February 14, 1990 Avon N. Williams, Jr., Campus 10th and Charlotte

7:50-8:30 AM

10:50-11:00 AM

### fro-American

### th Annual Local Conference

Coffee and Registration, Atrium 8:35-9:10 AM Opening Remarks Dr. George Cox, Vice-President, Tennessee State University Ms. Ann Reynolds, Executive Director, Metro Historical Commission Ms. Viola Wood, Associate Professor of Art, Tennessee State University Dr. Bobby L. Lovett, Tennessee State University

"The Collection of Kelly Miller Smith Papers." 9:15-9:40 AM The Reverend Forrest Harris, Director, KMS Institute, Vanderbilt University

9:45-10:10 AM "Storytelling in the African-American Tradition." Dr. Harriette Insignares, Tennessee State University

10:15-10:45 AM "Septima Clark and the Highlander School." Dr. Anita S. Goodstein, University of the South

11:05-11:55 AM "Negro Spirituals: The African-American Experience." The Meistersingers, Tennessee State University

Break and Refreshments, Atrium

12:00-1:00 PM Lunch (free with registration), Atrium 1:05-1:35 PM "The Literary Metamorphosis of Sutton E. Griggs." The Reverend Randolph Walker, Rhodes College

1:40-2:05 PM "The Greater Fisk Herald and Transformations in Culture, 1925-31." Dr. Sarah M. Howell, Middle Tennessee State University

2:10-2:40 PM "Will Edmondson: Nashville's Famous Black Sculptor." Mrs. Sadie Overton, Librarian, Antioch High School

2:45-3:00 PM Discussion and Closing Remarks

All Day, Atrium Art Exhibition: The Works of Dolores Ashley Harris and Nina Lovelace

Planning Committee: Bobby L. Lovett Lois C. McDougald Reavis Mitchell Ophelia T. Paine Vallie Pursley Viola Wood Linda T. Wynn

Financial Supporters: First Baptist Church, Capitol Hill First Baptist Church, East Nashville Holy Trinity Episcopal Church Jefferson Street Missionary Baptist Church National Baptist Publishing Board Spruce Street Baptist Church The A.M.E. Review

Tennessee State University College of Arts and Sciences Metropolitan Historical Commission

### EVALUATION

### 9TH ANNUAL AFRO-AMERICAN CULTURE AND HISTORY CONFERENCE

Please take time to answer the following questions. Your responses will be helpful to us in planning future conferences.

1.	Age:	15-25	26-40	41-60 0	ver 60	(circle	one)	
	Race:	Black	White	Hispanic	Asian	Other_		
	Sex:	Male	Female	(circle one	e)			
2.	If you have attended previous Afro-American conferences, please circle the years attended.						es,	
	1981	1983	1984	L985 1986	1987	1988	1989	
3.	How would you rate this year's conference?							
	Fair	Good	Very	Good Ex	cellent			
4.	Please put a check next to the topics you found particularly interesting.							
	290	"The Col	lection c	f Kelly Mill	er Smith	Papers"		
	"Storytelling in the African-American Tradition"							
	"Septima Clark and the Highlander School"							
	"Negro Spirituals: The African-American Experience"							
	"The Literary Metamorphosis of Sutton E. Griggs"							
	"The Greater Fisk Herald and Transformations in Culture, 1925-31"							
		"Will Edmondson: Nashville's Famous Black Sculptor"						
	Art Exhibition							

## Afro-American Nashville

### THE STONE SISTERS

The Stone sisters were the proprietors of the first black-owned beauty parlor in downtown Nashville. Their business was on the corner of Sixth Avenue, North, and Union Street near the present site of the Tennessee Performing Arts Center. The black sisters catered to a clientele of wealthy white women, and they introduced the first permanent wave machine which they learned to use at Fredericks in New York City. They sold hair pieces and wigs from France and used hair-weaving equipment, hair dryers, and hair-cutting tools among other innovations. The sisters developed "Stone-White," a skin bleach lotion, and sold it at their beauty parlor. The Stone sisters resided at 1613 Jefferson Street, immediately across the street from Fisk University's Jubilee Hall.

