

# Soldiers of a quiet revolution

School desegregation eased into the Bay area without the violence experienced by other regions of the country. But former students and teachers who were on the front lines remember the harsh looks and tense moments.

STORIES BY  
NOAM M. M. NEUSNER

**T**hey were pioneers for equality — black children who took the first steps into previously all-white classrooms and hallways.

Their new schools had crisp textbooks, freshly painted walls, air conditioning and sturdy classroom furniture.

But being a pioneer meant getting scrutinized, tormented and held up as a representative for an entire racial group. It meant the invisible line that had separated

TAMPA

white from black was gone, and so was the mystery.

"We had always been taught that [whites] were better, smarter and could do more than the average black person," said Mary Ann Bullard Brown, 44, who went to Dade City's Pasco High School. "But we learned they bleed the same color as we do."

What started almost 40 years ago when the U.S. Supreme Court ruled that segregated public schools were unconstitutional has run an unpredictable path through the lives of millions of the nation's students.

In West Central Florida, integration didn't begin in earnest until almost two

decades after that 1954 decision that said that separate schools for whites and blacks violated the Constitution. Like many, mainly Southern, school districts, school boards in the area avoided desegregation as long as possible, either by not doing anything or by putting forth token proposals of integration that made little difference.

But segregation ended quietly in Tampa in the fall of 1961, when Benjamin Lowry, the son of the Rev. A. Leon Lowry, a future school board member, enrolled at Bayside School for Handicapped Children.

"No one told me I couldn't do it," said

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# Important dates in desegregation

- 1949 — Five black students attempt, without success, to apply for admission to the University of Florida Law School. Officials would not even look at the applications.
- May 17, 1954 — U.S. Supreme Court, in *Brown vs. Board of Education of Topeka*, rules that segregated systems of education are inherently unequal.
- July 22, 1955 — Seventeen black parents petition the Hillsborough County School Board, seeking admission of their children into white-only schools.
- Aug. 2, 1955 — Former Gov. Fuller Warren says desegregation "is one of those things that is going to have to be worked out gradually."
- June 18, 1958 — A federal court orders the University of Florida Law School to accept the application of a black student, but that student was not admitted. In September, another black student was accepted, integrating Florida's public university system.
- December 1958 — A lawsuit to end segregation, filed in Tampa on behalf of elementary school pupil Andrew Mannings, starts a 12-year odyssey through the state and federal courts. That case resulted in piecemeal desegregation in Hillsborough County.
- September 1961 — Benjamin Lowry, 8, begins attending Bayside School for Handicapped Children. He is the first black child to attend a Tampa public school since the 1954 Supreme Court ruling. In December 1961, Robert Saunders Jr. transfers to all-white MacFarlane Park Elementary School in Tampa.
- September 1963 — Hillsborough's schools implement a desegregation plan that allows parents to choose where their children attend. Busing was not involved and segregation remained.
- May 1964 — Six pairs of black parents sue the Pinellas County School Board, seeking admission of their children into segregated schools.
- 1965-'66 — Following considerations to close down the entire public school system, Citrus County school officials start to desegregate the schools.
- 1969 — Polk County schools receive federal orders to desegregate schools by creating and maintaining a percentage of black students in each school.
- April 1971 — The U.S. Supreme Court upholds a court-ordered "busing for integration" plan in Charlotte, N.C.
- May 11, 1971 — Federal Judge Ben Krentzman issues a 45-page order of desegregation for Hillsborough County, using the new Supreme Court guidelines. The plan calls for busing students to maintain a ratio of about 80 percent white and 20 percent black at every school. Hillsborough's school board begins drawing up a new desegregation plan. A similar ruling during the same year regarding Pinellas County schools calls for a ratio of about 70 percent white and 30 percent black.
- Aug. 31, 1971 — Children attend integrated schools in Hillsborough County. On Sept. 7, 1971, the same thing happens in Pinellas.
- June 16, 1986 — U.S. Supreme Court says the Norfolk, Va., school system no longer needs to bus students to achieve racial balance in the classroom.

# Students brought down racial walls in classroom

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the Rev. Lowry, now retired after 16 years on the school board. "There was no violence, no nothing. No one objected."

Lowry's experience was, however, a historical hiccup until 10 years later, when federal court decisions required both Hillsborough and Pinellas counties to maintain racial ratios in individual public schools. The court-ordered busing plans said that each Hillsborough public school must have 80 percent white and 20 percent black students, and each Pinellas public school must have 70 percent white and 30 percent black students.

"The school board was doing as little as possible, but when the judge laid it out, it was clear," said Harold Clark, 63, who helped design Hillsborough's desegregation plan. "From then on, it was just a matter of moving people and things."

Clark had his own experience to draw upon. He remembered as a school administrator in Collier County when black students had to be bused 164 miles a day just so they would not attend an all-white school.

## Growing pains

But the logistics of court-ordered racial ratios did not take into account the strain of moving entire classrooms across town, Clark said.

Desegregation brought many changes. For instance, Tampa's Monroe Junior High School's nickname — the Rebels — had to be changed because of overtones to pre-Civil War Dixie.

Previously all-black schools that had been denied air conditioning, finally received it.

Some former black schools had chain-link fences installed around their perimeters, to appease white parents concerned that ruffians would hurt their children when they went into black neighborhoods.

In 1972, the year following the desegregation of Hillsborough and Pinellas public schools, race-related fights and riots occasionally broke out at previously all-white schools including Dixie Hollins and Boca Ciega high schools in Pinellas and Hillsborough High School in Tampa.

The violence between whites and blacks was not the only wrinkle in the desegregation effort.

Even as many blacks rejoiced

that they had finally achieved an equal opportunity to learn, others mourned the loss of what many called the most important institution of the black community: the all-black high school.

"It was like a death in the family," said Dorothy York, an English teacher at Hillsborough High and one of the first black members of its faculty.

The black high schools, with their traditions, faculties and alumni, created a community, Lowry said. Teachers knew their students' parents, and weren't afraid to call them in if there were problems. Community groups met at the schools. The teachers were respected, the principals vaunted.

After integration, Tampa's formerly all-black Blake and Middleton high schools were converted to junior high schools, but not without angering a number of alumni and parents, some of whom picketed in protest. (A movement still exists to name a Tampa high school after Blake.) At previously all-black Gibbs High School in St. Petersburg, black enrollment was less than 10 percent of the student body two years after integration.

## Challenge for teachers

Black teachers dispersed to schools across both Hillsborough and Pinellas counties so that at least some students had the same teachers in their new schools. But as a result, fewer black teachers could serve as examples of success to large groups of black children.

And once they were beyond the confines of their community, the teachers, like their former students, experienced some racism.

"I could sense when a parent would not want their child to like me," said York, who transferred to Hillsborough High in 1970. "It was very interesting to deal with people like that."

But York, like other teachers, did not see her mission in terms of undoing years of preconceptions whites held about blacks.

"I never thought about winning over souls. I was there to do a job," she said.

Many of the people who participated in that first moment of desegregation feel the same way.

"We didn't make that big a deal about it," said Brown, who went to Pasco High. "At a certain time, we concluded that we were going to do

as well as we could because we weren't going anywhere [else]. We were there to stay."

The goals of desegregation, however, remain wedded to the future of busing, a perennially heated issue in many Tampa Bay area communities.

Whether in Belleair or Bartow, the busing issue gathers new recruits to a painful debate over how to achieve racial ratios in the classroom.

The challenge of desegregation — to provide equal education regardless of race — occupies the energies of parents and school administrators in the annual ritual of re-drawing bus maps and school zones to meet racial quotas. Few are left happy by the experience, wondering about a system that sends children away from their neighborhoods to learn.

But those who first broke down the racial walls in the classroom say such efforts are required if the goal of desegregation is to be fulfilled.

"We're still fighting for equal opportunity on all levels," said Richard Pride, of Tampa, who was Blake High's principal during the 1960s. "It's working, but gradually."

## Back to black schools?

Some are not willing to wait. In St. Petersburg, a movement is afoot to make Gibbs High School a predominantly black school with a predominantly black faculty.

In Detroit and New York, some groups have pushed for public schools that admit only black males and that use primarily black male teachers in an attempt to provide these students with positive examples of leadership and learning.

It is, to many of the older blacks who fought to go to school with whites, an ironic twist of the logic of civil rights.

Still, these pioneers sympathize with those who see desegregation as incomplete. They, too, bemoan the loss of the all-black school. But they affirm the right to go to schools with whites because they say that's the only way young blacks will get equal educational funding and an equal opportunity.

"There was a feeling that blacks had given up too much," said Lowry. "But in order to get something worthwhile, you have to pay a price."





ALLYN DIVITO/Tribune photo

**Thomas Stockton, Paula Lee and Gary Dedinsky, clockwise from bottom, witnessed integration at Gibbs High School.**

## Teachers: Problems extend beyond race

**ST. PETERSBURG** — Thomas Stockton knows what desegregation meant to Gibbs High School.

He was a social studies teacher there when it was an all-black school, and he stayed when white students came.

And when those white students arrived, so did a playing field, a gymnasium and, in time, a fine arts facility.

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# Today's school problems go beyond race

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And so did the attention of white administrators, bean counters and state bureaucrats. Before desegregation, he said, "black schools were left alone. They didn't care what we did with our budgets."

As a result, the school could spend more on teaching, keeping student-to-teacher ratios at 15 to 1, said Stockton, now retired. Now, the ratio is often 30 to 1, thanks to area growth and budget cuts.

The money that came with the white students improved school facilities, he said. But like two of his former colleagues, Stockton said the true test of education is in the quality of learning.

Paula Lee was one of only a handful of white teachers at Gibbs High, and she could tell the differ-

ence between Gibbs and the formerly all-white schools where she had taught.

"I was appalled at the physical plant," she said.

But she had no problems working at the school, and recalled that she commanded as much respect and attention as any other teacher.

That's why she doesn't put much stock in the theory that white teachers can't understand black students.

Maybe sometimes race figures into it. But she, like her colleagues Stockton and Gary Dedinsky, think race may be an overused excuse for failings within the school system such as disruptive students, dropping test scores and so forth.

Lee, 53, says that teachers should enter the profession for the love of learning, not the pay. The problems in today's schools, she says, have to do with "teachers who

feel like they're being paid by the hour. Much of this boils down to a personal level."

"Sometimes, regardless of race, teachers can misinterpret a student's behavior," said Dedinsky, 41, who is chairman of the social studies department at Gibbs High.

And Stockton, who still visits Gibbs regularly, said teachers need to learn that students have lives beyond the school walls. Some are wealthy, some aren't. Some are happy, some aren't. Some want to learn, some don't.

"Teachers have been trained to teach in a utopian situation," said Stockton. "With these kids, you have to understand their background. This is where we missed the point."

In fact, these three teachers, all of whom taught at Gibbs High School during the first years of desegregation, don't see their roles as

anything other than teaching. And if anyone thought these teachers would stop racism, well, maybe that was expecting too much.

"The NAACP really thought that if we were with white people, [excellence] would rub off on us. That isn't so," said Stockton. "Somewhere along the way, we missed the boat."

Things have changed, said Stockton, and not all for the better. The teachers were in agreement over one thing: If students don't seem as disciplined as they used to, don't blame desegregation. Blame what's happened to the makeup of American families.

"It could be that when they lash out at you, they're really lashing out at the parent who's not there, the parent who abuses them," said Lee. "Kids bring their problems to school, no matter what their color."

Major Walker was a student in 1967 in newly integrated Pasco High School in Dade City. He now is a minister at Moore's Chapel A.M.E. Church in St. Petersburg.



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ALLYN DIVITO/Tribune photo

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## Former student endured taunts

ST. PETERSBURG — Major Walker is hard to miss. His towering frame and commanding voice make him easily recognizable.

Yet when he was a student in 1967 in newly integrated Pasco High School in Dade City, there were plenty of people who didn't want to know he was there.

There were the teachers who ignored his outstretched hand in class, administrators who ignored his complaints about racial taunts, and white students who, short of calling him racial epithets, refused to recognize his existence.

"For the most part, the upper crust treated us as though we were invisible," said Walker, now a 43-year-old minister at Moore's Chapel A.M.E. Church in St. Petersburg.

So Walker returned the favor. He wouldn't tip his hat to whites. He wouldn't get off the sidewalk when whites walked by. He once was arrested for not getting off a school bus because the driver wouldn't take him to his stop.

He remembers every taunt and every person who taunted him.

For Walker, going to a white school

was a choice he and his parents made. Pasco's blacks, most of whom lived in Dade City, were given the choice by the school board to attend white schools. Only 11 went to Pasco High School.

"There was pressure [from whites and blacks] not to go," he recalled. "It was in the back of our minds that we were representing every black person in the world."

But Walker had no problem with that.

"I wasn't reluctant to go, but I can't say why," he said. "A few years ago, I would have said I was caught up in the tide of history. I don't even believe that anymore."

What he found was history, but not the kind you change. Walker said Dade City had a long history of racism, and no group of black students was going to alter that.

He admits now that he thought then he would make people see that blacks were no different than whites.

"It was a naive notion. I guess we went to teach people that we weren't different. I don't think I knew the word 'racism' then."

# School desegregation required a negotiator's skills

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As a human relations specialist, he had to quell violent flare-ups, soothe sore feelings and occasionally lay down the bureaucratic law.

But Clark, 63, who is now retired and cruises flea markets to add to his collection of glass ornaments and containers, didn't see himself as a healer of racial tensions.

"This wasn't at all about mixing the races," he said in his Tampa home. "The reason for desegregation was to give black children equal access to an education."

And he believes, to this day, that despite the occasional violence, the estrangement between

blacks and whites, the resistance to busing and even the opposition in some quarters of the black community to his plans, desegregation succeeded in its most basic goal.

"After three years, things returned to normal. Kids were getting what they needed. But we're still far from changing attitudes or behavior about race," he said.

Some people, Clark said, are disappointed that many black students, under desegregation, haven't really blossomed. But blaming desegregation for that would be a mistake, he said.

"Black parents thought that if they could achieve desegregation, everything would be OK," he said. "I don't think anybody anticipated the

things that have happened since.

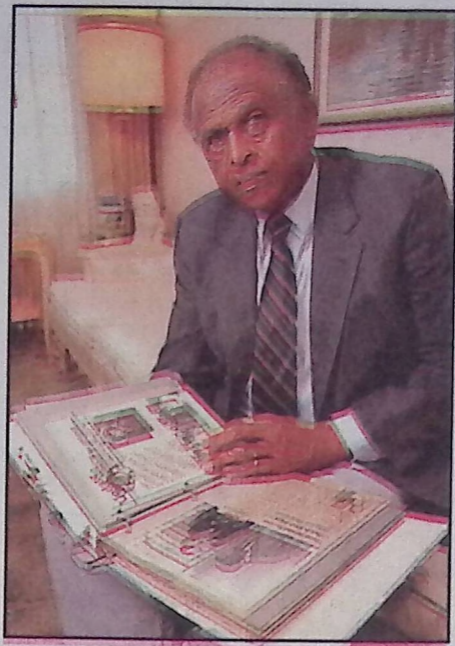
"Even if we had stayed in the all-black schools, things would never have stayed that way forever," he said.

Among the major changes, he cited the decline of two-parent black families and the dispersion of black teachers to hundreds of, rather than a few, schools.

He rejected the idea that blacks need to have their own schools to foster self-pride. Rather, he said, what happened during integration was what the black community has always needed to learn.

"Black people in a desegregated society must learn to be a minority," he said. "That's the way the country is."

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DAVID KADLUBOWSKI/Tribune photo

**Retired school counselor Harold Clark looks at a scrapbook.**

## **Desegregation succeeded, says former counselor**

**TAMPA —** Harold Clark, one of the people who drew up Hillsborough County's desegregation plan, learned to be very patient.

He even was patient when he negotiated with a group of white students at Hillsborough High School, the self-nicknamed "Rowdy Boys," who threatened a riot against black students during the first year of desegregated schools. Their complaint?

They heard the black students were planning a riot themselves.

"I did a helluva lot of listening," Clark said.

Eventually, he worked out a compromise. Leaders from the two groups met, smoothing over some of the problems.

To Clark, it was one of several incidents that required his attention.

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## School janitor laments lack of respect

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observed that both blacks and whites had some adjusting to do.

Some of his white friends would not talk to him outside school, especially if their parents were present.

But for blacks, he said, the change was, in many ways, more profound.

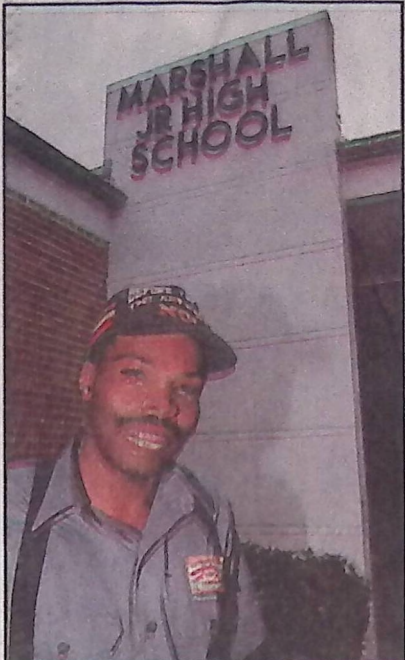
"In the black schools, we had to learn to respect what we had. We didn't get things fixed right away, like they did in the white schools," Robinson said.

Now, as a janitor, he sees destruction wrought by both black and white students. That a black child would damage school property pains him.

"These kids have no respect for teachers, for nothing," he said.

And while he would not support turning back the clock on desegregation, he said black students in particular need to take pride in their schools and in their people. When he was a student, Robinson took those things for granted.

"We were taught to cherish our past, our history [in the black schools]," he said. "When we came over the line, we lost that."



DAVE GEIGER/Tribune photo

**James Robinson, 35, now works where he attended junior high school.**

## Lack of pride in history irks former student

PLANT CITY — Going to a previously all-white school meant a lot of things to James Robinson.

Crisp textbooks. Racial epithets shouted at him in hallways. New opportunities. And the end of a chapter of black history.

Robinson, now 35, was one of the black children who welcomed whites into Marshall Junior High School in 1969. Two years later, he was one of many black children to integrate Turkey Creek High School — but not before the Ku Klux Klan registered its disapproval by burning a cross on the school's front lawn the day before classes began.

That, however, was the only moment of high drama during school integration in Plant City.

"There was no big fanfare," he said. "Everyone seemed to feel that this was the way it was going to be, so why not get used to it?"

But Robinson, now the head janitor at Marshall Junior High,

# Descendants of slaves and slave-owners gather at family reunion

By RICK BRAGG  
of The New York Times

INEZ, N.C. — Fashioned by the hands of slaves, the elegant old plantation house was built to endure time.

On the wide veranda, Jeff Alston, 20, a black man from Philadelphia, rocked slowly in a cane-bottomed chair and wondered how he was supposed to feel.

"I know I felt something; I don't know if it was painful," Alston said after climbing the steps to this old house built with the sweat of his an-

cestors. "I thought it would be bigger."

On the spacious grounds, people of different color but of a common name milled under a canopy of giant oak trees.

The Alstons, descendants of slaves and slave-owners, some with the blood of each coursing through their veins, came together for the first time earlier this month to talk of who they are and, sometimes reluctantly, who they were.

Old white women in hats the size of hubcaps shook the hands of old

## THE AMERICAN SCENE

black men in Sunday-go-to-meetin' suits, and talked about the weather.

One elderly white man, his accent bleached away by too much time in the North, tested the grip of a young black man who still made his living from the Carolina soil.

Later, the gathering of some 150 people sat together under the trees and listened as Fred Alston Jr., a classical musician and descendant of slaves, filled the air with the sad,

rich sound of his bassoon.

The programs they held in their hands described the event as "A Concert for Healing."

But all it was, really, was a family reunion, a place where people picked the flying ants out of their cantaloupe and balanced plates on their knees.

"What is a reunion, but a whole that is divided and then comes back together," said Carol Melton of Burlington, N.C., a historian, college professor and an Alston on her father's side.

The gathering at the Cherry Hill plantation was intended by its organizer, Macky Alston, 29, a New York filmmaker, as a way to bring the two colors of the family together and let them talk about things that, because of their shame, pain, guilt or rage, they had kept hidden.

There were a few tears, but only a few, as they talked of ancestors long dead.

The crowd, a mix of outsiders and North Carolina residents who have lived in the same houses for generations, treated each other with

what seemed a genuine warmth.

"Nobody owns anybody now," said Jeff Alston, a jazz drummer who will begin college this fall.

"I know the origin of my family's slavery is here. You never forget something like that. But it hits me, more and more, that I have a connection with these people here," he said, alluding to blacks and whites. As ugly as the beginning of that history is, he said, it is still his history.

It was common, in the antebellum South, for slaves to take the names of their owners.

And for years now, many black Americans have rejected those slave names and taken others, to rid descendants of any connection with that time.

But on the once-enslaved side of the Alston family, a long line of artists, musicians, activists and religious leaders have kept the name and added their own specific luster to it.

There is fierce pride not only in their African heritage but in their more recent, more tangible American one.

Alston means "most noble," said Macky Alston, who for the past year has worked to chronicle the history — and modern-day lives — of both sides of the family's color line, in a documentary. The film is entitled "Family Name."

The concert, or reunion, was the last major segment he filmed in a journey through his history.

In the months leading up to the concert, his interviews with some Alstons had elicited coldness and anger, but every time, he said, "there was a sense of release, of distance traveled, something good."

Fred Alston, who left North Carolina in his childhood and now lives in New York, did not want to attend the reunion at first. "I t I knew I had to," he said.

The reunion came at a time when race relations, in many areas, seemed to have slammed into a glass wall, a time of retro-racism and resentment on both sides.

But if Fred Alston, the great-grandson of slaves, could sit under a tree with the descendants of the man who owned his ancestors, and if they could walk away as friends, "It shows we can build a better bridge between us," said Jeff Alston, his son.

"This is something everyone can look at and say, 'It can work,'" he said. "This is good for people to see."

## 'One Earth to stand on'

Sprig Alston, 79, a retired tobacco farmer and cotton mill worker, put it this way: "We got one Earth to stand on. We might as well get used to each other."

His grandparents were slaves, he said, "but those days are dead."

"The fascinating thing," Macky Alston said, "is in the way we tell our histories."

Whites are proud, "and trace the bloodline back to Adam and Eve Alston," he joked.

The Alstons sailed to America in 1694 from England. Their offspring eventually migrated inland to the rich farmland of Halifax County, in the north central part of North Carolina.

It was there, at the turn of the 19th century, that Jack Alston settled with his wife, 10 children and 18 slaves.

The plantation prospered, and by 1810 there were 168 slaves working the fields.

It is these people, white and black, who make up the roots of the Alston family tree. In some places, on both sides of the color line, they run together.

Some members of the black side of the family know they have the blood of some of the plantation owners.

Some members of the white side have detected a darkness, from time to time, in the skin of some members.

"They call it the dark streak, and just say, 'Oh, it must be that Italian blood,'" said Macky Alston.

Over time, sensibilities also blurred.

## Alston assassinated

One of Macky Alston's ancestors, Robert Alston, a Georgia state senator, was assassinated in 1879 when he proposed doing away with the convict lease system, a form of slavery that lingered after the Civil War.

And Macky Alston's father, Wallace McPherson Alston, a Presbyterian minister, was run out of North Carolina in the 1960s because he preached about racial justice.

The white Alstons at the concert did not talk about making amends for slavery. That is beyond their power.

What Macky Alston does want to do is bring to light the histories of people on the black side, like the late Charles Henry Alston, the son of a slave who went on to become a respected artist and a central figure in the Harlem Renaissance in the years between the world wars.

"This is the first time since the Civil War that black and white Alstons have come together this way," he said. "It's the kind of thing that should be happening all over the country."

## School janitor laments lack of respect

### ■ From Page 1

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IN THE STATE

## Diggers find century-old relics at construction site

TAMPA — Apothecary bottles, broken china and a T-bone from someone's steak dinner a century ago are among items unearthed at the site of new federal courthouse.

Archaeologists hired by the federal government began excavations Monday and have about 10 days to unearth and catalog remains from the circa-1884 Palmetto Hotel, several smaller commercial buildings and at least one home believed to have belonged to a middle-class black family.

*Bill Black History*

# The Union Bank

The Union Bank, chartered in 1833, played a major role as a planters' bank in the territorial period of Florida history. At one point the bank was housed in the Columns which was used both as a residence and a bank. In 1841 the Union Bank of Florida moved into the structure which would later be known as the Old Union Bank Building. The Union Bank was forced to close in 1843 due to overextension of capital, bad crops, and the Second Seminole War. It housed the National Freedman's Bank during Reconstruction and later was owned by the First Reformed Episcopal Church. The building was used for a variety of purposes from that time on—a few examples include a city gas and water office, a shoe factory, a beauty shop, a charity store, and a bail-bond office.



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Copy of original Union Bank draft

## Successor to first free black community found

### An Associated Press Report

GAINESVILLE — The successor to Fort Mose, America's first free black community, has been found by University of Florida researchers in Cuba, the school said Friday.

Ralph Johnson, director of the university's Research and Education Center for Architectural Preservation, claims to have found the site of the black community that was evacuated to Cuba after Spain ceded Florida to Britain in 1763.

"Because the Spanish meticulously maintained documents and letters to report to the king, we were able to find some of the same names as those found in Fort Mose," said the architecture profes-

sor.

The site of Fort Mose was found a few years ago in a swamp outside St. Augustine.

Records referred to Ceiba Mocha, a previously uninhabited and uncultivated area in Havana's neighboring province of Matanzas. The settlers called their community San Agustin de la Nueva Florida.

Each family was given land, seeds, money and a slave. The 300-member community was isolated, and the people relied on agriculture for their livelihood.

Ceiba Mocha is home to nearly 8,000 people today, primarily descendants of immigrants from the Canary Islands. No direct descen-

dants of Fort Mose have been found.

The only building from the original settlement still standing is Nuestra Senora de la Candelaria de Ceiba Mocha, a church built in 1793. Eventually, the church will be renovated to its original state, and some original buildings may be reconstructed.

"The remodeling that the church has undergone is horrendous from a preservationist perspective, but at least the building was saved from destruction due to age and deterioration," Johnson said.

The next step is a full archaeological study.

# Stories behind stones

## Cemeteries speak volumes about black heritage

By SUSAN SNYDER  
Tribune Staff Writer

### THONOTOSASSA

The road leading to a small chapter of Hillsborough County's black history is a narrow, bumpy one.

Paved in some places, gravel in others, the snippet of thoroughfare meanders east off Mango Road and ends at what used to be a citrus grove.

Along its edge are two cemeteries that hold significant fragments of the eastern county's black heritage.

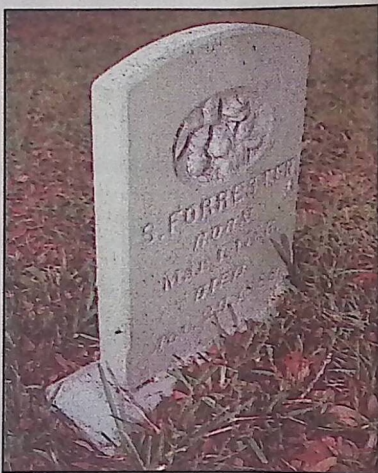
"That area is one of the most important black settlements in the state," said Canter Brown Jr., a Hillsborough native, historian and author of the book, "Florida's Peace River Frontier."

"The families there were the early pioneers and their descendants who inhabited the area just after the Civil War. Their presence attracted other blacks, and they founded a community that really prospered," he said.

Fencing wire tacked to spindly posts encircles Mayberry Cemetery at the end of the road.

Time is the only barrier separating visitors from the smaller Loving Care Cemetery a few hundred yards east.

Century-old oaks with epaulets of thick Spanish moss stand guard over teetering



**Samson Forrester was a slave of the Seminoles who later was an interpreter and scout for the U.S. Army.**

headstones and grave-length tombstones, the names and dates of which have faded under decades of summer rains.

Garlands of fresh flowers and tattered petals of old ones left by occasional visitors adorn resting places of those who worked in the fields and groves beyond.

Glimpses of their lives are carved in the long, thin headstones, pointed monuments and rounded, coffin-shaped tombstones that mark their resting places.

G.W. Armwood Jr. was an infant when he died in 1935, judging by the yard-long slab of stone that covers his grave. His sister, born four months after his death, was 5 months old when laid next to her brother.

Sarah L. Armwood was 100 years old before she was buried alongside them in 1963.

Jacob Ritman and Fred Larry served in World War I.

Arthur Johnson Sr. served in World War II, as did Governor Johnson and Daniel Mack Larry.

And Earley Joseph Messer died serving in Vietnam.

### Yellowed clippings

Bits and pieces of some of their stories remain in old county record books and yellowed newspaper clippings in local libraries.

Other tales were passed from one generation to the next in the parlors and porches of homes that have long since vanished under swaths of concrete, strip stores and interstate highways.

Still, many yarns died with those buried

beneath the oaks.

A few of the residents fled Polk County and settled in eastern Hillsborough after emancipation because of pressure by a vigilante group called "the regulators," Brown said.

Working under the homestead program of the 1800s, they built homes and cultivated farms on the land given to them by the government, he said.

They thrived until Dec. 29, 1894, when a cold front rolled across the state, bringing 18-degree temperatures that destroyed crops and damaged citrus groves.

Another hard freeze two months later killed citrus trees to the roots, and many of the area's farmers ended up destitute, Brown said.

"There are still descendants of the people in that area who during the post-freeze era lost a lot of their heritage," he said.

Hazel Orsley never lost hers.

Her family — the Armwoods — have nine marked grave sites in the smaller cemetery. It is barely two miles from the high school named for their Tampa relative, Blanche Armwood, an educator and former national speaker for the Republican Party in Washington, D.C.

Blanche Armwood and Levin Armwood Jr., her father and Tampa's first black po-

August/September, 1991

Florida History Associates, Inc.



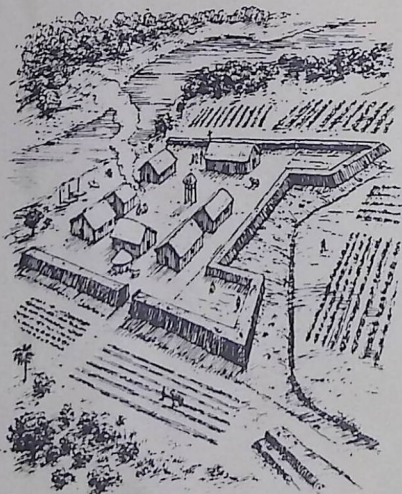
# Associate

MUSEUM OF FLORIDA HISTORY • THE OLD CAPITOL • SAN LUIS ARCHAEOLOGICAL AND HISTORIC SITE • THE UNION BANK

Fort Mose:  
Colonial America's  
Black Fortress  
of Freedom

**M**ore than two hundred fifty years ago, many African-American slaves risked their lives to escape from plantations in the Carolinas. Word had spread that Spanish colonists to the south promised sanctuary and freedom to any slaves who made their way to Florida and converted to Catholicism.

In 1738, after more than one hundred slaves had arrived in St. Augustine, the Spaniards established a fort and village called *Gracia Real de Santa Teresa de Mose* or simply "Fort Mose." This village was the first legally-sanctioned free black town in what is now the U.S.



research—will be on display in the Museum's Main Gallery beginning September 20. An afternoon of special programs is planned for Saturday, September 28.

The struggle of eighteenth century African-Americans to free themselves from enslavement is a little-known story, and it is a powerful one. *Fort Mose: Colonial America's Black Fortress of Freedom* interprets the measures that



African-Americans took to acquire freedom since they were first brought to the continent. ■

*Funding for Fort Mose: Colonial America's Black Fortress of Freedom has been provided by the Florida Legislature; the Florida Museum of Natural History; Jessie Ball duPont Religious, Charitable, and Educational Fund; the Historical Museums Grants-in-Aid Program, administered by the Museum of Florida History; and the Florida Endowment for the Humanities.*

*Fort Mose: Colonial America's Black Fortress of Freedom brings to life the compelling story of Fort Mose and traces the history of African-Americans in the Spanish colonies from the time of Columbus's arrival to the American Revolution. The exhibit—produced by the Florida Museum of Natural History and based on five years of historical and archaeological*



## From the Museum...

Looking for something exciting before school starts again? Then don't miss the two-thirds scale replica of the *Niina* on exhibit through September 10. Check the Museum calendar for associated events during the exhibit. Staff and volunteers have worked hard to prepare some very interactive programming surrounding the *Niina*. We especially thank our young volunteers, truly "two-thirds scale people," for these special programs.

While you're visiting, please take a few moments to provide us with some information on our new Museum survey forms. We'd like to know who you are, what things you like best, and what you'd like to see in the future. The surveys are available at the Museum information desk and at the temporary gallery exit. Your response is very important to us.

The success of the Museum is also dependent upon other forms of participation. In late October, for example, just prior to the Tenth Annual Quilt Show opening, Florida History Associates will hold its Annual Meeting. I encourage you to attend the meeting and the activities that follow. Look for details in the October newsletter and plan to visit with other FHA members.

*Diane Lewis*

Come join us on August 2 when the Museum presents a live concert by folk music artist Doug Gaus.

Long recognized as one of Florida's finest musicians, Doug has added a new dimension to his performance—"folk video." Doug shares the stage with guest artists and uses projected video collages that enhance his live music. Many of the video images are taken from the Florida Photographic Collection, and Doug seems to "bring the archives to life" with his energetic performance.

If you missed Doug's tribute to Will McLean at this year's Florida Folk



Festival, you will want to come and see Doug's expanded program. Museum members may recall hearing Doug and the "Mistletones" at the *Holiday Celebration at the Old Capitol* concerts. Appearing with Doug will be Wayne Martin, former Florida fiddle champion; Tallahassee musicians Robin Hendrix and Michael Callan; and Gainesville's Cathy DeWitt.

The concert will be held in the R. A. Gray Building Auditorium at 8:00 p.m. The cost is \$8 at the door for FHA members (\$10 for non-members). Please contact Michael Brothers for more information at (904) 487-1902. ■

## FLORIDA FAIR IN WASHINGTON

In mid-June, Florida was represented by 26 energetic students from seven counties at the Twelfth Annual National History Day outside Washington D.C. These winners from the Florida History Fair were joined by over 2,000 students from throughout the U.S. who participated in several categories, basing their work on the theme "Rights in History."

Florida brought home national awards for the second straight year.

Jamie Kruger from Longwood was awarded third place in the Junior Individual Project category for her entry entitled "Black Americans: Their Struggle For Equal Rights." Amanda Wise of Tallahassee received the Best of State award for her project "The Kent State Incident: Blood on Whose Hands?" and Jeremy Archer of Gainesville placed eighth with his historical paper "National Security and Individual Freedoms."

Congratulations to Jamie, Amanda, and Jeremy and all Florida students who participated in various levels of competition. Scott Brown represented the Museum at National History Day, and his work with the Florida History Fair participants is greatly appreciated. ■

3/1-3/91

# Shrines of her-story

## Tour for Women's History Month

**T**he women's movement of the USA, highlighted by the designation of March as Women's History Month, has deep roots from coast to coast. A number of sites that were significant in the development and promotion of rights for women are open to the public, with exhibits spotlighting key figures and their projects:

### DAYTONA BEACH, FLA.

Mary McLeod Bethune (1875-1955) devoted her life to the education of black people. In 1904 she opened a school for black girls that later merged with an all-boy school to become Bethune-Cookman College. Bethune also founded the National Council of Negro Women, which honored her with a 17-foot statue in Lincoln Park in Washington, D.C. Bethune returned to Daytona Beach in 1949 and transformed her home there into the non-profit Mary McLeod Bethune Foundation. 640 Second Ave. Foundation open Mon.-Fri., 9 a.m.-5 p.m.; tours by arrangement on weekends (free, but donations are accepted). 904-255-1401, ext. 372.

### CHICAGO

Hull House was the home of its founder, Jane Addams, while she developed pioneering social programs for the needy. It became a model community-based workshop for education and health and social reforms. Addams' work influenced welfare and labor policies across the USA. Addams (1860-1935), who also founded the Women's International League for Peace and Freedom, was awarded the 1931 Nobel Peace Prize. 800 S. Halsted St. Open Mon.-Fri., 10 a.m.-4 p.m.; Sundays, noon-5 p.m.; closed holidays. Free. 312-413-5353.

### SENECA FALLS, N.Y.

Women's Rights National Historical Park includes the Elizabeth Cady Stanton House and the M'Clintock House. Stanton (1815-1902) was the principal organizer of the women's rights convention of 1848. Restora-



Florida educator Mary McLeod Bethune

tion work continues at the M'Clintock House, where the Declaration of Sentiments (a list of women's grievances) was penned. *The Stanton House is at 32 Washington St. Open daily 9 a.m.-5 p.m. Free. 315-568-2991.*

### PORTLAND, ORE.

Abigail Scott Duniway Memorial Park commemorates the northwestern USA's primary advocate of voting rights for women. Duniway (1834-1915) published a women's rights weekly, *The New Northwest*, for 17 years. At age 78, she cast the first woman's vote when the women of Oregon won suffrage in 1912. 5331 S.W. Macadam. 503-796-5100.

### WASHINGTON, D.C.

For an overview of women's entry into political reform and the legislative process, the Smithsonian Institution presents "From Parlor to Politics: Women and Reform in America, 1890-1925." The exhibit includes artifacts, photographs, information on suffrage and advances in home economics, and reconstructions of turn-of-the-century kitchens, parlors, tenement housing and women's rallies. *National Museum of American History, Constitution Avenue N.W. at 14th Street. Open daily 10 a.m.-5:30 p.m. Free. 202-357-2700.*

By Leslie Ansley



**MAILBAG**  
Leland Hawes

## *Old newspapers tell of 'firsts' for Tampa blacks*

Research in the microfilm records of old newspapers occasionally leads to "finds" of significance in Tampa history. Here are two items of particular interest during Black History Month.

The first branch library for blacks was opened in 1923, according to an item included in the "Weekly Bulletin of the Urban League," published in the Tampa Daily Times of May 23, 1923.

The writer noted that: "Despite the continuous rainfall which made it a bit unpleasant for pedestrians last Friday, quite an appreciable number of citizens called to register their approval of the advance step made in the city of Tampa in supplying cultural aid to its Negro population in the granting of this well equipped reading center."

The library was known as the Harlem branch of the Tampa Public Library, "taking its name from Harlem Academy, the oldest colored school in Tampa."

Although the location was not mentioned, I have been told that the first branch library was begun at the home of the Rev. and Mrs. Andrew J. Ferrell Sr., at 1310 Marion St. Their daughter, Mrs. Rowena Brady, is the source of this information.

Members of the library board who attended were: Chairman H.C. Giddens, Professor E.L. Robinson, and E.D. Lambright of the Tampa Morning Tribune. Miss Helen Stelle, the city librarian, was also present.

Other citizens listed as attending were: "Professor R.L. Peguese, Rev. and Mrs. J.W. Ballou, Dr. J.A. Butler, Rev. J.E. Culmer, Mr. C.C. Green, Professor Peter Johnson, Mr. Wade Perrin, Mr. E.M.P. Hughes, Mrs. Irene Anderson, Mrs. C.D. Williams, Mrs. Janie King, Mrs. Bricie Wooden, Mrs. Gertrude Chambers, Dr. J.C. Beatty, Mr. H.W. Beatty and others too numerous to mention."

Chairman C.C. Green of the Urban League's educational committee, was credited with spearheading the project.

It was another 21 years before Tampa dedicated its first playground for black youngsters. A Tampa Morning Tribune headline on June 18, 1944, announced: "Tampa, At Long Last, Has Negro Playground."

Here are the first three paragraphs of the article that appeared:

"The city at long last opened a spanking new playground on a full-time basis for Negroes at Buffalo Avenue and 22nd Street last week, giving the youngsters, for the first time in their lives or in the lives of their parents, for that matter, a good place in which to play.

"Heretofore, for generations the city has promised Tampa Negroes a playground, and generations of Tampa Negroes have had their play in sand lots ...

"This playground, therefore, on which a little more than \$4,000 has been spent, represents a quarter of a century or more of delayed political promises."

The article went on to say that the land had been taken over by the city for unpaid taxes in 1931. Improvements included a hard-surfaced court, an equipment house and equipment worth \$700.

A supervisor had been appointed to organize softball, baseball and volleyball leagues. A woman employee was creating activities for small children, "certainly something new to them," the writer added.

The playground came during World War II, during the first administration of Mayor Curtis Hixon. An adjoining article in the Tribune told of recreation activities for white children at 20 playgrounds.

Both the playground and the library branch for blacks were opened under the supposedly "separate but equal" policies of that segregated period. Not until the 1960s were such facilities integrated.

## Historic train trip

As part of Archives Awareness Week, the Tampa Historical Society is sponsoring a railroad trip from Tampa's Union Station to Plant City's historic district Saturday, April 11.

The group will gather at Union Station for a tour there that Saturday morning at 10:30 a.m., be in Plant City in time for lunch and be back in Tampa by 3 p.m.

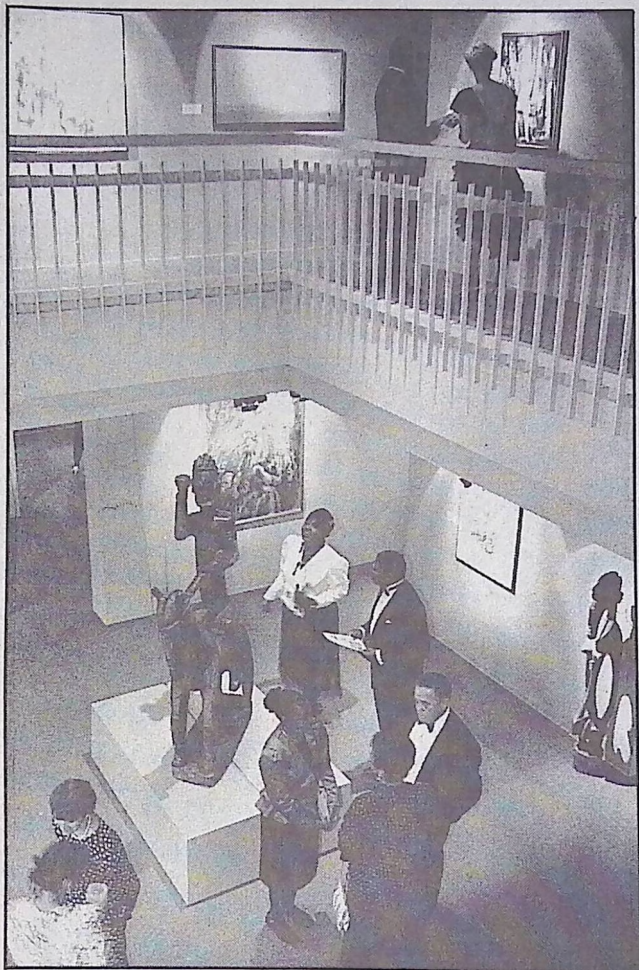
But the deadline for reservations aboard an Amtrak car is this Wednesday. The cost of round-trip tickets for passengers over 16 is \$14; youngsters 2-15, \$7; children under 2, free.

Call the historical society between 1 and 4 p.m. at (813) 259-1111 for more details.

## Ex-POWs meet

The Department of Florida, American Ex-Prisoners of War, will be meeting in Tampa May 7-10 at the Ramada Resort and Conference Center, 820 Busch Blvd.

All POWs and their spouses are welcome, along with other military retirees or those interested in attending. More information is available from Albert Bernard in Lutz at (813) 949-6164 or Joanna G. Hitchcock in Dunedin at (813) 733-0633.



