

Series Of Articles On 'Negro Experience In Greene County' To Begin On Tuesday

Capital of the State of Franklin, home and political training ground of Andrew Johnson, Civil War battleground and deathplace of Confederate General John H. Morgan, Greene County has a well-documented past in many ways.

Aspects of Greeneville and Greene County history remain, however, that are little known even to long-time residents.

Was there slavery in this area of predominantly small farms? How can it be documented? Did free Blacks reside here before the Civil War?

How did Negro education get started in Greeneville and Greene County? Who started it? How extensive was it?

Who were the leaders of Greeneville's active Negro business community during the first quarter of this century?

When did George W. Clem live? Why was he important? What was the George Clem Tradition?

What role have Negro churches played in the life of Greeneville and Greene County? Why is the Negro Women's Civic Club significant, and who were its leaders?

Sought Answers

Jack Carson, Jr., a recent graduate of Hampton Institute, Hampton, Va., and a member of a family which has made major contributions to Negro business and civic life in Greeneville and Greene County, several weeks ago took on the job of looking for some of the answers to these questions.

Long hours of research were spent at the Greene County Court House, looking through county records more than 150 years old. Much additional time was spent in talking with Greenvillians and Greene Countians who either had taken an active part themselves in the development of the Negro community here or could remember those who had done so.

The result is a series of nine articles, titled "The Negro Experience in Greene County," that attempts to hit the highlights of that experience from the pre-Civil War, slavery days up to the present.

Primary emphasis in the series, which begins tomorrow, will be placed on the educational, business, and civic contributions made to the life of Greeneville and Greene County by Negro citizens.

Strong Ties to Area

Carson's own ties to Greeneville and Greene County go back more than a century.

The great-grandfather for whom both he and his father were named was himself a slave and later a tenant farmer on the John Russell farm in Pruitt Hill.



JACK CARSON JR.

A great-uncle, Chauncey "Pete" Carson, was a prominent and popular Greeneville barber and Negro leader for many years, and Mrs. Chauncey (Mary Belle) Carson was a founder and one of the most active members of the Negro Women's Civic Club.

He himself is the son of Mr. and Mrs. Jack Carson, of Greeneville. The elder Carson is employed as an automobile mechanic at Bewley-Maupin Chevrolet Company.

Student Speaker

Carson, now 22, was graduated in 1964 from George Clem High School, where he was Valedictorian of his class.

Writing and public speaking have always been his favorite pastimes. While in high school, he won the first place prize in the Tuesday Book Club's poetry contest in 1963, and the following year he took first place in the Greene County Farm Bureau's public speaking contest.

While in college at Hampton Institute, he continued to take an active and sometimes outspoken leadership role in both academic and extra-curricular life.

A philosophy and political science major,

Carson held high offices in the student government, the Student Christian Association, the Alpha Phi Alpha Fraternity, and other organizations.

Active Debater

A former George Clem correspondent for The Greeneville Sun, he served in college as one of the editors on both the newspapers and the yearbook staffs.

Carson was an active member of the Hampton Institute Debating Society. He served for three years as president of the college's chapter of the Delta Sigma Rho-Tau Kappa Alpha national honor society for intercollegiate debaters and won several debate awards.

During the 1968-69 school year he became the first student to hold the post of assistant director of debate at the college.

In June he was graduated from Hampton Institute with the Bachelor of Arts degree in philosophy and political science. He is now living with his parents in Greeneville.

His plans for the near future include publishing two books "still in the typewriter" and attending graduate school in philosophy. Eventually, he wishes to earn a Ph. D. degree in philosophy and teach at the college level.

Greeneville Sun
9-13-69

Negro Experience in Greene
County Newspaper Series.
Jack Carson Jr. The
Greeneville Sun. 1969. T.
Elmer Cox History Museum.

Sept. 16 1969

First installment

The Negro Experience In Greene County--1

Earliest Written Records On Black People Here Found In Registrar's Office

By JACK CARSON, JR.

The history of Greene County and Greeneville, Tennessee, dates back to the years immediately following the American Revolution -- and includes what may be called the Negro Experience. On the whole, both of these aspects of American history have been sadly neglected.

This article is the first in a series that will attempt to uncover some of the hidden facts about the Negro Experience in Greene County. And, of course, it will soon become quite evident that this Negro Experience was -- and, indeed, is -- vitally linked with Greene County's white population.



CARSON

Slavery in Beginning

Properly speaking, the history of Greene County began on 1st March 1785 -- in the 9th year of American independence. On that date, the governor of the State of North Carolina presented a land grant of 25,000 acres to Maj. Gen. Nathaniel Greene.

In the beginning of its history, Greene County was a part of North Carolina; because North Carolina at that time included all of what is now called Tennessee. It remained a part of North Carolina -- except for its participation in the short-lived State of Franklin -- until Tennessee became a State in 1796.

Because of its location in a fertile valley, Greene County was ideally suited for agriculture from its very beginnings. These agricultural pursuits involved the utilization of Africano-Americans as slaves, so the first chapter of the Negro Experience in Greene County, Tennessee, must be entitled Slavery.

First Negroes Probably Not Slaves

It cannot be accurately pinpointed when the first Black men arrived in Greene County, because there are no written records on their original appearance in this area. It can, however, be assumed that there were Africano-Americans present in Greene County from its outset.

This assumption can be made because Negroes had arrived in the New World before the Mayflower. The earliest recordings of Negroes in this country date back to a Negro explorer named Estevanico, who accompanied Cabeza de Vaca during six years of wandering from Florida to Mexico (1528-1534).

Negroes in the English colonies were probably servants, rather than slaves, for the period immediately following their arrival there (probably 1619). And slavery did not receive legal recognition until 1661 when Virginia made it a part of its law codes.

First Recorded Sale

Records of the sales of Negroes in Greene County date back to 30th July 1794. On this date, "a certain Negro fellow named Jack" was sold by William Caldwell (also of Greene County) for 100 pounds Virginia currency. Apparently, then, slavery was official in Greene County at that early date.

It was a policy of the times to regard Africano-American slaves as items of personal property, so it should come as no surprise that the earliest written records on Black people in Greene County are found in the office of the Register of Deeds -- in ledgers marked "Bills of Sale."