Lee Stone (1879-1954), Sallie K. Stone (1881-1954), and Nannie Stone (1885-1975) began working in the early 1900s as apprentices at McIntyre Beauty Parlor after arriving in Nashville from their birthplace in Maury County, Tennessee. The three sisters were joined by another sister, Emma Stone (1889-1934), who completed the pharmacy program at Meharry Medical College in 1907 and operated the Campus Drug Store at 1712 Jefferson Street. In 1915, the sisters bought the McIntyre Beauty Parlor from its white owner, Mary McIntyre, for the sum of \$500. The sisters operated the lucrative business until the 1930s. The Luke Leas, the

Percy Warners, the Robert Cheeks, and other prominent white families frequented the Stone sisters' downtown establishment.

Two other sisters were not involved in the beauty parlor business: Augusta (1876-1917) and Hortense (1883-1959). Augusta married Jefferson D. Fowler, a physician and teacher at Meharry. Hortense, the mother of the author of this article, married George Richardson White, a former dental student at Meharry.

The mother of the Stone sisters, Sallie Brooks Stone (1858-1923), was born a slave. The father of the girls, John Secrest, was a prosperous white Jewish planter in Maury County. The girls inherited some Indian blood from their maternal grandmother, Sallie.

The Stone sisters held membership at the Gay Street Christian Church. Lee, Nannie, and Emma sang in the church's choir. The Stone family was compassionate and sensitive to the issue of racial oppression. The mother often visited the sick and gave money and food to the poor. The sisters unsuccessfully used money and influence to gain the release of a black Knoxville man accused of killing a white woman in 1919.

The Stone sisters, except for Nannie, are buried in Nashville's Greenwood Cemetery. Nannie was buried in California with her husband, dentist Thomas H. Grantham.

Emma White Bragg



The Stone Sisters. Left to Right: Lee, Sallie K., Nannie, Augusta, Emma Louise, and Hortense. The photograph was taken circa 1900-1902.

## Ieaders of Afro-American Nashville



ELDER ZEMA W. HILL

Zema W. Hill was a faithful and devoted minister, a funeral home owner, and a notable leader in Afro-American Nashville. He was born in Franklin County, in the community of Asia near Winchester, Tennessee, on April 2, 1891. Zema became a Christian at an early age, joined the Macedonia Primitive Baptist Church during its revival services, and became an evangelist during his teenage years. In 1916, young Zema moved to Nashville where he preached and evangelized in Hightower Hall. His elegance, good looks, and magnetic preaching style enlarged his South Nashville congregation until the services had to be moved under a large tent.

In 1919 a building was dedicated on Overton and Division streets. Elder A. M. Bedford, the moderator of the Cumberland River Association Order of the Primitive Baptist Church dedicated the church as "Hill's Tabernacle." Elder Zema Hill faithfully served the congregation for thirty years.

In the year that his church building was dedicated, Elder Hill also established the Zema W. Hill Funeral Home at Fourth Avenue, South, and Peabody Street. During this period of local history, no black insurance companies existed in Nashville, and there were few funeral homes. A demand for services caused the Hill funeral business to expand so rapidly that a larger facility was acquired at Fourth Avenue, South, and Franklin Street. Elder Hill not only arranged the funerals, but he also preached and sang at the services. Even though he catered to the black elite, Hill's civic-minded zeal caused him to arrange funerals for the destitute as well. These were known as his "silver services" where the plate was passed to collect money from the audiences.

The Zema W. Hill Funeral Home moved to 1306 South Street to become one of the first black businesses in the area. He purchased a fleet of Packard automobiles in the mid-1930s, and his business flourished in spite of the economic depression. Over the years, Hill bought many other fine automobiles, including Cadillacs, Chryslers, and Lincolns. Elder Hill attracted attention to his business by printing "Zema W. Hill" in gold letters on his cars' windows and placing two six-and-a-half-feet concrete polar bears in front of the funeral home.

Elder Hill left his imprint on Afro-American Nashville through his charismatic evangelism. During the thirties and the forties, whites and blacks, political leaders, and famous persons attended services at Hill's Tabernacle. Even some of Nashville's underworld figures could be seen in Hill's Sunday night services. He was renowned for sermons such as "The Resurrection of the Dead" and "If A Man Should Die, Shall He Live Again." Elder Hill's ministerial work was highlighted with his selection as the moderator Emeritus of the Cumberland Association of Primitive Baptist and builder of the Cumberland Tabernacle in 1944.

