

Interviewer: Alright! Alright. Good morning, Mrs. Daly.

Patricia Daly: Good morning.

Interviewer: Thank you so much for agreeing to participate in this interview. As you read in the consent form, we really conduct these interviews as a way to preserve knowledge for future generations and I know that your interview is going to be very valuable.

Patricia Daly: I hope so.

Interviewer: Yeah. I think so. Absolutely. This is designed ... This interview is designed to get detailed responses from you. Feel free to give answers that are as long as you wish or as short as you wish, whatever is most comfortable for you. Again, if you need to stop, just let me know.

Patricia Daly: Okay.

Interviewer: Okay?

Patricia Daly: I will, thank you.

Interviewer: No problem. I'm going to start off with some questions about your early life. Is that okay?

Patricia Daly: Yes.

Interviewer: Yeah. Tell me about your place of birth and what was going on there around the time you were born.

Patricia Daly: I've already written that and that's ...

Interviewer: Excellent!

Patricia Daly: A question to myself.

Interviewer: Excellent.

Patricia Daly: I was going to start with a welcome.

Interviewer: Oh, go ahead! Go ahead.

Patricia Daly: To you.

Interviewer: Thank you!

Patricia Daly: Thank Dr. Ria for making this space available for us. I wanted to invite the number

three. It's the spirit of the number three because that's my birth number. I'm an astrologer and a numerologist and a card reader in addition to working at this place or that place, doing whatever is needed. The number three is to express itself. It's the number of teaching and of learning. Learning, digesting, et cetera, and then teaching.

It's not surprising that I think everything here falls in a number three path about my early life. I was born in New York City in Bellevue Hospital. My name should've been Hazel, because I'm certain my mother and her younger sister had a pact. My mother was the youngest of 10 children ... And ... Of nine children, and her sister was youngest of the number 10. They kind of looked out for each other. When the doctor told my mother that I was such a cute baby and that my name should be Patricia, she quickly changed her mind and forgot all about it. She's never told me that, but spirit has told me that.

When you're born on August 5th, 1934, you definitely have a destiny. Every moment that a person is born, according to astrology and numerology, it sets them on a path. That path is indicated by the patterns of stars in the sky, the energy patterns there, and the numerological patterns in the sky, as well as the card system. A regular deck of card is a way, in pyramid form, of presenting the cards. I am an eight of diamonds, which is a power card.

I was worn of the depths of the depression as you know, 1934, sometimes cited as the worst year of the depression. The economy had collapsed. My parents ... I wrote a letter and it's in there on the computer, I don't have it here ... To my younger brother because he, being younger than me, doesn't have access to all of his history. I was just at the edge, just old enough to remember things that he doesn't remember. My dad did lots of things, my parents both. We lived in Plainfield, New Jersey after. I was born in New York City, but the best hospital, if you know, at the time, was ... What hospital did I tell you?

Interviewer: Bellevue.

Patricia Daly: Ah ... B ... It begins with a "b." Anyhow.

Interviewer: Bellevue.

Patricia Daly: Bellevue hospital! Best maternity ward in the city. It had reasonable prices. They didn't overcharge. So, my mother took me there, gave a false address in New York ... Her sister's address and I got born there, but we actually lived in Plainfield, New Jersey.

The reason we lived in Plainfield, New Jersey is that my father's family had relocated from Prince Edward County, Virginia to New Jersey because during that era, there were lots of people in his ... He was an itinerant minister, which meant of course he'd meant ... From Sunday to Sunday, he went to different churches. Each church could afford one minister, one time a month. The fifth Sunday, he was a

guest minister someplace.

As they began to migrate northward because they heard about jobs in [inaudible 00:05:34] in particular, they were ... His congregation was disappearing and finally, they wrote to him and said, "Pastor, we need you." The church really organized him. Contrary to what I've been told is that he organized the church. They said, "We are here. We need your leadership. Come." So the whole family relocated to Plainfield, New Jersey, where he founded the New Hope Baptist Church. Reverend John Daly.

That was fortunate, I think, for my parents, that the depression didn't affect them in quite the same way. They were so creative, particularly my father. Sometimes, I'll come back and talk about him. I think my relationship with my father determined what happened in many ways, the things that happened in my life. Especially at I.B.W. and especially with the number three. And especially in connection with Vincent Harding, and I think, his historical role, which was to be the John the Baptist, in effect, for Martin Luther King Junior.

I think he may have picked me out from some of the people at I.B.W. just because I'm a woman and it's a project about women. That makes sense. Also, because I'm the oldest I.B.W. employee. I was there at the outset, and I closed the final door and locked it. I was there from beginning to end, approximately 13 years.

I gave the largest personal contribution that I think anybody ever gave to the I.B.W., because at the time that I went to I.B.W., I quit my ... I went down there and I never went back. Didn't even go back to resign my job. I sent a letter of resignation.

Interviewer: You were ...

Patricia Daly: When I did, I.B.W. needed money, so I made a donation from ... Because, they give you money when you leave a job, as you know. I finally became its interim director toward the end of the organization because Howard had left. He was up in Washington and other places. I think that there were two stages ... Three stages of the organizations work. The beginning, the middle, and the end.

The beginning, the creative phase. That was Vincent Harding. Vincent Harding can create out of ... You can sit here and he can create 16 wonderful, lovely projects for you. All so beautifully conceived and spoken. The creative space, the sustaining stage.

The sustaining stage that brought the organization into a programmatic stability. It created program, after program, and program that worked. And that were helpful to people and that gave I.B.W. all sorts of popularity. Howard Dodson. Howard Dodson is also one of those creative people. He's also a number three.

Then the last one is the death. The dissemination. The dissemination took the form

... It should take the form of dispersion of our I.B.W. products so that they can have an effect in the I.B.W. community for which they were designed and for those interested ... Other individuals that were potential allies, say, for which it was designed.

We'll learned more about what did and did not happen with that.

Interviewer: Absolutely. You know. I want to go back to your childhood for a little bit ...

Patricia Daly: Okay.

Interviewer: If I can? Yeah. What were your favorite toys and games.

Patricia Daly: Oh! Funerals! I conducted funerals all the time. We had a dump ... To make our house, they filled in a big huge gully and then there was the dump where people ... Local people would dump their stuff. I used to go there and find dead creatures of all sorts. Mice in traps. Cockroaches. That's all I can think of now, but little critters of many sorts. I would carry out these elaborate funerals. Or find medicines, purple and different colors and break them open coin myself embalming them. I think I must have come from Egypt at some great stay.

[00:10:33] I like to ask people what they played with as a child. Because, I'm not sure they're going to tell me they conducted funerals. But, I did bicycle riding. We went for long trips. As far as Andrews Air Force Base, which is outside of Washington. It's a long trip for a kid. Through, say, fourteen to fifteen . I loved bicycle riding, athletic sports of all kinds. I was a tomboy. I loved boys.

I had a little brother, one year younger than me, and an older brother, who was little older than five years older than me. He was the bane of my youthful existence. He was a bully and only now at this stage in my life can I look back and understand why and what the dynamic was of his being such a bully. I think the dynamic was that we were born during the depression at that period.

Things happened in my family. Mom and dad left the house we had been in and moved to Plainfield during that time because ... To make ends meet. We moved back in with my grandmother who also lived in Plainfield. There was just very little space and it was cramped and where we had been had been idyllic. I think with my coming, he figured I had caused that.

He was starting school. Five years, he was going to kindergarten, and I was coming out of the hospital. They bumped him for me, to take care of me, because at the fifth month of my being there, I got double pneumonia and was not expected to live. There was a lot of hustle and bustle about what, would I live or not?

I think his vote would have been that I didn't, as later on my vote for him was that he not live, because he would go by me and punch me and do things like that. I would tell my mother he was doing things and she would poo poo it. She said, "Oh,

you're always just playing. Go on, play nicely. Do this." She would dismiss it.

One day ... Well, my younger brother and I used to practice curse words anyway. I was coming home from school. I know I was eight years old because I was in the third grade. That's the only time I went ... Was at that school at that time of year. Two boys were fighting ... Two men, and it's important, I think they were males. One called the other one a B.B.B. I'm going to let you figure out what you think that may have meant.

It was [inaudible 00:13:04] and I thought it was absolutely the perfect word. Threes like words. I said, "If he hits me again, I'm going to call him what he needs to be called." One day, my parents were shopping, as you ... You know, when they went to do their regular grocery shopping. I was home with my older brother and my older brother. They left us alone.

My older brother punched me, as was his custom, was to begin punching me. I called him a B.B.B. and he was shocked! He said, "What did you call me?" I said it louder and clearer. "You're a B.B.B.!" The next thing I knew, a fist had hit my face, my teeth had embedded in my jaw, and blood was just spurting out of my mouth all over the place.

Interviewer: Wow.

Patricia Daly: [00:14:10] In a few minutes, my parents were walking in the door. My father came in with a bag of groceries . I guess he'd figured I'd fallen down the steps or something. He said, "What happened? What happened?" I said, "Tykee did it. He did it." My older brother went to my father, saying, "I can explain!" With no explanation, the next thing I know, he'd been clocked. He hit the other side of the wall and he never, never again put his hands on me, because he knew I had recourse.

I think that what I did in that moment was what threes are often called to do to express themselves. That is speak to power the truth to those in power. To bullies, to whomever else. That's exactly what Vincent Harding did. He looked America in the eye, he went to their front porch, sat down in their living room, and started lecturing them on American morality and what they should and should not be doing. And he [inaudible 00:15:16] with Harlem.

Those white folk were so outraged that an N person would come and try to advise them on foreign policy. The white man's prerogative. Well, we know what happened. We also ... That Vincent had this enormous power of persuasion. He could talk to people sweetly and quietly and just bring them forth.

They were very afraid, as we learned by the Freedom of Information Act documents, that they ... The powers that be were concerned that Vincent might influence Mrs. King to bring the reputation and the okay from the U.S. Government to the point of view of advocating against their policies. They were very, very concerned with that.

They said that the way to keep Vincent Harding quiet would be to ignore him and to make sure that he didn't have any money. That's what they had done. They had gone about that time, about five or six years after the organization had opened, and told all of our funders that it wouldn't be a wise thing to be associated with us. We, like the Panthers, were slated for ... Just to be ignored. To be cut off from all funding. That's what happened.

We were able to have additional funding ... Create additional funding. But, not at the level before. We had not been sufficiently creative to go beyond that. I think there are things we could have put into and it might not have worked out that way, but that is the way that it worked out.

You asked me about my childhood. I told you about my brother is a bully. I told you I did funerals, I rode bicycles, I was a tomboy. I made good grades in school.

There were three things I always wanted to do in life. One time, I was at a spiritual retreat and they asked us to make up three wishes for our lives. My three wishes were: Number one, is to understand the world, because I had noticed that if you understand things, you can handle them. If a person steps on your foot and they just simply lost their balance by accident, they didn't mean it, even though it hurts, you don't get angry at them or upset and you're able to take care of yourself and handle it. If it's something else and they're doing it deliberately, it's another case.

I wanted to have understanding. I wanted a great love. I wanted a great education. Actually, there were four because I said the understanding was separate at that time. What I told them is that I wanted to sing in a great choir. The choir I wanted to sing in was Howard University's choir. They used to come to our church and sing on Sunday, and I'm telling you ... That's my friend from Atlanta. They would take the roof off that place. Excuse me a minute, please.

Vera, hello? I'm feeling ... I'm fine, honey. I'm being ... You know the interview I talked about? I'm in the middle of that and I'll call you back when it's over. Is that okay? Okay. Okay, I want to hear about it. Okay, thank you. Bye. One of my Atlanta buddies.

To sing out, to be able to open your heart and just be able to express yourself just seemed to me to be the most glorious thing that could happen. Those things ... That's what I wanted to do and be, but to look at me, you might not have thought it. I was really a tomboy looking ... My mother used to say, "You're going out in that?" I did. I wasn't a girly girl. I think that answers your question, I hope.

Interviewer: Yeah. Yeah, it does. You talked about your own sort of ... The four things you wanted to do in life. Did your family have plans for you, too? Did they expect you to grow up to do anything ...

Patricia Daly: Mama wanted me to ...

Interviewer: Any specific ...

Patricia Daly: Be a pianist. She wanted me to play the piano, and the last thing I wanted to do was play the piano. We were locked in a whatever you want to call that ... Deadlock. She's a Taurus and I'm a Leo. Thick signs. There's no way I was going to play the piano. I had to sit after school. All my friends were out there playing, having fun, and I had to sit there and practice scales and go places where women sat and looked at me with funny faces because I didn't practice my lessons. I hated piano. That was one plan my mother had.

My father just wanted me to be happy. My mother wanted me to go to a white school because she wanted me to have that ... A layer of sophistication and exposure to culture and all of that. That's what she wanted for me.

My mother had a great ... If you look at the Today Show in 19 ... I mean in 2008, I would have been on it telling my mother's secrets to the world. My niece ... My grand niece had called me from New York and said, "Aunt Pat, do we have any family secrets?" Why'd she ask that. I said, "Honey, we've got lots of them." She said, "Would you be willing to tell them on national T.V.?" I said, "yes."

They were very much interested in race at the time because here's Obama, what they call mixed race. That isn't what they used to call us, but that's what they were calling us then. A mixed race person ascending to the presidency. My father had told me after I had graduated from college and moved back home, that my mother's father was a white man and I didn't know that. I had gone to this all white school and I didn't like white people because they were very unkind to me.

