

A Community  
of Voices on Education  
and the African  
American Experience



# A Community of Voices on Education and the African American Experience:

*A Record of Struggles  
and Triumphs*

Edited by

Hazel Arnett Ervin  
and Lois Jamison Sheer

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A Community of Voices on Education and the African American  
Experience: A Record of Struggles and Triumphs

Edited by Hazel Arnett Ervin and Lois Jamison Sheer

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*To our mothers and fathers who were our first teachers*



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## PREFACE

The *witness*, the telling of ... story, is a ritual, a performance which remembers, encodes, and perpetuates the possibility of . . . survival. . . . Finally, by their witness . . . , the stark reality of a community's history becomes, in time, a shared mythological drama.

—Gale Jackson, *The Way We Do: A Preliminary Investigation of the African Root of African American Performance*, 1991

Let lessons of stern yesterdays...be your food, your drink, your rest.

—*Negro Tales* (1912)

Apply your heart to instruction/ And your ears to words of knowledge.

—Proverbs 23:12

*A Community of Voices on Education and the African American Experience* is a collection designed to broaden understanding of a historically rooted education ethos within Black America, and to deepen appreciation of what has been the role of family, the function of community, and the responsibility of church and academy in promoting a constructive “way of thinking” about the education of African Americans in American society.

Constituting the make-up of *A Community of Voices* are witnesses (from slaves, escaped slaves, sons and daughters of skilled workers and professionals to journalists, non-profit organizers, federal employees, academicians and education historians) who, in their narratives, memoirs, letters, sermons, book chapters, interviews, and scholarly articles *document and record* a history of a people's struggles and strategies to realize the ideals of education in American society. This community of voices, however, when functioning as witnesses, when engaged in the actual act of remembering and encoding performances, goes beyond mere history. These witnesses also posit memories of 1) recurring goals and ethical persuasions from within the African American family, church and community on education, and 2) the added values of a Community's intentional “way of thinking” about education as a pre-condition to survival and to a better way of life in America. Finally, from this community of voices, especially among the witnesses who are within the academy, chronicled are scholarly critiques of African American education,

and offered are scholarly recommendations for the continuity of an effective African American education ethos.

History, culture, and linguistics inform the context of *A Community of Voices*. Within the collection, there are 41 entries which communicate how African Americans seeking to acquire literacy have had to face social, political, and economic barriers as well as mutilations of limbs and even death in early American history. But, also communicated in the 41 entries are deeper meanings of survival and triumph by way of education. Cultural critic Ralph Ellison reminds us that in the recall of African American experiences in America, meaning *is* to be found not only in writers' historical recollections and summaries of injustices, but also in their larger concerns about the group's "struggles [for its] humanity." He writes,

For us the question should be, What are the *specific forms* of that humanity, and what in our backgrounds is worth preserving or abandoning.

Ellison has detailed in his research what are those *specific forms* [of humanity] found across cultures, even across African American culture, and which ones continue to surface as worth being preserved. He writes,

[T]hose rites, manners, customs, and so forth, which insure the good life..., boundaries of feeling, thought and action which [a] particular group has found...[are] wisdom in symbols which express the group's will to survive..., and those values by which the group lives and dies.

Echoed in *A Community of Voices* is what is valued by the group in its struggles for its humanity and its survival.

In African American arts and letters, literary and scholarly writers are expected to address the specific forms of their humanity worth preserving. They often employ recurring themes, symbols, and images as rhetorical tools "to remember, encode and perpetuate the possibility of survival [and a better life]." In *A Community of Voices*, the largely assembled African American writers are no exceptions. When readers *trust the text* provided in this collection and its rhetorical tools (e.g., the repetitions of manners and customs, behavioral patterns, and rhetorical uses of symbols, rituals and cultural images), readers are able to explore within a contextual space what *is* the deeper multiplicity of meaning in the African American experience surrounding education and what is deemed as worth preserving and passing on.