Tribune photograph by JIM REED

## Art museum opens

About 500 people attended an opening gala Saturday at the Museum of African-American Art north of downtown Tampa, after a series of invitation-only formal receptions through the week. The museum, which will open to the public Tuesday, is the only one in Florida dedicated to black artists. There are 10 such museums in the nation.

3/13/91

TRIBUNE  
travel

# Preserving a heritage

## Historians aim to save black treasures

**T**hough more than 200 black cultural centers and history museums across the country have been established to safeguard African-American history, the number of preserved original sites of homes and events important in black history is dwindling.

What is the best way to save those sites that are left? And how can we make sense of the fragmentary historical record?

Those questions will be on the agenda when several hundred members of the Association for the Study of Afro-American Life and History meet in Chicago for their 75th annual conference Oct. 24-28.

Explanations for the disappearance of historical sites vary, says Thomas Battle, who directs a research center at Howard University in Washington, D.C. "I think many of the homes are just sold or continue to be used by families as residences. Another reason is a lack of recognition and appreciation for the importance of historic residences and artifacts."

Among the best-preserved sites (most are found in the South and the Midwest):

### Indianapolis

#### Madame Walker Urban Life Center

This historic landmark originally housed the offices of Madame C.J. Walker's cosmetics company and beauty school. The ballroom and the boardroom have been renovated, and the theater has been restored. 617 Indiana Ave., Indianapolis, Ind. 46202. By appointment only. Adults, \$2; children, \$1. 317-236-2099.

### Columbia, S.C.

#### Mann-Simons Cottage: Museum of African-American Culture

Celia Mann was a slave who bought her freedom in Charleston, then walked 180 miles to Columbia, where she purchased this property. The midwife and seamstress had four daugh-

ters, one of whom married a Simons. The house stayed in the family for a century. Though it was slated for demolition, the local historical association bought it and turned it into a museum that includes family and period pieces, African exhibits and a gift shop. 1403 Richland St., Columbia, S.C. 29201. Open 10:15 a.m.-3:15 p.m. Tuesday-Saturday. Adults, \$3; students, \$1.50. 803-252-1450/1770.

### Dayton, Ohio

#### Paul Lawrence Dunbar Historical Site

The birthplace of Dunbar, a poet, holds personal belongings such as books and his prized Remington typewriter, on which he produced all his manuscripts. 219 Summit St., Dayton, Ohio 45407. Open Labor Day-Oct. 31, 9 a.m.-5 p.m. Saturday, noon-5 p.m. Sunday; Dec. 1-Memorial Day by appointment only; Memorial Day-Labor Day, 9 a.m.-5 p.m. Wednesday-Saturday, noon-5 p.m. Sunday. Adults, \$2.50; ages 6-12, \$1; discount for senior citizens and groups. 513-224-7061.

### Atlanta

#### Martin Luther King Jr. National Historic Site and Preservation District

This neighborhood includes the birthplace, church and grave of the slain civil rights leader. The Martin Luther King Jr. Center for Nonviolent Social Change houses furnishings and personal belongings, manuscripts and commemorative artwork. Historic site: 522 Auburn Ave. N.E., Atlanta, Ga. 30312. Free. Open 10 a.m.-4:30 p.m. daily. 404-331-5190. King Center: 449 Auburn Ave. N.E. Free. Open 9 a.m.-8 p.m. daily. 404-524-1956.

### Washington, D.C.

#### Frederick Douglass National Historic Site

The journalist and statesman, who was born in Maryland, spent the last 17 years of his life in this house. It contains furnishings, documents and other personal items, including more than 1,500 books. 1411 W St. S.E., Washington, D.C. 20020. Hours: Oct. 15-April 15, 8:45 a.m.-4:15 p.m.; April 16-Oct. 14, 9 a.m.-5 p.m. Closed New Year's Day, Thanksgiving and Christmas. Free. Large groups must reserve. 202-426-5961.

By Leslie Ansley



Photograph provided by the Florida Endowment Fund  
The Museum of African-American Art will sell reproductions of "Flower Vendor," an Ellis Wilson painting, as collector plates.

## Black heritage lives on in museum

Tampa's new Museum of African-American Art opens on a historic note.

By SUZIE SIEGEL  
Tribune Staff Writer

TAMPA — Once again, people will learn on this plot of land.

The Museum of African-American Art is opening on what is believed to be the site of Tampa's first public library for blacks.

In the days when the main library served whites only, the one on Marion Street opened up a world of ideas to black residents, says Rowena F. Brady, whose family owned the building that housed the library.

The new museum should enlighten, too. It is the only one in Florida dedicated to black art and among only 10 nationwide, according to a 1988 survey by the Ford Foundation in New York.

"The black community should really be proud of this museum," Brady says. "It will be something we can call our own."

The museum will showcase the Barnett-Aden collection, the first private collection of black art in the United States. It got glowing reviews in 1974 when it was exhibited at the Smithsonian Institution in Washington, D.C.

An official there praised the art as extraordinary. It should delight people of all colors and ages, says Reggie A. Lewis, marketing director for the new museum.

More than 1,400 people from all 50 states and five foreign countries clipped out coupons for more information when an advertisement ran in Ebony magazine in February, Lewis says.

International interest in art by U.S. blacks is growing, the Ford report says.

"We're thinking of this as a black Smithsonian," says Israel Tribble Jr., director of the Florida Endowment Fund for Higher Education, which owns the collection and the building. "We think it is going to make an impact on the nation and the world."

The grand opening is this week, with invitation-only receptions every night. The doors will

See PROFITS, Page 6

# Profits to be designated for scholarships

■ From Page 1

open to the public April 9. The opening has been delayed six months because renovations took longer than expected.

Galleries, painted the color of sand, spin off a large atrium in the two-story, blond-brick building. The former GTE Federal Credit Union Building was outdated but solid, says Tampa architect Tom Szumlic, and the layout "lent itself to a museum."

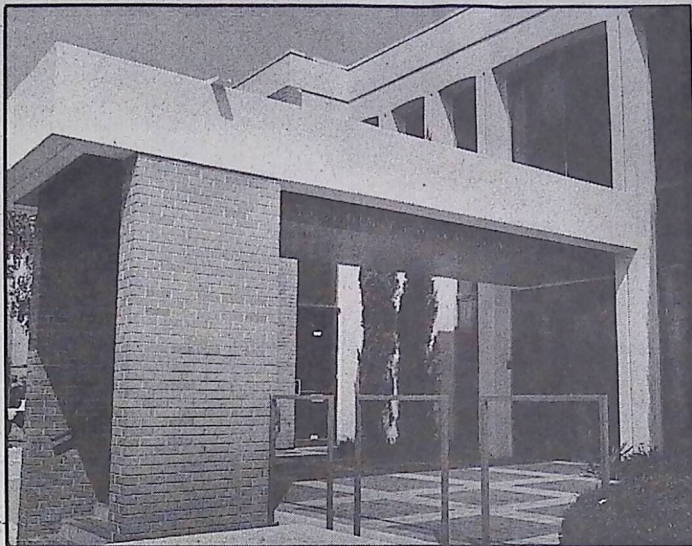
In addition to the permanent collection, the museum will host traveling exhibits, Lewis says.

West Central Florida got its first glimpse of the collection last summer when it was displayed at the Tampa Museum of Art. Most pieces come from the 1940s, during the Harlem Renaissance period.

Lewis says 90 percent are considered major works and half are known nationally. Some will tour now and then, he says, and the museum will buy more pieces later.

James Herring, who launched the art department at Howard University in Washington, began the collection in 1937. If not for him, some pieces would have been lost and some would have languished in attics, Lewis says.

Herring bequeathed the collection to Adolphus Ealey, his friend and former student. In 1989, the Florida Endowment Fund bought the art for \$6 million, the most ever



Tribune photograph by DAVID KADLUBOWSKI

**The 7,000-square-foot Museum of African-American Art in Tampa will open to the public April 9.**

## THE BARNETT-ADEN COLLECTION:

■ **WHAT:** Oils, watercolors, pencil drawings, sculptures and carvings from 1840 to 1990 by artists such as Jacob Lawrence, Henry O. Tanner, Elizabeth Catlett and Romare Bearden.

■ **WHEN:** Opening April 9. Hours are 10 a.m to 4 p.m. Tuesday through Saturday, 1-4:30 p.m. Sunday. Closed Monday.

■ **WHERE:** Museum of African-American Art, 1308 Marion St., Tampa. Call (813) 272-2466.

■ **HOW MUCH:** \$2 is the suggested donation.

erate the library in the early years.

The Harlem Branch stayed at the Ferrell house a few years, until the family returned, Brady says. She, Morris and Reeder remember when it was on Central Avenue in the 1930s.

"I just remember all these old, old, dusty books," says Reeder, a member of the county library board and the Florida Library Council. After she read all the children's books in the Harlem Branch, she says, the librarian borrowed ones from the white library for her.

"The elementary school I attended didn't have a library," she says. "But I liked to read. I spent a lot of time reading."

Brady sold the property on Marion Street to GTE in the early 1970s.

The Harlem Branch

paid for a collection of black art in the United States. Ealey has become museum director.

## Museum shop sells gifts

Memberships are being sold for \$25 to \$10,000, and members can use the museum for occasions such as receptions and meetings.

The Tampa Bay Buccaneers, GTE, Hyatt Regency Tampa, Saunders Foundation and Szumlic have paid more than \$1,000 each to become charter corporate members.

The museum will publish a catalog, with photographs and explanations of the collection, as well as a brochure listing items for sale in its gift shop. Christmas cards, note cards, prints and collector plates will be sold.

A \$150 plate reproduces Ellis Wilson's "Flower Vendor," a painting of a woman surrounded by vibrant flowers. The \$60 plate comes from "Good Book" by Anthony Watkins, who painted a man reading the Bible to his grandchildren.

The Florida Endowment Fund, a private foundation that aids minority graduate students, plans to use museum profits to provide 40 \$1,000 scholarships a year.

The museum also plans educational activities, such as a lecture series and school tours, Lewis says.

Education was the most important function of the first black museums, the Ford report says. They remain an "invaluable resource" for schools, strengthening the cultural pride of black children.

"When I look at all the wonderful things available to children these days ... I never cease to be amazed," says Dora Reeder, a retired principal who hopes to take her granddaughter to the museum in Tampa Heights. "I think it will be of tremendous value."

The museum will inspire talented black students who may not know the contributions of black artists, she says.

## The Harlem Branch

Brady, a retired teacher who volunteers at St. Peter Claver's School, plans to take students to the museum. Its parking lot lies where her father, the Rev. A.J. Ferrell, built their family home, she says.

He was the first black to work in the Tampa customs house, she says. He later became the presiding elder for the Tampa district of the African Methodist Episcopal Church.

When he entered the ministry, the family moved to Plant City. They rented out the Marion Street house, and it became home to the first black library, she says.

Tampa's first public library opened in 1917. The Harlem Branch, for blacks, opened a year later, according to an old Tampa Tribune article.

The article doesn't give the address, and the Tampa-Hillsborough County Public Library System doesn't have it.

Elizabeth P. Morris says she can't be sure but seems to recall her mother telling her the Harlem Branch started in the Ferrell home. Her mother, Ada T. Payne, was librarian there for 26 years.

No one interviewed knew how the branch got its name, but the Ferrell home was near the old Harlem Academy, a black public school. Sarah Ferrell, Brady's mother, taught there. All six Ferrell children became teachers.

## A genteel library

Their white wooden two-story house had brick columns and a wide veranda with large concrete planters filled with ferns.

"Be sure to add 'beautiful' because it really was," Brady says.

The library system has an old photograph showing a connection between the Harlem Branch and the Tampa Urban League.

"If blacks had anything in those days, they did it for themselves," says league President Joanna Tokely. She figures the league helped

Brady sold the property on Marion Street to GTE in the early 1970s. By then, the construction of Interstate 275 had cut a swath through the neighborhood, and the Hillsborough County jail had been built across the street.

Her parents had wanted the family house razed if the land was ever sold. She obeyed their wishes. When the bulldozer came, however, she cried.

Staff writer Alonza Robertson contributed to this report.

# College expects bigger turnout for Black History Month events

By LYNN PORTER  
Tribune Staff Writer

GAINESVILLE — University of Florida student government President Michael Browne said he expects white student attendance at campus Black History Month events to increase from previous celebrations.

A desire to understand black history is prompting white students to attend events associated with the February celebration, Browne said.

"We're becoming more and more of a caring campus," Browne said.

In the past, there has been a lack of understanding on campus between students of different races, but relations are improving, Browne said.

The Black Student Union and student government sponsor the month-long celebration.

Browne's comments followed the defeat Wednesday of an anti-affirmative action referendum on campus. The measure lost 2,625 to 2,274 with 16 percent of the 34,000 students voting in the election in which the top student government

## BLACK HISTORY MONTH

positions were also up for grabs.

White Student Union President Mark Wright said after that he expects more racial tension on campus as a result of the vote on the referendum, which his group sponsored. The union, which claims about 25 members, recently lost its university registration and eligibility for student government money when its adviser quit.

Former Black Student Union President Roxy Oliver said Black History Month is designed to point out the contributions of black Americans in society and history.

"Often we are left out of American history," she said.

A struggle continues to get black Americans into the history books,

she said. Oliver said the celebration of black American history and heritage should be throughout the year, not just for a month.

The Miss Black Student Union pageant is scheduled for 7 p.m. Monday in the University Auditorium. A wine and cheese reception sponsored by the Society of Black Student Engineers will be held in the Arredondo room at Reitz Union at 7 p.m. and on Feb. 20 the play "My Side of the Story" will be featured, also at the union, at 7 p.m.

On Feb. 24, the Black History Month program sponsored by the University Gospel Choir will be held at Williams Temple Church of God in Christ, 628 N.W. Seventh Ave., at 11 a.m. and on Feb. 25, a Career Workshop sponsored by the Career Resource Center will be held from 1 to 5 p.m. in Reitz Union.

In Citrus County, the Pinellas County High School Mass Choir will appear at 6:30 p.m. Saturday at the Crystal River Primary School, 947 N.E. Sixth St., in celebration of Black History Month.

TRIBUNE

2/17/91

# Building community ties is station owner's goal

By **WALT BELCHER**  
Tribune Staff Writer

TAMPA — At times, Clarence McKee is like a caged tiger.

He seems compelled to keep moving. The movement "helps me think," he says in a deep, booming voice as he walks down the halls of WTVT, Channel 13.

McKee, 47, a former communications lawyer and in his third year as co-owner of Channel 13, has much to say about broadcasting and blacks and community involvement. But he carefully structures each phrase like a politician who anticipates seeing his own words in print.

McKee became a millionaire overnight in 1987 in a \$350 million purchase of the television station — a CBS affiliate in the 13th largest TV market in the nation. As part of the deal he received stock in the station worth millions of dollars. McKee co-owns the CBS affiliate with George Gillett, a Vail,

## A PIECE OF THE DREAM

Colo., businessman, who owns nearly a dozen TV stations and put up the money for McKee to buy Channel 13.

It was a deal that brought McKee national attention, much criticism and a highly visible position in Tampa.

McKee said he is still considered an outsider to many in Tampa's established black community.

"It's already been written that I was more warmly received by the white community," he said.

McKee compares the criticism from some blacks to crabs in a barrel. In

fighting to escape, they often injure each other, he said.

"When blacks fail to give other blacks the same kind of respect that they are demanding from whites, then we all suffer," he said. "I don't



**Clarence McKee is co-owner of Tampa's WTVT, Channel 13.**

See **STATION OWNER**, Page 6F

11/5/90

# Station owner a 'coalition builder'

■ From Page 1F

think black leaders should be criticizing other blacks for participating in things that are necessary to bridge any racial gaps."

Indeed, McKee recently became the first black to play golf at the all-white Palma Ceia Country Club. A Barnett Bank board member, McKee also serves on numerous Bay area boards and committees.

He's also on a Hillsborough educational task force and on the committee trying to bring major-league baseball to Tampa.

McKee is "a great asset for this community because he cares about children and the elderly, not just the disadvantaged," said Gussie Livingston, president of the Residents Council at the College Hill housing project. "That's where his heart is."

McKee won over many people in College Hill by organizing free bus trips for hundreds of kids to the annual Strawberry Festival in Plant City.

"Some of these people had never been to a festival," Livingston said. "He's also working with us on setting up scholarships for children and he's helping us in so many ways."

When he moved to Tampa in 1987, McKee said he noticed few blacks in middle-level management positions.

"I'm tired of hearing from white people who say privately to me that they disagree with racial discrimination policies, but remain silent when they are with their peers," McKee said. "These people need to speak up instead of remaining silent."

## Channel 13 deal

While McKee is reluctant to take credit for hiring more blacks at Channel 13, the station has increased the number of black employees at all levels from news photographers and reporters to anchors. "Clarence has sensitized our whole company to the importance of community relations and community involvement," Gillett said.

Gillett says that sensitivity extends to the hiring of minorities.

Some within the broadcasting industry accused McKee of being merely a front man for Gillett.

They say Gillett needed a minority partner to expand his broadcasting empire and turned to his former communications lawyer to take ad-

vantage of tax breaks given to those involved in selling TV stations to minorities.

It didn't help, either, that the federal laws to encourage minority ownership were drafted by McKee in the 1970s while he was working at the Federal Communications Commission.

McKee has denied that he is merely a front man for Gillett. He said he had no idea that he would one day benefit from the rules, when he worked on the minority ownership provision.

"The biggest problem for any minority is capital," he said. "If you want to get the money, you have to have experience, but you can't get experience in running a TV station until you have the money."

McKee now plans to buy radio and television stations independent of the Gillett operations under his own company, McKee Communications.

After Channel 13 was sold to Gillett and McKee, some expected him to turn around and buy out McKee, who had joined a prestigious law firm in Washington, D.C. But McKee chose not to take the money and run. The way Gillett sees it is that McKee is committed to his work.

"He told me, 'I don't want this to be a token situation. I want to be involved in the station,'" Gillett said. "And he has worked. He's very sincere."

## Driven man

McKee's calendar is so crammed, he puts in 14-hour days. Divorced since 1982, he lives alone in a condominium on Bayshore Boulevard.

"I guess you can say I was always driven," he says.

McKee was born in a small farming community outside of Rochester, N.Y. His late father, Clarence Sr., was run out of Indiana by the Ku Klux Klan after he tried to play on an all-white high school basketball team.

"He was a strict man, a hard-working man, and he was gone a lot because he was a waiter on the New York Central Railroad, but when he came home he took me fishing a lot," McKee says.

"He was a very studious boy and he always worked," said Etta McKee of her son. "He shoveled snow and ran errands for neighbors; and when he was older, his father got him a job as a waiter on the railroad."

His mother said McKee original-

ly wanted to be a doctor, but later decided to become a lawyer.

He went to Hobart College in Geneva, N.Y., on a scholarship and later studied at the Howard University School of Law in Washington, D.C.

While in law school he began a long, politically active career that would take him from liberal Democrat to conservative Republican — and from trying to integrate rural all-white hospitals in Alabama to being a high-ranking fund-raiser for former President Ronald Reagan.

In the turbulent 1960s, he worked for U.S. Public Health Service's Office of Equal Health Opportunity which was trying to integrate all-white hospitals in the South. He also worked for a federally supported summer jobs program for black youths in Los Angeles set up by Sen. Hubert Humphrey.

McKee said he became disillusioned with those liberal whites who used blacks but did not really respect their opinions. In the early 1960s, McKee worked on the staff of U.S. Rep. Frank Horton of Rochester, where he met Bill Dwyer, a lawyer based in Beverly Hills, Calif., who then headed Horton's staff.

McKee later went to work for Sen. Jacob Javits, R-N.Y.

While on Javits' staff, McKee served on a federal nutrition and human needs committee that investigated the abuse of migrant workers in Florida. He helped to reform the food stamp program and to establish the free lunch and breakfast programs for school children from low-income families.

"I look back on that as some of the most important work I did," McKee said.

McKee said he sees his role in the Tampa Bay area as that of a "coalition builder."

"We need more broad-based coalitions in this town," he said. "We need groups of blacks and whites and Hispanics who can work together on numerous projects. We should stop looking at each other in terms of I'm black and you're white, but in terms of commonality, of shared interests ... not as racial groups but as people."

Twenty-five years ago, the Rev. Martin Luther King Jr. inspired a generation with his words, "I have a dream." The Tampa Tribune is publishing a series of profiles of prominent area black citizens, "A Piece of the Dream," to run each Monday in BayLife.

# ANNOUNCING

## NEW FINDINGS IN ST. AUGUSTINE

CECILE MARIE SASTRE, a Society member and graduate student at Florida Atlantic University, spent the summer months digging into the records of the British occupation of St. Augustine.

Cecile, an intern at the Historic St. Augustine Preservation Board during the summer months, unearthed the locations of seven British redoubts or breastworks built between 1776 and 1781. Finding the locations at these small fortifications took a great deal of detective work and analytical conclusions.

"There weren't any good physical descriptions of the redoubts," she said in a recent interview, but there were "several letters with one or two sentences, but only a little bit of stuff you could sink your teeth into." By comparing maps of the city from various periods, however, she was able to first discover their location and to place them in a 1989 context.

Cecile's findings, previously unknown, will become the focus of her master's thesis at FAU.

In addition to her academic work, Cecile is a partner -- along with three other Society members -- in Research Atlantica, a historical research company in Coral Springs. If you'd like more information about Cecile's experiences and findings, you can contact her at:

Research Atlantica, Inc.  
3080 N. W. 99th Ave.  
Coral Springs, FL 33065  
(305) 752-0618

## ORANGE COUNTY HISTORICAL SOCIETY RECEIVES GRANT-IN-AID FUNDING

The Orange County Historical Society has received official notification from the Bureau of Historic Preservation that it has been awarded \$15,000 in Historic Preservation Grant-In-Aid funding to perform Phase I of a survey of the historic Black communities of Orange County. This grant was obtained through the efforts and support of local legislators, the Florida Historical Society, area historical groups and individual volunteers.

Sara Van Arsdel and the Orange County Historical Society are to be congratulated on receiving this very needed grant.

In Phase I, the matching funds from the State will be used to conduct a comprehensive survey of historically significant buildings constructed between 1865 and 1913 in Seminole County, which was part of Orange County until 1913.

\* \* \*

## EMPLOYMENT OPPORTUNITY

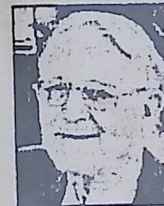
*Blank Heritage*  
National Endowment for the Humanities Division of General Programs for Humanities Projects in Museums and Historical Organizations announces an opening for a:

**Humanities Administrator:** The Division of Programs supports museums and historical organizations in the planning and implementation of interpretive programs that use cultural and artistic artifacts to convey and interpret the humanities to the general public. Under the supervision of the Assistant Director, the incumbent participates fully in administrative, financial and other matters for the program.

**Qualification Standards:** A B.A. in a discipline of the humanities is required (a Ph.D. in Art History is strongly preferred). In addition to the B.A., candidates must possess at least three years of specialized experience.

Application deadline is October 31, 1989.  
For more information, write:

Susan M. Sienkiewich  
National Endowment for the  
Humanities  
1100 Pennsylvania Ave., NW, RM417  
Washington, D.C. 20506  
(202) 786-0415



WENTWORTH

T. T. WENTWORTH, JR.

The Florida Historical Society mourns the passing of one of its long time members, Mr. Theodore Thomas Wentworth, Jr. Wentworth was a member of the Society since 1938.

A resident of Pensacola, he help found the Pensacola Historical Society in 1933 as well as the Pensacola Free Library. Mr. Wentworth's life was devoted to the history of not only Pensacola but Florida and the United States as well. His 250,000 piece collection, which included such artifacts as a 1,500 year old dugout canoe, a map dated 1555, a Confederate torpedo and a Confederate Navy official's desk, is now owned by the Pensacola Historical Preservation Board.

Governor Bob Martinez was quoted as saying, "T. T. Wentworth gave Pensacola one of the greatest gifts an individual can give to his community -- its past." The Governor went on to say, "By working to preserve the city's heritage, he made sure future residents will always know the importance of its past."

# Tampa's oldest black nurse recalls career

By LELAND HAWES  
Tribune Columnist

TAMPA — Mary T. Cash displays a nursing school diploma on her apartment wall that carries the date Nov. 16, 1916.

Another framed certificate verifies her status as Florida's oldest black registered nurse.

Her journey to achieve that certificate was long and not assured.

She came to Tampa in 1906 as an only child with her mother from Ocala.

"They had railroad excursions then for \$3 a round trip," she said. "Mama had a sister who lived here, and Aunt Maria told Mama she could get work here."

So, "that's how we got here."

Although she said that "nursing is all I've ever done," her start toward that calling was somewhat indirect.

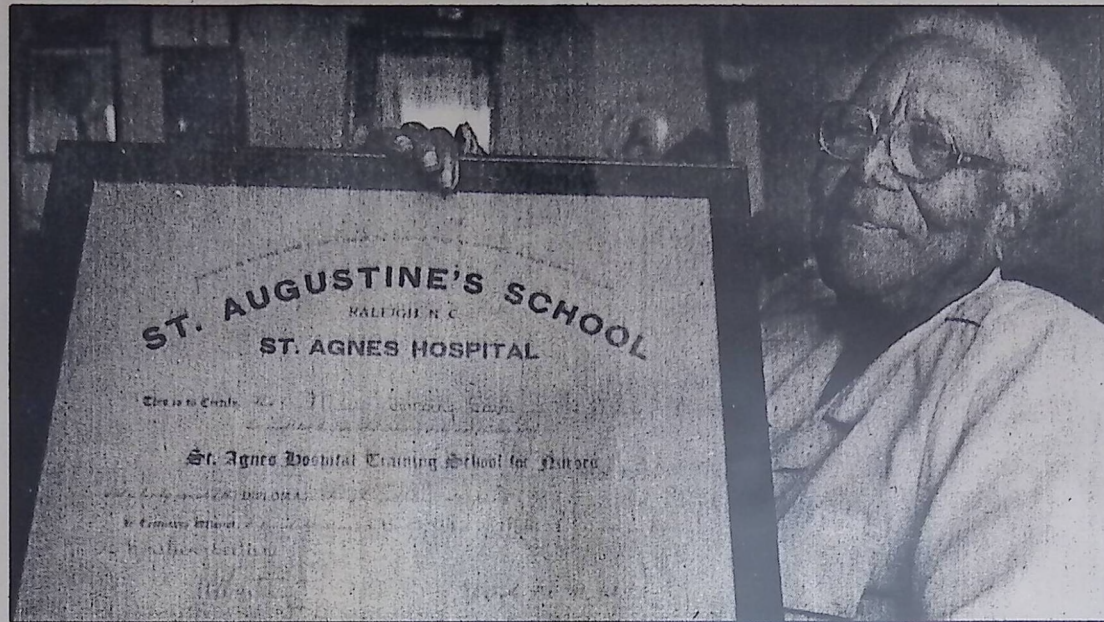
She worked as an "office girl" for a Tampa doctor, M.R. Winton, tidying up, answering the telephone, "things like that."

A patient of Winton's suggested to him one day that Mary Cash ought to get her nursing degree. He asked what she thought, and she wasn't sure at first.

"I was comfortable, working for \$5 a week," she said.

But Winton wrote her application for a nursing school in Raleigh, N.C., and she rode the train for the second time. When she came back with her degree, Winton "gave me my first job," she said.

"That man had brains. If he looked at you and felt your abdomen, you knew he would do the right thing. He never charged a Negro over \$50 for an operation, and a



Mary T. Cash displays a diploma verifying her status as Florida's oldest black registered nurse.

Tribune photograph by JAY CONNER

lot he didn't charge anything."

Mrs. Cash still stores in her closet a wooden stool once used by the small-statured surgeon to reach high operating tables. She hopes to give it to a member of his family.

Along the way, she spent about four years working as the city of Tampa's school nurse and truant officer for black schools.

That brought her into frequent contact with Christina Meacham, Tampa's first black woman principal.

She also worked with Clara Frye, the woman who started the city's first hospital for black patients in her own home.

And she went on to become nursing supervisor at the municipally operated Clara Frye Hospital in West Tampa.

"I supervised the whole place," she said. "I had a station at the south wing so I could see out the back door for ambulances coming in."

She added: "The paper said I worked there 25 years."

Of her marriage, she said simply, "I married Mr. Cash. He lived two years. I let that be water under the dam."

Yet Mary T. Cash says, "I have a wonderful family." She's referring

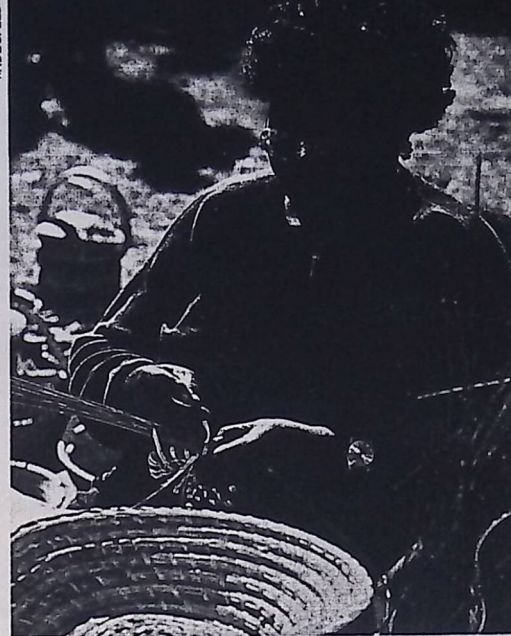
to a son and a daughter she considers her own. "They take good care of me."

They are Curtis Randolph, who has a doctorate in education and is principal of a school in Jacksonville, and Mrs. Patricia Doby, a nurse in a Tampa hospital.

Mrs. Cash is an active member of New Salem Missionary Baptist Church.

She said that she tries to help other residents in her apartment building with nursing advice, even though she's officially retired.

"I want my best days to be helpful days," she said.



Sweet-grass baskets were used everywhere from field to house on South Carolina plantations. Slaves brought their basketry skills from their West African homelands. Variations of these baskets can be found at the Gullah Heritage Celebration.

# Sea Island pride

One of the dangers of living in a melting pot like the United States is that in making every effort to "melt in," the immigrant may abandon his or her own culture's heritage. South Carolina's Penn Center on St. Helena Island does not want this to happen with the Gullah culture.

When Northern troops took over the Islands during the Civil War, the Southern landowners fled and left behind 10,000 newly freed slaves. Living in this isolated place, the people retained the speech, traditions and religious practices of their West African origins. Many continue today.

That way of life is highlighted dur-

ing an annual three-day Heritage Celebration for both the people of the Islands and visitors. This year's dates are November 8, 9 and 10. The opening event is a Thursday night sing-out that features performances of traditional music. Friday events include a cultural symposium and an evening fish-fry, oyster-roast and blues performance. Saturday there's a parade, then the Heritage Day Fair.

For information write Penn Center, PO Box 126, Lands End Road, St. Helena Island, SC 29920; enclose a stamped self-addressed business-size envelope. Or call 803-838-2432.

—Susan Champlin Taylor

# Legendary cottage dedicated to black history

By **BILL KACZOR**  
of The Associated Press

PENSACOLA — Legend holds that "Julee, a free woman of color," as she was described in a deed of record, capitalized on her prowess as a businesswoman to help slaves earn their freedom.

The 1805 deed was for a cottage that in recent years has been moved to Historic Pensacola Village, a collection of museums and historic buildings, and rehabilitated.

Known as Julee Cottage, it is one of Pensacola's oldest surviving wooden buildings and houses a permanent exhibition on the history of blacks in the Florida Panhandle.

Julee Panton's story is based primarily on tales handed down by word of mouth, said Marshall Emerson, a staff assistant with the Historic Pensacola Preservation Board, who put together the black history exhibit.

The cottage was the first purchase Julee

Panton made in her real estate career.

"She ... then would purchase slaves and allow them to earn money and work their indebtedness off to freedom," Emerson said. "We can only speculate about that and piece that together from other unrelated records like the deeds of property and court records."

During February, which is Black History Month, Julee Cottage is open without charge.

The cottage's exhibits recall a history unique in many respects, including the control of West Florida by the Spanish, French, British and Spanish again before it became part of the United States, Emerson said.

At the time Julee Cottage was built, Pensacola was in its second Spanish period.

"As Pensacola became a viable, stable settlement, the black influence [was] much different than the agricultural, colonial or even the U.S. Southern influence," Emerson said.

The Spanish and French had a more lenient attitude toward race than did the British

and Americans, Emerson said. Their influence continued even after Florida became a U.S. territory in 1821.

"Life was very different here for slaves and free blacks alike than many other areas," Emerson said.

Exhibits at Julee Cottage depict:

■ Blacks who sailed here with Spanish explorer Estebanico in 1528.

■ Escaped slaves and Creek Indians who built Fort Negro near Apalachicola and were killed when it was destroyed by U.S. troops under Gen. Andrew Jackson.

■ Black U.S. Rep. Josiah T. Walls who served in Congress in the 1870s.

■ Pioneering black naval aviators who won their wings at Pensacola Naval Air Station

■ Two pioneering Pensacola natives, William E. Allen, the first black certified in radiology in the United States, and Air Force Gen. Daniel "Chappie" James, the first black four-star general in the U.S. military.

## Nurse research

The Black Nurses Association of Tampa Bay and the Florida Nurses Association are seeking to document the role of black nurses in Hillsborough County's history.

Black professional nurses are asked to contact Pauline Cole at (813) 239-1811 or Joanne Prekas at (813) 253-6262 to obtain questionnaires for a historical survey.

## In search of highway builders

The Alcan Highway, the land link from the "lower 48" to Alaska via Canada, was built during World War II.

All-black military battalions did the job under adverse conditions, often living in tents with inadequate clothing in severely cold weather.

Now Alaskans and Canadians are inviting veterans of the 97th, 95th, 94th, 93rd and 388th Army Engineers who participated in the project to a 1992 observance.

In Florida, James N. Eaton, archivist-curator of the Black Archives Research Center and Museum at Florida A&M University (FAMU) in Tallahassee, is working with the University of Alaska to help round up the World War II servicemen.

Eaton said that if enough members of Southern battalions can be located, a celebration will be planned in their honor at FAMU.

"We want to make pictures and tapes and have an exhibit that will travel around the country to show the role of black troops, who were the real workers, ... and what they had to go through," he said.

At times the men endured temperatures 40 degrees below zero. The black battalions reportedly worked 20-hour days on the Alcan project because of its high wartime priority.

Those with information on veterans should contact Professor James Eaton, Black Archives, Florida A&M University, P.O. Box 809, Tallahassee Fla. 32307 or call (904) 599-3020.

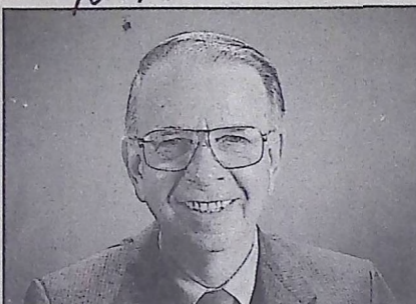
## Reunion

Elido Baso of Tampa has information on the reunion of the 89th Division Society of World War II, which will be in Kansas City, Mo., Sept. 5-9. He can be contacted at (813) 933-1861.

If you have photographs or written recollections of Florida's past, write to Leland Hawes at The Tampa Tribune, P.O. Box 191, Tampa, Fla. 33601.

8/26/90

5/27/90



**MAILBAG**  
Leland Hawes

## *Photos sought for black history*

An effort is under way to remedy a long overdue need: an illustrated black history of Tampa.

Rowena Ferrell Brady, a member of one of Tampa's oldest black families, is seeking photographs that will fill in the story of the community's activities during the years 1920 through 1970.

She calls herself "retired," after 30 years of teaching at College Hill and Mile elementary schools. Yet she's still on the job every school day at St. Peter Claver parochial school in a voluntary capacity.

Mrs. Brady earned her bachelor's and master's degrees from Florida Agricultural and Mechanical University in Tallahassee.

She has been working with the historical committee at her church, St. Paul African Methodist Episcopal in downtown Tampa, in preparing for its 120th anniversary on June 10.

This experience led her to realize "There is very little written history about blacks" in Tampa.

Her book project is progressing, but she's hopeful there are lots of "undiscovered" pictures and snapshots tucked away that will broaden the view of the city's black citizenry.

If you are willing to lend photographs to Mrs. Brady or can provide background on particular events of interest, call her at (813) 877-6494.

## **Pieces of history**

The J. Clifford MacDonald Center in Tampa is another organization seeking to piece together its history for its 35th anniversary. Unfortunately, two fires in 1980 destroyed most of the center's earlier background materials.

If you have photographs or programs from MacDonald Center events, write to Jean Stuck at 4304 Boy Scout Blvd., Tampa 33607.

## **Freshwater lake**

For an upcoming column, I'm seeking background on the freshwater lake envisioned in the late 1950s north of Courtney Campbell causeway. If you have information relating to the project — which never came off — I'd appreciate hearing from you. Call me, Leland Hawes, at (813) 272-7827.

If you have photographs or written recollections of Florida's past, write to Leland Hawes at The Tampa Tribune P.O. Box 191, Tampa, Fla. 33601.

4/17/90

**BLACKS TODAY** Education**Gap in classroom today is economic****■ From Page 1**

ing push black kids on, he said. That can be done by talking to them individually and stressing the importance of further education.

"The opportunity is there" for black students, he said. "Our youngsters have not been taught to be responsible or accountable for their actions enough to chart their ways to success."

Leonard Barriner said he, too, thinks black students need more attention. He is president of the Marion County chapter of the National Association for the Advancement of Colored People.

When black students get behind, teachers sometimes teach around them and do not give them the extra attention they need in order to catch up, he said.

Attempts to improve education for blacks date back at least to the mid- to late 1960s when the three county school districts were integrated. That ended the idea of separate but equal education and the accompanying "colored" schools, which frequently got hand-me-down books and materials.

"I studied with books that had no covers on them. They were that worn out. We only got new programs when the white schools were through with them and had gone on to something else," said Inverness public works director Dan Sawyer, who attended the all-black Hard Rock High School in Dunnellon, which later was renamed Booker T. Washington.

All three counties, made it through the period of integration without serious racial clashes, black leaders say.

"We had a couple of flare-ups, but nothing major," said John Bostick, a Dunnellon city councilman who during the 1960s was the city's only black police officer.

"I think it went fine. It was a smooth transition," said Bill Robinson, who, as personnel director, is the highest-ranking black in the Citrus County School District.

Tom Dixon, Sumter County's lone black county commissioner, said he remembers integration going smoothly.

But black students did lose some things in the transition, Bostick said.

"We had our proms. We had homecoming and homecoming queens," he said. "We lost all that. It was years (after integration) before there was a black homecoming queen in Dunnellon."

Broxton said problems were created by the fact that black schools were closed and white schools were used for education. Instead of improving schools in black communities, the schools were shut down and the students sent elsewhere to white schools.

Sawyer said he thinks the students going to school now have an advantage compared to when he attended a segregated system. The students, however, may not recognize that.

When he talks to students, Sawyer said he emphasizes education, even though he only completed the eighth grade before having to start work to help support his family.

"I like to talk to them and tell them to stay away from worldly things, especially drugs," he said. "I tell them, don't go to school just because it's someplace to go, work hard at it."

Sawyer said he thinks a good education is going to be the key to a decent life for young blacks no matter what line of work they pursue. He reached across his desk and picked up a stack of trade journals for people who work in the areas of road maintenance and public water systems.

# Poverty serves as educational divider of '90s

By **LYLE McBRIDE**  
and **DEAN SOLOV**  
Tribune Staff Writers

**BUSHNELL** — Integration put black and white children in the same classrooms, but poverty continues to create a gap in education, school officials and black leaders agree.

"When you're worried about food and shelter and things such as that, you're not likely to have a lot of time to spend helping your kids with homework at night," said Preston Morgan, Sumter County school superintendent.

While black leaders in Citrus, Marion and Sumter counties agree that attitudes are changing, they say integration does not equal acceptance.



**BLACKS TODAY**  
Education  
Last in a series.

"You can't legislate respect and understanding," said Lorenzo Edwards, Ocala City Council member and director of minority affairs at Central Florida Community College. "Integration did not bring social cohesiveness."

The goal of blacks and whites participating equally in society cannot be met unless the educational and economic standing of blacks improves, he said.

In all three counties, a lower percentage of black pupils than white pupils passed nearly every section of the 1989 Statewide Student Assessment Test, state Department of Education figures show.

In many cases the figures were within a few percentage points. In several categories, however, at least 10 percent more black pupils failed a test section than did white pupils. In Sumter County, for example, fewer than one in 10 white fifth-graders failed to meet state standards for reading; while more than one in five black fifth-graders failed that section of the test.

Morgan said those differences can be deceptive, because from year to year the numbers can change greatly. For that reason, he said the district does not generally compare broad categories,

such as blacks to whites or boys to girls.

"We concentrate on looking at schools and at individual students," he said.

One of the few generalizations Morgan said he could make is that students from poor homes usually score lower than other students, and the district has programs to try and address that.

In one, educators work with parents who do not read well so that they can help their children read.

"We try to get them to read stories to their children and help them with their reading assignments," Morgan said. That way, the parent's reading skill improves with the child's.

Citrus County School Superintendent Carl Austin said his district also has programs directed at helping poor families. One of those has children from poor families attending classes a year before they start kindergarten. To qualify, the children must be eligible for the free and reduced lunch program.

Parents of the children involved must come in and work with teachers and counselors.

"We don't target blacks or any other minorities for programs," he said.

Edwards agreed that poverty is one of the problems affecting black students' performance in education.

"You cannot divorce black educational opportunities from black economic opportunities," Edwards said. "And education affects every facet of life."

Eugene Broxton, a minister and head of the politically persuasive Ministerial Fellowship of Marion County, said poor parents generally don't push their children to work hard at their education.

There's often a lack of support from the family regarding the importance of education, so the schools need to work at help

4/17/90

### Percentage of black, white students by county who passed the 1989 student assessment test

Citrus	White	Black	Average
3rd grade reading	97%	93%	97%
3rd grade writing	95%	91%	95%
3rd grade math	94%	89%	94%
5th grade reading	93%	81%	92%
5th grade writing	94%	91%	94%
5th grade math	89%	74%	89%
8th grade reading	93%	89%	92%
8th grade writing	91%	89%	91%
8th grade math	89%	81%	88%

Marion	White	Black	Average
3rd grade reading	97%	93%	96%
3rd grade writing	95%	89%	94%
3rd grade math	95%	91%	95%
5th grade reading	95%	82%	92%
5th grade writing	96%	91%	95%
5th grade math	93%	82%	91%
8th grade reading	94%	84%	92%
8th grade writing	89%	78%	87%
8th grade math	89%	81%	88%

Sumter	White	Black	Average
3rd grade reading	96%	86%	93%
3rd grade writing	95%	86%	92%
3rd grade math	95%	89%	93%
5th grade reading	93%	79%	88%
5th grade writing	93%	79%	88%
5th grade math	90%	83%	88%
8th grade reading	88%	79%	85%
8th grade writing	85%	80%	83%
8th grade math	85%	81%	84%

Source: State Department of Education

Tribune graphic

"I read the ads in these things, and the jobs all are for a person with a bachelor's degree in this or a master's degree in that. I don't have that. I worked for the city a long

time, and I worked hard to get this job.

"But the next man who sits in this chair is going to have to have a college education."

# Collins remembered as pioneer

By DEJUANA HARRIS  
Staff Writer

Family and friends gathered Sunday, Oct. 25 at the Collins home on Danley Point in the south central part of the county in tribute to the passing of a third-generation member of a pioneering Citrus County family.

Robert L. Collins, 84, died Oct. 22 on the 120-acre farm south of the Withlacoochee State Forest that grew from a 40-acre land grant following freeing of the slaves in the 19th century.