It's very interesting to know the only people who were kind were the librarians. I was very fortunate in that school. I got a job in the college library because I applied for a job. I need cash, you know, just to have spending change. My parents had to work very hard. My father's a taxi driver, sometimes for the post office, and what else? Those are the two jobs mostly he did off and on. It was always uphill. They worked hard to send tuition.

I wanted to contribute as much as I could. I did by getting a job and they gave me a fair job at the beginning. They said, "We work on the Dewey Decimal System." They taught me the Dewey Decimal System. You start at zero, you read the stacks, and make sure no book is out of alignment. If it is, take it out, put it back and, you know. That's how I started out.

I finished up ... I did three years there. I ended up tipping in special plates and doing repairs and doing very interesting kind of work. I always liked it there. They were always fair to me. They let me work as many hours as I liked. I loved that, too, because I learned more, or at least as much, in the library as I did in any course I ever took.

It was fun. You could go down there, find a corral, put all your interesting books there, come back later on and read them. Anything you were curious about, or ever wondered about, it was there. I loved the library and I still do.

Interviewer: What school was this? What ... What ...

Patricia Daly: This was Ohio Wesleyan University.

Interviewer: That's where you went for college.

Patricia Daly: That's where I went for college. It's a Christian school.

Interviewer: Okay. How was it different from elementary school? Did you go to white elementary schools?

Patricia Daly: I went to seven different schools.

Interviewer: Oh!

Patricia Daly: That's why I learned the world isn't real. Reality creates itself, which is one the problems academically I worked on. I went to ... I started out at Emerson Elementary School in Plainfield, New Jersey, where they gave me S's. My grades were S's.

They put me in the back of the line. They would tell the other children that they would have to hold on and the other children didn't want to so they would ... Until I got to the back of the line where nobody else ... If it was an odd number, everybody was happy because they didn't want to hold my hand. I didn't know why they did that. I knew that they were not to be trusted.

I remember in the first grade, I would ... To call on for questions, and I'd raise my ... I'd be falling all over the desk trying to get over to tell her the answer. Mrs. Baker. She wouldn't call on me. We were doing writing, learning to write. She told me to put my handwriting, my name, my signature look like. I wrote it according to the way she told me write it. She said, "That's your name." I said, "okay." Then, I took it home and I brought it to my mother and I gave it to her without comment. My mother said, "Oh! This is your name! See? P-A-," And as she went through my name, she literally breathed meaning into it.

I knew I could not trust those people. They were not in my best interest. I learned that very, very early, that they were not acting in my best interest. I always trusted what came out of my home and from my people as my source. I've kept that to this day.

Interviewer: What's the racial make up of your classmates and teachers at schools like Emerson?

Patricia Daly: Emerson was like 85 percent white.



Interviewer: Ah.

Patricia Daly: Maybe 99 percent, because there were the Doyle's, that's a black family, and then our family. We were in an Italian predominately ... If you know Plainfield, New Jersey, we were on the east side. We were on East First, East Second Street. That's where Italians predominate and there are a sprinkling of blacks. Some middle class, and some even impoverished blacks. That was the make up of that school.

Then, my mother had taken a civil service exam. Had done very well, apparently, to her surprise, because it had happened many years ago and she hadn't heard. Got a letter from Selective Service, saying ... Whoever it is that hires. Civil Service! "If you can come to Washington in the next two weeks, we're got a job for you." My mother was on the next train. She went to New Jersey and claimed her job and took my niece with me ... With her.

One of the ways we survived the depression as a family, my mother with her 10 children, my father with his family of five children, is that they took in ... They raised each other's children. My mother ... No. What I wrote to my brother, which he hadn't understood why our relationship was all of these ... Our kin ...

Is that, one summer, my dad went back to Virginia. He went on a regular basis to get fresh fruit to sell. He'd go run down to Virginia, get a load of watermelon, come back, sell them on the street. Winter time ... Whatever was in season. He'd made two, three trips in a season. He'd gone down for his usual watermelon trip, and we saw the truck pulling up in the driveway. We bounced out to see him. There were all of these watermelons and all of these children. He brought home a load of children and a load of watermelons!

Those were five of my cousins because their families had left them in Virginia because they didn't know what to do with them and they were trying to make do with the depression best they could. They had left their kids and dad felt that they were not getting a proper life. They didn't always have a school ... A teacher for the school. My mother had taught at that school. That was the [inaudible 00:29:06] School. My parents had helped build that school. They didn't always have teachers, so he brought them up here so they'd have a better life.

One of them, the parents picked them up because they were over in New York. The other four, they raised for a considerable time. There was another child, a fifth one, my mother's youngest daughter who I said I should have been named after.

They adopted her when her mother died because, a complicating factor in my story, my family has a hereditary disease. My family has a hereditary disease and it is Huntington's Disease. It's a deterioration of the mental faculties. The mother had ... Her mother, my cousin's mother, come down with it. My parents went and got her from New York out of that same apartment and brought her back and adopted her. Got authority, parental authority, from the State of New York. They raised her,

too. She graduated right here from Howard University. The wedding was over there in the chapel. That wedding chapel used to be the School of Religion.

Interviewer: You ended up having ... Earlier, you mentioned having an older brother and a younger brother.

Patricia Daly: That's right.

Interviewer: So, there were three of you.

Patricia Daly: Right.

Interviewer: And then five other children who came in ...

Patricia Daly: That's right.

Interviewer: Over the course of your childhood to be taken care of by your parents.

Patricia Daly: That is correct.

Interviewer: I see. I see. Were they like your best friends? Or, did you have other friends in the neighborhood? Or did you guys ...

Patricia Daly: No. They were not like my best friends.

Interviewer: Okay.

Patricia Daly: I don't think they felt comfortable because really ...

**Section 1 of 6** [00:00:00 - 00:31:04]

**Section 2 of 6** [00:31:00 - 01:02:04]

Speaker 1: I don't think they felt comfortable because really, they took my place. My mother ... and my mother gave them my place, I'll put it that way. Because they would have accepted anything my mother would have ruled but my mother, for whatever her reasons were, had decided that she was going to cultivate her sister's child. I think as just as a repayment to her younger sister. So she raised her ... and then when I got to be of a certain age, then she would cultivate me. And part of the cultivation was taking piano lessons. Well, that was fine with me I never wanted piano lessons and she wasn't going to cultivate me. I didn't want to be cultivated.

I was a tomboy, that's the way I wanted to be and I wasn't going to change. But in any case, my mother wanted me to be cultured and someone she didn't have to be ashamed of. But she also was ashamed that she was born illegitimate, that her father was a white man and he was the man to whom her family, her brothers and sister were sharecroppers, 10 of them. The girls, five girls, five boys, the boys did the farm work, the girls worked in the house. Their mother was his housekeeper. They did not marry.

So those were the family secrets that had been kept. And she was very ashamed of that, very ashamed. That's what her drive was, that I should be a lady. That I should show that I ... You couldn't have picked worse material, I'm still not one.

Speaker 2: What were ... Is there anything else about your childhood and teenage years that you'd like to share? What were they like ... I know school sounded a bit rough and ...

Speaker 1: School was rough because I went from school to school to school. When I went to Virginia and I went to that same two-room schoolhouse, I didn't have a real ... they didn't have any curriculum for me. I could read and write, and they busy trying to get kids to be able to read and write. So that's what they did, and they'd give me a stack of books and sit me over in the corner, and that was my curriculum. I lost a lot of ground in what would've been the conventional curriculum for a child at second grade. I'm saying I didn't learn to spell very well. I'm still a poor speller. But it wasn't too bad, I learned a lot of other things.

I loved to learn those people down there, they were different. I met people I didn't know at the time though who had been enslaved. And mom, my mother, later on before she died, I could [inaudible 00:34:12] at 98 years old. She told me that one of jobs they had as children was to ... well one of the jobs her mother had when she, my mother Elizabeth, was a child was she that she would read and write letters for black people who were illiterate. They'd come down through the woods, however far they had to come, and have Lu write their letters or read their letters for them. That's what my mother took on. She said soon as she was able to read and write that was her job. That's what she did.

Speaker 2: Was the two-room schoolhouse in Virginia, that was predominately black?

Speaker 1: It was all black, I mean 1934. In the 1930's, of course.

Speaker 2: Okay. Just checking.

Speaker 1: ... I ... I didn't even ... yes. It was all black school.

I didn't bring my pictures, but I show the picture my mother ... we're in the early years, but my mother said with one of the greatest thing that happened in the black community, when they moved from the bottom. Which was the old schoolhouse, which was in the bottom, and up on the road to Galilee School. And she was one of the first teachers. There were two teacher.

Speaker 2: How long were in Virginia? For a few years?

Speaker 1: One year.

Speaker 2: One year.

Speaker 1: Basically one year. A little less.

Speaker 2: And then you went back to Plainfield?

Speaker 1: I went back, this time, my family had relocated. Dad had come, got rid of everything in Plainfield and had to Washington. The idea was to relocate with my mother's job here in Washington.

Speaker 2: I see. Okay.

Speaker 1: And so here I still am.

Speaker 2: Okay. Alright. And so you finished out your primary schooling here in Washington?

Speaker 1: That's correct.

Speaker 2: How's was ... how were the schools here? How were they different from Plainfield or ...

Speaker 1: It was uneven. Like that third grade, second grade ... third grade I was at Garfield Elementary School. If you know Washington, D.C., you don't. It's out in Anacostia area, which is around the Fred. Frederick Douglass' home is a little closer in, but it's out in the periphery ... it was ... The teachers were nice. They attempted to give me extra things to keep me interested and busy. Then my mother wasn't satisfied though with that. And I went ... We had a Catholic school nearby, and I liked it very much. I went to the Catholic school called OLPH, Our Lady of Perpetual Help. I went there for a year. Then my mother's people at work had told her that ... about Howard University, with the best elementary schools in the city. Gotta get your kids in to either Monroe or [inaudible 00:37:14], who wrote the song? It was Monroe or the other elementary school here. Mom asked us to pick one we wanted. We just flipped a coin and it came out Monroe.

I went right up here to school for ... finished up fifth and sixth grade. Then I came to Banneker Junior High, which is over here behind us. This is really one of the neighborhoods that nurtured me.

Speaker 2: And was predominately black at the time? Yes or no?

Speaker 1: I can't ... it's like you don't know that.

Speaker 2: I assume since it was close to the university, but I don't wanna assume that if that's not true.

Speaker 1: That's right, you can't assume, but I just ... I assume that would know that Washington was segregated system. School system was segregated. Yes, the school system was segregated. We were twos. That was while ... that was ... a name for

black people for a while, one of our slang. Whites were ones, every year they'd do a ... a poll of their constituent, see. They would say, are you a one or a white school? Or a two? And we were twos.

Speaker 2: Black teachers as well?

Speaker 1: Black teachers. See, those schools were better than the integrated school. Our schools were better. When I went to college, I knew more than those middle ... what you call 'em, those red states. And now you call 'em red states. Those red state white people. I knew more. My ... our English teacher had drilled us. Your English has be this. She ... they were all about overcoming stereotypes. Your grammar is this way. You know your Shakespeare. You know all of that. They didn't know any of that. Not very well. But we had been groomed for that.

Speaker 2: What about social studies? Did you take some form of that?

Speaker 1: Yeah.

Speaker 2: ... In school?

Speaker 1: Yeah. But they kind of glossed over. They kind of made it ... excuses for America. The black teachers. Many of these teachers ... Remember what happened in Washington, is that through political activism and sophistication of this ... of the middle class people here, they made D.C. have the same salary scale as ... for the white teachers as the black teachers. The black teachers ... good job. If you wanted a good job, you went in the school system. Teachers had gone to the ivy league schools, those were our teachers. They were grooming us to compete in those schools. Many of us competed very successfully.

Speaker 2: Excellent. Excellent. Did you read as a child? And if so, what did you like to read?

Speaker 1: Yeah, I read. I read plenty of books. I read funny books. I read the newspaper, Washington, well it was the Washington Times Herald, then. And then eventually it merged with the Washington Post. But, I wasn't a bookish kid, but I read. My mother was a member of the book of the month club, and they had stories like My Cousin Rachel and [inaudible 00:40:39]. A few others. I read those. And then I read some of my cousin's college textbook. Particularly ... what do call that? Her anthropology. I though anthropology was fascinating.

Speaker 2: What did you like ...

Speaker 1: I read about going in to other countries and ...

Speaker 2: Is there a particular culture or thing that you ... that resonated with you in studying anthropology then?

Speaker 1: Not really. No.

Speaker 2: And you told that you went to Ohio Wesleyan University, am I right?

Speaker 1: Yes.

Speaker 2: And you studied library science or no?

Speaker 1: No.

Speaker 2: What was your major?

Speaker 1: I was a major in philosophy and fine arts. I said I was going to major in fine arts and I did, but my cousin, we're not in the same ... in the right room here. But I have a cousin by marriage, Bradford Logan, who was very disappointed that I didn't become a sociologist. And he swore that was the only discipline to really become. And when I told him I was gonna be an artist, he was not pleased. But nevertheless he kept a watchful eye on my education, criticized all the spelling mistakes I ever made in the letters that I wrote to him, and they ... it was always a few. At least a few, probably a lot. And he recommended to me, that I would ... because I loved Spanish. I do love Spanish. That I would might like to go to Mexico. So I applied to American Friends Service Committee to do a work-service project in Mexico.