The context of *A Community of Voices* is also informed by philosophy. The words and actions of the assembled witnesses challenge negative messages perpetuated historically from the outside world which in essence say that in America people of African descent are incapable of reasoning

and that reasoning, a natural ability, comes for the darker people by means of *nurture* rather than by *nature*. In the respective texts within *A Community of Voices*, witnesses assemble as collective voices, especially from the 1700s to the early-1970s, and they illustrate philosophically just how the Black community has successfully shielded its members from destructive messages from the outside world by way of 1) constructive guidance from the family; 2) moral lessons of steadfast determination as well as symbols of resilience and perseverance from the church; 3) inspirational stories of resilience and perseverance from African American newspapers and magazines; and 4) encouragement from teachers who insist Black lives are special and that they matter.

To substantively engage readers in discussions about education and the African American experience in America, especially from the 1700s to the early-1970s and then beyond, the editors intentionally guide discussions to ensure that there are inclusions of not only Black America's tragic struggles for *education* but also its struggles for its *humanity*. In short, in this collection, it has been important to include *history* and *memory*, but equally included are *specific forms* which have emerged as worth preserving—e.g., identity, literacy, freedom, dignity, family, community, etc. Also, the editors of *A Community of Voices* intentionally guide the thematic, philosophical and theoretical discussions. For example, before each entry, included is an italicized preface, directing attention to the following:

- the repetitions of themes (e.g., identity, freedom, resistance and liberation, and journey towards upward mobility);
- repeated behavioral patterns (e.g., the African American slave as property, or the *group consciousness* among African Americans, or the symbolic investitures of reading and writing in Black America);
- rituals such as the covert mission to become literate and to undermine attempts by White owners' to control the slaves' intellect and memories of the past which carried potent implications for the present; and,
- symbols (i.e., literacy, the black voice, ancestors, the church, the community, and the family).

These prefaces also point out rhetorical clues which for generations have signaled to individuals of color and to a race specifically what is worth struggling for and worth preserving---e.g., familial, spiritual, education and community goals.

As documented in this collection, between the 1700s and the early-1970s, an education ethos in Black America is consistent and influential.

By the late 1970s, however, such an ethos wanes. Education historian James Anderson often argues that gains after *Brown v. Board of Education* inspired access to educational opportunities and upward mobility among Black Americans, but such gains also led to great economic divides within the larger Black community, especially in the mid-1970s when greater numbers of African Americans began to migrate to the suburbs, leaving behind a vulnerable urban and rural Black America. Such a great divide in Black America also calls into question today's complexity of class strivings and educational disparities within the African American experience. Imperative is that at one point in history, in spite of social, political and economic barriers, a now divided community once moved as a single community from slavery to freedom to middle-class, largely because of a shared education ethos. How did such an experience lose its tenor, especially among urban and rural Black Americans?

To assist in addressing today's challenges of education in Black America, the once measurable continuity of outcomes of cultural goals, practices and rituals surrounding an African American education ethos, especially from the 1700s to the early-1970s, has been *recaptured* in *A Community of Voices* via a selection of personal testimonies by well-known and not-so well-known African Americans; litigation summaries; intellectual perspectives based on certain themes and practices in Black education; a Chronology of landmarks and milestones in Black education; a comprehensive bibliography; and an index of authors and subjects. After such a compilation, anticipated are reformers of African American education who will, to quote Proverbs 23:12 (a book from the Scriptures on wisdom in the form of counsel) "apply your heart to instruction/and your ears to words of knowledge."

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Hazel Arnett Ervin  
Lois Jamison Sheer

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## LANDMARKS AND MILESTONES

### 1600s

- 1624 Born to indentured Africans in Jamestown, Virginia and christened “William” in the Church of England is the first African American child.
- 1641 Recognized as lawful in the English Colony of Massachusetts is Slavery.  
*Recognition of Slavery in other colonies followed: Connecticut, 1650; Virginia, 1661; Maryland, 1663; New York and New Jersey, 1664; South Carolina, 1682; Rhode Island and Pennsylvania, 1700; North Carolina, 1715; and Georgia, 1750.*
- 1695 Assigned to Maryland is Rev. Thomas Bray by the Bishop of London (UK) to convert and to educate enslaved African Americans.
- 1696 Invited to Goose Creek Parish in South Carolina by Rev. Samuel Thomas and several local ministers are enslaved African Americans for religious instructions and for instructions on reading the Bible.

