

Researching Historically Black Colleges:

A History with Archives

In 1978 Atlanta University president Benjamin Mays noted, "If America allows black colleges to die it will be the worst kind of discrimination and denigration known in history. To decree that black colleges, born to serve [blacks] are not worthy of surviving now that white colleges accept [blacks] would be a damnable act."¹ In spite of setbacks and challenges, Black colleges and universities have continued to thrive. Government support and philanthropic efforts have produced positive results. Even more important has been a renewed appreciation of historically Black colleges and universities as both a traditional and a transformative educational experience for African Americans. Recent scholarship has examined various aspects of the history of black higher education, including administration, curriculum development, philanthropy, faculty relations, and architecture. One problem immediately encountered in researching Black higher education, however, is the diffuse locations of archival sources. While it is reasonable to assume that the archival documents for Howard University and Spelman College reside at their respective institutions, other records prove more difficult to find. The archival sources for the philanthropic and church organizations that established these colleges, for example, can be scattered among institutional archives, research universities, and personal papers. In this article, we have located much of the relevant archival resources and linked them to a general history of historically Black colleges and universities. As the reader, it is essential that you consult the endnotes as well as the text of this article, as the archival sources are included in the references.

The Beginnings of Black Education and Black Colleges

From their arrival on the shores of the United States, Black people have thirsted for knowledge and viewed education as the key to their freedom. These enslaved people pursued various forms of education despite rules, in all Southern states, barring them from learning to read and write. A few Black colleges appeared immediately prior to



Atlanta University Music Quartet, 1894. Pictured from left to right: Robert Gadsden, A.H. Brown, George A. Towns, and James Weldon Johnson

Photo courtesy of Woodruff Library, Archives & Special Collections, Atlanta University Center, Atlanta, Georgia

the Civil War, such as Lincoln and Cheyney universities in Pennsylvania and Wilberforce in Ohio.² With the end of the Civil War, the daunting task of providing education to over four million formerly enslaved people was shouldered by both the federal government, through the Freedmen's Bureau, and many Northern church missionaries.³ As early as 1865, the Freedmen's Bureau began establishing Black colleges, resulting in staff and teachers with primarily military backgrounds. During the postbellum period, most Black colleges were colleges in name only; these institutions generally provided primary and secondary education, a feature that was also true of most historically White colleges—starting with Harvard—during the first decades of their existence.

As noted, religious missionary organizations—some affiliated with Northern White denominations, such as the Baptists and Congregationalists, and some with Black churches, such as the African Methodist Episcopal and the African Methodist Episcopal Zion—were actively working with the

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by Matthew J. Paris and Marybeth Gasman

Freedmen's Bureau.⁴ Two of the most prominent White organizations were the American Baptist Home Mission Society and the American Missionary Association, but there were many others as well.⁵ White Northern missionary societies founded Black colleges such as Fisk University in Nashville, Tennessee; Atlanta University (now Clark Atlanta) in Atlanta, Georgia; and Spelman College, also in Atlanta.⁶ The benevolence of the missionaries was tinged with self-interest and sometimes racism. Their goals in establishing these colleges were to Christianize the freedmen (convert formerly enslaved people to their brand of Christianity) and to rid the country of the "menace" of uneducated African Americans.⁷ Among the colleges founded by Black denominations were Morris Brown in Georgia, Paul Quinn in Texas, and Allen University in South Carolina.⁸ Unique among American colleges, these institutions were founded by African Americans for African Americans.⁹ Because these institutions relied on less support from Whites, they were able to design their own curricula; however, they were also more vulnerable to economic instability.

With the passage of the second Morrill Act in 1890, the federal government again took an interest in Black education, establishing public Black colleges.¹⁰ This act stipulated that those states practicing segregation in their public colleges and universities would forfeit federal funding unless they established agricultural and mechanical institutions for the Black population. Despite the wording of the Morrill Act, which called for the equitable division of federal funds, these newly founded institutions received less funding than their White counterparts and thus had inferior facilities. Among the 17 new "land grant" colleges were institutions such as Florida Agricultural and Mechanical University and Alabama Agricultural and Mechanical University.¹¹

