

Interview with Faith Logan
July 27, 2006
Interviewer: Barbara Dickerman

Dickerman: [Today is] July 27, 2006, and I'm interviewing Faith Logan, who has been a longtime Springfield community person and has many interesting stories to tell. So we will begin right away. Faith, I know that you have been in Springfield about twenty years, but I know you – I'd like to hear more about where you began your life and what you did as a young person growing up, before you came to Springfield.

Logan: As Barb Dickerman said, my name is Faith Logan. I was born in 1952, second of June, Kingston, Jamaica. And, as my mother was a young woman when she got pregnant – my dad, who was a Rastafarian, my father is now dead. And my mother's still alive, living in Jamaica. But at the time, I was called a bastard, because my parents were not married. And the reason why they were not married, because my grandparents would not allow my mother to be married to a Rastafarian.

Dickerman: Let's stop a minute and then –

Logan: My dad was a well educated man from a very great, good family. But those times in Jamaica, being a Rastafarian was not the in thing, wearing the dreadlocks. But my dad did graduate from school and did go on to college. He was an engineer. And he'd never been to jail. But my grandparents, who were – they call them socialites – would just not allow that. So they sent my mother to England, to a cousin. She had to finish school there. So I was raised by my grandparents. And I did enjoy being raised by my grandparent – but when I was about five, my mother migrated to Birmingham, England. When I was about seven, she sent for me and my sister. Because she only had two children with my dad. And my dad, who was the father of thirty children, at that time it was just myself and Beverly – which is my other sister, before my dad had the rest of the children. But migrating to England, my mother sent for us when I was about seven and Bev was about six. But I just did not get along with her. So she had to send me back home. I'd spent a year-and-a-half in Birmingham, England. Then I had to go back home. Because I cried and I myself wrote a letter to the British Jamaican Ambassadorcy in London, letting them know that I wanted to go back home. My mother didn't do me anything unkind but I just wanted to go back home. So I spent the rest of my time in Jamaica, went to school. I went to Central Branch Primary School, which is on Studley Park Road. Then I attended Stratford High School. Then I went on to the University of the West Indies. Then I did graduate with certain merits and stuff. Then I had started having my

children. And I had a very abusive relationship. And from time to time it got so abusive – but I was still falling in love and didn't know how to let go of the abusive relationship, meanwhile doing my social work, doing my politics, and having my children. Then, in 1980, got real terrible. And my grandmother got very afraid that I would lose my life, because this man was going to kill me and threatened to do me very serious things. And my father threatened to kill him. And it was going to be very detrimental. So I moved to Miami, where I have a lot of family members too. But he still follows me there. So I had a cousin who was then going to med school in Carbondale. And she said, "Well – from Miami." She said, "Why don't you come over and go back to school?" But at that time I was not very happy with myself and I didn't want to go to school. I did make it to Carbondale. And I stayed there for a while. Every morning, she would get up when she's going to her class, she'd say, "When I come back here, you'd better be registered in this class, or else you're not going to be staying here." So that day, the last time she was going to ever say anything to me, I went over – I left the house after she left and I went to a place called Sanenergy(??), in Carbondale, where they give you a one-way ticket out. But first you had to work at the McDonald's to get your meal. So I went there and they said, "You have any other – ? Where you want to go?" I say, "I'm going to Chicago, because I have family members there." And I had the address and my family's name. And they called to see if they were there and they were willing to take me. So I had to work at the McDonald's, wash the dishes and had a meal, and I had a ticket out, a one-way ticket to Chicago. While going to Chicago, the bus stopped in Springfield. At that time, the bus station was on Ninth Street. You know, you get off the bus when the bus stop if you had to go use the bathroom or whatever. And some other people were checking in on the bus to go on to Chicago. So I came off the bus and walked into the bus station. And I just felt comfortable. I said, "I'm not going back on that bus." But I wasn't sure. I didn't have anybody to stay with. So I looked around, and I saw the custodian, who was cleaning out the – that time, he was cleaning out and doing the bathroom and stuff. So I made a conversation with him. And I said, "I'm not a prostitute and I'm not on drugs," and, "Is there a Jamaican community here?" He said, "No," but his pastor was a Jamaican. So I said, "Well, can I sleep here until, in the morning, you take me to your pastor?" Which, he did take me to Pastor Shoultz about 8:30. He got off. So he took me to Union Baptist Church. Pastor Shoultz came in about nine. And as he came in, he said to me, "Who you is?" I said, "I'm a Jamaican."

