

1  
2  
3  
4  
5  
6  
7  
8  
9  
10  
11  
12  
13  
14  
15  
16  
17  
18  
19  
20  
21  
22  
23  
24  
25

CITY OF LAWRENCE, KANSAS

LAWRENCE FAIR HOUSING ORDINANCE  
50th ANNIVERSARY ORAL HISTORY PROJECT

Interview of Jesse Milan

October 21, 2016

1 (17:32:49)

2 **MR. ARNOLD:** Today is October 21st, 2016. I  
3 am local historian Tom Arnold, interviewing Dr.  
4 Jesse Milan in his apartment in the Victory Hills  
5 Senior Living Community in Kansas City, Kansas,  
6 for the City of Lawrence Fair Housing Ordinance  
7 50th Anniversary Oral History Project [also  
8 present were Scott Wagner and Kurt Henning of the  
9 City of Lawrence].

10 At the time the ordinance passed in July,  
11 1967, Dr. Milan was a teacher in the Lawrence  
12 public school system and the president of the  
13 Lawrence chapter of the NAACP.

14 **DR. MILAN:** That's right.

15 **MR. ARNOLD:** Dr. Milan, please tell me a  
16 little bit about your background, including what  
17 brought you to Lawrence initially.

18 **DR. MILAN:** What brought me to Lawrence, when  
19 I was in Kansas City I went my senior year at  
20 Sumner High School. In '46 I was going to  
21 graduate at Sumner, and I was on Kansas Avenue  
22 delivering my paper, I sold The Call paper every  
23 Friday, and on the Parallel streetcar was a sign  
24 that says: Two years in the military, four years  
25 in college. I said, what?

1           So I signed up and volunteered for the  
2           military and when I got out of the military and I  
3           applied for Kansas University and they assisted me  
4           with federal government financial assistance from  
5           that as my salary.

6           I spent two years in, one year in Anniston,  
7           Alabama, with that and then I was stationed, I  
8           couldn't tell you the name of the base there, and  
9           I was, we were, for my place where I took my, what  
10          do you call it, the initial --

11                   (17:34:50)

12          **MR. ARNOLD:** Your basic training?

13          **DR. MILAN:** Yes. Well, no, as a soldier.

14          **MR. ARNOLD:** Okay.

15          **DR. MILAN:** They shipped me to this, on this  
16          base in Anniston, Alabama, I forget the name of  
17          it, and it was, at that time it was very  
18          segregated, only a black group that I belonged to  
19          at that time, and when we arrived at the base the  
20          base commander of that came to accept us and  
21          receive us and talk to us and inspect us.

22                 As he went around, and about 22 of us, and he  
23          went to his office and made an appointment of one  
24          of us to serve as a military policeman, Army  
25          policemen they were, and guess who he chose? Me.

1 And I was surprised, because I was asked by the  
2 leader to lead a demonstration of drilling the  
3 squad and I drilled my squad, because I did that  
4 in high school.

5 I was at Sumner High School. I was a  
6 graduate of Sumner High School. When they took my  
7 picture many years later after that -- it's on the  
8 wall right there. See that picture behind you?  
9 That's on Minnesota Avenue. I'm one of the first  
10 black persons they put up there on that picture,  
11 then they put a few after that.

12 But anyway, I was pleased, and we did a lot  
13 of work there, and I was transferred from there  
14 to, after one year I was transferred from there to  
15 up north, I forget the name of that city, but  
16 anyway, I was transferred from there to the base  
17 in Honolulu, Hawaii, and made the football team,  
18 played football.

19 And another big mistake, I was chosen, based  
20 on my performance as a football player during the  
21 seasons, as a quarterback and right halfback. I'm  
22 a black person. In those days there wasn't too  
23 many black quarterbacks playing professional  
24 football period, and I had a great time playing.

25 I used to have fun coming to the line of

1 scrimmage when the ball got there I'd use  
2 deception and I'd say to the big dude, "Hey, big  
3 daddy, I'm coming your way." Oh, it was a heck of  
4 a time, but I played good. We won the game, but  
5 we lost games, we won a game, but that was an  
6 honor to have been chosen for so many things like  
7 that that I didn't apply for. They just liked the  
8 way you performed.

9 (17:38:10)

10 **MR. ARNOLD:** What years were those when you  
11 were in the Army, do you recall?

12 **DR. MILAN:** Oh, --

13 **MR. ARNOLD:** Late 1940s?

14 **DR. MILAN:** Yes. Yes.

15 (17:38:22)

16 **MR. ARNOLD:** And then after you left the Army  
17 and decided to use your GI Bill to --

18 **DR. MILAN:** To finish my work at, to go to  
19 K.U.

20 **MR. ARNOLD:** -- go to K.U., why did you  
21 choose the University of Kansas and Lawrence?

22 **DR. MILAN:** Well, I attended, my kids  
23 attended school in Lawrence. I had four kids,  
24 they graduated, they all over the years, and I had  
25 a lot of friendships in Lawrence and a lot of

1 contacts, and I belonged to Kappa Alpha Psi, which  
2 I lived in a fraternity house in Lawrence, new  
3 chapter.

4 And so how I got there, there was a lady  
5 teacher at the University of Kansas, she was in  
6 charge of the women department for women attending  
7 K.U. in the P.E. Department, and I did a lot of  
8 teaching, members of the class, we all did, all of  
9 us, we would have to do this this day, we would do  
10 this day, one day, and I was appointed by her to  
11 teach in the public school system. I say, "I'll  
12 give it a try; that's why I'm here."

13 And, but she didn't just send me to the black  
14 school, she sent me to Hillcrest, and I went up  
15 there and I had a great reception, and I did a lot  
16 of things.

17 One of my most famous philosophy was using  
18 the thesis in the Matthew 30:32: Love your  
19 neighbor as yourself. Do unto others as you'd  
20 have them do unto you.

21 And so -- because at the elementary grades  
22 they're not in their classroom solid in terms of  
23 playing games. I didn't just play games, I said  
24 the object, they'd come in and have very poor  
25 listening skills, because teacher would come by

1 and do things with them, and I said, my  
2 introduction to them was that I am here to help  
3 you learn how to play games with each other and do  
4 other things and the object of that is to help you  
5 improve your listening skills to listen to the  
6 teacher, to see what she says to you and how to  
7 explain the -- one of the most, even today,  
8 difficult problems for the students is  
9 mathematics, arithmetic, and so they improved  
10 that, and then the other way I, other activity  
11 that I used, one of them, was not just that, was  
12 square dancing.

13 Have you square danced? Have you square  
14 danced?

15 **MR. WAGNER:** Oh, no.

16 **DR. MILAN:** Huh? How could you grow up  
17 without square dancing?

18 **MR. HENNING:** I'm going with yes. I have,  
19 yes.

20 **MR. ARNOLD:** I would say yes, when I was very  
21 young, but not in recent years.

22 **DR. MILAN:** And one of my most mechanized  
23 square dancing, I have all my records and things  
24 that I did, was the Kansas, square dancing, Kansas  
25 song called Home On The Range.

1           (Singing) "Now you dosey around your corner  
2 lady one time around, then you see-saw once around  
3 your toe, and then you add a minuet with the lady  
4 on your neck, run right and left around the hall.  
5 Home, home on the range, where the deer and the  
6 antelope play, where never is heard a discouraging  
7 word."

8           Home on the range. I still have it, and then  
9 I taught it in Lawrence, Kansas, and then my  
10 population grew, so I went to every elementary  
11 school in the city of Lawrence, Kansas.

12           (17:42:49)

13           **MR. ARNOLD:** So after you -- you taught there  
14 as a student. Obviously the school system was  
15 happy with you and they hired you as the first  
16 African-American teacher in the Lawrence school  
17 system, I think that was in 1954?

18           **DR. MILAN:** Uh-huh.

19           **MR. ARNOLD:** And what was it like being the  
20 first African-American teacher in the school  
21 system? Did you feel welcomed or did you feel --

22           **DR. MILAN:** Well, I felt welcome because I  
23 was hired in Lawrence to -- after that, I was  
24 hired in Lawrence first, but I had a lot of  
25 community relations.



1           There were not too many white folk but  
2           when -- segregation was very, very difficult,  
3           because I worked for the city Recreation  
4           Department as assistant superintendent of  
5           recreation for the City of Lawrence. I was the  
6           first one to do that for a black person and the  
7           object was for me to improve the quality of the  
8           performance and the program of the city Recreation  
9           Department and so what I negotiated with K.U. and  
10          other was to bring students to the basketball  
11          games and football games and so I did that, so as  
12          a result of working with Hillcrest I reached out  
13          to all of the schools I was recreation person to  
14          work with the city to put a playground at Pinckney  
15          Elementary School and Hillcrest Elementary School  
16          and Watkins and all of that.

17                 Now, one of my most fascinating experience  
18                 was that one day I got a call, after I received a  
19                 call from the Ku Klux Klan, and they did a lot of  
20                 things to try to keep me from being a black  
21                 teacher to white folks because that's a violation,  
22                 but I said, "The only thing black were the shoes  
23                 they wore to school."

24                 And many of the white teachers were very  
25                 friendly with me and asked me, say, "Well, Dr.

1 Milan, why don't we go and have a good time in  
2 Kansas City?" I said, "Well, we could do that,  
3 but in order for me to do that you would have to  
4 give me a check for a thousand dollars." They  
5 said, "We can't do that." I said, "That's why I  
6 can't go." You think I'm going to go and -- at  
7 that time the relationship of the races were very,  
8 very rigid, because the Ku Klux Klan, they threw  
9 bombs at my house, they threw fire bombs at my --  
10 I lived in, when I first started teaching I lived  
11 over in North Lawrence, I can't think of the  
12 apartment, it's a little, a block south of that --  
13 what's the name of that school in, elementary  
14 school in Lawrence?

15 **MR. HENNING:** Woodlawn.

16 **DR. MILAN:** Woodlawn. And so I moved into  
17 that apartment right there and a person in from  
18 the city was interested in me expanding because my  
19 family, I had a baby and we were looking for a  
20 house, and he came by and introduced himself and  
21 helped me build a house on 1211 West Fifth Street.

22 You know where that is? That's the end of  
23 the white movement but the beginning of the black  
24 population in the area in that section of  
25 Lawrence, because the street that, Fifth Street

1 goes all the way through but on the west side of  
2 me was one black person, on the right side of me  
3 was a white male, but they told me he was a  
4 businessman, and the Ku Klux Klan took and brought  
5 a lot of fire things and threw them at my house  
6 and in my garage and on my roof and the guy next  
7 door would get it and put it out before it caught  
8 on fire and had a lot of red stuff of those things  
9 in my backyard, and I guess they finally stopped  
10 because I was not in a white neighborhood. That  
11 vacant lot was at the end of the white  
12 (indiscernible) movement and then he said, well,  
13 I'll -- but he said, you can do it here.

14 At that time my wife was working at the  
15 hospital in Leavenworth and she was an  
16 occupational --

17 **MR. ARNOLD:** Therapist?

18 **DR. MILAN:** Yes. And so it wasn't too far  
19 from Lawrence to go the highway and go to  
20 Leavenworth, so -- but across the street I had a  
21 black family that really protected my house,  
22 because they see a flame going to my house and I  
23 was out teaching and they would go and put them  
24 out, and one day I tried to get in my garage and  
25 it was full of those ashes and I had to clean it

1 out.

2 So I had a tremendous effort from the Douglas  
3 County Ku Klux Klan, so one day I got a call to  
4 meet some students on a lot in Lawrence, Kansas,  
5 five white boys and five black kids, because I was  
6 assistant superintendent for the City of Lawrence  
7 and helped, and I can't think of his name now, he  
8 was the superintendent, and we did a lot of things  
9 together and he'd let me do a lot of things  
10 together.