Gillum Washington, Collins' grandfather, was granted 40 acres and a mule. He chose what is now Citrus County in which to settle. Washington died in May 1931, at age 76.

Collins' father married Washington's daughter Agnes. The land was left to Washington's son-in-law, on condition that Agnes' mother be cared for.

Washington was one of the lucky, or ambitious, few who were granted land in the area. He not only managed to hold onto his original 40 acres, but added three more sec-



Robert Collins

tions, for a total of 160 acres. He also purchased an additional 80 acres down on the prairie, for 25 cents an acre, but lost that land because he couldn't pay the taxes on it during the Depression.

The family has a photograph of Washington, along with another former slave, Phelan Harris. Raymond Roberts, former slave owner, hired Washington to care for Harris after a stroke confined Harris to a wheelchair.

Raymond Collins, oldest son of R.L. Collins, remembers having to "lug drinking water from the spring," a distance of about a mile, but water for hogs and chickens was carried home from the nearby pond in two-gallon yellow syrup buckets, one in each hand. "Didn't take long for those syrup buckets to get heavy," Raymond said. He was a young boy at the time.

R.L. (as he was known) and Beatrice Collins' children attended a one-room school, with one teacher for first through eighth grade. Black children's school lasted four months. In order to attend, there was a couple of miles' walk through the woods.

A century or so ago, several black families lived in the area known then as Russell Hill. Most of them had settled there under the same grant-settlement agreement as Gillum Washington. One of the families in-

cluded were the Mayos, cousins of the Collins family.

The Collins children could walk to school or to church at the Shiloh Missionary Baptist Church and never leave land belonging to father or their uncle.

Grandmother Washington, Frances, was 9 when slaves were freed. Raymond, oldest child of R.L. Collins, remembers she used to smoke a pipe and sectioned her hair off with string, not braids, as later became the fashion. "I remember that pipe rattling with the nicotine gone liquid." Different ones would tell her to clean the pipe.

At one time, a white man, his name long forgotten, moved into the area, lived with the black families and taught the black children. He is buried in the old black cemetery.

Most of the black families with holdings in the area lost their land because of not being able to pay taxes or not being able to make a living. Many simply walked away after giving up on farming the land.

R.L. Collins worked at whatever job he managed to get. He picked beans for about 10 cents a hamper and cut cross-ties for 50 cents a day. He worked for the railroad until he got too old for such hard work. After that he farmed full time.

Raymond remembers his father getting up early on a Saturday to

take his crops to the farmers' market in Tampa. "Papa cut his okra when it was still small and tender and he got top prices for it, around \$3 a bushel. He left early enough to get there about daylight." He grew sweet potatoes, corn, peanuts, peas, and watermelon, also. His corn and peas sold well, too, his wife remembers.

Until the hard freeze of '83 or '84, the Collins property contained an orange grove and a pear orchard. All the citrus plants were wiped out in the below-freezing cold snap. One pear tree remains of the pear orchard.

The citrus grove was over 100 years old, and the remaining pear tree was as old as Collins.

Collins taught his children things he had learned about staying out of trouble with "white folks" — walking on the opposite side of the road, stepping off the sidewalk, etc. He didn't want his children to be put in jail.

But when his daughter finished eighth grade, and wanted to continue her schooling, Collins went to the school board. When that did no good, he was advised by some of his white neighbors to contact the board of regents in Tallahassee. As a result, two or three small portable buildings were set up for the area black children.

Please see Collins, 2A

## Collins

Continued from front

"Papa was told by the education supervisor for Citrus County that the little buildings were just as good as the red brick building set up for white children," said Ruth C. Cannon, oldest daughter.

By persevering, Collins finally got a school built for black children — Booker T. Washington secondary — which served until segregation in education came to an end.

In 1972, Collins founded the first branch of National Association for the Advancement of Colored People (NAACP) in Citrus County and served as president for three years. He remained a life member until his death.

About 40 years ago, Collins sold 40 acres of his holdings to a real estate developer, receiving about \$1,000. The slick-thinking agent took pictures of orange groves, took them up north and sold lots to people tired of the cold winters and intrigued with the idea of growing their own fruit.

"That man probably made a fortune," Raymond Collins said, "but my daddy didn't have anything to do with the deception. Papa was an ordained deacon with the Shiloh Missionary Baptist Church, as long as it existed, and later at St. Lewis Baptist at Shady Rest. Papa lived his

Collins also played a part in getting the Citrus County commissioners to accept the Food Stamp Program for the elderly.

Collins always found a way to overcome the prejudice and spite that came his way, his family said.

After rural mail delivery began in the county, he put up a mailbox across the road from his home. Mail carriers rode horses out of Brooksville, and delivered mail to the homes on the route.

The two-and-one-half mile road that leads back from the county road

is on private property, Collins property. At one point, people began to fence in the road to prevent delivery of mail to the Collins home. Collins was told to move his mailbox down to the county road if he wanted his mail.

Collins talked to a lawyer and was told since his mailbox had been there for 40 years, he didn't have to move it. Some white friends of the Collins' told him to contact Washington D.C.

When delivery began again, the mail carrier had to bring the mail to the house. It wouldn't all fit in the box.

Collins built the six-room house his family lived in for 30 years. When electricity came to the county, it

A large three-bedroom, two full bath home sets on the property now, about a block's distance from the home that R.L. built. It's exterior is a deeper gold than the Florida sand. The front porch looks out on Collins land as far as the eye can see, and farther. And enclosed porch allows the beauty of the countryside to be viewed without exposure to the elements.

Beatrice Collins, or "Big Mama" as she is known to her children and close friends, has kept things going through her husband's illness.

"He was a proud, strong, hard-working man who provided for his family," his widow said. "I know it bothered him to have to depend on me, but we were always able to depend on him."

Other children born to R.L. and Beatrice Collins are three other sons, Robert, Edell and Howard Collins and daughter Mrs. Laytha Collins Danley. Seventeen grandchildren and four great-grandchildren also survive R.L. Collins.

**BLACKS TODAY** Economics

# Prosperity has eluded most blacks

■ From Page 1

"very disturbing" the lack of advancement of blacks at the county government level. "Walk through the building and everything is snow white."

Others noted that blacks often don't have the borrowing power for business loans because they lack the money to back it up.

To complicate matters, economic conditions are breeding crime, Edwards said. "Young blacks can make \$300 a day or more selling crack," he said.

Broxton said drug use continues to be a bane to the black community. And, he said, the community is tolerating it "because we have made complaints in the past without results" and because people are physically afraid to take on drug dealers.

Some said that while blacks face

some real economic obstacles, blacks sometimes are their own worst enemy.

"The opportunity exists equally for us all," said Patrick Thomas, a 22-year-old black Citrus County resident who works as assistant office manager in state Sen. Karen Thurman's office.

Thomas said young blacks often set their sights lower than young whites when job-hunting. While a white youth might try to get a job at a bank or government office, he said, a black youth is more inclined to head to a fast food chain for work.

Copeland said he, too, believes blacks in Citrus County have the same opportunities — business and

otherwise — as whites.

"Those who work hard, they're able to make it ... The change has to come first from within the individual," Copeland said.

The main problem, Thomas said, is conditioning and self-image.

"Black people tend to be so stereotyped, and they tend to live up to certain stereotypes ... because they think they have to," he said. "The picture of not being accepted and being different is so big that we allow ourselves to be caught up in it sometimes."

Broxton agreed that some blacks have been held back by their belief in the futility of lifting themselves higher. "This has infiltrated the minds of a lot of our young people,"

he said.

The opportunity is there for black youths, Broxton said. But, he added, "Our youngsters have not been taught to be responsible or accountable for their actions enough to chart their ways to success."

Many of Ocala's black youths live in single-family homes where the parent spends much time at work and little at home with his or her children, Broxton said. Because of a lack of support at home, he said, the schools are needed to pick up the slack and help steer the children toward success.

Some of Marion County's black leaders said whites should help the black community raise itself economically — not just because it would help the county as a whole, but because it's the right thing to do.

Said Edwards: "Once upon a time, we forgot a people. Now we need to help them become members of mainstream society."



**Barriner**



**Edwards**

The Tampa Tribune, Monday, April 16, 1990

## Blacks left out of economic growth

### No easy answers for ways to move stumbling blocks

By DEAN SOLOV  
and LYLE McBRIDE  
Tribune Staff Writers

OCALA — Marion County is celebrating a period of growth, but not everyone

was invited to the party.

Despite progress since the civil rights movement of the 1960s, blacks have shared little of the economic progress the county as a whole has enjoyed.

"Much of the growth that you have got in Marion County just passed the black folks by," said Leonard Barriner, head of the

Marion County chapter of the NAACP.

Or, as former Ocala Mayor Craig Curry put it: "Over the years, the blacks have won the right to check into the Hilton Hotel, but they can't afford to check in."

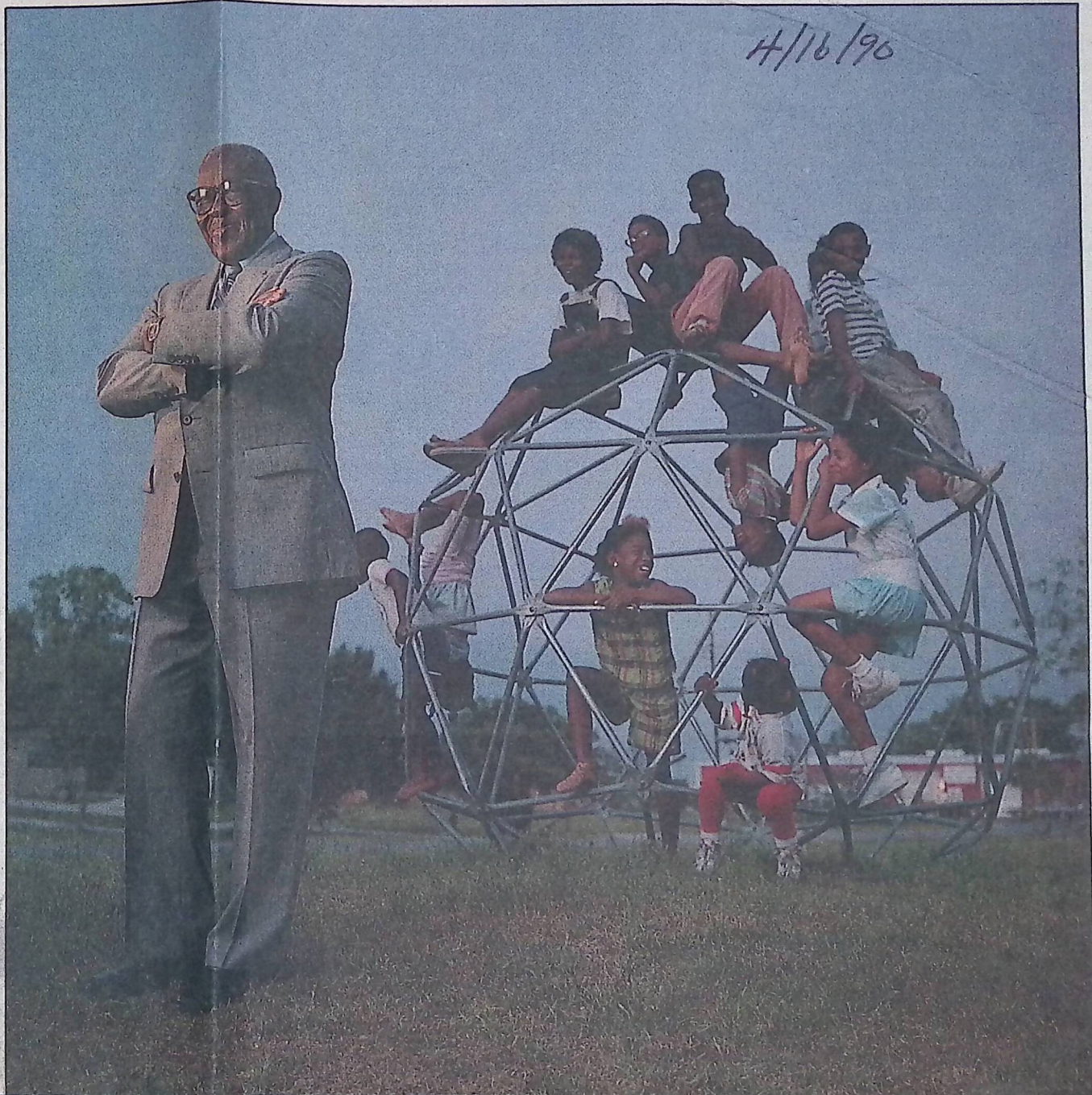
Community leaders — black and white — cited economic problems as a root of other problems in the black community, including drug abuse among youths. "Improving economics, to me, is the No. 1 thing that needs to happen," Curry said.

"Blacks have socio-economically been fringe members of society," Ocala City Councilman Lorenzo Edwards noted.

Similarly, in Citrus and Sumter counties blacks are more often numbered among the have-nots than the haves. But, some said, it's not because they've been locked out of the system.

"If an individual doesn't do well, it's with the individual, it's not the community," said Frederick Copeland of Crystal River, a longtime leader in the black community.

Ocala is the largest city in the Marion-Citrus-Sumter area, and suffers from the



the council from adopting such a rule. Other objections include cost, the fact fences do not provide foolproof safety measures, and that fences are unsightly. Those reasons are flimsy excuses. The council has also maintained that you can't legislate common sense.

But, says Crowley, a Florida Power Corp. worker who has made the fence law a personal crusade, government legislates common sense all the time, such as seat belt laws. What are speed limits except enforced common sense?

Crowley says in his neighborhood, there are 10 children under 5 years old and two nearby pools without fences.

Unfortunately, one argument of the council, that the fences are no promise of safety, is true. The pool where Amanda Cox was found was fenced. She got in anyway.

That points to a key element of any local law about enclosing pools if it is to be effective. A 4-foot fence — the minimum height in most ordinances — is not enough. The laws also must dictate that gates have latches that are difficult for children to open.

There are latches that lock when the gate is shut. Another type of latch can only be opened by reaching over the top of the gate. The city of Port Richey requires the gate latch to be at least 42 inches from the ground. A majority of the cities and counties in the region require some kind of self-locking gate as part of the building codes.

No one knows if Amanda Cox found an open gate around the pool or if she opened it herself. The latch on the gate was the common horseshoe-shaped variety that needs only a simple push to open.

### Ocala finally reacts

Crystal River has no requirement for fencing around pools, but Building and Zoning Official John Henning handles things differently.

He talks to everyone who builds a pool and asks them to put up a fence. Everyone has seen the wisdom of the request and no one, he says, has refused.

If everyone reacted responsibly and with that kind of common sense, Ocala would not need such a law. Or, if every place was like Bushnell where there are only a few pools, such an ordinance might not be necessary.

But Ocala and Marion County are hardly Bushnell. And common sense sometimes does require the weight of law.

Ocala is finally reacting. At the request of Councilman Lorenzo Edwards, the city staff is drafting an ordinance requiring fences around pools.

That is a first step, but adoption of the law is not certain. First the council will review and possibly tinker with it and it must be advertised before coming to the council for a vote. It also must survive two separate votes of the council before it becomes law.

No date has been set for even the first council workshop on the ordinance.

Such a law might not have helped Amanda Cox, but unfortunately, there are many other youngsters like her around.

kinds of racial divisions often associated with big cities. The town is racially split, with blacks generally living on the west side, and whites on the east. Housing is the most oft-cited problem in Ocala's black community.

As is the case nationally, no one seems to have any easy answers on how to reduce the disparity in Ocala. But Curry, Edwards and others are in agreement that whatever the answer, it's going to have to involve the white community's help.

"We're going to have to get the thing done with east Ocala and west Ocala working together," said the Rev. Eugene Broxton, who chairs the all-black Ministerial Fellowship of Marion County.

For blacks to move up the ladder economically, some said, they need to be given the same business opportunities as whites, whether it's a young person looking for his first job or an older person wanting to start his own business.

"It seems that we get the lowest paying jobs," Broxton said. "We have people that can fill some positions, but I don't think they've been considered because of race."

For instance, Broxton said he finds

See PROSPERITY, Page 2

## Cutting inmates' gain time could cost county

By TOM HENRY  
Tribune Staff Writer

OCALA — Marion County Commissioner Glen Fiorello wants to get tough with people sentenced to jail for drug and alcohol offenses, but at least one Sheriff's Office official wonders if the price is too high.

Commissioners are to review an ordinance Tuesday that would prohibit such inmates from getting credit for good behavior. The state allows inmates to earn credit, called gain time, and counties have the option of letting them earn additional gain time.

The effect of the ordinance is that inmates put in jail for drug- and alcohol-related crimes would serve a greater portion of their sentences.

But a report from sheriff's Major J.A. Pauls, Jr. said the ordinance could cost the county nearly \$3 million next year for additional bed space, operating costs and labor.

The report assumes there would be an average of 74 inmates jailed throughout the year for drug

“While we concur with Commissioner Fiorello's reasoning behind the ordinance, the matter must be examined from a practical standpoint.”

— Major J.A. Pauls, Jr.  
Sheriff's department

and alcohol offenses. At the current rate of \$18,000 per bed, the cost of providing 74 additional beds would be about \$1.3 million, the report says.

The jail's current operating cost breaks down to about \$29.30 per inmate per day, which means the county could end up spending \$791,393 more yearly to run the facility, the report says. Since there would be no incentive for the 74 inmates to work as trustees, the county also would lose about \$584,896 of labor each year, the report says.

"While we concur with Commissioner Fiorello's reasoning behind the ordinance, the matter must be examined from a practical standpoint," Pauls said in his report.

Frederick Copeland, with neighborhood children in the background, stands at the Cystral River park named in

his honor. Copeland has been a lifelong resident of Citrus County and a community leader for many years.

## Man puts business before race

### Car dealer tries to be color-blind, says others do too

By DEAN SOLOV  
and LYLE McBRIDE  
Tribune Staff Writers

CRYSTAL RIVER — Harold Hall acknowledges that when he started a business here, he became one of Citrus County's more prominent black businessmen.

But the 45-year-old co-owner of Citrus Oldsmobile doesn't like to be classified by race. He says he considers himself a businessman. Period.

"I proceed through life virtually as color-blind as I possibly can," Hall said. "I don't walk in here on a daily basis and say, 'I am a black man running a business.' I walk in here daily as a man running a business."

"Simple as that."

Hall, with his wife and their three children, moved to Citrus County 3½ years ago from the Chicago area so he could establish the dealership. He opened the business after 15-plus years with General Motors.

Though "certain people get kind of taken back a little bit when they ask to speak to the owner and I walk out," Hall said his color seems to have little, if any, effect on business.

"My average customer wouldn't care if I were green with six legs as long as, if they have a problem, I address that problem" and offer competitive prices.

In fact, Hall suggests that area consumers are like himself — color-blind.

"My numbers, by and large — in sales

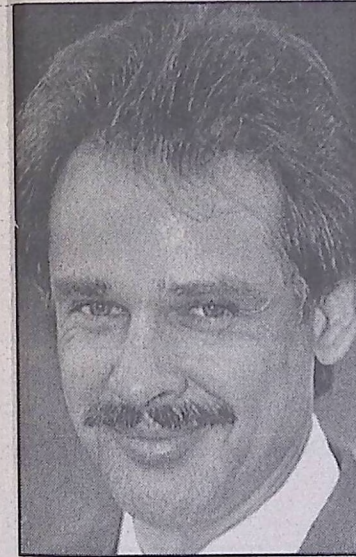
and service — are in keeping with everybody else, so I can't say I'm losing business" because of prejudice.

Likewise, he says, color hasn't interfered with his relationship with white area businessmen, who have largely welcomed him to the business community.

"I think by and large the business community here in Citrus County, for the most part, ingratiates me and does not necessarily look at me as being a black business person, but rather a businessman," Hall said. "I've not encountered any problems."

Still, Hall considers himself an outsider. Not because he's black — in fact, he considers himself an outsider among

See BUSINESSMAN, Page 2



Glen Fiorello wants to limit the good behavior time some prison inmates can earn.

Fiorello, who called for the ordinance months ago, said Friday it could send out a message that Marion County is getting tough with those caught abusing or making money off drugs and alcohol.

"When are we ever going to set down the rules? It's basically a statement of how society feels about certain types of offenses," Fiorello said.

"A lot of people don't want to see the jails overcrowded, but what do we build the jails for?"

## Murder trial opens

By MICKIE ANDERSON  
Tribune Staff Writer

BROOKSVILLE — An assistant state attorney believes it will take only five days to convince a jury that Gary Lynn Bushell killed Diane Jean Wentworth.

Bushell's defense attorneys believe it will take just five days to convince a jury of his innocence.

Bushell is scheduled to be tried this week in Sumter County on a charge of first-degree murder. He is accused of killing Wentworth, a former Springstead High School student, in April 1983.

The prosecution is basing much of its case on circumstantial evidence against Bushell, who was pinpointed by state witnesses as the last person to see Wentworth alive before her partly-clothed body was discovered by a motorist in a field near the intersection of Hexam and Sunshine Grove roads.

An autopsy showed that Wentworth was strangled with a piece of material.

A hodgepodge group, who had been drinking and dancing at a lounge just outside the Brooksville city limits, met outside the bar and decided to buy some beer. The group of eight drove to a lake off Nightwalker Road.

Soon after their arrival at the lake, one of the women at the par-

ty attacked Wentworth and beat her in the face. Witnesses say Bushell then offered to drive Wentworth home.

Bushell, who reportedly was adamant about having sex that night, made romantic advances toward Wentworth, who was unresponsive to him, a witness has stated in a court deposition.

Bushell's attorneys have maintained all along that Bushell left the party alone after the fight.

During the last hearing before the trial, Jackson Brownlee, one of Bushell's defense attorneys, asked a judge Tuesday to order Assistant State Attorney Anthony Tatti to write a "statement of particulars" — a document detailing the exact time, date and place the crime occurred.

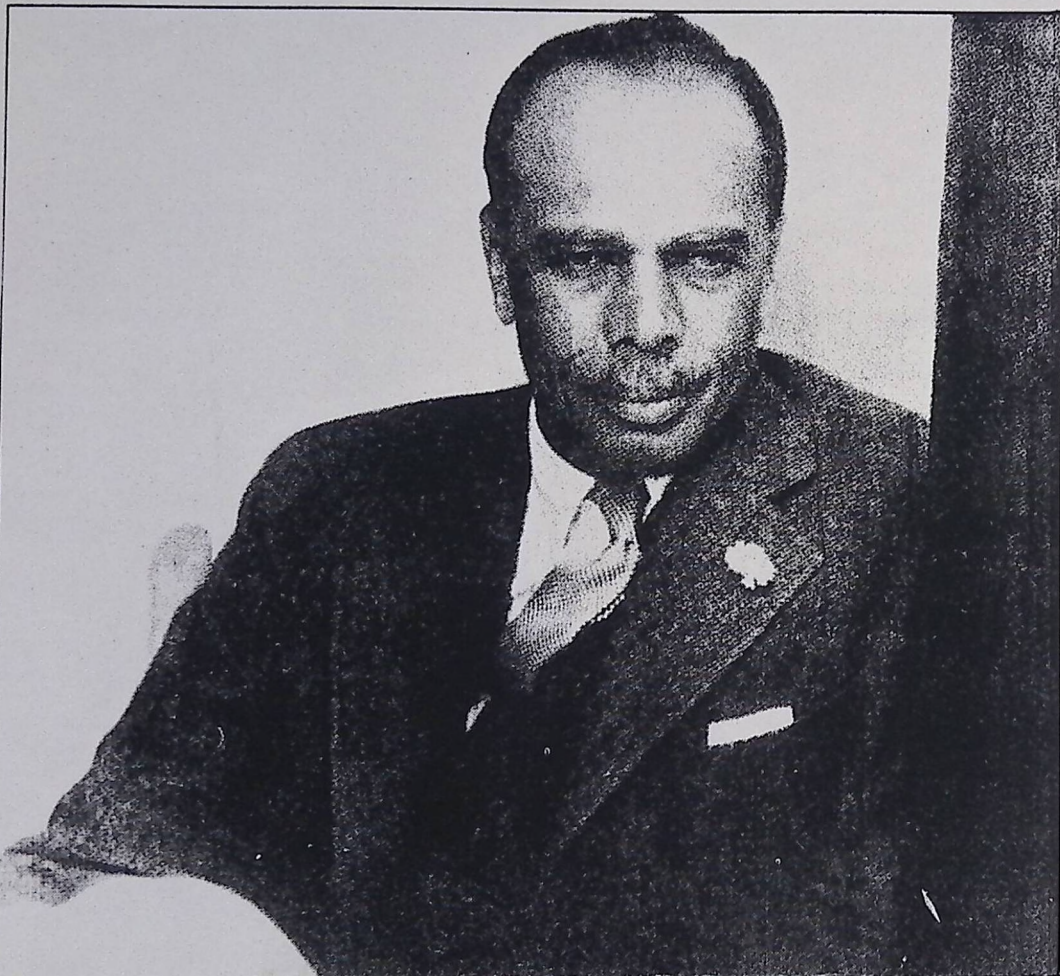
But Tatti told Circuit Judge John W. Booth that the state will not be able to prove the exact time and place of the killing, because only the killer knows those details.

The trial was scheduled to begin in October, but was postponed because one of the state's witnesses from the spontaneous lakeside party was involved in an automobile accident Oct. 7 and needed time to recover.

Since that delay, Bushell has

See MURDER, Page 3

## MAN BEHIND THE HYMN



By **LELAND HAWES**  
Tribune Staff Writer

*Lift every voice and sing,  
Till earth and heaven ring,  
Ring with the harmonies of Liberty,*

*Let our rejoicing rise,  
High as the list'ning skies,  
Let it resound loud as the rolling sea ...*

Those words lead off a hymn written in Jacksonville in 1900 that has come to be known as the Negro National Anthem. The lyricist, James Weldon Johnson, a native Floridian, went on to become a prominent national figure in his time.

Black History Month is an appropriate period to examine the career of the man whose words are sung fervently and often at gatherings around the country.

But Johnson's fame did not rest solely upon that accomplishment. For he has become known as Jacksonville's "Renaissance Man."

Johnson rose to become a recognized poet, a Broadway song-writer, a U.S. consul, the national secretary of the NAACP and an author of widely circulated books.

The son of a headwaiter at Jacksonville's largest hotel and a school-teacher, Johnson was born in 1871 in a home atmosphere nurturing learning and advancement.

As a youth in Jacksonville, he

Blacks still held political office, and his neighborhood had both white and black families.

But he began to run into hardening "Jim Crow" segregation laws on public accommodations in the 1890s that led him into potentially dangerous situations.

In one instance, he was warned to leave his first-class seat in an "all-white" railroad car by the threat of a mob in a Georgia town where the train would stop. The black porter assured him the threat was real.

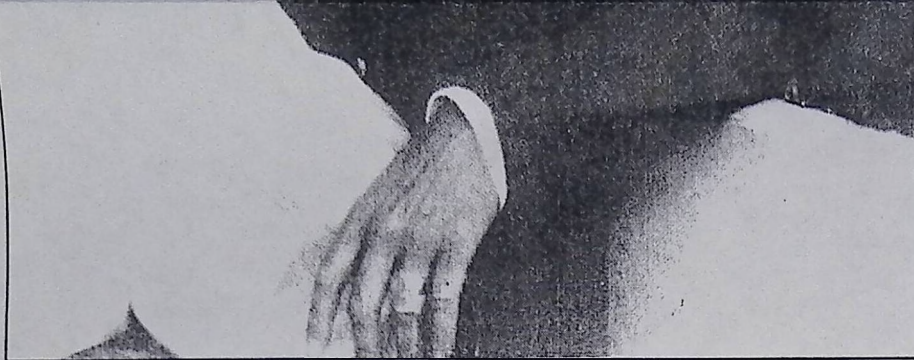
Johnson decided he'd better move, although he later wondered whether he had overreacted.

A "mob" of another sort confronted him in Jacksonville following the disastrous 1901 fire that leveled a large portion of the city.

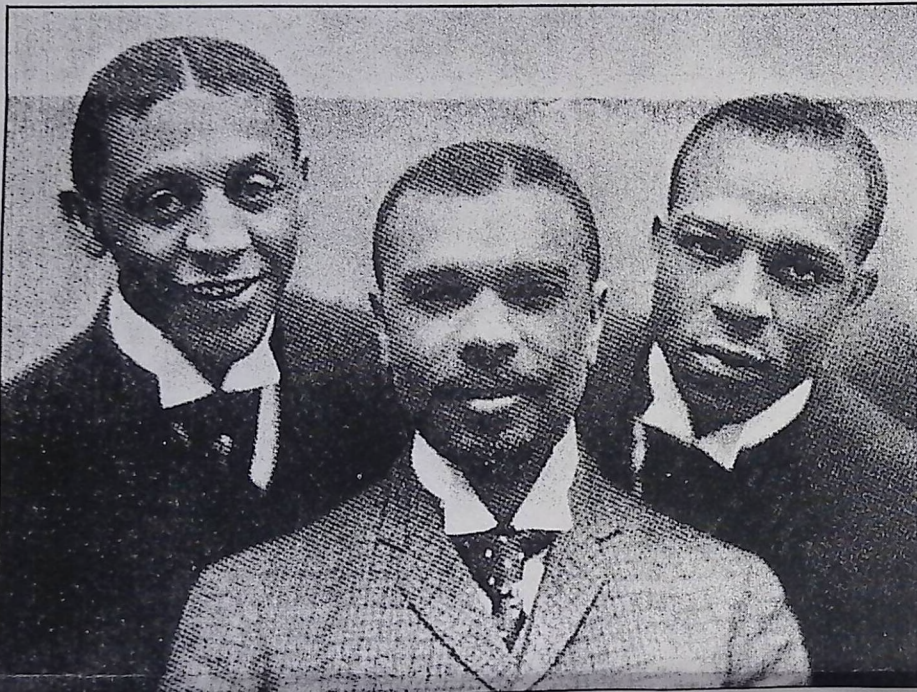
A New York woman asked Johnson to check an article she had written on the fire's effects on the black community. He described her as having "eyes and hair so dark that they blanched the whiteness of her face."

Johnson met her in a Jacksonville park after he finished work at a fire relief commissary. As he looked over her material, he became conscious of "ominous noises."

Jacksonville had been under martial law, and a militia detachment with guns and dogs had tracked down Johnson and the



Photographs from "Along the Way, the Autobiography of James Weldon Johnson" James Weldon Johnson wrote "Lift Every Voice and Sing," what came to be known as the Negro National Anthem, in Jacksonville in 1900.



went through the eighth grade at Stanton School for blacks. And he got a reputation as a baseball pitcher with a wicked curveball.

He went on to attend Atlanta University, then a preparatory high school as well as a college.

Johnson absorbed enough legal knowledge by working for a lawyer to pass an oral examination before the bar association. He was the first black man so admitted to the Florida Bar.

After working as a delivery boy and "office boy" for the Florida Times Union in Jacksonville, he went on to start one of the first black newspapers in Florida. The Daily American lasted about a year.

## Expanding education

Once he had his college degree, Johnson came home from Atlanta to take over the principal's position at Stanton.

Until then, when students finished the eighth grade, there was no higher-level local public school for them to attend.

With permission from the school superintendent, Johnson decided to teach those students who wanted to continue.

Thus, Duval County got its first public high school for blacks.

In the late 1890s, James and his talented musician brother, Rosamond Johnson, spent a year in New York attempting to promote a satiric opera they had written. They didn't sell the opera, but they made valuable contacts and did sell some songs.

Upon their return to Jacksonville, they continued collaborating, "with an eye toward Broadway." And they got involved in several community projects.

James Johnson was asked to speak at a Feb. 12 observance of Abraham Lincoln's birthday in 1900, but he decided he wanted to do something more than speak.

"white" woman. Johnson wrote about "Kill the damned Negro!"

Only the presence of a calming officer kept the militiamen in check. Johnson, faced with a charge of consorting with a white woman, finally was able to explain that, despite appearances, the woman writer was of mixed blood.

Racial injustice became a major occupational concern later on in Johnson's life. But in the intervening years he demonstrated the diversity of his talents.

With his brother, Rosamond, and associate, Bob Cole, he joined in producing Broadway songs and plays. Syncopated black rhythms were just achieving widespread popularity, and their music was hummed and sung all over the country.

Their first big hit, "The Maiden With the Dreamy Eyes," was sung by the well-known actress Anna Held. "Under the Bamboo Tree" and "The Congo Love Song" were two other winners.

Between shows, James Johnson was taking courses at Columbia University and writing a book, "The Autobiography of an Ex-Colored Man."

In 1904, Johnson pitched in to help Theodore Roosevelt in his presidential race and, in the aftermath of the election, applied for the U.S. Consular Service.

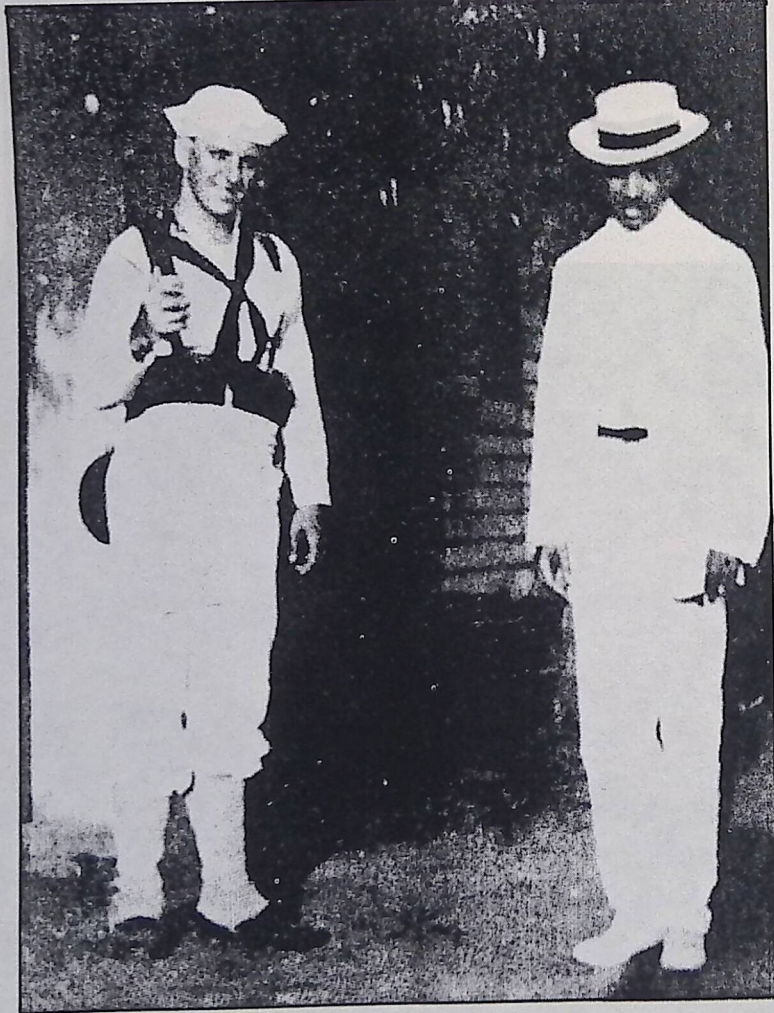
He was accepted and sailed for Puerto Cabello, Venezuela, where his fluency in Spanish, learned as a boy in Jacksonville, stood him in good stead.

## Venezuela and after

Johnson as consul had to deal with the side effects of revolutions in Venezuela and in a later assignment at Corinto, Nicaragua. This was the era of U.S. "gunboat diplomacy," and he found American warships in port regularly.

On leave from his Nicaragua

Above, Johnson, center, his brother, Rosamond, right, and Bob Cole wrote music for Broadway musicals. At right, Johnson is shown with a Navy guard when he served as U.S. consul to Nicaragua.



In his autobiography, he explained: "I talked over with my brother the thought I had in mind, and we planned to write a song to be sung as part of the exercises. We planned, better still, to have it sung by schoolchildren — a chorus of 500 voices."

Johnson worked on the wording, and he said the first line came easily: "Lift every voice and sing ..." By the time he had finished the first stanza, he said, "the spirit of the poem had taken hold of me."

Rosamond Johnson began plotting the music on the piano, and James said he paced back and forth on the front porch, "repeating the lines over and over to myself, going through all of the agony and ecstasy of creating."

When he reached the final stanza, he wrote that he could not hold back the tears: "I was experiencing the transports of the poet's ecstasy."

A copy was sent to the brothers' publisher in New York, asking that additional copies be made for the chorus. "The song was taught to the children and sung very effectively at the celebration," Johnson said.

After the performance, he gave little further thought to the hymn. But Johnson learned that Jacksonville schoolchildren kept singing the song. And some became teachers and taught it to their pupils.

Later, "Lift Every Voice and Sing" was sung by church groups and adopted as an official anthem by the NAACP. It spread around the country, and its popularity has persisted.

Johnson had grown up in the 1880s in Jacksonville when race relations were relatively relaxed.

After the presidential election of 1912, Johnson lost an expected transfer, and he resigned from the consular service.

But in December 1916, Johnson was asked to become the first field secretary for the NAACP, then a small organization only five years old.

His first assignment was to organize branches in the South. "I started on the actual work in January 1917, beginning at Richmond, Va., and going as far south as Tampa, Fla.," he wrote.

Thus, Johnson laid the groundwork for an NAACP branch in Tampa. Robert W. Saunders, Florida field secretary in later years, confirmed that Johnson is, indeed, credited with starting the Tampa branch in 1917.

After a July 1917 riot in East St. Louis, Mo., where hundreds of blacks were killed, Johnson was involved in a silent protest parade through the streets of New York.

In the years ahead, when his title changed to national secretary of the NAACP, he helped to mobilize action against the grisly lynchings happening regularly across the country.

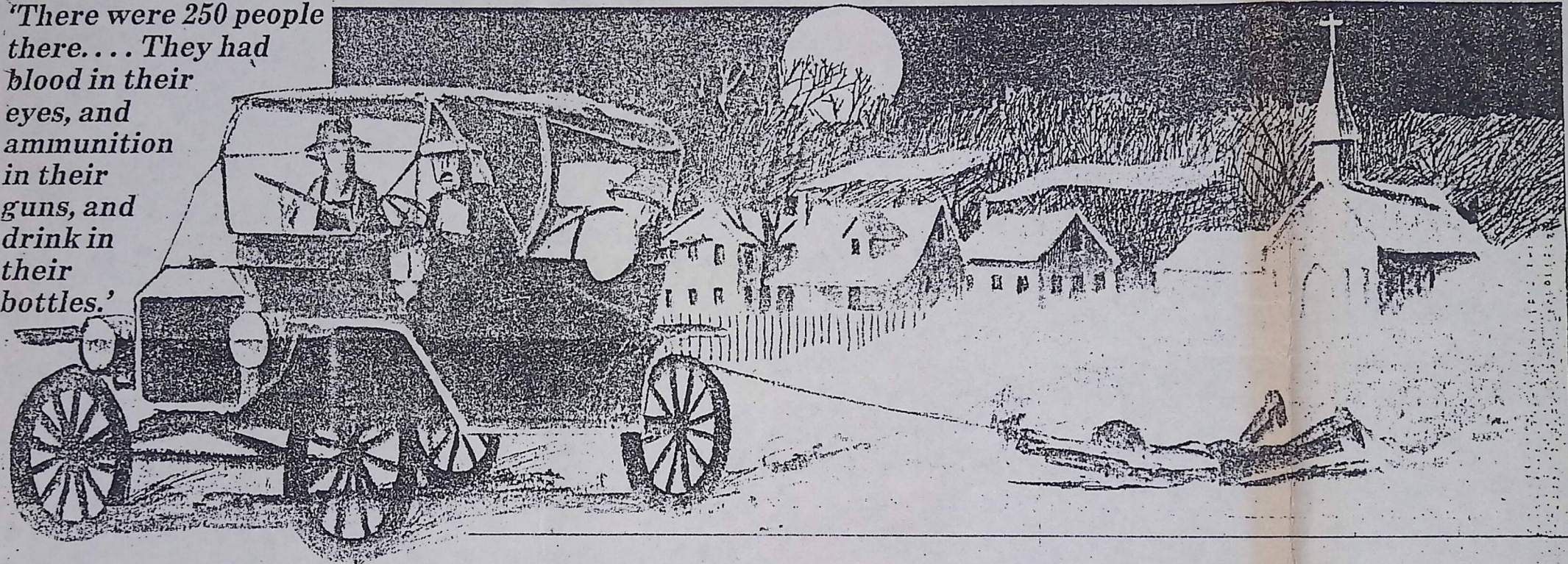
Johnson pushed long and hard as a lobbyist for a federal anti-lynching law. But Congress proved stubbornly recalcitrant.

He continued working with the NAACP until 1931, when he became a professor at Fisk University.

Johnson was killed in an automobile crash in 1938. But his "Negro National Anthem" is sung every day somewhere in America.

Tallahassee Democrat/Sunday, August 15, 1982

*'There were 250 people there.... They had blood in their eyes, and ammunition in their guns, and drink in their bottles.'*



## A skeleton in Florida's closet

# The Democrat's coverage of the violence at Rosewood

On Jan. 5, 1923, The Tallahassee Democrat carried three Associated Press dispatches on the violence in Rosewood. The stories appeared near the bottom of the front page under the headline "RACE RIOT IN LEVY COUNTY RESULTS IN SEVERAL DEATHS." The Democrat carried no other stories on the violence, before or after January 5.

Here are those dispatches, as they appeared in The Democrat:

SUMNER, Jan. 5, 1923 — A party of white men approached a negro house at Rosewood, two miles from here, in which it was believed a negro was hiding who is implicated in an alleged attack on a white woman of the place recently, and were met by a heavy and continuous volley of shot.

General fighting began and continued with firing the entire night. It became known that a score of negroes were barricaded in the house, and were determined to prevent the arrest of their comrade. The intermittent firing throughout the night could be distinctly heard here. It ceased at dawn and has not been resumed.

The known casualties this morning were two white men dead, and three wounded. The negro casualties could not be determined, but it is regarded as certain that they suffered heavily from the hail of bullets which penetrated the walls of the structure.

The bodies of Henry Andrews and the body of Wilkerson were recovered this morning. Volunteers entered the yard under guns of the negroes and removed the dead and wounded without being fired upon. They were brought here. The wounded are Sephus Studstill and Warner Kirkland, both of Rosewood, and a man named Odom, believed to be a resident of Jacksonville.

Parties of armed men continued to pass through here early this morning, en route to the scene.

Governor Hardee was without official information up to a late hour this afternoon on the race disorders at Rosewood last night, and reported as still in progress. In the absence of official information on the situation there, the governor did not care to indicate any steps he might take.

His only knowledge of the trouble was given in press advices received from The Associated Press by the Tal-

lahassee Democrat. It was indicated that the governor had sought some official information from the authorities of Levy County.

In unofficial quarters, the hope was expressed that the reported action of Sheriff Ramsey of Alachua County, in rushing with a body of men to the assistance of Levy County authorities, might give a balance of weight that the officials there were sufficient to cope with the situation.

No effort was made, however, to disguise the apprehension felt for the possible fate of the negroes reported to be barricaded in a house from which they warded off attacks of the whites during the night.

The scene of the disturbances lies in a sparsely settled section, and in this connection it was believed that the nearby guard troops were available, even should it be determined that the situation warranted their presence.

OTTER CREEK, Jan. 5 — Two white men and two negroes are known to be dead and believed many other casualties as the result of racial trouble last night and early this morning at Rosewood, twelve miles from here. With the exception of three buildings the entire village was burned by the mob at daybreak according to reports. The fighting began when a party of citizens from Sumner went to Rosewood seeking a negro who was alleged to have attacked a white woman Monday, and were fired on by 20 negroes barricaded in a house.