Dickerman: What was the name of the pastor, the full name?

Logan: Dr. Rudolf Hess Shoultz. (laughs) And Dr. Shoultz said, "Who you are? What do you want with me?" I said, "I'm a Jamaican, and I don't have anywhere to stay." And that's our culture. He said, "You ain't no Jamaican! You let me see your paper! Don't mess with me, woman! Don't

mess with me!” (laughs) So I showed him all my papers. And then he started in his little rigmarole. And as a custom, we’re not rude to our elders, so I just humbled myself and look him in the eyes. And I gave him my paper. He said, “You sit here. I’m making some calls.” So he made a few calls and then he came back and said, “Get in the car.” So I got in the car and we went to the job service. That time, the job service was on Seventh Street. And I got the job the same day, living with a doctor on the West Side, taking care of his thirteen-year-old son. His wife had died. So I’m working for seventy-five dollars a week. And the little boy was thirteen and he would cry. And every time I look at him I see my four children. I’d left four children back home. So I went back to Pastor Shoultz. I would come home every weekend, because I was a live-in nanny. And I said, “Pastor Shoultz, I need another job. I’ve got papers. I’ve got good credentials. I can get a good job.” And he said, “Well, you’re going to do what I say. I’m going to check with a friend.” And so he called another lady, who then was a Jamaican.

Dickerman: Another thing. Could you just give us about the date that you started meeting with Reverend Shoultz?

Logan: Oh, it was December 12, 1980, that I came here. And that was the day that I came to Springfield, 1980, December 12, when I met Pastor Shoultz, 1980. So back to talking with Pastor Shoultz about another job. So he took me to Ms. Young, at the Springfield Hilton. And she’s also a Jamaican. And she said she had a position for a housekeeper. And that paid 275 after taxes every two weeks. I said, “Well – “ I did my interview, showed her my papers, and everything. And she said, “Well, you could start working.” Well, I was not used to wearing a pants. And so, after I went to the job in the morning to get my uniform – because they used to wear stripe, like a rainbow-stripe pants and top. And so I said, “I can’t wear a pants.” And she said, “You can’t?” She said, “This is not Jamaica any more.” I said, “Ms. Young, I can’t wear a pants.” So she said, “I may find a few dresses and a skirt and a top.” So she did. And I worked at the Hilton for about four years. While working at the Hilton, I met my ex-husband, Mr. Tommy Logan. And then we got married. And I was able to bring my other four children here. Because I had left four children. I had left four children in Jamaica. So I was able to bring them here. I worked two jobs. After having my first child for Mr. Logan, I left the Hilton and I worked at the old(??) school and I worked at the St. Francis Convent. I worked two full-time jobs. And I would work part-time jobs. And I’m not working at those two places, I’d work at the Saint Nicholas, just answering the phone down there. And those were just on two days. Then I had three other children here. So in all, I have seven children. But I was able to get my four wonderful children. Because I just could not live without them. And that time, my grandmother was still alive, a beautiful woman, who made me have my way every minute of the day until she died. When I took my

