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REFERENCES AND RESOURCES ON BLACK APPALACHIANS:
A BIBLIOGRAPHY ON "AUXILIARY" SOUTHERN HIGHLANDERS

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A Thesis

by

EDWARD JOSEPH CABELL

Submitted to the Graduate School

Appalachian State University

in partial fulfillment of the requirements for the degree of

MASTER OF ARTS

May 1982

Major Department: Appalachian Studies

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ABSTRACT

REFERENCES AND RESOURCES ON BLACK APPALACHIANS: A BIBLIOGRAPHY

ON "AUXILIARY" SOUTHERN HIGHLANDERS (May 1982)

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In the southern mountains information about Africans and their descendants, Black Appalachians, is extremely difficult to locate. Few Appalachian Studies and Black Studies scholars include the role of this "invisible" Appalachian minority in their regional or national studies and reports.

This manuscript is an annotated bibliography of references and resources on Blacks in Appalachia. The materials included are primarily located in available books, magazines, journals, newspapers, pamphlets, and other bibliographies. Libraries, archives, organizations, and individuals with Appalachian resource materials were also contacted. As the most complete bibliography to date on Blacks in the Appalachian South, it should be useful for those involved in the documentation and analysis of Appalachian as well as Afro-American life and culture.

DEDICATION

This manuscript is dedicated to the late John "Uncle Homer" Walker who taught me that it is not contradictory to be Black and Appalachian and to enjoy both equally well.

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Introduction

State of the Discipline: An Introduction to Black Appalachian Studies

The myth of southern Appalachia as a poor white man's ghetto must be laid to rest. The contributions of British, Scotch-Irish, and German immigrants to Appalachian life and culture is well known, yet the role of other European immigrants, as well as native Americans, Africans, and mixed race groups in the shaping of Appalachia is often overlooked. The racial and ethnic diversity of the Appalachian South must be documented and analysed.

The role of Africans and their descendents, Black Appalachians, in the shaping of Appalachia is particularly ill defined. Although Blacks make up one of the largest racial and ethnic minority groups in the mountains of the South, they are one of the least known groups in this region. Information about Blacks in Appalachia is extremely difficult to obtain since there are few primary or secondary references to them. Only a handful of Appalachian Studies or Black Studies scholars include this "invisible" minority in their research. Very few Black writers, teachers, or scholars have shown interest in exploring the Black experience in Appalachia. In fact, the last significant published research on Black Appalachians to emerge from the Black academic community was Carter G. Woodson's article, "Freedom and Slavery in Appalachian America" (Journal of Negro History, 1916).

Black communities are scattered in small pockets throughout the southern mountains, yet they are treated as inconsequential in most classic studies on Appalachia. Samuel Tyndale Wilson's The Southern Mountains (Presbyterian Home Missions, 1914), John C. Campbell's The Southern Highlander & His Homeland (Russell Sage Foundation, 1921), and Thomas R. Ford's The Southern Appalachian Region (University of Kentucky Press, 1962) pay little attention to Blacks; and Blacks are almost entirely omitted from such Appalachian classics as Horace Kephart's Our Southern Highlanders (Macmillan, 1913, 1933), Cratis Williams' "The Southern Mountaineer in Fact and Fiction" (Ph.D., 1961, New York University), and Helen Lewis' Colonialism in Modern America: The Appalachian Case (The Appalachian Consortium Press, 1978).

The few studies which provide some visibility to Black Appalachians include William Lynwood Montell's The Saga of Coe Ridge: A Study in Oral History (University of Tennessee Press, 1970), Darold T. Barnum's The Negro in the Bituminous Coal Mining Industry (University of Pennsylvania, Wharton School of Finance and Commerce, 1969), and Paul Nyden's Black Coal Miners in the United States (The American Institute of Marxist Studies, 1974). While these provide useful materials on specific aspects of Black life in the region they are not enough. More research on the role of Blacks in the development of the southern mountains is necessary, a point made by many scholars, including Ronald Eller, David Walls, Dwight Billings, David Whisnant, and Loyal Jones.

A few broad overviews pointing out the social, political and economic plight of Black Appalachians have been published in local and regional newspapers and periodicals in recent years. At the fore-

front of such efforts are the position papers prepared by Clarence Wright, Jr. and Jack Guillebeaux for the Black Appalachian Commission, a non-profit organization. However, these accounts are primarily intended to provide an awareness of the existence of a Black population in the southern mountains. Rarely do they provide any in depth documentation or analysis of the condition of Blacks in Appalachia.

In the early 1970's, the Black Appalachian Commission charged Clarence Wright and Jack Guillebeaux with the task of communicating Black Appalachian viewpoints. Wright and Guillebeaux provided some visibility to the existence of Black Appalachians through articles in many regional as well as other publications. In addition, the Commission released two issues of the newsletter, Black Appalachian Viewpoints (August 6 and August 22, 1973), as a call for Blacks throughout the region to come together.

Sparked by the enthusiasm of the Black Appalachian Commission, Black activists began to assert their Appalachian identity. Leon F. Williams, a social work professor at West Virginia University wrote "The Vanishing Appalachian: How to Whiten the Problem" (Social Work in Appalachia, 1973) in which he called for white Appalachians to join Black Appalachians in the struggle for self determination for all the citizens of the region. Williams was later joined by Fayette Allen, a young Black journalist from outside the region, who wrote articles on Blacks in Appalachia for Sepia (March 1974) and The Black Scholar (June 1974). Allen was appalled by the lack of effectiveness of the Civil Rights Movement in the southern mountains. The work of Williams and Allen suggests that the publications by and about the Black Appalachian Commission had a measurable influence. Social,

political, and economic problems of Blacks in Appalachia were the major concerns of Williams, Allen, and other Black writers, teachers, and scholars.

During this same period, arts and cultural projects and activities began to emerge among Blacks in the southern mountains. As the founder-director of the Princeton, West Virginia based John Henry Memorial Foundation, I had been collecting information on the life and culture of Black Appalachians since 1969. In 1973 I joined forces with the Charleston, West Virginia based John Henry Memorial Committee to introduce the annual John Henry Folk Festival in the mountains. In 1974 the Committee released a journal, Tryin' To Get Home, as a component of the second annual John Henry Folk Festival. Inspired by Mickey and Phillipa Lassiter, founders of the committee, this journal called for a homecoming celebration for Black Appalachians from all over America. Later at the sixth annual John Henry Folk Festival, the Foundation released a magazine, Black Diamonds, to reveal the culture of Blacks in Appalachia. More recently, the University of Kentucky Appalachian Center has begun publication of Sojourner (1980), a newsletter prepared in association with the Eastern Kentucky Social Club. However, like the activist publications, these cultural publications generally lack research depth.

Members of the Black academic community in Appalachia are evaluating the validity of the Black Appalachian experience as a discipline. I have continuously made appeals to Appalachian Studies as well as Black Studies scholars to include Black Appalachians in their research and study. William H. Turner at the University of Kentucky, Arthur J. Cox at East Tennessee State University, and John H. Stanfield at

the University of Tennessee have also called for increased references and resources on the Black experience in Appalachia. These scholars are also actively involved in research on Black Appalachians. Their efforts are somewhat loosely joined through their involvement with the Black Appalachian Advisory Council under the auspices of the John Henry Memorial Foundation.

The Council is designed to develop Black Appalachian Studies as a discipline, but also encourages the work of numerous individuals engaged in programs and research with Black Appalachian themes, such as the oral history efforts of Minnie Holley Barnes in southwestern Virginia, the community development projects and activities of Mattye G. Knight in eastern Kentucky, and the cultural projects of Linda Parris-Bailey and Robert J. Booker in eastern Tennessee. The Council constantly voices the need to hear more from the Black community in the southern mountains, and advocates increased Black visibility through the representation of Black Appalachian life and culture in traditionally non-black projects and activities in the region. Through the efforts of such activism some progress has been made in providing greater visibility for Blacks in Appalachia.

Regional publications such as the Council of the Southern Mountains' Mountain Life & Work now mention Blacks or print articles by and about Blacks with much greater frequency than they did in the past. Sparked with the enthusiasm of the War on Poverty and the Civil Rights Movement in the 1960s, social justice struggle programs throughout the mountains have turned their attention toward token alliances with Black Appalachians and have included Blacks in their projects and activities. However, most of the published material emerging from these groups

represents a white author's view and reflects more of a national Black American perspective than a Black Appalachian viewpoint. As a result, while the Black contribution to the labor force is recognized, the Black contribution to the life and culture of the region is not seen as particularly note worthy. This is clearly seen when one notes that most of the available literature on Blacks in Appalachia is usually found in such sources as West Virginia History, Labor History, The Tennessee Historical Quarterly, The Alabama Historical Quarterly, and related history and labor history publications.

Separating Blacks into urban migrants in the industrial centers in the North or rural agrarians in the dwindling agricultural centers in the South, history and labor history publications tend to look upon Blacks as homogenous members of an ethnic and racial group regardless of where they live, migrate, or function. More often than not Blacks are presented as problems for the white citizenry to deal with in terms of assimilation into some aspect of American society. This "auxiliary" status of Blacks is often reflected in the models of Black scholars as well as white scholars. As a consequence, such accounts are usually quite limited in terms of truly revealing the Black Appalachian viewpoint on issues. This limitation is seen even more clearly when we look at presentations of Blacks in state and local histories concerned with the life and culture of the southern mountains. The treatment of Blacks in these publications is generally limited to the mention of their role during some early Indian raid, or humorous accounts of some favorite "colored aunt or uncle" of the author's family. Thus, Blacks appear as "outsiders" in most of the accounts about Appalachia.

Unfortunately, since early Blacks in Appalachia were basically illiterate, most of their history is submerged in folklore rather than recorded in history. Apparently the Black presence in Appalachia did not even become a subject of controversy on such issues as slavery, abolitionist sentiments, the underground railroad, Black work patterns, miscegenation, and race relations. None of these issues are discussed at any length and depth in Appalachian literature. With the exception of Elihu Embree's The Emancipator (1819-1820), one of the earliest anti-slavery newspapers in America, Henry Ruffner's Pamphlet (R.C. Noel, 1847), and James Taylor's Alleghania (James Davenport, 1862), little is known about sentiments toward slavery in the mountain districts of the South. While these publications tend to express anti-slavery sentiments, little has been done in the way of analysis as to why such sentiments existed in the mountains of the South. Recently, Gordon B. McKinney has published some excellent works on racism and the electorate in the southern mountains, however much more research is needed.

Black Appalachian references and resources have been primarily left at the mercy of sketchy newspaper articles in the larger towns and cities in the region, old census reports apparently taken by people who cared less about accuracy in reporting a handful of Blacks and mulattoes than whites in the mountains, and what is left of old court house records. It is therefore almost impossible to produce scholarly and comprehensive historical works on Black life and culture in Appalachia by using traditional references and resources. As a result, a comprehensive monograph on the Black experience in Appalachia does not exist in Appalachian historical literature.

Black Appalachians have been generally avoided as subjects for creative interpretation in the area of Appalachian fiction. Few authors appear to be eager to bridge the gap of introducing this "auxiliary" group in either their fact or their fiction writings. Among the few works which are successful in attempting to deal with Black Appalachians are John Ehle's Journey of August King (Harper, 1971), William Demby's Beetlecreek (Rinehart, 1950), and Virginia Hamilton's M.C. Higgins, the Great (Macmillan, 1974). Other fiction treatments include Isabel McMeekin's invincible Juba in Journey Cake (Messner, 1942) and in Juba's New Moon (Messner, 1944). James Streeter's Home Is Over The Mountains (Garrard, 1972) is also an unusual treatment of Blacks in Appalachia, as is Lisa Alther's inclusion of Blacks in her plethora of themes in Original Sins (Knopf, 1981). Callie Redd's thesis, "An Examination of the Negro Character in Selected Fiction by White East Tennessee Writers" (East Tennessee State University, 1972), is the only academic analysis of Blacks in Appalachian literature which could be located. In fact, with the exception of a few demographic reports by social scientists, very little analysis of any type had been done on Blacks in Appalachia. The few reports include information taken from 1960 and 1970 U.S. Census data and were prepared to "discover" how many Black people were actually in Appalachia as defined by the Appalachian Regional Commission.

Theses and dissertations must be developed that possess the depth of research required for analysis of the Black experience in both Appalachian fact and fiction. References and resources on Black Appalachians must be compiled and made available for scholars as well as interested and concerned readers. Available bibliographies such

as Charlotte Ross' comprehensive Bibliography of Southern Appalachia (Appalachian Consortium Press, 1976), Robert Munn's The Southern Appalachians (West Virginia University Library, 1961) and The Coal Industry in America (West Virginia University Library, 1977), Sidney Farr's Appalachian Women (University Press of Kentucky, 1981), the West Virginia University Library Publications, Appalachian Outlook (October 1964, numerous supplements) and Appalachian Bibliography (1980), and George Brosi's comprehensive catalogue, Appalachian Literature and Music (Council of the Southern Mountains, 1981), while useful, fail to devote adequate attention to Black Appalachians.

Because of the difficulty of locating primary historical materials, oral history offers a means of obtaining better insights into Black Appalachian life and culture. An oral history approach should utilize the resources of the Black community. Blacks are presently lost in the approaches of such oral history models as Eliot Wiggin-ton's Foxfire Books (Doubleday, 1972 plus several other years), Laurel Schackelford and Eill Weinberg's Our Appalachia (Hill and Wang, 1977), and Jock Lauterer's Wouldn't Take Nothin' For My Journey Now (University of North Carolina Press, 1980). A method and approach needs to be established for obtaining the wealth of information from the Black Appalachian community. The John Henry Memorial Foundation began such an attempt with the establishment of Black Diamonds magazine in 1978, although much more remains to be done.

