Life on Long Street: A Story of Trials, Triumphs, and Community in King Lincoln - An
Exhibition Prospectus

Thesis

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Abstract

A public understanding of the past is necessary in shaping the future of Columbus, Ohio’s King Lincoln neighborhood. This project uses images and objects from King Lincoln to propose a museum exhibit that can communicate a narrative of the neighborhood’s past to the entire Columbus community. The exhibit tells the story of continuous community formation in the face of outwardly imposed disadvantages by immersing the visitor in the sights, sounds, and people of King Lincoln’s past. The exhibit also takes a stand amongst the scholarship pertaining to King Lincoln’s history. The temporal scope of study has been widened to examine similarities in struggles across time, unweave interrelated community problems, and understand King Lincoln as a community of people rather than a geographically bounded neighborhood. Public history projects such as this exhibit allow both the King Lincoln and Columbus communities to better understand the root of contemporary problems in the neighborhood so that these problems may be solved.
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written thesis into the less typical exhibition prospectus. Somehow he always knew exactly where I was going with this project even before I did. His ideas and lessons about public history will forever shape my work. Finally, thanks are owed to the many family members and friends who have supported me throughout this entire project. Especially to my parents, John and Kathy Robertson, and most of all to Jake London—without your guidance this project would not exist.
Vita

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Table of Contents

Abstract..............................................................................................................................................ii
Acknowledgements...........................................................................................................................iii
Vita........................................................................................................................................................v
List of Figures........................................................................................................................................viii
Introduction...........................................................................................................................................1
Section 1: King Lincoln’s Predecessors...............................................................................................11
Section 2: “Shut Up In Cells of Ignorance”........................................................................................29
Section 3: The Great Migration Comes to Columbus.........................................................................51
Section 4: A Community Flourishes..................................................................................................95
Section 5: King Lincoln in Contact With Columbus.......................................................................183
Section 6: Looking Towards the Future.............................................................................................237
Section 7: The Exhibit Model............................................................................................................245
Notes.....................................................................................................................................................257
Bibliography........................................................................................................................................263
List of Figures

Figure 1. Map of King’s Lincoln Location within Columbus...............................2

Figure 2. Robert Napper Newspaper Article......................................................13

Figure 3. Nelly Gray Words and Music...............................................................14

Figure 4. Thomas Worthington ........................................................................15

Figure 5. Martha Hartway.................................................................................16

Figure 6. John T. Ward Transporting Fugitives in Columbus, Ohio to Freedom,
1800s.............................................................................................................17

Figure 7. Jason Bull and Family........................................................................18

Figure 8. Black Homes in Columbus,1852........................................................18

Figure 9. The Black Codes..............................................................................20

Figure 10. David Jenkins..................................................................................21

Figure 11. The Palladium of Liberty.................................................................22

Figure 12. Ezekiel Fields..................................................................................23

Figure 13. Second Baptist Church Original Bible.............................................24

Figure 14. The Life and Times of John. T. Ward Part Two...............................25

Figure 15. Rev. James Preston Poindexter.........................................................26

Figure 16. The Neil House..............................................................................30
Figure 17. Garbage Collector.................................................................31
Figure 18. William M. Allen Barbershop...........................................32
Figure 19. Opium Den.......................................................................33
Figure 20. Dr. Starling Loving.............................................................34
Figure 21. Olde Towne East Home....................................................35
Figure 22. Pennsylvania Railroad....................................................36
Figure 23. Life Along Water Street..................................................36
Figure 24. 1913 Flood......................................................................37
Figure 25. Mt. Vernon Ave, 1909.....................................................38
Figure 26. Migration Maps...............................................................39
Figure 27. Elliot Blane Henderson....................................................40
Figure 28. Thomas Howard.............................................................41
Figure 29. Thomas Howard’s Orchestra...........................................42
Figure 30. Band at the Jeffrey............................................................43
Figure 31. Second Baptist Church Choir, 1917.................................44
Figure 32. The Web of Oppression...................................................45
Figure 33. James H. Wilson...............................................................46
Figure 34. Chelsey Daniel White......................................................47
Figure 35. Wilbur E. King.................................................................48
Figure 36. Columbus City Charter, 1914.................................................................49
Figure 37. Union Station.........................................................................................52
Figure 38. Buckeye Steel.......................................................................................54
Figure 39. Ku Klux Klan, Springfield, OH...............................................................55
Figure 40. Charles Harrod......................................................................................56
Figure 41. Slum Housing.......................................................................................57
Figure 42. Slum Housing on Champion Ave...........................................................58
Figure 43. Church on Monroe Ave.........................................................................59
Figure 44. Fannie Cook..........................................................................................61
Figure 45. Columbus Home for Colored Girls.......................................................62
Figure 46. Dr. William J. Woodlin..........................................................................63
Figure 47. Leslie M. Shaw......................................................................................64
Figure 48. Isabella Ridgeway’s Old Folks Home.....................................................65
Figure 49. Ohio Ave Day Nursery, 1920’s...............................................................66
Figure 50. Spring Street YMCA............................................................................67
Figure 51. YMCA Bible Class at Buckeye Steel......................................................68
Figure 52. Second Baptist Sunday School, 1922....................................................69
Figure 53. Second Baptist Men’s Bible Class, 1925...............................................69
Figure 54. St. Paul AME Play................................................................................70
Figure 55. St. Paul AME Congregation.................................................................71
Figure 56. Helen B. Jenkins..........................................................72
Figure 57. Champion Ave School........................................................................73
Figure 58. NAACP Letter to Ohio State.............................................................74
Figure 59. Walter White....................................................................................75
Figure 60. Roscoe McCulloch..........................................................................75
Figure 61. James Jackson..................................................................................77
Figure 62. Mary E. Gilbert................................................................................78
Figure 63. Howard Harvey Gillard.................................................................79
Figure 64. Booker Zachariah T. Ellis.................................................................80
Figure 65. Wellington Watson Cooper.............................................................81
Figure 66. Harold F. Dickinson.......................................................................82
Figure 67. H.T. Brassfield...............................................................................83
Figure 68. H.T. Brassfield Cafe.......................................................................84
Figure 69. William Arthur Method.................................................................85
Figure 70. Florence Singer Seward..................................................................86
Figure 71. John Alexander Holmes Bailey.....................................................87
Figure 72. Sammy Stewart...............................................................................88
Figure 73. Sammy Stewart’s Singing Syncopators.................................................................................................89

Figure 74. The Oriental Knights.........................................................................................................................90

Figure 75. Harry Sweets Edison.........................................................................................................................91

Figure 76. The Big Walnut Country Club........................................................................................................92

Figure 77. People We Can Get Along Without..................................................................................................93

Figure 78. CMHA Poindexter Village Plans......................................................................................................97

Figure 79. Slum Removal....................................................................................................................................98

Figure 80. Poindexter Village Construction, 1.................................................................................................98

Figure 81. Poindexter Village Construction, 2.................................................................................................99

Figure 82. Poindexter Village Construction, 3.................................................................................................99