I couldn't get in because I wasn't ... there were ... there were too many people. It was already booked. That was the best thing in the world that could have happened actually. Because if I had gone to Mexico, I would've thought that all these poor, brown people, they don't know anything and we Americans have to go and tell them how to do it right and how to get it right.

Instead, I went to Potters County, Pennsylvania, where they had the migrant stream of workers who came up from Florida all the way up to apple picking time in Maine in the fall. Poor white people. Poor white people, they hated us. They had a little klan ... session when we went up there because we were an interracial, international group ... We had to set up the nursery school. So we were out in the fields before daybreak. We had to get the kids in, and have them in so their parents could be free to work the fields. At night, they could string a guitar, they all had skills and played all kinds of games. Not just hide-n-go seek, but all kinds of interesting games. What happened was it became a mecca for the white kids in that little village who had nothing to do, were bored out their minds, and really had very poor schooling.

Our project, while the klan didn't like us at first, they soon just quieted down and didn't say much at all. Because it was their kids who were hanging out there. I got to see where the need, real needs were.

Speaker 2: Interesting. What was the name of the group that went to that part of Pennsylvania? What were you ...

Speaker 1: American Friends Service Committee, and it was the Potters County Project, I believe. Is how it would have been identified. That was the freshman, the summer between my freshman and sophomore years.

Speaker 2: Oh wow. Were you doing ... was it like missionary work, educate ... were you going there to teach during the summer? What was the ... what was the purpose of that group?

Speaker 1: To set up the nursery school. I guess it was to teach. To set up a school and teach. And when I went to Atlanta, we set up a school and taught. It just ... I just thought that ... that kind of ... that's one of the things you do. When we had a ... when we went to Atlanta, not only did we go to institute of the black world, we went to a place ... we set up our own school ... and so ... but it never ... I never even questioned it 'cause it had already happened. I had taken it for granted. Oh yeah, you set up your own school.

Speaker 2: Interesting.

Speaker 1: You're asking me questions? More?

Speaker 2: Sure, yes. When you were in college, what were your favorite courses?

Speaker 1: Philosophy. They told me not to take philosophy. That my professor was one of the toughest professors in the school. But somehow I ended up with him and fell in love with him because the question was, what is the world about? I wanted to understand the world. This is exactly what I'd been looking for. He also taught me how to write. I didn't get good grades in writing, but then what he would do would be the number three. State the problem, develop the problem, and then the third paragraph would always be, what are your conclusions. Beginning, middle, and end. That's how I've been writing ever since. And that's how this presentation as far as I'm concerned: my childhood, who I was, what I brought to the institute, what I did at the institute, and so what. That a recall, the so what question. And that's how you write. You can elaborate that from three paragraphs, but we always stick with three paragraphs. That's when I taught at Livingstone College.

Speaker 2: Speaking of which, what did you ... what jobs did you have when you first got out of college? Did you just go in to teaching?

Speaker 1: Oh I worked ... what else, the public library, because I was told, oh they hiring at the library. I said, fine. I can go and ... my mother had said, I paid your tuition, you graduated, I'm finished. No more. Everything now is up to you. And so, it was up to me.

Speaker 2: You started working at the library.

Speaker 1: At the D.C. Public Library.

Speaker 2: The D.C. Public Library, oh wow.

Speaker 1: Not here, at D.C.

Speaker 2: And that's where you learned the Dewey Decimal System, and ...

Speaker 1: No, that that was at college.

Speaker 2: Oh right, you did say that.

Speaker 1: I already knew that at college, when I came out of college I was very familiar with it.

Speaker 2: Excellent. Excellent.

Speaker 1: Which is why it's easily accepted in ...

Speaker 2: Did you just continue to work at libraries throughout your career? Is that where you stayed or ...

Speaker 1: No, I taught school. I got ... what I wanted, the reason I needed ... I needed a job. And the job, they weren't looking for a philosophers or artists. I got certified for teaching school. And I took a course here at Miners Teachers College, right up here across the way, which was for black teachers' college and courses at the white teachers ... where the ... formally the white teachers' college. I forgotten what the white teachers' college, but ... The two merged to form D.C. Teachers College. And yes, that's what I did, I taught school. And I taught school here until I got married and my husband decided it was time for me to leave D.C.

Speaker 2: Where did you go?

Speaker 1: Back to New York. He was from New York.

Speaker 2: How long did you live there?

Speaker 1: This is the beginning of a whole new phase of my life, and it the beginning of ... well, number one ... it was the end of marriage. Not right away, but eventually, because of the ... I have to tell you about what I brought to the IBW experience. And one of it is what I call, the White House experience. Because like Barack Obama, my former husband had been an associate in the White House. He had come to that ... we had met, and had the potential for a really good relationship. We didn't know each other very well because he had been in Africa, Nigeria primarily, which was of great interest to this country. Nigeria overall to settle.

And when my husband came back from Africa, he had to leave. I won't go in to why he had to leave. It doesn't have anything to do with anything negative on his part. But, when he came back, because of just world circumstances, he had the choice of going either to the U.N., and he was very biased towards the U.N. 'cause he



thought the U.N. was great.

At this time I was working at the U.N. That's how I got to know him. I was tour guide. You know, those people who walk around and tell you how many light bulbs around or that kind of stuff. But we were also updated daily on the actions and all of the different commissions, et cetera, et cetera. It was always very interesting. I had been at the U.N.

He had to choose between whether they were going ... he was going to go in to the U.N. and I think at the time it Adlai Stevenson who was our representative. Whether he was going to go in to the State Department, because he definitely wanted to good kinetic core. He was linguist. In addition to being an attorney and those other things ... international experience that qualify him for international work. He had ... I had told him he should not go in to the United Nations, that while it was lovely and beautiful place, the Americans didn't take it seriously. They was a lot of anti-U.N sentiment, and that his best bet would be going to the State ... going to the diplomatic corps. And he would have no problem because he was linguist, and as it turned out that's the way it worked out.

But guess what year this was? 1963. President Kennedy was assassinated. I'll put it in order of importance. In order of the sequence of developed ... my father died, which was very traumatic to me. I ... he'd been my protector. I got married and President Kennedy was assassinated. And I got appointed to the ...to what was considered the top school in D.C. for teaching, which was Wilson High School. I taught art at Wilson High School. And we met ... some of the kids were diplomatic kids, et cetera, et cetera. That was an important fact.

My husband went to work in the diplomatic corps under the Johnson administration now. And it came to the attention of the White House, George Mundy, because of his writing skills and because of his knowledge of Africa. They didn't have anybody who fit that slot. He took over that slot, and they [inaudible 00:53:07] him over to the White House. We were on the White House staff. It was really interesting. Now we got to see parts of Washington that I could only see before from the outside in.

Cause I'll tell you my father was a cab driver ... also, we used to ride subways and metro all over town because Washington transportation system was that once you could buy a weekly pass, people who worked. Worked on their regularly day from week ... and then on Sundays they had unlimited. Kids would go in and say, can I borrow your pass? Can I have your weekend pass? And they would let us have them because they had finished for the weekend, and they were tired and they weren't going to be going anywhere. And we'd ride all over the city. We didn't know where something went, we got on, find out where it went. I was very familiar with the city. I'd seen it from the outside, the end of season. Going up Massachusetts Avenue and looking over. And now I got to see it from the inside. Got it from the outside, now I could see it from the inside.

It was extremely interesting. I learned a lot of things, particularly about in house finagling with organizations and institution. I also learned that those careers can be very, very demanding. I think it ... take a toll on marriage, which they did on mine.

I decided I didn't want to be there anymore, in the marriage. And at that point was when I met the person who was a connector and a dis connector, and that was Jan Douglas. She helped me to disconnect from my marriage. I stay with her for a while until I could find housing for myself. She had this network of people and contacts that was phenomenal. Jan Douglas, I think is a premier woman. The premier woman of IBW. Number one, she's just charming, and vivacious, and full of energy. She had those magical credentials, she went to Bryn Mawr in Philadelphia. She went up to Smith, I think, for her Master's in Psychological Social Work. I think that's the credentialing, I might be wrong on that. She had gone to work in Mississippi for National Counsel of Negro Woman. She was one of the primary organizers and trainers, anti-racist trainers. Trainers on how to go voting, whatever. All those, these training projects. I was utterly fascinated. I met the smartest people, I ... because I had just gotten divorced, I had enough money to take care of myself. I didn't have to work.

I was a volunteer for SNCC. I was volunteer for the episcopal church had a project in New York, and I can't remember the name of it at that time. Lynn Ceruma was a part of that project. Lynn, too, acted as mentor. She took me under her wing. Besides she would show me how things should be done. She was bossy, but that was okay. She helped a lot.

... I have a question, I ask, who was I and what did I bring to IBW? And I said that the disconnect from the marriage and the White House. And then meeting a whole new class and group of people. Many of whom were trainers and organizers from the movement, who had a level of intelligence I had never encounter before. I was ... I was amazed. I decided I needed to re-educate myself and upgrade my skills. I took Evelyn Woods Reading Dynamics at that time, which was the fashionable course to take. I ... went down to the Manhattan branch and took the course, got along very well with my professor, Peter Kump. At the end of the course he said, one of the best students I've had in this course, would you be interested in learning to teach or a job in teaching it? And I said, yes. They trained me on how to break down material ... it's really not speed reading per se, but it is. But it's not about being speedy, it's about being able to break down layers and then, in the pieces, understanding your pieces and putting them back together. Very similar to things that happen in ... philosophy and logic.

I started teaching 'cause I needed a job, then I started teaching at Evelyn Woods. At the same time, like I said volunteer SNCC and the episcopal church, then Dozier, Black Independent Voters. Jan was involved with the group called the Black Independent Voters. Their idea was that they were gonna put Adam Clayton ... run Adam Clayton Powell for mayor of New York City to be the first black mayor of New York City. Time was right, the population balances were right ... he was a shoe-in basically. But, of course he was out in Bimini, wouldn't come home. It's kind of

ridiculous. T

There were all these people, Bill Strickland, Carl McCall, all of these stars of the New York political scene. And as I said, I was just in awe. I went to their first meeting and they did something, and I raised my hand in critique what they had done. And Bill Strickland looked at me with a cold eye, and told me I wasn't worthy of speaking, I didn't know enough. He said, give me some books ... if you ... after this is over, I'll give you some books to read and maybe you'll be qualified to speak. If you don't know, you know what that was like. Well he became my mentor, needless to say.

Also ... when ... I ran the Brooklyn office. We decided they would ... we would take another candidate when Adam Clayton Powell wouldn't come home. You know, won't you come home Bill Bailey, won't you come home to New York. We ran a Hispanic candidate Badillo. Can't remember Badillo's first name. Anyhow, I ran Brooklyn office for the Badillo campaign. Badillo didn't win, but he had a respectable showing.

Jan got a letter one day from an old friend of hers, from days back in Cleveland. She was from Cleveland originally. She said, I got a friend, a letter from my friend Maynard Jackson ...

Jan left the National Counsel of Negro Woman in order to become the academic dean of a whole new school, college, that was being put up in New Jersey as part of Rutgers. [inaudible 01:01:25] ... legacy. I think they did it because they didn't want white people ... black people coming in and tracking footprints in to Rutgers. They ... it was a co-ed school and they were going to call it Livingston. And I don't know who Livingston was, I can't remember who that was. But they came up with that name.

They brought in these rag tag ol' black kids from the different towns, you know Jersey's just full of little towns, one after another, like Ohio. Like strings of bead.

Section 2 of 6 [00:31:00 - 01:02:04]

Section 3 of 6 [01:02:00 - 01:33:04]

Interviewee: ... Aisle, like strings of beads. Eventually what we said was we were going to take over the state of New Jersey. They were so rag-taggle and daring they would have done it. I think they could have done it if they'd had more intelligent leadership, more willingness, just self-discipline. But we certainly wanted to see that they got a decent education. They could get out and support themselves, and take care of themselves. So it ended up, Evelyn Woods was so intrigued with this that they wanted to set up Evelyn Woods at Livingston College, at an accredited university, and they did. We did. We did.

Kids from one group, we set up study groups, often we set up study group. All the biology majors. You all, all get together. Doesn't matter which class, what days, you all have to form study groups and do your homework together. The smartest of you

have to teach the weakest of you. That's how it worked. And it worked. It worked.

That was kind of coming along. So with that, I got in a green Mustang. Ford Mustang. We got on the road. We hit the road, and went down to Georgia, because Vincent Harding, and Bill Strickland, Bill, oh, I, they, Jan had told me, she said, "Bill Strickland's coming to town. He's going to talk to Bill about setting up a whole new program in Atlanta." My first question was: Who's Vincent Harding? I didn't know nothing about nothing. I soon got the answer for that.

We started going down doing fundraising things. I also worked with, what was the school system? Do you remember the big issue over the school system in Brooklyn? You'll know it if I say it. Anyhow. Although there had been, Atlanta had become kind of a center spot for people all over, organizers, to do their, have their meetings and things. At Pascal's, because we had a nice motel there, which was black owned.