### 1700s

- 1704 Opened by Elias Neau, a Frenchman, is a private school for African Americans in New York City. *Other schools in New York that followed include: 1787, opened is the African Free School, known also as the first free school in New York City.*
- 1740 Outlawed in the State of South Carolina are both the teaching of reading to enslaved African Americans and to employing enslaved African Americans as scribes.
- 1744 Established in Philadelphia by The Society for the Propagation of the Gospel is a mission school for enslaved African Americans. Provided are two African American teachers. *Other private schools established in Philadelphia include:*
- 1750 established by Anthony Benezet, founder of the Abolitionist Society, is a private evening school in Philadelphia for enslaved African Americans; 1770, opened in Philadelphia by Anthony Benezet and other Quakers is a school for African Americans; and 1789, established are evening schools for African American adults by Quakers in Philadelphia who also organize the Society for the Free Instruction of the Orderly Blacks and People of Color.

- 1755 Funded is a private school in Virginia for enslaved African Americans by Hugh Bryan, a wealthy South Carolina planter. *Other schools established in Virginia include:* 1764, opened in Williamsburg, Virginia by the Editor of a white newspaper in the same city is a private school for African Americans; and 1797, established in Alexandria, Virginia for enslaved African Americans is a school by Abolitionists of the city. Hired is an African American teacher.
- 1770 Opened by Quakers is a co-educational Negro School for free and enslaved blacks in Philadelphia, Pennsylvania.
- 1774 Established is a private school for Free African Americans of Charleston, South Carolina. *Other private schools established in Charleston include:* 1790, recommended by the Methodist Conference, which met in Charleston, South Carolina, is the establishment of Sunday schools for poor African and white children to teach reading and piety; and 1790, established is a school by Free African Americans in Charleston, South Carolina.
- 1777 Ratified is the Declaration of Independence. Opened by Quakers of New Jersey is a school for African Americans based on recommendations from the Haddonfield Quarterly Meeting
- 1787 Ratified by the U. S. Congress is the U. S. Constitution. Presented by Prince Hall and other African Americans of Boston is a petition to the City legislature for “*equal school facilities.*”
- 1788 Outlawed in the State of New Jersey is the teaching of enslaved Africans to read.
- 1790 Recorded by Census Bureau: Ninety-two percent of blacks in the United States are slaves.
- 1791 Ratified is the Bill of Rights – the first 10 amendments to the U.S. Constitution confirmed: States now will have rights not granted to the federal government. Education now becomes *a right* of the states.
- 1793 Enacted by Congress is the First Fugitive Slave Law. The legislation makes it a criminal offense to harbor a fugitive slave or to prevent his or her arrest.
- 1798 Established in Boston is a school by Free African Americans of Boston.
- 1799 Recorded as the first black person on record to attend an American college or University is John Chavis, a Presbyterian minister and teacher. There is no record, however, of his receiving a degree from what is now Washington and Lee University in Lexington, Virginia.