From these old records, it seems that, when slaves were sold, bills of sale were exchanged between the whites involved.

Later the whites showed evidence of the sales in the Greene County Circuit Court, and finally had the bills of sale officially recorded with the Register of Deeds.

(Other than these records, little can be said about the lives of Negro slaves.)

These Black people became the possessions of their white overlords for all of their natural lives -- unless otherwise stipulated.

Often Gifts

Aside from being slaves, Negroes in Greene County also served as gifts and were sometimes exchanged like short-term loans.

In the years beginning the 19th century, Francis Hughes -- apparently one of the more wealthy whites in Greene County -- established himself as a well-known slave dealer.

Hughes' earliest purchase of a Black man was on 30th October 1800, when he bought "a Certain Negro slave by the name of Jac" from Henry Earnest for the sum of \$300.00.

Aside from the many entries made by Hughes concerning the sale of Negro slaves, he is mentioned here because he presented many of his relatives and friends with gifts that were Black people.

Slaves presented as gifts were also bound to remain with their owners for life.

Short Periods

Mentioned above was the fact that Black people were also exchanged for short periods.

For example, Robert McFarlin put "a Negro Man named Peter" in the hands of George Jones as a mortgage on \$460.00. This mortgage was made on a 12-month basis, and Peter was to be returned if the money was repaid within that time period.

In addition to this, it is recorded that Peter was "to have every Saturday" while Jones held him. The date for this business deal was 15th August 1807.

No Revolts Recorded

The white overlords of the Africano-American slaves were duty-bound to respect the legal claims that they and other whites held on these slaves.

The records do not indicate that any of these binding contracts were ever broken or violated. And it is not for this investigation to make such an unwarranted assumption.

At the same time, no record is given of there ever having been a slave rebellion -- like the Nat Turner insurrection in Tidewater, Virginia -- in Greene County. However, it cannot be said that these early Black people were happy with being slaves -- bought and sold on the open market.

Thus far, the history of the Negro in Greene County is but the story of Black people's being exchanged between several white slave dealers. The next article will discuss the first Free Black people to have appeared in the county, according to the written records.

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The Negro Experience In Greene County -- II

Records Reveal Free Black People Came To Greene County Just Before Civil War

By JACK CARSON, Jr.

The search for the first free Negroes in Greene County begins with this article.

Tracing the steps of this investigation, it was revealed in the preceding article that

Greene County's first Black inhabitants were slaves - bought and sold as items of personal property. These early Africano-Americans, according to old county records, were also used as media of exchange and as collateral on short-term loans and mortgages.



CARSON

Free Black people had been in the U. S.

long before the 19th century. And the first anti-slavery society had been founded in 1775 - 10 years before the birth of Greene County. Nonetheless, few of the effects of the drives to end slavery were felt in the county.

The States of the New England area and New York and New Jersey had made provisions for the gradual abolition of slavery during the years 1799-1804. But none of these efforts were felt in Greene County, so far as the records indicate.

A slave in Greene County was a slave for his natural life, unless otherwise stipulated. And, on the whole, few Black men were in any kind of position to bring change to the area. There were exceptions, though, to even this general trend.

Thomas B. Ross

For example, on 9th June, 1855, Joseph Henderson sold to Thomas B. Ross (of Greene County) "3 certain coloured slaves" described as being named Sylvia, about 26 or 27; Emily, about 8; and Thomas Anderson, about 4 years old. Mr. Ross, the account records, was "a free man of colour."

Mr. Henderson was to keep the slaves "comfortably for their services" and free of all expenses (to Ross) for a term of three years, if not called for sooner by Ross or his trustee, Anthony Moore (a white man).

Thus, it seems that free Black people appeared in Greene County, Tennessee, no later than the mid-1850's - or, the period just before the War Between the States.

Not very much can be said about this man called Thomas B. Ross, because - unlike Benjamin Banneker, a free Black man who published many valuable almanacs in

Washington, D. C., and who kept a journal - Ross, so far as has been discovered, kept no diary.

Thus, it is impossible to state his reactions to Greene County slavery, or to trace how and when he became a free Black man - or, whether he was born free in the North. However, in terms of our search for the first free Black souls in Greene County, Thomas B. Ross is the first Afro-American to be registered as a free man of colour.

Freed Couple Moves To County

Perhaps the most interesting piece of evidence concerning this investigation comes dated 6th October 1858. On this date, a free Black man and his wife moved into Greene County. The records read as follows, from the official entry:

"State of Tennessee
Washington County

"I, Henry Hoss, Clerk of the County Court of the said County do hereby certify that Allen and his wife the bearers of this are free persons of Color, Liberated in this County by E. L. Mathes and G. W. Telford. The said is a bright mulatter about fifty-seven years old, has a small scar on the back of his left hand, and a scar of the left arm, occasioned by a Burn, and a little inclined to be bald-headed - several of his fore teeth out. Of remarkable good habits both as to industry and morals - of medium size - and a little gray headed. - His wife is about fifty two years old and tolerable black and weighs nearly two hundred pounds.

"Witness my hand and seal of office, at office in Jonesboro. This 6th day of October 1858.

Henry Hoss, Clerk

"P. S. - Said Boy and wife were formerly the property of James McAlester of this county, and thus usually called by that name - that is, Allen McAlester and Polly McAlester.

"State of Tennessee
Greene County

"Registers office. This instrument from Washington County Clerk certifying that Allen McAlester and his wife Polly are free persons of colour, and in good standing and well behaved--

"Received at my office the 29th day of December 1859. . .

Thomas Lane
Greene County Clerk"

Thus, the first free Black people in Greene County made their arrival in the middle-to-late 1850's, so far as the old records indicate. And with them began a new episode in the Negro Experience in Greene County, marked, Free Persons of Color.

The Negro Experience In Greene County-III ^{G.S. 9/18/69}

The Reconstruction Era After The Civil War

By JACK CARSON, Jr.

The American Civil War and the period of Reconstruction which followed had significant impact upon both the Negro and on Greene County.

This inquiry has already shown that the first Black men in Greene County were slaves -- bought and sold in free and open markets. It has also been shown that these Black people were used as media of exchange in many situations.



CARSON

In the last article of this series, it was discovered that the first free Black men appeared in Greene County around the middle and late 1850's.