OTTER CREEK, Jan. 5 — The Sumner citizens, with two members of their party slain in the first volley, established a cordon around the house and opened fire. During the night, when the attackers ran out of ammunition and several had left to replenish the supply, the negroes, leaving the bodies of two women and one man in the houses, escaped. The blood stains indicated that several had been wounded. Immediately after, the mob began firing the buildings in the village. While the village was in flames, it was said that members of the mob fired upon negroes who were fleeing from their homes. About twenty families, many of them negroes, resided at Rosewood.

# Rosewood

(Continued from page 6B)

whites discovering her role. For her, the mob still lives. Many whites in Levy County are still afraid to say they may have sympathized with or helped the people from Rosewood.

✓ ✓ ✓

The train conductors were brothers, John and William Crighton "K." Bryce. They were rich men, owned big farms, turpentine stills, fine houses at Cedar Key. But they loved trains. So the rich brothers wore big gold watch-chains and hobnobbed with the world as train conductors.

Independently wealthy, "K." Bryce was curiously forgetful, sometimes, of distinctions of race. As a boy, he had had a young black friend. One day, a white man killed the black friend, left him lying in a ditch. No prosecution. "K." Bryce said it clouded his whole life. He and John knew the people at Rosewood, bought game from them.

The town was on fire. Go very slow, the Bryce brothers said. Blow the whistle. Call the children from the swamp. They took on a stream of refugees, women crying, handing babies aboard. Many got on from the Wright house.

The mob, says Jason McElveen, was killing all up and down the tracks, for miles "running 'em like rabbits."

In Cedar Key, a woman saw white men pulling a string, dragging a black man's severed toe. Whites in Cedar Key were terrified — not of the white mob, but of the 500 blacks who lived in Cedar Key. Rumors said each black had bought a gallon of kerosene. To whites, the violence was "an uprising," "a race war." They gathered their children in central houses. Whole white families put to sea in boats.

Seven days. Then it was finished. The last of Rosewood, except for the property of John Wright, was burned to the ground.

"It just blew over," shrugged a white man in Levy County. No arrests. How to arrest a whole culture? Something huge had reared its head. They wanted it to sleep.

And the people of Rosewood? Whites shrugged. They just disappeared. Went somewhere, one supposes. But don't tell about it. Why, these whites that did that thing, they have families.

✓ ✓ ✓

Emma Carrier, widow of James Carrier, paralyzed and forced to dig his own grave. She arrived in shock, a bullet wound in one hand, on the train in Gainesville. Her children, those she could find, huddled around her. Aaron was her son. She lasted a year. "Just

lay down and died," says her son, Lonnie Carrier, his eyes glistening. "She grieved over my daddy so. Just lay down and died."

Haywood Carrier, widower of Sarah Carrier, had been away in a county to the north, working a lumber job. He was Sylvester's father. Everything gone. He lasted several years. "They say his mind just went bad. He just grieved, just grieved. He'd pull off his clothes and walk around. He'd be talkin' to his wife and children."

Aaron Carrier, son of James and Emma, Masonic officer, was dragged three miles behind a car to the Sumner jail, but was still alive. That night a white sheriff came and secretly removed him to Bronson, then to Gainesville, saving him from the mob. He was jailed for at least several months. He moved to a small town near the Atlantic. "He'd talk about being a preacher. . . . He kept to himself." He died of a stroke in 1965.

Eugenia Day raised a large and prosperous family, and like an echo of grandmother Sarah Carrier's piano, she still sings in church.

One white man who, with relatives, was heavily involved in the violence ran off a Levy County highway in a car while drunk during World War II and killed himself. A white man who said he killed Sylvester Carrier during the shootout died later without a friend, perhaps four relatives at his grave. A black gravedigger was his pallbearer.

The mill at Sumner was touched, four years later, by a tiny spark. Cumber & Sons Cypress Co. blazed up in a fire so huge that the heat could be felt a quarter mile away. The town of Sumner was destroyed.

Fannie Taylor was "very nervous" in later years and was the subject of bitter rumors in the black community at another mill town. She eventually died of cancer.

John Wright, white store owner, lived in the ruins of Rosewood till he died, served as an undercover emissary to his dispossessed black neighbors who lived in secrecy in distant places, and for a while kept "a pistol on every table."

Many, many changed their names. They must never tell. They were from that town. Don't say the word. It was a crime. The victims must pay. To this day, it rends them. They do not like to talk about it.

"Justice?" scoffs the daughter of one. "There is no justice."

"When I was young," Ronald Reagan, who was young in 1923, would say, "America didn't even know it had a racial problem."

The people of Rosewood knew.

everything was quiet.

John Wright was a successful white merchant. In Rosewood he had a store, a big house, a fruit grove. He was well-liked by both blacks and whites. His wife taught Sunday school. "Bradley," he said to Ruth Davis' father, who lived next door, as the guns chattered, houses burned, the war raged, "you've got to get out of here. Leave the children with me." Wright began hiding black women and children at his house. The black men and older boys were the mob's main targets. They hid in the swamps. Some took guns and fought back. The first day, some women and children tried to stop passing trains, pleading for sanctuary. But the engineers did not stop. The mob was all along the rails. They might burn the train.

For days, hungry, in icy cold, wearing only nightgowns, children huddled in the swamp. One of them was Eugenia Day. It never leaves her. "Way out in the swamp. Way out in the swamp. Way out in the swamp." Her voice turns litany. They clutched each other. Frost stiffened their gowns.

The tales of torture and horror that float through Levy County about that time are legion. Some or all may be false. But it is in the nature of that time that nothing can be disbelieved.

The tales say that one black woman was skinned alive. That a small boy was shot in the back by a deputy sheriff whose friends begged him not to do it. That a man was flayed. That there were rapes and worse. That a black woman killed two white men with a fish-roasting fork.

Some things are not just rumors.

### *Young James Turner sat beside his father on a motorcar, speeding down the Seaboard Air Line Railroad. His father was the railroad's company doctor, bound for Sumner.*

Turner is now 73. He may be the most objective surviving witness of the extent of the violence in Rosewood.

Living 20 miles up the track, he had heard what was going on that week. He wanted to see.

When the motorcar reached Rosewood, he saw white men everywhere, carrying guns. There was smoke. He got out. His father continued on to Sumner.

He told the men, some of whom he knew, that he wanted to see. They took him in a Model-T along a dirt track to a spot perhaps a mile away, in a stand of pines.

"It was a hole. . . looked like it was dug with shovels." It was filled with corpses. They told him there were 18 of them — corpses of blacks. "I couldn't count 'em . . . the way they was thrown in there."

He remembers the diapers.

"There were little children. . . six months old. . . shot."

The motorcar came back, Turner got in beside his father.

In time, his father would become a state senator. Turner would grow up to become Levy County sheriff. He would never forget. Part of him would remain a shocked boy, gazing down into that hole.

It was on the wire: headlines in New York, Chicago, Baltimore. "FLORIDA, BURN NEGRO HOUSES." As in Florida accounts, names of towns and participants were confused, garbled, misspelled. The newspapers depended almost entirely on a brief series of Associated Press reports on Rosewood. Those reports were apparently based largely on hearsay and discreet official versions of the events. The reports said that in all, only seven people died. Survivors say the dead were many more.

The numbers — 18 dead, 17 dead — keep popping up in reminiscences. Some bodies may have disappeared in fire. Some are said to have died wounded in the swamps.

On Saturday, they caught James Carrier, Sylvester Carrier's uncle. "REFUSES TO DIVULGE NAMES AND PAYS PENALTY," a Jacksonville newspaper headline gloated. Some say that James Carrier was ordered to dig his own grave. The newspapers said he was brought to a graveyard, ordered to stand on the fresh grave of relatives, and shot. One thing the newspapers did not say: James Carrier was a stroke victim. He walked with great difficulty. He was paralyzed on one side.

### *The white men burned and looted — hams from the smokehouses, chickens, watches, guns.*

### *The big Bradley house with the room for the preacher,*

another Bradley house, the Hall house with the sugar mill out back, the Gordon house, the McCoy house, the Coleman house, the Monroe house, the King house, the three Carrier houses, the Carter house, the Davis house, the Goins house.

All were burned.

"Gal Baby, I see a train coming."

"Hush, child, there ain't no train."

They were way out in the swamp. The white men were everywhere, guns, smoke. Little Ruth Davis was always kind of "psychey." She predicted things. "There's a train coming for us, Gal Baby." They had wandered off from John Wright's house, where the terrified women and children were. The Wrights were searching for them frantically. "This child may be right. Let's go back to Johnny Wright's house."

Mrs. Wright was crying. She came running to them. "Oh, Daddy," she called to John Wright. "Here they are!" He was a short man with a big moustache. He had given ammunition to his black neighbors when the mob came and then had told the mob that the blacks had cornered him and stolen the ammunition. The mob left his house alone. He had gotten word to the railroad: Someone must save the women and children.

Gov. Cary Hardee had contacted the mill manager in Sumner: Shall I send troops? No troops, the mill manager is said to have replied, it is under control. He was afraid the thing would grow, erupt, destroy his mill.

That same manager, W.H. Pillsbury, is said by a white woman who worked for him to have hidden black women and children in his cook house.

"If they'd a'known that we were keeping them Negroes there at that house," the woman says, "they'd a'killed us." The white woman who helped him is afraid to this day of other

(Please see ROSEWOOD, page 7B)



church and a jook. Sumner, unlike severe little Rosewood, barely had a church at all. A single building — the general meeting hall — served both Baptists and Methodists. And Sumner, unlike severe little Rosewood, did have a roaring jook. Its moonshine, music and loose women kept black millhands forgetful of the rigors of the week.

Besides his enforcement duties, Wilkinson also ran a small dry-goods store. Prim newspaper accounts of the day would call him simply "a merchant of Sumner."

The white men — Andrews, Wilkinson and a number of others — went to Rosewood seeking Sylvester Carrier. Whites say Carrier had challenged them, had sent word that the fugitive was in his house. Blacks say it was the whites that had challenged Carrier, sent word that they were coming.

"Old Sylvester," some whites would call him. The newspapers would say he was 22. He remains to this day an enigma.

Those who were children or young adults in Rosewood remember him walking down to the train depot at night to socialize, wearing black coat, black tie, black Stetson hat. He had a nickname. They called him "Man."

He was a hunter. Wild turkey, quail, duck, squirrel, opossum, raccoon, deer — the woods were a cathedraled jungle, before its huge trees were felled, and hunting was once a lucrative profession. Men sold the game to passing train conductors, who resold it in faraway Gainesville. "Man" was quiet, they say, aloof.

One side of him, the whites would never see. He played the organ in Rosewood's Methodist Church.

His mother, Sarah Carrier, had a piano in her two-story home. Sylvester had married, and lived in his mother and father's house with his wife. He and his sisters all sang in church.

From home, he went hunting. At home, he kept his guns. One was special — a pump shotgun whose beneath-the-barrel handle could slam five successive shells into the chamber without reloading. It was like a cannon.

The white men were so cold when they got to Rosewood, one of their number said, they built a fire, right in the middle of the railroad tracks. Dogs ran out from the Carrier house. By the blazing fire, the white men killed the dogs, shot them, the white man said. Others said they killed just one dog. The Carrier house stared at them blankly.

Andrews and Wilkinson, at the head of the crowd, approached the house. One or both of the men gained the porch. Jason McElveen and others who were there say Wilkinson kicked open or knocked down the door. From somewhere within the doorway, shotgun blasts exploded. Rapid, automatic shotgun blasts. Both Wilkinson and Andrews lay dead.

Whites say the house was full of black men, all "armed to the teeth." Eugenia Day says the house was indeed full — of children who were visiting their grandmother for Christmas. She was in the house.

"There were children running and hollering everywhere. There were bullets everywhere. . . I got between two mattresses."

The surviving white men surrounded the house. A battle blazed. Buckshot riddled thin walls. Inside the house a grandchild named Ruben was blood-soaked, shot in the eye, half-blinded, still alive. The house was roaring like a cannon. Shotgun pump-handle furiously jumping shells. White men were at the windows, shooting in. They were falling back.

Blacks say that more whites were killed that night than were ever made public. After hours of siege, the whites ran away. Those blacks in the house who were left alive escaped out the back door and into the swamp.

Whites came back the next morning.

Says McElveen, "There were 250 people there. . . From every place. . . with every conceivable kind of armament.

"They had blood in their eyes, and ammunition in their guns, and drink in their bottles," he says.

In the light of day, the Carrier house was quiet. Inside, the white men found Sarah Carrier, Sylvester's mother, dead. The white men found a bed. On it lay a man, dead. The people in the house had laid him there and had fled. The newspapers would say that this man was Sylvester Carrier.

The white men were enraged. They smashed everything in the house to pieces. They came to the piano. It brought a special satisfaction. A piano proved what kind of devil's nest this was. It had a piano: Why, it was a jook.

They smashed it to bits. Then they brought kerosene.

"Listen," said little Lee Ruth Davis, at home in another part of Rosewood. "They're toning the bells. Somebody must be dead." But it was just the white men. They were in the church, ringing the big steeple bell. They were burning houses. They were burning the church. All the churches were burned.

It was only the beginning.

The men would encircle the houses, set them afire from in front, then try to shoot whoever ran out the back. The whole countryside reeled. Newspapers across the state, which had first egged on the search for the "black brute," now back-pedaled in shock, saying there was no reason to go to Rosewood,

## Loggers who braved the swamps and felled giant trees for Cummer & Sons Cypress Co. were quartered not in Sumner, where the big mill was, but in Otter Creek — 12

miles up the railroad from Rosewood.

The two Cummer mill towns, Sumner and Otter Creek, famed for their payday violence, held Rosewood between them.

On Jan. 1, 1923 — as a white logger named John White, now 81, recalls — logging boss Henry Andrews told them to spend the day keeping their eyes peeled for the black man who was said to have attacked Fannie Taylor that day, over in Sumner: "And if you happen to see him, kill him."

Says former logger Pompey Glover, a black man: "Not only black, but everybody was scared of him."

Loggers — at times knee-deep in swamp, at times smothered in mosquitoes — worked long, hard hours. The man who drove them had to be special.

On Thursday night, January 4, the moon was full. It shone on white frost. The week had gone shuddering by. Sam Carter was dead. Houses had been searched. White men were beginning to pour in from other counties. Headlines in Tampa, Gainesville, Jacksonville and elsewhere were drawing them: "SEARCH FOR NEGRO ASSAULTER." "Virtually every able-bodied man has joined the search." "Mob Searches For Fiend." But still no fugitive.

That night in Otter Creek, a railroad motorcar roared. Motorcars were small work-vehicles that ran on train tracks. Cummer Cypress had several. On this one, Thursday night, was logging boss Henry Andrews. Shortly, in the brilliant moonlight, armed men from Otter Creek met armed men from Sumner. They met in Rosewood. Whether Andrews, a powerful man, had decreed the expedition, as some say; or whether he was talked into it by friends, as his family would hear, the fact remains — he became a main actor in what followed.

Also soon famous for deeds done that night was Poly Wilkinson. A very heavy, round-girthed man, Wilkinson was a Cummer Cypress quarters boss. He kept order among the company houses, especially in the black quarters, where he oversaw the Saturday night "jook." Every milltown, they say, had to have a

in a two-story house owned by her father, John Wesley Bradley, set way back from the railroad track. John Bradley was a log Sawyer and professional hunter. The woods were rich and yielded well. One bedroom of the Bradley house stayed vacant, reserved for the visiting African Methodist Episcopal minister. Sundays, the Bradleys did not work or play. They worshipped.

Not far from the Bradley house, in a grove of great oaks, stood a smaller house. Here lived a teamster. Teamsters were special men in the turpentine industry. As workers filled barrels with pine sap, teamsters crisscrossed the woods, gathering the barrels, noting in paper tablets each man's harvest. Some teamsters would drive through an outfit's quarters, singing to wake the workers. They held responsibility. One such man was Sam Carter. He owned his wagon. He lived in the house in the grove of oaks.

The white mob burst upon him.

They demanded to know whom he had carried in his wagon that day and where the man had been let off.

They put a rope around Sam Carter's neck and led him to one of the oaks by his house. They pulled him up. But they did not drop him. You must drop a man, breaking his neck, to kill him by hanging. They did not drop Sam Carter, just choked him, to make him talk.

"He'd squall and holler," says Jason McElveen, a white man, now 86, who was in the mob. "And say, 'I'll tell you! I'll tell you!'"

Other things were done to Sam Carter. Several men say he was tied to a stump, and the stump was set on fire. At some point, his mob applied knives. His ears were cut off. His hand was cut off. Many say it was done after he was dead. Some say not. It went on two days.

On Tuesday, January 2, they say he led them to a spot in the dense, swampy forest called Gulf Hammock, at the south edge of Rosewood. With the rope still around his neck, Sam Carter said that this was where he put him out.

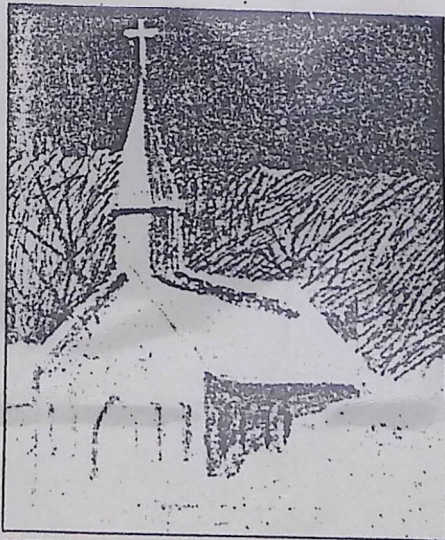
But the men's dogs could get no scent. He must be lying, they said. One man in the crowd, says Marshall Cannon the barber, had been talking loudly about killing. The man had a shotgun. He was drunk. The mob was becoming a holiday for the dregs of white society. The drunks, losers, moonshiners, rowdies, bullies; it was their time.

McElveen also remembers the same man:

"A man said, 'You black son of a bitch, you didn't do that!' And about that time, something when BLAM! And Sam Carter didn't have no face."

Even dead, it was not over for Sam Carter. They took souvenirs. Pocketknives on ears, fingers. They carried him away, seeping blood in their pockets, to pull out in barbershops, and nonchalantly brag. One man, it is said, got Sam Carter's watch. "Let's see what time it is by old Sam Carter," he would say months later, pulling out the watch before the startled eyes of a child. The child would later become a Florida legislator, a power in the state, named Randolph Hodges.

Something else about Sam Carter. The white mob never knew. Or cared. He was a Mason.





**"Kill him!"**

East the crowd ran up the railroad. They reached Rosewood.

Boiling down the railroad, the men behind the dog, they burst upon the town. On what comes next no one seems to disagree. Black residents of Rosewood, white members of the mob, all say:

Once fully among the houses, the tracking dog turned off the railroad. It made for a single house. Nose down, the dog sped up the steps of the house. The door was opened. The dog went straight in.

The dog sniffed around and finally went back outside the house, to a pair of wagon tracks. Standing in the road before the mob, the dog looked up.

That the dog looked up meant the fugitive had risen from the ground, stepped into some vehicle, which had taken him away, they said. And there were the wagon tracks. Inside the house, shoes by the bed were examined. The men said the shoes matched tracks in Fannie Taylor's back yard.

The old tales told by whites leave out a crucial point. They do not tell the name of the owner of the house. He was not Sam Carter, the man the mob would soon fall upon, nor was he Sylvester Carrier, the man the mob would soon hunt. These two names have crept into the old legends. They are repeated, distorted, magnified. But the name of the man who owned the house, so central to the tale, has been spared by the whispering white legends. He was not spared by the white mob.

Eugenia Day speaks for many, angry at him even after all these years, for what he helped to bring upon them: "It was Aaron!"

Aaron Carrier, nephew of Sarah, cousin of Sylvester. Yes, say the people from Rosewood, those still alive, there really was a fugitive. Someone, they say, really did flee Fannie Taylor's house that day, and come to Rosewood. And the house he came to was Aaron's. And Aaron hid him.

Aaron hid him for a special reason, they say, even though the fugitive was white.

The mob would find Aaron. They would make him pay. But they would not know his secret. He had a hidden life. Deep in the swamps, there flourished an ancient, ritualistic brotherhood. Aaron was bound to it. That was why he did it, they say. The whites would never understand.

The secret was in a single building — not a house, but a meeting place. Each month, some Rosewood men would gather by night. If someone died, they would bathe the corpse, dress it, lay it on the cooling board, build the casket. No undertakers lived out in the woods. What was this furtive sect? These men, Aaron Carrier and others, were Masons.

The loyal order of freemasonry was a special, widespread part of pioneer Florida. Where violence abounded, new settlers must know quickly whom to trust. You could count on Masons. Lodges were much more influential and commonplace than today. Weathered, bearded men wore Masonic aprons and held mysterious swords in old pioneer photos. They stressed integrity, deep loyalty. They were white.

When in the late 1700s, the king of England had granted rights of Masonic charter to a staunch Caribbean black minister named Prince Hall, white culture felt no ripple. Across new America, in Florida since 1870, there arose Masonic Temples with unobtrusive script appended: Masonic Temple, P.H.A. It means Prince Hall Affiliation. Code words for all black. They were segregated Masonic lodges. Like Masons everywhere, they were dead serious.

Masons first — loyal to the death. Thus came doom to Rosewood, via Aaron, the old folks say. Aaron was prominent in the local lodge. He was bright, serious — veteran of World War I, husband of a teacher. They say that the terrified white fugitive knocked on Aaron's door, gave the secret Mason distress sign. And Aaron was bound.

To this day, the Florida headquarters of Masons, P.H.A., in Jacksonville, says, "If you are a true Mason, you get recognition whether you are black, white, whatever. . . . (Especially) if you're being accused of a wrong situation."

And to this day, the Florida headquarters of white Masons, in Jacksonville, says white Masons feel no tie or obligations to black Masons at all.

Aaron Carrier took his oath dead serious, they say. He hid the man. The whites would never know.

The white men came in a Model-T and tied Aaron to the back of the car. They dragged Aaron speeding through clouds of dust, three miles back to Sumner. Many of the white men who did what they did to Rosewood were Masons.

*"Father forgive them." She sadly quotes scripture. She says she must not be bitter.*

*"They know not what they do." She is Lee Ruth Davis, a retired teacher in Miami. She*

*was a child in Rosewood.*

*Her maiden name was Bradley. She lived*

# Rosewood

(Continued from page 1B)

and already blooded, went down to the place where Aunt Sarah lived, down to Rosewood, and went after her son Sylvester.

***Fire lingers in the black eyes of Eugenia Day. She learned her lessons hard and fast and at an age and in a way that makes forgiveness hard.***

***"I happened to be one of***

those children those crackers shot at," she snaps. "Like we were rabbits! And us just children out in that swamp! They hunted us like we were rabbits!"

It is not an easy memory for Eugenia Day. Nor did it end for her with Rosewood. In later years, in another Florida milltown farther south, she knew a young black man who was tied to a railroad track and sacrificed screaming to the guillotine wheels of an oncoming freight, because he had whistled at a white woman.

Eugenia Day is a large, glowering woman, formidable even in old age. The strategy she has learned over the years is one of deep, nearly automatic distrust toward whites.

When asked about Rosewood, she did not want to talk about it. Perhaps most importantly, it hurts. But also, as she said, the inquirer was white. Why all the questions? Explanations dealing with journalism had to belie — coming from a white. This questioner, she said, must be some crafty relative of the mob, looking for her, tracking her down after all these years. It is all of a piece. Evil's face, as she will tell you in a flash, is white.

She, like Ellen Baker, says she was present that morning at Fannie Taylor's house. Her story tends to support another undercurrent of Levy County legends about the Rosewood events. These are the legends, told not among Levy County whites, but among Levy County blacks. They are very different from the white legends.

Eugenia Day tells it thus:

It was Christmas. If it hadn't been for Christmas, if her mama would have just kept her home, where she should have been, if it wouldn't have been for Aaron. . . .

Her father had taken his family to another town years earlier in search of better-paying work. But it was Christmas. So she went to visit her grandmother in Rosewood.

It was her grandmother on her mother's side, who played the organ in the Rosewood Methodist Church and lived in a big two-story house. She was known by whites as Aunt Sarah — Sarah Carrier.

Eugenia Day remembers, on those washday trips into Sumner, tending the babies of the white women for whom her grandmother worked. One she remembers with pain and indignation.

"I played with her baby" she says of the woman in whose house the Rosewood violence started.

She says her grandmother did go to wash in Sumner that day when it all started, and that when the two of them went, it was not in the gloomy darkness before dawn. She says they went in the light of early morning and when they got to the Taylors' house, everything seemed peaceful.

But as they stood outside the Taylor house, they watched a man came out the back door. Aunt Sarah had seen him there before.

He was white.

Only well up in the day, after he was long gone, she says, did a bruised Fannie Taylor emerge from the house and claim attack. Eugenia Day says the white men began to gather at the Taylor house not at mid-morning as whites generally recall, but "after Mr. Taylor came home for lunch."

"He was white!" she exclaims. All the old legends, passed among the blacks in Levy County, also say the man who began the Rosewood cataclysm was white. Interviews with surviving blacks from Rosewood suggest that Sarah Carrier talked to her relatives in Rosewood about the man at the house. By the time the full fury of the violence broke, many blacks in Rosewood seem to have heard from Sarah, or from another Carrier, named Aaron — once a pillar of the community and now hidden by mystery — that the phantom who had doomed Rosewood was white.

The blacks from Rosewood, by legend, trauma or solid evidence, were universally convinced that Fannie Taylor was attacked by her secret white boyfriend, who then fled — to Rosewood.

"To Rosewood!" Eugenia Day explodes.

Eugenia Day and Ellen Baker are not fabrications, fictionalizations or composites. They are real individuals. Black and white. Their truths clash. So did their worlds.

***"Kill him! Kill him!"***

***These, says Marshall***

***Cannon, were among the words shouted by the men who followed the tracking dog from the Taylor house on that morning.***

Anger boiled as the men hurried down the tracks behind the dog. The crowd grew. Cannon was the Sumner barber.

Cannon says he and 10 or 12 other men gathered at the Taylor house at mid-morning. Soon, somebody brought the tracking dog.

The dog struck trail in the back yard. It whimpered at the fence until somebody carried it around. Then the chase was on.

The dog led them in a tight, expectant loop along a pond near the Taylors' house. The thick trees were an ideal hiding place; the Taylor house, at the end of the row of houses, was uniquely vulnerable. South, the dog passed Ed Dorsett's store.

Dorsett was Cannon's good friend. They were in the crowd together. Later, they would watch the first killing. Then they would leave the mob in disgust. But for now, everyone was behind the dog. The dog reached the railroad, turned northeast along it.

Now the crowd had grown, the men were shouting:

***"Kill him! Kill him!"***

They knew it was a black man. He had done the unspeakable. Back then, mobs hanged black men for looking at a white woman. For a glance and a wink, black men in North Florida were shot. Some were literally burned at the stake. Some raw nerve went very, very deep. The Sumner white men rarely if ever used the polite term of the age — "colored." They used another term.

carpenters and shipbuilders at Cedar Key.

With their two small children, the Taylors lived in Sumner, in the double row of weathered, four-room houses that were the sawmill quarters — rent-free housing for white employees of the Cummer & Sons Cypress Co. Beyond the mill stood separate quarters for blacks.

James Taylor was a millwright — charged with keeping the sawmill running smoothly. A well-liked man, he neither chewed tobacco nor cursed, a rarity in Sumner.

Because he was a millwright, the legends say, he had to depart from home early in the morning to oil up the mill, thus leaving his wife at home alone. But in fact, says Ellen Baker, all the men from that little row of company houses had to go to work early. New Year's Day, they were all working. Such was the place and time. Dawn to dusk, no holiday all year but Christmas week, low pay. They were furnished a house, firewood, well water.

The exact way in which Fannie Taylor was "very peculiar" is difficult for Ellen Baker to define; it would not be polite. Fannie Taylor was "a nice, sweet woman and all," adds Ellen Baker hastily. But Fannie Taylor was, well, extraordinarily neat. She kept to herself.

"She just didn't have anything to do with anybody." She stayed aloof.

Fannie Taylor had a special treatment for her floors. "She kept her floor white as bleach." In fact, it was bleach she used. With scrubbing after scrubbing of acrid bleach, she burned the color from her cypress floors until they gleamed white as bone.

That North Florida morning was bitterly cold. Frost lay white as a sheet. Few flames yet woke the pot-bellied stoves. The men were gone to the mill. The women were left in the dark, in the stark little row of houses. It was dawn. Ellen Baker was dressing.

She heard a scream.

She threw on her clothes, grabbed a revolver she kept in the house and dashed into the darkened

street.

"It was dark when it happened." Other wives were out there, standing distraught and immobilized.

Fannie Taylor was standing in the street, screaming. "Go get my baby! Go get my baby!"

She said a man was in her house, where her baby son still lay in his crib in the side bedroom. She said the man had burst in through the back door, knocked her down and beaten her.

Ellen Baker, carrying the gun, ran in through the Taylors' front door and scooped up the sleeping child. She saw no man, but on those pristine white floors, as daylight soon crept in, she and the curiosity seekers would see scuff marks — big, ugly scuff marks on the floor, as if from struggling shoes. "Old footprints all over the living-room floor." Big, black scuff marks on bleached white.

Hysterical, Fannie Taylor was taken to another house and put to bed. Her face was battered and bruised. She said the man who attacked her was black.

*And, says Ellen Baker, there was this:*

*Aunt Sarah had been due to come wash that morning, before dawn, just when the attacker appeared. But mysteriously, Aunt Sarah had not appeared. This, says Ellen Baker, would be crucial.*

Aunt Sarah was an industrious, jovial black woman who came from a nearby town and did washing for both the Taylors and the Bakers at 50 cents a week. "Always nice and trusty." She sometimes brought her grandchildren.

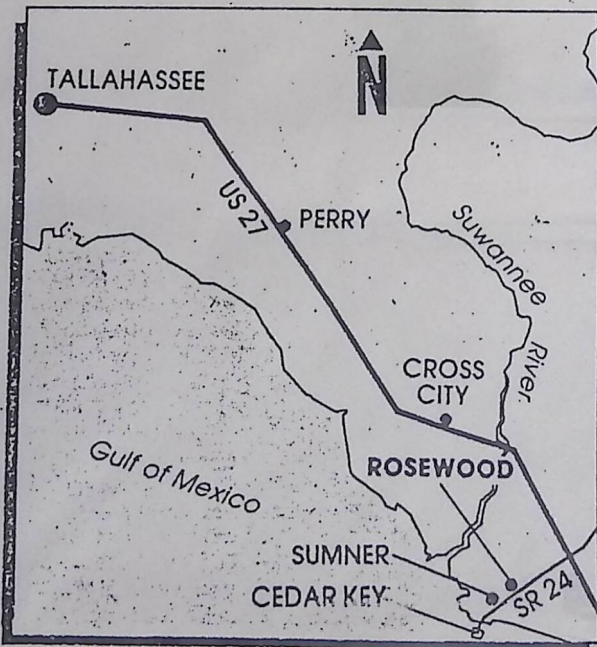
On that morning, says Ellen Baker, Sarah Carrier was due to come and wash, but she didn't. Ellen Baker says Fannie Taylor heard something, the breaking of sticks, and thought it was Aunt Sarah breaking wood for the fire, out in the cold and dark. But it was the man — breaking the palings off the back picket fence, so he could creep in.

Ellen Baker says she saw the broken fence palings.

Yet the fence could easily have been leaped over. The palings were pine boards and the procedure of breaking them would seem laborious and risky.

Men who were in the mob that started tracking the attacker from the Taylors' house say that the fence was so solid and intact that the tracking dog could not squeeze through it. None mention a hole in the fence. They say that when they began the hunt, they presumed the attacker had jumped the fence. The dog struck scent, they say, but had to be carried around the solid fence, to again pick up the trail.

It was considered very strange that Sarah Carrier didn't come to wash that day, says Ellen Baker. She says that's why the mob, four nights later



(Please see ROSEWOOD, page 6B)

## Rosewood.

*History has reserved no special monstrosity for the name. For 59 years, the terrible secret of a vanished town named Rosewood, Florida, has stayed buried.*

### *For 59 years, a number*

of grieving, frightened or bitter people scattered across the state have known the secret. But they have kept silent.

They lived in Rosewood.

They watched a whole town get wiped from the map. Many still refuse to talk.

Once, they were hunted like animals. Since, they hardly dared wonder which of the disappeared from among them may have been tortured or killed. What they suffered, what they saw — all made it clear to them: They must never tell the tale.

Rosewood was a special town. Nearly all its inhabitants were black. It was a village deep in the Suwannee River swamps and wildness of Levy County, 46 miles southeast of Gainesville, nine miles from the Gulf of Mexico at Cedar Key.

Then came New Year's week 1923. The black settlement of Rosewood was utterly destroyed.

Sudden and savage, the destruction briefly made a splash in the newspapers, not only in Florida but in New York and Chicago. However, published counts of the dead and descriptions of what took place concealed the real extent and nature of the violence.

After a week of sensation, the events of January 1923 seem to have dropped completely from Florida's consciousness, like some unmentionable skeleton in the family closet.

To blacks, the story of Rosewood may seem like only the tip of an iceberg of cultural violence.

To whites, it must remind that upon the good old days there often lay a savage sheen.

The people who remember often disagree in their recollections. They agree on this:

Rosewood was a village beside the Seaboard Air Line Railroad. It was home to between 150 and 200 souls, in 20 to 40 houses. A few of the houses were large, two-story buildings, with fruit groves and shady grape arbors. There were several churches, a school, a store, a sugar mill, a turpentine still and an all-black fraternal lodge hall. All tucked away deep in the swamps.

Tales of what happened there are not often told to outsiders, but they still whisper through Levy County. Varying with the teller's outlook, the event has different names: the Rosewood Riot, the Rosewood Massacre. Or just Rosewood.

Estimates of the dead range from seven, in the

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*This story was written by Gary Moore, a staff writer for The Floridian, the Sunday magazine of the St. Petersburg Times. The artwork and map was drawn by Democrat staff artist Sam Westbrook.*

sanitized newspaper accounts of 1923; to 17 or 18 reported by reliable witnesses as having been interred in a single mass grave; to "30 or 40" recalled by a still-living participant in the violence; to "150, maximum," that other witnesses, perhaps exaggerating, tend to agree upon.

For a week, as witnesses recall and old clippings verify, white men came into Levy County in droves — by train, by horseback, in Model-T cars — bent on destroying a town.

*Monday opened cold and hard, Jan. 1, 1923, in a once-thriving but now-deserted deep-woods milltown named Sumner. The town was three miles down the Seaboard Air Line Railroad from the smaller village of Rosewood.*

*In Sumner, the icy, swamp-*

wet morning was shattered by a scream.

Fannie Taylor, a young white woman, sobbed to her neighbors that her small company-owned house had been invaded by an unidentified man. He had knocked her to the floor, she said, had stolen her money and had fled out the back door.

She said he was black.

That day a number of white men gathered with Fannie Taylor's husband James and followed a tracking dog out the Taylors' back door: The dog led them to a nearby railroad track and three miles down the track to the town of Rosewood.

Who attacked Fannie Taylor?

Even around this beginning of the violence mysteries swirl.

At least two people are still alive who say they were present at the time. Both say they stood near the Taylor house at the moment Fannie Taylor said she was attacked.

Both witnesses, having lived through mob violence, are afraid it could happen again, that it could reach out from the past to strike them if they talk about it. Both insist on anonymity. One is white. One is black.

Call them Ellen Baker and Eugenia Day.

Ellen Baker, the white woman, was an adult in 1923. She had remained a close friend of many of the whites involved. She skirts around the edges of some parts of the story. Her account essentially backs up most of the legends told among whites about what happened that morning, though her story seems more accurate about time and place, and is more convincingly detailed than the legends. She says she would prefer not to go into it all. She says many things would be better off forgotten.

Ellen Baker tells it thus:

Fannie Taylor was "very peculiar, kind of," though Ellen Baker liked her. They were neighbors. Fannie Taylor was young, had married very young, when she was about 14. She was from a poor but proud family far out in the country. Her husband James was from a well-respected family of

## LAST NEGRO HOMES RAZED IN ROSEWOOD

Florida Mob Deliberately Fires  
One House After Another  
in Block Section.

### NEGROES HIDE IN WOODS

Authorities Now Believe Race Riots  
Which Caused Seven Deaths  
Have Come to an End.

ROSEWOOD, Fla., Jan. 7 (Associated Press).—Twelve houses, all that remained of the negro section of Rosewood following the clash between whites and blacks on Thursday night, in which seven were killed, were fired by a crowd of white men here this afternoon and burned to the ground.

The houses were fired, one at a time, while a crowd of between 100 and 150 men looked on without making an effort to extinguish the flames, according to Levy County authorities. All of the negroes were hiding in the woods, where they went late Thursday night after the clash.

The burning of the houses was carried out deliberately, and, although the crowd was present all the time, no one could be found who would say he saw the houses fired. Six houses and a negro church were burned Thursday night immediately after a crowd of white men, advancing on a negro house, had been fired on from the house and two killed.

The negroes escaped from the house after two of them had been shot to death

yesterday a fifth negro was shot to death in Sumner on the graves of his mother and brother, and one of the other negro victims was shot when he is said to have refused to tell his white captors the names of those in the house who fired on the white men.

In the opinion of the officers, the fires today mark the end of the racial disturbance, which was precipitated when the white men went to the negro house in search of Jesse Hunter, wanted for alleged implication in an attack on a young white woman at Sumner Monday. Hunter has not been captured.

Several of the negroes who were barricaded in the house have been arrested, it was learned tonight, and have been spirited away for safekeeping. The prisoners are said to have admitted that there were eighteen negroes present.

At Sumner all the negroes are kept in the quarters when not at work in the lumber mill, a deadline having been established between the negro and white sections.

### BONZANO PRAISES AMERICA.

Cardinal, at Rome Ceremony, Calls  
It Magnificent Mosaic.

ROME, Jan. 7 (Associated Press).—Cardinal Bonzano, former Apostolic Delegate in Washington, today took possession of his titular church, the St. Pancras Basilica, with a notable ceremonial which was participated in by Archbishop Pietro Fumasoni-Biondi, the newly-appointed delegate to Washington; Mgr. Giobbe, rector of the Propaganda College, and Mgr. O'Hern, rector of the American College.

The Basilica was packed. The Vatican was represented by several Monsignori and numerous other prelates. More than a hundred students of the American College were present.

Cardinal Bonzano, in an address, described the United States as comprising "more than a hundred million people, gathered from all countries, from all climates, forming a magnificent human mosaic, engaged in feverish work which produces fabulous riches."

The Cardinal added that amid the thriving industries, that faith for which St. Pancras sacrificed his life had penetrated. He described the progress of the Catholic religion in America during the last century as marvelous. Great praise was accorded by the Cardinal to the numerous



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AND OURS

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ty of success. They are freely  
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to thousands of women who discover  
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The negroes escaped from the house after two of them had been shot to death by the whites, who rained bullets on the structure until their ammunition was exhausted. A negro woman was killed as she was leaving her burning dwelling. Another negro was slain about twenty miles from the scene of the trouble, and

mother and brother, and one of the other negro victims was shot when he is said to have refused to tell his white captors the names of those in the house who fired on the white men.

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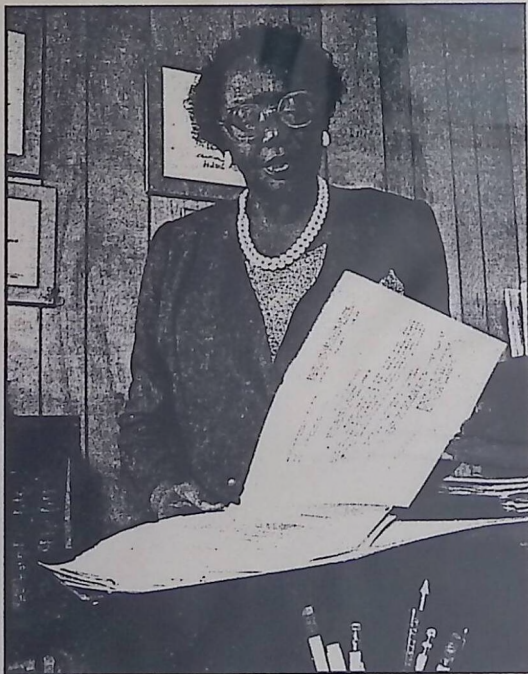
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N.Y. Times Jan. 7 and 8, 1923



Tribune photograph by FRED BELLET

Attorney Hazel Land studies legal briefs.

# She's a legal eagle for the poor people of Hernando County

By MICKIE ANDERSON  
Tribune Staff Writer

BROOKSVILLE — Attorney Hazel Land's office has a humble feel. The tiny paneled square holds a desk, chair, and the necessities — a couple of file cabinets, a typewriter, a telephone and a chair for a guest.

There are no exotic rugs or expensive paintings on the walls, like those that decorate some law offices. But contrary to appearance, Land's business is booming.

In Hernando County, she is to poor people with legal problems what the Public Defender's office is to those charged with a crime — their only hope.

If Land had wanted to be on the career fast track, she could have been a rich woman by now, working for a high-powered law firm or a slick,

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**A PIECE OF  
THE DREAM**

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See ATTORNEY, Page 2F

CHRONICLE

9/11/90

# Attorney has spent her life helping others less fortunate

■ From Page 1F

profit-oriented corporation.

Instead, the Brooksville native uses her knowledge of the law to help those who can't afford legal representation.

In 1973, Land became the first black woman to graduate from the University of Florida's College of Law. That came after she had been a physical education teacher in Cocoa, a two-time Peace Corps volunteer and a civil rights leader.

Land is now the Hernando County attorney for Withlacoochee Area Legal Services. More commonly called Legal Aid, the government-funded agency provides free legal help for those who qualify in Marion, Citrus, Sumter and Hernando counties.

The 58-year-old Brooksville native handles dozens of cases at any given time. Legal Aid now has such limited resources that unless the client needs immediate legal action, the attorneys cannot even accept the case, Director Glenn Shuman said.

Each attorney must turn away six or seven cases for each one they take, Shuman says. Land says there is enough work in Hernando to keep three attorneys busy.

Family law, including adoptions and child custody disputes, makes up the biggest chunk of Land's workload. Landlord-tenant disputes come next, and then consumer law — problems with public benefits such as food stamps, Medicaid or Social Security.

"That's why I studied law," Land says. "I wanted to be available for people who needed help and didn't always have money."

Land has always been an idealist. She graduated from all-black Moton High School in Brooksville in 1949 and headed to what was then the Tuskegee Institute in Alabama. She earned a degree in education and taught school in Alabama and Florida.

## Inspired to join Peace Corps

Land was living with a sister in New Jersey in 1961 when she heard President John Kennedy's announcement of the Peace Corps. By the end of his speech, she practically had her suitcase packed.

"In 1961, the whole country was kind of idealistic, and I guess I was idealistic, too. I thought, 'I want to conquer the world. I want to help people!'"

After she passed the tests and received her training, she went to the Philippines, where she helped teachers who taught children too poor to bring more than rice bundled in banana leaves for lunch.

She started a youth group for eighth-grade students who were doing farm work for their parents because they could not afford to continue their education and helped pay for further schooling — with money from her own paycheck — for two teen-agers.

When the Peace Corps' first director, Sargent Shriver, visited the Philippines, she eagerly requested a second tour of duty.

On her second assignment, Land found a dream fulfilled — she was headed for Nigeria.

"I had always longed to go to Africa," she says.

She blended into Nigeria. She had her hair done like the natives, twisted around twine, in a rather painful style that forced her to sleep on her stomach to avoid mussing it.