**1800s**

- 1800 Ratified by South Carolina legislators is a statute which prohibits teaching both enslaved and free African Americans to read. *Other states that prohibit (or continue to prohibit) teaching enslaved and/or free African Americans include:* 1823, passed by Mississippi legislature are statutes which forbid educating enslaved and free African Americans; 1825, passed by southern colonies are restrictive laws against slaves assembling or learning to read; 1829; enacted by North Carolina are statutes which prohibit teaching and learning by African Americans; 1830, ratified by Louisiana legislature are statutes which forbid educating enslaved African Americans; 1830, forbid by the Virginia General Assembly is the teaching of African Americans—enslaved or free—to read or write; 1831, ratified by North Carolina and Virginia legislatures are statutes which outlaw teaching enslaved African Americans. 1832, Enacted in North Carolina, Virginia, Alabama, and even Connecticut are statutes which prohibit teaching slaves; 1832, Outlawed in the State of Alabama is the teaching of enslaved African Americans; 1833, Ratified by Georgia legislature are statutes which make it unlawful for any person to permit a slave, “Negro or person of color,” to transact business for slave owners in writing; 1834, enacted in southern states are laws that will punish anyone who is caught teaching or assisting any slave in learning to read or write; and 1834, passed by South Carolina legislature is a law prohibiting teaching of any African American children, free or enslaved.
- Willed by Robert Pleasants of Virginia is a schoolhouse and 350 acres to benefit African American children.
- 1801 Established is a school for one day a week for African American children by the Abolition Society of Wilmington, Delaware.
- 1804 Awarded by Middlebury College is an honorary Master’s degree to Lemuel Haynes, an African American who fought in the Revolutionary War.
- 1807 Opened by Quakers of Philadelphia is the Adelphi School for poor children. *Other schools opened by Quakers include:* 1809, established by Quakers and Abolitionists of Philadelphia is Clarkson Hall School for African Americans; and 1816, established by Quakers of North Carolina is a school for African Americans which is opened two days a week.
- 1808 Opened is a school in Raleigh, North Carolina by John Chavis, a free black. Chavis teaches whites during the day, and free and

- enslaved blacks are taught at night. Beginning in 1831, white authorities in Raleigh forbid Chavis from teaching African American students.
- 1810 Established by Union Society are schools for African American adults. Founded in Charleston, South Carolina is the Charleston School for Free Negroes.
- 1820 Opened in the 1820s were two primary schools for black children in Boston, Massachusetts.
- 1823 Awarded is the A.B. degree by Middlebury College to Alexander Lucius Twilight who is considered the first African American to graduate from an American college.
- 1824 Funded by New York City are seven African Free Schools. Free education for all black children in New York City becomes available.
- 1826 Awarded by Amherst College is the B. A. degree to Edward A. Jones; Awarded by Bowdoin College is the A. B. degree to John B. Russwurm.
- 1827 Founded in New York City is *Freedom's Journal*, the first black newspaper.
- 1828 Edward Mitchell graduates from Dartmouth College. He is believed to be the fourth African American to graduate from an American college.
- 1829 Established exclusively to educate African American girls is St. Frances Academy of Baltimore, Maryland. Excluded from Ohio public schools are African Americans. The exclusion ends in 1849.
- 1832 Organized at the African Baptist Church which is at Boston's Beacon Hill is the New England Anti-Slavery Society.
- 1833 Organized is the American Anti-Slavery Society; Mobbed and later arrested for conducting an academy for African American females is Prudence Crandall, a Quaker and White woman of Canterbury Connecticut. Eventually, Crandall's academy is closed.
- 1834 Abolished is Slavery in the British Empire. Distinguished is Oberlin College of Ohio as the first college in the West to enroll African Americans and women.
- 1835 Opened for African Americans is the Noyes Academy of Canaan, New Hampshire. The Academy is forced to close by a mob of whites who used a hundred yoke of oxen to pull the school to a swamp outside of the town.
- 1837 Established in Pennsylvania is the Cheyney State Training School [now Cheyney State University] for the education of African Americans.