Up until this time, neither white nor Black people in Greene County had held any important positions in American history, but the Civil War and the period following changed that altogether -- because a white man named Andrew Johnson became the 17th President of the United States.

And President Johnson played an important role in shaping the destiny of the Negro and the U.S. -- thus, Greeneville, Tennessee, became known as the home of an American President.

Moreover, no history of the United States is complete unless it mentions the role of Andrew Johnson and the development of the Negro for the years immediately after America's Second Revolutionary War.

Role in Civil War

So far as this inquiry has uncovered, nothing in the way of stating definitely the names or numbers of Greene County Negroes who participated in the War Between the States can be given.

However, what can be said is that some 186,000 Negro troops took part in 198 battles and skirmishes and suffered 68,000 casualties fighting on the side of the Union Army.

Altogether, an estimated 300,000 Negroes played important roles in the Union victory in the Civil War. This number represents the total number of Negroes -- including servants, laborers, and spies for the Northern States.

Of course, a much smaller number fought on the side of the Confederacy.

Thus, Black people were committed in the struggle which resulted in the ending of legal slavery in the United States.

Lincoln Mapped Reconstruction

The Civil War took place from 1861 to 1865. And on 18th December 1865, the enactment of the 13th Amendment ended legal slavery everywhere in the U.S. A period of national reconstruction followed.

With the period of national reconstruction came the debates over the problem of Negro voting rights.

Abraham Lincoln had been the President during the Civil War, and it was he who mapped out the first plans for the rebuilding of the nation and the conditions under which Negroes were to be permitted to vote.

His plans for reconstruction were cut short when he was killed during his term of office, and it was Greene County's own Andrew Johnson who carried on the campaign for Negro voting rights.

Lincoln's plan must be called a moderate proposal -- because his projected plans would not have enabled all of America's Black men to vote, but only war veterans and the very intelligent.

At the close of the Civil War nearly 4.5 million Black people lived in the U.S., and Lincoln's plan would have only reached about half of this number of Black Americans.

Johnson Takes Office

When Johnson assumed the office of President, he continued to follow the broad outlines of the Lincoln Administration's plan for remodeling the nation, with several changes that were completely his own.

Johnson was a self-made man who graduated from a business as a tailor into the political arena. He was an earnest and capable man, but he had a stubborn attitude (like a Tennessee mule) that caused serious opposition to him from his political opponents.

Johnson was able to enforce a workable rule for the seating of Representatives of the former Confederate States, and then his real struggles began.

The conflicts that followed stemmed from the fact that there were major differences between the President and the Congress, which was controlled by a Radical Republican majority, over how Reconstruction should be carried out and how newly-freed Black Americans could be brought into full citizenship status.

Freedmen's Bureau
One of the first acts of the Congress of the Johnson Administration resulted in the establishment of the Freedmen's Bureau.

The primary function of this organization was to care for the freed Black people and the abandoned lands of the South. In addition, the bill provided for a military commission to try persons accused of depriving the freed Blacks of their civil rights.

The Congress enacted several Reconstruction Acts in 1867 -- despite heavy opposition from President Johnson.

Two of these Reconstruction Acts (of March 1867) placed all the ex-Confederate States -- except Tennessee -- under the control of military governors who were directed to call constitutional conventions elected by Black voters and by those whites who had never been denied the vote for any acts of disloyalty to the United States.

These conventions were to draw up constitutions to give newly-freed Blacks the right to vote. And on the basis of a State's obeying this enactment and the State's acceptance of the 14th Amendment, it would be re-admitted to the Union.

Johnson Enforced Acts

Eventually, with the re-admission of all the ex-Confederate States and the passing of the 15th Amendment, Negroes were allowed the right to vote in all elections. Of course, this applied only to Black men -- for no women, not even white women, were allowed to vote (until the 20th century).

President Johnson conscientiously enforced the provisions of these Reconstruction Acts.

All of this legislation, on the surface, seems to indicate radical changes in the American image and in the plights of American Blacks.

However, these acts of legislation neglected to protect either the economic or educational rights of Black Americans. And the years that followed were marked by vice, graft, and corruption in all the areas of American government.

Problems Remained

This article, while it deals little directly with the Negro in Greene County, is important as it fills a vital gap in the Negro Experience in Greene County and sets the stage for the next articles, which deal directly with the problems of economic security and educational pursuits.

From the evidence presented, this investigation shows that Black men were permitted to escape the bonds of slavery and to obtain the right to vote -- through the long and difficult struggle in Congress during the term of office of President Andrew Johnson.

But what possible advantage is being a citizen and having the right to vote, if you cannot read the entries on the ballot?

So the period of Reconstruction was an era in which the Negro in Greene County and in the nation discovered a new form of "slavery" quite different from the older, physical slavery. Still, a flourishing Negro business community had developed in Greeneville and Greene County by the early years of the twentieth century, a period which will be discussed in the next article.

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Negroes Established Themselves Here As Businessmen, Craftsmen From 1900-1925

In the years that followed the Reconstruction, the Negro made tremendous strides and progress—especially in terms of establishing businesses and working as skilled laborers.

The Black man's moving into the business sector of the American society is probably an outgrowth of the Reconstruction efforts to provide the freedmen with training and skills necessary for the successful transition from slavery to freedom.

In terms of the Negro Experience in Greene County, Negroes established themselves as businessmen and craftsmen during the period from 1900 to 1925. (And some of their establishments extended into later years.)

It must be kept in mind that, until the late 1940's, neither Greenville nor Greene County required businessmen to purchase licenses for their enterprises.

Therefore, the material in this article is the result of information gathered from eye-witness accounts of the period obtained



CARSON

Cloverleaf Restaurant

One of the best-remembered Negro business enterprises was the Cloverleaf Restaurant, which dates 1900-1930. This was a first class-rated restaurant owned and operated by Pendle R. Wilson.

It was situated in downtown Greenville on Depot Street, where both Broyles Rubber Oil Company and Woody's Grill stand today.

Mr. Wilson's restaurant catered to both Black and white patrons. But because segregation was widely practiced in all public accommodations, the restaurant was necessarily separated into two sections—one for whites, one for Blacks.