We got an invitation that they were going to have a special program for the summer, called Summer Research Symposium. The Summer Research Symposium was to be the transformative program for junior black scholars to be, it was really so radicalized then, to go into the Movement, and to be strategists for the programs that the institute thought needed to be undertaken to win hegemony in certain areas of American life where we thought we could. What they called "arenas of struggle." You've been around Howard Dodson, you've heard that. Arena's of struggle. Which is, I think, a masculine concept because arenas, if you know, are like sand pits where the Christians get out there, and they feed them the lions, or the other way around, they feed the lion the Christians. They fend for themselves the best they can. But we did a historical look for three years: before, during, and after. Another three shows up: the assassination of Martin Luther King. Martin Luther King was assassinated in 1968, am I correct? Yeah. April 4th.

So its ... In 1969, the Institute did their survey of black studies programs, because there was coming to consciousness now that the schools were teaching, what the schools were teaching the kids, our kids, weren't adequate. We wanted integration. But what we didn't know, what I think we didn't know sufficiently, was that they were teaching them the same thing they were teaching white kids, and that is that white people are superior.

We didn't have a counter-strategy yet. We hadn't come to that level of getting that, how do you send kids to those schools to get rid of, to avoid or bypass some of the bad stuff, the bad news and everything, and yet, insulate them from, or teach them counter, with strategies to bypass white supremacy embedded in those programs? They wanted to go to Harvard. They wanted to go, Bill Strickland had gone to Harvard, which he was very proud of. Jan had gone to Ivy League schools. Somehow these people hadn't been traumatized, so traumatized by those experiences, though I think that might be debatable in some cases.

But it was a transformational program for junior scholars. Who the junior scholars

are, the people in the PhD programs, basically, throughout the Ivy League and other places that had selected for high intelligence, performance, et cetera. They were bringing scholars. Robert Hill had come in. Vincent had somehow, no I think Bill had met Bobby, Bobby Hill from Jamaica. From Jamaica. He loved Marcus Garvey, and he was a Marcus Garvey scholar. He is the preeminent Marcus Garvey scholar. So this whole thing of organizing, and organizing the folk, the people, that's the art. That's the kind of perspective he brought to the IBW, contest of this, these arenas of struggle.

Bill was looking at the organizing of the people in the States. His specialty was Malcolm X, being from Boston and having met Malcolm. His specialty was Malcolm. His own studies, and the questions and answers that were posed by Malcolm X. Vincent, of course, we know his good and bosom buddy, Martin Luther King Jr. So each of them had a companion black scholar.

They presented, each of those, they presented, but let me put those on hold a minute. They invited black scholars from different parts of the black world. One of the places from the black world was, of course, the Caribbean. That would be Bobby presenting on Vincent. The first scholar though, the first day, the first scholar, we were sitting in ITC, the Interdenominational Theological Seminary right there, in the Center. In walks this handsome Caribbean man. He said, "I shall be here. It is now" and he gave us the time, "I shall be finished at" and he gave us the time, "Today my topic will be" and he moved on from there, never stopped. We never caught our breaths. He just totally dazzled us. That "How I Wrote Black Jacobins" was the title of his first lecture for, tell me his name, just popped out of my head.

Interviewer: C.L.R. James.

Interviewee: C.L.R. James. Then he talked about, the next thing was why did I write it the way I, no, first thing he gave was his own political autobiography. Kind of like today. What radicalized you? What came to your attention? What was your childhood like? I think they asked him some of the same questions that you asked. Why did he write Jacobins? Why did he write it that way? What would he change differently? What item would he pose for the black agenda for now? How do we update and upgrade our knowledge to make it useful to takeover and to be, gain hegemony in one of these arenas of struggle. How do we do it?

After five days of that, and being breathless, on Sunday he gave a sermon at ITC. The sermon was, it was something like "Vocation of the Black Scholar." Being black scholarship as a call by spirit to serve the people, and to serve people's needs. The second one, I can't remember. You'll have to, I can go back and get the records. But these, this cycle included George Beckford, who was an economist, Jamaican economist. The third was Black Metropolis. Who wrote Black Metropolis? Chicago? It's coming out of my head.

Interviewer: Frazier.

Interviewee: Hmm?

Interviewer: Frazier.

Interviewee: Yeah. No. No. Drake. Sinclair Drake. Frazier didn't come. I think he was invited, I think he, not for negative reasons, I mean, I think he didn't come because he had prior engagements. He wasn't able to come, because he would have been certainly a candidate. There were others, and I can get that list for you. It's available.

We went through that program day, but in the afternoons, that was the morning program. The clinker was, do you remember that the FBI did a special program during the Movement days in which they were able to discern what the Germans were doing by looking at their newspapers? They had spies who did nothing but read the newspapers, and send, they were able to piece together extraordinary movements of people, material that could be useful in warfare, et cetera, through these bits of information that seemed innocuous. But when you put them all together, you could begin to see, "Oh, there's a kind of a movement that's happening. They're going to do this then."

Well, we did that with this. We looked at, we did, we looked at how many arenas of struggle. We had about 12 arenas of struggle. We put the little cards, and we noted ordinary papers. We looked at The New York Times, The Washington Post, the big papers. Then we did things like The Boston Globe, but what is, who's the one who does the healing? That newspaper. Whatever. We did a cross-section of newspapers, and of course the black press. The African American, The Pittsburgh Courier, and Jet. We got lucky when we got to Jet, because they were fun.

Anyhow, we began to see these patterns in housing, in the electoral process, there were beginning, how they were trying to outflank us. We could see the patterns. We could see, you could see it if it came out of your own data. I think that's what hooked scholars. If they begin to see truth coming out of their data they get, it's very exciting. You begin to feel kind of powerful. But that's what we did, and we would then organize our little cards. I think Howard's still got those cards. They're up at the Schomburg. They sold them all to the Schomburg. We didn't want them, we wanted them to last, because they could be a model to empower people with their own research. That's what we did. We came out of SRS having encounters with people like C.L.R. James and Sinclair Drake, and Braithwaite. Poet. West Indian poet whose first name I don't remember. Robert Braithwaite, maybe.

Interviewer: Edward Kamau.

Interviewee: Edward. Yeah. Edward Braithwaite. We were just, Jan and I were just astounded. We were just, everybody just loved it. But when it came time to go home, Bobby, and Vincent, and Bill seemed to be preoccupied. What they, turns out what they were preoccupied with had to do with us. Me and Jan. They called us in, and they said each of them had, had prior engagements, which they were not able to cancel

or reschedule. They wanted us to take over the organization in their absence for the next month, or six weeks, I can't remember the amount of time. We thought about it, and we said we'd do it, and we did.

What we inherited was the, what is that word? I found the right word too. It begins with an S. Sluggish? Sullen. Sullen. The staff who were sullen didn't like us, let us know they didn't like us, didn't think we belonged there, thought we thought we were too, you know. They just didn't like, it was very, very negative. Yet, those guys had gone They'd flown the coop. They were out of there.

Interviewer: What year was this? Do you remember?

Interviewee: 1971. I think the first SRS. I can confirm that date for you somewhere. 1971, I think, was the first date. I wrote what came to me one night. It was a short story. A very short story. I don't know where I put my short story. I made two statements: "If there were no women at IBW the organization would not have survived beyond its first years, and the separation with Martin Luther King, the Marin Luther King Jr. Institute." I stand behind that. That's it. Everything I know stands behind that statement. If there were no women at IBW, the organization would not have survived.

Interviewer: Tell me a little more about that.

Interviewee: Huh?

Interviewer: Tell me a little more about that. How were the women instrumental and what? I know that you were taking over when the three men left, but what were some of the other ways?

Interviewee: Well, I'm working on that.

Interviewer: Okay.

Interviewee: I told you we inherited a sullen staff. They weren't doing their work. They were lying. Some weren't showing up at all for work, yet collecting, except to come and collect a paycheck, and so forth and so on.

This is my short story: "Under their very noses, Jan Douglas invented the IBW workforce. She did it not just by hiring people to do the necessary jobs for any organization, she'd simply did it by asking capable people what they thought they should be doing, and why they should be doing it, and why they should be doing it that way."

We went around from person to person, and had long interviews like this interview, very much like it. What are you doing? Why are you doing it? Why are you doing it this way? Out of this struggle, and they didn't like it at first, but they said they jumped into it eventually within a fairly short space of time. Sylvia. I don't

know if you want to single her out but, boy, was she hostile. Anyhow, she said the reason she turned around and changed her mind about working with us, that she saw us working our butts off.

I jumped in, found me, found a big old bag, a black plastic, full of contributions that had not been acknowledged. They had just been dumped over and put, and added to, as the number increased. Jan went into the main office. What she found was for the first, what, how many years had IBW been, three years, unbalanced bank statements. We found letters. Dunning ITC, who had agreed to step in while we were still waiting for our 501(c)(3) status to come through. They had agreed to channel our grants. You know, they had not reported on those grants? Nobody knew anything about them. Grants. ITC was embarrassed, late, they didn't know what to do.

Interviewer: Remind me of what ITC stands for.

Interviewee: ITC received our grants.

Interviewer: Okay.

Interviewee: Our larger grants. Say that, I don't remember the amounts now, but say in the amount of \$200,000 to \$300,000 to get certain programs underway, to establish this or that. The bank statements, there were no bank statement reconciliation. There were no programmatic reports on what had been done with money that had been received.

Interviewer: But the letters ITC. What do those stand-

Interviewee: Oh, Interdenominational Theological Center. I thought you said, you nodded when I said, Interdenominational Theological Center.

Interviewer: Got it. Oops. Sorry.

Interviewee: That's the, what do you call it when a group of schools in a university collaborate and network with each other? Those were the schools of religion in the AU center. They called themselves Interdenominational Theological Center. One of the, the ITC portion of it, the one that called itself ITC was, had a professor who was one of the associates of IBW. That was George Thomas.

I don't want to set it on fire. Oh, but that feels good, that warm ... George Thomas. Farrell Thomas's husband. Farrell, Farrell [Harmon 01:23:46] Thomas. Farrell, The Harmons, this family was kind of the, the family icon that helped to hold IBW together. Farrell was like the mother. You did not mess with Farrell Thomas. She was capable. She was Vincent's secretary. Highly capable, knew everything, where everything was, and it was just a consummate executive secretary for the organization. I don't know where they found Thomas, how they found Farrell Thomas, but somehow she was there when I got there. One time I said, "But,



Farrell, IBW's in crisis." She said, "IBW's in crisis all the time" and looked at me as if to say, "Now what you want me to do?" Nothing.

So, but, the Thomas girls and boy, who was George Thomas. George Thomas, married to Farrell Harmon Thomas. There was Mamie Harmon. Mamie, no, her middle name isn't Harmon. Her mother married a different-named person. Let me, I'll just give you the names. You're pushing me ahead of where I want to be-

Interviewer: Okay. Take your time.

Interviewee: And that is listing the names of the women at IBW. I'd like to kind of hold off on that for a minute.

Interviewer: Oh, then please do.

Interviewee: Ask me the next question, please.

Interviewer: Yeah, please do. Yeah. Go in whatever order you see fit. You actually answered some of my questions already. I want to go back a little bit, because at the beginning of our interview, you said that you feel, you felt like, correct me if I'm wrong, the relationship with your father helped shape some of the things you would do in IBW and who you would become. Could you tell me a little more about that?

Interviewee: I didn't want to go there yet.

Interviewer: Oh, okay. Alright.

Interviewee: I want to stay in this transformation of the staff.

Interviewer: Go ahead.

Interviewee: But I want you to ask me questions about it. You said, "In what particular ways did we help transform the staff?"

Interviewer: Yes.

Interviewee: I don't think I ever answered that.

Interviewer: Yes, you did. Yeah, yeah. I did. I did. I asked, yeah, because you said, so you made two statements. You said that without women, IBW would not have survived. Then you also mentioned the separation from the Martin Luther King Center. So I did, I asked you-

Interviewee: Those are the initial crises of the organization.

Interviewer: Yes.

Interviewee: Was the crisis with King Center, and then the financial crisis that was produced by the withdrawal of funds from our major funding sources. Ask me another question. I've lost my train. I'm sorry.

Interviewer: That's alright. How were the women instrumental in that, in the middle of those crises? You talk about Farrell Thomas and how she was the administrative glue who helped keep things together. What were some of the other things that other women did to keep IBW afloat.

Interviewee: Okay.

Interviewer: What were the other individuals who were-

Interviewee: Mamie.

Interviewer: Yes.

Interviewee: You're going to interview these people, see. They'll tell you their own story. Making me go back and do what I don't want to do, but I'll do it.

Interviewer: Okay.

Interviewee: See, what IBW was, it seemed to be at the beginning, I put down here January 17, 1970, was the formal opening ceremony. I'm telling you, that thing went on until 2 or 3 a.m. in the morning. But it bordered on the birthday of January 17th, which you will notice coincides with the birthday of Mohammed Ali, one of the stars in the lexicon. It started though, really, I think, in November of 1969, which was right after the assassination, with the survey of black studies programs. Because while it's carving out its mission, and our [Josie Harding 01:28:14] was one of the primary people, if not the primary person, in pulling that together. A conference together of people who wanted IBW to function as a new black organization in the post civil rights period of the Movement.