While music is generally accepted as the one arena in American culture where Black contributions are documented, the music traditions among Blacks in the southern mountains are not documented. In Appalachia, the African banjo has had a long and direct contact with the

European fiddle and was syncretized as a new Appalachian music style that fostered the mountain clog dance. Virtually no research explores this amalgamation of African and European musical traditions in the mountains. Banjo scholars Cecilia Conway, Dena Epstein, and Robert Winans have provided some important information on the banjo tradition in the southeastern coast where Blacks are highly concentrated in the population. However, they have not provided substantial information on Black banjoists in the southern highlands. In addition, more research is needed on Black influences in the non-blues, secular folk music of the Appalachian South. Research should investigate dance and singing styles, guitar finger picking styles, fiddle and harmonica playing styles, as well as banjo playing styles. Close attention should be paid to Black influences in old-time, country, bluegrass, and gospel music as well as blues.

Religion is another well documented institution in Black American culture, although religion among Black Appalachians has received very little scholarly attention. Among the Blacks in the isolated hills and valleys of the southern mountains are found such traditions as shaped-note singing, hymn lining, and a variety of old-time religious beliefs and practices that are no longer used by urban Blacks and whites. In addition, more information is needed about the transfer of Blacks from the "integrated" church of the antebellum period to the "segregated" church after the Civil War and emancipation. With the exception of Mark Sexton's The Challenge and the Covenant (Hunter, 1976), a few association and convention souvenir programs, homecoming news articles, and a limited number of church minutes, there are very few resource materials on Black churches in Appalachia.

The role of Black women in the mountains needs to be researched and studied. Although Black women were among the first women to come into the southern mountains, having been brought into the mountains by Spanish and French explorers as concubines in the sixteenth century, very little is known about their role in the development of the region. Even contemporary studies about Appalachian families and children fail to call attention to this "invisible" Appalachian heroine. We need to learn more about her attitudes toward job discrimination, unequal pay, sexist educational facilities and health care institutions, inadequate day care facilities, and other obstacles she has faced. We must learn more about the Black woman in Appalachia before she is pushed out of the region in the continuing Black exodus from the southern mountains.

Some of Appalachia's finest contributions, Blacks with creative individualism, are continuously being pushed into ethnic centers in metropolitan districts of urban America. Among the prominent creative Americans representing the unabated outmigration from the region are Martin R. Delaney, Roberta Flack, Mikki Giovanni, Odetta, Jackie "Moms" Mabley, Floyd McKissick, Sonia Sanchez, Bessie Smith, Leon H. Sullivan, Booker T. Washington, Ida B. Wells, Josh White, Carter G. Woodson, Nina Simone, and Angela Davis. Today the names of these Black Appalachian personalities are not even associated with the southern mountains. Still it is difficult to listen to the mountain crooning of Bill Withers and Brownie McGhee and not recognize the influences of the mountains in their creative work.

Black heroes are few and far between in Appalachia, and Blacks in Appalachia do not even have the sports heroes that Blacks in other regions can claim. West Virginia's Hal "Sage" Greer and Ron "Fritz"

Williams are among the few prominent sports figures from the southern mountains. Wendell Scott in the nearby Danville, Virginia foothills is another sports figure (stock car racing) of note. A fortunate exception is the legendary John Henry, the steel driving man, symbol of laborers all over the world. A product of earlier in-migration, this folk hero was rooted in the man-against-machine struggle, and originated in West Virginia, the most pivotal of the Appalachian states. After more than a century, this legend stands as one of the few positive images of a Black folk hero. The John Henry ballad is sung in nearly every country on earth. From the tradition of public hangings other Black folk heroes emerged: John Hardy from southern West Virginia and Finley Preston from eastern Tennessee.

Folk traditions such as ghost stories, home remedies, and superstitions are commonly shared by both Black and white mountaineers. Much remains to be learned about the cross-cultural exchanges between these groups from study of the shared traditions. Preliminary evidence indicates that Black Appalachians are "cultural mulattoes" with a rich and varied culture that mixes African, European, and native American contributions in a unique blend of what has come to be called Appalachian culture in the southern mountains. However, because the Black population in the mountains is so small, many Black innovations have, with the passage of time, come to be known as white Appalachian contributions. Without doubt much of the forgotten history of Black Appalachians lies within the folklore of the Appalachian region.

One approach to understanding the role of Blacks in Appalachia

is to look at the Black organizations and institutions in the mountains that emphasize an Afro-Appalachian sense of history and cultural pride. Most of these organizations such as the former Black Appalachian Commission and the John Henry Memorial Foundation are fairly recent in origin. In addition, Black institutions of higher education, although few in number, have played a major role in Black Appalachian life and culture. These institutions include Alabama Agricultural and Mechanical University (Normal, AL), Bluefield State College (Bluefield, WV), Knoxville College (Knoxville, TN), Miles College (Birmingham, AL), Morristown College (Morristown, TN), Oakwood College (Oakwood, AL), Rust College (Holly Springs, MS), Stillman College (Tuscaloosa, AL), Talladega College (Talladega, AL), and West Virginia State College (institute, WV). Storer College (Harper's Ferry, WV) is no longer in operation and Berea College (Berea, KY) only emphasized the education of Blacks between 1866 and 1894.

Labor historians, as mentioned earlier, have been successful in documenting the role of Blacks as laborers, particularly Blacks in the coal mines of the Appalachian South. They have been most helpful in describing the role of Blacks in the early formation of the unions. Still there is a need for information on non-union workers, especially Black agricultural workers in Appalachia. Much more documentation of Black railroad workers in the southern mountains is needed as well. Even the records of the legendary railroad hero, John Henry, are not available. There is a need to learn more about professional and middle class Blacks in Appalachia and their role in their communities.

Without the collection, compilation, and distribution of information on available resource materials on Black Appalachians, Black

Appalachian Studies will not succeed as a discipline. Bits and pieces of information about Blacks in Appalachia do exist. They are being collected. It is now time to begin to analyze the available information and to discover new ways of locating additional information. The field of Black Appalachian Studies is ripe for research and study. The entire Appalachian South will be the beneficiary of this endeavor.

AUTOBIOGRAPHY

Arter, Jared Maurice. Echoes From A Pioneer Life. Atlanta, GA: A. B. Cardwell, 1922. reprint, Freeport, NY: Books for Libraries Collection, 1971.

Ex-slave tells of his life in Harper's Ferry, West Virginia, Storer College, the West Virginia Industrial School, and the Theological Seminary and College.

Barnes, Minnie Holly. Holl's Hurdles. Radford, VA: Commonwealth Press, 1980.

Tazewell County, Virginia, native tells of her faith in God, self, fellowmen, and her freedom found in education, teaching, and the Girl Scouts.

Branham, Levi. My Life and Travels. Dalton, GA: A.J. Showalter, 1929.

Ex-slave who became a school teacher in Murray County, Georgia gives his insights into the Civil War and the Ku Klux Klan.

Browne, Rose Butler and James English. Love My Children: An Autobiography. New York, NY: Meredith Press, 1969.

Former teacher at Bluefield State College and West Virginia State College recalls significant events in her life.

Clement, Samuel Spottford. Memoirs of Samuel Spottford Clement: Relating Interesting Experiences in Days of Slavery and Freedom. Steubenville, Ohio: Herald Printing Company, 1908.

Ex-slave from Virginia tells of the various jobs he later held in West Virginia after his freedom.

Davis, Angela Yvonne. Angela Davis, An Autobiography. New York: Random House, 1974.

Political activist who spent her youth in Birmingham, Alabama tells about her controversial perspectives on American life and culture.

Giovanni, Nikki. Gemini: An Extended Autobiographical Statement On My First Twenty-Five Years Of Being A Black Poet. Indianapolis, IN: Bobbs-Merrill, 1972. reprint, New York, NY: Viking Press, 1973.

Knoxville, Tennessee, native tells of her youth in Knoxville and other details in her life before becoming the "Princess of Black Poetry."

Green, Ely. Ely: An Autobiography. New York, NY: Seabury, 1966.

Sewanee, Tennessee native tells about being sheltered from racism and discrimination during his early childhood in Sewanee. Humiliation and poverty later force him to rebel against poor whites and he has to flee for his life from the mountains he loves.

Haynes, Arthur Vertrease. Scars of Segregation: An Autobiography. New York, NY: Seabury, 1966.

Nashville, Tennessee native migrates to Charleston, West Virginia and tells of his life and struggles as a Black artist.

Hudson, Hosea. Black Worker in the Deep South: A Personal Record. New York: International Publishers, 1972.

Activist tells of his work as a worker for the Communist Party, a labor organizer, and a civil rights activist in the Birmingham, Alabama, area prior to 1948.

Keene, Royal D. The Light Still Shines. New York, NY: Carlton Press, 1961.

West Virginia pharmacist tells about his life.

Langhorne, Lindsey Strange. Autobiography of Lindsey Strange Longhorne. By author. Hinton, WV.

Fluvana County, Virginia, native migrates to Summers County, West Virginia.

Loguen, J. W. The Rev. J. W. Loguen, As A Slave And As A Free Man. By author, 1859.

Ex-slave tells about his bondage and his freedom.

Norris, Clarence and Sybil D. Washington. The Last of the Scottsboro Boys: An Autobiography. New York, NY: G.P. Putnam's Sons, 1979.

Account of the Jackson County, Alabama, ordeal of the Scottsboro Boys' trial in the 1930s told by the last surviving defendant.

Pickens, William. Bursting Bonds. Boston: Jordan & More Press, 1923, 1929.

Enlarged edition of The Heir of Slaves.

Pickens, William. The Heir of Slaves. Boston, MA: Pilgrim Press, 1911.

Anderson County, South Carolina native tells about being the son of former slaves.

Powell, Adam Clayton, Sr. Against the Tide: An Autobiography. New York, NY: Richard R. Smith, 1938.

Famous New York City minister who spent some of his early years as a pastor in Charleston, West Virginia.

Sullivan, Leon H. Build Brother Build. Philadelphia, PA: Macrae Smith, 1969.

Founder of Opportunities Industrialization Centers born and spent youth in Charleston, West Virginia.

Tarry, Ellen. The Third Door. New York, NY: McKay, 1955. reprint, Westport, CT: Greenwood, 1971.

Birmingham, Alabama native becomes juvenile writer as well as founder of Catholic Friendship House in Harlem and Chicago.

Turpean, David Dewitt, Sr. Up From The Crane-Brakes: An Autobiography. Cincinnati, OH: By author, 1942.

Methodist minister in West Virginia tells of his experiences.

Washington, Booker Taliaferro. The Story of My Life and Work. Naperville, IL: J. L. Nichols, 1900.

Famous educator and statesman spent his youth in the Kanawha Valley in West Virginia.

Washington, Booker T. Up From Slavery: An Autobiography. New York, NY: Doubleday, Page & Co., 1901. numerous reprints.

Famous industrial education advocate includes details about growing up as a young boy in mines in the Kanawha Valley in West Virginia.

BIOGRAPHY

Avery, Bernice. Walk Quietly Through The Night And Cry Softly. Detroit, MI: Balamp, 1977.

Reveals the experiences of a family in Alabama, Virginia, Ohio, and Kentucky as they travel to find work and a better life.

Ballad, Margaret B. Bishop Matthew W. Clair, Sr.: A Biography. Buckhannon, WV: By author, 1973.

Monroe County, West Virginia native becomes first Black bishop in the United Methodist Church.

Chitty, Elizabeth N. and Arthur Ben Chitty. Ely: Too Black, Too White. Amherst, MA: University of Massachusetts Press, 1970. abridged and reprinted, New York, NY: New American Library, 1971.

Elisha (Ely) Greene's early life in Sewanee, Tennessee and his adventures in Texas, Europe, World War I, and California are revealed in this story of a man who loved the mountains.

Carter, Dan T. Scottsboro, A Tragedy of the American South. Baton Rouge, LA: Louisiana State University Press, 1969.

Comprehensive account of the controversial "Scottsboro Boys" trial in the 1930s. Incident involved alleged rape of two white girls on a freight train by a group of Black boys.

Greene, J. Lee. Time's Unfading Garden: Anne Spencer's Life and Poetry. Baton Rouge, LA: Louisiana State University Press, 1977.

Only Virginian whose poems are included in The Norton Anthology of Modern American and British Poetry spent her early years in Bramwell, West Virginia, before returning to her native Virginia.

Harlan, Louis. Booker T. Washington - 1865-1901. New York, NY: Oxford University Press, 1972.

Famous speaker and educator who spent his youth in West Virginia is presented as a leader in public affairs and government.

Harlan, Louis R. The Booker T. Washington Papers, Vol. 1. Urbana, IL: University of Illinois Press, 1972.

Famous orator and educator as revealed by his own writings.

Webster, J.C. Last of the Pioneers or Old Times in East Tennessee. Knoxville, TN: S. B. Newman and Company, 1902.

The life and reminiscences of Pharoah Jackson Chesney, an ex-slave. One of the few slave narrative based biographies available on a Black from the southern mountains.

COMMUNITY INTEREST

Appalachian Regional Commission. "New Agency Sends Health Personnel To Critically Short Areas." Appalachia, 5(April 1972) 5, 7-12.

Dr. H. McDonald Rimple, a naturalized citizen from Trinidad in the West Indies is director of the National Health Service Corps.

"BAC vs ARC." Mountain Life & Work, 49 (August 1973) 9, 19.