Figure 83. Poindexter Village Construction, 4...............................................................................................100

Figure 84. Poindexter Village Construction, 5...............................................................................................100

Figure 85. Aerial View of Poindexter Village.................................................................................................101

Figure 86. Franklin Roosevelt Visits...............................................................................................................102

Figure 87. Poindexter Village Move-In...........................................................................................................102

Figure 88. Aminah Robinson Birthday Party...................................................................................................103

Figure 89. Ohio Ave Day Nursery, 1940s........................................................................................................104

Figure 90. HOLC Map of Columbus..............................................................................................................105
Figure 91. Murray Lincoln .......................................................... 107
Figure 92. Lincoln Lodge, 1956 .................................................. 108
Figure 93. Aerial View of Lincoln Village .................................... 109
Figure 94. Fair Housing Flier ......................................................... 110
Figure 95. Bennett Dickerson ....................................................... 111
Figure 96. Barbee Durham Segregation Letter .............................. 112
Figure 97. Vanguard League Map ............................................... 113
Figure 98. East High School, 1957 .............................................. 114
Figure 99. Ted Turner High School Band, 1 ................................ 114
Figure 100. Ted Turner High School Band, 2 ............................... 115
Figure 101. Joe Roberts ............................................................ 116
Figure 102. Girls’ Physical Education Class, East High ............... 117
Figure 103. Boys’ Woodshop Class, East High ............................ 117
Figure 104. Business Education Class, East High ....................... 118
Figure 105. East High Yearbook, 1960 ........................................ 119
Figure 106. Second Baptist Congregation at Champion Ave School, 1950s ............. 120
Figure 107. Garfield Elementary, 1954 ....................................... 121
Figure 108. Mt. Vernon Ave Parade, 1949 ................................. 122
Figure 109. Long Street, 1945 .................................................... 123
Figure 110. Mt. Vernon Ave, 1945.................................................................124
Figure 111. John T. Ward and Eldon Webster Ward..............................124
Figure 112. Dentist Office.........................................................................125
Figure 113. St. Anthony’s Hospital, 1940...................................................126
Figure 114. John A. Whaley Senior Barbershop.....................................127
Figure 115. Elijah Pierce..........................................................................128
Figure 116. Elijah Pierce Sign.................................................................129
Figure 117. Elijah Pierce Wooden Figures................................................129
Figure 118. Aminah Robinson Early Work..............................................130
Figure 119. Second Baptist Boy Scouts Charter.....................................131
Figure 120. Frontiers of America Booklet...............................................132
Figure 121. Second Baptist Gospel Choir, 1940....................................133
Figure 122. St. Paul AME Guidebook, 1961..........................................134
Figure 123. Second Baptist Senior Choir, 1946....................................135
Figure 124. Huston Players Program.....................................................136
Figure 125. Huston Players Shoes........................................................137
Figure 126. Huston Players Jewelry, 1...................................................138
Figure 127. Huston Player Jewelry, 2......................................................138
Figure 128. St. Paul AME Commemorative Plate...................................139
Figure 129. Shepard N. Edmonds Jr................................................................. 140
Figure 130. Harvey Alston........................................................................ 141
Figure 131. Clarence Fagain Sr................................................................. 142
Figure 132. Tuskegee Airmen.................................................................. 143
Figure 133. Tuskegee Airmen Medal.......................................................... 144
Figure 134. Barbee Durham Police Brutality Letter........................................ 145
Figure 135. Rev. Phale D. Hale................................................................. 146
Figure 136. Phale D. Hale, King Letter..................................................... 147
Figure 137. NAACP Board of Directors, 1957............................................ 148
Figure 138. Urban League Pamphlet, 1964................................................ 149
Figure 139. Vanguard League Newsletter............................................... 150
Figure 140. Vanguard League Membership Certificate............................ 151
Figure 141. Rusty Bryant and Nat King Cole............................................. 153
Figure 142. Wendell Hawkins................................................................. 154
Figure 143. American Federation of Musicians Convention...................... 155
Figure 144. Warren Stephens................................................................. 156
Figure 145. 3B’s and a Honey.................................................................. 157
Figure 146. Stomp Gordon Concert Poster.............................................. 158
Figure 147. Raleigh Randolph and Sultans of Swing, 1............................... 159
Figure 148. Raleigh Randolph and Sultans of Swing, 2 ......................................................... 160
Figure 149. The Snappy Four .................................................................................................. 161
Figure 150. Hank Marr Trio .................................................................................................... 162
Figure 151. Boyd Moore Band .................................................................................................. 163
Figure 152. Rusty Bryant Band ................................................................................................. 164
Figure 153. Cal Greer Band ..................................................................................................... 165
Figure 154. Milton “Doc” Payne ............................................................................................... 166
Figure 155. Tippie Dyer Orchestra ......................................................................................... 167
Figure 156. Sammy Hopkins Trio ........................................................................................... 168
Figure 157. Sylvester Burch and Nancy Wilson .................................................................... 169
Figure 158. Stomp Gordon Band on Tour ............................................................................. 170
Figure 159. Stomp Gordon Memorabilia ............................................................................. 171
Figure 160. Stomp Gordon at Piano ....................................................................................... 172
Figure 161. Rusty Bryant Band at Club Regal ....................................................................... 173
Figure 162. Rusty Bryant at the Carolyn Club ...................................................................... 174
Figure 163. Carolyn Club Concert Poster ........................................................................... 175
Figure 164. Jimmie Rodgers ................................................................................................... 176
Figure 165. Eddie Nix Orchestra .......................................................................................... 177
Figure 166. Ernie Brown Trio ............................................................................................... 178
Figure 167. Roland Kirk Band

