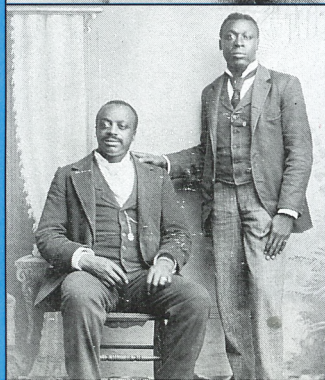
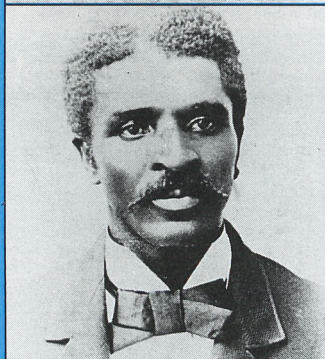


THE Goldfinch

Iowa History for Young People

Volume 16, Number 4 Summer 1995

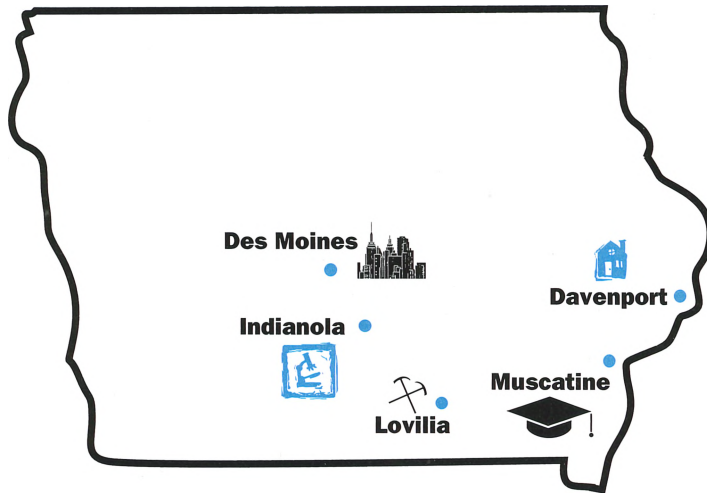


African-American Iowans

1830s - 1970s

Wild Rosie's Map

African-American Iowans have made history throughout the state, the nation, and the world. Come along as we explore some of the historical sites in Iowa that mark their struggles, successes, and contributions.



★ MAP KEY ★

Davenport — Dred Scott, a slave who sought his freedom in the U.S. Supreme Court, once lived here. A plaque marks his former home on Brady Street.

Des Moines — Iowa's first African-American church still stands at 811 Crocker Street. The grounds of Fort Des Moines were once an African-American military training camp. The house at 2200 Chautauqua Parkway was once home to Archie Alexander, a successful Des Moines businessman. It was later sold to Luther and Willie Glanton (see pages 4-5).

Indianola — Scientist and inventor George Washington Carver attended Simpson College in 1890. Visit the campus where a science building is named after the famous student. Read about Carver in "People in the News."

Lovilia — A historical marker is all that remains of the Buxton mining community south of Des Moines. Read more about Buxton on page 13.

Muscatine — The Alexander G. Clark House is listed on the National Register of Historic Places. Today it is a private home. Read about the Clarks in "People in the News."

THE Goldfinch

Winner of a 1994 Parents' Choice Honor Award

Volume 16, Number 4
Summer 1995



EDITOR: Amy Ruth
PUBLICATIONS DIRECTOR: Christie Dailey
FICTION EDITOR: Steven Blaski
EDITORIAL ASSISTANT: Michelle Rubin
GOLDFINCH VOLUNTEER: Amy Stroh
CONTRIBUTING WRITERS: Elaine Croyle Bezanson, Iowa City; Millie Frese, Van Horne; Colleen A. Kemps and Susan Fletcher, Cedar Rapids
ILLUSTRATION: Mary Moyer-Rowley, Iowa City

CONSULTING EDITORS: Karen L. Cooper, Iowa Commission on the Status of African Americans, Department of Civil Rights, Des Moines; Frances Hawthorne, project director and historian, African-American History Project, Des Moines; Jack Lufkin, curator, SHSI, Des Moines; Carlie Collins Lyster Tarakov, instructor, Curriculum and Instruction, Department of Education, ISU, Ames

EDUCATORS' ADVISORY BOARD: Betty Arndt, Greenwood Elementary School, Des Moines; Mardell Schaefer, CAL Community Elementary School, Latimer; and Linda Vandeventer, Harrison Elementary School, Davenport

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CONTENTS

Features

| | |
|----------------------------------|----|
| Iowa Timeline | 4 |
| People in the News | 6 |
| Coming to Iowa | 10 |
| African-American Communities | 12 |
| Laws and African-American Iowans | 14 |
| The Underground Railroad | 16 |
| In Service to Iowa | 18 |
| Spreading the News | 20 |
| Civil Rights in Iowa | 23 |

Departments

| | |
|--|------------|
| Wild Rosie's Map | 2 |
| Activity: Brown Eyes, Blue Eyes | 15 |
| History Makers | 17 |
| Activity: Games that Last Forever | 19 |
| Activity: Be a Photo Historian | 25 |
| Goldfinch Fiction: Hawkeye Hatty | 26 |
| Reader Survey and Answers | 30 |
| The Roost | 31 |
| History Mystery | Back Cover |

What's in a name?

Names are powerful. They have meaning, personality, and character. They tell people who you are and what you're about. Sometimes group names such as "Latino" or "Native American" give clues about your history or culture.

"African American" is a name for a group of people who also have been called "Coloreds," "Blacks," "Negroes," and "Afro Americans."

In 1988, the Reverend Jesse Jackson began a movement to call "Blacks" "African Americans," because the new term represented more than just skin color — it stood for the role of Blacks in history.

Others prefer the term because it was one that the African-American community chose for itself. The term "Negro," for instance, is the Portuguese word for the color black and was given to African Americans by Europeans.

You will come across all of these names in this issue of *The Goldfinch*. Is one name better than another? Why?

On the cover

(TOP TO BOTTOM): These two small children posed for a photographer in Newton, Iowa, 1890s; Scientist and inventor George Washington Carver, 1894; These men posed for a photographer in Denison, Iowa, around 1895.

(LEFT TO RIGHT): Vivian B. Smith, a 1916 graduate of what is today the University of Northern Iowa; These kids attended a civil rights picnic in Waterloo in the 1950s. One of them received a dollar for winning a foot race; Elizabeth Ann Mays was photographed in her Cedar Rapids home by Iowa photographer Joan Liffing-Zug.

Iowa Timeline

1830s & 1840s

African Americans who came to Iowa in the 1830s and 1840s hoped to find a better life. But Iowa has not always been a **haven** for all African Americans. There were laws, known as “Black Codes,” that said African Americans could not settle in Iowa unless they could prove they were not slaves. African-American children were banned from many schools organized by European-American settlers. Despite these obstacles, life in Iowa was better than life in the South, and African Americans continued to settle along the Mississippi and Missouri Rivers.

African-American population in Iowa, 1840: 188
Total Iowa population, 1840: 43,112

1860s

The early 1860s were a time of conflict in the United States. The Civil War divided the nation between 1861 and 1865.

African-American Iowans were among **abolitionists** who directed runaway slaves to freedom on the Underground Railroad.

After the Civil War, most African Americans worked as laborers.

In 1867, African-American Iowans organized and lobbied to have the Black Codes repealed.

African-American population in Iowa, 1860: 1,069
Total Iowa population, 1860: 674,913

SFHSI (Iowa City)



This girl lived in a Davenport orphanage in the 1870s.

1880s

African-American communities sprung up in Iowa’s cities where African Americans continued to organize churches and social and professional clubs.

Iowa’s first African-American newspaper was published in Corning in 1882.

In 1884, the Iowa Legislature passed a Civil Rights Act outlawing **discrimination** in some public

places. Most European Americans ignored this law for decades.

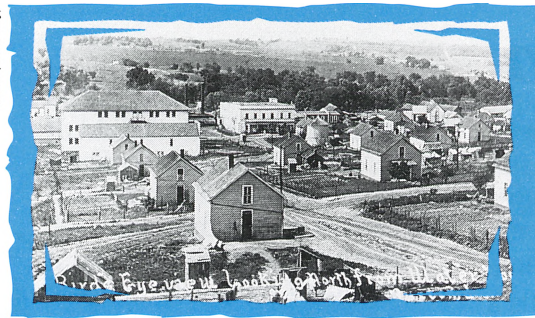
African-American population in Iowa, 1880: 9,519
Total Iowa population, 1880: 1,624,615

1900s

By 1900, thousands of African Americans had come to southern and central Iowa to replace striking coal miners. The coal mining community of Buxton was organized in Monroe County in southern Iowa. Here African Americans and European Americans lived and worked together peacefully. African Americans operated stores, clubs, schools, churches, law firms, and newspapers and served as law enforcement officers. The town had a YMCA, a roller skating rink, and a baseball team.