The Black Appalachian Commission charges that the Appalachian Regional Commission fails to deal effectively with plight of Black Appalachians.

"Black Appalachian Commission." Mountain Life & Work, 48 (June - July, 1972) 6,8.

The Black Appalachian Commission announces plans to deal with the plight of Black Appalachians.

"Black Appalachian Commission." Mountain Life & Work, 49 (June - July 1973) 6-7.

Black Appalachian Commission seeks to provide visibility to the plight of Black Appalachians.

"Black Appalachians." Mountain Life & Work, 49 (August 1973) 8, 11.

Black Appalachian Commission seeks to solve problems of Blacks in Appalachia.

"Black Appalachians in the City." Mountain Life & Work, 52 (August, 1976), 18-19.

Black Appalachians migrate to industrial centers in the North.

"Black Diamonds: A Digest of Black Appalachian Viewpoints." Mountain Life & Work. 51 (November 1975) 11, 40.

A review of a magazine to be released by the John Henry Memorial Foundation about Black Appalachian life and culture.

"Black Diamonds, New Publication Due." Goldenseal 1 (October - December, 1975) 2.

Digest of Black Appalachian viewpoints is announced to be due for release.

"Black Lung Association Leader in Floyd County Dies." Mountain Life & Work, 48 (September 1978) 8, 40.

Albert "Shine" Lewis, chairman of the Floyd County, VA, Black Lung Association died on Labor Day.

"Blatant Censorship." Mountain Life & Work, 48 (January 1972) 1, 28.

"Never Peace," a film on problems with racism, poverty, women's rights, and the Human Rights Commission in West Virginia is charged with being squelched by Carl Glatt, the director of the West Virginia Human Rights Commission.

"Bread and Chicken Anyone?" Mountain Life & Work, 48 (March 1972)3, 16.

Bread and chicken co-op in Big Stone Gap, Virginia is run by Black and white workers.

"Bread and Chicken House Begins Its Third Year." Mountain Life & Work, 49 (November 1973) 11, 22.

Interracial co-op in Big Stone Gap, Virginia, "sells 1,000 pounds of chicken, 50-60 pies, 200 loaves of bread weekly.

Cabbell, Ed. "John Henry Memorial Foundation." Southern Exposure, 5 (Summer and Fall 1977) 2-3, 192.

Projects and activities of organization listed among the "Centers, Schools, Libraries and Archives" in "Long Journey Home," a special issue on folklife in the South.

"Fred Carter. Kimberly, West Virginia, Black Lung Association." Mountain Life & Work, 49 (June - July 1973) 6-7, 4.

Black Lung benefits advocate heads local association.

"Citizens Fight Racism." Mountain Life & Work, 44 (September, 1968) 8, 20.

A White and a Negro man killed September 1, 1968 at a National States Rights Party rally in Berea, Kentucky.

"Confronting OEO." Mountain Life & Work, 47 (November 1971) 11, 12.

Leon Cooper, OEO, Director of Comprehensive Health Programs.

Coogan, Mercy Hardie. "Student Activism Seventies Style Helps Small Town Get Health Clinic." Appalachia, 12 (July - August, 1979) 6, 14 - 22.

Noxubee County (MS) Health Council chairpersons Reecy Dickson and Betty Paulette, board member Wallace Porter, and American Medical Student Association Foundation student Michael Allen discuss obtaining a health clinic for a small town.

Coogan, Mercy Hardie. "A Double Dose Of Basic Skills . . . For Appalachian Alabama." Appalachia, 4 (November - December, 1980) 2, 24 - 32.

Constantine (Anniston County) and Jonesville (Talladega County) Elementary Schools in northeastern Alabama provided funds for basic skills remedial program.

"John Downing." Mountain Life & Work, 55 (November, 1979) 10, 24.

Assistant director of organizing for the upper South department of ILGWU was among the featured speakers at ILGWU Supporters Rally in Lebanon, Virginia.

Durrance, Jill and William Shamblin. "Black Fire: Birmingham Dancers." Appalachian Ways: A Guide to the Historic Heart of the East. Washington, D.C.: The Appalachian Regional Commission, 1976, 76-77.

Two dance troupes, a congo band, and theater and writer's workshops are the components of the Black Fire Company in Birmingham, Alabama.

Greene, Dave. "Black Lung Activist Refutes Indictment." Mountain Life & Work, 58 (October 1982) 9, 12.

Fred Carter, an active Black Lung Association leader challenged on black lung fraud.

Hale, Robert W. "Talcott." Tryin' to Get Home, 1974.

Native of Talcott, West Virginia tells about growing up at the scene of the legendary John Henry feat.

Hill, Melvin. "Redbrush." Tryin' to Get Home, 1974.

Small black neighborhood in Beckley, West Virginia briefly described between 1956 and 1964.

Jakes, Odith P. "Housing in the Kanawha Valley." Tryin' to Get Home, 1974.

Inadequate housing in West Virginia's Kanawha Valley is briefly presented by a local housing specialist.

Jennings, Beverly and Judy Baker. "In Memory - James Washington." Mountain Life & Work, 53 (February - March 1977) 2, 41.

Activist for people's human and political rights dies in Mingo County, West Virginia on February 24, 1977.

"John Henry Memorial Foundation." Mountain Life & Work, 52 (January 1976) 1, 33.

Foundation recognized as official member of the National Ethnic Racial Alliance during the Bicentennial Celebration.

Jones, Loyal. "Black Appalachians." Mountain Life & Work, 46 (January 1970) 1, 11.

Article charges that the Council of the Southern Mountains has not adequately looked at the special problems of Black communities in the mountains.

"Kimball Memorial Building First To Honor Negro Vets." Welch Daily News, County Section, 8.

McDowell County (WV) centennial edition mentions in a brief article the first World War memorial building erected in the United States in

honor of Negro World War I vets.

Knight, Mattye G. "Pride Terrace is Testimony to Community Organizing Strength." Mountain Life & Work, 58 (October 1982) 9, 25 - 26.

Community Willing Workers Club transformed into the Sanctified Hill Disaster Committee.

Lugo, Macie. "A Visit With A Viaduct Of Life's Common Denominator." Tryin' to Get Home, 1974.

The life of a Black mortician is reviewed by his daughter.

Parrish, Tom. "Cyril B. Tyson." Mountain Life & Work 42 (Summer, 1966) 2, 23-25.

In "Nobodies Become Somebodies," Cyril B. Tyson, executive director of the United Community Corporation speaks on understanding the community-action aspect of the economic opportunity act.

"Quarterly Magazine On Black Culture Due In April." Goldenseal, 2 (January - March 1976) 1, 1.

Black Diamonds, "A Digest of Black Appalachian Life and Culture" is announced.

Rankin, John R. Blacks Who Have Achieved. Bluefield, West Virginia: By author. January, 1976.

Brief biographical data on the Blacks in Bluefield, West Virginia who have made significant achievements.

"Robert Henry Spurlock." Tryin' To Get Home, 1974.

CORE and OIC member, as well as a postal employee in Charleston, West Virginia is given a memorial tribute.

"TAP: The Little Poverty Organization That Could." Ebony, 31 (March, 1976) 5, 74-.

Volunteer workers in western Virginia (Roanoke) made hard work pay off for Total Action Against Poverty (TAP).

Weeks, Jim. "Charleston Strikers." Mountain Life & Work, 48 (September, 1972), 6-7.

Hollie Brown, head of 150 member garbage workers' union and Operation for Human Dignity, seeks public pressure in favor of striking workers.

"Welch, McDowell County, West Virginia, Trains Preschool Workers." Mountain Life & Work, 42 (Winter, 1966) 4, 23.

The McDowell County Chapter of the West Virginia state branch of the

the Council of the Southern Mountains trains nine Negro and twenty-three White ladies as preschool workers for twelve weeks with \$4,000.

West Virginia Committee for the Humanities and Public Policy. The Black Community in Pocahontas County. Charleston, WV: WVCHPP, 1976.

Report of five meetings in the fall of 1976 to discuss various issues deemed important to Blacks in a county where their number is less than 100.

"West Virginia welfare needs assistance." Mountain Life & Work 48 (February 1972) 2, 21 - 22.

Department of Welfare problems in West Virginia reviewed.

"West Virginia WRO Alive and Angry." Mountain Life & Work, 49 (February 1973) 2, 29.

Welfare Rights Organization upset with problems in the West Virginia Department of Welfare.

"West Virginia - The People's Union Convention." Mountain Life & Work 49 (November 1973) 11, 21.

Welfare Rights Organization, Movement for Economic Justice, Black Lung Association, Black Appalachian Commission, and Citizens for Economic Justice meet together in Charleston, West Virginia.

"George Wiley." Mountain Life & Work 49 (August 1973) 8, 20.

The co-ordinator of the National Welfare Rights Organization and the Movement for Economic Justice drowns in Chesapeake Bay.

"Dear Council." Mountain Life & Work, 52 (October 1976) 10, 44.

Letter from Bill Worthington, president of the regional Black Lung Association, concerning the Black Lung Bill not passing.

"Bill Worthington-Democrat for U.S. Representative, Fifth Congressional District, Kentucky." Mountain Life & Work, 50 (April 1974) 4, 23.

Bill Worthington, president, Black Lung Association Regional Board; president, Kentucky Welfare Rights Organization, and advocate, Coal Mine Health and Safety Law, runs for U. S. Congress seat.

DRAMA

Bradford, Roark. John Henry. New York, NY: Harper and Brothers, 1939.

Play based on the legend of John Henry. Produced on Broadway.

Browne, Theodore. The Natural Man. Fairfax, VA: Federal Theatre Project Records, George Mason University.

A play in nine episodes; based on the legend of John Henry.

Wells, Frank B. John Henry: Steel Driving Man. Fairfax, VA: Federal Theatre Project Records, George Mason University.

A saga in nine scenes with prologue and epilogue, based on the legend of John Henry.

EDUCATION

"A Colored School for Kentucky." Berea Quarterly, 12 (April 1908) 1, 6 - 8.

\$200,000 appropriated by Berea College for a colored school of note in Kentucky.

"A Colored School for Kentucky." Berea Quarterly, 12 (July 1908) 2, 22 - 25.

Freedom of administration and a good agricultural basis is called for in a new school for colored students in Kentucky.

"An Unexampld College Crisis." Berea Quarterly, 11 (April 1907) 1, 15 - 26.

Colored students admitted to Berea in 1865. Many successfully educated Negroes are Berea graduates. A racially mixed school is forbidden by the Day Bill in Kentucky. A good school for Negroes must be located in Kentucky.

Anthony, Kate J. Storer College, Harper's Ferry, W. Va.: Brief Historical Sketch, With Supplementary Notes, 1867-1891. Boston, MA: Morning Star, 1891.

Brief history of the first college for Negroes in the State of West Virginia. School established in 1867 by Baptists and concerned private individuals. Operated as a private institution.

Armstrong, William O. "Status of West Virginia Negro High Schools, 1930-1940." Problem, M.A., West Virginia University, 1942.

Status of Negro high schools in West Virginia.

Barrett, George. "Study in Desegregation." New York Times Magazine, (September 16, 1956), 11 - 13.

School desegregation crisis in Clinton, Tennessee.

"Berea and the Negro." Berea Quarterly, 9 (October 1904) 1, 16 - 25.

Defends that the races meet in the competition of the classroom, join on the athletic field, but have separate social lives at Berea College.

"Berea in the Supreme Court." Berea Quarterly, 12 (January 1909) 4, 19 - 24.

Berea College contests the constitutionality of the Day Law that forbade racially mixed schools in Kentucky in both the public and the private sector.

"Berea's Adjustment." Berea Quarterly, 11 (January 1908) 4, 25 - 27.

\$200,000 needed to assist the former colored students at Berea.

"The Case for the Colored Students." Berea Quarterly, 11 (January, 1908) 4, 27.

Not a new collegiate rank institution for colored students but a Hampton type institution of significance needed in Kentucky.

Bickley, Ancella R. History of the West Virginia State Teachers' Association. Washington, DC: National Education Association, 1979.

Brief historical sketch of the organization and growth of the state professional organization for Negro teachers, 1891 - 1954.

Chambers, James Roscoe. "A Study of the Use of Primary Mental Abilities with Negro Students in Mining, Rural, Urban, and Industrial Areas of West Virginia." Problem, M. A., West Virginia University, 1953.

Study of the mental abilities of Negro students in West Virginia.

Dunn, Vernon N. "A Survey of Negro Education in Mercer County from 1934 to 1940." Problem, M. A., West Virginia University, 1941.

Brief study of Negro education in Mercer County, West Virginia.

Halberstam, David. "Town That Became Everybody's Test Tube." Reporter, 16 (January 10, 1957), 32 - 36.

Desegregation crisis in Clinton, Tennessee.

Harlan, John C. History of West Virginia State College, 1891 - 1965. DuBuque, IA: Wm. C. Brown, 1968.

History of one of the "Negro Ivy League" colleges.

Holden, Anna. Clinton, Tennessee: A Tentative Description and Analysis of the School Desegregation Crisis. New York, NY: Anti-Defamation League, 1957.

Analysis of the desegregation crisis in Clinton, Tennessee.

"How Best To Help The Freedman." Berea Quarterly, 10 (January 1907)
4, 19 - 28.

\$500,000 needed to give Kentucky Negroes requital for their loss through separate provision for colored students at Berea.

"Immediate Work For Adjustment Fund." Berea Quarterly, 9 (October 1907) 3, 28.