Figure 168. Chickadee and Chickadoo, 1960

Figure 169. Gene Walker

Figure 170. Hank Mar Trio

Figure 171. Urban Sprawl Map

Figure 172. Highway Through King Lincoln

Figure 173. Population Density Map

Figure 174. Berwick Population Map

Figure 175. Map of Black Population of Berwick

Figure 176. Self-Employment in King Lincoln Map

Figure 177. Long Street 1945 and Today

Figure 178. Berwick Plaza, 1980’s

Figure 179. Columbus Black Pages 1993-1994, Part 1

Figure 180. Columbus Black Pages 1993-1994, Part 2

Figure 181. Columbus Minority Business Directory 1979-1980

Figure 182. Comin’ Home Festival, 1

Figure 183. Comin’ Home Festival, 2

Figure 184. Black Expressions Program

Figure 185. Nancy Wilson and Hank Marr
Figure 186. Arnett Howard, Earl Hood, Anna Bishop, and Emil Leon.................................201
Figure 187. Rusty Bryant, 1980............................................................................................202
Figure 188. 1969 Riot, 1........................................................................................................203
Figure 189. 1969 Riot, 2........................................................................................................203
Figure 190. 1969 Riot, 3........................................................................................................204
Figure 191. 1969 Riot, 4........................................................................................................205
Figure 192. 1969 Riot, 5........................................................................................................205
Figure 193. Forsyth County Protests, 1..................................................................................206
Figure 194. Forsyth County Protests, 2..................................................................................207
Figure 195. Racist Graffit, 1982...........................................................................................208
Figure 196. Urban League at Sheraton Hotel.......................................................................209
Figure 197. Frank Lomax.......................................................................................................210
Figure 198. Urban League Blood Pressure Check.................................................................211
Figure 199. Urban League Job Program................................................................................212
Figure 200. Urban League Male Responsibility Program, 1.................................................213
Figure 201. Urban League Male Responsibility Program, 2.................................................214
Figure 202. Urban League Staff 1980’s................................................................................215
Figure 203. Urban League Balloon.......................................................................................216
Figure 204. Urban League Pamphlet, 1980’s.......................................................................217
Figure 205. Urban League Ribbon Cutting, 1994, Part 1.................................218
Figure 206. Urban League Ribbon Cutting, 1994, Part 2.................................219
Figure 207. Linden McKinley High School Closing, 1.............................................220
Figure 208. Linden McKinley High School Closing, 2.............................................221
Figure 209. Linden McKinley High School Closing, 3.............................................222
Figure 210. Gary Penick..........................................................................................223
Figure 211. Avondale Parent Protest, 1979...............................................................224
Figure 212. School District Map.............................................................................225
Figure 213. Rosa Parks Day Signed Pamphlet.........................................................227
Figure 214. Mt. Vernon Plaza.................................................................................228
Figure 215. Mt Vernon Plaza Model.....................................................................229
Figure 216. Jimmy Carter Schedule Columbus Visit.............................................230
Figure 217. Installation Service for Rev. Leon Troy Sr.........................................231
Figure 218. Second Baptist Children’s Church, 1970s........................................232
Figure 219. Second Baptist Dance, 1981...............................................................233
Figure 220. St. Paul AME Directory, 1980’s............................................................234
Figure 221. Dedication of Second Baptist Historic Marker..................................235
Figure 222. 1970’s Street Scene............................................................................236
Figure 223. Abraxas Hospital Mural......................................................................238
Figure 243. Model Photo, 15........................................................................................................255

Figure 244. Model Photo, 16........................................................................................................256
Introduction

For many residents of the city of Columbus, Ohio, the King Lincoln District, or as some know it, the Near East Side, is a neighborhood to be avoided—a “bad part of town.” Simply by taking a walk down East Long Street, the neighborhood’s southern border, it is easy to see why these streets are not teeming with eager visitors. Cars storm across the nearby freeway and buildings sit abandoned as weeds grow up to their boarded-up front doors, all while a few lonely souls roam a street devoid of the foot traffic, automobiles, and loud conversations that typically connote urban life. If one wanted to define for a student of history the terms “urban crisis” and “disinvestment,” one would only need to drop them somewhere on East Long Street. However, much lies behind these base observations about a forgotten neighborhood on Columbus’s East Side. This project seeks to create a museum exhibit proposal that tells the story of continuous community formation in the face of outwardly imposed disadvantages by immersing the visitor in the sights, sounds, and people of King Lincoln’s past.

The King Lincoln neighborhood is not large—one could easily walk from one side to the next with no complaint. Formed as black residents of the city were pushed east from their downtown dwellings, King Lincoln is directly adjacent to the metropolis’s main hub. Within a five minute drive to the west is Ohio’s Statehouse, the Columbus Museum of Art, and the local city hall. Columbus is a city of neighborhoods, and it is
easy to forget that an address in King Lincoln lies within the same metropolitan border as the downtown arena or student apartments at Ohio State.

Figure 1. This map shows King Lincoln’s location within the larger Columbus community.

Today King Lincoln remains the place to cultivate community and tell stories of Columbus’s African American past— even if most of the black community no longer lives within its borders. For example, in the center of the neighborhood stands the King Arts Complex, an institution that seeks to, “increase and disseminate knowledge regarding the vast and significant contributions of African-Americans to the culture and history of America and the world.” In these halls stand the words, photographs, and artwork of a community that, beginning even before the Civil War, pushed resolutely in the face of
racial oppression in their city, state, and nation. Many of the descendants and former residents of King Lincoln return to King Arts and the streets of the community to both reminisce and form a group narrative of the community’s history. I have ventured into this conversation with the goal of adding my own researched narrative as a museum exhibit proposal.

Public Value

Museums have moved past the days of cabinets of curiosity and into a new age of public value. This is already exemplified in numerous institutions around the Columbus area. For example:

- The Dublin Arts Council designs exhibitions through common entrance points to art such as mental health, social justice, and history.\(^2\) DAC has been able to provide a value to its public by using a specialization in art to open up conversations about these tough topics.

- The Columbus Museum of Art, an institution very near King Lincoln’s borders, has begun to restructure programming in an aim to build life-long learners that have gathered reasoning skills through the examination of artwork. To aid in this goal, the museum has built a large hands-on space for school children.\(^3\) This space builds past the institution’s collection to benefit children, families, and schools in the community.
Both the Wexner Center at Ohio State University and the Thurber House, a historic house museum within King Lincoln, have used their collections to build skills of literacy and creative expression. Both museums offer programs in which students are asked to write creatively, often in reaction to a part of the museum’s collection.

It is clear that museum professionals in Columbus have begun a citywide trend towards public value. These institutions are important to their community for reasons above and beyond their collections.

To become a successful part of this Columbus museum community, an exhibit recording the history of King Lincoln must also pay close attention to its public value. This exhibit will explore the factors that lead to King Lincoln’s current negative characterization. By tracing a deeper root of these problems and the methods that have been used to successfully fight them, we can recharacterize the current state of the community for visitors from outside King Lincoln and find useful ways to move forward for its current residents. This exhibit can also prompt more involved conversations about community history amongst current and past residents of the community. It would facilitate a physical space for conversation, objects to prompt memory, and the careful voice of research in exhibit text to monitor inaccuracies. An exhibit of this type can encourage and expand the existing conversations surrounding the preservation of King Lincoln’s legacy. In King Lincoln, it is imperative that the past inform the present.
Goals and Themes

Following common exhibition practices as described by Beverly Serrell, I have chosen to organize this exhibit around one driving thesis or, as Serrell said, a Big Idea. As stated above, this exhibit tells the story of continuous community formation in the face of outwardly imposed disadvantages by immersing the visitor in the sights, sounds, and people of King Lincoln’s past. However within this big idea there are a few smaller goals and themes on which I have focused.

1) First the exhibit seeks to reveal the similarities in the problems King Lincoln has faced across eras of its history by presenting each of these eras in the same narrative. For example by including a discussion of white flight in the exhibit section taking on the 1890s and then again in the section for the 1970s, visitors will begin to draw their own conclusions about the systematic reasons for the current disinvested state of King Lincoln. This comparison can force visitors and researchers out of an accepted temporally specialized study to reveal the core problem that allows this continued cycle of difficulties.