It was to be a think tank to define, basically, where do we go from here. Where we've been, what are we doing now, and where do we go from here. That's what they set themselves to do. In order to do that, where we are now is that blacks needed to know what to do about education. Particularly those programs that were emerging from white, predominantly white institutions, which had programs that basically were saying, were teaching white supremacy.

They did a survey. It started in '69, and the survey came up with, it was really interesting, it's somewhere in those archives, but they said they had done all of the answers that were in all the journals to be initiated to black studies. They said that white studies people were saying there's no such thing as black studies. Black people had no history of our own. We don't have anything that's worthy of study. It's just a moot question. It's not there. It's not there.

The second most numerous answer, or one of the answers, is that, yeah, there's something there, there's a little something here, but there's not enough for any kind of real program or something. Then finally they get to it saying, a few would say, "Yeah, but it's really dangerous," because then it gets into African studies and people will start asking difficult questions. So the final answer was that black studies was dangerous. I think that was the underlying truth that met with their objection. That for blacks to look at our own history and begin to uncover the layers was dangerous for white people.

So that was part of setting up the black studies programs. Then the final, there was a grant that had been in the pipeline that we did get toward the end, even though they had said they were going to cut our funding. We did get, that one squeaked through. Doug Davidson headed up that project. This was Black Studies Curriculum Development Project.

Curriculum Development Project had to do with how do create from all of the curricula that had been developed, and all these aspects of black study, how do you get the best, select the best, and let them rise to the top, and make them available to everybody who's teaching black studies? So that you could have a, you know, there was something like this, didn't used to be that predominantly black colleges used to share their faculty, didn't they? Faculty went to this, then it would go to, some of the faculty members would go to another college, and another. There was a, sort of, a sharing. I think this collaborative is very much in the spirit of black people's functioning. They were proposing that there'd be ways in which people could develop certain expertise in these and then move to different campuses, and be developing these curriculum. Anyhow that was very, very interesting. A lot of really great, interesting programs were being looked at by Doug.

The next thing, now this was what defined the institute of the black world from their point of view. From the point of view of the black senior scholars. Lerone Bennett's "Challenge for Blackness" is an essay Lerone wrote, which was published in Jet but, which had initially been published at IBW. It was never copyrighted. Just like the name of the organization wasn't copyrighted. Both unfortunate oversights. But-

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Pat:

Oversights, but he talks about the actual academic work of gathering curriculum, critiquing, testing, identifying students, all of those kinds of things. It's an IBW, now in a covering, IBW on education for liberation, which is something we did with the Chicago people. They call .... Oh, this is a two point, and a lot of what I'm missing will be in here. This is the document, IBW on education for liberation, by Vincent Harding, in which he gives an overview of the history of the organization up to that point. So that'll fill in gaps. I'm not trying to give a history of IBW and education, and its role. I'm not a specialist in that.

But the question was, "How was, how did the women function?"

Speaker 3: Yes.

Pat: Women did what needed to be done. We simply stepped in and did what needed to be done. To run an organization you need an accountant. You needed accountants, what for? To keep your records, your financial records, intact and accurate, and to protect you from the kinds of invasions ... The IRS was coming in and bursting down the door, and snatching peoples' records and closing their doors.

They didn't have, and nobody could say anything, because they hadn't kept good records. They were just floundering along doing what seemed ... What they did was, that's working with the accounting, and then also there were several aspects. One of them was contribution. Let me go back and give you another one. The big, the premier, the flagship during this period, for the Institute of the Black World, I think, was the monthly report.

Now the monthly report turned out to be, Jan Douglas had contempt for it, she said all they wanna do is look at, we're here we're having fun. The husband and the wife, we went out and we did this and we did that. They took all of their, they the senior scholars, took all of their black books with their addresses, names, and put them all together. That was the mail list. And then they would write about Jan, it's funny, but it was true, little silly things, little newsy topics, to kind of keep all of these, their network of people in touch. She had utter contempt for that. Thought it was a silly silliness. But, we didn't know what else to do.

But they also had a newspaper article that they generated, was supposed to be twice a month, it never happened twice a month. They kept promising stuff, and then not delivering it. That was another thing that happened all the time. What would it say? If there was a critical issue, like Donald Trump, dominating the media, it would cut through and present a sharp analysis of what was going on, and what it meant for black people.

And it was designed, that program was designed to keep IBW plugged in to the black press, and let the black press be its mouthpiece. So we always had this mouthpiece on the world, telling them, "This is going on in the black world. This is what it means. This is what it means for you. So, whoever you are, this is what it means for you."

We didn't know what to do, 'cause we don't have the abilities to write that kind of letter. I didn't have the abilities to do it. So we gave it to Mamie. Jan and Ivy said, "Mamie's been here longer than we, she knows everything. So we'll let Mamie do it. Mamie, see what you can do with this." And we went off to do, to start ... Jan went down, pulled open her big black bag of unopened bank reports. Started opening, clearing [inaudible 01:38:00], reconstructing.

One day, this is a miracle that happened, I went to the door. We got a ding ding, ding ding, at the door. I'm near the, right by the front door. I open the front door, and there's this nice little brown lady. And she smiled, and said, "Hello." And I invited her in. She said, "My name is Shessie Johnson, and I think you may need, I've heard you need some help."

I said, "What is your name?" She says, "Shessie, S-H-E-S-S-I-E." That was like, God sent, right in that door. I think she said someone from Snick had told her we were in a little bit of trouble down here, and she might wanna check us out. But I'm not sure of that. But I never could exactly figure out how she got there, and how she knew to offer her services.

Turns out, she's a certified public accountant. She said, "Y'all need help, or the FBI is gonna shut you down, and they don't have to anything. They just need to lock the door, and there's nothing anybody can say." She taught me how to set up the books, and she kept coming back every now and then and checking. I set up the ledgers, the major ledger for all income, everything that came and went. Ledgers for each project, ledgers here, ledgers there. We had everything.

Along about the same time, another Harmon family member, Ruth Harmon, Farrell's sister, Mamie's aunt, favorite aunt, came to find, to interview to see if she wanted to take that job as treasurer. That had been my job, it's a lot of work, and I needed help. She came to interview. We came to interview her, but of course she was interviewing us. But she did come. She looked beautiful, she came immaculately groomed, which she always was immaculately groomed. And we chatted, and she did tell Mamie that yes, she was willing to work.

She took over those books, Shessie came in on a regular basis, checking to make sure we were keeping, doing it right. What we, the key thing we established I believe, is the monthly report. Again, a monthly report. It's a monthly financial report. Every financial transaction that took place in one month was presented in a report. At the end of the year, we just put them together, there's your audit for the year, with a few additions.

No problems. The IRS busted in the door, "Here sir, which one you want? This one? That one?" It's just no problem. The problems just disappeared. I can't tell you what a big crisis that used to be, getting that audit, annual audit done. Ruth kept everything meticulous, always on time, always dressed perfectly, contributions.

Then it was a time of miracles, because Mamie came downstairs and she said, "Well, I've got a monthly report for you all, but you all might not like it." She had taken this World View, Black World View, which was to be a statement, let me just read you statements that came out of the report that destined, was intended for the newspapers.

"Dear friends, December 1972. We're writing to you at this year's end with the mentions of black struggles starkly before us. First, we are confronted with the

events at Southern University in Baton Rouge, Louisiana, and with related struggles at Grambling College, and Southern University New Orleans, where black students attempting to engage in a democratic process of reform and redress have just been repulsed with unmitigated force. Secondly, and perhaps less obviously, we are confronted with a sense of our own movement as a black people, or lack of movement, as the civil rights of the 1960s prove to be empty promises in the 1970s. We believe there is a connection between these two mentioned, and that Baton Rouge can help us to understand what the present phase of our struggle means, as opposed to that of the past."

And it goes on. This was the newsletter intended for the press, Black World View. She put it on, and made it the newsletter to all our constituents, and particularly to our contributors. They started reading this stuff. "Watergate is more than a symbol of the pervasive corruption of American government." Remember, this is 1973, this wasn't being said, this kinda of stuff lets your 501(c)(3) be kinda up for grabs. But we just figured we were gonna take that risk.

Speaker 3: Who wrote this?

Pat: Bill Strickland.

Speaker 3: Okay.

Pat: It was primarily Bill Strickland.

Speaker 3: Okay.

Pat: There was one, the Gary documents, when we're going to be talking about independent black organization, those were the Gary convention, at Gary, Indiana. That was, there was a program of action, and there was a reason. I think it's one of the most beautiful ones that ever came out. And that was written by Vincent Harding. Was written by Vincent. Vincent is a visionary, when he goes into, when the spirit takes hold of him he writes, he rolls. He really does.

Anyhow, she came down and she had attached Black World View to this, to the letter, just to going out to ... And we said, "Cool." Jan and I had never thought of that. So Mamie invented the monthly report, because that thing went out to about a thousand people, maybe 900. First they came back with people saying, "Here's my contribution for x amount. Add so and so, so and so, and so and so to your mail list. Here are their names. Here are their addresses." That just, it boomed. Until we moved up, I think the highest was in the 5,000 something, which was as much as we could handle.

Something else happened around that time, Howard [Dotson 01:45:23] was on the scene now. And you know Howard was the man, he makes thing happen. At least he did at IBW, I don't know what happens here, which I should just shut my mouth about. But, Howard said, "Okay." We had been working on an AB Dick, are you

familiar with presses? AB Dick, table model press. It produces letter sized copy. I walked in there one day, there's this press as tall as I am looking at me.

Howard, I don't know where he found it, someplace, at some garage sale or something, I don't know. The AB Dick 360, and it did come with a manual. And at that time we had had another person added to staff, and her name was [Kristen 01:46:17] Williams. You know Pearl [Cleg 01:46:25]? Her sister, anyhow. So Kristen and I were working on the press. We got the manual, we didn't know what to do.

I mean this press, you turn that thing on, that thing starts rocking and rolling, the whole building is rolling. It was scary. But she would read a paragraph, and then I would listen and follow what her instructions were. And then we'd switch it up. We kept working on it like that and going through the manual for about a week, until we mastered that. And then we started teaching other people in the group. But there was nothing more self empowering than being able to sit there and rock that press, and get those copies going out of there.

And everybody loved the press. Malaika Adero, she said her sense, and she moved in to be a power in the publishing world, that her sense of what could be, that power, that feeling, it's hard to describe, she got it from working, from running the press. Not only producing copy for a press, but the actual bringing it into a space that really would do something in people's lives.

And, so those are things that women did. Kristen Cleg Williams and I did the press. I did a little bit of everything, was no project in IBW that I wasn't a part of. I moved from one to the other to the next, whatever needed to be done. If I come in in the morning and Ruth said, "Pat, we don't have any heat. The wind, it was high last night, and the pilot blew out on our gas furnace." I crawl under the house and lit it.

Now what else do you do?

Speaker 3: So yeah, tomboys can-

Pat: Because I tell ya, I was a tomboy. I did things like that. That did not daunt me. I just did little things that ... I can't describe my own role, I don't have as good a picture of myself, as I do maybe of other people. Now, I'm ready to work with you, and go back and find out who all these women are that we found at IBW.

Speaker 3: Sure. Yes, go ahead. You've listed some. I've jotted down some names.

Pat: You've gotten that, okay. You've jotted down. Well, I've got more for you, and I got a list.

Speaker 3: Okay. Go right ahead, whenever you're ready.

Pat: Here I have women at IBW, heres a list. [Aljocey Yarborough 01:49:17], you have that name, of course. That's Yarborough, eventually Harding. Jan Douglass, double

s glass, like Frederick Douglass. Ruth Harmon, Shessie Johnson, S-H-E-S-S-I-E, is how I spelled it. I think that's right, I think that's what she told me. Sharon Bourke, B-O-U-R-K-E, she was an editor. So Mamie was like a secretary to the senior scholars. Sharon Bourke was an editor par excellence.

[Verona Winn 01:50:12] was a volunteer, who was as steady as a clock also. And she worked primarily on contributions. Receiving them, logging them in, and acknowledging them, and then forwarding the mail to the mail list. Malaika Adero was a volunteer from the schools, she did lay out and editorial work under my supervision. Remember, I may have mentioned, I was an art major in college, so I did artwork for the organization, layout, especially in connection with use of the press.

[Theral Thomas 01:51:00], as I told you, executive secretary. Kristen Cleg Williams, I don't remember what her other duties were, or if the press absorbed all of her time. Cheryl Green was the secretary, and worked with Howard for SRS, Summer Research Symposium. At the end of that program, SRS, we went down to where Howard ... 'Cause part of what happened with the King Center, that I didn't mention to you, is we lost one of our buildings. We had two buildings, both of which had been residential. One of them was down, there were two offices down the street on Beckwith, and Howard and SRS occupied that.

We went down there to look for Howard's files when he left. We all just gazed in amazement. They were orderly, the writing was precise, everything. It was too much. Bill said ... I won't tell you what Bill [Sidwin 01:52:11] said, 'cause it was kind of obscene. But it was basically that this was just so beautiful, his work was just exquisite. He can put together some files on it. You could just read those things down, they just fell open, and reveal themselves. And Cheryl Green had worked with him on that.

Louise Jackson was one of the volunteers from, she was out of Spellman. Most of them were Spellman, or I don't think we had men, I don't think the men did that so much. And then I have two females, I'd really count them honorary females, one of them was Don Edwards. I don't know if his name has come up.

Speaker 3: I believe it has.