James Bond, one of Berea's most distinguished colored graduates (1892), joins Adjustment Fund activities to help raise \$500,000 for a new Negro school in Kentucky.

Jackameit, William P. "A Short History of Negro Public Higher Education in West Virginia, 1890 - 1965." West Virginia History, 37 (July 1976) 4, 309 - 324.

Brief history of the development of West Virginia State College and Bluefield State College.

Johnson, Thomas Richard. "A Summary of the Guidance Techniques Used in Negro High Schools of West Virginia." Problem, M. A., West Virginia University, 1949.

Negro high school guidance techniques in West Virginia.

Jones, John B. "Washington-Carver 4-H Camp." Tryin' to Get Home, 1974.

Historical sketch of a state 4-H camp established for Negroes in West Virginia in 1937.

McBain, Ann D. "What It Means To Be A Teacher." Berea Quarterly, (May, 1901), 19 - 21.

Berea Normal School student talks about her personal experiences teaching school in Garrard County, Kentucky.

Menefee, Robert G. "The Supreme Court Decision and the Appalachian South." New South, 9 (October, 1954) 10, 1 - 11.

Indifference is probably more prevalent than recalcitrant opposition to school desegregation in most schools in the southern mountains.

"The Negro's Claim." Berea Quarterly, 9 (October 1905) 4, 21 - 24.

Berea College is presented as a "trustee and guide for the colored population" in Kentucky.

Nelson, Paul David. "Experiment in Interracial Education at Berea College, 1858 - 1908." Journal of Negro History, 59 (January 1974) 1, 13 - 27.

Black-White relations at Berea began with John G. Fee, J.A.R. Rogers, and E. Henry Fairchild. Efforts were later thwarted by William G. Frost, who shifted emphasis to the needs of whites in the southern Appalachian Mountains more than to the needs of Negroes.

Parker, Delmas. "The Development of Black Education in Ashe County, 1870 - 1964." Unpublished paper, Appalachian State University, 1975.

Historical sketch of Blacks in Ashe County, North Carolina.

Peck, Elizabeth S. Berea's First Century, 1855 - 1955. Lexington, KY: University of Kentucky Press, 1955.

History of Berea College's first one hundred years.

Pettigrew, Thomas F. "Demographic Correlations of Border-State Desegregation." *American Sociological Review*, 22 (1957), 683 - 689.

Study of the acceptance of public school integration in selected counties in Kentucky and Missouri.

Rogers, J.A.R. Birth of Berea College: A Story of Providence. Philadelphia, PA: H.T. Coates, 1903.

John Almanza Rowley Rogers, one of the abolitionist founders of Berea College, tells the story of the formation of a college in the South that admitted colored and white students.

"Separate Provision for Colored Students." Berea Quarterly, 10 (April 1906) 2, 21 - 24.

Effects of the 1904 Day Law on public and private schools in Kentucky.

"Separate Provision For Our Colored Students." Berea Quarterly, 10 (January 1906) 1, 26 - 27.

1904 Day Law in Kentucky forbids public and private schools from admitting both white and colored students unless there were separate departments for the races not less than twenty five miles from each other.

Shumate, Sam. "The Most Unforgettable Character I've Met." Readers Digest, April 1965, 153 - 156.

Oddie Cox, outstanding Black educator in Ashe County, North Carolina, as viewed by a young white boy who grew to love and understand him.

"Slanders Refuted." Berea Quarterly, 11 (October 1907) 3, 20 - 26.

Berea College charges that in no spirit of disloyalty to the Negro was an effort made to do more for the white mountaineer.

Smith, Douglas C. "A West Virginia Dilemma: Martin v Board of Educa-

tion, 1896." West Virginia History, 40 (Fall 1978) 1, 158 - 163.

Thomas Martin of Morgan County, West Virginia sought unsuccessfully to get help from the state court to have his children admitted to a white public school.

Stewart, William A. "Language Learning and Teaching in Appalachia." Appalachia, 4 (July, 1971) 8, 27 - 34.

Southern oriented, Negro dialect included as another variety of non-standard English used in Appalachia.

Turnbull, John Sanford. "Self Analysis and Evidences of Professional Growth of Negro Teachers of Kanawha County," Problem, M. A., West Virginia University, 1949.

Kanawha County, West Virginia teachers are surveyed for evidences of expansion of teaching field skills and techniques.

"Why An Adjustment Fund." Berea Quarterly, 12 (April, 1908) 1, 5.

Call for striving to give each race advantages equivalent to those enjoyed before the separation of the races at Berea College as prescribed by the Day Law.

"Why An Adjustment Fund." Berea Quarterly, 12 (July 1908) 2, 21.

\$200,000 is needed to found an efficient colored school of the Hampton Institute type in Kentucky.

Woodson, Carter G. "Early Negro Education in West Virginia." Journal Of Negro History, 7 (January 1922) 1, 23 - 63.

Sketch of the beginnings of education for Negroes in West Virginia.

Wynn, Cordell. "Black and White in Bibb County (AL) Classrooms." Integrated Education, 9 (July 1971), 10 - 16.

Race and schools view of desegregation in a northern Alabama county.

FESTIVALS

"Bicentennial Salute to Black Americans." Appalachia, 9 (June - July 1976) 6, 15.

"Heritage Days: The Black Perspective" hosted as a three day black history event (June 18 - 20, 1976) at Harpers Ferry (WV) National Historical Park.

"Black Cultural Festival." Goldenseal, 6 (January - March, 1980) 1, 66 - 77.

In memory of Dr. Harrison Herbert Ferrell of West Virginia State College, Ethel J. Caffie coordinated a celebration October 22 - 28, 1979. Festival celebrated West Virginia's varied black cultural heritage.

"Black Expo Week Celebrated in Perry County." Mountain Life & Work, 55 (September 1979) 8, 38.

Perry County Citizens for Social and Economic Justice held a celebration of Black culture in eastern Kentucky.

Cabbell, Edward J. "John Henry Folk Festival Glimpses." Black Diamonds 1 (1978) 2+3, 30 - 31.

Brief historical sketch of the John Henry Folk Festival from 1973 until 1978 by the festival director.

"Camp Virgil Tate, W. Va." Mountain Life & Work, 51 (September, 1975) 9, 42.

An Appalachian intercultural heritage festival is planned to be held in West Virginia.

"Camp Washington-Carver Opens." Goldenseal, 6 (October - December, 1980) 4, 5 - 7.

Former Black 4-H camp in West Virginia is reopened and dedicated to the use of all the people of West Virginia.

Cooper, Kent, "John Henry Folk Festival." Living Blues (September - October 1976) 29, 28 - 29.

Review of the fourth annual John Henry Folk Festival.

"CSEJ Sponsors Perry County Black History Contest." Mountain Life & Work, 56 (March 1980) 3, 38.

Rev. Winfred D. Hagan, program director of the Perry County CSEJ, encourages interest in the history of Blacks in the mountains of Kentucky.

Douthat, Strat. "Heritage: John Henry Festival Helps Bring Black History Alive." The Huntington Advertiser. September 6, 1978, 6.

The John Henry Folk Festival, the John Henry Memorial Foundation which sponsors it, and life in the Appalachian Mountains as lived by Black people are presented in this Associated Press article that appeared in newspapers across the country.

Durrance, Jill and William Shamblin. "John Henry Folk Festival." Appalachian Ways: A Guide To The Historic Mountain Heart of the East. Washington, D.C.: The Appalachian Regional Commission, 1976.

Blues and old time music festival listed in the "Music and Theater" section of this Appalachian guide book.

Fanning, John. "Banjo Meets Bongo: The John Henry Folk Festival." The Mountain Call, (November, 1976), 9 - 10.

Review of the fourth annual John Henry Folk Festival.

First Annual John Henry Memorial Authentic Blues & Gospel Festival.
Charleston, WV: John Henry Memorial Committee, 1973.

A commemorative book by a group designed to revive and promote the Black cultural heritage of the mountains.

"Folk Festival Dedicated To Black Musician." Mountain Life & Work, 57 (November, 1981) 10, 35.

Ninth annual John Henry Folk Festival celebrates Appalachian heritage.

Howard, Arnett. "John Henry Folk Festival: A Soulful Side Of Mountain Life." Focus Rock Entertainment, October 1 - 15, 1977.

A review of the fifth annual John Henry Folk Festival.

"John Henry Festival." Goldenseal, 7 (Fall 1981) 3, 2.

Announcement of the ninth annual John Henry Folk Festival.

"John Henry Festival." Mountain Life & Work, 49 (August 1973) 8, 22.

Announcement of the first annual John Henry Folk Festival.

"John Henry Folk Festival." Mountain Life & Work, 52 (July, 1976) 7, 47.

Announcement of the fourth annual John Henry Folk Festival.

"John Henry Folk Festival Dates." Goldenseal, 2 (April - June 1976)
2, 4.

"Homecoming" is the theme of the fourth annual John Henry Folk Festival at Camp Virgil Tate.

"John Henry Folk Festival Dates." Goldenseal, 3 (April - June 1977)
2, 1.

General announcement of the fifth annual John Henry Folk Festival at Camp Virgil Tate near Charleston, West Virginia.

"Intercultural Festival Due In Late August." Goldenseal, 1 (July - September 1975) 2, 3.

Plans for the third annual John Henry Folk Festival announced and cites festival as the Appalachian Intercultural Heritage Festival.

"John Henry Folk Festival '79." Goldenseal, 5 (April - June, 1979) 2, 3.

Announcement of the seventh annual John Henry Folk Festival at Pence Springs, West Virginia.

"John Henry Festival." Mountain Life & Work, 49 (August, 1979) 9, 19.

Announcement of the seventh annual John Henry Folk Festival.

Mitchell, Karen. "A Festival To Share Talents, Cultures." Charleston Gazette State Magazine, August 20, 1978.

Mountain people getting together and sharing their diverse talents and cultures at the John Henry Folk Festival.

"Perry Countians Celebrate Black Exposition Week." Mountain Life & Work, 55 (June, 1979) 6, 36.

Black Exposition Week in Hazard, Kentucky.

"Perry CSEJ Film Series." Mountain Life & Work, 56 (March, 1980) 3, 44.

Perry County, Kentucky group sponsors a Black film festival and a contest for best essay on Blacks in eastern Kentucky.

Peyton, Dave. "John Henry Folk Festival Gets A Home." Huntington Herald-Dispatch, September 10, 1978, sec. F, p. 1.

Review of the sixth annual John Henry Folk Festival. Crossracial lines of Appalachian music emphasized.

Rucker, Sparky. "Stepping Out On The Mountain." Sing Out! 24 (1976) 6, 20 - 21.

A historical sketch of the development of the John Henry Folk Festival.

"Sixth Annual John Henry Folk Festival." Goldenseal, 4 (April - September 1978) 2 - 3, 9.

Announcement of the sixth annual John Henry Folk Festival.

Stevens, Maryanne. "Mountain Music Fete In Summers." Bluefield Daily Telegraph, August 20, 1978, sec. Sunday Magazine and Entertainment, p. 1+.

Review of the sixth annual John Henry Folk Festival.

Stevens, Maryanne. "Lazin' Around No Labor This Day At Pence Springs." Bluefield Daily Telegraph, September 5, 1978, p. 1.

Review of the sixth annual John Henry Folk Festival.

Stevens, Maryanne. "Mountain Culture Owes Debt To Blacks." Bluefield Daily Telegraph, October 4, 1981, sec. Sunday Magazine, p. 3.

Interview with Edward J. Cabbell about Black Studies, Appalachian Studies, and the John Henry Folk Festival.

Sullivan, Ken. "Black Cultural Festival." Goldenseal, 6 (January - March, 1980) 1, 66 - 67.

Photographic report of the first West Virginia black cultural festival held at the Cultural Center in Charleston, West Virginia on October 22-23, 1979.

Thompson, Carol. "John Henry Festival in W. Va. - As Much To See As To Hear." Mountain Life & Work, 52 (September, 1976) 9, 26.

Ware, Burnham. "John Henry Folk Festival." Living Blues, (November - December 1977) 35, 22 - 23.

FILMS

Banjo Man: The Life and Music of Uncle Home Walker. New York, NY: Texture Films, 1976.

A twenty-six minute, black and white, 16mm film about a 78 year old clawhammer banjo player born in the mountains of West Virginia.

Born For Hard Luck. Delaplane, VA: Tom Davenport Films, 1976.

Portrait of Peg Leg Sam Jackson, a traveling, patent-medicine show musician. Film is twenty-nine minutes, black and white, 16mm, and is captioned.

John Henry. Santa Monica, CA: BFA Educational Films, 1972.

An eleven minutes, 16mm, color film about the John Henry legend.

The Legend of John Henry. Santa Monica, CA: Pyramid Films, 1974.

An eleven minute, 16mm, color film about the John Henry folk tale. Black Mountain, North Carolina native, Roberta Flack, sings and narrates this animated folk tale.

FOLKLORE

Anderson, L. T. and Jean Anderson. "So John Henry Will Live On and On . . ." Chessie News, September 22, 1971, p. 3.

Story of the creation of the John Henry memorial statue located above the Great Bend Tunnel in Talcott, West Virginia.