2) When discussing the problems that the community faced, I have also sought to explain how each problem caused another, creating a web of feedback loops that made solving community problems more complicated. In one section of the exhibit, the visitor will have the chance to see this connection by manipulating a digital creation of this “Web of Oppression.” Understanding this web has continued ramifications for understanding modern urban problems.
3) Third, I have sought to explain the creation of King Lincoln as not only a geographic space, but a point on the time line of a specific black community. The exhibit begins with individuals living outside of King Lincoln at a time when few individuals in Columbus had even migrated that far east. The visitor will be able to follow installed maps to watch the move of black Columbus into King Lincoln and discover the reasons for the move. By watching this move, visitors will understand that the early individuals living outside King Lincoln were ancestors to many future residents and helped shape what the community might become. Furthermore, by the end of the exhibit timeline, most residents of King Lincoln will have left the community, yet still lay claim to its streets. I will offer a short introduction to this new phenomenon.

**Audience**

The next consideration in planning this exhibit will be the perceived audience. The possible audience for this exhibit is varied in a challenging way. Most likely, past and current residents would attend an exhibit taking on the history of their own neighborhood, but I also seek to bring in other Columbus residents, Ohio State students, and possibly scholars of urban history. It will be hardest to communicate my goals and ideas to past and current residents, because they will enter with many unknown experiences that have already shaped their beliefs about the history I want to tell. Furthermore, as a historian from outside the community, these visitors may doubt my abilities to tell a reliable history of their neighborhood. I have attempted to develop an
exhibit proposal that acknowledges the multitude of experiences and narratives coming from past and present residents by shaping the exhibit around objects created within the neighborhood. I believe this maintains a focus on the community’s voice and gives residents the driving agency in the story that I tell.

I must also consider the needs of the audience in more practical ways. As Zahava Doering proposes, there are three ways in which institutions view their audience: strangers, guests, or clients. Strangers are simply privileged to see the collection, guests are encouraged to visit, and clients are actually considered in the design of each exhibit element. I want my audience to feel like clients. To ensure the comfort of visitors I must consider the placement and length of exhibit text (is it too high to read? Is it so long it gets ignored?), the ease of movement in a space (will this corner get crowded if I place too many objects in one case?) and the flow towards exits.

I have also considered standard museum education tactics in the writing of exhibit text. For example, I have used the format of the thinking routine “see, think, wonder” to inspire parts of the text. I can use questions in my text to force the audience to think about what they see and come to their own conclusions about an object. This makes these conclusions more impactful and will allow the audience to engage in a way that makes museum visits fun. Furthermore, I have followed Doering’s suggestion that some individuals visit museums as a means of socialization. I want to use this need for socialization to encourage learning through play at many interactive elements in the exhibit. These interactive portions encourage group conversation in what is typically a
very quiet space and create opportunities for teamwork between friends or parents and children.

**Objects**

After declaring my big idea, goals, and audience, I needed to create a list of objects that could tell the story of the neighborhood. Many of my objects are photographs of individuals and buildings from the neighborhood. I believe that this has successfully created the atmosphere necessary to allow the visitor to feel enveloped in the neighborhood. However, I believe the exhibit would benefit from more three-dimensional objects for visitors to see, delving more into the material culture of the neighborhood. As a student at Ohio State and not a collecting institution, this has been one of my biggest struggles. I cannot take objects from past King Lincoln residents, because I do not have a responsible way to store them. I have created an exhibit proposal based mostly on the collections of the Columbus Metropolitan Library and the Ohio History Connection. These are two of the largest holders of King Lincoln artifacts. Future historians of King Lincoln would be encouraged to consider expanding the use of three-dimensional objects coming from past and current residents.

**Community Conversation and Impact**

I believe that this project comes at an important time for the King Lincoln neighborhood. There have been multiple recent efforts to publically remember the neighborhood’s past. The city of Columbus has installed a cultural wall over the highway, displaying the faces of many influential residents. The Lincoln Theater has been renovated, as has the Pythian Theater, bringing art back into the neighborhood.
The Pythian now functions as the King Arts Complex, an institution striving to preserve community history every day. My own interactions with the neighborhood began through a group currently attempting to save the memory of a local public housing development, Poindexter Village. After losing many of the buildings to development, the Poindexter Legacy Foundation has begun plans for an exhibit portraying the history of life at Poindexter Village. I hope that this project can serve as one individual’s suggestions about using objects to remember King Lincoln at a time when this is on many minds.

The narrative I have chosen to explore for King Lincoln’s history is presented here in a visual format; however I believe that elements of my message will add to the historiography surrounding the neighborhood. I wish to encourage a study of the neighborhood that widens the scope of temporal coverage in multiple ways. The typical narrative surrounding King Lincoln begins in the late 1910s when the Great Migration came to the neighborhood and the population boomed. However King Lincoln was not built completely by the migrants. These men and women relocated to King Lincoln, because there was already a community there. This means tracing King Lincoln back to its predecessors, the community organizations they built, and the reasons they shifted east. Understanding their past helps us understand the community they built. I also believe that this longer study allows important comparisons among problems the community has faced.

With all of these elements in mind I have created an exhibit designed in five sections. As the visitor moves through the exhibit they will also move through time,
watching King Lincoln grow and change. It is my hope that this exhibit proposal will do a justice to the past residents who inspired it and in doing so help propel the neighborhood forward in the present day.
Life on Long Street: A Story of Trials, Triumphs, and Community in King Lincoln

The history of King Lincoln is layered and remarkable. For years residents have fought hardships and formed community. Step inside to experience all of the sights and sounds that have made King Lincoln what it is!

Section 1: King Lincoln’s Predecessors

The first section of this exhibit will inform the visitor about the predecessors to King Lincoln. The King Lincoln neighborhood was formed in large part by individuals that had already been in Columbus. After leaving this portion of the exhibit, visitors will have met some of these individuals and the long lasting community institutions they built.

The first case in this section will focus on how black citizens of Columbus arrived in the city. There were three main ways: purchase of freedom, manumission, and escape. Each of these methods is explained with a real Columbus example. A few items give a short narrative of the Underground Railroad in Columbus to allow the visitor to place the city in the larger national narrative that they are likely familiar with. This section ends with a map of black residences in 1852. This map allows visitors to see the formation of a physical geographical black community. This map will appear again,
allowing visitors to continue to chart the movement of this community across Columbus and into the current King Lincoln district.

The second case in this section concentrates on what blacks in Columbus did once they arrived. This section introduces visitors to a few key characters whose names will return in this story. This introduction allows visitors to see the continuity of the black community during the geographical shift of the later 19th century. Visitors are also exposed to methods of political activism and early community institutions. In particular, there is an exploration of the activities surrounding Second Baptist Church. This institution will continue to play a large role in the story of the community.

Introductory Text:

The initial settlers of the King Lincoln neighborhood came from within the city of Columbus. So how did they get to Columbus? What early experiences would form their future leadership of this neighborhood?

