


**School of Arts and Sciences**  
Tennessee State University  
3500 John A. Merritt Blvd.  
Nashville, TN 37203

Office of the Dean

MEMORANDUM

TO: Planning Committee

FROM:   
Dr. Bobby L. Lovett  
Acting Associate Dean

RE: 1987 Local Conference on Afro-American Culture and  
History - Minutes

DATE: October 6, 1986

The Planning Committee met at 11:30 a. m. until 12:56 p. m. on Tennessee State University's Avon N. Williams downtown campus. Present: Lovett, Ophelia Paine, Harriet Peterson, Mitchell, McDougald, and Wynn.

The committee chairman failed to notify Professors Jerry Waters and Viola Wood who will be asked to develop and direct an Art presentation for the February 11th Conference.

Financial reports were summarized and distributed. Potential contributors will be asked to contribute \$100-\$200:

First Baptist - Lovett	Citizens Bank - Anne Reynolds
Spruce Street - Wynn	Frierson Foundation - Mitchell
Holy Trinity - McDougald	Ralph Zetle - Mitchell
Pace Setters Social Club - Peterson	NBBP - Mitchell

The 1987 Registration Fees were approved at \$3 for students and \$5 for all adults. Lovett will complete the computer processing of the mailing list and get it to Ophelia Paine and the MHC by late November. All checks from donors and registrants should read "TSU Foundation: Local Conference." Donations from donors are tax deductible.

The program was sketched as follows:

- 1) Dr. Warren Mackey, "Afro-American History of Chattanooga." ?
- 2) Dr. Jamye Williams, "History of St. John African Methodist Episcopal Church, Nashville." ✓

- 3) Dr. Richard A. Pride, "Bussing and the Politics of Desegregation in Nashville."
- 4) Dr. Harriet A. Peterson, "Black-Americans and the 14th Amendment." ✓
- 5) Visual Presentation (TBA - Mitchell)
- 6) "Family History Presentation" by Shaunelle Morton ✓

Also, papers have been solicited through the THQ, Touchstone, and the THA Network. Additional topics, papers, and presentations are invited.

The 1987 brochures will be limited to four articles to cut costs: Virginia Gregory, "Capers CME Church,"; Reavis Mitchell, "Ella Sheppard,"; Linda T. Wynn, "J. W. Work, III,"; B. L. Lovett, "Henry Allen Boyd."

The tentative 1988 brochures are: "William Jasper Hale"; "St. John AME Church"; "Arna Bontemps"; "Gay-Lea Christian Church."

The brochures for 1986 are to be edited and sent to the MHC by early December.

The next meeting will be held on Thursday, November 6, 1986, from 11:30 a.m. until 12:50 p.m., Room D-7, TSU Downtown.

BLL/s

January 23, 1987

FOR FURTHER INFORMATION

CONTACT: Ophelia Paine, 259-5027

#### SIXTH ANNUAL CONFERENCE ON LOCAL AFRO-AMERICAN HISTORY AND CULTURE

Nashville's sixth annual conference on local Afro-American history and culture will be held Wednesday, February 11 at the Avon N. Williams, Jr. campus of Tennessee State University, 10th and Charlotte.

Sponsored by the TSU School of Arts and Sciences, the Department of History and Geography, and by the Metropolitan Historical Commission to coincide with Black History month, the one-day conference begins at 8:30 a.m. and will conclude at 3:30 p.m. The \$5 registration fee (\$3 for students) includes lunch.

The conference was begun in 1981 to provide a forum for historians, educators, students, and other interested persons to share results of new research into local Afro-American history and culture.

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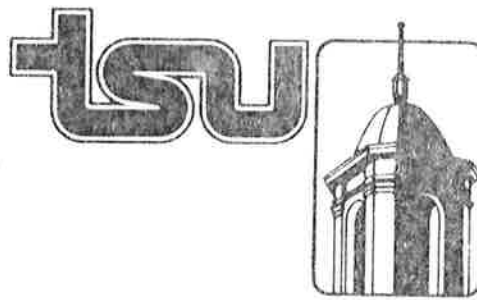
Speakers and topics include: "St. John: The Mother Church in African Methodism in Tennessee," Dr. Jamye Coleman Williams; "A History of Afro-Americans in Chattanooga, 1880-1930," Dr. Warren C. Mackey; "The Genealogy of a Black Family," Ms. Shauneille Quimmah Sharifa; "Scrapbook: Some Family Reminiscences of a Nashville Septuagenarian," Dr. Emma W. Bragg; "Blue Triangle YWCA, An Oral History," Mrs. Carrie Hull; "Archaeology of Slavery: Some Tennessee Examples," Mr. Sam Smith; "The Fourteenth Amendment and Black-Americans: A Matter of Interpretation," Dr. Harriet A. Peterson; and "The Afro-American Art of Aaron Douglass," Prof. LaFran Fort.