Elder Zema W. Hill died on February 5, 1970, after 17 years of illness. A year before his death, Hill's Tabernacle was rebuilt. At his funeral services on the morning of February 9, 1970, at the Cumberland Primitive Baptist Tabernacle, Elder C. R. Wooten and others lauded the late Elder Hill as "...a faithful and devoted minister, a loving father, neighbor and friend and [who] was respected by all whom he came in contact with of both races...." Hill was survived by two children: Doris Hill Griner (deceased) and Clarence D. Hill. Elder Hill was interred in the Mt. Ararat Cemetery in Nashville.

Reavis Mitchell

# Afro-American Nashville

### FISK JUBILEE SINGERS

In 1871, hoping to raise funds for the financially strapped Fisk University, school treasurer and music teacher George L. White borrowed money and set out with nine student singers for a tour of the North, despite the disapproval of the university.

Withstanding hardships and indignities, this nameless and almost penniless group persevered against all odds to save their school from collapse. The singers ranged in age from fifteen to twenty-five years and were all former slaves or children of slaves.

Financially unsuccessful at first, the group abandoned its classical, popular repertoire for powerful, moving spirituals and slave songs and adapted the Biblical name of Jubilee Singers.

Although without musical training himself, George White was a fine singer, was dedicated to music, and had the added talent of getting the utmost from his gifted singers. Soon the power and eloquence of their music was leaving audiences spellbound, inspired and cheering for encores.

After several tours throughout the U.S. and Europe, the Jubilee Singers eventually raised \$150,000, securing the school's future. The funds purchased Fisk's present

campus in North Nashville and built Jubilee Hall, the first permanent building in America for the education of blacks and now designated as a national historic landmark.

Begun as a free school providing primary through college education for newly freed slaves, Fisk was founded in 1866 by the Congregational Church's American Missionary Association, the Western Freedmen's Aid Commission and former Union Army General Clinton B. Fisk of the Freedman's Bureau. Its only buildings then were abandoned Union Army barracks.

Each October 6, Fisk celebrates Jubilee Day, commencing the original Jubilee Singers who sang before kings, queens, and heads of state; who captured the hearts of all who heard their music; who introduced to the world the beauty and tradition of the Negro spiritual; and who, with steadfastness and commitment, virtually saved their university.

### Kay Beasley

Reprinted by permission of the author from the August 7, 1986, "Nashville Past" column in the *Nashville Banner*:



### eaders of ro-American ashville

### SAMPSON W. KEEBLE

Sampson W. Keeble, barber, businessman, and politician, became the first black Tennessean elected to the Tennessee General Assembly. Keeble was born circa 1832 in Rutherford County, Tennessee, to slave parents, Sampson W. and Nancy Keeble. From the age of nineteen until 1863, he served as pressman for two weekly newspapers in Murfreesboro. Near the end of the Civil War, Keeble moved to the bustling city of Nashville where the black population had tripled during the Union army's occupation. By 1866, Keeble had established the Rock City Barber shop. He became an active leader as a member of the advisory board of the Freedman's Savings and Trust Company bank and treasurer of the board of directors of the Colored Agricultural and Mechanical Association.

During the Reconstruction era, when all local blacks were Republicans and the Davidson County Republican party was dominated by Negroes, Keeble became involved in politics. In 1872, he won the Republican nomination for a seat in the Tennessee House of Representatives. Helped by a heavy black vote for presidential candidate General U.S. Grant and some local white voters who viewed Keeble as a moderate black man, Keeble was barely elected to the 38th General Assembly in November 1872. He carried the important, heavily black 4th ward by 85 less votes than cast for Republican President Grant's reelection. Keeble's term began on January 6, 1873.

House Speaker W. S. McGaughey swore Keeble into the 38th Legislature and appointed him to the House Military Affairs Committee and the Immigration Committee. Before his term ended in 1875, Keeble introduced three unsuccessful bills to amend Nashville's charter to allow blacks to operate businesses in the downtown area, to protect Negro laborers and their wages, and to gain state funds for Manual Labor University.

Keeble's third bill was a significant gesture in his political career. Located on Murfreesboro Road, Manual Labor University was organized in December 1866 by the leaders of the Colored Agricultural and Mechanical Association. These leaders were artisans, craftsmen, and small businessmen, and Keeble's associates. Indeed, the Colored Agricultural and Mechanical Association was a political base for Keeble and others because the Association held an annual fair every fall and attracted a faithful constituency among the freedmen. It brought national black Republican leaders to Nashville, including John Mercer Langston (1872) and Frederick Douglas (1873).

