. She has also been active in Youth for Christ and Women Aglow, and she has sung on various television programs in Chicago. "I tried a lot of things—drinking, partying, sex, cigarettes, singing in nightclubs, traveling with a rock and roll band, modeling, TV commercials, etc.—but nothing satisfied my soul," Austin says: "I was never satisfied until I became more than a church goer knowing about Jesus Christ instead of knowing Jesus as Savior. Since then I have sung in Israel, California, Omaha, Ohio, and Kentucky as well as on TV, and I have made two LPs, one 45, and written numerous songs—all to the glory of God! Without Him I am nothing." BMW Project Representative, June L. Roby, Gary Coordinator.—Calumet Regional Archives.

Baucom, Claudia (1906-1968) Collection

South Bend, Indiana. Claudia Baucom, nee Bogans, was born at Braxton, Mississippi on May 3, 1906 (died June 30, 1968). She was married to James Robert Baucom, who was born on May 8, 1909. She moved from Mississippi to South Bend in 1927. She attended Piney Woods Country Life School in Mississippi, founded by Lawrence C. Jones, and later studied economics in college. She worked as a secretary and clerk in a law firm and in the

office of the Indiana Secretary of State, where in 1930 she was the first Black to receive such an appointment. She belonged to Pilgrim Baptist Church in South Bend as well as the Utopian Club and Our Day Together Club. Donation by Baucom's daughter, Chantelle A. Luckey. BMW Project Representative, Odie M. Streets.—Northern Indiana Historical Society.

—Newspaper clipping announcing Baucom's appointment to clerkship in office of the Indiana Secretary of State, 1930.

—Six photographs, including one of Mr. Jones, the President of Piney Woods School in 1950; one of the Utopian Club; and one of Baucom's brothers and sisters.

Bell, Ida Roberta Collection

Chicago, Illinois. Born at Nashville, Tennessee on July 3, 1904, Ida Roberta Bell is the daughter of Katie Frierson Bell, a teacher born at Columbia, Tennessee on December 29, 1893 (died 1970), and Robert Eugene Bell, a Baptist minister, painter, and sculptor born in 1891 (deceased). She married Solon C. Bell, a dining car union organizer. She received a B.A. from the University of Kansas and a M.A. from Northwestern University. She taught for nine years in the public schools of Kansas City, Missouri and then worked many years for the YWCA. Later she worked as a Supervising Vocational Counselor with the Chicago Department of Welfare and again took up teaching, from which she retired in 1969. In that same year she received the "Patrons Award" of the National Institute of American Doll Artists. An expert in the creation of dolls depicting famous personalities in Afro-American history, Bell has a permanent exhibit at the DuSable Afro-American Museum in Chicago. "For me life has truly begun at age 65," Bell says, "and I am enjoying to the utmost my 'retired' years." BMW Project Representative, Ida M. Cress. (18 items)—Chicago Historical Society.

—Newspaper and other articles as well as biographical data concerning Bell and her dolls.

Bethel AME Church of Hammond, Indiana Collection

Donation by Inez Washington. (.25 linear feet)—Calumet Regional Archives (Accession number 191-BMW #2).

—Photocopies of booklets, clippings, and other church records covering the period, 1920-1980.

Bishop, Morning A. Collection

Gary, Indiana. Born at Pittsburgh, Pennsylvania on May 16, 1942, Morning Aarona Bishop is one of two children of Lela Rosebud Bishop, nee Brown, a teacher born at Birmingham, Alabama on November 8, 1895, and Aaron A. Bishop, a coal miner born at Lauerdale, Mississippi

(died September 3, 1947). She is married to Milton McKinney Dilworth, a retired steel worker born at Smithville, Mississippi on December 1, 1933. They have seven children and eight grandchildren. She lived in several towns in Pennsylvania as well as Washington, D.C. and the Bronx, New York prior to settling in Gary in 1967. She received a B.A. (1980) from Indiana University at Gary and is currently a M.A. candidate at Northeastern Illinois University. From 1966 to 1980 she worked as a nurse's aide, receptionist, community worker, and resident counselor. Since 1980 she has been an intake counselor for the City of Gary. She has received several honors for her poetry and service to the arts. She belongs to Centennial Methodist Church. Her affiliations have included the NAACP, Youth for a Better Gary, Black Caucus, Alcott Writers, First Friday Poets, Citizens Coalition, Greater Gary Arts Council, Gary Creative Workshop, Gary Theater Ensemble, Block Club, and the Morning Bishop Theater Playhouse, Inc. "I don't doubt the supreme power a bit," Morning Bishop says: "I know that all that I have accomplished or hope to is because God wants me to. I work hard, live hard, love hard, and expect the same from everyone around me. I accept no excuses, nor do I make any." BMW Project Representative, June L. Roby, Gary Coordinator. (.25 linear feet)—Calumet Regional Archives.

—Photographs and other items pertaining to the Morning Bishop Play House, Inc, 1983-1985.

Blackmon, Sydney D. Collection

BMW Co-Coordinator. Gary, Indiana. Born at Gary on September 14, 1941, Sydney Dianne Blackmon, nee Ross, is the elder child of Ora Lee Rice, nee Fields, a housewife born at Chattanooga, Tennessee, and Clyde Ross, a skilled laborer and entrepreneur born at Gary on July 23, 1923. She was reared by her father and her paternal grandparents, Mary and Essie Ross, Jr. She is married to Jesse Blackmon, a businessman born at Greenwood, Mississippi on June 3, 1941. She received a B.S. (1963) from Fisk University and also attended Chicago State University and Notre Dame University. She worked as a teacher for the Gary School System for seventeen years. She is currently the owner of Razzmatazz Fashion Merchandising Company and Maids Unlimited Janitorial and "At Home" Healthcare Company. She has been honored by the Draper Foundation, Johnson Publications, the Jamaican Ministry of Education, and the National Association of Entrepreneurs. She has been a parishioner of St. Monica/St. Luke Church since 1945. Her affiliations have included the Gary Chamber of Commerce, Urban League Guild, Phi Delta Kappa, Northwest Indiana Symphony Society, National Association of Women Entrepreneurs, Methodist Hospital Auxiliary, and Friends of the Gary Public School System. "I feel as if I have been truly blessed with a story-book childhood and love, love, love," Blackmon says:

"My most cherished goal was to be successful in business. To create and offer employment to others and to share economic prosperity is success in the true sense in America and for an American black woman. I am very proud to be a black woman in the twentieth century having the blessing to develop all of her potential, and I am very honored to be a part of the Black Women in the Middle West Project." (.25 linear feet)—Calumet Regional Archives (Accession number 209-BBMW #20).

—Historical information about Blackmon, various invitations, materials about Razzmatazz/Maids Unlimited (1979), newspaper clippings (1959-1972), booklets concerning the First Baptist Church of Gary (1965, 1972), academic records (1951, 1963), eighty-odd photographs of Blackmon and family (1943-1977).

Booker Washington Center Collection

Rockford, Illinois. The Booker Washington Center was founded in August 1917 as a War Camp Community Service for Black troops training in the immediate vicinity. Blacks and whites joined together after the war to transform the Center into a general service organization that has stressed education, culture, recreation, and leadership for all ages. Donation by Frances L. Walker, BMWW Rockford Coordinator.—Illinois State Historical Library.

—Five-page typewritten history of the Booker Washington Center, biography of Booker T. Washington, twenty-one pages of newspaper clippings.

Bridgewater, Elizabeth Collection

Bloomington, Indiana. BMWW "Voice of Experience." (1 cubic foot)—Indiana Historical Society.

—Photographs and documents including 50-odd issues of *Shop Notes by Shower Brothers*, an illustrated newsletter founded in 1917 with photographs and stories about Black and women employees of this Bloomington, Indiana furniture company.

Brooks House Collection

Hammond, Indiana. Brooks House is a settlement house and community center. Donation by Willie Mae Durr of Hammond, Indiana. (.35 linear feet)—Calumet Regional Archives (Accession number 192-BBMW #3).

—Photocopies of newspaper clippings about Brooks House of Hammond, Indiana.

Brown, Susie H. Collection

Indianapolis, Indiana. Susie H. Brown, nee Stoner, was born at Louisville, Kentucky on November 15, 1924 (deceased). BMWW Project Representative, Jean E.

Spears. Donation by Russel W. Brown.—Indiana Historical Society.

—Photographs, school records, school history, as well as birth, marriage, and death certificates.

Buka, Flora P. Collection

Bloomington, Indiana. Born at Bloomington, Indiana on August 14, 1910, Flora Pauline Buka is the second of four children of Anna Marybelle Buka, nee Anderson, a housewife born at Bloomington on October 11, 1877 (died April 4, 1959), and James Bartlett Buka, a lumber stacker born at Taylorville, Kentucky on October 31, 1870 (died January 16, 1926). A life-long native of Bloomington, Buka worked for 23 years at G.B. De Kalb. Since 1926 she has been a member of the Second Baptist Church where she plays the organ and the piano. She has received the R.S.V.P. Award for volunteer work (1975) and the Senior Citizen's Award from the Senior Citizen's Spring Festival (1981). From 1981 to 1984 she served as the president of the Butler Senior Citizens and belonged to the Monroe Council for All Club Presidents. Her mother taught her from an early age to "Stand Up, Put Up, or Shut Up," Buka says. (.5 cubic feet)—Indiana Historical Society.

—Photographs, letters and pamphlets concerning family members and Blacks of Bloomington.

Burns, Mary E. Collection

Hammond, Indiana. Born at Enterprise, Mississippi on May 1, 1922, Mary E. Burns, nee Hunter, is the eldest of twelve children of Laura Hunter, nee Hardaway, a housewife born at Ellisville, Mississippi on December 17, 1903, and Sandy Hunter, a retiree born at Whynot, Alabama on September 25, 1893. She is married to Albert Reese Burns, the pastor of Mt. Zion Baptist Church born at Enterprise on February 9, 1911. They have thirteen children, twenty three grandchildren, and two great grandchildren. She moved from Enterprise to Hammond in 1944. Her post-secondary education includes studies at the American School in Chicago, Illinois; the Career Institute in Danbury, Connecticut; and Purdue University at Calumet in Hammond. Since 1968 she has been a teacher's aid in special education for the Hammond School System. She has been honored as "Mother of the Year" by the Hammond Downtown Council, "Valuable Woman" by Trade Winds in Gary, and "A Valiant Woman" by Church Women United in Hammond. She has belonged to Mt. Zion Baptist Church in Hammond since 1944, where she has served with the Matron Society, the Missionary Society, and various choirs. Her affiliations have included the Thelma Marshall Children's Home, Tabitha Calyx Federated Women's Club, Interdenominational Ministers Wives Alliance, Hammond High School PTSA, and No. Light Chapter #52 (OES-PHA). In Hammond in the 1960s, she was the first Black presi-

dent of the Maywood School and the first Black president of Church Women United. "I was born in the South and reared by parents who trusted in God and taught us to trust Him too," Burns says: "They had very strict rules. We were taught that we were as good as anybody else even if we were poor. I learned to study the Bible at an early age and found strength to cope with segregation, discrimination, and the problems that often come into our lives. I love people. I don't like to be sad, and I don't worry very much. I trust in God daily and praise his Holy Name for I know that prayer is the key to the Kingdom." (.25 linear feet)—Calumet Regional Archives (Accession number 195-BBMW #6).

—Clippings about "Mother of the Year" (1964), booklet of Maywood PTA (1964-1965), handbook of The Inter-Denominational Minister's Wives Alliance of Gary and Vicinity (1981-1982), Yearbook of the Council of Church Women United of Greater Hammond (1967).

Caldwell, Varah Collection

Gary, Indiana. Varah Caldwell, nee Mitchell, was born at Opelika, Alabama on May 15, 1923. Her mother, Mary Mitchell (1877-1930), was a housewife, and her father, Arthur Mitchell (1871-1952), was a farmer. Both were born at Opelika. She is married to Joel Caldwell, age 72, and they have two daughters. She moved from Alabama to Gary in 1951. She worked as a shirt presser in Hammond, Indiana from 1952 to 1963 and as a food service employee for the Gary Community School Corporation through 1982. She belongs to St. James Baptist Church in Gary, where her service has included the W.L. Guydon Club College Fund, Deaconesses, Missionary Department, Vacation Bible School, and Training Union. BMWW Project Representative, Daisy Curtis, Varah Caldwell's daughter. (.25 linear feet)—Calumet Regional Archives. (Accession number 203-BBMW #14)

—Certificate of Appreciation to Caldwell, Vacation Bible School, 1981. Twenty cards presented to Caldwell by the students of Paul S. Turpas upon her retirement in 1982 and other similar items.

—Food service agreement between Gary Community School Corporation and Local #208 of the Service Employees International Union, AFL-CIO, 1982.

—Thirteen photographs concerning Caldwell's church, familial, social, and work activities, 1958-1980.

Carter, Vivian P. Collection

Gary, Indiana. Born at Tunic, Mississippi on March 25, 1921, Vivian Precious Carter is one of two children of parents born in Mississippi. She is married to James Bracken. She is a graduate of Roosevelt High School in Gary (1939) and also attended Cortez Peters Business College in Chicago. After working in the Quartermaster's Office in Washington, D.C. and Chicago in the 1940s, she

became a disc jockey for WGRY in 1949 and WWCA in 1953, both in Gary. She has been honored for declamation, track, and as a disc jockey. She owned Vee Jay Records, Inc. in Chicago and was instrumental in recording young, talented musicians. She and her husband also owned Vivian's Records Shops in Gary and Chicago as well as a recording studio. She was the first Black as well as the first Black woman to run for the office of Gary City Clerk. Since suffering a stroke a few years ago, Carter has been living in a nursing home. BMWW Project Representative, Pat Brown. (1 file)—Calumet Regional Archives (Accession number 217-BBMW #28).

—Booklet of Vivian Carter's 8th Anniversary Show, 1957.

Chester, Emma L. Collection

Indianapolis, Indiana. Emma Lee Chester is a public school teacher and active in numerous groups and organizations. (.75 cubic feet)—Indiana Historical Society.

—Rosters, tapes, writings, etc. pertaining to NCNW and other groups as well as churches, family photographs and documents, and materials about Luvenia D. Toliver.

Citizens Forum Collection

Indianapolis, Indiana. The Citizens Forum was founded by Mattie M. Coney, nee House, who was born at Gallatin, Tennessee on May 30, 1909. Her mother, Delia House, nee Weathers, was a housewife and caterer. Her father, Solomon House, was a jockey. She was married to Elmo G. Coney. She attended public school in Indianapolis and received a B.S. from Butler University. She then taught in the Indianapolis Public Schools for thirty years. She is a member of the North United Methodist Church. She has received over one-hundred awards and honorary doctoral degrees. In 1964 she founded the Citizens Forum, which she and her husband directed for twenty years. Originally formed to secure an open housing ordinance, the Citizens Forum grew through the creating of block clubs and initiated numerous neighborhood programs, the most popular of which was the "Helping Hand Program" to provide "safe" houses for youngsters. A weekly "Citizens Forum Says" television show, newsletters, and newspaper articles spread its fame. It disbanded in 1984 because of financial difficulties, the death of Elmo Coney, and the ill health of Mattie Coney. BMWW Project Representatives, Faira and Helen T. Pruitt. (12 cubic feet)—Indiana Historical Society.

—Newsletters, block club records, program records, employee records, minutes, agendas, correspondence, newspaper clippings, video and audio tapes, etc. pertaining to the history of the Citizens Forum.

"My most cherished goal was to be successful in business. To create and offer employment to others and to share economic prosperity is success in the true sense in America and for an American black woman. I am very proud to be a black woman in the twentieth century having the blessing to develop all of her potential, and I am very honored to be a part of the Black Women in the Middle West Project." (.25 linear feet)—Calumet Regional Archives (Accession number 209-BBMW #20).

—Historical information about Blackmon, various invitations, materials about Razzmatazz/Maids Unlimited (1979), newspaper clippings (1959-1972), booklets concerning the First Baptist Church of Gary (1965, 1972), academic records (1951, 1963), eighty-odd photographs of Blackmon and family (1943-1977).

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—Photographs and documents including 50-odd issues of *Shop Notes by Shower Brothers*, an illustrated newsletter founded in 1917 with photographs and stories about Black and women employees of this Bloomington, Indiana furniture company.

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Burns, Mary E. Collection

Hammond, Indiana. Born at Enterprise, Mississippi on May 1, 1922, Mary E. Burns, nee Hunter, is the eldest of twelve children of Laura Hunter, nee Hardaway, a housewife born at Ellisville, Mississippi on December 17, 1903, and Sandy Hunter, a retiree born at Whynot, Alabama on September 25, 1893. She is married to Albert Reese Burns, the pastor of Mt. Zion Baptist Church born at Enterprise on February 9, 1911. They have thirteen children, twenty three grandchildren, and two great grandchildren. She moved from Enterprise to Hammond in 1944. Her post-secondary education includes studies at the American School in Chicago, Illinois; the Career Institute in Danbury, Connecticut; and Purdue University at Calumet in Hammond. Since 1968 she has been a teacher's aid in special education for the Hammond School System. She has been honored as "Mother of the Year" by the Hammond Downtown Council, "Valuable Woman" by Trade Winds in Gary, and "A Valiant Woman" by Church Women United in Hammond. She has belonged to Mt. Zion Baptist Church in Hammond since 1944, where she has served with the Matron Society, the Missionary Society, and various choirs. Her affiliations have included the Thelma Marshall Children's Home, Tabitha Calyx Federated Women's Club, Interdenominational Ministers Wives Alliance, Hammond High School PTSA, and No. Light Chapter #52 (OES-PHA). In Hammond in the 1960s, she was the first Black presi-

dent of the Maywood School and the first Black president of Church Women United. "I was born in the South and reared by parents who trusted in God and taught us to trust Him too," Burns says: "They had very strict rules. We were taught that we were as good as anybody else even if we were poor. I learned to study the Bible at an early age and found strength to cope with segregation, discrimination, and the problems that often come into our lives. I love people. I don't like to be sad, and I don't worry very much. I trust in God daily and praise his Holy Name for I know that prayer is the key to the Kingdom." (.25 linear feet)—Calumet Regional Archives (Accession number 195-BBMW #6).

—Clippings about "Mother of the Year" (1964), booklet of Maywood PTA (1964-1965), handbook of The Inter-Denominational Minister's Wives Alliance of Gary and Vicinity (1981-1982), Yearbook of the Council of Church Women United of Greater Hammond (1967).

Caldwell, Varah Collection

Gary, Indiana. Varah Caldwell, nee Mitchell, was born at Opelika, Alabama on May 15, 1923. Her mother, Mary Mitchell (1877-1930), was a housewife, and her father, Arthur Mitchell (1871-1952), was a farmer. Both were born at Opelika. She is married to Joel Caldwell, age 72, and they have two daughters. She moved from Alabama to Gary in 1951. She worked as a shirt presser in Hammond, Indiana from 1952 to 1963 and as a food service employee for the Gary Community School Corporation through 1982. She belongs to St. James Baptist Church in Gary, where her service has included the W.L. Guydon Club College Fund, Deaconesses, Missionary Department, Vacation Bible School, and Training Union. BMWW Project Representative, Daisy Curtis, Varah Caldwell's daughter. (.25 linear feet)—Calumet Regional Archives. (Accession number 203-BBMW #14)

—Certificate of Appreciation to Caldwell, Vacation Bible School, 1981. Twenty cards presented to Caldwell by the students of Paul S. Turpas upon her retirement in 1982 and other similar items.

—Food service agreement between Gary Community School Corporation and Local #208 of the Service Employees International Union, AFL-CIO, 1982.

—Thirteen photographs concerning Caldwell's church, familial, social, and work activities, 1958-1980.

Carter, Vivian P. Collection

Gary, Indiana. Born at Tunic, Mississippi on March 25, 1921, Vivian Precious Carter is one of two children of parents born in Mississippi. She is married to James Bracken. She is a graduate of Roosevelt High School in Gary (1939) and also attended Cortez Peters Business College in Chicago. After working in the Quartermaster's Office in Washington, D.C. and Chicago in the 1940s, she

became a disc jockey for WGRY in 1949 and WWCA in 1953, both in Gary. She has been honored for declamation, track, and as a disc jockey. She owned Vee Jay Records, Inc. in Chicago and was instrumental in recording young, talented musicians. She and her husband also owned Vivian's Records Shops in Gary and Chicago as well as a recording studio. She was the first Black as well as the first Black woman to run for the office of Gary City Clerk. Since suffering a stroke a few years ago, Carter has been living in a nursing home. BMWW Project Representative, Pat Brown. (1 file)—Calumet Regional Archives (Accession number 217-BBMW #28).

—Booklet of Vivian Carter's 8th Anniversary Show, 1957.

Chester, Emma L. Collection

Indianapolis, Indiana. Emma Lee Chester is a public school teacher and active in numerous groups and organizations. (.75 cubic feet)—Indiana Historical Society.

—Rosters, tapes, writings, etc. pertaining to NCNW and other groups as well as churches, family photographs and documents, and materials about Luvenia D. Toliver.

Citizens Forum Collection

Indianapolis, Indiana. The Citizens Forum was founded by Mattie M. Coney, nee House, who was born at Gallatin, Tennessee on May 30, 1909. Her mother, Delia House, nee Weathers, was a housewife and caterer. Her father, Solomon House, was a jockey. She was married to Elmo G. Coney. She attended public school in Indianapolis and received a B.S. from Butler University. She then taught in the Indianapolis Public Schools for thirty years. She is a member of the North United Methodist Church. She has received over one-hundred awards and honorary doctoral degrees. In 1964 she founded the Citizens Forum, which she and her husband directed for twenty years. Originally formed to secure an open housing ordinance, the Citizens Forum grew through the creating of block clubs and initiated numerous neighborhood programs, the most popular of which was the "Helping Hand Program" to provide "safe" houses for youngsters. A weekly "Citizens Forum Says" television show, newsletters, and newspaper articles spread its fame. It disbanded in 1984 because of financial difficulties, the death of Elmo Coney, and the ill health of Mattie Coney. BMWW Project Representatives, Faira and Helen T. Pruitt. (12 cubic feet)—Indiana Historical Society.

—Newsletters, block club records, program records, employee records, minutes, agendas, correspondence, newspaper clippings, video and audio tapes, etc. pertaining to the history of the Citizens Forum.

Comer, Gladys L. Collection*

Gary, Indiana. Gladys Lucille Comer has been active in a number of Gary organizations and her church. She served as a Gary committeewoman and was a loyal supporter of Mayor Hatcher but eventually broke away from the Mayor. (.25 linear feet)—Calumet Regional Archives.

—Photographs, printed materials, newspaper clippings, and awards, 1970-1983.

Cook, Ardis W. Collection

Rockford, Illinois. Ardis Loretta Cook, nee Walker, was born at Rockford on August 9, 1951. Her mother, a beauty consultant, was born at Athens, Alabama on June 9, 1929. Her father, a retiree, was born at Inverness, Mississippi on November 28, 1928. She is married to Robert Cook, and they have two daughters. She has lived in Rockford since 1951. She received a B.A. (1974) and a M.S.W. (1975) from the University of Illinois. She has been honored for music, academics, church service, and sales. BMWW Project Representative, Frances Walker, Rockford Coordinator.—Illinois State Historical Library.

—Newspaper clippings, wedding and birth announcements, awards, diploma, resume, and membership documents.

Crockett, Jamie L. (1916-1979) Collection

Gary, Indiana. Crockett was born at Rison, Arkansas on April 21, 1916, and she died on January 5, 1979. Her mother, also born at Rison, was a housewife and seamstress (died March 1917). Her father was a lumberjack. She had one son, nine grandchildren, and six great grandchildren. She moved from Arkansas to Gary in 1921. She worked as a salesperson for Stuart McGuire, National Press, and Fuller Products. She was also an ordained minister and the founder of King Solomon's Temple of Religious Science. Her other religious affiliations included the St. Paul Baptist Church and the Triumph the Church and Kingdom of God in Christ Church, both in Gary. Donation made by Crockett's son, Samuel J. Crockett. BMWW Project Representative, Gerri Gregory. (.25 linear feet)—Calumet Regional Archives (Accession number 206-BWMW #17).

—Tax receipt for 1895 from Cleveland County, Arkansas and three photographs (Jamie Lee Crockett, James Crockett, and Ada Goalsby).

Curtis, Daisy Collection

BWMW Gary Publicity Committee. Gary, Indiana. Born in Tacoma, Washington on February 10, 1945, Daisy Curtis, nee Richmond, is the second of two daughters of Varah Richmond Caldwell, a retired Gary Community School Corporation cook born in Opelika, Alabama on

May 15, 1923. Curtis is married to Jimmie Lee Curtis, a U.S. Steel Inspector born in Gary on April 22, 1943, and they have a nine and one-half year old daughter, Michele Renee. Curtis moved from Opelika to Gary in 1951; she lived in Darmstadt, Germany from 1968 to 1969. She attended Indiana Vocational Technical College and is currently an undergraduate in organizational communications at Indiana University Northwest. Prior to assuming her present job as the Restitution Clerk for the Superior Court of Lake County-Juvenile Division, she worked for ten years (1971-1981) as a supervisor for the Lake County EOC Anti-Poverty Program. A member of the Van Buren Baptist Church from 1957 to 1972, she belongs today to the Koinonia Missionary Baptist Church and is active in Sunday School, Baptist Training Union, Mission Department, Youth Nursing Home Ministry, and as the chairperson of the Publicity Committee. She is also a member of the St. Mary of the Lakes Home and School Association and a 4-H volunteer. Her previous affiliations include the Gary Urban League, Club Fashionettes, R-Vettes Civic and Social Clubs, Roosevelt Alumni Association, Gary Business and Professional Association, IVY Tech Marketing Club, American Management Association, Gary YWCA, and the NAACP. Her goal is to live her life as God has planned it while setting the best possible example for her daughter to follow. "I feel that I made a vital contribution to the City of Gary through my participation in Club R-Vettes and Club Fashionettes, civic and social clubs, the Roosevelt Alumni Association, and my participation in Koinonia MB Church auxiliaries," Curtis says. (1 box)—Calumet Regional Archives (Accession number 121-BWMW #23).

—Awards, newspaper clippings, 1967 passport, school and travel photographs, marriage and birth certificates, educational certificates, new member letter of May 29, 1980 from the Business and Professional Women's Club.

Curtis, Dorothy Collection

Gary, Indiana. Dorothy Curtis, nee Richmond, was born at Opelika, Alabama on May 19, 1943. Her mother is Varah Caldwell, a retired cook born at Opelika on May 15, 1923. Her father was Gentry L. Richmond, born at Opelika in 1922. Her stepfather, Joel Caldwell, is a retired steel worker born at Stanton, Tennessee on September 19, 1910. She is married to John W. Curtis, and they have two children. She lived in Alabama and the State of Washington prior to settling in Gary in 1951. She is currently a student majoring in organizational communications at Indiana University Northwest. She worked as a keypunch operator and secretary prior to assuming her present position as office manager of the Lake County Prosecutor's Office in 1979. She belongs to Koinonia Missionary Baptist Church, where her service has included the Youth Usher Board, Youth Nursing

Home, Outreach Ministry, and Church Clerk. She is also active in the Club Uniques, the Marion Home for Unwed Adolescents. BMWW Project Representative, Daisey Curtis, Dorothy's sister. (1 file)—Calumet Regional Archives (Accession number 211-BWMW #22).

—Three school photographs (1955, 1962), two matrimonial newspaper clippings (1964-1965), program of Club Uniques (1972), program of first anniversary of the Koinonia Missionary Baptist Church (1972).

Curtis, Josephine M. Collection

Mishawaka, Indiana. Josephine Monica Curtis, nee Harris, was born at Cincinnati, Ohio on December 23, 1903. Her mother was born at Cincinnati in 1874 (died 1959). Her father, a Baptist minister, was born in Matthews County, Virginia in 1866 (died 1923). She was married to Dr. Guy P. Curtis, Sr. (deceased), and they had two sons. Curtis moved from Cincinnati to Newport News, Virginia in 1908; to St. Louis, Missouri in 1916, to South Bend, Indiana in 1932; and to Mishawaka in 1984. She is a graduate of Normal Teachers College in St. Louis and the University of Chicago. She worked as a teacher and Dean of Girls in the 1920s and 1930s. She belongs to the Pilgrim Baptist Church in South Bend as well as Big Brothers-Big Sisters and the United Religious Community. She has received awards from the South Bend Community School Corporation, AAUW, South Bend Housing Authority, Mishawaka *Enterprise*, Tenth Annual Solidarity Day Committee, and AKA. In 1975 she was honored by a "Josephine Curtis Day" in South Bend. She is the first Black to receive a Doctor of Humanities degree from St. Mary's College in South Bend (1967). She is listed in *Who's Who Among Black Americans*. At present she is the president of the South Bend Older Adults Council and, after having been assaulted and robbed, founder of the local "Crime Stoppers." BMWW Project Representative, Odie M. Streets. (40 items)—Northern Indiana Historical Society.

—Souvenir program for Woman of the Year Award Dinner, 1967; ticket to opera "Martha," presented by the H.T. Burleigh Music Association, 1950; four-page program of the "World Premier of the Ouanga Opera" by Clarence C. White with Josephine M. Curtis as Music Director, South Bend, 1949; correspondence with *Who's Who Among Black Americans*; newspaper clipping from the *South Bend Tribune* entitled "Women of All Faiths Prepare for All-Day Civil Rights Institute," January 22, 1950; newspaper clippings and programs pertaining to operas performed in South Bend, 1937-1950.

DeBois, Paula M. Collection

Gary, Indiana. Born at East Chicago, Indiana on November 21, 1958, Paula Marie DeBois is one of four children of Bennie Lucille DeBois, nee Bickman, born at New Orleans, Louisiana, and Elon DeBois, a physician.

She has lived in Arizona, North Carolina, and various cities in Illinois. Refused admittance to the School of Aviation at Purdue University in 1976, she later received a B.S. in Aeronautical Engineering (1981) from Arizona State University. An airline pilot since 1982, she is currently employed by Mississippi Valley Airlines of Moline, Illinois. She was featured on WBBM-TV's "Some One You Should Know" in Chicago in 1984. She is a member of the Organization of Black Airline Pilots. "I try not to think of myself as a pioneer," DeBois says: "Society is such that they (white women/men) will always achieve at a faster pace than I, but I am a fighter. Nothing worthwhile comes easy in one's life. Plus I am surrounded by a loving, supporting network of friends and family. I am not only a lucky young woman; I am blessed." BMWW Project Representative, June L. Roby, Gary Coordinator.—Calumet Regional Archives.

—Newspaper clippings and photographs pertaining to DeBois.

DeRamos, Ann R. Collection

Chicago, Illinois. Mrs. Ann Richardson DeRamos, nee Carrington, was born at Brown Station, Alabama on December 2, 1926. Following her graduation from Parker High School in Birmingham in 1944, she received a B.A. from a college in her native state. She moved to Chicago in 1952 after her marriage to Floyd DeRamos, a pharmacist who worked for his first cousin, the famous chemist Percy Julian. She began her career with the Cook County Department of Public Aid on March 16, 1953, serving the district extending from 87th street to 111th street. She is currently a Supervising Case Worker for the Illinois Department of Public Aid-Southeast District Office. She belongs to the Urban League, Delta Sigma Theta Sorority, NAUW, and Big Sisters/Big Brothers. She also sponsors a needy youngster in Haiti through World Vision. A member of Mt. Zion Church of Universal Awareness, where T.L. Barret serves as Pastor, DeRamos participates in the mission of the Sisters of Truth by doing volunteer work at the Chevy Chase Nursing Home. Widowed in 1972, DeRamos lost her only son in 1976. Through Saint Columbus Catholic School, she founded that same year the Dwight DeRamos Fund, which annually grants a \$500 scholarship to an outstanding Chicago-area student. Her mission in life, De Ramos says, is to spread the love and word of Christ to the desperate. God has been good to us; we should give and share as a testimony to His abiding love. Information for this biographical profile was provided by Barbara A. Clark, BMWW Blue Island Coordinator. (19 items; all photocopies)—Chicago Historical Society.

—Brochure introducing Joseph Jean Hudson, a Haitian child sponsored by DeRamos through World Vision; Certified Social Worker Certificate, 1982; Parker High School Commencement Program, 1944; Deceased spouse

business card; thank you letter from Robert Taylor Homes for assistance from Big Sister Organization.

—Co-Missionary Certificate to DeRamus from the Missionary Association of Mary Immaculate and Certificate awarding DeRamus membership in the Tenth Degree of The Mayan Order.

—Nine photographs of DeRamus and others as well as miscellaneous letters, etc.

Dethridge, Mary L. Collection

Richmond, Indiana. Mary Luven Dethridge, nee Wallace, was born at Richmond on March 22, 1894. She was married to Boston D. Dethridge, an engineer at Reid Memorial Hospital born in 1882 or 1883 (died 1979). She studied singing with Samuel Carton, Professor of Music at Earlham College, and also studied in Italy. From 1919 to 1944 she worked as a cook, maid, and laundress for Reid Memorial Hospital, and from 1944 to 1946 she worked as a piston ring inspector for Perfect Circle in Richmond. She also worked as a lyric soprano in the 1930s and 1940s. Her affiliations have included the Readers Expression Guild, Sojourner Truth Club of the NACW, Home Extension Club and Chorus, Richmond Senior Citizens Center, and the Order of the Eastern Star. She belonged to Mt. Moriah Baptist Church in Richmond, Indiana and the United Methodist Church in Whitewater, Indiana. Donation by Elizabeth H. Kelley of New Paris, Ohio. BMWW Project Representative, Susan J. Dickey of the Indiana State Museum. (100-plus items)—Indiana Historical Society.

—Papers, receipts, etc. concerning Dethridge's Italian studies in 1930, dozens of programs, etc. pertaining to Dethridge's singing appearances in the 1940s, newspaper clippings, posters, scrapbooks, Italian travel manuscript, translations of Italian reviews, photographs, and *Book of Honor: An Album of the Builders of the National Association of Colored Women* (ca. 1930s).

Downey, Virtea M. Collection

BMWW Church Women Consultant. Indianapolis, Indiana. Born at Indianapolis, Virtea Maletta Downey, nee Washington, is the daughter of Anna Paulina Washington, nee Harper, a Missionary Baptist worker and officer born at Gallatin, Tennessee on August 23, 1898 (died July 1970), and Fred Washington, an electrical engineer born at Nicholasville, Kentucky. She was married to Cassie Downey, an electrical mechanic born at Earl, Arkansas on May 19, 1913 (died December 13, 1983). Downey has two children and four grandchildren. She finished Tennessee State Normal College, Lewis Business College, and Butler University. She also attended Fisk University Music School and the Jordan Conservatory. From 1956 to 1981, Downey taught in the Indianapolis Public Schools. She has been honored as the "Woman of

the Year" by the *Indianapolis Recorder* and Grovhound Bus Company and has also received awards from Top Women of Distinction, the National Council of Negro Women, and the International Welcoming Committee. She is a life-time member of the Mount Paran Baptist Church in Indianapolis, where she has taught and served. Her affiliations have included Church Women United, Church Federation Board of Directors, Masonic Order of Eastern Stars, the Baptist Convention, and Sigma Gamma Rho Sorority. With Shirley Herd (see entry) and under the auspices of the Indianapolis Section of the NCNW, Downey helped to launch the BMWW project in 1978. "In all of our ways we should acknowledge God," Downey says: "Success in life depends on the guidance of God."—Indiana Historical Society.

—Photographs and records of churches and the NCNW.

Eans, Pauline B. Collection

Indianapolis, Indiana. Pauline Bryant Eans is the daughter of Eugenia Thrasher and Samuel Bryant. She was born at Richards Chapel, Georgia on March 21, 1905. A registered nurse, she taught for twenty-two years at Wishard Memorial Hospital School of Nursing, retiring in 1977. She is a graduate of Grady Hospital School of Nursing and Clark College, both in Atlanta. She also received a M.S. in Nursing from the University of Michigan. She founded the Northwest Civic Association and served on the Greater Indianapolis Progress Committee. She has been honored by the NCNW. Her affiliations have included the NCNW, NAACP, Sigma Gamma Rho, Sigma Theta Tau Nursing Sorority, and the American Nurses Association. Donation by Robienettea Driver and Gwendolyn Thurman. (.75 cubic feet)—Indiana Historical Society.

—Photographs, letters, and year books from Wishard Memorial Hospital School of Nursing.

Finley, Jessie M. Collection

Springfield, Illinois. Born at Danville, Illinois on December 9, 1906, Jessie Mae Finley, nee Schultz, was one of ten children and half-children of Elizabeth Catherine Schultz, nee Doolin, a missionary and musician born in Ohio County, Kentucky on May 9, 1873 (died June 4, 1938), and James Sherman Schultz, a coal miner, farmer, and fiddler born at Schultztown, Kentucky on May 10, 1864 (died November 18, 1947). She is married to Theo E. Finley, an artist and housebuilder born at Helena, Arkansas on August 18, 1904. She has two children from her first marriage to Dr. A.H. Kenniebrew (died 1942), four grandchildren, and a great grandchild. A life-long resident of Illinois, she lived in Danville, Jacksonville, Springfield, Chicago, and Evanston prior to moving back to Springfield in 1933. Finley received a teaching certificate from the Illinois College Conservatory of Music and

also attended MacMurray College, the University of Illinois, and Southern Illinois University. She worked for thirty-two years for the State of Illinois, sixteen as an Employment Interviewer and sixteen more as a Determination Specialist Supervisor for the Department of Mental Health. Retired since 1973, she continues to work part-time as an Outreach Coordinator for the Illinois Lt. Governor's Senior Action Center. Her many honors include five VIP Awards from the Illinois Lt. Governor's Office, "Outstanding Soror" of Beta Gamma Chapter of Iota Phi Lambda, Certificate of Commendation from President Gerald Ford, and a "Distinguished Achievement" plaque from the International Biographical Centre in Cambridge, England. She has been placed in the Copley First Citizen Hall of Fame and in Springfield's Senior Citizen's Hall of Fame. Her affiliations include fifty years of service to the NAACP and Urban League as well as the Springfield Colored Women's Club, James Weldon Johnson Study Guild, United World Federalist, Church Women United, YWCA, American Association for Retired People, and Illinois Senior Citizens. She is also a life member of the National Association of Colored Women's Clubs. She has worshiped at the Zion Baptist Church for over fifty years, where she has served in the music and other departments for over five decades. A musician since age nine, Finley founded the "Voices of Love, Joy, and Peace" in 1976 to preserve spirituals. This group then created the Jessie Mae Finley Scholarship Fund in 1979, which has since awarded grants to more than twenty students. Finley's outlook on life is partly summed up in the titles of the many talks that she gives: "Education is the Answer," "The Greatest Thing in the World is LOVE," "Celebrate Yourself," "The Great Power of Music," and "Thank God for Christian Parents."—Illinois State Historical Library.

—Several dozen miscellaneous flyers, pamphlets, newspaper clippings, etc. about the life of Jessie Mae Finley.

Fox Lake, Indiana Collection

Fox Lake, Indiana. Donation by Jean E. Spears. (1.5 cubic feet)—Indiana Historical Society.

—Materials about this Northeastern Indiana resort and housing complex for Black people.

Freeman, Myrlin D. Collection

Gary, Indiana. Myrlin Delores Freeman, nee Patterson, was born at Gary on September 11, 1936. Her mother, a housewife, was born at Corinth, Mississippi on November 3, 1904. Her father, a retired U.S. Steel crane operator, was born at Corinth on October 19, 1900. She is married to Francis L. Freeman, and they have one daughter. She worked as a secretary for the Gary NAACP from 1961 to 1965. Since then she has worked for the Gary Neighborhood Services, where she has been

the building coordinator since 1970. A member of Israel CME Church in Gary, she has taught Sunday School and served on the Church and Christian Education Boards. Her affiliations have included the United Way and the Cancer Society. In her capacity as building coordinator, she has made space available to meetings of the BMWW Project and other similar endeavors. "I wish to be helpful to the citizens in the Gary community because this is my home," Freeman says. BMWW Project Representative, June L. Roby, Gary Coordinator. (1 file)—Calumet Regional Archives (Accession number 216-BWMW #27).

—Annual report of Gary Neighborhood Services (1983), *Gary Post-Tribune* article about Freeman (1979), memorandum concerning the Israel CME Church (1976), snapshot of United Way award ceremony.

Garner, Mattie P. (1878-1965) Collection

Gary, Indiana. Born at Salina, Kansas on January 9, 1878, Mattie Pearl Garner, nee Watkins, was one of seven children of a housewife and a farmer, who also fought at Gettysburg in the Civil War, from Kansas. Her husband, a realtor born in Kansas, died in 1920. She lived in Gary from 1928 until her death. From 1941 to 1962 she owned a used furniture store. From 1933 she belonged to the Delaney Memorial United Methodist Church, where her service included the Ladies Aid Club. Her affiliations included the Gary Women, Lake County Democratic Civic Club, and the Golden Age Club. "Not to vote on election day was a sin in her thinking," according to Josephine J. Koonce. She wrote many poems. BMWW Project Representatives, Josephine J. Koonce and June L. Roby, Gary Coordinator. (.25 linear feet)—Calumet Regional Archives (Accession number 215-BWMW #26).

—Three photographs and nine poems written in the 1920s and 1930s.

Gaskin, Maggie and Ella Willadson Collection

Kokomo, Indiana. Maggie Gaskin and Ella Willadson were podiatrists in Kokomo, Indiana. BMWW Project Representative, Ruth Temoney, Kokomo Coordinator.—Indiana Historical Society.

—Seven-page oral history transcript from Dr. Theodore Clarke's interview.

Goens, Lillian Collection

Indianapolis, Indiana. Prior to her death in 1984, Lillian Goens was one of the BMWW Project's earliest and most ardent supporters. BMWW Project Representative, Shirley M. Herd, Indianapolis Coordinator. (6.5 cubic feet)—Indiana Historical Society.

—Materials covering the period from 1900 to 1984,

including household account books, photographs, and records of the National Council of Negro Women and the Federation of Associated Clubs.

Great Black Hoosier Americans

This collection consists of drawings by Vertine Young that appeared in the book mentioned below. Purchased from Luther Hicks. (2 boxes)—Indiana Historical Society.

—Thirty-four original drawings by Vertine Young.

—*Great Black Hoosier Americans* by Luther Hicks, with drawings by Vertine Young.

Green, Emma C. (1884-1983) Collection

Born at North Middletown, Kentucky on May 11, 1884, Emma Cason Green was the fifth of seven children of Rebecca Cason, born in Bourbon County, Kentucky, and James Cason, a farmer also born in Bourbon County (died 1889). She was married to Charles Green, a farmer born in Bourbon County on November 14, 1884 (died October 24, 1957). They had three children. She lived in North Middletown and Ashland, Kentucky from 1884 to 1942; Anderson, Indiana from 1945 to 1965 and again from 1970 to 1973; Paris, Kentucky from 1973 to 1976; and Chicago, Illinois from 1965 to 1970 and again from 1976 until her death in 1983. She attended Kentucky Classical and Business College in North Middletown. All of her life she worked as a self-employed dressmaker. A Disciple of Christ, she attended various Christian churches in the towns where she lived and served them by being active in choirs and with youth groups. Her poems were compiled by Mrs. Jimmy Curtis of Anderson, Indiana and published there in 1974-75 in a book entitled *Attempting to Express My Thoughts*. Her motto was "You can do it, just try." Biographical information and collection provided by Norma L. Cody of Detroit, Michigan (See also "Cody, Norma L." in "Biographical Profiles of Project Participants"). (.25 cubic feet)—Indiana Historical Society.

—Certificates, photographs, newspaper clippings, etc. pertaining to Green's life (1884-1983) and career as a poet from Kentucky who often visited Anderson, Indiana and Chicago, Illinois.

Greer, Reverend Hester A. Collection

Indianapolis, Indiana. The Reverend Hester Anna Greer served as a missionary in the Caribbean for forty-one years. Donated by Greer's daughter, Gretch Stephenson. (.5 cubic feet)—Indiana Historical Society.

—Photographs, letters, and an autobiography entitled *Life and Work of Hester Greer* (1930), 1880-1982.

Gregory, Geraldine "Gerry" M. Collection

BMW Communications Coordinator. Gary, Indiana. Born at Chicago, Illinois on January 10, 1938, Geraldine "Gerry" Marie Gregory, nee Hassell, is the daughter of Mozelle Mary Shipp, nee Williams, a homemaker and professional baby sitter born at Dallas, Texas on June 3, 1921, and Hardin Henry Hassell, a steelworker born at Savannah, Tennessee on July 21, 1900 (died June 28, 1958). Gregory has lived in Detroit, Michigan and Bakersfield, California in addition to Chicago and Gary. She received a B.S. in Business (1975) from Indiana University Northwest and earlier attended the Comptometry Corp. in Detroit and the Cregier Medical School in Chicago. She is currently the owner of J.G.J. Enterprises as well as the office manager and bookkeeper for *INFO Newspaper* in Gary. She has been honored by the Black Coalition for Progress and Equality, the SCLC, Indiana University, and other groups. She is listed in *Who's Who Among Students in American Universities and Colleges* (1975). She has belonged to the Delaney Methodist Church in Gary since 1943, where she has served in the Methodist Youth Fellowship, the Young Adult Choir, and the Senior Choir. Her affiliations have included the Urban League, Operation PUSH, NAACP, California Federation of Black Leadership, Phi Chi Theta, the Black Merit Academy, and other organizations. She organized thirteen Freedom Schools during the 1970 Gary teacher's strike, coordinated the First Black Easter Parade in Gary in 1970, worked in the campaign to elect Gary's first Black mayor in 1967, campaigned on behalf of Rev. Jesse Louis Jackson in 1984, and helped to found the National Black Independent Political Party in 1980. She is also one of the founders of the Black Coalition for Progress and Equality (1968-1973). Her future plans include writing an autobiography and establishing a center for young people to learn about economics, politics, civil rights, and Black leaders in the period 1960 to 1980. "Black women have been and still are the conscience of this society," Gregory says: "As a Black woman, I have dedicated my adult life to working with organizations to help liberate the masses of Black people from genocide and the dehumanizing conditions of racism, imperialism, sexual oppression, and capitalist exploitation. I would like to see in my life time the Black community unite and achieve self-determination and social and political freedom in the United States. When this happens it will be the result of Black women who have made sacrifices and contributions to the struggle and who had the courage to stand for justice, parity, and equality." (.25 linear feet)—Calumet Regional Archives (Accession number 204-BBMW #15).

—Birth and marriage certificates as well as awards, diplomas, commencement programs, press pass, voter registration, writings, civic activities documents, and other similar items concerning Gregory.

—Family papers: life insurance policies (1939 and 1940), war ration book (1943), etc.

—Nineteen photographs pertaining to Gregory and her activities.

Griffin, Frederick P. Collection

Harrison County, Indiana. Frederick P. Griffin is the Historian for Harrison County, Indiana. The originals of the following are on deposit at the Corydon, Indiana Public Library.—Indiana Historical Society.

—Photocopy of 3-page autobiographical statement focusing on the Colored School of Corydon, Indiana, by Rosa, who attended the Colored School and later taught there for twenty-six years.

—Photocopy of 40 legal-size pages of notes on Black genealogy in Harrison County, Indiana.

—Photocopy of 6 legal-size pages entitled "Register of Negroes and Mulattoes in Harrison County, Indiana."

—Photocopy of 5 legal-size pages listing Blacks in Harrison County, Indiana on the basis of cemetery records.

—Photocopy of 5 legal-size pages entitled "Original Black Families Who Came from North Carolina in 1814 with Their Owners, Paul and Susannah Mitchem."

—Photocopy of 43 legal-size pages of mounted newspaper articles about Black people in Harrison County, Indiana from 1916 to the early 1980s.

Laura Passmore Guild Collection

Hammond, Indiana. This collection is about the Laura Passmore Guild, a community and social organization. Donated by Willie Mae Durr of Hammond, Indiana. (.25 linear feet)—Calumet Regional Archives (Accession number 193-BBMW #4).

—Programs and history of the Laura Passmore Guild. (.25 cubic feet)

Hall, Katie Collection

Gary, Indiana. Born at Mound Bayou on April 3, 1938, Katie Hall, nee Greene, is one of fourteen children of Bessie Mae Greene, nee Hooper, a resource teacher born at Drew, Mississippi on September 7, 1917, and Jeff Louis Greene, a farmer and barber born at Mound Bayou on April 1, 1911 (deceased). She is married to John Henry Hall, an educator and attorney born at Mound Bayou on November 7, 1932. They have two children. She moved from Mound Bayou to Gary in 1960. She received a B.S. (1956) from Mississippi Valley State University and a M.S. (1966) from Indiana University. A teacher in the Gary Public Schools from 1960 to 1982 and again from 1982 to 1985, Hall served in the Indiana State Legislature from 1974 to 1982 and in the U.S. Congress

from 1982 to 1985. She is the only Black woman ever to be elected to the U.S. Congress from Indiana and only the fifth Black woman ever to serve in Congress. She has been honored by numerous groups, including the NAACP, National Baptist Convention, SCLC, and the Congressional Black Caucus. She belongs to Van Buren Baptist Church in Gary, where her service has included Senior Ushers, Male Chorus, Boosters, Bible Study, Scholarship Fund, and Women's Day. Her affiliations have included the Gary Park Board, Gary Housing Authority, Gary Ambassadors, NAACP, Indiana Black Caucus, and the National Black Women's Political Congress. In the U.S. Congress she chaired the Sub-Committee on Census and Population. "I wrote and sponsored a bill to establish a national holiday in honor of Dr. Martin Luther King, Jr.," Hall says: "Life is only a brief moment. It is complete and meaningful when we serve ourselves, our fellowmen, and our God." BMWW Project Representative, June L. Roby, Gary Coordinator.—Calumet Regional Archives.

Henley, James Collection*

Gary, Indiana. This is a collection from the era of the New Deal. (.5 cubic feet)—Calumet Regional Archives.

—Forty glass positive slides depicting classroom scenes in Gary's Roosevelt School during the era of the New Deal, ca. 1930s.

Hicks, Annie B. Collection

Hammond, Indiana. Annie Burns Hicks was the first black teacher in Hammond, Indiana. (.25 linear feet)—Calumet Regional Archives (Accession number 194-BBMW #5).

—Clippings and transcript of lawsuit, *Annie Hicks v. Hammond Public Schools*.

—Program of the 76th Indiana Federation of Women's Clubs, Hammond, Indiana, 1979.

Hill, Abren B. Collection

Gary, Indiana. Abren Billie Hill, nee Mason, was born at Sherads, Mississippi on May 3, 1908. Her mother, a domestic, was born in Mississippi on March 7, 1893 (died January 1948). Her father, a surveyor for the Mississippi Levee Board, was born at Clarksdale, Mississippi (died June 1950). Hill has four children. She lived in Memphis, Tennessee from 1914 to 1937 and then moved to Gary. She played piano and organ at the Zion Progressive Missionary Baptist Church for thirty-seven years and at the Mt. Ary Baptist Church for five years. She also toured with King Perry's Orchestra. She is currently employed as a music teacher for the Pre-School classes at Gary Neighborhood Services, and she is active in the Senior Aide Program at Lincoln Achievement Center and the Lake County Convalescent Home. She is the former

"National Musician for the Household of Ruth." "Mrs. Hill has always been a humanitarian and has opened her home to strangers, friends, and relatives who needed a place to stay or a meal," June Roby says. BWMW Project Representative, June L. Roby, Gary Coordinator. (.25 linear feet)—Calumet Regional Archives (Accession number 200-BWMW #11).

—Newsclippings (1975), awards (1974-1976), and two photographs.

Hill, Dovie Collection

Urbana, Illinois. Dovie Hill, nee Roberts, was born at Monticello, Georgia on September 15, 1915. Her mother, Sarah Clements Roberts, a homemaker who took beauty courses from Madame Walker's husband, was born at Monticello in August 1893 (died October 15, 1962). Her father, Jimmy Roberts, an employee of the New York Central Railroad, was born at Monticello and died at Urbana. She was married to Sam Hill (died 1968), and they had three children. She lived in Urbana from 1929 to 1937 and then moved to Detroit, Michigan for two years prior to returning to Urbana. She attended the University of Illinois in the mid-1930s and received a cosmetology certificate from Ruby's Beauty School in Detroit, Michigan in 1939. She has worked as a day care operator, a housekeeper, a dress maker, and a Head Start classroom supervisor. She has been a member of Bethel AME Church since 1928, where her service has included the choir, Sunday School, secretary, Stewards Board, and Young People's Supervisor. Her affiliations have included OES, NCNW, Eight Beta's Social Club, Home Extension Club, and Community Mothers Club. She has received numerous awards. BWMW Project Representative, Larine Y. Cowan.—Illinois State Historical Library.

—Birth, marriage, and other vital statistical certificates; diplomas; religious and civic awards; student report cards and notebooks; business correspondence; deeds, receipts, checks, and tax records; membership cards, minutes, agendas; correspondence with various groups; private letters and postcards; newspaper clippings; obituaries; scrapbooks; photographs.

Holland, Helen Collection

South Bend, Indiana. Helen Holland, nee Shelby was born at Hickman, Kentucky on October 23, 1907. Her mother, a domestic, was born at Hickman in 1889 and died in 1910. Her father, a waiter, was born at Union City, Tennessee in 1885 and died at South Bend in 1955. She was married to Burnsy Holland (1898-1947), and they had two children. She moved from Hickman to South Bend in 1918, where she was graduated from Central High School in 1926. She worked as an elevator operator from 1927 to 1940. From 1948 to 1968 she worked as a stock girl, restroom attendant, and in other capacities for Sears Roebuck. She is a member of Grace AME Zion

Church in South Bend, where she is active in the Anti-Can't (missionary-type) Club. She was a charter member, secretary, and president of the Utopian Club. Her honors include being named "Athlete of the Year" in 1926 and receiving an award from Knute Rockne. During the time that she worked for Sears, she was the first Black salesperson to be employed by a major department store in South Bend. BWMW Project Representative, Kitty B. Smith.—Northern Indiana Historical Society.

—*Junior Classics*, Year-Book of South Bend Junior High School, 1922.

—Seven photographs of ancestors, family, Utopian Club (1956) and events at Sears.

—*South Bend Tribune* clipping of 1923 and three report cards 1918-1926.

Holley, Irene (1885-1985) Collection

Gary, Indiana. Irene Holley, nee Jackson, was born at Farmington, Georgia on December 2, 1885. Her mother, Janie Jackson, was a housewife. Her father, Will Jackson, was a farmer and minister. She was married to Jack Holley, who died in 1947. They had two children. She lived in Gary from 1932 until her death in 1985. She was the owner of Mother Holley's, a grocery store and restaurant, and a nursing home. She was also a prominent missionary. Donor Phyllis Brown, Holley's niece. BWMW Representative, Daisy Curtis. (.25 linear feet)—Calumet Regional Archives (Accession number 207-BWMW #18).

—Booklet on the International 13th Quadrennial Session-Triumph the Church and Kingdom of God in Christ; biographies of Mother Irene Holley; medical report and other papers related to Monrovia, Liberia; real estate records and receipts; missionary licenses and certificates; seven photographs; etc. covering the years 1891-1980.

Hunter, Mary L. Collection

Gary, Indiana. Born at Whitmore, Arkansas on September 10, 1940, Mary Lee "Sister" Hunter, nee Davis, is the twelfth child of Velonia Davis, nee Sain, a housewife (died March 1955), and Torrance Jefferson Davis, a farmer. Her husband was born in Arkansas on January 4, 1940 and died in the Army on October 25, 1970. She has five children. In addition to Arkansas, she has lived in Mississippi, California, and Virginia. Her residency in Gary began in 1970, where she has been a member of Rising Star MB Church since 1973. Her service there has included the vice presidency of the Willing Worker Group, Gospel song writer, the presidency of the Usher Board, choir director, and missionary. "Since I have been born again, the Lord has given me the gift of writing songs and poems, and I am having them published now," Hunter says: "If you really need and want help, come to

Rising Star and ask for Mary Hunter. We will direct you to help by telling you how to be Born Again."—Calumet Regional Archives (Accession number 220-BWMW #31).

—Copyrighted song by Hunter and history of Rising Star MB Church entitled *From Whence It Came*.

Indianapolis Recorder Collection*

Indianapolis, Indiana. The *Recorder* was founded in 1895 by George P. Stewart and William H. Porter. This collection consists of approximately 20,000 black and white prints about Black people and life in Indiana. Two major fires destroyed most of the *Recorder's* photographs predating 1940, but the remainder represent the state's largest and best collection of photographs illustrating the Black Hoosier heritage. Donation by Marcus C. Stewart, Jr. and George J. Thompson.—Indiana Historical Society.

—Numerous photographs of Black women in Indiana.

Ivey, Louise T. Collection

Gary, Indiana. Born at Shaw, Mississippi on August 28, 1926, Louise Thompson Ivey, nee Ray, is the eldest of ten children of Mary Ray, nee Mitchell, a homemaker born at Shelby, Mississippi on August 11, 1905, and James Ray, a farmer born at Bessemer, Alabama on August 31, 1882 (died June 20, 1955). She has five children and seven grandchildren. After leaving Shaw in 1949, she lived in Memphis, Tennessee for two years prior to settling in Gary in 1951. She received a A.S. (1979) and a B.S. (1985) from Indiana University at Gary. A restaurant owner in the 1950s and an employee of Joliet Ammunition in Illinois in the early 1970s, she worked for the City of Gary from 1973 to 1985 as the Director of Community-Police Relations and the Coordinator of Public Education. She belonged to Calvary Baptist Church in Gary from 1962 to 1965 and to Van Buren Baptist Church since then, where she has served as Youth Fellowship Director, Church Secretary, Sunday School teacher, Choir member, and in other capacities. Her affiliations have included the OES, NAACP, Concerned Citizens, National Association of Police-Community Relations Officers, Gary Ambassadors, and the National Baptist Congress Christian Education Housing Bureau. "Without God I could do nothing," Ivey says: "I would be like a ship without a sail. If you aim at the moon and fall among the stars, then its worth the effort." BWMW Project Representative, June L. Roby, Gary Coordinator. (.25 linear feet)—Calumet Regional Archives.

—Resume and photograph of Ivey, programs of various events including 1975 "Law Enforcement Day" and 1982 NAPCRO 13th Annual Training Conference, two

newspaper clippings (about rape and bulletproof vests), Housing Bureau Report (1984), etc.

Jackson, Reverend L.K. Collection*

Gary, Indiana. Lester Kendel Jackson served as the pastor of St. Paul Baptist Church in Gary, Indiana for over thirty years and became one of the city's most active civil rights leaders. (1 linear foot)—Calumet Regional Archives.

—Correspondence, bulletins, speeches, and sermons, 1963-1975.

Jackson, Mahalia (1911-1972) Collection

Jackson was born at New Orleans, Louisiana on October 26, 1911, and she died in Chicago, Illinois on January 27, 1972. She grew up in the musically conservative Baptist faith but found the music of a nearby Holiness church more receptive. She derived inspiration from the blues records of Bessie Smith, Mamie Smith, and Ma Rainey. She moved to Chicago in 1927, where she sang professionally with the Greater Salem Baptist Church and the Johnson Gospel Singers. She began working alone in the mid-1930s. The million-plus sales of her 1947 song, "Move on Up a Little Higher," established her as the "Gospel Queen." Her song, "Let the Power of the Holy Ghost Fall on Me," earned her the French Academy's Grand Prix du Disque of 1949. She toured Europe in 1952 and from 1954 extended her musical scope to include mainstream songs accompanied by large choruses and string orchestras. It was largely through her that "the world came to respect gospel music as an idiom distinct from classical black spirituals." (Source: *New Grove Dictionary of Music and Musicians*, 1980) The following memorabilia and personal papers were purchased by the Chicago Historical Society from Allen Clark, Jr. of Los Angeles, California. The materials were delivered to the Society on May 16, 1985. See also the Louise Overall Weaver Collection below.—Chicago Historical Society.

—Red gown worn by Jackson in the Universal-International movie, "Imitation of Life," released in 1959. (Gown label: Henri O'Bryant, Hollywood, California)

—Bronze tablet record plaque awarded by Apollo Records to Jackson with inscription: "Queen of Gospel Singers in appreciation and gratitude on behalf of millions of record buyers whose lives and spirits are enriched with the music you give from your heart and soul," December 1949.

—All Star Festival golden record presented to Jackson in April 1963 on the occasion of the sale of the first millionth copy of the United Nations' Unique Record to Aid the World's Refugees.

—Four trophies received by Jackson: The Florence Mills Award to the best gospel singer in the Courier Theatrical Poll, 1955; Lady of the Year Award from S. Kee-

ble and the Voices of Triumph, August 1971; PSMA award to Jackson "for singing the world to life," October 23, 1971; Grammy award from the National Academy of Recording Arts and Sciences for the best soul gospel performance, 1976 (award is broken in one place). (Other recording artists also appeared on this record)

—Eight plaques awarded to Jackson. Five nomination award certificates from the National Academy of Recording Arts and Sciences for best gospel or other religious recordings, 1961, 1962, 1963; and for the best soul gospel performance, 1969 and 1976. Plus awards from the Bayview Youth Community Center, San Diego, California, no date; the Kansas City Call, August 13, 1962; and from the 1962 graduates of the Burnside School.

—Saint Vincent DePaul bronze medal (in leather case) awarded to Jackson by DePaul University in Chicago, 1971.

—Three keys to the cities of Asbury Park and Perth Amboy, New Jersey (metal) and to Sacramento, California (wood).

—Mahalia Jackson phonograph recordings: Columbia Records recordings (radio station copies) of "Let's Pray Together" and "We Shall Overcome," 45 rpm; Columbia Records recordings of "A Rustic Old Halo" and "The Treasures of Love," 78 rpm (record is chipped); Apollo Records recordings of "His Eye is on the Sparrow" and "It is No Secret," 78 rpm (record is cracked and chipped); United Nations' Unique Record to Aid the World's Refugees," 33 1/3 rpm, 2 records (monaural and stereophonic). Five records in all.

—Portrait photographs of Jackson along with photographs of Jackson in performance and at special occasions. Approximately 130 items.

—One document case of personal papers of Jackson, including programs of her concert appearances, articles concerning awards she received, and sundry other pieces. Plus one document case of clippings from American and foreign newspapers concerning Jackson.