children, she passed away about five years after. So I continue – I used to do a lot of community work in Jamaica. So I came here – I said, “Well, I refuse to sit around and just be an alien.” So I did go and get my citizenship, on November 21, 1990. And I was on the front page, with my hands – and taking my oath. My mother-in-law, Mrs. Luella Logan, she said, “Oh, hell. Why did they do that? (laughs) They gave my daughter-in-law citizenship.” But I had to have a citizenship, because I really had to vote and get involved. Because that’s what’s my culture. You always get involved. So a couple years after, things started getting bad to worse on Thirteenth Street and I just didn’t like what I was seeing. So I said to a friend of mine, Ms. Ciseen Jones, I said, “Ciseen –” Ciseen is a wonderful woman. And we always pray and stuff. And I said, “I really heard a calling to pick – to clean up the East Side.” And I said, “Will you pray with me over it? And will you ask your husband?” Because then, at the time, I had been separated from my husband and, in my culture, a woman who’s either divorced or separated from her husband, most men don’t want their woman hanging around with them, because they believe you get their women into mischief. So Ciseen asked Charles, her husband. So I guess he said yes, because Ciseen and I went out there and we started cleaning the streets.

Dickerman: What was their last name? I didn’t hear their full name, that –

Logan: Jones, Ciseen and Charles Jones. So we started going out there on Saturdays, and we would go out there. And we were cussed out sometimes by the prostitutes. But Ciseen would take her olive oil. She blessed her oil. She had her blessed oil. And she would anoint their head. And I remember there’s one woman – we call her Bullet Head Rose – and she said, “You Jamaicans ain’t telling me nothing! I ain’t cleaning up no street!” And so Ciseen put that olive oil on her, make a sign of the cross, and we started praying. And she has become my best friend. So we started cleaning up. And we said we were going to be out there every Saturday. And we did. We never stopped. We was out there until, now, the cleaning up situation has become a political issue. And I thank Ciseen for really working with me. I didn’t do it by myself. Sometimes we had all the little children, most of the little kids, because the older people were either too fearful or something. They just wouldn’t get involved.

Dickerman: Now, this might be a good time to name your four children that you had in Springfield. They were all born by then, I think. Were they not?

Logan: I had three.

Dickerman: Oh, you had –

Logan: My three children are Mary Jane Logan – she’s the first one – Luella Logan, and Rose Logan. And then I adopted a little young man when he was a baby, Kevin. And Mary’s twenty-one. She’s in college. And Luella is twenty and Rose is fifteen and Kevin is twelve years old. But my oldest children, that I brought from Jamaica, are Omar – he attended Springfield High School – Jonathon, Kirk, and Golda. And Omar is an attorney. John is in Indiana, is a psychologist. But Kirk is doing a couples time for drugs. And King is a registered nurse and she’s teaching in Indiana. So –

Dickerman: And that’s – I wanted to hear about your children, because the ones that I know are being successful. Certainly Mary is doing so well over at Illinois College. And Rosie was up practically in the top of her class and now she’s on the teams at Springfield High School. They’re the ones that I know the best. You’re going to go into when you established the Harriet Tubman Center, but I don’t want to get you moving on too fast either. Okay.

Logan: Then before we started this cleaning of the street, I did – because I had started the Women Development Center, on Thirteenth Street, which is in Kingston, Jamaica. I always love to be on the thirteenth street. I don’t know why. Even when I went to Miami I had lived on Thirteenth Street. And we had the Women Development Center, which was in Kingston, Jamaica, which was – that was in Trenchtown, an organization. It was so many violence, and the shootings and the gang violence. So we came together and developed that Peace Development Center, which, we did peace initiatives, a lot of prayer, and a lot of fasting, and working with the Social Development Commission. So that was the creative thinking that I thought I would bring back to Springfield, Thirteenth Street, East Side, where I then took up residence. And we called it the Harriet Tubman-Susan B. Anthony Women’s Center. And it was named after these two women because of the days when slavery was, and I just thought that Harriet and Susan B. were two wonderful – I could have named it Sojourn, but Sojourn already had been used. But I just thought that Harriet and Susan B. had done so many great things towards –

Dickerman: I’m just hoping [would you] bring your voice up a little.