After service in the legislature, Keeble was elected a magistrate in Davidson County and served from 1877 until 1882. His first magistrate election was contested when Keeble's opponent, James W. Ready, lost by only 19 votes. The county court ruled in Keeble's favor. Two other blacks were also elected county magistrates with Keeble. By the late 1870s, however, the state poll tax and white racial violence had significantly reduced black voting strength, and white Conservatives (Democrats) had effectively recaptured political power in Nashville-Davidson County. When Keeble sought to return to the General Assembly in 1878, he was defeated by a Greenback party candidate. Yet another black, Republican Thomas A. Sykes, won election from Davidson County to the Tennessee General Assembly during the presidential election of 1880 which was won by Republican James A. Garfield.

Keeble's date and place of death are undetermined, but it is likely that he passed during the mid-1880s like so many others of his generation.

Linda T. Wynn

## Afro-American Nashville



(Benjamin "Pap" Singleton) Katz, *The Black West* 

### BENJAMIN 'PAP' SINGLETON

Benjamin 'Pap' Singleton called himself the "father of the Black Exodus." This movement began after the slaves were freed and continued into the 1880s when thousands of freedmen resettled in Kansas, Oklahoma, Nebraska, Indiana, and other non-southern areas. Singleton became a leader of this black migration and personally led nearly 8,000 blacks to Kansas via steamboat, train, and wagon. Few Americans know that Singleton and the Black Exodus movement were based in Nashville.

Singleton was a former Davidson County slave, born around 1809, and raised and trained as a cabinet maker. After being sold and sent to New Orleans, he escaped back to Nashville and then to Detroit and Canada. Nashville was a thriving center for the domestic slave trade; indeed many slave brokerage houses near Cedar and Cherry Streets sought skilled slaves to sell to the Deep South. During the Civil War years, Singleton left Detroit and returned to Nashville which was now under Union army occupation. He made a living building cabinets and coffins where he lived in a large Union camp for fugitive slaves along the river bank in Edgefield (East Nashville, near the Jefferson Street bridge). When peddling his wares, 'Pap' Singleton, as his fellow freedmen called him, preached to idle, destitute former slaves about going west to farm and own federal homestead lands.

In September 1869, local banks held a large meeting about migrating from the South. Elias Polk, Robert Knowles, Randall Brown, Henry Carter, Daniel Wadkins, and perhaps Singleton argued the pros and cons of leaving the South. Many of Nashville's freedmen were frustrated because of crowded and impoverished conditions, recent outbreaks of racial violence by whites, and the 1869 electoral defeat of their city Republican ticket by white Conservatives (Democrats).

When the mass meeting failed to gain a vote for the exodus, Singleton and a Sumner County black preacher, Columbus M. Johnson, organized a homestead association. Johnson was concerned about addressing the large federal contraband camps which housed impoverished freedmen in Gallatin and Hendersonville. In 1872, they sent a committee to investigate Kansas for settlement. A year later, Johnson, Singleton and 300 persons boarded steamboats on the Cumberland River to settle in Cherokee County, Wyandotte, and Topeka, Kansas. For years, the north end of Topeka was called "Tennessee Town."

In April 1875, Singleton, William A. Sizemore, and Benjamin Petway called for a state convention to discuss black migration to the West. The convention met in Liberty Hall (44 Cedar-Charlotte-Street), which was built in 1872 by and for Nashville's first black bank, the Freedman's Savings and Trust Company. The convention formed the Tennessee Emigration Society, sent delegates to Kansas, and resolved that "To the white people of Tennessee, and them alone, are due the ills borne by the colored people of this State." The Bulletin newspaper said: "The chiefest ground of discontent is inadequate labor prices and delays in paying the same. A repair of this evil would tend greatly towards checking the flow of [black] immigration out of the State, already begun." The Nashville Colored People's Cooperative Emigration Club was formed "to improve the moral, intellectual, social, and material interests of the colored people." The leaders hoped to relieve crowding in Nashville's black neighborhoods, resettle the black poor, and build a politically powerful society in the Far West, far away from the former slave masters.