CASE 1: Settling in Columbus

Before the end of the Civil War in 1865, African slaves made their way into the free territory of Columbus, Ohio in three key ways:

1) Buying their own freedom

2) Being set free (and sometimes given land) by a slave holder

3) Escape from slavery\textsuperscript{11}
Most blacks coming through Columbus were passing through on the way to a more secure freedom further North. However, those leaders who eventually helped shape the beginnings of King Lincoln often settled in the oldest parts of downtown, near the corner of East Gay Street and High Street.¹²

Figure 2. Image Courtesy of Ohio History Connection

According to this 1860 article from the Ohio State Journal, Robert Napper saved long enough to buy his own freedom, and was working towards buying the freedom of his wife and children to bring them North to Columbus.¹³

Napper had recently purchased freedom for his young son Cornelius, 11 years of age.
“The master of Cornelius had given him twenty-five cents on the 4th of July... the balance he handed to his father ... and told him to apply it towards the purchase money of his little brother yet remaining in slavery.”

How did you spend your allowance at 11 years old? Can you imagine this expense?

Figure 3. Image Courtesy of Ohio History Connection

http://www.youtube.com/playlist?list=PLTTiod0uJAlxWFjrt_L_uop04YwJL405d
A former slave named Joseph Selby made it North to Lancaster, Ohio but would fall ill and be buried there before he was able to send enough money back to free his true love, Nelly Gray.

Benjamin Hanby’s father aided the Underground Railroad in central Ohio, and he told Benjamin the story of Joseph Selby. Years later, Hanby penned the song *Darling Nelly Gray*.\(^1\)

Words and music to Nelly Gray are seen here, and many versions are available for listening!

![Image of a man](image.png)

Figure 4. ImageCourtesy of Columbus Metropolitan Library
Thomas Worthington, the man for whom Worthington, Ohio would one day be named, came north to Ohio in the late 1700s, bringing with him a large number of slaves. He gave these slaves their freedom and granted many land in his new home of Chillicothe. A number of these men and women came to settle in Columbus.

Figure 5. Image Courtesy of Ohio History Connection

Martha Hartway, seen here, escaped Southern slave labor and headed north, but was forced to stop in Columbus when she fell ill. Sophia Kelton discovered Martha and her sister hidden in the bushes near the Kelton home in 1864. Soon the Kelton family offered the weak Martha a new permanent home. Eventually Hartway married a free black man who had been friends to the Kelton family as she grew up in their home. The couple moved to the King Lincoln area in the later 1800s.
Columbus residents helped refugees like Martha Hartway escape slavery.

In 1842, at the young age of 22, John T. Ward joined fellow freemen Shepard Alexander, Lewis Washington, and Thomas Washington in leading, or “conducting” the Underground Railroad through Columbus. By day he worked as a janitor at city hall, but in his off hours, Ward helped transport refugees from their hiding places in downtown Columbus, north to Clintonville. In this art piece, King Lincoln native Aminah Robinson remembers these brave men.
By day, Jason Bull, seen here with his family, preached at Clinton Chapel just north of the city. However in the basement, he hid fleeing runaways. For the Bulls, abolition was a family affair—Bull’s brothers came to Columbus with him in 1815 and then eventually his young daughter became responsible for carrying food and water to the hiding refugees.\textsuperscript{17}
So once they moved to Columbus, where did free black men and women choose to live? Check out this map for the answer!

Yellow points: These points represent the homes of black residents as listed in the 1852 Columbus Directory. What do you notice by seeing these addresses on a map? Why do you think the points are so close to each other?²¹

Red: The future King Lincoln District. We will see the community move here in the future!

CASE 2: ACTIVISM AND AID WITHIN COLUMBUS

The Black Codes, a set of Ohio Legislation, limited the citizenship rights available to free blacks in Columbus. These Codes and the ongoing struggle to free all African slaves became the two biggest problems facing the Columbus community.

Leaders who remained in Columbus spoke out about these problems and formed organizations meant to provide the resources the government had not rightfully given to its black citizens.

Community structures were built in Columbus, bringing black citizens together in an identified space. Many of the individuals involved in these new institutions would go on to help create the beginnings of King Lincoln from the small community they had cultivated.
The Black Codes limited many of the rights of black citizens in Columbus. Before entering the state, freemen were expected to post a high bond to ensure their good behavior. There were also no resources provided for the education of black children and slave catchers were given almost free reign to search throughout the state.\(^\text{19}\) See what other injustices you can find by flipping through the copy of the Black Codes nearby.
This portrait shows David Jenkins, a publisher, businessman, politician and citizen of Columbus. Day after day, Jenkins was at the Statehouse asking the Ohio Legislature to lift the Black Codes. As John T. Ward, conductor of the Underground Railroad later said of Jenkins, “every session saw Jenkins in his place and old and new members learned to know and respect him.” [This quote will be displayed in large print on the wall of this portion of the exhibit.]
By 1843 the small black community had grown large enough to warrant its own newspaper. Here we see an opening poem from David Jenkins’s publication: *The Palladium of Liberty*. These words speak to the reasons Jenkins and his community aided fleeing slaves.
Here we see Ezekiel Fields, pastor and a founding member of Second Baptist Church. Before 1823, free black men and women wishing to follow God attended church with white parishioners. However with the founding of St. Paul’s AME in 1823, soon followed by Second Baptist Church, there were finally religious spaces just for free black individuals in the city. This was a safe space to form community ties and racial identification. 21
Here we see the original bible used at the Second Baptist church beginning in 1831. As churches formed, blacks in Columbus were also forming mutual aid societies and masonic organizations that aided needy community members and served as physical spaces for community ties to build.\textsuperscript{22}
Here we see Aminah Robinson’s interpretation of the Anti-Slavery Baptist Church in Columbus. Churches often served as places for political discussion. In this case a group of congregants frustrated that members of Second Baptist had not made reparations for their past as slave owners, formed their own church.
The Anti-Slavery Baptist Church was led by Reverend James P. Poindexter. When this new congregation eventually rejoined Second Baptist, Poindexter would preside there as well. Poindexter became a leading religious and political figure for the community.

Printed on the wall:

That a truckling spirit and a cringing disposition marked the entire course of Northern Senators and Representatives who in any way favored this diabolical enactment, honored with the name of law and that they have
thereby rendered themselves obnoxious to their constituents and to the civilized world….

That there be a committee of five appointed whose duty shall be to appoint and regulate a vigilant committee in the City of Columbus, to protect our citizens against the seizures.

Here we see printed the words of a resolution passed by the congregation of Second Baptist under the stewardship of David Jenkins. The Fugitive Slave Law of 1850 had just passed, making it easier for black Columbus residents to be captured and sold into slavery.25

These words let readers know that the black community did not approve of this new law. The congregation also formed a committee to help keep blacks in Columbus safe from possible slave catchers. A small community was forming, and Second Baptist created a place to meet.

INTERACTIVE ELEMENT: VOTING

What Would You Do?

Your livelihood relies on your reputation in Columbus and you have two young children at home. A neighbor approaches and asks you to house a runaway slave overnight. What do you do?