11 And when I walked up at about 6:00 o'clock  
12 that evening, five white boys over here, five  
13 black boys over here. They all had guns. I  
14 taught all of them, and I say -- it's amazing to  
15 see them. "Why do you have those guns?" And they  
16 said, "We have a special mission to kill you." I  
17 said, "You gotta be kidding. Why would you want  
18 to kill me when I taught you in school?" "This  
19 ain't no school."

20 So I said, "Well, I'll do my best, but  
21 remember," I said, "you have to remember what the  
22 Bible says: Love your neighbor as yourself. Do  
23 unto others as you'd have them do unto you. And  
24 I'm sure you haven't read the Bible, otherwise you  
25 wouldn't want to kill me."

1           Now, the black kids were there to protect me  
2           but the white kids wanted to kill me, but guess  
3           what? After my talking with them and saying,  
4           well, you know, it's interesting how we get along  
5           in the classroom, and they all remembered that.  
6           They remembered one of the most fascinating things  
7           was the activities that I would introduce them,  
8           and I took them all, from 200, 300 kids, to every  
9           home football game and had the Recreation  
10          Department and the parents to buy their tickets.  
11          I took them to the basketball games, and it was  
12          white and black, and so the kids all enjoyed that,  
13          so they both just turned away, walked away, and  
14          did not kill me.

15                 But the Ku Klux Klan did not give up. So I  
16          bought a home, from 1211 West Fifth Street, to buy  
17          a place that I wouldn't let them know where I'm  
18          moving, so I bought a -- and my family grew, at  
19          that time I had three kids, I ended up with four  
20          kids, 10th and Alabama. You know where that is?  
21          That's one block north of the stadium, two blocks  
22          north of the stadium, right on the corner, big  
23          two-story house. Okay?

24                 And we had a great time and I had a great  
25          time with the friendship with the kids, and all

1 the summer I ran a playground for the kids in the  
2 city, not just one place, at school districts near  
3 their neighborhood, McAlister, oh, behind the  
4 junior high school there on -- where's it located?  
5 Not Maine Street but it's close to Maine Street in  
6 Lawrence. And Hillcrest and Sunset and North  
7 Lawrence and Woodlawn.

8 It was just a tremendous experience that I  
9 had, and I had many supporters from the white  
10 family and I had many of them that were working  
11 with the Ku Klux Klan, and they helped me and the  
12 kids, I was reported some that would have a  
13 meeting every Friday in their school how to  
14 protect me, and they did a good job. They had the  
15 good lord.

16 The last one was when on 10th and Alabama  
17 they drove up, and I believe my house was on the  
18 east side of the street, and they drove up on the  
19 west side of the street and threw a bomb over my,  
20 over their car and it went toward my house on 10th  
21 and Alabama and it exploded while in flight.

22 Now, we were the only black family in that  
23 neighborhood and all the white folks come running  
24 down there to see what happened, to protect me, so  
25 I had a tremendous population in the white

1 population as well that, that they were not all Ku  
2 Klux Klan, male and female, and that's the reason  
3 I'm still here today. Had not been for them I  
4 wouldn't be here.

5 (17:53:23)

6 **MR. ARNOLD:** So your neighbors in that  
7 all-white neighborhood, they were supportive of  
8 having you live there, they welcomed you?

9 **DR. MILAN:** Yes, because they knew I taught  
10 their kids.

11 **MR. ARNOLD:** Right.

12 **DR. MILAN:** Okay? I had a tremendous child  
13 population.

14 (17:53:32)

15 **MR. ARNOLD:** Yes. So as a teacher you  
16 mentioned you were welcomed by your fellow  
17 teachers, the Ku Klux Klan did not like having you  
18 there. How about your students and the students'  
19 parents? Did they, even the white parents and  
20 students, did they welcome you? Were they  
21 hospitable?

22 **DR. MILAN:** Yes.

23 **MR. ARNOLD:** Good.

24 **DR. MILAN:** Through the message of their  
25 children. One of the most, second most important

1 things is I developed a square dance club and they  
2 enjoyed doing the Texas Star and this as well as  
3 the kids, so my job as a Recreation Department for  
4 the city, not just for black population but for  
5 everyone, and one of the most popular things was  
6 that I had many parents who support me because I  
7 would take their kids to a basketball game at the  
8 Allen Fieldhouse when it was built and I would  
9 take them to the football games at Kansas Stadium  
10 and help get the tickets through the Recreation  
11 Department so that they wouldn't have to pay a  
12 whole lot of money for it, and I got many gift for  
13 tickets to take the kids to the -- and they all  
14 was very, very pleased, so it was the way I  
15 treated children, not because they were white, not  
16 because they were black, because they were all  
17 God's children.

18 And when I became a professor at Baker  
19 University that was another wonderful experience.  
20 Not only did I teach physical education activity  
21 but I taught other kind of subjects of  
22 anthropology, and what happened was that they  
23 assigned me as the professor from Baker, from the  
24 school system in Lawrence -- in Baldwin, I'm  
25 sorry.



1           When I become the first black professor at  
2 Baker University they assign me not just to teach  
3 the students and work with the teachers and  
4 performance of the school but to work as the  
5 professor to go to the public school system in  
6 Baldwin, Kansas, for the placement of student  
7 teachers. Do you realize how many black schools  
8 there were in Baldwin, Kansas? None.

9           But the most fascinating experience, I had to  
10 go to talk to the white superintendent about the  
11 placement of students at Baker University. Oh,  
12 that'd be fine, they were familiar with Baker, but  
13 they didn't know, but they were amazed because I  
14 was not a white professor asking to do that, and  
15 they were pleased, and it was very successful, not  
16 because I was black but because the kids loved it  
17 and I did it, because my philosophy was love your  
18 neighbor as yourself and as a result the --

19           (Phone ringing; off the record.)

20           (17:57:44)

21           **MR. ARNOLD:** You are in high demand, sir.

22           Let me ask you, when you first arrived in  
23 Lawrence and in the early years, the 1950s and  
24 1960s while you were living there, how would you  
25 describe the racial climate, the relationship

1 between the white and the black community?

2 **DR. MILAN:** Very, very, very vitriol

3 (17:58:04), because the black population lived in  
4 certain sections. The most integrated population  
5 was in North Lawrence, the black folk lived on  
6 this side and the white folk lived on that side,  
7 and in a very limited space.

8 And what got me where I was in terms of  
9 increasing the performance and the relationship  
10 was the -- who was it? I can't think of his name.  
11 He was superintendent of the city Recreation  
12 Department, and while I was at K.U. I was an  
13 official of the Kansas Relays and he got to know  
14 me quite well because I negotiated with him for  
15 relay tickets and places to take the kids to, to  
16 the games irrespective of race. That's one thing  
17 I did, I took black, white, white kids. I didn't  
18 take them, they met me at the stadium, at the gate  
19 to get in, and they had a special section for all  
20 students and they went in.

21 Now, one of the things that was fascinating  
22 was that after I graduated from K.U. I was  
23 assigned as an official in the K.U. Relays and I  
24 was there for 40 -- 20 years, and I have a special  
25 uniform that I wore; I still have it. It's in

1           there.  It's when I was -- I'll be wearing it  
2           tomorrow.  Every Friday, or Saturday I wear my  
3           pants and my shirt, I'll show it to you, but what  
4           happened is that at Baker there wasn't that very  
5           strong relationship between the white students and  
6           the black students but I created an organization,  
7           because there were some black -- white students  
8           who didn't, had never met a black teacher and that  
9           was strange to them and I kept saying to them I  
10          used the Bible as a thesis to help me understand  
11          who I am and what my responsibility is.  I know  
12          I'm called a nigger and this and that and I'm  
13          black, we couldn't do this and we couldn't do  
14          that.  Even to go to the theater in Lawrence you  
15          had to sit in a black section in the show.  Did  
16          you know that?

17                 (Announcement on the loud speaker about  
18                 Happy Hour.)

19           **DR. MILAN:**  Well now, what they do at that  
20          session, they have token of some cake or  
21          something, wine and beer and mixed drink.

22                 (18:01:24)

23           **MR. ARNOLD:**  It sounds very nice.

24           **DR. MILAN:**  Oh, a lot of folk get to get that  
25          beer, get that wine.  I don't drink wine.

1           When I was a student at K.U., course I ran  
2 track in high school at K.U., at K.U. stadium.  
3 Sumner High School would go there, but it was a  
4 track session, it was mixture with the race, just  
5 school. High schools across the state of Kansas  
6 sent their track team to K.U. for the relay on  
7 Friday and Saturday and I was, while I was there I  
8 was appointed to work on the PE department,  
9 physical fitness department at the, K.U. wanted  
10 one of the members of the school to help provide  
11 officials so I was official for the high jump,  
12 triple jump, discus throw, and javelin, boys and  
13 girls. Fascinating, and I had a great time doing  
14 that and I had many students to do what I wanted  
15 them to do.

16           And they gave me a, when I retired they gave  
17 me a present here, this place, they gave me a cap,  
18 one of the things you wear, and shirt and a  
19 jacket; they didn't give me the jacket, I bought  
20 it, and so I was a very proud person to be an  
21 official (indiscernible 18:03:24).

22           I don't care where I traveled in Lawrence, on  
23 both sides of the city very segregated. The most  
24 integrated section in Lawrence was North Lawrence,  
25 mainly because they were divided but they all

1 lived in the same damn place, and I had many, many  
2 of the Ku Klux Klan to chase me down the main  
3 street, but I had a car at that time, and -- but  
4 the white folks protected me.

5 I wouldn't be here if it had not been for  
6 them, those students, and the students and God  
7 protected me, I wouldn't be, because at 10th and  
8 Alabama they take the big bomb and threw it at my  
9 house. It exploded before it arrived and all the  
10 white folks came down, and gave me guns. I didn't  
11 want no gun.

12 (18:04:19)

13 **MR. ARNOLD:** You had started describing some  
14 of the forms of segregation and discrimination in  
15 Lawrence besides the neighborhoods but also you  
16 mentioned in the movie theater you had to sit in a  
17 separate section.

18 **DR. MILAN:** Well, you couldn't buy a house  
19 anyplace.

20 **MR. ARNOLD:** Yes, tell me a little bit about  
21 the different kinds of discrimination, including  
22 in housing.

23 **DR. MILAN:** You had to -- oh, there was a  
24 limited section in East Lawrence. You ever hear  
25 of the New York School, elementary school?

1           **MR. ARNOLD:** Uh-huh, yes.

2           **DR. MILAN:** That was where the first grades  
3 go, up to sixth grade, and the only place there  
4 was a change in education was when they got to  
5 junior high and they ultimately, they had but one  
6 high school and one junior high and they all went  
7 together, and I taught at the junior high and the  
8 high school.

9           Now, housing was limited along New York City  
10 [Street] was a population in Lawrence, in East  
11 Lawrence, a limited section along Alabama, because  
12 I also (18:05:38) studied at a house in Alabama.  
13 On Mississippi the fraternity houses were across  
14 from the stadium. The Kappa house was about, just  
15 across from the entrance on Mississippi Street and  
16 the Alphas was down the street and across the  
17 street on 11th and Alabama, I think that's the  
18 main street, at least to the -- Mississippi  
19 Street, Mississippi leads to the stadium, up to  
20 K.U. entrance, was a black family that, on, right  
21 on the corner there and lived right next door to  
22 the Alpha house, and the other section that was  
23 limited, there were no black family in the  
24 Hillcrest section of the town, there were no black  
25 family in a certain section in south Lawrence,

1       because they used to have farms out there. There  
2       were some farms in them areas where it was  
3       Lawrence, but they were not mixed, they were  
4       limited.