Support from the Titans of Industry

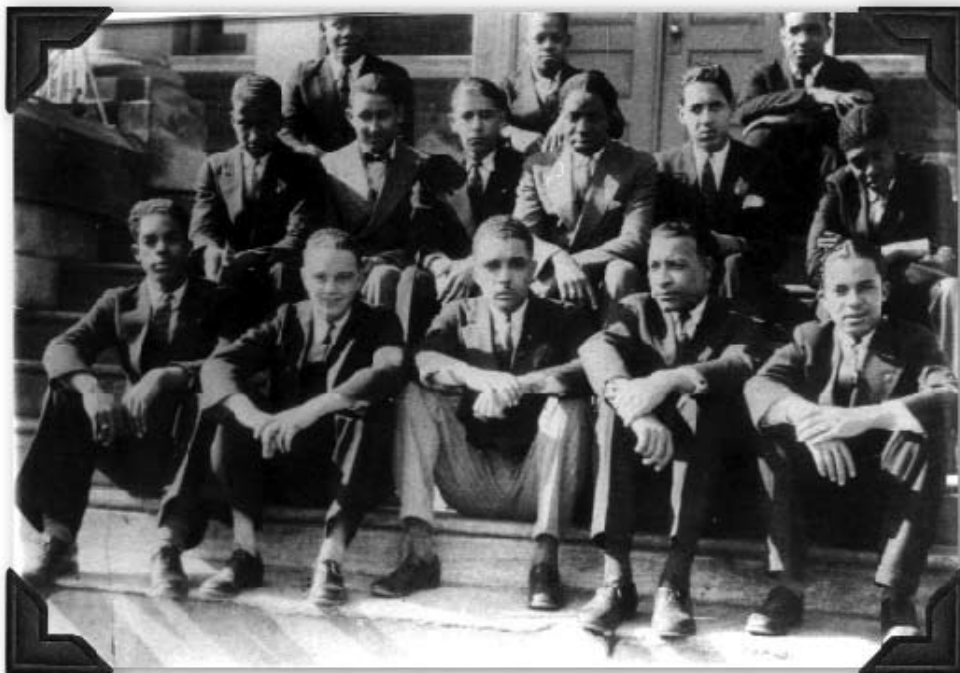
At the end of the nineteenth century, private Black colleges had exhausted funding from missionary sources. Simultaneously, a new form of support emerged, that of White Northern industrial philanthropy. Among the leaders of industry who initiated this type of support were John D. Rockefeller, Andrew Carnegie, Julius Rosenwald, George Peabody, and John Slater.¹² These industry captains were motivated by both Christian benevolence and a desire to control all forms of industry.¹³ The organization making the largest contribution to Black education was the General Education Board (GEB), a conglomeration of Northern White philanthropists, established by John D. Rockefeller Sr. but



Horace Mann Bond, president of Lincoln University, and Albert Einstein.

Photo courtesy of University Library, Archives, Lincoln University, Pennsylvania

spearheaded by John D. Rockefeller Jr.¹⁴ Between 1903 and 1964, the GEB gave over \$63,000,000 to Black colleges, an impressive figure, but nonetheless only a fraction of what they gave to White institutions. Regardless of their personal motivations, the funding system that these industrial moguls created showed a strong tendency to control Black education for their benefit, to produce graduates who were skilled in the trades that served their own enterprises (commonly known as industrial education).¹⁵ Above all, the educational institutions they supported were extremely careful not to upset the segregationist power structure that ruled the South by the 1890s. Black colleges such as Tuskegee and Hampton were showcases of industrial education.¹⁶ It was here that students learned how to shoe horses, make dresses, cook, and clean under the leadership of individuals like Samuel Chapman Armstrong (Hampton) and Booker T. Washington (Tuskegee).¹⁷ The philanthropists' support of industrial education was in direct conflict with many Black intellectuals, who favored a liberal arts curriculum. Institutions such as Fisk, Dillard, Howard, Spelman, and Morehouse were more focused on the liberal arts curriculum favored by W. E. B. Du Bois than on Booker T. Washington's emphasis on advancement through labor and self-sufficiency.¹⁸ Whatever the philosophical disagreements may have been between Washington and Du Bois, the two educational giants did share a goal of educating African Americans and uplifting their race. Their differing approaches might be summarized as follows: Washington favored educat-



Thurgood Marshall on steps of Vail Hall with Alpha Phi Alpha pledge brothers.