Pat: And the other is Roger Davis. But Don Edwards one day, knock at the door, I answered the door Dan, there's this nice clean cut looking young man. He said that he'd been told when he came to Atlanta to look us up, that he had just come back from Cuba, and he wanted to talk to us. But there were three things that he had learned in Cuba, and one of them ... And I can't remember, I asked him, "What were those other two?" He said he can't remember either. But one of them, he said, "There is a new society emerging," and he said, "It will soon take over the world." He said, "They can't resist it. There is a new way of being in the world, and it's in Cuba. And it can't be resisted, it's inevitable."



That's why they came after with all those programs of intimidation. Those folk, they put lit, I don't know, cameras or I mean, candles or something. Put them under the cars, poured red paint on the door, called people up at all hours of the night. They did everything to try to intimidate us, to not have anything to do with Don and Cuba, and nobody paid any attention. Nobody did it. Nobody dropped out because of that.

Roger came down like, he showed up at the front door too, just like Don did, now that I mention it, same front door. And he came down from Cornell because ... Who's our, who's the black studies person at Cornell? You know, it'll come to you. But he had said, "When you're in Atlanta, look up the institute." And he, Roger, also did a lot of press work.

So men who could see that nurturing the organization was a contribution, and see their contribution in that respect, I consider honorary females. Because the males tended to see the work that would impress the world, and served in their arenas of struggle to do battle. But the females were what conserved the organization, so that it's strong, and steady, and it's capable. And it'll be there tomorrow. Not only will be there today, it'll be there tomorrow. And we'll see to it that it's there tomorrow, with whatever needs to be done.

[Lynn Saruma 01:55:43], is an editor. I have mixed feelings about Lynn. She's an editor with enormous capabilities, and a teacher of her son. She taught chess to her son, and he's a great chess master. And just on early childhood education, she's just a ... But as an editor, off and on. [Faye Bellamy 01:56:11] came later. But you may, everybody knows about Faye. But Faye's consummate skills, and of course you know she worked for [Maynard Jackson 01:56:24], and so forth and so on. But she later came to the Institute of the Black World, just before she passed.

One of my regrets, I'm not sure I'm gonna come back to Atlanta, I don't know where I'm gonna go, if I survive this health crisis, because I had wanted to be in Atlanta, but I wanna be there with a supportive group. But some of these young, they say make young friends as you get older.

She wanted work, all she had to do was call someone and say she was available, any of the major publishing companies. And they would make work available to her, because of the level of her skills. And Sharon Bourke. Sharon told me, as she was leaving, she wrote a letter to the male staff, predominately Robert, Bobby Gill, Vincent, and Bill Strickland. She was working most closely with Bill Strickland. You remember the uprising at Attica?

Speaker 3: Yes. Attica the prison?

Pat: The prison, Attica.

Speaker 3: Yes.

Pat: When they fashioned their own clothing, set up sewer systems, fashioned an independent society right inside the walls. That's it. That, to them, to the staff, and I think correctly so to Bill, was the revolutionary instinct that was just, showed up. Thank you. And so he was really set on fire, that when you look at the writings of [inaudible 01:58:16], all these other people I had been forced to read, learn to read, so that I wouldn't be quite so stupid, was what he was really thrilled about.

That here is, like the beginning of something. That this could happen all over the country simultaneously, we might have something going on here. It had something in it that was very exciting to them. And to me too. I learned a lot from the male, the men at IBW. They taught me, in numerous ways, especially Bill, whom I argued with, but not very much 'cause he's scary to argue with.

But personally, the men treated you personally, always politely and professionally. But in their administrative oversight of the organization, I think they provided for an unfair division of money. I don't think we were paid as fairly as men were. We weren't, women weren't paid as much. I feel it now, because when I look back over my IBW years, for my SRS statements, my income was so low, and it meant that I've had far less income in these years in my life than I would've had otherwise. And I had a child to rear.

And there was not the concern for my well being that I would have wanted, now that I look back. But I was so full of fervor I thought, "God will take care of me, and I'm okay." But that hasn't been the case altogether. But it has been somewhat. I think my being at Howard University is, by the grace of Howard Dotson, and Vincent Harding, when he and Aljocey were doing projects [inaudible 02:00:43] together, would invite me to work on some of those projects, and that gave me some income.

Speaker 3: So you were also a mother while you were working at IBW?

Pat: I was a mother. I became a mother in 1975. I went to work for the organization in 1971.

Speaker 3: I see.

Pat: Yeah. That was a whole separate story in itself. Yeah, but it was more my personal story over on the sideline.

Speaker 4: Okay.

Pat: Thank you.

Speaker 3: The women in IBW, were you friends? Did you do things in your free time aside from ... It seems like it was sort a really time consuming and overwhelming job, but did you do things for fun in your free time together?

Pat: That's a good question. Yes. As you know, Aljocey Harding is connected, helped make this connection.

Speaker 3: Yes.

Pat: And I got to know Aljocey before I got to know Aljocey, in that Bill Strickland used to rave about Aljocey and how smart she was, and how able, and how she had just made the conference at Idlewild in Michigan, when they were setting up IBW. That she had made that work. And he just said, "Boy, Aljocey." He would just talk, and he didn't give very many people kudos like that. So that was part of ... That the name of the housing project, I'll think of it in a minute.

But when we got there apparently Maynard had been helpful in my being able to get an apartment there. 'Cause I really needed a place to stay. Once the baby came I needed it. But I didn't get married, marriage wasn't in the question for that relationship.

The church right up the street ... Anyhow, I don't wanna dwell on that. It's not so important. How did the men at IBW treat the women? Maynard was always helpful, but he wasn't a man at IBW, he was sort of affiliated through Jan. Bill could be really rude, and hurt your feelings sometimes. Vincent never was rude, and never hurt your feelings. And Bobby was just charming, I mean it was his Caribbean charm, he just kind of, at least I always found him really charming and nice.

But I kind of forgave Bill his rudeness, because I think he did a lot of sacrificing to hone himself and to make him an adequate instrument of black people's struggle. And I think he found himself falling short sometimes. And that's when he was really not-

**Section 4 of 6** [01:33:00 - 02:04:04]

**Section 5 of 6** [02:04:00 - 02:35:04]

Speaker 5: ... some time, and that was he was really not easy to get along with, and so I forgave that. I still don't know why in particular I did, but ...

Howard - not always. Howard, I think, had a capacity for betrayal. People who work with him, he can, not knowingly, just leave them unattended or leave them abandoned a little bit in the way of either their salary, he didn't help me find anything when I left here. I just fended for myself. Finally, because I was from DC, I was able to get a job in DC government in an agency headed by an old friend. It's who you know, you know. It helps.

I couldn't go with Vincent. Vincent asked me. This is something he could do, something he could offer, when they were leaving the institute, but my mother had had a stroke and so I knew I had to come back to this area 'cause I couldn't leave her alone and so I stayed back and moved to the family home.

After working for a while in DC government, I decided it would be better just to

resign my job in DC government and go back and finish up my academic work and get a doctoral degree. That way I'd be able later on to support myself and to find adequate employment. That was what I attempted to do but I ended up dropping out. I'm a college dropout. It was just too strenuous. I couldn't keep up with, well, I was given a, what do you call that, when you work, they pay you to work for them?

Speaker 6: A stipend? Or assistance-ship?

Speaker 5: As an assistant-ship with a stipend attached, yes.

Speaker 6: Are you looking for your ...

Speaker 5: It just exhausted me. I just worked, and I began to feel that I had to make a choice between my health and working, and so I just stopped. I dropped out, and took a master's. I had enough credits and all that, done all my course work, but I had planned to do a dissertation on IBW.

Now, I'm very much interested in time and space and reality of things because having moved to so many different schools, each one was a different reality. I knew I had to teach myself how to survive in each academic area I went into. Whatever was there, that was what I had to deal with. There's no one reality. You get there and you figure out how it works, and then you work it. You make it work for you. That's kind of something I was interested in. I don't know what else to say.

Speaker 6: So, the second, can you talk a little bit about, oh, just to finish up one of the other questions I asked, were there other women with whom you had like a ...

Speaker 5: Friends. Oh, Josie and I became ... Now, Josie met this guy - really cute, policeman, I said, "Oh, he's so cute. I want you to marry him." She said, "No." I said, "Yeah. Marry him. He's nice." So she ended up marrying him and she left. My world fell apart, and I couldn't figure out what was wrong. I couldn't get my groceries done. When I needed to go places, nobody ... for Patrick to stay with. Everything went wrong with my life, then I realized Josie wasn't in my life, and that it wasn't working very well because we had shared cars, times, whatever needed to be done.

When Patrick was born, Louise Jackson, who was a volunteer at the school, she took my car, I gave her my car at her disposal. She would run her own errands and then run my own errands, so as a new mother I really had a very easy time. We are still friends.

Don Edwards has a sister named Cornelia and she was [inaudible 02:08:55] girl, too, and she used to come and visit and now we talk and stay in touch we reconnected and I dearly care for them, these young women, young Spellman women, and Veronna Wynn.

I was unable to help Veronna at a time she maybe needed it and I've always regretted that. I was unable to give her, let her live in my apartment while I took a

leave of absence from IBW just to get rested, catch up my on my rest. When those Vince Aramos started really hounding Don I'd ask her not to take the apartment. I gave the apartment instead to Don and his family. I've always regretted that because I think she was really disappointed because I had just furnished it, it was really pretty.

I was not close with, real close with, let me get my list. Vince Aroma, I would hang out with her sometime. She was fun. She's funny, but we weren't like real close friends.

Sharon Burke and I were very close. I was very sorry when she left. She felt that she had an, I don't even know the name of it, she had a lesbian orientation that she felt she was not comfortable with around, with Bill and Bobby and Vincent, and she told them that. She told them that.

Speaker 6: Who was this again?

Speaker 5: Sharon Burke.

Speaker 6: Sharon Burke.

Speaker 5: Yeah. She went back. She didn't go back to New York. She went back to Boston. She told me that I put up with too much of their foolishness, men. She told me I was self-oppressing - her phrase, not mine. Maybe so. Maybe I had just kind of taken my brothers and put these guys in my brothers' stead and had created the kind of brothers I would like to have had and just kind of let them get away with stuff, just little things. I don't know if it's even like ... Running errands. I wouldn't go get their coffee for them and stuff like that, and it wasn't at that level, but ...

Speaker 6: Was that expected of some of the women?

Speaker 5: Not that I know of. I would say nothing. That's the answer - I don't know, I don't think so. In other places, they do. I've heard of it, like at George Washington where I went to get the doctorate. They were terrible.

Speaker 6: Really?

Speaker 5: Those men. Whoa. Racist, too. Huh?

Speaker 6: Faculty members?

Speaker 5: Faculty member. Racist? Really. "What do you mean ci-, what civil rights movement? No such thing as a civil rights movement. There's plenty of them - the women's movement, the this, what are you talking about?" That's how he started talking to me about my dissertation.

Speaker 6: Oh, wow.

Speaker 5: I said, "Sir, I think it's generally considered, you know, didn't work [inaudible 02:12:26]

I was not friends with Cheryl Green. I barely knew her. She was doing her work with the SRS or leaving for New York. She went back to New York and I had just left New York.

As I said, Louise helped me, and Louise Jackson and I were fr-, and then Sir and I were friends because we had children in common and they went, let's see, when you came down to IBW, you came to a community. There was a learning house. A learning house was a really top scale victory school and we learned ...

My son said the other day to my surprise he said I was talking to these people on Facebook but I come off Facebook. They get on my nerves. He said, "I don't think like them. I grew up as an African-American for perspective. An African perspective. I was trained differently. I knew you could build your own insti-, I had never heard that kind of talk from him before. I was very pleased.

Speaker 6: How old is your son?

Speaker 5: Forty.

Speaker 6: Forty.

Speaker 5: I'm 80. I had him when I was 40.

Speaker 6: What does he do for a living now?

Speaker 5: He works with the American Psychological Association, APA. That you're very familiar with, I know, and if you have problems with your website, they all do. They're terrible organization and they lie about torture and they keep doing things, internal things that they lie about that, and they do those, too, and he's very unhappy there and yet he needs to make a living and so he's got to find an alternative.

Speaker 6: I understand, and he's your only child?

Speaker 5: My only child. His father died when he was, let's see, 6 months old. I didn't have any more children.

Speaker 6: The second thing you said that was kind of a crisis of the IBW, was it separation from the Martin Luther King Center ... didn't need to go into a lot of detail ...

Speaker 5: The whole database ... IBW had done enormous work, Vincent Hardy, I mean, [inaudible 02:14:51] PhD for University of Chicago in History. They had done all histories, journalistic survey, everything you can think of, he's so creative, and they

just took it all away. It's gone, and they can put it back in the hands of Black scholars and let them re-categorize it.

One of the things one of the scholars told me one day, and I can't remember who it was, it might have been Cheryl, but she, or he, whoever it was, said that the White scholars were re-categorizing the data of the Black scholars in such a way that you couldn't find it. They would split it up among other topics. So, if you want to talk about Black resistance, they might put it under, split it up under categories of Black criminality, and then separate and give it a different name and divided it up so you would never find it. If you found it, you would think you were looking at something different. They said that they just were violating all of the meaning that was in ... And she said, "But that's what their categorization is designed to do." Our librarians do not want these as coherent categories easily accessible for researchers with these kinds of concepts. They simply don't want to have it.