-Continued

Singleton, Sizemore, and their followers decided to form the Edgefield Real Estate Association, located at No. 5 Front Street. They held rallies in Brentwood and other black communities, raised funds by charging five cents for parties, and published newspapers to publicize the colored migration. Singleton criticized Frederick Douglass and other Republicans for opposing the freedmen's exodus from the South; Singleton said: "Such men as this should not be leaders of our race any longer." But Douglass simply argued that the Negroes should remain in the South and fight the racist attempts to reenslave them. Singleton plastered posters about Nashville, reading "Leave for Kansas on April 15, 1878." He established a colony at Dunlap, Morris County, Kansas, in June 1879. At least 2,407 blacks left Nashville's neighborhods during the 1870s alone.

The Nashville *Union and American* called the Black Exodus "a foolish project," and white employers supported a campaign to attract Chinese laborers to replace the cheap freedom workers. However, by 1882, the Black Exodus had stopped. The waters of the Cumberland River washed out all traces of the black emigrants who boarded so many steamboats near Edgefield. Benjamin 'Pap' Singleton died out West and was buried in an unidentified grave. Several books and articles have been written about the Black Exodus and Singleton, but few of them have placed the movement and Singleton within Nashville's history.

Bobby L. Lovett



March 29, 1990

Mr. Robert Patterson, Jr. Clarksville-Montgomery County Historical Museum P.O. Box 383 Clarksville, TN 37041

Dear Mr. Patterson:

On behalf of the Metro Historical Commission and the College of Arts and Sciences at Tennessee State University, I would like to nominate the Afro-American Culture and History Conference for an achievement award from the American Association of State and Local History.

Enclosed is a completed nomination form as well as additional information and publications on the event. In 1991, the Afro-American Conference will celebrate its tenth anniversary. We are excited and proud of the real contributions the conference has made to the dissemination of knowledge about the history of Nashville's black community and the stimulation of continuing research.

Thank you in advance for your consideration. If you need further information, please don't hesitate to contact me.

Sincerely,

Ophelia Paine

Publications and Special Events Coordinator

### **AASLH Awards Nomination Form**

**Instructions:** Please type or print legibly within the spaces provided. Do not use photoreductions. Provide all information requested. Incomplete nominations will not be considered. Nominations must be postmarked no later than April 1, 1990.

Nominee The Afro-American Culture and History Conference							
Mailing address c/o Metropolitan Historical Commission							
Phone number (615) 259-5027							
Contact person (i.e. president, executive officer, etc.) Ophelia Paine and/or Ann Reynolds							
Mailing address 701 Broadway, B-20, Nashville, TN 37203							
Phone number (615 ) 259-5027							
Please explain as succinctly as possible why an award should be given to the nominee.							
The Afro-Anerican Culture and History Conference cosponsored by the Metropolitan Historical Commission of Nashville/Davidson County and the College of Arts and Sciences at Tennessee State University, deserves an award for its uniqueness, overall quality, continuity, and growth; its commitment to preserving the history of a minority culture; and its success in raising community awareness of the contributions of that culture to the community at large.							
A brief description of the conference, sample program, and other publications are attached.							
· ·							
If the nominee is chosen for an award, the citation on the certification should be for:							
The Afro-American Culture and History Conference							
Nomination submitted byOphelia Paine							
Mailing address Metro Historical Commission, 701 Broadway, B-20, Nashville, TN 37203							
Phone number (615) 259-5027							
☑ Supplementary materials submitted							
Please return supplementary materials to: Ophelia Paine							
FOR OFFICIAL USE ONLY							
Region Category Award of Merit Cert. of Comm. Mailing address							
Nomination approved by:  Phone number ()							
Regional chair AV equipment required for review							

### Afro-American Culture and History Conference

Begun in 1981, the Afro-American Culture and History Conference brings together historians, educators, students, and other individuals interested in the contributions of black Americans to the culture and history of Nashville and Middle Tennessee. The purpose of the conference is to promote a greater awareness of this historical and cultural legacy and to encourage further research.

Scheduled each year to coincide with Black History Month, the one-day event is cosponsored by the Historical Commission and the College of Arts and Sciences at Tennessee State University and is held on the Avon N. Williams, Jr., downtown campus of Tennessee State University. This year, the registration fee was \$6 (\$3 for students), including lunch and publications.

In 1989 and 1990, the conference drew over 400 individuals, ranging in age from 16 to 60+---students, teachers, historians, senior citizens, and members of the general public. Approximately 80% were black. A copy of last year's program is attached.