A selection of the works of Aaron Douglass, coordinated by Professor Viola Wood, will be on exhibit throughout the day in the atrium.

Continuing a series of Afro-American leaders, five new pamphlets have been prepared and will be given to conference participants. This year's publications profile Henry Allen Boyd, Capers Christian Methodist Episcopal Church, William Jasper Hale, Ella Sheppard, and John W. Work.

Contributors to the conference include the First Baptist Church, Capitol Hill, The Fisk-Meharry Catholic Association, and the Tennessee State Catholic Association.

For additional information, call the Metropolitan Historical Commission, 615/259-5027.

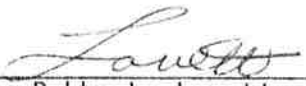


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Nashville, TN 37203

Office of the Dean

MEMORANDUM

TO: Committee Members -  
McDougald, Mitchell, Paine, Peterson, Reynolds, Wood,  
and Wynn

FROM:   
Dr. Bobby L. Lovett  
Acting Associate Dean  
Professor of History

RE: THANKS

DATE: February 19, 1987

Thank you for another successful Conference. Especially, Anne Paine of the Metro Historical Commission and Yvonne Hodges of TSU for conducting an excellent publicity campaign. Again, we are appreciative of the Metro Historical Commission for its support. I have sent letters of thanks to Dr. Floyd, Dr. Bell, Mr. Boner, and Mayor Fulton as well as participants and financial supporters.

Thanks a million.

BLL: s

pc: Dr. Harriet Peterson

LOCAL CONFERENCE ON AFRO-AMERICAN  
CULTURE AND HISTORY

Financial Condition

February 13, 1987

INCOME

First Baptist Capitol Hill	100.00
Spruce Street Church	150.00
Fisk-Meharry Catholic Assoc	50.00
TSU Catholic Assoc	50.00
National Baptist Publishing Board	200.00
Registration Fees (Cash)	406.00
Registration Fees (Checks)	<u>461.00</u>
Total Income	\$1,417.00
1986 Balance	<u>484.85</u>
TOTAL BALANCE	\$1,901.85

EXPENDITURES

Note: No invoices have arrived for 1987 Conference expenses.



# **Metropolitan Historical Commission**

FOR FURTHER INFORMATION

For use through February 11, 1987

CONTACT: Ophelia Paine, 259-5027

## **SIXTH ANNUAL CONFERENCE ON LOCAL AFRO-AMERICAN CULTURE AND HISTORY**

The Sixth Annual Afro-American Culture & History Conference will be held on Wednesday, February 11 at the Avon Williams, Jr., downtown campus of Tennessee State University from 8:30 a.m. - 3:30 p.m.

Sponsored by the Department of History and Geography at TSU and the Metro Historical Commission to coincide with Black History Month, the all-day conference brings together historians, students, educators, and other persons interested in learning more about recent research on local Afro-American history and culture.

Registration is \$5 (\$3 for students) and includes lunch.

For registration information, call the Metro Historical Commission at 259-5027.