Bowman, James Cloyd. John Henry: The Rambling Black Ulysses. Chicago,

- IL: Albert Whitman and Company, 1942.
- Folk tale based on the John Henry legend.
- Bradford, Roark. John Henry. New York, NY: The Literary Guild, 1931.
- Novel based on the John Henry folk legend.
- Brice, David A. The Legend of John Henry The Steel Drivin' Man.
Charleston, WV: Jalamp Productions, 1980.
- Folk tale based on the John Henry legend.
- Blassingame, Wyatt. John Henry and Paul Bunyan Play Baseball. Cham-
paign, IL: Garard Publishing Company, 1971.
- Creative mixture of John Henry and Paul Bunyan folk characters in a
baseball game.
- Blizzard, William C. "Working on the Railroad: The Historical Wood
Carvings of Charlie J. Permelia." Goldenseal 1 (July - September,
1975) 2, 28 - 35.
- Panoramic display of the saga of John Henry and railroad workers circa
1870 by a West Virginia woodcarver totally without training.
- Chappell, Louis W. John Henry: A Folk-Lore Study. Germany: Jena,
Frommannsche Verlag, Walter Bidermann, 1933. reprint, Kennikat
Press, 1968.
- Scholarly book established a factual-historical basis for the evolu-
tion of the John Henry legend.
- Cox, John Harrington. "John Hardy." Journal of American Folklore,
32, (October - December, 1919), 505 - 520.
- Origin and development of the ballad, "John Hardy" in West Virginia.
- Cox, John H. "Negro Tales From West Virginia." The Journal of Ameri-
can Folklore, 47 (October - December, 1934), 341 - 357.
- Folk Tales collected from Blacks in West Virginia.
- Darley, J. G. "Negro Folklore and Superstition in West Virginia."
West Virginia Review, 14 (April, 1937) 7, 238.
- Folktales from West Virginia's Black population.
- Dorson, Richard M. "The Career of 'John Henry'." Western Folklore,
24 (July, 1965) 3, 155 - 163.
- Traces the development of the John Henry Folk legend.

Felton, Harold W. John Henry And His Hammer. New York, NY: Knopf, 1950.

Folk tale based on the John Henry legend.

Greene, Archie. "John Henry Depicted." John Edwards Memorial Foundation Quarterly, 14 (Autumn, 1978), 126 - 143.

Survey of the John Henry legend through available graphic materials.

"John Hardy Hanged In Welch: Ballad Recalled." Welch Daily News, June 3, 1958, sec. General, p. 8.

Story of John Hardy, hanged on January 14, 1894 in Welch, West Virginia. Legend is often confused with the John Henry legend. Both legends have popular ballads.

Johnson, Guy B. John Henry: Tracking Down A Negro Legend. Chapel Hill: The University of North Carolina Press, 1929.

An attempt to validate the legend of John Henry on a factual-historical basis.

Keats, Ezra Jack. John Henry: An American Legend. New York, NY: Pantheon Books, 1965.

Folk tale of John Henry based on the legend of John Henry the steel driving man.

Killens, John Oliver. A Man Ain't Nothing But A Man. Boston, MA: Little, Brown and Company, 1975.

Story of the life of the legendary steel driver of early railroad days who challenged the steam hammer to a steel driving contest.

Lassiter, Phillippa Robinson. "John Henry." Tryin' To Get Home. 1974.

Tribute to the grand epic of the ogun - John Henry, the steel driver.

deLeeuw, Adele. John Henry: Steel Drivin' Man. Champaign, IL: Garrard, 1966.

Folk tale based on the John Henry legend.

McDowell, Sedena and Rene McDowell. "This One Is Ready, You Can Lock It Up." Goldenseal, 5 (April - June, 1979) 2, 55 - 57.

Black ghost lore collected around Raleigh County, West Virginia.

Miller, Jeffrey. John Henry. Clintwood, VA: Council of the Southern Mountains, 1973.

Another attempt to track down more facts about the John Henry legend.

Miller, Jeffrey. "John Henry." The Laborer, (February, 1973), 9 - 14.

The significance of John Henry as a laborer as well as a folk hero, of the American railroad.

Powell, William Serey. "John Henry." The West Virginia Review, 15 (November 1937) 2, 49.

Survey of the importance of John Henry in American folklore.

Robinson, Pequita L. "The Last Dance: A Rationale of Why John Hardy was Hanged." Tryin' To Get Home, 1974.

Brief reaction to John Hardy as the last victim of public hanging in McDowell County, West Virginia.

Shapiro, Irwin. John Henry And The Double Jointed Steam Drill. New York, NY: Julian Messner, 1956.

Folk tale of John Henry based on the legend of this railroad hero.

Steele, Virginia. "Legends of John Henry, Part 1." Wonderful West Virginia, 36 (October, 1972) 8.

Review of the various legends of John Henry.

Steele, Virginia. "Legends of John Henry, Part 11." Wonderful West Virginia, 36 (November, 1972) 9, 18+.

Review of the various legends of John Henry.

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Some information about slaves and freedom in the southern mountains.

Condon, Mabel Green. A History of Harlan County. Nashville, TN:

Parthenon Press, 1962.

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Charleston, WV: Education Foundation, 1974.

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KY: Mountain Education Associates and The Southern Conference
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Story of the mountain people of the South. Some information about
Blacks in the mountains.

Garrison, Memphis T. "The Negro Of McDowell." The West Virginia
Review, 17 (April, 1940) 7, 185.

Survey of the achievements of Negroes in McDowell County, West Vir-
ginia.

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(January, 1971) 2, 121 - 123.

Tribute to Booker T. Washington read at the annual meeting of the
West Virginia State Historical Society on October 3, 1970.

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1879." West Virginia History 33 (January, 1972) 2, 124 - 141.

Booker T. Washington's four years of teaching in the Kanawha Valley
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Educator, statesman spent his early years in the Kanawha Valley of West Virginia.

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Cleghorn, Reese. "Blacks: A Neglected Potential." Tennessee Valley Perspective, 2 (Fall, 1971) 1, 4 - 10.

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Dr. Arthur J. Cox, chairman of the social work department at East Tennessee State University, discusses the Black Appalachian family.

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Origins, approaches, and goals of the Black Appalachian Commission presented by its executive director.

Guillebeaux, Jack. "Black Appalachians." Mountain Life & Work, 48 (December, 1972) 11, 22 - 23.

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Henson, Mike. "Black Appalachian History: A Forgotten Story." Mountain Life & Work, 56 (June, 1979) 6, 34 - 36.

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Dr. William H. Turner, a native of Harlan County, Kentucky, and his research into history of Black people in eastern Kentucky for the University Appalachian Studies Center.

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Woodson, Carter, G. "Freedom And Slavery In Appalachian America." The Journal Of Negro History, 1 (April, 1916) 2, 132 - 150.

On the early frontier there was more prejudice against the slaveholder than against the Negro.

Wright, Clarence Jr. "Black Appalachian Invisibility - Myth Or Reality?" Black Appalachian Viewpoints, 1 (August 6, 1973) 1.

The major problem of Blacks in Appalachia is invisibility.

Wright, Clarence Jr. "The Black Appalachian Movement: People, Power, Change." Black Appalachian Viewpoints, 1 (August 22, 1973) 2.

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Halliburton, R. Jr. "Black Slave Control In The Cherokee Nation." Journal Of Ethnic Studies 3 (Summer, 1975), 22 - 35.

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Halliburton, Rudi Jr. Red Over Black: Black Slavery Among The Cherokee Indians. Westport, CT: Greenwood Press, 1977.

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Guttman, Herbert G. "Black Coal Miners And The Greenback Labor Party In Redeemer Alabama, 1878 - 1879." Labor History, 10 (Summer, 1969) 3, 506 - 535.

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Spero, Sterling D. and Abram L. Harris. The Black Worker: The Negro And The Labor Movement. New York, NY: Columbia University Press, 1931. Reprint, Port Washington, NY: Kennikat Press, 1966.

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Wolfe, Margaret Ripley. "Putting Them In Their Places: Industrial Housing In Southern Appalachia, 1900-1930." Appalachian Heritage, 7 (Summer, 1979) 3, 27 - 36.

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Worthman, Paul. "Black Workers And Labor Unions In Birmingham, Alabama,

1897 - 1904." Labor History 10 (Summer, 1969) 3, 375 - 407.

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Major General Edward Greer, retired, Major General Charles C. Rogers, Major General Harvey D. Williams, Brigadier General Dallas C. Brown, Jr. inducted in ROTC Hall of Fame at West Virginia State College.

The History Of The Military Science Department. Institute, WV: West Virginia State College, 1968.

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Bailey, Jay. "Historical Origin And Stylistic Developments Of The Five-String Banjo." Journal of American Folklore, 85 (1972) 335.

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Bart, Jessica, ed. Stay With Us: Visiting With Old-Time Singers And

Storytellers In The Southern Mountains. Atlanta, GA: Paideia School, 1979.

Jon Sundell has a brief article on Earl Gilmore, a gospel singer from Clincho, Virginia.

Barton, William E. "Old Plantation Hymns." Berea Quarterly, 4 (February, 1899) 1, 3 - 16.

Study of Black singing on the plantations.

Barton, William E. "Hymns Of The Slave And The Freedman." Berea Quarterly, 4 (May, 1899) 2, 17 - 32.

Study of early Black singing of hymns.

Blue Ridge Institute. Virginia Traditions: Non-Blues Secular Black Music. Ferrum, VA: Ferrum College.

Booklet that emphasizes ballads, dance tunes, and lyric songs performed by Blacks in Virginia. BR1001 record also available.

Blue Ridge Institute. Virginia Traditions: Western Piedmont Blues Ferrum, VA: Ferrum College 1980.

Booklet brings together a sampling of traditional blues played in the Virginia Piedmont BR1003 record also available.

Cabbell, Edward J. "A Tribute To Uncle Home Waler, 1898-1980." Bluefield Daily Telegraph, January 13, 1980, sec. Sunday Magazine And Entertainment, p. 10.

Tribute to a local Black banjoist by John Henry Folk Festival director who worked with him in the festival circuits.

Cabbell, Edward J. "A Tribute To Uncle Home Waler." Goldenseal, 6 (July - September, 1980), 3.

Tribute to a Black banjoist.

Cabbell, Edward J. "Sparky Rucker. Folk Singer Pursues Black Heritage Through Ballads." Mountain Life & Work 58 (October, 1982) 9, 23.

Folk-blues musician extracts Black elements from American folk music.

Cabbell, Edward J. "Clarence Tross . . . Still Strumming At 91." Black Diamonds, 1 (1978) 2 - 3, 17.

Character sketch of a Black banjoist from Hardy County, West Virginia.

Cabbell, Edward J. "Where Could I Go But To The Lord: Shaped - Note Singing Among Blacks In Southern West Virginia." Goldenseal, 7 (Winter, 1981) 4, 5 - 8.

Shaped-note singing in the gospel style among Blacks in the Beckley, West Virginia area.

Charters, Samuel B. The Country Blues. New York, NY: A Dacapo Paperback, 1959, 1975.

Chapter 18 emphasizes Brownie McGhee, a blues musician born in Knoxville, Tennessee.

Conway, Cecelia and Tommy Thompson. "Talking Banjo." Southern Exposure, 2 (1974) 1, 63 - 66.

James Phillips "Dink" Roberts is featured in this pre-blues musician survey of the Chapel Hill, North Carolina piedmont area.

Epstein, Dena J. "The Folk Banjo: A Documentary History." Ethnomusicology, 19 (September, 1975), 350 - 359.

Brief history of the banjo.

Epstein, Dena. Sinful Tunes And Spirituals: Black Folk Music To the Civil War. Urbana, IL: University of Illinois, 1977.

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Fenton, Joan. "Black-White Musical Exchange In West Virginia." Black Diamonds, 1 (1978) 2 & 3, 12 - 16.

Musical cross over is traced by surveying repertoires of Black and white musicians in southern West Virginia.

Gilbreath, Beulah. "Martin, Bogan and Armstrong Play In The Tradition Of 30 Years Ago." The Inter-Mountain, July 28, 1978, p. 2.

Review of the music of a Black string band.

Green, Archie. Only A Miner. Urbana, IL: University of Illinois Press, 1972.

Race and hillbilly records as well as some information on blues in this study of recorded coal-mining songs. Analyses of "Mining Camp Blues," "Coal Mountain Blues," and "Coal Miners Blues."

Hogood, James. "Black Marching Bands In West Virginia." Tryin' To Get Home, 1974.

West Virginia band instructor discusses West Virginia Band Masters' Association and The Black Band Festival, once important events in West Virginia.

Hester, Forace. "The McDowell County Music Festival And Other His-

- torical Facts Of Note." Tryin' To Get Home, 1974.
- McDowell County music instructor reminisces musical events in years past.
- Keller, Tim. "Uncle Homer Walker," Living Blues, 31 (March-April 1977), 23.
- John Homer Walker, banjoist in Giles County, Virginia, is interviewed by a young traveler.
- Kent, Don. "On The Trail Of Luke Jordan." Blues Unlimited 66 (October, 1969), 4-6.
- Attempt to locate Lynchburg, Virginia street singer and Victor recording artist who is characteristic of southeastern blues.
- Ladner, Robert. "Behold The Noble Banjo." Music Journal, 26 (May, 1968), 5.
- Historic background on the banjo.
- Lyne, Maude Julia (Wanzer). The Negro's Contribution To Music. Charleston, WV: Mathews Print & Litho. Co., 1942.
- Brief survey of musical contributions of Blacks.
- Lornell, Kip. "I Used To Go Along And Help: Leslie Riddle Remembers Song Hunting With A.P." Old Time Music, 1973.
- Black musician associated with The Carter Family.
- Lornell, Kip and J. Roderick Moore. "Clarence Tross: Hardy County Banjoist." Goldenseal, 2 (July - September, 1976) 3, 7-13.
- Folklorist familiar with southern Black music look into the musical repertory of ninety-two year old Clarence Tross, a banjoist.
- Lornell, Kip. "Stephen Tarter." Living Blues, 27 (June 1976) 18.
- Knoxville, Tennessee partner of Harry Gay (Gate City, Virginia), performed in southwestern Virginia coal camps in the 1920s and 30s. Recorded for Victor in Bristol, Tennessee in 1928.
- March, Stephen. "Elizabeth Cotten, Gentle Genius Of The Guitar." Southern Voices, 3 (August - September, 1974) 1, 69 - 71.
- Composer of "Freight Train" talks frankly about her life and her music from the North Carolina piedmont.
- Mathews, Garret. "Gary Man Keeps His Legs Crossed These Days But He Was Once An Opera Singer." Bluefield Daily Telegraph, May 31, 1981, sec. D, p. 1.
- Bill Starling, first Black man to sing at the Met (1956), talks about his fifteen years of "tertiary roles" and "choruses" at the met before retiring to his native Gary, West Virginia.
- Mathews, Garrett. "Singing The Blues: Nat Moore Still Keeps His Hand (And

Voice) In But Now He Mostly Repairs Televisions." Bluefield Daily Telegraph, November 2, 1980, sec. D, p. 1.