This fact, however, was not considered to be a handicap nor a hindrance to his business. And most of his customers were whites who enjoyed the plain good food that was served in P. R. Wilson's place.

Mr. Wilson also provided gainful employment to many other Negroes in the community, because he hired Negroes as cooks, waiters and waitresses, and dishwashers. This practice served to give Negroes of the time a feeling of near-independence from the white man.

Negro Cafes

During the same period, there were also many Negro cafes.

Mrs. Maggie Grant owned and operated a cafe on the corner of Depot and Cutler Streets, where Doc and Zeke's Esso Servicenter stands today. Just up the street in the same building with Holly's Mill, there were two other Negro-operated cafes.

Will Dunkin operated a cafe out of the upstairs division of this building. Thus, the Dunkin cafe was situated on Depot and Railroad Streets, with an entrance which faced the railroad tracks.

In the downstairs division, "Kidd" and Myrtle Barnett operated the second cafe. This cafe faced Depot Street, and it was complete with a pool room.

Olden and Briscoe Grocery Stores

During the same period, Roy Olden and Will Briscoe owned and operated Negro grocery stores. Their establishments were rated as first-class businesses—rather than "hole-in-the-wall" stands.

Mr. Olden's store was located on Depot Street, where the Star Store stands today. And Mr. Briscoe had two locations—one on College Street, the other on Davis Street.

Both the Olden and the Briscoe grocery stores provided delivery service. Their delivery service, owing to the methods of transportation at the time, was by horse-drawn wagons called drays.

During the years 1900-1925, there were many Negroes who were skilled laborers and who provided vital services to the entire community—not only to the Black community. Among these artisans were the Clem Brothers, Dave Manuel, and Chauncey Carson.



DAVE MANUEL

from people who lived during part of the era itself, and thus the dates for the Negro businesses mentioned must be taken as close approximations.

Clem Brothers' Kiln

George Clem (grandfather of educator George Clem) and his brother, Thomas, established themselves as brick manufacturers and brick masons.

They owned and operated a brick kiln (a large oven or furnace for baking bricks) just back of Lamons Wagon Company, and they hired many other Negroes to fire the furnace and help to make the bricks in the kiln.

The Clem brothers were instrumental in building the M. P. Reeve house on College Street (now the Jeffers Mortuary). And in later years, they were joined in the brick-masonry profession by George Clem's oldest son, Charlie, who was also a brick mason of considerable reputation.

In this same vein, Dave Manuel deserves mention. Mr. Manuel owned and operated another kiln in back of his house of Ridge Road (the Kingsport Highway today).

Mr. Manuel's mother was a Cherokee Indian and his father a white man. He himself married a Negro woman, however, and the family lived in the Negro community in Greenville.

At first he was a railroad worker, but he later worked for the Clem brothers and

GREENE COUNTY LIBRARY

acquired his skill as a mason from them.

Mr. Manuel was instrumental in building many of the churches and schools in this area--for example, the Friendship Baptist Church and the George Clem school building. He also helped to build the present-day Greene County Court House, which was constructed in 1916.

And he, in turn, taught his sons the skill of brick masonry.



CHAUNCEY CARSON

Chauncey "Pete" Carson
Other highly skilled Negroes of the period

worked as licensed barbers in Greenville shops--for both white and Black barber shop owners.

At the turn of the century, Sam Woodford, a Black man, owned and operated a barber shop on Depot Street called the Palace Barber Shop (where Samples Barber Shop stands today).

Mr. Woodford operated his shop for white customers, but he hired Negro barbers. For example, Chauncey Carson (called "Pete" Carson) and Roy Laws worked for Mr. Woodford.

When Mr. Woodford died, Marvin Patton, a white man, took over the business and called it Patton's Barber Shop. Of the Negro barbers employed by Mr. Woodford, only "Pete" Carson stayed to work.

Mr. Carson remained with Patton's Barber Shop as a licensed professional and the only Black barber working in a white Greene County barber shop for 18 years.

Early 'Black Capitalism'

All of the Negro businessmen and skilled workmen above represent only a small fraction of the total number of Negro professionals for that period. The stories of many more remain untold.

Today little is left to give evidence of their achievements, and only a few people remember them and what they did.

However, their vigorous participation in the business life of Greenville and their providing gainful employment to others of their race cannot go unnoticed.

In today's language of politics, what they did would be called a business vanguard of Black Capitalism. In fact, their achievements have no parallel even to this day in the Negro community.

The next article will trace the development of Negro education in Greenville and Greene County.

G.C.
9/20/69

First School Facilities For Negroes In Greene County Appeared Around 1890's

By JACK CARSON, Jr.

The Negro Experience in Greene County underwent major changes as a result of the Civil War and the period of Reconstruction.

Both had contributed towards making Black people free agents in society. Nonetheless, providing Negroes with suitable arrangements for the erection of school buildings proved to be a problem of considerable depth.

This article will provide the broad outlines of arrangements for Negro schools in the Greene County area. And, in particular, it will trace the development of the George Clem School.



CARSON

Early Efforts

Before the Civil War, no concentrated efforts had been made to educate the Black man.

Following the Civil War, during the years of Reconstruction, the Freedmen's Bureau established and maintained schools especially designed for Black students. The efforts of the Freedmen's Bureau date from 1865-70—during which time it provided federal funds for Negro schools.

The first school for Negroes in the United States was established 17th March 1861 in Hampton, Va., by a Black woman named Mrs. Mary S. Peake.

Colleges and Universities

During these vital years in Negro history, several colleges and universities were established.

For example, Atlanta University (1865), Fisk University (1866), Howard University (1867), and Hampton Institute (1868) were founded during this period to provide the Negro with college education and vocational training.

Today these same predominantly-Negro institutions of higher learning are acknowledged as being in the upper half of all the colleges and universities in the nation. And without question, that puts them at the very top of Negro colleges and universities.

So far as this inquiry was able to discover, the first school facilities for Negroes in Greene County probably appeared near the close of the 19th century. And, more likely than not, the schools established during this period were outgrowths of Reconstruction Acts.

Here, of course, reference is made to elementary and high schools—not to colleges.

'Free Schools'

Probably the first public school for Negroes was a free school which was situated adjacent to an Academy for white students (located where Roby Elementary stands today). By "free school" it is meant that no fees or charges were placed on its students.