In addition to the presentations each year, the conference publishes four or five profiles of local Afro-American leaders and institutions. These publications are distributed to conference participants and, following the conference, to Metro public libraries and schools. Copies of all the papers presented as well as the profiles are kept in the special collections division of the Tennessee State University library to be available to researchers.

In recognition of Nashville's heritage of black religious music, the 1988 conference sponsored a special performance of The Fairfield Four, a local black gospel group which has performed at at the Smithsonian Folklife Festival. Their performance was made possible through a grant from the Tennessee Arts Commission and the National Endowment for the Arts.

The Historical Commission has just submitted a grant proposal to the Metropolitan Arts Commission of Nashville and Davidson County to bring The Fireside Singers, a gospel singing group first organized forty-seven years ago, to perform at the 1991 conference. Roby Cogswell, Director of Folk Art for the Tennessee Arts Commission, has said that he would introduce the group and give a historical perspective of their work, and the Center for Popular Music at Middle Tennessee State University has expressed an interest in taping the performance for their archives.

In addition to the musical performance and lecture/presentations, the Department of Art at TSU organizes an exhibit of the works of local African American artists in the lobby of the building where the conference is held. Past exhibits have featured the works of painters, sculptors, and fibre artists.

The conference is publicized well through local newspapers and newsletters, including the Nashville Electric Service, Nashville Gas, and South Central Bell. One local TV station devotes an hour-long community service program (MORNINGS ON FIVE) to the conference and other related activities scheduled for Black History Month. And the Social Studies Department of the Metro Public Schools sends registration forms to all social studies teachers throughout the school system, encouraging them to attend.

In 1991, the Afro-American Conference will celebrate its 10th annual conference. The papers and publications it has produced are a valuable resource on the history of Nashville's black communuity, and it continues to grow in quality and in numbers of participants, drawing a wider representation of the community each year.



August 30 1990
FOR IMMEDIATE RELEASE

For more information contact: Ophelia Paine, 259-5027

Historical Commission and TSU Receive AASLH Award

The Metropolitan Historical Commission and the College of Arts and Sciences at Tennessee State University were awarded a Certificate of Commendation from the American Association of State and Local History for their cosponsorship of the annual local conference on Afro-American Culture and History. The award, recognizing special projects throughout the United States, was announced at the association's annual meeting in Washington, D.C. September 8. The Afro-American Conference was the only project to receive an award in Tennessee this year.

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

### Nashville

### Exhibitions, Publications and Papers Presented 3rd Edition 1990

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\*John W. Work, 1901-1967. Written by Linda T. Wynn, 1987.

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### --NARRATIVES--

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- Doss, Sharon. "History of Civil Rights Movements in Tennessee, 1865-1975." Paper presented at the 1981 Conference.
- \*Fleming, Cynthia G. "The Knoxville Sit-Ins: June-August, 1960." Paper presented at the 1986 Conference.
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- \*Chavis, Jordan D. "History of the Band and Instrumental Music Program in the Black Public Schools of Nashville and Davidson County." Paper presented at the 1985 Conference.
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- \*Rogers Williams University, 1864. Written by Bobby L. Lovett, 1984.
- \*Summerville, James. "Meharry Medical College and the Movement Years." Paper presented at the 1986 Conference.
- \*Tennessee State University, 1912-1984. Written by Lois C. McDougald and Bobby L. Lovett, 1984.
- \*Walden University, 1865-1925. Written by Bobby L. Lovett, 1985.

### Food

- Egerton, John. "Southern Soul Food." Paper presented at the 1988 Conference.
- Hargreaves, Margaret. "Influence on Food from Slavery Until Now." Paper presented at the 1989 Conference.

### Genealogy

- \*Bragg, Emma W. "Some Family Reminiscences of a Native Nashville Septuagenarian." Paper presented at the 1987 Conference.
- \*Sharifa, Shauneille Quimmah. "An Unwritten Segment from the Past."
  Paper presented at the 1987 Conference.