Nat Reese of Princeton, West Virginia talks about his music.

Mathews, Garret. "IN Tune With Ragtime: A Baseball Career Helped." Bluefield Daily Telegraph, September 10, 1978, sec. 3, p. 1.

James Easley of Hemphill, West Virginia, ran a motor in the coal mines, played baseball and ragtime piano.

Moore, J. Roderick and Kip Lornell. "On Tour With a Black String Band In The 1930s: Howard Armstrong And Carl Martin Reminisce." Goldenseal, 2 (October - December, 1976) 4, 9 - 12.

Black string band musicians who played in Tennessee, West Virginia, Virginia, and Kentucky in the 1930s for medicine shows, gatherings, and the radio reminisce.

Nathan, Hans. "Early Banjo Tunes And American Syncopation." Musical Quarterly, 42 (October, 1954) 4.

Study of syncopation in the banjo styles of Blacks and its effect on American music.

Nathan, Hans. Dan Emmett And The Rise Of Early Negro Minstrelsy. Norman, OK: University of Oklahoma Press, 1962.

The banjo and Negro minstrel shows.

Patterson, Daniel W. and Allen Tullos. Born For Hard Luck. Chapel Hill, N.C. University of North Carolina Folklore Curriculum, 1976.

Study materials and script to film on Black secular folk musician, Arthur "Peg Leg Sam" Jackson.

Peyton, Dave. "Music Made Fiddler 'A Prince'." Huntington Herald - Dispatch, September 10, 1978, sec. F, p. 1 & 3.

Howard Armstrong recalls days when he played violin in the coal fields of the Appalachian South.

Pollack, Bill. "John Jackson." Living Blues, 37 (March-April, 1978), 11-12.

Master of Appalachian blues style talks about his life and music.

"Regional Musician Sings From the Depths of His Soul." Mountain Life & Work 58 (October, 1982) 9, 15 - 16.

Earl Gilmore, a gospel singer, recalls his life in Clincho, Virginia.

Rounder Records. The Ballad Of Finley Preston. Somerville, MA: Rounder Records.

Black man hanged in Mountain City, Tennessee on November 7, 1905.

Subject of a record album (Rounder 0009) by Clint Howard, Fred Price and their sons.

Rowlett, Darrell. "The Banjo: Born In Dixie." Music Journal 27 (April, 1969), 4.

Study of the development of the American banjo style.

Russell, Tony. "The Georgia Yellow Hammers: The Moonshine Hollow Band." Old Time Music, 33 (Summer 1979 - Spring 1980), 19.

Review of Rounder Record 1032. Andrew Baxter, a Black fiddle player plays on the celebrated "G Rag."

Stark, Ben. "Duke's Legacy: His Elegancy." Tryin' To Get Home, 1974.

Editor-owner of West Virginia Beacon Digest talks about Duke Ellington appearing at the Municipal Auditorium in Charleston, West Virginia.

Stevens, Maryanne. "77 Year Old Banjo Picker Carries His Music With Him." Bluefield Daily Telegraph, September 21, 1975. sec. Sunday Magazine and Entertainment.

Uncle Homer Walker of Glen Lyn, Virginia is interviewed about his life and his music played on his home-made banjo.

Stevens, Maryanne. "Music Man Rode The Rails of McDowell." Bluefield Daily Telegraph, October 4, 1981, p. 2.

Howard Armstrong talks about performing Black string music in the coalfields in the 1930s.

Traum, Happy. Finger-Picking Styles For Guitar. New York, NY: Oak Publications, 25+.

Etta Baker's versions of "Bully Of The Town" and "John Henry" are featured in this book of guitar finger-picking styles.

Welding, Pete. "An Interview With Carl Martin," 78 Quarterly 2 (1968), 1.

Carl Martin of Big Stone Gap, Virginia talks about his early career as a Black, string band musician prior to his "rediscovery" in the 1960s.

Williams, LaTanya. "Banjo Strumming Uncle Homer Walker." Black Diamonds, 1 (1978) 2 & 3, 10 - 11.

Character sketch of a Black banjoist from Summers County, West Virginia.

Winans, Robert B. "The Folk, The Stage, And The Five-String Banjo In The Nineteenth Century." Journal Of American Folklore, 89 (October - December, 1976), 354.

Historical background of the banjo.

Winkfield, Corrine. "The McDowell Music Festival." Tryin' To Get Home, 1974.

Former music teacher reminisces about the 1940 beginnings of the McDowell County, West Virginia Music Festival.

"Floyd and Lucille Whittaker: Couple Recalls Life in the Coal Camp." Mountain Life & Work 58 (October, 1982) 9, 18-19.

Long Time Clincho, Virginia residents discuss the town, lives, and work of the coal miners and their families.

Wolfe, Charles K. The Grand Ole Opry: The Early Years, 1925-35. London, England: Old Time Music, 1975.

Deford Bailey, a Black harmonica player, who was one of the most popular performers on the pre-1930 Opry is featured on pages 81-84 of this early history of the Opry.

NOVELS

Alther, Lisa. Original Sins. New York, NY: Knopf, 1981.

Race relations in the mountains is among the plethora of themes in this novel.

Bowen, Robert. Tall In The Sight Of God. Winston-Salem, NC: John F. Blair, 1958.

Autobiographical fiction about a Negro family from Wilkes County, N.C.

Cather, Willa. Sapphira And The Slave Girl. New York, NY: Knopf, 1940.

Character sketches of, Sapphira Dodderidge Colbert, a Virginian marries a man who runs a mill in a Blue Ridge frontier town, and her maid.

Caudill, Rebecca. A Certain Small Shepherd. New York, NY: Holt, Rinehart, and Winston, 1965.

Miracle on a Christmas night when a handicapped child finally learns to talk. Black family involved in the climax of the story.

Curry, Jane. Daybreakers. New York, NY: Harcourt, 1970.

In a milltown in West Virginia three children (two Black and one white) discover a fantasy world outside their ugly milltown.

Demby, William, Beetlecreek. New York, NY: Rinehart, 1950.

A story illustrating the inevitable sufferings of both Blacks and whites in a backcountry southern town when they violate the race relations system.

Ehle, John. The Journey Of August King. New York, NY: Harper, 1971.

A western North Carolina farmer circa 1850 risks life, property, and

reputation to save an escaping slave girl.

Ehle, John. More Over Mountain. New York, NY: Morrow, 1957.

Jordan Cummings, a North Carolina truck driver, and wife Annie, face problems of being Black and poor.

Forbush, Elizabeth. Savage Sundown. Los Angeles, CA: Pinnacle Books, 1980.

Novel based on an actual 1912 racial incident in northeastern Georgia that resulted in banishment of Blacks from the area.

Ford, Jess Hill. The Liberation Of Lord Byron Jones. New York, NY: Atlantic Monthly Press, 1965.

A novel of violence and racial tension set in the foothills of Tennessee.

Grubb, Davis, Shadow Of My Brother. New York, NY: Holt, 1966.

A novel on racial violence set in the southern mountains.

Hamilton, Virginia. M.C. Higgings, The Great. New York, NY: Macmillan, 1974.

M.C. Higgings is a thirteen year old Black boy who in the space of two days finds himself confronted with his feelings about the hill country, the world beyond, and his family.

Harben, William Nathaniel. Mam' Linda: A Novel. New York, NY: Harper, 1907.

Novel about a Black woman in Appalachia.

Holley, Juliette Ann. Jamie Lemme See. Radford, VA: Commonwealth Press, 1975.

The world as seen through the eyes of a young Black boy in the coal fields of West Virginia.

McMeekin, Isabel. Journey Cake. New York, NY: Messner, 1942.

Juba, a free colored woman in the Yadkin Valley of North Carolina takes her dead mistress's children over the mountains to Kentucky to join their father.

McMeekin, Isabel. Juba's New Moon. New York, NY: Messner, 1949.

Story of the invincible Juba and the youngsters she guards in the wilds of Kentucky.

Perry, Octavia. My Head's High From Proudness. Winston-Salem, NC: John F. Blair, 1963.

Account of a Negro man's search for pride and independence in the

mountains of North Carolina and Virginia.

Reece, Byron. The Hawk And The Sun. New York, NY: Dutton, 1955.

Chilling tale of violence between the races in the north Georgia hills.

Roger, Lettie. Birthright. New York, NY: Simon & Schuster, 1957.

A young school teacher takes a stand on the race problem and sets off a chain of reaction leading to her dismissal. Setting for this novel about segregation is a Burke County, North Carolina town.

Streeter, James. Home Is Over The Mountains. Westport, CT: Garrard, 1972.

True story of the journey of five Black children that took place in Tennessee.

Upchurch, Boyd. The Slave Stealer. New York, NY: Weybright & Talley, 1968.

Story of an itinerant peddler in the southern mountains before the Civil War who aided runaway slaves to escape. In this novel he helps a young and beautiful girl.

Yerby, Frank. A Woman Called Fancy. New York, NY: DIAL, 1951.

A novel by a Black author about a nineteen year old white girl who fled to Augusta, Georgia from the Carolina hills when her parents agree to sell her into marriage to a sixty-five year old man to pay for her father's drinking debts.

ORAL HISTORY

Allen, Lynne and Ellen Armstrong. "Scruggs Rock: Three Hundred Forgotten Graves." Foxfire, 2 (March 1968) 1.

Slaves of Hiram Gibson buried at Scruggs Rock near Rabun Gap, Georgia.

Andrews, Nathalie and Eric Larson. "Child Of The Lord." Southern Exposure, 6 (1978) 1, 14 - 19.

Interview with a Black tenant farmer and fiddle player. Bill Livers lives in Owen County, Kentucky, but has close connections to the Appalachian region through his music and lifestyle.

Bickley, Ancella Radford. "Dr. Carter G. Woodson-Carter." Tryin' To Get Home, 1974.

Wife of Carter G. Woodson's nephew tells about growing up in Huntington, West Virginia, and her contact with the "Father of Negro History."

Buford, Betsy and Jacquelyn Hall. "Resources." Southern Exposure,
1 (1973) 3 & 4, 224 - 266.

Bibliography of oral history from the Southern Oral History Program at the University of North Carolina at Chapel Hill. Includes slave narratives, folk traditions, contemporary interviews, and general references.

Butler, Lynn and Becky Taylor. "Brace Mosley." Foxfire, 11 (Fall, 1977), 246 - 251.

Account emphasizes the life of Mosley's grandmother, a slave in North Carolina, as he knows and remembers her.

Butler, Lynn and Becky Taylor. "Harley Penland." Foxfire (Winter, 1977), 319 - 322.

Racial prejudice in the mountains experienced by a laborer.

Canady, Julia W. Notes Of Triumph. St Albans, WV: Harless Printing Company, 1978.

Julia Canady tells the story of her family, especially about her husband, Herman G. Canady, a professor at West Virginia State College.

Cansler, Charles W. Three Generations: The Story Of A Colored Family Of East Tennessee. Kingsport, TN: Kingsport Press, 1939.

Leadership role of Black family in eastern Tennessee is the theme of this most interesting story.

Cornett, Pearl. "The Mountain Negro." Mountain Review, 1 (Spring, 1975) 3, 2 - 3.

Pearl Cornett, a retired school teacher, talks about the life of Negroes in the mountains of Kentucky.

Ferguson, Thomas W. Home On The Yadkin. Winston-Salem, NC: Clay, 1957.

Chapter XVII: Colored People And Will Ambrose Horton.

Holley, Minnie C. Glimpses Of Tazewell Through The Holley Heritage. Radford, VA: Commonwealth Press, 1977.

Leadership role of a Black family in southwestern Virginia.

Holley, Minnie C. "Uncle Luke's Prayer." Black Diamonds. (1978 2 & 3, 26.

Minnie C. Holley recalls a tale about her Uncle Luke, a slave, as told to her by her father.

Lassiter, Phillipa Robinson, ed. "Tryin' To Get Home . . . ," 1974.

A journal prepared as a component of the second annual John Henry Folk Festival by the John Henry Memorial Committee in August, 1974. Many interesting stories and accounts about blacks in West Virginia.

Lauterer, Jock. Wouldn't Take Nothin' For My Journey Now. Chapel Hill, NC: University of North Carolina Press, 1980.

John Bright, Will McKissick, and Frank King among the thirty five mountain people in North Carolina presented in oral history sketches.

Mathews, Garret. "It Could Have Been A Lot Worse, John Burnett Says After Living 53 Years At Pageton . . ." Bluefield Daily Telegraph, October 23, 1977, sec. C, p. 1.