Photo courtesy of University Library, Archives, Lincoln University, Pennsylvania

ing Blacks in the industrial arts so they might become self-sufficient as individuals, whereas Du Bois wanted to create an intellectual elite in the top ten percent of the Black population (the “talented tenth”) to lead the race as a whole toward self-determination.¹⁹

Beginning around 1915, there was a shift in the attitude of the industrial philanthropists, who started to focus on those Black colleges that emphasized the liberal arts. Realizing that industrial education could exist side by side with a more academic curriculum, the philanthropists opted to spread their money (and therefore their influence) throughout the educational system.²⁰ The pervasive influence of industrial philanthropy in the early twentieth century created a conservative environment on many Black college campuses—one that would seemingly tolerate only those administrators (typically White men) who accommodated segregation. But

Mississippi being a notable exception—did not experience the same violent fallout from the *Brown* decision as Southern public schools, they were greatly affected by the decision. The Supreme Court’s landmark ruling meant that Black colleges would be placed in competition with White institutions in their efforts to recruit Black students.²³ With the triumph of the idea of integration, many began to call the need for Black colleges into question and label them vestiges of segregation. However, desegregation proved slow, with public Black colleges maintaining their racial makeup well into the current day. In the state of Mississippi, for example, the *Fordice* case was mired in the court system for almost 25 years, with a final decision rendered in 2004. The case, which reached the United States Supreme Court, asked whether Mississippi had met its affirmative duty under the Fourteenth Amendment’s

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attention from the industrial philanthropists was not necessarily welcomed by institutions like Fisk University, where rebellions ensued against autocratic presidents who were assumed by students to be puppets of the philanthropists.²¹ In spite of these conflicts, industrial philanthropists provided major support for private Black colleges up until the

Equal Protection Clause to dismantle its prior dual university system. Despite ample evidence to the contrary, the high court decided that the answer was yes. Although the *Fordice* case applied only to those public institutions within the Fifth District, it had a ripple effect within most Southern states, resulting in stagnant funding levels for public Black

late 1930s.

At this time, the industrial philanthropists turned their attention elsewhere. In response, Frederick D. Patterson, then president of the Tuskegee Institute, suggested that the nation’s private Black colleges join together in their fund-raising efforts. As a result, in 1944 the presidents of 29 Black colleges created the United Negro College Fund (UNCF).²² The UNCF began solely as a fund-raising organization but eventually took on an advocacy role as well.

The Impact of *Brown v. Board of Education*

Until the *Brown v. Board of Education* decision in 1954, both public and private Black colleges in the South remained segregated by law and were the only educational option for African Americans. Although most colleges and universities—the University of

colleges and limited inroads by African Americans into predominantly White institutions.²⁴

After the *Brown* decision, private Black colleges, which have always been willing to accept students from all backgrounds if the law would allow, struggled to defend their image of quality in an atmosphere that labeled anything all-Black as inferior. Many Black colleges also suffered from “brain drain,” as predominantly White institutions in the North and some in the South made efforts to attract the top ten percent of their students to their institutions once racial diversity became valued within higher education.²⁵

The Black college of the 1960s was a much different place from that of the 1920s. The leadership switched from White to Black, and because Blacks had more control over funding, there was greater tolerance for political dissent and movements for Black self-determination. On many public and private Black college campuses throughout the South, students were staging sit-ins and protesting against segregation and its manifestations throughout the region. Most prominent were the four Black college students from North Carolina A & T, who refused to leave a segregated Woolworth lunch counter in 1960.²⁶

The Federal Government’s Increased Attention

During the 1960s the federal government took a greater interest in Black colleges. In an attempt to provide clarity, the 1965 Higher Education Act defined a Black college as “any ... college or university that was established prior to 1964, whose principal mission was, and is, the education of black Americans.”²⁷ The recognition of the uniqueness of Black colleges implied in this definition has led to increased federal funding for these institutions.

Another federal intervention on behalf of Black colleges took place in 1980, when President Jimmy Carter signed Executive Order 12232, which established a national program to alleviate the effects of discriminatory treatment and to strengthen and expand Black colleges to provide quality education.²⁸ Since then, every United States administration has provided funding to Black colleges through this program. President George H. W. Bush followed up on Carter’s initiative in 1989, signing Executive Order 12677, which created the Presidential Advisory Board on Historically Black Colleges and Universities to advise the president and the secretary of education on the future of these institutions.