5               So Lawrence was very segregated housing and  
6       employment. Now, you could not go downtown to  
7       Lawrence and go to any of those places to eat,  
8       except some places had a special section for black  
9       people to sit to eat in their place. You could  
10      not just go in and you sit down. You couldn't got  
11      in and go to the (18:07:20 indiscernible). You  
12      had to sit in a certain section. Now, that didn't  
13      deny the white folks to sit in there, because  
14      they'd sit in that section because their section  
15      was full, and we couldn't ask them to leave. We  
16      were asked to leave from this show.

17              So it was a very segregated city.

18              (18:07:50)

19              **MR. ARNOLD:** How would you compare Lawrence  
20      to the city you spent some time in in Alabama?

21              **DR. MILAN:** Alabama, I didn't spend time  
22      (17:08 indiscernible), I (indiscernible) location.  
23      It was very segregated in the south.

24              (18:08:07)

25              **MR. ARNOLD:** Was Lawrence as bad as the south

1 or not as bad as the south, or how would you  
2 compare?

3 **DR. MILAN:** It was as bad because only, you  
4 could only live certain places.

5 **MR. ARNOLD:** Right.

6 **DR. MILAN:** You could only go certain places.  
7 K.U. to an extent wasn't as integrated but they  
8 couldn't segregate the stadium, those who tried,  
9 we got rid of that, because I served as the  
10 assistant superintendent for the city Recreation  
11 Department so I didn't have recreation activities  
12 just for the black students, I had them for all  
13 students, and that's why my organization at  
14 Baker's still going strong today. I'll tell you  
15 about it in just a minute.

16 But so the city was segregated. It had  
17 certain limitations. The housing law that was  
18 being discussed in Topeka was not thoroughly  
19 enforced because the persons who were selling  
20 housing didn't just go in for anything, they were  
21 very selective of who they would offer.

22 And I was one of those selected persons  
23 because when I was living in North Lawrence in a  
24 segregated community they said, well, we got some  
25 land on Fifth Street over in Lawrence, West



1 Lawrence, and we would like to build a house for  
2 you and your wife, and I had two kids, and said,  
3 well, that's fine, and they built a house at 1211  
4 West Fifth Street. It was well welcomed by the  
5 white population.

6 Now, who they were, but -- I don't know who  
7 they were that threw that stuff at my house, and  
8 when I moved to 10th and Alabama they did the same  
9 thing, because I was the only black resident on  
10 10th and Alabama, 10th and Alabama. If you ever  
11 go down Alabama that big white house is still  
12 there because couple, not a couple weeks, about  
13 three weeks ago my daughter was in town from  
14 California and she was born in that house and she  
15 went by and looked at the house from a history  
16 standpoint. It's still there. It's still there.

17 But what really protected me were the white  
18 kids I taught. I thought they really protected  
19 me.

20 **MR. ARNOLD:** Very good.

21 **DR. MILAN:** Because had they, if they had not  
22 I'd have been gone, and God protected me. How you  
23 treat them.

24 I would go to -- there was a grocery store  
25 right on the corner of Ninth and Massachusetts --

1 not a grocery store, a drug store. What's the  
2 name of that drug store? It had a restaurant  
3 section in there.

4 (18:11:05)

5 **MR. ARNOLD:** Round Corner Drug Store, was  
6 that it?

7 **DR. MILAN:** It sat on the corner of the west  
8 side of I think Ninth and Massachusetts. I don't  
9 know if it's still there or not, but it was, it  
10 had a place where you could go in and buy your  
11 drink, pop and so forth, and hamburger. Didn't  
12 have an extensive cooking place but you could get  
13 a sandwich and so forth and I could go there and I  
14 knew who the people were serving because they knew  
15 me from my teaching, but it didn't mean that I  
16 could go anywhere in a store. I could go to a  
17 special place they'd provided.

18 (18:11:46)

19 **MR. ARNOLD:** Tell me a little bit more about  
20 your experience trying to find, trying to move to  
21 different neighborhoods. And I know there were  
22 some stories that the real estate agents would not  
23 show you all the place --

24 **DR. MILAN:** They never did, they never --

25 **MR. ARNOLD:** Tell me about some of your

1 experiences with the real estate agents and some  
2 of the experiences that other black families had  
3 trying to find housing and how the real estate  
4 agents would try to steer you away from certain  
5 neighborhoods towards others.

6 **DR. MILAN:** Well, mainly because the  
7 population was located that way. The black  
8 population was back over here and the white  
9 population was everywhere else, so it was a very  
10 interesting person who wanted to provide you a  
11 house. They didn't build houses outside the black  
12 neighborhood, they built houses in the black  
13 neighborhood.

14 One of the most concentrated area was off of  
15 the main street there, off of the highway, south  
16 -- north, near north of the stadium. Now, on  
17 Alabama, where I -- on Maine Street, where, I  
18 forget what numbers, going to college, before I  
19 lived in a fraternity house. 824 Maine. You know  
20 where that is?

21 **MR. ARNOLD:** Roughly, yes.

22 **DR. MILAN:** Right in the middle of the block.  
23 There were two black folks in that neighborhood.  
24 Okay? And those who were selling real estate  
25 didn't just take you anywhere.

1           There was vacant land where a person had  
2           given up the farming and had become a place for  
3           building and they could not build a house just  
4           anywhere, even the real estate they were selling,  
5           one person in the real estate, can't think of his  
6           name right now, because, see, my brother and my  
7           (18:13:56 indiscernible) in Kansas City was in the  
8           real estate business in Kansas, the same thing,  
9           segregated stuff, so they knew how to look at  
10          that, but I was lucky that they finally found this  
11          land. He said he knew it was not in a white  
12          neighborhood, just a vacant piece of land next to  
13          a white neighborhood and black neighborhood, over  
14          that way.

15          The other thing was that they would have a  
16          parade, I got some of that stuff, in  
17          Massachusetts, come down Massachusetts and you  
18          would not find an integrated group, you'd find  
19          black group playing their instruments going down  
20          our neighborhood.

21          And back to the basketball games, they set us  
22          in a section that wasn't segregated, because I had  
23          white and black students that knew each other,  
24          some didn't know each other, but that -- so it  
25          was, Lawrence at that time was not a free city,

1 black folks, Mexican.

2 Now, the Mexican, they caught more problem  
3 than we did because some of them couldn't speak  
4 the English language but in the public school  
5 system they went to the white school system, they  
6 didn't go to the black school system, only black  
7 folks went to public school system and when they  
8 got to the high school, that's when they began to  
9 integrate the school system, junior high and high  
10 school.

11 (18:15:44)

12 **MR. ARNOLD:** So did Brown vs. the Board of  
13 Education, when that passed in 1954 did that  
14 affect the Lawrence schools?

15 **DR. MILAN:** Yes.

16 **MR. ARNOLD:** Can you describe that? That was  
17 about the same time you started teaching, so how  
18 did that affect the schools?

19 **DR. MILAN:** Because they were segregated and  
20 they didn't just open up, they improved the  
21 quality of the brown school -- black schools and  
22 as they built new schools there were no black  
23 neighborhoods, though they were next door. For  
24 example, where I built my house on Pinckney  
25 Elementary School is just east of it, 1211 West

1 Fifth Street. Fifth Street was a street east  
2 of -- what's that main street, main highway going  
3 through Lawrence?

4 **MR. ARNOLD:** Sixth Street.

5 **DR. MILAN:** Sixth Street.

6 **MR. ARNOLD:** Sixth Street, yes.

7 **DR. MILAN:** Well, see, north, Fifth Street's  
8 just north of that, and I can't think of the name  
9 of the streets right now but I know that the black  
10 neighborhood, that went from my house west for  
11 three or four blocks and north of that were some  
12 that had farmland (18:17:10 indiscernible) that --  
13 and the other section -- and there were none near  
14 Hillcrest Elementary School, except on Maine  
15 Street. What was the address on Maine?

16 **MR. HENNING:** 824?

17 **DR. MILAN:** 824 Maine. How you know that,  
18 man?

19 **THE SPEAKER:** I'm taking notes, sir.

20 **DR. MILAN:** That's right, 824 Maine. After  
21 you leave there on the other side of that house  
22 that they used to live was white families, on the  
23 corner, older neighborhood, across the street.  
24 How he got that house I don't know because when I  
25 entered K.U. I stayed as a rent student in that

1 house and walked to campus every day.

2 There were not just anyplace you could go.

3 (18:18:09)

4 **MR. ARNOLD:** Right. So if you --

5 **DR. MILAN:** What helped me was when I was  
6 teaching in the white public school system I  
7 became a population to help move out of the  
8 neighborhood, not our neighbor but where there was  
9 another facility. It was very difficult, and real  
10 estate agents were very careful of where they  
11 found vacant housing for black people.

12 (18:18:41)

13 **MR. ARNOLD:** So if you were a black family  
14 moving to Lawrence or a black student coming to  
15 Lawrence to go to K.U. the real estate agents  
16 would only steer you to certain neighborhoods and  
17 --

18 **DR. MILAN:** Yes, because there was not homes  
19 that provide housing for K.U.

20 (Announcement on the loud speaker;  
21 discussion off the record.)

22 **DR. MILAN:** And once every week that happens,  
23 several days a week.

24 But what, the real estate agents knew the  
25 segregated area, where to look for vacant land,

1 vacant houses, and apartment buildings was not  
2 open until after the passage of the Fair Housing  
3 Ordinance, and we were very interested in the  
4 preparing of that.

5 I had some friends in Topeka that I would go  
6 over and visit and we would talk about why it's  
7 important. I said, oh, so you can take the  
8 Constitution, and what does it say? Citizen. We  
9 are citizens so we should be enabled to access  
10 whatever we want to do not because of our race,  
11 but that white population, let me tell you, buddy,  
12 it was very strong, very segregated, and I was  
13 exceptional.

14 That's why I got that first black professor  
15 at Baker University. I was given the end, not the  
16 end but -- what's the name of the place? It's a  
17 building by the green, I can't think of the name  
18 now, but a black family owned it. It had a little  
19 restaurant and a bar and a pool table, black kids  
20 could go down there and play pool and drink beer  
21 and it's a tavern, it's a black tavern. I'm  
22 trying to think, I can't think of the name of it  
23 now, but I know where it was.

24 And one of the professors from Baker  
25 University knew the owner of that black facility



1 and he came once in awhile and I was giving a  
2 speech to parents about recreational activities in  
3 Lawrence. It was very segregated because black  
4 students didn't belong to white teams but they  
5 played each other, black teams, and so I was  
6 giving a speech there and said that someday that  
7 might happen but right now we have a segregated  
8 facility, because I was assistant director of the  
9 city Recreation Department, but he hired me  
10 because I was an elementary teacher and he hired  
11 me for that for the summertime to improve the  
12 recreational activities for the black students in  
13 Lawrence, black kids, and I did that.

14 And as we went along the Fair Housing  
15 Ordinance was introducing a whole recreational  
16 experience, because real estate agents had to open  
17 up the door and parents who wanted a house, and  
18 they looked at some neighborhood, like in  
19 Lawrence, I never will forget the family that  
20 moved up the street on the corner on Ninth &  
21 Maine, because the real estate agent said, well,  
22 the house is there, but at the time it was a  
23 segregated neighborhood but the real estate agent,  
24 who was a white agent serving the black community,  
25 provided a house for this family and they moved

1 in. They caught hell for awhile but it gradually  
2 changed as they lived and got to know the family a  
3 little better.

4 So integrating neighborhoods were very rigid  
5 because they were very stubborn and they were not  
6 going to school together. It didn't happen till  
7 after they changed the school system to integrated  
8 systems.