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February 11, 1987  
Avon N. Williams, Jr. Campus  
Downtown, 10th and Charlotte

# Afro-American Culture & History

## 6th Annual Local Conference

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|------------------|--|
| 8:30- 8:55 a.m.  | Coffee and Registration  |
| 9:00- 9:20 a.m.  | Opening Remarks:<br>Dr. Otis Floyd, Interim President<br>Dr. Wendolyn Y. Bell, Acting Dean<br>Mr. John Connelly, Chairman, Metro Historical Commission |
| 9:25- 9:55 a.m.  | "St. John: The Mother Church in African Methodism in Tennessee," Dr. Jamye Coleman Williams  |
| 10:00-10:30 a.m. | "A History of Afro-Americans in Chattanooga, 1880-1930," Dr. Warren C. Mackey  |
| 10:35-10:50 a.m. | Break, Refreshments: Atrium  |
| 10:50-11:20 a.m. | "The Genealogy of a Black Family,"<br>Ms. Shauneille Quimmah Sharifa   |
| 11:25-11:55 a.m. | "Scrapbook: Some Family Reminiscences of a Nashville Septuagenarian," Dr. Emma W. Bragg  |
| 12:00- 1:00 p.m. | Lunch: Atrium  |
| 1:05- 1:35 p.m.  | "Blue Triangle YWCA, An Oral History,"<br>Mrs. Carrie Hull   |
| 1:40- 2:10 p.m.  | "Archaeology of Slavery: Some Tennessee Examples,"<br>Mr. Sam Smith  |
| 2:15- 2:45 p.m.  | "The 14th Amendment and Black-Americans: A Matter of Interpretation," Dr. Harriet A. Peterson  |
| 2:50- 3:20 p.m.  | "The Afro-American Art of Aaron Douglass,"<br>Professor LaFran Fort  |
| All Day          | Exhibition—The Art Works of Aaron Douglass: Atrium<br>Professor Viola Wood, Coordinator  |

Planning Committee:  
Bobby L. Lovett  
Lois C. McDougald  
Reavis Mitchell  
Ophelia T. Paine  
Harriet A. Peterson  
Viola Wood  
Linda T. Wynn

Financial Supporters:  
First Baptist Church, Capitol Hill  
Fisk-Meharry Catholic Association  
Holy Trinity Episcopal Church  
Spruce Street Baptist Church  
Tennessee State Catholic Association

Sponsors:  
Tennessee State University  
School of Arts and Sciences  
Department of History and Geography  
Metropolitan Historical Commission



# Leaders of Afro-American Nashville



JOHN W. WORK, III 1901-1967

John Wesley Work III was born June 15, 1901, in Tullahoma, Tennessee, to John Wesley Work II and Agnes Haynes Work. Young John came to Nashville because his father accepted a teaching position at Fisk University. John III completed his primary, elementary, preparatory, and college studies at Fisk University. Influenced by the musical background of his family, John produced his first composition, "Mandy Lou," at age seventeen. He received the A. B. degree in history (1923) and decided to enter New York's Institute of Musical Arts (Julliard School of Music).

In 1927, after Agnes Work's death, John returned to Nashville and completed his mother's appointment as a trainer of singing groups at Fisk University, where he remained for 39 years. Meanwhile, John returned to New York to continue his studies in 1927. He received the Master of Music Education degree from Columbia University (1930). He received a fellowship in 1931 and a Bachelor of Music degree in 1933 from Yale University. John Work III resumed his duties at Fisk, teaching music education and theory; and in 1946 he became the director of the Jubilee Singers and reorganized the group into an ensemble of mixed voices.

From 1946 to 1956, John Work III published more than fifty compositions. He received an award from the Fellowship of American Composers for his composition *The Singers* in 1946. Based on a poem by Henry W. Longfellow, this cantata was performed first at the 1946 Fellowship of American Composers Convention in Detroit. After spending three months in Haiti, Work III wrote a suite for strings centered on Haitian themes. The string symphony performed this suite, *Yenvalou*, at the 1946 Saratoga Spring Festival. He completed a manuscript composition, *Golgotha*, based on a poem by Arna Bontemps. The Fisk Choir performed this

composition during the 1949 Festival of Music and Art.

Work III's composition, *My Lord What A Morning!*, was performed for the Festival of Music and Art in 1956 by mass choruses representing choirs from Germany, Sweden, Great Britain, South America, France, Yugoslavia, Japan, Canada, and the United States. The choir toured the United Nations and performed this composition in Philharmonic Hall for the Festival's Gala Concert.

Although many musicians did not consider black folk songs to have musical credence, John Work III gave the Negro folk song a musical form. His *American Negro Songs and Spirituals* (1960) made an invaluable contribution to music. The book contains 230 religious and secular songs as well as the origins and nature of the various types of black folk songs.