- 1839 Passed in Connecticut is a law that makes it illegal to *establish* schools for African Americans.  
Closed is private school for African American females, established by Prudence Crandall in Canterbury, Connecticut
- 1848 Barred from white public schools in Boston, Massachusetts is Sarah Roberts. Filed by her father, Benjamin Roberts, is the *first* school *integration* suit. The case is lost in 1849.  
Outlawed by the State of Ohio are African Americans and persons of color from attending public school.
- 1849 Established for educating African Americans is the Allegheny Institute and Mission Church, later called Avery College in Alleghany, Pennsylvania.
- 1850 Recorded by Census Bureau: United States population: 23,191,876. Black population: 3,638,808 (15.7 percent).  
Rejected by the Massachusetts Supreme Court are the arguments of Charles Sumner in the Boston school integration suit which established the “separate but equal” precedent.
- 1851 Published is Abolitionist William C. Nell’s *Services of Colored Americans in the Wars of 1776 and 1812*, the first extended work on the history of American blacks. Revised edition of the book is published in 1855 with new title, *The Colored Patriots of the American Revolution*.
- 1852 Outlawed by the State of Delaware is “free school” for all nonwhites.
- 1854 Founded as the first institute of higher education for black men is Ashmun Institute (now Lincoln University). Located in Oxford, Pennsylvania, the institution later graduated notables Langston Hughes and Thurgood Marshall.
- 1855 Passed by Massachusetts’s legislature is a law which prohibits the exclusion of a person from a public school because of race, color, or religion.  
Established is Berea College of Kentucky and admitted are African Americans, but by 1904 African Americans are forbidden by Kentucky law to attend. In 1954, Berea begins again to admit African Americans.
- 1856 Established is Wilberforce University of Wilberforce, Ohio by the African Methodist Episcopal Church and Methodist Episcopal Church. Wilberforce becomes the second university founded solely for black students; Appointed as the first black President of Avery College is Martin Henry Freeman.

- 1857 Founded is Harris-Stowe State University in St. Louis, Missouri.  
The Dred Scott decision of the U.S. Supreme Court concludes that the U. S. Constitution does not allow slaves to become U.S. citizens and legalizes slavery in all territories.
- 1860 Reported by Census Bureau: Before the Civil War, there are about 487,970 free African Americans, about 1/9 of the entire African American population. While most lived in rural areas, the educational opportunities were in the cities.
- 1861 Opened on September 17, 1861, in Monroe, Virginia is a school for freed African Americans. The lead teacher is Mary Peake, an African American. The Civil War begins.  
Sent to the South during the Civil War to teach African American supporters of the Union Armies and those who were in the “liberated areas within the Union lines” are teachers from the North who are African American as well as white.
- 1862 Abolished is Slavery by Congress in Washington, D.C.  
Awarded from Oberlin College of Ohio is the first degree to an African American woman, Mary Jane Patterson.  
Founded as a private institution and a United Church of Christ affiliate is LeMoyne-Owens College in Memphis, Tennessee.  
Passed by the U. S. Congress is the Morrill Act of 1862 which provides federal funds for land-grant institutions of higher education for white students.
- 1863 Signed on January 1, 1863 by President Abraham Lincoln is the Emancipation Proclamation.
- 1864 Founded as a private American Baptist Church affiliate is Virginia Union University of Richmond.  
Founded by Dr. Louis C. Roudanez, and published in both English and French, is *The New Orleans Tribune*, the first black daily newspaper.
- 1865 The Civil War ends on April 26, after the surrender of the Confederate Generals Robert E. Lee and J.E. Johnston.  
Established by Congress is the U.S. Bureau of Refugees, Freedmen, and Abandoned Lands, designed to aid four million black Americans in transition from slavery to freedom. Built by the Bureau are hospitals which give direct medical assistance; black schools; and teacher-training higher education institutions.  
Ratified by the U. S. Congress is the Thirteenth Amendment which outlaws slavery in all states and territories.  
Reported by the Census Bureau: There is a 10% literacy rate in the African American community.

Founded is Bowie State University in Bowie, Maryland; *Founded also are the following institutions for African Americans:* Founded, as an United Methodist affiliate is Atlanta University of Atlanta, Georgia (now merged with Clark College and renamed Clark Atlanta University); Founded as a private, National Baptist Convention affiliate is Shaw University of Raleigh, North Carolina. Shaw is the first black institution to have a medical school.

Reported by Census Bureau: One out of ten newly freed slaves can read and write.