9 (18:23:25)

10 **MR. ARNOLD:** Let's talk a little bit, since  
11 you brought up the Fair Housing Ordinance, really  
12 the work towards bringing that about started much  
13 earlier with organizations like the League for the  
14 Promotion of Democracy, which I know you were the  
15 president of. How did you get involved with that  
16 organization in the 1950s and what other  
17 organizations --

18 **DR. MILAN:** Well, the reason, because of the  
19 students would talk about me to their parents, how  
20 well I treat them, and when I treat the white  
21 students, when I went to their schools they told  
22 their parents about me as well. It's how you  
23 treat a person.

24 One of the most fascinating experience, not  
25 just a game, how they grew when they integrated

1 system and before that how the boys in the same  
2 school, white, came together on my square dancing.  
3 I taught all types of dance, all types of  
4 activities, dancing, and that was the most  
5 valuable social adjustment activity.

6 I coached white girls, elementary and junior  
7 high basketball teams where I was at Central High  
8 School, Junior High, and I coached girl's  
9 recreation in the summertime, boys and girls, but  
10 my most fascinating integrated activity was track,  
11 taking them to the track meet, because I ran the  
12 track meet, on a black team, not a white team. I  
13 ran the quarter mile and I had a good time.

14 So one of my impact on the city, not only was  
15 I a prime character to get rid of, because I had  
16 many efforts to try to do that, God blessed me and  
17 so some of the parents and the kids really blessed  
18 me, white parents and white children really  
19 blessed me and I give thanks for them, but the  
20 problem was Lawrence was not in favor from a major  
21 standpoint the fair housing law, because they had  
22 made too much money selling white folks white  
23 stuff, but as the land began to move from a farm  
24 area, because there was a lot of farms in that  
25 area and the land became popular for building and

1        what have you, and when they were building they  
2        were very selective who moved in them homes. I  
3        was one of them, and they didn't appreciate me in  
4        that neighborhood because I was black and they  
5        said all kinds of stuff, and it was, it was  
6        interesting, so I was very popular.

7                (18:26:38)

8                **MR. ARNOLD:** So meaning --

9                **DR. MILAN:** In improving the knowledge and  
10        the purpose of the document of this country, the  
11        14th Amendment. The 14th Amendment did not  
12        specifically identify black people but they said  
13        all persons will become citizen of this country,  
14        and that's why on the East Coast a very rigid  
15        population from the white population rejected  
16        that, but it ultimately passed because it said we  
17        must do this, because they had a black military.

18                My father was a member of the Army when he  
19        was growing up in World War I and other relatives.  
20        The military was very segregated. When I got in  
21        the military in the '40s, in '46, it was  
22        semi-integrated. It increased its integration as  
23        the years checked by. That was one of the most  
24        difficult laws to get passed, the fair housing law  
25        of Kansas, because there's a -- what was the name

1 of that white organization that was really  
2 opposing -- what you need to see?

3 **MR. ARNOLD:** He's taking some notes.

4 **DR. MILAN:** Huh?

5 **MR. HENNING:** Oh, I'm watching you and taking  
6 notes.

7 **DR. MILAN:** Well, if you looked at all them  
8 white books, that's what I developed when I was  
9 teaching.

10 But Kansas even today does not a hundred  
11 percent support the Kansas fair housing law.  
12 There were many laws that were passed after World  
13 War II to improve the flexibility of black people.  
14 Now, Hispanics got even worse than that because  
15 they had to live in a very segregated area where  
16 they spoke the same language, Spanish language.

17 On New York City, state [Street], what was  
18 it, McAlister Elementary School, south -- west --  
19 east, yes, east of McAlister Elementary School,  
20 one of my schools, was a white school that  
21 eventually they integrated it but behind that  
22 school were a lot of Mexican families, so they had  
23 a very limited, not just for us but for them.  
24 However, sometimes they could go to the show and  
25 not have to sit in the black section, they could

1 sit anywhere. Black people could not do that.

2 The main theater down there on Massachusetts, you  
3 know where it is?

4 **MR. ARNOLD:** Uh-huh.

5 **DR. MILAN:** All right. Well, you could buy a  
6 ticket but you couldn't just sit anywhere.

7 **MR. ARNOLD:** Right.

8 **DR. MILAN:** If you would sit there they'd  
9 make you get up. If you wouldn't get up they'd  
10 put you out, so I didn't like to go, but I went,  
11 and after I got married my wife would go, but it  
12 was a very segregated city and one thing that we  
13 had to really improve on was racial relations.

14 (18:30:30)

15 **MR. ARNOLD:** Yes, tell me about some of the  
16 organizations that tried to do that, like the one  
17 you were involved in was the League for Promotion  
18 of Democracy. What do you remember about that?  
19 That was an integrated group with both white  
20 people and black people working together to bring  
21 about change. Do you think that was a good group?

22 **DR. MILAN:** PTA, Parent-Teachers Association.  
23 Parent-Teachers Association moved, began to move  
24 together. That was one of the first powerful --  
25 they didn't walk the streets and beat but they

1 improved the quality of the community by improving  
2 the quality of opportunity for all persons.

3 And then the unions were very good at that  
4 itself, okay? And now the teaching, teachers'  
5 association were very interested in improving the  
6 quality because now Lawrence was beginning to grow  
7 and the area for the location of black people were  
8 very limited, where they could build a house or  
9 buy a house. Many people recruited from Kansas  
10 City to Topeka and Lawrence, while those cities  
11 themselves were segregated. You couldn't just go  
12 anyplace you want to in Topeka, until after the  
13 passage of the fair housing law and the  
14 enforcement of it.

15 Now, sometimes the enforcement was not fair,  
16 it just make sure that you knew damn well you  
17 don't belong here, goodbye, get out of here. A  
18 lot of stuff took place, lot of arguments and  
19 fights, but not me. I chose not to do it because  
20 I had the kids who supported me because I was  
21 their teacher, not their parents but their kids.

22 (18:32:33)

23 **MR. ARNOLD:** Talk to me about the involvement  
24 of the Lawrence NAACP, which you were a member of  
25 and the president of. How did they try to promote

1 fair housing?

2 **DR. MILAN:** Fourteenth Amendment. We used  
3 that as the basis for our organization. NAACP was  
4 formulated for that. It was brought to Lawrence,  
5 I was responsible for bringing membership there,  
6 because we have to be able to use two things:  
7 God, because the churches were very segregated.

8 I grew up in Armourdale. You couldn't go to  
9 no white folks' church, even though it was  
10 Catholic. I wasn't Catholic, I was a Baptist.  
11 And so it brought about a change of putting in the  
12 emphasis and the gospel in the Bible, love your  
13 neighbor as yourself irrespective of his sex or  
14 race. If you love God and you don't do that, then  
15 you violate the Christian regulation.

16 I used that as a thesis for creating a  
17 special organization at Baker University. You  
18 ever hear about it?

19 (18:34)

20 **MR. ARNOLD:** No. Tell us about it.

21 **DR. MILAN:** At Baker University it was very  
22 segregated, except when they brought me there I  
23 could go where black kids couldn't go. I said,  
24 no, this ain't gonna happen. We need to change  
25 this. We're all children of God irrespective of



1 your race and the Bible said love your neighbor,  
2 not love your race neighbor, but love your  
3 neighbor as yourself, and as a result I created an  
4 organization, was because when I met with the  
5 black students in my classroom -- I taught not  
6 just black students, I taught all the students in  
7 anthropology and in the physical education  
8 classes.

9 I taught in P.E. Department at Baker and  
10 anthropology and I taught the subject for  
11 placement of teachers, not black teachers but  
12 teachers. I didn't have -- there was not too many  
13 black students in the Education Department at that  
14 time.

15 But what happened, I was received and I would  
16 get the kids to get -- and my thesis was this: I  
17 said, your women are God's angels. Women are  
18 God's angels, irrespective of their race, so  
19 therefore, men, you are interested in human being,  
20 opposite sex, not because of their race but you  
21 should be interested in relating to them and  
22 becoming friends to them irrespective of your  
23 race.

24 And all of you women, you have to look at  
25 your relationship with God, not with the physical

1 being. The Constitution don't say that but that's  
2 what they mean: All fair housing, all equal  
3 opportunity and employment, and that's what had a  
4 real (18:36:14 indiscernible), because employees  
5 will hire you and put you in a special section, a  
6 black section.

7 I worked at Armour's packing house when I was  
8 in high school and I end up working in a black  
9 section in the packing house, and after fair  
10 housing law and the employment law was passed and  
11 the union changed. The unions were basically  
12 white and black. You may be going to see the CIO  
13 of the black section, as the state legislatures  
14 and other things began entry because of that.

15 In the Army it was segregated. I was in a  
16 black partition in the infantry and the base  
17 commander, when he saw me in Hawaii I was assigned  
18 as a military policeman. They didn't have any  
19 from a black section of where I lived, with the  
20 black Army section, in that building, not an  
21 integrated housing in the military, it was  
22 segregated, but I was selected not to be a police  
23 officer for just the black people but a police  
24 officer to govern the performance of all soldiers.  
25 That was interesting. Interesting.

1 (18:38:09)

2 **MR. ARNOLD:** Let's go back to when you were  
3 the member of the Lawrence NAACP in I think 1964  
4 and 1965, the Lawrence NAACP.

5 **DR. MILAN:** Well, I used the church as a  
6 basis for expanding the teaching of God. I  
7 belonged to a black Baptist Church.

8 **MR. ARNOLD:** In Lawrence?

9 **DR. MILAN:** No. I went to it.

10 **MR. ARNOLD:** Okay.

11 **DR. MILAN:** But I was, I had -- before I went  
12 to Lawrence I was a member of the Episcopal  
13 Church. There was a black Episcopal Church in  
14 Kansas City, Kansas, on Third and Stewart, but the  
15 population died, NAA -- only Alversa and me and  
16 one other person, a member of the Trinity  
17 Episcopal -- not Trinity, (18:39:16 indiscernible)  
18 I'll get the name of it; black Episcopal Church in  
19 Kansas City, Kansas, and St. Paul were responsible  
20 for the district, for the bishop, sending him over  
21 to continue that, because it was a black priest  
22 that taught it, not a regular white priest, and  
23 when he left, went someplace else, and the church  
24 had to have a Episcopal priest, then one of the  
25 priests from St. Paul's Episcopal Church, which

1 is, it's on, not 18th Street, 10th, it's not 10th  
2 and Parallel. It was off of 10th Street, right  
3 about one block north or two blocks north of  
4 Minnesota, and he would come over, and his church  
5 was growing. He was assigned to what is now  
6 called the St. Paul, or Saint -- I still go to  
7 that church -- St. Matthew's Episcopal Church out  
8 on Saint -- not Saint Patrick. I can't think of  
9 it.

10 I go there every Sunday, but when we started  
11 there were 12 people. He and myself and that one  
12 black woman that came with us, and he had a few  
13 friends that (18:41:04 indiscernible). St. Paul's  
14 Episcopal -- not St. Paul's but -- I go every  
15 Sunday. Is it St. Matthew's Episcopal Church? I  
16 think so. It's off of 10th and, 10th Street if  
17 you go 10th Highway and go west, and so I still go  
18 there.

19 But bishop at that time appointed me as the  
20 population grew as an ordained deacon in the  
21 Episcopal Church and I served to assist in the  
22 development of the church service, as well as  
23 performing it.

24 And every Sunday after church I took  
25 communion to the sick and shut in, whole lot of

1 white folks. There ain't too many. And one of my  
2 theme songs when I walked in their home or the  
3 hospital who were sick, I would walk in and after  
4 I introduced myself, can Dr. Milan come in and  
5 take me to the sick person and I'd come into  
6 church, and even though they were sick we would  
7 gather around a chair in a room and I'd open up my  
8 song, I had my special song.