—*Movin' On Up* by Mahalia Jackson with Evan McLeod Wylie, New York City: Hawthorn Books, Inc., 1966.

James, Starling W. Collection

Indianapolis, Indiana. Starling W. James was born at Pittsburg, Kansas on October 10, 1892. His mother, a housewife, was also born at Pittsburg, and his father was a coal miner. His wife, Bessie, died in 1980. James settled in Indianapolis in 1937. He received a B.S. from Kansas State Teachers College and a M.S. from Indiana University. He also attended Lincoln University in Jefferson City, Missouri. From 1926 to 1964 he worked as a teacher, assistant principal, and principal. He is a member and deacon of Corinthian Baptist Church. He has received over fifty awards and citations. His affiliations

have included the Central Indiana Retired Teachers Association, NAACP, Trinity Lodge #18, YMCA, and the Board of Merit Employment. He is the founder and only president of the Federation of Associated Clubs. BMW Project Representatives, Faira and Helen T. Pruitt. (7 cubic feet)—Indiana Historical Society.

—Photographs, minutes, letters, histories, etc. pertaining to the Federation of Associated Clubs.

Jett, Alta M. Collection

BMW Coordinator. Richmond, Indiana. Born at Lancaster, Kentucky on April 2, 1920, Alta M. Jett, nee Boatwright, is the eldest of three children of Annie L. Boatwright, nee Farley, a domestic born at Lancaster on September 4, 1898, and Charles Boatwright, a laborer born at Lancaster on February 2, 1892 (died December 10, 1957). She is married to Richard E. Jett, a retired carpenter and musician born at Booneville, Kentucky on November 7, 1917. They have three children and six grandchildren. Except for the late 1930s and mid 1940s, she has lived in Richmond since infancy. She attended Earlham College and IUPUI. She worked in domestic service in the 1930s, in a factory during World War II, in the credit office of Montgomery Wards from 1966 to 1967, and in part-time janitorial work for Peoples Federal Savings and Loan in Richmond from 1967 to 1985. She was a member of Mt. Moriah Baptist Church in Richmond from 1952 to 1973, New Hope Baptist Church from 1973 to 1974, and Mt. Moriah again since then. Her church service has included Sunday School, choir, Ushers, Missionary Society, Church Clerk, Vacation Bible School, Rose of Sharon Club, and Church Anniversary Chairman. Her affiliations have included the Mother's Study Group, Block Mothers, Girl Scouts, Mental Health Board, YWCA Board, Townsend Center Board, C. R. Richardson Board, Mary B. Talbert Club (past president), Sojourner Truth Club, and Democratic Vice Precinct Committeeman. She frequently gives public addresses about Black history, and she also writes obituaries. "Service is the price we pay for the space we use," Jett says: "Everyday I say to myself 'what can I render unto the Lord for all of His benefits to me.' Not failure but low aim is a crime." Donation by Alta M. Jett. (.5 cubic feet)—Indiana Historical Society.

—Handwritten, 300-page, 8 X 10-inch record book of the Mary B. Talbert Club of Richmond, Indiana, 1953-1961. This record book was begun by Melva S. Richardson on November 11, 1953. It includes names of members, dues lists, minutes of meetings, activities, etc. Also included in this collection are newspaper clippings, etc. about more recent activities of the Mary B. Talbert Club.

—Convention programs of the Indiana Federation of Colored Women's Clubs, 1962, 1963, 1964.

—Booklets (1961, 1965, 1971), church service pro-

grams, missionary society financial report (1963), etc. pertaining to Mount Moriah Baptist Church of Richmond, Indiana.

—Program of Sixteenth Annual Session of the Indiana Branch of the National Association of Girls Clubs, Mount Zion Baptist Church, Indianapolis, Indiana, 1964.

—Miscellaneous church programs, club programs, anniversary announcements, newspaper clippings, postcard, letter, NAACP program, high school writer's club booklet (1961), etc. pertaining to Richmond, Indiana as well as obituaries of Mrs. Lue Gennie Chaptman Lewis, Beulah Price Boyd, Mattie Mae Daniels, Dorothea Louise Ellis, Willie Mae Mason, Dr. F.W. Weathers, and Ophelia Denny Faulkner.

—Clippings from *The Richmond Item* of November 27, 1928 and December 13, 1930 and an issue of *Evening EPI Center* of May 1953 (Vol. VI, No. 1), with Alta Jett as Assistant Editor.

—Twenty-five pages of 4 X 6-inch notes taken at a state meeting of the Indiana Federated Women's Clubs.

—*Southern Struggle*, Vol. 38, No. 2, February 1980.

—*The Minister's Wife's New Bonnet*, a musical entertainment for churches, etc., with lyrics by Rowland H. Radcliffe and music by Arthur Radcliffe. 36 pages. Copyright 1917.

Johnson, Lorabelle C. Collection

Indianapolis, Indiana.—Indiana Historical Society.

—Three articles of incorporation and one certificate of incorporation for the *Indianapolis Voice*, a Black weekly newspaper incorporated in September 1957.

—Issues of the *Indianapolis Voice* from October 19, 1958 to December 13, 1958.

Jones, Margaret Collection

South Bend, Indiana. Margaret "Maggie" Jones, nee Grady, was born at Haydensville, Kentucky on April 15, 1885 (deceased). She was married to George Lee Jones, and they had three children. She moved to South Bend in 1919. She worked as a file clerk from 1947 to 1957 for the Indianapolis Branch of the State Government Motor Vehicles Bureau. She was a member of Mt. Zion Pilgrim Baptist Church in South Bend, where her service included the Missionary Society and Treasurer of Men and Women's Day. Her affiliations included the Northern Star Court of Calanthe, Daughter Elks, Household of Ruth, Marionette Community Charity Club, Aid and Relief Club, and the Indiana State Republican Women. She was the first black to serve as a Republican Precinct Committeewoman. Her grandson was the first Black U.S. Marshal. BMW Project Representative, Helen Pope, South Bend Coordinator. Donation by Jones's

daughter, Mary Perkins.—Northern Indiana Historical Society.

—Newspaper clipping.

Jones, Millie Collection

Gary, Indiana. Millie Jones, nee Felton, was born in Macon County, Alabama on May 22, 1927. Her mother, a farm worker and housewife from Macon County, died on August 3, 1975. Her father, a sharecropper and plantation owner from Macon County, was born on July 27, 1902. She is married to Napoleon Jones, and they have two children. She moved from Macon County to Syracuse, New York in 1947 and to Gary in 1949. A LPN from 1958 to 1970 and a RN from 1970 to 1982, she worked at Methodist Hospital in Gary. She belongs to Koimonia Missionary Baptist Church, where her service has included the Outreach Sunday School, Prison Outreach Bible Class, Department of Mission, and the Women's Fellowship. Her affiliations have included the NAACP, New ERA District Association, Church Women United, and the Women's Auxiliary Rescue Mission. BMW Project Representative, Daisy Curtis. (.25 linear feet)—Calumet Regional Archives (Accession number 202-BBMW #13).

—Photocopies of awards, certificates, etc. pertaining to Jones's educational, work, and church activities for the years 1958 to 1984.

Jones, Willa S. Collection

Chicago, Illinois. Born at Little Rock, Arkansas, Willa Saunders Jones studied voice, piano, and organ at Columbia University. Over a span of eighteen years, she served as organist and choir director for St. John Baptist Church in Chicago, director for the Christian Endeavor Choir of the Metropolitan Community Center, and as soloist for the St. Luke Baptist Church Choir as well as the National Baptist Convention Chorus and other church choirs. She wrote songs such as "Up from Slavery," "The Life Boat," and "The Birth of Christ," but her most renowned accomplishment was to create Chicago's Passion Play, which she directed from 1926 to 1978. Donation by Jones's grandson, Rogers E. Jones. (50 items)—Chicago Historical Society.

—Papers of and about Jones as well as programs, production photographs, newspaper clippings, press releases, etc., 1964-1984.

Kemp, Emma J. Collection

Chicago, Illinois. BMW Co-Coordinator. Born at Chicago, Illinois on July 18, 1951, Emma Jean Kemp is the eldest of three children of Theome Lee Kemp, nee Wharton, a retired Chicago Police Department crossing guard born at Chicago on May 8, 1925, and John "Johnny" C. Kemp, a retired food storage foreman and butcher born

at Fayette, Alabama on January 6, 1920. She received a B.A. (1973) from the University of Illinois at Chicago and a M.L.S. (1975) from Rosary College. From 1968 to 1975 she worked as a library page and library trainee for the Chicago Public Library. Since 1976 she has been the Branch Head of the Blackstone Library in Chicago. She has been a member of St. Francis DePaul and St. Elizabeth Catholic Churches since 1965. Her affiliations include the Chicago Chapter of the National Black Caucus of Librarians, the Hyde Park Historical Society, the American Library Association, and the Illinois Library Association. "If you cannot be the captain of the ship, wear a life preserver," Kemp says.

-Two audio tapes of radio programs publicizing the BMWW project: one features Clementine Skinner on October 13, 1984; the other features Skinner and Kemp on February 24, 1985.

-One folder of BMWW correspondence and project materials.

-Copies of *We Want Harold, We Want Washington, the Chicago Mayoral Election of 1983* (1984) by M. Jean Terrell and the January 1985 issue of *The Black Writer*.

Lee, Henrietta Collection

Peru, Indiana. Henrietta (Mrs. Jammie) Lee moved from Mississippi to Peru in 1950. In 1951 she joined the Mount Hermon Baptist Church, which she has served in numerous capacities including the presidency of the Missionary Society from 1980 to 1983. In 1966 she helped found the Miami County Branch of the NAACP, where she is currently in charge of its Freedom Fund. Active in entertaining patients at the Peru Nursing Home, she was honored in 1982 as "One of the Women of the Year" by the Karma Ladies Club of Peru. She has also been active in Democratic Party politics since 1959 and as a member of the Board of Directors of the Peru YMCA. Forwarded by Vesper (Mrs. Horace D.) Cook, BMWW Peru Coordinator.—Indiana Historical Society.

-22 page album of newspaper clippings, a one-page autobiographical statement by Lee, and other memorabilia pertaining to the lives of Henrietta Lee and Dorothy Crossland, 1960s-1980s.

Love, Farrel L. (1894-1958) Collection

Niles, Michigan. Farrel Lloyd Love, nee Lawhorn, was born on June 7, 1894 (died February 15, 1958). She was married to Robert Daniel Francis Love, who was born on June 8, 1894 (deceased). After living in Washington, Indiana, Grinnel, Iowa, and Indianapolis, Indiana, she moved to South Bend in 1920 and then to Niles, Michigan in 1936. She also resided for a short time in 1958 as a Bahai pioneer in Ghana, Africa, where she became terminally ill. She was a graduate of Iowa State Teachers College

and also attended Indiana University in Bloomington. Over the years she worked as a teacher, caterer, adult education instructor, Works Progress Administration employee, home management assistant, and secretary. She attended the Olivet AME Church in South Bend and also was a member of the Bahai Faith as well as the National Spiritual Assembly of North and West Africa. She organized the East Side Mothers Club and sponsored a Boy Scout Troop through the AME Church. Donation by Love's son, Robert T. Love. BMWW Project Representative, Odie M. Streets.—Northern Indiana Historical Society.

-Letters from the secretary of the editorial committee of *The Bahai World*, which published an article about Love in Vol. XIII, and from the U.S. Teaching Committee of the Bahai Faith, both dated 1958.

-Photograph of Love and her Bahai Sunday School Class in Niles, Michigan, 1949.

Lyle, Alyce Collection

Springfield, Illinois. Born at Clarksville, Tennessee on August 13, 1943, Lyle is the daughter of a housewife and evangelist born in Tennessee on January 18, 1906 and a father born in Tennessee on November 7, 1908 (died October 27, 1971). She lived in Clarksville until 1979 and then moved to Springfield in 1983 after short stays in Danville and Bloomington, Illinois. She received a B.A. (1983) from Illinois State University. She is currently an elementary school teacher in the Springfield Public Schools and a member of the Mason Temple Church of God in Christ.—Illinois State Historical Library.

-*He Had a Dream*, book of poems by Alyce Lyle (1984)

-*One Gift*, book of poems by Alyce Lyle (1982)

-Photographs

Lynk, Norma Collection

Indianapolis, Indiana. (.25 cubic feet)—Indiana Historical Society.

-Photographs, pamphlets, programs, minutes, newspaper clippings, souvenir booklet, and historical sketches of Indiana Federation of Colored Women's Clubs.

Lyons, Nancy M. L. Collection

Indianapolis, Indiana. Nancy Marilyn Lucille Lyons, nee Streets, was born at South Bend, Indiana on September 19, 1939. Her mother, a housewife and teacher, was born at Chicago, Illinois on November 1, 1913. Her father, a dentist, was born at Keyser, West Virginia on May 6, 1906. She lived in South Bend and Bloomington, Indiana prior to moving to Indianapolis in 1967. She received a B.A. in Speech from Indiana University in Bloomington

and also attended the Joan Brines School of Dance in South Bend. She has worked as a salesperson, model, teacher, and secretary. Since 1980 she has been the proprietor of Lyons Cleaning Service. She attended the St. John Baptist Church and is also a member of the Bahai Faith. She was the 1959 Beauty Queen of Indiana University and later entered city, state, and national beauty contests. (22 items)—Indiana Historical Society.

-Report card from Linden School in South Bend, 1946; award from St. John Baptist Church, 1946; cover picture from *Tan*, 1958; eight newspaper articles pertaining to beauty queen career, 1959-1962; newspaper and magazine articles as well as brochure relating to Ebony Fashion Fair, 1960.

-"Broadway Ticker" article by Walter Winchell, 1959.

-Verification of experience record, City of Mishawaka Schools, 1963-1965; letter from Spencer, Indiana criticizing Black people, 1962; business card for professional cleaning services as well as two photographs of Lyons.

Majors, Thelma L. Collection

Gary, Indiana. Born at Little Rock, Arkansas on January 1, 1919, Thelma Love Majors, nee Main, lived in St. Louis, Missouri; Hammond and East Chicago, Indiana; and Chicago, Illinois prior to settling in Gary in 1955. She is currently retired from General Telephone and sells real estate. Majors is the mother of Project Representative Patricia Brown of Gary, Indiana.—Calumet Regional Archives.

-Court records, NAACP minutes, newspaper clippings, correspondence with Indiana Governor Otis Bowen, Indiana State Police employee statistics, profiles of plaintiffs, and consent decree pertaining to a suit against discrimination within the Indiana State Police between 1973 and 1978.

Malone, Dorothy A. Collection

Elizabethtown, Kentucky. Dorothy Ann Malone was born at Logansport, Indiana on June 19, 1931. Her mother, a homemaker, was born in the Bassett Settlement at Kokomo, Indiana on March 4, 1897 (died May 2, 1941). Her father, a molder, was born at Frankfort, Indiana on February 29, 1892 (died December 4, 1952). She received a B.S. (1981) from McKendree College in Lebanon, Illinois and a M.A. (1985) from Western Kentucky University in Bowling Green. She retired as a Master Sergeant in 1975 from the U.S. Army and is currently a life underwriter and a marketing specialist. She is a member of Embry AME Church in Elizabethtown. She has been profiled in *Who's Who in America* and other similar works. She was one of the five people selected to overhaul the training of women in the service. BMWW

Project Representative, Ruth Temoney, Kokomo Coordinator. (18 items)—Indiana Historical Society.

-Newspaper clippings, letters, photographs, and other documents pertaining to Malone's life.

Mathers, William Hammond Museum Collection

Bloomington, Indiana. Among the items transferred to the Indiana Historical Society by Dorothea Anderson, Curator of Collections at the William Hammond Mathers Museum, are the following pertaining to Black women.—Indiana Historical Society.

-Letter found in an encyclopedia at Indiana University requesting an excused absence by a Black student because she was unable to do her student teaching in Bloomington, dated March 8, 1937.

-Nineteen theater programs, 1900-1910.

Matthews, Iva F. Collection

Champaign, Illinois. Iva Matthews, nee Fykes, is the daughter of Margaret Rebecca Morris Fykes, a homemaker born at Laurel, Mississippi on March 1, 1875 (died 1943), and James Lynch Fykes, a railroad worker born at Selma, Alabama on February 22, 1872 (died February 1948). She is married to Henry Matthews. She is a member of Canaan Missionary Baptist Church in Urbana, Illinois. She is also the President of the Anna Tutt Honey's Club. Her other affiliations have included the Senior Forum Legislative Group, YWCA Board, Commission on Fraud for Champaign-Urbana, Commission on Afro-American Cultural Center, Douglas Center Board, Library Board, Housing Commission, and the Human Relations Commission. She organized the first Black Girls Club in Champaign as well as the first Black senior citizens group. She has received many awards for her civic and human rights efforts. BMWW Project Representative, Larine Y. Cowan.—Illinois State Historical Library. See also "Anna Tutt Honey's Club" in Chapter 4.

-Birth and marriage certificates; awards and licenses; correspondence; membership cards; souvenir books and programs; private letters; newspaper clippings; obituaries; photographs.

Maye, Katherine Collection

Indianapolis, Indiana. Katherine Maye, nee Davis, is the wife of Ernest Maye. BMWW Project Representative, Alice B. Ray.—Indiana Historical Society.

-One professional photograph and one snapshot.

Minton, Clifford Collection*

Gary, Indiana. Clifford Minton served as the executive director of the Gary, Indiana Urban League during a cru-

cial period of civil rights activity. (3 linear feet)—Calumet Regional Archives.

—Correspondence, minutes, reports, photographs, speeches, addresses, and printed materials documenting the problems, concerns, and actions of the Gary Urban League, 1942-1965.

Moore, Marie and Nellie Owens Purdy Collection*

Marie Moore was a Powell descendant and the wife of Judge Herman Moore, the first black judge to sit on the federal bench in Chicago as well as the first black judge to sit on the bench in the Virgin Islands. Donation by John Charles Bryant.—Northern Indiana Historical Society.

—Paintings by Marie Moore and Nellie Owens Purdy.

Mount Zion Baptist Church Collection

Donors, Annie Hicks and Lula Perkins. (.25 linear feet)—Calumet Regional Archives (Accession number 196-BWMW #7).

—Booklet on Men's and Women's Day at Mt. Zion, 1965; Anniversary Booklet about Mt. Zion, 1919-1981; photograph of Ushers Hat Show, 1945.

Newsome, Maenell V.H. Collection

Indianapolis, Indiana. Born at Bristol, Tennessee on September 15, 1911, Maenell Vivian Newsome, nee Hamlin, is the elder daughter of Sarah Coryn Hamlin, nee Hairston, a housewife born at Bristol on May 12, 1889 (died December 30, 1971), and James Henry Hamlin, a barber and Director of the Service Men's Center born at Martinsville, Virginia on June 5, 1889 (died August 31, 1972). She is married to LaVerne Edward Newsome, a retired teacher born at Elgin, Illinois on October 21, 1907. After moving from Bristol to Indianapolis in 1919, Newsome received a B.A. (1932) and a M.A. (1949) from Butler University. She has also attended the University of Chicago, Indiana University at Indianapolis, and the University of Notre Dame. Between 1933 and 1974, she taught foreign languages, served as a guidance counselor, and chaired the Foreign Language Department at Broad Ripple High School in Indianapolis. She has received honors from the Indiana "Century of Negro Progress" Exposition, Alpha Kappa Alpha Sorority, YWCA, the Indianapolis Children's Museum, and the American Association of Teachers of French. She has attended Light of the World Christian Church, previously named Second Christian Church, since 1927, where her service includes the Christian Women's Fellowship. Her affiliations include the Alpha Home, Browsers Book Club, YWCA, NAACP, social clubs, and Indianapolis Symphony Women. The *Indianapolis Recorder* published three essays by her in 1937, and from 1944 to 1946 she

served as the Central Regional Director of Alpha Kappa Alpha Sorority. "I love people and enjoy being of service to them in any way that I can," Newsome says: "I love music. I love to read, especially God's Word, and I try to live by It."—Indiana Historical Society.

—Published works, scrapbooks, newspaper clippings, late 1920s Tennis Group, letters of congratulations and awards, highlights of Attuck's Music Department.

Norman, Mary L. Collection

South Bend, Indiana. Mary Lou Norman was born at Newton, Mississippi on September 8, 1906. Her mother, a homemaker, was also born at Newton (died in 1939 at age 52). Her father, a farmer, died at the age of 38. She moved from Newton to Los Angeles, California in 1940 and to South Bend in 1961. She attended Jackson Baptist College in Mississippi and studied cosmetology in Los Angeles. She founded Norman's Beauty Shop in 1961. She belongs to Mt. Carmel Baptist Church in South Bend. During World War II, she rose to the rank of major in the Women's Ambulance and Defense Corps of America. BWMW Project Representative, Gracie Harper.—Northern Indiana Historical Society.

—One photograph of five women of the Women's Ambulance and Defense Corps, 1943.

—Certificates of service, and newspaper clippings pertaining to the Women's Ambulance Corps, 1943-1945; Certificate of Merit from the Institute of Cosmetology, Washington, D.C., 1955 and Beauty Culturist License from the State of Indiana; Certificate from National Minister's Institute, Jackson Baptist College, 1935.

Norman, Minnie A. (1898-1984) Collection

Chicago, Illinois and Buffalo, New York. Born at Demopolis, Alabama on April 26, 1898, Minnie Adams Norman was a graduate of Parker Nursing School in Birmingham, Alabama and the Chicago School of Nursing. She was married to Howard Norman, and they had one child (deceased). She achieved distinction as a Christian and a nurse. Her church activities included Sunday School, Choir, Evangelist Missionary, Hospitality Club, Mothers Board, and Women in White. She also served as State President of the Nurse's Guild. Her affiliations included the Red Cross and the Buffalo Board of Elections. In 1981 she was designated as "Mother of the Year." Donation by Norman's nephew, William Adams of College Park, Maryland. BWMW Project Representative, Barbara A. Clark.—Chicago Historical Society.

—Photocopies of 1933 diploma from the Chicago School of Nursing, three photographs, Grace Tabernacle Church of God in Christ (Buffalo, New York) obituary and two resolutions, and a cover letter from Norman's nephew William Adams of College Park, Maryland to B[arbara] C[lark] of Chicago.

—Biographical data and funeral program of Minnie A. Norman.

Passmore, Laura Collection*

Gary, Indiana. Laura Passmore served in the Women's Improvement Club, the FCWC, and the Lake Area United Way. (.5 linear feet)—Calumet Regional Archives.

—Anniversary programs from several Black women's clubs in East Chicago, along with a minute book and several photographs of the Passmore family, 1963-1973. See also the "Laura Passmore Guild Collection."

Perry, Climestine Collection

Gary, Indiana. Climestine Perry, nee Curley, was born at Winchester, Arkansas on February 3, 1927. Her mother, now deceased, was born in Alabama in 1910. Her father, a chemical worker, died in Cleveland, Ohio in 1974. She has six children. She attended Gary Roosevelt High School and Alice Kelly Modeling School. She worked for Lake County ETA Employment Specialists from 1980 to 1984 and for the Mid-Western Training Institute from 1984 to 1985. For many years she has been active in promoting Black music and culture, and she is currently the road manager for the musical group "Kilo." She is a member of Galilee Baptist Church in Gary. The Thelma Marshall Children's Home, Friends of the Gary Public Library, and other groups have honored Perry. She is the author of *Favorite Love Poems of Lucky Cordell* (1960) and a novel entitled *The Lost Seed* (1983). BWMW Project Representative, June Roby, Gary Coordinator. (.25 linear feet)—Calumet Regional Archives (Accession number 201-BWMW #12).

—Correspondence (1983-1985), historical information, awards (1979-1984), newspaper clippings (1963-1972), and programs (1959) pertaining to the life of Perry.

Potts, Eleanor L. Collection

Indianapolis, Indiana. (.5 cubic feet)—Indiana Historical Society.

—Photographs and other documents concerning Potts's deceased husband and other members of her family.

Pruitt, Helen and Faira Collection

Indianapolis, Indiana. Born at Dickson, Tennessee on July 7, 1920, Faira Pruitt is the youngest of the three children of Amelia Melinda Pruitt, nee Woodard, a homemaker and seamstress born at Dickson on June 19, 1890 (died March 15, 1971), and James Isaac Pruitt, a building architect/contractor born at Dickson on June 26, 1888 (died September 20, 1938). She lived in Dickson until 1943 and then attended the Mat-Leen School of

Cosmetology in Nashville, Tennessee from 1943 to 1944. From 1945 to 1950, she owned and operated Faira's Beauty Salon in Dickson. She has been honored by the Federation of Associated Clubs and Sigma Gamma Rho Sorority. She was ordained into the ministry, served as Assistant Pastor, and then in 1968 became Pastor of the House of Israel, Temple of Faith Church in Indianapolis, where since 1951 she has sung in the choir and served in the Missionary Society. Her affiliations include the Alpha Sigma Philo Affiliate Presidency for five years, Precinct Committee Person for Indianapolis's Ward 3-2, vice-presidency of the Friends and Neighbors Cooperative Block Club, and the vice-presidency of the Federation of Associated Clubs. She is an Amway sales distributor and chaplain of the Black Women in the Middle West Support Group in Indianapolis. "Remember thy Creator in the days of thy youth," Pruitt says: "This gives us a good foundation to build on. Always have love and respect for other people."

Indianapolis, Indiana. Born at Dickson, Tennessee on August 16, 1913, Helen Thelma Pruitt is the eldest of the three children of Amelia Melinda and James Isaac Pruitt. (See the above profile of Faira Pruitt for family history.) Pruitt received a B.S. (1947) from Tennessee State University in Nashville. She taught school in Dickson, Tennessee from 1941 to 1951, substitute taught in Indianapolis for another five years, and then worked as a regular teacher in Indianapolis from 1957 to 1983. From 1973 to 1983, she worked as a reading resource teacher. While living in Indianapolis, she worked toward a M.A. at Butler University, IUPUI, Ball State University, and Indiana University. She is currently a volunteer tutor. She has been honored by Sigma Gamma Rho Sorority, IEA, NEA, ISTA, and the Indianapolis Chapter of TSU. She has attended the House of Israel, Temple of Faith Church in Indianapolis since 1951, where she served as church secretary from 1951 to 1973. Her affiliations include the Friends and Neighbors Cooperative Block Club, Citizens Forum, Sigma Gamma Rho Sorority, Indianapolis Teachers Association, Federation of Associated Clubs, Citizens Neighborhood Coalition, Precinct 2 Committee Person, Ward 3 Chairperson, and NCNW. She is also a business consultant for F. and H. Enterprises Unlimited-Amway Sales and Marketing Plan. "I depend on the Changeless Christ Spirit within me in any changing outer Circumstances," Pruitt says.—Indiana Historical Society.

—Photographs, minutes, and a history of the Federation of Associated Clubs (founded by Starling James in 1937).

Ray, Alice B. Collection

Indianapolis, Indiana. Born at Indianapolis on May 1, 1916, Alice Olga Ray, nee Brokenburr, is the younger daughter of Alice Julia Brokenburr, nee Glover, a home-

maker and former teacher born at Spartanburg, South Carolina on April 7 in the 1880s (died September 12, 1945), and Robert Lee Brokenburr, an attorney born at Phoebus, Virginia on November 16, 1886 (died March 24, 1974). She is married to William Theodore Ray, a banker born at New Haven, Connecticut on March 20, 1916. They have four children. She lived in Alabama, Florida, and Arizona from 1936 to 1943. She received a B.A. in Music (1936) from Oberlin College. She taught at Alabama State Teachers College from 1936 to 1940, Florida A & M University from 1940 to 1942, and in the Indianapolis Public Schools from 1969 to 1976. She was elected to the National Honorary Society at Crispus Attucks High School in Indianapolis in 1930. She attended Jones Tabernacle AMEB Church from 1916 to 1936. Since 1946 she has belonged to Witherspoon United Presbyterian Church. Her affiliations have included the Marion County Welfare Board, Metropolitan YWCA Board, Young Audiences Board, State Student Assistance Commission, Delta Sigma Theta Sorority, Browsers Book Club, Metropolitan District Washington Township PTO, and Wins Republican Club. "History generally, and Black History particularly, are of great interest to me, although I have much to learn about both," Ray says: "I feel that knowledge of the past is valuable if we use it to improve our future. To become obsessed with problems only can prevent progress. Our discovery of the obstacles our ancestors overcame should stimulate us to work harder for the civil liberties that allow us to advance according to our various talents and abilities." (.25 cubic feet)—Indiana Historical Society.

—Photographs and records pertaining to the Robert Lee Brokenburr family.

Retic, Lula A. Collection

Gary, Indiana. Lula A. Retic, nee Shorter, was born at Union Springs, Alabama on October 17, 1914. Her mother, a farmer from Union Springs, died in June 15, 1967. Her father, an ice man from Union Springs, was born on December 12, 1899 and died on July 4, 1977. She is married and has three children. She moved from Alabama to Gary in 1939. A floral designer, she has been the owner of Broadway Florists in Gary since 1945. She is a member of Koimonia Methodist Baptist Church as well as the Pastor Aid Group, Music Department, and Urban League. BMWW Project Representative, Daisy Curtis. (1 file)—Calumet Regional Archives (Accession number 208-BMW #19).

—Three-page handwritten autobiography focusing on Retic's business and one photograph of Mother's Day at her shop in 1946.

Retledge, Emmie M. (1903-1969) Collection

Gary, Indiana. Emmie M. Retledge, nee McCombs, was born at Dallas, Texas on February 28, 1903. She died at

Gary on March 18, 1969. Her mother (1879-1905) lived in Oklahoma and Texas. Her father (1845-1935) was a fur trapper, Indian guide, and traveler in Texas. She was married to Eddie Williams (1900-1928) and William Retledge (1895-1965), and she had two children. She lived in Texas, Michigan, Illinois, Ohio, and Minnesota prior to settling in Gary in 1948. She worked as a private duty nurse from 1928 to 1938 and as a housekeeper from 1940 to 1948. She belonged to DeLaney Memorial United Methodist Church in Gary from 1948 to 1969, where her service included the presidency of the Women's Society of Christian Service. Her affiliations included the Exclusive Platinums Civic Club, Urban League, Reviewer's Guild, and NAACP. Donor, Geraldine M. Gregory, Retledge's granddaughter and BMWW Project Representative. (.25 linear feet)—Calumet Regional Archives (Accession number 205-BMW #16).

—Twenty photographs as well as certificates, receipts, obituary notice, etc. relating to the life of Retledge.

Rhea, La Julia E. Collection

Blue Island, Illinois. Born at "Cabbage Patch" on the outskirts of Louisville, Kentucky, La Julia Elizabeth Rhea, nee Ray, is one of three children of Sally Ray, nee Granison, a teacher, business woman, and cosmetician born at Louisville on October 22, 1880 (died November 8, 1947), and William James Ray, a sandblaster for a plumbing company born at Bowling Green, Kentucky (died 1914). She was married to Henry James Rhea, a Chicago Post Office worker for 40 years born at Henderson, Kentucky on November 2, 1900 (died December 2, 1976). They had two sons, Robert Lee and Henry James. Rhea settled in Blue Island in 1955 after living in Chicago since 1920. She was graduated from the Chicago Musical College in 1927 and studied with private instructors from 1932 through 1953. She has been honored for her work in music by Mayor John D. Rita of Blue Island, the National Association of Negro Musicians, Dett Musical Club, St. Sabrina Church of Chicago, and the Blue Island Mayor's Commission of the Arts. She attended the Hill Street Baptist Church in Louisville and Original Providence Baptist Church in Chicago. Through the Recreational Center in Blue Island, her service includes the La Julia E. Rhea Cultural and Civic Committee, the La Julia E. Rhea Scholarship Fund, and a young tumblers group called the La Julia E. Rhea Blue Eagles. "Black music historians and journalists have excluded me from Black musical history these many years," Rhea says, "so I thank God for the Black Women in the Middle West Project. This was the working of the Lord. I am the first Black artist to star in the title role of "Aida" with a major opera company in the United States, the Chicago City Opera Company of Chicago in December 1937, not the Chicago Opera Company of New York. I hope soon to write a book to get the truth to the public

about my career. We completed our home after years of hard work. We bought a shack in 1955; it had no electricity, gas, or water. A show place featured on the major networks and in the local press, the house now has twenty-two rooms and sits on two acres. I did all of the painting and concrete work. My boys and husband did the carpentry. Every year we donate the Christmas Party for the Senior Citizens of California Gardens. Its better to give than to receive." BMWW Project Representative, Barbara A. Clark. (100 items)—Chicago Historical Society.

—70-page booklet entitled *America's First Black Artist to Star with a Major Opera Company, Chicago 1937*, compiled by La Julia Rhea, ca. 1970, consisting of newspaper clippings, photographs, critiques and comments, and an eight-page autobiographical sketch.

—Photocopies of several miscellaneous newspaper clippings and letters.

Robinson, Viola J. Collection

South Bend, Indiana. Viola Josephine Robinson, nee Hammonds, was born at Gary, Indiana on August 4, 1921. Her mother, a spiritualist minister, was born at Owensboro, Kentucky on November 1, 1893 (died August 13, 1970). Her father, a laborer, was born at Etta Bena, Mississippi. She settled in South Bend in 1942. She received a B.S. in Education (1975) and a M.A. in Fine Arts (1979) from Indiana University at South Bend. She has been a teacher since 1968. A former member of Mt. Olive Missionary Baptist Church in South Bend, she is affiliated with the Household of Ruth, Michiana Gem and Mineral Society, NEA, and Indiana State Teachers Association. She has been honored for speaking, art, and community service. BMWW Project Representative, Odie M. Streets. (5 items)—Northern Indiana Historical Society.

—Photograph, newspaper clipping, business card, and brochure pertaining to Robinson's work in painting, ceramics, jewelry, pottery, and etching.

Roby, June L. Collection

BMWW Coordinator. Gary, Indiana. Born at Memphis, Tennessee on June 4, 1932, June L. Roby, nee Fort, is the youngest of three children of Marie Fort, nee Johnson, a retired educator born at Memphis on July 30, 1904, and William T. Fort, a railroad worker born at Council, Arkansas on January 7, 1905 (died May 2, 1978). She is married to Percy Roby, a retired U.S. Steel worker born at Forrest City, Arkansas on May 28, 1912. They have four children and two grandchildren. Roby moved from Memphis to Gary in 1951. She received an A.A. (1981) from Indiana University at Gary and has since studied toward a degree in substance and alcohol abuse. From 1980 to 1981, she worked as a substance abuse counselor

for Tri-City Mental Health in East Chicago, Indiana, and from 1983 to 1984 as a volunteer hearing officer for the Gary City Court. She has received honors from the Illinois Health Fair, the Serenity Club, and the Lake Area United Way. A member of St. Monica Church from 1951 to 1981, she currently attends Holy Trinity Church, where she has served as Youth Director and participated in the Evangelization Group, the Bereavement Committee, and the Afro-American Lay Catholic Caucus of the Diocese of Gary. Her affiliations have included the Household of Ruth, Cub Scouts, Cross Cultural Institute, Gary Municipal Choir, and the Harambe Group at Calumet College. A poet and self-professed "muckraking" writer, Roby says that "My parents taught me to treat people like I would want to be treated, but they also taught me not to compromise right for wrong in order to be accepted. Even though the society that I have existed in was very oppressive as far as black people were concerned, I learned the techniques of both mental and physical survival. I would also like to give credit to my teachers in the Catholic schools system who dedicated their lives to working with and teaching minorities. They showed the world that there are people in the white race who were willing to lay their lives on the line to do God's work for the oppressed peoples in America. They too suffered at the hands of the oppressors for treating minorities as human beings, and they also taught us to speak out against injustices." (.25 linear feet)—Calumet Regional Archives (Accession number 198-BMW #9).

—Photographs as well as awards, academic records, and writings of Roby.

—Subject files on Black Catholic Caucus, St. Monica Parish, Tri-City Mental Health Center, Household of Ruth, and Cross Cultural Institute.

Rose, Mary E. Collection

Indianapolis, Indiana. Born at Indianapolis on October 3, 1917, Mary Etta Rose, nee Taylor, was the first born of Florence Etta Taylor, nee Brooking, a beautician and housewife born at Gent, Kentucky on June 27, 1884 (died June 19, 1957), and Robert Taylor, an interior decorator and musician born at Cynthiana, Kentucky on February 24, 1872 (died March 14, 1951). Rose has a son and three grandchildren. After receiving a B.S. (1937) from Ball State University and a M.S. (1947) from Butler University, she did postgraduate work at ten universities in the United States, Austria, Ghana, and the People's Republic of China. She has worked as a teacher for the Indianapolis Public Schools since 1943. She attended Bethel A.M.E. Church from 1939 to 1964 and All Souls Unitarian Church since 1965. Her honors include the "Humanitarian Award" from Phi Delta Kappa, "Teacher of the Year" from the Indianapolis Public Schools, the "Outstanding Classroom Teacher Award" from the Society

for Intensified Education, and in 1985 the "Human Rights Award for Leadership in Education" from the Indianapolis Education Association. Her affiliations include the American Association of University Women, National Council of Negro Women, National Association of Negro Musicians, the U.S.-China People Friendship Association, International Conference for Traditional Music, the National Alliance of Black School Educators, NAACP, and Phi Delta Kappa. Her studies and travels have taken her to over fifty foreign countries. She has published articles in *Indiana Musicator*, Phi Delta Kappa's *Krion*, and newspapers. "I cannot name a profession more honorable or more important than that of teaching," Rose says: "A desire to be a teacher began in my early childhood. God has provided me with experiences and skills that make it possible to understand children of varying backgrounds and heritages. I teach because I must!" BMW Project Representative, Florabelle Wilson.—Indiana Historical Society.

—Three photographs: Mary E. Rose as a child; 18th anniversary of Men's Union Bible Class (1950); Imperial Council-Ancient Order Nobles of the Mystic Shrine, Imperial Court and Daughters of Isis, 15th anniversary (1913).

—Record book of job's performed by donor's father during 1920.

Rucker, Mattie M. Collection

Chicago, Illinois. Born at Philippi, Mississippi on August 14, 1918, Mattie Mae Rucker, nee Nelson, is the daughter of Dellu Murry, nee Prince, a farmer born at Philippi on July 10, 1895, and Edaar Nelson, also a farmer born at Philippi. Her Christian service has included teaching in Sunday School, acting as Group Captain, singing in the Choir, and directing the Senior Missionary Society. A widow, Rucker says that "I am a Baptist. I believe in the saving power of our Lord and Savior Jesus Christ, whom I received at the age of ten at the Palautom Baptist Church in Mississippi. I like working with children." BMW Project Representative, L. B. Robinson. (23 items)—Chicago Historical Society.

—Church and convention programs, meeting announcements, etc. pertaining to Rucker's Baptist church activities.

Sease, Carol A. Collection

Gary, Indiana. Born at Gary on September 29, 1936, Carol Ann Sease, nee Wright, is the only child of Mollye Rosa Jackson, nee Barber, a U.S. Re-Development Relocation Specialist born at Jackson, Georgia on April 24, 1916 (died November 9, 1983), and the elder child Alphonso Wright, a barber born at Rockwood, Tennessee on March 3, 1911 (died June 12, 1972). She is married to Rufus Sease, Sr., a U.S. Postal Clerk born at Millington,

Tennessee on August 2, 1932. They have three children and five grandchildren. She received a certificate in electronic-electrical engineering (1978) from Purdue University-Calumet, where she is currently a full-time student. She worked as a clerk in Johnson's Drugstore from 1952 to 1954 and then ran her own business called Carol's Plastic Slipcovers from 1958 to 1976. In 1980 she was the co-owner of Cindy's Fast Foods. She has been honored by the George Washington PTA, Gary Teacher's Strike, Gary Roosevelt Alumni, NCNW, Gary YWCA, and Women to Women at PUC. She has belonged to the First Baptist Church since 1942, where her service has included Girl Scouts, Nurses Guild, and the Miriam Mission. Her affiliations have included the Airmen's Wives Club, Tolleston Business Council, Omnibus Civil Rights Legislation Committee, City Sentry Civic Club, City Wide PTA, Democratic Party, Volunteers for Good Government, Celeatha B. Johnson Federated Club, "Yes We Can" Post-Mastectomy Support Group, City Federation Colored Women's Clubs, Gary Heights Community Council, and the American Cancer Society. She was also the first black woman in Lake County, Indiana to belong to Reach to Recovery. "My daily prayer is 'If I can live through today, I can live forever—for He is with me always,'" Sease says. (.5 linear feet)—Calumet Regional Archives (Accession number 213-BWMW #24).

—Carol Sease Series. Program of Reciprocal Education Program (1971), wedding program of daughter (1984), Rebecca Club Fashion Show program (1984), poetry by Margot Maria Williams, Hampton Institute Concert Choir program (1984), memorial booklets from the First Baptist Church of Gary (1985), newspaper clippings (1971, 1975).

—Mollye Barber-Jackson Series. Barber-Jackson was the mother of Carol Sease and the first Black woman organist in Gary, Indiana. This series includes four photographs, Demorettes Record Book (1962-1970), travel logs (1966), correspondance (1976-1980), death certificate and memorial booklet (1983), warranty deed (1974), employment papers (1970, 1982), newspaper clippings (1976, 1980, 1983).

—Mable Barber-Stewart Series. Barber-Stewart was the grandmother of Carol Sease. This series includes programs, by-laws, etc. of the Gary City Federation of Colored Women's Clubs (1977, 1983), will (1962), memorial booklet (1980), photograph, biographical sketch, and one audio tape of Celea B. Johnson and E. Deal of the City Federation of Colored Women's Clubs (1984).

Scott, Sarah A.P. Collection

Champaign, Illinois. Sarah Ann Pauline Scott, nee Wilson, was born at Shawneetown, Illinois in 1892. Her mother (deceased), a housewife, was born in Mississippi. Her father, a farmer, was born at Shawneetown in 1862 (died 1910). She was married to Ray Scott (1892-1957),

and they had two children. She moved from Shawneetown to Champaign in 1912. She worked as a maid. She is a member of Bethel AME Church, where she has served as a Stewardess and in the Willing Workers Club. Her affiliations have included the NCNW and the OES. BMW Project Representative, Erma Bridgewater, Scott's daughter.—Illinois State Historical Library.

—Newspaper clippings, obituary, awards, photographs.

Shannon, Barbara E. Collection

Barbara E. Shannon, a retired social work administrator, is currently a resident of Denver, Colorado. She is the great granddaughter of a Kentucky slave. "My love for history and my profound respect for my ancestors will probably keep me on a never-ending quest for more answers from the past," Shannon says.—Indiana Historical Society.

—Photocopy of "Walk Along With Us, From Africa to Harrison County, Indiana: A Documentary and Pictorial Review of The Making of a Black Community," 204-page scrapbook-style monograph tracing the Black experience from the days of slavery to the present. This work contains copies of original slave deeds and emancipation wills; listings of Blacks in Harrison County, Indiana; documents about the underground railroad; records of Civil War participation by Blacks; maps of Black activity in Corydon, Indiana and nearby towns; autobiographical and biographical profiles of local Black people; obituaries; and list of sources. The original scrapbook is in the Corydon, Indiana Public Library, where it was received in February 1985. It was supplied to the BMW project for photocopying by Frederick P. Griffin, Historian for Harrison County, Indiana.

Sims, Eunice Collection

Chicago, Illinois. Eunice Sims is the wife of the pastor of Ebenezer Baptist Church in Chicago. BMW Project Representative, L. B. Robinson. (1 item)—Chicago Historical Society.

—From a *Rough Stone to a Polished Diamond, Diamond Anniversary of Ebenezer Missionary Baptist Church, Chicago, 1902-1977.*

Sisters of Charity Collection

Indianapolis, Indiana. The Sisters of Charity was a Black Christian women's organization founded in the early 1900s to promote unity and sisterhood among Black women in Indianapolis. It also served as a benevolent club and was active in creating health care and social programs. It founded a health clinic for Black people in Indianapolis. BMW Project Representative, Shirley M. Herd, Indianapolis Coordinator and Project

Consultant for Community/Public Relations. (1 cubic foot)—Indiana Historical Society.

—Ledgers, receipts, checks, etc. pertaining to the activities and programs of the Sisters of Charity, early 1900s through 1950s.

Skinner, Clementine A. Collection

BMW Co-Coordinator. Chicago, Illinois. Born at Birmingham, Alabama on February 9, 1916, Clementine Anna Skinner, nee McConico, is the eldest of seven children born to Alice Beatrice McConico, nee Burnett, a housewife born at Selma, Alabama on May 29, 1890 (died August 24, 1962), and John Frederick Anthony McConico, Sr., a book and magazine dealer born at Selma on August 26, 1875 (died November 28, 1944). She is married to Herbert Skinner, Sr., a retired letter carrier born at Greensboro, Alabama on August 30, 1897. They have two sons. Since 1916, Skinner has lived in Chicago except for two years (1943-1945) at the First WAC Training Center in Des Moines, Iowa. She received an A.A. (1959) from Wilson Jr. College in Chicago, a B.E. (1961) and M.E. (1963) from Chicago State University, and a Ph.D. (1976) from Nova University in Fort Lauderdale, Florida. She worked as a sales clerk, floor manager, and buyer for F.W. Woolworth in Chicago from 1935 to 1943. From 1961 to 1982, she worked as a teacher and administrator in the Chicago Public School System. Prior to her retirement in 1982, she served as Assistant Principal of South Shore High School for twelve years. She has been honored by numerous groups, including the Chicago Area Reading Association, Kappa Delta Pi, Children's Reading Round Table, University of Alabama, Department of Human Services, National Council of Black Studies, ASALH, and the Senior Citizens Hall of Fame. She attended the Grace United Presbyterian Church from 1939 to 1969 and the Sixth Grace Presbyterian Church since then. She is currently a Commissioner and Moderator for the Presbytery of Chicago. Her twenty-plus affiliations include the Chicago Teacher Librarian's Club, Urban League, NAACP, Citizens Schools Committee, Woodlawn Advisory Council, Alpha Gamma Pi Sorority, Kappa Delta Pi Honorary Education Society, Afro-American Genealogical and Historical Society, and the ASALH. She is listed in eight biographical dictionaries. "Since my early childhood, God has been and remains the Center of my life," Skinner says: "Every morning of every day, my parents gathered the family for a brief worship service. Knowing God and serving Him has enriched my life. It has inspired and enabled me to meet, get to know, share, and work with many wonderful people of all ages." (4 linear feet)—Chicago Historical Society.

—Album of approximately 415 photographs of Skinner's service in the Women's Army Corps in World War II, plus other photographs.

—Papers relating to Skinner's activities as an educator, librarian, community and civic leader.

—Elementary school newspapers from the 1960s.

—Minutes, financial records, committee reports, and correspondence of Kappa Delta Pi Sorority, 1968-1978.

—Sunday Bulletins, minutes, and reports of the Sixth Grace United Presbyterian Church, 1964-1978.

Spears, Jean Elizabeth Collection

Indianapolis, Indiana. Born at Indianapolis on February 18, 1925, Jean Elizabeth Spears, nee Douglas, is the second of three children of Marion Elizabeth Burch, nee Brabham, a teacher and counselor born at Chambersburg, Pennsylvania on April 25, 1899 (died May 15, 1974), and Louis Joseph Douglas, a foundry worker born at Nashville, Tennessee on August 1, 1896 (died December 4, 1968). Spears was married to John Holliday Spears, a Claims Division employee at Fort Benjamin Harrison born at Indianapolis on August 2, 1919 (died July 15, 1969). Spears had four children and two grandchildren and has also been a foster parent of newborn infants. She received a B.S. in Home Economics (1945) from Purdue University and a M.S. in Education (1974) from Indiana University-Indianapolis. From 1964 until retiring in 1980, she taught in the Indianapolis Public Schools. From 1952 to 1956, she worked as a salesperson at L.S. Ayres, where she was the first Black to be hired from outside of the company. She has been honored by Hoosier Girls State, the Indianapolis Public Schools, and the "500" Festival. A Disciple of Christ, she has been especially active in church music groups. Her affiliations have included the Citizens Forum, the Indiana Avenue Association, and the Lockerbie Square Peoples Club, all in Indianapolis. She is currently restoring her house, built in 1849, and organizing her family's first reunion. "Life for me has had just enough 'challenge' to keep me steadfastly going," Spears says: "With God willing and body able, I look forward to a shift from immediate family to service primarily to others." (1 cubic foot)—Indiana Historical Society.

—Family records dating from 1910.

—Records of the Women's Improvement Club.

—*Recollection of Seventy Years* by Daniel Alexander Payne (1888).

Steel City Chicks Collection

Gary, Indiana. The Steel City Chicks was a women's softball team. Donated by Fred Price. (1 box)—Calumet Regional Archives (Accession number 221-BWMW #32).

—Historical sketch and six photographs (1936-1938) of the team.

Stewart, Georgia H. Collection

Indianapolis, Indiana. (.25 cubic feet)—Indiana Historical Society.

—Records, booklets, minutes, and other materials concerning Indiana AME Churches and especially Allen Chapel of Indianapolis, 1885-1973.

Strong, Jeanette Collection*

Gary, Indiana. Jeanette Strong served as the president of the Gary, Indiana Branch of the NAACP in the 1960s and 1970s. (.5 linear feet)—Calumet Regional Archives.

—Correspondence, photographs, and printed materials about protest marches, the Peoples Action Coalition and Trust, and the Indiana Women's Political Caucus, 1960-1976.

Syscaly Collection

Handwritten deed of sale for the Black woman slave Syscaly, 1818, Illinois Territory.—Illinois State Historical Library. This deed reads in part as follows:

"Know all Men . . . that I Farrel Jackson of Illinois Territory Jackson County for and in consideration of the Sum of Fivehundred Dollars Current Money of the United States to Me in hand paid have this day bargained and Sold Unto James Hall, Jr. of Said Territory and County one Negro Woman Named Syscaly about Twenty four years old Which Said Negro Woman I Warrant and for Ever Defend from Me and My Heirs and all other persons Unto the Said James Hall . . . for Ever in Witness Whereof I have Hereunto Set My hand and seal this 21st day of July 1818."

Taylor, Ruth Collection

Gary, Indiana. Dr. Ruth Taylor, currently residing in Cincinnati, Ohio, was a highly respected educator in Gary, Indiana. Donation arranged by D. Curtis, who served on Taylor's "Tribute" committee in 1982. (1 file)—Calumet Regional Archives (Accession number 210-BWMW #21).

—Excerpt from *Profile '80*, newspaper clipping about Taylor's retirement, and ticket to the "Tribute."

Tinsley, Alice C. Collection

Indianapolis, Indiana. Alice D. Tinsley, nee Coleman, was born at New Orleans, Louisiana on June 10, 1927. She is one of ten children. Her mother, a parent and child advocate, and her father, the Reverend George Coleman, were also born at New Orleans. She moved to Indianapolis at the time of her marriage in 1946 to Charles Tinsley, with whom she had five children. She attended Xavier University and Stright Business College in New Orleans. She worked from 1965 to 1985 for the Indiana State Board of Health and then for another year in mental health. She belongs to Scott United Methodist

Church where her service has included the Young Adult Christian Action Forum, Worship Chairman, and Bible Class. She has been honored by groups such as the Tri-pod Hearing Impaired of America and the Indiana Youth Council-Child Development. BWMW Project Representatives, Faira and Helen T. Pruitt. (.5 cubic feet)—Indiana Historical Society.

—Photographs, pamphlets, letters, and certificates relating to Tinsley's life.

Todd, William "Buddy" Collection*

Gary, Indiana. William "Buddy" Todd was very active in the United Steelworkers Union on behalf of minorities as well as in the NAACP and local politics. (.25 linear feet)—Calumet Regional Archives.

—Newspaper clippings and photographs, 1968-1976.

Turner, Glenette T. Collection

Wheaton, Illinois. Glenette Tilley Turner received a B.A. in English from Lake Forrest College and a M.S. in History and Juvenile Literature from Goddard. She is the president of the Children's Reading Roundtable of Chicago, and she has been honored by groups such as the National Association of Media Women, ILA, CRRT, and the National Council for the Teachers of English. She was recently named as the "Outstanding Woman Educator in DuPage County." She has worked extensively in children's educational programs and in the field of Black history. BWMW Project Representative, Ida M. Cress.—Chicago Historical Society.

—Two-page typewritten summary of Turner's career and a photocopy of a newspaper clipping from the *Suburban Sun-Times* of February 8, 1985 pertaining to Turner's studies of the underground railroad, plus an audio tape interview regarding a multi-media production about the underground railroad.

—Two-page typewritten autobiographical "Highlights of Experience" by Phyllis J. Tilley, who attended Hampton Institute from 1926 to 1928.

UIC Student Collection

Chicago, Illinois. This collection was created by the students of Professor Grace Holt of the Black Studies Program at the University of Illinois at Chicago in the spring of 1985. It consists of 29 folders of documents (mostly photocopies) and biographical information. The students involved in this class project were Phyllis Adams, Linda Bruce, Alfred B. Daniels, Sarah Haynes, Andrea L. James, Melvin Jones Jr., Alisa Neal, Ervin L. Richards, and Stephanie Rodgers. Professor Grace Holt served as the Chairperson of the Chicago Area BWMW Education and Research Committee. (1 cubic foot)—Chicago Historical Society.

—Blackmon, Lucinda. Chicago, Illinois. Lucinda Blackmon, nee Kimbrough, was born at Winona, Mississippi on December 6, 1909. She attended Jackson College in Jackson, Mississippi for two years. She is a member of Olivet Baptist Church and the pianist for Mt. Eagle Baptist Church. Folder contents: (7 items) Certificate of Recognition (1984); Diploma from Mary Holmes Seminary (1929); four photographs; script for "This Is Your Life" church celebration honoring Blackmon.

—Botto, Bessie (1899-1985). Chicago, Illinois. Bessie Botto, nee Taylor, was born on February 10, 1899. She received a Doctorate of Divinity from Trinity Hall College and Seminary in 1981. She is the founder of God's House of All Nations Pentecostal Church and the All Nations Developmental Center. Folder contents: (1 item) Obituary Tribute to Botto held at Monument of Faith Church in Chicago on February 1, 1985 (4 pages).

—Bruce, Linda. Chicago, Illinois. Linda Bruce was born at Chicago on May 19, 1964. She is currently attending the University of Illinois at Chicago. She is a member of Calvary Missionary Baptist Church. Folder contents: (10 items) Diplomas, Kenwood Academy commencement booklet (1982), school records, photographs.

—Carroll, Frances G. Chicago, Illinois. Frances Carroll, nee Graves, was born at Chicago. She received a B.A. from Roosevelt University, a M.Ed. from Chicago Teachers College, and a Ed.D. from the University of Sarasota. She is an administrator with the Bureau of Special Education Staff Development of the Chicago Public Schools. Folder contents: (1 item) Resume.

—Clay, Mable D. (1882-1972) Chicago, Illinois. Mable Clay, nee Day, was born at Port of Spain, Trinidad on April 21, 1882. She served as the Dean of Women at Edward Waters College in Jacksonville, Florida in the 1930s. She was a member of the Greater Bethesda Church in Chicago, where she started the Irena McCoy Gaines Club and founded the TEA. A fur finisher, she was also the first Black to open a store on State Street in the Loop. Folder contents: (1 item) BWMW Donor Biographical Information Form.

—Cowsen, Zetta M. Beach. Chicago, Illinois. Zetta M. Cowsen, nee Beach, was born at Chicago on April 4, 1940. She received a B.A. from Parsons College and M.A.s from Chicago State University and Governor's State University. Since 1969 she has taught at Malcolm X College in Chicago. She is a member of Grant Memorial Church in Chicago. Folder contents: (18 items) Diplomas and awards; report cards (1954-1956); commencement exercise booklets (1957, 1961); college ID.

—Daniels, Clara L. Bellwood, Illinois. Clara Daniels, nee Love, was born at Chicago, Illinois on February 24, 1959. She received a B.S. (1981) from DePaul University. She works in the Audit Department of the First National Bank of Chicago. Folder contents: (6 items)

Vital certificates, diplomas, and course completion records.

—De Freitas, Bernyce. Chicago, Illinois. Bernyce De Freitas, nee Fields, was born at Chicago. She received a B.A. (1924) from the University of Illinois and a M.D. (1930) from the Illinois College of Podiatric Medicine. Folder contents: (3 items) Awards

—Dixon, Corine. Chicago, Illinois. Corine Dixon, nee Bruce, was born at Washington, Mississippi on March 21, 1940. She received a B.A. (1978) from Chicago State University. She has been a bookkeeper and office manager for ABC Rubber since 1964. Folder contents: (2 items) College diploma and photograph.

—Dixon, Marguerite A. Chicago, Illinois. Marguerite Helen Dixon, nee Anderson, was born at Pittsburgh, Pennsylvania on May 18, 1930. She received a B.A. (1952) from Andrews University and a B.S.N. (1959), M.S.N. (1971), and Ph.D. (1982) from the University of Illinois at Chicago. Since 1975 she has been on the faculty of the College of Nursing of the University of Illinois at Chicago. She is a member of Morgan Park SDA Church. Folder contents: (1 item) Abstract entitled "Families of Adolescent Clients and Nonclients: Their Environments and Help-Seeking Behaviors" by Marguerite A. Dixon.

—Foster, Pamela N. Chicago, Illinois. Pamela Foster, nee Neal, was born at Chicago on October 3, 1957. A registered pharmacist, she is a graduate of the Medical Center Campus of the University of Illinois in Chicago. Folder contents: (42 items) Diplomas, report card, awards, SNPHA programs, correspondence, birthday cards, term papers, resume, baptismal certificate, and professional records.

—Franklin, Bernice H. Chicago, Illinois. Bernice Franklin, nee Hardy, was born at Birmingham, Alabama on March 30, 1939. She received a B.S. (1960) from Talladega College and M.A.s (1969 and 1974) from Chicago State University and Harvard University. Folder contents: (1 item) BMW Donor Biographical Information Form.

—Geather, Barbara U. Chicago, Illinois. Barbara Une Geather, nee Canada, was born at North Woburn, Massachusetts on August 19, 1922. She received a B.S. (1944) from A & T State University in North Carolina, a M.A. (1945) from Boston University, and an Ed.D. (1980) from Nova University. She is a Professor of English at Malcolm X College in Chicago. In 1961 she was the first Black secondary teacher in Joliet, Illinois. Folder contents: (75 items) Newspaper clippings, vital certificates, awards, diplomas, career records, professional papers, organizational membership records, photographs.

—Goodwin, Mercedier C. Chicago, Illinois. Mercedier C. Goodwin, nee De Freitas, was born in Chicago. She received a B.S. (1944) from Lincoln University in Jeffer-

son City, Missouri; a M.A. in Education (1961) from DePaul University; and a Doctorate in Education and Administration (1974) from Northern Illinois University. Since 1981 she has been the Assistant to the Commissioner of the Board of Health for the City of Chicago. She was the first woman to receive a Doctorate in Education and Administration from Northern Illinois University. Folder contents: (2 items) Resume and article from *Ivy Leaf* (1977) entitled "Women in Today's Labor Force" by Goodwin.

—Haynes, Carrie M. Chicago, Illinois. Carrie Mae Haynes, nee White, was born at McComb, Mississippi on October 1, 1932. She is a registered nurse. Folder contents: (33 items) Photographs, diplomas, letters and cards, graduation programs, financial records, vital certificates.

—Haynes, Mary L. (1924-1981). Los Angeles, California. Mary Lee Haynes, nee Smith, was born at McComb, Mississippi on November 21, 1924. She moved from Mississippi to Los Angeles in 1976. Folder contents: (12-plus items) Obituaries, newspaper and magazine clippings, baby book, 1951 Burgland High School Year Book (Summit, Mississippi), miscellaneous items.

—Husband, Mae N. (1934-1983). Chicago, Illinois. Mae Nell Husband, nee Overstreet, was born at Baton Rouge, Louisiana on February 20, 1934. She received a B.A. from Northern Illinois University and worked as the Executive Director of United Christian Community Service from 1977 to 1983. Folder contents: (1 item) BMW Donor Biographical Information Form.

—Jones, Dolores. Chicago, Illinois. Dolores Jones, nee McCleelan, was born at Chicago on June 27, 1931. Folder contents: (23 items) Photographs, diplomas, vital certificates, report cards, sixteen church obituaries.

—Martin, Estella E. Chicago, Illinois. Estella E. Martin, nee Moore, was born at Canton, Mississippi on November 12, 1933. She works as a Health Care Aide for the Department of Aging. Folder contents: (44 items) Diplomas, report cards, insurance policy, obituaries, photographs.

—Mayo, Cora L. Chicago, Illinois. Cora Louise Mayo, nee Scott, was born at Chicago on October 31, 1925. She received a B.S. (1949) from the University of Illinois at Champaign, a M.A. (1962) from the University of Chicago, and a Ph.D. (1981) from Heed University in Florida. She currently works for the Chicago Board of Education and Governors State University. She is also the owner and president of From the Black Experience, Inc. She founded the first nationwide Black women-owned publishing house for early childhood educational manipulatives and was the first Black woman to be appointed to a major office with the National School Public Relations Association. Folder contents: (1 item) BMW Donor Biographical Information Form.

—Mims, Marjorie J. Chicago, Illinois. Marjorie J. Mims, nee Joyce, was born at Chicago. She received a B.A. (1949) and a M.A. (1952) from the University of Illinois at Chicago. Folder contents: (4 items) Newspaper clippings, letters.

—Overstreet, Mary R.G. Chicago, Illinois. Mary Ruth Overstreet, nee Griffin, was born at Baton Rouge, Louisiana on March 20, 1911. Folder contents: (1 item) BMW Donor Biographical Information Form.

—Pearson, Gwendolyn F. Glenwood, Illinois. Gwendolyn F. Pearson, nee Williams, was born at Chicago, Illinois on August 14, 1959. She received a B.A. (1980) from Chicago State University. She has been an Internal Auditor for the First National Bank of Chicago since 1980. Folder contents: (16 items) Vital certificates, diplomas, awards, photographs.

—Perry, Donna. Chicago, Illinois. Donna Perry (Horn) was born at Chicago on May 25, 1958. She received a B.A. (1979) from Northwestern University and a D.M. from Southern Illinois University. She has worked as an obstetrician at Mercy Hospital in Chicago since 1982. Folder contents: (34 items) Newspaper clippings, certificates and diplomas, awards and citations, report cards, commencement booklets.