African-American population in Iowa, 1900: 12,693
Total Iowa population, 1900: 2,231,853

SHSI (Iowa City)



View of Buxton, Iowa, around 1906.

1930s

The Great Depression swept across the country. Iowans felt the strains of economic hardship. In 1930, about half of Iowa's African-American population was employed. Those who had jobs worked primarily in meat packing plants and coal mines and as janitors and housekeepers. In 1939, Luther T. Glanton, Jr. enrolled as the first African-American law student at Drake University in Des Moines. He was not allowed to live or eat on campus. In 1958, Glanton became Iowa's first African-American judge.

African-American population in Iowa, 1930: 17,380
Total Iowa population, 1930: 2,470,939

1960s & 1970s

By 1963, the Civil Rights Movement was underway throughout the country. African Americans continued to demand equal rights under the law. Slowly, others began to listen. African-American Iowans joined the demonstrations in Iowa. They continued their involvement with organizations such as the National Association for the Advancement of Colored People (NAACP).

SHSI (Des Moines)



Civil rights demonstration, Des Moines.

The Iowa chapter of the Congress of Racial Equality (C.O.R.E.) was organized in Des Moines in 1963. In 1964, James H. Jackson of Waterloo and Willie Stevenson Glanton of Des Moines, became the first African-American man and woman to be elected to the Iowa General Assembly.

African-American population in Iowa, 1970: 32,596
Total Iowa population, 1970: 2,825,285

People

IN THE NEWS

DUBUQUE — In the early 1830s a man named Ralph Montgomery heard that a fortune could be made at the Dubuque lead mines. But Ralph Montgomery was a slave. He was not allowed to leave the slave state of Missouri to travel to free territory unless his owner, Jordan

Ralph Montgomery

Montgomery, went with him.

In the spring of 1834 Jordan wrote an agreement giving Ralph permission to travel to Dubuque. Ralph promised to pay Jordan \$550 plus interest in return for his freedom.

Ralph worked in the lead mines for four years but never made enough money to buy his freedom. Two **slave-catchers** offered to return Ralph to Jordan for \$100. They captured and handcuffed Ralph and prepared to send him back to Missouri on a Mississippi riverboat. Fortunately for Ralph, Alexander Butterworth, a con-

cerned eye-witness, saw Ralph's capture. With the aid of judge T.S. Wilson and a court order, he rescued Ralph from his captors just in time.

Ralph's freedom rested in the hands of the newly established Iowa Supreme Court and judge Wilson, one of Iowa's first judges. The court had to decide whether or not Ralph was a **fugitive slave**. The case, called "In the Matter of Ralph (a colored man)," made history as the first decision of the Iowa Supreme Court. On Independence Day 1839, Ralph was declared a free man.

About a year after the hearing, the same judge saw Ralph again, working in the garden behind the judge's house.

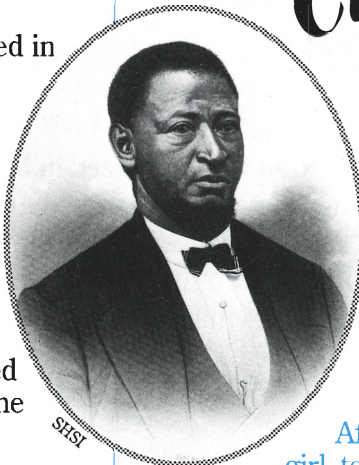
He asked Ralph what he was doing.

"I ain't paying you for what you done for me. But I want to work for you one day every spring to show you that I never forget," Ralph replied. Ralph was true to his word.

— Elaine Croyle Bezanson



Alexander Clark



MUSCATINE — If you've ever changed schools, you know the first day at a new school can be scary. Imagine the courage it took for 12-year-old Susan Clark, a young African-American

girl, to climb the steps of Muscatine's Grammar School No. 2 in September 1867, only to be turned away because of her race. It was against the law for African-American children to attend public schools with European-American children. Instead, they had to attend separate schools.

Susan and her father, Alexander Clark, knew this was wrong. They sued the school district, and took their case to the Iowa Supreme Court. The court ruled in Susan's favor and in 1868 she enrolled at Muscatine Grammar School No. 2. It would take another six years until all of Iowa schools were open to all children, regardless of race, nationality, or religion.

slave-catcher — someone who returned slaves to their owners for money

fugitive slave — a person running away from slavery

Susan Clark was a brave girl from a remarkable family. Her father was a successful Muscatine businessman. The son of freed slaves, he believed a good education was essential to the advancement of African Americans.

Susan went on to become the first African-American woman to graduate from high school in Muscatine, and perhaps, the first in Iowa. She married a Methodist minister, moved to Cedar Rapids, and established a successful dress-making business.

Her sister, Rebecca, and brother, Alexander, Jr., also graduated from a Muscatine high school. In 1880, Alexander, Jr. became the first African-American man to receive a law degree from the University of Iowa. Alexander, Sr. also studied law at the University of Iowa and at the age of 58 was the second African-American man to earn a law degree there. In 1890 he was appointed to serve as **consul** to the African country of Liberia.

Today, Alexander and Susan Clark are remembered for their love of education and for taking the first step in demanding an equal education for all of Iowa's students.

— Colleen A. Kemps

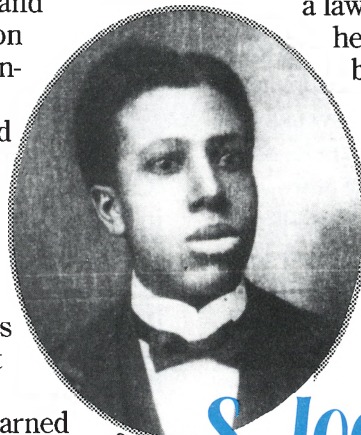
consul — person representing the U.S. in a foreign country

KEOSAUQUA — Born in Keosauqua, Iowa, 10 years after the Civil War, S. Joe Brown was determined to succeed despite the odds he faced as an African-American Iowan. Brown was the youngest of six children. His parents, Lewis and Elizabeth Henderson Brown, were descendants of slaves.

The family moved to Ottumwa when Brown was 10 years old. Both his parents died before he was 14. Despite being on his own, his mother's dream that he become a lawyer shaped his life. He earned his way through high school working nights as a hotel bell boy for room, board and one dollar a week.

One of his teachers then helped Brown find a hotel job in Iowa City—and a tuition scholarship to the University of Iowa. In 1898, Brown became the first African-American graduate from the college of liberal arts and the first chosen for membership in Phi Beta Kappa, a society honoring high scholastic achievement.

Brown also earned his bachelor of law degree, but set aside his ambition to practice law. He spent one year as prin-



SHSI

cipal of a school in a southern Iowa coal mining town. It was the only public school in Iowa where African-Americans could teach. He later moved to Texas and taught at Bishop College.

But Brown still wanted to be a lawyer. He followed his heart back to Iowa City, became custodian at a fraternity house, and earned an advanced law degree. Brown practiced law in Des Moines for 48 years, working to uphold and expand civil rights. He and

S. Joe Brown

five other Iowa lawyers formed the Negro Bar Association in 1902 when they were refused membership in the Iowa Bar Association. With his wife, Sue M. Brown (see pages 20-21), he helped organize the first Iowa branch of the National Association of Colored People (NAACP), serving as its first president from 1915-1917. By the time he died in 1950, he had indeed succeeded against the odds.

—Millie K. Frese

George Washington Carver

INDIANOLA — As a young man, George Washington Carver was fascinated by the flowers, plants, and rocks that grew in Iowa woods. He often explored the creeks and pastures near Winterset and shared his knowledge of plants with friends. Eldon Baker, Carver's friend, once said, "I knew even then that George Carver was one of the most interesting young men I had ever met."



SHS

Carver was born to slave parents in Missouri about 1864. His exact birthdate is unknown. After the death of his parents he was raised by the Carvers, the European-American family that owned his mother. After working his way

through high school in Kansas, Carver traveled to Indianola to attend Simpson College. He continued his studies at what is today Iowa State University where he was the first African-American student and faculty member. To help with expenses, he worked several odd jobs. Carver received a degree in agriculture in 1894 and a graduate degree two years later.