## Back to Brooksville

Although she felt emotionally tied to Nigeria — and Africa — her roots to Brooksville pulled her back across the water in 1966, in time for her to become active in the civil rights struggle.

Land participated in sit-ins and demonstrations during the 1960s, but her approach to civil rights problems has mellowed in recent years.

Now she's happy approaching the problems one at a time, dealing with issues on an individual basis.

For instance, she was disappointed by a Brooksville City Council decision in 1989 not to name a road that runs through mostly black neighborhoods Martin Luther King Boulevard, as hundreds of black residents had requested.

The council instead deferred to a small group of white business owners in the area who objected to the renaming.

"I felt strongly about it, but we'll wait, and maybe they'll change the name next time," she says.

Despite some long-standing problems for Hernando County's blacks, such as drugs, unemployment, poor housing and utilities, Land is optimistic about the future.

"Things will not remain the same, especially when people are oppressed," she says. "It may be this way for the next 10 years, but things will not remain the same forever."

Twenty-five years ago, the Rev. Martin Luther King Jr. inspired a generation with his words, "I have a dream." The Tampa Tribune is publishing a series of profiles of prominent area black citizens, "A Piece of the Dream," to run each Monday in BayLife.

# 'He was an inspiration to all of us'

## E.L. Bing taught others how to overcome racism and excel in life

By KAREN HAYMON LONG  
And KATHY GOODWIN

THONOTOSASSA — On a 40-acre farm where he spends most of his time growing hay, the days flow slowly for Elijah Lutrell Bing. It wasn't always so.

### A PIECE OF THE DREAM

The hay farmer, for whom E.L. Bing Elementary

School was named this year, built a 48-year career as a civil rights and education pioneer in Hillsborough County until his retirement 12 years ago.

Among his achievements: ■ In 1971, as a staffer on the Hillsborough County School Board, Bing helped craft a landmark desegregation plan, the essence of which still guides administrators to this day.

■ Before joining the board's staff and becoming the first black assistant school superintendent in the county, he was considered one of the best and most innovative principals in the district, one who raised standards for students and teachers, challenging both toward excellence.

■ Later, in 1983, after one of the most embarrassing chapters in Hillsborough County history, Gov. Bob Graham appointed Bing to replace one of three county commissioners indicted on extortion charges in a notorious bribery case.

Despite a career marked by such accomplishments, when school officials decided earlier this year to put his name on an elementary school in Progress Village southeast of Tampa, he thanked them, said he was honored, and asked why.

"He is so humble. Here, he had an outstanding record in education," recalls long-time school board member Sam Rapello. "He dedicated his life to the underprivileged. He served with distinction on the County Commission. He was a champion for civil rights. Yet, he was surprised."

Bing, 69, who has taken it easy

since he had a stroke in December, still talks like the teacher he was — precise, concise, no-nonsense — and he expects the same of others.

Asked about the current state of race relations, he asks: "Compared to what? You have to compare race relations to some benchmark."

He believes race relations in the country have improved tremendously compared to the 1960s.

But, he adds, "I think it is more of a subtle thing of acceptance. Discrimination or racism has taken on a different complexion in that it is more subtle now than it was before."

He is a life-member of the NAACP, but says he has hung up the sword and shield in the civil rights movement to make way for a younger generation, which he sometimes serves as a consultant.

Asked if he is disappointed in today's schools, the former principal comes to their defense: "I don't think it is fair to say the schools are failing. I'd rather say society is failing," he says, blaming drugs, broken families and low teacher salaries, among other problems.

### Desegregation helps

Bing is proud that the desegregation plan he helped carve out has offered black students opportunities they may not otherwise have had.

"It speaks for itself. It is one of the better ones in the country," he says matter-of-factly. "I think it has provided what it was intended to do — and that was to provide black kids with an equal opportunity and access to equal educational opportunities."

The school system never ordered a follow-up survey to see how well those students fared, but he keeps up with some of them.

"You will find black kids at West Point, at the Air Force Academy, at all the major universities." And, not long ago, six students from Tampa were in the engineering school at the University of Tennessee at the same time, he says with obvious pride.

Unfortunately, many of Tampa's best and brightest black students never return home because of lack of opportunities here, he says.

### He did return

Bing, divorced with five grown children and eight grandchildren, grew up with his two younger sisters in Plant City during the Depression. His mother was a school teacher, and his father owned restaurant and dry cleaning businesses.

Bing knew how to read before he started school. But blacks then could go only as far as the sixth grade in Plant City. He and his sisters were sent to an aunt's house in Jacksonville to attend junior high.

He recalls his parents' strength in the face of discrimination.

"They always taught me that the way to fight racism and injustice is through education and hard work, that the easiest road to failure is to hide behind those so-called injustices and racism," Bing says. "I owe a lot to my parents."

After junior high, Bing moved back to Plant City. But his hometown had no high school for blacks, so he attended one in Lakeland. Asked if he rode a bus to school, he scoffs: "They didn't have buses for blacks."

He hitched a ride with a friend for 25 cents a day.

He served four years in World War II, then went to Florida A&M University, graduating with a degree in biology.

Then he went to Columbia University graduate school in New York, where he got a master's degree in education, with the help of a state tuition subsidy.

"The 1947 legislature passed a bill called Out of State Aid," he explains. "To keep blacks out of the University of Florida, they would send us anywhere we wanted to go. They would pay the difference between the tuition at UF and wherever

we wanted to go. In addition, they would pay our transportation there and back."

Bing came back to Florida because he wanted to change things in his home town, where his parents still lived. He took a principal's job at Glover school, an all-black elementary and junior high school. Five years later, he became principal at Marshall, another all-black school for grades 1-12.

Discrimination then "was so ridiculous," Bing says, that it is difficult for people today even to comprehend it.

Bing's son and four daughters, when they were young, often came to the Hillsborough County courthouse with him. They would ask him why there were two bathrooms for women in the south corridor. Why not one?

"It was difficult to explain to them that one of those toilets was for white women and one was for black women," Bing says. "It was stupid ... and (my) kids questioned the stupidity of it."

### An unusual blend

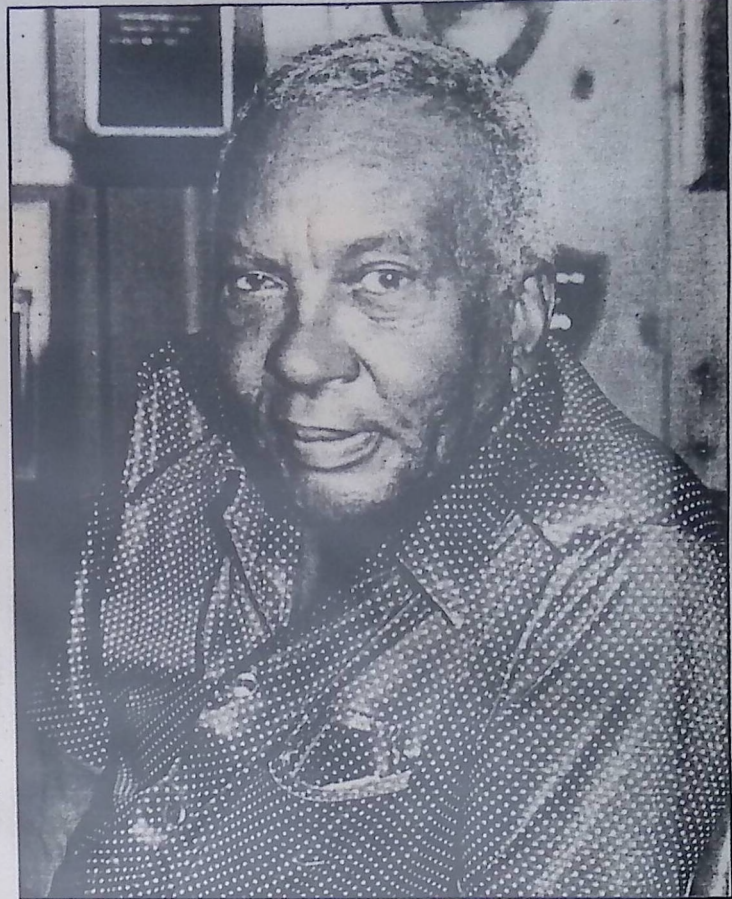
Bing's friends and co-workers use the same words to describe him: keen mind; good common sense; strong organizational skills; deep-seated sense of fairness.

Raymond Shelton, Hillsborough County's superintendent of schools during Bing's tenure, recalled that Bing helped write the proposal for federal grants to implement the desegregation plan.

"We got \$2.2 million, the largest (grant) to any school district at the time," Shelton says.

The Rev. Abe Brown, a former dean at Chamberlain High School, recalls when Bing was principal at Marshall High School in Plant City.

"The state had a ruling that if a student had a passing average he could play football. He went beyond that. No one could participate in any athletic program unless he or



Tribune photograph by PHIL SHEFFIELD  
Considered a pioneer in education, E.L. Bing retired 12 years ago, and was honored earlier this year by having an elementary school named in his honor.

she made a 'C' average. ... I thought that was admirable for him to do. When his kids got scholarships to college, they had no problem. He was the only principal in the district who advocated as much."

Bing inspired teachers as well. "He was a major force in my educational career. He encouraged me to go on and get my master's," says Sadye Martin, now principal of Knight Elementary School in Plant City. "He was a role model and an inspiration to all of us."

She also says Bing had a laudable impact on race relations in Plant City: "He showed us by doing, that we could work and live together

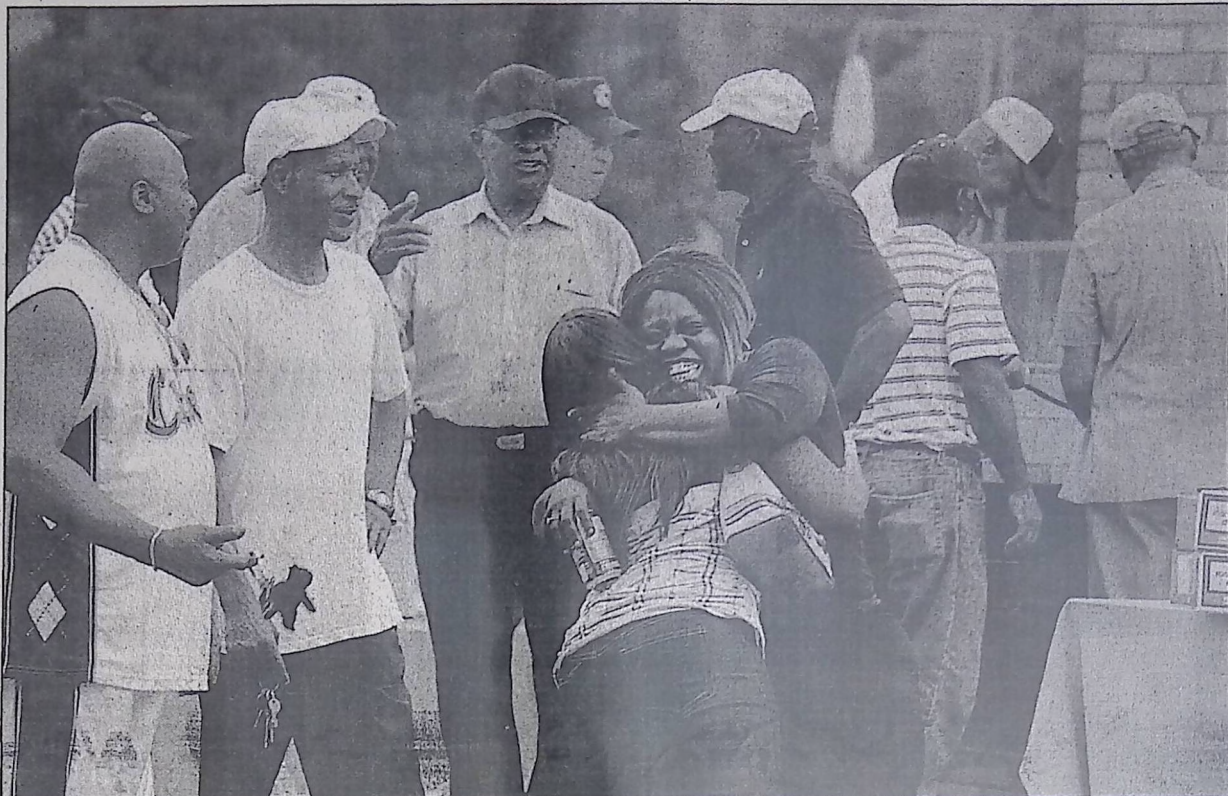
... that a lot could be accomplished through non-violence."

In the same way, Bing believes that working together in school has brought black and white students closer.

"Back in my day, there was complete isolation," he says. "We had no idea what white kids did and they had no idea what we were all about. These kids today are together from kindergarten all the way through high school and they get a chance to make friends and establish relationships."

"There is nobody now in the school system who has ever been to a segregated school. It's gotta help."

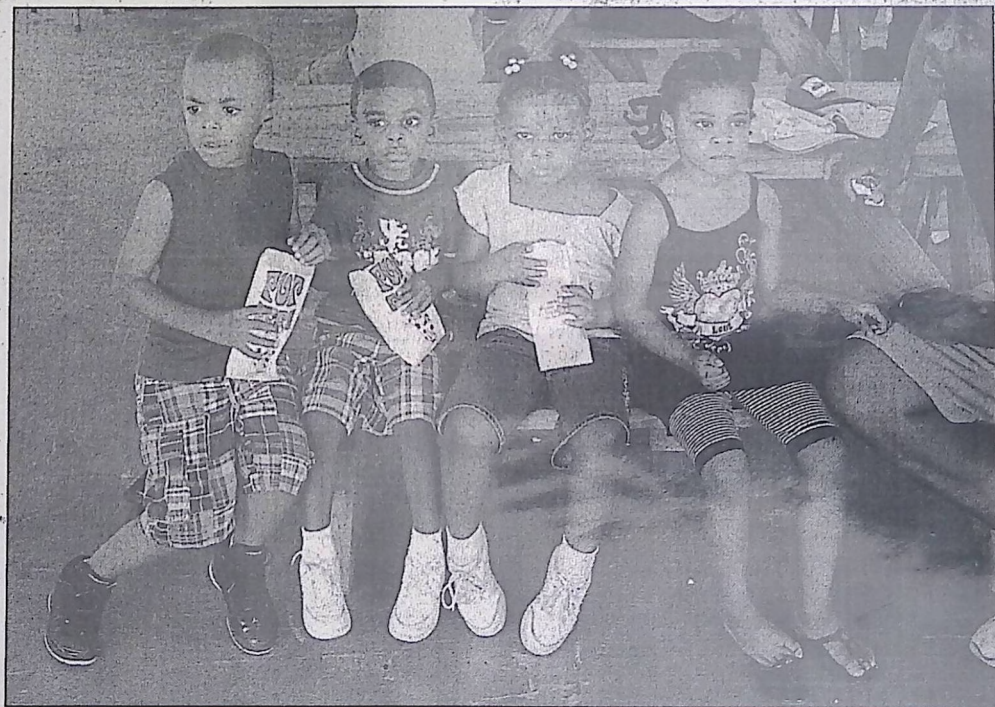
*Education/Black*



BRIAN LaPETER/Chronicle

**ABOVE:** Andria Addison, right, and LaDonna Savoy see each other for the first time in 17 years on Saturday during the community reunion in Copeland Park. The women were friends years ago at Crystal River Middle School. Savoy now lives in Maryland, but Addison has lived in Crystal River since she was 3 years old. The event, held every two years, featured food, games and lots of camaraderie. "The purpose of it is to come together as one, on a good occasion, to celebrate life in general," says Ann McCrae, one of the committee members who organized the event.

**RIGHT:** Javon Thomas, 5, Jalen Dickerson, 3, Geni Dickerson, 4, Deja Humbert, 5, and Anthony Dickerson wait for lunch to be served Saturday during the reunion. Dickerson is from Orlando, but his mother-in-law lives in Crystal River.



11 Feb 2010

BLACK HISTORY MONTH

# 'GOD'S GRACE'



DAVE SIGLER/Chronicle

James Roy Jr. grew up in Citrus County and is the first in a series of interviews *Citrus County Chronicle* is doing with local black residents to share their stories about the area. Roy said he felt like "Crystal River was the best place in the world." The yearlong project is kicking off in honor of Black History Month activities.

## Former resident recalls Crystal River childhood during racial hardships

*Editor's note: The Chronicle is embarking on a yearlong project of gathering oral histories from black men and women who grew up in Citrus County. Today's story is the first of four features that will be published every Monday in February — Black History Month.*

**SHEMIR WILES**  
*Chronicle*

Though James Roy Jr. grew up during an era where segregation meant white-only facilities and allusions of discrimination, he still felt like Crystal River was the best place in the world.

Roy was born March 5, 1933, in Crystal River to Lillian and James Roy Sr. His

## HERITAGE & HISTORY

He says the site of the old George Washington Carver School was once located in a part of Crystal River that was called "Scriventown" after his family who populated the area.

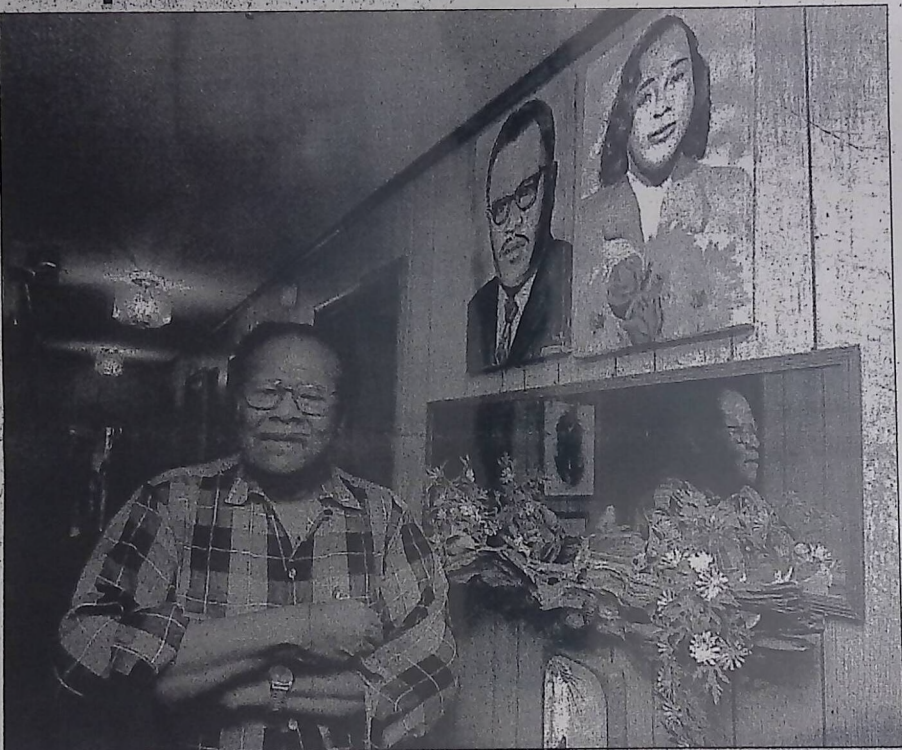
Roy (or Junior Roy as he was called growing up) attended George Washington Carver up until eighth grade. After that, he said, black children in the county only had two options for high school: attend Booker T. Washington

Howard Academy in Ocala. His parents decided to pack up and move to Ocala.

Nevertheless, during the time he grew up in Crystal River, Roy remembered feeling like Crystal River was a great place to grow up despite circumstances. As children, he said, they didn't know any different and segregation was just a way of life. Besides, the relationship between the whites and the blacks wasn't volatile like most people would imagine, Roy explained.

Many blacks worked for white business owners and people really worked together for the good of the community. Roy said there was never any fear about leaving one's home to play in the street. In fact, one of his good friends was a white boy named Doyle who he said he

# 'Separate, but far from equal'



DAVE SIGLER/Chronicle

Winzalo "Don" Watkins Sr. stands in the foyer of his Crystal River home under portraits drawn by his nephew when he and his wife were in their 40s. Watkins is a lifetime Citrus County resident and has achieved many things including working as a Citrus County deputy, pioneering programs at Withlacoochee Technical Institute in the school's infancy and driving the school bus for the students attending Booker T. Washington school. Watkins has been witness to the growth and changes across Citrus County and has a unique perspective on its history.

## Black deputy in county recalls struggles, pleasant memories

SHEMIR WILES  
*Chronicle*

**M**ost white people couldn't believe their eyes when they would come face to face with a black deputy sheriff.

Even in his uniform, Winzalo "Don" Watkins Sr. said people would still call to report the black man masquerading as a deputy. It wasn't unusual to hear the accusations.

"There were people who had never heard of a black deputy

### ON THE WEB

■ To view a video of Winzalo "Don" Watkins Sr. interview, see [www.chronicleonline.com](http://www.chronicleonline.com).

sheriff in Citrus County," he said.

But Watkins, a proud graduate of Withlacoochee Technical Institute's police academy, said he didn't let the prejudices of that era influence the way he performed his work. It only made him work harder.

Watkins was born Nov. 17, 1931,

in Crystal River to William and Ida Watkins. The couple married in 1906 and moved to Crystal River from Monticello in 1912 after Watkins' father landed a job working for Frederick Van Roy, president of Bayview Homes Company and once referred to as "the tall pine from Citrus," who ran for governor in the 1940s.

Watkins' family settled in an area of Crystal River called Wenrich Quarters. Nowadays, Watkins said, people call it

# EQUAL

Continued from Page A1

Knights Addition, which is a subdivision around Copeland Park.

Like most black children during that time, Watkins attended George Washington Carver School. On his first day of school, he said he picked up the nickname "Don" and it has stuck with him ever since.

The Carver school originally was a three-room wooden schoolhouse that sat on a piece of land at the corner of Northeast Third Avenue and Northwest Fifth Street. Watkins said the black folks in Crystal River scraped every penny together to purchase the land in 1920 from W.A. Sparkman, a man who once was a county commissioner in the early 1900s.

In the beginning, black children were only allowed to attend school four months out of the year. Then it increased to eight months before George Washington Carver officially became a full-time middle school.

After finishing 10th grade, Watkins said he began attending Booker T. Washington High School in Inverness. On top of being a student, Watkins was also the school's bus driver. He began his 60-mile bus route around 6:15 a.m. He first rode 12 miles north on U.S. 19 to Red Level before heading south, back to Crystal River.

Once he finished gathering the children near the airport and in the city, he would drive out to Rock Crusher where two black families — the Bunches and the Brooks — lived. After picking those children up, Watkins said he would take County Road 490 (Hosomassa Trail) back to State Road 44 where he would ride all the way out to Booker T. Washington on U.S. 41.

But he wasn't done.

Once he unloaded the bus full of children, Watkins would ride down U.S. 41 to pick up more children in Floral City and bus them

into Inverness.

"And it was the reverse in the afternoon," Watkins said, which made his bus route a grand total of 120 miles.

The old, decrepit bus he drove paled in comparison to the newer buses the white children rode to school. Though Watkins would never complain about the racial discrimination that left black schools significantly inferior to whites, he admitted the belief of "separate, but equal" never truly applied.

"Someone had the audacity to say the word 'separate, but equal,'" Watkins said. "They were certainly separate, but far from equal."

During his bus route, Watkins also served as a

courier for the white high school in Crystal River and he would deliver toilet paper some mornings to the school, he said, he could have attended if it wasn't for segregation.

In addition to his careers as a deputy and a bus driver, Watkins served in the Army and the Air Force and had an auto body garage in Crystal River that he would work in his spare time.

He also dedicated time to developing programs and teaching at Withlacoochee Technical Institute. He traveled for the school board to help develop the school's curriculum and even taught some classes, including a night class for women who were interested in learning auto mechanics.

In his retirement, Watkins now enjoys kicking back and reminiscing about former times that had its struggles, but also imparted pleasant memories.

He hopes young people in Crystal River do their best in whatever comes available to them and in the end, make it work. Even when the odds felt like they were against him, Watkins said he always pulled himself up by his bootstraps. He wants it to serve as an example to the kind of attitude the youth should embrace.

And when all is said and done, Watkins said you could pat yourself on the back knowing you did the best you could do.

"Go on and say, 'Well done,'" he said.

# Honoring a lifetime of service

*Newsome, 104,  
died Monday*

**MIKE ARNOLD**  
*Chronicle*

Luvinia "Vinnie" Newsome, whose spirit and faith influenced her family and the members of the communities where she lived, died Monday at Hernando Pasco Hospice in Lecanto. She was 104.

The daughter of the Rev. Chamberlain Smith and Annie Lee Smith, Mrs. Newsome inspired a number of her relatives to become servants of their faith.



**Luvinia  
Newsome**

Mrs. Newsome served as mother to the church and to scores of neighborhood children throughout her life.

"We weren't the most fortunate family in our community," said her grandson Rev. Leon Thomas, who believes she was the oldest living African-American in Citrus County. "But she took in people. When we ate, the neighborhood ate. When we went to the fair, the neighborhood went to the fair.

"When it was time to go to church, my grandfather would load up everyone into the truck

# NEWSOME

Continued from Page A1

Crystal River shortly after her birth. Her mother was a well-known midwife in Citrus County, and her father was associate pastor at the old Mount Olive Missionary Baptist Church in Crystal River.

She was the oldest of 13 children and outlived all of her siblings.

She attended church and went to school at Mount Olive Missionary Baptist Church. When her mother was out delivering babies in the county, she would stay behind and care for her younger brothers and sisters.

After finishing school, she moved to Ocala and became the mother of the church at New St. John Missionary Baptist Church. She married Deacon John Newsome and they had one daughter, Doretha Wilkerson.

Mrs. Newsome worked at the church until the late 1960s. She then retired to Crystal River.

As "church mother," Mrs. Newsome served as counselor and a maternal influence to the congregation, putting the welfare of others before her own needs.

"She stayed that way even after she went into care," Thomas said. "If you brought her food, she would insist on serving you. She was always trying to give someone something to make

their way easier."

Mrs. Newsome loved to entertain at her home and was known for her five-layer jelly cakes, homemade peach cobbler and hand-churned ice cream.

She was fond of wearing hats and will be buried in one of her favorites.

Her favorite saying was: "If you do anything, do it the best that you can and be the best at whatever you do."

She was fond of Psalm 23, David's Psalm, and had her grandson say it every night before he went to bed.

She loved everybody, regardless of race, faith, color or creed.

Her great-nephew, Al Hopkins, said Mrs. Newsome was an inspiration to his church, the Kingdom Empowerment Church, saying during her lifetime she was a "living legacy."

Mrs. Newsome's life and teachings inspired Thomas to open his own business and become a pastor.

"I'm glad that she lived to see her work with me was not in vain, that I was able to pursue my destiny and dreams.

"At her funeral, she will be surrounded by people of the cloth — many of whom she is related to. She will be greatly missed."

Funeral services will be 11 a.m. Saturday, at the Church of the Living God, Pillar and Ground of the Truth, 557 N.E. 2nd Ave., Crystal River.

A wake will be from 5 to 7 p.m. Friday, Feb. 19, at the church.

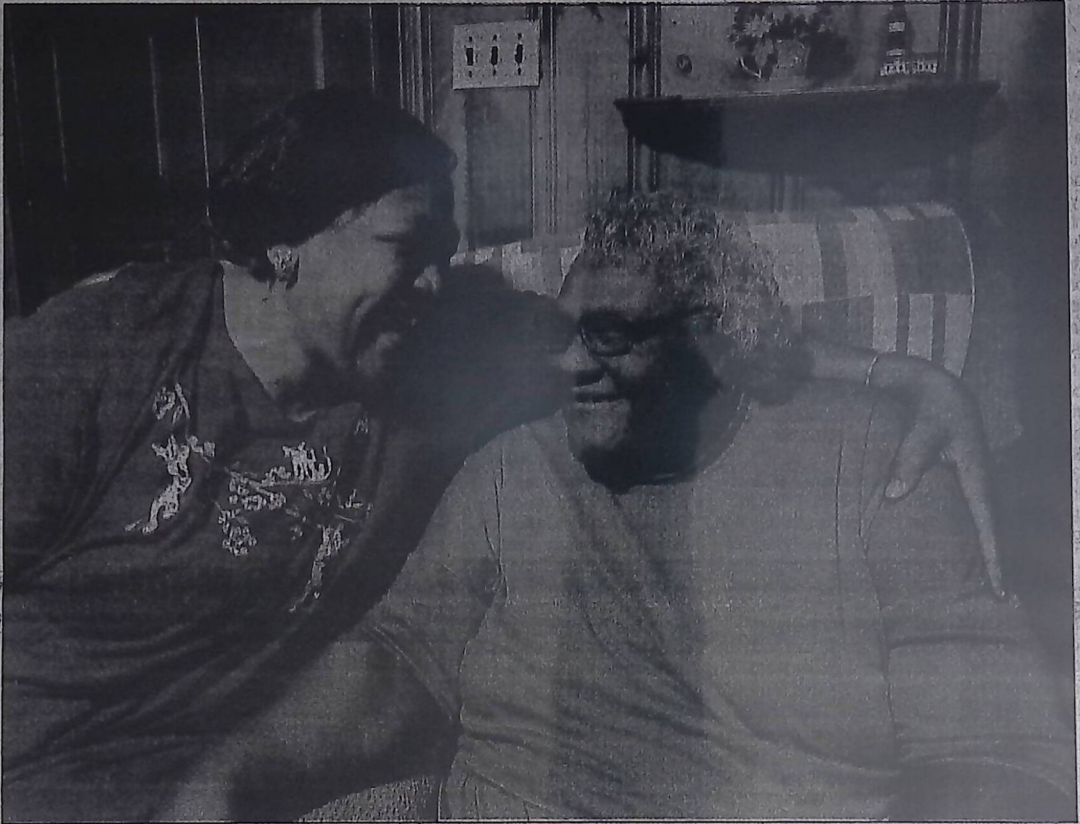


Luvinia "Vinnie" Newsome, seated on the left, celebrates her 103rd birthday in July 2008. She died Monday at the age of 104.

Chronicle file

15 Dec 2010

# 'That's the way it was'



DAVE SIGLER/Chronicle

Helen Hopkins, right, talks with her daughter, Jackie Hopkins. Helen Hopkins moved to Crystal River in 1930 from Trenton to live with her older sister after their mother passed away.

## *Crystal River resident recalls childhood, growing up in Citrus County*

**SHEMIR WILES**  
*Chronicle*

**D**uring the days of Jim Crow and "separate but equal," Helen Hopkins recalled a time in Crystal River when blacks weren't allowed to eat inside restaurants, work at banks or even use public restrooms.

In the 80 years she has lived in Citrus County, she said she has seen not only landscape, but also attitudes change.

"We have come a long way, but we're still not where we need to be," she said.

Hopkins was born July 17, 1924. After her mother passed away when she was 5 years old, she and her younger sister, Louise, moved from Trenton to Crystal

## HERITAGE HISTORY

River to live with their older sister, Eva May.

Eva May did housework and ran a small restaurant off Citrus Avenue for a living. Hopkins said her sister also would cook meals for the men who would work out in the woods at the cedar mill making crates for shipping.

The first home Hopkins and her sisters lived in was a small wooden house with a tin roof that was near the mill. In

### ON THE WEB

- To view a video of the interview with Helen Hopkins, click on this story online at [www.chronicleonline.com](http://www.chronicleonline.com)

those days, there were no paved streets or street names, just dirt paths.

The Crystal River was small, Hopkins remembered. An old post office stood where the Coastal Heritage Museum stands now, she said, and a black man named Willie Smith owned a dry-cleaning business on Citrus Avenue. Restaurants like the Wander In and the Green Tavern were popular places to grab a bite to eat, and an icehouse sat where

# HISTORY

Continued from Page A1

the Suncoast Schools Federal Credit Union is now.

"It wasn't too much," she said.

Every morning, Hopkins said she and her sister would walk two miles to attend the only black school in the county — George Washington Carver School.

For lunch, because the school didn't have a cafeteria, the children would walk a mile to William's Food Store where they could buy a big, round cookie for a penny and a block of cheese.

For a short while, Hopkins said she and her sisters lived in Homosassa. Though it wasn't common for blacks to live there, it was common for them to move where the jobs were and, for a lot of blacks, logging in Homosassa was a way to make a living, despite the strong racial bigotry in the area.

In Crystal River, a majority of the blacks lived on State Road 44. On both sides of the street, Hopkins said blacks had homes, but some would also live in an area called the Dirty Spoon, which is now Heritage Village over by the railroad tracks. Some believe it was called the Dirty Spoon because when it would rain, the area would become extremely muddy.

Since George Washington Carver only went up to the eighth grade, Hopkins said any children who wanted to obtain a high school education had to be sent to Ocala to attend Howard Academy. Like most families, Hopkins' family couldn't afford to send her away for more schooling, so she began doing housework to earn a wage.

She later got a job working at the Marine Science Station for two years until she became a cook in the cafeteria at Crystal River High School. Later, after Crystal River Primary School was established, Hopkins transferred to their cafeteria and worked there for 19 years until she retired. During that time, she married her childhood sweetheart, Willie Hopkins, in 1945 and they had seven children.

Hopkins said she met her husband while she was still just a kid at George Washington Carver. They started liking each other, but she moved to St. Petersburg for a while so they lost contact. However, when she

came back to Crystal River, they were still crazy about each other, so they got married. He cut pulpwood to help support the family and Hopkins said he always believed in taking their children to see life outside of Crystal River.

"He was a good dad and husband," she said.

Though Hopkins has fond memories of growing up in Crystal River, the unpleasant times of segregation and racial prejudice remain fresh in her mind.

She admitted there were whites that treated blacks well and with respect, but

some didn't get along. Blacks couldn't sit and dine inside a restaurant, Hopkins said, even though it was perfectly alright for blacks to work in the kitchen. Blacks had to walk to the back of the restaurant where they would be served out of a window. And even if the restaurant served steak and shrimp, blacks would only be allowed to eat hamburger.

At the movie theater downtown, blacks would watch movies upstairs while

whites sat downstairs. Thankfully, a fire never broke out, Hopkins said, or blacks would have had to scuffle to try to escape. And don't even mention restrooms — because a black person using a public bathroom was out of the question.

"And that's the way it was," she said. "It was really, really bad."

However, white tourists from up North didn't have the same feelings as local whites. Hopkins said northerners would at least smile and be friendly, which is why Hopkins never understood why in the South, blacks had to be treated differently because of outer appearances.

"The Lord made us all. Don't know why skin color matters," she said.

So when the 1960s came and the Civil Rights movement brought about major changes like integration and the end of Jim Crow, Hopkins said she felt better and Crystal River took the changes in stride.

"So Crystal River has come a long ways since I've been here," she said.

And with those changes, Hopkins hopes children today appreciate what those before them did to make a better life for the future.

"Be thankful 'cause they have more opportunities to do better," she said. "You shouldn't take things for granted."

## INTERESTING FACT

- Helen Hopkins' brother-in-law, O.H. Hopkins, was working on a clearing job off U.S. 19 in Crystal River when discovered an Indian burial site in Crystal River that was confirmed by University of Florida scientists as authentic. That site is now the Crystal River Archeological Site.

## Hopkins worked in the Crystal River Primary School cafeteria for 19 years until she retired.

CCG 2-13-18

## Honoring Betty Schnee



Special to the Chronicle

The Inverness FAMU Black Males College Explorers Advisory Board Committee recently honored Betty Schnee for her many years of service on the advisory board and to the participants of the program. Schnee is retiring. From left are: Patrick Thomas, advisory board chairman; Myra Bellamy, advisory board member; and Ms. Schnee.

# February/March

<b>14</b> Singing Valentines	<b>15</b>	<b>16</b>	<b>17</b>	<b>18</b>	<b>19</b> ACT - I Love You, You're Perfect, Now Change	<b>20</b> Purple Heart Ceremony ACT - I Love You, You're Perfect, Now Change On Our Own Expo Grand 'Ole Opry Ozello Chili Cook Off and Craft Show Flea Market/Book Sale Ladies - West Citrus Elks Music in the Park
Fitness in Citrus						
<b>21</b> ACT - I Love You, You're Perfect, Now Change African American Read in Light Shine - Cracker History: Legends and Stories	<b>22</b> WSW - Scholastic Classic Golf Tournament	<b>23</b>	<b>24</b>	<b>25</b>	<b>26</b> ACT - I Love You, You're Perfect, Now Change	<b>27</b> Citrus Has Talent ACT - I Love You, You're Perfect, Now Change International Food Festival Spring Fling - Citrus County Craft Council Academy of Environmental Science Dinner Stop Hunger - Rotary
Fitness in Citrus						
<b>28</b> ACT - I Love You, You're Perfect, Now Change CFCC Performing Arts Flamenco Vivo German American Club Celebrate Spring	<b>1</b>	<b>2</b> Fashion Cares - Key Center	<b>3</b>	<b>4</b>	<b>5</b> Luminary Art Nights	<b>6</b> Forever Irish Strawberry Festival Tricky Tray - Crystal Oaks A Night of Imagination Swing with the Breeze Luminary Art Nights Red Ribbon Tour of Homes
Fitness in Citrus						

# African American

Be a part of the 21th Annual National African American Read-In



Musical Entertainment and Refreshments

Sunday, February 21, 2010

2 - 4 p.m.

Old Courthouse Heritage Museum

One Courthouse Square, Inverness

Plan to join your friends and neighbors to hear political, educational and professional leaders of the community read aloud selections from a wide range of African American literature.