Logan: Okay. Towards – working against slavery. Because Harriet was with the Railroad. And Susan B. Anthony, being a Quaker – and her parents were religious and they had helped to get rid of slavery too. Well, we started there. We were on Thirteenth Street. So many – there were good times and bad times. We won the governor’s Hometown Award. First we came second place, on several times. And I was trying to keep these things very quiet, because I really wasn’t – I was just – and people would nominate me. I was doing it very quietly. And then I got into book called *Generation of Pride*, Ms. Kathryn Harris. And the things I were doing, I

was trying to do them very quietly. Then they became loud. So I just got loud too. And I enjoyed that, enjoyed trying to make my neighborhood better. Because that's really a part of my culture. One should never sit in a situation that will deteriorate your mind and, the people living around you, their mind and their consciousness. So the whole goal of me trying to do something either political or some social activity in my community was not to make a name or to anger the entire Springfield community – which, at time, I believe people got very upset with me, and so because they didn't see my point of view or they weren't pleased with my leadership or who am I to come here and say, "Let's do this." But I would do it over and over again. I would really do it, if I had to.

Dickerman: I remember the atmosphere of your center too, the Harriet Tubman-Susan B. Anthony. You had a piano. You had games for children. You had reading material and all sorts of slogans and things on the walls to inspire the children and the women that came there.

Logan: Yes. And I wasn't doing it alone. I've had a lot of volunteers. I had a judge whose wife would come. I had a lot of volunteers. Most of the volunteers were people from Mason City and other towns outside of Peoria. But people would come. There was a woman who'd come and teach us how to make gingerbread house. There was a time when I would put the video on and try to teach the kids ballet. Because my sister and I, we did ballet. And it's something in our culture that you do. The Jamaican Development Cultural Society teaches a lot of creative things. And reading and writing is something that you started from – once you're potty-trained, you're taught to read. You're taught something. And so education is really a great piece of my culture and something that, I really got culture shock when I hear the statistics. And the disbelief – in my thought – that blacks are not able to achieve and to learn just really, really upset me very much. And so I said I would bring the kids in. And many days I were there alone with some kids. But time to time, Ms. Irma Lott, she would take my kids with her, because she was running the Safe Haven. And we would get them to Sangamon State, on the bus with her. And we would join together and do things. But that sort of an atmosphere's not really appreciated in Springfield, and I don't know why, why it seems like people get threatened when another person, who may be – because we live in a class-structured society. I see here racism, classism, and sexism – and a lot of -isms. And it seems to be – It bewilders the mind of the middle-class blacks, I believe, or the Caucasians and they feel threatened. They believe that you're being a propagander too or you're using some sort of propaganda to, really, harm their thoughts and their goals. But if we would stop being afraid of letting other people branch out, our kids would not have to be in separate classrooms, as some other people think. We don't have to put young black men in separate classrooms. We need to start getting the parents' involvement. Now back

home in Jamaica, there was a – when I was a child, I used to be so afraid. This lady would knock on my grandmother’s door, three and four o’clock in the morning. She always had a bad news. And I would be so afraid. Every time I’d see her, I would say, “There come the bad news lady.” You see, my grandmother would give away sugar and flour and salt and oil on Thursdays. Because people would always come and knock and want salt and sugar. And sometimes, because I see Grandma give away the salt and sugar, I took it over on myself giving away the salt and sugar, and (laughs) never asking. And I was giving away the things that my grandmother need. So she was always a praying woman. And she consulted God on everything. And Grandma said, well, God said to her, “Start giving away salt and sugar and oil.” And we would – because Thursdays, in Jamaica, is called Ben Johnson Day. Ben Johnson Day’s a poor day – where you have used all your resources through the week and so Thursday – if you get a monthly check or a every two weeks’ – that Thursday everything is gone. So you have to ask your neighbor for something. So my grandmother started giving away rice, salt, and sugar, and flour, and oil. We called it cooking grease. Because she would make it herself, by grating the coconuts. She’d buy dozens of coconut! And all would, after the grater – with our hands and you’d get your little nibbles and your fingers all cut up and everything, just to make the oil. And so we would give away those things on Thursdays. So I was trained to give. I was trained to make sure that people around you have what they need. Because if people around you don’t have what they need, they get dissatisfied and then they may come and take what you have. So my grandmother would give away certain items on a Thursday. So that was something that I was taught. I was taught the power of prayer. Because she would wake up in the morning, three o’clock, and she just would beat, maybe whip you if you don’t wake up. And we’re going to pray. She said, “I need help. And everybody go get up and pray.” We fast asleep. And we said, “Grandma’s prayed.” But she needed that strength. So we just – I was raised that way. I was raised to respect even the dog. We used to call – we weren’t taught to disrespect anything. It was Mr. Dog, Mr. Rabbit. Everything was a mister or miss, respecting, even with a prostitute, even the lowest person. Because you don’t know what someone has been through in life. And when they reach a stage, you must always show respect to a person. And I appreciate being raised by my grandmother. And that was my grandparents, both my grandmom and my granddad. So when I came to Springfield, I really got culture shock. Because I thought the grass was greener on the other side. I have learned so much. I have learned the meaning of love. And I have learned the meaning of hate. And I choose love. I get very angry. I can tell you this: When I was a younger girl, I would (??) people. I got in trouble for everything I did, whether I did good or bad, because of my name, being Faith. And, every time, they’d say, “Faith out there cussing. Faith out – she’s swearing! She’s cussing.” And I will say a swear word, what people call a swear word. To me, I believe