John Burnett talks about growing old in a coal camp.

Mathews, Garret. "Stalking The Fish: Chap Is One-Armed Master Of The Cast." Bluefield Daily Telegraph, May 25, 1980, sec. D, p. 1.

Chap Dickenson, a one-armed fisherman from Pearisburg, Virginia is quite likely the best fisherman on the New River.

Mathews, Garret, "George Dickerson Reads Poems, Writes Poems, Cooks Potatoes." Bluefield Daily Telegraph, August 10, 1980, sec. D, p. 1.

Railroad cook George Dickerson of Tazewell, Virginia is a poet who has had his material set to music.

Mathews, Garret. "Willie Hampton Of Bishop Has Experienced A Full Life." Bluefield Daily Telegraph, October 23, 1977, sec. C, p. 1.

Growing old in a coal camp is explained by Black mountaineer.

Mathews, Garret. "Black Crickets Prove It's Going To Be Another Hard Winter." Bluefield Daily Telegraph, October 15, 1978, sec. C, p. 1.

Frank Johnson of Gary, West Virginia, tells how to predict the winter by looking at various signs in nature.

Mathews, Garret. "Legless But Fiesty: Killarney Miner Never Stopped Hustling." Bluefield Daily Telegraph, January 20, 1980, sec. D, p. 1.

Othal Pannell of Elbert, near Gary, West Virginia is confined to a wheel chair, but this ex-coal miner has learned to crochet things.

Mathews, Garret. "No Legs, But My, Those Hands." Bluefield Daily Telegraph, June 8, 1980, sec. D, p. 1.

Athey Pannel, a legless ex-coal miner from the East Gulf coal area in West Virginia, tells about his life on a coal camp.

Mathews, Garret. "Bubbling Over With Baseball Prime Mover Of 1930s Coal Camp Teams Knows His Game." Bluefield Daily Telegraph, November 16, 1980, sec. D, p. 1.

Nathan Payne of Rhodell played baseball in the old Negro Leagues that once flourished in the coal fields.

Mathews, Garret. "No More Evaluating: Killer Man Is King, Longtime Horse Trader Now Admits." Bluefield Daily Telegraph, November 26, 1978, sec. C, p. 1.

Bobby Thomas of Newhill section, near Jenkinjones, West Virginia trades horses for money.

Mauer, Beryl Blake. Mountain Heritage. Parsons, WV: McClain, 1974, 1975, 1977, 1980.

"Black Culture" section in third and fourth editions, written by Dr. P. Ahmed Williams. This section includes history records, elected officials, Black migration, Cinder Bottom and the "Ladies", churches, ministers and sermons, the defense rests, the medical profession, public schools and teachers, ladies of renown, and afterthought under the title "I Remember The Free State Of McDowell."

Mielke, David N. Teaching Mountain Children. Boone, NC: Appalachian Consortium Press, 1978.

Includes Pearl Cornett's "The Mountain Negro."

Millner, Reginald. "Conversations With The 'Ole Man': The Life And Times Of A Black Appalachian Coal Miner." Goldenseal, 5 (January - March, 1979) 1, 58 - 64.

James Efferson Millner, a coal miner in the southern West Virginia coal fields, is interviewed by his son.

Monongalia County Board of Education. Monongalia Blacks Speak, Part 1 - Black Men. Morgantown, WV: Project Developmental Continuity, 1977.

Stories about growing up in the Morgantown area by some Black men in Monongalia County, West Virginia.

Monongalia County Board of Education. Monongalia Blacks Speak, Part 11 - Black Women. Morgantown, WV: Project Developmental Continuity, 1977.

Stories about growing up in the Morgantown area by some Black women in Monongalia County, West Virginia.

Monongalia County Board of Education. The Hollands Of Green Street.
Morgantown, WV: Project Developmental Continuity, 1978.

Lucy Holland Clarkson tells Esther Harte Caddell about her family and life in Morgantown, West Virginia.

Montell, William Lynwood. The Saga Of Coe Ridge. Knoxville, TN:
The University of Tennessee Press, 1970.

Local history, Black history, and oral history are combined in this study of a Black community in the foothills of Cumberland County, Kentucky, near the Tennessee line.

"Earl Gilmore." Mountain Life & Work, 48 (August, 1927) 7, 7.

Gospel singer, Earl Gilmore, tells about his life and his music.

Otto, John Solomon. "Oral Traditional History In The Southern Highlands." Appalachian Journal, 9 (Fall, 1981) 9, 20 - 31.

Slaves portrayed as aiding masters in achieving goals of self-sufficiency in move from Sumner County, Tennessee, to Yell County, Arkansas. Story told by both Black and white descendants of 1850s Quachita Ridge settlers.

Parham, Groesbeck and Gwen Robinson. "If I Could Go Back." Southern Exposure, 4 (1976) 1 & 2, 16 - 20.

Eighty-five year old Dobbie Sanders of Fairfield, Alabama, talks about U.S. Steel company town near Birmingham.

Perkins, Jessie B. Froe. "Cheshire C Froe." Tryin' To Get Home, 1974.

Squire Froe is presented as an outstanding leader in McDowell County, West Virginia.

Perkins, Jessie B. Froe. "Andrew J. Froe." Tryin' To Get Home, 1974.

At the Battle of the Little Big Horn (1849), Froe and one other man are ordered to go back to headquarters for reinforcements.

Powell, Emogene D. "Edward McGhee - The Pied Piper: A Real Life Story." Tryin' To Get Home, 1974.

Ed and Maria McGhee took abused Black children into their home and raised money with the children as a band of troubadours. Children came from Virginia, West Virginia, North Carolina, and, South Carolina.

Prichard, Arthur C. "Teams And Teamsters In The Mannington Oil and Gas Field." Goldenseal, 3 (October - December, 1977) 4, 21 - 27.

Richard "Dick" Rittenhouse, a reverend and ex-slave, presented as one of the best teamsters in the early 1890s in Harrison County, West Virginia.

Scally, Sister Anthony. "Over The Mountains." Negro History Bulletin, 38 (December, 1975) 8, 474 - 477.

Re-creation of the trek of James Henry and Anne Eliza Woodson, parents of Carter G. Woodson, from New Canton, Virginia to Huntington, West Virginia, in 1870.

Shackelford, Laurel and Bill Weinberg. Our Appalachia. New York, NY: Hill and Wang, 1977.

Pearl Cornett, a retired Black teacher near Town Mountain, Kentucky, migrated to Cleveland, Ohio, after the integration of the schools, but he later returned home to the mountains.

Shackelford, Laurel and Bill Weinberg. Our Appalachia. New York, NY: Hill and Wang, 1977.

Robert Lampkins' views on the lack of racial equality in the mountains.

Silveri, Louis D. "Ernest McKissick and Magnolia Thompson McKissick: Interview (August 2, 1977)." Southern Highlands Research Center, The University of North Carolina at Asheville.

Parents of Floyd McKissick, prominent civil rights leader and developer of Soul City, North Carolina, talk about their life in Asheville, North Carolina.

Stewart, Albert. "Black Appalachia: A Chapter." Appalachian Heritage. 1 (Spring, 1973) 2, 60 - 63.

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A review of Lynwood Montell's The Saga of Coe Ridge.

Sullivan, Ken. "A Tribute." Goldenseal, 5 (January - March, 1979) 1, 60.

Goldenseal's editor pays tribute to Regional Millner for contributing "Conversations With The 'Ole Man" to Goldenseal and to his other Antioch/Appalachia students who have published works in various publications.

Tullos, Allen. "Born For Hard Luck." Southern Exposure, 3 (1975) 4, 40 - 45.

Arthur "Peg Leg Sam" Jackson talks about playing his harmonica in the medicine show circuit in southern, textile mill towns.

Yarrow, Doug and students at Big Creek High School. "Words and Pictures From McDowell County." Goldenseal, 6 (October - December, 1980) 4, 65 - 70.

Cheryl Padgett interviews her sixty-five year old grandfather, Solomon Woodson, in Yukon, West Virginia.

PHOTO-ESSAY

"Black Folkways In Rural West Virginia." Black Diamonds, 1 (1978), 1.

Entire issue of the magazine is a photographic essay. The first issue of Black Diamonds designed to reveal the Black culture of Appalachia.

Cox, Tim. "Given Honor To Whom Honor Is Due." Mountain Life & Work, 52 (September, 1976) 9, 24 - 25.

Photo-essay of the First Baptist Church in Cumberland, Kentucky as the congregation honors its pastor.

Freeman, Roland and Worth Long. "Mississippi Black Folklife." Southern Exposure, 3 (1975) 1, 84 - 87.

Photo-essay includes Lee Willie Nabors, a chair and basket maker from Chickasaw County.

McIntyre, Will. Reflections Of Mister Homer. Privately printed, 1979.

Photographic renderings of a Black mountaineer.

Rosenbaum, Alvin and Susan Moss. "The Quiet Dignity Of Choice." Southern Exposure, 3 (1975) 4, 86 - 93.

Roberta Anderson (Stewardsville) and Ortha Vaughn (Threet) are shown as quilt makers and Booker T. Alexander (Moulton) as a white oak basket maker in the Tennessee Valley of Alabama.

"We Be A Proud People". Mountain Life & Work 58 (October, 1982) 9, 20 - 21.

Photographs of Blacks in rural West Virginia.

POEMS

Cabbell, Edward J. "Appalachia: An Old Man's Dream Deferred." Social Welfare in Appalachia, 6 (1974/75), 10.

Poem about growing up in Appalachia and looking back at the changes in coal camp life.

Cabbell, Edward J. "An Appalachian Dilemma." Black Diamonds, 1 (1978) 2 & 3, 29.

Poem about the lack of awareness and understanding in the role of Black

contributions in the southern mountains.

Cabbell, Edward J. "Forecasters: Nature." Hill & Valley, 1 (1978) 8.

Poem about wooly worms as predictors of the weather.

Cabbell, Edward J. "The Secret." Cold Mountain Review, 9 (Spring, 1981), 35.

Poem about two young mountain lovers.

DeBerry, Mary Lucille. "A Slave's Son But Not A Slave." Goldenseal, 2 (July - September, 1976) 3, 14 - 15.

Portrait of Clarence Tross, a Black banjoist.

Farley, Sam. "The Black Lung Man-A Tribute To Bill Worthington." Mountain Life & Work, 51 (March, 1975) 3, 24.

Poem is a special tribute to Bill Worthington, chairman of the Black Lung Association Regional Board.

Holley, Juliette Ann. "King Coal." The National Poetry Anthology. Los Angeles, CA: National Poetry Association, 1956, 162.

Tribute to coal as the chief industry of the southern mountains.

Johnson, Maggie Pogue. Fallen Blossoms. Parkersburg, WV: By Arthur, 1951.

Independently printed volume of poems by West Virginian.

Jordan, Mittie L. "Mountain Child." Black Diamonds, 1 (1978) 2 & 3, 5.

Poem about leaving the mountains at an early age and being "raised" in the city.

Kirby, Rich. "We've Stolen Souls From Africa." Mountain Life & Work, 49 (February, 1973) 2, 25.

Song/poem remembered by Rich Kirby as he learned it from his grandmother, Mrs. Addie Graham, who had learned it as a child in Magoffin County, Kentucky. His father had fought against slavery.

Logan, Lonnie. "Where Is My Nigger?" Mountain Life & Work, 49 (October, 1973) 10, 18.

Poem about Black-white relationships.

Millner, Fred. "Return Of John." Social Welfare In Appalachia, 6 (19-74/75), 11.

Poem about a young, Black Appalachian who returns home after traveling around the country.

Pease, Louise. "Chesnut Lodge-Camp Washington-Carver, June 21, 1980." Goldenseal, 6 (October - December, 1980) 4, 6.

Former State Black 4-H Camp dedicated as a cultural center.

Rucker, Sparky. "Some Thoughts About The Conference Weekend . . ." Mountain Life & Work, 48 (June - July, 1972) 6, 11.

Tribute to an annual Conference of the Council of the Southern Mountains by a young, Black Appalachian, folk and blues musician.

POLITICS

Battlo, Angelene. "Late James Knox Smith Unique Character In Legal Profession Here; Jail Robber Title." Welch Daily News, June 3, 1948, sec. General, p. 11.

First Negro attorney to ever practice in McDowell County, West Virginia.

"Black Mayors." Ebony, 31 (November, 1975) 1, 164+.

Listed among some 136 Black mayors in American towns and cities is Charles D. Hodge of Gary, West Virginia.

"H. J. Capehart Pioneer Negro Attorney Here." Welch Daily News, June 3, 1958, sec. Welch, p. 7.

Noted Black attorney and state legislator from McDowell County, West Virginia.

"Coalition Rule In Danville." Appalachian Journal, 1 (Spring, 1973) 2, 111 - 114.

Reprint of an October, 1883 racist pamphlet widely distributed among mountain voters in Virginia to sway the elections toward the Democratic ticket.

"Cheshire C. Froe Among The Early Negro Leaders In McDowell County." Welch Daily News, June 3, 1958, sec. General, p. 6.

"Coke Boss" at U.S. Coal and Coke Company in Gary, West Virginia, also a noted magistrate in the Adkin District.

"T. Edward Hill Prominent Negro Leader." Welch Daily News, June 3, 1958, sec. County, p. 16.

Attorney, newspaper publisher, and Director of the West Virginia Bureau of Negro Welfare and Statistics.

"Kanawha County Voter Registration Drive." Mountain Life & Work, 48 (September, 1972) 8, 34.