In 1896, **Booker T. Washington** persuaded Carver to take a teaching position at the **Tuskegee Institute** in Alabama. There, Carver experimented with peanuts, sweet potatoes, soybeans, and cotton. He devel-

Photo by Mrs. Marie Dauter

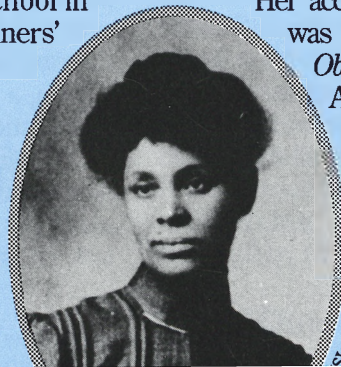
MUCHAKINOCK — Minnie London, one of Iowa's first African-American schoolteachers, was born Minnie Belle Robinson in Missouri in 1868. She became the first African-American student to graduate from the school of education at the University of Iowa in 1890.

In the spring of 1891, 23-year-old London arrived in Muchakinock (much-a-KI-nock), a coal mining camp in southern Iowa where she and her new husband, William Henry London, settled into married life. William went to work in the mines. The work was hard and

the days long.

By 1900, the mining company moved their operations from Muchakinock to Monroe County, where the mining community of Buxton was established. Believing that teaching "was the only thing that a Negro girl could ever do," London taught school in Buxton for the coal miners' children.

Minnie London



SHS

For more than 20 years, she taught school and was a principal in Buxton and Haydock, another mining town. After the mines dried up in Haydock, London moved to Waterloo where she lived with her daughter. In 1940, London wrote about her life in Iowa's coal mining communities.

Her account, "As I Remember," was published in the *Iowa Observer*, an African-American Iowa newspaper.

London's daughter, Vaeletta Fields, recalled that her mother "had high

oped 100 uses for sweet potatoes and a new type of cotton. He is perhaps best known for inventing more than 300 uses for the peanut, including cosmetics, ink, and medicine.

Carver won many awards during his lifetime and was also a gifted painter and poet. He attributed his success to "God Almighty (who) gave the discoveries to me."

Before his death in 1943, Carver donated all his savings to create a foundation that would continue his work. "I am only a trail blazer for those who come after me," he said.

—Susan Fletcher

aspirations for her children's education and success." When a friend offered to send Vaeletta to business college, London said she did not want to be indebted to anyone. With her teacher's salary, London helped send her children, Vaeletta and Herbert, to the University of Iowa.

Minnie London is remembered best for her love and support of education for all of Iowa's children.

—Susan Fletcher

Photo by Zack Hamlett III



DES MOINES — Eleanora Tate moved from Missouri to Des Moines in the summer of her 13th year. It was the early 1960s and she was already a writer. She had written her first short story in the third grade. She wrote her first book as a sixth-grader.

She's been writing ever since.

"I loved reading," Tate told *The Goldfinch*. "I got so much enjoyment from what others had written, I wanted to try putting my own words on paper. I realized I had a message to give the world."

After graduating from Roosevelt High School, Tate became a reporter for *The Iowa Bystander* newspaper. In 1968, she earned a full four-year scholarship to Drake University, and the following spring she started working at the Des Moines *Register and Tribune* writing about weddings and engagements. She was the paper's first

African-American reporter.

Tate switched to the news side of the paper a year later, writing death notices and weather reports and taking stories over the phone from other reporters.

Eleanora Tate

As she gained experience, Tate began writing her own articles.

She "stumbled onto children's literature" when she entered a writing contest. Her story didn't win first prize, but the publisher encouraged her to submit more. In 1976, she left the *Register* and has since published six children's books and has won many awards for her writing. (Sample her writing on page 26.)

Now living in North Carolina, Tate visits schools each year, including schools in Iowa. She reads from her books and talks about the writing life.

Most of all, she wants kids to know that "reading is positive knowledge and knowledge is positive power."

"With positive power, you can do anything you want in this world," Tate said. "Blaming, complaining, and whining won't make things better. You have to change from the inside out."

—Millie K. Frese

Booker T. Washington —
Famous African-American
educator, author, and leader

Tuskegee Institute —
College for African
Americans



In the 1880s, many African-American Iowans moved from rural areas to cities and towns where they found jobs in industry and business. The African-American man to the left worked as a Des Moines postal carrier in 1896.

Coming to Iowa: Jobs & opportunities in the Hawkeye state

Iowa's first African-American residents were slaves who had been brought here illegally by European Americans in the 1830s. African Americans also came on their own to escape slavery. In the 1840s they came to work in the Dubuque lead mines. In the river towns of Burlington, Davenport, Keokuk, and Sioux City, they worked as deckhands on ships that traveled on the Mississippi and Missouri Rivers.

Some African Americans came to Iowa to farm the rich soil. Often European Americans would not sell them the land they needed to plant their crops and build their homes.

After the Civil War

After the Civil War and the **Emancipation Proclamation**, former slaves came to the Mid-

west, settling in already established African-American communities.

In the mid 1860s, African Americans worked for railroad companies laying tracks across Iowa and the country. Later they worked as waiters and porters on the railway cars. Because of their race, however, they were not hired for better-paying positions such as engineers and conductors.

By the 1880s, many African-American Iowans moved from rural areas to cities and worked as hotel porters and doormen, waiters, cooks, maids, and barbers. Some started their own businesses. Others worked as doctors, lawyers, pharmacists, and school teachers. They served the needs of their communities when many European Americans would not.

Entrepreneurs

Many African-American Iowans, like Robert E. Patten of Des Moines, did not want to work for others, particularly non-African Americans. Establishing an independent business meant complete freedom.

“He believed in working for yourself,” Patten’s son, E. Hobart De Patten told *The Goldfinch*. “He believed in independence of the spirit and independence of the mind.”

Patten came to Iowa in the early 1900s and worked as a salesman between Buxton and Des Moines, selling books, greeting cards, and magazines. He also worked as a photographer and picture framer.

In 1909, he opened his first print shop in Des Moines and printed brochures, posters, booklets, tickets, and menus. Patten worked with a variety of organizations and businesses in African-American and European-American communities, including churches, restaurants, and night clubs.

The father of six, Patten encouraged his children to learn professional skills and to be independent. “He taught his kids to sell,” De Patten said of his father. “We all sold Christmas cards and greeting cards and magazines and perfume. That was part of my growing up.”

Overcoming discrimination

Pauline Humphrey of Des Moines was also an entrepreneur. In 1939, she became the first African-American woman in Iowa to own and operate a certified **cosmetology** school when she

entrepreneur — one who starts, owns, and manages a business

SHSI (Iowa City)



This man worked as a porter in the Colfax Hotel in Colfax, Iowa, 1900.

opened the Crescent School of Beauty Culture in Des Moines. It was extremely difficult for a woman, especially a woman of color, to go into business. Many people weren’t willing to rent or sell business property to African Americans. Bank loans were rare. Humphrey faced discrimination because she was African American and because she was a woman.

Staying in Iowa


African-American Iowans have overcome racism and discrimination to establish roots in Iowa and to better the lives of their families, friends, and fellow citizens. When social and professional organizations would not allow them to join, they formed their own organizations. They fought for, and won, the right to eat in Iowa’s restaurants, to sleep in Iowa’s hotels and college dormitories, and to be given equal opportunities in business and education.

— Amy Ruth

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SHSI (Des Moines)/Robert E. Patten Collection

Des Moines entrepreneur Robert E. Patten believed in working for yourself. His business card (above) advertised his many talents as a businessman.

cosmetology — art of taking care of skin, hair, nails, and body



Churches have played an important role in the lives of African Americans in Iowa and across the nation. This congregation posed in front of its church in the 1950s.

African-American Communities

When many people think of the word “community,” they often think of a city or town. But a community can be more than a physical place with boundaries. It can be a group of people who share something in common—a neighborhood, a church, or a love of art. A community can be as small as just a few people, or as large as the entire United States population.

For many African Americans, the strength to overcome prejudice and discrimination was often found in their communities.

Cities and neighborhoods

In many of Iowa’s larger cities, African-American communities existed as neighborhoods, where African-American Iowans lived, worked, and played together.

Sometimes these African-American neighbor-

hoods developed because of **segregation**. In Waterloo in 1915, European-American real estate agents forced African-American homeowners into specific neighborhoods, separating the city’s populations. These neighborhoods were in the city’s poorer areas.

Segregation occurred in many of Iowa’s cities and towns. African Americans strengthened their segregated communities by creating their own businesses, churches, and social and professional clubs.

Des Moines’ African-American population grew when Fort Des Moines became the site of the Colored Officers Training Camp in 1917, and African-American families chose to stay in Des Moines after World War I ended in 1918. This was the beginning of a community that became home

to many African-American leaders.