- 1866 Founded is Fisk University of Nashville, Tennessee. *Founded also* as a private, AME Church affiliate is Edward Waters College of Jacksonville, Florida.

- 1867 (1867-1877) Reconstruction: Established by Carpetbag governments, mission societies, and Freedmen's Bureau are schools for newly freed African Americans.

Established by George Foster Peabody is a fund of \$2 million to aid in educating black and white youth in "the more destitute portions of the southern and southwestern states."

Founded are the following institutions of higher education for African Americans: Alabama State University in Montgomery, Alabama; Howard University in Washington, D.C.; Johnson C. Smith in Charlotte, North Carolina; Morgan State University in Baltimore, Maryland; Morehouse College in Atlanta, Georgia (originally known as Augusta Institute); Saint Augustine's College in Raleigh, North Carolina; and Talledega College in Talledega, Alabama as a private United Church of Christ affiliate.

- 1868 Founded is Hampton Institute (now Hampton University) in Hampton, Virginia.

Ratified by the U. S. Congress is the Fourteenth (14<sup>th</sup>) Amendment of the U.S. Constitution. Extended to states are the liberties and rights granted by the Bill of Rights to former slaves. Given, among others, are black citizenship, Due Process and Equal Protection Clauses.

- 1869 Founded as institutions of higher learning for African Americans include: Claflin University in Orangeburg, South Carolina as an United Methodist Church affiliate; Clark College in Atlanta, Georgia, (Clark College is now merged with Atlanta University and renamed Clark Atlanta University); and Dillard University in New Orleans, Louisiana as private and both United Methodist Church and United Church of Christ affiliates.

- 1870 Abolished is the Freedman's Bureau; Ratified by the U. S. Congress is the Fifteenth (15<sup>th</sup>) Amendment which gives African Americans the right to vote.  
Influenced by Quakers, the Pennsylvania legislature passes statutes that advocate education of the poor and attendance of African American children to schools with whites.  
Reported by Census Bureau: 81% of African Americans in the US are illiterate (compared to 8.5% of white Americans); 9.1% of African American children attended school (compared to 50% of white Americans children).  
Declared by Virginia Law is the following: that "...white and colored persons shall not be taught in the same school but in separate schools...."  
Founded as an African Methodist Episcopal affiliate is Allen University in Columbia, South Carolina; Founded as a private American Baptist Church is Benedict College in Columbia, South Carolina. Founded is the Haines Institute in Augusta, Georgia, which later became Lucy Laney High School.
- 1871 Employed by Virginian schools is one "Negro teacher" for every 232 school-aged African - American children.  
Founded is Alcorn State University in Lorman, Mississippi.
- 1872 Founded as a private African Methodist Episcopal church affiliate is Paul Quinn College in Dallas, Texas.
- 1873 Founded is the University of Arkansas at Pine Bluff in Pine Bluff, Arkansas; Founded as an United Methodist Church affiliate and for women is Bennett College in Greensboro, North Carolina; Founded as an United Methodist Church affiliate is Wiley College in Marshall, Texas.
- 1875 Founded is Alabama A&M University in Huntsville, Alabama; Founded as a private, United Presbyterian Church of North America affiliate is Knoxville College in Knoxville (Mechanicsville), Tennessee. The College lost its accreditation in 1997. Classes have been canceled for fall semester 2015. The College plans to reorganize.
- 1876 Opened is Meharry Medical College in Nashville, Tennessee, the second medical school for blacks; Founded is Prairie View A&M University in Prairie View, Texas; Founded as a private, Presbyterian affiliate is Stillman College in Tuscaloosa, Alabama.
- 1877 Sabotaged is Reconstruction, leading to the disenfranchisement of African American citizens in the South. Affected seriously are school finances: Local school property taxes are no longer used to

fund schools for fear that the bulk of the money raised would fund African American schools. Instead, white-dominated school boards begin using state school funds that had been allocated on the basis of the African American school population for use in white schools. Founded is Jackson State University in Jackson, Mississippi; Founded as a United Methodist Church affiliate is Philander Smith College in Little Rock, Arkansas.