Black Colleges Today

Currently, over 300,000 students attend the nation’s 105 historically Black colleges (40 public four-year, 11 public two-year, 49 private four-year, and 5 private 2-year institutions). This amounts to 28 percent of all African-American college students. Overall, the parents of Black students at Black colleges have much lower incomes than those of parents of Black students at predominantly White institutions.²⁹ However, many researchers who study Black colleges have found that African Americans who attend Black colleges have

higher levels of self-esteem and find their educational experience more nurturing.³⁰ Moreover, graduates of Black colleges are more likely to continue their education and pursue graduate degrees than their counterparts at predominantly White institutions.³¹ Despite the fact that only 28 percent of African-American college students attend Black colleges, these institutions produce the majority of our nation’s African-American judges, lawyers, doctors, and teachers.³²

Black colleges in the twenty-first century are remarkably diverse and serve varied populations. Although most of these institutions maintain their historically Black traditions, on average 13 percent of their students are White. Because of their common mission (that of racial uplift), they are often lumped together and treated as a monolithic entity, causing them to be unfairly judged by researchers, the media, and policy makers. Just as predominantly White institutions are varied in their mission and quality, so are the nation’s Black colleges. Today, the leading Black colleges cater to those students who could excel at any top-tier institution regardless of racial makeup. Other institutions operate with the needs of Black students in the surrounding region in mind. And some maintain an open enrollment policy, reaching out to those students who would have few options elsewhere in the higher education system.

Endnotes

¹ Benjamin Mays, “The Black College in Higher Education,” in *Black Colleges in America: Challenge, Development, Survival*, edited by Charles V. Willie and Ronald R. Edmonds (New York: Teachers College Press, 1978).

² Lincoln University of the Commonwealth of Pennsylvania was first founded as the Ashmun Institute in 1854. As Lincoln president Horace Mann Bond stated, it was “the first institution anywhere in the world to provide a higher education for male youth of African descent.” Lincoln’s graduates include Thurgood Marshall, Langston Hughes, and Kwame Nkrumah. Lincoln University Archives and Special Collections includes alumni directories and magazines as well as materials related to the African Diaspora. Policies and procedures for the Lincoln Archives and Special Collections can be found at their web site at www.lincoln.edu/library/specialcollections/.

Cheyney University was founded in 1837 with funds bequeathed by Quaker philanthropist Richard Humphreys. The school began in Philadelphia as the Institute for Colored Youth and provided classical education for qualified young people. The university joined the State System of Higher Education in 1983. The University Archives is open by appointment only. More information is available at the school’s web site at www.cheyney.edu.

One of the oldest historically Black colleges, Wilberforce was founded prior to the end of slavery in 1856. The Ohio university was named in honor of British abolitionist William Wilberforce. The school was founded and for years maintained through a cooperative agreement between the African Methodist Episcopal Church and the Methodist Episcopal Church. Archival records for Wilberforce University can be found in the Stokes Memorial Library at Wilberforce, www.wilberforce.edu. Source: Ronald Butchart. *Northern Schools, Southern Blacks and Reconstruction: Freedmen’s Education, 1862-1975*. Westport,

Conn.: Greenwood Press, 1980.

³ The Bureau of Refugees, Freedmen and Abandoned Lands, often referred to as the Freedmen's Bureau, was created in the War Department in 1865. The bureau supervised all relief and educational activities relating to refugees and freedmen. The bureau records were created or maintained by bureau headquarters, the assistant commissioners, and the state superintendents of education. Archival records for the Freedmen's Bureau are located in state archives and the National Archive and Records Administration. The Freedmen's Bureau Records Preservation Act of 2000 provides funds and a mandate to preserve these records and make them accessible to the public. An online index with many full-text records can be found at Freedmen's Bureau online, www.freedmensbureau.com.

⁴ The African Methodist Episcopal Church was created in 1816 by a group of African-American delegates from the Methodist Episcopal Church meeting in Baltimore, Maryland. By 1866 the organization had expanded to ten conferences and 75,000 members. In the years immediately preceding and following the Civil War, the AME began a concentrated effort to provide educational opportunities for young people. These efforts focused on the development of scholarships and the creation of church-sponsored schools. In 1863 the organization took control of Wilberforce University in Ohio. From 1870 to 1886 the AME established six colleges and universities throughout the South.

Archival materials related to the African Methodist Episcopal church are located within the Department of Research and Scholarship of the African Methodist Episcopal Church. The Zale Library at Paul Quinn College in Dallas, Texas, includes an extensive collection of materials covering the Tenth Episcopal District. The collection dates cover 1868 to 1984.