From 1950 to 1957, Work III served as chairman of the Department of Music, and he continued to direct the Jubilee Singers until 1956. After touring Europe for twelve weeks, his health waned, causing him to relinquish conducting and administrative duties and concentrate on composing, speaking, teaching, and writing. In 1966 he neared retirement and curtailed his teaching to part-time service. The Fisk class of 1941 commissioned artist Aaron Douglass to paint Work's portrait in 1966.

John Wesley Work III died on May 17, 1967. He was a member of the American Society of Composers, Authors and Publishers (ASCAP), among other organizations. Work III completed more than one hundred compositions, published and unpublished. He was not only a prolific composer; John Work III served well as author, choral conductor, composer, educator, and ethnomusicologist.

—Linda T. Wynn

This publication is a project of the 1987 Nashville Conference on Afro-American Culture and History. The authors compiled the information. Tennessee State University's Department of History and Geography edited the materials. The Metropolitan Historical Commission completed the design and printing.

# Leaders of Afro-American Nashville



HENRY ALLEN BOYD 1876-1959

Henry Allen Boyd was born in Grimes County, Texas, in 1876. He was the son of Richard Henry and Hattie Boyd. His father, Richard Henry, came to Nashville in 1897 and founded the National Baptist Publishing Board; and later he helped found Citizens Bank and the National Negro Doll Company. Henry Allen came to Nashville to help his father. Before moving from his native Texas, Henry Allen served as a postal clerk in San Antonio. He became an ordained minister in 1904, and Boyd served with his father Richard as janitor and then assistant secretary of the National Baptist Publishing Board.

During the period of 1905-1919, Henry Allen became a local leader in his own right. Boyd became executive secretary of the Colored Young Men's Christian Association (YMCA), an organization that began in 1875 but quickly died; it started again in 1895 but faded by 1912. Boyd and other prominent black businessmen restored the Colored YMCA in 1914. They led a drive to raise funds to buy a permanent home for the organization; and, before the end of the war, Boyd and his group moved the Colored YMCA into a permanent home, the old Duncan Hotel on the southeast corner of 4th Avenue, North, and Cedar (Charlotte) Street.

Henry Allen became a popular leader in black Nashville, partly because he edited the Nashville *Globe* newspaper (1905-1959) and presided over the Globe Publishing Company. The *Globe* became the mouthpiece, conscience, and griot for the black community. Its pages documented the religious, social, cultural, political, and economic life of a thriving southern community. The *Globe's* editorials criticized those

who oppressed black people, praised men and women who made good examples for the black race, opposed Jim Crowism and racism, promoted morality and religion, encouraged blacks to continue participating in politics, and pushed city authorities and black businessmen to improve local living conditions. The most powerful and consistent paper black Nashville had seen, Boyd's *Globe* began with the effort to publicize Nashville's 1905 black streetcar boycott. In 1909 Henry Allen, Ben Carr, and others helped to successfully persuade the state to build the Negro State Normal School in Davidson County. Beginning in 1910, the *Globe* encouraged the black suburban movement to North Nashville by promoting the selling of lots near the new State Normal School (TSU) and the building of Fisk Place subdivision. During the Great World War, Henry Allen led the black community in patriotic endeavors. He headed bond drives, visited local Negro troops in northern training camps, increased the Colored YMCA's services to black soldiers, and carried government ads in the *Globe* for Liberty Bonds and recruits.

Upon the death of his father in 1922, Henry Allen assumed the presidency of Citizens Bank and head of the National Baptist Publishing Board. He became secretary of the National Baptist Sunday School Congress and a director emeritus of the Supreme Liberty Life Insurance Company of Chicago. Boyd's involvement with the latter company was significant because Negro-owned insurance companies were new and important institutions to Black-America. Even black Nashville did

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not have a black insurance company during the 1920s. Too, like his father Richard, Henry authored many religious materials. He held memberships in the Negro Business League, the NAACP, and Alpha Phi Alpha Fraternity. Because he wore many hats, Henry Allen traveled frequently, causing black Nashvillians to view him as a wealthy man. By the early 1920s, the Boyds owned several parcels of real estate in Nashville, including Richard Boyd's house and lots at 1602 Heiman, 5.3 acres on Centennial Boulevard, Henry Allen's house at 1603 Harding, and brother T. B. Boyd's home at 1600 Heiman Street.