Speaker 6: So can you talk about how that break happened?

Speaker 5: I beg your pardon?

Speaker 6: Can you talk about how that break, how that split, happened?

Speaker 5: I don't know a lot about it. I started coming down to IBW to help with fundraising before the split happened. Vincent was spending hours up at the King center debating with them. Evidently, there's a person of Jewish background and some other people you might know if you know more about that, who were helping to foment dissension, as you know, the women you may know.

I think the women of Atlanta had been mean to Coretta and not recognized her as a sister. They'd not embraced her as a sister. They did not like her. They were mean to her. Well, sometimes I thought she was a little mean, too, because I stood outside in front of Bumstead Hall, one of the dormitories there on Chestnut Street, and there was all of this beep beep beep and there was somebody blocking the way. They'd stopped and they wouldn't let the traffic through, and they were going. When I finally squeezed through my little space, it was Coretta Scott King there, heavily made up and defiantly blocking traffic. I just figured she just thought she was Coretta Scott King, but I still think, I think historically she did a lot with what she had to work with.

I didn't give you the second one. I didn't give you my short story. Under their very noses, Jan Douglas invented the IBW work force. She did it not just ... I did say that, didn't I? I did all that.

Speaker 6: Mm-hmm (affirmative).

Speaker 5: Okay. I did do it.

Speaker 6: You did.

Speaker 5: Anything else?

Speaker 6: Yes. So, you talked about a lot of things that the IBW did: Helped establish Black studies as a discipline, particularly by challenging these other disciplines that had omitted Black history and Black culture as a resource for politicians and grass root organizations, but do you think it achieved its mission by the time it closed?

Speaker 5: That IBW ...? The question is what was its mission? I think that's a bigger question.

Speaker 6: Go ahead. Talk about that.

Speaker 5: I think I told you its mission, which was why I was there until they could get much of it done, and that mission was to speak truth to power.

I think there were two sources of power to whom truth had to be spoken, and to do it, the service of that is what I think Vincent gave his life for. First, she wanted to speak truth to these arrogant White males who wanted to destroy Black people, everything ... They wanted to destroy the non-Black world that did not cater to them, that they are so lacking. It's unbelievable. Anyhow, that ...

It was speaking truth to those people in Washington, and remember, I had seen some of them up close, 'cause I had been in the White House - McNamara, those people? Yeah. The ... Who was the Attorney General? Nick Cotsenbaugh. Wife had taken a liking to us. It's fashionable to have a Black couple, particularly if they look good, and one could speak French, so they used to invite us to all of these little in-house affairs and things like that, and you get to see people up close and, as I said, they're not necessarily attractive people, and if you understand the power they bring, you know ...

Anyhow, these are the people that Vincent spoke power to, those in power, who were in charge of Vietnam and war policies and all of that, McNamara was considered the architect, I think, of the Vietnam war.

The second group that Vincent had to speak to, and he did it to the end of his life, was Black people, and to say to Black people, "You have the power, and the power is in the power of the beloved community, and to call forth the beloved community out of your history, is what you are here to do." I think he had to speak to two sources. Therefore, to him his work with the Quakers and people of that ilk, pacifists and so forth, he did a lot of work. I'm sure they continue to watch him, but he did a lot of work with that group to energize them and to validate them and make them authentic and give them courage to go against ... It's very hard for White people to go against each other. Very hard for them.

So he worked on that a lot, and that is the reason I went to IBW. When I went in, I think it was my mission, he talked about the mission of the Black scholar, which is to call ... Put scholarly work in the liberation of Black people and all people. My call



to mission was to serve IBW and it's those two things. It's speaking truth to power. That's why I'm a three. That's why I majored in dialectics and philosophy, and so forth and so on. I keep coming back to these dialectics and threes no matter where I go.

I did have some observations about IBW. I think that they missed the chance. They got mad at Jan when Jan had pulled off the same revolutionary tasks they had thought was so great in Attica. Jan had come in with a demoralized group of people asking them what they should be doing. Allow them to call their energy forth, and I think they were too embarrassed that they had messed up. They had hired a brilliant staff and failed to energize them to do their job. They failed. They were embarrassed. That's what I think happened.

Speaker 6: When she was able to do it, they were ...

Speaker 5: That's what made them embarrassed - they understood they had messed up. When they left they couldn't run it. There was nothing happening. These people were selling. I tell you they were selling. I got Sylvia to come back some time. She can tell you her [inaudible 02:23:56]. No.

Speaker 6: The men who were saying like we had prior engagements and we can no longer run this center, so in reality they were giving it up because they felt like they couldn't do anything with the staff? Am I getting that correct?

Speaker 5: You have to ask them what their reasons were. I can't tell you.

Speaker 6: Okay.

Speaker 5: But they didn't say, "We can't manage the staff." They said, "We have prior engagements." I don't think they had an inkling that they were incapable of anything. It never would occur to them to say what you just said, in my point of view. What they said was, "We need a few weeks time. We're tired. We have these other obligations. We need to fulfill them. We'll come back. In the meantime, we want you to fill in the gap."

Speaker 6: Interesting. Did they ever come back?

Speaker 5: Sure.

Speaker 6: Okay.

Speaker 5: The institute went on. It didn't stop after 1971. It went on through the eighties.

Speaker 6: Well, it sounded like you took over the reigns and sustained it for a long time. Did they come back in and take over from the women?

Speaker 5: Yes, they did.

Speaker 6: When was that?

Speaker 5: Howard Dodson ... But there was at some point, and you'll have to read, in his history, it's in there, where they all sit down and they decide in order to have enough money to run the organization, that they would go and find each of them go to their own independent financial base, which was in the academic community. Vincent went out to Colorado, University of Colorado, School of Theology. Bill went to UMass and the W.E.B. DuBois' papers, and who was the third person? Bobby Hill went back to UCLA with the guardian papers.

They all had a firm academic base. They went to that so they could have a salary and left us there to run the organization.

I think a more inventive plan might have been made if they had called us all in. Number one, I think that, what do you call it, university program that I was invited, it was a fad on Wall Street to go to Evelyn Woods reading dynamic. It was really like the literacy program for Fifth Avenue and some of those fancy people up there on Fifth Avenue. Why couldn't we have taken that program, which had been authenticated to work at an academic environment, it was okay academically, and take that to the South and continue some of the NC and W work, National Council of Negro Women Work, with Dorothy Height, that Jan had been doing. She wasn't on bad turf with Dorothy Height, she just had a bigger job, better job that came along that, why couldn't that have been picked up? For example, Tony Caponbara eventually came to Atlanta and lived in Atlanta, and she could've come down and kept her salary, just like Sonya Sanchez. She stayed. It provided a financial base, ongoing, for some very important people to continue their work. I could've stayed there. I didn't need to resign. That was hasty, ill thought on my part because I could've kept my job and incorporated as part of what I did in New Jersey and still had a base so when the real financial troubles hit us, we would've all had more of a financial base.

Let me just point out one more thing, and this is looking at my vision, it came up and it was out of my hands. I just don't think that was intended.

We got wind, because we were working with an architectural group, a community archival, architect's program, and they got wind of a beautiful facility owned by the Catholics, which was up for sale. I think it cost like about \$300,000, but was a great big acreage and just a beautiful ... All the lighting was natural. We could've been sitting here all day long and had clearer stories. All this light was just pouring in on a circular chapel, and then they were around this, or these eight, or maybe not that many, six classrooms, which then also had light pouring in the way they were constructed.

A little while earlier than that, and I wanted to see that, too, because Howard had said on a memo thing, we need a facility or if there's an opportunity for a facility, what do you think a facility would look like? The sketch I drew was essentially the

sketch of that building. It was a circle with the classrooms around it. I said, "That's what we needed," and I think I was given a little bit of insight. Every so often I get flashes of insight, and that was a flash of insight was that we could have that ... Because that building could've earned us money all during the academic year. ITC, university could've used those classrooms, ITC could've used the chapel that's there, ongoing ... And then somewhere time everybody goes home and the IBW SRS people come in for summer SRS, and they do a transformational program for Black scholars, who are then supposed to go out and make money and help keep IBW afloat and in the meantime all they needed was me and Ruth to run the finances.

They needed young woman named, whose name I can't remember and I'm blocking it, but who ran the book store. She did an excellent job. She did a very, very good job. She could've kept that book store going. She could've turned it, I think, into an enterprise that worked for her to earn money to keep her going, and that, the book store, people would come out books piled up this high. I kid you not.

What happened, Howard discovered that they were taking all of these out of print Black studies books, I don't know if [inaudible 02:30:36] and warehousing them. What you said was let's just go get 'em and take 'em out of warehouse and sell ... They would buy them back for some pennies on the dollar, really. People would come in and they say, "Oh, they want ...," here's all DuBois's work, oh here are this person's works and that person's works, I can fill out my library, and they would just come out with stacks and stacks of books for reasonable prices. There are books by Black people about Black people, books by Black people, books by White people about Black people, have whatever categories Howard had set up, they were all brilliantly displayed and out there. It was really well conceived and it worked very well, and they could've taken more operative, but ... A woman was running it, and she could've run that, she was already running that, it wasn't that she could have, she was doing it.

They wanted to ... I was interim director, 'cause they didn't have anybody down there, but they kept kind of, "Who is it that can run the organization?" I could run the organization. I was running it every day. I made sure the bills got paid. I made sure a lot of reports that had to be done were done, that we fulfilled our obligations. Isn't that what running an organization's about? But they couldn't figure it out. First they wanted a Black male but none of the Black males were interested, then they tried Black females. They weren't interested. So, I just think we could've done and done some more creative work on ... Looking at IBW but because there weren't women, they couldn't see where women could be creative in that respect. I don't think that was given much of a ... Nor did we give it to ourselves. I could've come up with this at that time but I didn't, so it tells you that Sharon is somewhat right, that I did set a certain amount of this ... But they just weren't going to have a whole lot of faith in the ability of women to carry us forward to a third stage.

Speaker 6: What year did you resign?

Speaker 5: I didn't resign. I closed the organization.

Speaker 6: Oh, okay. How did it close?

Speaker 5: It closed by my hand. It closed by my going in every day, over a period of about 6 months, from Washington, I was commuting. IBW would pay my out-of-pocket expenses. They did that - paid me anything additional, but I would take the airline, you could really fly reasonably then - remember, you used to be able to fly from Washington down here, and start packing up my archives. Oh, Minnie ... Another woman left out is Minnie. Minnie Clayton. She's the librarian at the AU library - the Coca Cola red library across the street - Minnie Clayton. She told me what the archival material to do, put stuff in, non acid, I did the best I could. I think it ended up being about 125 boxes.

Speaker 6: Wow.

Speaker 5: Then we sold off the assets. We had an auction. We sold off the assets. Paid off all of our bills with the income from the assets. Did our final order, closed the doors, say goodbye. That was the end of it.

Speaker 6: Why?

Speaker 5: Why? Because there was no more money. There was no more money, nobody to pay, nobody to do any of that. They just ran out of gas. I think what we ran out of is faith.

I think, let me just tell you now my concluding remarks. I want to give you the, what I think is one of the spiritual, part of the spiritual is this Speaking Power, Speaking Truth to Power, which I think is part of my role to have ...

The second part of that is ...

Section 5 of 6 [02:04:00 - 02:35:04]

Section 6 of 6 [02:35:00 - 03:01:26]

Speaker 7: And the second part of that, is not on just truth to the power of white people, but to the power of black people. But the second part of that is to not be afraid, and I was not afraid, and IBW was not afraid. And the reason I'll tell you that IBW came under a lot of attack. The Klan would call us up. The Atlanta Constitution would run something ... One thing they would say, "Maynard Jackson is going to be running for this that or the other. Its very unfortunate. This poor man, he doesn't have an entourage around him to protect him. Wouldn't it be terrible if somebody assassinated him?" They would do stuff like that. Maynard came to hang out with the guys at IBW and do some planning, because they were helping him ... Bill was really good too with the elections and helping ... Strategize elections and helping him win elections.

Maynard came one night and what was the major living area of the building was at the corner. This was Beckwood Street and this was Chestnut, all these windows and Maynard came in and were sitting down and talking and Maynard got up and pulled down all the blinds and then adjusted them so you could not see in. The people had to stay and all he had was nobody. He had nobody. He came and drove his car, parked it and walked to the institute. He had no coverage, he had no nothing. These are the kind of articles that were going on. We had ... Bobby Hill said it once, he said, "IBW was always contested ground. It was never automatic that it was going to be there the next day."

Somebody was already ready to tear it down, mess it up, blow it up. They would call us, call us names. They would just think of names. Farrell Thomas one day would say ... I would say, "Who was that Farrell?" "Oh nothing but the Klan." And we'd keep right on going. There was nothing but ... What could they do? What would they ... They had to do what they had to do. We were not afraid. We were simply not afraid. There was a person who I thought was an agent, who tried to get us to be afraid. I thought that was his job as an agent, and I thought it took the form of trying to get us to have guns and to hang out at night.

A second way that were attacked and under attack is, I think, came from within that there were some people from within who would point out to their friends valuable office equipment that could be stolen and sold. And it was stolen and sold. We lost money that way. Patrick kind of tried to somehow compensate in our work for that.

Speaker 8: So you feel like there were moles in the organization?