The African Methodist Episcopal Zion Church (AMEZ) emerged from the Methodist Episcopal Church (later known as the United Methodist Church) as a response by African-American congregants to racism in the Church. In 1796, James Varick and 30 other Black members of the John Street Methodist Church in New York began to hold separate meetings from the White parishioners, eventually building their own church in 1801. In 1820 they voted to officially leave the Methodist Episcopal Church. The church was widely known among African Americans as the "freedom church" because of its strong stance in favor of abolition. Its archives and national headquarters are located in Charlotte, North Carolina.

⁵ The American Baptist Home Mission Society (ABHMS), organized in 1832, united all branches of the Baptist denominations in an effort to proselytize in the western territories and states. After the Civil War, the group directed its efforts to establishing theological seminaries and universities in the Southern states. From 1870 to 1880 the group established a number of Black higher education institutions, including Shaw University (Raleigh, North Carolina), Wayland Seminary (Washington, D.C.), Benedict Institute (Columbia, South Carolina), and Leland University (New Orleans, Louisiana). The ABHMS also created the Atlanta Baptist College, which grew into Morehouse College. Archival records for the American Baptist Home Mission Society are located at the Society's National Ministries office in Valley Forge, Pennsylvania.

The American Missionary Association (AMA) was formed in 1846 by an interdenominational group of abolitionist missionaries. Many of the organization's founders were involved in the defense of the Amistad Africans from 1839 to 1841. During and after the Civil War, the AMA established hundreds of schools for freedmen, including institutions of higher education such as Fisk University, LeMoyné-Owen College, Atlanta University, and Tougaloo College. Archival records for the AMA are located at the Amistad Research Center at Tulane University in New Orleans. The original archives consist of approximately 350,000 manu-

script pieces, including financial reports, field reports, correspondence, and organizational publications. The original archives have been micro-filmed and extensively indexed. The Amistad Research Center survived Hurricane Katrina with little damage and is now open to visitors.

⁶ Fisk University, Franklin Library, Special Collections, 100 Seventeenth Ave. North, Nashville, TN 37208-3051; Phone: (615) 329-8500. Atlanta University (now Clark Atlanta University) was founded in 1865 by the American Missionary Association, with later assistance from the Freedman's Bureau. The university is the oldest graduate institution serving a predominantly African-American student body. Its archival records are housed at the Robert W. Woodruff Library, part of the Atlanta University Center. In addition to housing several colleges' archives, the Atlanta University Center holds collections pertaining to many significant African Americans, including C. Eric Lincoln, Countee Cullen, and John Henrik Clarke. In addition, the archives has a substantial collection of civil rights organization papers.

Spelman College was founded in 1881 with assistance from the Women's American Baptist Home Mission Society. It is the oldest Black women's college in the United States. In the 1960s Spelman students were heavily involved in the civil rights movement and the Student Non-Violent Coordinating Committee. Spelman is part of the Atlanta University Center consortium that includes Clark-Atlanta University, Morehouse College, Spelman College, Morehouse School of Medicine, Morris Brown College, and the Interdenominational Theological Center. Records for Spelman College are kept in the Spelman College archives.

⁷ James D Anderson, *The Education of Blacks in the South, 1860-1935* (Chapel Hill: Univ. of North Carolina Press, 1988).

⁸ Founded in 1885, Morris Brown College was the first educational institution in Georgia under sole African-American patronage. The school was named in honor of the second consecrated Bishop of the African Methodist Episcopal Church. The strong relationship between the AME and the school remains today. Records for Morris Brown College are kept in the college's archives.

Paul Quinn College in Dallas, Texas, was established in a one-room building in 1872, by African-American circuit riders, for the education of newly freed slaves. The school remains affiliated with the African Methodist Episcopal Church. The Zale Library at Paul Quinn College contains university archives and archival material related to the African Methodist Episcopal Church. The library also contains the Ethnic Cultural Center for African and Hispanic Americans, which includes books on the African Diaspora and other issues relevant to both ethnic groups. Policies and procedures of the library can be found at their web site at www.pqc.edu/zale_library.htm.

Allen University is the first institution of higher education in South Carolina founded by African Americans for the express purpose of educating African Americans. It was established in 1870 by the African Methodist Episcopal Church and retains a close relationship with the church today.