Black Political League in Charleston, West Virginia, identifies areas of non-registered voters in Kanawha County, West Virginia.

McKinney, Gordon C. "Racism And The Electorate: Two late Nineteenth Century Mountain Elections." Appalachian Journal, 1 (Spring, 1973) 3, 98 - 110.

Examination of the election returns in mountain counties in Virginia (1883) and North Carolina (1898).

McKinney, Gordon B. "Southern Mountain Republicans And The Negro, 1865 - 1900." The Journal Of Southern History, 41 (November, 1975) 4, 496 - 516.

Political attitudes of Republicans in the southern mountains toward the Negroes in their districts.

McKinney, Gordon B. Southern Mountain Republicans, 1895 - 1900. Chapel Hill, NC: The University of North Carolina Press, 1978.

This study of politics and the Appalachian community discusses race baiting by the Democrats in the 1890s.

"Ernest C. Moore." Tryin' To Get Home, 1974.

Black member of the West Virginia House of Delegates.

Smith, Douglas C. "In Quest Of Equality: The West Virginia Experience." West Virginia History, 37 (April, 1976) 3, 211 - 220.

Overview of West Virginia and the Black experience.

Sonis, Larry B. "The West Virginia Human Rights Commission: An Analysis Of Its Operation And Performance." Unpublished paper, Morris Harvey College, 1972.

Historical overview of the West Virginia Human Rights Commission.

Stewart, Gaylord. "A Look At The W. V. H. R. C." Tryin' To Get Home, 1974.

Brief overview of the West Virginia Human Rights Commission.

"Town Mayor-Courtesy His Wife." Ebony, 27 (March, 1972) 5, 53 - 58.

Johnnie Lee "Pete" Hughes of Osage, West Virginia becomes the first true Black mayor in the State of West Virginia. His wife, Sarah, is the town's recorder.

Washington, James. "Bloody Mingo's Fair Election Committee." Tryin'

To Get Home, 1974.

Bipartisan group formed in Mingo County, West Virginia that was dedicated to "fair, honest, and clean elections"

POPULATION AND MIGRATION

Appalachian Regional Commission. Appalachia-A Reference Book. Washington, DC: ARC, 1977.

"Population Ethnicity In The Appalachian Region" section includes some Black population figures.

"Appalachian Research Projects - Black Communities Slighted Revenues." Mountain Life & Work, 48 (June - July, 1972) 6, 36.

The Southern Regional Council is sponsoring Michele Alston as a Council of the Southern Mountains Intern to gather information on Black Appalachian communities.

Beers, Howard W. and Catherine P. Heflin. The Negro Population Of Kentucky. Lexington, KY: Kentucky Agricultural Experiment Station, 1946.

Study on population statistics for Eastern Kentucky counties included.

Bellows, David. Appalachian Blacks: A Demographic Analysis. New Brunswick, NJ: Rutgers University, 1974.

Blacks in Appalachia cluster in areas around large cities and coal towns in the southern half of the region.

Boxley, Robert F. White And Non-White Owners Of Rural Land In The Southeast. Washington, DC: U.S.D.A. Economic Research Service, 1965.

Survey of rural land ownership includes the southern mountains.

Bruland, Michael. "The Status Of Black People In Appalachia - A Statistical Report." New York, NY: NAACP Legal Defense And Education Fund, 1971.

Black people in Appalachia tend to be urbanized and in the southern half of the region.

Cox, Arthur J. "Black Appalachian Children and Families: Triple Jeopardy." Unpublished paper. Presented at the First Annual Conference On Appalachian Children And Families, West Virginia State College, June, 1980.

Blacks in Appalachia are viewed as "Black, poor, and invisible."

Cox, Arthur J. "Black Appalachians: Perspectives On Social Change." Unpublished paper. Presented at the second annual Conference On Appalachian Children and Families, University of Tennessee, June, 1981.

Blacks who have lived in Appalachia for less than ten years are compared with those who have lived here more than ten years. Black Appalachians are viewed as facing problems similar to those of Blacks elsewhere. However, there are large incidences of higher interracial contacts and little Black self-awareness and pride among Blacks in Appalachia.

Drake, Richard B. "Black Population Shifts, 1850 - 1970." Appalachian Notes, 3 (First Quarter, 1973) 1, 10 - 11.

Brief review of Black population shifts based on U.S. Census reports.

Henson, Mike. "Johnson Washington Remembers: A History Of Struggle." Mountain Life & Work, 55 (February, 1979) 2, 32 - 34.

A Black in the Over-The-Rhine area of Cincinnati, Ohio talks about Mother Jones and his working in the West Virginia coal mines from 1911 until 1955.

Jackson, Gloria and Esther Piovia. Appalachia And Its Black Population: Selected Social And Economic Characteristics. New York, NY: National Urban League, 1972.

Study of the social and economic aspects of Blacks in Appalachia through the use of U.S. Census data.

March, Eli, A. King, and M. Lem. "Blacks In Appalachia, Population Trends: 1960 - 1970." Current Statistical Report, Number 4, 1971.

A report prepared for the Appalachian Regional Commission that uses basic U.S. Census data to reveal statistical information about Blacks in Appalachia.

Smith, Peter C. and Karl B. Raitz. "Negro Hamlets And Agricultural Estates In Kentucky's Inner Bluegrass." Geographical Review, 64 (April 1974), 217 - 234.

Some information on rural mountain counties.

"Students Versus Migration." Mountain Life & Work, 45 (August, 1969), 8, 20.

William H. Peace, III calls for \$327,000 for a pilot project in ten colleges to involve one hundred students each in a workstudy program designed to curb migration. Project to be called the Georgia Student Rural Project.

"Urban Appalachians." Mountain Life & Work, 52 (August, 1976) 3, 18 - 19.

"Black Appalachians In The City" included in this special issue of Mountain Life & Work.

Washington, Johnson. "Talks With Johnson Washington." Tryin' To Get Home, 1974.

Black Over-The-Rhine resident in Cincinnati talks about his life in the West Virginia coal mines from 1911 - 1955, meeting Mother Jones, meeting Old Lady Scott (Black woman union organizer), Cincinnati, and poor people.

Witt, Matt. In Our Blood. New Market, TN: Highlander Research And Education Center, 1979.

Among the four coal mining families in this study is the story of Napoleon Bonaparte Martin and Willis Martin leaving the western Kentucky coalfields in 1926 to settle in Gary, West Virginia, and work for the U.S. Steel coal mines.

RACE RELATIONS

Adams, Frank and Myles Horton. Unearthing Seeds Of Fire. Winston-Salem, NC: John F. Blair, 1975.

Founded in 1932, Highlander Research and Education Center has supported union organizing in the 1930s and 1940s, civil rights struggles in the 1950s and 1960s, and people's groups in Appalachia in the 1970s.

Bean, Ralph. "Knoxville's Problems And A Suggested Attack." Greater Knoxville Council On Human Relations, 1970.

Study deals with the repression of Black leaders and advocates in dealing with housing, municipal services, and political participation.

Brewer, William M. "Poor Whites And Negroes In The South Since The Civil War." Journal Of Negro History, 15 (January, 1930) 1, 26 - 37.

Deep and abiding hatred of Negroes by poor whites in the South since slavery because Negroes have monopolized skilled and unskilled jobs. Negro citizenship and political power blamed for the upheaval in the South.

Brooks, J. Michael. "Black Community Services Study." Unpublished paper. University of Tennessee, 1971.

Twenty-three heads of voluntary organizations in Knoxville were surveyed concerning as to how they were perceived in the Black community in thirty nine issues.

Brooks, J. Michael and Mae Guyer Banner. "The Search For Power: A Socio-Historical Perspective On The Persistence Of Black Grievances in Knoxville." The Black Tennessean, 1 (Fall 1976), 27 - 42.

Review of the past studies on the Black community in Knoxville. Studies generally contain such grievances as inadequate economic conditions, political participation, educational facilities, municipal services, health services, and housing.

Cole, William E. "Knoxville Community Audit On Human Relationships." Knoxville Roundtable Of The National Conference Of Christians And Jews, 1949.

Study focuses on housing and health care.

Daves, Herman. "A Social Study Of The Colored Population Of Knoxville, Tennessee." Free Colored Library, 1926.

The Colored Ministerial Alliance, Department of Public Welfare, and the Public Library financed this study on the depressed conditions of housing, employment, education, and health of Blacks in Knoxville.

Dunbar, Anthony P. Against The Grain: Southern Radicals And Prophets, 1929 - 1959. Charlottesville, VA: University Press of Virginia, 1981.

The southern field secretary for Amnesty International explores the origins of southern radicalism from the years of the Great Depression in the 1930s to the years of McCarthyism in the 1950s. Relationships between southern social justice struggle groups and Blacks is presented on some individuals and groups.

Egerton, John. "The Trial Of The Highlander Folk School." Southern Exposure, 6 (1978) 1, 82 - 89.

Background on Highlander Research and Education Center.

Horton, Myles. "The Spark That Ignites." Southern Exposure, 4 (1976) 1 & 2, 153 - 156.

Brief review of the Highlander story. Commitment to integration in social justice struggles is emphasized.

Kerns, J. H. "Social And Economic Conditions In Knoxville, Tennessee; As They Affect The Negro." National Urban League, Southern Regional Office, 1967.

A study that is basically a needs assessment for a local Urban League chapter. Housing and relocation problems of urban renewal, low job status and high mortality rates are emphasized.

Knoxville Area Urban League. "Community Problems Of Concern To Knoxville's Inner-City Residents." 1970.

Survey of the Black community concerning issues of significance in the 1969 city elections for council and school board.

Knoxville Community Improvement Program. "Equal Housing Opportunity Survey And Analysis: Knoxville, Tennessee." Real Estate Research Corporation, 1969.

Focus is on high unemployment, housing segregation, low incomes, and neglected services.

Murrah, Bill. "The Knoxville Riot." Southern Exposure, 1 (1973) 3 & 4, 105.

Knoxville Race Riot of 1919 as researched by four, young, white boys ages ten through fourteen.

Proudfoot, Merrill. Diary Of A Sit-In. Chapel Hill, NC: University of North Carolina Press, 1962.

A White faculty member at Knoxville College gives an account of student efforts to desegregate stores in Knoxville, Tennessee.

Rollins, Avon. "Knoxville Now." Tennessee Valley Authority, 1973.

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Beulah Perry shows how to make a hamper.

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Harlan, Kentucky decides not to include Georgetown property in their \$415,000 HUD grant. Wylde Harbin and the Save Our Georgetown Committee win victory.

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Fear of flooding from the Cumberland River is aggravated by nearby construction according to Wylde Harbin.

"Georgetown, KY." Mountain Life & Work, 52 (January, 1976) 1, 34.

Wylde Harbin organizes against the Federal Highway Administration and the Kentucky Bureau of Highways with a claim that the construction will increase the flood level over four feet in her Georgetown community.

"Georgetown Residents In Harlan Claim First Victory." Mountain Life & Work, 51 (July - August, 1975) 7 & 8, 21.

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 Warren Wilson College
 Ferrum College
 Bluefield State College
 Morristown College
 University of Kentucky

West Virginia University
 West Virginia State College
 Appalachian State University
 Davis and Elkins College
 Virginia Polytechnic Institute
 University of North Carolina-Asheville
 East Tennessee State University

NEWS PAPERS AND PERIODICALS

Appalachia
Mountain Review
Mountain Life & Work
Welch Daily News
Ebony
Sepia
Journal of Negro History
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West Virginia Review
Sojourner
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Alabama Review
Bluegrass Unlimited
Black Diamonds
Old Time Music
Appalachian Notes
Onyx
Black Tennessean

Appalachian Heritage
Appalachian Journal
Southern Exposure
Bluefield Daily Telegraph
Berea Quarterly
West Virginia History
Black Appalachian Viewpoints
Living Blues
Foxfire
Labor History
Social Forces
Tennessee Historical Quarterly
Alabama Historical Quarterly
Journal of American Folklore
John Edwards Memorial Quarterly
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ORGANIZATIONS

National Urban League
 Council of the Southern Mountains
 John Henry Memorial Foundation
 Appalachian Movement Press
 W. Va. Baptist State Convention
 John C. Campbell Folk School
 Appalachian Regional Commission

Highlander Research and Education Center
 Black Appalachian Commission
 NAACP Legal Defense Fund
 Blue Ridge Institute
 Appalachian South Folklife-Center

VITA

Edward Joseph Cabbell was born in Eureka Hollow, a coal camp near Eckman, West Virginia, on June 26, 1946. He attended Keystone-Eckman Elementary and Junior High School and was graduated from Kimball High School on June 4, 1964. The following September he entered Davis and Elkins College, and on January 21, 1970 he received a Bachelor of Science in Education from Concord College.

From September 1, 1969 through June 30, 1975 he worked with the Concord College Upward Bound and Special Services for Disadvantaged Students Program. From July 1, 1975 through September 2, 1979 he directed the Creativity in Appalachian Minorities Program, a Black Appalachian documentation project of the John Henry Memorial Foundation.

In the fall of 1979 he accepted a graduate assistantship at Appalachian State University and began study toward a Master's degree in Appalachian Studies. He concentrated his research on the Black experience in Appalachia.

The author has published numerous poems, short stories and articles in college, literary, folk, and academic journals and magazines. He has also presented numerous displays, exhibits, lectures, discussions and workshops on blacks in Appalachia. He directs the annual John Henry Folk Festival.

Mr. Cabbell's address is P. O. Box 135, Princeton, West Virginia 24740. He resides in Princeton with his wife and his two daughters.