Offer aid  

No, I need to keep my job and keep my children safe
Visitors will be asked to vote via text message. This will limit each visitor to one vote. A screen nearby will show live updates of poll results.
SECTION 2: “Shut Up in Cells of Ignorance”: Emancipated but Not Yet Free

The second section of this exhibit will introduce the audience to the key problems that will begin to face King Lincoln for the rest of the narrative. These problems move to the forefront when slavery comes to an end. In this section the audience will be exposed to the idea of the web of oppression- each problem is closely interrelated. This will urge visitors to continue through the rest of the exhibit with this web in mind.

This section also explains the migration of the community into what are now the geographic borders of King Lincoln. There were many different reasons for this move that coincided in the late 1800s and early 1900s. By continuing to follow the mapping of black homes, the audience will see the community move.

Finally, this section concentrates on the leadership and culture beginning to emerge from the King Lincoln community. In particular the achievements of Reverend Poindexter are discussed. The viewer will understand that after the Civil War, the community remained politically involved and was able to elect representatives. However the section will end with the 1914 charter, a piece of legislation that virtually disenfranchised the black community.
Introductory text:

After the Civil War, all African slaves in the United States were granted freedom.

However Columbus blacks still struggled to reach full equality. Schools were separate and unequal, jobs were scarce, and segregation was common. Yet many black community members were able to achieve political positions within Columbus. Beginning in the late 1800s, various push and pull factors within the city would encourage a majority of the black population to move to the East Side. King Lincoln was beginning to form!

CASE 1: FINDING EMPLOYMENT

Figure 16. Image Courtesy of Columbus Metropolitan Library
Here we see the Neil House, a downtown hotel often housing politicians working in the state house. Blacks almost completely staffed the building, but were not allowed to rent a room. White unions and public segregation kept most blacks out of any job not surrounding service, which was a low paying field.\(^{26}\)

Figure 17. Image Courtesy of Columbus Metropolitan Library

Pictured here is a man working for the city of Columbus garbage collection- one of the government service jobs available to blacks in the city.
One of the best paying jobs available for blacks in Columbus came in the ownership of barbershops. Here we see William M Allen’s barbershop downtown in the early 20th century, his employees posing by their chairs.

Rev. Poindexter was able to use his position as a barber to his political advantage. He was located next to the Neil House where he cut the hair of many politicians, listening to their conversations, and collecting useful information.27
Here we see an American opium den in the 1800s, probably not unlike the ones that began to appear within the black Columbus community. The most well-known opium den in Columbus was run by a black man who went by the name of Smoky Hobbs. Hobbs also controlled many black votes in the city.

Some blacks who could not find employment elsewhere, turned to crime. In the late 1800s a red light district, known as the Badlands, grew within the downtown black neighborhood. This crime encouraged many blacks, especially the wealthiest amongst the community, to begin the move East.²⁸
Here we see Dr. Starling Loving, the man for whom a new school was named in 1872. Previously black students could only attend the “Alley School” on the East Side. After complaints from a visiting committee including Reverend Poindexter, the community was given a public school at Third and Long Street that had been abandoned by white students. However the state of education was still in peril - students had to walk through the Badlands to get to class.\textsuperscript{29} Without an education students were as Poindexter said “shut up in cells of ignorance” - doomed to years of low wage employment.\textsuperscript{30}
CASE 2: MOVING EAST

Figure 21. Image Courtesy of Columbus Metropolitan Library

During the 19th century, many of Columbus’s best known white businessmen lived in large homes such as the one pictured here. These homes were built in what is today the Olde Towne East Neighborhood, South of Broad Street. Many black domestic workers moved east towards these businessmen so that they could be close the homes they worked in. Yet they stayed North of Broad in their own neighborhood- King Lincoln. 31
The Pennsylvania Railroad had a factory based in the King Lincoln area. Looking for black workers, the rail company built housing on Champion Ave to keep employees within walking distance of their jobs. This moved more families into the neighborhood.
Life Along Water Street by Aminah Robinson

Many black families in Columbus before 1913 lived in tenements and slums lining the downtown side of the Scioto River. Here Aminah Robinson has shown her interpretation of the stories she heard from relatives that grew up in the neighborhood.

Figure 24. Image Courtesy of the Columbus Dispatch

In 1913, a huge rainstorm caused the Scioto River to flood the city of Columbus.\(^{32}\) The slums were washed away and with them, their tenants who continued to move upstream to the Eastern half of the city in King Lincoln.
Here we see Mount Vernon Ave and 20th Street in 1909. As black buyers moved in, white homeowners in this area would begin to sell. As a building and loan official told Mary Louise Mark, after the first black family moved to Twenty Second Street between Mt. Vernon and Long, “seven ‘For Sale’ signs were put up within the block.\(^{33}\)

However one black man who moved to the area in 1899 did feel that “It was fun to see the white people run after a Negro family moved onto the street.\(^{34}\)"
Figure 26. Maps compiled using GoogleMaps.

[These maps are part of an ongoing project that aims to chart the migration into King Lincoln. Each pin on the map represents a black citizen’s residence in Columbus as determined via data available at ancestry.com. The exhibit would contain an interactive]
program that allows the museum visitor to manipulate a timeline and watch the charted points move east.]

CASE THREE: ARTS AND ENTERTAINMENT

Figure 27. Image Courtesy of Columbus Metropolitan Library

This 1907 photograph shows Elliot Blaine Henderson, a member of the King Lincoln neighborhood who went on to publish many poems.
Thomas Howard, a resident of King Lincoln on North Garfield, formed and played with his own orchestra from 1895-1929.
Figure 29. Image Courtesy of Columbus Metropolitan Library

Thomas Howard’s orchestra.
Figure 30. Image Courtesy of Columbus Metropolitan Library

Thomas Howard’s band at the Jeffrey, a local factory that employed many community members.
Here we see the Second Baptist Church choir in 1917. During the late 1800s and early 1900s churches provided a source of entertainment for the community, especially for women who were limited in certain public spaces by ideas about gender. On the far left in the front row of this particular picture is sitting Richard Clyde Minor, family friend to Reverend Poindexter and future Ohio State student who would go on to write a history of the neighborhood.
CASE FOUR: POLITICS AND COMMUNITY AID

Figure 32. Web of Oppression

[Presented on a touchscreen]
In the late 1800s and early 1900s, many of the problems that the community faced were related. One caused the next, making each problem much harder to eliminate. Try to manipulate or remove parts of this web and see what happens. Which problem would you have fixed first? As you move on through the exhibit, keep this web in mind.

Social leagues and Masonic Lodges were very popular in the community in the late 1800s as both a method of socialization and political discussion. Here we see James H. Wilson, a resident of King Lincoln (17th Street) and a member of the Samaritans and Odd
Fellows. Belonging to multiple organizations was often typical, especially for the middle class.

Chelsey Daniel White served as a minister at Mount Vernon AME beginning in 1881, eventually becoming pastor in 1908. In 1898, Mount Vernon AME “organized a ‘missionary and saving society’ to provide clothes for poor children...” according to the Cleveland Gazette.\(^{37}\)
White would go on to open the CD White Funeral Home in 1901, providing a service not available to most African Americans at the time.