⁹ Anderson, *Education of Blacks*.

¹⁰ The Morrill Act of 1862 established land-grant institutions of higher education for Whites. The 1890 Act required states with segregated higher education systems to establish land-grant institutions for Blacks. Seventeen of the 19 land-grant HBCUs were established as a result of the 1890 Act. A copy of the Morrill Act of 1890 can be found at www.higher-ed.org/resources/morrill_acts.htm.

¹¹ Florida A & M was originally established as the State Normal College for

Colored Students in 1887. The school received funds under the Second Morrill Act and changed its name to Florida Agricultural and Mechanical College for Negroes. In 1971 FAMU was recognized as a full partner in the public higher education system in Florida. The Coleman Library at FAMU includes an African American Collection of over 20,000 titles, with a microform reproduction of the Collection of Negro Literature and History from the New York Public Library's Schomburg Collection. Policies and procedures for accessing these collections can be found at their web site at <http://famu.edu/acad/coleman/collections.html>.

The archives for Alabama A & M University are located on campus in the James H. Wilson Building, which also houses the State Black Archives Research Center and Museum. The Archives/Museum Center is open to visitors Monday through Friday, 9:00 a.m. to 4:30 p.m. For information about exhibits, resources, programs, museum, and tours call (256) 372-5846 or fax (256) 372-5338, or write to the State Black Archives Research Center and Museum, P. O. Box 595, Normal, AL 35762.

¹² For extensive information on John D. Rockefeller and his heirs, visit the Rockefeller Archives Center, 15 Dayton Avenue, Sleepy Hollow, New York 10591; Fax: (914) 631-6017; e-mail: archive@rockefeller.edu. The center's reading room is open Monday through Friday, 9:00 a.m. to 4:45 p.m. An explanation of their procedures and protocols can be found at their web site, www.archive.rockefeller.edu.

Born in Scotland in 1835, Andrew Carnegie moved to the United States at age 12. He made his fortune in the steel industry in Pennsylvania. Throughout his lifetime, he gave to many causes including Black colleges—in particular those espousing an industrial philosophy. Carnegie's personal papers are archived at the Library of Congress in Washington, D.C., the New York Public Library, and the Heinz History Center in Pittsburgh.

The Julius Rosenwald Fund was established in 1928 by the head of the Sears & Roebuck Company. Rosenwald was impressed with the work of Booker T. Washington and the Tuskegee Institute. While the fund originally emphasized the construction of small rural schools, its activities soon extended to include a wide array of educational opportunities. Archival records for the Julius Rosenwald Fund are located in the Special Collections of the Franklin Library at Fisk University in Nashville, Tennessee. The archive traces the history of the Rosenwald Fund from its incorporation in 1917 to its demise. The personal papers of Julius Rosenwald are located in the Department of Special Collections at the University of Chicago.

The Peabody Education fund was created in 1867 to support the development of public education in the South. George Peabody donated \$2 million. The majority of the funds supported teacher training for African-American and White schools in the segregated South. Over the next 10 years the Peabody Education fund would contribute \$636,000 to develop elementary, secondary, and higher education in the South. The Peabody Education Fund merged with the Slater Fund in 1914, and both became part of the Southern Education Foundation in 1937. Archival records for the Peabody Education Fund are located in the Archives and Special Collections at Vanderbilt University in Nashville. The collection covers the years 1870–1918 and includes correspondence, subject files, pamphlets, and proceedings of the trustees. The personal papers of George Foster Peabody are located in the Manuscript Division of the Library of Congress. These cover the years 1894–1937.

The John F. Slater Fund was the first philanthropic fund devoted to education for African Americans. John F. Slater, a wealthy Connecticut textile merchant, created the fund in 1882 with a gift of \$1 million. Grants from the Slater Fund helped to develop private Black colleges and stimulated vocational and industrial training. The John F. Slater Fund became part of the Southern Education Foundation in 1937. Archival records for the John F. Slater Fund are part of the Southern Education

Foundation records. Those records are located in the Robert Woodruff Library at the Atlanta University Center.

¹³ Anderson, *Education of Blacks*; William Watkins, *White Architects of Black Education: Power and Ideology in America, 1865-1954* (New York: Teachers College Press, 2001).