Henry Allen promoted black (Republican) politics. However, as a pragmatist he supported local Democrats—especially mayor Hilary Howse. Blacks continued to support national Republican tickets; but to gain city services for the black community, black leaders aligned with Nashville's party of power. So, Richard Allen's political stances were neither imperceptible nor anachronistic. Boyd refused a Democratic party appointment to the city's Housing Authority during the late 1930s. To take a political appointment could diminish his objectivity and destroy his ability to be invulnerable. After James C. Napier's death in 1940, Henry Allen Boyd became black Nashville's patriarch, the loin and the lamb.

Just when black Nashville's modern Civil Rights Movement began, Dr. Boyd died on May 28, 1959, after a

bout with pneumonia. Regretfully, he was not able to attend the 55th Annual Meeting of his beloved Sunday School Congress, scheduled to meet in Denver, Colorado (June 17-21, 1959). The old warrior's life spanned more than three quarters of a century: Reconstruction, the Era of Jim Crow, World War I, the Great Depression, and World War II. A year before his death, the National Banking Association presented Boyd an Outstanding Achievement Award as president and board chairman of Citizens Bank, an institution that served black Nashville for more than fifty years and survived the economic depressions of 1914, 1929, and 1955 because of the Boyds' fiscal conservatism and business sense. Henry-Allen served on the boards of trustees for Fisk University and Meharry Medical College. Even during his illness, he carried on his work through Sadie Wilson, his loyal secretary; and he remained devoted to all phases of black life. After his death, the *Globe* ceased publication. To fit the overflowing crowd, his funeral services were moved from Mt. Olivet Church to the auditorium of Tennessee A & I State College, the institution from which his grandchildren would graduate. Mayor Ben West and other dignitaries eulogized Boyd: a great mind, a lover of mankind, a Renaissance man, a business person, a philosopher, a preacher, a publisher, a writer.

—Bobby L. Lovett

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# Leaders of Afro-American Nashville

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**ELLA SHEPPARD (MOORE) 1851-1914**

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Ella Sheppard was born on February 4, 1851, in Nashville, Tennessee. Her father Simon Sheppard hired his time from his master and worked hard to accumulate \$1,800 to buy his freedom. Ella's mother, Sarah Hannah Sheppard, was not as fortunate. Her mistress promised Simon that he could buy Sarah, but the slaveowner refused to honor the agreement. Determined that Ella would not remain a slave, Sarah made a threat to "take Ella and jump into the river than see her a slave." Fearing the loss of mother and child, the slave mistress sold Ella to Simon Sheppard for \$350. Ella remained in Nashville with her father when the mother was taken to Mississippi.

Simon faced the realities of slavery and recognized that the slave woman Sarah would not be able to return from Mississippi. He married another slave woman and gave \$1,300 for her freedom. A race riot hit Nashville in 1856, causing whites to tighten the controls on local free Negroes. White vigilantes forced free black Daniel Wadkins to close his school for free Negro children. The South was hit as hard as the North in the depression of 1857. When his business debts piled up and could not be paid, Simon fled to Cincinnati, Ohio, to prevent his family from being seized as assets and sold as slaves. This abrupt change in residence proved to be a blessing for Ella Sheppard. She attended a colored school and studied music in Cincinnati. Ella demonstrated such exceptional musical talent until her father bought a piano and paid for private music lessons.

Simon Sheppard died in 1866. His bills were paid but Ella and her stepmother became penniless. To help support the family, young Ella played the piano at local functions. A prominent local piano teacher agreed to

help Ella in continuing her musical education. She became this man's only black pupil, although Ella had to keep the lessons a secret and enter the school through the back door between nine and ten o'clock at night.

Ella Sheppard returned to Tennessee. In 1868, she accepted a teaching position at Gallatin, just north of Nashville. The poor Negro students paid tuition so seldom that she saved only six dollars after five months of work. However, Ella took this six dollars from her "pie box" [trunk] and entered Fisk University. Really, Fisk had a grammar, intermediate, and high school; and it would not offer college degrees until the 1870s. Ella's six dollars lasted three weeks, but she taught music in Nashville and earned enough money to continue for two years. Under principal A. K. Spence, Ella became the music teacher at Fisk University—the only black staff member at the school before 1875.