The coal mining town of Buxton is a community that stands out in Iowa history. Of the 5,000 people living in Buxton in 1905, more than half were African-American. Buxton was described as a **utopia** (you-toe-pea-ah) where African Americans and European Americans lived together without the racial tension that was common everywhere else at the time. People from many foreign countries, such as Belgium, Bohemia, France, Germany, Norway, and Russia also lived and worked in Buxton. Despite the mix of races and ethnic groups, there was little racial or ethnic discrimination in Buxton — everyone was treated equally.

When the coal mines near Buxton closed, African-American residents moved to bigger cities like Waterloo and Des Moines. Outside of the Buxton community, they once again faced discrimination and prejudice.

While the buildings of Buxton are no longer standing, the spirit of the community is still alive. The Buxton Iowa Club, Inc. continues to preserve Buxton's heritage in a small Des Moines museum and by holding annual Buxton reunions.

Religious communities

When southern African Americans first came to Iowa, they counted on the traditions of the church to help them adjust to life here. The church was a place to find spiritual guidance, friends, and emotional support.

SHSI (Iowa City)/Joan Liffing-Zug Collection



African-American neighborhood in Waterloo, 1960s.

By 1906, more than 70 African-American churches existed in Iowa, most of them either Baptist or African Methodist Episcopal.

These churches also helped improve race relations in Iowa's cities. In Waterloo in the early 1900s, Reverend I.W. Bess of the African Methodist Episcopal Church worked hard to end

the conflicts between the city's different ethnic groups and restore pride in African-American communities.

Protests and demonstrations during the Civil Rights Movement of the 1960s and 1970s were organized in churches in Iowa and throughout the country.

Population

After most Native Americans were forced out of Iowa by the 1830s, European Americans became and have remained the state's largest population. African Americans make up a little more than one percent of Iowa's population. But despite their small numbers, African-American Iowans have worked through their communities to help build the state and shape its history.

—Michelle Rubin

Ask yourself

1 How are the communities in your life similar or different than the ones discussed in this article?

Laws and African-American Iowans

African Americans who came to Iowa in the early 1800s knew that slavery was illegal here. In 1820, before Iowa was a state, the U.S. Congress had passed a law called the Missouri Compromise, which made slavery illegal in parts of the area known as the Louisiana Purchase, including Iowa.

Black Codes

Even though slavery was outlawed in northern states such as Iowa, African Americans were not always welcome. Many northern states passed laws known as “Black Codes” to discourage African Americans from moving north. Iowa was no different. In 1838, lawmakers passed laws that made it difficult for African Americans to move to Iowa.

Another of Iowa’s Black Codes, called the “Act to Regulate Blacks and **Mulattoes**,” included bills that limited the rights of African Americans. They were not allowed to vote, serve in the military, or testify in court against a European-American person. African-American children were not allowed to attend Iowa’s schools. A year after

SHSI (Iowa City)



RUNAWAY on Sunday, the 31st of May, 1846, from the subscriber, living in Waterloo, Clark county, Mo., a Negro woman named **LUCY**, about 36 years old, very stout and heavy made, very black, very large feet and hands; had on when she left a Blue Calicoe dress and a Sun Bonnet; no other clothing. It is believed she will be conducted to the Territory of Iowa, in the direction of Keosauqua, or beyond that place, to a settlement of free negroes, that was set free by a Mr. Miers, living in Tully, Lewis county, Mo., some years ago. Any person apprehending said slave, and returning her to me, or securing her so that I can get her again, I will pay a liberal reward, and pay all reasonable expenses. Give information to Daniel Hines, Keokuk, or James F. Deeth, Farmington, I. T. **JOHN DEDMAN.**
June 6, 1846. n21-3w

Advertisements like this one from a Keokuk paper were seen even in Iowa, a free state.

these laws were passed, legislators made **interracial** marriage illegal.

African-American communities often had to organize their own cemeteries because it was illegal to bury African Americans in some town cemeteries.

Racist laws encouraged European-American Iowans to discriminate against African-American Iowans. Without the law on their side, they experienced prejudice and unfair treatment for decades. But slowly, these injustices have been reversed.

Suffrage

In 1868, Iowa was the first state outside of New England to grant African-American men the right to vote. Minnesota also made it legal for African-American men to vote in 1868. These victories in Iowa and Minnesota led the national movement for the Fifteenth Amendment to the U.S. Constitution in 1870, which allowed all men to vote, regardless of their race. It would be another 50 years until all women — African-American and European-American — were given the vote.

Civil rights

In addition to the suffrage movement, the fight for civil rights is another important chapter in Iowa history. Civil rights are the basic rights guaranteed under the U.S. Constitution.

In 1884, the Iowa legislature passed the Iowa Civil Rights Act, outlawing discrimination in barber shops, theatres, hotels, and on public transportation. In 1892, another law was passed that said discrimination was illegal in restaurants.

While Iowa was the fourth state in the country to pass such laws, they were largely ignored.

Finally, the Iowa Civil Rights Commission was established in 1965 to rid Iowa of discrimination. (Turn to page 23 for more information about civil rights.)

Iowa has come a long way since the territorial laws that discriminated against African Americans. Today, laws are meant to protect all citizens.

—Michelle Rubin

BROWN EYES, BLUE EYES



RICEVILLE, IOWA — What would you do if a law or school rule discriminated against you?

In April 1968, the day after civil rights leader Dr. Martin Luther King, Jr. was killed in Tennessee, a European-American schoolteacher in northern Iowa decided the best way to teach her European-American third-graders about discrimination was if they experienced it firsthand.

Jane Elliott divided her students into two groups. She told brown-eyed and green-eyed kids they were superior. Blue-eyed kids were inferior. Elliott made up new classroom rules. She gave brown-eyed and green-eyed kids special privileges. Blue-eyed kids had to sit in the back of the classroom and stay inside during recess. The roles were reversed the next

school day. At the end of the day, the students talked about how “Discrimination Day” made them feel.

Elliott and her activity received national attention in newspapers, books, and films. Today, Elliott travels around the country giving lectures about discrimination.

IN YOUR CLASSROOM

- 1 At the end of a school day, divide students into two groups. Group 1: Brown- and green-eyed kids. Group 2: Blue-eyed kids.
- 2 At school the next day, each group must follow certain rules. Switch groups the following day so that blue-eyed kids are in Group 1 and brown- and green-eyed kids are in Group 2.
- 3 Use the last half hour of the school day to talk about the activity and how it made you and your classmates feel.

GROUP 1 RULES

Group 1 kids may use any bathroom or drinking fountain in the school. They are the first to leave for lunch and recess. Group 1 kids may use any gym equipment. They get to use the gym locker room first. Only Group 1 kids may be class monitors or officers.

GROUP 2 RULES

Group 2 kids may only use the bathroom and drinking fountain that are farthest from their classroom. They must sit in the back of the classroom. They must wait until all Group 1 kids have left the room before they may go to lunch or recess. Group 2 kids may not use the same gym class equipment that kids in Group 1 use. They must wait to use the gym locker room.

— Amy Ruth

The Underground Railroad

Route across Iowa

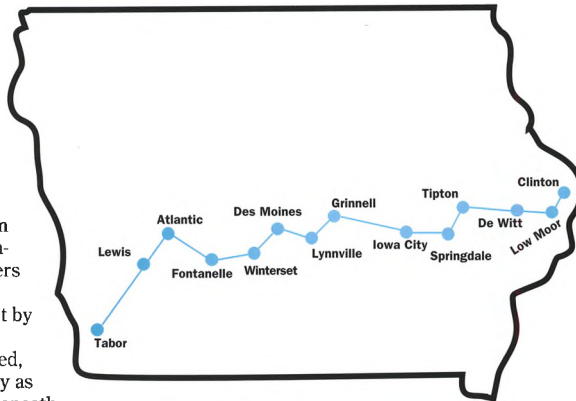
For 10 years before the Civil War (1861-1865), some Iowa towns were stops on the Underground Railroad. This railroad was not a railroad at all, but a series of safe houses where runaway slaves could hide as they journeyed to freedom.

"Passengers" traveled by foot and in wagons with the help of "conductors" who led them from one "station" to another. Many slaves made it to freedom in northern states and in Canada, a country where slavery was illegal. Many others were caught.

Ironically, the railroad was named not by the people who organized it, but by a southern slave owner who once remarked, "The Negroes escape to Canada as easily as if they traveled on a railway which ran beneath the ground."

Describing the route as an "underground railroad" was fitting. National law had made it illegal to help runaway slaves, so routes had to be kept secret. Many European-American and African-American Iowans were against slavery and hid slaves in their homes. Some people put oil lamps in the windows of their homes to signal a safe place.