¹⁴ The General Education Board was a Northern philanthropic organization incorporated in 1903. Supported financially by John D. Rockefeller, the board coordinated efforts to establish a public education system in the Southern states. The majority of these funds were expended on programs that exclusively benefited Whites. Archival records for the General Education Board are located at the Rockefeller Archive Center in New York. Along with the General Education Board, there were two other prominent funds for the education of African Americans. These were the Negro Rural School Fund and the Southern Education Fund.

Established by Anna T. Jeanes in 1907, the Negro Rural School Fund (also called the Anna T. Jeanes Fund) worked to maintain and assist rural schools for African Americans in the South. In the early years the fund established the Jeanes Teachers program. Jeanes Teachers traveled to rural areas in the South with high populations of minorities and taught classes on industrial subjects. Over the years the focus evolved to help improve the educational programs through curriculum development. Teacher archival records for the Negro Rural School Fund can be found with the Southern Education Foundation records in the Robert Woodruff Library at Atlanta University Center.

The other fund was the Southern Education Foundation (SEF). It was created in 1937 through the consolidation of four philanthropic educational foundations: the George Peabody Fund (1867), the John F. Slater Fund (1882), the Negro Rural School Fund (1907), and the Virginia Randolph Fund (1937). The Southern Education Foundation continued the mission of its predecessors—to increase educational opportunities for African Americans and other disadvantaged citizens in the South. The SEF continues that work today. Archival records for the Southern Education Foundation are also located in the Robert Woodruff Library at Atlanta University Center. The records include documentation of its four predecessor organizations as well as SEF activities up to 1979. The records include correspondence, financial papers, administrative records, and photographs.

¹⁵ Anderson, *Education of Blacks*; Watkins, *White Architects*.

¹⁶ Tuskegee Institute was founded in a one-room shack in 1881, near Butler Chapel AME Zion Church. Thirty adults represented its first class. The famed Booker T. Washington was the institution's founder and first teacher. Tuskegee rose to national prominence under the leadership of Washington, who headed the institution from 1881 until his death at age 59 in 1915. The university archives are located in the Washington Collection, on the third floor of the Hollis Burke Frissell Library. To contact the archives, send an e-mail to tuarchives@tuskegee.edu.

Hampton University was founded in 1868 by General Samuel Chapman Armstrong with the goal of providing "education for life" and "learning by doing." The archives for the institution are located in the William and Norma Harvey Library and can be contacted via e-mail at Library@hamptonu.edu. Source: David Levering Lewis, *W. E. B. Du Bois: Biography of a Race, 1868-1919* (New York: Henry Holt, 1994).

¹⁷ Samuel Chapman Armstrong, a Civil War general, founded Hampton Normal and Agricultural Institute in 1866. Hampton was established to provide education and training for former slaves with a strong emphasis on Christian principles. Armstrong was involved in educational and philanthropic activities throughout his career. Williams College in

Massachusetts has an extensive collection of Armstrong's papers and manuscripts. Finding aids and an overview of the collection can be found at the web site at www.williams.edu/library/archives/manuscriptguides/armstrong.html.

In the last years of the nineteenth century, Booker T. Washington built the Tuskegee Institute into one of the leading African-American educational institutions. Its programs emphasized industrial training and economic independence. Washington's autobiography, *Up from Slavery* (1901) remains a classic American memoir.

¹⁸ Dillard University can trace its heritage to two separate schools. The American Missionary Association founded Straight College in 1869. The Freedman's Aid Society and the Methodist Episcopal Church established the Union Normal School the same year. The schools merged into Dillard University in 1930. The Will W. Alexander Archives includes first editions of African-American writers such as Langston Hughes, Countee Cullen, and Frederick Douglass. The collection includes papers and minutes of the AME church and numerous historical documents pertaining to the history of Straight College, New Orleans University, and Dillard University. The university and its library suffered extensive damage in Hurricane Katrina, and as of spring 2006, on-campus facilities have not reopened.

Howard University was founded in 1866 by the First Congregational Society of Washington, D.C., to prepare African-American ministers. In 1867, during the last session of the 39th Congress, a charter officially incorporating Howard University was passed. Today Howard, one of the most prestigious Black universities, boasts a diverse student body and strong endowment. The university's archives are located in the Moorland Spingarn Research Center on campus. The manuscript division is open Monday through Friday by appointment and can be accessed at www.howard.edu/library/moorland-spigarn as well.