Speaker 7: There was one person, yeah. I watched him. He didn't do anything. I watched him. He was a spy, yeah. I'm certain that in the process of those negotiations with the King Center, that the person who was there, who was at Coretta's ... Read that history. You'll be able to pick out who I'm talking about. My vision was, number one, the vision wasn't sufficient. We could have done a literacy project, we had Toni Cates, Toni was a dazzling brilliant teacher. I would go in her room and I would learn so much from her. That you didn't have to get married and have babies.

She'd have one over here doing the thesaurus, two or three over here on different dictionaries. We would be writing, critiquing, doing ... We did collective productions of writings and critiquing work that had been done and all of that. It was just so much fun. The kids were in it, they were in it. That was the English department. The English department did have most of the stars. They don't know who I am. I'm kind of nobody, which according to my spiritual teachings is the way you're supposed to be. You're not supposed to try to be somebody. You get to try to be somebody then they got a target. When you're nobody you're not a target so you move on.

We could have planned better. There was something else I wanted to write down. Opening ceremony, what we found at SRS, Senior Scholars. Black World View. It

was just nudging me, it would wake me up at night, write this, and I would. I was obedient, and now I can't find it. I think I probably covered anything that I don't have here, I can tell you later.

Speaker 8: Yeah, I actually just wanted to ask about your life after IBW. Did you do other kinds of activism, and if so what did you do?

Speaker 7: No. I served my term. I had to take care of my family here. My mother was approaching ... She was elderly and she died in 2003, no 2004 at the age of 98. I thought she was going to be 100, but she was 98. She wanted to stay home, she wanted to stay home, she got to stay home. That's what I did. Then, after 98 but while I was taking care of mom. You'll notice that coincides with the time I was in graduate school, and so what I was doing was I resigned from my job in [inaudible 02:41:15] government, took the assistant ship from GW, and with that and mom's income, she had both my father's and her Social Security and other ... They both had good retirement plans, so I lived on that and took care of my family.

Speaker 8: What specific message would you communicate to younger people of the community and the generations that have come up after you?

Speaker 7: I look at my son. He said, "Y'all stop trying to make white people think you're important and make white people think we matter." He said, "If they hadn't known that you didn't matter and think that you didn't matter, they wouldn't have been doing all this stuff. They did it generation after generation. Why do you want to go back and try to repeat stuff that didn't work further back? Let's get moving." We need to build economic programs. I think we should take over the state of Mississippi. I think there is more that's ripe to be taken over. I think we can look at what economic institutions in this country, like I think the credit unions and cooperatives are two instrumentalities we should be taking on as a people.

Credit unions to hold the money that we earn from our cooperatives, that we can be anywhere, anytime. The Howard Economic Business School, I go by the business school, I don't know what they're doing up there, but I want to know what part of the United States economy is ripe for us to take over. It seems to me there is lots of opportunity out here. Why are we running around trying to ask white folks to make it matter. I told them I don't agree with that strategy. I think it's fruitless. I don't think white people are capable of changing. Sorry God, I know you love them, but I don't. I don't feel that way right now.

Speaker 8: Why Mississippi?

Speaker 7: Because of the populations, statistics. Just go around and look at the statistics. Georgia is less a possibility than it used to be because the Hispanic population has soared in Georgia. That's what my friends in Georgia tell me. That's another reason I'm wondering if I want to go back to Georgia. But, I'd still like to go back to Georgia, because I still think I have enough young people around me who will help to look out for me in my old age. But I think there are others that will be

statistically vulnerable as well. Why can't we be the dog catcher, just start chipping away. Next year we'll be sheriff, next year we'll be you know ... You know how you do it.

Why not? We should be owning those states. Who fertilized the soil in those states? They work. Why not? Morgan Freeman says it's alright. I'll go down and hang out with Morgan Freeman.

Speaker 8: A couple more and I'll let you go because my hands are freezing too. One of the things that really struck me is that you were talking about being in graduate school and taking care of your mother and you made a decision to stop school so that you can maintain your health. And I wanted to ask you what kinds of messages would you have for people who are doing lots of things, whether it's activism, or education or whatever it is, what kinds of messages would you have for them about the importance of things like self care and self preservation?

Speaker 7: Those are very important things. I've been blessed, I've been blessed with good friends, like Al Josie, for example, friends who are positive in my life, who come up with things that are supportive in where I want to be and what I want to do and they ... We're just very truthful with each other and don't mind helping each other. If I go down south now I'll have a house to stay in. I don't have to find a house. Somebody will make a space for me. It's already happened, I know that. One of the things I'm doing is having my house renovated, mother's house renovated.

I'm doing that so that I can be a refuge. I got the idea from a form from Medicaid. I'm eligible for Medicaid and they suckers took me off Medicaid because they said I earn too much money but I didn't. I've discovered what I think the error is, but what's important is I'm renovating so that house can take care of some people. On this Medicaid form they said, "Are you housing an illegal alien in your house?" I said, "My goodness, I hadn't thought about that. That would be a good idea. I'd love to have an illegal alien." Are you doing this and are you doing that and all those illegal things.

I would like to have a male in the house who can help with things around the house and have a place, a bedding. We'd have strict rules, but a man who has been in prison who can't get a job and find a place to sleep and so forth and so on. Yes, I'd love an illegal. I see them all over Capitol Hill. I think we got a lot of little slaves working around on Capitol Hill. Not all of them, but there are lot brown women walking around with white baby, a whole lot of them. Pass through that ... I don't know what.

I don't mind breaking the law, I'm so ... "She's 82, she's crazy anyhow. She's of no value to us." They're not interested in me so I can do pretty much how I feel free, do what I want to do. Some of them is use my house as a refuge for people. My mother did that, her five children. I want to point out, my father, those five children, they weren't his children. They were the children from my mother's family. Not his family. So he was willing to step up to the plate and protect, in some

way guide, and help raise five children from a family that wasn't his personally. My father is my personal hero.

To take people in, but both my parents have done that. There are people all around the city I can point to. My mother let them stay there when they needed an education, they needed a cheap place to stay. She gave them a clean, safe place to stay while they pursued their career, education. So I want to be like that. Like the way my parents were of service. In ways that I can do appropriate to my age.

Speaker 8: So offering things like offering a house as a form of refuge.

Speaker 7: Yeah.

Speaker 8: Yeah.

Speaker 7: They can help take care of me. They can help make me some chicken soup.

Speaker 8: Yeah, so creating mutualistic relationships.

Speaker 7: That's it exactly. It is mutual.

Speaker 8: Both parties benefit.

Speaker 7: Exactly. You couldn't have said it better.

Speaker 8: Absolutely.

Speaker 7: There are a lot of creative ways you can think of things to do with your life, but I just want to say, right now I have to decide. I don't know. I've had some amazing experiences, I referred to you before, that when I was diagnosed as having cancer, my spiritual ... One of the things I did leave out, two of the things, more of the things.

Speaker 8: Go ahead.

Speaker 7: When I left IBW, the spiritual base had to do with Toni Cate from [inaudible 02:50:04], the person who just called a little while ago, Vera Anderberg, we had a dream club. And we used to analyze, keep a record of our dreams and analyze each other's dreams. Once a month we'd meet, Toni, me, Jan Douglas, some other women whose names you may or may not know. I couldn't always figure mine out but sometimes I could and then I'd figure out theirs but the comradery and the support and fact that there's a whole underlying being that's in you, that is common and constantly. Sometimes cracking jokes. Sometimes the most hilarious things come up in that dream.

We just were having so much fun, but it fostered such a solidarity too. We talked about liking and having relationships. That's one of the relationships, so I wanted to



maybe, tell you about a dream. In my dream ... I couldn't find it, I know it's around there. I've written it someplace. It starts off, I have a boat. My boat is mired in black mud and about four inches of clear water and I can't get my boat to move. So I go and I look if I can find somebody to help me with my boat. I go and I get advice. I get told what I should do and where I should go, nobody knows, and I come back and she's still sitting there.

This seems to go on interminably, and then finally I give up in despair. I'm going to go somewhere, so I walk down to the end of the dock and I go where there are great double doors with tusks, African tusks on the door. I grab them to open the doors to exit and the tusks crumble. They collapse, they're all down. I have messed up, I have messed up royally. I've broken the things, I've tried to fix them, first the thing was maybe I could hide it. Finally something comes over me and says, "You don't need to be bothered with that. That aint your fault. You didn't do to cause that. That has nothing to do with you."

I said, "It really doesn't, does it?" I went on out to see the captain. Now who is the captain? I think now looking back, it's my meditation master, because I went into a program of formal meditation. I bring it in at this point because what showed up when I was given this diagnosis. The doctor is right there at the foot of my bed, telling me all of this bad news that he's scared to tell me in the first time, I can see it, he didn't know what he's doing.

And this part of me on the left side is saying, "Don't pay attention to him. I'm taking care of you. You're going to be alright. Don't worry." I'm getting these reassuring messages and feelings of deep peace and quiet. I'm going through this period where this messaging and intuition is coming forth at a rapid rate. Another message that I mentioned to you, but I wanted to put it on the tape, is that I was told, explained by as spirit I think, and it wasn't with a voice or words, it was just a knowingness that was non verbal. I came to know this and to understand this.

It's what I had asked for at the beginning of my life. Understanding. I had this understanding, this condition you have is a gift. A what? This condition you have is a gift. Next message, strong message, I'm not finished with you. I thought, [inaudible 02:54:48]. That's it. Those are the two endings. I don't know what to do with them, but IBW, I think, had completed it's mission. All it could do with what it had to do with what it had to work with. I think that part of the meaning of that dream interpretation, if I took it back to those women, today, you know what they would come up with.

The male tusk? What do you think that is? What do you think that represents? Huh? What crumbles and wasn't able to take you all the way? Huh? What do you think that was? Think about it.

Speaker 8: That was around the time it was closing you had the dream or was it a little later? The specific dream about the boat and the tusks and the door?

Speaker 7: They were occurring around the same time.

Speaker 8: Same time.

Speaker 7: Yeah, yes they were. I'm just trying to get the sense of your question, but yeah.

Speaker 8: How old were you, I'm not sure I asked you ... When you-

Speaker 7: My age is a problem everywhere I go.

Speaker 8: When you talked about those four things you wanted. You wanted understanding, you wanted great love, how old were you when you ...

Speaker 7: I was a little girl. I used to sit in the woods. Oh, I didn't tell you about it. I stayed in the woods all the time. Was in the woods, and you know what I thought? I thought the Virgin Mary was out to get me. That made me sound crazy, but right over here in [inaudible 02:56:21] junior high school, they had the movie ... What was the name of that movie? Song Of Bernadette, you don't remember that movie? Oh you should see it. I love it. It's so beautiful. This girl named Bernadette from France, she's got visions of the Virgin Mary and so forth.

The Virgin Mary keeps showing up in the woods, by the bushes where she has all these ... The Virgin Mary tells her she has a job for her. I said, "Oh shoot, the Virgin Mary's got a job for me and I don't want it. I do not want this job." So I tried to avoid her and when I would begin to get these tingly feelings, particularly when the woods would know I was there, I cut out of there. I left. I just cut out. I was afraid that I would be called away from my family, however bad they were. Sad, I was angry about my brother, I did not want to leave my family.

Speaker 8: So you were meditating early. It seems like that's what was happening in the woods.

Speaker 7: I did, I've been meditating all my life, but that's not what it was called. People who meditate a lot tell you that all the time, they've been doing this all the while. You just sit still. Something comes, and understanding comes to you. The Yogi teacher, I studied with a master from India and his teaching is that it's very natural. You do it all the time anyway. Maybe just little short periods of time, but just relax and be at home with it. You're fine.

I thought she was after me. I had a friend, he said, that a little man in an orange sari was after him. That's [inaudible 02:58:34]. So she just started having visions and stuff and there will be times ... I think they really are after you. Something in you said, "Okay, it's time. We had this agreement that we were going to get it together." You go, "Oh, not this early. It can wait a little while." That's it. Anything else you can think of?

Speaker 8: No, is there anything else you'd like to add.

Speaker 7: No, there isn't. Thank you.

Speaker 8: Thank you.

Speaker 7: I really thank you for your interest, because what has also been coming up in my intuition is, Pat, this is your swan song. "This is my what?" "This is your swan song." I had to ask my friend Christine last night, "What exactly is a swan song?" And she read me the history of the swan song concept and that some people who observe birds notice that swans don't sing very well or very much except just before they're about to do and then they may sing a beautiful song and then they collapse but they do not sing on equal measure with their physical beauty.

I said, "Oh, that means it's time for me to leave." It's time for me to really leave the planet. I don't know, but they said this is your swan song. I said, "Okay, I'll do my swan song." I really would like to have some illegal aliens. We can cut a deal and my neighbors who are nose, I can explain it away. They helping me renovate my house, they're doing tasks for me. Working on this and working on that. Okay. We've always had people and my neighbors got six or seven people over there and half of them are on drugs so I know that they got a self help program going over there.

Everybody is helping themselves out the best way they can.

Speaker 8: That's true.

Speaker 7: I don't plan to do that. Thank you for sitting in Camille and smiling, giving me courage.

Speaker 8: Alright, thank you so much.

Speaker 7: Well thank you. What time is it? Oh I-

Section 6 of 6 [02:35:00 - 03:01:26]