—Price, Leona L. Chicago, Illinois. Folder contents: (4 items) Two photographs, gospel music, and book entitled *Roberta Martin and the Roberta Martin Singers: The Legacy and The Music*, edited by Bernice Johnson Reagon and Linn Shapiro (1982).

—Rodgers, Mary E. Chicago, Illinois. Mary E. Rodgers, nee O'Dell, was born at Siden, Mississippi on January 3, 1941. Folder contents: (44 items) Academic, athletic, and civic awards; diplomas; correspondence; souvenir programs; bowling records; poetry.

—Stith, Florence M. Chicago, Illinois. Florence Marie Stith, nee Madison, was born at Anderson, Indiana on December 31, 1924. She received a B.M. from Anderson College. She is a professional musician and organist. Folder contents: (1 item) BMW Donor Biographical Information Form.

—Thompson, Minnie. Chicago, Illinois. Minnie Thompson, nee Tobias, was born in Louisiana on October 10, 1931. Folder contents: (40-odd items) Postcards and greeting cards, OES records, photographs, vital and other certificates.

—Underwood, Janet E. Chicago, Illinois. Janet E. Underwood, nee Fowler, was born at Guthrie, Oklahoma on March 11, 1943. She has been a vocal music teacher in the Chicago Public Schools since 1964. Folder contents: (1 item) BMW Donor Biographical Information Form.

Walker, Bernice Collection

Indianapolis, Indiana. Born at Anderson, Indiana on

May 17, 1905, Bernice Walker, nee McMurray, is the daughter of Sarah Etta Jones, nee McMurray, who was born at Indianapolis on July 3, 1888 (died March 7, 1964), and George Lewis (deceased), who was born at Marion, Ohio. She was married to George Walker, who was born at Bridgeport, Indiana on February 26, 1884 (deceased). She attended the University of Wisconsin as well as Brookwood College in New York State. She worked at a Girl Scout Camp for two years, at Wainwright Music Camp for three years, at the Army Finance Center for four years, and at the Internal Revenue Service for thirteen years. She has been honored by the Internal Revenue Service, Flora Grant Missionary Society, and Alpha Pi Chi Sorority. She belonged to Allen Chapel Church in Anderson from 1911 to 1917 and to Allen Chapel Church in Indianapolis from 1917 on, where her service has included the Missionary Society, the Stewardess Board, and Class Leaders. Her affiliations have included the Phyllis Wheatley YWCA, League of Women Voters, National Association of Negro Musicians, Federation of Colored Women's Clubs, Alpha Pi Chi, NCNW, Senior Citizens of West Parkview, and the Citizens Forum. "All of my adult life I have worked with young people," Walker says: "I love people and hope that I can always be a good communicator." (2 cubic feet)—Indiana Historical Society.

—"My Tribute to Grandma" by Bernice Walker. Photocopy of handwritten text (74 pages) and unedited typescript (18 pages).

—Two cubic feet of materials, including numerous centennial church booklets and records of state-wide church organizations.

Walker, Madame C.J. Collection*

Indianapolis, Indiana. Born Sarah Breedlove, Madame C.J. Walker became the first Black millionairess in the United States. She was born in Delta, Louisiana to the daughter of an ex-slave. After arriving in Indianapolis in 1910, she transformed her small cosmetic business into one of the largest Black businesses in the country. Deposit by Madame C.J. Walker Manufacturing Company and the Sarah B. Walker Estate. (49 cubic feet)—Indiana Historical Society.

—Many cubic feet of business records and advertising materials as well as photographs, newspaper clippings, and letters from Mrs. Booker T. Washington, Mary McLeod Bethune, and other prominent Black women.

Walker, Elizabeth L. Collection

Rockford, Illinois. Elizabeth L. Walker was born at Rockford on January 6, 1960. Her mother, a beauty consultant, was born at Athens, Alabama on June 9, 1929. Her father, a retiree, was born at Inverness, Mississippi

on November 28, 1928. She attended Southern Illinois University and has worked for the Xerox Corporation. Her awards include recognition as a "Young Woman of America" (1982). She is a member of Allen Chapel AME Church, where her service has included leadership posts in the area and local YPD. Her affiliations have included Delta Sigma Theta, Black Affairs Council, and the Order of Isis. BMWW Project Representative, Frances L. Walker, Rockford Coordinator. (34 items)—Illinois State Historical Library.

—Academic awards and achievement records as well as newspaper clippings pertaining to Elizabeth L. Walker, 1971-1982.

Walker, Frances L. Collection

BWMW Coordinator, Rockford, Illinois. A native of Athens, Alabama and the daughter of Sallie Mae Flanagan, who currently resides in Rockford, Frances L. Walker is married to Era L. Walker, Jr. They have four children. She attended Talladega College in Alabama and was graduated from Rockford Business College. She has also studied at the Bell Training Center. She has worked as a clerical supervisor, technical engineering clerk, service representative, bookkeeper, stenographer, medical assistant, and receptionist. At present she is a City Election Judge, a wedding coordinator, and a beauty consultant. She has been a member of the Allen Chapel A.M.E. Church in Rockford for over thirty years, where her service has included superintending the Sunday School, directing the Vacation Bible School, co-directing the Christian Board of Education, directing the Youth Choir, presiding over the Lay Organization, being a Stewardess, and representing her church as a delegate to A.M.E. conferences and conventions. Her affiliations have included the National Council of Negro Women, American Business Women's Association, Square One Organization, American Heart Fund Association, Hunger Connection, Illinois Bell Junior Achievement, Boy Scouts, Girl Scouts, NAACP, Illinois Black Caucus, and the Rockford Women's Alliance. She was also the founding board chairperson of the Rockford Community Alliance. She has been honored by more than a half-dozen organizations and community groups. "God has blessed our family, and we work together to accomplish our goals," Walker says: "To God Be The Glory." Donation by Frances L. Walker. (80 items)—Illinois State Historical Library.

—Awards and certificates of appreciation, diplomas, letters, civic records, obsequies, organizational minutes and rosters, booklets pertaining to Allen Chapel AME Church, NCNW records, photograph, 1960-1985.

Weaver, Louise O. Collection

BWMW "Voice of Experience." Chicago, Illinois. Born at Chicago on April 13, 1915, Louise Rochelle Smothers, nee

Overall, is the eldest of three children of Mary Lucy Overall, nee Ramsey, a housewife born at Mt. Vernon, Indiana on September 18, 1892 (died November 21, 1961), and Monroe Conny Overall, a furniture mover born at Murfreesboro, Tennessee on October 4, 1878 (died September 14, 1943). She is married to Leander Smothers, a retiree born at Edwards, Mississippi on March 10, 1914. She received a Teaching Certificate (1936) from the Illinois College of Music and also studied music and the pipe organ at the Chicago Conservatory. Since 1945 she has been the organist for New Covenant Baptist Church as well as a pianist and music instructor for the Chicago Park District. She also served as the organist for Mahalia Jackson from 1950 to 1970 and as the TV organist for "Jubilee Showcase" from 1962 to 1981. Prior to becoming a member of New Covenant Baptist Church in 1945, she belonged to Metropolitan Baptist Church and Friendship Baptist Church. She is also an honorary member of the First Church of Deliverance in Chicago. Her affiliations include Local 10-208 of the Chicago Federation of Musicians, the American Guild of Organists, The Organ Historical Society, and the Chicago Club of Women Organists Board. "Psalms 90:17 reads, 'Establish thou the work of our hands upon us; yea, the work of our hands establish thou it,'" Weaver says: "I thank God for the gift he has given me. My faith in Him and his divine insight guides and inspires me. For this I am eternally grateful. I ask God to bless my work and my hands, for I do His work with His hands." On October 5, 1981, Governor Jim Thompson proclaimed "Louise Overall Weaver Day" in the State of Illinois. BMWW Project Representative, Jessie Tole. (3 cubic feet)—Chicago Historical Society.

—Albums and individual photographs numbering approximately 650 relating to Weaver's career and life.

—Papers, trophies, plaques, programs of concerts, newspaper clippings, telegrams, and correspondence (approximately 125 items) covering the period 1948-1984.

Wesley, Odelia Collection

Champaign, Illinois. Odelia Wesley, nee Helm, was born at Belleville, Illinois on June 24, 1906. Her mother, a teacher, was born at Clarksville, Tennessee in 1879 (died 1921). Her father, a factory worker, was born at Clarksville in 1875 (died 1962). She was married to Lincoln Wesley (1900-1981). She moved to Champaign in 1939. She received a teaching certificate from Southern Illinois University and a B.S. and M.A. from the University of Illinois. Between 1928 and 1946 she worked as a teacher in Mt. Vernon, Illinois; as a Recreation Director in Champaign; and as a civilian instructor for the Air Force. She then taught first grade in Champaign from 1946 to 1951 and served as Principal of Washington Elementary School in Champaign from 1951 to 1972. She belongs to St. Luke CME Church, where she has taught

Sunday School. Her affiliations have included the AAUW, Kappa Gamma Society, Francis Nelson Health Center Advisory Board, Cooperative Extension Advisory Board, Champaign Public Library, YWCA, United Fund, Children's Home and Aid Society, and the Welfare Service Committee. Her many honors include a fellowship fund created in her name by the AAUW and the naming of a city park after her in Champaign. BMWW Project Representative, Larine Y. Cowan.—Illinois State Historical Library.

—Birth, death, and marriage certificates; awards and diplomas; will; tax records and deeds; newspaper and magazine clippings; scrapbooks and photographs.

Wheaton, Thelma K. Collection

Chicago, Illinois. Born at Hadley, Illinois on July 29, 1907, Thelma Kirkpatrick Wheaton, nee McWorter, is the eldest of five children of Ophelia McWorter, nee Walker, a housewife born at Hadley in 1884 (died 1914), and Arthur McWorter, a farmer born at Hadley in 1875 (died 1950). She was married to Allen J. McWorter, a U.S. mail carrier born in Texas in 1898 (died 1948). She has five children, ten grandchildren, and four great grandchildren. She lived in various towns and cities in Illinois, Missouri, Tennessee, and Ohio prior to settling in Chicago in 1931. She received a B.A. (1929) from Fisk University and a M.S. (1931) from Western Reserve University. She also attended Chicago Teachers College and the University of Chicago. In the 1930s she worked for the Phyllis Wheatley Association in Cleveland, Ohio; a relief agency in St. Louis, Missouri; and the South Parkway YWCA in Chicago. From 1947 to 1972 she worked as a teacher in the Chicago School System. Her numerous awards include recognition by the Chicago Hall of Fame and designation as an Illinois Merit Mother. She has been a member of Gorham United Methodist Church since 1931, where her service has included the Wesleyan Service Guild, Mothers Club, United Methodist Women, and the Administrative Board. Her many affiliations have included AKA, South Side Community Art Center, DuSable Museum, National Association of Colored Women's Clubs, NCNW, International Council of Women of the World, Chicago Teachers Union, ASALH, NAACP, and the Afro-American Genealogical and Historical Society of Chicago. "My philosophy of life is based on Bible teachings about the life of Jesus, the Ten Commandments, and the Lord's Prayer," Wheaton says.—Chicago Historical Society.

—Extensive papers, records, documents, and photographs.

Wilkins, Margaret and Arthur W. Ferguson Collection

(.5 cubic feet)—Illinois State Historical Library.

—Photo albums, scrapbooks, correspondence, and estate documents pertaining to the Ferguson family as well as to Arthur Ferguson's military service, travels in Europe, and work in Korea, 1940s-1950s.

Williams, Lucille L. Collection

Muncie, Indiana. Lucille Lucas (Brown) Williams was born in Kentucky and resided in Muncie for seventy-five years. She was a member of Shaffer Chapel AME Church, where she served as trustee and president of the Missionary Society. She belonged to the Friendship Club and the Whately Senior Citizens and served as president of United Church Women as well as the Eastern District and Indiana State Colored Women's Clubs. She also served as Worthy Matron of the OES, Naomi Chapter. She was the Director of the Munsyana Day Nursery and the organizer of the Lucille Lucas Williams Federated Club, which she founded in her home in October 1952. Williams died on March 21, 1982. BMWW Project Representative, Bella Schmidt. (5.5 cubic feet)—Indiana Historical Society.

—Photographs, manuscripts, minutes, newspaper clippings, etc. pertaining to Williams's life and the lives of other Black people in Muncie.

Woolridge, Bessie "Betty" L. (1905-1983) Collection

South Bend, Indiana. Born at Burlington, Ohio on October 24, 1905, Bessie Louise Woolridge, nee Kilgore, was the only child of Margaret and Thomas Kilgore. She was married to George Ora Woolridge, a licensed funeral director and embalmer born at Worthington, Indiana on March 22, 1902 (died July 30, 1966). They had three children, and there are five grandchildren. She lived in Culver, Indiana from 1928 to 1931 before settling in South Bend, Indiana. She received a B.S. (1929) from West Virginia State College and also attended Purdue University and the University of Arizona. She worked with her husband as a licensed funeral director and also as an extension home economist for Purdue University from 1964 to 1971. She was honored by the Indiana Farm Bureau and the Mishawaka, Indiana *Enterprise-Record*. She belonged to St. John Baptist Church in South Bend, where she taught Sunday School and participated in the Missionary Society. Her affiliations included AKA, Order of the Eastern Star, St. Pierre Ruffin Club, Indiana Association of Home Economists, and the National Association of Extension Home Economists. "Bessie Woolridge's life was dedicated to others. She taught her family that 'When you feel your troubles are many, don't think others don't have any.' She had a deep faith and love for God. She was the first Black Extension Home Economist hired by Purdue University, which she viewed as an opportunity to pave the way for other Black men and women." (.25 linear feet)—Calumet Regional Archives (Accession number 214-BWMW #25).

—Photographs of Woolridge Funeral Home (1952) and of Bessie Woolridge, marriage certificate (1928), awards, newspaper clippings, retirement letters (1971).

Women's Improvement Club Collection

Indianapolis, Indiana. BMWW Project Representative, Kathleen Radford. (.5 cubic feet)—Indiana Historical Society.

—Minutes, rosters, letters, and photographs of this Indianapolis organization that in 1905 founded the Oak Hill Convalescent Camp, a six-bed outdoor tuberculosis hospital and the first such facility in Marion County.

Young, Georgia Collection

Gary, Indiana. Georgia Young, nee Hamilton, was born at Clarksdale, Mississippi on May 30, 1917. Her mother (1900-1958) was a housewife born at Clarksdale. Her father (1897-1962) was a millworker born at Marks, Mississippi. She is married to Curtis Young, and they have three children. She moved from Mississippi to Gary in 1923. She attended Spelman College and received an A.A. degree from Indiana State University. She is the director of Storyland Nursery and Playschool in Gary, which she founded in 1962. She is a member of Trinity Baptist Church, where her service has included the Missionary Department, Women's Day Speaker, and Coordinator of the Annual Harvest Tea. "I was an only child," Young says, "and I received loving care from my parents. I wanted to pass this love and care along to my children. I want to help young children get a good start in life." (.25 linear feet)—Calumet Regional Archives (Accession number 199-BWMW #10).

—Storyland Nursery School programs, writings by

Young, program of Trinity MB Church, photographs, etc. covering the years 1979 to 1984.

Yore, Mary D. Collection

BWMW Co-Coordinator for Muncie, Indiana. Indianapolis, Indiana. Born at Muncie on August 26, 1930. Mary D. Yore, nee Baker, is the eldest of the two children of Nellie Octavia Baker, nee Cooke, a beautician born at Vincennes, Indiana in January, 1900 (died May 17, 1934), and Frank Leon Baker, a mail carrier born at Belleville, Illinois on September 9, 1893 (died January 5, 1973). Yore has three children and six grandchildren. Prior to settling in Indianapolis, Yore lived in Ohio, Georgia, Germany, Washington, D.C., and Michigan. She received an A.A. (1974) from Kellogg Community College in Battle Creek, Michigan and a B.S. in Social Work (1983) from Western Michigan University. She currently works at the Veterans Hospital in Indianapolis. She has received honors from the V.A.H. and Alpha Kappa Delta National Sociology Honor Society. From 1939 to 1969 she attended St. Lawrence Catholic Church in Muncie; since then she has attended St. Paul's A.M.E. Church in Indianapolis. Her affiliations have included the YMCA, NCO Wives Club, Military Widows Society, Gold Star Wives, and the Indiana Historical Society. She regularly publishes a family newsletter. "Do not be afraid to follow where the Holy Ghost leads," Yore says: "Donate as much time as possible in one's own way to the betterment of mankind."—Indiana Historical Society.

—A history of Camp Muncy, an experimental boys camp in the 1920s, written by its founder, Yore's father Frank L. Baker, and papers pertaining to Yore's aunt, Nell S. Guinn, the Director of the Stephen School of Music in Cleveland, Ohio.

Chapter 4

Black Women in the Middle West Project Collection

The Black Women in the Middle West Collection contains materials covering the period from the beginning of the project's planning phase in 1982 to the end of its implementation phase in 1985. Among these materials are thousands of letters, hundreds of completed Preliminary Questionnaires, hundreds of completed Project Participant Biographical Information Forms, hundreds of resumes, scores of newspaper clippings, scores of telephone message slips, mailing lists, copies of the project's instructional and promotional hand-outs, dozens of audio tapes, several video tapes, etc. Many of the project representatives mentioned in these files are profiled among the "Project Participants" listed in Chapter 5 or in the preceding chapter.

The collections that relate directly to the project's development and operation are listed below under the heading "Part I: Project Files." The individuals, organizations, and events about which the project collected small amounts of miscellaneous information, such as newspaper clippings, obituaries, short handwritten biographical or autobiographical sketches, etc., are listed under the heading "Part II: Individual Files." The Black Women in the Middle West Project Collection consists of 10.5 linear feet of photographs and other documents as well as one box of audio and video tapes. All of the materials noted in this chapter can be found at the Indiana Historical Society in Indianapolis, Indiana. As with the materials noted in Chapter 3, "General Collections," the listing that follows is preliminary.

Part I

Project Files

- Alphabetical Files. Letters, preliminary questionnaires, clippings, and other miscellaneous papers received by the project from individuals and groups during the period 1982 to 1985. (.6 linear feet)
- Audio Tapes. BMWW Planning Conference held at Purdue University on March 18, 1983 (ten tapes); BMWW Conference-Workshop held at Chicago, Illinois on June 16, 1984 (five tapes); BMWW Conference-Workshop held at Indianapolis, Indiana on June 23, 1984 (five tapes); BMWW Conference-Workshop held at East St. Louis, Illinois on June 30, 1984 (five tapes); BMWW Conference-Workshop held at Gary, Indiana on July 14, 1984 (four tapes); BMWW Conference-Workshop held at South Bend, Indiana on July 21, 1984 (three tapes); BMWW Conference-Workshop held at Springfield, Illinois on June 9, 1984 (two tapes); BMWW Conference-Workshop held at Bloomington, Indiana on July 28, 1984 (four tapes); BMWW Coordinating Conference held at Purdue University in West Lafayette, Indiana on October 27, 1984 (two tapes); and one damaged tape.
- Brochure Returns. Several dozen responses on the cut-away postcard from the BMWW brochure entitled "Restoring Black Women's History." This postcard asked people if they had things to donate about Black women's history and if they would like to participate in the project contacting prospective donors, etc.
- Budget Documents. Correspondence, preliminary and final budget proposals, and other documents pertaining to the financial operation of the BMWW project.
- Collector's Manual* by Darlene Clark Hine, Patrick Kay Bidelman, and Donald West (July 1984). This 43-page manual was prepared to instruct the project's volunteer field representatives in some of the basic techniques of archival fieldwork, the legal questions involved, and the method of reporting used by the project.
- Conference Invitations and Programs. Approximately 50 flyers, mailers, programs, etc. announcing and describing the project's various conference-workshops throughout Indiana and Illinois, 1983-1985.
- Cover Letters. Several dozen letters used to respond to requests about the BMWW Project and to coordinate the activities of the project representatives.
- Essence Magazine* Responses. Dozens of letters received in response to the article about the BMWW Project that appeared in *Essence* in May 1985.
- Letters, etc. pertaining to the Executive Committee of the BMWW Project.
- Field Tips. This folder contains three hand-outs for the project's volunteer field representatives providing tips: "Recruiting Volunteers," "Some Thoughts on Contacting Donors," "Suggested Black History Celebration Activities to Highlight our *Black Women in the Middle West* Project." Developed in the summer of 1984.
- Forms used by the BMWW Project to record personnel assignments, etc.
- Hine, Darlene Clark, *When the Truth is Told: A History of Black Women's Culture and Community in Indiana. 1875-1950*. Indianapolis, Indiana: The National Council of Negro Women, Indianapolis Section, 1981. (90-page history of Black women in Indiana) See also "Hine, Darlene Clark" in Biographical Profiles of Project Participants."
- Historical Societies. Brochures, etc. that contain information about the historical societies and libraries with which the BMWW cooperated.
- History's Neglect Ending: An Index to Press and Magazine Notices*. This 42-page hand-out consists of a bibliography of all magazine, newspaper, and newsletter articles that appeared about the project between January 1984 and February 1985 as well as 40 pages of selected reproductions of articles. For the originals of these articles as well as articles that appeared after February 1985, see "Publicity Notices" below.
- Mailing Lists. This folder contains various lists of names and addresses of project participants developed during the project's planning and implementation phases, 1982 through 1985.
- Miscellaneous Project Materials. Several folders of newspaper clippings, announcements of Black history events and projects, flyers and brochures, etc. received by the BMWW project between 1982 and 1985.
- NEH Correspondence. This folder contains the project's funding proposals as well as other correspondence with the National Endowment for the Humanities.
- Pat's Notes. One thick file of notes taken by Patrick Kay Bidelman in the course of his duties as the BMWW Co-Director for Administration.
- Planning Conference and Workshop held at Purdue University on March 18, 1983. Sixty color 4 x 6 photographs, taken by James Terry, graduate student at

Purdue University; conference program; conferees evaluation forms; letters from prospective panelists; mailing list; "Personal Interview Considerations" by Sherri Coe-Perkins; letters of January 5, 1983 inviting panelists with accompanying "Panelist Guidelines."

- Planning Documents. "Themes" summarizing collecting topics; regional committee member lists; summary of preliminary questionnaire results; Project Timetable; update letter to project representatives of September 7, 1983; letters of August 31, 1982 and October 1982 accompanied by Preliminary Questionnaire to prospective participants announcing planning grant; Task Questionnaire and cover letter of December 1982; letter of January 11, 1983 requesting endorsements of the project; letter of October 1982 inviting people to join the project's Executive Committee.
- Press Release Addresses. A list of hundreds of addresses of TV stations, radio stations, magazines, newspapers, etc. as well as flyers from organizations to which the BMWW project and the Purdue University Office of Public Information sent press and broadcast releases.
- Press Releases. Approximately two dozen press and broadcast releases sent out by Purdue University's Office of Public Information or directly by the project, covering the period 1984-1985.
- Proclamations. Proclamations designating January 4-5, 1985 as "Black Women in the Middle West Weekend" by Mayor John F. McNamara of Rockford, Illinois; June 22-24, 1984 as "Black Women in the Middle West Weekend" by Mayor William H. Hudnut of Indianapolis, Indiana; and letter commending project of June 11, 1984 from Mayor Harold Washington of Chicago, Illinois. Also letters from Congressman Andy Jacobs, Jr. (June 22, 1984), Senator Dan Quayle (June 18, 1984), and Governor Robert D. Orr (June 22, 1984), all of Indiana.
- Progress Reports*. This folder includes the four reports issued during the project's implementation phase, January 1984 through June 1985, and the two reports issued during the project's planning phase, 1982 to 1983. The four implementation reports are dated #1 March 1984, #2 April-May 1984, #3 August-September 1984, and #4 January-February 1985. The two planning phase reports are dated #1 October 1982 and #2 December 1982.
- Project Participant Biographical Information Form. See Appendix B for a copy of the "Project Participant Biographical Information Form."
- Project Photographs. Fifty-plus photographs and snapshots of project staff, project representatives, documents, conference-workshops, publicity materials, etc.
- Project Presentations. Several addresses delivered on behalf of the BMWW Project by Darlene Clark Hine.
- Publicity Kit* by Shirley M. Herd, BMWW Consultant for Community/Public Relations. This is a 124-page guide, with examples, of how to create publicity, contact prospective donors, solicit the interest of church and community leaders, raise money, etc. Summer 1984.
- Publicity Hand-outs. This folder contains an off-print of "The Invisible Woman" from *History News*, XXXIX, No. 2 (February 1984); a complete issue of the *OAH Newsletter*, XII, No. 3 (August 1984) featuring an article entitled "Voices of Experience: Black Women Chronicle Their Communities"; a three-section brochure entitled "Restoring Black Women's History" with a cut-away return postcard; BMWW Fact Sheets; and a BMWW poster.
- Publicity Notices. This folder contains all of the press, magazine, and newsletter notices that reached the project's headquarters at Purdue University during the period that began with the project's planning phase in the summer of 1982 and ended with the termination of the implementation phase in the summer of 1985. Approximately 150 such notices. See the "Bibliography" at the end of this *Guide* for a complete listing.
- Recruiting Forms. This folder contains several versions of the project's basic recruitment form.
- Regional Committees. Letters, memos, etc. pertaining to the efforts of the BMWW Project's various regional committees in Illinois and Indiana.
- Sign-Up Sheets. Names, addresses, etc. of people who attended twenty-four BMWW project conferences and other events throughout Illinois and Indiana, 1984-1985.
- Slide Show Scripts. These two scripts coincide with the slide show that the project put together to explain and illustrate the project's history, methodology, and goals. The "Indiana Version" of the script is 22 pages long and explains 102 slides. The "Chicago Version" is 17 pages long for 80 slides.
- Telephone Messages. Dozens of slips recording calls to the BMWW Project headquarters.
- Transparencies. Overhead transparencies of the forms, etc. used by the BMWW Project.
- Video Tapes. Champaign, Illinois interview of BMWW participants on September 7, 1984. Produced by WCIA (Channel #3), Midwest Television, Inc., Champaign, Illinois; Bloomington, Indiana BMWW Conference-Workshop, held on July 28, 1984. Two half-inch Scotch 120 tapes with sound track dubbed from audio tapes of the event; East St. Louis, Illinois BMWW Conference-Workshop, held on June 30, 1984. Two half-inch Memorex T-120 tapes, produced by Total Media Communications; South Bend, Indiana interview of BMWW participants by Robyne Robin-

son. One three-quarter inch 3M tape produced at WNDU-TV (NBC) in South Bend in the summer of 1984. Two half-inch TDK Super Avilyn T-120 tapes of

the BMWW Conference-Workshop held at the Chicago Historical Society on June 16, 1984.

Part II Individual Files

Allen, Mildred L. Urbana, Illinois. BMWW Project Representative, Larine Y. Cowan.

-Photocopies of transcript of 1983 interview of Mildred L. Allen by Melinda Roundtree and Patrick Tyler of the Urbana Free Library Archives Department (13 pages) and ten pages of records pertaining to the Bethel AME Baptist Church Choir, 1923-1924.

Allen Singers. Alton, Illinois. Donated by Hazel M. Kilion.

-Three photographs of the Allen Singers; three newspaper clippings about the Allen Singers (no date or source); eleven programs for performances of the Allen Singers covering the years 1970-1984.

-Typewritten and handwritten biographical profiles of the following Allen Singers: Rose E. Rhetta, Eddie Mae McCollough, Mary Louisa Llige Salanga-McLaughlin, Frances E. Howard, Jean Thomas, Charlene Cannon, Marion Williams, Roberta E. Berry, Edith S. Brewer, Marjory "Marty" Nelson, and Jane Anne Peterson.

Alsup, Elma Ellen (1895-1985). Fort Wayne, Indiana. Alsup was born at Humbolt, Tennessee on April 24, 1895, and she died in early 1985. Her father, John Alsup, Sr. worked as a cook at the Fort Wayne Country Club. She moved to Fort Wayne in 1899. She was employed as a social worker at the Wheatley Social Center in Fort Wayne until 1946, where she had a Girl Reserves Club. She received many awards and had both a girls' and women's club named for her. She belonged to both the Turner Chapel AME Church and Mt. Olive (later Union) Baptist Church in Fort Wayne, where her service included the Missionary Society, Floral Club, Sunday School, and Olive Rhodes Club. Her affiliations included Girl Scouts, YWCA, Lillian Jones Brown Culture Club, Christian Endeavors, and the Jennie Conner Civic Club. "Alsup was a very great lady," Mary C. Ray of Fort Wayne says: "Her speech was superb, and her English was elegant. One of her favorite statements was that 'God has been so good to me.' Two of her cousins taught at Purdue University."

-Project Participant Biographical Information Form, submitted by Mary C. Ray of Fort Wayne, Indiana.

-*Official Proceedings of the Sixteenth Annual Session of the Indiana Baptist Women's Home Missionary Convention* held at Mt. Paran Church in Indianapolis,

Indiana on August 7-10, 1913. Two photocopies of this twenty-six page work.

Anna Tutt Honey's Club. Champaign, Illinois. The Anna Tutt Honey's Club was organized by Iva Matthews and her husband, Henry, to provide activities and services for senior citizens. Its motto is "Together through God we will love, pray, feast, and play." BMWW Project Representative, Larine Y. Cowan.

-Photocopies of five newspaper clippings about the Anna Tutt Honey's Club, 1971-1976.

Banks, Carrie Luetta, nee Pope. Champaign, Illinois. Banks was born at Champaign. Her mother, a teacher and practical nurse, was born at Urbana, Illinois in 1892 (died 1978). Her father, a musician and forging plant employee, was born at Sidney, Illinois in 1889 (died 1967). She is married to Nathaniel Banks, and they have three children. She attended the University of Illinois from 1940 to 1942. Since 1962 she has been a clerical worker for the Illinois Power Company. She is a member of Bethel AME Church, where she sings in the choir, teaches, and is a youth missionary. She is also a member of OES. BMWW Project Representative, Erma Bridgewater.

-Photocopies of materials pertaining to Banks's parents: Champaign High School Commencement program (1910), receipts (1883-1908), newspaper clippings, funeral notices, etc. from the turn of the century.

Black Women: Achievement Against the Odds. Muncie, Indiana. This program about Black women's history was held at the Muncie Public Library on February 24, 1985.

-Printed program with cover letter from Arthur S. Meyers, Library Director, and four photocopies, with one original, of articles about the program.

-One 90-minute audio tape of the proceedings.

Barton, Easter B. South Bend, Indiana.

-1975 Famous Black Americans Historical Calendar, produced by the Schlitz Brewing Company of Milwaukee, Wisconsin.

Batties, Louise Terry.

-7-page typewritten biographical sketch of Louise Terry Batties.

Bowles, Luvata. Champaign, Illinois. BMWW Project Representative, Larine Y. Cowan.

-Photocopy of interview transcript of Luvata Bowles by Melinda Roundtree and Harold Hughes of the Urbana Free Library Archives in 1984 (14 pages).

Bradford, Marjorie. Richmond, Indiana. One of ten children, Bradford was born in Randolph County, Indiana on February 16, 1906. Her mother, Florence Moore, and her father, Albert P. Watkins, were also born in Randolph County. Her father was a painter and paper hanger, a musician, and a barber. She was married to Lake James Bradford, and they had four children. She worked as a domestic. She has belonged to the Friends Church in Randolph County and the AME Church in Modoc, Indiana. BMWW Project Representative, Alta M. Jett, Richmond Coordinator.

-Three programs from the Greater Second Missionary Baptist Church of Richmond and two newspaper clippings.

Bragg, Heloise. Richmond, Indiana. BMWW Project Representative, Alta M. Jett, Richmond Coordinator.

-Three sheets of paper pertaining to the Sojourner Truth Club of Richmond. One sheet is dated July 1, 1936.

-Fifty-two page loose-leaf notebook containing minutes, dues roster, membership roster, etc. of the Sojourner Truth Club of Richmond, 1946-1947.

Bridgewater, Erma, nee Scott. BMWW "Voice of Experience." Champaign, Illinois. Born at Champaign on November 24, 1913, Bridgewater is the elder child of Sarah Pauline Scott, nee Wilson, a maid born at Shawneetown, Illinois on June 29, 1892, and Raymond Mac Scott, a University of Illinois mail carrier born at Champaign in December 1892 (died 1959). She is married to Cecil Bernard Bridgewater, a retired upholsterer born at Tuscola, Illinois on November 23, 1910. They have three children and three grandchildren. She was graduated from the University of Illinois in 1937. She worked as the Assistant Director and Director of the Douglas Center from 1939 to 1964, as a Relocation Officer for the City of Champaign from 1967 to 1970, as a Community Worker for the Health Center from 1971 to 1975, and as a Housing Specialist for the City of Champaign from 1975 to 1982. Her honors include recognition as "Black Woman of the Year." She has been a member of Bethel AME Church in Champaign since 1925, where she has served in the choir and on the Trustee Board and the Planning Committee. Her affiliations have included AKA, PTA, OIC, Community Integration, Better Housing Committee, Urban League, Health Consumers, and the NCNW. "I have always been thankful that my employment has been in fields where I could help my own people," Bridgewater says: "In the day of the liberated woman, I am thankful that I managed to be a homemaker and pursue a career at the same time.

Many black women of my era can attest to the fact that it can be done." BMWW Project Representative, Larine Y. Cowan.

-Photocopies of photograph of Bridgewater, 30-odd newspaper clippings, 3-page typewritten interview of Bridgewater by Dallas Brown for the Urbana Free Library Archives-University of Illinois Department of Anthropology (1982), and 17-page interview of Bridgewater by Melinda Roundtree and Patrick Tyler of the Urbana Free Library Archives Department.

Britt, Jessie. Champaign, Illinois. BMWW Project Representative, Larine Y. Cowan.

-Program of 1983 Britt Family Reunion as well as photocopies of the transcript of 1983 interview of Britt by Melinda Roundtree and Patrick Tyler of the Urbana Free Library Archives Department (9 pages) and eight newspaper clippings (1943-1975).

Brooks, Corrinne, nee Mudd. Fort Wayne, Indiana. Born at Louisville, Kentucky on December 13, 1914, Brooks is the second of ten children of Loretta Mudd, nee Douglas, a housekeeper born at Fort Wayne on June 5, 1897 (died August 31, 1930), and James "Dink" Mudd, a truck driver born at Springfield, Kentucky on January 9, 1881 (died July 20, 1968). She is married to James Wayne Brooks, a retired V.A. Hospital employee born at Closter, New Jersey on October 22, 1914. She has lived in Fort Wayne since 1915. She attended Indiana University Extension for two years during the 1930s. She worked as a housekeeper and elevator operator from 1933 to 1942, then as the manager of the U.S. Air Force Post Exchange from 1942 to 1945. From 1951 until her retirement in 1978, she worked as an administrative assistant for the Fort Wayne Jewish Federation. Since 1981 she has also worked part-time as an assistant to the controller of the YMCA. She is a member of St. Peter's Catholic Church. Her affiliations have included the Urban League, Girls Work Committee, Commission on the Status of Women for the State of Indiana, Montessori Schools Board of Directors, YWCA, Ultra Arts Club, Limberlost Girl Scout Council, and the Elma E. Alsop Club. She organized the first Black girl scout troop in Fort Wayne. "The work that I have tried to do in any organization has been to fulfill my obligation to God, my community, and my fellowman," Brooks says: "They are most important."

-Eight-page program of the Fort Wayne Urban League Guild's "Corrinne Brooks Roast" Celebrity Banquet for 50 Years of Community Service, April 25, 1984; two photographs of Brooks and eight newspaper clippings about Brooks; plus several other photographs and newspaper clippings.

Brown, Malinda Blanche, nee Hayes (1913-1964). Indianapolis, Indiana. Born at Hermitage, Tennessee

on September 17, 1913 (died September 26, 1964), Brown was the second of seven children of Hettie Hayes, nee Burton, a housewife born at Mt. Juliet, Tennessee on October 13, 1894 (died March 12, 1962), and Wesley Hayes, a chef and laborer born at Old Hickory, Tennessee on January 10, 1883 (died August 20, 1957). She was married to James Felton Brown, a foundry worker born at Phoenix City, Alabama on August 10, 1914. They had two children and three grandchildren. She moved from Heritage to Nashville, Tennessee in 1917 and then to Indianapolis in 1920. A Licensed Practical Nurse since 1948, she worked from 1950 until her death at General Hospital in Indianapolis and also served as an attendant at Patton's Funeral Home from 1960 on. Her affiliations included the NAACP, Central State Hospital Volunteers, and the Red Cross. She belonged to Emmanuel Baptist Church from 1920 to 1942 and to Mt. Moriah Baptist Church from 1942 to 1964. Her church service included the Nurses Guild, Indiana Missionary Baptist State Nurses and Sisters of Help, National Baptist Nurses Corps, Senior Women's Home and Foreign Mission Department, and the Deaconess Board. "We the family of Blanche Brown submitted her name for this project because we feel that she exemplified the strength, courage, and religious faith of a proud Black Woman. She truly loved the Lord and showed this through her extensive work with the sick and her deep involvement with her church. In her first annual address to the National Baptist Nurses Corps of America in Oklahoma City in 1962, she said: 'I feel to be a good nurse, you must be a Christian. Christianity gives dignity to nursing. A Christian nurse visits and cheers the sick. She feeds the hungry, clothes the naked, and is found seeking and saving the lost. The past is but a spring board to what lies before us. It is wonderful what strength and energy will come from the feeling that we are serving humanity.'" Forwarded to the BMWW Project by the family of Blanche Brown.

-Completed BMWW Project Participant Biographical Information Form.

Bruce, Mattie "Sue" Elizabeth, nee Burch (1926-1985). Fort Wayne, Indiana. Bruce was born at Chester, Georgia on December 20, 1926 and died on January 3, 1985. She was the elder child of Arlena Tharp, nee Burch, a retiree born on January 8, 1908. She had six children, and there are twenty-two grandchildren and seven great grandchildren. She lived in Fort Wayne from 1936 to 1947 and again after 1978. She also lived in Pennsylvania, California, and Michigan. She worked at Phelps Dodge Magnet Wire in Fort Wayne from 1943 to 1944 but spent most of her work-life as a nurse. She belonged to Union Baptist Church.

-Funeral service program for Mattie E. "Sue" Bruce, dated January 5, 1985.

Burch, Mattie Estelle (1905-1983). Champaign, Illinois. BMWW Project Representative, Larine Y. Cowan.

-Photocopies of five newspaper clippings pertaining to the life of Mattie E. Burch, 1966-1983.

Burnett-Underwood, Evelyn. Champaign-Urbana, Illinois. BMWW Project Representative, Larine Y. Cowan.

-Photocopies of 35 newspaper clippings pertaining to Evelyn Burnett-Underwood, 1968-1977.

Burton, Rachelle Rice. Chicago, Illinois.

-Program of "Living Memorial Dedication Service" for Mrs. Rachelle Rice Burton, Sixth Grace Presbyterian Church U.S.A., Chicago, Illinois, April 21, 1985 as well as three pages of photocopies of newspaper articles about Burton and a full-page flyer from the *Chicago Metro News* describing Burton's accomplishments.

Busy Fingers Club. Alton, Illinois. The Busy Fingers Club was founded by nine women on May 28, 1948 with Hazel M. Killion as President. Donated by Hazel M. Killion.

-Three-page typewritten history entitled "Busy Fingers Club History (1948-1973)" of Alton, Illinois by Hazel M. Killion.

Cato, Nora Rozella, nee Prince. Fort Wayne, Indiana. Born at Neeley's Landing, Missouri on March 2, 1927, Cato is the daughter of Laura Elizabeth Prince-Bowman, nee Farrar, a housewife born in Missouri on September 23, 1911, and Walter Prince. She was married to Lee Kinnard Cato, Sr., a baker born at Cape Girardeau, Missouri on October 21, 1925 (died October 2, 1977). They had three children and two grandchildren. After living in St. Louis, Missouri from 1940 to 1954, she moved to Fort Wayne. She worked as a clerk/typist, seamstress, and elevator operator. She attended Neighborhood United Methodist Church from 1962 to 1967 and Christ United Methodist Church from 1967 to 1984. She was a member of the NAACP and the Fort Wayne Urban League. "A great many things impressed me about my mother as a person," Cato's son says: "She was never one to live in the past. She knew things that most children never think of parents as knowing. She helped me with physics, could catch and hit a baseball (mothers?), and taught herself to play the guitar quite well. My mother was very close to God. She died of a heart attack on April 4, 1984. I know my mother is still alive. There has not been death, only transition."

-Project Participant Biographical Information Form, submitted by Cato's son.

Champaign-Urbana, Illinois Sororities. Champaign-Urbana, Illinois. BMW Project Representative, Larine Y. Cowan.

—Photocopies of 30 newspaper clippings about Alpha Kappa Alpha, Zeta Phi Beta, Delta Sigma Theta, and Sigma Gamma Rho Sororities, 1952-1977.

Churchill, Elfrieda V. Evansville, Indiana. Churchill received a B.A. and M.A. from Indiana State University. Churchill taught kindergarten in Gary, Indiana from 1961 to 1964 and first grade in Evansville from 1964 to 1983. She has also worked as a licensed librarian since 1967. In 1981, she became a professional story teller. "Modern storytelling revives the ancient art of stimulating the five senses," Churchill says: "The only tool needed to find excitement, mystery, poignance, and laughter is the imagination."

—Three-page resume entitled "A Storyteller's Table of Contents" and a photocopy of an article about Churchill that appeared in an Evansville, Indiana newspaper on December 12, 1983.

Clancy, Floretta Alice, nee Ford (1934-1973). Fort Wayne, Indiana. Born at Fort Wayne, Indiana on December 13, 1934, Clancy died on July 13, 1973. She was the youngest of the three children of Juanita Ford, nee Peters, a department store clerk born at Fort Wayne, and Joseph Howard Ford, a retired General Electric worker born in Georgia. She was married to David Earl Clancy, a school principal born at Marion, Alabama on April 25, 1934. She has two sons. She received a B.S. (1957) from Indiana University and a M.S. (1963) from St. Francis College. She attended Turner Chapel AME Church in Fort Wayne, where she taught Sunday School and belonged to the Floral Club. Her affiliations included the Urban League, NAACP, Delta Sigma Theta, and Cosmopolites.

—Project Participant Biographical Information Form.

Clift, Allie, nee Lyles. Baltimore, Maryland. Born in Indiana, Clift is one of four children of the late Mary Alice "Mamie" Stewart Lyles and J. Morton Lyles. She attended elementary school in Lyles, Indiana and was graduated from Lincoln High School in Princeton, Indiana in 1925. She finished a two-year course at Indiana State University in 1929 and taught in both Patoka and Lyles, Indiana. In 1939 she left Indiana to teach at Rust College in Holly Springs, Mississippi and North Carolina A. and T. College in Greensboro, North Carolina. She received a B.S. (1941) and a M.S. (1951) from Indiana State University and has also studied in Europe and West Africa. She moved to Maryland in 1948 and began teaching in 1952 at Coppin State College, which had a long history of training black elementary teachers for the City of Baltimore. She also continued her education by attending the

University of Southern California, Northwestern University, and the Catholic University of America. She retired in 1976. Her affiliations have included the AAUW and the Baltimore Neighborhoods, Inc. "Although the State of Maryland has been good to me in a variety of ways," Clift says, "I do not forget that I am a Hoosier. I keep in close contact with my brothers, and I follow the happenings in Indiana with great interest."

—Three-page typewritten autobiographic profile and snapshot.

Cook, Vesper (Mrs. Horace D.), nee Wilkinson. BMW Coordinator. Peru, Indiana. Cook was born at Peru on June 21, 1917. Her father was also born at Peru. Her mother was born in Kosciusko County, Indiana. From 1961 to 1982, she was the curator for the Miami County Historical Museum and the Puterbaugh Museum in Peru. She has received awards from the Miami Lens Club, Peru Area Chamber of Commerce, Meshekinoquah District BSA, Miami County Young Adults, Miami County Court House Employees, and Governor Robert D. Orr of Indiana. She is listed in *Who's Who of American Women* and *Who's Who in the Midwest*. Since 1963 she has written eighteen articles on local history for the *Peru Daily Tribune* and contributed to books on houses, furniture, and coverlets. She has belonged to the first Christian Church and the Main Street United Methodist Church in Peru. Her affiliations include the Indiana Historical Society, Circus Historical Society, Circus Fans of America, Miami County Genealogical Society, North Central Indiana Genealogical Society, Peru Business and Professional Women's Club, Monday Night Literary Club, Peru Drama League, American Numismatics Association, Miami County Steam Locomotive Association, and the Miami County Farm Bureau.

—Five newspaper clippings about black women in Peru, Indiana.

—Article about Mrs. Carrie Fuller, employee of the month at the Miami County Department of Public Welfare where she has worked for thirty-seven years, from the *Peru Daily Tribune*, May 1, 1985.

—Half-page typewritten biographical profile of Margaret Jane "Jennie" Moss, born at Peru, Indiana in 1843. Moss was the daughter of parents from Virginia. She was a graduate of Oberlin College and taught in a private Peru school for Blacks until her father successfully appealed for integration of the Peru schools. She and her niece, June Dunlop, are said to have opened a bicycle shop in Peru.

—Half-page typewritten biographical profile of June Dunlop, born at Peru, Indiana on March 6, 1871. She opened her own beauty shop around 1908 in Peru. She

belonged to the AME Church. She died on July 16, 1946.

Cosmopolites Business and Professional Women's Club. Fort Wayne, Indiana. The Cosmopolites Business and Professional Women's Club was founded on November 7, 1958 by ten charter members. Current and past members number fifty-six, and there have been eight presidents. It has contributed money to over a dozen groups, including the YWCA, Red Cross, Urban League, Children's Zoo, Midtown Day Care Center, Heart Fund, and the Johnny Appleseed School. Its threefold purpose is to fulfill social, educational, and civic responsibilities. "Cosmopolites" signifies members from various cities.

—BMW Project Form with brief history, names of charter members, names of past and current members, names of presidents, names of groups served, and list of Cosmopolite "Extravaganzas," submitted by Rhonda L. Ray of Fort Wayne, Indiana.

—One-page printed "Club History" and ten-page program of the Club's Silver Anniversary Ball (November 5, 1983).

Cowan, Larine "Rene" "Carnation Baby" Yvonne. BMW Publicity Chair for Champaign-Urbana, Illinois. Savoy, Illinois. Born at Kensett, Arkansas on March 25, 1949, Cowan is one of five children of Ola Mae Cowan, nee Mitchell, a homemaker born at Aherdine, Mississippi on November 25, 1927, and William "Rock" Cowan, a Missouri Pacific RR Foreman born at Kensett on September 27, 1926. She moved from Arkansas to Champaign and Savoy in 1973, where she has since lived except for the years 1979 to 1982. She received a B.A. in Sociology (1971) from Arkansas A.M. & N. College and a M.A. in Social Work (1973) from the University of Arkansas. She was the Director of the Community Relations Department for the City of Champaign from 1974 to 1979 and has been an Equal Opportunity Officer at the University of Illinois since then. She is also a volunteer Illinois State Coordinator for the Opportunity Industry Center of America. She has received awards for human relations, volunteer work, and civil rights contributions. She belonged to Free Will Baptist Church in Urbana, Illinois from 1973 to 1978 and currently is a member of Canaan Missionary Baptist Church. Her affiliations have included the National Women's Political Caucus, NAACP, Urban League, National Association of Social Workers, National Association of Human Rights, National Association of Female Executives, AAUW, and Zeta Phi Beta Sorority. She is also the Chancellor of the Committee on the Status of Women at the University of Illinois. She has written works on human rights and the police in Champaign-Urbana. "Prayer, patience, and perseverance are essential for happiness and success," Cowan says.

—Nine service booklets from Canaan Baptist Church in Urbana, Illinois, 1978-1984.

—Photocopy of *A Community Report—Twenty Years Later: The Status of the Negro in Champaign County*, published by the League of Women Voters in 1968 (60 pages)

Crawley, Irene Francis, nee Langley. Fort Wayne, Indiana. Crawley was born at Henderson, Kentucky on August 5, 1894, and she died on September 6, 1979. She was the child of Mammie and William Langley. She was married to James Henry Crawley, a former shoe repairman and later a minister-at-large who pastored in Anderson, Indiana. She moved from Henderson to Indiana in 1919 and then to Fort Wayne. She completed a three-year course of religious education sponsored by the Fort Wayne Association of Churches. She was also a "loving helper to her blind preacher husband for 40 years and was a field representative for the Indiana Baptist Convention," Mary C. Ray of Fort Wayne says. She attended Mt. Olive (later Union) Baptist Church in Fort Wayne from 1919 to 1979, where her service included the Missionary Society, Sunday School, Minister's Wives, and the Ministerial Alliance Scholarship Foundation, founded by her husband. "Crawley always had a smile," according to Ray, "and she never complained. She thanked God for her blessings and was a constant help to her husband and others. She used to say that people could many times avoid serious illnesses if they would pay attention to their own body signals."

—Project Participant Biographical Information Form, submitted by Mary C. Ray of Fort Wayne, Indiana.

Cross, Margaret, nee Black. Alton, Illinois. Born in Arkansas of parents also born there, Cross settled in Alton in 1930. A member of the Church of God in Christ of Alton, she served as the Local, District, and State Missionary; State President of the Mothers Board; Sunday School Superintendent; and Y.P.W.W. President. Donated by Pauline Sims.

—Background Information Form and recent photograph with husband John.

Dickerson, Malissa Ann, nee Allen. Fort Wayne, Indiana. Dickerson (deceased) was married to Andrew Franklin Dickerson, and they had eight children. She belonged to Turner Chapel AME Church in Fort Wayne, Indiana, where she served as the Assistant Superintendent of the Sunday School, played the church organ, and held membership on the Deaconess Board for fifty-two years.

—Photocopy of photograph of the Dickerson family with five children.

Dorian, Naomi, nee Dickerson. Fort Wayne, Indiana. Dorian was born on June 17, 1907 in Fort Wayne. Her

mother, a homemaker, was born at Calvin Center, Michigan on September 22, 1864 (died December 30, 1942). Her father, a shipping clerk for forty-eight years at Western Newspaper, was born at Knightstown, Ohio on May 11, 1866 (died February 5, 1934). She was married to Edward Franklin Dorian (deceased), and there are two children. From 1930 to 1981, she worked in department stores as an elevator operator, merchandise marker, and supervisor of the marking room. Since 1981, she has been a Foster Grand Parent at Lutheran Hospital. She is a member of Turner Chapel AME Church in Fort Wayne, and in 1980 she was recognized for fifty years of service by The Research and Status of Black Women-Indiana Missionary Conference. Her service to Turner Chapel included the Cradle Roll Department, Sunday School, Allen Christian Endeavor League, Olive Rhoades Floral Club, and Trustee Aid Society. She was also active in the PTA and the Girl Reserves at the Wheatly Center. See also the entry on Malissa A. Dickerson.

-Donor "Background Information Form," submitted by Reola C. Moore.

Forrest, Oweeda. Warsaw, Indiana. Born at Nashville, Tennessee, Forrest lived in Warsaw for over fifty years. At the time of her arrival there were only five Black families living there. Her husband is named Ray and they had two children, six grandchildren, and six great-grandchildren as of early 1980. A member of the First Baptist Church, she played an active role in promoting the World Council of Church's World Day of Prayer. She has also played an active role in the Salvation Army and the Kosciusko County Red Cross. She ran her own business for forty-five years. In 1979, she was one of twenty-seven people to receive the Living Legacy Award from the National Caucus of Black Aged. She was also named "Woman of the Year" in 1979 by the Greater Warsaw Chamber of Commerce.—Donation from Sara McNeal of Warsaw.

-Newspaper clipping citing Forrest as 1979 "Woman of the Year," *Times-Union* (Warsaw, Indiana), January 10, 1980.

Fraction, Bernice Hunt (1929-1985). Indianapolis, Indiana. Fraction was born on May 13, 1929. She died on March 8, 1985. Fraction sung as a soprano soloist with the Indianapolis Symphony Orchestra; Indianapolis Symphony Chamber Orchestra; Lyric Ensemble for Young Audiences, inc.; Washington Civic Opera Company; Boris Goldovsky Opera Company; National Symphony Orchestra; and other local and national performing companies.

-Two-page "In Memoriam" for Lady Bernice Hunt Fraction by the Indianapolis Chapter of Top Ladies of Distinction.

Gray, Lucy J., nee Blake. Champaign, Illinois. Born at

Paris, Illinois, Gray is one of six children of Bertha Blake, nee Manval, a homemaker born at Kansas, Illinois in 1886 (died 1956), and Frank Blake, an odd job laborer born at Paris, Illinois in 1884 (died 1954). She was married to Louis M. Gray, a Post Office custodian born at Champaign on August 10, 1906 (died October 1957). Their son was born in 1940. She moved from Paris to Champaign in 1932. She received a Certificate in Law and Real Estate from the Illinois Commercial College. She worked as a salesperson from 1947 to 1983 and has been the owner of an antique store since then. She has also been a self-employed practical nurse since 1980. She belonged to the Negro Baptist Church in Paris from 1916 to 1931 and to Bethel AME Church in Champaign since then, where her service has included the trustees. Her affiliations have included the Champaign County Development Corporation, Community Development Board, and the Cunningham Children's Home.

-Photocopy of a newspaper clipping and a one-page handwritten sketch about Ann Jackson Heartwell Hunter as well as photocopies of clippings about E. Jane Jackson Bemiss and Eva Finklea.

Gray, Mary Alice. Chicago, Illinois.

-Ten programs, letters, notes, etc. concerning the Ebenezer Missionary Baptist Church of Chicago, The Evangelic Community Bible Class, and Women's Day Services in the early 1980s.

Griffin, Matilda. Griffin was active in the "colored" women's movement in both Texas and Illinois. Donation by J. Craig Griffin of Galesburg, Illinois, the son of the man who was married to Matilda before her death.

-Cover Letter from J. Craig Griffin that briefly describes Matilda Griffin's life.

-*Minutes of the National Association of Colored Women Incorporated Held at Fort Worth, Texas, July 25-30, 1937.* Evansville Printing Company: Evansville, Indiana, nd. (95 pages).

-*Thirty-Ninth Annual Session of the Illinois Association of Colored Women Held on June 20-21-22, 1939 at Bethel A.M.E. Church, Quincy, Illinois.* (72 pages).

Hampton, Sarah Virginia. Indianapolis, Indiana. Hampton was born at Indianapolis on April 21, 1918. Her mother, a retired cook, was born in Henry County, Indiana on February 2, 1888. Her father, owner of billiard parlors and locker room manager of the Country Club of Indianapolis, was born at Greenfield, Indiana on October 30, 1887 (died April 14, 1949). A life-long resident of Indiana, Hampton was graduated from Wilkinson High School in Wilkinson, Indiana in 1935 and from the Madame Walker Beauty School in 1961. Since 1946 she has been the manager

of the ladies locker room and did office work at the Country Club of Indianapolis. She belongs to the Wiley United Methodist Church of New Castle, Indiana. Her achievements have drawn notice in the *Indianapolis News*, the *Courier Times* of New Castle, and the *Indianapolis Star*. She is a member of the Society of Indiana Pioneers.

-Photocopies of clippings about Hampton from *The Indianapolis News*, July 11, 1978; *The Indianapolis Recorder*, May 21, 1961; *McCall's*, February 1977; *The Courier-Times* of New Castle, February 11, 1977; and *The Indianapolis Star*, November 27, 1984.

-"Show Time," a poem by Sarah Virginia Hampton in the program of the Madame C.J. Walker College of Beauty Culture Student Production, December 4, 1959.

-Application and membership card of Hampton for the Society of Indiana Pioneers.

Harris, Reverend Audrey Lee, nee Green. South Bend, Indiana. Born at Pinebluff, Arkansas on October 10, 1934, the Reverend Harris is the fourth of five children of Audrey Jane Hopson, nee Parks, a housewife and maid born at New Edenburg, Arkansas on October 4, 1912 (died December 1963), and Morris "Buster" Green, Sr., a laborer and janitor born at Federal, Louisiana in 1895 (died 1953). Morris Green was Hopson's first husband. The Reverend Harris is married to Clyde Harris, the Pastor of Faith Center Evangelistic Church and an employee of Steel Warehouse born at Cleveland, Mississippi on August 21, 1929. They have five children and three grandchildren. She moved from Pinebluff to South Bend in 1945 and then lived in Granger, Indiana from 1978 to 1985 prior to returning to South Bend. She attended Indiana University at South Bend; Evangel Bible College in Lafayette, Indiana; World Harvest Bible College in South Bend; and Logos Bible College in Brooklyn, New York. From 1952 to 1980 she worked as a nurse attendant for Northern Indiana State Hospital, a private duty nurse, and as a supervisor for Bendix Corporation. Since 1980 she has been the Co-Pastor of Faith Center Evangelistic Church in South Bend. She is also the president and founder of Christian Women of Faith Outreach Ministries, Inc. of South Bend. "It makes a great difference in life when a woman's personality is Christ controlled," the Reverend Harris says: "She does not need to fear anything. The Lord is the strength of her life. Why should she be afraid?" Materials forwarded by her daughter, Dana L. Harris of Mishawaka, Indiana.

-Resume; three-page typewritten statement; and photocopies of diplomas, birth certificate, marriage license, baptismal certificate, Faith Center Church of Deliverance program, six photographs of children and family, Parks Family Reunion program (Pinebluff, Arkansas,

1982), and Certificate of Appreciation from the Youth Service Bureau of the 70001 Career Association (1984)

Hill, Mary E. Richmond, Indiana. Deceased, Hill was a member of the Mary B. Talbert Club and Mt. Moriah Baptist Church. She founded the Mary E. Hill Home for Aged Colored Women. She moved to Richmond from Indianapolis in 1920. BMW Project Representative, Alta M. Jett, Richmond Coordinator.

-Three newspaper clippings about the Mary E. Hill Home for Aged Colored Women.

Hill, Ruth, nee Hoover. Centreville, Illinois. Born at East St. Louis, Illinois on August 13, 1922, Hill is the eldest of five children of Annie Jodie Hoover, nee Jordan, a school teacher born at Fort Worth, Texas on August 23, 1893 (died May 22, 1945), and Ernest J. Hoover, an insurance company manager born at Summit, Mississippi on August 3, 1881 (died January 10, 1947). She is married to Ramon Chew Hill, an elementary school principal born at Humboldt, Tennessee on September 5, 1917. A life-long resident of the East St. Louis area, Hill received a B.S. (1963) and M.A. (1966) from Southern Illinois University. An employee of the U.S. Air Force from 1965 until her retirement in 1981, she served as an Affirmative Employment Officer from 1972 to 1981. She has been honored by the Air Force for "Outstanding Performance" and "Meritorious Civilian Service." Since 1954 she has belonged to All Saints Episcopal Church in St. Louis, Missouri. Her affiliations have included the International Personnel Management Association, Kappa Delta Pi, Urban League Guild, East St. Louis Civic Guild, St. Clair County YWCA, and Big Brothers/Big Sisters. "As a Black Christian woman," Hill says, "I have grown to have a better understanding of the philosophy that as human beings we each have a responsibility to our fellow human beings. We serve God by serving mankind."

-Press clipping about the St. Clair County YWCA that mentions Hill from the *East St. Louis News*, March 20, 1985.

-Four photographs: Hill conducting conference on equal employment at Scott Air Force Base, September 1973; Hill receiving "Outstanding Performance" Awards, August 1960 and August 1961; portrait photograph.

Hines, Ruth Beatrice Woodruff. Champaign-Urbana, Illinois. BMW Project Representative, Larine Y. Cowan.

-Photocopies of six pages of records of the Bethel AME Church (1924) and photograph of Hines.

Hoskins, Doris Keane, nee Baker. Urbana, Illinois. Hoskins was born at Champaign, Illinois on October 18, 1911. Her mother, a day worker, was born at Carlyle, Illinois on October 9, 1890. Her father, a welder

and mechanical engineer, was born in Ohio on April 9, 1889 (died December 1965). She was married to Lorenzo Wylie (1929-1976) and is currently married to Eugene D. Hoskins. There are ten children. She lived in Chicago Heights, Illinois from 1929 to 1939. She attended the University of Illinois. She has worked as a secretary and clerk and as an adult education instructor. Her affiliations have included the PTA, Citizens Advisory Council, Mercy Hospital Auxiliary, Church Women United, Catholic Daughters of America, Task Force for Hunger, March of Dimes, and the Congress for Community Integration. She is a member of St. Mary's Church, where she plays the organ. BWMW Project Representative, Terry Hill.

—Photocopies of thirty-four items, including marriage certificates, diplomas, newspaper clippings, letters, photographs, certificates of appreciation, poems, and a three-page autobiographical profile.

Howell, Miranda (1830-1920). Howell was the great, great grandmother of Mary Alice Navarro, currently residing in Muncie, Indiana. Navarro writes that Howell left "a heritage of her faith and strength." Howell was born in Greene County, North Carolina in 1830. She moved with her husband, William, and her seven children to Pendleton, Indiana around 1880, a few years after the white citizens of Pendleton had prevented Frederick Douglas from sleeping there overnight. Nonetheless, Howell succeeded in placing her children in school there. Her grandson is the only Black person to be graduated from high school in Pendleton. He also attended college and then became a writer and actor. Howell "earned the respect of everyone in the community and had an incomparable determination," Navarro says. Howell died on April 20, 1920. Biographical information provided by Mary A. Navarro.

—Photocopies of a photograph of Miranda Howell and a newspaper clipping announcing her death at 90 years of age, dated April 22, 1920.

Hyde, Mrs. Harold B. Rockford, Illinois.

—Several newspaper clippings and letters with information about black women.