This first school was owned and operated by the city of Greenville, and educational training was provided only to 8th grade level.

This arrangement was ended around the year 1900, when another free school was opened.

The second free school was housed in a one-story brick building that had a large basement which was also used as a classroom.

The school was located on Railroad Street, and it also provided Negroes the opportunity to attain an educational proficiency to the 8th grade level. This school, too, was owned and operated by the city of Greenville.

Negro-operated Schools

In the rural areas of Greene County, there were also schools for Negroes. These schools, however, were operated by Negroes who felt the need to provide Negro children with the necessary skills of reading, writing, and elementary mathematics.

Often these schools were headed by ministers who held classes in their churches.

For example, the Rev. E. T. Pugh headed a school for Negroes in Warrensburg. The Rev. J. H. Fort and his wife headed a school in Pruitt Hill. Mrs. Milly Chestnut Goode headed a school in the New Hope Community.

Thus, Negroes themselves had assumed the responsibility for the education of their children in the rural areas.

These schools operating in the county areas continued to provide educational opportunities to Black students until the late 1950's, when all Negro students were asked to attend the George Clem School.

Zion Church Opens School

This inquiry now turns back to the school facilities in the town of Greenville.

Aside from the city-operated free schools, the A.M.E. Zion Church, through its General Connection, opened a boarding school about 1900.

In its initial stages, this church-affiliated school charged a small fee to its students. This charge was later dropped, and students were allowed to attend free.

The school was known as the Greenville College High School, and it provided educational training through the 12th grade.

It operated out of two buildings: a Recitation Building, where regular classes were held, and an Assembly Hall, where chapel and devotional services were held. The Recitation Building was a concrete block structure, and the Assembly Hall was a wooden structure.

Renamed for Clem

In 1932 the city of Greenville leased the building from the A.M.E. Zion Connection and established a public school that gave training through the junior high level.

This was, of course, a drop in status—that is, from a 4-year school to a 2-year school. And it was many years until the Greenville College High School regained its position as an accredited 4-year high school.

In 1937 the transition from a 2-year high school to a 4-year high school was begun under the direction of George W. Clem, who was its principal. In 1938 the transformation was completed, and the school became an accredited 4-year high school.

And finally, in 1939, the Mayor of Greenville and the Board of Aldermen changed the name of the school from the Greenville College High School to the George Clem School. It was renamed for its former principal George W. Clem (who had died an untimely death, probably of meningitis) and as a tribute and compliment to the outstanding educator.

Houses Offices Now

The modern brick building that stands on Floral Street was not erected until approximately 1951, and it continued to serve as the school building for the Negro students of Greenville and Greene County until its students were distributed throughout the city and county schools in 1966.

Today the George Clem building houses the main offices of the Superintendent of City Schools.

Thus, this investigation has traced the development of Negro school facilities through the years of the segregated "separate but equal" education to the present time.

It has shown that for a long time Negroes assumed much of the responsibility for their own educations, especially in the rural areas, and that often Negro school facilities were affiliated with Negro church organizations.

The next article will take up George Clem himself, and the educational tradition he left in Greenville and Greene County.

The Negro Experience In Greene County--IX

Skills And Training Hold The Key To Economic Opportunities Available

By JACK CARSON

(Last of a Series)

The Black man's participation in business and industry is taking on a new complexion. With the passage of the years and the enactment of Equal Opportunity legislation, Negroes are moving into jobs that were, on the whole, closed to them only a few years ago.

In 1969, by and large, Negroes are not proprietors of businesses as they were during the years 1900-1930 in Greeneville and Greene County.

During the period 1900-1930, Negro proprietors had their business establishments lined up and down the downtown areas of Greeneville. But today there are only a handful of Negro proprietors, and their businesses are mainly restricted to the Black community itself.

Several Small Proprietors

Among the few Negroes who now operate businesses of their own here are Cecil Price, and Charlie Mack and Mrs. Bertie Wilson.

Mr. Price operates Price's Dance Hall and Restaurant on Davis Street, and Charlie Mack and Mrs. Wilson operate the Mack and Wilson Cafe, also on Davis Street.

Also in this category are the proprietors of two service stations.

James Black, Jr., operates a service station in the American Oil Company chain on the corner of U.S. Highway 11E and Floral Street. And Bennie Joe Anderson, Edward Lee Jordan, and V. Gordon operate another service station



JACK CARSON

and medicine. There are some eight members of the Black community in the city school system, including long-time Negro teachers Misses Grayce Bradley, Georgia Mae Farnsworth, Lottie B. Henry, and Annie Lee Manuel.

In addition, Mrs. Ella D. Campbell is teacher-in-charge of the Children's Day Care Center on Wesley Street.

In the medical or medical-related field, Mrs. Nancy E. Hamilton is a licensed practical nurse working with the Greene County Health Center. Numerous other Negroes are employed at Greene Valley Hospital and School as nurse's aides and physical therapists.

Also among members of the Black community working in professional fields are several Negro artisans. Most are brick masons and are direct or indirect descendants of the late Dave Manuel, who was well-known as a brick mason in the earlier years of the century.

These Negro brick masons include David Claton "D.C." Manuel, Macurio Manuel, Devoid Manuel, and James Knuckles. All received at least some instruction in brick masonry from the late Mr. Manuel. "D.C." and Macurio Manuel are his sons, Devoid Manuel his grandson, and Mr. Knuckles his son-in-law.

Office Positions

Local business and industrial organizations have opened their doors to Negroes who qualify for positions at varying levels up to managerial. Only a few years ago, Black people's applications for employment often became side-tracked and, consequently, there were, for instance, no Negro clerks or secretaries. But the times have changed.

For example, "Bobby" Weems is employed with the Greene County Bank as a bookkeeper, one of the first such positions to be held in Greene County by a member of the Black community.

9/23/69

George W. Clem Stands At Head Of Group That May Be Called Negro Intellectuals

By JACK CARSON, Jr.

The rise of the Negro Intellectual produced a new ideal for the Black man in America--and further expanded his participation in American society.

W.E.B. DuBois was the first person to fit the mold called the Negro Intellectual.

DuBois was the first Black man to receive the degree of Doctor of Philosophy (Ph. D.) from Harvard University. He received the degree in 1895. In 1896 he wrote the first monograph in the Harvard Historical series.