there's nothing wrong. I believe that the curse word is when you call people – like say they're dumb, they're never going to turn to nothing. I believe those words are a curse word. And I do believe that, if we treat each other well, things are going to be better. I believe in kids being educated. I believe in kids being educated. I believe in us taking time – I believe in people appreciating the greatness in another person. Even the worst person out there have something good in life to offer. And so when I go to these meetings, which I don't any more, because I have matured – I'm a big, fifty-three-year-old woman now. So I've matured. I would still go but, when I go now, I'm so mature that I understand the system – that I really don't have to say too much, more than what I want to say. It always seems to be a shouting match and no understanding. And we're in the same position we were when I came here twenty-plus years ago, in 1980. We're still shouting. We're still asking for things. And we're still not planning right. You know, we're still creaming the top. We're still creaming the top, taking out the best kids. No one ever offered my child a scholarship. No one never did. Lately, my daughter's going to college. We were able to get something from the Sangamon County _____ (??). But when my son was – no one ever offered. We were never, and able to get a job. But at the same time, I would go out there – my children had to go get their jobs. No one ever come and said, Faith, I have this. I never had anything handed to me. We had to go and find it. And so when you got there, you get resources that you can trickle down into the community for other people. People shouldn't really try – I believe that there's a lot of withholding going on in our city, in our community. There are people that need help. There are people that need to just be appreciated. So I live in a class-structured society, where I have a middle class and an upper class and a lower class. And the middle class, upper class do take advantage of the lower class, in this way: they use the maladies and the misfortunes of the poorer black people to uplift themselves. But at the same time, the black people who need help are not really getting it. Their children are going to prison. The statistics are that young black men can't read. The statistics are with blacks having HIV. The statistics are there for us. And so we are the statistics. So when the people who are the statistics come out and want to speak for themselves, their voice should be heard. Those of us who, the numbers shows that we have a Bachelor's degree, and we should allow those who haven't been able to acquire these legacies to do so and not to make preparations for them or not to have their opinion that, "I know what these people need." We should first have some public hearings, to know what these people need. And that's what the Harriet Tubman Center was all about. And there were some other little awards that – and thank God for people like Reverend Freeman, who thought that I should have been nominated for the J.C. Penney woman of the year award. And I appreciate him very much for that. I appreciate Barb Dickerman. I do appreciate her very much for working with me and my family. And there are some other people that I do appreciate in this city of

Springfield. My house caught afire, and no one even thought about helping me but Reverend May. I appreciate Richard May. I do appreciate him. And I dearly appreciated Pastor Shoultz. Would always say, "Come here, bungle gal." That's a term we use in Jamaica, a term that we hate, to be called bungle gal. And always calling me – I'm a bungle gal. And I would give him the worst look. But I couldn't be rude to him, because my culture never allowed me to disrespect the elderly. But he would provoke me so much. "Oh, bungle gal, bungle gal." And that word, those are terms that we don't like to be called.