Jackson, Alma Irene, nee Aitch. Edwardsville, Illinois. Born at Union, Missouri on April 15, 1901, Jackson is the third of four children of Cora Aitch, nee Whittington, a domestic born at Union on December 9, 1869 (died January 11, 1962), and Herman Patrick Aitch, a laborer born at Union on June 30, 1866 (died December 6, 1937). She was married to Sylvester B. Jackson, an electric welder born at Nameoki, Illinois on December 23, 1887 (died June 21, 1961). She moved from Union to Jefferson City, Missouri and then in 1924 to Edwardsville. She has attended Lincoln Institute Normal (now Lincoln University) in Jefferson

City; Illinois State Normal in Normal, Illinois; Southern Illinois State Normal in Carbondale; and Atlanta University in Atlanta, Georgia. She taught in a one-room school in Moselle, Missouri from September to December 1923, which was then the school year for Black children, and as a primary teacher in Edwardsville School District #7 from 1924 to 1951. Unable to secure employment as a teacher when integration came in 1951, she then became a case worker for the Illinois Department of Public Aid until she retired in 1955. She has been honored by the Brotherhood of Wesley Chapel, Women's History Week in Edwardsville, and Fisk University. She has belonged to Wesley AME Church in Edwardsville since 1924, where she has served with the ACE League, Usher Board, Missionary Society, and Stewardess Board. Her affiliations have included Church Women United, Brownies, NAACP, Red Cross, Retired Teacher's Organization, League of Women Voters, Madison County Historical Society, East St. Louis and Vicinity Council of Clubs, and the Madison County Shut-In Club. In 1982 she published a book of poems. "At the time of my eighth grade graduation, there was no high school plan for a Black child," Jackson says: "My parents were determined that we would have the chance they were denied. I remember vividly the sacrifices they made. I was graduated Salutatorian in the last Normal class in Lincoln Institute, which became Lincoln University. Not until later did I question my need for the degree."

—*Poems by Alma Aitch Jackson*, edited by Catherine Kendall. Forty-one poems written between 1929 and 1933 with photographs and a biographical profile of Jackson. Donated by Mary Lou Mann of Alton, Illinois.

—*Letters of Appreciation to Alma Aitch Jackson*, presented at the Testimonial Banquet honoring Mrs. Alma Aitch Jackson at Edwardsville Senior High School by the The Brotherhood of Wesley Church on April 30, 1971 (59 pages).

Jackson, Carrie Ivoryvette. Richmond, Indiana. Jackson was born at Cleaton, Kentucky on July 3, 1921. Her mother, a domestic, was born at McHenry, Kentucky on March 10, 1900 (died March 19, 1981). Her father, a coal miner and World War II veteran, was born at Russellville, Kentucky on November 26, 1893 (died December 6, 1963). She and her husband, Edward C. Jackson, had five children. She has lived in Richmond since 1941. She has worked as a Head Start teacher, a cook, and for Beldon Factory in Richmond. She belonged to Shiloh Baptist Church in Richmond from 1956 to 1985 and currently belongs to New Hope Baptist Church. Her affiliations have included the NAACP, CWU, United Way, and Friend to Friend. She believes in "touching a life where its needed the

most." BWMW Project Representative, Alta M. Jett, Richmond Coordinator.

—Photograph, photocopies of high school equivalence diploma and related documents, newspaper clippings, invitations, brochure entitled "Happy Retiree Club Program Book," World Vision Ethiopian Famine Relief Childcare Partnership booklet, letters, blood donor certificate.

Jett, Nettie Lee, nee Gray. Richmond, Indiana. Born at St. Charles, Kentucky on April 2, 1913, Jett is the eldest of three children of Verdine Walton, nee Nunn, a housewife born at St. Charles, and Thomas Gray, a miner. She was married to Thomas Reed Jett, a foundry worker born in Owsley, Kentucky (died 1983). She has a daughter and one grandchild. She lived in Indianapolis, Indiana and Dayton, Ohio from 1929 to 1946 and then moved to Richmond. She has done housework since 1929. She has been a member of Mt. Moriah Church and the Second Baptist Church in Richmond, and her church service has included Sunday School, Missionary Society, Pastor's Aid, and choir. Her affiliations have included the Jolly 12, Work Basket Club, and the Sojourner Federated Club. "People are just people," Jett says: "There are good and bad in both races. There are only two ways, right and wrong, and I believe in the right. Nothing will succeed if its not real."

—Two newspaper clippings, photocopy of photograph, and church obituary announcements for the following people: Harrietta Ann Ferguson, Minnie Belle Butler, John Fife, Agnes McDowell Hanna, Dorothy Reese Johnson, Mildred Boner, Inez Brown Benson, Beulah Mary Bell Jett, Lillie Stewart Leavell, Harvey Preston Burrell, Elizabeth Jett Williams, Rosa Lee Reed Ayers, Irene Jett Foston, Ophelia Denny Faulkner, Victoria F. Whitehead, Helen Perkins Faulkner, Pearl Ruby Ramey, Agnes Baker Crosby, Blanch Carter Beck, Wava F. Burden, Natha Mae Carter, Lucile Camille Richardson.

Johnson, Mary Lee, nee Watts. Alton, Illinois. Born at Alton on March 25, 1919, Johnson is the daughter of Essie Chlorine Watts, nee Holladay, a housewife born at Moberly, Missouri (died October 22, 1922), and Pearl Watts, a laborer born at Clark, Missouri (died July 10, 1983). She is married to Edmond Beall Johnson, a retired cook born at Alton on December 26, 1916. She had three children, one of whom died in 1963, by her first marriage, which ended in divorce, and has five grandchildren. A life-long resident of Alton, Johnson attended the F.W. Olin School of Practical Nursing in 1953 and 1954. From 1955 to 1980, she worked as a supervisor for the State of Illinois. She has been a member of the Allen Chapel A.M.E. Church in Alton since 1965, where she has served as President of the Missionary Society, Treas-

urer of Church Women United, and Correspondence Secretary of the East St. Louis-Alton Area Missionary Society. "At the death of my mother in 1922, my brother and I went to live with my paternal grandparents," Johnson says: "They were born in Missouri and were the children of slaves. My grandmother did not believe in education as this was what she was taught to believe by her slave parents. My grandfather thought differently about education. By studying at night after working as a cleaning man and garbage hauler, he learned to read and write well. My grandmother always discouraged my going to any school, however, and this discouraging attitude, along with the depression, helped prevent me from continuing my education after my graduation from high school in 1937. It was after my separation from my first husband, the father of my children, that I entered the school of practical nursing."

—Three-page typewritten history of the YWCA Black Girl Reserves in the Alton, Illinois area covering the period from 1918 through the 1930s. Compiled and donated by Mary L. Johnson.

Jones, Irma J. Alton, Illinois. Born at Alton on April 6, 1934, Jones is one of thirteen children of Willie Ann Jones, nee Smith, a housewife, songstress/pianist, and clubwoman born at Bardwell, Kentucky on July 6, 1913 (died July 26, 1970), and the Reverend Damon Jones, a factory employee and AME pastor born at West Point, Mississippi on April 8, 1908 (died March 14, 1972). She is a member of Campbell Chapel AME Church in Alton.

—Photographs, biographical data, newspaper clippings, certificates, booklet entitled *Irma's Kreative Book of Religious and Kontemporary Works of Art* (1975), biographical information about Charlotte M. Brown (Jones's sister), information about the Jones Sisters Ensemble of Alton, and materials about the Tri Del Federated Junior Women's Club (1975-1985).

Kent, Jessie, nee Wilson. Champaign, Illinois. Kent was born at Fryspoint, Mississippi on May 5, 1905 to Millie Wilson, nee Long, a housewife born at Cahoma, Mississippi on January 9, 1877 (died May 2, 1968), and Manuel Wilson, a farmer born at Pondtop, Mississippi (died 1933). She was married to Thomas Kent, born in Mississippi on November 15, 1895 (deceased), and they had one son. She moved from Mississippi to Champaign in 1955. She has chapped and picked cotton, farmed, plowed, cut wood, worked as a domestic and in day care, and babysat. She is a member of Free-Will Baptist Church, where her service has included the Mother's Board and the Senior Choir. BWMW Project Representative, Terry Hill.

—Photocopies of seven items, including a marriage license, husband's death certificate and honorable dis-

charge papers, insurance papers, and an obituary for Thomas Kent.

Kersey, Lora Jeanne, BMWW Co-Coordinator. Muncie, Indiana

—*O.E.S. News Bulletin* (Order of Eastern Star), 17-page newsletter published in early 1984.

—Five newspaper clippings about local Black women (no source or date) and an eight-page program of the Retired Senior Volunteer Recognition Luncheon held at Muncie, Indiana on September 23, 1983.

—Certificate of Completion for Learning to Speak Before Groups to Kersey from the Collins Group (dated November 19, 1984) and one page letter from Phil (probably her teacher).

—Certificate for Significant Service from the Retired Senior Volunteer Program to Kersey, September 23, 1983 and eight-page program of the Seventeenth Constitutional Convention of the National Council of Senior Citizens, June 28-30, 1984.

Killion, Lottie Wyatt (1888-1977). Alton, Illinois. Killion was born at Bartlett, Tennessee on August 24, 1888 (died June 23, 1977) to John Horatius and Sally Wyatt. She moved to St. Louis, Missouri at the age of eleven and became a teacher in the Carlyle, Illinois School System in 1914. She married James Harrison Killion in 1917. Her affiliations included the Illinois Association of Club Women, Federated Unity Club, Council of Clubs of East St. Louis and Vicinity, Southern District of Federated Clubs, Young Adult Group, and American Legion Auxiliary No. 345. Donated by Hazel M. Killion.

—Obituary notice for "Obsequies of Lottie Wyatt Killion" held on June 27, 1977 at the Morning Star Baptist Church of Alton, Illinois and a photograph of Lottie Wyatt Killion taken in 1938.

—Newspaper clipping with photograph from Alton *Evening Telegraph* of March 3, 1970 that mentions Mrs. James Killion.

—Three-page handwritten biographical profile of Lottie Wyatt Killion, written by Gertrude A. Williams on January 3, 1985.

Leonard, Marva Jean. South Bend, Indiana. Born at South Bend on August 20, 1957, Leonard is the fourth of six children of Verneal Leonard, nee Hill, born at Brownsville, Tennessee on October 22, 1930, and Henry Leonard, born at Iuka, Mississippi on September 25, 1920. She received a B.S. (1979) from Howard University and a J.D. (1983) from the Indiana University School of Law. Since January 1984 she has been the Assistant City Attorney for South Bend. In May 1984 she was recognized as an "Achiever" by Indiana Black Expo. She belonged to Emanuel COGIC from

1965 to 1975 and has belonged to Pentecostal COGIC since then. Her church service has included the choir and the usher board. Her affiliations have included the NAACP, American Bar Association, American Association of Trial Lawyers, and the Lawyers Panel for Legal Services of Indiana, Inc. In 1984 she founded WOMEN, a minority women's network in South Bend. "My outlook on life is that, if people want to be respected, they have to earn it and, if necessary, demand it," Leonard says: "Likewise, I believe that all individuals have worth and a purpose for God. God doesn't move obstacles out of my way. Instead, He gives me the strength to move them myself or go around them."

—Resume, brochure entitled "Leadership '84-'85 South Bend/Mishawakha, Indiana," nine letters, several newspaper clippings, etc. pertaining to Leonard's career.

Levi, Reverend D.M. Russell, nee Willis (1907-1982).

Muncie, Indiana. Levi was the pastor of Paramount Community Church in Muncie, Indiana, which she helped to found in 1944. The Reverend Russell Levi, the eldest of three children, was born at Bowling Green, Kentucky on February 18, 1907. She began to preach at the age of twenty-four and attended Moody Bible Institute in Chicago, Illinois. She was the first woman to be ordained in the Metropolitan Community Church of Chicago. A traveling evangelist for many years, she settled in Muncie in 1938. She married the Reverend Lawrence Levi in 1941, and they had three children. They also adopted two Liberian children. Her affiliations included The Department of Public Welfare, Munsyana Day Nursery, United Day Care Center, NAACP (president), Muncie Human Rights Commission, and the Delaware County Ministerial Association. She died at the Paramount Community Church on February 21, 1982. Donation by Pastor C.J. Levi of Muncie, Indiana.

—Eleven newspaper clippings, seven snapshots, and Paramount Community Church obituary of 1982, all pertaining to the Reverend D.M. Russell Levi.

Lewis, Ethel Ann (1890-1984). Alton, Illinois. Lewis was born on November 11, 1890 to Peter and Martha "Birdsong" Williams. She was married in 1918 to Professor William B. Lewis in Elkhart, Illinois. She lived in Hallidayboro and Carbondale, Illinois prior to moving to Alton. She joined Allen Chapel AME Church in Alton in 1940. She was a graduate of Lincoln University in Missouri and a member of the Federated Unity Club and the Illinois Association of Club Women. A life-long teacher, she retired in 1956. She died on December 31, 1984 at the age of 94. Donated by Hazel M. Killion.

—Church service obituary notice entitled "Obsequies of

Mrs. Ethel Ann Lewis" held on January 3, 1985 at Allen Chapel AME Church of Alton, Illinois.

Lewis, John. Richmond, Indiana. BMWW Project Representative, Alta M. Jett. Richmond Coordinator.

—Photocopies of five photographs.

Lockett, Highness M., nee Monroe, South Bend, Indiana. Lockett was born at Vincennes, Indiana on June 12, 1899. Her mother, a domestic, was born at Vincennes on November 25, 1873. Her father, who died in the early 1900s, was also born at Vincennes. She has two children and an adopted child. She lived in Terre Haute, Indiana from 1915 to 1919 prior to moving to South Bend. She has worked as a laborer in glass and dress factories, as a domestic, and as a babysitter. She is a member of the Greater St. John Missionary Baptist Church in South Bend, where her service has included the Gospel Chorus, Pastor's Aid Society, and Missionary Society. She is also a member of the Household of Ruth and the NAACP. In 1985 she received the "Oldest Mother Award" from her church. In 1950 she took in the first of the 150 children for whom she has provided care. BMWW Project Representative, Helen Pope, South Bend Coordinator.

—Photograph, two-page handwritten autobiographical sketch, and one-page handwritten tribute by her daughter, Mildred Hines.

Lovelady, Edna "Ed", nee Richardson. Elkhart, Indiana. Born in June 1905 at Merigold, Mississippi, Lovelady is one of nine children born to Rebecca Richardson, nee Carter, a housewife and homemaker born in 1877 (died 1923), and Charles Richardson, a farmer born in Mississippi in 1872 (died 1940). She was married to Plesent Lovelady, a scrap metal compressor born at Greenwood, Mississippi on October 18, 1899 (died December 1, 1983). They had seven children. She moved from Merigold to Arkansas in 1905, where she lived for the next 40 years in Seyppel, Maranna, and Chatfield. She then lived for the next eight years in Sikeston, Missouri before settling in Elkhart in 1953. She attended school in Arkansas through the third grade between 1915 and 1917 and in 1959 underwent Evangelical Teachers Training. She worked as a share cropper for twenty-seven years, a laundress for four years, and a cook for eight years. Then, from 1953 to 1958, she worked as a matron for the City Schools of Elkhart and upon retirement became a counselor for the Probation Department. She has been honored by Ko-op 65 and RSVP of Elkhart. She has belonged to Canaan Baptist Church in Elkhart since 1953, where she has been active in Sunday School and Vacation Bible School. She is also active in the Elkhart Urban League Senior Program. "We as Black women cannot still the tides," Lovelady

says: "But we have learned that, if we hold on to the stern, the ship won't sink, which is Christ Jesus."

—Two-page typewritten biographical profile (under "Statement" at the end of the Project Participant Biographical Information Form) and three-page handwritten autobiographical statement about Lovelady's youth.

—Photocopies of Lovelady's report cards from grades II and III (1917) and photocopy of course credit card from the Evangelical Teacher Training Association as well as a photocopy of Lovelady's registration card from the American School in Chicago, Illinois.

—Photocopies of Certificates of Appreciation from Ko-op 65 for 1983 and 1984 and a photocopy of a Trust Deed for the purchase of property in Mississippi by Mariah Richardson, dated February 6, 1903.

Lyburd, Sarah A., nee Evans. Fort Wayne, Indiana. Now deceased, Lyburd was born in Kentucky on June 17, 1888. She was married to Benjamin Lyburd of the British West Indies. She was a poet, lecturer, high soprano, and youth worker. She belonged to the Eliza Street Church of God in Fort Wayne, where she was active in the Missionary Society, Sunday School, and Vacation Bible School. Until she was nearly ninety years of age, she was the spokesperson for Byron Health Center when Central City Mission would present programs there. "Lyburd was a jewel of a lady," says Mary C. Ray of Fort Wayne: "She was truly interested in all people, and she was always saying something to encourage others to become better individuals. Lyburd and her husband often extolled the goodness of God."

—Project Participant Biographical Information Form, submitted by Mary C. Ray of Fort Wayne, Indiana.

Merrifield, Estelle L. Urbana, Illinois. BMWW Project Representative, Larine Y. Cowan.

—Photocopy of transcript of 1983 interview of Estelle L. Merrifield by Melinda Roundtree and Patrick Tyler of the Urbana Free Library Archives Department (16 pages).

Milton, Mary Ola. Richmond, Indiana. Milton is married to Henry Milton, and they have a daughter, Loycie. She is a member of the Second Baptist Church of Richmond. She has also been the president of the Workbasket Club for thirty years. BMWW Project Representative, Alta M. Jett, Richmond Coordinator.

—Two newspaper clippings (1963).

Moore, Reola Ceceila, nee Williams. Fort Wayne, Indiana. Born at Cleveland, Ohio on January 31, 1936, Moore is eldest of the four children of Elizabeth McCoy Shell, nee Holley, a housewife born at Bessemer, Alabama on November 19, 1908, and Edward

- "Eddie" Williams, a laborer born at Union Town, Alabama in 1906 (died 1942). She is married to Frederick S. Moore, a painter born at Fort Wayne on November 21, 1921. They have nine children and thirteen grandchildren. She moved from Cleveland to Fort Wayne in 1930. She attended IUPUI for two years ending in 1984. She worked for the U.S. Post Office from 1969 to 1985 and has also been self-employed since 1982. She is the owner of Moore's & Sons Painting and Decorating in Fort Wayne. She has belonged to Turner Chapel AME Chapel in Fort Wayne since 1930, where her service has included Sunday School, Bible School, and Missionary Society. Her affiliations have included the Negro Business and Professional Women's Club, Federally Employed Women, AFL-CIO, PTA, and the Hunger Run Task Force. Since 1978, she has served as Black History Month Chair for the Negro Business and Professional Women's Club. "My philosophy," Moore says, "is 'If I can help somebody as I pass this way, then my living will not be in vain.'"
- Photocopy of Application for Employer Identification Number for Moore's & Sons Painting and Decorating, July 25, 1983.
 - Photocopy of blank Certificate of Appreciation awarded Reola Moore, Chairperson of Black History Month, February 1983.
 - Photocopies of letters from Teresa A. Simpson, Federal Women's Program Manager, August 1, 1983, and Pat Krider, President of the Fort Wayne Chapter of Federally Employed Women, July 11, 1983.
 - Photocopy of letter of appreciation to Reola Moore for participating in Affirmative Action Week from Eugene J. Gabriel, MSC Manager/Postmaster of U.S. Postal Service, August 30, 1983.
 - Photocopies of two photographs of Black women involved in the programs of the Turner Chapel AME Church and the Fort Wayne Negro Business and Professional Women's Club.
 - Photocopy of marriage license of Eddie Williams and Elizabeth McCoy Holley, Allen County, Indiana, May 14, 1925; photocopy of marriage license of Frederick S. Moore and Roela Cecilia Williams Gaines, Allen County, December 21, 1951; photocopy of marriage license of Jessie Gaines and Reola C. Williams, Allen County, Indiana, February 22, 1947.
 - "Fews News" of 1983, a one-page newsletter with Reola Moore listed as vice-president and a photocopy of Black History Month celebration program of February 5, 1983 sponsored by The Fort Wayne Club of Negro Business and Professional Women's Clubs and the Amanda Moten Missionary Society of Turner Chapel AME Church.
 - Photocopy of list of committees as well as officers and

- chairpersons of the Indiana Conference Branch Women's Missionary Society (no date).
- Photocopy of Program with title "National Club Theme: 'The Realities For Women in the New Decade—Realizing Our Potential in Health, Employment and Education.'" (no date)
 - Two-page memorandum to Hunger Run Task Force from Jerome F. Henry, dated June 5, 1984 and two pages of photocopies about the Amada Moten Missionary Society's Black Awareness Month activities.
 - Biographical Information Form for Syble Elizabeth Crittenden, nee Moore, one of Reola Moore's nine children. Born at Fort Wayne, Indiana. Crittenden is married to Ilon Lewis Crittenden, a member of the U.S. Navy born at Gary, Indiana. They have three children. She lived in Fort Wayne from 1954 to 1974 and then in Terre Haute, Indiana; Los Angeles, California; and Buffalo, New York. She received a B.S. (1977) from Indiana State University.
 - Biographical Information Form for Frederica Lenora Lynch, nee Moore, one of Reola Moore's nine children. Bloomington, Indiana. Born at Fort Wayne on April 17, 1956, Lynch is married to Gregg Lynch, and they have two children. She has lived in Bloomington since 1981. She received a B.S. (1983) from Indiana University. She has been honored for Outstanding Student Leadership and as one of the Outstanding Young Women of America. She has belonged to Turner Chapel AME Church in Fort Wayne since 1956. Eight-page program entitled "Congratulations on Your Graduation" from the Turner Chapel AME Church of Fort Wayne, dated June 5, 1983.
 - Biographical Information Form for Aloma Marion Moore, one of Reola Moore's nine children. A.M. Moore, Reola Moore's stepdaughter was born to Gladys Moore, nee Collins, and Frederick S. Moore, at Fort Wayne, Indiana on February 4, 1943.
 - Cover sheets of Biographical Information Form for Edward T. Moore and Greta Lavon Moore of Fort Wayne, Indiana, two of Reola Moore's nine children. He was born on June 7, 1942.
 - Cover sheet of Biographical Information Form for Frederick Segin Moore, Reola Moore's husband. A painter, he was born at Fort Wayne on November 21, 1921.
 - Biographical Information Form for Joseph Frederick Moore, Reola Moore's paternal grandfather. Born at Newton, North Carolina on November 5, 1900, J.F. Moore was one of ten children of Mattie Moore, nee Segins, a teacher and seamstress, and Ernest Legins Moore, a barber. He was married to Marion Salome Moore, nee Nash, a housewife born in March 1895. They had eight children and twenty-four grandchildren. He moved from North Carolina to Fort Wayne

- in 1918. In 1918 and 1919 he attended Knoxville College in Knoxville, Tennessee. From 1920 to 1973, he was a self-employed decorator. He was also the first black contractor in Fort Wayne. He attended Union Baptist Church and Turner Chapel AME Church in Fort Wayne, where he served on the Trustee Board. His affiliations included Freemasonry and the Fort Wayne Urban League, which he served as President. He died on September 13, 1975. Photocopies of three photographs of J.F. Moore, a record of family births from 1865 to 1912, J.F. Moore's marriage certificate of 1919 to Marion Salome Nash, and J.F. Moore's obituary from *The News Sentinel* of Fort Wayne (September 24, 1975).
- Biographical Information Form for Marion Salome Moore, nee Nash, Reola Moore's mother-in-law. Moore lived in Chicago, Illinois in 1919 and 1920. She then moved to Fort Wayne and lived there until settling in Pittsburgh, Pennsylvania in 1976. She was married to Joseph Frederick Moore, a decorator born in North Carolina on November 5, 1900 (died 1975). There are eight children and twenty-four grandchildren. She has been honored for 50 years of service to the Prince Hall Chapter. She belonged to the Turner Chapel AME Church in Fort Wayne from 1921 to 1985, where her service included the Missionary Society, Gospel Chorus, Stewardess Board, and Usher Board. Photocopies of church booklet with photographs of Marion Moore on the Stewardess Board and the Amanda Moten Senior Missionary Society.
 - Biographical Information Form for Toni Joyce Stewart, one of Reola Moore's nine children. Born at Fort Wayne, Indiana on November 26, 1952, Stewart is married to Fred Stewart, a Fort Wayne policeman born on June 4, 1951. They have a son. She attended Indiana State University and IUPUI.
 - Two-page typewritten history of the Turner Chapel AME Church, founded in 1869, of Fort Wayne, Indiana.
 - Biographical Information Form for Gloria Annell Williams, nee Moore, one of Reola Moore's nine children. Born at Fort Wayne on June 7, 1957, Williams is married to Howard Williams, a laborer born at Macon, Mississippi on December 25, 1957. They have four children. She has attended Christ Temple Apostolic Church in Fort Wayne since 1980.
- Moore, Truella "Trudy," nee Clark (1934-1979).** Fort Wayne, Indiana. Moore was born at Detroit, Michigan on June 7, 1934, and she died in December 1979. She was one of five children of Neversia Clark, nee Jackson, a housewife born at Marritta, Texas on November 27, 1906 (died November 24, 1945), and James Albert Clark, an inventor, businessman, and director of one of the first recreation centers for black youth in Fort Wayne, born at Dallas, Texas in November 1906

- (died November 23, 1943). She lived with foster parents, Elizabeth and Harry Gaines, from 7th grade through high school. She was married to Calvin Moore of Louisiana. They had a child and one grandchild. She lived in Detroit from 1934 to 1942 and again from 1953 until her death in 1979. She lived in Fort Wayne from 1942 to 1953. She attended Indiana University Extension, Flemming School of Cosmetology in Detroit, and Wayne State University. From 1952 to 1958, she worked as a typist and beautician. From 1958 to 1979, she worked as a clerk and supervisor for the Michigan Employment Office in Detroit. In 1952 she was one of the first two blacks to be hired by the Allen County Library in Fort Wayne. She attended the Church of God and Pilgrim Baptist Church in Fort Wayne, where she sang solos and performed in various choirs. "Trudy believed in making the best of her circumstances and in encouraging others to do the same," Mary C. Ray of Fort Wayne says: "She often helped those less fortunate than herself. She and her husband were very kind to both relatives and friends."
- Project Participant Biographical Information Form, submitted by Mary C. Ray of Fort Wayne.
- Morris, Wanita E.** Princeton and Indianapolis, Indiana. A public school teacher, Morris was active in the American Association of University Women, National Council of Negro Women, National Business and Professional Women's Club, and many other organizations. Her great grandfather, Joshua Lyles, founded Lyles Station, Indiana, a black community five miles from Princeton, and Morris herself worked with Sallie Stewart of Evansville, Carrie Crump of Indianapolis, and Juanita Brown of East Chicago through the State Federated Clubs.
- Three-page handwritten biographical sketch and photograph.
- Neal, Margaret Johnson.** Charlotte, North Carolina. Active in United Presbyterian Women and Alpha Pi Chi Service Sorority. Recommended to the project by Margaret Lambert of Lafayette, Indiana.
- Two photographs and a one-page typewritten autobiography.
- Nelson, Carrie.** Champaign, Illinois. BMW Project Representative, Larine Y. Cowan.
- Photocopies of transcript of interview of Carrie Nelson by Erma Bridgewater in 1982 (32 pages); 40-odd newspaper clippings about Nelson (1941-1971); 1924 choir roster of Bethel AME Church; and photograph.
- O'Quinn, Cleodia, nee Dawkins.** Chicago, Illinois. Born in Arkansas on October 16, 1918, O'Quinn is one of six children of Cleodia Leonard Dawkins, a teacher/exhorter born in Mississippi, and Lucius Dawkins, a minister also born in Mississippi. She is married to

John William O'Quinn, a retiree and active community leader born in Mississippi on July 18, 1915. They have a son and six grandchildren. She moved from Sedalia, Missouri to Chicago in 1936. She is a graduate (1940) of Herzl Junior College in Chicago. She has worked as a teacher at the Montefiore Adjustment School, as a leadership trainer for the Boy Scouts, as a religious instructor for her church, and as an Associate Chaplain for Sheriff Elrod's Court-Cook County Jail. She founded the O'Quinn Fine Arts Music School in Chicago in 1953 as well as the Royal Gladiators Drum and Bugle Corps. Her affiliations have included the Robert H. Brooks American Legion Auxiliary Post #896, Lawndale Women's Civic League, Sears Roebuck YWCA Art Club, League of Women Voters, Boy Scouts, and Chicago West Area YWCA.

—Photocopy of biographical profile of O'Quinn from *Two Thousand Women of Achievement—1971*; brochure for the O'Quinn Fine Arts Music School; brochure entitled *Looking Backward to Move Forward* of January 1985 that cites O'Quinn and her husband John for donating memorabilia to Chicago's West Side Black History Project; program of The New World Patriotism Day Coalition announcing the following as recipients of awards: Harold Washington, Sid Ordower, Derek Hill, John and Cleodia O'Quinn, and Rudy Lozano.

—Donor Form, Project Participant Biographical Information Form, Resume.

—Program of "Golden Age Tribute Celebration honoring Mrs. L.C. Dawkins," Taylor Chapel United Methodist Church, Sedalia, Missouri, May 31, 1971; nine-page 8 1/2 x 11 brochure profiling Cleodia and John W. O'Quinn; photocopy of Cleodia Leonard Dawkins diploma from Herzl Junior College; Cleodia O'Quinn's nomination papers for a Silver Beaver Award from the Chicago Area Council, Boy Scouts of America.

Order of Eastern Star. Champaign-Urbana, Illinois. BWMW Project Representative, Larine Y. Cowan.

—Photocopies of seventeen newspaper clippings pertaining to the Order of Eastern Star/Deborah Chapter/Rose of Sharon, 1964-1978.

Owens, Velma Portia, nee Bryant. Washington, D.C. Born at Camby, Indiana on June 29, 1908, Owens is the nineteenth of twenty-one children of Cynthia Hannah Bryant, nee Kellar, a domestic born at Goshen, Kentucky on June 8, 1869 (died October 1921), and James Valentine Bryant, a farmworker and laborer born in Kentucky in 1867 (died 1925). She is married to George Abbott Owens, a retired U.S. Postal Service employee born at Tuskegee, Alabama on January 7, 1906. She lived in the Indiana towns of Camby, Indianapolis, Terre Haute, and Muncie from 1908 to 1931 and again from 1934 to 1937. She settled

in Washington, D.C. in 1948. She received a B.S. in Home Economics Education (1931) from Indiana State University and has taken post graduate courses at Ball State University, Virginia State University, and Cornell University. She served her Dietetic Internship at Freedman's Hospital (now Howard University Hospital). Between 1931 and 1934, she was a Home Economics instructor at the Boylan Haven School for Girls in Jacksonville, Florida and Campbell College in Jackson, Mississippi. A professional dietitian since 1938, she worked for the D.C. Department of Human Resources from 1948 to 1972. From 1938 to 1941, she worked at Central State Hospital in Petersburg, Virginia, where she was the first dietitian to be hired at the then all-Black mental hospital. In 1941, when she assumed the post of Staff dietitian and Chief dietitian with the U.S. Army, she was the first Black woman ever commissioned at Fort Benning, Georgia as well as one of the first four Black dietitians commissioned from civilian life. She has received honors from the American Cancer Society, John Wesley AMEZ Church in Washington, D.C., and Zeta Phi Beta Sorority. She has been a member of the John Wesley AMEZ Church since 1948, where her service currently includes the Trustee Aid Club, Church School, June Calendar Club, and Lay Council. Her affiliations include the American Cancer Society, American Association of Retired Persons, Zeta Phi Beta Sorority, American Dietetic Association, Church Women United, and "Meals on Wheels." "Our mother worked hard to keep our large family together," Owens says: "She always instilled in us a sense of pride. Although she and my father had very little formal education, my mother always said 'Get as much education as you can.' We were the only Blacks in the grade and high school in West Newton, Indiana. Often, when things got rough, our mother would say 'Get on out there. Speak up! If they can do it, you can do it too.' One of my sisters helped us a lot by example. She has contributed quite a great deal to the civic and political life in Indianapolis. Her name is Ivalue B. Lennear. She is 89 years old."

—Photocopies of newspaper articles about Owens from *Columbus World* (April 1943), *The Pittsburgh Press* (October 21, 1943), and the *Indianapolis Recorder* (October 24, 1943).

Pasley, Edith Mae, nee Scates. Elkhart, Indiana. Born at Huntingdon, Tennessee on January 14, 1921, Pasley is the third of five children of Judy Scates, nee Schafner, a housekeeper born at Huntingdon on July 9, 1897 (died January 12, 1925), and Willie James Scates, a pastor born at Huntingdon on October 16, 1897 (died September 1982). She is married to Scottie Maurice Pasley, a retiree born at Pittsburgh, Pennsylvania on July 13, 1913. They have two children and three grandchildren. She moved from Huntingdon to Mem-

phis, Tennessee in 1929 and to Elkhart in 1935. She was graduated from Walker's Beauty School in Indianapolis in 1941. From 1942 to 1977 she worked as a self-employed beautician, owning and operating the first Black beauty shop in Elkhart. Since 1981 she has worked as an Outreach Assistant for the Elkhart Urban League. She has received awards from the Elkhart Urban League, NAACP, and Mayor Richard G. Hatcher of Gary, Indiana. She attended Canaan Baptist Church from 1935 to 1982 in Elkhart and Trinity Lutheran Church since then. At Canaan she served as the Director of the Vacation Bible School, a Sunday School teacher, the President of the Missionary Society, and secretary. Her affiliations include the NAACP, Booker T. Washington Community Center, YWCA, UNICEF, Girl Scouts, Heart Fund, United Way, and the Elkhart Urban League Guild. She was the first Black woman in Elkhart to assume a leadership role in the civil rights movement. In 1963, she led a march through downtown Elkhart to express sympathy for the death of Medgar Evers, initiated a protest against discrimination at a public lake in Elkhart, and represented the Elkhart NAACP in the March on Washington. "I do what I have to do, by the grace of God," Pasley says: "I've been fortunate enough to reach the age of 65, and I love it! I won't rust out; I'll wear out. I thank God for Granny (Leaner Britt). She was a former slave who had a determination to excel. She owned an 160 acre farm that was taken away from us. Life should be lived to the fullest with the understanding that the body is a temple of God. I've always been conscious of the fact that God is ruling over me."

—Nine photocopies of articles from the *Elkhart Truth* covering Pasley's civil rights activities in Elkhart in 1963 and a one-page typewritten biographical profile of Pasley.

Pfeifer, Charlotte, nee Davis. South Bend, Indiana. Born at Springfield, Ohio on June 9, 1947, Pfeifer is the younger child of Lauada Mary Jane Davis, nee Jackson, a Simplicity Pattern Company employee born at Springfield on November 1, 1920, and Thomas Woodrow Davis, a chef born in Georgia on February 13, 1919 (died February 5, 1969). She has two children. She lived in Niles, Michigan from 1949 to 1965 before settling in South Bend. She received a B.A. (1976) and a M.P.A. (1981) from Indiana University at South Bend. From 1976 to 1982 she worked for the St. Joseph County Adult Probation Department, Delos House, and Planned Parenthood. Since 1982 she has been the Executive Director of the DuComb Center in South Bend. She is the recipient of several awards, including one from the Indiana Secretary of State. She belonged to Mount Zion Baptist Church in Niles from 1959 to 1965 and currently attends Pilgrim Baptist Church in South Bend. Her affiliations have included the IUSB Spea Alumni Advisory Board,

Women's Shelter Advisory Committee, Alcoholism Council Board, and the Indiana Corrections Association. "My mother raised me to believe that I could do anything that I wanted to do," Pfeifer says: "By the time that I realized that being black and a woman were obstacles, it was too late to stop me."

—Project Participant Biographical Information Form and Project Representative Information Sheet, plus two newspaper clippings about Pfeifer.

Rencher, Laura A., nee Lewis. Fort Wayne, Indiana. Born at Uniontown, Alabama on March 30, 1934, Rencher is the founder of the Youth SuperStar Center in Fort Wayne. "Well, God put us all here for a purpose," Rencher says, "and I think my purpose in life is to try to help those less fortunate than myself."

—Project Participant Biographical Information Form from Rencher, photograph, and a newspaper clipping about the SuperStar Center.

Riley, Ruth Rebecca, nee Clark. Elkhart, Indiana.

—Photocopy of *Elkhart Truth* photograph, 1944; three photocopies of photographs of children and adults standing in front of the Booker T. Washington Center in Elkhart, ca 1930s; three photocopies of articles about Ruth Riley from the *Elkhart Truth*. One is dated October 21, 1967; photocopies of awards to Riley from Purdue University as a 4-H Club Leader, Lincoln School, State of Indiana, Family Counseling Service of Elkhart, and the Indiana Board of Education.

Rhea, La Julia. See entry in "General Collections." Some of the items mentioned there are also in the Black Women in the Middle West Project Collection.

Ross, Celia. Richmond, Indiana. Ross was born at Richmond on May 26, 1921. Her mother was a housewife, and her father, born at Kirksville, Kentucky, was a railroad worker. She has worked as a domestic. She has been a member of Mt. Moriah Baptist Church in Richmond since 1950, where her service has included Sunday School, choir, the BTU Presidency, the Missionary Presidency, and Rose of Sharon. Her affiliations have included the Golden Key Club, Retired Seniors Volunteer Persons (RSVP), Visually Impaired, and Community Bible Class. BWMW Project Representative, Alta M. Jett, Richmond Coordinator.

—Ten newspaper clippings and a photograph dated May 30, 1922.

Rowland, Mamie G. Chicago, Illinois. Rowland helped to found and has taught at the neighborhood Bible class of Chicago's Greater Pleasant Green Baptist Church since 1952.

—Three-page letter to the BWMW Project from Row-

land describing the founding and activity of the above-mentioned neighborhood Bible class, February 12, 1985 and a photocopy of a photograph of students in the neighborhood Bible class.

—Photocopies of two letters to Rowland from Lina Marshall, a missionary who began work in Liberia in 1957, and a photocopy of "Your Missionary's Appeal," a brief handout (with photographs) explaining Lina Marshall's role as a missionary in Liberia.

Smith, Tishan, nee Edwards. Champaign, Illinois. Smith was born at Wesson, Mississippi on October 28, 1899. Her mother, a housewife, died in 1901. Her father was James Edwards, a farmer born at Caseyville, Mississippi. She was married to Yancie Smith (1917-1971), and they had four children. She moved from Wesson to Gibson City, Illinois in 1917 and then to Champaign in 1922. She worked in day care and as a cook. She has been a member of St. Luke CME Church in Champaign and Mt. Olive Baptist Church in Urbana, Illinois. Her affiliations have included World War Mothers, Daughters of the Elks, and Senior Citizens. BMWW Project Representative, Terry Hill.

—Photocopies of photograph (1971), newspaper clipping about Edgar Smith's 100th birthday, and page from Financial Book of Daughters of the Elks.

Spears, Jewell A. Richmond, Indiana. Spears was born at Hazard, Kentucky on November 11, 1933. She is one of twelve children of Janie and the Reverend Saul King. The family moved to Richmond in the 1940s. A Registered Nurse, Spears received a B.S. (1957) from Earlham College. She is currently the Vice President of Reid Memorial Hospital in Richmond. BMWW Project Representative, Alta M. Jett, Richmond Coordinator.

—Personnel Data Form for Spears from Reid Memorial Hospital (1985), two-page typewritten autobiographical profile, one-page philosophy of nursing, eleven-page organizational plan of the nursing department at Reid Memorial Hospital (March 1984), resume, photocopies of fourteen newspaper articles and publications pertaining to Spears.

Tabron-Lynch, Genell D., nee Tabron (1946-1975). Fort Wayne, Indiana. Born at Raleigh, North Carolina on November 25, 1946, Tabron-Lynch died at Huston, Texas on August 14, 1975. She was the eldest of five children of Roberta Doris Tabron, nee Williams, a housewife born at Springhope, North Carolina on February 7, 1926 (died January 23, 1972), and Vernter Lee Tabron, a self-employed general contractor born in North Carolina on December 23, 1926. She was married to Jimmy I. Lynch, a comedian and entertainer known as "Mr. Funky Tramp" born at Ackma, Alabama on October 13, 1940. They had eight

children. She lived in most major cities while traveling with her husband. She attended elementary and high school in Fort Wayne and worked there as a cashier, teacher's aide, and telephone operator until she undertook to manage her husband's career from 1970 to 1975. She attended Pilgrim Baptist Church in Fort Wayne from 1950 to 1975. Tabron-Lynch believed that "With God's goodness, all things are possible."

—Project Participant Biographical Information Form.

Taylor, Marguerite E. (1902-1984). Terre Haute, Indiana. Born at Logansport, Indiana, Taylor achieved distinction as a public school teacher and a Sunday School Superintendent at the Spruce Street AME Church in Terre Haute. She was one of the first black teachers in Terre Haute to integrate the local school system and the very first to teach at the senior high school level. Her affiliations included the Southside Nursery, Phyllis Wheatley Association, Senteil Garden Committee, Terre Haute Council of Churches, Kappa Delta Pi, AKA, and the NCNW.

—Obituary and cover letter from Mrs. Bernard Wm. "Odie" Streets of Niles, Michigan.

Temoney, Ruth Marie, nee Evans. BMWW Coordinator. Kokomo, Indiana. Born at Wilmington, North Carolina on June 7, 1947, Temoney is the third of eight children of Ruth Evans, nee Robinson, a domestic worker born at Fayetteville, North Carolina on October 16, 1921, and Ralph Lawrence Evans, a longshoreman born at Wilmington on May 28, 1915 (died 1960). Temoney is married to John Temoney, a quality control supervisor at Delco Electronics born at Wilmington on April 2, 1947. They have two children. Prior to moving to Kokomo in 1972, Temoney lived in Wilmington and Fayetteville, North Carolina; Bennettsville, South Carolina; and Indianapolis, Indiana. She received a B.S. (1969) from Fayetteville State University and a M.S. (1975) from Indiana University/Purdue University at Indianapolis, both in elementary education. A teacher since 1969, she has worked for the Kokomo Center Schools since 1972. She served as a member of Helping Hands Auxiliary and belongs to Mt. Pisgah Missionary Baptist Church in Kokomo. While a member of Mt. Zion A.M.E.Z. Church in Fayetteville, North Carolina, her responsibilities included ushering, superintending the Sunday School, and directing the Vacation Bible School. Her affiliations have included the Fayetteville Eastern Star, the Kokomo Community Women's Guild, and the NAACP. As a result of her recent interest in Black culture, she would one day like to coordinate a Black History Museum. "I don't believe in crying over spilled milk," Temoney says: "Disasters come and go in our lives, but if we hold on to God's unchanging Hand, we will be able to withstand the storms."

—Correspondence listing what the Kokomo representatives of the BMWW project collected and twelve handwritten pages of biographical sketches of seventeen local women.

—Four-page transcript of an interview conducted by Dr. Theodore Clarke with Drs. Gaskin and Willardson.

—Three pages of biographical information about Hazel Elnora Duggard Dunigan.

Thurman, Lucille. East Chicago Heights, Illinois. Administrative Assistant to Superintendent of East Chicago Heights, Illinois School District No. 169.

—Cover letter from Thurman pointing out that Mrs. Tidy Anne Pickett Phillips was the first Black woman qualified to enter the 1932 Olympics. Phillips later became a teacher, principal, and district administrator in School District 169 in East Chicago Heights. She retired in 1980.

—Flyer announcing a tribute to Phillips in East Chicago Heights during Black History Month, February 1985. Retirement program for Phillips, June 21, 1980. Nine photocopies of articles from newspapers and magazines about Phillips.

—Clipping from *NEA Today* of April 1985 about Muriel Branch and Dorothy Rice, two Black women who wrote a biography entitled *Miss Maggie: A Biography of Maggie Lean Walker*. The daughter of a former slave, Walker was the first American woman to found a bank and serve as its president.

Tinsley, Mattie. Urbana, Illinois. BMWW Project Representative, Larine Y. Cowan.

—Photocopy of transcript of 1979 interview of Mattie Tinsley by Crystal Green (14 pages); photocopy of photograph of Tinsley; 1971 newspaper clipping about Tinsley.

Tolson, Ruth Ouida, nee Cox. Elkhart, Indiana. Born at Sedalia, Missouri on September 20, 1913, Tolson is the eldest of four children of Ellena Juanita Cox, nee Patterson, a teacher born at Windsor, Missouri on February 9, 1891 (died 1946), and Frederick Edward Cox, a railroad fireman born at Appleton City, Missouri in August 1889 (died November 27, 1918). She was married to Herbert Marvin Tolson, a social worker born at Fayette, Missouri on June 20, 1909 (died September 20, 1975). They had two children, and there are now four grandchildren. Prior to settling in Elkhart, she also lived in Parsons, Kansas and Detroit, Michigan. She attended Parson Junior College and received a B.A. (1936) from Kansas University. From 1941 to 1955 she worked as the Assistant Director of the Booker T. Washington Center in Elkhart. From 1965 to 1975, she worked as a social worker for the Elkhart County Welfare Department. She has been honored by the Elkhart Urban League, the Elk-

hart County Welfare Department, and Speed Owens and Group. She has attended St. James AME Church in Elkhart since 1941, where her service has included the Vacation Bible School and the Elkhart County Council of Church Women. Her affiliations include the NAACP, Jolly Art Club, Urban League, All Peoples Club, Elkhart County Cancer Society, and Elkhart Art League. "I have enjoyed helping others in anyway I could all of my life, and as long as I live I'll continue to do so," Tolson says: "I was a teenager during the depression, so I know the value of a dollar. I pray each day for my family. I encourage all youngsters to get an education. Its so very important to prepare yourself for your future. Always enjoy good things in your life. Take time out. See the beauty around. There are so many unhappy people today. Whose fault is it?"

—Photocopy of Certificate of Recognition and Appreciation from the Elkhart County Department of Public Welfare to Tolson, 1974; two articles about Tolson from the *Elkhart Truth*, April 6, 1975 and October 26, 1976; photocopies of three photographs taken at the Booker T. Washington Center in Elkhart of the Community Chorus, YWCA Y-Teens, and a bazaar; photocopy of photograph of Mr. and Mrs. Tolson; "A.M. and T.V. Guide" from the *Elkhart Truth* of March 22, 1975 featuring the Booker T. Washington Center and the Tolsons; photocopy of "Family History" with documents, photographs, biographical profiles, etc., prepared by Ruth Tolson (68 pages).

Upshaw, Delia, nee Dallas (1900-1963). East Chicago, Indiana. Born at Eufala, Alabama on July 16, 1900, Upshaw died at Gary, Indiana on October 31, 1963. She was the seventh of nine children of Betsy Dallas, nee Battle, a cook, and Aaron Dallas, a farmer. She was married to Matt Upshaw, a businessman born in Alabama in 1894 (died 1937). They had four children, and there are fifteen grandchildren. She lived in East Chicago from 1916 to 1960 and in Gary, Indiana from then until her death. She was the owner of a grocery store in East Chicago from 1925 to 1939. She was the founder of the Antioch Missionary Baptist Church in East Chicago in 1922, where her service included the Pastor Aide Society, Willing Workers, and the Missionary Society. Her affiliations included the Ladies Excelsior Art Club and the Republican Club. She was also granted the first charter in the State of Indiana to form a Negro Women Republican Political Club. "Delia Dallas Upshaw was a portrait of the finest of Black women," Marguerite Edwards says: "She had limited formal education but possessed a strong belief in the philosophy that 'with God all things are possible' and 'with Education all things are obtainable'."

—Project Participant Biographical Information Form

and one-page typewritten biographical profile, submitted by Marguerite Edwards.

Vanlandingham, Esther. Richmond, Indiana. BMW Project Representative, Alta M. Jett, Richmond Coordinator.

—Seventy-odd newspaper clippings from a scrapbook pertaining to Black people in Richmond, Indiana, 1950s-1970s.

—One-page of handwritten minutes dated July 29, 1936 and other notes pertaining to the Sojourner Truth Club.

—Two photographs of members and activities at Mt. Moriah Baptist Church, 1951 and 1961.

—Miscellaneous letters, programs of Mt. Moriah Baptist Church, and four booklets pertaining to the Indiana and Iowa Federations of Colored Women's Clubs.

—Two-page typewritten history and explanation of the Order of Eastern Star.

Walker, Frances L. BMW Coordinator. Rockford, Illinois. See also "General Collections."

—Eight handwritten pages of biographical information about Linda Jane Patterson, Marion Louise Hall, Marcella Harris, Constance Lane, Queenester Reynolds, Jacqueline Mannery, A. Omega Gentry, Vera Lee Bacon, Dorothy Mae Rush, Rosalind Walker, Henrietta Dotson-Williams, Norma Whitby, and Gwen Robinson.

—Photocopy of 30-odd page booklet entitled *1964-1984, Rockford and Elgin, Ushers Council, 20th Anniversary*.

Watkins, LaQueen Rose, nee Chastine. Connersville, Indiana. Born at Connersville on November 9, 1924, Watkins is one of six children of Farabee Charles Chastine, nee Bass, and Mathew Marksfield Chastine, a baker and Post Office custodian born at Frankfort, Kentucky on January 21, 1898 (died July 1972). She was married to Luther Benson Watkins, a truck driver born at Richmond, Indiana on January 10, 1927 (died December 20, 1970). They had four children, and there are ten grandchildren. She has worked as a lunch aide, library volunteer, insurance agent, waitress, cook, laundress, and domestic. She is a life-long member of the Second United Methodist Church, where her service has included playing the organ and fulfilling the duties of church secretary. She is also the past president of United Methodist Women, New Castle District of the South Indiana Conference. She belongs to the Phyllis Wheatley Home Demonstration Club and has been active in the Reverend Martin Luther King, Jr. Celebration for the past two years. She is currently compiling a history of Black people in Connersville. "Whenever I can't decide what to do between one or

more things, I leave it alone and give it to God," Watkins says: "When one answer stays on my mind, I know God is giving me the decision."

—Photograph; biographical data form; and *Just Thinking*, a 12-page book of poems by Florence Reed Brown (born 1892) of Connersville.

Webb, Helen, nee Harver. Terre Haute, Indiana. Born at New Middleton, Tennessee on October 22, 1914, Webb is one of three daughters of Rozell and James Harver. She is married to Wallace Webb, a former musician and currently a routeman for the Wabash Valley News Agency. They have two children. A professional pianist for decades, Helen Webb played in numerous clubs in the Terre Haute area. She is retired now but still plays piano and organ for her church. "My father always told his girls that they could do anything if they tried," Webb says.

—Photocopies of fourteen pages from a "scrapbook" entitled *Our Wabash Valley Musicians Make History through the Years, This is Your Life*, by Katie Dlugos Pratt (Copyright, 1973). These fourteen pages contain an index to Wabash Valley musicians, photocopies of newspaper clippings and photographs, and biographical profiles of Helen Harver Webb, Geneva Kellet, Gladys Stitzle, and others. Sent to the project by Audrey T. McCluskey, BMW Bloomington, Indiana Co-Coordinator.

Williams, Marion "Scar" J. Richmond, Indiana. Born at Starkville, Mississippi on January 3, 1921, Williams is one of two sons of Carrie Williams, a seamstress born at St. Louis, Missouri on November 4, 1901. He is married to Esther Lewis, a domestic born at Richmond on June 9, 1924. They have four children and twelve grandchildren. He also lived in Memphis, Tennessee and Gary, Indiana prior to settling in Richmond in 1943. He has worked in the Gary steel mills, for the Indiana Highway Department, and for the Wayne Division of International Harvester. He retired in 1984. He has been honored by a "Marion Williams Day." He is a member of the Second Baptist Church in Richmond, where his service has included Sunday School and the Brotherhood as well as being a Deacon and an Usher. His affiliations have included the NAACP, the Password Club, and Freemasonry. He also served several terms on the Richmond City Council. "I trust in the Lord," Williams says: "Don't worry about it, God will take care of it." BMW Project Representative, Alta M. Jett, Richmond Coordinator.

—Basketball program of February 6, 1981 citing Williams as honorary referee and a thank you letter from Richmond High School.

—Photocopies of five newspaper clippings pertaining to Williams's political and civic career, 1979-1985.

Williams, Mary Garden. Chicago, Illinois. This collection consists of documents about Delta Sigma Theta Sorority and its Chicago Alumnae Chapter as well as Patricia Roberts Harris and Jewel Stradford Lafontant. Mary Garden Williams served as the President of the Chicago Alumnae Chapter, which was founded in 1959. In 1984 Williams won the Lillian Pierce Benbow Award as "Outstanding Soror" for the Midwest Region of Delta Sigma Theta Sorority. Donated by Mary Garden Williams.

—Documents related to Delta Sigma Theta Sorority and its Chicago Alumnae Chapter. These documents include the Chicago Alumnae Chapter's Charter of incorporation (1959) with the names of founding members; a two-page "A Profile of the Midwest Region" of Delta Sigma Theta Sorority; and a two-page "The History of Delta in Chicago" by Mary Garden Williams, Chair of the Heritage and Archives Committee of the Chicago Alumnae Chapter.

—Photograph (8 × 10) of the Lambda Chapter (Chicago) of Delta Sigma Theta Sorority, 1942; photograph (8 × 10) taken at Chicago's Palmer House Hotel during the 26th National Convention of Delta Sigma Theta Sorority, 1960; photocopy of photograph (8 × 10) of the Chicago Alumnae of Delta Sigma Theta Sorority taken in Los Angeles at National Convention, 1965.

—Newspaper and magazine clippings about the activities of the Chicago Alumnae Chapter of Delta Sigma Theta Sorority and eighteen photocopied pages from an unnamed work describing some of the activities of Delta Sigma Theta Sorority.

—Flyers and invitations concerning the Chicago Alumnae Chapter's dedication to human services and photocopy of certificate honoring Mary G. Williams for her role in the "War on Crime," from the "Coalition of Concerned Women," 1975.

—Eight pages of photocopied newspaper articles and obsequies related to the life and death of Patricia Roberts Harris (1924-1985), the first Black woman to serve in a President's cabinet, become an ambassador, and preside over a law school. She was also the first Black to serve as a delegate to the United Nations.

—Full-page profile of Jewel Stradford Lafontant from the *Chicago Tribune* of April 22, 1985. Lafontant is the Legal Advisor to the National Presidents of Delta Sigma Theta Sorority and a member of the Chicago Alumnae Chapter. See also "Lafontant, Jewel Stradford" in "Biographical Profiles of Project Participants."

Williams, Orena, nee Vaughn. Connersville, Indiana. Born at Berea, Kentucky on June 18, 1913, Williams is one of sixteen children and stepchildren of Eliza Jane Vaughn, born at Farristown, Kentucky (died March 22, 1941), and Dock Vaughn. She was married to Roy

Lee Williams, born at Louisville, Kentucky on May 15, 1905 (died October 7, 1977). They had seven children and six stepchildren, and there are also seven grandchildren and six great grandchildren. She attended Lewis Business College in Indianapolis, Indiana in 1932. She has worked as a secretary and as a luncheon teacher. She has been a member of Mt. Zion Baptist Church in Connersville since 1925, where her service has included the Usher Board and the Jolly Works Auxiliary. She is also a member of OES. She writes short plays and poetry. "Without God I could do nothing," Williams says: "I want to live my life in a manner that I regret not my yesterdays and fear not my tomorrows." BMW Project Representative, LaQueen R. Watkins.

—Biographical data form; two photographs; *Grains of Sand* (1974), a 16-page book of poems by Orena Williams; and *From My Garden* (1980), a 21-page book of poems by Orena Williams.

Williams, Shirley Delores, nee Westmoreland. Indianapolis, Indiana. Born at Holden, West Virginia on October 26, 1935, Williams is the elder of the two daughters of Pearlie Lee Westmoreland, nee Johnson, a cook born at Greenville, Alabama on September 27, 1914, and William Henry Westmoreland, a coal miner and brick layer born at Prospect, Tennessee on February 3, 1915. She is married to Kenneth Williams, a laboratory technician born at Indianapolis on September 14, 1929. They have two children and a grandchild on the way. Williams moved to Indianapolis in 1941. She received a B.S. (1957) from Central State University and a M.S. (1970) from Ball State University. She has been a teacher in the Indianapolis Public Schools-Wishard Hospital Pediatric Service since 1958. A member of the College Avenue Baptist Church in Indianapolis since 1945, she has served there as a choir member, clerk, blood pressure program chair, and women's day finance chair. Her honors include "Mother of the Year" in 1959 from the College Avenue Baptist Church, Black Expo Citation in 1972, a Teacher Recognition Day "Performance Award" in 1981, and an "Outstanding Service Award" from Central State University in 1982. Her affiliations include the NAACP, Operation PUSH, Association for Loan Free Education, American Red Cross, Airlie Civic Neighborhood Club, Minority Women's Network, National Education Association, AKA, and the Council for Exceptional Children. "If we show all the love we can and find the best possible way to do the most good for our youth today," Williams says, "we won't have to worry about them tomorrow."

—Resume, photocopy of 1983 outstanding contribution award from Alpha Mu Omega Chapter of AKA, photocopy of general newspaper article about Williams, photocopy of biographical sketch from *Outstanding*

Black Women in the State of Indiana (NCNW, 1983), four letters (one original and three photocopies) citing Williams's contributions as an educator, two photocopies of articles about Williams's role as a teacher in the Marion County General Hospital's Pediatric Ward and Wishard Hospital's Pediatric Unit.

Williamson, Rose Marie. Williamson is the first Black woman to represent the Executive Board as recording secretary of United Steelworkers of American Local #2695. She is also the first United Steelworker of America in Indiana to represent the union as the Alternate State Vice President of the Coalition of Labor Union Women.

—Two letters mentioning the accomplishments above, dated June 27, 1984 and May 24, 1985.

Woodard, Roberta Loraine, nee Barker. Elkhart, Indiana. Born at Owensboro, Kentucky on October 6, 1913, Woodard is the sixth of nine children of Callie Coleman Barker, nee Carr, a housewife and teacher born in Cheatham County, Tennessee on May 31, 1878 (died April 1, 1969), and Samuel Lorenzo Barker, a teacher and principal born in Christian County, Kentucky on April 21, 1978 (died May 2, 1971). She was married to Levi Woodard, a blacksmith born at Stanley, Kentucky on January 21, 1910 (died December 13, 1984). They had twelve children, and there are thirty-four grandchildren. She moved from Owensboro to

Elkhart in 1942. Since 1943 she has belonged to the Bethany Street Adventist Church in Elkhart, where she has served as Deaconess, Dorcas Leader, Clerk, Treasurer, Sabbath School Superintendent, and Home Missionary Leader. "My father was an educational, religious, civic, and political leader in our community, church, and state," Woodard says: "I finished high school at the height of the great depression, so finances didn't allow me to prepare for my great aspirations. I raised a family of twelve and tried to instill in them some of my great aspirations. They have done well in the circumstances, and all that I didn't see accomplished in my children I hope to see in my grandchildren. I think the best that we can offer society is to present our children well balanced Spiritually, Mentally, Morally, and Physically with some career that would enable them to be of service."

—50th Anniversary church service program for Levi and Roberta Woodard, 1934-1984 and four photocopies of Roberta Woodard, her husband, and her children (1936, 1964, 1974).

—Photocopy of family tree covering the years from 1866 to 1984.

—Photocopy of four pages of "Roberta Woodard's mother's family records kept by slave master and family members" and a photocopy of a three-page autobiography by Roberta Woodard's grandfather.

Chapter 5

Biographical Profiles of Project Participants

Over one thousand volunteers from communities throughout Illinois and Indiana worked as coordinators, co-coordinators, publicity chairs, interviewing chairs, and project representatives of the Black Women in the Middle West Project. These volunteers constituted the essential strength of the project. It was their job to organize collecting groups, publicize the project in their local media, contact prospective individual and organizational donors, and assure coordination with the project staff and the representatives of the project's cooperating historical societies and libraries.

All of these volunteers as well as the project staff and the historical society representatives were invited to provide data on a Project Participant Biographical Information Form from which a biographical profile could be constructed. Hundreds did precisely this. The Project Participant Biographical Information Form asked for information about the project participant's family history, residential history, education history, work history, community activity history, awards and honors, religious history, church activities, and "other" activities. The form also permitted respondees to make a statement about their philosophy of life or anything else of importance to them. A copy of this form is in Appendix B. Because of space limitations, the following profiles represent only a portion of the data collected on this form. The complete raw data are preserved in the files of the Black Women in the Middle West Collection at the Indiana Historical Society. Most of the profiles were checked for accuracy and content by the individuals concerned. An asterisk (*) after the name of the individual profiled indicates that the individual's Project Participant Biographical Information Form was accompanied by one or more photographs.

Although the original definition of "project participant" referred only to the individuals who actually worked on the project or at least attended one of the project's dozens of meetings throughout Illinois and Indiana, it was eventually decided to expand the definition in order to include anyone who would take the time to fill out the Project Participant Biographical Information Form. An Alphabetical List of Project Participants who in one way or another expressed their interest in assuming responsibility for advancing the project by contacting others, attending meetings, and promoting publicity can be found in Appendix C. In addition, as noted in the introductions to Chapters 3 and 4, project participants who were also donors are profiled in "General Collections" or in "The Black Women in the Middle West Project Collection." The names of the individuals profiled in this and the other two chapters can be found at the end of this *Guide*. These biographical profiles are intended

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not only to pay homage to the energy and inspiration of all those who worked on the project but also to provide vital information for future use by historians and other researchers about contemporary black women and black women's history.

Adams, Edwina Lynne. BMW Publicity Chair. Hammond, Indiana. Born at Chicago, Illinois on February 1, 1953, Adams is the first child of Ella Madlyn Adams, nee Cole, a librarian at Indiana University Northwest born at Memphis, Tennessee on December 20, 1921, and the third child of Walter Edward Adams, born at Chicago on December 4, 1916. Prior to moving to Hammond in 1983, she lived in Gary, Indiana; San Antonio, Texas; Agana, Guam; and Los Angeles, California. She is currently a senior in Communications at Purdue University-Calumet. From 1976 to 1983, she served with the U.S. Air Force and the California Air National Guard in law enforcement and personnel management. Since 1957 Adams has belonged to the First A.M.E. Church of Gary. Her affiliations and activities include being editor-in-chief of the *Skylark Literary Magazine*, president of the Black Student Union, and Public Relations Director of the Student Government Association at Purdue University-Calumet. She is cited in the 1985 edition of *Who's Who Among American Universities and Colleges*. Adams says: "Make a commitment, declare it, then DO IT. THE POSSIBILITIES ARE ENDLESS."

Alexander, Precious "Peaches" Anita, nee Hunter. Gary, Indiana. Born at Wittmore, Arkansas on April 23, 1959, Alexander is the eldest of five children of Mary Lee Hunter, nee Davis, a homemaker born at Wittmore on September 10, 1940, and Henry Hunter, a soldier born in Arkansas on January 4, 1940 (died October 25, 1970). She is married to Sammy Alexander, an insurance salesperson born at Gary on August 18, 1954. They have three children. She attended ICC in 1983 and has worked at Sears and Howard Johnsons. She is a member of Rising Star Baptist Church in Gary, where she serves on the Usher Board. From 1984 to 1985 she was the President of the PTO of Ambridge School in Gary. She is the author of *From Whence I Came* (1982).