Again, good fortune smiled on Ella Sheppard. To relieve the school's serious financial deficiency, Fisk's treasurer George L. White organized a group of students to sing for money. These small excursions became so promising until Erastus M. Cravath reluctantly gave White permission to form a group and go on national tour. Cravath was field secretary for the American Missionary Association—Fisk's founding and funding agency, and he was White's brother-in-law. Ella Sheppard became one of nine singers selected by White. She served as pianist and assistant trainer. Principal Spence became so upset about losing his only music teacher that he asked Cravath to hire another black during Ella's absence lest the students rebel.

On October 6, 1871, the group went on tour. The first

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tour netted \$20,000 which paid for the site of a new campus at Salem (18th Avenue, North) and Jefferson Streets — formerly Union Army Fort Gillem. The adjacent Nashville Normal and Theological Institute made a bid on the property; however, the Jubilee Singers visited Washington, D. C. and impressed certain government officials with their melodious songs; Fisk University got the land. When majestic Jubilee Hall slowly rose on the site and the school needed more funds, often the Jubilee Fund became the only source of money for the school. So, the singers had to extend their tours. In seven years, they raised \$150,000 in

America and Europe. During these long and laborious journeys, Ella Sheppard served as backbone and trainer for the group.

In 1882, Ella Sheppard married George W. Moore. She spent many years helping George in his work with the American Missionary Association, lecturing throughout the South, and organizing Jubilee choirs. Eventually, she located her mother and a sister in Mississippi and brought them to Nashville. Ella Sheppard died on June 9, 1914.

— Beth Howse

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# Leaders of Afro-American Nashville

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**WILLIAM JASPER HALE 1874-1944**

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William Jasper Hale was born in Marion County, East Tennessee, on September 26, 1874. The oldest child in a poor family of four boys and two girls, young Hale went to work at an early age. During his school days, Hale held several jobs in various East Tennessee towns. He found substantial employment in Dayton and earned enough money to enroll at biracial Maryville College. Young Hale had a passion for reading and mathematics. After attending Maryville College for several terms, he secured teaching positions in Coulterville and Retro. Hale became principal of St. Elmo Grammar School in a suburb of Chattanooga. Later, he became principal of Chattanooga's East First Street Grammar School and distinguished himself in many ways. Hale made contact with influential whites. A mulatto with brown hair and cold gray eyes, Hale impressed many people.

Hale's opportunity for prominence came in 1909 when the General Assembly authorized a Negro state normal school. Hale led the effort to raise \$71,000 in pledges to get the school located in Chattanooga. However, Nashville's black community raised nearly \$100,000 and got the school for Davidson County. Still, Hale became State Normal's principal because the State Superintendent of Schools, R. J. Jones, came from Chattanooga and knew Hale.

Tennessee Agricultural and Industrial State Normal School opened on June 19, 1912, with an enrollment of 247 students. Hale hand-picked the first faculty members from graduates of Atlanta, Fisk, and Howard Universities. He visited other Negro institutions where industrial and agricultural training took place. Hale quickly put a pre-collegiate curriculum in place. He even secretly created a black history course and called

it Industrial Education "with emphasis on Negro problems." The State of Tennessee received Federal Morrill Land Grant Funds for State Normal and the University of Tennessee, but the white officials sent most of the money to the University and withheld State Normal's fair share. During the Era of Jim Crow, white officials sought to restrict the intellectual development of black citizens and prevent "the waste of education on colored people." To secure more state funds, Hale sent state officials Christmas turkeys from the school's farm. He transported state legislators to the campus, where they were dined, served, and entertained by faculty members and students. During these visits, the students appeared in uniforms, worked on the farm, and did other manual labor so the whites perceived that "blacks were being educated according to southern expectations." Still, Hale received little help from Tennessee's all white legislators. Although the state officials committed fiscal discrimination against the black school, Hale managed to increase enrollments and elevate the curriculum to collegiate status by 1922. Too, he received financial help from white philanthropists including the General Education Board and the Julius Rosenwald Fund. During the 1927-28 school year, three new buildings were completed, library holdings improved, faculty fellowships for advanced training established, and evening courses and extension work added. By 1935, Hale held dedication ceremonies for six more buildings and began discussion about a graduate program.