For information, call 726-2357



Read In

## JANUARY

- Citrus Jazz Society
- Manatee Festival
- ACT - The Champagne Charlie Stakes
- DHS Girls Fastpitch Softball Benefit Golf Tournament
- Sgt. Dennis Flanagan Foundation Sports Celebrity Auction Dinner
- Sgt. Dennis Flanagan Foundation Annual Golf Tournament
- Keys to Fashion - West Citrus Ladies Elks
- Truck and Tractor Pull
- Kiwanis Concert Live
- USA Yoga Day
- Light Shine-The History of Clowning
- Cattle Barons' Ball
- Sail Away with Beall's
- CFCC - Forbidden Broadway
- Jim Blackshear Memorial Golf Tournament
- Crystal River Open Tennis Tournament
- Music in the Park
- Valerie C. Post Memorial Golf Tournament

## FEBRUARY

- Fitness in Citrus
- Citrus Has Talent
- Light Shine-Cracker History, Legends and Stories
- Jr. Achievement Bowl-A-Thon
- CFCC - Flamenco Vivo
- African American Read In
- Jazz Concert - Love Me Tender
- On Our Own Expo
- 'School'astic Golf Tournament
- Altrusa Monte Carlo Night
- Citrus Jazz Jam
- Beverly Hills International Festival
- Singing Valentines
- Grand Ole Opry
- 4th Annual Boy Scout Golf Classic
- Tribute to Patsy Kline
- ACT - I Love You, You're Perfect, Now Change
- German American Club Celebrate Spring
- Spring Fling - Citrus County Craft Council
- Ozello Chili Cook Off and Craft Show
- Singing Valentines

- Luminary Art Nights
- Citrus Jazz Jam
- Steak & Steak
- Strawberry Festival
- Homosassa Heritage Day
- Nature Coast Corvair Car & Truck Show
- Floral City Library Book Sale
- Wood Wind and Water
- Fort Cooper Days
- Citrus County Fair
- Clean Air Ride
- ACT - Mixed Emotions
- Corvettes in the Sunshine
- Building Dreams
- Swing For A Cure
- St. Patrick's Day Golf Classic
- Friends of the Library Book Sale
- Pilot Club of Crystal River Golf Tournament
- Red Ribbon Tour of Homes
- Fashion Cares
- Scope It Out 5K
- TOO Far Art Show
- Rotary Blood Screening
- SCORE Golf Classic
- Sugamill Chorale
- Citrus County's Amazing Race
- A Night of Imagination
- Forever Irish
- Crystal River Relay for Life
- Affairs To Remember
- Barbershop Harmony At Its Best
- Floral City Garden Club Annual Plant Sale
- Mystery Dinner Theater
- Tricky Tray - Crystal Oaks
- Becky O'Connell Foundation Benefit
- Spring Blossoms - Ladies West Citrus Elks

## APRIL

- ACT - Mixed Emotions
- Citrus Jazz Jam
- Inverness Relay For Life
- CCBA Fishing Tournament
- Wildlife Park Easter Egg Hunt
- Jazz Appreciation Month Celebration
- Ozello Adventure Race
- Volunteer Fair
- Citrus County Bass Challenge
- Superintendent's Golf Tournament

- ACT - Murder by Misadventure
- Citrus Jazz Jam
- April Madness Basketball Tournament
- Military Card Party - Crystal Oaks
- ABWA Diamonds In April
- Withlacoochee Wilderness Canoe & Kayak

## MAY

- ACT - Murder by Misadventure
- Citrus Jazz Jam
- Gospel Jubilee
- Informational Fiesta
- World's Greatest Baby Shower
- Spring Greek Festival
- Winds, Rains or Flames
- Father Willie Golf Tournament
- Home and Garden Show
- CITA Technology Expo
- Camp Good Hope Scramble
- Chronicle Pines Tennis Tournament
- Citrus Memorial Ball

## JUNE

- Inverness Flag Day Ceremony
- Cobia Big Fish Tournament
- CHS Project Graduation
- Homosassa Fireworks & Poker Run
- Flag Day at Fort Cooper
- Rolling Thunder Independence Day Golf Tournament

## JULY

- Patriotic Evening
- Fireworks over Kings Bay
- Key Training Center Celebrity Auction
- Key Run For the Money
- Key Center Telethon
- Fine Wine for Fine Minds
- ACT - The King and I
- Family Fun Day
- Firecracker 5K
- Citrus Cycling Classic

## AUGUST

- Ovarian Cancer 5K Run
- Bowl For Kids Sake
- Hope Floats

- Christmas in September
- Continuity of Care Scholarship Gala
- United Way Kick Off
- VFW 10087 Men's Auxiliary Golf Tournament
- German Club Oktoberfest
- Business Women's Alliance Health & Fitness Expo
- Industry Appreciation Luncheon
- Spanish American Golf Tournament
- EDC Barbecue
- 832 K-9's Deputy Dog Fundraiser
- Beat The Sheriff 5K Run
- 9/11 Ceremony

## OCTOBER

- Sertoma Oktoberfest
- Best Buddy Martini Social and Silent Auction
- Friends of the Library Fall Book Sale
- ACT -
- Habitat For Humanity Golf
- Jazz Jam
- Rails to Trails Bike Ride
- Nature Coast Fine Arts Show
- Ride For A Cure
- Light Shine -
- West Citrus Elks Annual Card Party
- Suncoast Buddy Walk
- Artisans Boutique
- Night of the Heron
- Jazz Concert -
- Night of the Heron
- Great American Cooter Festival
- Harvest Hope
- Day of Caring/Make a Difference Day
- National Wildlife Refuge Week
- So You Think You Can Dance Like a Star
- Scarecrow Festival
- West Citrus Elks Arts & Crafts Show
- Homosassa Rotary Chili Cook Off
- Fun Horse Show
- Cooter Blast
- Harvest Time Festival
- Haunted Tram Ride
- Halloween Haunted House
- Pumpkin Festival
- Arts de Fall
- Ozello Crafts Sale
- Zeko Leninski Memorial Golf

- Hernando Heritage Days
- Golf for Kids
- Nature Coast Performers -

## NOVEMBER

- ACT -
- ABWA Fashion Extravaganza
- BH Lions Arts & Crafts Show
- Light Shine -
- Inglis/Yankeetown Arts and Seafood Festival
- Festival of The Arts
- Jazz Society Jam
- Rotary Blood Screening
- Blues & Bar-B-Que
- Homosassa Library Book Sale
- Veterans Fair
- Veterans Day Parade/Memorial Service
- Veterans Appreciation Show
- Stone Crab Jam
- West Citrus Elks Annual Craft Show
- CCBA Home & Outdoors Show
- Caruth Camp Challenge
- Parade of Trees
- Citrus Stampedo Rodeo
- Winter Wonderland Craft Show
- Ozello Arts & Crafts Festival
- Jazz Concert
- Skyview Tennis Tournament
- Kiwanis Pancake Breakfast
- Holiday Crafters Craft Show
- Friends of the Homosassa Library Book Sale
- King's Bay 5K Run/Walk

## DECEMBER

- Father Christmas Ball
- Fort Cooper State Park Nights of Lights
- Floral City Heritage Days
- Beverly Hills Christmas Parade
- Christmas Craft Show
- CRWC Silver Bells
- Crystal River Christmas Parade
- Jazz Concert - Holly Jolly Jazz
- Jazz Jam
- Inverness Christmas Parade
- Homosassa Boat Parade
- Sugamill Chorale Christmas Concert
- Airboat Christmas Parade

- Citrus Jazz Society
- Manatee Festival
- ACT - The Champagne Charlie Stakes
- DHS Girls Fastpitch Softball Benefit Golf Tournament
- Sgt. Dennis Flanagan Foundation Sports Celebrity Auction Dinner
- Sgt. Dennis Flanagan Foundation Annual Golf Tournament
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- ACT - I Love You, You're Perfect, Now Change
- German American Club Celebrate Spring
- Spring Fling - Citrus County Craft Council
- Ozello Chili Cook Off and Craft Show
- Singing Valentines
- Academy of Environmental Science Dinner
- PJPJII Goods-Services Auction
- Music in the Park - Big Bands
- Purple Heart Ceremony
- Stop Hungry - Rotary

## MARCH

- Fitness in Citrus
- Manatee Car & Truck Show

- Urrus to Jam
- Steak & Steak
- Strawberry Festival
- Homosassa Heritage Day
- Nature Coast Corvair Car & Truck Show
- Floral City Library Book Sale
- Wood Wind and Water
- Fort Cooper Days
- Citrus County Fair
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- Volunteer Fair
- Citrus County Bass Challenge
- Superintendent's Golf Tournament
- Sheriff's Summer Safety Expo
- Skyview Burn the Mortgage Tournament
- Neried's Military Card Party
- Central Citrus Rotary Golf Classic
- Mayor's Ball
- American Irish Club Golf Tournament
- Annual Musicale
- Family Fun Day
- Not So Blue Monday

- Leanto Relay For Life
- April Madness Basketball Tournament
- Military Card Party - Crystal Oaks
- ABWA Diamonds in April
- Withlacoochee Wilderness Canoe & Kayak

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- Gospel Jubilee
- Informational Fiesta
- World's Greatest Baby Shower
- Spring Greek Festival
- Winds, Rains or Flames
- Father Willie Golf Tournament
- Home and Garden Show
- CITA Technology Expo
- Camp Good Hope Scramble
- Chronicle Pines Tennis Tournament
- Citrus Memorial Ball

## JUNE

- Inverness Flag Day Ceremony
- Cobia Big Fish Tournament
- CHS Project Graduation
- Homosassa Fireworks & Poker Run
- Flag Day at Fort Cooper
- Rolling Thunder Independence Day Golf Tournament

## JULY

- Patriotic Evening
- Fireworks over Kings Bay
- Key Training Center Celebrity Auction
- Key Run For the Money
- Key Center Telethon
- Fine Wine for Fine Minds
- ACT - The King and I
- Family Fun Day
- Firecracker 5K
- Citrus Cycling Classic

## AUGUST

- Ovarian Cancer 5K Run
- Bowl For Kids Sake
- Hope Floats

## SEPTEMBER

- Harvest Moon Craft Show
- Beat the Sheriff
- Veterans Golf Tournament
- Jazz Society Jam Session
- Citrus 20/20 Fundraiser
- Save our Waters Week
- Save Our Waters Week Fundraiser
- ACT -

- Continuity of Care Scholarship Gala
- United Way Kick Off
- VFW 10087 Men's Auxiliary Golf Tournament
- German Club Oktoberfest
- Business Women's Alliance Health & Fitness Expo
- Industry Appreciation Luncheon
- Spanish American Golf Tournament
- EDC Barbecue
- 832 K-9's Deputy Dog Fundraiser
- Beat The Sheriff 5K Run
- 9/11 Ceremony

## OCTOBER

- Sertoma Oktoberfest
- Best Buddy Martini Social and Silent Auction
- Friends of the Library Fall Book Sale
- ACT -
- Habitat For Humanity Golf
- Jazz Jam
- Rails to Trails Bike Ride
- Nature Coast Fine Arts Show
- Ride For A Cure
- Light Shine -
- West Citrus Elks Annual Card Party
- Suncoast Buddy Walk
- Artisans Boutique
- Night of the Heron
- Jazz Concert -
- Night of the Heron
- Great American Cooter Festival
- Harvest Hope
- Day of Caring/Make a Difference Day
- National Wildlife Refuge Week
- So You Think You Can Dance Like a Star
- Scarecrow Festival
- West Citrus Elks Arts & Crafts Show
- Homosassa Rotary Chili Cook Off
- Fun Horse Show
- Cooter Blast
- Harvest Time Festival
- Haunted Tram Ride
- Halloween Haunted House
- Pumpkin Festival
- Arts de Fall
- Ozello Crafts Sale
- Zeke Lapinski Memorial Golf
- Cooterween
- Festival of the Arts Wine Tasting
- Taste of Citrus
- Greek Festival
- Spike Fitzpatrick Memorial Golf Tourney
- CR Women's Club Arts & Crafts Festival
- Rotary Blood Screening
- Neried's Military Card Party
- Haunted Halloween

- Golf for Kids
- Nature Coast Performers -

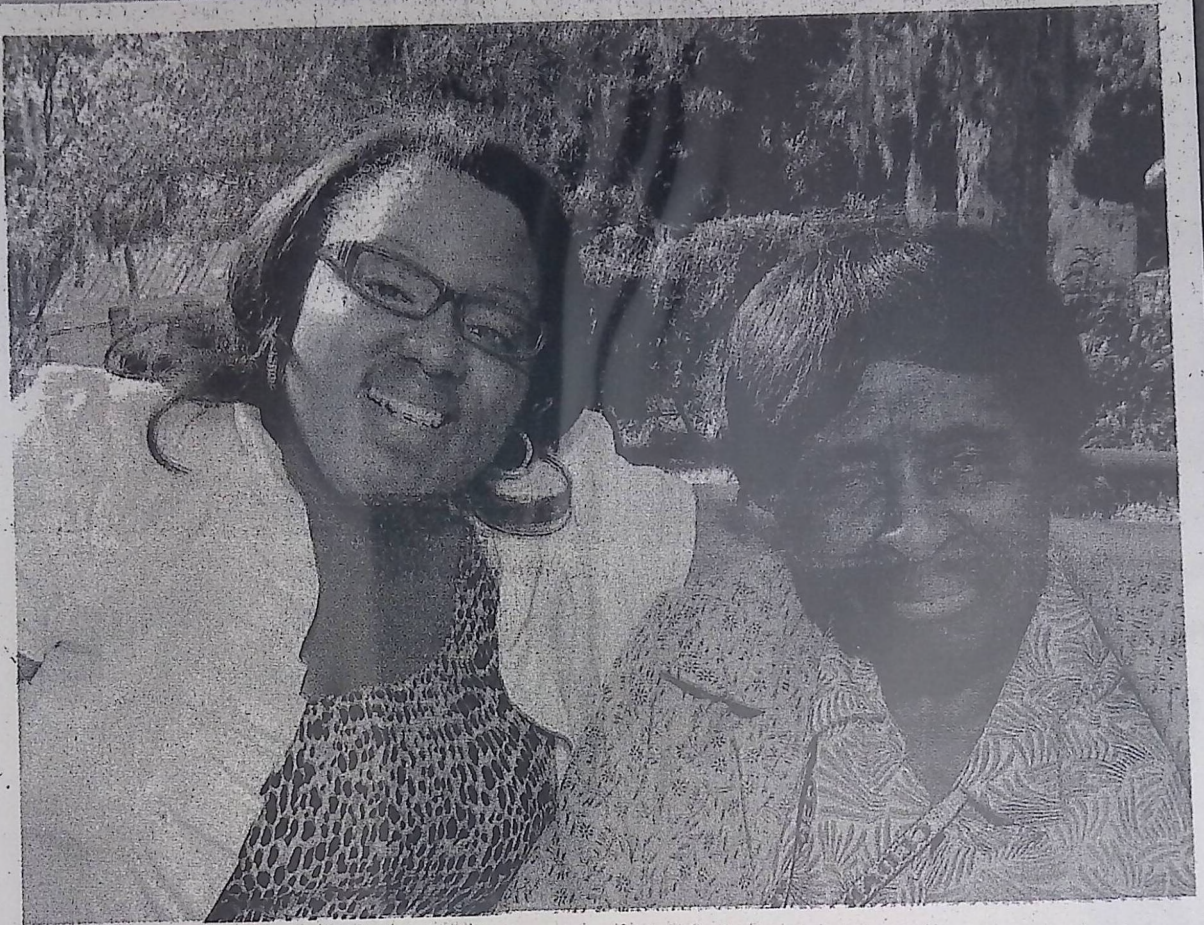
## NOVEMBER

- ACT -
- ABWA Fashion Extravaganza
- BH Lions Arts & Crafts Show
- Light Shine -
- Inglis/Yankeetown Arts and Seafood Festival
- Festival of The Arts
- Jazz Society Jam
- Rotary Blood Screening
- Blues & Bar-B-Que
- Homosassa Library Book Sale
- Veterans Fair
- Veterans Day Parade/Memorial Service
- Veterans Appreciation Show
- Stone Crab Jam
- West Citrus Elks Annual Craft Show
- CCBA Home & Outdoors Show
- Caruth Camp Challenge
- Parade of Trees
- Citrus Stampedo Rodeo
- Winter Wonderland Craft Show
- Ozello Arts & Crafts Festival
- Jazz Concert
- Skyview Tennis Tournament
- Kiwanis Pancake Breakfast
- Holiday Crafters Craft Show
- Friends of the Homosassa Library Book Sale
- King's Bay 5K Run/Walk

## DECEMBER

- Father Christmas Ball
- Fort Cooper State Park Nights of Lights
- Floral City Heritage Days
- Beverly Hills Christmas Parade
- Christmas Craft Show
- CRWC Silver Bells
- Crystal River Christmas Parade
- Jazz Concert - Holly Jolly Jazz
- Jazz Jam
- Inverness Christmas Parade
- Homosassa Boat Parade
- Sugamill Chorale Christmas Concert
- Airboat Christmas Parade
- Citrus Springs Christmas Parade
- Nutcracker Ballet
- Celebration of Lights
- Richard Gilowitz
- Nature Coast Performers -
- Inverness Winter Celebration

# A lifetime of sacrifice



DAVE SIGLER/Chronicle

Katrice McCray-Holly and Annie McCray shared a moment together to pose for a photo in a Black History project the *Chronicle* presented in November 2009. Mrs. McCray has since passed on, but her friends gathered together to talk about her in an interview and *Chronicle* TV Feature available online at [www.chronicleonline.com](http://www.chronicleonline.com).

## HERITAGE HISTORY

### Family, friends recall late educator's passion for youngsters

SHEMIR WILES  
*Chronicle*

Annie M. McCray lived her life openly. She had nothing to hide.

"Just like she held you accountable, she was accountable," said McCray's granddaughter, Andrea "Katrice" McCray.

McCray passed away Jan. 31, after a long battle with Alzheimer's disease, but she left behind a community and family that loved and respected her.

#### ON THE WEB

■ For a video of family and friends recalling the life of Annie M. McCray, go to [www.chronicleonline.com](http://www.chronicleonline.com).

Though her condition worsened over time, friends said she never forgot the things that mattered most to her: friends, family and most importantly, God.

"She was serious about the Word — the word of God," said Edna Foster, a former student

and friend.

McCray was born Jan. 20, 1922, in Crystal River to Ella and Reuben Jackson. McCray grew up during the time of segregation where tensions between the whites and blacks ran high in the South. Katrice recalled a story her grandmother told her about an incident that took place when she was 12 years old. In those times, Katrice said blacks were required to pay an extra tax and McCray's father refused to pay it.

See SACRIFICE/Page A5

# SACRIFICE

Continued from Page A1

In retribution, a one-armed henchman burned down their house.

McCray and her parents watched everything they owned turn into ashes. Very few items were able to be salvaged from the ruin; however, Katrice said an old Singer sewing machine, an antique rocker and a lamp she now keeps in her home made it through the fire.

Determined for her daughter to have more, McCray's mother sent her to Ocala to attend high school at Howard Academy. She later was awarded the Amos Lewis scholarship to attend Florida A&M College in 1949.

In an era when the idea of a college-educated black woman was extraordinary, McCray graduated summa cum laude with a bachelor's degree in sociology and returned to Crystal River to teach at George Washington Carver. She also later earned a master's degree in education from Stetson University.

Sam Joyner, a long-time friend of McCray, said she would walk from her home on 13th Terrace to the school on Third Avenue every morning. Pushing a stroller, he said, she would drop her children off at the babysitter before arriving at the school.

Betty Jackson, a former student and friend of McCray, said she met McCray in 1950 when she was in fifth grade. Jackson said she would have to catch the school bus in Red Level around 6:45 a.m. When the children would arrive, they would have to build a fire and McCray would always be the first teacher to arrive at school even though she had to walk. She would also be the last one to leave.

Because the Carver schoolhouse was only three rooms, the Church of Christ that was across the street was used to house the higher grades. McCray taught social studies to the older students and Jackson said she really took the Red Level children under her wing.

"She really took care of

the children," she said.

"Before there was an official lunchroom, Jackson said, McCray would find a way to feed all the children with whatever she could find, even if it was just bread and meat.

"If (the children) were hungry, she would get them fed," Jackson said.

For years, McCray taught the black children of the

county. However, when the schools desegregated in 1969, McCray was one of the first teachers to deal with integration when she moved from Carver to Crystal River Primary. She taught first grade for most of her career until she retired in 1995 after teaching for 45 years.

Jackson said she taught with McCray at Crystal River Primary for 17 years. Her teaching style included not only doing everything in the books, but also doing activities outside of the box to make sure her students were well-rounded.

It wasn't enough just to teach the 3 Rs; Katrice said her grandmother also taught life skills to her first-graders like the process of depositing money into a bank. She was also adamant about her children doing writing lessons and learning their phonics.

She expected the best from not only her students, but from everyone around her.

"You had to be better than her," Jackson said.

If she taught something, she expected her students to really learn it. She kept her classroom in order and she made sure her students knew where to put everything. She wanted her children to be well-mannered and she encouraged them to achieve excellence. Mediocrity wasn't something McCray would let anyone settle

for because she believed in people doing the right thing and pushing themselves beyond the standards.

Even something as simple as a ride in the car became an opportunity to teach. Katrice said she wasn't allowed to sleep in the car on road trips. Instead, McCray would have the children in her car read the map and the road signs. However, friends

joked she did it to make sure she didn't get lost.

Her driving skills were something the whole community knew about and Katrice said the neighborhood children knew when they saw her grandmother's car to get out of the road. McCray would say her insurance did-

n't cover her to drive on the other side of the road.

"She was notorious," Katrice said. "It was either you or the car in the road."

McCray loved her community. She also loved to read, plant flowers, care for her animals and eat. Jackson said McCray believed in eating three meals a day. She would also eat just about anything. There was no such thing as scraps; everything could be used to make another meal.

"She had a stomach of iron," Jackson said.

McCray loved to visit her friends to chat and would often stay long enough until dinner was done. And Jackson said her family would always feed her because she was like family. Foster also said McCray would stay and eat at her house, especially if her mother was making her famous cornbread.

But the one thing McCray loved more than anything was the Lord. Joyner said she was the church clerk at Mt. Olive Missionary Bap-

tist Church for more than 50 years. She also served as a Sunday School teacher, president the Women's Home Missions Society and she sang in the Chancel Choir.

"She worked diligently in the church," Joyner said.

Even when the Alzheimer's kept her from remembering names, Joyner said she never forgot to call him every Saturday afternoon to say she wanted to go to church. And every time he would go to pick up, she would be ready.

McCray always had a Bible with her and Joyner said he believed McCray had her special leatherback Bible with her when she died. Inside her Bible are her handwritten notes revealing her interpretations; Katrice said it's something she kept and treasures.

Foster said McCray kind of had a reputation for being a harsh, but after the Alzheimer's set in, she had a sweeter disposition. Foster said she attributed that to the fact she had the Word in her.

Lillie Biddle, also a good friend of McCray, said McCray was a great friend who listened and would never gossip. She would find time to help anyone and she was always sincere and thoughtful in her actions.

"She was a wonderful person," Biddle said.

Dependable. Diligent. Encouraged. Sacrificial. Honest.

Her friend and family used all these words to describe the woman they knew and adored.

Katrice said her grandmother didn't just talk about things, she did things. She was woman who was tough, but did everything out of love.

"She left a tremendous legacy of love," Katrice said.



Photo provided by McCray family

**Annie McCray must have taught at least half of the children on the west side of Citrus County until her retirement from the Citrus County School system.**

# Literary Club celebrates Black History Month

CCG 4-4-10



Special to the Chronicle

The Literary Club – Florida Chapter met in February at the home of Olivia Dyson in Homosassa, to discuss the novel, "The Help," by Kathryn Stockett. In keeping with the theme of remembering and celebrating Black History Month in March, many members and guests wore African attire. The discussion was thought-provoking, enlightening and lively. Members also enjoyed a traditional African-American soul-food meal served by Mrs. Dyson. The Literary Club is often referred to as "TLC" and there are other chapters throughout the country. The Florida Chapter meets nine months out of the year and encourages a wide variety of reading, both fiction and nonfiction. TLC Florida was introduced to this area by Delores Jasper, who had also been a member of one of Michigan's three chapters. Members of TLC Florida represent a number of different communities and enjoy reading, sharing and fellowshiping with a wonderful group of women.

# Pearl from the past

6-14-08



DAVE SIGLER/Chronicle

Pastor Robert Simmons, left, made the Rev. Tyrone Wheeler, right, laugh when he joked with the audience before offering the closing prayer recently during the St. James African Methodist Episcopal church bell dedication. The church restored the bell from their original building built in 1907 and dedicated it to the property of the current church building. The bell sat silent for 23 years in the garage of a former church member until it was recently found after his death. To view a video of the dedication, visit [www.chronicleonline.com](http://www.chronicleonline.com).

## Church rediscovers, restores bell lost for more than 20 years

**CHRIS VAN ORMER**  
[cvanormer@chronicleonline.com](mailto:cvanormer@chronicleonline.com)  
*Chronicle*

A piece of history has been restored to an Inverness church and tells a new era.

St. James AME Church at 204 N. Apopka Ave. has been without its bell since 1965, when the church was rebuilt. The old bell was stored with a church member and left there.

According to church member Shirley Green, who organized the recent ceremony

### ON THE NET

- To view a video of the dedication, visit [www.chronicleonline.com](http://www.chronicleonline.com).

to rededicate the church bell. "People had forgotten we had a bell in storage. It was stored at someone's home. Then the home was sold, and in the process of cleaning out, they found the bell."



Local dignitaries and church members gathered for the dedication of the 100-year-old bell on the grounds of the St. James African Methodist Episcopal Church.

Lying silent for 23 years, the bell was not that far away from the church — about a city block. And once reminded they had a bell, church members were eager to reunite it to their church, tak-

ing every effort to restore it to its rightful place.

"There was never a question of not restoring the bell, because it is

# BELL

Continued from Page A1

part of our history," Green said.

The board of trustees, board of stewards and pastor made the arrangement to pick up the bell.

The heavy cast metal bell is large and dates back many years in the church's history.

"We don't know how much it weighs," Green said, "but it takes four men to pick it up."

The church traces its origin to 1896, when, according to the church's history, a small group of followers met in a train boxcar behind Cooter Pond and organized St. James Methodist Episcopal Church. Worship continued in the boxcar and in members' houses for several years.

On Sept. 30, 1907, the church trustees purchased

land for \$30 on which to build the church.

The first church was a frame structure, built by men and women members who bought the lumber from Hanbury Sawmill. This building underwent repairs and alterations through the years. The bell was installed in this church at some point in time.

The present church building was built and dedicated March 31, 1985, but, until now, lacked its bell. To make the bell as good as new, it was taken to a company near Floral City to refurbish it, Green said. It is mounted outside the church.

"Brother Arthur Franklin built the stand and mounted the bell," Green said. It is a solid piece of structure to support such a heavy bell.

"After I got it assembled and I got it painted, I couldn't pick it up," Franklin said. "So I had to get some equipment to pick it up and keep some-

## After I got it assembled and I got it painted, I couldn't pick it up.

Arthur Franklin

restored 100-year-old bell for the church.

body from getting hurt, and set it."

Franklin said Mitch Duncan got a crane.

"All the pieces were different and I had to figure out how it was supposed to go," Franklin said. "I had all the legs set, and all I had to do was pick it up and set it in."

The church rededicated its

bell at a service May 31.

City officials attended, including council members Marti Consuegra and Jacquie Hepfer, Mayor Bob Plaisted, City Manager Frank DiGiovanni and Ken Koch, development services director.

The Rev. Tyrone Wheeler, pastor of the church, led the opening prayer, and said the

bell was dedicated to the service of God and the benefit of souls who worship him.

The Rev. Thelma Shaw Young, retired presiding elder, made the declaration, saying, "Let us give ourselves anew to the service of God, that the fruits of our labor may tend to the glory of God and the advancement of the Kingdom."

At the end of the service, Plaisted said, "Thank you for helping Inverness be the city

it has become at this time. We wish you many great years, and God bless you."

Now that the bell is mounted outside, "We haven't decided yet how to use the bell," Green said. She still has the original bolts from the previous mounting of the bell, which she hopes to display at some time. Church members plan to add a plaque to the bell, so each passerby will learn its historic significance.

# Returning to roots



DAVE SIGLER/Chronicle

Katrice McCray-Holly is the executive director of the Community Action Foundation of Citrus County. Her organization offers educational, cultural and social enrichment programs for at-risk youths.

## *Activist works to restore sense of community to her childhood home*

**SHEMIR WILES**

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chronicleonline.com

*Chronicle*

Andrea “Katrice” McCray-Holly lived what she called “the glamorous life.”

With a bachelor’s degree in statistics from the University of Florida, she became a clinical statistician for Abbott Laboratories in Texas. Then she worked for the Federal Home Loan Bank of Dallas as a change management specialist in their information technol-

ogy department. In addition to her corporate job, she owned a boutique bakery called Creations by Andrea.

After coming down with sick building syndrome, McCray-Holly had to quit

“What they see is longevity. We’re here and we’re making a difference.”

**Katrice McCray-Holly**

executive director, Community Action Foundation of Citrus County.

her corporate job, but she continued to run her bakery.

McCray-Holly said she had cultivated a comfortable life in Texas with her husband, Roscoe Holly Jr., and had no intentions of

ever returning to her hometown of Crystal River.

Then in 2005, McCray-Holly said she came to visit for two days. However, before she could leave, her grandmother, Annie McCray, became ill. She also found out she was pregnant with her son, Mason. For five years, McCray-Holly said doctors had told her she wouldn’t be able to have children.

Then unexpectedly, McCray-Holly’s mother, The-

# ROOTS

Continued from Page A1

ola McCray, was hospitalized for five days. She said she didn't even know her mother was sick. She was diagnosed with colon cancer.

"The battle with cancer was horrible," McCray-Holly said.

She thought her mom would beat it, but after battling for a year and a half, she died July 4, 2007.

Before her mother passed away, McCray-Holly said she stayed with her in her home across the street from Copeland Park. Being back home, McCray-Holly said she noticed something strange about her old neighborhood. The children were different.

"There was just no hope in their eyes," she said.

The sense of community she grew up with was gone, and she knew she had to do something about it. So in July 2006, she began the Community Action Foundation of Citrus County (CAFCC).

She had one goal — rebuild the community.

McCray-Holly said she wanted to revive the relationships people once had in the neighborhood and have people care about each other again. She also said she wanted to provide the resources for people to empower and educate themselves.

Currently, she has four main youth programs. Ladies of Tomorrow is for girls in kindergarten through seventh grade. Young Men of Distinction is for boys in kindergarten through seventh grade. Sister to Sister and Brother to Brother are for children in eighth through 12th grades. McCray-Holly said the programs all meet weekly and they focus on etiquette, academics and giving back to the community. She also exposes the children to culture and the arts.

Later this year, she plans to take the children to see "The Chocolate Nutcracker" at



Mahaffey Theater in St. Petersburg.

In the beginning, McCray-Holly said people were skeptical about her organization. She said people thought she was going to be around for only six months and then disappear. However, after two years of proving her staying power, McCray-Holly said the response has been phenomenal.

"We've delivered," she said. "What they see is longevity. We're here and we're making a difference."

McCray-Holly said the parents have been supportive and with 10 regular volunteers and eight board members, she has been able to continue to grow and stimulate interest in her organization.

Laurie Dunston, a board member and volunteer at CAFCC, said McCray-Holly is dedicated to her organization and knows how to get things done.

"She seems to make a way out of no way," Dunston said.

Dunston said she became involved with CAFCC earlier this year when she showed up at a meeting and became a volunteer. She said she has been impressed with Mc-

Cray-Holly's drive and devotion to her community.

"She's very passionate about what she does," she said. "I see she provides a good service to the community."

In addition to providing programs for children, McCray-Holly said she has a job skills training course for adults. She also teaches self-advocacy skills for families and individuals.

McCray-Holly said her strong sense of community came from her mother.

"My mom loved her people and her community," she said.

She also said her grandmother was a great inspiration to her. Her grandmother was a teacher for 45 years in the Citrus County school system. She worked at Crystal River Primary School and

was one of the first teachers to integrate after the end of segregation in schools. McCray-Holly also recognizes two women from her childhood, Shirley Warren and Shirley Cox, for making sure she went to church, making sure she had her speeches ready for pageants and giving themselves selflessly to the community.

McCray-Holly has done a lot in two years, but she said she couldn't take all the credit. Her partnerships with Seven Rivers Presbyterian Church, the Afro-American Club of Citrus County, Wellcare Health Plans, the City of Crystal River and local schools have helped her organize several events. The most recent was her back-to-school party at Copeland Park, where she gave away more than 250 backpacks.

Eleven-year-old Khalil Hollis checks all the school supplies that he has in his new backpack at Copeland Park in Crystal River. Hollis received the backpack and supplies recently at the 2008 Community Action Foundation of Citrus County (CAFCC) Back to School Party. The event drew more than 500 people and more than 250 backpacks and string bags were given out during the party. There was food, beverages, a Citrus County Sheriff's helicopter fly-in, and games, along with two full tables of school supplies for the students to select from. School supplies were donated by Seven Rivers Presbyterian Church, Big Brothers Big Sisters of Citrus County, Wellcare Health Plans, St. Margaret's Episcopal and CAFCC.

WALTER CARLSON/For the Chronicle  
filled with school supplies. More than 500 people came out for the festivities.

"It was a beautiful thing," McCray-Holly said.

Her long-term plans are to continue to develop her or-

## ON THE NET

■ **Community Action Foundation of Citrus County:**

[www.cafcc.net/home](http://www.cafcc.net/home)

ganization. She said she would love to expand into other areas like Homosassa, Inverness and Beverly Hills. McCray-Holly is also working to establish a child advocacy board. With only two main organizations targeting children in the county, she said she feels their needs to be more resources for children and families.

McCray-Holly said she doesn't have to do what she does. With 15 years of IT experience, she said she could find another corporate job.

But she said she loves the children in her community too much not to help them succeed in life. She said it's not about her; it's about them.

"They're my babies," she said. "At the end of the day, it's about the children and families."

# OBAMA

Continued from Page A1

marched with King, supported Obama's primary rival, Hillary Rodham Clinton, then switched under pressure from younger black leaders in his home state and elsewhere.

Obama's aides were interested in a different historical parallel from King — Obama was the first to deliver an outdoor convention acceptance speech since John F. Kennedy did so at the Los Angeles Coliseum in 1960.

In his speech, Obama pledged to jettison Bush's economic policy — and replace it with his own designed to help hard-pressed families. "I will cut taxes for 95 percent of all working families. Because in an economy like this, the last thing we should do is raise taxes on the middle class," he said.

The excerpts didn't mention it, but Obama has called for raising taxes on upper-income Americans to help pay for expanded health care and other domestic programs.

He did not say precisely what he meant by breaking the country's dependence on Mideast oil, only that Washington has been talking about doing it for 30 years "and John McCain has been there for 26 of them."

His pledge to end the war in Iraq responsibly was straight from his daily campaign speeches.

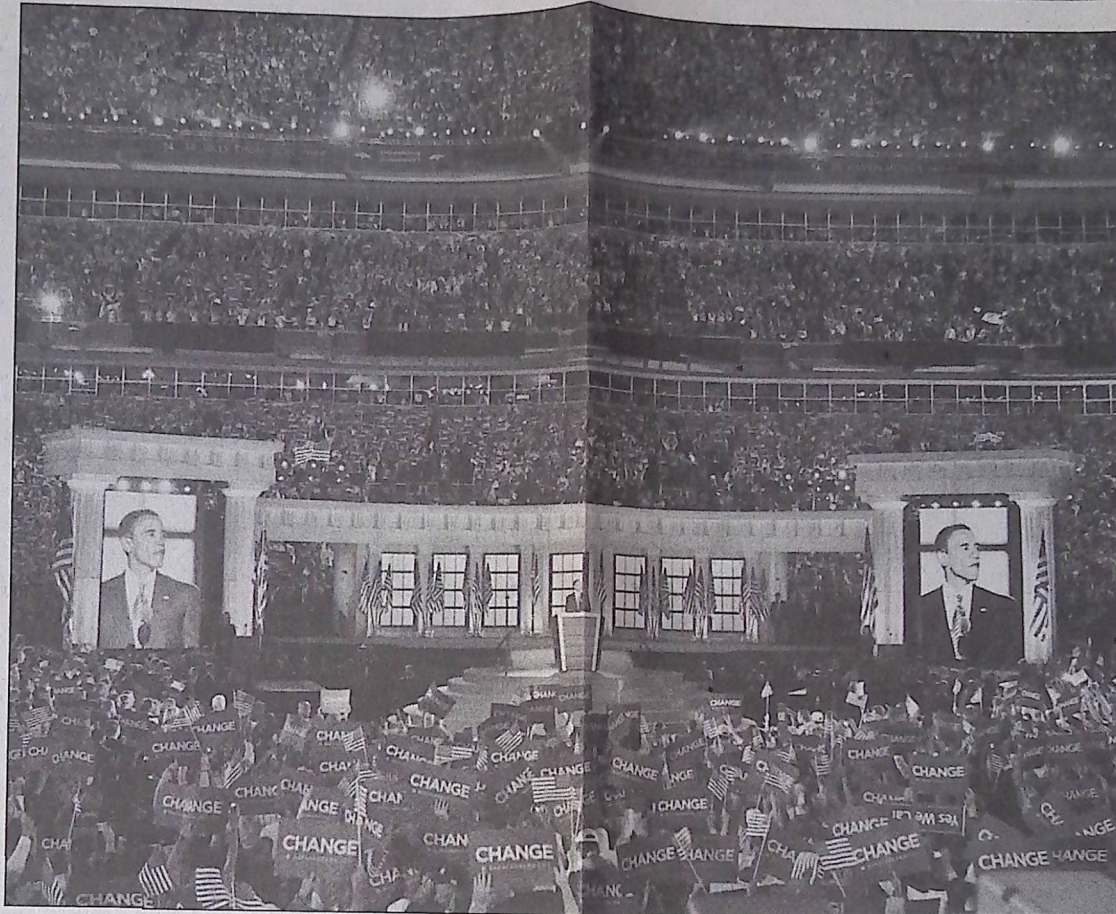
"I will rebuild our military to meet future conflicts. But I will also renew the tough, direct diplomacy that can prevent Iran from obtaining nuclear weapons," he added.

As he does so often while campaigning, Obama also paid tribute to McCain's heroism — the 72-year-old Arizona senator was a prisoner of war in Vietnam — then assailed him.

"Sen. McCain likes to talk about judgment, but really, what does it say about your judgment when you think George Bush was right more than 90 percent of the time?"

Former Vice President Al Gore picked up on the same theme. "If you like the Bush-Cheney approach, John McCain's your man. If you want change, then vote for Barack Obama and Joe Biden," he declared.

The much-discussed stage built for the program was evocative of the West Wing at the White House, with 24 American flags serving as a backdrop. A blue carpeted runway jutted out toward the infield, and convention delegates ringed the podium. Thousands more sat in



Democratic presidential nominee Sen. Barack Obama, D-Ill. gives his acceptance speech Thursday at the Democratic National Convention in Denver, Colo.

Associated Press

stands around the rim of the field.

The wrap-up to the party convention blended old-fashioned speechmaking, Hollywood-quality stagecraft and innovative, Internet age politics.

The list of entertainers ran to Sheryl Crow, Stevie Wonder and will.i.am, whose Web video built around Obama's "Yes, we can" rallying cry quickly went viral during last winter's primaries.

In a novel bid to extend the convention's reach, Obama's campaign decided to turn tens of thousands of partisans in the stands into instant political organizers.

They were encouraged to use their cell phones to send text messages to friends, as well as to call thousands of unregistered voters from lists developed by the campaign.

In all, Obama's high command said it had identified 55 million unregistered voters across the country, about 8.1 million of them black, about 8 million Hispanic and 7.5 million between the ages of 18 and 24.

Those are key target groups for Obama as he bids to break into the all-white line of U.S. presidents and at the same time restore Democrats to the White House for the first time

in eight years.

The Democratic man of the hour paid a brief visit to members of his home-state Illinois delegation before the curtain went up on his show. "I came by (because) I had this speech tonight. I wanted to practice it out on you guys. See if it worked on a friendly audience," he joked.

There was no joking about the stakes in the speech, a once-in-a-campaign opportunity to speak to millions of voters who have yet to make up their minds between McCain and him. The polls show

a close race nationally, with more than enough battleground states tight enough to tip the election either way.

Obama's hopes of victory rely on holding onto the large Democratic base states such

as California, New York, Michigan and his own Illinois, while eating into territory that voted for George W. Bush. Ohio tops that list, and Democrats have also targeted Montana, North

Dakota, Virginia and New Mexico, among others, as they try to expand their Electoral College map.

His new running mate, Sen. Joseph Biden of Delaware, was brutally frank about the Democrats' chances in an appearance before one state's delegation. "This is not hyperbole: We cannot win without Pennsylvania," he said.

Polling shows the race for that state's 21 electoral votes close. Both the two previous Democratic candidates, Al Gore and John Kerry carried Pennsylvania over Bush.

Biden, who was born in Scranton, Pa., and represents a state that shares a border with Pennsylvania, is expected to spend large amounts of time campaigning in the state over the next several weeks.

McCain was in Ohio as Obama spoke, and after a series of sharply negative television commercials, his campaign aired a one-night advertisement that complimented Obama and noted the speech occurred on the anniversary of King's famous address.

"Senator Obama, this is truly a good day for America. Too often the achievements of our opponents go unnoticed. So I wanted to stop and say, 'Congratulations,'" McCain says in the ad.

"How perfect that your nomination would come on this historic day. Tomorrow, we'll be back at it. But tonight senator, job well done."

# Obama takes up torch

8-29-08

## Candidate accepts historic nomination

Associated Press

DENVER — Before an enormous, adoring crowd, Barack Obama promised a clean break from the “broken politics in Washington and the failed presidency of George W. Bush” Thursday night as he embarked on the final lap of his audacious bid to become the nation’s first black president.

“Now is not the time for small plans,” the 47-year-old Illinois senator told an estimated 84,000 people packed into Invesco Field, a huge football stadium in the shadow of the Rocky Mountains.

He vowed to cut taxes for nearly all working-class families, end the war in Iraq and break America’s dependence on Mideast oil within a decade.

Obama called Sen. John McCain, his Republican rival, a good man who “just doesn’t get it”—a backer of economic policies that favor the rich and a senator who “stands alone in his stubborn refusal to end a misguided war.”

“John McCain has voted with George Bush 90 percent of the time,” he said, attempting to pre-empt his rival’s claim that he is a maverick who breaks with the administration on key issues.

Obama’s formal acceptance speech was delivered in a dramatic setting, the filled stadium, the camera flashes in the night, the made-for-television backdrop that suggested the White House, and the thousands of convention delegates seated around the podium in an enormous semicircle.

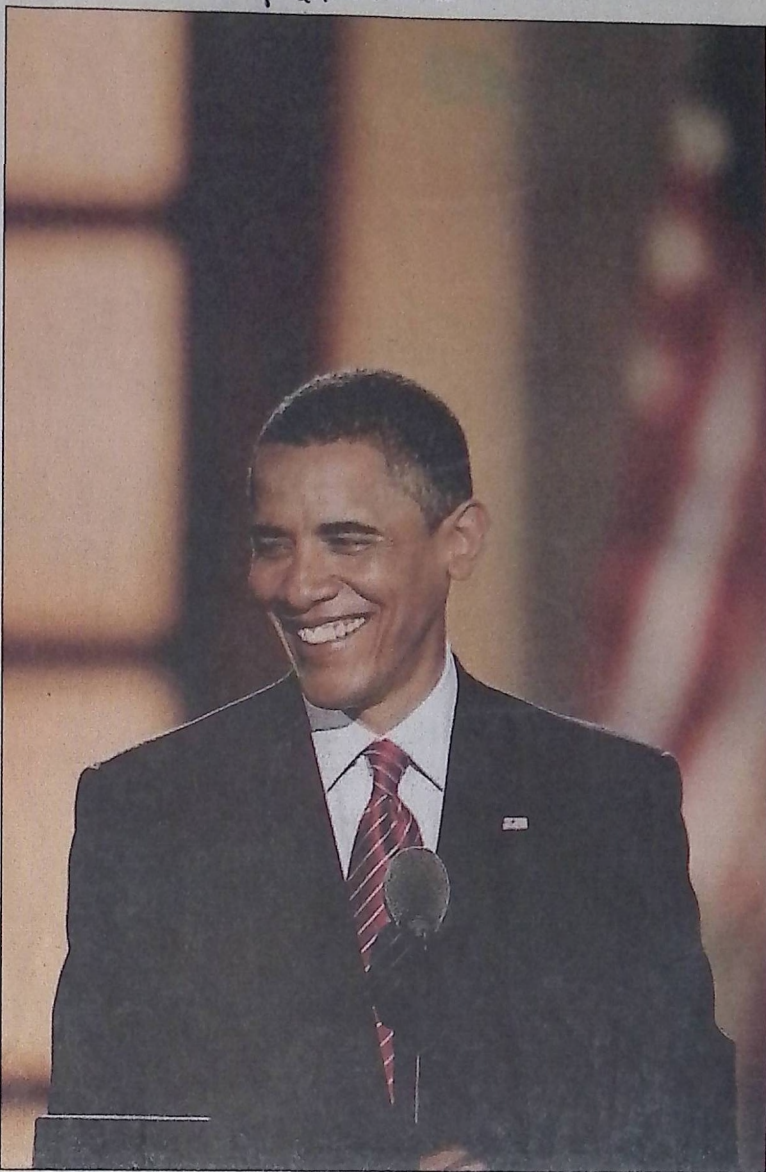
Obama and his running mate, Sen. Joseph Biden, of Delaware, leave their convention city on Friday for Pennsylvania, first stop on an eight-week sprint to Election Day.

Polls indicate a close race between Obama and McCain, the Arizona senator who stands between him and a place in history.

McCain countered with a bold move of his own, hoping to steal some of the political spotlight by spreading word that he had settled on a vice presidential running mate, Minnesota Gov. Tim Pawlenty canceled all scheduled appearances for the next two days, stoking speculation that he was the one.

By happenstance, Obama’s big evening coincided with the 45th anniversary of Martin Luther King Jr.’s “I have a Dream Speech” on the steps of the Lincoln Memorial in Washington.

“Tonight we are gathered here in this magnificent stadium in Denver because we still have a dream,” said Rep. John Lewis of Georgia, who



Associated Press

Democratic presidential candidate Sen. Barack Obama, D-Ill., prepares Thursday to address the Democratic National Convention at Invesco Field in Denver, Colo.

## Local supporters ready to go all-out for Obama

MIKE WRIGHT  
mwright@chronicleonline.com  
Chronicle

Like most grassroots campaigns, this one started small.

Deborah DeVito organized one meeting. So did Judith Callison.

They placed the information on the candidate’s Web site. Anyone punching in a ZIP code would know where to go.

And from there was born the Citrus County Floridians for Obama Committee. At least 50 people, enthused with Barack Obama as the Democrat candidate for president, meet regularly to plan strategy countywide.

The Obama campaign, recognizing that local effort, has assigned one field staffer to Citrus County and is adding another, said George Harbin, a Sugarmill Woods resident who handles public relations for the group.

The result, they hope, is a victory for Obama on Nov. 4 and a change in direction. “To me this is history in the making,” DeVito, who lives in Citrus Hills, said. “I never thought in my lifetime we’d see this. A biracial candidate — white mom, black father. I never thought as Democrats we could do this. It’s incredible.”

Callison, who resides in Homosassa, said the Citrus Obama group continues to grow

because people are clamoring for change.

“The people that I know were all complaining about what’s been happening in this country the last eight years,” she said, describing Obama volunteers. “We just tapped into a lot of people who felt the same way.”

Harbin volunteered for Al Gore in 2000 and John Kerry in 2004. The Citrus County organization for Obama, he said, is better than Gore’s and Kerry’s combined.

### DEMOCRATS TO MEET

■ The Central Citrus Democratic Club will host Jonathan Holder, the staffer for Sen. Barack Obama’s presidential campaign assigned to Citrus County. He will speak at 11 a.m. Saturday, Sept. 13, at the Central Ridge Library.

“The Obama organization itself is so organized,” he said. “What’s happening is for the time ever we actually have one paid Obama staffer in this county and another one coming in a few days. That’s the type of thing you’re going to have as a winner.”

DeVito said she started out as Hillary Clinton supporter, but moved to Obama as she realized the potential that the Illinois senator brings.

“I felt he could bring this country together,” she said. “As much as people are afraid of him, that many more people are energized behind him.”

Callison said Obama has a chance to take the country in a positive direction.

“I’m willing to take a chance on the guy. At least he has a vision of something more positive,” she said. “I’m at least willing to say he’s laying out a vision that’s attractive and is working to help make it happen.”

# African American read-in set Sunday

*Chronicle*

2-2-08

Twenty-six members of the community will read selected pieces of literature Sunday during the 19th National African American Read-In at the Historic Courthouse Museum in Inverness.

Readers include State Sen. Mike Fasano, R-New Port Richey, Citrus County Superintendent Sandra "Sam" Himmel and *Citrus County Chronicle* Publisher Gerry Mulligan. The event is from 2 to 4 p.m. and includes a musical interlude by The Ovations. The public is invited.

Event participants include schools, churches, libraries, bookstores, community, professional organizations and interested citizens who want to make literacy a significant part of Black

History Month by hosting and coordinating read-ins in their communities.

The International Reading Association endorsed the read-in. More than a million readers of all ethnic groups from 49 states, the West Indies, and African countries have participated. The goal is to make the celebration of African American literacy a traditional part of Black History Month activities.

Former Forest Ridge Elementary Principal Teretta Charles will serve as master of ceremonies.

The event will begin with the singing of "God Bless America," and be followed by 45 minutes of readings.