Allen, Alberta Elizabeth, nee Ware. Fort Wayne, Indiana. Born at Trenton, Kentucky on June 20, 1902, Allen is the fifth of seven children of Mary Ware, nee Pollard, born at Trenton in 1906, and Altimore Ware, also born at Trenton. She is married to Robert Walter Allen, a retiree born in Missouri on December 8, 1901. They have two children and six grandchildren. She moved from Kentucky to Fort Wayne in 1906. She has worked in the Community Center and in private homes. She has belonged to the Church of God in Christ in Fort Wayne since 1920, where her service has included the choir, ushers, Nurses Guild, and the Missionary Society. Allen describes herself as "a willing worker in the church and community."

Allison, Pamela Jane, nee Grier. Michigan City, Indiana. Born at Hickory, North Carolina on July 17,

1946, Allison is the youngest of the four children of Sarah Jane Grier, nee Alexander, a furniture manufacturer's laborer born at Taylorsville, North Carolina on March 8, 1918 (died March 10, 1979), and James Calvin Grier, also a furniture manufacturer's laborer born at Cooleemee, North Carolina on January 12, 1912 (?) (died May 30, 1980). She is married to Albert Allison, a utility meter reader born at Hazlehurst, Mississippi on October 7, 1945. They have one child. She left North Carolina in 1966, spent the next four years in the U.S. Air Force, and then moved to Michigan City in 1970. She received a B.A. in English (1976) from Purdue North Central University. Since 1980 she has been the HRC Director in Michigan City. She has attended the First Christian Church in Michigan City since 1979, where she has served in the Adult Choir, on the Education and Library Committees, and as a Sunday School teacher. Her affiliations include the NAACP, County Council on Aging, Lay Board of St. Anthony Hospital, Executive Board of NCCAA, Indiana Consortium of HR Agencies, Board of Contributors of the *News Dispatch*, and presidency of the PTL of St. Paul Lutheran School. "I have traveled extensively," Allison says, "and I never once visited a country where I did not find Black residents. Those experiences made me even more aware of the fact that I am a member of one of the most courageous, tenacious, and adaptable races on the face of the earth. I defy anyone to deny me the opportunity to do and be all that I can. At the risk of sounding egocentric, I believe Black women are a special 'breed'. Knowing what we have accomplished gives me the incentive to go a 'little bit further'. I want to earn my place with the rest of the Black women who have done us proud."

Arnold, Helen Louise, nee Smoot. South Bend, Indiana. Born at Madison, West Virginia on March 6, 1922, Arnold is the twelfth of fourteen children of Rosa May Smoot, nee Keiffer, a housewife born in Boone County, West Virginia, and Henry M. Smoot, a farmer and construction worker born in Boone County. She is married to Adam Shirley Arnold, Jr., a professor born at Lexington, Kentucky on April 28, 1922. They have three children and two grandchildren. In addition to West Virginia and Indiana, Arnold has also lived in Washington, D.C., California, Wisconsin, Ohio, Tennessee, Texas, and Virginia. She received a B.S. (1947) from West Virginia State College and a M.S. (1956) from Prairie View A & M in Texas. Prior to becoming a high school principal for the South Bend Community School Corporation in 1972, she worked as an assistant professor at Hampton Institute, a field director for the Northern Indiana Girl Scouts, and an elementary school teacher in South Bend. A Roman Catholic, she has belonged to both the Pilgrim Baptist Church and St. Joseph Catholic Church in South Bend. Her service to St. Joseph's

has included the Diocesan Human Relations Commission, St. Joseph School Board, and the Tolton Society. Her community service has included the South Bend Urban League, NAACP, Delta Sigma Theta Sorority, Indiana Public Broadcasting Association, Big Brothers and Big Sisters, Boys Club, and the Black Community Scholarship Fund. Arnold's two guiding principles are the "Golden Rule" and, she says, to "live each day fully, as if it were your last—but plan for your tomorrows."

Avant, Dorothea B., nee Boykin. Chicago, Illinois. Born at Chicago on April 27, 1927, Avant's mother was born at Princeton, New Jersey on August 22, 1897, and her father, a government meat inspector, was born at East St. Louis, Illinois on February 28, 1895 (died May 29, 1967). She is married to John Ivan Avant, and they have two children and one grandchild. She received a B.S. from Howard University and a M.S. from the University of Chicago. She also attended DePaul University, University of Hawaii, and the University of Maine. A teacher, counselor, and learning specialist since 1948, she has been a principal for the Chicago Board of Education since 1976. She has received honors and awards from the Chicago Board of Education, Pi Lambda Theta, and Human Development. Her affiliations include the Chatham-Avalon Community Council, AKA, and Alpha Gamma Pi.

Baatz, Wilmer H. BMW Co-Coordinator. Bloomington, Indiana. Born in Fort Wayne, Indiana on October 23, 1915, Baatz is married with two grown children. He is the library liaison and fund manager for the Afro-American Studies Department at Indiana University, and, despite retiring in July, 1983, serves still as the reference librarian and bibliographer for Afro-American subjects. His writings include *The Black Family and the Black Woman: A Bibliography*, with Phyllis Klotman (1978); *Afro-American Drama: A Bibliography of Selected Plays at the Indiana University-Bloomington Library* (1983); and updates of *The Black Family and the Black Woman* (1981 and 1984).

Banks, Roosevelt. Freeport, Illinois. Born at Hoffman, Mississippi on April 18, 1925, Banks is the eldest of three children of Ola Bea Banks, nee Love, a factory worker born at Hoffman on February 11, 1907, and Roosevelt Banks, a farmer born in Mississippi (died 1929). He is married to Catherine Banks, an Administrator for the Illinois Department of Public Aid born at Freeport on August 21, 1937. They have three children. He moved from Hoffman to Freeport in 1929. He received a B.S. (1950) from Illinois State University in Normal. Since 1974 he has been the Assistant Principal and Dean of Students at Freeport High School. His honors include all-conference recognition in basketball and football, a 1981 "Outstanding Teacher"

award, and induction into the Athlete's Hall of Fame at Illinois State University. He has belonged to St. Paul Baptist Church in Freeport since 1935, where his service has included the choir. His affiliations have included the Association for the Handicapped Board, Jane Addams Mental Health Board, City Planning Commission, Martin Luther King Center Board and President, and the Red Cross Board. He was also a Democratic Precinct Committeeman. He was the only Black graduate in Freeport (1944) and the first Black teacher there (1958). He was also the first Black member of the National Honor Society in Freeport and the first Black captain in a major sport (track.) "My mother was persuasive in that she always encouraged me to get my education," Banks says: "She said, 'I want you to have a better job than I have.' I always had a thirst for knowledge. My mother said, 'You get it, and nobody can take it from you.' I recognized that I had to learn the System to deal effectively with those controlling it. There needs to be less dialogue and more action towards problem solving."

Barbee, Brenda Elaine, nee Fields. Crawfordsville, Indiana. Born at Crawfordsville on January 19, 1948, Barbee is the eldest of five children of Elsie Louise Bard, nee Chandler, born at Bloomington, Indiana on March 4, 1930, and Clarence Jasper Fields, born at Crawfordsville on January 22, 1926 (died September 21, 1968). Barbee has three children. She has lived in Savannah, Georgia as well as Crawfordsville, Marion, and Lafayette in Indiana. Currently employed as a chemical dispenser at Eli Lilly in Lafayette, she previously worked for the State Farm Insurance Company and the Crawfordsville Parks and Recreation Department. In 1984 she volunteered to be the community liaison person for the Malcolm X Institute of Wabash College in Crawfordsville. She has received awards for excellence in music, track, and art. A member of the Second Baptist Church since 1958, she is currently the church secretary there. Her affiliations have included the Girl Scouts and 4-H. "My life is lived on the saying 'God knows how much you can bear,'" Barbee says: "and 'I don't believe He's brought me this far just to leave me.' With me being a divorcee, single parent, and related to almost all the Black men in town, it does get me down sometimes. But I just keep my faith, because I know that one day things *will* be different for me."

Barnes, Ann "Dee Dee" Loreice. Fort Wayne, Indiana. Born at Fort Wayne on June 18, 1957, Barnes is the eldest of three children of Anna Lou Barnes, nee Tubbs, a hospital attendant born in Alabama on October 26, 1937, and Roosevelt Barnes, Sr., a general contractor born at Union Town, Alabama on January 12, 1922. She has a son named Jason Alan. She received a B.S. (1979) and a M.A. (1984) from Ball State Univer-

sity. Since 1979 she has been a special education teacher for the Fort Wayne Community Schools. She is the first woman to become a Junior Rotarian in Fort Wayne (1975), and she also finished second in the "Miss Black" contest at Ball State University and third in the "Miss Black Indiana" contest (1977). She belonged to South Park Baptist Church from 1982 to 1985 and has since been a member of Cornerstone Christian Church. "Although we live in a society that views us as having two handicaps (being a woman and being black), we can achieve and prosper with God, faith, determination, and a little hard work," Barnes says: "The bottom line is that we as black women are capable of making positive contributions to society. With a positive self-image and God on our side, no obstacles are too hard for us to overcome."

Barnes, Pinkie, nee Craig. Fort Wayne, Indiana. Born at Marion, Alabama on May 8, 1906, Barnes is one of ten children of Betty Ann Craig, nee Sanders, a sharecropper born at Marion, and James Craig, a sharecropper (died 1961). She is married to Johnnie Barnes, a car wash manager born at Uniontown, Alabama on June 7, 1907. They have seven children and sixteen grandchildren. She moved from Marion to Fort Wayne in 1939. From 1943 to 1971, she worked as a motor assembler for General Electric. She has belonged to Pilgrim Baptist Church since 1939, where she taught Sunday School from 1972 to 1975. Since 1960 she has been a member of the Southern Heights Property Owners Association. "My philosophy on life is that whatever God has in store for you in life, you will get it," Barnes says.

Barrow, Reverend Willie, nee Taplin. Chicago, Illinois. Born at Burton, Texas, the Reverend Barrow is one of two children of Reverend and Mrs. Nelson Taplin. She is married to Clyde Barrow, a native of British Honduras. Their son is recording artist Keith Barrow. She is a graduate of Warner Pacific Theological Seminary in Portland, Oregon; the Moody Bible Institute in Chicago, Roosevelt University in Chicago; and the University of Monrovia in Liberia, where she received a Doctorate of Divinity degree. She is an ordained minister of the Church of God. Her numerous affiliations include the NAACP, Urban League, League of Black Women, Coalition of Labor Union Women, Coalition of Black Trade Unionists, and the Chicago Black Urban Communities. She also served as an advisor and staff worker for Dr. Martin Luther King, Jr. and Dr. Ralph Abernathy. She is currently the Vice President of Programs and Chapter Expansion for Operation PUSH as well as the Associate Minister and Trustee of Vernon Park Church of God. In 1983 and 1984 she served as the National Deputy Campaign Manager in the Jackson for President Campaign. A path-breaker, Reverend Barrow organized

the first Black Church of God in Portland, Oregon; coordinated the first Statewide Coalition to fight hunger in Illinois; coordinated the First National Tax Conference; and was the first woman to be elected vice chairman of the Illinois State Ministerial Assembly Church of God. Her numerous honors include "Chicago Woman of the Year" in 1969 and the "Excellence and Social Responsibility Award" from the National Council for Black Studies in 1982. Her international service includes participation in the World Peace Conference held at Budapest, Hungary in 1971 as well as travel to North Vietnam and service on the committee that negotiated the end of the Vietnam War. She is the producer of the weekly radio show called "Community Forum of Operation PUSH" and has written articles for and been featured in *Ebony*, *Jet*, *Essence*, *Ms.*, *Ladies Home Journal*, and many other magazines and newspapers.

Baskin, Jean Harriet, nee Bowen. Kokomo, Indiana. Born at Philadelphia, Pennsylvania on March 25, 1928, Baskin is the eldest of three children of Ida Gertrude Bowen, nee Haynes, a homemaker born at Bedford, Virginia on June 4, 1893 (died January 2, 1985), and Richard Edward Bowen, a factory worker at General Motors born at Baltimore, Maryland on May 18, 1893 (died February 1964). She is married to Lee McDaniel Baskin, a retired auto mechanic born at Union Springs, Alabama on October 7, 1920. They have three children and three grandchildren. She moved from Philadelphia to Detroit, Michigan in 1933 and then to Kokomo in 1950. From 1953 to 1983 she worked as a utility operator at Delco Electronics in Kokomo. She has belonged to Wayman Chapel in Kokomo since 1950 and is a member of the Community Women's Guild and UAW Local #292. "My philosophy of life is to treat everyone as I would like to be treated," Baskin says: "I try not to cause anyone unnecessary hurt or pain. I am not a very religious person as far as regular church attendance is concerned, but I try to live my religion on a daily basis."

Beverly, Lucie Leanora, nee Duncan. Indianapolis, Indiana. Born at Louisville, Kentucky, Beverly is the youngest of seven children of Julia Isabell Duncan, nee Jones, a housewife born at Columbus, Ohio (died 1953), and Alzona John Duncan, a pharmacist born at Bowling Green, Kentucky (died 1950). She was married to Roy Winston Beverly, a minister born at Jonesville, Mississippi on December 19, 1894 (died February 1984). She has a daughter by a previous marriage, and there are four grandchildren. Beverly moved from Louisville to Indianapolis in 1945. She attended the National Business College in Indianapolis and then worked for twenty-two years in accounting for the Army Finance Center. She has been honored by Central State Hospital, Midwestern Bap-

tist Laymen's Fellowship, the Mayor of Indianapolis, the Governor of Indiana, Michigan State Legislators, and the Order of the Eastern Star. She attended Carter Memorial Baptist Church for ten years and has belonged to the Messiah Missionary Baptist Church for the past eighteen years. Her church activities have included the choir, Sunday School, Missionary Society, Nurses Guild, and numerous official positions. At present she is the President of the Women's Auxiliary to the General Missionary Baptist State Convention of Indiana, Inc. Her affiliations have included the NAACP, FCWC, NCNW, Church Women United, National Organization of Homemakers, Family Services Board, Household of Ruth, and Order of the Eastern Star. Her ideal, Beverly says, is "to serve Jesus Christ through service to Humanity and to carry out the two great Commissions of Jesus Christ—Spreading the Gospel and Love to ALL People."

Bidelman, Patrick Kay*. BMW Co-Director for Administration. West Lafayette, Indiana. Born at Elkhart, Indiana on October 26, 1940, Bidelman is the eldest child of Agnes "Peg" Bidelman, nee Tremain, a beautician and owner of Peg's Beauty Shoppe born at Elkhart on February 2, 1922, and Robert Kay Bidelman, a cigar store/card parlor proprietor born at Elkhart on August 17, 1921 (died May 31, 1978). Bidelman grew up in Detroit, Michigan in the home of his great aunt and uncle, Hazel and Alfred D. Stone, both of whom died in Detroit in the 1970s after migrating from their rural birthplaces to take industrial jobs in the city. Divorced, he has two sons. In addition to Elkhart, Detroit, and West Lafayette, he has lived in Kalamazoo and Lansing, Michigan; Paris, France; and Jacksonville, Florida. He received a B.S. (1962) and a M.A. (1964) from Western Michigan University and a Ph.D. (1975) from Michigan State University. He has taught history and related subjects at seven different universities in the United States and France. His honors include memberships in several honorary societies, several grants and fellowships, nomination as WMU's Scholar-Athlete of 1962, and selection to the All Mid-American Conference Baseball Team. A specialist in the history of the feminist movement in France, he has written articles on that subject and a book entitled *Pariahs Stand Up! The Founding of the Liberal Feminist Movement in France, 1858-1889* (1982). "It is like a dream come true to have had this opportunity to help create a better world by assisting in the recovery of black women's history," Bidelman says: "Words cannot express how deeply I have been touched by the hundreds of black women with whom and for whom I have had the good fortune to work."

Bishop, Luella Marie, nee Talley*. Fort Wayne, Indiana. Born at Fort Wayne on November 7, 1931,

Bishop is the fifth of seven children of Annie Talley, nee Davie, a retired Magnavox worker born at Clarksville, Tennessee on February 21, 1904, and Fealing Talley, Sr., a factory worker for International Harvester born at Providence, Kentucky on March 12, 1900 (died August 19, 1952). She worked as an attendant at Fort Wayne State Hospital from 1961 to 1967 and since 1970 has worked as a school community liaison aide for the Fort Wayne Community Schools. She has been honored by the Fort Wayne Human Relations Commission, the Red Cross, and other groups. She attended Pilgrim Baptist Church from 1945 to 1981 and is currently attending Calvary Chapel of Fort Wayne, where she has served as the secretary of the Christian Education Department and director of the Vacation Bible School. Her affiliations have included the Women's Auxilliary of the American Legion, NAACP, Urban League, Fort Wayne and State Black Caucus, Indiana Human Relations Consortium, Allen County Economic Opportunity Council, Limberlost Girl Scouts, East Central Neighborhood Association, and the Red Cross. In addition, she was the founder of the Minority Women Voters Association, served as co-chairperson of the Black Bicentennial Commemoration of Fort Wayne, and has been active at local, state, and national levels in the Democratic Party. "If the Lord had not been in my life," Bishop says, "I wouldn't have achieved some of my accomplishments."

Blackburn, Dora Oma, nee Atkins. Indianapolis, Indiana. Born at Anderson, Indiana on April 25, 1903, Blackburn is one of three children of Dora G. Atkins, nee Graham, a housewife born at Pembroke, Kentucky (died August 12, 1923), and Calvin Rupert Atkins, a physician born at Hadensville, Kentucky (died June 9, 1923). She has a stepdaughter, three grandchildren, and four great grandchildren. She moved from Anderson to Indianapolis in 1904, a year after her birth. She received a B.S. (1926) from Butler College. She was the first Black florist in Indianapolis; and from 1923 to 1980 she owned Atkins Flower Shop, one of only two fifty year-old businesses in the city. She has been honored by the FAC, Iota Lambda Sorority, Fall Creek Board YWCA, Negro Florists of Indianapolis, and the Indianapolis Funeral Directors. On August 28, 1977, Mayor Hudnut of Indianapolis proclaimed Dora Atkins Blackburn Day. She attended Methodist Episcopal Church from 1905 to 1958 and Light of the World Christian Church since then. Her affiliations include the NAACP, Channel 20, Alpha Home, Flanner House, Indianapolis Art League, Indianapolis Art Museum, The Northeasters, and AKA. "I believe that as long as you give good service at fair prices, you can draw both white and black trade," Blackburn says: "My business was built on personal service, which I loved. Personal service has

seemingly disappeared from all businesses now. It hurts me not to see it anymore. I want a sales clerk to really sell me an article."

Blanden, Maggie Ruth, nee Bethea. Danville, Illinois. Born at Tampa, Florida on February 27, 1944, Blanden is the younger child of Ruth Bethea, nee White, and Robert Cullie Bethea (deceased), a former Pullman porter. She has two children. She lived in Tampa and Arcadia, Florida prior to moving to Danville. She received a B.S. (1967) from Florida Memorial College. From 1968 to 1975 and from 1977 to the present, she has worked as a teacher in District #118 in Danville. From 1975 to 1977, she worked for District #118 as a Human Relations Specialist. She belongs to Second Baptist Church in Danville, where she has taught Sunday School, sung with the Sanctuary Choir, belonged to the Belle Aire Boosters, and played piano for the Sunday School. Her affiliations include Delta Kappa Gamma Sorority, Order of the Eastern Star, Danville Education Association, AKA, East Park PTA, National Educational Association, and the Illinois Education Association. "God should be in control of everything you do for success to follow," Blanden says: "Each experience in life is preparing you for a future encounter. I believe in living each day at a time to its fullest. If I have just helped one person, then my life has been worth living."

Blanton, Isabelle Mildred, nee Joseph. South Bend, Indiana. Born at Moss Point, Mississippi on January 13, 1904, Blanton is the third of nine children of Cecilia Catherine Joseph, nee Barial, a midwife born at Mobile, Alabama in 1878 (died 1962), and Joseph Wright Joseph, a building contractor and music teacher born in Alabama in 1867 (died 1944). Blanton was married to Lewis F. Blanton, Sr., born in St. Louis on January 12, 1888 (died 1975). She moved from Moss Point to South Bend in 1924. In 1922 she received a teaching certificate from Hattiesburg Normal in Mississippi. She then taught in Mississippi for two years. After working at various jobs in South Bend for the next twenty years, she founded Isabelle's Restaurant in 1944, the first restaurant open to people of all races in that city. "South Bend was very prejudiced, and black people could not go into white restaurants then," Blanton recalls, "so that was why I decided on this restaurant business." She retired in 1969. She has attended the St. Joseph's Catholic Church in South Bend since 1924. She has received honors from the V.F.W., American Red Cross, United Negro Colleges, Urban League Guild, and the March of Dimes. Her affiliations include the Harvest House for Senior Citizens, St. Pierre Ruffin Club, NAACP, and the YWCA. "Adjusting to White Society has never been a problem to me," Blanton says: "My mother's family is white; my father's is Negro and

Indian. We were taught to love all people. We are all God's children."

Bodie, Dorothy Lamar, nee Coleman. Indianapolis, Indiana. Born at Indianapolis on May 25, 1945, Bodie is the eldest of the seven children of Pearl Coleman, nee McCallum, a housewife born at Louise, Mississippi on August 6, 1923, and James Lee Coleman, a retired Interstate Foundry laborer born at Louise on September 15, 1919. Bodie has a daughter, Subrina Lamour. She received an Associate Degree in Supervision (1983) and is working for a B.S. from Indiana University/Purdue University at Indianapolis. She is a supervisor at AT & T in Indianapolis, where she has worked since 1966. She has attended the New Bethel Baptist Church since 1958. Her affiliations include Union Chapter #1 OES-PHA and the Sumner A. Furniss Assembly No. 32 of the Order of the Golden Circle, PHA. "I start each day with Psalm 27," Bodie says: "It gives me strength to face each challenge the new day brings."

Boyd, Janie H., nee Lee. BMW Elkhart Co-Coordinator. Elkhart, Indiana. Born at Statesboro, Georgia on May 8, 1939, Boyd is the daughter of Lizzie Lee, nee McCollum, a housewife born at Register, Georgia on May 28, 1913, and Raleigh Lee, a builder and factory fork lift operator born at Statesboro, Georgia on June 27, 1909. Boyd has a daughter, Elizabeth. In addition to Elkhart, Boyd has lived in Savannah, Georgia; Pittsburgh, Pennsylvania; St. Louis, Missouri; Los Angeles, California; Washington, D.C.; Brooklyn, New York; and South Bend, Indiana. She received a B.A. from Central State University, a M.S.S.A. from Case-Western Reserve University, and a Ph.D. from California Western University. Prior to going into private practice in Elkhart in 1984, Boyd worked as the Executive Director at Mental Health of Brownsville (Brooklyn), Special Assistant to the Director of Action (Washington), a psychotherapist at Elkhart's Oaklawn Psychiatric Center, District Director of PHSW at Human Services (Los Angeles), Chief of Social Services at the Homer G. Phillips Hospital (St. Louis), and an instructor at St. Louis University. Her awards include Woman of the Year from the Elkhart Urban League, Outstanding Contribution Award from the United Negro College Fund, and the Governor's Committee Award for work on employing the handicapped in California. She belongs to the St. James A.M.E. Church in Elkhart. Her memberships include the NAACP, Delta Sigma Theta Sorority, Urban League, and YWCA. She has composed thirteen songs and is the author of two forthcoming books. "It is the love of God, the love of self as God's instrument, and the love of each other that will carry us through this stormy time" of racism and sexism,

Boyd says: "Commitment is no longer a choice; it is a necessity for survival."

Braboy, Bernice Eugenia, nee Manuel. South Bend, Indiana. Born at Princeton, Indiana, Braboy is the daughter of Abby Gale Herring, nee Jackson, a cook born at Rockport, Indiana (died 1932), and Homer E. Manuel, a coal miner born in Indiana. She is married to John N. Braboy, a retiree born at Terre Haute, Indiana on March 25, 1908. They have two children, one of whom died in 1981, and seven grandchildren. She lived in Princeton and Terre Haute prior to settling in South Bend. Now retired, she worked from 1949 to 1971 as a head clerk at J.C. Penney and from 1974 to 1978 as a bookstore assistant at IVY Tech, both in South Bend. She also worked as the Acting Director of the Hansel Center in South Bend. She has been honored by Mishawaka Enterprise, Urban League, Indiana Black Political Caucus, United Negro College Fund, U.S. Civil Rights Commission, and the Urban League Guild. She is a member of Grace AMEZ Church in South Bend, where she has served as a District Officer, Treasurer of the Trustee Board, and President of the Senior Choir. Her affiliations have included the Urban League Guild, St. Pierre Ruffin Club, Church Women United, Community School Corporation, United Negro College Fund, U.S. Civil Rights Indiana Advisory Committee, and the Hansel Center. Elected in 1983 and sworn in on January 1, 1984, she is at present the first Black woman to serve on the South Bend Common Council. "I believe you can be anything you wish to be if you really try," Braboy says: "There is no limit to your God given talent."

Bradley, Cecile J. Fort Wayne, Indiana.

Bradley, Olivia Harrell. Chicago, Illinois. Born at Chicago, Bradley is the daughter of Sarah Harrell Johnson, a seamstress born at Estelle, Mississippi in June 1912, and Willie Beasley, an auto mechanic born at Louise in 1914. She has two children. Bradley received a B.S. (1959) from Loyola University of Chicago, a M.A. (1967) from Roosevelt University, and a Real Estate License from the Loop College in Chicago. Prior to becoming a market researcher for the Chicago Transit Authority in 1978, she was the owner and director of the Consumer Research Consortium, founded in 1968. She has been featured in the *American Marketing Association Magazine* and the *Chicago Tribune* as well as on Chicago television. Her affiliations include the Women's Committee of the 1992 Chicago World's Fair, Jazz Institute, ETA, Creative Arts Foundation, Black Women Entrepreneurs, Chicago Regional Purchasing Council, Conference of Minority Transit Officials, Loyola University Alumni Board, and the American Marketing Association. "Don't dwell on past events; learn from them," Brad-

ley says: "Don't surround yourself with negative people. Listen twice as much as you talk; this is why you have two ears and one mouth. Remember that racists are losers because they are unable to benefit from the gifts that God gave you to share with humanity."

Breckenridge, Cora, nee Smith. Elkhart, Indiana. Born at East Chicago, Indiana on June 24, 1937, Breckenridge is one of seven children of Estella Smith, nee Andrews, a housewife born at Hurtsboro, Alabama on November 20, 1912, and Major Smith, a retired U.S. Reduction Company worker (East Chicago) born at Cottonton, Alabama on February 7, 1910. She is married to Franklin Eugene Breckenridge, a corporate counsel and assistant secretary at Miles Laboratories born at Kokomo, Indiana on May 7, 1940. They have three children. She settled in Elkhart in 1973 after living in Detroit, Michigan; East Chicago, and other cities in Indiana. She received a B.S. (1959) and M.S. (1963) from Indiana University and has also attended Wayne State University in Detroit. She has worked for various school systems and was the first black speech pathologist in the East Chicago Schools in 1961, in Kokomo in 1964, and in Elkhart in 1974. She has received awards from the NAACP, YWCA, AAUW, and Indiana University, where she was elected to Mortar Board Honorary for Senior Women in 1958. She has belonged to the St. James AME Church in Elkhart since 1973, where her service has included the Steward Board, choir, Sunday School, and Women's Day Committee. Her affiliations include the NAACP, AAUW, Elkhart Urban League, Sigma Delta Pi, Indiana University Alumni Association, Elkhart Bar Association Auxiliary, Democratic Party, AKA, Girl Scouts, United Negro College Fund, PTA, Elkhart Teachers Association, Indiana State Teachers Association, National Education Association, Elkhart County Speech and Hearing Association (president elect for 1985-1986), and both the Indiana and American Speech and Hearing Associations. In 1980 she published a history of St. James AME Church of Elkhart. "I love people, and I enjoy life," Breckenridge says: "To me, life is constant learning and changing, although many things remain the same, the most important being God's unchanging hands. My husband, Franklin, is serving an unprecedented fourth term as president of the Indiana State Conference of NAACP Branches. One of our most significant victories was that of getting more Blacks into the Indiana State Police Force. In 1973, when the Indiana NAACP filed suit, there was only one Black trooper. I have served as president of the Elkhart NAACP, and my son presently serves as president of the Elkhart NAACP Youth Council."

Brewer, Cecile Louise, nee Kelsee. Fort Wayne, Indiana.

Brooks, Violette Yvonne. Chicago, Illinois. Born at Chicago on July 20, 1945, Brooks is the elder child of Minnie Bertha Brooks, nee Tillman, a homemaker born at Somerville, Tennessee, and Edwin Brooks, an interior decorator born at Jackson, Mississippi. She received a B.S. in Education (1971) from Illinois State University and a M.S. in Communications (1976) from Governors State University. A librarian since 1971, she is currently a reference librarian for the Chicago Transit Authority. Formerly a member of the Metropolitan Community Church and the Woodlawn AME Church, she has belonged to St. Mark AMC Church since 1973, where she has served as Education Chairperson, Bulletin Board Coordinator, and a member of the Commission on the Role and Status of Women. She is also a member of United Methodist Women. Her affiliations have included the Friends of Woodlawn Regional Library, YWCA, NAACP, Urban League, Children's Reading Round Table, American Library Association, ASALH, and the ALA's Black Caucus. "A very important part of my life is contributing to the needs of others," Brooks says: "Whenever the occasion arises, I send a card, a plant, or a word of encouragement. Sharing and caring for others is my philosophy of life."

Brown, Cornelia Anita, nee Allen. Gary, Indiana. Born at Ottumwa, Iowa on July 31, 1944, Brown is the seventh of eight children born to Pansy B. Lyles, nee Parker, a housewife born at Buxton, Iowa on April 5, 1904, and the first of two children born to her second husband, Cornett Allen, a John Deere Company plant supervisor born at Ottumwa on December 11, 1900 (died November 9, 1972). She is married to Ralph Parkhurst Brown, a dentist born at Savannah, Georgia on November 6, 1924. They have two children. Brown moved from Ottumwa to Gary in 1960. She attended Indiana University Northwest and received a B.A. in Communications (1981) from Calumet College in Whiting, Indiana. A news reporter for WJOB Radio in Hammond, Indiana from 1978 to 1980, she is currently the Public Relations Director for the Northwest Indiana Regional Planning Commission in Highland, Indiana. She has received awards from Women in Communications, Inc. and the Lake Area United Way. A Methodist, she attended St. Timothy Community Church in Gary from 1961 to 1970 and has belonged to the Marquette Park United Methodist Church since 1975. Her affiliations include Northern Indiana Links, Jack and Jill of America, Chicago Dentists Wives, League of Women Voters, Northwest Indiana Symphony, Public Relations Society of America, and AKA. Her creative writing has been published in *Shavings*. "My goal is to seek and maintain self-fulfillment, for when you achieve self-satisfaction and happiness it becomes so contagious that other people become caught up in your aura. I also

believe that 'moderation in all things' produces a well-balanced life. Finally, if everyone would simply practice the Golden Rule, then the whole world would be a better place."

Brown, Gladys Lee, nee Williams. Indianapolis, Indiana. Born at New Orleans, Louisiana on August 4, 1909, Brown is one of four children of Emma and Louis Williams, sharecroppers. She has two children and a grandchild. She was a day worker for many years. She has received awards for foster grandparenting. She belongs to Mt. Paran Church in Indianapolis, where her service has included the Female and Senior Choirs. Her affiliations have included the American Legion, Business and Professional Women, and Christamore House. "I came up under a religious mother," Brown says: "I had a dress for Sunday and one for school. I would like for someone to write the history of my life. I am trying to get all my roots and help with it. All honor to God."

Brown, Kathryn Ann, nee Cullins. Prospect, Kentucky. Born at Camby, Indiana on April 26, 1925, Brown is the daughter of Anna B. Cullins, nee Bryant, a seamstress born at Camby on June 8, 1888 (died November 28, 1961), and Otis George Cullins, a farmer born at Dover Dale, Indiana on August 1, 1885 (died November 29, 1981). She is married to Robert Thornton Brown, Jr., a General Electric service worker born at Prospect on September 10, 1927. They have three children. She lived in several Indiana towns, including Plainfield from 1940 to 1957, prior to moving to Prospect in 1957. She attended Plainfield High School in the 1940s and the University of Louisville in the late 1970s. She worked as a secretary for State Senator R.L. Brokenburr in Indianapolis from 1943 to 1957, as a secretary for the County Board of Health in Louisville, Kentucky from 1957 to 1959, and as the Director of Music and a piano and organ instructor for Prospect's Green Castle Baptist Church from 1960 to 1985. Prior to joining Green Castle Baptist Church in Prospect in 1958, she belonged to Bethel AME Church in Plainfield from 1937 to 1957. Her affiliations have included the PTA, Muscular Dystrophy, Ballard Instrumental Music Association, and the Keller Bryant Family Club, all in Louisville. Her avocations include composing and arranging music and doing research on spirituals. "My parents instilled in me that I can master whatever is placed before me if I put Christ first in my life," Brown says: "My main objective in living has been to influence others to find their purpose in life and to accept the challenge that it brings. Working under the hand of Senator R.L. Brokenburr, Indiana's first Black State Senator, some years ago helped prepare me for the success of my present work as a music teacher. His total achieve-

ment was based on humility and love for God and his fellowman."

Brown-Nash, JoAnn, nee Weaver. Harvey, Illinois. Born at Kansas City, Kansas on November 27, 1935, Brown-Nash is the daughter of Edna Virgie Weaver, nee Jones, who was born at Kansas City on January 20, 1917 (died April 22, 1968), and Theron Adveature Weaver, an automobile mechanic born at Springfield, Missouri on January 6, 1913 (died January 15, 1981). She is married to Monroe Chester Nash, a musician and educator born at Shreveport, Louisiana on March 5, 1936. They have four children and a grandchild. Brown-Nash moved from Kansas City to Chicago in 1957 and then to Harvey in 1963. She received a B.A. in Business Administration (1957) from Fisk University, a M.Ed. in Counseling and Guidance from Chicago State University, and a Ph.D. in Organizational Leadership (1978) from the University of San Francisco. She taught in the Chicago Public Schools from 1958 to 1968, worked as a professor and assistant dean at Governor's State University from 1971 to 1976, and owned and directed La Petite Academy from 1969 to 1975. At present she is the Executive Vice President of Prescription Learning Corporation and President of the Educational Leadership Institute. She has been honored by Governor's State University, League of Black Women, Woodson-Delaney Fund, Chicago Alliance of Black School Educators, National Alliance of Black Educators, and the Fernwood Methodist Church. She attended the Auburn Park Methodist Church in Chicago from 1958 to 1970 and currently belongs to Christ United Methodist Church. Her affiliations have included the Harvey Board of Education, Metropolitan Chicago YMCA, Cook County Legal Assistance Foundation, Illinois 4-H, NAACP, Midwest Black Caucus of the National Association of School Boards, Delta Sigma Theta, Alpha Gamma Pi, and The Links, Inc. "Let Your Light Shine!" Brown-Nash says.

Bryant, Myrtle E., nee Readus. Indianapolis, Indiana. Born at Nashville, Tennessee on March 6, 1936, Bryant is the fifth of six children of Helen Readus, nee Lewis, a maid/cook born at St. Louis, Missouri on September 14, 1907, and Willie Roy Readus, a self-employed garage mechanic born at Pulaski, Indiana on February 2, 1908 (died January 28, 1976). She is married to Thomas Jefferson Bryant, a signalman and maintainer for Conrail born at Calhoun Falls, South Carolina on August 5, 1932. They have three children. She moved from Nashville to Indianapolis in 1945. She received a B.S. (1963) from Indiana Central University and a M.A. (1966) from Ball State University. She taught in the Indianapolis Public Schools from 1962 to 1973 and has taught since then in the M.S.D. Pike Township Schools, where she was the first Black

classroom teacher. She has been honored by Mt. Paran Church, Sigma Gamma Rho Sorority, and M.S.D. Pike Township Schools. She attended New Bethel Baptist Church from 1943 to 1957 and has attended Mt. Paran since then, where she has served as a Pastor's Aid, Sunday School teacher, and choir member. Her affiliations have included the YWCA, Crooked Creek Civic League, Northside Democratic Club, Westlane JHPTA, Crooked Creek PTA, North Central HSPTA, and Cathedral High School Mother's Club. "I am thankful to God for my family, church, and friends," Bryant says: "I have always wanted to be a teacher, and God saw fit to allow me to live my dream. I am trying to show my thankfulness by working diligently in my church and community and on my job. I believe that we can make this a better world by letting our light shine. I am trying to let my light shine."

Buchanan, Mary Alice, nee Robinson. Danville, Illinois. Born at Danville on November 15, 1919, Buchanan is one of four children of Bertha June Robinson, a housewife born at Lanark, West Virginia on February 8, 1900 (died November 1973), and General Dewey Robinson, a coal miner born at Milan, Tennessee on January 20, 1901 (died January 1962). She is married to Palestine Buchanan, a retiree born at Montanweek, Kentucky on September 1, 1916. They have four children and nine grandchildren. A 1937 graduate of Danville High School, she attended Danville Junior College for a year. From 1944 to 1966, she worked for the Danville Country Club, Laura Lee Fellowship House, and the General Electric Company. Since 1966 she has worked for the Vermillion County Citizens Action Head Start, where she has been the director since 1973. She has been honored by Hob Nob, Illinois Head Start Parent Association, Family Friends Black Reunion, People for Educational Concerns, CAP Agency, Illinois Parent and Teacher Association, Social Deluxe Club, and Couples Limited Club. She has belonged to the Second Baptist Church of Danville since 1919, where her service has included the Sunday School and the Deborah Circle. Her affiliations have included the NAACP, Royalties #2, Concerned Citizens, and the Bradley-Mayberry American Legion Auxiliary. "I am a person who is sometimes a workaholic," Buchanan says: "I work very hard on projects in which I believe. I believe in self-discipline. It is always necessary to complete those goals which are established by one's self."

Burks, Kathryn Louise, nee Wright. Indianapolis, Indiana. Born at Springfield, Kentucky on July 29, 1937, Burks is the youngest of six children of Naomi Mildred Wright, nee Summers, a housewife born at Springfield on September 28, 1894 (died August 15, 1938), and William Harrison Wright, a factory worker

born at Springfield on September 27, 1888 (died September 28, 1964). She is married to Clarence Herbert Burks, Jr., a hospital administrator born at Champaign, Illinois on April 8, 1933. They have a son, Vincent. She moved from Kentucky to Indiana in 1943 and to Indianapolis in 1972. She received a B.A. (1958) from Franklin College and a M.S. (1970) from Indiana University. She has also attended Ball State University, Marian College, and DePauw University. She has been a Latin and English teacher since 1958 in Gary, Franklin, and Indianapolis, Indiana. Since 1982 she has been the Foreign Language Department Head at Broad Ripple High School in Indianapolis. She was the first Black student teacher (1958) as well as the first Black high school teacher (1966) in Franklin, Indiana. She belonged to Bethel AME Church in Franklin from 1947 to 1974 and has belonged to Light of the World Christian Church in Indianapolis since then, where she is a member of the Christian Women's Fellowship. Her affiliations have included the State Department Textbook Committee for Latin, Indiana School Women's Club, Girls Clubs of America, AAUW, AKA, and the Johnson County Mental Health Association. "I feel that with the help of God you can do anything you really want to do," Burks says: "I feel that a person's life should serve as a light to others in some way. It has always been important to me that black women be highly visible in society—either working collectively in black women's organizations or working with white women in their community efforts. Ideally, it should be both ways. I feel that wherever there are white women working out here in society, there too should be black women. It's been hard to take sometimes, but I've tried to be there."

Burleson-Fredrick, Helen Louise, nee Burleson. Olympia Fields, Illinois. Born at Chicago, Illinois on December 8, 1929, Burleson-Fredrick is the youngest of the three children of Beatrice Lillian Burleson, nee Hurley, a housewife born at Tchula, Mississippi on September 16, 1908 (died October 22, 1966), and Blaine Major Burleson, a laborer born at Mexia, Texas on November 16, 1897. She is married to Earl Eugene Fredrick, a physician born at Chicago, Illinois on August 13, 1929. They have a son Earl III, a physician, and a daughter Erica. A resident of Chicago and Washington D.C. (1956-1958) until moving to Olympia Fields in 1969, Burleson-Fredrick received a B.S. (1950) from Central State University in Wilberforce, Ohio; a M.A. (1954) from Northwestern University in Evanston, Illinois; and a Ph.D. in Public Administration (1983) from Nova University in Ft. Lauderdale, Florida. She has worked as an English teacher in Chicago and Washington, a radio commentator for WBBM in Chicago, and a tutor at Prairie State College in Chicago Heights. She was elected to the Flossmoor Board of Education and was reelected for two

additional terms. She was also appointed by the Governor to serve on the Illinois State Board of Education. She has received honors from Central State University; Links, Inc.; the Dr. Gavin Foundation; Operation PUSH; St. Matthews A.M.E. Church in Argo, Illinois; and Radio Station WBEE in Chicago. Her affiliations have included the NAACP, Roundtable for African American History, DuSable Museum, Alpha Kappa Alpha Sorority, and Alpha Gamma Pi Sorority. She is the author of *No Place Is Big Enough To House My Soul* (1974) and *Where Did You Last Find Me?* (1975). Of her parents, Burleson-Fredrick says that "All that I was, am, and will be is both what I attribute to them and a tribute to them. They personified patience, perseverance, empathy, and compassion." Of young people, she says: "Because I wanted to be heard when I was a child, I listen to today's children. I have gotten a lot from society; therefore, I must replace that which I've exacted and extracted."

Burton, Arwilda, nee Young. Indianapolis, Indiana. Born at Helena, Arkansas on January 5, 1916, Burton is the eldest of five daughters of Effie Mae Young, nee Beasley, a housewife born at Helena on August 19, 1894 (died January 29, 1961), and William Edward Young, a merchant policeman and auto mechanic born at Helena on July 28, 1893 (died February 1982). She is married to Lloyd Farrell Burton, a retired Baptist Minister born at Indianapolis on August 29, 1913. They have three children and seven grandchildren. She moved from Helena to Indianapolis in 1926 but has also lived in Jeffersonville and Kokomo, Indiana as well as Paducah, Kentucky. She received a B.A. (1951) from the University of Louisville and a M.A. (1961) from Murray State University. She has also attended Indiana State Teachers College, the University of Southern Illinois, the University of Kentucky, and Butler University. She began her career as a teacher and guidance counselor in 1951 at West Kentucky Vocational School and Lincoln High School in Paducah. At Crispus Attucks High School in 1977, she became the first Black woman to serve as a vice-principal of any high school in the Indianapolis Public Schools. Upon her retirement in 1984, she was vice-principal at Broad Ripple High School. "Her most rewarding experiences in education," she says, "were to serve on several evaluation teams of the North Central Association of Schools and Colleges to evaluate high schools in the State of Indiana." She belonged to Mt. Paran Baptist Church from 1926 to 1947 and again since 1978, where she has served as senior choir organist. Her affiliations include AKA, Indiana Secondary School Administrators, National Council of Christians and Jews, Indianapolis Academy of the Arts and Humanities, Eastern Star, Indiana School Women's Association, and the Indiana State

Teacher's Association. "I was born into a Christian home with a devoted mother, who baked and sewed to provide us with 'extras,' and I had a hard working father, who never forgot his Arkansas heritage," Burton says: "From dishwasher, seamstress, factory employee, and elevator operator to educator in three great cities, I have come a long way. I had two unbelievable interviews related to teaching, however. In Paducah, the McCracken County Superintendent of Schools offered me a job with the provision that I date him. I refused. In Kokomo, the superintendent said that so long as he had any influence, neither he nor his successors would ever hire a Black to teach at Kokomo High School. Yet, God had a place for me at the then all-white Northwest High School in Indianapolis. I teach all children as if they were my own. My embarrassments and disappointments pertaining to racial slurs and mishaps seem so trivial. My consolation comes from the old song title: 'Serving the Lord Will Pay Off Afterwhile'."

Burton, Rachelle "Duchess," nee Rice. Chicago, Illinois. Born at St. Louis, Missouri on May 29, 1906, Burton is the elder child of Matilda Agnes Rice, nee Brooks, a seamstress and caterist born at St. Louis (died 1948), and William Lawrence Rice, a railroad chef born at Memphis, Tennessee (died April 1940). She was married to William Alexander Burton, a physician born at Virgilina, Virginia (died 1967). She attended New York University and became a Licensed Practical Nurse through studying at Hospital #2 in St. Louis. She worked as a self-employed nurse in New Rochelle, New York from 1936 to 1971 and as a "browsing columnist" in Westchester County from 1950 to 1971. Between 1979 and 1983, she worked as the Senior Citizens News Editor for Chicago's *Metro News*. She has received fifteen awards from such organizations as the NAACP, Operation PUSH, and the CCF Cultural Foundation. She attended St. Catherine AMEZ Church in New Rochelle from 1935 to 1974 and 6th Grace Presbyterian in Chicago since 1976. Her service to 6th Grace Presbyterian includes the presidency of the Golden Age Club. Her affiliations include the Democratic Party, National Peoples Action, Metro Seniors in Action, NamW, and CBJA. From 1958 to 1962, she served as "Ngo" representative to the United Nations. In 1983, she was inducted into Chicago's Hall of Fame for Senior Citizens. Burton is the author of a booklet entitled *Food for Thought* (1960).

Campbell, Robin, nee White. Gary, Indiana. Born at Michigan City, Indiana on March 6, 1958, Campbell is the fifth of eight children of Bobbie Ree White, nee Winters, a maid born at Greenwood, Mississippi (died August 1974), and Johnnie Lee White, a pullman laborer born at Slaughter, Mississippi (died July 1977). She is married to Robert Campbell who was

born at Brownsville, Tennessee on August 21, 1954. They have two sons. Prior to returning to Gary in 1984, where she had resided from 1966 to 1977, Campbell lived in Detroit, Michigan as well as Chicago and Decatur, Illinois. She attended Purdue North Central University from 1982 to 1984 and is currently working on a B.A. in Public Environmental Affairs at Indiana University Northwest. Since 1980, she has worked primarily as a park technician at the Indiana Dunes National Lakeshore in Porter, Indiana. She has received awards from Indiana Governor Otis Bowen, the Commissioners of La Porte County, and the National Park Service. She has attended Christian Valley, New Mt. Moriah, and St. Jude's Churches in Gary. Her affiliations include the NAACP, Operation PUSH, Coalition for the Unemployed, Urban League, and the League of Women Voters. "There is the cry of the child in search of her identity," Campbell says: "We must teach our children to hold on to their dreams and to translate them into reality. We must forgive those who are biased against us. They are as ignorant as a squirrel that darts in front of a moving car. We must forgive those who fear to acknowledge our potential and abilities. We have risen from slavery, prejudice, segregation, and discrimination to make outstanding contributions to society. We must have patience with those who fear what they don't understand. Most of all we must teach our children that the earth does not belong to man. Man belongs to the earth."

Cartright, Lenora T., nee Torrey. BMWW "Voice of Experience." Chicago, Illinois. Born at Chicago on December 25, 1936, Cartright is the eldest of the three children of Lenora Torrey, nee Smith, a business woman born at Utica, Mississippi on March 28, 1908 (deceased), and Johnson Albert Torrey, a lawyer born at Lexington, Mississippi (died 1938). She is married to Richard Howard Hunt, a sculptor born at Chicago on September 10, 1935. A life-long resident of Chicago, Cartright received a B.A. (1956) from Roosevelt University, a M.S.W. (1965) from Loyola University of Chicago, and a M.A. (1966) from the University of Chicago. Currently an executive consultant, she worked from 1979 to 1984 as the Commissioner of Human Services for the City of Chicago and as an Associate Professor of Urban Planning at the University of Illinois at Chicago. "Life is a challenge, and do I enjoy the challenge," Cartright says: "Nature is my inspiration—the beauty, the order, the force. It inspires, excites, calms, and commands. I have been blessed with having had a caring mother, a sensitive, intelligent, hard working mother, two wonderful brothers, and in childhood my father's seven brothers. The practical and the conceptual combine in me. My husband compliments my abilities and encourages me to 'try my wings.' I strive to share in my personal and

professional life what I have been given so abundantly."

Chapman, Andrea "Andy" Christine. BMWW work-study staff assistant. Cleveland, Ohio. Born in Cleveland, Ohio on March 27, 1964, Chapman is the second of two daughters of Dorena Joyce Young, nee Allen, a Navy travel clerk born in Cleveland on November 6, 1939. Chapman has lived in Garfield Heights, Ohio since 1971. Since 1981, she has been a member of St. Timothy's Catholic Church in Cleveland. A senior in psychology and criminology, Chapman also works as a library aide at Purdue University's Black Cultural Center. In April 1984, she received special recognition from both the Black Cultural Center and the Purdue University Black Caucus. Her hobby is collecting antique dolls. "Life is truly what you make it to be," Chapman says. The BMWW project has "definitely succeeded in making black women proud to be black women. Hopefully, as we live out our lives, we can sustain this feeling of pride that has been established."

Chester, Emma Lee, nee Devine. Indianapolis, Indiana. Born at Starkville, Mississippi on November 8, 1942, Chester is one of ten children of Teadie Watt Devine, nee Bishop, a maid born at Starkville on January 5, 1906 (died February 11, 1964) who bore seven of her children with Bosie Watt, and Aron Devine, a carpenter born at Bethel, Mississippi on January 1910 (died November 4, 1976). She is married to Elder E. Chester, a minister and teacher born in Woodruff County, Arkansas on August 8, 1927. A resident of Indianapolis since 1971, Chester received a B.A. (1970) from Mississippi State University and a M.S. (1978) from Indiana University at Indianapolis. She has also attended Los Angeles City College, Jackson State College, and Los Angeles Trade-Technical College. She has been a teacher for the Indianapolis Public Schools since 1972. Her honors include the Mary McLeod Bethune Achievement Award from the National Council of Negro Women and a proclamation from Mayor Hudnut of Indianapolis. A member of the Foursquare Tabernacle Church of God in Christ since 1971, her service there includes founding the Tabernacle's radio ministry in 1981. Her affiliations include the Urban League, NAACP, Word Women International, Indianapolis Zoological Society, Black History Committee, 15,000 Club (for the needy), National Association of Biology Teachers, Hoosier Association of Science Teachers, and American Biographical Institute Research Association. "I love people, and I like to share my blessings with people who are less fortunate," Chester says: "We must overcome the evil in this world with good. God is the source of my strength; all the Praise and Honor goes to Him who is the Head of my Life."

Clark, Barbara A., nee Clark. BMWW Robbins, Illi-

nois Coordinator. Chicago, Illinois. Born at Van Duser, Missouri on December 26, 1948, Clark is the second child of Lottie Mae Clark, nee Thompson, a homemaker born at Sikeston, Missouri on June 4, 1927, and Levester Clark, a laborer born at Cotton Plant, Arkansas on July 7, 1921 (died February 20, 1983). Clark is married to Sylvester Clark, Jr., a postal employee born at Chicago, Illinois on August 21, 1948. They have three children. Clark has attended Crane, Loop, and Olive Harvey Junior Colleges. She is currently a Case Worker IV for the Illinois Department of Public Aid. She is a member of the Unity Fellowship Missionary Baptist Church. "Someone may one day ask me what I have done to win Black women their rightful place in history," Clark says, "and I can answer truthfully that I was an active, concerned participant in the Black Women in the Middle West Project." (See also the entries on her sisters, Project Director Darlene Clark Hine and Alma B. Mitchell.)

Clark, Joyce H., nee Jenkins. Chicago, Illinois. Clark was born at Chicago on March 8, 1927. Her mother, a housewife, was born at Birmingham, Alabama and died on April 30, 1962. She has two children. Her father, a laborer, was born at Jackson, Mississippi and died in 1932. She received a B.A. (1959) from DePaul University and a M.A. (1963) from the University of Chicago. She has also attended Wilson Junior College, Chicago Teachers College, and Loyola University of Chicago. She taught in the Chicago Public Schools from 1950 to 1964 and then served as a Guidance Counselor, Guidance Consultant, and Coordinator of Post Secondary Guidance. From 1979 to 1981, she was the Director of the Bureau of Guidance Programs and Services. She is a member of Christ Universal Temple in Chicago. Her numerous awards have come from groups such as the B'Nai B'rith Youth Organization, Sigma Gamma Rho Sorority, Association for Non-White Concerns in Personnel and Guidance, INROADS, Chicago Prairie Tennis Club, and the Chicago Public Schools. Her affiliations include the Advisory Council on Pupil Personnel Services Committee of the Illinois State Board of Education, National Association for Pupil Personnel Administrators, National Scholarship Service for Negro Students, Adolescent Sexuality Study Group, Women in Research, Illinois Caucus on Teenage Pregnancy, American Red Cross, National Council of Administrative Women in Education, and the Women's Benefit Board of Operation PUSH. She has published articles in the *Journal of Non-White Concerns in Personnel and Guidance* and the *IGPA Journal* and has also written several guidance guides.

Clayton, Sheryl, nee Howard. Centreville, Illinois. Born at Kansas City, Missouri on May 17, 1929, Clayton is the second of four children of Gladys Benton,

nee Garvin, a millinery designer born in Hardin County, Kentucky on February 2, 1900 (died 1940), and Maurice Lawrence Howard, a U.S. mail carrier born at Fargo, North Dakota on January 3, 1897 (died January 4, 1981). She is married to George Clayton who was born in Macon County, Mississippi on April 7, 1919. They have four children and three grandchildren. After leaving Kansas City in 1941, Clayton lived in Detroit, Michigan; Denison, Texas; and East St. Louis, Illinois before settling in Centreville in 1954. She received a B.A. (1948) from Prairie View A & M in Texas, a M.S.L.S. (1958) from the University of Illinois-Urbana, a M.S. Ed. (1976) from Southern Illinois University-Edwardsville, and a Ph.D. (1981) from Southern Illinois University-Carbondale. She worked as the Library Director for the City of East St. Louis from 1975 to 1981 and is currently a librarian for the Special School District in Chesterfield, Missouri. She has received awards from the Business and Professional Women's Club of East St. Louis, NAUW, Illinois Child Care Association, Sigma Gamma Rho, Reid Memorial 7th Day Adventist Church, and the AKA Regional. She has belonged to the First Church of Christ Scientist in Fairview, Illinois since 1970. Her affiliations include AKA, Toastmasters International, and the YWCA. Her publications include *Black Women Role Models of Greater St. Louis* (1982) and *Metro East Guide to Black Churches, Clubs, and Organizations of East St. Louis, Illinois* (1973, 1980). " 'Abou Ben Adhem.' This poem says that Abou told the angel of God that he loved his fellow man," Clayton says: "The angel went back, and the next night Abou's name led all the rest. This is what I am striving to do in my life—to love my fellow man and to love my fellow man so that I can then love God. It is my hope to use the talents that God has so richly bestowed on me to help others. I also want my children and grandchildren to speak peaceably with others and to use their God-given talents wisely."

Cleveland-Warner, Marie A. Chicago, Illinois. Born at Wetumpka, Alabama on March 31, 1943, Cleveland-Warner is the daughter of Esther Harris, nee Cook, a retiree born at Wetumpka on May 29, 1922, and Alex Golston, a retiree born at Wetumpka on January 1, 1920. She is married to a geographer and consultant born at Chicago. Except for 1943 to 1947 when she lived in Inskter, Michigan, she lived in Alabama until she moved to Chicago in 1959. She received a B.A. (1979) from Chicago State University and is currently working on a M.A. from Roosevelt University. She has worked in the past as a Head Start Program Specialist, a Community Organizer, a Loop College Continuing Education Program instructor, and a Workshop Facilitator. At present she is the Project Director of Interworld Consultants as well as a Training Specialist at Kennedy-King College. She belonged to Mt.

Zion AME Church in Wetumpka from 1949 to 1958. Her affiliations have included the Kenwood Oakland Community Organization, American Library Association, SCLC, Garfield Organization, Westside Businessmen's Association, and Local #1397 HDS.

Cody, Norma L., nee Gaitskill. Detroit, Michigan. BMW donor of the Emma Cason Green Collection. Born at Topeka, Kansas on January 1, 1920, Cody is one of the three children of Ivy Elizabeth Alford, nee Reeves, an artist and cook born at Topeka on June 22, 1893 (died May 24, 1974), and Thomas Jefferson Gaitskill, a soldier, hospital aide, and hotel porter born in Bourbon County, Kentucky on April 9, 1882 (died January 18, 1933). Her marriages to Fred William Cody, born in 1907 at Greenville, North Carolina (died 1980), and Clarence Bell Williams, born in 1914 at Birmingham, Alabama (died 1983), resulted in four children and six grandchildren. Cody moved from Topeka to North Middletown, Kentucky in 1929; to Detroit in 1937; to Chicago, Illinois in 1952; and back to Detroit in 1980. She received an A.A. (1976) from Olive-Harvey College in Chicago and a B.A. (1979) from Northeastern Illinois University. A Certified Occupational Therapy Assistant since 1956, Cody received a Service Recognition to the Cause of Higher Education from the University of Illinois Medical Center upon her retirement in 1980. A member of the Disciples of Christ, she belonged to the Park Manor Christian Church in Chicago from 1958 to 1980 and to the Renaissance Christian Church in Detroit since then. She is active in the Christian Women's Fellowship, serving as its president from 1982 to 1984. Her affiliations have included the NAACP, Founders Society of the Detroit Institute of Arts, Museum of African American History in Detroit, and the American Association of Retired Persons. She is currently serving as a volunteer at the Pearl Home for the Aged in Detroit. "I believe in helping people," Cody says: "As a poem by my friend, Opal Cavitt, states, 'Allow all people to be free. Let them take on their own identity, and in doing so we will become the best that we can be.'"

Collins, Ruby Mary, nee Jones. Rockford, Illinois. Born at Athens, Alabama on May 14, 1919, Collins is the fifth of six children of Jessie Lee Jones, nee Holt, a vocational education teacher born at Athens on January 20, 1888 (died 1964), and David McKinney Jones, a farmer born at Athens on January 22, 1886. She is married to Ernest Levi Collins, and they had three children. There are also three grandchildren. She has lived in Rockford since 1941. She has also belonged to Bethel Baptist Church there since then, where her service has included the Rose of Sharon, Sunday School, Vacation Bible School, and the New Membership Organization. Her affiliations have included the Booker Washington Center, PTA, and work with the

visually and hearing impaired. "Being a Black woman in times like these, I'm proud to be who I am and no one else," Collins says: "Not having degrees or a high school education was somewhat limiting. I worked my way into school activities, breaking down racial barriers, by being elected PTA President, Room Mother, and Kindergarten Teacher's Helper at Rock River School. I enjoy working with any church, school, or community project."

Cooper, Georgia "Lue" Lucille, nee Williams. Rockford, Illinois. Born at Montgomery, Alabama on July 20, 1918, Cooper is the elder child of Eula B. Williams, a teacher born at Fitzpatrick, Alabama on December 3, 1900 (died December 25, 1962), and George W. Williams, a minister and teacher born at Wetumpka, Alabama on June 9, 1874 (died October 4, 1954). She is married to Walter A. Cooper, a former equipment attendant for Commonwealth Edison and former dry cleaner born at Montgomery on December 18, 1918. They have four children. She moved from Montgomery to Rockford in 1942. A certified social worker since 1972, she attended the Alabama State Teachers College, the University of Chicago, the University of Illinois, and the Rockford School of Business. She worked for the Illinois Public Aid Department from 1954 to 1980, the last seventeen years as the County Superintendent. She has been honored by the Governor of Illinois, the Rotary Club, United Way, YWCA, NCNW, and the Rockford Housing Authority. She has belonged to Pilgrim Baptist Church in Rockford since 1945, where her service has included Sunday School, Ushers, Deaconesses, Women's Work, Matron's Auxiliary, and playing the organ. Her affiliations have included the Rockford Council for the Community, Booker Washington Service Center Board, Council on Aging, CETA Board, Janet Nettles Mental Health Center Board, Rock River Training Corporation, Illinois Welfare Association, and the Illinois Association for Public Welfare Administrators. She is also the co-founder of the Rockford Chapter of the NCNW. "I have been the first black and/or the first woman in many positions and circumstances," Cooper says: "I reach my goals by working with and for other people. It is my philosophy that we serve God by serving people."

Cooper, Zachary Leno. Madison, Wisconsin. Born at Brunswick, Georgia on October 25, 1935, Cooper is the son of Mary Cooper, nee Rogers, a housewife and LPN born in Georgia (died November 1979), and Zachariah Lenore Cooper, a mill worker and tavern owner born at Glenmore, Georgia. Cooper left Brunswick in 1954 and has lived in Madison since 1962. He received a B.A. (1968), M.A. (1975), and Ph.D. (1979) from the University of Wisconsin. A teacher and historian, he has been a consultant for Commings and Associates in

Madison since 1984. His affiliations include the NAACP, Urban League, Neighborhood House, and various historical societies. He has published numerous works on the history of Blacks in Wisconsin, and he is also the creator of "Wisconsin Black Women—Achievement Against the Odds," a Photo-Essay Exhibit (1983). "When I was in the eighth grade, I asked one of my teachers why there was so little in history textbooks about black people," Cooper says: "My teacher said, 'Zach, let me tell you a little story. I bought a book on animals in Africa for my son, who was just beginning to read. After finishing the book, my son asked why is it that the books say the lion is the King of the Jungle when it seems that the lion is always either captured or killed in the end? I told my son, until the lion learns to write his own book, that's the way it always will be.' It was this story that shaped my interest and commitment to research, writing and publishing as much as I can about the history of my people."