Meanwhile, Hale raised a family in the president's on-campus home. He married a local girl, his secretary,

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Hattie Hodgkins, a graduate of Fisk University. Their three children graduated from A & I College with distinction: William Jasper, Jr. (1931); Gwendolyn Claire (1939); Edward Harned (1941). Hale named the latter child in honor of Perry L. Harned, Tennessee Commissioner of Education in 1922. Also, Hale named the new science building (1927) Harned Hall. Commissioner Harned became one white state official who threw racial prejudice aside and aided Hale in expanding Tennessee A & I State College.

When the Tennessee A & I State College grew to be a prestigious institution, Hale became an influential black leader. In 1927, the National Association of Teachers in Colored Schools elected Hale president. Also, Hale served on the board of Citizens Bank and presided over the State Interracial Commission in 1929. In 1930, Hale became the first Tennessean to receive the Harmon Foundation's gold award for outstanding achievement in education. He chaired the Community Chest drive for blacks (1931) and received honorary

Doctor of Law degrees from Wilberforce University and Howard University (1936; 1939). Dr. Hale became the Negro state director for the U. S. Savings Stamps and Bonds during the early part of World War II when Hale raised over forty thousand dollars.

When Tennessee A & I State College celebrated its 25th Anniversary, the institution had a value of \$3,000,000. Hale successfully gained accreditation for the school in 1933. His graduates earned advanced degrees from America's prestigious colleges and universities, including Columbia, Ohio State, Cornell, and Iowa State. He retired in 1943, after struggling for 31 years to build and expand a creditable institution of learning for blacks. Against the power of Jim Crow and white-imposed educational genocide against blacks, Dr. Hale weathered the storm and transformed a normal school into a reputable college. William Jasper Hale died during a stay in New York in 1944.

—Vallie P. Pursley

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February 11, 1987  
Avon N. Williams, Jr. Campus  
Downtown, 10th and Charlotte

# Afro-American Culture & History

## 6th Annual Local Conference

8:30- 8:55 a.m.	Coffee and Registration
9:00- 9:20 a.m.	Opening Remarks: Dr. Otis Floyd, Interim President Dr. Wendolyn Y. Bell, Acting Dean Mr. John Connelly, Chairman, Metro Historical Commission
9:25- 9:55 a.m.	"St. John: The Mother Church in African Methodism in Tennessee," Dr. Jamye Coleman Williams
10:00-10:30 a.m.	"A History of Afro-Americans in Chattanooga, 1880-1930," Dr. Warren C. Mackey
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2:50- 3:20 p.m.	"The Afro-American Art of Aaron Douglass," Professor LaFran Fort
All Day	Exhibition—The Art Works of Aaron Douglass: Atrium Professor Viola Wood, Coordinator

Planning Committee:  
Bobby L. Lovett  
Lois C. McDougald  
Reavis Mitchell  
Ophelia T. Paine  
Harriet A. Peterson  
Viola Wood  
Linda T. Wynn

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Fisk-Meharry Catholic Association  
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Tennessee State Catholic Association

Sponsors:  
Tennessee State University  
School of Arts and Sciences  
Department of History and Geography  
Metropolitan Historical Commission

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### 6TH ANNUAL LOCAL CONFERENCE ON AFRO-AMERICAN CULTURE AND HISTORY

Registration fee: \$5.00 (adults); \$3.00 (students) - includes lunch and publications.

Make check payable to:  
Mail form and check to:

TSU Foundation: Local Conference  
Metropolitan Historical Commission  
701 Broadway, B-20  
Nashville, TN 37203

Telephone number (259-5027)

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# Afro-American Culture & History

## 26th Annual Local Conference

# Afro-American Culture & History

## 26th Annual Local Conference

Tennessee State University and the Metropolitan Historical Commission sponsor the sixth in an ongoing series of annual conferences which coincide with Black History Month. The conference will bring together historians, educators, students, and other interested individuals for a program on local Afro-American history and culture. The conference will be held at Tennessee State University's Avon N. Williams, Jr. Campus, Downtown, 10th and Charlotte, Wednesday, February 11, 1987.

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