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In the same year, he began to teach at Atlanta University, where he started a series of studies that are still indispensable for an understanding of the Negroes' struggle for equal rights in the American society.

Early Study of Minority

And in 1899 he published *The Philadelphia Negro*, which was probably the first scientific study of an urban minority in the U.S. (It could be said that this DuBois report was a forerunner to President Lyndon B. Johnson's commission on race relations and urban affairs of the last few years.)

Undoubtedly, DuBois was the greatest intellect of the Negro race at that time and, at the same time, one of the finest minds in America.

Today, outstanding Black men like John Hope Franklin, E. Franklin Frazier, Rayford W. Logan, and many others represent the Negro among the ranks of the intellectual elite. This Negro Intellectual is a college-trained personality whose actions are centered in promoting the common interests of his entire community.



GEORGE CLEM
1938

George Clem Outstanding Intellect

In terms of the Negro Experience in Greene County, George W. Clem stands at the head of the group that may be called Negro Intellectuals.

Mr. Clem was the grandson of the George Clem who owned and operated a brick kiln and who established himself as an outstanding civic-minded individual in Greeneville.

George W. Clem was born in Greeneville in 1908. As a lad, he was employed by the late Quincy Marshall O'Keefe, a former editor of *The Greeneville Sun* and mother of Sun publisher Mrs. E. O. Susong.

Mrs. O'Keefe showed considerable interest in the young fellow's development and provided

opportunities for him to read from her own library. She also bought other books for young George, which she and he would discuss at great length.

It is said that George Clem read every book in the O'Keefe library. Particularly, he seemed interested from the very beginning in literature concerning education and the philosophy of education.

Excellent Student

Clem was an excellent student. He first demonstrated his superiority by graduating from the local school for Negroes (at that time, Greeneville College High School) as salutatorian.

In later year, he attended Tennessee A.&I. College (now a full university), where he received the B.S. degree. He was graduated as



Mrs. DOROTHY CLEM
1938

valedictorian of his class at Tennessee A&I.

Still later, he attended Ohio State University to earn a Master of Arts degree. Unfortunately, he died an untimely death which prevented his receiving the M.A. degree.

Between the years of his receiving a B. S. degree and working towards an M. A., Mr. Clem taught in Negro schools--first at Pruitt Hill, then in Greeneville at the Greeneville College High School. It was during these vital years in his development that he earned the nickname of "Professor" Clem (a title often given to a



GEORGIA M. FARNSWORTH
1938

person only after he has acquired a Ph.D.).

Contributions Honored

During those years as a teacher and later as a principal, Mr. Clem instituted methods of instruction and advanced ideas that were considered to be much in advance of his time.

And, together with his wife, Dorothy, also an educator, he worked diligently towards the goal of providing for the Black students of

the Clem Tradition.

All of the above Negro educators are presently employed in the Greenville city school system. Moreover, all of them are natives of Greenville itself.

Misses Farnsworth and Henry attended the Swift Memorial Junior College, and both received their bachelor's degrees from Tennessee A&I University. Miss Farnsworth has



LOTTIE B. HENRY

1938

Greene County an education equal to that of their white counterparts. He died, probably of meningitis, while trying to make that goal a reality.

In recognition of his outstanding contributions and as a final tribute to a remarkable man, the mayor of Greenville and the board of aldermen decided to rename the town's Negro high school in honor of "Professor" Clem. This was in 1939, with Mrs. George Clem as principal.

Instructors under Clem

Along with the story of George W. Clem, it is only fitting and proper that mention be given to other Negroes who also fit into the mold of Negro Intellectual in Greene County.

These include, for example, Misses Georgia Farnsworth, Lottie B. Henry, and Grayce Bradley. And this article will mention them briefly because they were instructors under Mr. Clem and today carry on in what may be called



GRAYCE BRADLEY

1938

done graduate work at the University of Tennessee, and Miss Henry at Tennessee A&I.

Miss Bradley attended Morristown N&I College and received her bachelor's degree from Winston-Salem (N.C.) Teachers College. She has also done considerable graduate work at Hampton Institute, at Hampton, Va.

Of course, the examples cited above in no way cover all of the people who fit into the mold of Negro Intellectuals. It would, in fact, take an article of equal length to present the backgrounds and contributions of all of these people.

Among their number are Miss Annie Lee Manuel, B.S., M.A., who has made significant contributions to education in general and, in particular, to Negro education.

However, this article aims only at throwing some light on those who have contributed longest, and perhaps most, to educating Black students.

Recent Cllege Graduates

Today the Black Intellectual takes his

rightful place alongside the white intellectual.

Black students have become aware of the primacy of education. Thus, Black students' goals are set higher than ever before. And Black students are graduating from colleges and universities in ever-increasing numbers to satisfy their goals.

Among recent Negro college graduates, who may be called intellectuals--each in his own domain--are the following: Rosemary Gaines, formerly of Greenville--Johnson C. Smith University and, more recently, Harvard Law School; Stephania Posey -- Knoxville College; Linda Carter--Knoxville College; Ernest Easterly, Jr., and Tommy Easterly--Tennessee A&I University; and Jack Carson, Jr.--Hampton Institute.

All of the above were graduates of the George Clem High School during its last years, and each of them came under the influence of the three instructors mentioned at some length in this article.

Thus, their contributions and achievements in the American society and in Greene County will be written as the last chapters in the George W. Clem Tradition of Negro Intellectuals.

The next article will take up the role played in Greenville and Greene County by the churches of the Negro community.



HAZEL LEE PRICE

1938

The Negro Experience In Greene County--VII

Functions, Roles Of Negro Churches Essential To Congregation, Community

By JACK CARSON, Jr.

The Negro churches are the cornerstones of the Black community.

The various denominations of Negro churches, like all other churches, perform the function of providing the spiritual uplift and moral guidance necessary to their members. But, in addition to serving spiritual needs, the Negro church has often been the source of revolutionary change in regard to the health, education, and welfare of the Black man.

There are seven churches in the Negro community of the city of Greeneville, and four others in the county. This article will deal directly only with the Greeneville churches.