Copeland, Ida Elaine, nee Johnson. Champaign, Illinois. Born at Catawba, South Carolina on March 11, 1943, Copeland is the second of three children of Roberta Lucille Johnson, a teacher born at East Spencer, North Carolina on March 5, 1917 (died January 8, 1968), and Aaron Jasper Johnson, a teacher born at Catawba on January 22, 1908 (died February 2, 1979). She is married to Robert McDaniel Copeland, a university administrator born at Hendersonville, North Carolina on May 12, 1943. They have a son. She lived in South and North Carolina until she moved to Oregon in 1970 and then to Champaign in 1974. She received a B.S. (1964) from Livingstone College in Salisbury, North Carolina; a M.A.T. (1971) from Winthrop College in Rock Hill, South Carolina; and a Ph.D. (1974) from Oregon State University. Prior to 1974 she worked as a biology teacher and a psychological counselor. Since then she has worked for the University of Illinois, where she is currently the Associate Dean of the Graduate College. Her honors include awards from Bethel AME Church in Champaign and the Black Graduate Student Association as well as membership in Phi Kappa Phi National Honor Society and recognition in *Who's Who in the Midwest*, *Who's Who Among American Women*, and *Outstanding Young Women of America*. She is a member of Bethel AME Church in Champaign, where she is active in Willing Workers. Her affiliations have included Delta Sigma Theta Sorority, University YWCA, NCNW, and the C-U Girls Club Board. She has published numerous book reviews and scholarly studies in journals such as *Personnel and Guidance Journal*, *Counselor Education and Supervision*, *Women in Therapy*, and *Journal of Non-White Concerns in Personnel and Guidance*. "Important to accomplishing any objective is the belief that you can

succeed," Copeland says: "We must believe in the worth of every human being and strive to make the world a better place for ourselves and others."

Crawford-Miller, Jane Andre, nee Crawford. Chicago, Illinois. Born at Chicago on November 26, 1928, Crawford-Miller is the youngest of the five children of Myrtle Lee Crawford, nee Eldridge, a housewife born at St. Louis, Missouri (died May 20, 1961), and Columbus Jackson Crawford, a railroad steward born at Anniston, Alabama (died December 15, 1961). She was married to Charles Edward Miller, a truant officer born at Chicago (died October 1, 1977). She has three children and five grandchildren. A life-long resident of Chicago, she received a B.A. (1950) from Roosevelt University and later did graduate work at the University of Chicago, the University of Illinois at Chicago, Loyola University of Chicago, and the John Marshall Law School. In 1950 she began a career as a caseworker, supervising caseworker and staff assistant for the Cook County Department of Public Aid, and in 1969 assumed her current post as assistant local office administrator for the State of Illinois. She has received honors from Governor James Thompson of Illinois, Leaguers of Chicago, Urban League, NAACP, and NAUW. In 1969 she received a scholarship from the Ford Foundation to study Afro-American survivals. She is the Inter-Organization Liaison for the "Assault on Illiteracy Program" in Chicago. A Roman Catholic, she has attended St. Felicitas Roman Catholic Church since 1962. "I have the distinction of being the daughter of the first Black man elevated to steward from waiter-in-charge on the Milwaukee Railroad after World War II," Crawford-Miller says: "I also have the distinction of being the sister of the first Black Vice-President of the 'Young Democrats.' And there have been many other firsts in my family. My father helped organize railroad waiters and porters prior to A. Philip Randolph. My aunt, Mary Lou Crawford Blount, was among the first graduates of Barber's Teachers Seminary in Georgia in 1899 at a time when the State of Alabama had no colleges for Blacks."

Crayton, Helen Joyce, nee Cross. Indianapolis, Indiana. Born at Vaiden, Mississippi on April 4, 1943, Crayton is the daughter of Annie LaDell Wright, nee Cross, who was born at Vaiden on November 26, 1926. Crayton has two children. She moved from Vaiden to Indianapolis in 1948 and has lived there since except for a year in Fairbanks, Alaska from 1964 to 1965. She attended Indiana Business College from 1962 to 1963. A secretary, clerk, and dispatcher, she currently works for the Indiana Vocational Technical College in Indianapolis. She attended the Second Church of Christ Scientist and the New Covenant Baptist Church before joining Abundant Faith Baptist Church in

Indianapolis in 1984. She belongs to the Leah Chapter #2 of the Order of the Eastern Star and the Satellite Court #1 of the Heroines of Jericho.

Cress, Ida Mae L., nee Griffin. Chicago, Illinois. Born at Chicago on January 11, 1906, Cress is the third of six children of Katie Amanda Griffin, nee Brown, a housewife born at McComb, Mississippi on August 5, 1877, and Stephen Augusta Griffin, a business owner born at Dresden, Ontario (Canada) on September 12, 1869 (died October 7, 1957). Cress was married to Henry Noah Cress, a physician born at Chicago on October 6, 1903 (died October 6, 1984). She has three children and one grandchild. A life-long teacher and human relations coordinator, Cress received degrees from Chicago Normal and the University of Chicago. For thirty-six years prior to 1948, she attended Olivet Baptist Church in Chicago; since then she has attended All Souls Unitarian, where she has served as a Sunday School teacher and the president of the Woman's Alliance. Her affiliations have included the YWCA, Intercollegiate Club, Neighborhood Block Clubs, Phi Delta Kappa Sorority, and the Women's International League for Peace. From 1936 through 1939, she wrote articles on child care for the *Chicago Defender*. "My interest now," she says, "is in ways to help people maintain better communities, to better family life, and to improve race relations."

Daniels, Grace, nee Bennett. Richmond, Indiana. Born at Lancaster, Kentucky on October 1, 1898, Daniels is the daughter of Mattie Bennett, nee Scott, a housewife born at Lancaster, and Cash Bennett, a farmer and railroad worker born at Lancaster. She was married to Green Daniels (deceased), who was born at Spokane, Washington. They had a son, and there is one grandchild. She worked as a domestic. She received a "This is Your Life" award in 1982. She has been a member of the Second Baptist Church of God and Saints of Christ since childhood. "I believe in prayer," Daniels says: "God will always come to your rescue if you serve Him."

Davis, Catherine V., nee Cantrell. Kokomo, Indiana. Born at Atlanta, Georgia on October 25, 1922, Davis is one of three children of Jennie Cantrell, nee Strong, a housewife born at Fairburn, Georgia on August 27, 1898, and Grane Cantrell, a porter born at Fairburn on February 23, 1897 (died July, 1964). Davis was married to John L. Davis, an automobile factory worker born at Memphis, Tennessee on December 25, 1927 (died February 13, 1980). She has one son and two grandchildren. Prior to moving to Kokomo in 1946, she lived in Atlanta, Georgia. From 1967 until she retired in 1984, she worked as a cashier for A & P. During World War II, she worked as an assembler for Bell Aircraft in Marietta, Georgia. She has belonged to the Second Baptist Church of Kokomo since 1946,

where her service has included the presidency of the Missionary Society. Her affiliations include the NAACP, the Kokomo Community Women's Guild, YWCA, and Volunteers of the City. "Now that I am retired I spend a lot of time doing volunteer work," she says: "I drive friends to the doctor, dentist, and hospital. I am continually trying to improve my mind. We never get too old to learn."

Davis, Rosalind Denice, nee Brown*. Fort Wayne, Indiana. Born at Detroit, Michigan, Davis is the eldest of seven children of Rose Brown, nee Roland, born at Detroit, and Charlie Brown, a laborer born at Detroit. She is married to Floyd Davis, a truck driver born at Fort Wayne on May 4, 1957. They have a daughter, Conswayla. She lived in Fort Wayne from 1969 to 1981 and again since 1984. She attended IPFW as well as professional modeling school and word data processing specialist school in Detroit. She has worked as a control clerk operator for General Telephone, executive secretary and information analyst for Community Social Service Agency, laboratory assistant for ITT, and production engineer executive secretary for Central Foundry Division of General Motors. She has also worked as a television producer and hostess, actress, writer, professional model, beauty consultant, and modern jazz dancer. Her honors include awards from Concerned Citizens and Teens United in Detroit. A Baptist, she says that "I am firmly aware that God is calling me for fellowship in His church, but as of this writing I have not found a church that does not use His name in vain and as a cover-up for satan and worldly deceit. I believe you must Think Progress, Believe in Progress, Push for Progress. Think Doubt and Fail. Think Victory and Succeed. Belief is the thermostat that regulates what we accomplish in life, and God makes all possible if you faithfully ask him."

Day, Clara Belle, nee Taylor*. Skokie, Illinois. Born at Northport, Alabama on August 29, 1923, Day is the sixth of ten children of Belle Taylor, nee Baylom, a farmworker born at Northport (died September 12, 1954), and George Taylor, Jr., a farmer and overseer born at Northport (died September 16, 1962). She is married to Joseph Henry Day, a retiree born at Northport on October 10, 1915. They have a daughter and two grandchildren. She moved from Northport to Chicago in 1944 and to Skokie in 1984. She attended Crane Junior College and Roosevelt University. She worked as an information clerk for Montgomery Ward from 1947 to 1955. Since then she has worked for Local No. 743, where she has been a trustee and business representative since 1976. She has been honored by many groups including the National Black Women's Hook-Up, Black Book, Chicago Urban League, Jewish Labor Committee, and Black Labor Leaders. She has been a member of the Lawndale

Community Presbyterian Church in Chicago since 1951, where her service has included the choir and the Youth Group. She was one of thirty-six delegates from Illinois to the International Women's Conference held at Houston, Texas. Her many affiliations have included the Illinois Commission on the Status of Women (Commissioner), Greater Lawndale Conservation Board, League of Women Voters State Executive Board, National Association of Human Rights Workers, Coalition of Black Trade Unionists, Coalition of Labor Union Women, National Organization for Women, NAACP, NCNW, and the Chicago Urban League. "I would like to bring all working people under the protective umbrella of a union contract," Day says: "I am committed to make this world a better place to live for my grandchildren and their generation."

Deck, Alice Anita. Savoy, Illinois. Born in New York City on January 11, 1950, Deck is eldest of four children of Bernetha Deck, nee Johnson, a social worker born in New York City on March 10, 1926, and Isaiah H. Deck, a Southern Bell Telephone lineman born at Rutherfordton, North Carolina on January 14, 1927. She has lived in Illinois since 1983. She received a B.A. (1972) from Spelman College and a M.A. (1975) and Ph.D. (1980) from the State University of New York at Binghamton. She was an instructor at SUNY-Binghamton from 1978 to 1980, an Assistant Professor at Grinnell College from 1980 to 1983, and has been an Assistant Professor at the University of Illinois since then. She has received several awards and research grants. She belonged to the Church of the Open Door in Brooklyn, New York from 1955 to 1968. She has published articles on Black literature and a number of book reviews. "I strongly believe that I have been able to accomplish as much as I have by believing in myself in spite of all the negative images white society perpetuates about black people," Deck says: "My family raised me to believe in God, to respect my elders, and to have a positive attitude about myself and my abilities. As an adult I now know that perseverance is also crucial for success at anything. So I combine my parents' teachings with my own determination—and it works."

Dickinson, Helen Ophelia, nee Bledsoe. South Bend, Indiana.

Dortch, Anita Louise, nee Jennings. Fort Wayne, Indiana. Born at Indianapolis, Indiana on May 16, 1945, Dortch is the elder child of Etta Mae Jennings, nee Ellis, a retired office manager for the Fort Wayne Parks Department born at Gary, Indiana on October 25, 1918, and Albert George Jennings, a retired director of the McCulloch Recreation Center born at Lexington, Georgia on August 10, 1912. She is married to John Preston Dortch, a personnel director born at

Camden, Alabama on October 2, 1943. They have two daughters. She settled in Fort Wayne in 1946. She received a B.S. (1967) from Ball State University and a M. Ed. (1971) from Wayne State University. A speech and hearing specialist, she has been a teacher in the Fort Wayne Community Schools since 1972. She attended Union Baptist Church in Fort Wayne from 1946 to 1970 and Turner Chapel AME Church since 1971, where she has taught in Sunday School and served as Youth Director. Her affiliations have included the Fort Wayne Jack'n Jill and AKA. "It is important that I keep a positive attitude about life," Dortch says: "I believe that life is just a game—learn the rules and you'll always be a winner. Maintaining a healthy family atmosphere for my two daughters and husband is most important to me."

Downey, Charlene, nee Wilkins. Muncie, Indiana. Born at Detroit, Michigan on June 7, 1949, Downey is the third of five children of Lena Bell Wilkins, nee Kendricks, a housewife born at Macomb, Georgia on November 15, 1914, and Martin Wilkins, a retired laborer born at Montgomery, Alabama on February 11, 1904. She is married to Farrell Mathew Downey, an engineer born at Indianapolis, Indiana on January 17, 1948. They have four children. She moved from Detroit to Muncie in 1979. She received an A.A. (1975) from Highland Park College in Detroit, a B.S. in Accounting (1977) from the University of Detroit, and later studied for a M.B.A. at Ball State University. From 1974 to 1979, she worked as a social worker for the city and at the Ford Motor Company in Detroit. Since then she has worked as Division Internal Auditor and Payroll Manager for Borg Warner-Warner Gear Division in Muncie. She has attended the Antioch Baptist Church in Muncie since 1982, where she coordinated Black History Week in 1985. Her affiliations include the National Association of Accountants, Institute of Internal Auditors, and the NAACP. "In my struggle to leave the ghettos of Detroit and provide a more economically secure life," Downey says, "I took God with me and have come to realize that through Him all things are possible. My motto has been, 'I can learn anything white people can learn, just show me.'"

Dudley, Fannie Tharp, nee Caldwell*. Fort Wayne, Indiana. Born at Marion, Alabama on August 9, 1911, Dudley is one of two children of Mittie Caldwell, nee Barnes, a housewife born at Marion on September 6, 1892 (died February 1969), and the Reverend William Caldwell, born at Marion on February 10, 1890 (died May 3, 1976). She was first married to Walter Tharp, with whom she had three children, and there are now twelve grandchildren. She later married Shelby Dudley, a mineworker born at Sturgis, Kentucky on January 9, 1914 (died February 14, 1972). She moved from

Alabama to Fort Wayne in 1919. She attended Bible College in Fort Wayne and the Moody School in Chicago, Illinois. From 1953 to 1972, she worked as a nurse's assistant at the V.A. Hospital in Fort Wayne. A former member of Shilah Baptist Church, where her father served as pastor, she belongs to South Park Baptist Church, where her service includes the Missionary Auxiliary, Sunday School, and many other activities. She is listed in *Who's Who Among Black Women in America*, compiled by the Baptist Women's National Convention, U.S.A., Inc. Her affiliations include Church Women United, Jennie Conner Civic Club, Eastern Star, and the United Prayer Band, which she organized in Fort Wayne. "I am a Christian, and I believe in God," Dudley says: "I feel that we must love all races in order to please the Lord. We should come together and pray for the youth of today. The Lord will hear and answer prayers."

Durr, Willie Mae, nee Kee. Hammond, Indiana. Born at Brundidge, Alabama on August 19, 1923, Durr is the eldest of the six children of Addie Pearl Kee, nee McClure, a housewife born at Troy, Alabama, and Jimmy Lee Kee, a steel worker born at Hurtsboro, Alabama (died 1980). She is married to Edward Arri-lain Durr, born at Dora, Alabama, and they have four children and fourteen grandchildren. Durr lived in East Chicago, Indiana from 1929 to 1954 before moving to Hammond. She works as a Library Assistant at the Hammond Public Library. She has received awards from the Community Council of Hammond, the Indiana Federation of the NACWC, and Indiana Black Expo. She has been a member of the Mt. Zion Baptist Church in Hammond since 1959. Her affiliations have included the YWCA, Hammond Community Center, NAACP, and several Laura Passmore groups. She has also organized a girls club, a community jobs bank, and a quilting club. "If I can help somebody as I pass along," Durr says, "then my living is not in vain."

Edwards, Marguerite L. Gary, Indiana. Edwards and her older sister Louise were born at Method, North Carolina to Bertha Edwards, nee Maye, an extension agent in the then segregated U.S. Department of Agriculture born at Method on March 18, 1900, and Rufus R. Edwards, an insurance agent and mail clerk born at Durham, North Carolina on June 20, 1902 (died January 1, 1975). Prior to settling in Gary in 1965, Edwards lived and worked in Kentucky, New Hampshire, New York, California, and North Carolina. She received a B.S. (1953) in home economics from St. Mary's College in Notre Dame, Indiana; a M.S. (1960) in textiles and clothing from Cornell University; and has taken courses for advancement and personal enrichment at several other universities. A teacher since 1953, she also served as the program director of the Los Angeles

YWCA from 1960 to 1962. Her honors include selection as the 1982 Gary BPW Woman of the Year and the 1975 CYO Merit Award. She belongs to the St. Monica Catholic Church in Gary, where she serves on various church committees. Her other affiliations include the West Side High School PTA, Gary Business and Professional Women, Gary Afro-American Lay Catholic Caucus, and the American Federation of Teachers. "So the angels will take notice" is how Edwards describes her abiding interest in playing the violin. "Afro-Americans have a great heritage," she says: "If we could just learn to accept and respect one another, what a wonderful world this would be." "From the Catholic tradition," she adds, "I like to recall the words of Pope Paul VI: 'Enrich the [world] with your unique gift of Blackness.'"

Elbert, Leola "Lee" Mae, nee Jones. Indianapolis, Indiana. Born at Coyle, Oklahoma on February 22, 1928, Elbert is the second of six children of Arbirdia Jones, a domestic born at Athens, Texas on May 21, 1907, and Harvey Jones, a farmer and handyman born at Rushsprings, Oklahoma on October 1, 1905 (died May 27, 1979). They had three children, one of whom died in 1965, and there are four grandchildren. In addition to Oklahoma, she lived in California and Wisconsin prior to settling in Indianapolis in 1958. She attended the School of Practical Nursing in Oklahoma City and took correspondence courses through the Medical Record Technical School. She worked as a nurse from 1960 to 1973 and has been the Director of Medical Records at the Hooverwood Nursing Home in Indianapolis since then. She has been honored by the Hooverwood Nursing Home and OES. She belonged to Bethel AME Church in Indianapolis from 1959 to 1983 and has been a member of Mt. Paran Baptist Church since then. Her affiliations have included Daughters of Isis, Heroines of Jericho, OES, La Chayne Voyageurs, Skallcam Whist Club, Indianapolis Bridge Unit, Ells Travel Club, and charter membership in the Gethsemane Club of Heroine Crusaders. Leola Elbert says: "My daughter once asked, 'How can we keep on going when the world is falling apart around us, and what will it take to straighten things out?' My answer was very simple, 'God.' If we do our part and continue trusting in God, He will surely direct our paths."

Elliott, Dorena, nee Rankins. Fort Wayne, Indiana. Born at Cleveland, Ohio on February 18, 1902, Elliott, is the child of Rosa Rankins, nee Summers, a housewife born at Statesville, North Carolina on January 10, 1877 (died April 10, 1928), and Nathanule Rankins, a janitor born at Statesville on December 15, 1874 (died March 7, 1904). She is married to Edgar Martin Elliott, a retiree born at Greenville, Ohio on June 16, 1898. She lived in Ohio, Pennsylvania, Virginia, and

Kentucky prior to moving to Fort Wayne in 1942. In the 1920s, she attended Wilberforce University, Ohio University, and the University of Cincinnati. She worked as a secretary at five colleges and universities from 1923 to 1942 and then as an inspector and supervisor of Naval Material for the U.S. Government in Fort Wayne from 1949 to 1965. She has been honored by the Girl Scouts, Union Baptist Church, Fort Wayne Negro Business and Professional Women, Fort Wayne Housing Authority, and the Order of Eastern Star. She has been a member of Union Baptist Church since 1943, where her service has included the Missionary Society, Floral Club, and Scholarship Committee. Her affiliations have included the Girl Scouts, Church Women United, Christian Women's Prayer Breakfast, and the Fort Wayne Housing Authority. "My philosophy of life is to live each day as if it were your last because tomorrow may not be yours," Elliott says.

Enix, Elizabeth, nee Martin. Indianapolis, Indiana. Born at Indianapolis on November 25, 1906, Enix is the elder child of Frances Marie Martin, nee Baird, a housewife born at Bethel, Kentucky on June 30, 1882 (died June 17, 1917), and James Issac Martin, a businessman born at Glasgow, Kentucky on October 16, 1879 (died September 13, 1957). She is married to Howard Lee Enix, a retired grocer born at Anchorage, Kentucky on July 9, 1905. They have two children and nine grandchildren. She received a B.A. (1927) and a M.A. (1945) from Butler University and also attended the University of Michigan, Indiana University, Atlanta University, Purdue University, and Kent State University. From 1927 to 1933, she worked as a teacher and Dean of Girls at Jackson College, Tillotson College, Georgia Agriculture College, and Georgia Normal College. From 1935 to 1937, she worked as a house mother at Spelman College, and then, from 1937 to 1971, she taught in the Indianapolis Public Schools. From 1972 to 1975, she served as the Associate Regional Minister of the Christian Church in Indiana. She has been honored by the Christian Church, Interfaith Fellowship on Religion and Aging, and Heritage Place of Indianapolis. She has belonged to Light of the World Christian Church since 1924, where her service has included the Building Committee, Christian Women's Fellowship, and the Commission on Aging. She was also the first woman to serve as President of the Congregation and as Chairperson of the Official Board. Her affiliations have included AKA, Women's Improvement Club, Fortnightly Literary Club, United Senior Action, Older Hoosiers Federation, AARP, Central Indiana Council on Aging, and the National Coalition on Aging. "In the third grade," Enix says, "my teacher had on the chalkboard, 'Service is the rent you pay for the space you occupy.' This has become the underlying idea that has motivated my actions and my thoughts. God has brought me

in revitalizing the Howalton School. Founded in 1945, Howalton is the oldest Black-owned grammar school in Chicago.

Whiteside, Birdie Mary Lee. Indianapolis, Indiana. Born at Hopkinsville, Kentucky on March 25, 1911, Whiteside is the daughter of Augusta Jordan, nee Radford, who was born at Hopkinsville, and Arkley Whiteside, a laborer born at Hopkinsville. She has a daughter, Mary. She moved to Indianapolis in 1950 after attending Simmons University in Louisville, Kentucky from 1947 to 1950 and receiving a degree of Bachelor of Missions. She has been a volunteer for The Guiding Light in Indianapolis for thirty-two years. She has been honored by the City of Indianapolis, Black Expo, Indianapolis Juvenile Center, Three Sisters Nursing Home, and Central State. She belonged to the 25th Street Baptist Church in Indianapolis from 1941 to 1970 and to the Messiah Baptist Church since then. Her church service has included the choir, missionary society, BTU, and Sunday School. Her affiliations have included Church Women United, Juvenile Auxiliary, Council of Women, and The Guiding Light Christian Service. "It was God that spoke to me and told me to take this tape recorder of Bible messages to the church and carry it to the sick," Whiteside says: "I am thankful to God for Him bringing me this far. I read on a church bulletin board one day that 'God can pull you thru if you can stand the pull,' and I am thankful for His pull."

Whitlow, Marion Virginia, nee Holton. BWMW Publicity Coordinator. Michigan City, Indiana. Born at Johnstown, Pennsylvania on May 17, 1929, Whitlow is the daughter of Mary Thelma Holton, nee Hill, a retired domestic born at Buena Vista, Georgia on September 17, 1904, and William Searcy Holton, also born at Buena Vista (died May 18, 1936). She is married to Emery C. Whitlow, owner of the Whitlow Insurance Agency, who was born at Johnstown on August 30, 1920. Together they have seven children and fourteen grandchildren. Prior to moving to Michigan City in 1969, Whitlow lived in Houston and Pittsburgh, Pennsylvania as well as Johnstown. She received a B.S. in Nursing (1966) from the University of Pittsburgh and a M.S. in Nursing (1977) from IUPUI. She worked as a nurse and nursing instructor at hospitals in Pennsylvania from 1950 to 1969. Since 1972, she has been on the faculty of Purdue University North Central in Westville, Indiana. Her honors include listings in the *National Registry of Prominent Americans*, *Who's Who of American Women*, and *Who's Who in the Midwest*. As a member of the Bethel AME Church in Michigan City since 1969, she has served as Choir Director and is currently directing the Church History Project. Her affiliations have included the NAACP and the Human Relations Advisory Board in Johns-

town as well as the American Nurse Association, American Red Cross, and, as secretary, the Indiana State Nurse Association-District #10 and the Indiana Coalition of Blacks in Higher Education. She has organized Black Heritage Festivals in both Johnstown and Michigan City. At present she is conducting research on adolescent pregnancy, the AME Church in La Porte County, and Black Superior/White Subordinate Relationships. "Always strive for the ideal, for perfection," Whitlow says: "Set your goals high, and don't allow anyone or anything to detract from them. I am also glad that I was introduced to God and Jesus in the cradle. I have never failed at any major project that I have undertaken with His blessing."

Wickliffe, Marjorie, nee Dickerson*. Fort Wayne, Indiana. Born at Fort Wayne on December 26, 1895, Wickliffe is one of eleven children of Melissa Ann Dickerson, nee Allen, a housewife born at Cassopolis, Michigan, and Andrew Franklin Dickerson, a shipping clerk for the Western Newspaper Union born in Darke County, Ohio. She was married to Vernon Price Wickliffe, an employee of Wayne Pump Company born at Owensboro, Kentucky on June 17, 1896 (died September 18, 1957). They had two children, and there are three grandchildren and five great granddaughters. She attended Purdue and Northwestern Universities. Over a period of forty-nine years, she worked at the Wheatley Center and Urban League, Magnavox Radio and T.V., and for Dr. James C. Graham. She has been retired for twenty-nine years as of 1985. She has received awards from the International Eastern Star, Turner Chapel AME Church, Urban League, NAACP, and Zeta Phi Beta. She has belonged to Turner Chapel AME Church since 1970, where her service has included the Trustee Aid Society, Senior Choir, and the Olive Rhodes Floral Club. Among her many other activities, she has served on the Mayor's Commission in Fort Wayne and the Fort Wayne Housing Authority, worked as a wedding consultant and director, manufactured Red Star Mayonnaise Dressing, and engaged in publicity of the *Indianapolis Recorder*, *Chicago Defender* and other newspapers. "I couldn't go to college, but I took advantage of short college courses for business administration," Wickliffe says: "I worked very hard and long at the Fort Wayne Country Club making fine salads, cakes, and pies to earn money to send my son and daughter to Fisk University."

Wiley, La Ruth, nee Peterson. Fort Wayne, Indiana.

Williams, Beatrice "Bea" Marie, nee Austion*. Fort Wayne, Indiana. Born at Uniontown, Alabama on January 1, 1943, Williams is the eldest of five children of Beatrice Austion, nee Turner, a factory custodian born at Uniontown on March 25, 1922, and John

Henry Austion, an auto worker born at Uniontown on September 22, 1922 (died November 14, 1977). She has six children and four grandchildren. She left Uniontown in 1945. She attended IUPUI and holds a degree in supervision and a Montessori Teacher Certificate. From 1978 to 1979, she worked as the Early Childhood Program Director for Catholic Charities. Since then she has worked for the Fort Wayne YWCA, where she is currently the Shelter Director. Her affiliations have included the Indiana Coalition Against Domestic Violence, American Montessori Society, Childcare of Allen County, Washington House Board, and the Women of Color Task Force of the National Coalition Against Domestic Violence. "I want to make a difference as I journey through this life," Williams says: "I don't want my living to have been in vain. When my physical self is gone, I would like those whose lives I have touched to remember my positive attributes. Life is precious and short. We have no time to rehearse our scenes in this play because we are always on stage. Therefore, we must strive to make the most of it in a positive way."

Williams, Delores L., nee Kennedy. Indianapolis, Indiana. Born at Detroit, Michigan on January 10, 1938, Williams is the younger child of Johnnie Mae Kennedy, a retired caterer born at Mobile, Alabama on January 24, 1914, and Frank James Kennedy, a laborer born at Wadley, Georgia on January 16, 1912 (died September 17, 1977). She is married to Leonard N. Williams, Sr., a pastor born at Philadelphia, Pennsylvania on October 6, 1933. They have five children. She lived in Michigan, Ohio, Illinois, Iowa, and Wisconsin before settling in Indianapolis in 1973. She attended Wilberforce University, the University of Wisconsin-Parkside, and IUPUI. She worked as the women's editor of the *Chicago Bystander* from 1963 to 1964 and as the editor of *The Waterloo Defender* in Iowa from 1970 to 1973. From 1978 to 1980 she was a Community Services Specialist for the Federal Government. Since 1980 she has been the editor of the *Missionary Magazine of the AME Church*. She has been honored by the Mayor of Orlando, Florida, the Indiana Women's Missionary Society, and the Young People's Division of the AME Church's 4th District. She has attended Allen Chapel AME Church in Indianapolis since 1973, where she is active in the Missionary Society. Her affiliations have included AME Ministers Wives, World Federation of Methodist Women, NCNW, NAACP, American Business Women's Association, Associated Church Press, and Church Women United. "God is!," Williams says: "Because He is, I am. His loving kindness and mercy have been new every morning, and so I must share with humankind as He has shared with me."

Williams, Gloria Annell, nee Moore. Fort Wayne, Indiana.

Williams, Zelene "Zee" Estelle, nee Jones. Indianapolis, Indiana. Born at Chicago, Illinois on January 2, 1938, Williams is the third of nine children of Christine Grace Jones, nee Bellinger, a homemaker born at Memphis, Tennessee on February 8, 1910 (died January 25, 1985), and Ernest Jones, a dry cleaners owner born at Memphis on December 9, 1902 (died July 10, 1980). She is married to Lowell Edward Williams, a chemist born at St. Louis, Missouri on July 23, 1932. They had four children: Keith, Kevin, Karon, and Korey (who died in September 1980). They moved from Chicago to Indianapolis in 1964. She is a graduate of Wilson Junior College and Chicago Business College as well as the Indiana Vocational Technical College in Indianapolis. Prior to assuming her current position as a secretary for the Indiana State Teachers Association in 1982, she worked as an executive secretary for the National Black Republican Council, Indianapolis Pre-School Centers, Indianapolis Manpower Development, Chicago Housing Authority, and the New York Life Insurance Company's Lake Meadows Housing Development, which was the first middle-class integrated housing development in the United States. She is a member of St. Thomas Aquinas Catholic Church in Indianapolis. Her affiliations have included the NCNW (current president), Urban League, League of Women Voters, His 'N Hers Couples Club, The Bridgettes, and the NAACP. Zee's philosophy toward life is "To make the world a friendly place, one must show a friendly face."

Wilson, Dolly Lucille, nee Breedlove. Fort Wayne, Indiana. Born at Omaha, Nebraska on June 12, 1921, Wilson is the daughter of Lillian Melvina Breedlove, nee Welch, a window decorator and jewelry store gift wrapper born at Omaha on April 2, 1903 (died March 12, 1983), and George Riley Breedlove, a brick mason and crane operator born at Mt. Pleasant, Iowa on July 3, 1900 (died February 28, 1981). She is married to Lincoln Arthur Wilson, a retired SUDS born at Columbia, Kentucky on May 28, 1916. She attended St. John's AME Church in Omaha from birth to 1939 and has attended Turner Chapel AME Church in Fort Wayne since then.

Wilson, Florabelle, nee Williams. Indianapolis, Indiana. Born at Indianapolis on January 27, 1927, Wilson is the second of three children of Hattie Virginia Williams, nee Hollis, a housewife born at Buena Vista, Georgia on May 6, 1890, and James Samuel Williams, a laborer born in North Carolina on March 31, 1885 (died March 20, 1955). She is married to John A. Wilson, a telephone switchman born at Indianapolis on August 27, 1920. A life-long resident of Indianapolis, Wilson received a B.S. (1949) from Indiana Central

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University and a M.A. (1961) from Indiana University at Bloomington. An elementary school teacher from 1949 to 1957, she has been a librarian at Indiana Central University since 1957. She attended the Emmanuel Baptist Church and the St. John Baptist Church between 1943 and 1960; since 1964 she has belonged to the Immanuel Presbyterian Church, where she serves as an ordained elder, sings in the choir, and chairs the history committee. Her affiliations include the NAACP, Indiana Library Association, American Library Association, Zonta Club of Indianapolis, Indiana Historical Society Library Board, and Indiana Library and Historical Board. Wilson has created puppet and audio/visual presentations for teaching how to do family history as well as a travelogue slide show/exhibit of her experiences in traveling in six West African countries. "I hope my life reflects my belief in these statements," Wilson says: "GOD IS ALL/We all belong to GOD/Others matter/Enthusiasm renews/Friendship enriches/Laughter heals/Love remains/GOD IS ALL."

Wilson, Genois, nee Young. Fort Wayne, Indiana. Born in Phillips County, Arkansas on August 15, 1949, Wilson is one of nine children of Bernadine Young, nee Cokes, a spot checker for Magnavox born at Holy Grove, Arkansas, and Leonard Young, a construction and maintenance worker for Fort State Training born at Holy Grove. She is married to Lawrence W. Wilson, a tool maker born at Knoxville, Tennessee. They have one child. She moved from Arkansas to Fort Wayne in 1953 and has lived there since except for a year in Chicago, Illinois. She attended St. Francis College and received a B.A. (1974) from Indiana University at Fort Wayne. She has also studied at the National Fire Academy, the Fort Wayne Fire Department, and the Indiana Law Enforcement. She worked as a fire dispatcher for the Fort Wayne Fire Department from 1975 to 1979 and also as a public education officer. Between 1970 and 1975, she worked as a file clerk for Parkview Memorial Hospital and as an instructional aide for the Fort Wayne Community Schools. She has been honored by the Fort Wayne Jaycees as the "Firefighter of the Year" (1981) and by the mayor of Fort Wayne. She belongs to the Black Professional Firefighters. Her hobby is writing poetry. "I love beauty, and I have learned to search for it in everything," Wilson says: "Learning to work where I wasn't wanted caused me to grow close to God quickly. I write to meditate, and I meditate to write. I'm sure that my interest in writing prevented me from having a nervous breakdown. I wish my son to attend a black institution of higher learning and to take pride in blackness. Black self-hatred is one of the best allies of white racists."

Wilson, Gladys Ophelia, nee Mitchell*. Fort Wayne,

Indiana. Born at West Bend, Kentucky on May 1931, Wilson is one of five children of Alberta Mitchell, nee Fletcher, a cook born at West Bend on December 15, 1898 (died July 15, 1983), and Scott Van Meter Mitchell, a high school principal, contractor, and farmer born at Clintonville, Kentucky on June 12, 1896 (died December 3, 1971). She has seven children and twelve grandchildren. She moved from West Bend to Richmond, Indiana in 1940 and then to Fort Wayne in 1956. She worked as a waitress for the Van Orman Hotel in Fort Wayne from 1956 to 1960 and as a factory laborer for Magnavox from 1960 to 1985. She attended Bethel AME Church from 1940 to 1956 and has been a member of the Baha'i Faith since 1960. She writes and recites poetry. "I feel that mankind will find peace with each other when he adheres to the principles of God and is obedient to his Ordinances," Wilson says.

Wilson, Mary, nee Duncan. Indianapolis, Indiana. Wilson is the only daughter of Dr. and Mrs. James R. Duncan of Hopkinsville, Kentucky. She married Clifford Wilson of Indianapolis, and they have five children, seventeen grandchildren, and four great grandchildren. She attended the Metropolitan School of Music, now the Jordan College of Music of Butler University, in the 1920s. She received a B.A. (1950) and a M.A. (1960) from Butler University. She taught music for twenty years in the Indianapolis Public Schools and directed the Mt. Zion Baptist Church Youth Choir for twenty-two years. Her affiliations have included Top Ladies of Distinction, Indianapolis Opera Guild, Levites Club of Mt. Zion, Quettes, Wives of Omega Psi Phi Men, Browsers Book Club, and the North Group of the Indianapolis Symphony Society. Wilson was honored as "Mother of the Year" by the Progressive Mothers' Club in 1978 and recognized as one of the "Outstanding Black Women in Indiana" by the NCNW in 1983. On April 20, 1985, Mayor William Hudnut of Indianapolis proclaimed "Lady Mary D. Wilson Day."

Wilson, Virginia "Gin". Fort Wayne, Indiana. Born at Memphis, Tennessee on April 18, 1953, Wilson is the fourth of seven children of Pinkie Wilson, nee King, a homemaker born at Sentobia, Mississippi on August 3, 1929, and Lee Wilson, a General Motors laborer born at Holly Spring, Mississippi on September 14, 1924. She has two children. She moved from Memphis to Fort Wayne in 1964. She completed a clerical training course at Regional Vocational School in Fort Wayne in 1976. Currently a case manager, she has also worked as a secretary/attendance clerk and a coil inspector. She has been a member of Emmanuel Baptist Church since 1971, where she has served as a trustee and an usher. Her affiliations have included OES, PTA, Com-

munity Action Volunteers, and the Oxford Neighborhood Association.

Woodfolk, Dorothy. Indianapolis, Indiana.

Woodley, Fannie, nee Butler*. BMW Westside Coordinator. Chicago, Illinois. Born at Eudora, Arkansas on August 27, 1917, Woodley is the youngest of eighteen children of Arburnia Butler, nee Calhoun, a housewife born at Snow Hill, Alabama on August 11, 1877 (died August 12, 1966), and Archie Butler, a carpenter born at Transylvania, Louisiana on April 17, 1873 (died September 25, 1935). She was married to Robert George Woodley, a building inspector born at Wilmot, Arkansas on November 2, 1919 (died December 14, 1961). They had a daughter. Prior to moving to Chicago, she lived in Dermott and Little Rock, Arkansas. She attended Philander Smith College in Little Rock and Roosevelt University in Chicago. She worked as an elementary school teacher in Dermott from 1936 to 1937, as an employee of the U.S. War Bond Office and Veterans Administration in Chicago from 1943 to 1957, and as a library assistant for the Chicago Board of Education from 1957 to 1984. Her honors include being named a "Woman of Distinction" by the Chicago Education Commission (1964) and "Woman of the Year" by the Women's Division of the Chicago Urban League (1972). She has been a member of St. Stephen AME Church in Chicago since 1940, where her service has included Sunday School, Criterion Club, Trustee Board, financial secretary, and the Allen Christian Endeavor League. Her affiliations have included the Chicago Urban League, Friends of the SCLC, Chicago Citizens Scholarship Committee, American Friends of Liberia, National Urban League Guild, 3000 Warren Boulevard Block Club, United Negro College Fund, West Side Branch NAACP, and the Midwest Community Council. "I had to make it for myself," Woodley says: "I did and I am proud of my life. I try to do all the good that I can and help someone on the way. If God is my helper, I know I can make it."

Woods, Jacqueline Dorothea, nee Elliott. Fort Wayne, Indiana. Born at Fort Wayne, Woods is one of eight children of Kresser Marie Elliott, nee Nolan, born at Nashville, Tennessee on April 30, 1922, and William Alfred Kemp, an employee of International Harvester. She has two children. She has lived in Fort Wayne since 1950, where she attended Ivy Tech. She has worked in directory assistance for General Telephone, as an assembly line worker for Magnavox, and as a general officer worker for Spector Freight and Zollner Corporation. She has belonged to the Pilgrim Baptist Church since 1963, where her service has included the young People's Choir. Her affiliations have included Narcotics Anonymous, Cub Scouts, PTA Board of Abbett School, and Weisser Park Little

League. "I've been sick most of my life, and it took years before a genetic specialist discovered a blood disorder," Woods says: "For years I just lived to die. After awhile I became a drug abuser, and I O.D.'d five times before accepting I had a problem. I was afraid, and I didn't know what to do about my life, but God told me he had some work for me to do. I'm raising my sons by myself and teaching them that it is important for them to get their education, to respect themselves and others, and to become involved because their future is in their hands."

Wright, Katie, nee Harper. East St. Louis, Illinois. Born in Crawfordsville, Arkansas on October 5, 1923, Wright and her younger brother James Hale Harper, Jr. were the children of Connie Mary Harper Washington, nee Locke, a domestic born at Earle, Arkansas on June 9, 1903, and James Hale Harper, a chauffeur born at Crawfordsville on November 11, 1908 (died February 12, 1968). She is married to Marvin Wright, a retired educator born at Fulton, Alabama on May 20, 1917. Their daughter, Virginia Kaye Jordan, was born in Chicago on August 9, 1943 and has one daughter. Wright settled in East St. Louis after living in St. Louis, Missouri from 1926-44. She received an A.B. (1944) and M.Ed. (1959) from the University of Illinois and an Ed. D. (1979) from St. Louis University. An elementary and special education teacher in East St. Louis from 1944 to 1965, Wright served as director of the Media Center and Special Education from 1966 to 1978. From 1978 to 1979, she was the first woman to serve as an Assistant Superintendent (of Special Programs) in District 189 as well as the first woman to serve on the East St. Louis Board of Elections. In 1964 she became the first black to sit on the East St. Louis Library Board. Since 1979, she has worked as a private educational consultant, an adjunct associate professor at Harris-Stowe State College, and a columnist for the *East St. Louis Monitor*, *St. Louis Argus*, and *St. Louis American* newspapers. From 1974 to 1982, she was a member and Elder at the East St. Louis Presbyterian Church. Since then she has been a member of the First United Presbyterian Church of Belleville, Illinois. She has served in dozens of professional, civic, political, social, and civil rights organizations, including Delta Sigma Theta, MENSA, Kappa Delta Pi, and Phi Delta Kappa. Her awards total more than one-hundred. She is listed in *Who's Who in the World* and *Who's Who of American Women*. Her articles have appeared in journals such as *Audiovisual Education*, *Illinois Education*, *Education Horizons*, and *Illinois Career Education Journal*. "I believe that training, talent, and good fortune ought to eventuate in service," Wright says, "and that being Black and female should not be used as excuses to exempt us from service to others."

Wright, Mamie L., nee Frierson. Richmond, Indiana. Born at Centerville, Tennessee on February 24, 1927, Wright is the second child of Mattie English, nee Plummer, a housewife born at Centerville on December 29, 1907, and Lester Frierson, a farmer born in Tennessee on April 13, 1900 (died July 31, 1971). Wright has four children and twelve grandchildren. Prior to moving to Richmond in 1945, Wright lived in Centerville, Nashville, and Dickson, Tennessee as well as in Sharon, West Virginia. A spot welder and press operator, she worked at Huff Corporation in Richmond from 1966 to 1975 and is currently a press operator for Manville. She has received awards from Human Relations of Richmond, the NAACP, the YWCA, and the Mary B. Talbert Girls Club. Her religion is Methodist. She has been active in the NAACP, We Americans, the Democrat Party, and the Richmond Enterprise Zone. "I have a wonderful life," Wright says: "God has been good to me and my family. We have our health, and when you have that, your attitude is good also. I would like to work toward better relations with all people."

Wright-Odom, Marti Lucille, nee Wright. Fort Wayne, Indiana. Born at San Francisco, California on August 21, 1957, Wright-Odom is the only child of Rosalie A. Wright, nee Austin, a contract administrator for the Federal Government born at Wetumpka, Alabama on April 3, 1925, and Martin L. Wright, a

retired U.S. Government Electronics Specialist born at Huntsville, Alabama on February 18, 1920. She is married to Raymond Frank Odom, a Sheriff's Deputy born at Fort Wayne on March 7, 1956. She moved from San Francisco to El Paso, Texas in 1960, then to Chicago, Illinois in 1962, and finally to Fort Wayne in 1965. She attended Hillsdale College in Michigan and received a B.A. in Political Science from Indiana-Purdue University at Fort Wayne. In 1981 she worked for eighteen months as an anchor/reporter for WMEE-FM/WQHK-AM Radio in Fort Wayne and since 1981 has held the same position for WPTA-TV in Fort Wayne. She has been honored by the Associated Press and is listed in *Outstanding Young Women of America* (1983) and *Who's Who in American Universities and College*. Since 1965 she has belonged to Bethlehem Lutheran Church in Fort Wayne. Her affiliations include the NAACP, Urban League, Allen County Council on Aging, and Allen County Society for Crippled Children and Adults. "I am very fortunate to have had such a satisfying career at a relatively early age," Wright-Odom says: "I have never let my color be a detriment. It is an issue only if you let it be one, and it has never stopped me from achieving my goals. My message is to live life to the fullest, don't settle back on excuses. Every black woman can make it and do anything she wants to do. If she doesn't make it, the first thing she should analyze is herself."

Epilogue

The Project in Photographs

Shirley M. Herd

This brief pictorial section offers a visual representation of the vital role that Black women have played in the life of midwestern communities. Their struggles, including their successes and failures, have improved all of our lives by adding a deeper meaning and texture to everyday existence. There remains so much more to learn and to discover about the service that Black midwestern women have performed and the contributions that they have made. While confronting the virtually insurmountable obstacles of racism, sexism, and classism, Black women have managed to overcome the odds and bequeath an invaluable legacy of hope, strength, and courage. These Black women, our foremothers, are a model of rugged determination always to be better than what the forces in the larger society expected or permitted.

If the history of Black women teaches us anything, and I believe that it teaches us much, then it is that all individuals in this society should have the right to live, work, grow, serve, and achieve to their full human potential. The Black Women in the Middle West Project reaffirms the ideal that we shall enjoy true freedom only when everyone around us is free from dehumanizing stereotypes, distortions, and invisibility. Our Black foremothers lived one very special truth. They believed that Black and White, women and men, professional and lay, must embrace each other and bury the differences that divide, separate, and splinter our efforts to improve American society.

The goal of the Black Women in the Middle West Project was to correct the neglect of the achievements, contributions, and experiences of Black women. We also aspired to enlarge everyone's understanding of the total Black woman's experience in American society and, most importantly, to involve Black women from all walks of life in the creative act of collecting their own history. It is our hope that the publication of this *Comprehensive Resource Guide* is only the first of many volumes that will record the history of Black women. The resources described in this *Guide* can go far towards removing the shroud of ignorance that impedes our full understanding and appreciation of this significant portion of our population.

Finally, we must all share a commitment to provide our children, students, and future generations with an accurate and comprehensive portrayal of what America has failed to be but must yet become—a fully integrated society where differences among its citizens are cause for celebration, not alarm. Black women must continue to preserve records pertaining to their lives, their institutions, and their organizations.

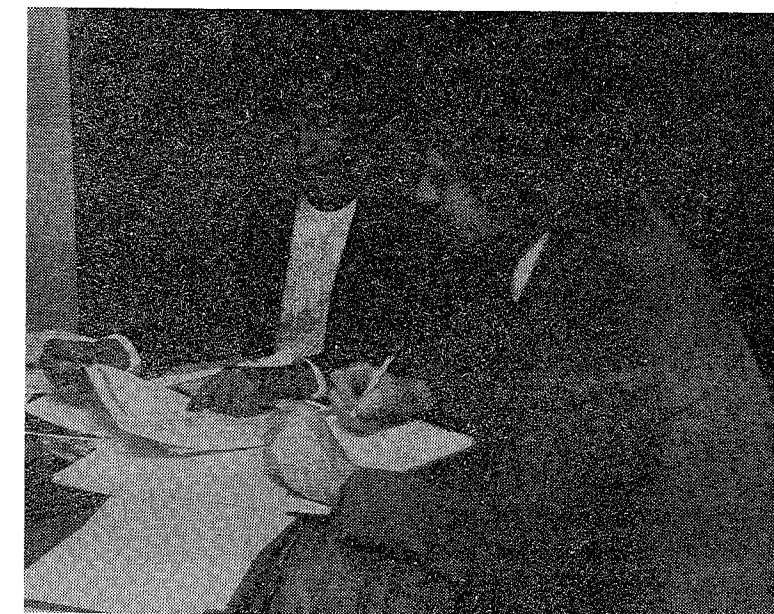
Archivists and librarians must initiate programs to solicit these records and to expand their Black women's manuscript collections. Scholars must likewise recognize that any history of America or of Black America will be incomplete and unacceptable if the experiences of Black women are omitted. Teachers must also incorporate into their classroom discussions and assignments mention of the unique lives and contributions of Black women in local communities. Through this short selection of photographs, we hope to suggest how historians, folklorists, and other scholars can use the diverse records gathered by the project to better recapture the past, articulate the present, and anticipate the future.

We would like to thank the Chicago Historical Society and the Indiana Historical Society as well as Alta M. Jett, E'Lois Kinnon, Gwendolyn Robinson, Clementine Skinner, David Umberger, and the other individuals who furnished documents and/or photographs for this Epilogue.

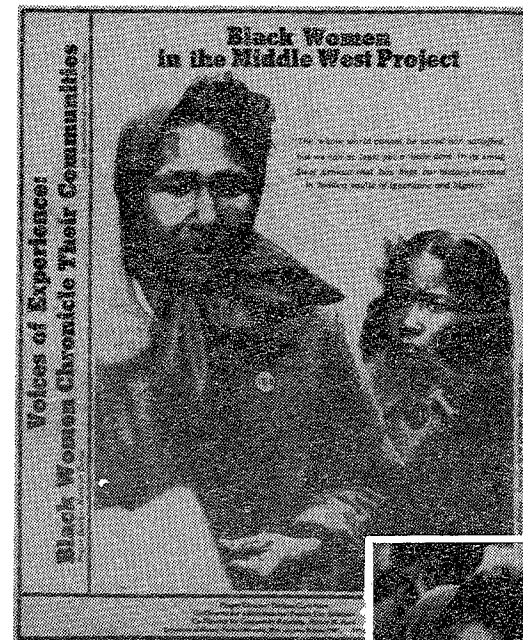


The now "infamous" duo which originated the project in 1977: Shirley M. Herd (left) was BMWW Consultant for Public and Community Relations as well as the Coordinator for Indianapolis. Mrs. Virtea Downey was BMWW Church Relations Consultant.

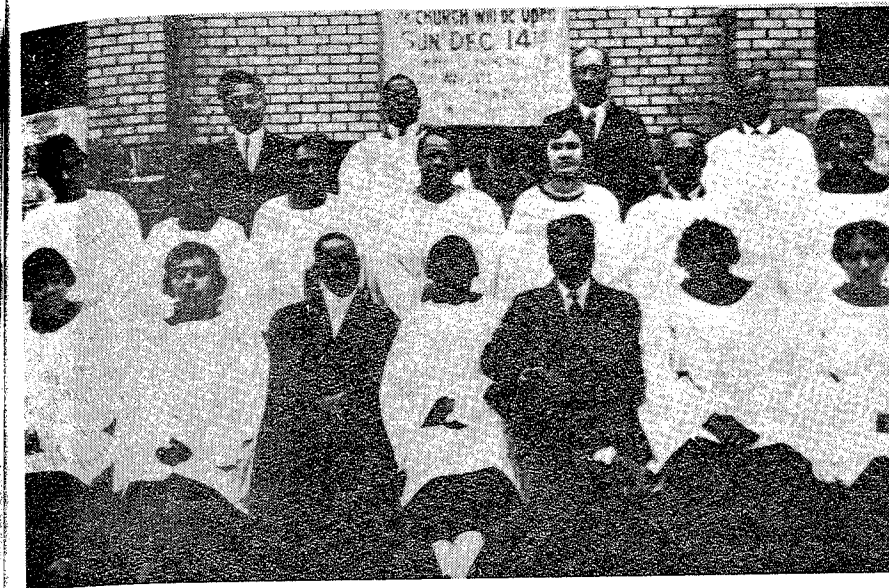
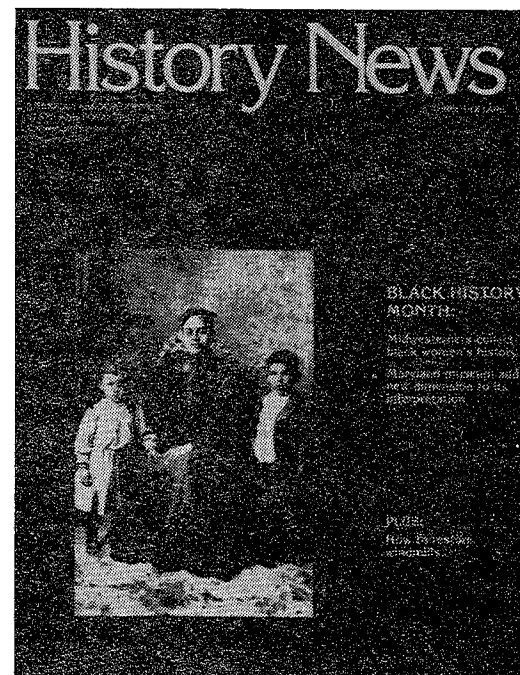
Darlene Clark Hine, BMWW Project Director, and Patrick Kay Bidelman, BMWW Co-Director for Administration, secured National Endowment for the Humanities funding for the project and directed it from the Department of History, Purdue University, West Lafayette, Indiana.



Gwendolyn Robinson, BMWW Chicago Regional Coordinator; Darlene Clark Hine, BMWW Project Director; Marjorie Joyner, BMWW "Voice of Experience" and past associate of Madame C.J. Walker; and Louise Overall Weaver, BMWW "Voice of Experience," pioneer gospel organist, and long-time accompanist of Mahalia Jackson (left to right) at a reception June 16, 1984, at the Chicago Historical Society. The reception preceded a BMWW Project Conference-Workshop, one of eight held throughout the summer of 1984.



BWMW publicity materials: (from the top, left) BWMW poster designed from the cover of the August, 1984, issue of the *OAH Newsletter*; the original of the poster illustration, a photograph taken by E'Lois Kinnon at a demonstration by the Woodlawn Organization, courtesy Chicago Historical Society; cover of the February, 1984, issue of *History News* featuring the BWMW Project, photograph courtesy Indiana Historical Society; BWMW publicity brochure.



Through their churches, Black women have developed and transmitted social, cultural, and moral values.

The choir of St. Mark AME Zion Church in Indianapolis, December, 1924.

The choir of the Olivet Missionary Baptist Church, one of the oldest Baptist churches in Indianapolis, founded at Lick Creek.



Mrs. Mattie Jacobs Fuller in 1925 raised over \$13,000 for Bethel AME Church, Bloomington, Indiana, by presenting concerts on her portable organ throughout the state.



Black women expanded their horizons and influence by forming clubs and associations that in turn sponsored and funded orphans homes, day nurseries, club houses, kindergartens, hospitals, and homes for the aged.

Sallie Wyatt Stewart, who served as the president of the Indiana State Federation of Colored Women's Clubs in 1921, founded the Evansville, Indiana Federation of Colored Women and many other clubs.

THIRTY-NINTH ANNUAL SESSION
OF THE
Illinois Association
OF
Colored Women
June 20-21-22, 1939
HELD AT
Bethel A. M. E. Church
9th and Oak Street
Quincy, Illinois

Motto: *Loyalty to Women and
Justice to Children*
Colors: *White and Gold*
Flower: *White Rose*

STATISTICAL
REPORT
State Federation of Colored
Women's Clubs of Indiana

EVANSVILLE, INDIANA.
May 28-29-30-31, 1918.

"Not many lives, but only one have we,
We have no time to sport away the hours,
All must be earnest;
In a world like ours."

This 1918 report lists 52 clubs and 626 Christian women as members.

MRS. ARSANTA M. WILLIAMS, VICE-PRES.
MRS. SALLIE W. STEWART, EXEC. SECT.

MRS. A. B. DEMENT, CHM. EXEC. BOARD
MRS. ELLA P. STEWART, TREAS.

NATIONAL ASSOCIATION OF COLORED WOMEN, INC.

JENNIE B. MOTON, PRESIDENT

CAPAHOSIC, VA.

ORGANIZED IN FORTY-TWO STATES
AFFILIATED WITH NAT. COUNCIL OF WOMEN, U. S.
MAINTAINING FREE, BOOGLASS MEM. HOUSE, WASH., D. C.
EST. NAT. SCHOLARSHIP AND NAT. HEADQUARTERS

MRS. NETTIE L. NAPIER, PRES. MEET. & HINT. ASSEN.
MRS. HAZLET Q. BROWN, CHM. NAT. SCH. FUND
DR. MARY F. WASHINGTON, ED. WOMAN'S MAG.
MRS. MARY M. BETHEUNE, CHM. NAT. HEADQUARTERS

July 31 1939.

My dear Mrs. Gaines:

We are expecting you to give your address on the History of the National, and I am now thinking, that inasmuch as they are beginning with the Cradle of the organization Sunday afternoon, you may be placed on that program. Please write me stating the topics you have covered in your address, and the length of time it will take for you to deliver it.

As the program takes shape we shall be more able to decide when your time to appear will be determined. Kindly let me know, just what you have planned, and then it will be easier to decide when you shall be required to speak.

Can never forget my trip to Chicago, and the memorable meeting. I was very sorry not to have heard your address, but it was impossible. Have been rushing, as usual, and even more so, but am keeping fairly well under the strain.

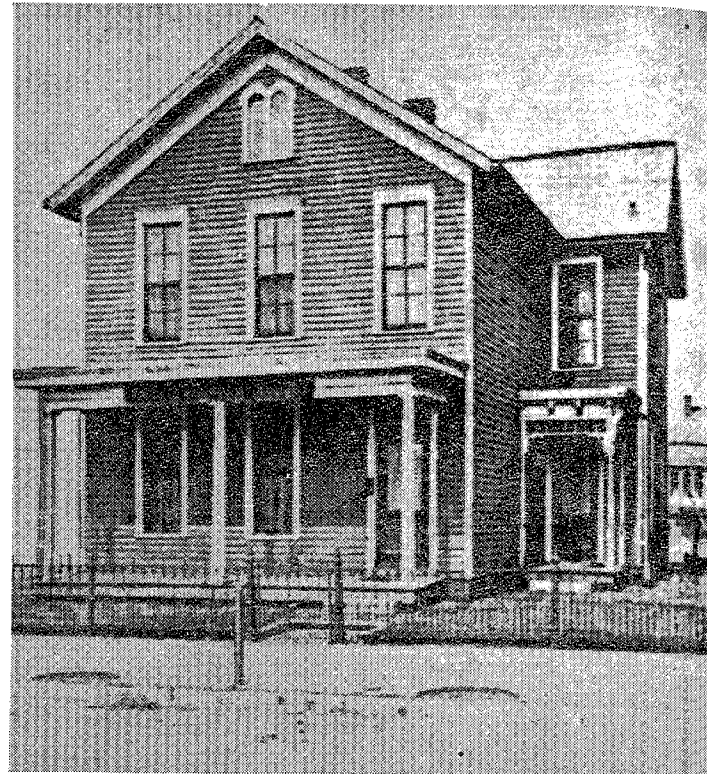
As our Historian I want you to be prepared to discuss in the Convention the importance of having a history, the easiest way to write one, this of course, will bring in the matters of records, that we fail to value as we should. It will also convince the women of the importance of operating Headquarters, that so few of the states have, and it will stimulate interest, I believe, the kind we need, in the History of the National. It is time we were thinking of the second edition of our history.

Am looking forward to seeing you in Boston, and wish to state that I want to have you quite near me there, to do for me one thing and another.

Sincerely yours,

Jennie B. Moton

This letter from Jennie B. Moton to Irene McCoy Gaines, July 31, 1939, urges Gaines to stress "the importance of having a history" in her address to the National Association of Colored Women. Courtesy Chicago Historical Society.



Phyllis Wheatley Club Houses. The Phyllis Wheatley Club was founded in May, 1919. The Terre Haute, Indiana, Club House (left) was opened in February, 1922; the Evansville, Indiana, Club House (right) was opened in November, 1922.



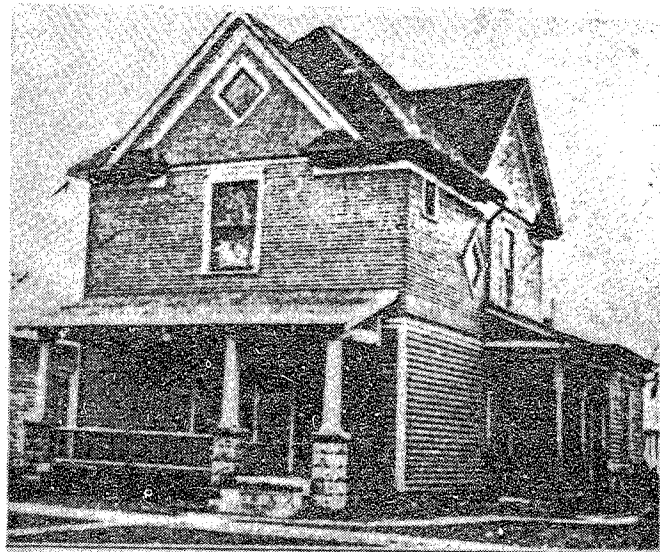
This 1982 poster commemorates the founding in 1898 by Frank W. Flanner of Flanner House in Indianapolis as a settlement house for the city's Black residents.



The Alpha Association, founded in 1885, opened the Alpha Home for Aged Colored Women in Indianapolis in 1886.

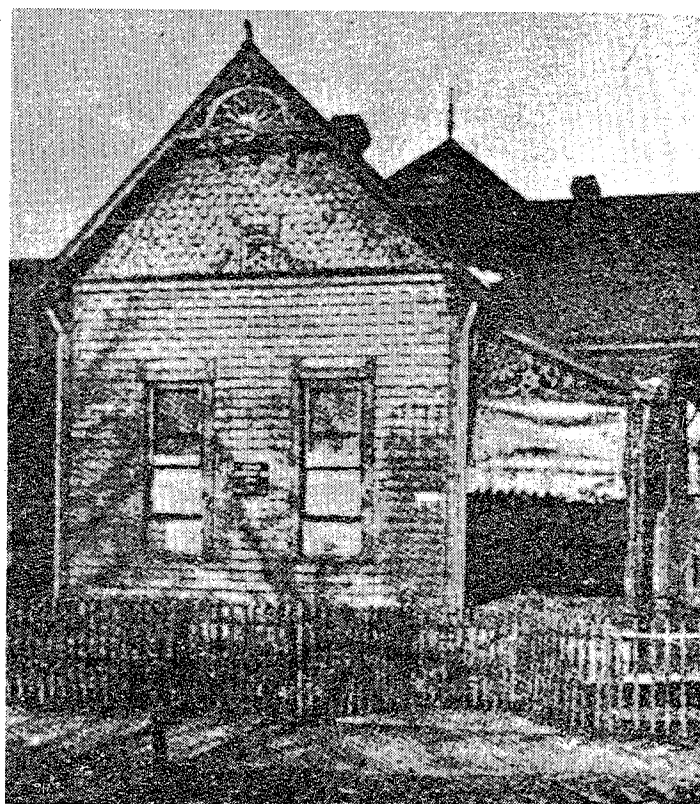


Early residents of the Alpha Home, ca. 1890.