Morehouse College was founded in 1867 as the Augusta Institute in Augusta, Georgia. The seminary moved to Atlanta in 1879 and over the next 100 years became one of the leading liberal arts colleges for African Americans. Morehouse is part of the Atlanta University Center consortium that includes Clark Atlanta University, Spelman College, Morehouse School of Medicine, Morris Brown College, and the Interdenominational Theological Center. Archival records for Morehouse College can be found in the Robert Woodruff Library at Atlanta University Center.

An author, editor, activist, and academic, W. E. B. Du Bois is an iconic figure in American intellectual thought and African-American history. Du Bois received his Ph.D. in sociology from Harvard in 1895. Over the next 60 years he was a powerful advocate for social and political equality for African Americans. His teaching career included academic appointments at Fisk and Atlanta University. Du Bois's books *The Souls of Black Folk* (1913) and *Color and Democracy* (1945) are landmark works in American intellectual history. An extensive collection of his papers can be found in the W.E. B. Du Bois Library, Special Collections and Archives, at the University of Massachusetts. The collection covers the years 1803–1979 and includes writings, speeches, correspondence, audiotapes, and motion pictures. Source: David Levering Lewis, *W. E. B. Du Bois: Biography of a Race, 1868-1919* (New York: Henry Holt, 1994).

¹⁹ David Levering Lewis., *W. E. B. Du Bois: Biography of a Race, 1868-1919* (New York: Henry Holt, 1994).

²⁰ Anderson, *Education of Blacks*.

²¹ Anderson, *Education of Blacks*.

²² The United Negro College Fund was incorporated in 1944 in an effort to unite private Black college and universities for fund-raising on a national

level. Pioneered by Tuskegee president Frederick D. Patterson, the UNCF quickly established itself as an effective fund-raising organization. The UNCF continues today as a consortium of private, accredited, four-year historically Black colleges and universities, offering scholarships, mentors, internships, and other education-related programs. Archival records for the UNCF are located in the Robert Woodruff Library at Atlanta University Center. The records cover the years 1935–1983, with the bulk of the material covering 1944–1965. These records include reports and publications of member institutions, speeches and publications of administrative officers, pamphlets, news releases, and administrative records. Duplicate copies of the UNCF records can be found at the Library of Congress, Manuscript Division, 101 Independence, Ave. SE, Room LM 101, James Madison Memorial Bldg, Washington, DC 20540-4680. The Manuscript Reading Room is open weekdays and Saturday from 8:30 a.m. to 5:00 p.m. It is closed on federal holidays. A further explanation of policies and procedures can be found at the Library of Congress Manuscript Reading Room web site, www.loc.gov/rr/mss.

²³ Marybeth Gasman, "Rhetoric vs. Reality: The Fundraising Messages of the United Negro College Fund in the Immediate Aftermath of the *Brown* Decision," *History of Education Quarterly* 44, 1 (2004).

²⁴ M. Christopher Brown, *The Quest to Define Collegiate Desegregation: Black Colleges, Title VI Compliance, and Post-Adams Litigation* (Westport, Conn.: Greenwood, 1999).

²⁵ Gasman, "Rhetoric vs. Reality."

²⁶ North Carolina A & T was originally established in 1891 as the Agricultural and Mechanical College for Negroes in Greensboro. It was designated a regional university in 1967 and merged into the University of North Carolina in 1972. The Archives and Special Collections for North Carolina A & T can be found in the Ferdinand D. Bluford Library on the Greensboro campus. The University Archives tries to collect materials related to the African-American experience in the local area. Policies and procedures for the archives can be found at their web site, www.library.ncat.edu/info/archives/archives.html.

²⁷ A copy of the Higher Education Act of 1965 can be found at www.higher-ed.org/resources/HEA1.htm.

²⁸ A copy of the initiative and more information can be found at the Department of Education web site, www.ed.gov.

²⁹ Harold Wenglinsky, *Historically Black Colleges and Universities: Their Aspirations and Accomplishments* (Princeton, N.J.: Educational Testing Service, 1999).

³⁰ M. Christopher Brown and Kassie Freeman, *Black Colleges: New Perspectives on Policy and Practice* (Westport, Conn.: Praeger, 2004).

³¹ Wenglinsky, *Historically Black Colleges and Universities*.

³² American Association of University Professors, "Historically Black Colleges and Universities: A Future in the Balance," *Academe* (January-February 1995).

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