It must be understood, however, that the trends of development for Negro churches in general has been more or less the same. This being the case, the example of Negro churches in the Greeneville area will also serve to illustrate something of the development of Negro churches throughout the area and the country.

Churches, Ministers Today

The churches of the town of Greeneville and their ministers are: Tate Chapel United Methodist Church (established around 1790), the Rev. E. C. Cochran; Jones Memorial A. M. E. Zion Church (established about 1850), the Rev. C. F. Martin; Friendship Baptist Church (1894) the Rev. C. C. Mills; Macedonia Baptist Church (1941), the Rev. E. W. Davis; Tabernacle Presbyterian Church (1800), the Rev. Isaac Rakestraw; the Church of Christ (1950), Elder Abe Shippe, Jr., assistant pastor; and Brainard Chapel Seventh Day Adventist Church (1949), Local Elder J. L. Gudger, assistant pastor.

Located outside the city are Pruitt Hill United Methodist Church (1815), served by the Rev. Rollin Hamilton; St. Joseph's A. M. E. Zion Church, at Chuckey (about 1850), the Rev. M. E. Dunnaville; the Limestone A. M. E. Zion Church (about 1850), also served by Mr. Dunnaville; and Miller's Chapel (about 1915), an interdenominational church at Baileyton served by the Rev. James Callums.

All of these are Protestant churches. There are no Roman Catholic Negro churches in the city or county.

Outreach Programs

The local Negro churches spearhead programs and social policies aimed at health and education generally. For example, all of the town churches—the only ones being discussed here—contribute funds towards relieving the afflictions of the sick and needy. Sometimes they gather food and clothing for distressed families of the area, but their activities are not restricted to aiding needy people of the Greeneville-Greene County community.

In terms of a broader outreach, the most notable present-day example is the Brainard Chapel Seventh Day Adventist Church, which has a Dorcus Welfare program with far-reaching implications for the needy.

The members of Brainard Chapel, for instance, collected money, food, and clothing for the victims of Hurricane Camille. All of the materials gathered were to be shipped via the church's health and welfare van to those in need in the disaster area. Other Negro churches have similar programs.



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Support of Education

In terms of local education programs, the Tabernacle Presbyterian Church houses the Children Day Care Center. And for many years, the Jones Memorial A. M. E. Zion Church operated a boarding school.

Each Negro church in Greeneville also contributes funds toward higher education. Among the colleges and universities supported by local Negro churches are David Lipscomb College (Nashville), Oakland College (Huntsville, Ala.), Warren Wilson College (Swannanoa, N.C.), Maryville College, and Tusculum College.

Funds collected in the Negro churches are sent directly to the general treasuries of their respective conferences and then sent on from conference level to the colleges and universities. Thus, Negro churches are education-minded, too.

Black Churches Established

These functions and roles of the Negro churches are essential to the well-being of their congregations and to the Black community in general.

But, in the early days of these Negro denominations, there were other problems which demanded immediate attention that sometimes were revolutionary in their time period. And the actions of early Black ministers resulted in the establishment of Black churches separate from white church organizations.

In the beginning of this nation-state, most churches were, properly speaking, white churches. And some of these practiced discrimination in which the "colored brethren" were treated differently in various ways from white members. Sometimes Blacks were even denied church membership altogether.

Formation of A. M. E. Zion

The example of Zion Methodism will serve to illustrate a general trend in the development of all Negro churches.

It is commonly known that all Protestant churches practice the Sacrament of Holy Communion. Prior to 1796, however, the Sacrament at a Methodist Church in New York was administered first to all of its white members. After all of the whites had received Communion, the Black members were called to partake.

The Black members were also seated in a special place, the balcony of the church. Seated in the balcony, they were automatically separated from white members—although both groups were praying to the same God.

Tired of this in-church segregation, the Negro members staged a "walk-out" in 1796, and the African Methodist Episcopal (A. M. E.) Zion Church was established. Similar walk-outs were staged in Philadelphia, and the Negroes of the North began establishing their own churches. Negroes in the Old South already had their own churches, and the Northern Negroes were at last following the example.

During the 1950's and early 1960's Negro ministers stood in the forefront of civil rights movements and demonstrations, for example, the late Rev. Dr. Martin Luther King, Jr., of the Southern Christian Leadership Conference (SCLC). And today the Negro churches are still acting as sources of social change and direction.

Thus, Protestantism as Black people know it is the outgrowth of discriminatory practices in white churches. The outcome for Negro churches was self-administered segregation. Only recently have some Negro churches—for example, Tate Chapel Methodist in 1968—merged with white churches of the same denomination.

In the next article, the organization and activities of the Negro Women's Civic Club will be discussed.

The Negro Experience In Greene County--VIII

The Negro Women's Civic Club Has Worked For 'A Better Greenville' Since 1950

By JACK CARSON, Jr.

The Negro Women's Civic Club is one of the most involved in community affairs of all Negro organizations in the county.

The N.W.C.C. of Greenville is a chartered chapter in a statewide organization, and, therefore, it must conform to the high standards of the state organization's constitution. A civic organization rather than a social club, its goals and objectives extend beyond mere social affairs and public exhibits.

Greenville's Negro Women's Civic Club was organized on June 11, 1950. Its founders were Mrs. Lena B. Lee, Mrs. Carris Robinson, Mrs. Georgia B. Campbell, Mrs. Evelyn Perkins, Mrs. Hannah Crum, Mrs. Annie Carter, Mrs. Ezell Gillespie, and Mrs. Lucile M. Martin.

Broad Goals

Although it had small beginnings, it nonetheless received its state charter on April 2, 1951, with 36 charter members.

The formal constitution of the organization states clearly that it was organized "for the purpose of doing community work, improving race relations, making Greenville a better Greenville, carrying on rehabilitation, welfare and social work...relieving the poor, helping the sick, aiding the distressed and helpless, and promoting religious, charitable, educational, and civic projects for the benefit of the community."

With such a commitment, it is no wonder that the organization should have as its motto or slogan, "A Better Greenville." And it is towards the accomplishment of this goal that the Negro Women's Civic Club has worked diligently through the years since 1950.

To demonstrate the club's earnestness, its members have worked with the March of Dimes campaigns since 1951. For their services, they have received several citations and awards—and the good feeling that comes when you know that you have helped another human being. They have also contributed to the Crippled Children's Fun, the United Fund, and other community campaigns.