Figure 35. Image Courtesy of Columbus Metropolitan Library

Wilbur E. King led a life full of accolades. Trained in the law, he eventually served as one of the five black councilmen in Columbus during the late 1800s and early 1900s. The black community lived in dense enough neighborhoods to dominate the vote count in one ward—enough to elect a councilman.\textsuperscript{38}
Here we see a copy of the new Columbus city charter of 1914. Part of this charter established a new voting system.

Previously, certain positions had only required the majority of votes in one ward (a section of the city) to win. Because the black community in King Lincoln dominated one ward, they had been able to elect political representatives from this ward.

Now politicians needed a majority of the entire city’s vote to be elected. The majority of Columbus was white- thus only their candidates were elected.  

39
INTERACTIVE ELEMENT:

Barbershop chairs (2-3) and computer screens.

Take a seat in Reverend Poindexter’s barbershop, and hear the barber turned councilman’s thoughts on a multitude of political problems facing his community.

This interactive element will feature the choice of sound recordings on multiple topics. These will be recorded by an actor playing Poindexter and taken from his multiple writings, mostly editorials in local papers. The visitor will not only be educated on the political problems facing the community, but this experience should reinforce the political discussions that may have been heard by Poindexter as he cut hair.
SECTION 3: The Great Migration Comes to Columbus

This section will tell the story of the Great Migration in Columbus. During and immediately following World War I, this population shift dramatically affected the King Lincoln neighborhood as it filled with migrants. The first case will discuss the push and pull factors bringing migrants to Columbus as well as the jobs, homes, stereotypes, and housing discrimination that they found in the community.

The second case takes on King Lincoln’s answer to the problems coming from the Great Migration. Here the audience will see profiles of individuals and organizations striving to make a difference in the community. These organizations will also give the visitor a sense for what community life was like at the time.

Next the display will continue to tell the story of the community’s major two churches: Second Baptist and St. Paul’s AME. This case will also include a discussion of the politics of schools and voting in the era of the 1914 charter.

A large portion of this section will be devoted to profiling the many businessmen and women that came out of the Great Migration era. The audience will learn that these men and women were hard workers, yet there were some larger trends that led to the formation of this district, one of them being segregation. The viewer will have the chance to flip through a complete copy of the 1920 directory of the neighborhood to explore the social institutions and businesses they take an interest in.
Finally this section will end with a discussion of class that will act as a precursor to eventual middle class black disinvestment in the neighborhood. The audience will learn that even though business was booming, many members of the upper class were very frustrated with living so close to the migrants.

*Introductory Text: During World War I and into the 1920s the population of King Lincoln boomed thanks to a national trend: The Great Migration. Many African Americans came north during this era, and some began to settle in Columbus. This growing population became a huge factor in day to day life in King Lincoln. Can you imagine if you’re neighborhood nearly doubled?*

**CASE 1: THE MIGRATION AND ITS EFFECTS**

![Figure 37. Image is Public Domain](image_url)
Here we see the same view of Union Station that many Southern black migrants would have seen as they disembarked from the train that brought them north to Columbus. This migration nearly doubled the black population of the city.\textsuperscript{40}

Beginning around World War I, the United States experienced a large move of rural Southern blacks into Northern urban spaces due to multiple push and pull factors\textsuperscript{41}:

1) In 1914 the boll weevil began to destroy Southern cotton crops, draining the Southern economy and pay checks.

2) In the South racial segregation was de jure, or legally written in code. In the North racial stereotypes were not as written in stone - there was hope of change above the Mason Dixon Line.

3) With the beginning of a new war effort, many industrial jobs were available. These paid a more reliable wage than share cropping and afforded for more independence. Many companies, including Columbus Malleable Iron, sent recruiters South to find potential workers.
Here we see a day at Buckeye Steel in the 1910s. Buckeye Steel employed many new migrants and black workers into the twentieth century. The wage that was earned here left a little spending money that moved throughout the black community.
This photograph shows a parade of the KKK in Springfield, Ohio in 1923. The influx of black migrants in combination with a fear of European immigrants cultivated during WWI lead to a revival of the Ku Klux Klan in the North and particularly Ohio.\textsuperscript{42} While there was never overt racial violence in Columbus, news of violence in nearby cities such as Springfield would certainly have reached the Columbus community.
Here we see a caricature of Charles Harrod, the leader of the Ku Klux Klan in Columbus.

As the illustrator seems to note, Harrod was a respected politician and doctor within the white community.
The quick growth of the black neighborhood led to migrants living in slum houses like the one pictured above. Many of these homes were falling apart and did not have the technologies considered standard for good health at the time.\textsuperscript{43}
Realtors knew that racial stereotypes made it hard for black buyers to find anywhere to live. They often put renters in old alley barns or tenement buildings. They then stopped caring for these buildings as seen in the above image. These images likely took place on Champion Ave, a popular location for migrants to settle.
The church seen in this postcard from the early twentieth century serves as a symbol of many trends that lead to housing segregation in Columbus after the Great Migration.

At the time of the postcard, this church in the King Lincoln District belonged to a white Lutheran community, however as whites left and blacks arrived; a black church took over the empty building.⁴⁵

Here’s a look at the trends that led to housing segregation in Columbus, ensuring a large black population in King Lincoln:
1) **Restrictive Covenants**: white communities, such as the Long Street Improvement Association, included portions in the deed to their property that restricted sale to black buyers. This meant blacks could not move to certain areas of the city and were forced into what was open for sale.\textsuperscript{46}

2) **White suburban migration**: as Nimrod B Allen, head of the Columbus Urban League observed, “the desire of white people, with means to live in the fashionable suburban sections, causes sales of homes to Negroes over the protest of their white neighbors…\textsuperscript{47}”

3) **White flight**: As a building and loan official told Mary Louise Mark in the 1920s, after the first black family moved to Twenty Second Street between Mt. Vernon and Long, “property values went down considerably.” Whites fearing financial losses and race mixing had “seven ‘For Sale’ signs” up in a day. But as one black man moving to the neighborhood as early as 1899 said, “It was fun to see the white people run after a negro family moved onto the street.”\textsuperscript{48}

4) **Blockbusting**: White realtors saw whites eager to sell and blacks needing to buy and took advantage of the real estate situation. They bought white properties for little and rented or sold them back to black buyers at exorbitant prices and in poor conditions. There was little black individuals could do- restrictive covenants kept them out of other neighborhoods.

**These trends for housing segregation would not end in King Lincoln until the late 1900s. Keep your eyes open to see them again.**
CASE 2: AID TO MIGRANTS

After the Great Migration, the King Lincoln neighborhood was filled with new residents struggling to find a foothold in Columbus as they lived in slum housing and fought for employment. This motivated many members of the community to provide a source of aid. With the growth in population, these community leaders tended to be numerous as were their organizations.