Few written records were kept about the Underground Railroad. Most contact was made verbally. If notes were exchanged, they were written in coded language and usually destroyed immediately after being read. —Michelle Rubin



The map above shows a major Underground Railroad route across Iowa. To transport slaves safely and secretly people used coded language. What do you think the words below meant on the Underground Railroad? Answers on page 30.

- Conductor/Stationmaster
- Lines
- Station
- Train
- Cargo/Passengers

History Makers

The Todd House in Tabor was an Underground Railroad stop in Iowa. Once a haven for African Americans who were trying to escape slavery, the house is now a museum preserved by the Tabor Historical Society.

The Goldfinch asked two Tabor fifth-graders, Becca Jackson and Amanda Fehlner, to explore this historic landmark and report back to us. Read on to see what they learned.

The Todd House

by Amanda Fehlner

The Todd House is important to Tabor because it was one of the first houses built in Tabor. It is now a very special landmark because it was also a station on the Underground Railroad.

The Reverend John Todd built the Todd House and was the conductor there. A conductor was a person who hid and transported runaway slaves from the South to the North. He hid slaves in the cellar of the Todd House. He helped the slaves because he thought slavery was morally wrong and that Black people should be free.

The Underground Railroad was a plan to carry runaway slaves secretly from place to place. Workers on the Underground Railroad carried the slaves in carts and wagons and covered them with hay or seed. They usually traveled at night. They helped carry the slaves to Canada where slavery was illegal and the slaves would be free.

Photo courtesy the Todd House, Tabor, Iowa



This photo of the Todd House was discovered in the house's attic by members of the Tabor Historical Society.

A special house

In her essay, Becca Jackson wrote that the Todd House "makes Tabor special." Becca thinks it is important to preserve historic homes like the Todd House because "they may be of great historical value to the town, the state, and even to the United States." Becca is proud to have the Todd House in her community.



Attention:

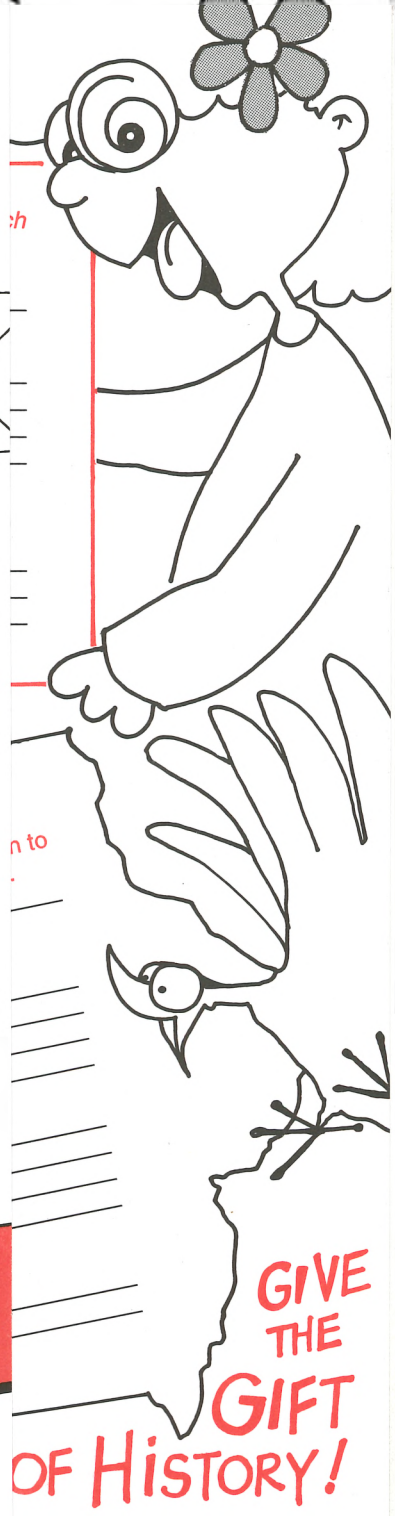
TIME TRAVELERS



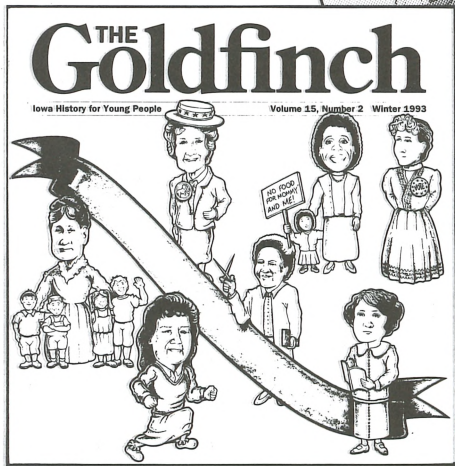
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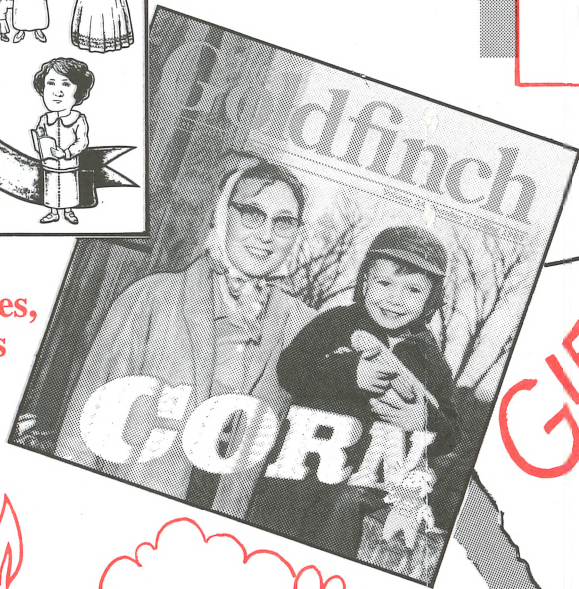
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In service to Iowa

African Americans have been involved in every military confrontation in this country's history since the Revolutionary War (1775-1783). It wasn't until the Civil War (1861-1865), however, that African Americans were allowed to join the U.S. military.

Iowa's Civil War soldiers

African Americans couldn't enlist until the First Regiment of Iowa African Infantry was organized in 1863 — two years into the Civil War. President Abraham Lincoln feared more states would **secede** if African Americans joined the battle. Others in the U.S. War Department considered African-American soldiers inferior.

More than 500 men volunteered for Iowa's only African-American regiment. At the time, it is estimated that fewer than 1,500 persons of African descent lived in the state. Because African-American soldiers were not allowed to be officers, the regiment was led by European Americans.

World War I (1914-1918)

It wasn't until World War I that African-American troops had African-American military leaders.

For more than three months in 1917, 1,250 African Americans from all over the country trained at Fort Des Moines to serve as officers.

The men were college graduates and established in successful careers. Iowans who were accepted as officer candidates included lawyers S. Joe Brown and George Woodson and newspaper publisher and lawyer James B. Morris.

SHSI (Iowa City)/James B. Morris, Sr. Collection



This soldier is receiving a medal for his military service, 1950s.

The United States entered World War I in April 1917. The following October, after training in Des Moines, 639 African-American officers were given military assignments. They commanded African-American troops fighting in Europe.

Despite the progress made in the military by African-Americans, the U.S. military remained segregated. African-American soldiers were expected to eat, sleep, shower, and dress

separately from European-American soldiers.

World War II (1939-1945) and beyond

Military segregation continued in World War II, though some African-American officers, including Iowan James B. Morris, Jr., commanded European-American troops.

Despite the outstanding service records of African-American soldiers, it wasn't until the early 1950s that President Harry Truman **integrated** the U.S. Armed Forces.

— Millie K. Frese

Games that last forever

Growing up in Des Moines in the 1950s, Sande Bell was sure of one thing — music.

Bell's family took time out for **spirituals**, hymns, and singing games. They passed songs from generation to generation.

"Music is a big part of our African-American heritage because we were not allowed to read or write as slaves," Bell told *The Goldfinch*. "Songs and music were a way for us to communicate."

After school Bell and her sisters would sometimes play a

fun game of "Little Sally Walker," "Hambone," or other singing games.

"My favorite parts were the rhythm and the movement," Bell said. "It was fun to try and get everything coordinated."

Many African Americans have strong oral traditions. They save their history by sharing songs and stories with younger generations.

Sande Bell, now principal of Edmunds Academy of Fine Arts in



Photo courtesy Sande Bell, Des Moines

The Bell sisters, Shirlene, Ellen, and Sande, pictured here when they were 12, 6, and 4.

Des Moines, shares her oral traditions with a young nephew, who shares it with his friends. Together they make sure the stories of their past don't miss a beat.