### History

- \*The Blue Triangle YWCA. Written by Carrie R. Hull and Linda T. Wynn, 1988.
- Eberling, May Dean. "Fort Negley Restoration." Paper presented at the 1981 Conference.
- Ensley, Regina. "Youthgrant: Afro-American History of Nashville, 1870-1930." Paper presented at the 1981 Conference.
- \*Frankie J. Pierce and the Tennessee Vocational School for Colored Girls. Written by Virginia Edmondson, 1985.
- Gaston, Juanita. "Cameron-Trimble Bottom Neighborhood Rehabilitation Project." Paper presented at the 1981 Conference.
- \*Gordon, H. Richard. "Rare Film Footage on Nashville During the 1950s." Presented at the 1989 Conference. (only Narration of film in S.C.).
- Harris, Forrest. "The Collection of Kelly Miller Smith Papers." Presented at the 1990 Conference.
- \*Hull, Carrie R. "Historical Highlights of Blue Triangle, YWCA, 1919-1953." Paper presented at the 1987 Conference.
- Insignares, Harriette. "Storytelling in the African-American Tradition." Presented at the 1990 Conference.
- \*Jones, James B., Jr. "Black Historical Markers in Tennessee."
  Paper presented at the 1989 Conference.
- Otey, Inman. "Jefferson Street Project." Paper presented at the 1981 Conference.

- \*Peterson, Harriet A. "The 14th Amendment and Black Americans:

  A Matter of Interpretation." Paper presented at the 1987
  Conference.
- \*Phillips, Paul David. "The Interracial Impact of Marshall Keeble, Black Evangelist, 1878-1968." Paper presented at the 1985 Conference.
- Searcy, Walter. "Black Sites Identification Project." Paper presented at the 1981 Conference.
- Smith, Jessie C. "The Harlem Renaissance Remembered." Paper presented at the 1981 Conference.
- Paper presented at the 1981 Conference.
- \*Thompson, A. Alphonse. "Some Aspects and Characteristics of Black Leadership in Nashville History." Paper presented at the 1985 Conference.
- Walker, Randolph. "The Literary Metamorphosis of Sutton E. Griggs." Paper presented at the 1990 Conference.
- Wynn, Linda. "Funding Sources for Historical Projects." Paper presented at the 1981 Conference.

### Lynching

\*McKissack, Gloria H. "Racial Violence: Lynchings in the 1890's." Paper presented at the 1986 Conference.

### Media

- Brown, Karen. "Black Newspapers in Nashville and Tennessee."
  Paper presented at the 1983 Conference.
- Howell, Darah M. "The Greater Fisk Herald and the Transformation in Culture, 1925-1931." Presented at the 1990 Confernce.

### Music

- Johnson, C. Dewitt. "Black Musicians in Music City USA--An Ethnographic Profile." Paper presented at the 1986 Conference.
- The Meistersigners, Tennessee State University. "Negro Spirituals: The African-American Experience." Presented at the 1990 Conference.
- Morton, Leonard, Sr. "A History of Jazz: A Musical Presentation."
  Performance at the 1988 Conference. Accompanied by:
  Foster Shockley.
- \*Seroff, Doug. "Black Gospel Music: Performance and Introduction of the FAIRFIELD FOUR." Paper and performance at the 1989 Conference.
- Seroff, Doug. "Some Aspects of Black Religious Muisic History."
  An Audio-Visual presentation at the 1988 Conference.

### Politics

\*Guess, Frances. "Good Jelly Jones: Black Entrepreneur and Grassroots Politician." Paper presented at the 1989 Conference. Wells, Cynthia. "Bluff City, Tennessee: An Experience in Black Politics." Paper presented at the 1986 Conference.

### Slavery

- McDoug ald, Lois C., comp. "Free Negro Property Owners/Occupations Davision County, Tennessee, 1860." Distributed at the 1988 Conference.
- Smith, Samuel D. "Archaeology of Slavery: Some Tennessee Examples:" Paper presented at the 1987 Conference.

### Social Conditions

- Goodstein, Anita S. "Black History in Nashville, 1825-1860." Paper presented at the 1988 Conference.
- Lovett, Bobby L. "The Afro-American History of Nashville, 1779-1940."

  Paper presented at the 1985 Conference.
- Mackey, Warren C. "A History of Afro-Americans in Chattanooga, 1880-1930." Paper presented at the 1987 Conference.
- \*Ridley, May Alice. "Afro-American in Antebellum and Civil War: Nashville." Paper presented at the 1984 Conference.
- \*Willis, Temore. "The Monroe Street Project: An Innovation in Community Development." Paper presented at the 1984 Conference.

~-Vallie P. Pursley
Compiler

<sup>\*</sup>Holdings in Special Collections, Brown-Daniel Library, Tennessee State University. Some audio tapes are available.