Dickerman: Who was this person? I didn't –

Logan: Rudolf Shoultz.

Dickerman: Oh, just –

Logan: (laughs) Yeah, Pastor Shoultz. He would just try to anger me, so much. And I just had to be humble. But I appreciated him very much. And my best friend was Ronald Smith. I appreciated Ron so much. He would be there for sister Faith. He would be there to give me a ride, take me places, take me to go take my daughter, who was going to Trinity Christian College, before she moved on to Jacksonville State. And Brother Ron Smith was always there. Now, Ciseen Jones is another. That's my prayer partner, wonderful person. Rosie Adams, I respect her very much. Because when my house caught afire too, she was one who was really there to be kind to me. And I appreciate Mrs. Albert Peters – attended my church, well, when I used to go to Union Baptist Church. Because I see God as a spirit, so I attend somewhere else. And I do appreciate everyone who have – and I can really truly say I appreciate Mayor Langfelder very much. Because that night, when I went to City Council meeting, he – and I said, "The situation is very bad. And I would like to know what we can do." And he said, "I couldn't do anything about it. But talk to that man over there." It was James Meese and Mr. Mc – I forgot who his economic development officer was, a tall, strapping –

Dickerman: McCarthy.

Logan: McCarthy. Wonderful people. And I went into the office and I told –

Dickerman: Don McCarthy.

Logan: Don McCarthy. And I told him. And they gave us some assistance to do – we had the Black Expo, in the Comer Cox Park, with the back-to-school event. And these were two events that we had. But we would have had more success with the Black Expo if people wasn't always talking about a grant and fussing. But we had kept those events in the Comer Cox Park.

And we never had a shooting. We never had a problem. They had turned out very well. But, you see, we look for grants all the time. We believe that these grants are what going to save us. And those young men who had – Billy Bishop – and I forgot the other guy. We did the back-to-school and we did the Black Expo in the Comer Cox Park. So the Black Expo is not a new event. We did that with the back-to-school, with the NAACP that day. And we had a beautiful turnout. And, you see, we're not consistent in the things that we do. And because we're not consistent, we don't have an ownership in the things that we do. Even on the East Side, now, when the houses are being built – when the Springfield Project came in, they got mad at me again. But it was the last meeting that they had, when I invited the Springfield Project to come and help us clean up that day. Then they found the project on the East Side, you see. But now, we don't have ownership in the – these houses are being built and where do that money go? I don't see any black labor when the houses are being built, with the Spring – the houses are so high! And if these dollars are coming from HUD and these dollars are coming out of other programs, they should not be so expensive. Because there's one lady I know who have lost her house – which was an Urban League house anyhow. But there are things that, really, the people don't take ownership. Many people participate but don't have a partnership in anything, it's of nonexistence. And so those were some of the things that the Harriet Tubman – and we still do the Harriet Tubman. Johnny Crisp is now the president of the Harriet Tubman-Susan B. Anthony, John Crisp.

Dickerman: John Crisp?

Logan: Yes, John Crisp, the artist, is now the president of – he's running –

Dickerman: Of course.

Logan: – the Harriet Tubman-Susan B. Anthony. So it's not dead. We're working with it. And from time to time, we're doing things on the lot that my caught afire on.

Dickerman: They told me about that. And I have seen those _____(??).