Sing the song

*Little Sally Walker, sittin' in a saucer.
Rise, Sally, rise.
Wipe your weeping eyes,
Put your hands on your hips,
And let your backbone slip.
Ah, shake it to the east,
Ah, shake it to the west,
Ah, shake it to the one
That you love the best!*



Play the game

Players make a circle and grab hands. One player, "Sally," stands in the center. As the other players sing, Sally responds to the words with body motions — sitting, moving her hands, wiggling her back. At the end of the verse, Sally shakes her body in the direction of someone in the circle, choosing the next Sally. The two players switch places, and the game starts over again.

If you don't know the song's tune, ask African-American friends to teach it to you, or let the rhythm of the words determine the tune. To learn similar singing games conduct oral interviews with African Americans in your community.

Photo courtesy Robert V. Morris, Des Moines



The Kemp brothers (from left to right: Russell, Lewis, Robert, and Kenneth), took a break from delivering *The Iowa Bystander* newspaper to pose for this photograph in 1945.

Spreading the news

Editor's note: Much of the information in this article was provided by Allen W. Jones, Ph.D., whose extensive essay, "The Black Press in Iowa, 1882-1987," will appear in The Black Press in the Midwest, edited by Henry Lewis Suggs, to be published by Greenwood Press, summer 1995.

Newspapers can shape people's ideas of what is real and what is right or wrong. Many people have formed opinions about African-American Iowans from stories they read in newspapers. But newspaper reporters and editors can be unfair. Some European-American newspapers in Iowa history have printed stories about African-American criminals, but ignored positive news from African-American communities. African-American Iowans knew negative newspaper coverage wouldn't change unless they changed it themselves. And that's just what they did.

Iowa's first African-American newspaper was the *Colored Advance*, published briefly in Corning in 1882 by founder and

editor C.S. Baker. Since then, African-American Iowans have produced more than 40 newspapers (mostly weekly publications) to cover happenings in their communities. Newspaper coverage stretched across the state — as far north as Mason City, as far west as Sioux City, and as far east and south as Keokuk.

Often called the "fighting press," African-American newspapers shared local, state, national, and sometimes international news with Iowa's

African-American communities. Readers learned of births, deaths, and weddings. They read about the accomplishments of African-American athletes, professionals, and students who were ignored by other newspapers simply because of their race. African-American businesses advertised goods and services. African-American newspapers kept readers informed about civil rights issues in Iowa and across the country and spoke out against unfair

SHSI (Iowa City)



Sue M. Brown, a Des Moines editor.

treatment of African Americans.

Gathering the news

Editors used correspondents in many Iowa communities to collect statewide news. These correspondents reported on events in their communities and sent the news to editors. Correspondents often worked for free.

“It was a service to their community,” said Dr. Allen W. Jones, a retired university professor in Alabama. “Frequently they also handled subscriptions in their area and sometimes they got commissions.”

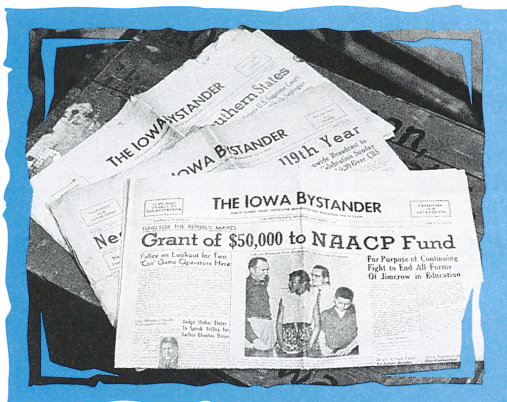
Women correspondents for the *Iowa Colored Woman*, published by Sue M. Brown in Des Moines between 1907 and 1909, gathered news from Buxton, Cedar Rapids, Keosauqua, Oskaloosa, and Marshalltown. Statewide correspondents helped Des Moines’ *Weekly Avalanche* cover happenings in communities large and small.

A well-known paper

Most African-American newspapers in Iowa have not survived for more than a few years because they didn’t have enough financial support from subscribers and advertisers, Dr. Jones told *The Goldfinch*.

But one newspaper survived despite the odds. One of the nation’s longest-running African-American newspapers was *The Iowa Bystander*, established in 1894 by a few Des Moines businessmen. In 1922, Des Moines lawyer James B. “J.B.” Morris, Sr. purchased it and published the weekly paper for almost 50 years. Morris’ young grand-

Photo by Jeffrey Z. Canney/Courtesy of The Des Moines Register



Copies of *The Iowa Bystander*, Iowa’s longest-running African-American newspaper.

sons, William, Brad, and Robert, often worked at the newspaper office hand-folding copies of the paper for distribution across Iowa. Years later, Robert and William edited the paper for a brief time. The newspaper stopped publishing in 1987.

More than news

African-American newspapers provided more than news. They gave African-American Iowans experience as press operators, reporters, editors, and photographers. Young people, like the Kemp brothers in the photograph on page 20, earned money as delivery boys.

Moving on

In the 1960s and 1970s, more and more African Americans were hired at European-American newspapers in Iowa and across the country. African-American newspapers, like *The Iowa Bystander*, lost talented employees. Today, African-American radio stations, magazines, and television programs, in addition to newspapers, continue the spirit and determination of the fighting press.

— Amy Ruth

Ask yourself

1 What do the slogans below tell you about the newspapers they represent?

“*The Observer* Covers Iowa Like the Dew”

— *The Observer*

“Equal Rights to All: Special Privileges to None”

— *Weekly Avalanche*

2 Why do you think the African-American press was called the fighting press?

Negro Girl Places Third in State Spelling Match



The *Iowa Bystander* published an article about super-speller Marrienne Trent after she won third place in the 1936 state spelling contest. The article appeared on page one of the April 24, 1936, issue. A

huge headline, similar to the one above, stretched across the page announcing Marrienne's success. Marrienne's photo appeared next to the article.

Even though Marrienne didn't win first prize, she received front-page coverage. Can you figure out why? Read the article to the right and use the questions below to reach a decision. Send your answers to "Newspaper News," *The Goldfinch*, 402 Iowa Ave., Iowa City 52240. The first five readers who send in their answers will win a *Goldfinch* pencil.

- 1 Why was this story important enough to run on the front page of *The Iowa Bystander*?
- 2 Why do you think the first-place winner wasn't mentioned in this article?
- 3 If you were Marrienne Trent (or a member of the Trent family), would you have been happy about this article? Why or why not?
- 4 Why did the publisher of *The Iowa Bystander* want African-American Iowans to read about success stories like Marrienne's?

Marrienne Trent of Tracy Is Awarded Prize of \$20

Marrienne Trent, 13, of Tracy, Marion County, placed third in the Iowa state spelling bee held in Des Moines Saturday. She is the first Negro to ever advance to the finals in the history of the state. Miss Trent, whose teacher is John W. Emrich, was eliminated on the word "**contrition**."

More than 101 competed in the annual spelling match sponsored by the *Des Moines Register and Tribune*. The winner will receive a trip to Washington in May for the national championship.

Miss Trent was awarded a cash prize of \$20 for third place in the oral contest. A typographical error disqualified her on the word "spaghetti." A protest from Mr. Emrich returned the Negro girl to the contest.

Only one Negro student has ever competed in Des Moines for the city spelling title. In 1934, Lula Mae Turner was champion from West high.

— *The Iowa Bystander*, Des Moines, Iowa,
Friday, April 24, 1936



Demonstrators in Iowa and other parts of the country protested unfair treatment of African Americans.

Civil Rights in Iowa

Although the Iowa Legislature outlawed most public discrimination by 1892, African-American Iowans have often been denied their **civil rights** — from the right to eat in Iowa’s restaurants to the right to fair employment, housing, and education. The struggle to finally achieve these rights has been long and hard.

Turned away

Many hotels and restaurants in Iowa refused service to African Americans as late as the 1960s.

In 1947, civil rights leader Edna Griffin sued a downtown Des Moines drugstore because it refused to serve her at the lunch counter. The drugstore was found guilty of violating the state’s civil rights law and was fined \$50. The owners appealed the court’s decision, and the case went to the Iowa Supreme Court. On December 13, 1949, the high court ruled against the appeal. Griffin had won her case, but many Iowa businesses continued to discriminate.

Out-of-town African-American travelers were often refused rooms in Iowa’s hotels. African-

American churches enlisted the support of church members who allowed travelers to stay in their homes.

In 1954, Des Moines businessman Cecil Reed and his wife, Evelyn, opened the Sepia Motel for people of all races. “We wanted it to be a place where anyone could stay . . . white or black,” Reed later wrote in his autobiography.