- 1878 Founded as a private, Alabama State Missionary Baptist Convention affiliate is Selma University in Selma, Alabama.
- 1879 Founded as a private, American Baptist Church affiliate is Florida Memorial University in Miami Gardens, Florida; Founded as a private, African Methodist Episcopal Zion affiliate is Livingston College in Salisbury, North Carolina.
- 1881 Founded by Booker T. Washington is Tuskegee Institute (now Tuskegee University); Founded is Howard University School of Dentistry; Founded as a United Methodist Church and Church of God in Christ affiliate is Huston-Tillotson University in Austin, Texas; Founded as a private, African Methodist Episcopal affiliate is Morris Brown College in Atlanta, Georgia. The College lost its accreditation in 2002. The College has remained opened, reorganized, and plans to regain accreditation; Founded is Southern University and A&M College in Baton Rouge, Louisiana; Founded is Spelman College, an institution for women.
- 1882 Founded as a Christian Methodist Episcopal Church affiliate is Lane College in Jackson, Tennessee; Founded as a United Methodist Church and Christian Methodist Episcopal Church Affiliate is Paine College in Augusta, Georgia; Founded is Virginia State University in Petersburg, Virginia.
- 1884 Founded as a private, Baptist church affiliate is Arkansas Baptist College in Little Rock, Arkansas.
- 1886 Founded is Kentucky State University in Frankfort, Kentucky; Founded as a private African Methodist Episcopal affiliate and two-year college is Shorter College in Little Rock, Arkansas; Founded as a private, Baptist church affiliate is Virginia University at Lynchburg in Lynchburg, Virginia; Founded is University of Maryland Eastern Shore in Princess Anne, Maryland.
- 1887 Founded as a public, African Methodist Episcopal church affiliate is Central State University in Wilberforce, Ohio; Founded is Florida A&M University in Tallahassee, Florida.
- 1890 Jim Crow laws are enacted throughout the nation.

Enacted is The Second Morrill Act which provides for the “more complete endowment and support of the colleges” through the sale of public lands. This funding leads to the creation of 16 historically black land-grant colleges.

Founded is Savannah State University in Savannah, Georgia.

The African American-to-white ratio of per pupil spending in the South declines. (1890 to 1910)

Black population 7,488,646 (11%); U.S population: 62,947,714.

- 1891 Founded is Delaware State University in Dover, Delaware; Founded is Elizabeth City State University in Elizabeth City, North Carolina; Founded is North Carolina A&T State University in Greensboro, North Carolina; Founded is West Virginia State University in Institute, West Virginia.
- 1892 Founded is Winston-Salem State University in Winston-Salem, North Carolina.
- 1894 Founded as a Methodist Episcopal Zion church affiliate is Clinton Junior College in Rock Hill, South Carolina; Founded as a private, Christian Methodist Episcopal church affiliate is Texas College in Tyler, Texas.
- 1895 Founded is Bluefield State College in Bluefield, West Virginia; Founded is Fort Valley State University in Fort Valley, Georgia.
- 1896 Plessey vs. Ferguson, a U.S. Supreme Court decision sanctions segregation, upholding “separate but equal” school systems. Founded as a private, Seventh-day Adventist affiliate is Oakwood University in Huntsville, Alabama; Founded is South Carolina State University in Orangeburg, South Carolina.
- 1897 Founded is Langston University in Langston, Oklahoma; Founded as a private, Episcopal Church affiliate is Voorhees University in Denmark, South Carolina; Established by Alexander Crummell in the annals of Arts and Sciences in Washington, D.C. is the American Negro Academy.
- 1898 Cummins v. Georgia, a State Supreme Court decision determines that a Georgia school board is not obligated to open a public high school for African American children. Instead, if an African American child wished to go to high school but lived in a county without a public high school for African Americans, the family or child had to migrate to where one was located. Founded as a public, Episcopal Church affiliate is St. Philip’s College in San Antonio, Texas.