9 The first song I would sing: (singing) "Lean  
10 on me when you're not strong. I'll be your  
11 friend; I'll help you carry on. Oh, it won't be  
12 long till you're gonna need somebody to lean on."

13 And we all do, and that one person is God.  
14 Lean on God. And once again, I'd say, if you  
15 don't know where to go, go to chapter 30:32 and  
16 listen and read the subject of God, about leaning  
17 on each other. Become a friend of God, and then  
18 you should become a friend of your neighbor. That  
19 was my thesis.

20 But anyway, I served for 20, 25, 22, 25  
21 years, when bishop said, "Dr. Milan, it's time for  
22 you to retire." So I did, because he was the  
23 bishop.

24 Because I traveled a lot, taught Sunday  
25 school, took kids camping. There were no black

1 families in that St. Paul's Episcopal Church --  
2 St. Matthew rather, but my wife and I and this one  
3 lady that came with us from Trinity, and she died.  
4 That's what happened to my population at Trinity:  
5 They died. And so the day when the bishop retired  
6 me the congregation got together, after the Motor  
7 Vehicle Department took my driver's license, and  
8 developed a system to make sure I had a way to get  
9 to church. It's too far to walk from here out 10  
10 Highway down the way to St. Matthew's Episcopal  
11 Church.

12 (18:44:34)

13 **MR. ARNOLD:** That's wonderful. Let me take  
14 you back to 1967, when Lawrence passed the Fair  
15 Housing Ordinance, and there was a group called  
16 the Fair Housing Coordinating Committee and many  
17 organizations were part of that, the NAACP, the  
18 League of Women Voters, --

19 **DR. MILAN:** I was a part of that.

20 **MR. ARNOLD:** -- but also the churches were  
21 very much involved. Tell me about how the  
22 churches, both white and black, helped to fight  
23 for equality.

24 **DR. MILAN:** Because I was a black member that  
25 taught their kids. I'd even come to their church

1 once in awhile. I knew all the black preachers and  
2 I used that for the same way I used 30:32.

3 How can you teach love your neighbor as  
4 yourself, how can you teach and you don't know how  
5 to sit down and to help a child to overcome  
6 looking at a white boy and a white girl and they  
7 look at you and you look at them and separate each  
8 other? Because generally the school was the  
9 second place they began to integrate into  
10 relationship, racial relation, not the military,  
11 but it did after World War II, they say, oh, we  
12 gotta, we gotta change this a little bit. They  
13 did.

14 And I was a football player for the team in  
15 Hawaii and made another mistake. I ended being  
16 chosen as a second team quarterback in a  
17 professional football team and played first team  
18 quarterback, right halfback, first string, right  
19 safety, (18:46:07 indiscernible), and I didn't  
20 weigh but 150 pounds, but I knew how to hide the  
21 football. They don't do that today. They get the  
22 ball and go for that pass. Don't do a damn thing  
23 with -- they don't know how to take and hide that  
24 football when you get it from the quarterback and  
25 make a turn and do something (18:46:27

1 indiscernible), and them going that way and you go  
2 that way, and they don't know where in the hell  
3 the ball is.

4 But that was the purpose, not just to pass a  
5 law for a law standpoint, but using the Bible as a  
6 thesis for passing a law to improve the  
7 relationship between human beings. It wasn't sent  
8 from a Christian standpoint. I said it does, but  
9 it speaks from the Bible. Read it.

10 (18:47:02)

11 **MR. ARNOLD:** Do you remember any of the other  
12 people who were involved in that fair housing  
13 coordinating committee? Do you remember Reverend  
14 Dulin from the Plymouth Congregational Church, who  
15 was in charge of that organization?

16 **DR. MILAN:** Yes. Many preachers of the  
17 church were in charge of the organization of that.

18 (18:47:16)

19 **MR. ARNOLD:** The churches were very much  
20 involved in that effort?

21 **DR. MILAN:** Uh-huh. They were. Why? You  
22 know why? They kept reading Christian emphasis,  
23 just from a black standpoint. The racial  
24 relationship of God is all (18:47:37  
25 indiscernible). You can't look at that. He ain't



1 a black God. He's not a Mexican God.

2 So that was my thesis and to improve the  
3 quality of -- I don't remember all their names.  
4 There were a lot of them.

5 (18:47:54)

6 **MR. ARNOLD:** Right. Right. Many years ago?

7 **DR. MILAN:** Yes.

8 **MR. ARNOLD:** There were many, there were many  
9 --

10 **DR. MILAN:** The reason I was selected,  
11 because I taught their kids.

12 (18:48:04)

13 **MR. ARNOLD:** Right. So you had a very good  
14 reputation so people, did people look to you as a  
15 leader of the black community because of your  
16 strong reputation?

17 **DR. MILAN:** In part, but I was a leader of  
18 the community period.

19 **MR. ARNOLD:** Very good.

20 **DR. MILAN:** I was serving, the representative  
21 of us as separate people, and square dancing was  
22 one of my interracial activities, as well as  
23 basketball, but not as famous, but -- and then we  
24 had relay teams. Relay teams made a runner, a  
25 sport, not a race, et cetera.

1           So I was emphasizing, that's the reason I  
2           became very active, was that organization, but I  
3           was also a very popular target --

4           **MR. ARNOLD:** Right.

5           **DR. MILAN:** -- from the black community that  
6           didn't want to do that and the white community  
7           didn't want it. God saved me. I'm not kidding,  
8           he really saved me, because there were folks,  
9           black folks as well as white folks who did not  
10          want to come together.

11          (18:49:15)

12          **MR. ARNOLD:** So even some African-American  
13          people were opposed to some of the things you were  
14          trying to do?

15          **DR. MILAN:** Yes.

16          **MR. ARNOLD:** And why was that?

17          **DR. MILAN:** Because they feel like it's not  
18          providing them an opportunity. They could not go  
19          anywhere and get a job; they had to get a special  
20          job. They could not go anywhere and get a house.  
21          They could not go anywhere in the school system.

22          (Knocking; off the record. A recess was  
23          taken.)

24          (18:51:32)

25          **DR. MILAN:** Well, and see, as a teacher I

1 didn't teach about race, I taught as a child of  
2 God.

3 And I didn't finish my story with you about  
4 Baker. When I became a professor at Baker I was  
5 the first black professor in the history of that  
6 school. Are you familiar with Baldwin City,  
7 Kansas?

8 **MR. ARNOLD:** A little bit. I've visited.

9 **DR. MILAN:** It is not a populated system of  
10 racial mixture, Mexican or black, mostly a white  
11 population, agriculture, you're basically a  
12 farmer, and the school system was 290,000  
13 (18:52:13) white. My point is only white students  
14 in that town. There were a few Mexicans but they  
15 were living...farming nearby, but not that many.

16 Most of them were all white, and so when they  
17 created an organization on campus there was no  
18 black fraternity or sorority, none, but there was  
19 what we call like a, there were members from the  
20 black fraternity and white fraternity and white  
21 sorority. I was a member of Kappa Alpha Psi but I  
22 could not (18:52:56 indiscernible) open a  
23 organization just for black people, so -- have you  
24 ever heard that song God's Angels? Have you heard  
25 that song? You don't sing that song?

1           **MR. ARNOLD:** No, I don't think I've heard  
2           that.

3           **DR. MILAN:** How could you (18:53:12  
4           indiscernible) with a woman you don't sing that  
5           song?

6           That's what I did. I used the thesis, 30:32.  
7           I said: You are all children of God, male or  
8           female, but you are special creators. Men don't  
9           have babies. God created you for the purpose of  
10          reproducing the population, another human being.  
11          That's why you are a special creator of God, and  
12          so I say you are one of God's angels, and I taught  
13          them that song.

14          (Singing) Oh, angel, earth angel, will you be  
15          mine? My darling dear, I will love you all the  
16          time. Yes, I will love you all the time. Just an  
17          angel, an angel of God.

18          Love your neighbor as yourself, not the black  
19          or the white, and the young men from South Africa  
20          said, Dr. Milan, we use this term, maybe not  
21          knowing about that Bible reference, but that's  
22          what we say: Love your neighbor as yourself, but  
23          we use a special language, Mungano.

24          And with a professor at Baker University, our  
25          neighbors there, she sat right there in that chair

1 -- no, that chair right there. I sat there, and  
2 she produced a book. I let them look at it and  
3 someone took a lot of special stuff out of my book  
4 that they bought, and the title of it is The  
5 History of Mungano. Many of my page have been  
6 taken out by (18:55:17 indiscernible) because  
7 (indiscernible) population again. Here you go.

8 (18:55:28)

9 **MR. ARNOLD:** Well, Dr. Milan, let me take you  
10 back again to the Fair Housing Ordinance in  
11 Lawrence and in January, 1967, the fair housing  
12 coordinating committee went to the Lawrence Human  
13 Relations Commission and you were one of the  
14 people who spoke --

15 **DR. MILAN:** That's right.

16 **MR. ARNOLD:** -- and made the case for why  
17 Lawrence needed a fair housing ordinance. Do you  
18 remember --

19 **DR. MILAN:** Yes, and I used this the same as  
20 I use it today. We are all creatures of God.

21 **MR. ARNOLD:** Right. And I think you --

22 **DR. MILAN:** We are all creations of God and  
23 God is not separating us, it's that the human  
24 being are developing cultural ways of saying that  
25 we can better off this way and maybe we'll think

1 about God later on. Even the churches develop  
2 black and white churches, not God's churches.

3 You could not go to a white church and find a  
4 black person in that church, yet they talking  
5 about Christianity. I say you talking about white  
6 Christianity, you're not talking about God's  
7 Christianity. Oh, I caught my hell, I'm gonna  
8 tell you.

9 The people did everything they can to try to  
10 get rid of me, but God protected me. They had  
11 their guns shooting and I had a lot of things.

12 (18:56:42)

13 **MR. ARNOLD:** Right. Well, so the Human  
14 Relations Commission was very convinced by the  
15 case that was made and so they took the ordinance  
16 to the City Commission and you testified before  
17 the City Commission. Do you remember that?

18 **DR. MILAN:** I testified before them, yes,  
19 sir, the same thing I'm talking to you about.

20 **MR. ARNOLD:** Did they seem very positive to  
21 your message?

22 **DR. MILAN:** Some did, some didn't, because  
23 this country was not built on people but they  
24 think white folks were the reason this country  
25 came into being and they don't think that other

1 folks have a right to come and do that. That's  
2 why I'm going to say to you, my client works with  
3 me and I work with her, Hillary Clinton, in  
4 addressing some of these problems that people were  
5 facing.

6 I said, how can you go to church on Sunday  
7 and preach about this and this and this and yet  
8 you cannot come out of the church and preach about  
9 the gospel of God, of all people, because you are  
10 a creator of God? If you don't understand that,  
11 then you are sure enough a devil.

12 And that's my thesis. It's still my thesis,  
13 even here.

14 (18:57:59)

15 **MR. ARNOLD:** Well, the City Commission passed  
16 the ordinance four to one in favor and --

17 **DR. MILAN:** And they didn't pass it simply  
18 because it's the law, because of the thesis of my  
19 --

20 **MR. ARNOLD:** So they were convinced by people  
21 like you that it was the right thing to do in the  
22 eyes of God and of equality?

23 **DR. MILAN:** Exactly. You cannot improve the  
24 relationship of people based upon physical  
25 existence, you gotta do that on the improvement of

1 spiritual relationship and who are you related to.

2 Now, some people would say, yes, I'd say you  
3 must be related to Satan. You give other people  
4 hell. Satan came along to do just that, and there  
5 are people today who still believe in Satan.