Civil rights laws

The same year that Edna Griffin sued the Des Moines drugstore, the Iowa Legislature shot down a civil rights bill. Sixteen years later, the Iowa Legislature passed the first civil rights bill since 1892. This act, “The Iowa Fair Employment Practices Act,” made it illegal for businesses to discriminate against employees or job applicants.

In 1964, the U.S. Congress passed the 1964 Civil Rights Act. It would be another year until the Iowa Civil Rights Act of 1965 was passed into law. Among other things, this act created the Iowa Civil Rights Commission. This organization investigated discrimination complaints filed by

boycott — organized refusal to deal with someone or something

patronize— support a business by being a customer

African Americans and other minorities.

Some of Iowa's cities organized human or civil rights commissions in the 1960s and 1970s to combat discrimination. The Waterloo Human Rights Commission was established in 1965. It released a report in 1967 that acknowledged what the African-American population in Waterloo had known for decades: life in Waterloo was unfair if you were African American. Neighborhoods and schools were mostly segregated and many African Americans faced discrimination in their jobs.

The national movement

The Iowa Civil Rights Act became law during the national Civil Rights Movement of the 1960s and 1970s.

African-American Iowans supported the national movement as they worked to gain their own civil rights.

In the early 1950s, southern groups organized successful **boycotts** against stores that humiliated African Americans by giving them third-class

service. In southern towns with large African-American populations, this hurt store owners who relied on the money African Americans spent in their shops. Some of these stores were large chain operations such as Woolworth's.

In Iowa, African Americans supported southern boycotts with peaceful protests. On April 23, 1953, African-American and European-American Iowans picketed outside a Woolworth's store in downtown Waterloo protesting segregated Woolworth stores in the South. One protester carried a sign that read: "We don't **patronize** stores that practice discrimination."

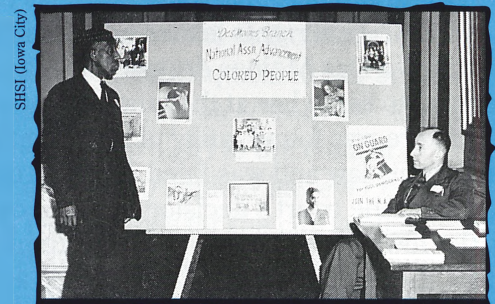
African-American Iowans also raised money to support the national Civil Rights Movement. Cecile Cooper of Davenport organized church ice cream socials in the 1960s. She gave the money she raised to civil rights workers in Mississippi.

The work of African Americans to achieve equality in education, employment, and other areas of life continues even today. — Amy Ruth

The National Association for the Advancement of Colored People (NAACP)

This national organization was created by African Americans and European Americans who worked throughout the country to establish equal rights for African Americans. Iowa's first NAACP chapter was organized in Des Moines in 1915. By 1947, NAACP chapters were located in Centerville, Davenport, Waterloo, Cedar Rapids, Council Bluffs, and several other cities. The NAACP provided legal services to those who were brave enough to challenge illegal discrimination in Iowa's courts. The organization also educated the public about discrimination.

Youth chapters encouraged Iowa's young people to become involved with the organization.



The Des Moines chapter of the NAACP organized this display in the 1950s.



Be a photo historian

SHSI (Des Moines)



In May 1963, police officers in Birmingham, Alabama used dogs and fire hoses to frighten African-American civil rights demonstrators.

The world was horrified by the way police treated the protestors. So were many Iowans. Demonstrators gathered outside the capitol in Des Moines to protest the use of dogs by Alabama police officers.

To learn more about why Iowans protested, study the photograph above and ask yourself the following questions.

- 1 Why were Iowans concerned about the treatment of African Americans in another state?
- 2 Why do you think the protestors in the above photo decided to hold their demonstration in front of the state capitol?
- 3 Why did the protestors carry signs?
- 4 How is the statue of Abraham Lincoln (behind the demonstrators) significant to the action in the photograph?

Hawkeye Hatty Rides Again



by
**Eleanora
Tate**

The following story by award-winning author Eleanora E. Tate has been excerpted from a longer version that first appeared in American Girl magazine, January/February, 1993. Read more about the author in "People in the News."

Everybody my age thinks I'm nuts. Well, they did until one Saturday afternoon a couple of months ago.

I'm Hatricia Belle Gamble, age 10. I want to be the world's greatest rodeo star and a cowgirl. I want to sleep under the stars on the plains like Stagecoach Mary. She was a famous black pioneer. Doesn't matter that I don't have a horse, that I use a clothesline rope for my lasso, and that I live in Iowa. You gotta start somewhere, right?


I live with my parents, my sister Amber, and my grandparents on a farm in Iowa. My mom and dad teach at the university here. Daddy wants to be a cattle farmer someday. Right now he only has two cows, and he won't let me rope them. He won't let me rope my grandparents or Amber, either.

All the kids I know want to be rappers, basketball players, and doctors. They want to wear designer clothes, not cowboy boots. When I went to a Halloween party dressed up like a cowgirl, some of the meaner kids said I was trying to act white. They said there was no such thing as black cowboys, cowgirls, and pioneers.

That shows how dumb they are. I read a book about black pioneers and cowboys that Mom gave me last year. Mom said we black folks have done everything everybody else in the world has done. So couldn't we be cowboys and cowgirls, too?

I pestered Grandpa to teach me how to throw a lasso. He worked with me for months, using a clothesline. He said it wasn't the weight of the rope but the wrist and arm of the thrower that did the trick.

Grandma taught me to yodel. I learned to yell so loud down in the barn that Grandpa could hear me in our house up the hill—even with his bedroom windows closed.



Anyway, on the Saturday I want to tell you about, I was in our barn practicing my lassoing and trick riding. Since I don't have a horse, I was practicing on Daddy's broken-down riding mower. It was freezing cold outside, but inside the barn it was cozy, because I was having my favorite daydream. I was Belle Bolero, the world's most famous rodeo star.

Amber, who is older than me by only 11 months, interrupted my daydream. "Mom's ready to lasso you. She told me to come out here and tell you to—"

"Clean up my side of our room 'cause our Monopoly party's this afternoon," I said. I climbed down from the mower. I wrapped the rope around my hand until it was in a thick coil and pushed into the pocket of my cowboy parka.

We went outside into the frosty January air and walked past the fishing pond, up the hill to our house. "Girl, you're in hot water," Amber said. "I heard mom say she wishes she hadn't bought you so many cowgirl clothes, because now you won't wear anything else.

When we got back to the house Mom began. "The dust balls under your bed have turned into rocks. And look! I found your Grandma's

best butter dish and candy server under there, too! What in the world were you up to this time?"

"Well, I was pretending I was Stagecoach Mary," I said. "My precious cargo was scattered on the ground, and the wolves—"

"Hatricia Belle Gamble, this cowgirl business is getting out of hand. Enough is enough. I want you to bring all your Western clothes, books—everything—to me. I'll let you have them back in two weeks, after you've had time to think things over."

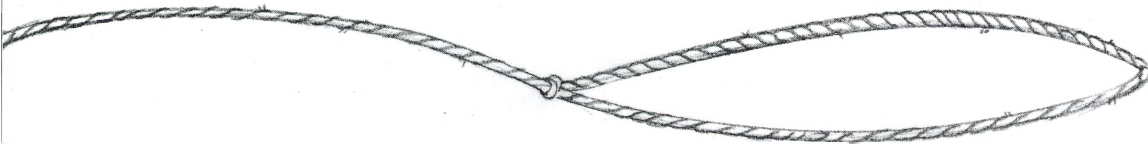
I stomped out of the kitchen and stormed into our room. A few minutes later, Grandma and Grandpa poked their heads in the door. "I heard the bad news," Grandma said. "Two weeks isn't so long, though. From now on, do your cow girl in moderation. And for right now, take your medicine like a strong pioneer woman."

They helped me carry my stuff down to the den, where Mom locked it up in a closet. "Just remember one thing," Grandma said. "Use what you got till you get what you want."

Back in my room, I put on my tennis shoes and a regular shirt. Boy, did I ever feel like a cowpoke out of place!

The doorbell rang. Tishia and her brother Lamont, who





is Amber's age, bounced in with their mom and a couple of boxes of hot pizza. "Where's your cowgirl clothes? Tishia asked immediately.

"I'll tell you later." I didn't want Lamont to hear.

"We're all going to a seminar at the university," Mom said. "Grandpa's going to keep an eye on you. Try not to drive him crazy, okay?"

When they left, Grandpa got up from the couch. "You all be good and don't tear the house down," he said. "I'll be in my room if you need me."