The Ovations, a male a cappella group, will perform a musical interlude, followed by another 30 minutes of readings.



A FLORIDA HERITAGE PUBLICATION

# Florida Black Heritage Trail



Florida's African Americans have made significant contributions to the development of the state. African Americans helped establish St. Augustine, the earliest European settlement in Florida, and have played key roles in our cultural growth ever since, frequently overcoming great adversity. Many have achieved great stature and acclaim, and their influence reaches far beyond Florida's and the nation's boundaries.

In 1990, the Florida Legislature created the Study Commission on African American History in Florida to explore ways to increase public awareness of these contributions. The Commission was asked to recommend methods to establish a Black Heritage Trail to identify sites, buildings and other points of interest significant in black history that should be preserved and promoted as tourist attractions. The **Florida Black Heritage Trail** is the product of the work of the Commission and the Florida Division of Historical Resources, as well as many citizens who assisted them in developing this book.

Please note the following changes since the original version of the Florida Black Heritage Trail was published:

Page 5: The Black Heritage Museum in Miami is no longer open at the Miracle Center Mall location. However, the museum sponsors exhibits at the other locations. Call (305) 252-3535 for information.

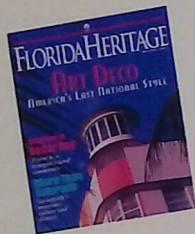
Page 5: The Harry T. Moore Center, 307 Avocado Avenue in Cocoa, is no longer used as a child care facility and community center.

Page 9: McCullum Hall is spelled incorrectly. The correct spelling is McCollum Hall.

Page 10: Kingsley Plantation State Historic Site is no longer a state historic site but part of the Timucuan Ecological and Historic Preserve, under the National Park Service. Correct operation hours are 9 a.m. to 5 p.m. daily and the telephone number is (904) 251-3537.

Page 19: The correct telephone number for the Julee Cottage Museum in Pensacola is (850) 444-8905.

Page 19: St. Michael's Creole Benevolent Association Hall at 416 East Government Street, Pensacola is a **PRIVATE** residence and is **NOT** open to the public.



### See Florida Through Our Eyes.

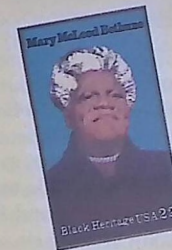
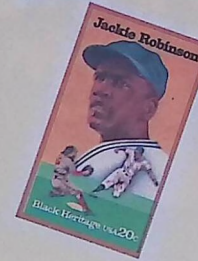
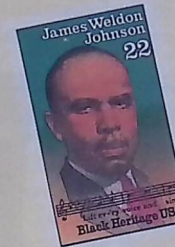
Florida Heritage publications can be your guides to the best of Florida's historic and cultural places and events. Let us help you learn about Florida's world-class museums, historic communities, archaeological sites, magnificent historic hotels, ethnic festivals and traditional arts and crafts.

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These four stamps, issued by the U.S. Postal Service, are part of the *I Have a Dream* Collection commemorating the contributions and gifts of African Americans to this country.

# Florida's Black Heritage

African Americans have played a significant role in Florida's history. The rich, bitter-sweet story of African Americans has woven a vibrant pattern through the fabric of our state's history, from the time that blacks participated in the early exploration of Florida, to the 1990s, when a black became Chief Justice of the State Supreme Court.

Blacks participated in the early 16th century Spanish explorations and were involved in the establishment of St. Augustine in 1565. In the 17th and 18th centuries, African-born slaves escaped

Fort Mose soldier



Eleanor Roosevelt and Mary McLeod Bethune at a meeting of the National Council of Negro Women, Bethune home, 1952

from English plantations in Georgia and South Carolina to seek asylum in Spanish Florida, where slavery laws were less harsh. The Spanish also offered two routes out of slavery, conversion to Roman Catholicism and military service to the Spanish government. As early as 1683, a company of black and mulatto militia was formed in St. Augustine. In 1738, Spain established a fortified town specifically for runaway slaves under the command of black Captain Francisco Menendez. The resulting Gracia Real de Santa Teresa de Mose (Fort Mose) was the first legally sanctioned free black town in the United States. The fort was occupied until the end of the French and Indian War in 1763 when Florida was turned over to the British and the Spanish were forced to evacuate. A number of blacks left with the Spaniards for Cuba.

After Spain regained control of Florida at the end of the American Revolution in 1783, another fort, at Prospect Bluff, a strategic point on the Apalachicola River, became the center of contention between the United States and Spain. The British had abandoned "the Negro Fort", as it was known, to the Indians and former slaves. In 1816, American gunboats assaulted the fort, firing heated cannon balls that struck the magazine, igniting the gunpowder. The resulting explosion destroyed the fort and killed many occupants.

Unable to maintain effective control over the area, Spain ceded Florida to the United States in 1821. It became an American slave territory.

The Second Seminole War (1835-1842) disrupted Florida's territorial years. Although many blacks had gained their freedom by

escaping to Florida, many others had become slaves of the Seminoles. Their servitude was benign, however, as the Indians allowed blacks to live in separate villages and demanded only 1/3 of their crops. The blacks were expert cultivators and provided food for the Seminoles. In addition, the former slaves, who spoke both the Indian languages and English, were valuable interpreters for the Seminoles during treaty negotiations. They sometimes fought with the Indians against the U.S. Army.

As the fortunes of war turned against the Seminoles, some blacks changed loyalties and served as guides and interpreters for the U.S. Army. Many, however, accompanied their "masters" to the Indian Territory at the end of the war, when the Seminoles were forced to give up their lands in Florida. Descendants of these "Black Seminoles" still live in Oklahoma and

Texas. Others were returned to or bought back by their former white owners.

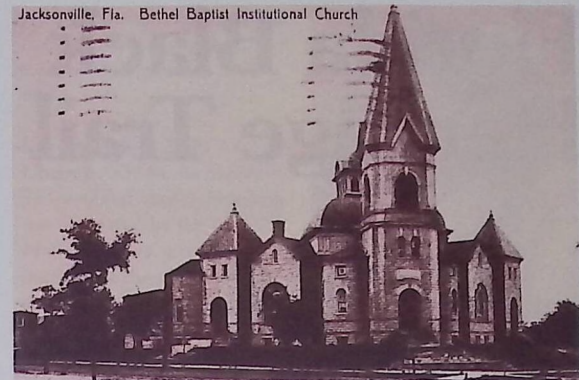
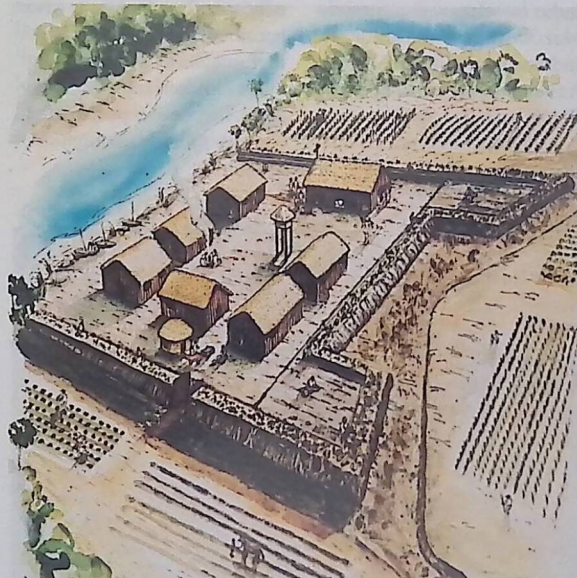
In 1845, Florida entered the Union as the twenty-seventh state. On January 10, 1861, Florida seceded from the Union, the third state to join the Confederate States of America. The Battle of Olustee on February 20, 1864 was the largest engagement of the Civil War in Florida. Union troops, including three all-black infantry regiments, marched westward from Jacksonville. Confederate forces battled them at Olustee, near Lake City, eventually forcing a Union retreat.

The Confederate loss of the war ushered in the Reconstruction period, when blacks and whites struggled with the economic and social turmoil that accompanied the end of slavery. Ratification of the 13th, 14th, and 15th amendments to the U.S. Constitution was vitally important in

the development of values, ideologies, and institutions among African Americans. The Bureau of Freedmen, Refugees and Abandoned Lands, created by an act of Congress in 1865 to deal with the urgent problems created by the sudden emancipation of four million slaves, worked to establish hospitals, schools, courts, banks and other necessary institutions.

One of the most important areas of development in Florida at this time was education. Jonathan Gibbs, Florida's only black cabinet member during Reconstruction, was appointed Secretary of State in 1868, and later served as State Superintendent of Public Instruction. As Superintendent, Gibbs developed the state's first public school system. The establishment of the school system was a milestone since African Americans had been denied education during the years of slavery.

Artist's rendition of Fort Mose, established in 1738.



Other social and cultural institutions were also established during Reconstruction in response to the adversity of disenfranchisement, racial discrimination, and segregation. The rise of independent black churches unfolded against a background of political crisis, social adjustment, and vivid memories of the slave experience. The churches were the centers of social and political activities, as well as religious life.

During Reconstruction, the newly freed blacks began to establish homes and businesses in the white communities. By the 1880s, this created great tension which led to the beginnings of segregation between blacks and whites. In 1887, Eatonville became the first all-black, incorporated city in Florida. A more common form of segregation was the restriction of blacks to a particular area of a community. One of the earliest examples is Miami's "Colored Town" which was designated in 1896. Now called Overtown, it is one of the oldest neighborhoods in Miami. Black residents were continually reminded of their "place" by a variety of other barriers, including the segregation of public facilities

and schools, and severely limited economic opportunities. In spite of these restrictions, African Americans in Florida had expectations of political, social and economic advancement. Florida's segregated society continued throughout the first half of the 20th century. After the 1954 Supreme Court decision, *Brown v. the Board of Education of Topeka*, which ordered the integration of public schools, the civil rights movement broadened and accelerated. Florida experienced the upheaval of the time, and was the site of murders, boycotts, and marches. Yet because of the calm leadership of Governor LeRoy Collins, the state was spared the tragic riots which were occurring elsewhere.

Florida's African Americans have contributed richly to the development of our state and nation. Their achievements are varied, including contributions to the armed forces, the space program, arts and entertainment, education, and politics. Recognition of these significant contributions enriches our lives and contributes to the pride all Floridians share in our state.



**Dr. Howard Thurman**

**1900-1981**  
**Theologian**

Reared by his illiterate grandmother who was a former slave, Howard Thurman was the first black child to finish the eighth grade in Florida. He later became a celebrated minister and theologian. He was a key figure in introducing Mahatma Gandhi's philosophy of non-violent protest to Dr. Martin Luther King Jr., who regularly carried one of Thurman's books, *Jesus and the Disinherited*, reading it in quiet moments before a civil rights march. Undaunted by the harsh times when blacks weren't allowed to cross the Halifax River at night without prior permission, Thurman successfully pleaded for funds to go to high school from James N. Gamble of Proctor and Gamble. *Ebony* Magazine called Thurman one of the 50 most important figures in Black American history while *Life* rated him among the 12 best preachers in the nation.

Inn, the first hotel in the Miami area.

**Coconut Grove Cemetery**, around 3650 Charles Avenue. This cemetery was developed in 1913 by the Coconut Grove Colored Cemetery Association which included several of the most prominent black citizens of Coconut Grove — E. W. F. Stirrup, Walker Burrows and Joseph Riddick. It is the final resting place of many influential pioneer settlers of the area.

**Macedonia Baptist Church**, 3315 Douglas Road. The congregation was organized in 1895 as the first Baptist church in Dade County for black people. The church was then known as the Fifty-Six Baptist Church because it had 56 charter members. In 1903 the first church building was erected on Charles Avenue, and the name was changed to St. Agnes Missionary Baptist Church. In 1922, the name was again changed, from St. Agnes to Macedonia. The present structure was completed in 1948.

*Mary McLeod Bethune House, Daytona Beach*



**Stirrup House**, 3242 Charles Avenue. (Private residence.) This two-story Frame Vernacular structure was built in 1897 of tough Florida pine by Ebenezer W. F. Stirrup, a native of the Bahamas who came to the United States in 1888. Stirrup invested his earnings in land and built over 100 homes to rent or sell to other Bahamian blacks who came to Coconut Grove around the turn of the century. Many of the houses still stand, occupied by descendants of some of those early pioneers.

**Coral Gables**  
**Dade County**

**MacFarlane Homestead Subdivision Historic District**, bounded by Oak Avenue, Grand Avenue, Brooker Street and Jefferson Street. The residences were built primarily in the late 1920s and 1930s in a vernacular type of architecture not seen elsewhere in Coral Gables. The styles in the district include bungalows and one-story frame "shot-gun" houses. St. Mary's Baptist Church at 136 Frow Avenue was built in 1927.

## Crestview

**Okaloosa County**

**Carver-Hill Memorial Museum**, Fairview Park, 900 Block, McClelland Street. This Masonry Vernacular building was constructed in 1942 as a military barracks. The museum is dedicated to the preservation of black culture and to the achievements of the black citizens of Crestview. Call (904) 682-3494.

**Daytona Beach**  
**Volusia County**

**Mary McLeod Bethune House**, NR, 641 Pearl Street off of Second Avenue. This simple two-story Frame Vernacular structure was the home of Mary McLeod Bethune from the time of its construction in the 1920s until Dr. Bethune's death. The structure is now a house museum containing original furnishings and an archives for the Mary McLeod Bethune papers. Open M-F; tours upon request. Call (904) 255-1401, Ext. 372.

**Bethune-Cookman College**, 640 Second Avenue. In 1904 Mary McLeod Bethune established the Daytona Educational and Industrial Training School for Negro Girls. The 1923 merger with the all male Cookman Institute in Jacksonville created Bethune-Cookman Institute, now known as Bethune-Cookman College. One of the most striking buildings on campus is White Hall, a two-story Georgian Revival style building constructed in 1916.



*Bethune-Cookman College, Daytona Beach*

**Museum of Arts and Sciences**, 1040 Museum Boulevard. A wing of the museum is dedicated to the African cultural history of black Floridians. The African art collection is considered one of the best in the Southeast. Open 9 am-4 pm, Tu-F; 12 noon-5 pm, weekends.

**Jackie Robinson Memorial Ball Park**, City Island. Baseball Hall of Famer Jackie Robinson played his first exhibition game as a member of the Brooklyn Dodgers farm club in Daytona Beach on March 17, 1946. This was professional baseball's first integrated game. The following year, Robinson joined the Brooklyn Dodgers and made baseball history. A commemorative statue by Montreal sculptor Jules LaSalle was dedicated in September 1990.

**Howard Thurman House**, NR, 614 Whitehall Street. The childhood home of Howard Thurman is located in one of the oldest residential sections of Daytona Beach. Constructed c. 1888, the two-story Frame Vernacular structure was one of the first located on this quiet, tree-lined street. Thurman lived in the house from his birth to his departure for high school in Jacksonville in 1917. He returned to visit his childhood home on many occasions throughout his life.

## DeLand

**Volusia County**

**Bradley Hall—Safe Home Orphanage**, 511 S. Clara Avenue. (Private residence.) This two-story Masonry Vernacular building constructed c.1925 was an orphanage for black children. The building represents sensitivity to the needs of

poor children in the community.

**Old DeLand Colored Hospital**, NR, Stone Street. The Masonry Vernacular building was constructed in 1926 and is significant in the development of medical services for African American residents of Volusia County. When contrasted with the Old DeLand Memorial Hospital for whites, the plain and unadorned building is an architectural statement of the dissimilarity in segregated public facilities during the 1920s.

**J.W. Wright Building**, 258-264 W. Voorhis Ave., in the Yemassee settlement. Constructed in 1920 at a cost of \$15,000, the building was designed by architect Francis Miller, who was active in the Florida land boom of the 1920s. The Wright building is a two-story Masonry Vernacular structure. Another



**Mary McLeod Bethune**

**1875-1955**  
**Educator**

The daughter of former slaves, Mary McLeod Bethune rose to become a noted black educator and advisor to presidents from Coolidge to Truman. She was President Franklin Roosevelt's Director of Black Affairs in the National Youth Administration and later was a consultant to the founding conference of the United Nations. She had launched a school for girls in Daytona in 1904 with \$1.50 and sheer determination. "We burned logs and used the charred splinters as pencils and mashed elderberries for ink...I haunted the city dump and the trash piles behind hotels, retrieving discarded linen and kitchenware, cracked dishes, broken chairs... Everything was scoured and mended," she wrote.



### Zora Neale Hurston

1901-1960  
Folklorist/  
anthropologist

Born in Eatonville, Zora Neale Hurston was a major contributor to the Harlem Renaissance and a chronicler of Florida's culture. A recipient of Rosenwald and Guggenheim fellowships, Hurston was one of the first blacks to receive a bachelor's degree from Barnard College. Her autobiographical work, *Dust Tracks on the Road*, won the Anisfield-Wolf award from the *Saturday Review* in 1943. She was a master story teller. Her works, however, faded into obscurity and, receiving a rejection of her manuscript on King Herod, she died nearly penniless and in a welfare home. Pulitzer Prize-winning novelist Alice Walker rediscovered and brought back to popularity Hurston's marvelous spirit. Today, Hurston's novels, stories and autobiography are on reading lists of schools across the nation.

er of Miller's works is the facility built for whites at Old DeLand Memorial Hospital.

**Yemassee Settlement**, centering around Voorhis, Euclid, Adelle, and Clara Avenues. Yemassee began to develop as an exclusive black settlement in the Progressive Era. The area contains some of the oldest buildings associated with black residential neighborhoods in DeLand. Embodying Late Gothic Revival styling, the Greater Union Baptist Church was constructed at 240 South Clara Avenue in 1893.

## Delray Beach

### Palm Beach

**B.F. James & Frances Jane Bright Mini-Park**, east side of N.W. 5th Avenue, 100 feet south of N.W. 1st Street. This site contains a bronze marker indicating five historic sites in one of the oldest sections of Delray Beach. These sites played a vital role in the early development of the town. They are: School No. 4 Delray Colored, located at the site; Greater Mount Olive

Zora Neale Hurston Festival of the Arts and Humanities, Eatonville



Old Dillard High School, Fort Lauderdale

Missionary Baptist Church, 40 N.W. 4th Avenue; St. Paul A.M.E. Church, 119 N.W. 5th Avenue; Free and Accepted Masons, Lodge 275, 85 N.W. 5th Avenue; and St. Matthew Episcopal Church, 404 S.W. 3rd Street.

## Dunnellon

### Marion County

**Second Bethel Baptist Church**, Annie Johnson Center, east of U.S. Highway 41, south of Dunnellon in Citrus County. Now a Human Resource Center, this Frame Vernacular style building was completed in

1888 and served as a school for the black community. The pastor, Rev. Henry Shaw, was the first to minister to black turpentine, sawmill and phosphate workers in the area.

## Eatonville

### Orange County

**Eatonville**, off U.S. 17-92, north of Orlando, between Winter Park and Maitland. The hometown of Zora Neale Hurston, Eatonville is the country's oldest black municipality, incorporated in 1887. Hurston's life and literary work were most influenced by her childhood in Eatonville. A commemorative marker is located in the Zora Neale Hurston Memorial Park, 11 People Street in the Eatonville Municipal Complex. Eatonville hosts the annual "ZORA!" festival.

## Floral City

### Citrus County

**Frasier Cemetery**, corner of Great Oaks Drive and East Tower Trail. This African American cemetery was established by H. C. Frasier in 1908 when he used the



Walker Museum, Old Dillard High School

land for the burial of his son. Arthur Norton, one of the first black settlers in the town, is buried here. He moved to the area around 1900 to work in the phosphate mines and lived to be 108. Ninety-six percent of those who came to Floral City to excavate phosphate were African-Americans. The earliest graves in the cemetery date back to the early 1900s.

**Pleasant Hill Baptist Church**, 8200 E. Magnolia Street. Built between 1895 and 1910, this wood frame Folk Style church is the oldest religious building for African Americans in Floral City.

## Fort Lauderdale

### Broward County

**Old Dillard High School**, NR, 1001 N.W. 4th Street. This Masonry Vernacular structure was built in 1924 and is one of the oldest buildings in the city. Originally known as the "Colored School", it was the first school for blacks in Fort Lauderdale. The building is used for education and houses

a museum dedicated to Clarence C. Walker. As principal, Walker traveled throughout the county collecting signatures on petitions urging a full nine-month school term for Dillard High School. Until 1942, black schools were closed from November until March so the children could harvest area crops such as green beans and peppers.

**Dr. James F. Sistrunk Boulevard Historical Marker**, 1400 Block, Sistrunk Blvd., N.W. 6th Street. In recognition of distinguished civic and medical service to the citizens of Broward County, this street was dedicated to Dr. James F. Sistrunk in September 1971. Dr. Sistrunk was

Dunbar High School, Fort Myers



the first black medical doctor in the city and the only one for almost sixteen years.

## Fort Myers

### Lee County

**Paul Lawrence Dunbar School**, NR, 1857 High Street. Completed in 1927, the Dunbar School served as the colored high school for the predominately black Dunbar community and the surrounding area. Prior to September 1925, educational opportunities for blacks were limited to grades 1-6. The Masonry Vernacular structure now houses adult education classes and other community services. Williams Academy, which served as the black school until Dunbar School opened, has been relocated to the site.

**McCullum Hall**, N.E. corner of Cranford and Dr. Martin Luther King, Jr. Blvd. This entertainment spot for the black community also served as the USO for black WWII soldiers training at Page and Buckingham Fields. Legendary entertainers such as Duke Ellington and Count Basie appeared here. Built c. 1938, the structure is presently a store and rooming house.

**Etta Powell Home**, 2764 Lime Street. (Private residence.) Black major league baseball players used to reside in private residences when their teams were training at Terry Park since they were not allowed in area hotels. The Etta Powell Home was last used by baseball players in 1970.

## Fort Pierce

### St. Lucie County

**Zora Neale Hurston House**, 1734 School Court Street. (Private residence.) This modest one story concrete block house is the only known extant dwelling in which Hurston lived and worked. Hurston moved to Fort Pierce in 1957 and was the first tenant to live in this house on the city's north side. Hurston lived here while working as a reporter and columnist for *The Fort Pierce Chronicle* and while writing her manuscript on Herod the Great.

## Gainesville

### Alachua County

**Mt. Pleasant A.M.E. Church**, 630 N.W. 2nd Street. This Romanesque Revival style structure was constructed in 1906 and is the most important building in the Pleasant Street Historic District from an architectural standpoint. The congregation was organized in 1867, making it the earliest formal black congregation in the city.

**Pleasant Street Historic District**, NR. This is the oldest and largest continuously inhabited black residential



**Josiah Thomas Walls**  
1842-1905  
Politician

Impressed into the Confederate forces, later joining Union forces by choice, Josiah Walls carved out a political career in the tumultuous days of Reconstruction. He won election to the Florida House of Representatives in 1868, to the Florida Senate in 1869 and became Florida's first black Congressman in 1870. He served three terms, promoting the cause of black education including a bill to grant one million acres of land for the college now known as Florida A&M. Congress eventually granted the college 90,000 acres. A Gainesville attorney, Walls preferred farming but was wiped out financially when a freeze destroyed his orange groves. He then became assistant to the superintendent of farms at Florida Normal and Industrial School for Negroes.

area in Gainesville. The district is significant as the religious and social center for black entertainment, commerce, education and church life in the city.

**Josiah Walls Historical Marker.** University Avenue between 1st and 2nd Streets. The marker commemorates the first black United States Congressman elected from Florida (1870).

## Haines City

### Polk County

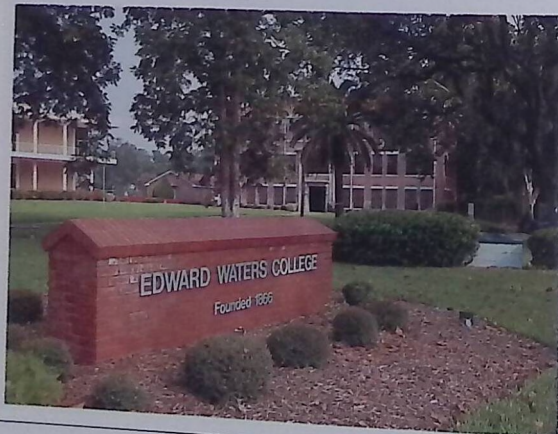
**Bethune Neighborhood Center,** 8th Street and Avenue E. Previously known as Oakland High School, this complex of five buildings was a school for black children from Haines City, Loughman, Davenport, Lake Hamilton, Dundee and the unincorporated areas of Northeast Polk County. Presently used for a variety of civic, recreational, and educational functions.

## Jacksonville

### Duval County

**Bethel Baptist Institutional Church,** NR, 1058 Hogan

*Edward Waters College, Jacksonville*



*Kingsley Plantation house, Jacksonville*

Street. Since its construction in 1904, this Neo-classical Revival style building has served as the focal point for the religious and community life of Jacksonville's black citizens. The congregation was first organized in July 1838 with six charter members including two slaves belonging to the Rev. J. Jaudan.

**Catherine Street Fire Station #3,** 12 Catherine Street. Built in 1902 to replace a station destroyed by the Great Jacksonville Fire of 1901, the station was manned by black firemen for several years. It is now the city's fire historical museum. Among its features are a large, arched

door to accommodate horse-drawn fire wagons and star-shaped tie rod ends in the facade for windstorm protection. Now surrounded by new construction, the fire station may soon be moved to a location in Metropolitan Park approximately 1/4 mile to the east. Tours by appointment. Call (904) 630-2453.

**Centennial Hall,** NR, 1715 Kings Road. Named to commemorate the centennial celebration of the African Methodist Episcopal Church, this three-story brick structure was built in 1916 by the Rev. Richard L. Brown, one of the few black architects and builders of the period. It now houses the library for Edward Waters College.

**Kingsley Plantation State Historic Site,** NR, 11676 Palmetto Avenue, on Fort George Island off Highway A1A. Kingsley Plantation is one of the few remaining examples of the plantation system of Territorial Florida and is the site of the oldest plantation house in the state. Although Zephaniah Kingsley was married to an African woman and advocated lenient treatment of slaves, he believed that slavery



*Catherine Street Fire Station #3, Jacksonville*

assured the success of agriculture in the South. The 1817 house and the tabby slave cabins still exist. Open 8am-sunset, daily. Guided tours Th-M. Call (904) 251-3122.

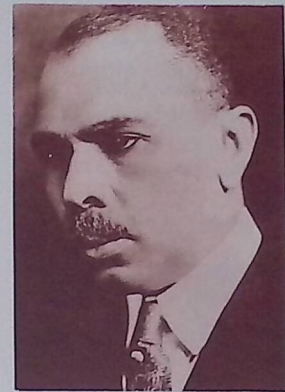
**Masonic Temple Building,** NR, 410 Broad Street. Built in 1912 by the Black Masons of Florida, the six-story red brick structure serves as Headquarters of the Masons of the State of Florida Grand East and focal point for the

*Old Brewster Hospital, Jacksonville*



**Asa Philip Randolph**  
1889-1979  
Labor leader

Born in Crescent City, Florida, Randolph was one of the nation's foremost spokesmen for black labor. In 1925 he organized and served as first President of the all black International Brotherhood of Sleeping Car Porters. He organized two major marches on Washington, D.C., in 1941 and 1963, which resulted in important advances in black civil rights. The 1963 march made Dr. Martin Luther King, Jr. a national figure. Randolph was the first black to serve as an International Vice President of the AFL-CIO in 1957, and received the Presidential Medal of Freedom from President Johnson in 1964.



**James Weldon Johnson**  
1871-1938  
Poet/novelist/activist

A native of Jacksonville, Johnson became one of the leading poets of the Harlem Renaissance in the 1920s. He was also the first black to pass the bar examination in the State of Florida. During President Woodrow Wilson's administration, he served as consul to Nicaragua and Venezuela. In 1916 he became the first executive secretary of the National Association for the Advancement of Colored People. Johnson is best remembered, however, for his poem "Lift Every Voice and Sing", known as the black national anthem.

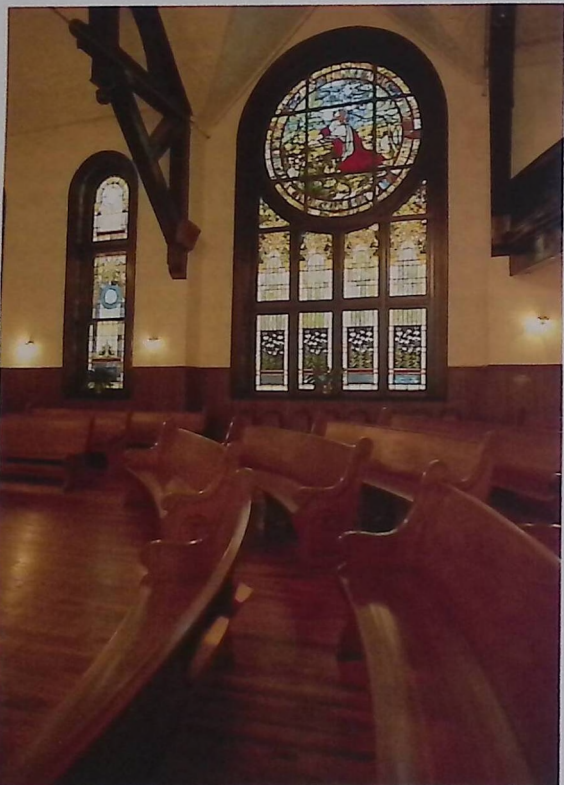
black community's commercial and fraternal activities.

**Mount Olive A.M.E. Church**, 841 Franklin Street. Designed by Richard L. Brown, Jacksonville's first black architect, the 1921-22 church reflects Brown's



Masonic Temple, Jacksonville

Mount Zion A.M.E. Church, Jacksonville



eclectic style. Built of concrete block, textured on the upper stories to simulate quarry stone, and with brown mortar to add rich contrast, the church includes a large portico at the main sanctuary entrance.

**Mount Zion A.M.E. Church**, 201 East Beaver Street. After the Civil War, several dozen Freedmen organized a "society" for religious worship and became formally recognized as the Mount Zion A.M.E. Church on July 28, 1866. The 1901 fire destroyed their brick sanctuary which seated 1500. Within months the church was rebuilt at an estimated cost of \$18,000. The Ro-



Ritz Theatre, Jacksonville

manesque Revival style church features arched windows and door openings, art-glass windows, and a prominent bell tower.

**Old Brewster Hospital**, 915 West Monroe Street. (Private residence.) Built in 1885, this Queen Anne style residence was sold in 1901 to the Women's Home Missionary Society of the Methodist Church. With a gift of \$1500 from Mrs. George A. Brewster, the Missionary Society established a hospital and nurse training facility which was the first Jacksonville hospital for blacks. The hospital moved to other facilities in 1910, but the original structure still stands, featuring a two tier veranda with jigsaw scroll work.

**Ritz Theater**, Davis and State Streets. Located in a traditionally black commercial district in the La Villa neighborhood, the building was designed by locally prominent architect Jefferson Powell. This exuberant Art Deco style building which opened in 1929 included a cinema, shops and offices. The Ritz and the surrounding commercial area quickly grew into a thriving arts, enter-

tainment and shopping area for Jacksonville's black community. Now deteriorated and vacant, the theater may undergo rehabilitation to help revitalize the area.

**Stanton High School**, NR, 521 W. Ashley Street. Stanton High was established in 1868 as the first public school for black children in Jacksonville. It was named for Edwin M. Stanton, an outspoken abolitionist and Secretary of War in the Cabinet of Abraham Lincoln. The present Masonry Vernacular style structure, completed in 1917, was at that time the only high school for blacks in the county. James Weldon Johnson was a student at Stanton High and served as principal from 1894 to 1902.

**Edward Waters College**, 1658 Kings Road. The oldest center of black learning in Florida, Edward Waters College was created in 1866, in the aftermath of the Civil War as New England teachers migrated south, assembling former slaves for classes in church basements, box cars, jails and old buildings. The African Methodist Episcopal Church established the

original school, which was destroyed by fire in 1901. The college was moved to Kings Road in 1904. Asa Philip Randolph, national leader in the black labor movement, was a graduate.

**Clara White Mission**, 611-13 West Ashley Street. The mission is a memorial to the humanitarian activities of Clara English White and her daughter Eartha M. M. White. Clara White was a pioneer member of Bethel Baptist Church and her influence was felt throughout community life—at free dinners, soup kitchens and holiday celebrations. The Masonry Vernacular style building by architect H. J. Klutho continues to be a symbol of hope to the needy.

## Key West

### Monroe County

**Bahama Village**, bounded by Whitehead, Louisa, Fort and Angela Streets. Bahama Village is the principal black residential area of Key West. Settlement of the neighborhood began in the 1870s by persons of African descent who had arrived from the U.S. mainland, the Bahamas, and the Caribbean. Most of the neighborhood buildings are Frame Vernacular houses built before 1912 with historic churches scattered among them. Many prominent African-Americans had homes in the area including Robert Gabriel, Monroe County's representative in the State Legislature in 1879, and Mildred Shaver, principal of the Frederick Douglass School in the early twentieth century.



Caribbean House, Bahama Village, Key West

**Cornish Memorial A.M.E. Zion Church**, 702 Whitehead Street. This wood frame, Gothic Revival structure is architecturally distinctive as well as historically significant. It was built in 1903 and named in honor of Sandy Cornish, an early Bahamian immigrant who founded the congregation in 1865.

**Nelson English Park**, corner of Thomas and Amelia Streets. Located in Bahama Village, this park is named for the African-American civic leader who was the island's postmaster from 1882-1886.

## Kissimmee

### Osceola County

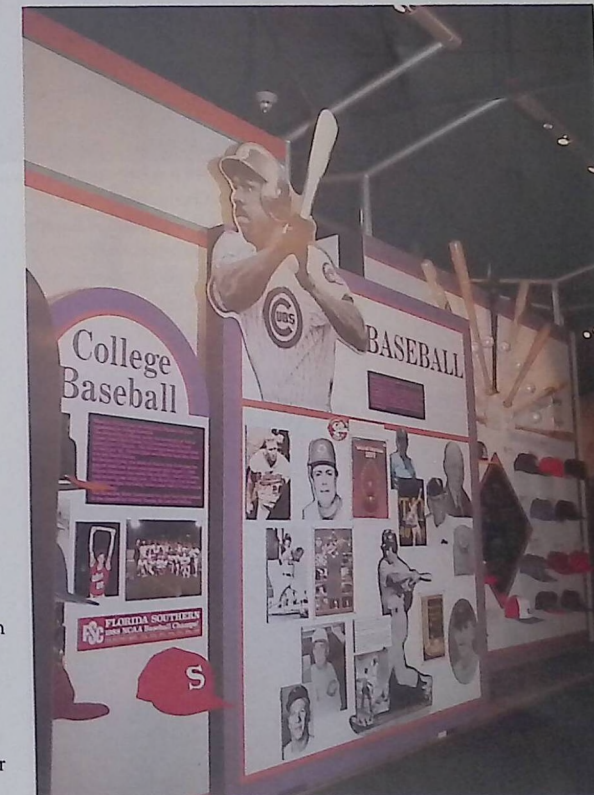
**Bethel A.M.E. Church**, 1702 North Brack Street. This one-story Masonry Vernacular church was constructed in 1916. The name of Lawrence Silas, a prosperous black cattleman in Florida's range country, appears on the cornerstone. His father's estate gone, Lawrence Silas rebuilt the family fortune, butchering for men who had large herds.

## Lake City

### Columbia County

**Florida Sports Hall of Fame**, 601 Hall of Fame Drive, 1/4 mile north of U.S. 90 and 1/2 mile west of Interstate 75. The Florida Sports Hall of Fame was founded in 1958 as a showcase for Florida's sports legends. Exhibits and video displays highlight the careers of some of Florida's great black sports figures. See page 14. Open 9 am-9 pm, M-Sa, 10 am-7 pm, Su.

Florida Sports Hall of Fame, Lake City





# Black Members of the Florida Sports Hall of Fame

## Baseball

Andre Dawson  
Hal McRae  
Tim Lincecum

## Basketball

Artis Gilmore  
Jack "Cy" McClair

## Football

Ottis Anderson  
Wes Chandler  
Alonzo S. "Jake" Gaither  
Willie Galimore  
Bob Hayes  
Deacon Jones  
Larry Little  
Nat Moore  
Ken Riley  
Lee Roy Selmon  
Paul Warfield

## Golf

Charlie Owens

## Tennis

Althea Gibson

## Live Oak

### Suwannee County

**African Missionary Baptist Church**, 509 Walker Avenue S.W., two blocks south of Highway 90. The first church was built on the corner of Parshley and Houston Avenue on land given by Mrs. Nancy Parshley, a wealthy, compassionate white woman. This Masonry Vernacular building was built in 1910.

### Marathon

#### Monroe County

**Adderly House**, 5550 Overseas Highway. (Private residence.) Located in the Crane Point Historic and Archaeological District, this Masonry Vernacular house was built c. 1906 by George Adderly, a black Bahamian immigrant who was a sponge diver, boatman, and charcoal maker. It is a one-story building with a hip roof similar to residences built by blacks in the Bahamas during the 19th century.

Russ Home, Marianna



Pigeon Key Historic District, Marathon

**Pigeon Key Historic District**, NR, off U.S. Highway 1 at mile marker 45. Seven Frame Vernacular structures built between 1909-1920 as a railroad construction work camp for laborers on Henry Flagler's "overseas railroad". The camp includes a 1912 "Negro Workers' Cottage" which housed blacks during the period. The site is being developed as a recreational facility to include interpretation of the railroad era.

## Marianna

### Jackson County

**Joseph W. Russ, Jr. House**, NR, 310 W. Lafayette Street. (Private residence.) This was the main plantation house near Timothy Thomas Fortune's birthplace. Fortune, often called the dean of black journalism, was born a slave on the plantation in 1856. During his lifetime, Fortune authored three books, published the acclaimed newspaper, *The New York Age*, and made contributions in education, economics, civil rights and politics. Alterations between 1910 and 1912 gave the house a Classical Revival appearance.

## Melbourne

### Brevard County

**Wright Brothers House**, 2310 1/2 Lipscomb Street. (Private residence.) Wright Brothers was among the first settlers of Melbourne, establishing his homestead in the area by 1877. Brothers' Frame Vernacular house was constructed around 1892.

## Miami

### Dade County

**Bill Baggs Cape Florida State Recreation Area**, south Key Biscayne, off U.S. Hwy. 1. Cape Florida was the site where many black Seminoles and escaped slaves sought passage to the Bahamas when Florida was transferred from Spain to the United States in 1821. Those who could afford passage bargained with "wreckers" from the Bahamas while others elected to make the crossing in Seminole dugout canoes fitted with sails and paddles. The lighthouse, which was built in 1825, was attacked by Seminole Indians during the Second Seminole War. The assistant lighthouse keeper and his black servant

were shot and trapped in the burning lighthouse. While the assistant lighthouse keeper lived through the ordeal, the black man died. Open 8 am-sunset, year round.

**Black Archives, History and Research Foundation of South Florida**, Joseph Caleb Community Center, 5400 N.W. 22nd Avenue, Suite 702. A repository of manuscripts and photographs which document the black experience in Dade County. Several art pieces are located in the building, including a portrait of black artist Joseph Caleb for whom the center is named. Open 1 pm-5 pm, daily. Research hours by appointment. Call (305) 636-2390.

**Chapman House**, 1200 N.W. 6th Avenue. This Colonial style residence was built in 1923 by Dr. William A. Chapman, Sr., the first known African American hired by the State Board of Health as a consultant for disease control. The site is scheduled to open in the fall of 1993 as the Dade County Ethnic Heritage Children's Folklife Museum.

Greater Bethel A.M.E. Church, Miami



Booker T. Washington High School, Miami

**Greater Bethel A.M.E. Church**, NR, 245 N.W. 8th Street. Greater Bethel A.M.E. Church was organized in 1896, several months before the city was incorporated. Construction of this Mediterranean Revival style building began in 1927 but was not completed until 1942. It is one of the few examples of this architectural style in Overtown.

**Florida Memorial College**, 15800 N.W. 42nd Ave (LeJeune Road). In the late 1800s, the American Baptist Home Mission Society created two colleges in North Florida - The Florida Baptist Institute for Negroes in Live

tions merged in 1941 and in 1968 moved from Saint Augustine to the present modern campus in Miami.

**Lincoln Memorial Park**, N.W. 46th Street and N.W. 30th Avenue. Lincoln Memorial, opened in 1924, was for decades the cemetery for blacks in Miami. Blacks sometimes marched to Lincoln Memorial playing tuba and trumpet in Dixieland funeral processions. Black pioneers buried here include Dana Albert Dorsey, Miami's first black millionaire, and Gwen Sawyer Cherry, the first black woman to serve in the Florida Legislature.

**Lyric Theatre**, NR, 819 N.W. 2nd Avenue. This masonry vaudeville and movie theater was built by prominent black entrepreneur Geder Walker in 1915. Once one of the major centers of entertainment for blacks, this building is the lone survivor of the district known as "Little Broadway" which flourished in Overtown during the 1930s-1940s. The exterior still shows evidence of its former elegance, through the three

Bahamas Goombay Festival, Miami



part composition of the facade and applied classical details.

**Overtown Neighborhood**, between N.W. Second and Third Avenues and N.W. Eighth and Tenth Streets. Dating from 1896, Overtown is one of the oldest neighborhoods in Miami. The area developed into a vibrant community where schools, churches and businesses flourished. Plans for the restored village include a regional cultural and entertainment tourist attraction highlighting the legacy of Miami's Overtown as well as black cultural heritage.



Bethune-Volusia Beach, New Smyrna Beach

**St. John's Baptist Church**, NR, 1328 N.W. 3rd Avenue. The congregation was organized in 1906. The current building, designed by the black architectural firm of McKissack and McKissack, was completed in 1940. The two-story masonry building is

an eclectic architectural blend of Art Moderne details on Gothic style massing.

**The Vanguard—Miami's Forerunners of Human Progress**, Historical Museum of Southern Florida, 111 Flagler Street. This mural of Miami's black personalities was commissioned by the Urban League of Greater Miami, Inc. to commemorate the 25th anniversary of the passage of the 1965 Voting Rights Act. Open 10 am-5 pm, M-Sa; 10 am-9 pm, Th; 12 noon-5 pm, Su.

**Booker T. Washington High School**, 1200 N.W. 6th Avenue. Construction began in 1926, amid protest of the citizens living in the area. Many men in the community took turns standing guard at night and working during the day, until the school was built. Officially opened on March 28, 1927, this was the first school in South Florida to provide a 12th grade education for black children. The school presently serves the middle grade levels.

**Old Sacred Heart/St. Rita (Colored) Mission Church**, 312 N. Duss Street. Constructed in 1899, this Frame Vernacular building was a house of worship for a community of black Roman Catholics. One of few places in the area where the Catholic Church played an

## Milton

### Santa Rosa

**Mount Pilgrim African Baptist Church**, corner of Alice and Clara Streets. The Mount Pilgrim African Baptist Church was organized in 1866 by blacks who left the First Baptist Church. This 1916 building is an excellent example of Gothic Revival architecture. It was designed by Wallace A. Rayfield, a leading black architect in the South in the early twentieth century. Members of Mount Pilgrim helped establish four other black congregations in the community.

## New Smyrna Beach

### Volusia County

**Bethune-Volusia Beach**, Highway A1A six miles south of New Smyrna Beach. Notable educator Mary McLeod Bethune, insurance executive G. D. Rogers of Tampa, rancher Lawrence Silas of Kissimmee and other black investors purchased this ocean-front property in the 1940s to develop a black residential resort community and recreation area. Amenities include a bath house, picnic facilities, and a snack bar.