Logan: Yeah. And on Saturdays we have art class out there. And then we tried to raise funds on our own, because we're not going to get any grants. So we sell hotdogs out there and we're doing thing, right at the corner, at Fourteenth and Cook. Because we thought, and economic strength – you can't do anything in Springfield. And these grants are so competitive. And if people don't like you, they'll think you're going to steal something. And there's really nothing to steal. There's really nothing to steal. Because you'll be stealing from yourself. And so we need – I believe that we can do some of these things that we're talking about – we can do them

ourselves, by pooling our resources together. But we're so afraid of each other. And honestly, I believe that, if the Caucasian money's not the head of the tip – or the top of it, we don't want to participate. We don't want to get involved. And then those of us who want to get state jobs and keep them – because it's so political in town. The wind have to blow the way they want it to blow, you see. And when the wind blow that way, they go that way. And when the wind blow left, they go left. If it blows right, they go right. But they cannot stand firm, and be like a tree planted by the river of water. And when you be like a tree, you get in trouble. But David said, "It shall not be moved." Now I was precinct committeewoman for Precinct Seventy-Five for four terms. And I worked my butt off. And then someone else wanted a seat and just sabotaged and manipulates the votes. And it's terrible. And people are talking about why the people don't go to the polls.

Dickerman: So you just lost that precinct in this last election. You had it up until then, right?

Logan: Yes, I had up until then. But really, I didn't work for it, this time. Because I did not work for it. I really didn't feel that I wanted to be bothered. But I put my name on the ballot, because I don't like to feel like I'm being kicked out. I would prefer to lose the seat than to be kicked around and think that I was afraid of any one of the candidates. Because I can boldly say I was the best candidate. But I did not work. The people hadn't seen me. And then someone had wrote an article about where was Faith. And they said I didn't live in the precinct and everything. But life goes on. I refuse to become a pillar of salt. Because I can do something else. I will do something else. But I will not sit and make a precinct make me don't exist. And so I look for my next job from the Lord. I look to hear that inner voice in me that say – because I have a passion. If I have a passion for something, no one can take me away from it. I didn't have a passion for the precinct any more. Because it was always a fight. The police was coming. The woman stole the votes. They run the people away. And then you keep talking about what the white man did us and here you are running the people from the precinct, telling them they don't live there, causing all – manipulating these things – the very same things that they said the white man did. You become the very thing that you were saying wasn't good. So, so much hypocrisy. It just wasn't too good for me. So I lost that seat. But I still go on.

Dickerman: I was thinking about the community policing. You had a lot of experience with that when it came in. And you might talk a little bit about how that has worked.

Logan: Okay. I sat on the Enterprise Grand Community Committee. And we did work with the police c –

Dickerman: Who was the mayor at that time?

Logan: Well, Mr. Langfelder started it. But then he lost. And Mayor Hasara, she was another nice gal. I liked her. She –

Dickerman: The police(??).

Logan: And so she took over that. When she came in, there was a rumor that she wasn't going to do anything with the Enterprise Grand but then she did something. And then we had the community policing, closing down a lot of drug houses and stuff. But the very nature of the community policing helped and hurt at the same time. Because, at the same time, you still had people who – I don't know why we should do good and then it becomes bad. You had police officers who were not really very good. But we had one good police officer. At the time, he was good, Scott Hallen(??). But then, after a while, it turned to be a hell shamble, and it didn't work. And we had Officer Ewing, who got hit. But it worked with the people. There is nothing in this city that can work without the people involvement. And even community policing, you still have drug houses. I would say why not go ahead and legalize it? And if I sound like a bad girl, I don't care. They had legalized alcohol. And it still gives us trouble but you could control it. If there's a thing that is giving society so much trouble, you might as well go ahead, legalize it and control the use of it. There'll be a place where they can come and purchase – with some medical – they know how to do those things. They know how to stop the flow of this drug into the black community. Because I don't believe it's just the black community bringing it in. It must be coming from other areas of the East Side. And so we worked on that. And we worked on several other things. But I wasn't here when all the great things – and sometimes when I talk about from the time I came here and I remember how things were, people get angry – and one woman saying, “I don't remember what happened twenty years ago.” Well, woman – should remember what happened twenty years ago. Because when you look at your past, you can better your future. So if we cannot look at our past and better our future – and I still believe that there is a piece of a prejudice with black – or, America, with blacks who are from a different culture. I don't know why. And I'm trying to understand the reasoning why we don't see eye to eye. And we're from a poorer region but we know right from wrong. Not to say that black Americans don't know right from wrong. But they must have put up with this wrong and make it right so many times. And so they call wrong right and right wrong. And when I read the book of Isaiah, 41, it say, “Woe be unto the one who calls right wrong and wrong right.” And so, many times, they would get – they always want to shout at me. And I would shout back too, because I enjoy shouting. But I can't do it any more, because I had a slight stroke (laughs) and my doctor say, “You've got to be quiet now.” So when

they don't see me at meetings, don't believe that I have – I haven't died out. I'm just taking my doctor's order.