6 And my thesis said no, irrespective of your  
7 physical condition. Mungano does not look at the  
8 physical condition, they look at all of God's  
9 angels, and the boys would come on and they'd say,  
10 "yes, they're real angels, baby." Ha, ha, ha, ha,  
11 ha.

12 But -- and that's my thesis.

13 **MR. ARNOLD:** Right.

14 **DR. MILAN:** And what helped that law pass was  
15 the emphasis of a Christian education about the  
16 relationship of church and God's people, and when  
17 you read the Bible, if you don't pay attention to  
18 30:32, then you ain't a Christian, you're related  
19 to the man downstairs called the devil.

20 (18:59:34)

21 **MR. ARNOLD:** Right. Now, after the law was  
22 passed do you think the real estate agents then  
23 changed their practices? Do you think things got  
24 better?

25 **DR. MILAN:** Not a hundred percent, no. White



1 real estate agents continued to go to primary  
2 system of the white population, and when a black  
3 person came along they tried, they'd try to find a  
4 black location. I'm not speaking theory, I'm  
5 speaking experience, because putting a black  
6 person in a white neighborhood, they caught hell,  
7 then and now.

8 (19:00:12)

9 **MR. ARNOLD:** Yes. But there were many white  
10 families that supported having African-Americans  
11 move into their neighborhoods. I know --

12 **DR. MILAN:** After they understand their  
13 religion.

14 **MR. ARNOLD:** Okay.

15 **DR. MILAN:** If the preacher didn't help them,  
16 then they didn't cause them to change their  
17 attitude.

18 (19:00:27)

19 **MR. ARNOLD:** So the churches played an  
20 important role in changing attitudes?

21 **DR. MILAN:** They, they -- important role in  
22 changing attitude.

23 **MR. ARNOLD:** Okay.

24 **DR. MILAN:** Some did then and some did now.

25 (19:00:37)

1           **MR. ARNOLD:** Now I want to talk to you about  
2 the swimming pool in Lawrence. I know you were  
3 involved --

4           **DR. MILAN:** Ho, ho, ho, ho, ho.

5           **MR. ARNOLD:** -- in efforts to integrate the  
6 swimming pool. Were you involved in the 1960 --

7           **DR. MILAN:** You damn right I was.

8           **MR. ARNOLD:** What was your involvement in the  
9 protest in 1960 against the Jayhawk Plunge?

10          **DR. MILAN:** We couldn't go there. We could  
11 not go to that pool when they opened up that pool,  
12 just the same as we cannot go and sit anywhere in  
13 a show. We had special seats. It took them a  
14 long time to change that, after the swimming pool  
15 was changed, letting them come and swim anywhere.  
16 We could not go and swim anywhere. We'd go on  
17 special day they set aside for black people to  
18 come, which we said, no, no, no, no, no, we are  
19 not going to go just on a black day, we are going  
20 to go when you open up the pool.

21           See, because I was one of the city Recreation  
22 Department. I said, "We don't just have things  
23 for black students or white students, we have a  
24 recreational activity for all students that come  
25 to the community building down on the main

1 street." You know the community building  
2 downtown?

3 **MR. ARNOLD:** Uh-huh.

4 **DR. MILAN:** Well, we would go there and we'd  
5 all play together. No, we must learn how to live  
6 together. Now, we're not in the same  
7 neighborhood. Now we're beginning to come to  
8 school together, and when we come to school  
9 together we got to look at our neighbor.

10 Have you ever had anybody throw bombs at your  
11 house?

12 **MR. ARNOLD:** No, sir.

13 **DR. MILAN:** You haven't?

14 **MR. ARNOLD:** No.

15 **DR. MILAN:** You have, haven't you?

16 **MR. WAGNER:** No, no, sir.

17 **DR. MILAN:** You know, it's pathetic.

18 **MR. ARNOLD:** It is. It's horrible.

19 **DR. MILAN:** But my position was not just  
20 recreation for black students, I was assistant  
21 superintendent of the Lawrence Recreation  
22 Department for all population and I didn't teach  
23 based upon race, I taught based upon sexual  
24 relationship, because you are God's angel and you  
25 are God's angel, too, but not the kind of angel

1 that she is. She is created for the purpose of  
2 taking that seed and producing another human  
3 being. Your job is to communicate that  
4 relationship of being a human being, one of God's  
5 children, and I still operate that way today.

6 (19:03:15)

7 **MR. ARNOLD:** Right. Now, in November, 1967,  
8 the bond issue finally passed after it failed  
9 twice to pass to --

10 **DR. MILAN:** You know why it failed twice?

11 **MR. ARNOLD:** -- raise money -- tell me why it  
12 failed twice.

13 **DR. MILAN:** Because the population in the  
14 local population for the enforcement of the  
15 opposition to what that law meant to them. We  
16 don't want mixed race, we don't want this, we want  
17 to continue to be the boss, white folks.

18 (19:03:41)

19 **MR. ARNOLD:** Yes. Now, when it finally  
20 passed in November of 1967 I know you had a role  
21 in helping to get it to pass. Tell us a little  
22 bit about that.

23 **DR. MILAN:** I did, because I was reaching  
24 them the same as I'm telling you.

25 **MR. ARNOLD:** Right. But didn't you encourage

1       some youths to go around door to door and  
2       encourage people to vote yes?

3               **DR. MILAN:** Yes, I did. You know why? Not  
4       just to vote yes, that you are going to  
5       communicate God's message. You are one of God's  
6       creatures. You are one of his angels. You are  
7       not an angel that's a man but you are a supporter  
8       of God's angels. Don't the man support the family  
9       in marriage?

10              **MR. ARNOLD:** Absolutely.

11              **DR. MILAN:** But a lot of time it's not looked  
12       upon like that. We have a special role as a human  
13       being irrespective of your race. You have the  
14       same role. Every man has the same role of doing  
15       what Matthew says. If you don't you will go to  
16       hell.

17              So that was my thesis to communicate that to  
18       the preachers, who didn't preach that, they  
19       preached about God's relationship with the white  
20       church. He didn't say white church but he did not  
21       talk about it from that perspective. In the  
22       community some of them did not. Some of them  
23       didn't want you coming to their church and some of  
24       them didn't want white folks coming to black  
25       church, because they were accustomed to

1 nonreligious relationship, but that was my thesis  
2 as a teacher, as a student, as I grew up.

3 (19:05:33)

4 **MR. ARNOLD:** Tell me a little bit about after  
5 the Fair Housing Ordinance passed in 1967 and then  
6 the pool bond issue passed. Things didn't  
7 necessarily get better in Lawrence, in fact they  
8 got worse with the violence in 1969 and 1970.  
9 Tell me about some of your involvements and  
10 experiences with the violent protests.

11 **DR. MILAN:** That's why we brought the NAACP  
12 to Lawrence and in Kansas and to this country.  
13 That's why it grew up, because the object was  
14 not to just look at your race, you were looking at  
15 the 14th Amendment of the Constitution, it wasn't  
16 just to protect black folk. All people who live  
17 in this country must contribute to its  
18 development, and that's what I use, I still use,  
19 my mother, my father taught.

20 My mother was an Indian, my father was a  
21 slave on the Milan, Tennessee, in Milan,  
22 Tennessee, and she was a Depue Indian, and that  
23 relationship increases my theory of God's  
24 relationship. It's a big difference.

25 It was not easy. It was passed because many

1 people voted yes from a popular standpoint, not  
2 for economic standpoint, not for social  
3 standpoint, not for increasing the relationship of  
4 American citizens. No.

5 Have you ever been someplace and they  
6 wouldn't let you eat or in or go do this because  
7 you were a black citizen? No, you were not an  
8 American citizen, you were a black citizen, and  
9 those things have -- I worked at Armour's packing  
10 house and they had a black section, and as it grew  
11 in population it gradually, the union changed the  
12 integration of employment station, except for  
13 women.

14 Women today are not equally treated in  
15 employment. I had a lady that was the clerk for  
16 Bonner Springs school district for 20, 20 some odd  
17 years and when I moved in the area she contacted  
18 me, because I was a member of the NAACP, and I am  
19 still a member of the NAACP. I didn't see the  
20 NAACP as just a black organization, I said we are  
21 gathering together as black people to change the  
22 relationship of us in this country in all  
23 spectrums of the culture of this country, and  
24 that's why we have to emphasize the improvement of  
25 laws that emphasize God's message.

1           We are all children of God. Just because  
2           your face and your color's (19:08:54  
3           indiscernible) you are still a child of God, and  
4           that's how I still, I rate that way. Got people  
5           that still do not rate that way, even here.

6           (19:09:07)

7           **MR. ARNOLD:** Right. Were you surprised in  
8           1969 when violence broke out in Lawrence? Did  
9           that surprise you or did you --

10          **DR. MILAN:** No.

11          **MR. ARNOLD:** -- think there was --

12          **DR. MILAN:** I tried to prevent it.

13          **MR. ARNOLD:** Tell us about some of the things  
14          you were involved in in trying to prevent some of  
15          it.

16          **DR. MILAN:** Through the church, ministry,  
17          preachers. I'd say, "You have a responsibility of  
18          improving the relationship," and the white  
19          preacher I'd say the same thing, "You have a  
20          responsibility of improving God's children  
21          relationship, not just because of your church,  
22          because you, the church is supposed to be a member  
23          of God's community. If you don't recognize that  
24          and still look at it independent as a race group,  
25          then you will not make a change."



1           This country, the way they treated the  
2           Indians when they came over here, because the  
3           Indians were in charge of everything, they didn't  
4           see it that somebody was in charge, living off the  
5           gift of God, and so the white man, when he came  
6           here he came here for the purpose of becoming the  
7           owner, leader, director, and not -- and  
8           controlling who did what, and it's still that way.

9           I was telling you about the employment of a  
10          young lady who was employed as a clerk in the  
11          cafeteria in the school system in Bonner Springs  
12          and one day she'd been very successful and her  
13          evaluation by the Board of Education and the  
14          school board was very, was very excellent,  
15          excellent as to education and working  
16          responsibility, because it's now an integrated  
17          school system; all children were treated the same.  
18          As a black woman she helped the white kids and the  
19          black kids and et cetera.

20          And one day a young man, a white man, came,  
21          was hired and he had a daughter that needed a job  
22          and they fired this black woman, and she didn't  
23          know what the hell to do, except she heard about  
24          me as a fighter for the improvement of black  
25          people and she made a (indiscernible 19:11:52) and

1       came to me, and so what I did, I listened to her  
2       and I says, "Okay, we're going to file a complaint  
3       but before we do that we going to get some  
4       information."

5                She gave me her record of history written by  
6       the school education, how well she performed,  
7       because Bonner Springs was then beginning to get  
8       integrated, having white kids and black kids in  
9       the same school and eat the same place in the  
10      cafeteria, and she was treating all those kids the  
11      same.

12              And so I said, "Okay, give me a copy." So I  
13      got copies of those and I prepared them and I send  
14      them to the court that made the decision, and the  
15      lawyer got copies of it, and I said to them, "On  
16      what basis did you see to fire this black woman  
17      when her performance on the job was excellent, not  
18      based upon race, upon the way of working with and  
19      helping all of the people who came through her  
20      cafeteria and how to help them, black or white or  
21      Mexican or whatever? So why do you fire her? And  
22      you wrote the, this information about excellent in  
23      work."

24              And guess what? The court changed their  
25      decision but could not get her fired, they gave

1 her \$35,000, and she called me up. She said, "Dr.  
2 Milan, how much do I owe you?" I said, "Not a  
3 damn thing. That's my job, to help you get  
4 equality of American law."

5 And even today every month she'll come by and  
6 give me \$20.

7 **MR. ARNOLD:** Wow.

