the air. So this was really around 1969, 68. So he had prepared many charts which could display the, you know, the variances and the discrepancies in how youngsters were placed.

And so I had joined the National Education Association through the local which was Milwaukee isconsin Education Association and began to ask them, pressure them. I d present resolutions which they thought were goofy. A one black person came from and who did she think she was. A what they thought about me. I was able to request a loan from them saying that as a teacher I was forced to teach in a dejure segregated situation.

And I believe that the Union, which was really the Association, who had given money and had supported fully black teachers in the South when integration came in

Now after that it meant that you had to,	five kids of
, which wa	s closed, down on across the river and Wisconsin
Avenue. And we would go through all the [student]	yearbooks, you know, and finding somebody black in
there was like finding you know a fly in buttermilk.	And so we would go through all the books, we
, so we	, those yearbooks, to prove that these
schools have been segregated and are currently seg	gregated. And we had pictorial evidence.

A of a teacher , just that my husband had been transferred here and it paid more money than Chicago paid me. And in Chicago I was teaching 50 students and

Interviewer: Just to [darify] did you come in 1960, to Milwaukee, or 1964?

Wynn: I came in 1965.

Interviewer: 1965?

Wynn: **Right.**

Interviewer: I have read some places that there were not a lot about African American

History.

Wynn: Oh nothing.

Interviewer : [indecipherable]

Wynn:

Interviewer: Nothing?

Wynn: No, there were no books that were dispensed. And if you came in and put something up on the board you would be chastised. hat is that? Everybody i And so the whole Black History month, you know, people began to openly observe it, I would say in the Seventies, early Seventies. Not the Sixties at all. I really probably should , which I guess would be early but prior to that time that was not. Y fearful of doing it because you thought it might be torn down. I mean it was that sort of contention.

Interviewer: Did you notice a difference [in] the schools in the central city opposed to the schools in the suburbs like--

Wynn: W

that. Y

Wynn: No, not much. Vel Phillips stayed at the Common Council. She was not involved with. Actually she and Lloyd Barbee into too He was an interesting person. But she had her hands full which was the open housing thing. She was involved with the open housing, which was Father Groppi. Barbee was involved with the education thing. People kind of mix them up sometimes. The problem was Barbee insisted that people would be dead before they were buying homes on the Southside and those schools was that open housing was seen by many to be the key to opening up integration for the schools. That if they just lived in the places that they would be able to go to those schools and that would integrate them. That did not work. And so that Vel was with that group and Lloyd Barbee was over here with. I the schools we start with, educate, we start with where youngsters go to school and they will learn and then they will be the leaders. I , then they will be the leaders. But the hostility was in both on both issues on the schools and on the housing. you mentioned that they that Vel Phillips and Lloyd Barbee Interviewer: along, I mean they had some tension between them? Wynn: No they were quietly. Well, let me explain. el was real lady, you know, she was girly. She was flirtatious. Barbee was very direct, didn . This is what I . T do, you know. over there watching him and his point was well taken. Because what had happened was the media was just excited about a white priest leading these black kids along and then as you put Vel marching beside him, that proved it was integrated. So she would march across the thing, too, the viaduct too, and all the blacks would come after them and that really looked good. Over here you h care if you liked him or not and you got angry with him because he was so damn smart. I mean he just knew what you were gonna say. He could tell you the page in the section that said what he was saying. He was just different, all right. And so he had the, I would say the intellectuals, the university people, understood the issue and the churches understood the run after this white priest. L ing on down there. Let the Catholics go over there. W s Church, which is where MUSC met, where the Freedom Schools were. And everybody was doing their thing. Now nobody was going to openly give any manure to the [Milwaukee] Journal or the [Milwaukee] Sentinel to pick up anything in between there. So they never did figure it out. T Interviewer: Y about following a priest, a Catholic priest. Wynn:

Interviewer: Was there some tension underneath there?

Wynn: No discussions, no arguments, j , You know the interesting thing about the black community is you see people fighting on the street but the people who are trying to do things are really fighting quietly with each other. And many things are resolved that

way. And then the nonviolence thing was everywhere. In other words, you did not fight going across the when they were marching. And

so I had this new 1967 Plymouth Fury,

anything because he was too young. And I was supposed to go across the viaduct with the Illinois license. S

because they thought I was just passing through.

And I was supposed to count the people with sticks and things and the picket signs and then come back did that for three days. And I thought

I was insane. The dog was no protection. I could kill my kid. T do that anymore. But that was, you know, you almost had to do that sort of thing because it was violent over there.

Interviewer: So you were kind of an intelligence agent?

Wynn: Just for those three days, that was enough for me. It was clear to me that my intelligence and I should stay on the other side of the river. You know, it was a very very, aggravated time, you know. I community so I really felt ill-at-ease. So I did

around

about me. I say that because people were trying to use all sorts of ways not to get hurt besides just walking acting like they were bold.

Interviewer: You may have asked this and if you did, pardon me, but did the Vietnam protests have any influence in what Milwaukee blacks were doing?

Wynn: usband was the one who organized the black veterans in the city the National Association of Black Vietnam Veterans. But that was after this. T organized in any manner. They became very militant I would say when they got some money, which was president of the Union, they were really kicking in and now have four

Interviewer: What was your opinion of the school boycotts and the Freedom Schools? Did you think that it was helpful in getting the point across?

Wynn: Well I thought it was stunning. You know, I never heard of a Freedom School. I came out of the West side of Chicago and we were just, I was working on shifts. So I was really running away. I mean I taught two classes a day. So when I got here, this was like heaven, I opened the storage door and they

notebooks. I

know if that answered your question, ask me the question again.

Interviewer: Just about the Freedom Schools

Wynn: because we still had to go to work. But we had white children and some black

Freedom School, you know, but we still had to teach. I

the Freedom Schools went on either. I think it was a little bit better than a

month but ot sure. But they were held in churches mainly St

[indecipherable] then other churches picked up groups. And then kids just stayed home, you know.

Interviewer: S attending school for that period of time?

Wynn: . I mean people [would say],

going to Freedom School Y K,

say to someone, here are your kids

one another. S or something so I think people felt they should. I said they either stayed home or they did go to the Freedom School or they did go to some other church for something.

Interviewer: Thank you very much.

Wynn: Thank you.

Interviewer: For talking to us.