**Old Sacred Heart/St. Rita (Colored) Mission Church**, 312 N. Duss Street. Constructed in 1899, this Frame Vernacular building was a house of worship for a community of black Roman Catholics. One of few places in the area where the Catholic Church played an



Fessenden Elementary School, Ocala

active part in black community life, it is the only building still standing that represents such activism.

## Ocala

### Marion County

**Fessenden Elementary School**, 4200 N.W. 90th Street. Established in 1868, the school became Fessenden Academy in 1898. It was named in honor of Ferdinand Stone Fessenden, a wealthy businessman from Boston who provided financial support and encouraged the American Missionary Association to sponsor the school. The existing buildings date from the Depression Era. Call (904) 622-5234.

**Howard Academy Community Center**, 306 N.W. 7th Avenue. Established in 1885 by the Board of Public Instruction as a graded school for Negroes, Howard Academy now serves as a neighborhood center.

**Mount Zion A.M.E. Church**, NR, 623 S. Magnolia Avenue. The present church, the only surviving brick 19th-century religious structure in Ocala, stands behind the site of the original

white frame building. Construction of this first brick church owned by a black congregation began in 1891 under the supervision of the black architect and builder, Levi Alexander, Sr. The Gothic Revival style structure's most prominent feature is its two-story tower.

## Olustee

### Baker County

**Olustee Battlefield State Historic Site**, NR, two miles east of Olustee on U.S. Highway 90. This site commemorates Florida's major Civil War battle. On February 20, 1864, approximately 5500 Union troops under the command of General Truman A. Seymour marched westward from Sanderson. Confederate forces were defending positions near Ocean Pond. The battle lasted for five hours until Union forces retreated. Casualties amounted to an estimated 1860 Union and 946 Confederate soldiers. Participants in the battle included three all-black, infantry regiments: 1st North Carolina, the 8th U.S. Colored and the 54th Massachusetts. About one-third of the Union troops were blacks. Open 9 am-5 pm, daily. Re-enactment held each February. Call (904) 752-3866.

Opa-locka City Hall, Opa-locka



## Opa-locka

### Dade County

**Opa-locka Thematic Development**, NR. Located northwest of Miami, largely black Opa-locka is one of Florida's unique communities because of its widespread use of the Moorish Revival architectural style. Today, 65 of the original 100 buildings remain.

**Harry Hurt Building**, NR, 490 Ali-Baba Avenue. One of the most prominent Moorish Revival style buildings in Opa-locka, this 1926 building was constructed to serve as a shopping and service center. The building retains much of its original character, including a central dome and flanking minarets.

**Opa-locka City Hall**, NR, 777 Sharazad Boulevard. Inspiration for the design of this building was supposedly found in the tale "The Talk Bird" and the building itself fashioned after the palace of



J. A. Colyer Building, Orlando

the fantasy's Emperor Kosroushah of Persia. The building was an advertising focus for the fanciful Boom time development of Opa-locka. Acquired by the City in 1939 for use as a city hall, the building has been restored.

**Opa-locka Railroad Station, NR,** 500 block of Ali-Baba Avenue. An

Bethel A.M.E. Church, Palatka



important building architecturally and commercially to the development of Opa-locka, the 1927 railroad station enticed the first-time visitor and the potential investor. The design was based on the tales "Ali Baba and the Forty Thieves" and "Alladin and his Lamps". Fine tile work survives.

## Orlando

### Orange County

**Callahan Neighborhood,** bounded by Colonial Drive, Central Avenue, Division Street and Orange Blossom Trail. This neighborhood, started in 1886, is one of the oldest black communities in Orlando. The district includes the Callahan Neighborhood Center, formerly the old Jones High School which was established in 1895.

**J. A. Colyer Building, 27-29** Church Street. Currently

an Irish pub, this Romanesque style building was built in 1911 and housed the Colyer and Williams tailor shop. This early black business was located among white businesses in downtown Orlando.

**Dr. I. S. Hankins House,** 219 Lime Street. (Private residence.) This Mediterranean Revival style residence was built in 1935 as the home of Orlando's pioneer black physician who campaigned for improved race relations and for black home ownership.

**Old Ebenezer Church,** 596 West Church Street. This Gothic Revival church was built c. 1900 by the congregation of the Ebenezer United Methodist Church. After the congregation moved, this structure became home to the Greater Refuge Church of Our Lord.

**Old Mount Pleasant Baptist Church,** 701 West South Street. This Romanesque style building, constructed in 1920, now houses the Tabernacle of the Enlightened Church of God. The congregation first met in a rough shed in 1919, eventually erecting a stone church.

**The Riley Building,** 571-75 West Church Street. This Masonry Vernacular building was constructed in 1947 by businessman Zellie L. Riley, who operated a tailor shop and men's ready-to-wear store at the site. Riley championed black business opportunity through the Negro Chamber of Commerce.

## Palatka

### Putnam County

**Bethel A.M.E. Church,** 719 Reid Street. This Romanesque Revival style building was constructed by the congregation c. 1908-1912. The residents of the adjacent community of Newtown organized the church in 1866.

**Finley Homestead,** 522 Main Street. (Private residence.) This two-story Frame Vernacular structure was the home of Adam Finley, a free, African American artisan. Finley acquired the property in 1883. His grandson, Dr. Harold E. Finley, was a nationally known zoologist.

**Old Central Academy High School,** 1207 Washington Street. Established in 1892, Central Academy became the first accredited Negro high school in Florida in 1924. The first Central Academy building was destroyed by fire in 1936. The present building replaced it in 1937 and now serves as the County School Board Service Center.

## Pensacola

### Escambia County

**Daniel "Chappie" James' Birthplace,** 1606 N. Alcaniz Street. The site where Chappie James was born and where his mother, Lillie A. James, ran a school for black children. There is a small shelter covering the front steps which are painted white and labeled "Chappie's First Steps".



St. Michael's, Pensacola

**Julee Cottage Museum,** 210 E. Zaragoza Street, Seville Square Historic District. This simple wood frame building, built between 1804-1808, is Pensacola's only surviving "to the sidewalk" construction. It belonged to Julee Panton, a "free woman of color", who sought to purchase the freedom of her fellow, enslaved blacks. The cottage's pegged framing and beaded ceilings were preserved during rehabilitation as a Black History Museum. Open 10 am-4:30 pm, M-Sa. Call (904) 444-8986.

**Mount Zion Baptist Church,** 528 West Jackson Street. After the congregation was organized in 1880, the church buildings were twice destroyed by fire. The present Romanesque Revival style structure was erected in 1918.

**Saint Michael's Creole Benevolent Association Hall, NR,** 416 East Government Street, Seville Square Historic District. Constructed in 1895-96 by members of the St. Michael's Social Club, the

painted this depiction of the lumber industry in which many blacks worked. Through the Public Works of Art Project, the federal government selected artists and subjects to embellish public buildings. Installed in February 1938 in the Old Perry Post Office at 201 East Green Street, the panel was moved in 1987.

## Punta Gorda

### Charlotte County

**Baker Elementary School,** 311 East Charlotte Avenue. The school was named for the first principal-teacher of the county's first "colored school", Benjamin Joshua Baker. Baker was persuaded to come to Punta Gorda by Dan T. Smith, the first black appointed to the DeSoto County Board of Education. In 1942, a few months after Baker's death, a school for black children was built near his home and named for him. It is used today for pre-school classes.

Frame Vernacular hall was used for social and cultural activities by Creoles, a racially mixed group isolated from both the white and black communities. It was restored in 1972 using the original color scheme. Open 10 am-4:30 pm, M-Sa. Call (904) 444-8986.

## Perry

### Taylor County

**Painting entitled "Cypress Logging",** U.S. Post Office, 1600 S. Jefferson Street. Commissioned by the U.S. Treasury Department, Florida artist George Snow Hill

Julee Cottage, Pensacola



**Daniel "Chappie" James, Jr.**

**1920-1978**  
**Military officer**

A Pensacola native, "Chappie" James became the first black four-star general in American military history in 1976. His illustrious career included 101 combat missions as a fighter pilot in Korea and 78 more in Vietnam. He was decorated for valor and air tactics. Once, as commanding officer of the U.S. Air Force base in Libya, and wearing a 45 automatic stuffed under his belt, he confronted the new dictator, Muammar Khadafy, at the front gate and forced his withdrawal. Khadafy had intended to seize the base with his half-tracks. In the late 1970s, the General was sought out as a potential candidate for lieutenant governor of Florida but died of a heart attack a few weeks after his retirement. James was a widely acclaimed national spokesman for black self-respect.



Arnett Chapel A.M.E. Church, Quincy

## Quincy

### Gadsden County

**Arnett Chapel A.M.E. Church**, 209 South Duval Street. Organized in 1866, the congregation is among the oldest in Gadsden County. The Romanesque Revival style building was constructed in 1938-39 and named for the Rev. Benjamin W. Arnett, the Presiding Bishop in Florida from 1888-1892.

**Hardon Building**, 16 W. Washington Street. Owned by William Hardon, a black

man, this was one of the earliest ice and electric plants in Quincy. Hardon's small generator was located in the rear of the building, with the ice plant adjacent to it. In the front of the building was a bar and in the basement, a dice and card room patronized by some of the town's elite. The Masonry Vernacular building, constructed around the turn of the century, is now an office supply business.

**Masonic Lodge**, 122 South Duval Street. Since 1907, this building has been the masonic lodge meeting hall for black masons. It is a

simple, two-story Frame Vernacular building with an open hall on the first floor. It was moved from its original site in 1976 and remodeled.

**William S. Stevens Hospital**, corner of Roberts and Crawford Streets. (Private residence.) Dr. William Spencer Stevens practiced medicine in Quincy for more than fifty years. His fame spread during the yellow fever outbreak of 1906 and the influenza epidemic of 1918. In the years following, Dr. Stevens established a clinic, a hospital, and a drug store. The hospital was located in this two-story Frame Vernacular structure.

## St. Augustine

### St. Johns County

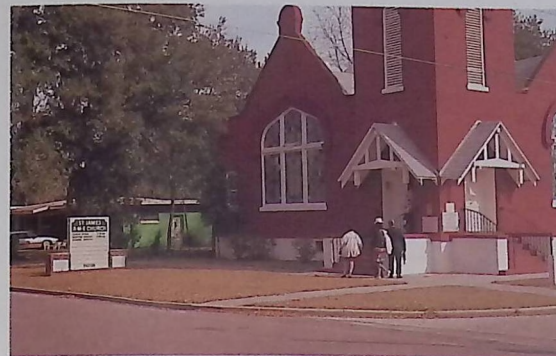
**Butler Beach**, on Anastasia Island, approximately 8 miles south of St. Augustine on Highway A1A. In 1927, Lincolnville businessman Frank B. Butler bought land between the Atlantic Ocean and the Matanzas River which he developed into Butler Beach, for many years the only beach African Americans were allowed to use between Jacksonville and Daytona Beach.

**Willie Galimore Community Center**, 399 South Riberia Street. This recreational facility is named in honor of St. Augustine native Willie Galimore. The former Florida A&M three time All-American played seven years with the Chicago Bears in the National Football League. Galimore led the Bears in scoring in 1958, and was the team's top rusher in 1961. Call (904) 824-5209.



Clay pipes from Fort Mose, St. Augustine

**Gracia Real de Santa Teresa de Mose**, two miles north of St. Augustine off Highway A1A. In 1693, King Charles II of Spain decreed runaway slaves were to be given sanctuary in his colonies. Black fugitives from British Georgia made their way south and fought so bravely against a retaliatory attack on St. Augustine by the British in 1728 that the governor abolished the slave market and freed any remaining soldiers who were slaves. Ten years later, Governor Montiano established Fort Mose for the black runaways. The fort and village were abandoned in 1763. The site has undergone archaeological research but currently has no exhibits or facilities. A traveling exhibit about Fort Mose is operated by the Florida Museum of Natural Call (904) 824-5209.



St. James A.M.E. Church, Sanford

History. Call Darcie MacMahon, (904) 392-1721.

**Lincolnville Historic District**, NR, bounded by Cedar, Riberia, Cerro, and Washington Streets and DeSoto Place. In 1866, former black slaves began settling a three block area in St. Augustine at first known as "Africa" but later renamed Lincolnville. By 1885, Lincolnville was a growing black business and residential community. Lincolnville has the greatest concentration of late nineteenth century architecture in the city.

**St. Mary's Missionary Baptist Church**, 69 Washington Street. Dr. Martin Luther King, Jr., on June 9, 1964, told 300 supporters here he would participate in a sit-in at a motel restaurant the next day, anticipating correctly that he would be jailed. Segregation practices in St. Augustine drew national coverage when police arrested and jailed the 72-year-old mother of the governor of Massachusetts as a demonstrator. The protests in St. Augustine, called "America's oldest segregated city", were a major factor in propelling Congress to pass

the Civil Rights Act on June 20, 1964. This Italian Gothic style church was constructed in 1920.

**St. Paul's A.M.E. Church**, 85 Martin Luther King Avenue. This 1910 Gothic Revival church served as an assembly point for blacks demonstrating against segregated beaches, lunch counters and other facilities in 1964. The kitchen fed hundreds of volunteers who came from other states. Baseball great Jackie Robinson addressed a crowd of 600 here, urging them on in a determined, peaceful struggle.

**Cary A. White, Sr. Complex**, Florida School for the Deaf and the Blind, 207 N. San Marco Avenue. This classroom and dormitory area is dedicated to the memory of the first black deaf graduate of the Florida School for the Deaf and the Blind who worked at the school for 46 years. Mr. White was an assistant in the dorm where Ray Charles lived while he was a student.

## Sanford

### Seminole County

**Hopper Academy**, 1111 South Pine Avenue. This Frame Vernacular two-story "T"-shaped building was built between 1900-1910 and served as Sanford High School (Colored). It was one of the few early black high schools in Florida. There are plans to develop this facility into an educational and community service center.

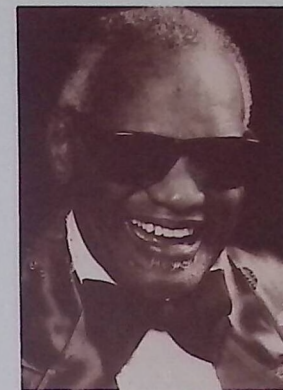
**John M. Hurston House**, 621 East 6th Street. (Private residence.) The Rev. John Hurston was the father of noted author/anthropologist Zora Neale Hurston as well as a forceful preacher and effective pastor. Rev. Hurston and his wife Mattie lived in this Second Empire style residence.

**St. James A.M.E. Church**, NR, 819 Cypress Avenue. Organized in 1867, the church purchased the land on the corner of East 9th Street and South Cypress Avenue in 1880. The current structure is a red brick English Gothic Revival Style building with four matching stained-glass windows, constructed in 1913, and is an excellent example of the work of black architect Prince W. Spears.

## Sanibel Island

### Lee County

**Schoolhouse Gallery**, 520 Tarpon Bay Road. This Baptist Church, built in 1909-1910, was established as the only school for the black children of the Island in 1927, and was so used until 1963, when Sanibel Elemen-



Ray Charles  
Ray Charles Robinson

### 1930- Singer, composer

A Georgia native, this singer, arranger, composer, and band leader grew up in Greenville, Florida, and began playing piano at seven years of age while attending the Florida School for the Deaf and the Blind in St. Augustine. He began touring with dance bands at age fifteen. Charles recorded his first major hit, "I Got a Woman", in 1954. He was inducted into the Florida Artists Hall of Fame in 1992. The world-class singer started his career in Jacksonville as a youngster, playing side-man to the jazz musicians congregating around the old Wynn Hotel on Ashley Street and other nearby nightspots. "Lots of days, I was hungry, no place to stay, and even when you work, you might not get paid," Charles recalled. He laughs at those hard times and tells youngsters, "You gotta' believe."

tary, the first integrated school in Lee County, was built. It is currently a gallery featuring a diversified collection of fine art.

## Sarasota

### Sarasota County

**Booker Schools**, Historical Marker, Orange Avenue at 35th Street. Named for black educator Emma E. Booker, who began teaching black children in 1910 and rose to become principal of Sarasota Grammar School in 1918. She attended college during summers for two decades

*Gibbs Cottage, Tallahassee*

in order to earn her bachelor's degree.

**First Black Community**, Historical Marker, Central Avenue between 5th and 6th Streets. Lewis Colson, the first black settler, helped survey the Town of Sarasota in 1886 and began what would become a prosperous black residential and business district.

## Sumatra

### Franklin County

**Fort Gadsden State Historic Site**, NR, six miles southwest of Sumatra, off

State Road 65. The so-called Negro Fort, located on the lower Apalachicola River, was built and provisioned by the British and manned by black and Indian forces under a black commandant named Garcia. The fort was attacked by American forces on June 27, 1816. A round of hot shot hit the magazine of the fort causing a huge explosion and killing some 270 of the 320 defenders. Open 8 am-sunset, year-round.

Call (904) 670-8988.

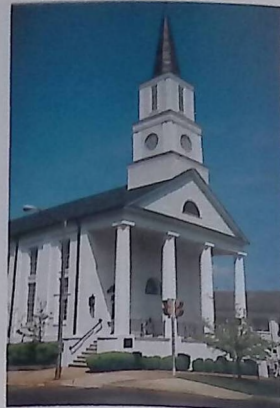
## Tallahassee

### Leon County

**Black Archives Research Center and Museum**, Carnegie Library Building, NR, Florida A&M University. The two-story, columned, brick veneer building built in 1907 is the oldest building on campus. The center has more than 100,000 visitors annually who come to see the vast collection, which includes slave irons, tribal masks and ancient art demonstrating the cultural maturity of African kingdoms. Open 9 am-4 pm, M-F.

**First Presbyterian Church**, NR, 102 N. Adams Street. Built in 1838, this is the only church still standing in town from territorial days. The Classic Revival style building with Gothic doors and windows is prominent in downtown Tallahassee. The north gallery was set aside for slaves who sat apart from their masters, but were allowed membership.

**Florida Agricultural and Mechanical University**, South Adams Street. This is the oldest historically black



*First Presbyterian Church, Tallahassee Balcony for slaves (below)*



university in Florida, established in 1887 as the Florida State Normal and Industrial School for Negroes. The first president, Thomas DeSaille Tucker, was born in Sierra Leone and graduated from Oberlin College in 1886. He practiced law in Pensacola before coming to Tallahassee in 1887. Today, twelve schools and colleges make up the international, multiracial university.

**Gibbs Cottage**, South Adams Street. Gibbs Cottage, constructed in 1894, was the home of Thomas Van Renssalaer Gibbs, member of the Florida Legislature who, in 1887, introduced the bill which resulted in the founding of the Florida State Normal and Industrial School for Negroes, now Florida A&M University.

**Knott House**, 301 East Park Avenue. Union General Edward M. McCook entered



*Florida Agricultural and Mechanical University, Tallahassee*

Tallahassee on May 10, 1865 with orders to accept the surrender of the capital. He made his headquarters at the

*C. K. Steele Memorial, Tallahassee*



Knott House, then owned by Thomas and Catherine Hagner. On May 20th, on the steps of the house, McCook issued a general order: President Lincoln's Emancipation Proclamation. The home was remodelled in the 1920s, the alterations inspired by the Georgian Revival style. The Knott House is now operated as a house museum, with emphasis on the Knott family and the Depression years.

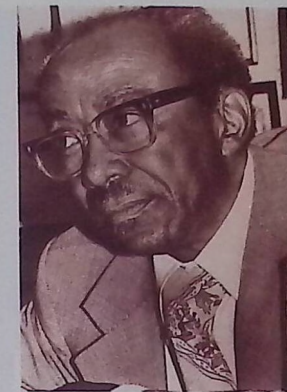
**John G. Riley House**, NR, 419 West Jefferson Street. John Gilmore Riley was a black educator and civic leader in Tallahassee in the late 19th and early 20th centuries. He became the first principal of Lincoln Academy, the first high school for blacks in Leon County. The Frame Vernacular house which he built in the 1890s was his home until his death in 1954.

**St. James C.M.E. Church**, 104 N. Bronough Street.

(Private offices.) The present Gothic Revival structure was constructed in 1899 on land purchased by black members of the Trinity Methodist Episcopal Church who formed a separate organization known as the Colored Methodist Episcopal Church. There were at least two earlier structures on the site. It is believed that one of these functioned as a hospital for wounded soldiers from the Civil War Battle of Olustee and served as a school for black children during Reconstruction. The building is the oldest black church structure still standing in Tallahassee.

**C. K. Steele Memorial**, 111 West Tennessee Street. A statue and marker commemorate the work of the Rev. Charles Kenzie Steele, one of Florida's outstanding civil rights leaders.

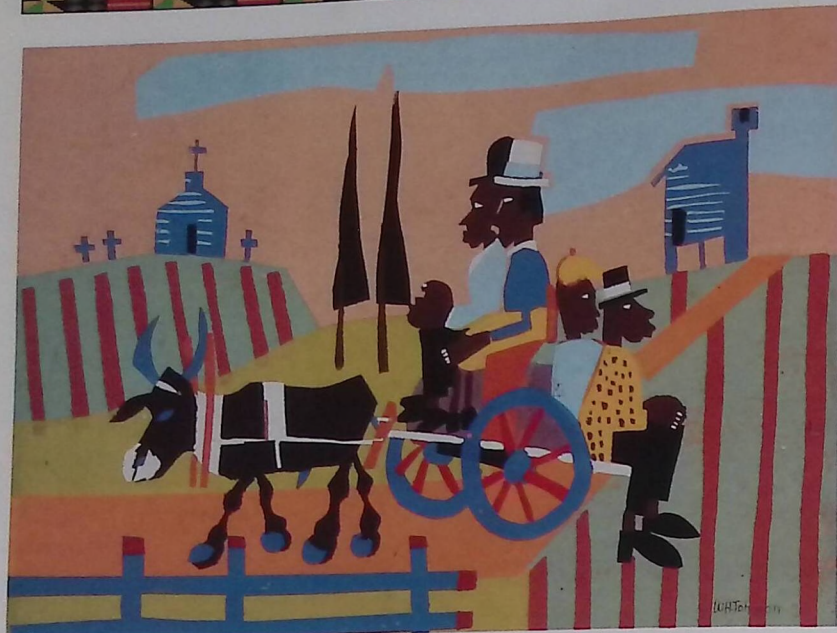
**Union Bank Building**, NR, on the corner of Apalachee Parkway and Calhoun Street,



**Charles Kenzie Steele**

**1914-1980**  
**Civil rights leader**

The Reverend Charles Kenzie Steele was pastor of the Bethel Baptist Church in Tallahassee and marched with Martin Luther King, Jr., in the civil rights movement of the 50s and 60s. He organized the Tallahassee bus boycott by setting up a station wagon pool for black patrons, eventually ending segregated seating. "I'd rather walk in dignity than ride in humiliation," Steele proclaimed. Fittingly, the new Tallahassee city bus terminal bears his name and displays a statue of this frail, but determined minister.



Museum of African American Art, Tampa

one block from the Old Capitol. The Union Bank, chartered in 1833, played a major role as a planters' bank in the territorial period of Florida history. Constructed in 1841 and displaying elements of Federal and Greek Revival architecture, the building has housed a wide variety of business and cultural interests including the National Freedman's Bank for newly emancipated slaves during Reconstruction. Open 10 am-1 pm, Tu-F; 1 pm-4 pm, weekends. Call (904) 487-3803.

## Tampa

### Hillsborough County

**La Union Marti-Maceo**, 1226 E. 7th Avenue. Located in the Ybor City National Historic Landmark District, this building serves Afro-Cubans excluded from other Cuban and Spanish clubs. Since its founding in 1904,

the Marti-Maceo mutual aid society has provided social and self-help activities for the black Cubans in Ybor City, who confronted both racial and nativist discrimination. Although black and white cigarmakers were initially part of the same mutual aid society, Florida laws against integrated social clubs required them to split in 1900.

Museum of African American Art, Tampa



**Museum of African American Art**, 1308 Marion Street. The Barnett/Aden Collection is America's foremost collection of African American art depicting the history, culture and lifestyle of blacks in America. This is the oldest collection of African American art in the U.S., with one piece dating from 1851. Open 10 am-4:30 pm, Tu-Sa; 1 pm-4:30 pm, Su (except holidays).

**St. Paul A.M.E. Church**, 506 East Harrison Street. A brick vernacular building with Gothic and Romanesque detailing constructed between 1906 and 1917, the church has played an important role in the social, political and cultural events of the community. During the 1950s and 1960s, black leaders of the civil rights movement met at the church to organize their Freedom Marches and "sit-ins" to

protest segregated restaurant facilities in downtown Tampa.

**St. Peter Claver School**, 1401 Governor Street. St. Peter Claver is the oldest black school, public or private, still functioning in Hillsborough County. Opened on February 2, 1894, it was destroyed by arson ten days later. Rebuilt and reopened, the school resumed classes under two Sisters of the Holy Names. Within seven years, it was turning out black graduates capable of becoming certified teachers. In 1916, Governor Trammell issued a warrant for the arrest of three Sisters at another black school, accusing them, as whites teaching black students, of violating an 1895 Florida law. Since St. Peter Claver School could be accused of violating the same law, a decision was made to close the school. The law was later declared unconstitutional, and the school reopened.

## Vernon

### Washington County

**Moss Hill United Methodist Church**, NR, three miles southeast of Vernon, off Vernon-Greenhead Road. Built in 1857 by church members and their slaves, this simple, weathered, woodframe church is the oldest unaltered building in Washington County. Many of the planks still bear the hand or fingerprints of the workers, and the barefooted imprints of children may be seen on the ceiling planks. The building is one of the nation's best examples of frontier church architecture.



Moss Hill United Methodist Church, Vernon

## West Palm Beach

### Palm Beach County

**Gwen Cherry House**, corner of 6th Street and Division Avenue. This Masonry Vernacular structure served as the home of Gwen Cherry, the first black woman elected to the Florida Legislature. The residence is being renovated as museum space for the Black Historical Preservation Society of Palm Beach County.

**The Mickens House**, NR, 801 Fourth Street. (Private Residence.) The house was built in 1917 by Halen Mickens, who operated the wicker carriage concession at Colonel Bradley's casino. His widow, Alice Frederick Mickens, rose to national prominence in promoting higher education for blacks. She was chosen "Outstanding Woman of the Century" at

the American Negro Emancipation Convention in 1963. She entertained such black notables as Dr. Ralph Bunche, Mary McLeod Bethune, and A. Philip Randolph at the home.

**Northwest Neighborhood Historic District**, NR, bounded by N.W. 2nd and 11th Streets, North Rosemary and Douglas Avenues. Most

Florida Folklife Festival, White Springs



of the buildings were constructed by local black builders and contractors such as Simeon Mather, R. A. Smith, J. S. Woodside, Alfred Williams and Samuel O. Major. A few buildings, notably churches, were designed by local architects such as West Palm Beach's first black architect, Hazel Augustus, and the firm of Harvey and Clarke. The first

blacks arrived in the area between 1885 and 1890, when the black residents of the area in Palm Beach known as the "Styx" were forced to relocate to the northwest section of the city. This district is the only remaining portion of the original black settlement.

**Tabernacle Baptist Church**, 801 Eighth Street. This church was founded in 1893 as Mount Olive Baptist Church. The first public school for blacks in West Palm Beach was organized in 1894 and held classes in the church through 1896. The Neo-Romanesque Revival style structure, the sole example of this style in the Northwest Historic District, was built in 1925.

## White Springs

### Hamilton County

**Stephen Foster State Folk Culture Center**, U.S. Highway 41 North, 3 miles east of I-75. This memorial to composer Stephen Foster is located on the banks of the Suwannee River, with animated dioramas, carillon concerts, and displays of Florida folklife. Black craftsmen participate in the annual folk festival demonstrating artisanship of another century and offering gospel and blues musical programs. Park open 8 am-sunset; buildings open 9 am-5 pm. Call (904) 397-2733.

# African American Festivals and Events

## January

**Belle Glade**—Muckstepper's Reunion  
407 996-2161

**Clearwater**—Martin Luther King, Jr. Commemorative Breakfast, March and Rally, King Center and Coachman Park  
813 462-4880

**Eatonville**—Zora Neale Hurston Festival of the Arts and Humanities, Kennedy Boulevard and College Avenue  
407 647-3307

**Lake Wales**—Martin Luther King, Jr. Day, Bok Tower Gardens  
813 676-1408

**Miami**—Martin Luther King, Jr. Parade and Festival, Martin Luther King, Jr. Boulevard  
305 261-8385

*Dizzy Gillespie, Jacksonville Jazz Festival*



**Ocala**/other locations in Marion County—Year of Jubilee Celebration, Various churches  
904 351-0824

**St. Petersburg**—Martin Luther King, Jr. Birthday in St. Petersburg; Southern Christian Leadership Conference Drum Major for Justice Parade; Festival of Bands  
813 541-8178, 327-0085

**Tampa**—Martin Luther King, Jr. Festival, Martin Luther King, Jr. Recreation Complex  
813 223-8615

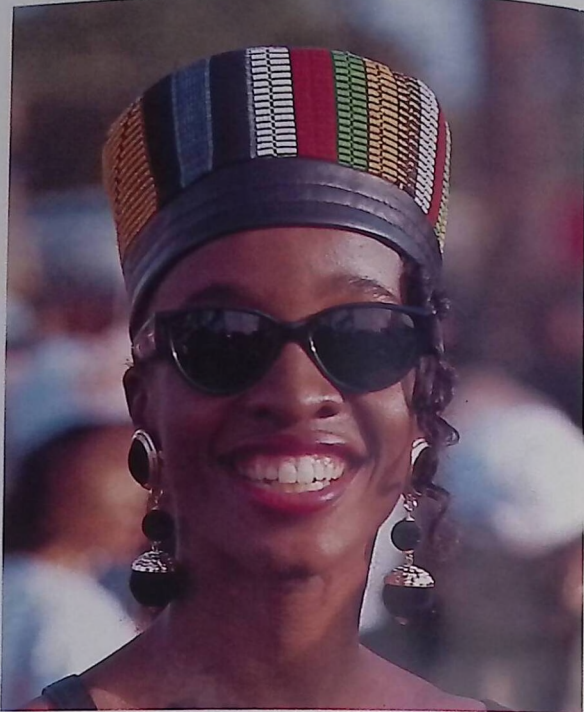
## February

**Crestview**—Florida-Alabama Progressive Seven-Shape Note Singing Convention Quarterly Meeting, Convention Center  
904 834-2713

**Fort Lauderdale**—Sistrunk Historical Festival, Sistrunk Boulevard  
305 765-4663

**Lake City** and **Olstee**—Battlefield State Historic Site—Olstee Battle Festival and Battle Re-enactment  
904 758-1355

**Ocala**—Soul Food Festival, Central Florida Community College  
904 237-2111



*Zora Neale Hurston Festival of the Arts and Humanities, Eatonville*

**Stuart**—Martin County Black Heritage Festival, East 10th Street Recreation Center  
407 283-6349

**Tallahassee**—Harambee Festival, Tallahassee-Leon County Civic Center  
904 559-3155

## March

**Winter Park**—Africana Fest, Rollins College  
407 646-1586

## April

**Green Cove Springs**—Augusta F. Savage Cultural Arts Festival, Spring Park  
904 264-5801

**Miami**—Dade Heritage Days  
305 358-9572

## May

**Clewiston**—Brown Sugar Festival  
813 983-9134

**Crestview**—Carver-Hill Memorial Day Festival, Carver Hill Memorial Museum, Fairview Park  
904 682-3494  
**Florida-Alabama Progressive Seven-Shape Note Singing Convention Quarterly Meeting, Convention Center**  
904 834-2713

**Gainesville**—Fifth Avenue Arts Festival, Fifth Avenue  
904 372-0216, 491-1364  
**Greenville**—May 20th Emancipation Day Celebration  
904 948-2071

**Orlando**—West Indian-American Carnival Celebration (Mardi Gras), Central Florida Fairgrounds

407 298-0612, 298-2717

**St. Petersburg**—Celebration of Movement, Pinellas County Center for the Arts  
813 327-1907, Ext. 277

**White Springs**—Florida Folk Festival, Stephen Foster State Folk Culture Center  
904 397-2192

## June

**Miami**—Bahamas Goombay Festival, Coconut Grove  
305 445-8292

## July

**Delray Beach**—Roots Cultural Festival, Pompey Park  
407 243-7556

**Ocala**—African American Artsfest, Webb Stadium Complex  
904 629-1644

**West Palm Beach**—Festival of Afro Arts, Gaines Park  
407 659-8099

## August

**Campbellton**—Bethel Community Sacred Harp Sing, Bethel C.M.E. Church  
904 263-4159

**Crestview**—Carver-Hill Evening in Black Culture, Carver-Hill Memorial Museum, Fairview Park  
904 682-3494  
**Florida-Alabama Progressive Seven-Shape Note Singing Convention Quarterly Meeting, Convention Center**  
904 834-2713

**Delray Beach**—Roots Cultural Festival, Pompey Park  
407 243-7356



*Zora Neale Hurston Festival of the Arts and Humanities, Eatonville*

## September

**Miami Lakes**—Miami Lakes Taste of Jazz, Main Street  
305 821-1130, Ext. 206

## October

**Clearwater**—Clearwater Jazz Holiday, Coachman Park  
813 734-0140, 462-6360

**Fort Lauderdale**—African Heritage Festival, Jamaican Domino Club  
305 938-7383

**Hollywood**—Hollywood Jazz Festival, Young Circle Park

*Lincolville Festival, St. Augustine*



## November

**Crestview**—Florida-Alabama Progressive Seven-Shape Note Singing Convention Quarterly Meeting, Convention Center  
904 834-2713

**Miami**—Sun Street Festival, 7th Avenue  
305 756-8702

**Saint Augustine**—Lincolnville Festival, Willie Gallimore Recreational Facility  
904 829-8379

**Tampa**—Bethune-Cookman College and Florida A&M University, Florida Football Classic, Tampa Stadium  
904 599-3200

## December

**Orlando**—Kwanzaa Celebration, The Callahan Neighborhood Center  
407 246-2305

**Tampa**—Antonio Maceo Day, Sociedad la Union Marti-Maceo, Ybor City  
813 223-6188

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## Festivals

For information concerning festivals and special events, see pages 26-27.

# Florida Black Heritage Trail Tours



Jackie Robinson Memorial, Daytona Beach

## ■ The Struggle for Freedom and Justice 3 Days

### Day 1 Tallahassee

Knott House Museum  
C.K. Steele Plaza  
Union Bank Building  
104 miles to Lake City

### Lake City

Olustee Battlefield (vicinity of Lake City)  
91 miles to St. Augustine

### Day 2 St. Augustine

St. Mary's Missionary Baptist Church  
St. Paul's A.M.E. Church  
53 miles to Daytona Beach

### Daytona Beach

Jackie Robinson Baseball Park  
Howard Thurman Home  
65 miles to Cocoa

### Cocoa

Harry T. Moore Center  
122 miles to Tampa

### Day 3 Tampa

St. Paul A.M.E. Church  
St. Peter Claver School

## ■ Museums of Art and History 5 Days

### Day 1 Pensacola

Julee Cottage  
191 miles to Tallahassee

### Tallahassee

Black Archives (Florida A and M University)  
104 miles to Lake City

### Day 2 Lake City

Florida Sports Hall of Fame  
60 miles to Jacksonville

### Jacksonville

Catherine Street Fire Station (Jacksonville Fire Museum)  
80 miles to Daytona Beach

### Day 3 Daytona Beach

Bethune House (Bethune-Cookman College)  
Museum of Arts and Sciences  
139 miles to Tampa

### Day 4 Tampa

Museum of African-American Art  
41 miles to Bradenton

### Bradenton

Family Heritage House  
211 miles to Ft. Lauderdale

### Day 5 Ft. Lauderdale

Old Dillard School  
25 miles to Miami

### Miami Vicinity

Black Archives, History and Research Foundation of South Florida (Joseph Caleb Community Center, Miami)  
The Vanguard (Historical Museum of South Florida, Miami)  
Black Heritage Museum (Coconut Grove)

## ■ Historic Black Settlements and Early Communities 6 Days

### Day 1 Sumatra

Fort Gadsden  
205 miles to Gainesville

### Gainesville

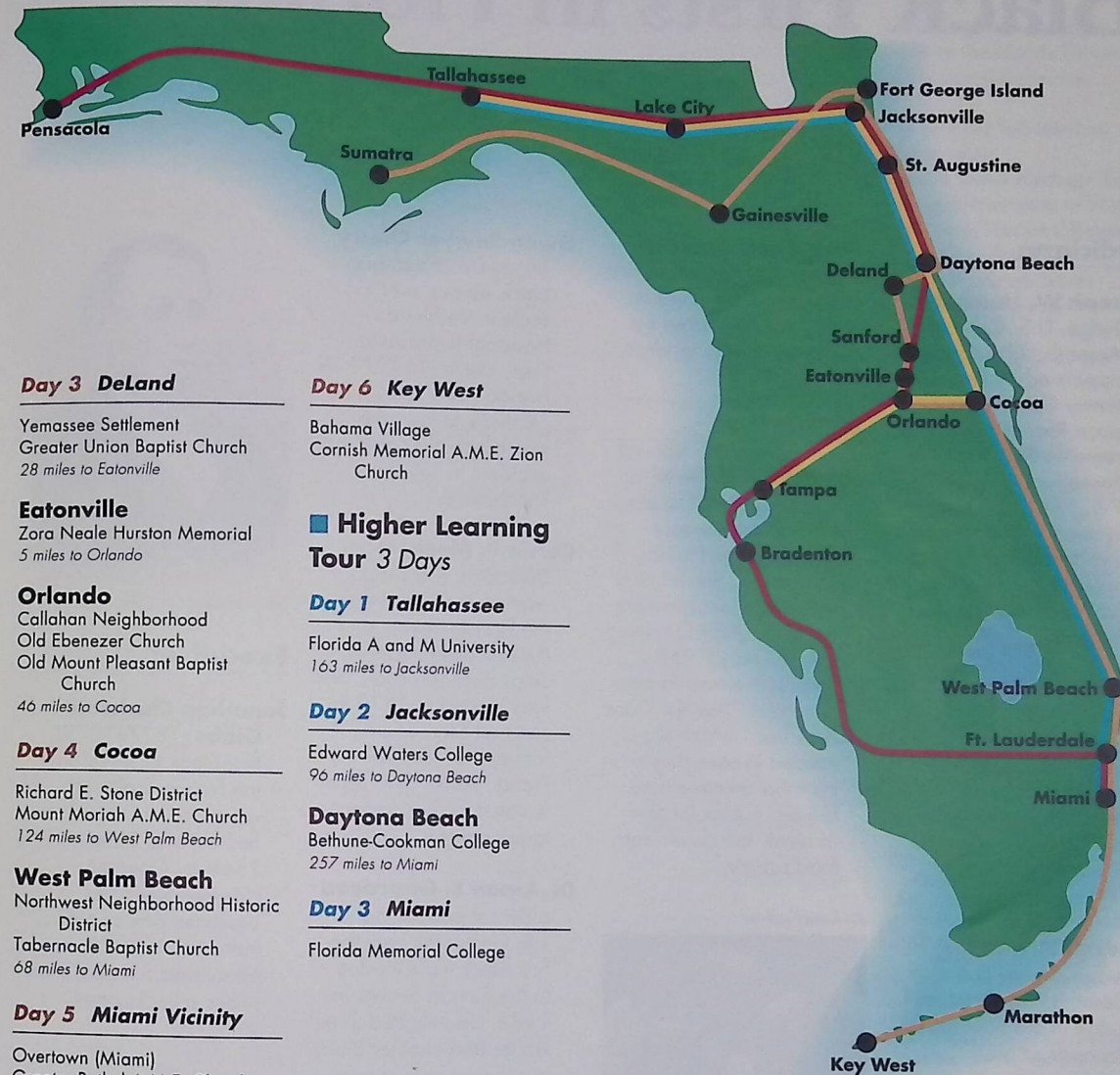
Pleasant Street Historic District  
Mt. Pleasant A.M.E. Church  
98 miles to Ft. George Island

### Day 2 Ft. George Island

Kingsley Plantation  
68 miles to St. Augustine

### St. Augustine

Lincolnville Historic District  
St. Mary's Missionary Baptist Church  
St. Paul's A.M.E. Church  
Ft. Mose  
64 miles to Deland



### Day 3 Deland

Yemassee Settlement  
Greater Union Baptist Church  
28 miles to Eatonville

### Eatonville

Zora Neale Hurston Memorial  
5 miles to Orlando

### Orlando

Callahan Neighborhood  
Old Ebenezer Church  
Old Mount Pleasant Baptist Church  
46 miles to Cocoa

### Day 4 Cocoa

Richard E. Stone District  
Mount Moriah A.M.E. Church  
124 miles to West Palm Beach

### West Palm Beach

Northwest Neighborhood Historic District  
Tabernacle Baptist Church  
68 miles to Miami

### Day 5 Miami Vicinity

Overtown (Miami)  
Greater Bethel A.M.E. Church  
St. John's Baptist Church  
Charles Avenue Historic District (Coconut Grove)  
Coconut Grove Cemetery  
Macedonia Baptist Church  
MacFarlane Homestead Subdivision (Coral Gables)  
St. Mary's Baptist Church  
109 miles to Key West

### Day 6 Key West

Bahama Village  
Cornish Memorial A.M.E. Zion Church

## ■ Higher Learning Tour 3 Days

### Day 1 Tallahassee

Florida A and M University  
163 miles to Jacksonville

### Day 2 Jacksonville

Edward Waters College  
96 miles to Daytona Beach

### Daytona Beach

Bethune-Cookman College  
257 miles to Miami

### Day 3 Miami

Florida Memorial College

# Black Firsts in Florida

## Judiciary:

**Joseph W. Hatchett**, Judge, U.S. Court of Appeals, 11th Circuit, appointed by President Jimmy Carter. First black since Reconstruction to serve on Florida's Supreme Court (1975-79). First black elected to remain on the court; first black elected to public office in a statewide election in the South.

**Leander J. Shaw Jr.**, appointed to Florida Supreme Court in 1983, retained by statewide vote. First black judge to become Chief Justice of the Supreme Court, for a two-year term (1990-92).

**Lawson E. Thomas**, Judge, Miami Police Court, 1950, first black judge in the South since Reconstruction.

**Melvia Green**, Dade County Circuit Judge, 1989, first black woman circuit judge.

**Leah Aleice Simms**, Dade County Judge, first black woman judge in Florida, appointed by Governor Bob Graham in 1981.

## Legislative:

**Joe Lang Kershaw**, a civics teacher, first black since Reconstruction elected to the Florida Legislature. Served as a Democratic House member from Dade County for 14 years (1968-1982). His most famous issue was "Axe the Cane Pole Tax," which succeeded in reversing a state tax on cane pole fishing, a popular form of black recreation and food supply.

Joe Lang Kershaw



**Gwen Sawyer Cherry**, Miami Democrat, first black woman ever to serve in the Florida House of Representatives, elected in 1970. A Florida A&M *cum laude* graduate in law, she was killed in a car accident in 1979 in Tallahassee.

**Carrie P. Meek**, Miami Democrat, first black woman ever elected to the Florida Senate and the first black to serve since Reconstruction. She was elected in 1979 to succeed Mrs. Cherry. A former track star at Florida A&M, Sen. Meek is noted for her humanitarian causes.

**Dr. Arnett E. Girardeau**, a dentist and Jacksonville Democrat, was the first black male elected to the Florida Senate in 1982. He defeated three whites and another black in winning his first term.



Jonathan Clarkson Gibbs

## Executive:

**Jonathan Clarkson Gibbs** (1827-1879), first black to serve on the Florida Cabinet when he was chosen as Secretary of State in 1868 by Governor Harrison Reed. As superintendent of public instruction in 1873, he established the state's first public school system.

# Credits

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