After a three-hour game of monopoly, Lamont and Amber decided to go ice-fishing at the pond. Hatricia and Tishia agreed to go with them after Lamont asked Grandpa if it was okay.

We headed down the slippery hill. Lamont stepped out onto the ice with a hatchet in his hand. He walked about five feet out, then jumped up and down. "See?" he hollered. "Perfectly safe."

I leaned against the fence gate. Amber and Tishia, carrying the axe and a hatchet, walked onto the ice to Lamont. "Coming, Hatricia?" Tishia called. I told her I'd be there in a minute.

I dug my gloved hands into the pockets of my Parka and suddenly felt my lasso. At first I felt a pang of guilt, since Mom said she wanted all my cowgirl stuff. But then I got some comfort from touching it. I'd give it to her when she got home.

Lamont, Tishia, and Amber pounded the ice with the tools. "Broke through," I heard Lamont say.

Watching them, I began to imagine what it might have been like for the pioneers in the Gold Rush days to struggle across the snowy prairie.

Then I made myself stop daydreaming. I bet I *did* look like a fool, trying to be a cowgirl. My cheeks got hot. No wonder everybody was laughing.

Suddenly I heard a loud crackle, and then a whoosh. I looked over at the pond in time to see Lamont and Amber fall through the ice.

"Help! Help!" Amber and Lamont shouted and struggled frantically in the water. They grabbed for the edges of the black hole, but slid back. Tishia was on her hands and knees as if she were frozen to the ice.

I ran around in circles. I knew I had to do something, but what? Grandma's words popped into my head: "Use what you got till you get what you want."

I remembered my lasso. I pulled off my gloves and with shaking fingers tied one end of the rope to the fence post in a tight knot like Grandpa taught me. Then out of my mouth came the loudest yodeling holler that I'd ever made.

I flung that rope as far as I could. It shot over Tishia's head and dropped in front of Lamont. The rope went tight as he grabbed it. Amber grabbed him. Tishia began to inch along the ice toward shore. She held the rope, too.

Still hollering, I ran up the hill for home. I fell down hard three times in the icy, slippery gravel and grass. I let out another yodel, then saw Grandpa appear at his bedroom window. He

raised the window, and I heard him yell, “I’m coming!”

I half ran, half rolled back down that hill. Just as I reached the fence gate, Tishia crawled off the ice onto safe ground, screaming and crying. Amber and Lamont still held onto the rope.

Grandpa roared down the hill in his jeep. He jumped out and tied one end of another rope around the fender of the jeep. He tied the other end round his waist and crawled out onto the ice.

“Grab my hands! Come on! I’ll pull you in!” he ordered. He pulled Amber and Lamont right out of that hole! I was so scared the ice would break under his weight I barely breathed. “Hatricia, Tishia, get in the jeep!”

Grandpa dragged Amber and Lamont to the jeep, pushed them inside, and wrapped them in blankets. He shot us back up that hill, and headed for the hospital. We were all crying and shivering together. But we were still alive.

Lamont and Amber had bad colds, but they were okay. Tishia and Grandpa were okay, too. I found out later that Lamont hadn’t really asked

Grandpa for permission. He just said, “Isn’t this a great day to go ice-fishing?” And of course, Grandpa said, “Yes.”

The *Des Moines Register* newspaper and *Black Times* magazine came out to our house a couple of days later and took pictures of



Grandpa and me. The photographers insisted that I wear my cowgirl outfit and hold up my clothesline lasso.

Mom and I had a long talk. We’re not upset with each other anymore. I got all my cowgirl stuff back. I’m still doing my cowgirling—but

in moderation.

Kids think I’m some kind of heroine now. They call me Hawkeye Hatty, but they say it like it’s a good nickname, not a bad one. I still want to be a rodeo star, and I know I will someday.

Yo lo-lo-lo! Yo lo-lo-lo- yahoooooooo! But I still can’t yodel in the house.

Other stories by Eleanora E. Tate include Just an Overnight Guest, The Secret of Gumbo Grove and Front Porch Stories at the One-Room School.

Reader Survey

BE AN EDITOR!

Finally! Kids get to give the adults a report card! Tell us what you think about this issue of *The Goldfinch*. Fill out this form, cut it out, and mail it to:

**Reader Survey
The Goldfinch
402 Iowa Ave.
Iowa City, IA 52240**

The first 10 kids who send in a completed survey will receive a free *Goldfinch* pencil. (This will come in handy when it comes time to fill out our next Reader Survey!) Please remember to include your name, age, address, and phone number.



| | 2 THUMBS UP | GOOD | SO-SO | THE PITTS |
|----------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| History Mystery | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| Iowa Timeline | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| People in the News | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| Coming to Iowa | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| Communities article | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| Laws article | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| Spreading the News | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| Be a Photo Historian | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| Fiction | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

Answers

(Underground Railroad from page 16):

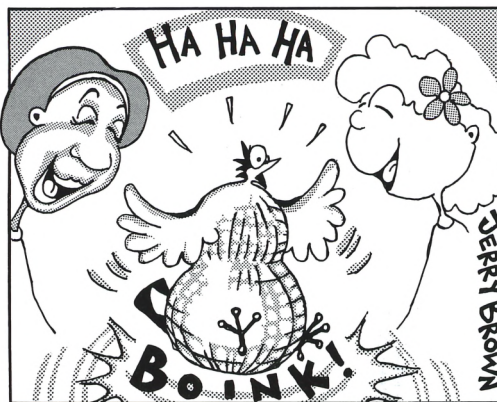
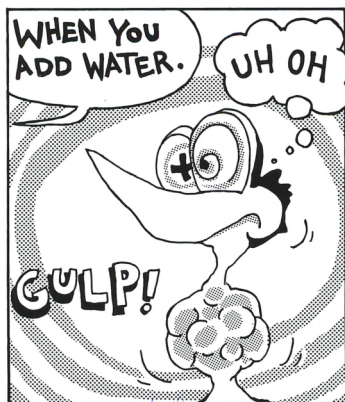
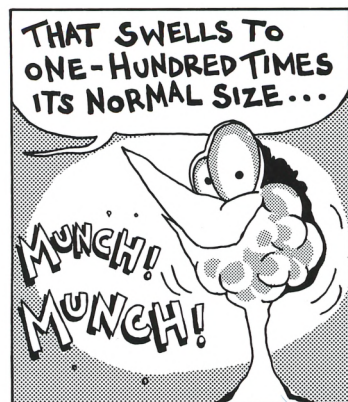
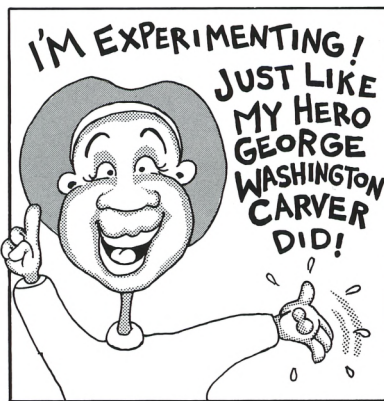
- 1 Person who hid runaway slaves in his or her home and took them to the next station
- 2 The conductor's home
- 3 Runaway slaves
- 4 The route from station to station
- 5 Escaped slaves and conductors moving from one station to the next

(History Mystery from back cover):

My name is Dr. Martin Luther King, Jr. Read more about me and other African-American leaders at your library.

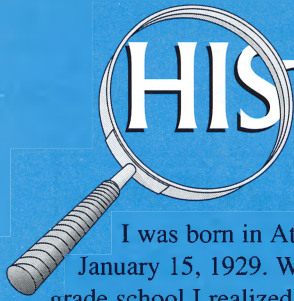


The Roost



HISTORY MYSTERY

Who am I?



I was born in Atlanta, Georgia on January 15, 1929. When I was in grade school I realized some people hated me because of my skin color. When I finished college and graduate school in the 1950s that had not changed.

But I had changed. I had a dream forming in my heart and in my mind. I believed every man, woman and child should be treated as equals under the law. I dedicated my life to this dream.

I visited Iowa a number of times during the 1950s and 1960s. I spoke out



against prejudice and hatred. I told Iowans to work for equality and justice in their communities, schools, and businesses.

I spoke across the country to all those who would listen. I was considered the leader of the Civil Rights Movement. I encouraged civil rights workers to conduct non-violent demonstrations and protests.

In 1964 I won the Nobel Peace Prize. I was the youngest man ever to receive this distinguished honor.

On April 4, 1968 I was shot and killed in Memphis, Tennessee. The world mourned. After my death Iowans named a Des Moines park, school, and street after me.

Who am I? (Turn to page 30 for the answer.)

THE Goldfinch

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