8 **DR. MILAN:** She developed a stamp population,  
9 a stamp office as, with her money, (19:14:07  
10 indiscernible) and she'll bring me stamps, 10  
11 stamps a week -- a month. But I didn't ask for  
12 any money. I'm not hired. I'm doing what my  
13 momma and my poppa taught me. She was an Indian  
14 and he was a man who lived on, who was a slave on  
15 a white man's farm and they lived a different life  
16 trying to create equality of all people and  
17 equality of his children, and he did that, all of  
18 us, four of us, his kids. We learned how to get  
19 along with the white (19:15:52 indiscernible).

20 (Phone ringing. Off the record.)

21 **DR. MILAN:** I'm going to vote Democrat.

22 **MR. HENNING:** Okay. The doctor will be  
23 voting Democrat. Thanks so much for your call.  
24 All right. Talk to you soon.

25 **DR. MILAN:** The reason I'm going to vote for

1 Hillary Clinton, I don't call this guy, what's his  
2 name, Donald what?

3 **MR. ARNOLD:** Donald Trump.

4 **DR. MILAN:** No, it's not. Donald Dump.

5 **MR. ARNOLD:** Oh.

6 **DR. MILAN:** He preaches and he talks and he  
7 do whatever he can to degrade her. I was  
8 responsible (19:15:47 indiscernible) not just  
9 degrading women for sex.

10 But when I went into this young lady's  
11 apartment (19:15:57 indiscernible) and got that  
12 population and presented it to the Board of  
13 Education they were shocked. Why did we fire her,  
14 when we didn't -- we give this kind of (19:16:08  
15 indiscernible) for 20 some odd years, evaluation  
16 of her, why did we fire her? Only 'cause that  
17 little white girl could take her place. After two  
18 years they tried to fire the little white girl but  
19 her daddy wouldn't let them.

20 This country was established on racial  
21 emphasis, because Indians were not viewed as same  
22 human being as the white man when they came to  
23 this country, so that's why there are white  
24 population of white seniority became a part, a  
25 part of American culture, and it's still a part of

1 American culture.

2 (19:16:53 audio interference, indiscernible)

3 I wouldn't be living here if that had not been  
4 improved, those laws had not been passed. The  
5 laws were passed to put into practice the practice  
6 of God.

7 (19:17:12)

8 **MR. ARNOLD:** Dr. Milan, I know you've been  
9 working for equality for many, many years. One of  
10 the things you did in Lawrence in the 1960s is you  
11 ran for the City Commission twice. Unfortunately  
12 you failed, but talk to us a little bit about why  
13 you decided to run for the City Commission. What  
14 did you hope to accomplish?

15 **DR. MILAN:** Because I'm black. I was black,  
16 that's why, not because of my knowledge and  
17 influence. They didn't want to see a black man in  
18 that position to tell white folk what to do.  
19 That's why. I didn't care. I didn't run because  
20 I was black, I would run because I wanted to  
21 develop the thesis of the Bible of living together  
22 and helping each other and building things  
23 together. I still have that same attitude. I  
24 don't change.

25 I'm only 88 years old. I ain't gonna change.

1 I got this knee on my 88th birthday.

2 I learned that from my mother and my father,  
3 a black man and an Indian, living together and  
4 raising us differently, because there were white  
5 folks and black folks, they didn't like Indians,  
6 they still don't, but that thesis, they still  
7 operate that way, still operate of bringing kids  
8 on -- two weeks ago a young man who was a graduate  
9 of Baker University and he came here and knocked  
10 on my door, said, "Dr. Milan, I gotta see you. I  
11 read about you in Mungano and I became a member of  
12 Mungano and I enjoy it and I appreciate what you  
13 did with them and for us." I said, "Well, I  
14 appreciate what you do for me."

15 But, you know, it's not interesting, so what  
16 I did then and I still do, I use the Bible as that  
17 thesis to improve relationships. Race relation in  
18 Lawrence was very tough, very tough, but I helped  
19 the kids who went out for basketball at the high  
20 school and changed the attitude about it, and made  
21 the team, and the same way junior high.

22 (19:19:55)

23 **MR. ARNOLD:** Now, when you first started  
24 teaching in the Lawrence schools were the sports  
25 teams segregated?

1           **DR. MILAN:** No. They -- you (19:20:05  
2 indiscernible) see a black athlete has the  
3 possibility of performing. It was gradually at  
4 that time, slowly graduation of black folk in  
5 professional sports.

6           I had a chance to go to a professional  
7 football team and I went out (19:20:23  
8 indiscernible), I was an all star, seventh  
9 division in college basketball and a college team,  
10 a northern school, and I was selected not because  
11 I was black, because of the way I played football,  
12 way I handled the ball, and increased the  
13 population and success of the team. They didn't  
14 look at that was he black, they looked at me as a  
15 football player, and that's -- today they don't  
16 have that. They don't have very many creative  
17 stuff in professional football. I don't watch it.

18           (19:21:09)

19           **MR. ARNOLD:** Do you think K.U. sports played  
20 a role in helping to improve things in Lawrence  
21 with people like Wilt Chamberlain, who came to  
22 play? Did that help with --

23           **DR. MILAN:** No. My wife dealt with Wilt  
24 Chamberlain, wife dealt with all them black  
25 athletes that came through, because of me, and

1       they saw that and they saw how important it was to  
2       not just to be a black player but to develop team  
3       relationship on the team, during the game, not  
4       after the game, not summertime, but during the  
5       game you gotta look at team relationship, not as a  
6       race but as a skill that you have and they have,  
7       and teaching, that's what I do.

8               My mother and my father taught me how to  
9       behave, because in my population there were games  
10      that hated white folks and Mexican, they created  
11      all kind of stuff.

12             Couple weeks ago I was in this group here  
13      that took a tour to Armourdale. That's where I  
14      grew up. Armourdale was very, very segregated.  
15      Black folk lived only in white section of  
16      Armourdale, Mexican lived in the other section,  
17      but they had a few white folks they lived with but  
18      not black folks, and there were no excuse.

19             You couldn't even buy, you couldn't go down  
20      to the store and shop. You had to go to a shop  
21      and come through the black section (19:23:04  
22      indiscernible), Katz, all them stores. Today  
23      that's changed, not because they changed it,  
24      because we said we are citizens of this country  
25      the same as you are, and we pursued that and we



1 have to teach racial relationship.

2 We have to teach Bible relationship more than  
3 racial. You don't understand the Bible, I can  
4 appreciate that because Satan is telling you what  
5 the hell to do, and I still do that right even  
6 here, that I don't look at racial relationship, I  
7 look at human relationship.

8 So that was my thesis whenever I get my  
9 teaching and preaching and -- one of my most  
10 difficult situation was the cause of maintaining  
11 the black organization I created for equal  
12 opportunity through the NAACP, still doing that.  
13 The NAACP is seeking racial relation, not black  
14 relation, improve the quality of life of all  
15 people and opportunity. You select a black person  
16 because he or she is denied that opportunity. I  
17 don't think if you have evaluated the employment  
18 of women white women get a better population than  
19 black women but all women get discriminated, same  
20 thing, they only get the second portion of  
21 (19:24:54 indiscernible), the paycheck and what  
22 have you.

23 One of the most famous songs I remember, I  
24 still sing it, I still sing it, because they say  
25 it every day. Every day at the packing house, I

1 was living in Armourdale and working at Armour's  
2 packing house, my father worked there as well, and  
3 every Friday at noon the paycheck, the clerk would  
4 come through and hand you your paycheck. Another  
5 dollar, another day, another dollar. I still say  
6 that: Another day, another dollar. But you could  
7 spend that damn dollar anywhere.

8 You ever hear that song, Kansas City?

9 (Singing) Going to Kansas City. Kansas  
10 City, here I come. There's some busy little women  
11 and I'm gonna get me, they say one, I say two.

12 Going to 18th and Vine. Lincoln Theater was  
13 a very popular theater for black (19:25:58  
14 indiscernible). They could go in that theater, it  
15 was owned and run by black people, sit any damn  
16 where you want to in the hospital, at Lincoln.  
17 Cole down the street from there, in Kansas City,  
18 Missouri.

19 In Kansas City, Kansas, they built a theater  
20 on 10th Street, and I know it's on 10th Street, I  
21 can't think of the crossing street, but only black  
22 people could go there. White can if they wanted  
23 to, but a black man could not go to any school  
24 downtown Kansas City, Missouri, Kansas City,  
25 Kansas, until the law was passed, and then when

1 that happened it was not an easy law for you to go  
2 to that church or to go to that school or to go to  
3 that show.

4 (19:26:45)

5 **MR. HENNING:** The Gem, right, in the Gem? Is  
6 that what you're talking about? Gem Theater?

7 **DR. MILAN:** Uh-huh. That's one of the  
8 theaters that was located for black folks, and we  
9 went, and only when they passed the law to improve  
10 the equality of movie and educational, social, as  
11 well as physical places for all races, it's not a  
12 racial relation citizenship. All persons born in  
13 this country become citizens of this country, and  
14 that's why we changed it, and we're still trying  
15 to change it.

16 **MR. ARNOLD:** Right.

17 **DR. MILAN:** Now, we haven't achieved it,  
18 because the second most difficult issue is women,  
19 changing the equality of women in this country,  
20 because they are still being paid less money by  
21 the man for the same damn job.

22 (19:27:58)

23 **MR. ARNOLD:** Right. Dr. Milan, you left  
24 Lawrence in 1971. Why did you leave? Was it  
25 because of threats or did you simply have other

1 opportunities that you wanted to take up  
2 elsewhere?

3 **DR. MILAN:** No, I left because of the Ku Klux  
4 Klan. The whole time I was there I got the  
5 threat. I said I need to make a move for the  
6 benefit of my children, and that's what I did. I  
7 found a house, and the last one I built in Kansas  
8 City, Kansas, was right up the street, 7103  
9 Waverly Avenue.

10 I got more criticism from a section of the  
11 white population, not the whole population,  
12 because there were some who got to know us, my  
13 wife and my four children, and I still operate the  
14 same way, and the reason I got a better friendship  
15 with the white families in the neighborhood is  
16 because of my thesis.

17 What church you belong at? Told them,  
18 Episcopal Church. Not a black church. I grew up  
19 in one. But when I moved there was no black  
20 church but there was the Episcopal, black  
21 Episcopal church, and I say, "I'm not going to  
22 give up my religion because I'm the only black  
23 person."

24 So Trinity Episcopal Church in Lawrence,  
25 Kansas, you know where that church is? It's right

1 on the corner, downtown Lawrence. My family and I  
2 went there and were well received, and they gave  
3 me a heck of a responsibility, teaching Sunday  
4 school and doing this and teaching the young, and  
5 I had the youth group that really supported me,  
6 not because I was race but because I preached  
7 this: You gotta love your neighbor, not just a  
8 woman because she's a woman and not just because  
9 she's your race but that's human creation,  
10 understanding your role as a creator of God and to  
11 carry out God's responsibility.

12 Every day I sing that song as I walk around  
13 the building outside and inside in the hallway:  
14 (Singing) Just a closer walk with thee. Not with  
15 just black folk, walk with Jesus Christ.

16 And when I sing that song I sing it to you.  
17 We gonna walk with Jesus Christ and me because I'm  
18 gonna think about you while I'm walking  
19 irrespective of your race and your sex or your  
20 gender, and that's how I operate. Nobody --  
21 everybody that knows me, I have many people who  
22 hate me and have taken my life but I have more  
23 people who protected me and more kids as well as  
24 white kids and black kids and God, because I  
25 strongly believe, if you ever go to Baldwin go and

1 sit with the people in Mungano. I can't travel  
2 that way. I don't have a car. I can't even go to  
3 the show. I cannot go to church unless I walk  
4 several miles to my church, Episcopal Church, over  
5 there, here, but why should I give up my church?  
6 And they said, "Because we're not gonna let you,"  
7 and they pick me up and doesn't cost me one dime.