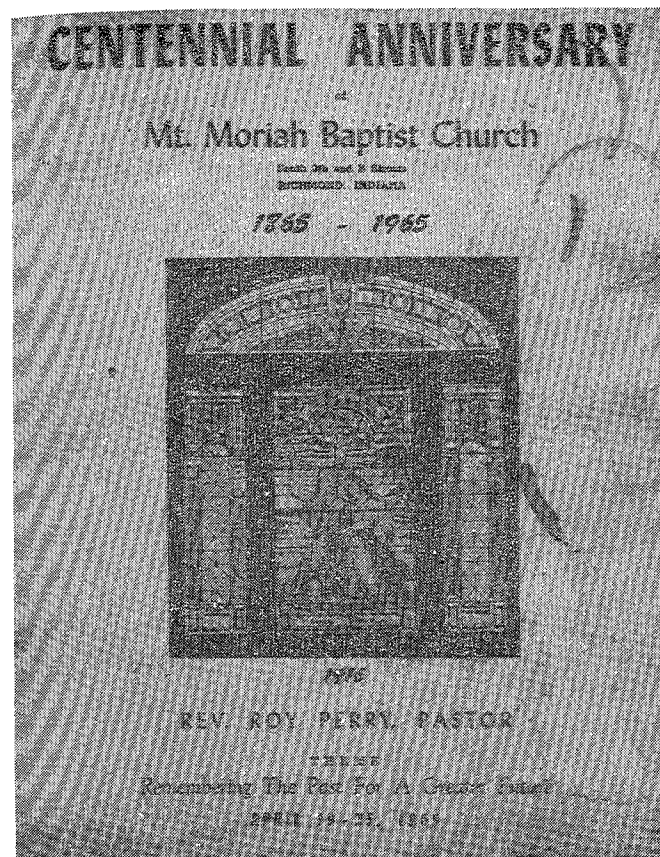
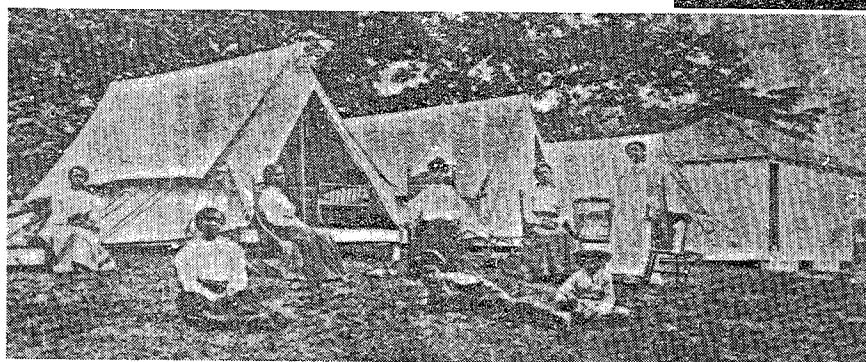
Home of
OUR DAY TOGETHER CLUB,
226 N. Birdsell St., South Bend, Ind.
Purchased November, 1924.

The Our Day Together Club was founded on March 31, 1904 in South Bend, Indiana, to give "assistance to any worthwhile movement for the betterment of our race."

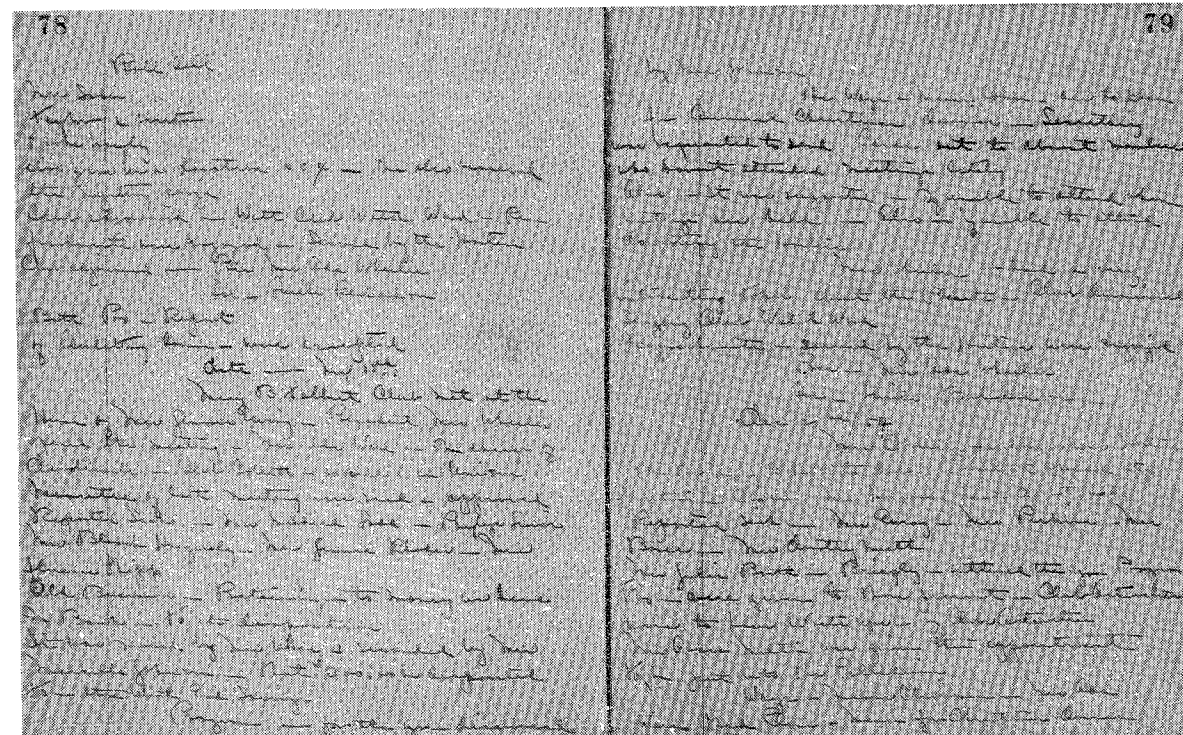


The Women's Improvement Club (right) was founded at Indianapolis on February 7, 1903, to promote culture, self-improvement, and philanthropy.

It established a Tuberculosis Convalescent Camp (below) at Oak Hill in 1905.



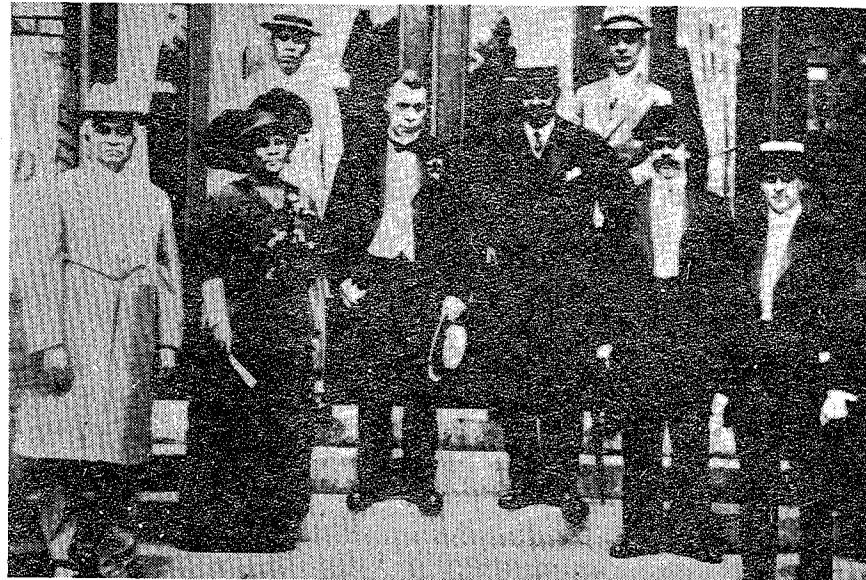
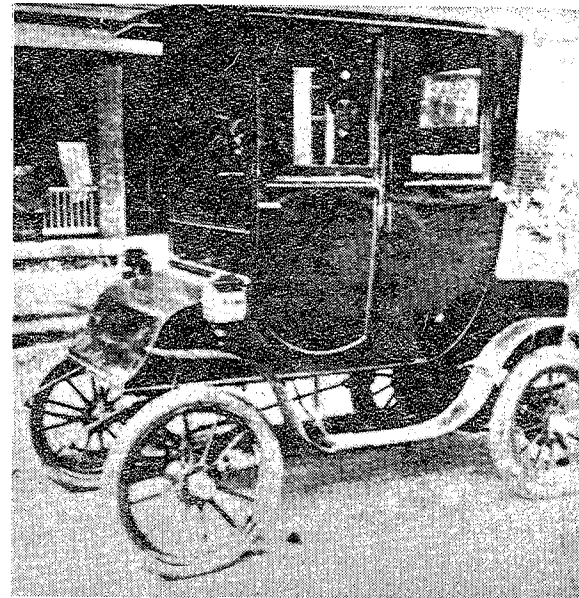
From the Alta M. Jett Collection, courtesy Indiana Historical Society: a commemorative booklet (left); pages from the 300 page handwritten minute book (1953-1961) of the Mary B. Talbert Club of Richmond, Indiana.





Black women have individually made significant contributions in all areas of economic, political, educational, and familial life. Madame C. J. Walker (above) was the first self-made woman millionaire in the United States. Photographs courtesy Indiana Historical Society.

Madame Walker posing in a "horseless carriage" near her West Street home in Indianapolis (top).



Madame Walker with a group including F. B. Ransom, Booker T. Washington, and George Knox (above).



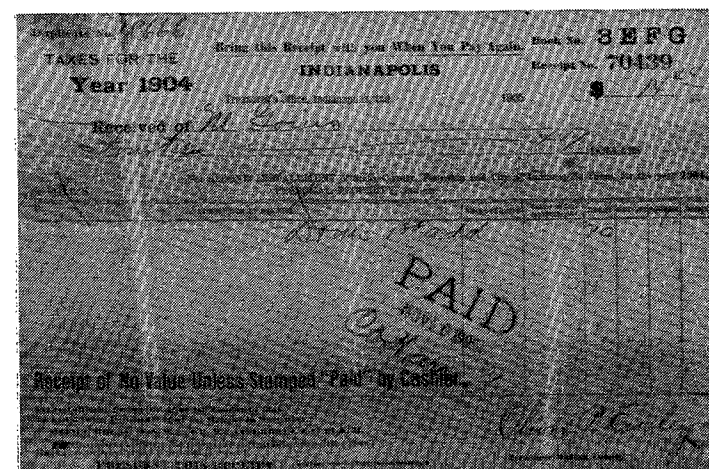
The new home of the Madame C. J. Walker Manufacturing Company in Indianapolis, 1928.

Banker Savings and Trust Company
 Indianapolis, Indiana
 No. 50215
 State Sisters of Charity
 Franklin

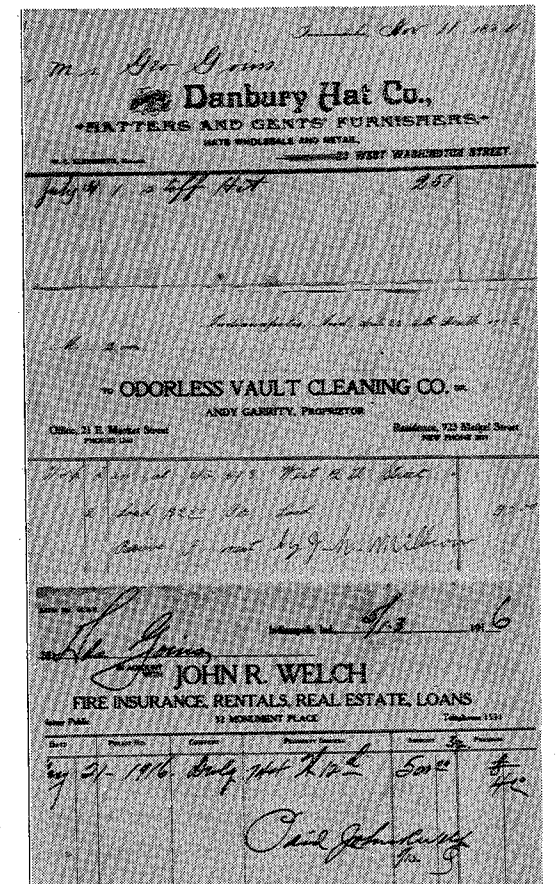
DATE	WITHDRAWAL	DEPOSIT	BALANCE	DATE	WITHDRAWAL	DEPOSIT	BALANCE
Oct 3		25.75	25.75				
"		3.75	29.50				
Nov 16		12.75	42.25				
Feb 15		21.25	63.50				
"		15.50	79.00				
"		66	145.00				
"		800	945.00				
"			101.00				
"		34.50	365.50				
"		2.00	363.50				
"		3.50	360.00				
"		2.50	357.50				
"		1.00	356.50				
"			356.50				
"			356.50				

Ada Goins, a charter member, retained this savings account book for the State Sisters of Charity.

Marriage license of Ada Goins, Indianapolis, 1889.



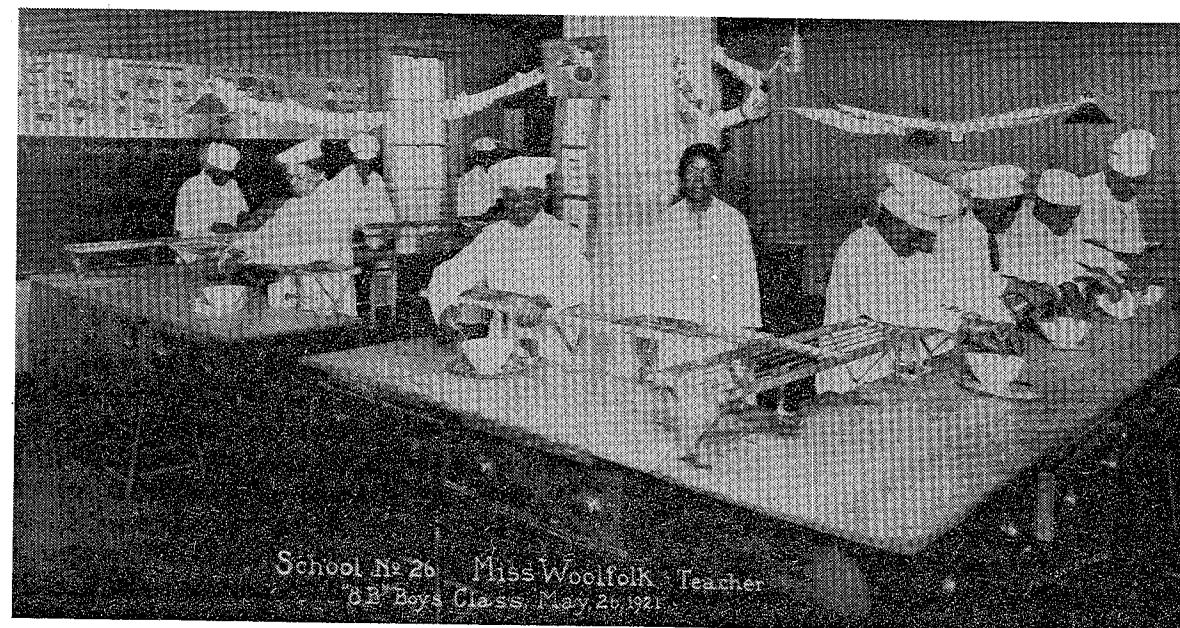
Tax receipt, 1904.



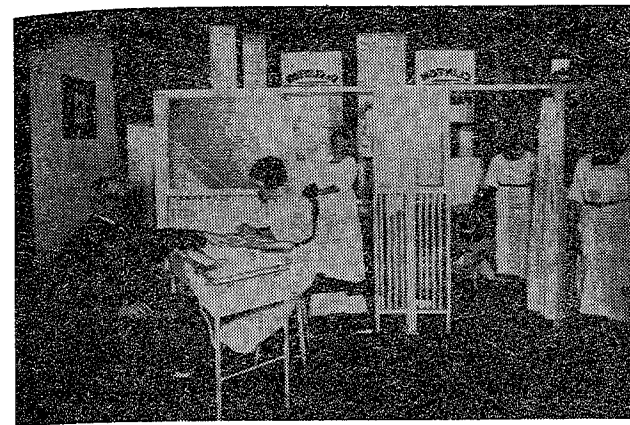
Receipts, 1890-1916.



Clementine Skinner, BMWW Chicago Co-Coordinator, is the seventh marcher from the left. One of the cardinal principles of document preservation is "Don't write on photographs." Courtesy Chicago Historical Society.



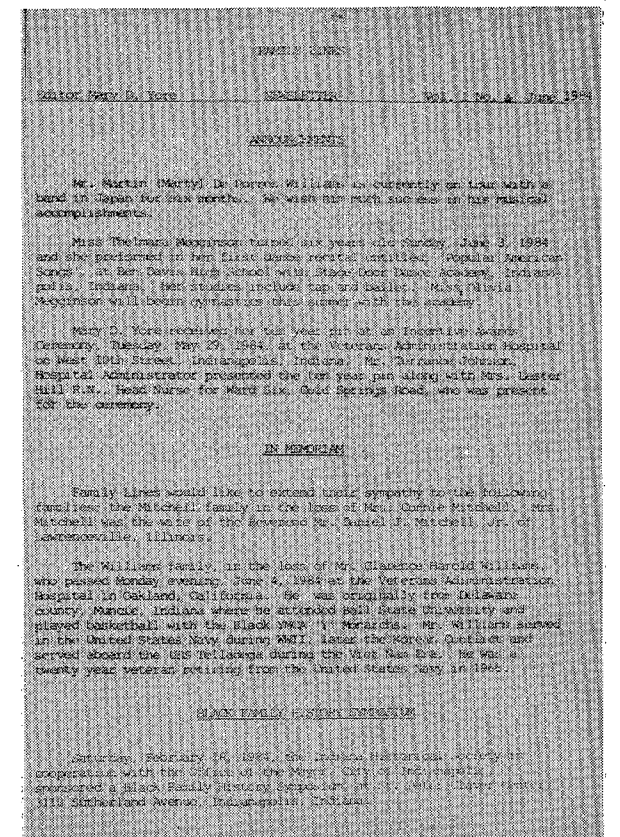
The 8B boys class at School No. 26, Indianapolis, May 26, 1921. Courtesy Indiana Historical Society.



Yore's mother doing a manicure at Clinton's Beauty Shop, Vincennes, Indiana.



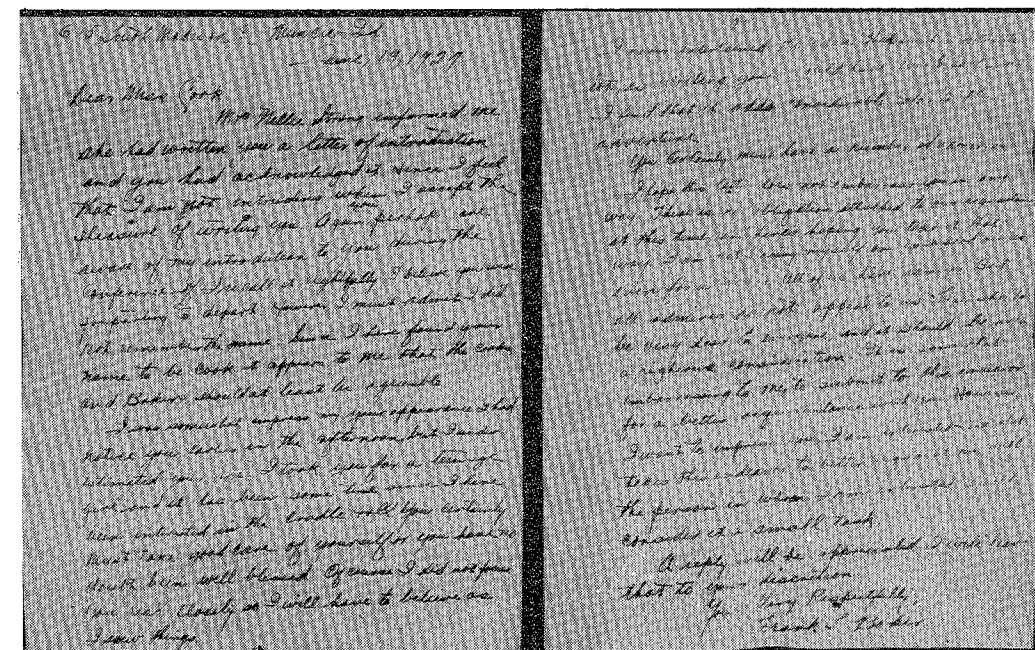
Mary D. Yore, BMWW Muncie, Indiana, Co-Coordinator, ca. 1930.



From the Mary D. Yore Collection, courtesy Indiana Historical Society.

The Yore Family Newsletter (above).

A courtship letter from Yore's father, Frank L. Baker, to her mother, June 19, 1927 (below).



Appendix A

Black Women in the Middle West
Collector's Manual

By

Darlene Clark Hine
Patrick Kay Bidelman
Donald West

BLACK WOMEN IN THE MIDDLE WEST

The past of the future
A DOCUMENTARY HERITAGE PROJECT

COLLECTOR'S MANUAL

by

Darlene Clark Hine

Patrick Kay Bidelman

Donald West

The BLACK WOMEN IN THE MIDDLE WEST Project is funded
by a grant from the NATIONAL ENDOWMENT FOR THE
HUMANITIES--DIVISION OF GENERAL PROGRAMS

BLACK WOMEN IN THE MIDDLE WEST
The past of the future
 A DOCUMENTARY HERITAGE PROJECT

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Project Director: Darlene Clark Hine, Dept. of History, Purdue University
 West Lafayette, IN 47907 (317)494-4465 (9:00 a.m.-1:00 p.m.)

INTRODUCTION

This **COLLECTOR'S MANUAL** reflects the source of strength on which the **BLACK WOMEN IN THE MIDDLE WEST** Project has relied since its planning began in the Fall of 1982. This source of strength is the faith, energy, enthusiasm, and insight of the hundreds of women and men who helped to launch the Project.

Expressions of such faith and energy were especially pronounced at the **BLACK WOMEN IN THE MIDDLE WEST** Conference-Workshop held at Purdue University in March of 1983. This Conference-Workshop brought the year-long planning phase of the Project to a close. Nearly 150 people attended. Many of these people suggested that the Project's approach to collecting, cataloguing, and preserving the photographs and other documents essential to recovering Black women's history be set forth in a short instructional guide.

This **COLLECTOR'S MANUAL** attempts to provide such a guide. Yet, this is not a "finished" manual. It sets forth what we imagine to be of use to you, but its real usefulness cannot be known until it is tested in practice. The blank "Comments" pages at the end of this manual are there so that you can jot down suggestions for making this manual better. You should also record there your experiences as a **BLACK WOMEN IN THE MIDDLE WEST** Project Representative.

As the Project unfolds, please send us your suggestions for improving this manual and accounts of your personal experiences as a Project Representative. These will be used to revise and update this manual. Indeed, just as the idea for this manual came from the hundreds of you who helped to plan the Project, so too does the manual's practical usefulness depend on the hundreds of you who are now involved in implementing the Project.

The information in this manual is of two basic types. On the one hand, this manual provides you with ideas for how to tell the owners of photographs and documents about the importance of their records. On the other hand, this manual explains in detail what your role and responsibilities are as a Project Representative.

This information is presented in three chapters. CHAPTER 1 presents the goal, history, and organization of the **BLACK WOMEN IN THE MIDDLE WEST** Project. CHAPTER 2 explains the importance of photographs and documents to writing history and offers suggestions for answering questions that potential donors may ask. CHAPTER 3 describes in step-by-step detail the procedure and paperwork for contacting, collecting, cataloguing, and preserving the photographs and documents of Black women. The APPENDIX lists the names, addresses, and telephone numbers of the Project staff, archival representatives, and local coordinators.

Nothing better sums up what this manual is supposed to help us do than "**LIFT WHILE WE CLIMB.**"

Chapter 1

THE BLACK WOMEN IN THE MIDDLE WEST PROJECT

This Chapter presents the goal, history, and organization of the **BLACK WOMEN IN THE MIDDLE WEST** Project. The Project's Progress Reports and the beautifully illustrated reprint entitled "The Invisible Woman" from the February 1984 issue of History News also describe the Project. Please read these materials carefully in order to be as well informed as possible when speaking about the Project.

What is the goal of the **BLACK WOMEN IN THE MIDDLE WEST** Project?

Because the lives of Black women have been ignored for far, far too long, the ultimate goal of the Project is to correct the historic neglect of the achievements, contributions, and lives of Black women. Indeed, the lives of Black women not only merit full and adequate historical treatment in their own right but should also be included in every standard history of the United States.

In addition, the Project hopes to enlarge everyone's understanding of the total Black and Black women's experience in American society; to provoke a re-conceptualization of all of American history as new themes, issues, and perspectives are given voice and form; and to involve Black women from all walks of life in the act of creating their own history.

How does the **BLACK WOMEN IN THE MIDDLE WEST** Project intend to accomplish this goal?

Before the lives of Black women can receive adequate historical treatment in their own right or become a part of the standard histories of the United States, scholars and the general public must first have access to the photographs and documents that tell the story of Black women. Once these photographs and documents are amassed, there will no longer be any excuse for neglecting the lives of Black women. Hence, the Project intends to achieve its goal by collecting, cataloguing, and preserving these all-important records.

What are records?

In brief, records are the photographs and documents that tell about people's lives. Records are the raw materials from which histories can be written.

Records are essential for reconstructing the history of individuals, organizations, communities, and events of the past. Records include not only photographs but also documents such as birth and death certificates, Bibles, books, manuscripts, marriage and baptismal certificates, union cards, personal letters from friends and associates, obituaries, souvenir church booklets, newspaper clippings, business correspondence, diaries, account books, deeds, minutes of organizations and clubs, pamphlets, posters, etc. For an extensive list of such documents, see the **INVENTORY SYSTEM SHEET** in Chapter 3.

Once the Project is over, how will people know what records we have collected, who donated them, and where to find them?

All of this information will be published at the end of the Project in a Comprehensive Resource Guide. This Guide will present brief biographical sketches of each of the donors and each of the Project Representatives, an itemized list of every donor's records, and an indication of where the records can be found.

Should we only collect the records of Black women?

No! Black women are the principal focus of the Project, and it is their history that has most been neglected. But they are not the exclusive focus of the Project. Rather, Black women are both the subject of the Project **and** the means by which new records about the whole of the Black experience can be accumulated.

How did the **BLACK WOMEN IN THE MIDDLE WEST** Project get started? What is ITS HISTORY?

As with so much that is worthwhile in life, the Project began among the people, not in the Chambers of Congress or in the halls of a university. These people were the Black women of the Indianapolis Section of the National Council of Negro Women. Under the leadership and inspiration of two dynamic school teachers, Shirley Herd and Virtea Downey, they set about in 1978 to produce a history of Black women in Indiana by calling on friends and acquaintances to hunt through their attics, closets, and basements for photographs and documents.

Soon they amassed enough paper sacks and boxes stuffed with records to fill a station wagon. Overwhelmed, Herd then contacted Darlene Clark Hine, Associate Professor of Afro-American History at Purdue University, and asked her to transform that station wagon full of stuff into a history. Hine balked at first but eventually gave in--and the result itself is history. In 1981, with funds provided by the Indiana National Bank, Hine completed When the Truth is Told: A History of Black Women's Culture and Community in Indiana, 1875-1950.

It was a transformative and instructive experience for Hine. The transformation took the form of a new awareness of herself as both a Black and a woman, from which emerged a resolve to undertake a similar effort on a larger and more

systematic scale. It was an instructive experience not only because so many records had been collected with so much enthusiasm by so many people but also because the records were subsequently returned to their original owners. Hence, a pioneering history had emerged, but the raw materials themselves were once again "lost."

Hine thus resolved to collect, catalogue, and preserve not only the records that she had seen but also the records that she now sensed were out there in great abundance. With a small seed grant from the National Endowment for the Humanities, and with the help of Herd, Downey, a small staff at Purdue University, and hundreds of other people throughout the upper midwest, she launched the planning phase of the **BLACK WOMEN IN THE MIDDLE WEST** Project.

The planning phase lasted from the Fall of 1982 through the Summer of 1983. It culminated in a Conference-Workshop held at Purdue University in March 1983. Well over a hundred people attended the event, and in their enthusiasm and numbers two things became clear. First, there were indeed records to be collected, records by the thousands perhaps. And second, there were hundreds of volunteers eager to devote time and energy to the Project. In January 1984, the National Endowment for the Humanities--Division of General Programs awarded the **BLACK WOMEN IN THE MIDDLE WEST** Project \$150,000 to carry out a scaled down version of the project.

It was a long and difficult struggle. Six years in fact! The fact that you are reading this is itself a tribute to the spirit, the faith, the hope, and the perseverance of hundreds throughout the Middle West. Indeed, as with the story that the records of Black women can tell, the history of the **BLACK WOMEN IN THE MIDDLE WEST** Project is itself a story worth telling.

Where will the Project take place?

Although the Project initially focused on the whole of the upper midwest, namely Illinois, Indiana, Michigan, Ohio, and Wisconsin, the grant to implement the Project required a concentration on just two of these five states. These two are Illinois and Indiana. The Project could thus be called the **BLACK WOMEN IN ILLINOIS AND INDIANA** Project, but we prefer to keep the original name because we wish to convey our appreciation to the people from Michigan, Ohio, and Wisconsin who helped to make the Project possible.

How long will the Project last?

Although the Project was originally planned to last three years, the grant from the National Endowment for the Humanities requires us to complete everything within eighteen months. This means that, since the award came through in January 1984, we must complete our work by the end of June 1985.

How will these eighteen months be used?

These eighteen months have been divided into four phases. The first phase, from January through April 1984, involved getting the Project started, which meant hiring a small staff and purchasing everything from paper clips to the word processor that makes this rather "wordy" answer possible. (The word processor is also what makes it possible to put **BLACK WOMEN IN THE MIDDLE WEST** in beautiful black letters.)

The second phase, from May through July 1984, involved publicizing the Project, enlisting volunteer Project Representatives, preparing all of the Project materials (of which this manual forms a part), and holding the local **BLACK WOMEN IN THE MIDDLE WEST** Conference-Workshops to instruct the Project Representatives.

The third phase will begin as soon as each Conference-Workshop is over and last until June 1985. This is when the real work of collecting, cataloguing, and preserving the records of Black women will take place. This real work will be explained in detail in CHAPTER 3. The fourth phase, which involves compiling and writing the Project's Comprehensive Resource Guide, will begin in January 1985 and continue until the Project is finished.

How will this "real work" be carried out? What in general is the role that I shall be expected to play?

As a volunteer Project Representative of the **BLACK WOMEN IN THE MIDDLE WEST** Project, you are an essential and vital link between every Black woman and every Black women's organization and the cooperating historical societies and libraries that have the facilities to preserve the records of Black women. These historical societies and libraries are willing and eager to work with the Project, but it is up to you to connect them with Black women everywhere in Illinois and Indiana.

This is not an easy role to play. You are in a way like people who are caught up in a dispute, an argument between relatives or friends. In this case, you are caught up in a dispute between the "truth" of Black women's experiences and the racist and sexist stereotypes that have for too long distorted the story of Black women.

It is up to us to make sure that the Project contacts every Black woman and every Black women's organization in Illinois and Indiana in order to tell them that their records, if preserved, can strike a blow for that which is "Just" and "Right". You are "go-betweens", but, without you, there is little chance that the distortions and neglect will ever be corrected.

Could you be a bit more precise? How in fact is the **BLACK WOMEN IN THE MIDDLE WEST** Project organized?

Picture an upside-down pyramid. At the bottom is the tip--the Project Director Darlene Clark Hine. Next up from the tip is the Project's small staff at Purdue University. This staff consists of Co-Director for Administration Patrick Kay Bidelman, half-time secretary Kim Johnson, and work-study student Andrea Chapman. Shirley Herd and Virtea Downey of Indianapolis also perform staff functions as, respectively, special coordinators for publicity and church relations.

As the upside-down pyramid widens, the local coordinators come into view. These coordinators are the essential links between the Project Director, the Project staff, the cooperating historical societies and libraries, and you. You then are the base of this structure, which means in fact the top. Nothing can happen without you. The others are there to help, but **YOU** are the true strength of the Project. As a Project representative, **YOU** are the Project.

OK! OK! So I am the Project! Do you want me to make every contact I can? Do you want me to collect everything I can?

Yes! Yes! For both! The Project staff will initially provide you with referrals, with the names of people to contact who have been recommended to us during the planning phase of the Project. Once such referrals are exhausted, however, it is up to you to generate new contacts. Talk with your relatives, your friends, your neighbors, your congregation, your sister workers, your business associates. Tell them what you are doing! Tell them why it is so vitally important to collect the records of Black women!

And "Yes!" again. Try to collect everything. The professionals at the cooperating historical societies and libraries will decide what to preserve. Our task is to get everything to them. No one really knows what questions the next generation of historians will ask. So ask potential donors for everything, everything, everything.

There is just one **major exception** to this policy of collecting everything--artifacts. Artifacts are objects, things like combs and collars, chairs and chimes. These things are important, **but** the Project is **not** collecting them, and the cooperating historical societies and libraries will generally not accept them. Instead, the sole focus of the Project is on collecting photographs and documents. "Paper Chase," it might be called.

Is there some way to sum up all of this?

As **BLACK WOMEN IN THE MIDDLE WEST** Project Representatives, you are the people who will make the contacts, who will do the cataloguing, who will deliver the records of Black women to the cooperating historical societies and libraries. It is not just that you are important. **Rather, you are absolutely essential.**

Is that it, is that the whole of the summation?

No! To collect records is to engage in the creative act of making history. For far too long, the creating and making of history has been the exclusive preserve of elites. But this "elite" history is neither the only nor the best history. Far from it! History ought to be the story of people, of ordinary people, of everyday people, of the people who do the work, rear the children, pay bills, laugh and cry, live and die. And these people, and especially Black women, must come to know that their lives are an essential part of the creating of their families, their churches, this society, this nation, this world.

THIS is the **MESSAGE** of the **BLACK WOMEN IN THE MIDDLE WEST** Project, and **THIS** is the **MISSION** of us all!

Chapter 2

HISTORY AND RECORDS

This chapter will focus on two important questions. First, what is history and what is the importance of records to it? Second, how should you answer the questions that potential donors of records are apt to ask? The first question requires a "philosophical" answer; the second question requires practical advice. But, as we hope to demonstrate here, it is virtually impossible to provide practical advice without reference to larger "philosophical" questions.

Of course, there is no need for you as a Project Representative to wax philosophical. This will simply happen. It is in the name of "justice" and "right" that we are working together to collect the records of Black women. You will, of course, have to play the role of philosopher or teacher in the course of contacting donors. It is typical of today's distorted histories that, because the common people and especially minorities are usually left out, many people do not see themselves or their lives as historically important.

This impression, which is itself a product of the distortion in today's histories, is something that all of us will occasionally encounter and therefore have to overcome.

ON HISTORY AND RECORDS IN GENERAL

What then is history?

In the most fundamental sense, history is the sum total of all human experience from the beginning to the end of time. It is the story of people, of all people, most of whom have never been generals or presidents or playwrights. It is the people's story--or at least it should be.

Equally fundamental is the fact that the writing of history is itself a creative act. History never "speaks" or "says" anything. Nor does it "tell us something." Rather, it is people who speak and tell things. And usually, inevitably, what we speak about is history. We speak of our jobs, our children, our loves, our hates, our good times, our bad times. When we speak, we speak of our lives, we speak of history.

Nothing is more slippery or perhaps even dangerous than analogies. But let's try one just the same. The analogy is this: History is to moral life what vegetables are to health. History and turnip greens, for example, have a basic thing in common--they exist! Whether we like them or not, however, is another matter. This we have to decide for ourselves, and in order to make this decision we have to understand them. To understand turnip greens, of course, we need only have to

find them and taste them.

Much the same thing can be said of history. In order to understand it, we have to find it, we have to recover our own personal stories and the stories of other people. In the first endeavor, we end up with autobiography and biography; in the second endeavor, we end up with "history" in the larger sense--the collective experience of people.

Finding our histories will not tell us how to distinguish right from wrong, good from bad. These are moral and ethical questions. The oft-repeated statement that "people who do not know history are condemned to repeat the mistakes of the past" sounds great, but it doesn't make much sense. Deciding what is a "mistake" is a moral judgement that history can never make. Only you and I can make such judgements.

What history can do, however, is supply us with knowledge about our own and other people's lives. It can give us a sense of the vastness, the complexity, the wonder of living. It can broaden our knowledge, and, with this knowledge, perhaps all of us can make better decisions, better moral judgements.

In the last analysis, then, history is what people think of the past, the past of their own lives and the past of other people's lives both living and dead. And it is we the living who are doing this thinking.

One way of stating the purpose of the **BLACK WOMEN IN THE MIDDLE WEST** Project is to see it as an effort to give all of us more to think about, as an effort to make sure that all the people who have never before thought of Black women's history will for sure do so in the future. We cannot guarantee that their judgements will be any the better for having engaged in this thinking, but we can at least force them to think and think and think.

As Project Representatives, however, the most important thing to impart to potential donors of records is that their lives count, that their lives form a vital part of history, that their story is as important--or, given the historic neglect, even more important--than the lives of the rich white men who are usually presented in history texts.

History is indeed the sum total of all human experience, but what we make of this human experience is up to us. We are the creators of history in precisely this sense. It is up to us to find the stories of people and, through making these stories available in records, force others to acknowledge that Black women have also been an integral part of this nation's story.

Although this is hardly the place to present a full history of even what is today known about the lives of Black women in Illinois and Indiana, a word or two about Madam C. J. Walker and Sallie Wyatt Stewart can illustrate the importance of the stories that the Project is trying to recover through amassing records. Madame C. J. Walker (1867-1919) of Indianapolis toiled eighteen years as a washerwoman before creating the "Walker Method" of hair care and pioneering the "Avon" style of door-to-door selling that resulted in her becoming the first American woman to earn a million dollars. Sallie Wyatt Stewart of Evansville also made a lot of money in real estate, but it is as a career teacher for fifty years and the founder of settlement houses and innumerable clubs and organizations that she is best

known. In the 1920s she created a Black women's newspaper entitled Hoosier Women, not a single issue of which has yet been discovered anywhere.

What can records contribute to this recreating of history?

Of all the things that can be said about the evolution of civilization, one for sure is that for some time now we have been living in an "era of documentation." This "era" is the product of both advancing bureaucracy and advancing literacy.

When you put these two together, you end up with a lot of paper and photographs. Indeed, as a result of advancing bureaucracy, people are now "documented" as never before. Nowadays nearly every event in our lives is written up and photographed. Births, deaths, business deals, driving a car, getting married, going to school, going abroad--all of these events and many others generate a piece of paper or two or three and usually a photograph.

To this can be added all of the products of the advance of just literacy itself--personal letters, books, poems, plays, etc. Whether this has been beneficial or not is not perfectly clear. A prominent French sociologist recently suggested that the invention of writing made it possible to engage in oppression as never before. That is, in times when literacy was the monopoly of the few, writing made it possible for dictators to extend their control over vaster areas. But then, conversely, it could be argued that literacy has enabled those who have struggled against oppression to do so more effectively. Its a toss up!

And it is also moot! The fact is that we have for a long time now been living in a "documented society." And, aside from whether this is good or bad, these documents and photographs will enable us eventually to tell a story that has not been sufficiently told--the story of Black women.

But we have to move fast! The sheer volume of documentation means that none of us has the space to save everything forever. In part because we live in a mobile society, things willy-nilly get thrown out. We need, therefore, to convince Black women not only that their lives have great meaning in history but also that their records are essential to the compiling of that history.

The ancient muse of history was a woman. Her name was Clio. No one knows the color of her skin.

ON THE QUESTIONS THAT POTENTIAL DONORS MAY ASK IN PARTICULAR

Please let us know if anyone asks you about Clio. We suspect, however, that potential donors of records will ask somewhat more practical questions. These questions and the answers that you might give are as follows. As you encounter other questions and develop better answers, please pass them along to us.

Potential donor: What will happen to my records?

Answer: Your records will be kept at an historical society where they will be

cleaned, repaired, restored, catalogued, and shelved. Researchers and the general public can then use these records to write histories about Black women in their own right and to incorporate the history of Black women into standard American histories. Some of your photographs and documents may also occasionally be published or put on public display. Photographs from the Indiana Historical Society in Indianapolis were used, for example, to illustrate the History News article about the Project and to construct the touring Black History exhibit "This Far By Faith."

Potential donor: Will I ever be able to see my records again?

Answer: Of course! Because your records will be preserved in an historical society or library that serves the public, **You** as a member of the public may see them any time you wish. In addition, should you wish to recall in detail what you donated and where it is, this information will be available in the Project's Comprehensive Resource Guide.

Potential donor: Where are these historical societies and libraries?

Answer: This will depend on where you and the donor live. The principal repositories for the Project's collections will be the Chicago Historical Society, the Illinois State Historical Library in Springfield, and the Indiana Historical Society in Indianapolis, but the Project is also cooperating with several smaller historical societies and libraries in Indiana and Illinois. These include the DuSable Afro-American Museum in Chicago, the Calumet Regional Archives in Gary, and the Northern Indiana Historical Society in South Bend, Indiana. Your answer will therefore depend on which institution is designated for your area and the preference of the donor.

Potential donor: Will I be paid for my records?

Answer: **NO!** Your records are a valuable and important part of the history of Black women and Black people in the United States, but they must be given freely as a gift. Your name, a biographical sketch, and an inventory of your records will be published in the Project's Comprehensive Resource Guide, but neither the Project nor the historical societies or libraries will pay you.

Potential donor: Perhaps I can receive a tax break for donating my records. Will you tell me what my records are worth?

Answer: It is against the law for you as a Project Representative or for the personnel at the cooperating historical societies and libraries to assign a monetary value to records. The tax value of records must be determined by an independent appraiser. The historical societies and libraries can provide names of appraisers, but the potential donor must pay the costs of the appraisal.

Potential donor: Can I take my records back once they have been donated?

Answer: No! Once donated, your records become the property of the public under the care of the cooperating historical society or library. As a member of the public, you will always be able to see your records, but you will not be able to take them back.

Potential donor: I would like to donate my records, but I do not wish scholars or the public to look at them right away. Can this be worked out?

Answer: Yes! It is possible to work out arrangements such as this with the Project's cooperating historical societies and libraries. **BUT**, it is the Project's preference that such arrangements be kept to a minimum. Therefore, encourage potential donors to make an outright gift of their records. Should donors nonetheless wish to place access restrictions on their records, contact your local coordinator or the representative of the Project's cooperating historical society or library.

Potential donor: How soon will I be able to see my records once they have been deposited in an historical society or library?

Answer: The answer will depend on the policies of the cooperating historical society or library. The Chicago Historical Society, for instance, has a policy of instant access, but this is not the case with all of the cooperating historical societies and libraries. Generally, however, it should not take more than a few months for the records to be processed for public use.

Potential donor: Will all of my records be kept?

Answer: There is no way of knowing in advance the answer to this question. This decision will be made by the professional archivists who work at the cooperating historical societies and libraries. Some records, such as last year's cancelled checks or multiple copies of the same document, will undoubtedly not be kept. You do not need to make this decision yourself; let the professional archivists make it. You must, however, let donors know that perhaps some of their records will not be kept.

Potential donor: What will happen to my records that are not kept?

Answer: So long as the Project is in operation and especially at the moment of the donation, all records that are not kept will be returned to their owners. The returning of such records is indeed one of your most important responsibilities as a Project Representative. Once a donation is finalized and the records become the property of the cooperating historical society or library, however, the legal right to decide the proper disposition of the records belongs to the historical society or library. Here again, though, it is common practice for these institutions to notify donors or their heirs in the event that a future decision is made to discard records.

Potential donor: I would like to donate my photographs, but I also do not wish to be without them. What can I do?

Answer: On a very selective and limited basis it is possible for the Project's cooperating historical societies and libraries to make copies of photographs. Because this is a costly procedure, however, the cooperating historical society would make copies of only the most significant photographs. Copies of the other photographs could for sure be made, but the donor would have to pay the expense. Again, as with documents, it is the Project's preference that such arrangements be kept to a minimum. Always encourage donors to make an outright gift of their original photographs.

Potential donor: The Project sounds great, but what if I do not wish to make a donation now?

Answer: Fine! Always stress that your role as a Project Representative is to interest people and organizations in preserving their own history. Avoid creating an impression that you are simply "after" a donor's records. Exciting this interest without creating the wrong impression is in fact the "standard" by which you can evaluate your approach to donors.

To raise this matter here, however, is in effect to anticipate what we shall next address at length in Chapter 3--**THE COLLECTING PROCEDURE**

Chapter 3

THE COLLECTING PROCEDURE

This chapter will focus on the step-by step procedure for collecting, cataloguing, and preserving the records of Black women throughout Illinois and Indiana. This is the procedure that you as a Project Representative will be carrying out. Parts of this procedure are rather detailed, especially some of the paperwork, but we think that you will have no difficulty with it once you have tried it.

In addition, there are others close at hand to help you. Closest at hand are the other Project Representatives in your area and the Project's local coordinator. Your local coordinator also has extra copies of the Project's materials. Ready to help too are the representatives of the Project's cooperating historical societies and libraries. These representatives will not only answer questions but also accompany you to meet potential donors in the event that you need expert advice. Finally, the Director and staff of the Project at Purdue University are also there to help.

In short, as a Project Representative you will be on the front line of the Project, but you will not be there all alone.

The Project's paperwork is vitally important. It will not only provide information for compiling the Project's Comprehensive Resource Guide but also help to insure that records of Black women will continue to be collected after the Project ends in June 1985.

The paperwork consists of a set of four forms stapled together under a **FORMS CHECK LIST**. Five such sets are in your **BLACK WOMEN IN THE MIDDLE WEST** Conference-Workshop packet, and, if you need them, your local coordinator has additional sets. The four forms are the **DONOR CONTACT FORM**, the **BACKGROUND INFORMATION FORM**, the **COLLECTION RECORDING FORM**, and the **RECORDS RECEIPT FORM**. Each of these forms is explained in detail below.

Whenever you complete a contact with a potential donor, please turn in the forms to your local coordinator or mail them directly to the Project staff at Purdue University. Finally, whenever you deliver a collection to one of the Project's cooperating historical societies or libraries, please get a receipt indicating that you have turned over the collection. This is called the **DELIVERY RECEIPT FORM** on the **FORMS CHECK LIST**, but there is no special form provided by the Project for this purpose.

What is the purpose of the FORMS CHECK LIST?

As mentioned above, each set of four forms is stapled together under the **FORMS CHECK LIST**. This **FORMS CHECK LIST** enables you to keep track of where you stand with each potential donor. On the **FORMS CHECK LIST**, you should write the name of the potential donor and the dates when each step in the collecting procedure has been completed. Use a separate set of forms for each potential donor.

A copy of the **FORMS CHECK LIST** is on the next page.

BLACK WOMEN IN THE MIDDLE WEST

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FORMS CHECK LIST

The purpose of this FORMS CHECK LIST is to provide you with an easy-to-use summary of the paperwork required by the BLACK WOMEN IN THE MIDDLE WEST Project. The procedure for completing this paperwork is explained in detail in Chapter 3 of the BLACK WOMEN IN THE MIDDLE WEST Collector's Manual.

All of the forms necessary for completing this procedure are attached to this FORMS CHECK LIST. By checking off the forms as you complete them, you will always have a handy record of where you stand with each potential donor that you contact.

When you have completed the forms, please turn them in to your local coordinator or mail them directly to the Project Director at the address below.

NAME OF POTENTIAL DONOR

.....

NAME OF FORM	DATE COMPLETED
1. DONOR CONTACT FORM	
2. BACKGROUND INFORMATION FORM	
3. COLLECTION RECORDING FORM	
4. RECORDS RECEIPT FORM	
5. DELIVERY RECEIPT FORM	

(There is no special form for this; simply ask for a receipt when you deliver a collection to one of the Project's cooperating historical societies or libraries.)

Project Director: Darlene Clark Hine, Dept. of History, Purdue University
West Lafayette, IN 47907 (317)494-4465 (9:00 a.m.-1:00 p.m.)

How should I go about contacting potential donors?

In part the Project will help you do this. Many of you will initially receive the names of potential donors who were referred to the Project during the course of its planning. The Project's publicity efforts will also produce names of people to contact. In the last analysis, however, the making of contacts depends on your initiative. Talk with your friends, neighbors, and relatives about the Project. Mention the Project to your church congregation, the members of your club, the members of your sorority, the members of your union, etc. Visit a senior citizens home, attend a conference, stop in at your local YWCA, etc. Search through newspapers and magazines, listen to television and radio programs. etc. In sum, it is largely up to you to make your own contacts.

What should I say to the potential donors who I contact?

Much of what you might say has already been summarized in the first two chapters of this manual. That is, you should explain what in particular the Project is trying to do and why in general historical records are so important. Of these two things, however, the second is the more important.

Even if you are not successful in securing a donation, you should nonetheless try to make potential donors aware of the historical value of their records. If you can do this, then perhaps five or ten years from now the donation will in fact be made.

How can I establish my credibility with potential donors?

To help you establish your own credibility as a Project Representative, the Project will provide you with a packet of materials. These materials include BLACK WOMEN IN THE MIDDLE WEST "business" cards, extra copies of the History News reprint, photocopies of stories about the Project from regional newspapers, a batch of official looking forms, and a collection box. In addition, some of you will also receive materials that indicate that the Project's cooperating historical societies and libraries are very much interested in collecting the records of Black people. You should give a copy of each of these materials to potential donors. If you run out of any of these items, your local coordinator will be able to replenish your stock.

Should I keep a record of my contacts?

Yes! This is the purpose of the DONOR CONTACT FORM. The DONOR CONTACT FORM is the easiest of the Project's forms to use. On it you should write your name, address, and telephone number as well as the name, address, and telephone number of the potential donor. Use a separate form for each potential donor. In the "Why Contacted" space, you should indicate why you came to contact that particular potential donor in the first place. Did the Project refer

her to you, for example, or did you read about her in the newspaper? Or perhaps she is a friend?

Finally, the rest of the form simply requires that you indicate the date and method of contact as well as the results of the contact. Often, for instance, you might begin with a phone call from which the result would likely be a meeting. The meeting in turn might produce an expression of interest in the Project, but perhaps the potential donor would like to think it over. Next there might be yet another phone call, another meeting, etc., etc. The watchwords here are "Patience" and "Perseverance!"

The final entry should indicate the result of your contacts. Was a collection of records donated or not? Was the collection catalogued or not? Etc. (Even if the records are not donated, we would like you, if permission is given, to obtain background and cataloguing information for the Project's Comprehensive Resource Guide.)

A copy of the DONOR CONTACT FORM is on the next page.

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Project Representative _____

Address _____

Telephone Number () _____

DONOR CONTACT FORM

Use a separate form for each potential donor.

Donor's Name _____

Donor's Address: Street _____

City _____ State _____ Zip _____

Donor's Phone Number (area code) _____

Why Contacted (in brief) _____

Date and Method of Contact

Results (Also indicate here if the contact was made by a person other than the Project representative named above.)

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

Project Director: Darlene Clark Hine, Dept. of History, Purdue University
West Lafayette, IN 47907 (317)494-4465 (9:00 a.m.-1:00 p.m.)

What is the purpose of the BACKGROUND INFORMATION FORM and how should it be filled out?

The information compiled on the **BACKGROUND INFORMATION FORM** will provide data for the Project's Comprehensive Resource Guide. Each entry in the Comprehensive Resource Guide will include a short biographical sketch of the donor. This is one of the ways that the Project will acknowledge the value of Black women's lives. Indeed, except when men are the donors (which may occasionally be the case), the entries themselves will be designated by the woman's name.

The idea for compiling the listings in the Project's Comprehensive Resource Guide in this manner comes from a recently published book entitled In her own Write: Women's History Resources in the Library and Archives of the Missouri Historical Society. Each entry in this book includes a biographical sketch and a listing of the individual's records. One typical biographical sketch from this book reads as follows:

AKINS, ZOE (1886-1958)

"Playwright Zoe Akins began her career at age 16 writing for the St. Louis newspaper, Reedy's Mirror, to which she submitted poems, book criticisms and an occasional short story. She later joined the cast of the leading theatrical group in St. Louis, the Odeon Stock Company. Her first big success as a dramatist came in 1919 with the play, Declasse, starring Ethel Barrymore. She reached the pinnacle of her success when her play, The Old Maid, won a Pulitzer Prize in 1935. Other works include Cake Upon the Waters (1919) and Papa, an Amorality in Three Acts (1913). Akins was briefly married to Hugo Rumbold, an artist and British army captain."

The **BACKGROUND INFORMATION FORM** is also a relatively easy form to fill out. Once again, you need to write in your name, address, and phone number as well as fill in the same information for the donor. Then simply sit down with the donor and go over the other questions. Skip any questions that may seem too personal to the donor.

If the donor is an organization, record the basic facts about it under the "Other" heading. These basic facts should include the date of founding, the names of the founders and key leaders, the purpose of the organization, and the highlights of the organization's activities.

The same procedure should be used if a lot of a donor's collection is about someone other than the donor. That is, you should fill out a separate **BACKGROUND INFORMATION FORM** for the person whose story is told in the records. Use extra sheets of paper to record this information whenever necessary.

Finally, with the owner's permission, please fill out both the **BACKGROUND INFORMATION FORM** and the **COLLECTION RECORDING FORM** even if no donation is made. The Project would like to know what records are where, regardless of whether they are donated now. You must tell owners that permit this, however, that, because this information will be published in the Project's

Comprehensive Resource Guide, researchers may "invade their privacy" by making requests to see their records.

A copy of the **BACKGROUND INFORMATION FORM** is on the next four pages.

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Project Representative _____
 Address _____
 Telephone number () _____
 Date _____

BACKGROUND INFORMATION FORM

The purpose of this form is to provide information for a brief biographical sketch of the donor. This sketch will appear next to the donor's name in the Project's Comprehensive Resource Guide. If the donor is an organization, record the basic facts about it under the "OTHER" heading. If a lot of the donor's collection is about someone other than the donor, either use the "OTHER" heading or a separate "BACKGROUND INFORMATION FORM" for the person. Use an extra sheet of paper if necessary. Return this form to your coordinator when it is completed.

Donor's Current Name _____
 Donor's Maiden Name _____
 Donor's Current Address:
 Street _____
 City _____ State _____ Zip _____
 Donor's Phone Number (area code) _____

VITAL STATISTICS

Donor's Date of Birth _____
 Donor's Place of Birth _____
 Mother's Occupation _____
 Mother's Date of Birth (Death) _____
 Mother's Place of Birth (Death) _____
 Father's Occupation _____
 Father's Date of Birth (Death) _____
 Father's Place of Birth (Death) _____

Project Director: Darlene Clark Hine, Dept. of History, Purdue University
 West Lafayette, IN 47907 (317)494-4465 (9:00 a.m.-1:00 p.m.)

RESIDENCE HISTORY (List below the places and approximate dates of where the donor has lived).

<u>Place</u>	<u>(From)</u>	<u>Dates</u>	<u>(To)</u>
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

EDUCATION HISTORY (List below the names of schools, the places of the schools, the grade levels completed, and the degrees with dates of the donor).

<u>School Name</u>	<u>City, State</u>	<u>Grade</u>	<u>Degree (Date)</u>
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

WORK HISTORY (List below the donor's principal occupation as well as names of businesses, places, type of work, and dates of the donor).

Donor's Principal Occupation _____

<u>Name of Business</u>	<u>City, State</u>	<u>Type of Work</u>	<u>Dates</u>
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

2. First, review the INVENTORY SYSTEM SHEET. Pay special attention to the major headings and subheadings as well as to the alphabetical and numerical order in which they appear.

3. Next, sort the whole of the collection into stacks according to the alphabetical order of the major headings. Put all of the 'Official Documents' in the first stack, for example, all of the 'Educational and Professional Documents' in the second stack, etc. Documents that do not fit under any major heading should be placed in Stack 'J'--'Other Documents.' Photographs go to the last stack--Stack 'K'.

4. Then, sort the documents in each major stack according to the numerical order of the subheadings. In the 'Official Documents' stack, for example, you would place 'Birth Certificates' first, 'Baptismal Certificates' second, 'Marriage Licenses' third, etc. Because donors will probably not have every type of record, the final sort might look in part like this:

					[6]	[7]		[3]		
[4]	[2]	[5]	[4]	[2]	[3]	[2]	[9]	[2]	[2]	
[1]	[1]	[2]	[3]	[1]	[2]	[1]	[6]	[1]	[1]	
A	B	C	D	E	F	G	H	J	K	

5. Now you are ready to fill out the COLLECTION RECORDING FORM. Write the 'Document Code' on the short line in the left-hand column. This code consists of a letter and a number. Birth Certificates are 'A1,' for example, while Business Records are 'C1'. Once the document is coded, then write in the 'Required Description' on the long line opposite the code. Use as many lines as you need before proceeding to the next document. Use the 'Other' codes [A10, B6, C6, etc.] for documents that do not fit anywhere else. Use 'J' 'Other Documents'--for documents that do not fit any of the major headings 'A' through 'H'. Draw a line across the page after each entry.

6. Photographs should be coded either as 'K1' or 'K2', depending on whether the photographer is known. Remember to remind the owner of the records that the Project's cooperating historical societies and libraries will probably not make free copies of most photographs. Also caution the owner not to write on the face of photographs.

Although portrait photographs can have important historical value for what they reveal concerning economic class, fashion, hair styles, make-up, group composition, etc., it may well turn out to be the case that the more important historical photographs will be the ones that the donors prize the least. These would be photographs of people in settings such as work, play, etc. Such settings provide a much larger sense of the historical lives of people. Hence, it may be that the photographs of greatest historical value will be the easiest ones to obtain.

Regardless of what subjects are portrayed in the photographs, ask the owner about who is in the photographs, where they were taken, and when. Note the answers in light pencil on the back of the photograph or write the responses on a piece of paper and paperclip the paper over the edge of the photograph.

7. When you have finished the COLLECTION RECORDING FORM, place the photographs and documents flat into the collection box provided to you by the Project. Arrange a time for a drop off or pick up with the cooperating historical society or library. Leave the photographs and documents there, but keep your collection box. You will need it again!

INVENTORY SYSTEM SHEET

Carefully read the "INSTRUCTIONS FOR THE COLLECTION RECORDING FORM" and review this "INVENTORY SYSTEM SHEET" before completing the "COLLECTION RECORDING FORM".

Major Headings Subheading	Document Code	Required Description
A. Official Documents	(A1)	Name, Place, Date
1. Birth Certificates	(A1)	
2. Baptismal Certificates	(A2)	
3. Marriage Licenses	(A3)	
4. Marriage Certificates	(A4)	
5. Divorce Petitions	(A5)	
6. Divorce Decrees	(A6)	
7. Death Certificates	(A7)	
8. Wills	(A8)	
9. Court Records (Summons, Depositions, etc.)	(A9)	
10. Other Official Documents	(A10)	Specify Details
B. Educational and Professional Documents		
1. Awards	(B1)	Type, Name, Place, Date
2. Diplomas and Degrees	(B2)	
3. Student Records (Report cards, Notebooks, etc.)	(B3)	
4. Teaching and other Job Certificates	(B4)	
5. Work Records (Union documents, Hiring notices, etc.)	(B5)	
6. Other Professional and Educational Documents	(B6)	Specify Details
C. Financial Documents		
1. Business Records (Ledgers, Correspondance, etc.)	(C1)	Type, Name, Place, Subject, Date
2. Deeds of Sale and Purchase	(C2)	Type, Name, Place, Subject, Date
3. Domestic Account Books	(C3)	Name, Subject, Date
4. Receipts and Checks	(C4)	Type, Name, Subject, Date
5. Tax Records	(C5)	Type, Name, Place, Date
6. Other Financial Documents	(C6)	Specify Details
D. Organizational Documents (Church, Sororal, Civic, Political, etc.)		
1. Awards	(D1)	Type, Name, Organization, Place, Date
2. Correspondance	(D2)	
3. Membership Cards and Rosters	(D3)	
4. Minutes, Agendas, etc.	(D4)	
5. Souvenir Books and Programs	(D5)	
6. Other Organizational Documents	(D6)	Specify Details
E. Correspondance (Private Letters, Postcards, etc.)		
1. Written by or to Donor	(E1)	Number, Names, Subjects, Dates
2. Written by or to Others	(E2)	
3. Other Correspondance	(E3)	Specify Details

Major Headings Subheading	Document Code	Required Description
F. Personal Memorabilia		
1. Clippings from Magazines and Newspapers	(F1)	Number, Subject, Place, Date
2. Diaries and Personal Journals	(F2)	Name, Subject, Place, Date
3. Obituaries and Necrologies	(F3)	Name, Place, Date
4. Posters and Handbills	(F4)	Subject, Place, Date
5. Scrapbooks	(F5)	Subject, Date
6. Other Personal Memorabilia (Coloring books, etc.)	(F6)	Specify Details
G. Publications (By donor or Someone Else)		
1. Articles	(G1)	Author, Title, Subject, Place, Dates
2. Books (Fiction and Non-Fiction)	(G2)	
3. Book Reviews	(G3)	
4. Brochures and Pamphlets	(G4)	
5. Drama and Plays	(G5)	
6. Drawings, etc.	(G6)	
7. Music	(G7)	
8. Poetry	(G8)	
9. Short Stories	(G9)	
10. Other Publications	(G10)	
H. Manuscripts (Unpublished works by donor or Someone Else)		
1. Articles	(H1)	Author, Title, Subject, Place, Dates
2. Books (Fiction and Non-Fiction)	(H2)	
3. Book Reviews	(H3)	
4. Brochures and Pamphlets	(H4)	
5. Dramas and Plays	(H5)	
6. Drawings, etc.	(H6)	
7. Family Histories	(H7)	
8. Genealogies	(H8)	
9. Music	(H9)	
10. Poetry	(H10)	
11. Short Stories	(H11)	
12. Other Manuscripts	(H12)	
J. Other Documents (Use for documents that do not conform to the major headings above). Designate as J1, J2, J3, etc.		Specify Details
K. Photographs		
1. Professional	(K1)	Photographer, Number, Names, Subjects, Places, Dates
2. Non-Professional	(K2)	Number, Names, Subjects, Places, Dates

What is my responsibility when a donor agrees in fact to give photographs and documents to one of the Project's cooperating historical societies or libraries?

This depends! If the collection of records is considerably larger than the box provided to you by the Project, contact your local coordinator and call in a representative of one of the Project's cooperating historical societies or libraries. If the collection can fit into your box, take it to the designated historical society or library in your area.