Dickerman: I know that you have done a special honor to Dr. Martin Luther King at the statue every year. And I don't know if it's from Harriet Tubman Foundation. Say a little bit about that. We might have to turn the tape but not yet.

Logan: Every April, the fourth of April, we would go down there and put a wreath. Sometime the crowd was small and sometime it was nice. But April the fourth is the assassination. We'd be down there, to end the violence. We started to end the violence. We would come out and do things. The young woman was killed at the Harriet Tubman Center there. The center was closed. It was midnight. She was accidentally killed by her cousin. But then the guy on the radio station made it look like we were even open, when we weren't even open. And that shooting caused a lot of my volunteers to stray away. So then we weren't able to do the kind of things we had to do. But we took it into the street. I believe in going into the street and working with the people and doing things. But we put a wreath every April the fourth at Dr. King's statute. And I continue to do that. Because I believe he was a great man, the same way I love Marcus Garvey. I do respect Dr. King, and his wife and his family. And I respect Marcus. Because you can't have no King without Marcus! (laughs) That's a Jamaican talking. And so we move on. And we read our history. We have great people. We have great people in both races – all races, who have worked together, as a people. Because without love, we can't do anything. And it cannot just be my race alone. It has to be all of us. And so we have to work together for the betterment of all of us.

(End of Side A)

(Start of Side B)

Logan: Another person who I truly respect is Reverend Robert Freeman, where we used to do the peace marches on the East Side. And we got some bibles from the Gideon. And then the Methodists had a – I forgot their program. But they were doing something too. And we had started moving the areas into neighborhood association. We started the first neighborhood association on the East Side. Because the East Side Neighborhood Improvement Association. And people got upset. You see? We get upset. And we don't agree on anything. We get so jealous. But instead of getting jealous, you must be zealous? And the word of God says, "When you're zealous, your zeal will just make other people angry with you." But Reverend Freeman had supported me a lot and I do appreciate him.

Dickerman: What is his church?

Logan: Grace United Methodist Church. And we would do the peace march. And the Asbury Methodist Church, they were talking about getting out of the neighborhood there on Thirteenth Street. They were talking about moving. And Rudy Davenport. And myself and Reverend Freeman, we had to work on this other church. And they have a wonderful supper program there, that they had started. And we didn't want them to move. So we worked together, started the Empowerment Center. And I don't know if they still have it there. But the Empowerment Center was at Asbury. And we tried to do a lot of work there. Mr. Rudy Davenport is also a wonderful person. Both of us have had our little yacky-yacky sometimes but I do respect him. And we've worked hard and Robert Goza. Those are people that I truly, truly respect. I believe they're soldiers in this war. And we can get along. And I do respect Cecil and Doris Turner. I appreciate – many times, when maybe I would have – I was out there with that seat all by myself, sometime, fussing and screaming at people and trying to get votes in and just rushing – and about to fight. Because I wasn't giving up a physical fight or a spiritual one either. And many times, Cecil would send people over. And because you can't do anything alone. We have to work together. A house divided cannot stand. So we continue to work with each other and get an understanding. And my goal is for us to do better, love each other and to really care about the issues. And before we come out with opinions of the needs of the people who are really needed, we should call commissions. We used to call it commissions, back – we have meetings and hear from the persons who, their needs to be met. Do you want to send your child in? What do you need? Those are the main things we need to have. We need to have meetings every so often with the people whose needs are to be met. So I do end my interview, with you Ms. Barb, and I appreciate you for asking me for this interview. Thank you.

Dickerman: Thank you, so much, Faith.

(end of interview)