In the Negro community, the Negro Women's Civic Club has prepared Christmas baskets and given cash donations to the elderly, and its members have given assistance to the needy, the sick, and the disabled. In addition, they have also helped to bury the dead, when the family of the deceased was indigent.

Help to Education

By and large, the club's major contributions to the community have been in the areas of



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education and recreation.

When George Clem School was still a functioning part of the city school system, the Negro Women's Civic Club purchased books for its library. And one of the first typewriters to be used in George Clem's typing classes was bought by the club.

Moreover, the organization's interest in Black students extended beyond the high school level. In fact, the members offered a \$100 scholarship to the George Clem graduate who entered college and managed to make the highest scholastic average for his or her first semester (as compared to other George Clem graduates attending other colleges and universities).

Built Pool

In the area of recreation, the club has contributed funds to the general funds of the Greenville Recreation Commission. In 1955 a delegation from the club was pictured in The Greenville Sun when the organization presented a check for \$100 to a Recreation commission representative.

Club members, furthermore, collected funds and built a swimming pool alongside the George Clem School to provide additional recreational facilities for the young people of Greenville and Greene County.

The pool was dedicated in the summer of 1954 and has been in service ever since. Within the last two years, the town of Greenville has incorporated the club-built pool into its city-wide network of pools.

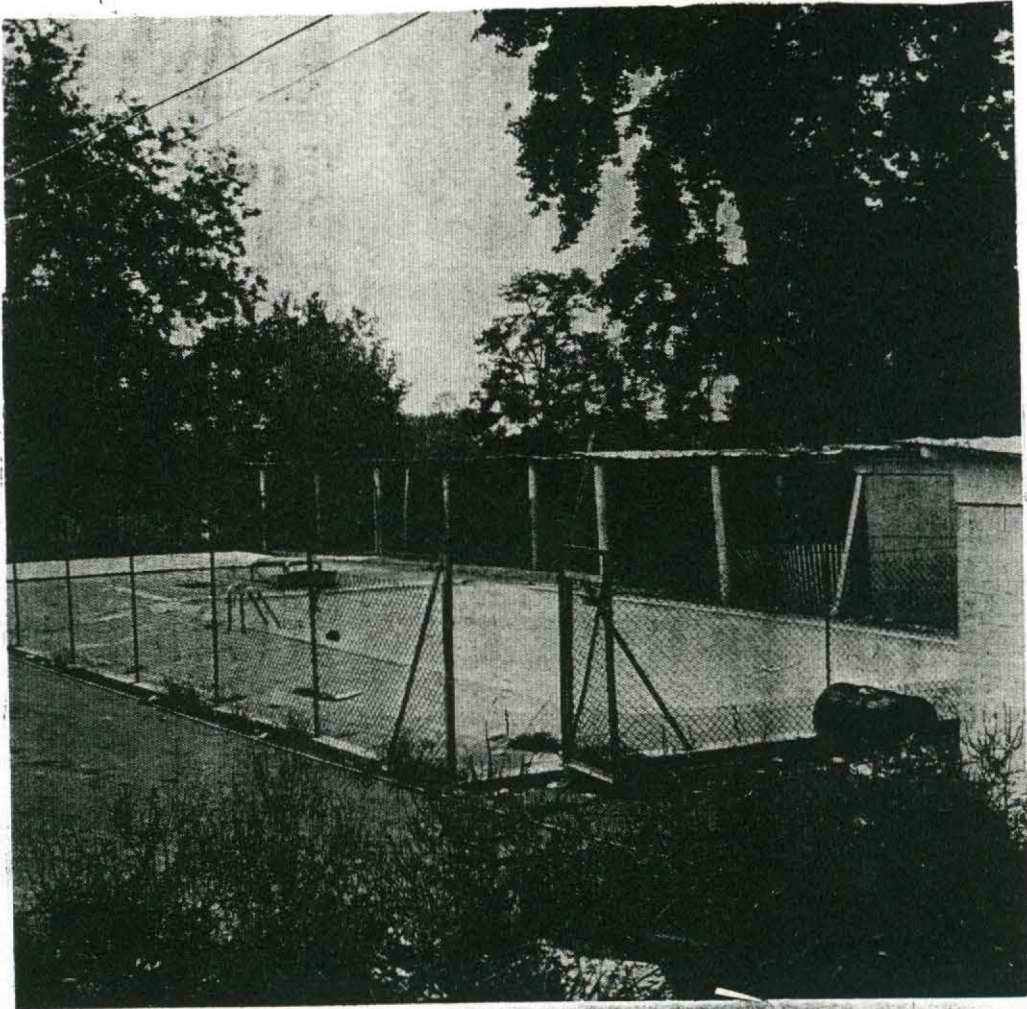
The Civic Club has also been called upon by the Greenville Housing Authority to help name a division of its urban renewal projects. The Civic Club supplied the name of an outstanding Black citizen, and the Housing Authority acted on it. The Authority named Young Circle after Professor J. W. Young, at the suggestion of Civic Club members.

(Professor Young was former principal of the Greenville College High School and was an accomplished brick mason. He may be remembered by long-time Greene Countians as the brick mason who "turned the corner" of the Waddell Hardware building at the corner of Main and Depot Streets.)

The Negro Women's Civic Club has also made regular entries in parades as an organization, given social affairs, and helped in Negro voter registration (although it was not the first Negro organization to help with voter registration).

Consistent with its outward-looking constitution, the club's record since 1950 is one that suggests close adherence to its founding principles and an effort to provide vital assistance not just to the Black community but to the town of Greenville as a whole.

The final article in the series will describe the way in which Negro involvement in the Greenville business community has changed since the 1900-1930 period.



Negro Women's Civic Club-built swimming pool



CIVIC CLUB MAKES PRESENTATION - Shown above in a 1955 picture, a delegation from the Negro Women's Civic Club presents a check for \$100.00 to Recreation Commission representative Dana H. Howard. Left to right,

the group includes, Mrs. Hannah Crum, Mrs. Georgia B. Campbell, Audrey Cates, Mrs. Mary Belle Carson, Georgia Mae Farnsworth, Anna Lee Manuel, and Howard.