When should I use the RECORDS RECEIPT FORM?

You should use this form when you actually remove the donor's records from the donor's home. The RECORDS RECEIPT FORM is a simple acknowledgement that you agree to take reasonable care of the donor's records and that you will deliver them to one of the Project's cooperating historical societies or libraries. The DONOR RECEIPT FORM also stipulates that neither you nor the Project nor the cooperating historical societies or libraries nor Purdue University can be held legally liable for damages in the event of theft, fire, etc. Both you and the donor should sign the RECORDS RECEIPT FORM.

In addition, you should also let the donor know that each of the Project's cooperating historical societies and libraries has its own legally binding donation form and that this form must also eventually be signed by the donor. Finally, please ask for a receipt from the cooperating historical society or library when you drop off a collection.

A copy of the RECORDS RECEIPT FORM is on the next page.

RECORDS RECEIPT FORM

Owner's Name _____

Owner's Address: Street _____

City _____ State _____ Zip _____

Owner's Phone Number (Area Code) _____

This Records Receipt Form is to acknowledge that the representative of Purdue University's BLACK WOMEN IN THE MIDDLE WEST Project named below has received a collection of documents described on the Project's COLLECTION RECORDING FORM from the owner named above. By signing this receipt, the owner understands that:

1. The project representative will arrange for delivery of the owner's collection to a cooperating repository, where the collection will be evaluated for possible preservation.
2. Due care will be exercised in handling the owner's collection.
3. Purdue University, its BLACK WOMEN IN THE MIDDLE WEST Project, its employees, agents, and officers and the cooperating repository cannot assume responsibility for the owner's collection as a result of loss or damage by any means.
4. The collection will remain in the hands of the Project representative and/or the cooperating repository until the collection is evaluated by the cooperating repository and catalogued by the BLACK WOMEN IN THE MIDDLE WEST Project.
5. The collection will be returned only to the owner or to the owner's duly authorized representative.
6. No restoration work will be done on the collection unless the owner makes a separate arrangement for it with the cooperating repository.
7. A decision by the cooperating repository to keep the collection will require the signing of an official donation agreement to be provided by the cooperating repository.

The information on the accompanying COLLECTION RECORDING FORM is a full and complete description of the collection received by me from the owner named above on

_____. Signature _____
 date _____ Project Representative

Signature _____ Signature _____
 Owner Project Director

Date _____ Date _____

A copy of this RECORDS RECEIPT FORM will be returned to the owner of the collection once it has been signed by the Project Director.

What if owners wish to keep their original documents but are willing to let them be photocopied?

This can indeed be done. All of the Project's cooperating historical societies and libraries have agreed to do this. Your responsibility is simply to see to it that the original documents are eventually returned to the owner.

Yet, it should be stressed again here that you should always encourage potential donors to make outright gifts of their records. Researchers can of course make good use of copies of records, but your mission is to try to secure as often as possible the originals.

What should I do if donors agree only to permit copies to be made of photographs?

This is a very expensive process, and, consequently, you cannot tell donors that every one of their photographs will be copied by any of the Project's cooperating historical societies and libraries. Rather, you should ask the potential donor to give you permission to take all photographs to the Project's cooperating historical society or library for assessment. Some photographs of historical value may then be copied at no expense to the owner.

Again, what should I do with the forms when they are filled out?

Turn in all of them, including the receipt from the cooperating historical society or library, to your local coordinator. Your coordinator will then forward them to the Project staff, where they will be photocopied. Copies will next be distributed to you, your coordinator, and the cooperating historical society or library. A copy of the RECORDS RECEIPT FORM will be sent to the owner. Your will thus have a record of what you have accomplished, and the Project staff will have the information it needs for the Comprehensive Resource Guide.

COMMENTS

Please use these "Comments" pages for the purpose of jotting down suggestions for how to improve this manual and for recording your experiences as a Project Representative. Periodically send a photocopy of your suggestions and experiences to the Project staff. Your suggestions and experiences will then be incorporated into an improved revised version of this manual.

Appendix B

Project Participant Biographical Information Form

BLACK WOMEN IN THE MIDDLE WEST

PROJECT PARTICIPANT

BIOGRAPHICAL INFORMATION FORM

The purpose of this PROJECT PARTICIPANT BIOGRAPHICAL INFORMATION FORM is to collect the information necessary for including a brief description of your life in the BLACK WOMEN IN THE MIDDLE WEST's Comprehensive Resource Guide. We wish to do this in order to provide important information about your life to future historians and writers and, especially, to express our appreciation to you for helping to make the project a success.

Please answer each of the questions below as fully as possible, but please do not answer any questions that you feel to be too personal. We would appreciate it if you would return this form to us as soon as possible in the enclosed, stamped, self-addressed envelope. Use the back of these sheets if you need more space. Please type or write as clearly as possible. Thank you very, very much.

Darlene

Darlene Clark Hine
Project Director

Pat

Patrick Kay Bidelman
Co-Director for Administration

CURRENT INFORMATION

Only your name and your current city of residence will be published.

YOUR FULL NAME (first) _____ (middle) _____ (last) _____

YOUR MAIDEN NAME _____

CURRENT ADDRESS (street) _____

(city) _____ (state) _____ (zip code) _____

HOME TELEPHONE NUMBER (____) _____

WORK TELEPHONE NUMBER (____) _____

Indicate here precisely how you would like you name to appear in the Comprehensive Resource Guide:

LAST NAME	FIRST NAME	MIDDLE/NICK NAME
[_____]	[_____]	[_____]

Please give the title here of any special role that you have assumed in the

BLACK WOMEN IN THE MIDDLE WEST Project: [_____]

YOUR FAMILY HISTORY

Most of the information on this and the next page

will be summarized, not published in full.

YOU

YOUR DATE OF BIRTH _____

YOUR PLACE OF BIRTH (city) _____ (state) _____

YOUR MARITAL STATUS Single [] Married [] Divorced []

YOUR SPOUSE'S NAME (first) _____ (middle) _____ (last) _____

YOUR SPOUSE'S DATE OF BIRTH (DEATH) _____ (_____)

YOUR SPOUSE'S PLACE OF BIRTH (city) _____ (state) _____

YOUR SPOUSE'S OCCUPATION _____

YOUR PARENTS

MOTHER'S NAME (first) _____ (middle) _____ (last) _____

MOTHER'S MAIDEN NAME _____

MOTHER'S DATE OF BIRTH (DEATH) _____ (_____)

MOTHER'S PLACE OF BIRTH (city) _____ (state) _____

MOTHER'S OCCUPATION _____

FATHER'S NAME (first) _____ (middle) _____ (last) _____

FATHER'S DATE OF BIRTH (DEATH) _____ (_____)

FATHER'S PLACE OF BIRTH (city) _____ (state) _____

FATHER'S OCCUPATION _____

YOUR SISTERS AND BROTHERS

FULL NAME	BIRTH (DEATH) DATE	PLACE OF BIRTH
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

Please indicate your rank order of birth within your family (1st born, 2nd born, 3rd born, etc): [_____]

YOUR CHILDREN

FULL NAME	BIRTH (DEATH) DATE	PLACE OF BIRTH
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

YOUR GRANDCHILDREN

Please indicate here the number of grandchildren that you have: [_____]

YOUR RESIDENTIAL HISTORY

Please list below the places where you have lived and the dates:

PLACE (CITY, STATE)	DATES (FROM-TO)
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

YOUR EDUCATION HISTORY

Please list below your education experiences:

NAME OF SCHOOL	PLACE (CITY, STATE)	DATES	YEAR/DEGREE COMPLETED
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

YOUR WORK HISTORY

List below your current and most important previous jobs:

JOB	EMPLOYER	PLACE (CITY, STATE)	DATES
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

Bledsoe, Minnie, Indianapolis, Indiana
 Bliss, Jeanne, Gary, Indiana
 Bliutt, Bettie, South Bend, Indiana
 Blouin, Rose L., Chicago, Illinois
 Board, Lucretia, Gary, Indiana
 Bodie, Dorothy L., Indianapolis, Indiana
 Bodie-Willis, Akiza, Oak Park, Illinois
 Bogus, SDiane, Oxford, Ohio
 Bolar, Patsby B., Gary, Indiana
 Bolin, Irene T., West Lafayette, Indiana
 Bond, Carolyn M., Granger, Indiana
 Boston, Michon, Oberlin, Ohio
 Bourgeois, Hilda Marye, Hammond, Indiana
 Bowen, Laurel G., Springfield, Illinois
 Bowers, Frances, Carbondale, Illinois
 Bowles, Luvata, Champaign, Illinois
 Bowling, Marsha, Kokomo, Indiana
 Boyd, Janie H., Co-Coordinator, Elkhart, Indiana
 Braboy, Eugenia, South Bend, Indiana
 Bradford, Marjorie, Richmond, Indiana
 Bradford, Maryjo, South Bend, Indiana
 Bradford, Vavica, East Chicago, Illinois
 Bradley, Barbara, Indianapolis, Indiana
 Bradley, Doris, South Bend, Indiana
 Bradley, Olivia, Chicago, Illinois
 Bragg, Heloise, Richmond, Indiana
 Brazzell, Johnetta, Rochester, Michigan
 Breckenridge, Cora Smith, Elkhart, Indiana
 Brekke, Ann, Crete, Illinois
 Brewer, Cecile J., Fort Wayne, Indiana
 Bridges, Roger D., Research Director, Illinois State Historical Library, Springfield, Illinois
 Bridgewater, Erma, BMWV Voice of Experience, Champaign, Illinois
 Bridgewaters, Elizabeth E., Bloomington, Indiana
 Britt, Jessie, Champaign, Illinois
 Brodie, Annette, South Bend, Indiana
 Brooks, Corrinne, Fort Wayne, Indiana
 Brooks, Grace, Fort Wayne, Indiana
 Brooks, Violette Yvonne, Chicago, Illinois
 Brooks, Willa C., Hammond, Indiana
 Brooks, Zenobia, Chicago, Illinois
 Brown, Bettye, East St. Louis, Illinois
 Brown, Clarice, Chicago, Illinois
 Brown, Cornelia, A., Gary, Indiana
 Brown, Cynthia, Chicago, Illinois
 Brown, Dorothy, Hammond, Indiana
 Brown, Elizabeth L., Indianapolis, Indiana
 Brown, Gladys, Indianapolis, Indiana
 Brown, Kathryn, Prospect, Kentucky
 Brown, L., Racine, Wisconsin
 Brown, Patricia, Planning Co-Chair, Gary, Indiana
 Brown, S., Racine, Wisconsin
 Brown, Stella, Indianapolis, Indiana
 Brown-Nash, JoAhn, Harvey, Illinois
 Browner, Bessie, Muncie, Indiana
 Bryant, Myrtle, Indianapolis, Indiana
 Buchanon, Mary Alice, Danville, Illinois
 Buggs, Juanita S., Fort Wayne, Indiana
 Buka, Flora P., Bloomington, Indiana
 Bullock, Martha, Indianapolis, Indiana
 Burch, Mattie, Champaign, Illinois

Burke, Mary, Indianapolis, Indiana
 Burks, Kathryn Wright, Indianapolis, Indiana
 Bursen-Frederick, Helen, Olympia Fields, Illinois
 Burnaugh, Dean Claude, Chicago, Illinois
 Burton, Rachelle "Duchess" Rice, Chicago, Illinois
 Burns, Mary, Hammond, Indiana
 Burse, Mary Alice, Chicago, Illinois
 Burton, Rachelle R., Chicago, Illinois
 Byrd, Emma, Griffith, Indiana
 Byrd, Wayman, Rockford, Illinois

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Cabbell, Helen F., Indianapolis, Indiana
 Cadgee, Reddie, South Bend, Indiana
 Cain, Louvenia, South Bend, Indiana
 Caldwell, Betti, Rockford, Illinois
 Caldwell, Delores, Rockford, Illinois
 Caldwell, Varah, Gary, Indiana
 Calhoun, Edwina N., Indianapolis, Indiana
 Calhoun, Scotia, East St. Louis, Illinois
 Calloway-Thomas, Carolyn, Bloomington, Indiana
 Calvin, Virginia, South Bend, Indiana
 Campbell, Myrtle, Bloomington, Indiana
 Campbell, Selena R., East St. Louis, Illinois
 Cannon, Hester, Hammond, Indiana
 Carlson, Shirley, J., Edwardsville, Illinois
 Carpenter, Carlotta, Gary, Indiana
 Carpenter, Tzadda D., Great Lakes, Illinois
 Carr, Velva, Chicago, Illinois
 Carroll, Annie, Chicago, Illinois
 Carroll, Berenice, Urbana, Illinois
 Carse, Mae Ava, Detroit, Michigan
 Carter, Gloria, Bartenville, Illinois
 Carter, Hallie B., Indianapolis, Indiana
 Carter, Sheila M., Inkster, Michigan
 Cartwright-Hunt, Lenora, BMWV Voice of Experience, Chicago, Illinois
 Casey, Henrine, Champaign, Illinois
 Casey, Judith Bell, South Bend, Illinois
 Cason, Karen A., East St. Louis, Illinois
 Casson, Luella H., Terre Haute, Indiana
 Catapano, Joan, Bloomington, Indiana
 Catchings, Yvonne Parks, Detroit, Michigan
 Caterll, Rose Lee, Indianapolis, Indiana
 Cavanaugh, Cynthia, Kokomo, Indiana
 Cazares, Giouanna, Indianapolis, Indiana
 Cha-Jua, Sundiata, Urbana, Illinois
 Chambers, Ruth, South Bend, Indiana
 Champion, Otelia, East Chicago, Indiana
 Chapman, Andrea, Work-Study Assistant, West Lafayette, Indiana and Cleveland, Ohio
 Chateau, Jane E., Chicago, Illinois
 Cheers, Ron, Naperville, Illinois
 Cheeks, Hazel L., Hammond, Indiana
 Chester, Emma L., Indianapolis, Indiana
 Clark, Barbara A., Robbins and Blue Island Coordinator, Chicago, Illinois
 Clark, Charletta, Bloomington, Indiana
 Clark, Dorothy, Chicago, Illinois
 Clark, Eugenia, Indianapolis, Indiana
 Clark, Hayland, Indianapolis, Indiana

Clark, Joyce, Chicago, Illinois
 Clark, Lottie, Chicago, Illinois
 Clark, Ricky, Oberlin, Ohio
 Clay, Helen R., Indianapolis, Indiana
 Clay, Mary Alice, Indianapolis, Indiana
 Clayton, Sheryl H., Centreville, Illinois
 Clemons, Linda A., Ann Arbor, Michigan
 Cleveland, Carrel Cowan, Farmington Hill, Michigan
 Cleveland-Warner, Marie A., Chicago, Illinois
 Clift, Allie, Baltimore, Maryland
 Cobbins, Jeomia, Chicago, Illinois
 Coe-Perkins, Sherrie, Chicago, Illinois
 Cogdell, Irene, Chicago, Illinois
 Cogdell, Reddie White, South Bend, Indiana
 Cohen, Jocelyn, Martinsville, Indiana
 Coker, Mrs. Fred, South Bend, Indiana
 Coker, Geraldine, South Bend, Indiana
 Colby, Joann Grandberry, BMWV Voice of Experience, Gary, Indiana
 Coldman, Alice, South Bend, Indiana
 Cole, Helen, Kokomo, Indiana
 Cole, Mamie L., Indianapolis, Indiana
 Cole, Octavia, Champaign, Illinois
 Coleman, Doretha, Co-Coordinator, Chicago, Illinois
 Collins, Dorothy, Elkhart, Indiana
 Collins, Margaret J., Springfield, Illinois
 Collins, Patricia L., Cincinnati, Ohio
 Collins, Ruby Mary, Rockford, Illinois
 Combs-Burnaugh, Louise, Chicago, Illinois
 Coney, Mattie M., Indianapolis, Indiana
 Conley, Vivian, Muncie, Indiana
 Condon, Stephen, Indianapolis, Indiana
 Cook, Ardis, Rockford, Illinois
 Cook, Vesper, Coordinator, Peru, Indiana
 Cooper, Cris, Chicago, Illinois
 Cooper, Georgia, Rockford, Illinois
 Cooper, Zachary L., Madison, Wisconsin
 Copeland, Elaine J., Champaign, Illinois
 Copeland, G. Helen, Chicago, Illinois
 Co-Perkins, Sherri N., Chicago, Illinois
 Corbin, Claudia, Detroit, Michigan
 Costonie, Toni, Chicago, Illinois
 Cousins, Hester E., Indianapolis, Indiana
 Cowan, Larine, Publicity Chair, Champaign, Illinois
 Crawford, Margo Arnold, Chicago, Illinois
 Crawford, Wanda J., Indianapolis, Indiana
 Crawley, Vivian R., Cincinnati, Ohio
 Crayton, Helen, Indianapolis, Indiana
 Crenshaw, Gwen, Indianapolis, Indiana
 Cress, Ida M., Chicago, Illinois
 Crim, Lindell, DuQuoin, Illinois
 Crowe, Anita, Indianapolis, Indiana
 Crowell, Princetta, Publicity Chair, East St. Louis, Illinois
 Crowley, E.M., Chicago, Illinois
 Crump-Fonza, Marjorie, Springfield, Illinois
 Crutchfield, Jewel, South Bend, Indiana
 Cummings, Marlene Ann, Madison, Wisconsin
 Cummings, Theresa Faith, Central Illinois Co-Coordinator, Springfield, Illinois
 Cummins, Imogene, Richmond, Indiana
 Cunningham, Dorothy N., Detroit, Michigan
 Cunningham, Mary, Indianapolis, Indiana

Curran, Grace, Chicago, Illinois
 Curry, Beverly, Bridgeport, Illinois
 Curry, Irene, South Bend, Indiana
 Curtis, Daisy, Gary, Indiana
 Curtis, Dorothy, Gary, Indiana
 Curtis, Josephine, Mishawaka, Indiana

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Dallas, Joyce M., Detroit, Michigan
 Dancy, Hilda, Indianapolis, Indiana
 Daniels, Grace, Richmond, Indiana
 Daniels, Karla, Chicago, Illinois
 Daniels, Mamie L., Chicago, Illinois
 Danky, James P., Madison, Wisconsin
 Darden, Mary Ann, Kokomo, Indiana
 Davenport, Sue, Chicago, Illinois
 Davis, Anne Mitchem, Chicago, Illinois
 Davis, Catherine, Kokomo, Indiana
 Davis, Cathern, Chicago, Illinois
 Davis, Mamie L., Michigan City, Indiana
 Davis, Octavia, Indianapolis, Indiana
 Davis, Rosalind, Fort Wayne, Indiana
 Davis, Ruby, Chicago, Illinois
 Dawson, Joyce J., Indianapolis, Indiana
 Day, Clara Belle Taylor, Skokie, Illinois
 Day, Laura A., Indianapolis, Indiana
 Dean, Mabel, Chicago, Illinois
 DeBlasia, Donna, Youngstown, Ohio
 DeBois, Paula, Gary, Indiana
 Deck, Alice, Urbana, Illinois
 Degraphenreid, Queen E., Columbus, Ohio
 Dempsey, Alberta, South Bend, Indiana
 Dennis, Dorothy M., Peru, Indiana
 Dennis, Effie, Cincinnati, Ohio
 Dennis, Lovie H., Oak Park, Michigan
 DeRamus, Ann, Chicago, Illinois
 Deuham, Jeanne, South Bend, Indiana
 Deveareauawax, John, Rockford, Illinois
 Diaz, Teresita, Chicago, Illinois
 Dickerson, J. Evelyn, South Bend, Indiana
 Dickinson, Helen, South Bend, Indiana
 Dickey, Sue, Indianapolis, Indiana
 Dismuke, Mary, Rockford, Illinois
 Dobynes, Elizabeth, Fort Wayne, Indiana
 Donnersten, M.V., Bloomington, Indiana
 Dorian, Naomi, Fort Wayne, Indiana
 Dorsett, Debra, Indianapolis, Indiana
 Dorsett-Robinson, Jean, Carbondale, Illinois
 Dortch, Anita Jennings, Fort Wayne, Indiana
 Dotson, Ruth A., Bunker Hill, Indiana
 Dowdell, Bettie, Indianapolis, Indiana
 Dowdell, Mary, Indianapolis, Indiana
 Downey, Virtea Washington, Consultant for Church Women, Indianapolis, Indiana
 Drake, Alice, Chicago, Illinois
 Drake, Flora, Chicago, Illinois
 Dudley, Fannie, Fort Wayne, Indiana
 Dudley, Margaret, Detroit, Michigan
 Duiker, Bette, Springfield, Illinois
 Dungey, Ruby, South Bend, Indiana
 Dunn, Dearest J., Indianapolis, Indiana

Dunn, Gloria, Indianapolis, Indiana
Dunn, Karyellen, Indianapolis, Indiana
Dunn, Lillian, Muncie, Indiana
Dunn, Linda, Merrillville, Indiana
Dunn, Marion J., East St. Louis, Illinois
Durden, Vera B., Indianapolis, Indiana
Dunton, Rosie, Chicago, Illinois
Durr, Willie Mae, Hammond, Indiana
Dwyer, Ellen, Bloomington, Indiana
Dykes, De Witt S., Jr., Rochester, Michigan

-E-

Earles, Theodess, South Bend, Indiana
Early, James, Washington, D.C.
Easley, Rev. Eda, Connersville, Indiana
Easley, Viola E., Indianapolis, Indiana
East, Charles, Chicago, Illinois
Edmond, Mary A., Grand Rapids, Michigan
Edwards, Julia, Muncie, Indiana
Edwards, Marguerite, Planning Co-Chair, Gary, Indiana
Edwards, Maudie, Urbana, Illinois
Elbert, Leda, Indianapolis, Indiana
Elliot, Cindy, South Bend, Indiana
Elliot, Lella M., Rockford, Illinois
Elliot, Nancy, South Bend, Indiana
Elliott, Dorena, Fort Wayne, Indiana
Elliott, Pamela, Fort Wayne, Indiana
Elliott, Ruth, Chicago, Illinois
Ellis, Carrie, Rockford, Illinois
Ellis, Willa, East St. Louis, Illinois
Emeruwa, Leatrice Joy W., Cleveland, Ohio
English, Debbie, South Bend, Indiana
Enix, Elizabeth Martin, Indianapolis, Indiana
Evans, L. Connersville, Indiana
Evans, Mabel, V., Lafayette, Indiana
Evans, Melinda, Indianapolis, Indiana
Evas, Cynthia A., Indianapolis, Indiana

-F-

Fain, Nina, Chicago, Illinois
Fain, Rubye, Chicago, Illinois
Faires, Nora, Flint, Michigan
Fairfax, Julia, Chicago, Illinois
Farrer, Claire R., Urbana, Illinois
Fauntleroy, Millicent, Champaign, Illinois
Feiner, Arlene Mitchem, Chicago, Illinois
Feldman, Margaret, South Bend, Indiana
Ferguson, Ella, Chicago, Illinois
Ferguson-Brown, Mary, Cincinnati, Ohio
Fields, Laura, Chicago, Illinois
Fields, Orvella, Indianapolis, Indiana
Filer, Ollie C., Indianapolis, Indiana
Finch, Donna, Indianapolis, Indiana
Finley, Jessie Mae, BMW Voice of Experience, Springfield, Illinois
Fisher, Jacki, Indianapolis, Indiana
Fisher, Rosie J., East St. Louis, Illinois
Fitts, Mary C., Springfield, Illinois
Fleming, Dorothy Moore, East St. Louis, Illinois
Fleming, John E., Columbus, Ohio

Flemister, Karen R., Urbana, Illinois
Flinn, Sheri, Indianapolis, Indiana
Flint, Mrs. Novella, South Bend, Indiana
Flowers, Celia, Indianapolis, Indiana
Flowers, Michelle, Carbondale, Illinois
Floyd, Carmeina, Indianapolis, Indiana
Foggy, E. Knockum, East St. Louis, Illinois
Foley, Evajeane A., Indianapolis, Indiana
Ford, Bridgie, Nashville, Tennessee
Ford, Janice, Gary, Indiana
Ford, Patricia, Anderson, Indiana
Ford, Tera, Indianapolis, Indiana
Ford, Wilma J., South Bend, Indiana
Forrest, Peggy, South Bend, Indiana
Foster, F. Blanche, Terre Haute, Indiana
Foster, Moseeta, South Bend, Indiana
Fowlkes, Raphilla D., Fort Wayne, Indiana
Fox-Genovese, Elizabeth, Ithaca, New York
Franks, Yvonne, Hammond, Indiana
Frazier, Frances Curtis, Columbus, Ohio
Freeman, Myrlin, Gary, Indiana
Fuchs, Rachel G., West Lafayette, Indiana
Fuller, Dorothy, Chicago, Illinois
Fulton, Shirley Rebecca, South Bend, Indiana

-G-

Gabin, Nancy, Ann Arbor, Michigan
Gaither, Beverly, Indianapolis, Indiana
Galloway, Dorothy, Detroit, Michigan
Gamble, Odessa, Hammond, Indiana
Ganaway, Mae, Fort Wayne, Indiana
Ganaway, Norma, Publicity Co-Chair, South Bend, Indiana
Ganns, Joan, Urbana, Illinois
Garrett, Jeann, Kokomo, Indiana
Garrett, Joyce F., Detroit, Michigan
Gary, Cynthia, Chicago, Illinois
Gary, Wilma, South Bend, Indiana
Gaskin, Harriett M., Kokomo, Indiana
Gaspar, Ruby, Chicago, Illinois
Gayden, Fern, Chicago, Illinois
Gentry, Mozella, Indianapolis, Indiana
Gilbert, Deborah N. Williams, Milwaukee, Wisconsin
Gilkey, Anna R., Indianapolis, Indiana
Gilmore, Betty, Rockford, Illinois
Gilmore, Helen, Piqua, Ohio
Gilmore, Linda, Chicago, Illinois
Girton, David, Indianapolis, Indiana
Glover, Denise M., Columbus, Ohio
Glover, Minnie, Rockford, Illinois
Goens, Denise H., Bloomington, Indiana
Goines, Gin, Champaign, Illinois
Goodwin, Madline S., Carbondale, Illinois
Gordon, Barbara, Waukegan, Illinois
Gowens, Marsha, Indianapolis, Indiana
Grady, Colleen, Kokomo, Indiana
Graham, Eleanor L., Chicago, Illinois
Graham, Glen, Evanston, Illinois
Graham, Mary Emma, Chicago, Illinois
Grant, Clara T., Chicago, Illinois
Grant, Doris, Cleveland, Ohio
Gray, Erma Grimes, Evansville, Indiana

Gray, JoAnne S., Chicago, Illinois
Gray, Lucy, Champaign, Illinois
Grayson, Dottie, Chicago, Illinois
Green, Alice J., East St. Louis, Illinois
Green, Ineatia, Kokomo, Indiana
Green, Nancy, Evanston, Illinois
Green, Dr. & Mrs. Richard, Chicago, Illinois
Greene, Crystallo, Fort Wayne, Indiana
Greene, Ruth, Fort Wayne, Indiana
Greenwood, Dr. Theresa, Muncie, Indiana
Gregory, Geraldine Marie, Publicity Chair, Gary, Indiana
Greggs, Lucille, Chicago, Illinois
Griffin, Edwina, Indianapolis, Indiana
Griggs, Mildred Barnes, Champaign, Illinois
Grisson, Catherine, Indianapolis, Indiana
Groves, Frances, Indianapolis, Indiana

-H-

Haith, Dorothy M., Fort Valley, Georgia
Hale, Irene, Indianapolis, Indiana
Haley, William A., St. Louis, Missouri
Hall-Evans, JoAnn, Highland, Indiana
Hall, C., Fort Wayne, Indiana
Hall, Janice, South Bend, Indiana
Hall, John, Indianapolis, Indiana
Hall, Katie, Gary, Indiana
Hamilton, Deborah, Indianapolis, Indiana
Hampton, Alfrenia, East St. Louis, Indiana
Hampton, Jenerose Ramey, Richmond, Indiana
Handfield, F. Gerald, Indianapolis, Indiana
Hankerson, Charlie G., Indianapolis, Indiana
Harden, Blanche, South Bend, Indiana
Harden, Gwen, Indianapolis, Indiana
Harden, Willa, South Bend, Indiana
Harper, Gracie, South Bend, Indiana
Harper, Helen K., Springfield, Illinois
Harris, Adlean, Chicago, Illinois
Harris, Annie, South Bend, Indiana
Harris, Audrey (Rev.) Lee, South Bend, Indiana
Harris, Dana L., Mishawaka, Indiana
Harris, Doretha, East St. Louis, Illinois
Harris, Geraldine, Gary, Indiana
Harris, Gwendolyn, Rockford, Illinois
Harris, Hattie, South Bend, Indiana
Harris, Imogene, Gary, Indiana
Harris, Kathryn M., Springfield, Illinois
Harris, Jamie L., Chicago, Illinois
Harris, Jane H., Bronx, New York
Harris, Loretta K., Chicago, Illinois
Harris, Marcella, Rockford, Illinois
Harris, Lou, South Bend, Indiana
Hartwell, Cora, Indianapolis, Indiana
Harvey, Franklin, Chicago, Illinois
Hawley, Patsy, South Bend, Indiana
Hayden, Carla Diane, Chicago, Illinois
Hayden, Lucy Kelly, Wilberforce, Ohio
Hayes, Barbara, Chicago, Illinois
Hayes, Edith R., Indianapolis, Indiana
Hayes, Joyce, Carbondale, Illinois
Hayes, Ruth, South Bend, Indiana
Hays, Sharon, Gary, Indiana

Hemphill, L., Urbana, Illinois
Henard, Cathaleen, Indianapolis, Indiana
Henderson, Darling, Gary, Indiana
Henderson, Edna, South Bend, Indiana
Henderson, Rose E., East St. Louis, Illinois
Hendricks, Leta, Galesburg, Illinois
Hendrixson, Joyce, Bloomington, Indiana
Henry-McMillon, Aisha, Columbus, Ohio
Herd, Shirley M., Co-Director/Consultant for Community Relations/Publicity and Indianapolis Coordinator, Indianapolis, Indiana
Hicks, Annie Burns, Co-Coordinator, Hammond, Indiana
Hicks, Daisy, East St. Louis, Illinois
Hicks, Dorothy R., Indianapolis, Indiana
Hicks, Mary, Hammond, Indiana
Hicks, Tina, Hammond, Indiana
Hildreth, Barbara, Rockford, Illinois
Hill, Abren Billie, Gary, Indiana
Hill, Barbara, Indianapolis, Indiana
Hill, Dovie, Urbana, Illinois
Hill, Edwin L., LaCrosse, Wisconsin
Hill, Louvenia, Carbondale, Illinois
Hill, Mary, Indianapolis, Indiana
Hill, Pauline G., Lafayette, Indiana
Hill, Ruth, Centreville, Illinois
Hill, Terry Yvonne, Champaign, Illinois
Hine, Darlene Clark, Project Director, West Lafayette, Indiana
Hines, Eurslyn, Rockford, Illinois
Hines, Ruth B.W., Champaign, Illinois
Hinton, Brenda, Carbondale, Illinois
Hinton, Valeska, Chicago, Illinois
Hodge, Barbara June, Publicity Chair, Peru, Indiana
Hodge, Joann, Urbana, Illinois
Hoff-Wilson, Joan, Bloomington, Indiana
Hogberg, Lisa, Fort Wayne, Indiana
Holifield, Mildred, Chicago, Illinois
Holland, Cecelia, Chicago, Illinois
Holland, Helen, South Bend, Indiana
Holler, Joseph, West Lafayette, Indiana
Holmes, P., Calumet City, Illinois
Holt, Grace, Education and Research Committee Chair, Chicago, Illinois
Holt, Lillian, Indianapolis, Indiana
Hoskins, Doris, Urbana, Illinois
Houston, Ida, South Bend, Indiana
Howard, Mrs. Isabel, South Bend, Indiana
Howell, Catherine, South Bend, Indiana
Howell, Elizabeth, South Bend, Indiana
Howell, Francine, South Bend, Indiana
Howell, Margaret L., Fort Wayne, Indiana
Hubbard, Louise, South Bend, Indiana
Hudson, Dana, Indianapolis, Indiana
Hudson, Ethel M., Chicago, Illinois
Huff, Vida, Evanston, Illinois
Huffman, Mary Elizabeth, Fort Wayne, Indiana
Hughes, Donna, Springfield, Illinois
Hughes, Elaine, Springfield, Illinois
Hughes, James, Chicago, Illinois
Hughes, Sidella, Rockford, Illinois
Humphrey, Kathryn, BMW Voice of Experience, Champaign, Illinois

Hunt, Nancy, South Bend, Indiana
Hunt, Shelley, Chicago, Illinois
Hunter, Mary Lee, Gary, Indiana
Hunter, Narmen O., Savoy, Illinois
Hurt, Louverta, Chicago, Illinois
Husband, Alberta, South Bend, Indiana
Hutchinson, Katherine B., Indianapolis, Indiana
Hyde, Mrs. Harold B., Rockford, Illinois

-I-

Ice, Melvin, Indianapolis, Indiana
Ijnere, Festus, Chicago, Illinois
Ingham, Lee L.J., Wilberforce, Ohio
Ingram-Mock, Joyce A., Champaign, Illinois
Irwin, Judith, Chicago, Illinois
Isaac, Frances, Indianapolis, Indiana
Ivey, Louise, Gary, Indiana
Ivory, Goldie L., BMW Voice of Experience, South Bend, Indiana
Ivory, Marilyn, Fort Wayne, Indiana

-J-

Jackson, Alma Aitch, Edwardsville, Illinois
Jackson, Barbara McKinney, Chicago, Illinois
Jackson, Carrie I., Richmond, Indiana
Jackson, Clara, Chicago, Illinois
Jackson, Deidra J., Chicago, Illinois
Jackson, Delora M., East St. Louis, Illinois
Jackson, Dorothy, Indianapolis, Indiana
Jackson, Gwendolyn F., Detroit, Michigan
Jackson, Pauline, Crystal Lake, Illinois
Jackson, Sybil, South Bend, Indiana
Jacobs, Johnnie B., East Chicago, Indiana
Jamar, Mamie, Chicago, Illinois
James, Betty J., Fort Wayne, Indiana
James, Mrs. Ronald, South Bend, Indiana
James, Starling, W., Indianapolis, Indiana
Jefferson, Guarlan, Indianapolis, Indiana
Jenkins, Pearlina, Hammond, Indiana
Jennings, Etta, Fort Wayne, Indiana
Jett, Alta, Coordinator, Richmond, Indiana
Jett, Nettie, Richmond, Indiana
Joffen, Edward, Indianapolis, Indiana
Johnson, Alberta, Muncie, Indiana
Johnson, Arlisha, Indianapolis, Indiana
Johnson, Brenda, Bloomington, Indiana
Johnson, Carolyn E., West Lafayette, Indiana
Johnson, Chris, Chicago, Illinois
Johnson, Christine, Chicago, Illinois
Johnson, Cleetus, Indianapolis, Indiana
Johnson, Dorothy, Chicago, Illinois
Johnson, Edith, Kokomo, Indiana
Johnson, Farley, Indianapolis, Indiana
Johnson, Freddie, South Bend, Indiana
Johnson, Joyce, Gary, Indiana
Johnson, Kimberly Sue, Project Secretary, West Lafayette, Indiana
Johnson, Laura A.M., Chicago, Illinois
Johnson, Linda D., Indianapolis, Indiana
Johnson, Mary Lee, Alton, Illinois

Johnson, Mildred D., Chicago, Illinois
Johnson, Rebecca, South Bend, Indiana
Johnson, Sweetie, Chicago, Illinois
Johnson, Violet Robinson, Fort Wayne, Indiana
Johnson, Wertie, South Bend, Indiana
Jones, Adrienne Lask, Shaker Heights, Ohio
Jones, Carol Rae, Indianapolis, Indiana
Jones, Dorothy W., Gary, Indiana
Jones, Ginny, Carbondale, Illinois
Jones, Irma J., Alton, Illinois
Jones, Linda M., Indianapolis, Indiana
Jones, Melvin, Chicago, Illinois
Jones, Millie, Gary, Indiana
Jones, Sheila A., Indianapolis, Indiana
Jones, Stephanie, Bloomington, Indiana
Jones, Thomas L., Ann Arbor, Michigan
Jones, Zelma, Chicago, Illinois
Jorda, Faith, Chicago, Illinois
Jorman, Lucille, Indianapolis, Indiana
Joseph, Laura, South Bend, Indiana
Joseph, Ruby, South Bend, Indiana
Joshua, Corrine, Gary, Indiana
Joyce, Theresa, Indianapolis, Indiana
Joyner, Dr. M., Chicago, Illinois
Joyner, Marjorie Stewart, BMW Voice of Experience, Chicago, Illinois
Joyner, William P., Kokomo, Indiana
Juns, Juanita S., Indianapolis, Indiana

-K-

Kaiser, Barbara J., Madison, Wisconsin
Karimah, Safiya, Chicago, Illinois
Kaurouma, Patricia, Poughkeepsie, New York
Keller, Edmond J., Bloomington, Indiana
Kelly, Luella, Fort Wayne, Indiana
Kemp, Billie Mae, Fort Wayne, Indiana
Kemp, Emma J., Co-Coordinator, Chicago, Illinois
Kent, Jesse, Champaign, Illinois
Kersey, Lora, Co-Coordinator, Muncie, Indiana
Killion, Hazel, Alton, Illinois
Kimber, Libby J., Warrensville Heights, Ohio
Kimbraugh, Aretha, Chicago, Illinois
Kinard, Sentelle, Chicago, Illinois
King, Karen L., Indianapolis, Indiana
King, Maria, Detroit, Michigan
King, Polly, Indianapolis, Indiana
King, Richard and Cathryn, Indianapolis, Indiana
Kinnon, E'Lois, Chicago, Illinois
Klotman, Phyllis R., Bloomington, Indiana
Knox, Georgia, BMW Voice of Experience, Indianapolis, Indiana
Knox, Rheba, Co-Coordinator, Fort Wayne, Indiana
Komai, Loisjean, Chicago, Illinois

-L-

Labostrie, Joann, Gary, Indiana
Lacy, Alberta, BMW Voice of Experience, Chicago, Illinois
Laffson, Annie V., Gary, Indiana
Lafly, Sue, Bloomington, Indiana
Lafontant, Jewel, Chicago, Illinois

Lambers, Barbara, Springfield, Illinois
Lambert, Shirley, Bellwood, Illinois
Landers, Margaret, Indianapolis, Indiana
Landy, Mary, Indianapolis, Indiana
Lane, Marian F., Kokomo, Indiana
Langford, Maude H., Indianapolis, Indiana
Latson, Edna, Chicago, Illinois
Laurel, Jeanne P., Bloomington, Indiana
LaVille, Tamara, Chicago, Illinois
Lawson, Ellen, Oberlin, Ohio
Lee, Eula B., Chicago, Illinois
Lee, Frances L., Chicago, Illinois
Lee, Grace, Chicago, Illinois
Leatherwood, Evelyne, Gary, Indiana
LeCompte, Peggy L., Belleville, Illinois
Lee, Bertha, Bieuville, Louisiana
Lee, Diane, Chicago, Illinois
Leighty, Vicki, Martinsville, Indiana
Leonard, Marva J., South Bend, Indiana
Lerner, Gerda, Madison, Wisconsin
Lewin, Elizabeth I., Edwardsville, Illinois
Lewis, Addie L., South Bend, Indiana
Lewis, Barbara, Gary, Indiana
Lewis, Bernadette, Markham, Illinois
Lewis, Consuela, Atlanta, Georgia
Lewis, John, Richmond, Indiana
Lewis, Joseph D., Wilberforce, Ohio
Lewis, Pat, Champaign, Illinois
Lewis, Winnie L., BMW Voice of Experience, East St. Louis, Illinois
Lightfoot, Jean H., Chicago, Illinois
Lilly, Darlene, St. Joseph, Illinois
Lintheome, Larry & Dorothy, Indianapolis, Indiana
Linton, Mary, Chicago, Illinois
Lipscomb, Josephine, Mishawaka, Indiana
Lisec, Kathy, River Forest, Illinois
Little, Leone, Indianapolis, Indiana
Little, Monroe H., Indianapolis, Indiana
Lloyd, Daisy Sanders, Chicago, Illinois
Locke, Marian, Gary, Indiana
Lockett, Highness M., South Bend, Indiana
Lockett, Lula S., Edwardsville, Illinois
Lofton, Carole L., Chicago, Illinois
Longenecker, Marlene, Columbus, Ohio
Lott, Jacquelyn A., Gary, Indiana
Love, Theresa R., Edwardsville, Illinois
Lovely, Edna, Elkhart, Indiana
Lovings, Dorothy, South Bend, Indiana
Lowwrey, Mrs. Aaron, South Bend, Indiana
Loyd, Michelle R., West Lafayette, Indiana
Luckey, Chantelle A., South Bend, Indiana
Luebking, Sandra, Springfield, Illinois
Lundy, Barbara Jean, Columbus, Ohio
Lyda, Minnie, Terre Haute, Indiana
Lynch, Frederica L., Bloomington, Indiana
Lynk, Betty, South Bend, Indiana
Lynk, Norma, Indianapolis, Indiana
Lyons, Nancy Lucille Streets, Indianapolis, Indiana

-M-

Mack, Alerie, Chicago, Illinois

Mack, Corita, Springfield, Illinois
Mackel, Harriett G., Gary, Indiana
Macklin, Ruth, Indianapolis, Indiana
Malone, Verniece, Rockford, Illinois
Malone, Violet, Marie, Co-Coordinator, Urbana, Illinois
Manning, Arletha, Springfield, Illinois
Marcus, Cheryl Diane Reed, Xenia, Ohio
Marks, Karen L., Rockford, Illinois
Marshall, Bettie, Rockford, Illinois
Martin, Juanita, Kokomo, Indiana
Martin, Odette C., Chicago, Illinois
Martin, Olivia J., Cleveland, Ohio
Martin, Sarah, South Bend, Indiana
Martin, Virginia, Chicago, Illinois
Mason, Bertha, Muncie, Indiana
Mason, Dorothy, Indianapolis, Indiana
Massaquoi, Joan Elizabeth, Chicago, Illinois
Massie, Patricia, South Bend, Indiana
Mathers, William Hammond, Museum, Bloomington, Indiana
Matheson, Bernice, Indianapolis, Indiana
Matthews, Iva Fykes, Champaign, Illinois
Matthews, Sondra L., Co-Coordinator, BMW Voice of Experience, Evansville, Indiana
May, Audrey, Chicago, Illinois
May, Essie, Chicago, Illinois
May, Phyllis M., Bloomington, Indiana
Maye, Katherine Davis, Indianapolis, Indiana
Mayfield, W., Chicago, Illinois
Mayhorn, Della, Rockford, Illinois
Mayo, Marjorie H., Chicago, Illinois
McAdams, Karen E., Springfield, Illinois
McBride, David, Springfield, Illinois
McCarroll, Gloria, Gary, Indiana
McChristian, Mattie, Indianapolis, Indiana
McClain, Otha P., Fort Wayne, Indiana
McCleary, Ruby, Indianapolis, Indiana
McClendon, Ruby, Hammond, Indiana
McClendon, Verna, East St. Louis, Illinois
McCluskey, Audrey T., Co-Coordinator, Bloomington, Indiana
McCluskey, John, Bloomington, Indiana
McElroy, Galelyn, Bloomington, Indiana
McFadden, Naj, Lafayette, Indiana
McFarland, Audrey R., Lawrence, Indiana
McGee, Arnetta, Freeport, Illinois
McGee, Mary, Rockford, Illinois
McGregory, Jerrilyn, Ithaca, New York
McGregory, Jerrilyn, Gary, Indiana
McIntosh, Verna J., Detroit, Michigan
McKay, Nellie, Madison, Wisconsin
McKinney, Anna Mae, Indianapolis, Indiana
McKinney, Gladys, South Bend, Indiana
McNamara, Mayor John, Rockford, Illinois
McNeal, Sara, Warsaw, Indiana
McPike, Rhondia L., Springfield, Illinois
McQuenter, Phyllis, Bloomington, Indiana
McShane, Stephen G., Archivist Curator, Calumet Regional Archives, Gary, Indiana
Meshiah, Elijah, Chicago, Illinois
Meritweather, Phyllis, Fort Wayne, Indiana
Merrifield, Estelle L., Urbana, Illinois
Merriweather, Lovada, Indianapolis, Indiana

Meyers, Callie Etta, Freeport, Illinois
 Miller, David, Chicago, Illinois
 Miller, Helen, Chicago, Illinois
 Miller, Jane Crawford, Chicago, Illinois
 Miller, Lillian M., Kokomo, Indiana
 Miller, Susan, South Bend, Indiana
 Miller, Valena, Champaign, Illinois
 Miller, Vernon, Chicago, Illinois
 Miller, Wilma, Bloomington, Indiana
 Milton, Mary Ola, Richmond, Indiana
 Minnefield, Hazel, BMWV Voice of Experience, Anderson, Indiana
 Minor, Mrs. J., Indianapolis, Indiana
 Minott, Laurel, Chicago, Illinois
 Minott, Patricia N., Ann Arbor, Michigan
 Mitchell, Alma, Chicago, Illinois
 Mitchell, Alta, Vincennes, Indiana
 Mitchell, Elaine, Indianapolis, Indiana
 Mitchell, Louise, Indianapolis, Indiana
 Mitchell, Martha, Indianapolis, Indiana
 Mitchell, Vera, Urbana, Illinois
 Mitchell, Wynona, Muncie, Indiana
 Mobley, Callie, BMWV Voice of Experience, East St. Louis, Illinois
 Moody, Helaine, Urbana, Illinois
 Moon, Delores J., Indianapolis, Indiana
 Moore, Ann, Chicago, Illinois
 Moore, Joan, East St. Louis, Illinois
 Moore, Juanita, Columbus, Ohio
 Moore, Malvin E., Carbondale, Illinois
 Moore, Aloma, Fort Wayne, Indiana
 Moore, Greta Lavon, Fort Wayne, Indiana
 Moore, Reola, Fort Wayne, Indiana
 Mootry, Marie, Carbondale, Illinois
 Morgan, Ethel B., South Bend, Indiana
 Morman, Fannie, Detroit, Michigan
 Morris, Betty, Angola, Indiana
 Morris, LaRona J., East St. Louis, Illinois
 Morrison, Parrish, Chicago, Illinois
 Morse, Evangeline F., Gary, Indiana
 Mosby, Carolyn, Gary, Indiana
 Mose, Kathryn F., East St. Louis, Illinois
 Mosley, Rosemary, Fort Wayne, Indiana
 Moss, Barbara, Bloomington, Indiana
 Motley, Archie, Manuscript Curator, Chicago Historical Society, Chicago, Illinois
 Mott, Josephine, South Bend, Indiana
 Moultrie, Darnecca, Carbondale, Illinois
 Muhammad, Gladys, South Bend, Indiana
 Mullins, Ana, Indianapolis, Indiana
 Murphy, Bettye Joyce, Fort Wayne, Indiana
 Murphy, Della Mary, East St. Louis, Illinois
 Murray, Edna McClain, Chicago, Illinois
 Murray, Martha Ann, Indianapolis, Indiana
 Musgrave, Marion, Oxford, Ohio
 Muwwakkil, Judith, Chicago, Illinois
 My-Les, Eduard, Indianapolis, Indiana
 Myles, Anne Coggs, Chicago, Illinois
 Myles, Lola, East St. Louis, Illinois
 Myrick, Margaret L., Fort Wayne, Indiana

-N-

Nabaa, Julia, South Bend, Indiana
 Neal, Elisa A., Chicago, Illinois
 Nelson, Carrie, Champaign, Illinois
 Nelson, Mari Emma, Columbus, Ohio
 Nero, Charles, Bloomington, Indiana
 Nesbitt, Charlotte, Co-Coordinator, Champaign, Illinois
 Newsome, Maenell H., Indianapolis, Indiana
 Newsome, Steven Cameron, Site Coordinator, Carter G. Woodson Regional Library, Chicago, Illinois
 Newsone, Adele Sheron, East Lansing, Michigan
 Nolan, Doris T., Rockford, Illinois
 Nolcox, Mary Ann, Kokomo, Indiana
 Norington, O., Chicago, Illinois
 Norman, Mary Lou, South Bend, Indiana
 Normand, Beverly, Chicago, Illinois
 Northacker, Pat, Lafayette, Indiana
 Norton, Madeline, Chicago, Illinois
 Nowlin, Vernetta, South Bend, Indiana
 Nystrom, Clara, Rockford, Illinois

-O-

O'Neal, Jeanne R., Indianapolis, Indiana
 O'Neal, Mattie, Lafayette, Indiana
 O'Neal, Margarite, Indianapolis, Indiana
 O'Quinn, Cleodia Dawkins, Chicago, Illinois
 Oakley, Katherine, South Bend, Indiana
 Obie, Jo Ann, Kokomo, Indiana
 Oden, Roger K., Park Forest South, Illinois
 Officer, Willie, Chicago, Illinois
 Oldham, Sarah, M., BMWV Voice of Experience, South Bend, Indiana
 Oliver, Alice Jean, Indianapolis, Indiana
 Oliver, Gerri, BMWV Voice of Experience, Chicago, Illinois
 Osborne, Nola, Fort Wayne, Indiana
 Outlaw, Iris, South Bend, Indiana
 Owens, Fannie, Rockford, Illinois
 Owens, Ora Lee, South Bend, Indiana

-P-

Pace, Maria, Rockford, Illinois
 Pace, Ruth, Rockford, Illinois
 Paige, Christine, South Bend, Indiana
 Paige, Ruby, South Bend, Indiana
 Palmer, Alice J., Evanston, Illinois
 Palmer, Bernice, Champaign, Illinois
 Parker, Jacquelyn H., Crete, Illinois
 Parks, Lillian, East St. Louis, Illinois
 Parks, Louis J., Park Forest South, Illinois
 Parrish, Marie, Hammond, Indiana
 Partee, Mattie L., DuQuoin, Illinois
 Paskley, Edith Mae, Elkhart, Indiana
 Pasteup, Ralph Good, Chicago, Illinois
 Patrick, Isabel, Springfield, Illinois
 Patterson, Carrie Banks, Chicago, Illinois
 Patterson, Janice, Indianapolis, Indiana
 Patterson, Lena, Fort Wayne, Indiana
 Patton, June O., Park Forest South, Illinois
 Paul, Helen, South Bend, Indiana

Payne, Condra, Fort Wayne, Indiana
 Payne, Essie K., Wilberforce, Ohio
 Payton, Janet, Indianapolis, Indiana
 Pearson, Angela, Chicago, Illinois
 Pearson, Ra-Nelle, Fort Wayne, Indiana
 Pendegrass, Margaret E., BMWV Voice of Experience, Springfield, Illinois
 Peppers, Eastlyn, Hammond, Indiana
 Perkins, Alberta, Chicago, Illinois
 Perkins, Mary, South Bend, Indiana
 Perren, Toni L., East St. Louis, Illinois
 Perry, Alberta, Indianapolis, Indiana
 Perry, Clementine, Gary, Indiana
 Perry, JoJune, BMWV Voice of Experience, Springfield, Illinois
 Perry, Margaret, Valparaiso, Indiana
 Pettiford, Thelma, DuQuoin, Illinois
 Pfeifer, Charlotte, South Bend, Indiana
 Phelps, Marionette C., Chicago, Illinois
 Phelps, Thomas, Washington, D.C.
 Phillips, Mildred W., Gary, Indiana
 Phillips-Williams, Dr. Vera, East St. Louis, Illinois
 Pickens, Rita La Verne, Oberlin, Ohio
 Pickett, Roberta McGuire, Detroit, Michigan
 Pillows, Bruce, Indianapolis, Indiana
 Pilot, Carole, Publicity Committee Co-Chair, Chicago, Illinois
 Pinner, Dorian, Indianapolis, Indiana
 Pope, Christie, Bloomington, Indiana
 Pope, Emma, Rockford, Illinois
 Pope, Helen, Coordinator, South Bend, Indiana
 Popp, Richard, Chicago, Illinois
 Porter, A. Denise, Indianapolis, Indiana
 Portis, Karen, Rockford, Illinois
 Potter, Cathryn S., West Lafayette, Indiana
 Potter, Deborah, Indianapolis, Indiana
 Potter, Rev. Rubie M., Indianapolis, Indiana
 Potts, Eleanor, L., Indianapolis, Indiana
 Pottus, Iris R., Indianapolis, Indiana
 Power, Hattie L., Chicago, Illinois
 Preston, Mary, Champaign, Illinois
 Prevost, Maureen, Indianapolis, Indiana
 Prewitt, Mary, South Bend, Indiana
 Price, Alphanette, Chicago, Illinois
 Price, Brian, West Lafayette, Indiana
 Price, Dorothy, Hammond, Indiana
 Prince, Marvaline W., Evansville, Indiana
 Pruitte, Faria, Indianapolis, Indiana
 Pruitt, Helen, Indianapolis, Indiana
 Pucket, LaDonna, Indianapolis, Indiana
 Pugh, Willie M., Rockford, Illinois
 Pulliam, Karen Priscilla, Gary, Indiana
 Purlson, M., Indianapolis, Indiana

-Q-

Quadeem, Elaine, Springfield, Illinois

-R-

Radford, Kathleen Ransom, Indianapolis, Indiana
 Radford-Hill, Sheila, Chicago, Illinois
 Rand, Rowena, BMWV Voice of Experience, Gary, Indiana

Randolph, Katie W., East St. Louis, Illinois
 Randolph, Pirtree, Chicago, Illinois
 Randolph, Rochelle, Chicago, Illinois
 Ramsey, Alma, Indianapolis, Indiana
 Ransom, Terri, Gary, Indiana
 Raspberry, Bernice J., Gary, Indiana
 Ray, Alice Brokenburr, Indianapolis, Indiana
 Ray, Delores, East St. Louis, Illinois
 Ray, Katherine, Gary, Indiana
 Ray, Mary Clark, Fort Wayne, Indiana
 Ray, Rhonda Lene, Fort Wayne, Indiana
 Raymond, Janine, Chicago, Illinois
 Redd, Stephanie K., Jeffersonville, Indiana
 Redmon, Jannie B., Indianapolis, Indiana
 Reed, Christopher R., Community Liaison, Chicago, Illinois
 Reed, Goldie C., Kokomo, Indiana
 Reed, Harry, East Lansing, Michigan
 Reed, Linda, Bloomington, Indiana
 Reed, Marva, Chicago, Illinois
 Reed, Sharon, Kokomo Publicity Chair, Greentown, Indiana
 Reed, Vickie, Indianapolis, Indiana
 Reiff, Jan, Chicago, Illinois
 Rencher, Laura A., Fort Wayne, Indiana
 Retic, Lula, Gary, Indiana
 Rhodes, Mary, East St. Louis, Illinois
 Rhodes, Robert M., Chicago, Illinois
 Rice, Dora, Chicago, Illinois
 Rice, Jeann, Urbana, Illinois
 Richmond, Meredith, Coordinator, Battle Ground, Indiana
 Ricks, Lucenda, Fort Wayne, Indiana
 Ridbey, Rachael, Chicago, Illinois
 Ridgner, Debra, Chicago, Illinois
 Ridley, Debra O., Indianapolis, Indiana
 Ridley, Rachel Rebecca, Chicago, Illinois
 Riley, Joan, South Bend, Indiana
 Riley, Ruth, Elkhart, Indiana
 Roberson, Lena, Urbana, Illinois
 Roberson, P.A., Warrensville Township, Ohio
 Roberts, Frances, South Bend, Indiana
 Roberts, Vicki, Bloomington, Indiana
 Robertson, Sheila, Minneapolis, Minnesota
 Robichaux, Jolyn, BMWV Voice of Experience, Chicago, Illinois
 Robinson, Gwen, Rockford, Illinois
 Robinson, Gwendolyn, Coordinator, Chicago, Illinois
 Robinson, Jasmine, Coordinator, Crawfordsville, Indiana
 Robinson, Jean, Carbondale, Illinois
 Robinson, Joyce, Coordinator, Alton, Illinois
 Robinson, L.R., Chicago, Illinois
 Robinson, Norma, South Bend, Indiana
 Robinson, Renelda, South Bend, Indiana
 Robinson, Ruth, Terre Haute, Indiana
 Robinson, Viola, South Bend, Indiana
 Robinson, Vivian S., Lafayette, Indiana
 Robinson, William A., Indianapolis, Indiana
 Roby, Camille J., Chicago, Illinois
 Roby, Dolores, Gary, Indiana
 Roby, June, Coordinator, Gary, Indiana
 Rodgers, Arnetta, Champaign, Illinois
 Rodgers, Frederick A., Urbana, Illinois
 Rogers, Beatrice, Indianapolis, Indiana
 Rogers, Karen A., Gary, Indiana

Rogers, Nedlean, Rockford, Illinois
Rondo, Muriel I., Gary, Indiana
Ross, Carol, South Bend, Indiana
Ross, Celia, Richmond, Indiana
Ross, Rise L., Gary, Indiana
Ross, Sandra, Chicago, Illinois
Rothe, Mary Lou, Indianapolis, Indiana
Rothstein, Morton, Madison, Wisconsin
Roundtree, Georgia, Springfield, Illinois
Rouse, Jacqueline A., Decatur, Georgia
Rowlett, Ann, South Bend, Indiana
Rowlett, Wanda, South Bend, Indiana
Roy, Darlene, East St. Louis, Illinois
Royal, Ann N., Peru, Indiana
Rucker, Mattie, Chicago, Illinois
Rudolph, Zelma T., Peru, Indiana
Rule, Leola, Gary, Indiana
Rush, Jeri, Indianapolis, Indiana
Rushing, Fannie Theresa, Chicago, Illinois
Russell, Ruth, Fort Wayne, Indiana
Ryan, Sheila, Chicago, Illinois
Ryle, Deborah Elaine, Indianapolis, Indiana

-S-

Saines, Linda, Gary, Indiana
Salem, Dorothy, North Ridgeville, Ohio
Samuels, Christa, Indianapolis, Indiana
Sansberry, Almeda, Indianapolis, Indiana
Saucedo, Irma, Chicago, Illinois
Saxton, Jane, Indianapolis, Indiana
Schmidt, Bella, Muncie, Indiana
Schwalm, Leslie A., Madison, Wisconsin
Scott, Agnes, South Bend, Indiana
Scott, Anna Wall, Champaign, Illinois
Scott, Barbara M., Chicago, Illinois
Scott, Beatrice, Gary, Indiana
Scott, Cozzie, South Bend, Indiana
Scott, J.D., Mrs., South Bend, Indiana
Scott, Patricia Bell, Dorchester, Massachusetts
Scott, Sarah Ann Pauline, Champaign, Illinois
Scott, Sharon, Production Committee Co-Chair, Chicago, Illinois
Seals, Jacquei, Fort Wayne, Indiana
Sease, Carol M., Gary, Indiana
Settles, Jackie, Co-Coordinator, East St. Louis, Illinois
Shambry, Cornelius M., South Bend, Indiana
Shanklin, Edna, Springfield, Illinois
Sharles, Garrad, Gary, Indiana
Shearer, Sarah, Indianapolis, Indiana
Shell, Elizabeth McCoy, Fort Wayne, Indiana
Shelley, Dorothy Vickers, Gary, Indiana
Shephard, Laura A., Newark, Delaware
Shephard, Shirley J., Indianapolis, Indiana
Shepherd, Sister Ruth, Indianapolis, Indiana
Sherrill, Charles B., Chicago, Illinois
Short, Liz, East St. Louis, Illinois
SiLance, Ella B., Lafayette, Indiana
Simpson, Barbara, Beachwood, Ohio
Sims, Roslyn, Oberlin, Ohio
Singleton, Marsha, Evansville, Indiana
Skimpel, Hilda, Gary, Indiana

Skinner, Avaline, Mishawaka, Indiana
Skinner, Clementine A., Co-Coordinator, BMW Voice of Experience, Chicago, Illinois
Slaughter, Diana T., Evanston, Illinois
Sledge, Janet, Chicago, Illinois
Smith, Alfred, Indianapolis, Indiana
Smith, Ann Rita, Indianapolis, Indiana
Smith, Bessie, Bloomington, Indiana
Smith, Beverly, Carbondale, Illinois
Smith, Beverly J., Indianapolis, Indiana
Smith, Brenda, Gary, Indiana
Smith, Carol J., Milwaukee, Wisconsin
Smith, Denice, Chicago, Illinois
Smith, Diane L., Oberlin, Ohio
Smith, Dionne, East St. Louis, Illinois
Smith, Dorothy, Chicago, Illinois
Smith, Dorothy H., Wilberforce, Ohio
Smith, Earlene, Gary, Indiana
Smith, Eleanor, Cincinnati, Ohio
Smith, Freddy, Chicago, Illinois
Smith, Gloria S., East Lansing, Michigan
Smith, Isable, DuQuoin, Illinois
Smith, Jana D., East St. Louis, Illinois
Smith, Jean M., Indianapolis, Indiana
Smith, Joe, Indianapolis, Indiana
Smith, Josephine, South Bend, Indiana
Smith, Josie L., South Bend, Indiana
Smith, Kitty B., Interviewing Chair, BMW Voice of Experience, South Bend, Indiana
Smith, Lillian, Champaign, Illinois
Smith, Lucille, Indianapolis, Indiana
Smith, Margaret, BMW Voice of Experience, Oberlin, Ohio
Smith, Michele, Chicago, Illinois
Smith, Nadine, Hammond, Indiana
Smith, Nellie J., South Bend, Indiana
Smith, O'Neil, Gary, Indiana
Smith, Rhoda M., Chicago, Illinois
Smith, Rovilla K., Chicago, Illinois
Smith, Shirley J., Indianapolis, Indiana
Smith, Thelma C., Oberlin, Ohio
Smith, Tishan, Champaign, Illinois
Smith, Vester, East St. Louis, Illinois
Smith, Zoie, South Bend, Indiana
Snow, Minnie, Indianapolis, Indiana
Snygg, Fran, Bloomington, Indiana
Spann, Bettye P., East St. Louis, Illinois
Spearman, Naomi, Indianapolis, Indiana
Spears, Gene M., East St. Louis, Illinois
Spears, Jean E., Indianapolis, Indiana
Spears, Jewell, Richmond, Indiana
Spiller, Frances, DuQuoin, Illinois
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