8 (19:31:57)

9 **MR. ARNOLD:** That's great. Now, after you  
10 left Lawrence you went to work for the Housing and  
11 Urban, Department of Housing and Urban Development  
12 and still worked on fair housing issues? Tell me  
13 about that.

14 **DR. MILAN:** Well, I became a fair housing  
15 employee of the seventh district employment  
16 office, it was, we were located downtown Kansas  
17 City, Missouri, and I was assigned as a fair  
18 housing responsibility and discrimination in other  
19 areas and I investigated complaints of  
20 discrimination in employment, in housing, and what  
21 have you.

22 I found many cases where a house was changed  
23 in an all white -- black -- white neighborhood and  
24 they bombed the house and did everything they  
25 could, and I am (?19:32:59), and there were black

1 folks who wanted to build guns up and become a  
2 strong army against white folks. I said, "Nope,  
3 that's not gonna work." You know who you respect  
4 more than God? Satan. Satan don't particularly  
5 care about particular integration, fair housing,  
6 Satan (19:33:29 indiscernible) only black people  
7 do what black people want, only white people do  
8 what white people want, hate each other, don't  
9 love each other.

10 But there are people today who still don't do  
11 that. We still have that issue, and that's what I  
12 preached, advocated as a -- I would take students  
13 to put on demonstrations of a physical education  
14 activity, and one was square dancing and one of  
15 the games, to parents and other. The children  
16 loved me not because I was black, because I  
17 emphasized loving not just because you're white,  
18 because we're working together. My job is to  
19 teach you L-O-V-E, love. Love is not just a  
20 physical activity, it's a social activity, and  
21 today we haven't overcome that. We have not  
22 overcome that, but I don't care, I'm going to do  
23 my best, my best.

24 **MR. ARNOLD:** Very good.

25 **DR. MILAN:** One of the most important things

1 in my life was singing to women. I still do. I  
2 don't sing to men. I sing with them. But I teach  
3 us to sing to women, because I really view them as  
4 God's angel, and we are angels, too, but God's  
5 create them in a special way, to take the seed and  
6 produce another human being, and we are to love  
7 that human being because we gave the seed from God  
8 with that potential, so God's gift to me, and I  
9 pass it on through the process of sex and now look  
10 at me.

11 I have good friends, irrespective of their  
12 race. Race relation is a very strong relation  
13 that needs to continue to be psychologically,  
14 psychologically emphasized in that book, because  
15 Satan's still teaching.

16 Did you see what happened on TV the other  
17 day? Do you ever listen to Channel 4? Men are  
18 still shooting women. Men are still shooting each  
19 other. Why? Satan is telling them what to do,  
20 not God. There's still that population that takes  
21 the lessons of Satan today, in business, in social  
22 activities, in homes, in group gatherings  
23 (indiscernible 19:36:39) how women and men are  
24 separated in two ways, how a Asian,  
25 African-American, Indian, are treated differently.



1           My dad was that way because he was a slave of  
2           a white man population, a slave on a, of a white  
3           man slave (19:37:21 indiscernible) in Milan,  
4           Tennessee. That's how he got the name Milan. He  
5           had sex with a slave woman. He didn't. His boss  
6           (indiscernible 19:37:33) had sex with the same  
7           woman and gave birth and then gave him the name  
8           Milan. That's how he got the name Milan. He  
9           wasn't no damn Milan. She wasn't either.

10           And that's where I use that name for. We  
11           have every -- and my father's complexion was very,  
12           very, not like this white. I got my complexion  
13           from my mother, red. She was an Indian. And they  
14           moved from Oklahoma. What's the name of that,  
15           starts with a D? They moved from that, because he  
16           was a cowboy. He traveled like I don't know what,  
17           had a big gun on his side.

18           He moved from there to Omaha, Nebraska.  
19           Omaha was very segregated, a northern city, and  
20           they called themselves integrated because they had  
21           a section of town for where black people could  
22           live and the Mexicans could live, and they haven't  
23           changed that much, because people didn't move out  
24           of their property, they had kids and they moved to  
25           the same neighborhood.

1           But they moved to Kansas City, to Armourdale,  
2           and he went to work at Patman's packing house, and  
3           that's where I grew up. But it was very  
4           segregated in Armourdale. I don't know if you're  
5           familiar with Osage, it was one of the popular  
6           cities(? 19:39:07) in Armourdale, Kansas City  
7           street come through.

8           On Seventh and Osage every Saturday the  
9           Olympic, the -- not Olympic. What do they call  
10          it? Optimist Club, it's a white Optimist Club, I  
11          can't think of the name of it, but anyway, black  
12          folks created an organization like that, but when  
13          I was in second and third, third grade, third and  
14          fourth grade I was a, my (19:39:45 indiscernible)  
15          and some of the other boxers were beginning to  
16          grow up and box and they developed the boxing  
17          sport and this white organization created an  
18          opportunity for the kids there in Armourdale, at  
19          Seventh and Osage every Saturday they would  
20          volunteer to sign up to box and some age and team  
21          and race, not race, but they mixed it.

22          And I was chosen to go boxing one day. Now,  
23          if you win your three rounds you got a loaf of  
24          Taystee bread. Back in the late '30s, early '30s,  
25          that was tremendous, a loaf of Taystee bread, and

1       you take it home, but sometimes some folk didn't  
2       get home, but when I won my round I got home,  
3       because I took my loaf of bread and ran like hell.  
4       They couldn't catch me. That's where I learned my  
5       track skills.

6               My older brother's name is Clarence. He  
7       taught me how to box, because boxing had become a  
8       very interesting sport in this country, and he  
9       taught me how to box, and I learned how to box. I  
10      didn't weigh very much, was third grade, second  
11      grade, fourth grade, (19:41:24 indiscernible), but  
12      when we moved to Wyandotte they didn't have that  
13      kind of activity.

14             So I gave up boxing and I was playing  
15      baseball and I was teaching my brother how to bat,  
16      my older brother, and I was pitching and I got hit  
17      in the left eye by the bat, which was taken from  
18      the wall of the garage with a nail in it, and it  
19      went in my eye and as I grew up I had to have eye  
20      surgery and I had to have eye surgery in my right  
21      eye and my left eye and when I lost that vision,  
22      because I was in high school and then married and  
23      I was living right up the street, they took my  
24      car, I gave it to the rest of the family because I  
25      couldn't drive, because my wife took me everywhere

1 I needed to go, and so that's what I did.

2 But that was where I learned that it's by  
3 God's creation that I'm able to survive, and I do  
4 that today.

5 So teaching is not just going to college and  
6 learning from the classroom content and method  
7 that you are to impart to collective bodies in the  
8 school system by the grace of race -- not race,  
9 but age and sex, women role, male role, and  
10 whatever, but I don't do that. I said physical  
11 education is not a subject to emphasize physical  
12 being, the teaching you of various games and  
13 activities and movement, it's teaching you how to  
14 use the tools that you have, your arms, your legs,  
15 your eyes, and your brain, and your mouth, how to  
16 use that information collectively as a group  
17 activity, and I still teach that.

18 But I had some white teachers when I was  
19 teaching at the sixth and seventh grade said, "Dr.  
20 Milan, why don't we get together and go to Kansas  
21 City and have a good time?" It was a white  
22 teacher. I said, "Okay, but before that you have  
23 to give me a check for a thousand dollars." They  
24 said, "I don't have that kind of money." I said,  
25 "Too bad. We can't go."

1           She didn't want to go with me because I was  
2 me. I'm a black man and I wasn't living like  
3 other black men. A lot of black men lived the  
4 same as I did, respectful and (19:44:20  
5 indiscernible) and so forth. And I sang a lot and  
6 they liked the way I sang.

7           And I sang this one song to my wife for 49  
8 years. She died on our 49th year wedding  
9 anniversary. And you probably have heard this  
10 song but you probably don't sing it. When you get  
11 married -- and I had a couple wanted me to sing  
12 that song at their wedding.

13           (Singing) Since I met you, baby, my whole  
14 life has changed. Since I met you, baby, my whole  
15 life has changed, and everybody tells me that I  
16 ain't the same.

17           (19:45:05 indiscernible) not the same because  
18 you won't let me want to do what I want to do.  
19 But God says love your neighbor as yourself, not  
20 just with sex, not just for fun, not just to pick  
21 up somebody, not just to beat up somebody or to  
22 try this. No. Develop a relationship of how to  
23 know that person and how to understand that person  
24 and they you and your situation for the purpose of  
25 your advancement, of growth and relationship of

1 human being. God says love your neighbor as  
2 yourself, and you gotta learn how to do that.

3 I said, "Now the reason I teach you physical  
4 education in the classroom is not just an activity  
5 but learn how to take the message of a physical  
6 activity to perform and how to join the  
7 performance with your neighbor, they call it  
8 teamwork, but how to do that and have a good time,  
9 loving your neighbor through that."

10 And not only that, take the method of  
11 listening to that instruction when the teacher is  
12 giving you instruction in the classroom on how to  
13 solve a problem, so listen to the parts of the  
14 problem that she tells you about that you need to  
15 address and relate, this and that, and as a result  
16 improve your ability: How to write a sentence,  
17 how to identify what is this thing you're writing  
18 about called, the subject, and how to use the  
19 other words to make it a valuable, easy  
20 communication activity.

21 Excuse me.

22 And that was my teaching. I still teach that  
23 that way.

24 (19:46:57)

25 **MR. ARNOLD:** That's wonderful. Dr. Milan, I

1 have run out of questions and we have been going  
2 for a long time.

3 Scott, did you have anything you wanted to  
4 ask about?

5 **MR. WAGNER:** No.

6 **MR. ARNOLD:** Anything else you'd like to add  
7 that we didn't cover?

8 **DR. MILAN:** Now you want to take a can of pop  
9 to your wife or your --

10 (Laughter)

11 **MR. ARNOLD:** Well, thank you so much. This  
12 has been wonderful.

13 **DR. MILAN:** Well, I want to tell you another  
14 thing. If you'd like to have me come to Lawrence  
15 for a special occasion I'd be glad to come, except  
16 I ain't got no way to get there.

17 **MR. WAGNER:** Okay.

18 **DR. MILAN:** It's too damn far to walk.

19 **MR. WAGNER:** Well, we can get you there.

20 **MR. ARNOLD:** We are actually thinking the  
21 spring, in April, there's going to be some  
22 commemorations of the fair housing ordinance and  
23 this is part of that project, but I know Scott and  
24 the City and probably the Watkins Museum would  
25 love to have you come back to Lawrence and we will

1 figure out a way to get you there if you want to  
2 come and participate in those activities.

3 **MR. WAGNER:** Right.

4 **DR. MILAN:** I could catch a bus.

5 **MR. ARNOLD:** No.

6 **MR. WAGNER:** We'll have somebody --

7 **DR. MILAN:** I have --

8 **MR. WAGNER:** -- make sure we get you  
9 transportation to Lawrence.

10 **DR. MILAN:** I don't have no money. My check,  
11 my wife, Alversa, when I retired she developed how  
12 to handle my check, because when they gave me the  
13 check at work I brought it and gave it to her and  
14 she decided what I needed and what I didn't need,  
15 but what she would do, she would fry some chicken.  
16 Man, she was a good chicken fryer. But that's why  
17 we got married: Not because of the sexual  
18 relationship, because she was a damn good cook.

19 Well, gentlemen.

20 **MR. ARNOLD:** Thank you so much.

21 \*\*\*\*\*  
22  
23  
24  
25