Figure 44. Image Courtesy of Columbus Metropolitan Library.
Here we see Fannie Cook and her Columbus Home for Colored Girls, opened in 1917 on North 17th Street. Here employed women could find a home where they were also taught social, educational, and religious values that were perceived to be lacking in the slums.
This man, Dr. William J Woodlin, was part of a neighborhood committee that founded the Federated Social and Industrial Welfare League. Initially this group formed Traveler’s Aid to send workers to Union Station where they would meet migrants and lead them through the long and possibly confusing walk to King Lincoln. Eventually the organization also helped these individuals find homes and employment. This group quickly became the Columbus Urban League.⁴⁹
Here we see Leslie M. Shaw, Columbus police officer and key officer involved in the Friendly Service Bureau. Founded in cooperation between city officials and the Columbus Urban League, this program placed Shaw, a black officer, in King Lincoln to alleviate the surge in crime that followed the migration. It worked.
As Attorney (and past councilman) Wilbur E. King said of this project, “The solution may now be worked out on the basis of the true condition rather than by attempted solutions based on highly colored basis and non-existent conditions.”

Figure 48. Image Courtesy of Columbus Metropolitan Library

Created by Isabella Ridgeway, the Old Folks Home provided a space where the community could care for those that could no longer care for themselves. Here we see residents and their caretakers.
This picture shows students at the Ohio Avenue Day Nursery in the 1920s. The nursery freed older children from watching their siblings so that they could make it to school each day. At one point during its existence, the Nursery was run by Anna V. Hughes, a woman included on the committee that formed the Social and Industrial Welfare League.
The black community built the Spring Street YMCA in 1911, seen here in 1933. Leaders of the community were tasked with raising a steep amount of funds to build this institution. Like Fannie Cook’s Home for Colored Girls, this institution could provide a place for young men to access important resources unavailable in the slums.⁵¹
Here we see a Bible Class sponsored by the YMCA in 1921, taking place at Buckeye Steel, the workplace of many black men in King Lincoln.

**CASE 3: CHURCHES**

*During this era, church membership began to decline, however it was still meaningful to those involved. Churches offered social services to migrants and social interaction for the community. Many migrants came in communities and brought their churches with them, setting up in old white church buildings or abandoned store fronts.*

Here we see
images from the continued congregation of the community’s oldest churches: Second Baptist and St Paul’s AME.

Figure 52. Image Courtesy of Columbus Metropolitan Library

June 1922, Second Baptist Sunday school

Figure 53. Image Courtesy of Columbus Metropolitan Library

September 1925, Second Baptist Men’s Bible class
Figure 54. Image Courtesy of Columbus Metropolitan Library

A play put on at St. Paul AME.
CASE 4: POLICE BRUTALITY AND BLACK CRIMINALIZATION

In the 1920s, the Columbus Urban League began collecting news articles that mentioned black individuals in Columbus. They noticed that a majority of these stories described the individual in terms of a criminal act. This created a negative stereotype of the community. Here we see some of the articles the League collected.
Copies of articles obtained by the Columbus Urban League would be copied and available for the visitor to read first hand.53

CASE 5: SCHOOLS

By 1882 all schools in Columbus were integrated, creating a problem for teachers like Miss Helen B Jenkins. The black community wanted to integrate, but also recognized
that because schools enrolling whites would rarely hire a black teacher, this integration put many black jobs at risk.

Figure 57. Image Courtesy of Columbus Metropolitan Library

Here we see Champion Avenue School. Despite legal integration, some schools served mostly black students. School districts within Columbus were purposefully redrawn so that King Lincoln’s borders nearly matched a single district. Champion Avenue School was built within this district, so that it would only serve black students. Even in integrated schools, black students were not being properly educated. A survey done in 1924 showed that most white teachers saw their black pupils as “backward” and were likely to treat them differently.\textsuperscript{54}
This letter from the local NAACP requests that Ohio State allow Wilhelmina Styles, a black student, to live on campus as was required for her home economics degree. Black students enrolled at Ohio State were not permitted to live in university housing until the 1940s. However discriminatory realtors also kept these students out of nearby off campus housing. Many were forced to live in King Lincoln and became a part of the community, hanging out and having fun on the East Side on the weekend rather than patronizing campus establishments.
WALL TEXT: FIGHTING THE CHARTER

Figure 59. Image Courtesy of Wikimedia Commons

Figure 60. Images via Wikimedia Commons
After the 1914 city charter, Columbus blacks were rarely elected because they needed to earn a majority of the entire city’s votes, not just one ward. However King Lincoln still threw all its votes behind deserving candidates.

Here we can see Walter White of the NAACP and Roscoe McCulloch, candidate for senator in 1930. McCulloch had made some decisions during his tenure that were harmful to African Americans and thus Walter White and Columbus leaders helped rally against McCulloch, making sure he was not elected as Senator from Ohio.55

**CASE 5: A BLACK BUSINESS DISTRICT**

*A few different trends came together after the Great Migration to create a successful black business district in King Lincoln.*

1) *Housing segregation located black consumers all in one place.*

2) *Industrial wages created extra spending money.*

3) *The Great Migration made the black population large enough to become a target market.*

*Many settled and often upper class blacks found employment through entrepreneurship when migrants arrived in their neighborhood.*56
This is James Jackson. He was a feed store operator on Champion Avenue who went on to build both the Empress and Lincoln Theatres. These theaters became locations for culture and entertainment.
Mary E. Gilbert worked as a beautician on the Western end of King Lincoln.
Howard Harvey Gillard was a man of many careers. While living in King Lincoln he had his own law office in Columbus. Eventually he went on to work for the state government.
Booker Zachariah T Ellis (known to most as Z.T.) was a migrant to the city from Tennesee who manufactured and sold hair products in Columbus from 1919-1939.

Figure 64. Image Courtesy of Columbus Metropolitan Library
Wellington Watson Cooper became a practicing physician in 1916 with offices in King Lincoln. Cooper received his medical degree from Howard University.
Harold F Dickinson worked as a dental surgeon in King Lincoln from 1918-1952.
Here we see H.T. Brassfield in an excerpt from the 1920 directory of the Columbus black community. **Check out a copy of the directory nearby to explore all of the businesses and cultural institutions available in King Lincoln by this time.**
Here we see the inside of HT Brassfield’s business- a café and confectionary.
William Arthur Method founded the first black hospital in Columbus during the early 1900s, located at 891 East Long Street. Many hospitals in Columbus would serve black patients, but with dangerously slow and substandard service, thus this institution was a great addition to the neighborhood.
Florence Singer Seward ran a beauty parlor on East Long Street.
John Alexander Holmes Bailey graduated from Ohio State University in 1917 and began practicing as a dentist in King Lincoln. He served on many dental organizations and was a member of the NAACP.
Sammy Stewart was an accomplished pianist who became nationally famous. Even as he toured, he returned home to Columbus for special events such as the opening of the Lincoln Theatre.\textsuperscript{57}
In 1918 Sammy Stewart and Earl Hood broke off from Parker’s Popular Players to form Sammy Stewart’s Singing Syncopators, seen here. In the 1920s and 1930s the band had such tour locations as Chicago and New York.\textsuperscript{58}
Before they began touring, Earl Hood left Sammy Stewart’s Singing Syncopators to form his own group, The Oriental Knights (eventually the Earl Hood Orchestra). This group remained active until 1957.\textsuperscript{59}
Harry Sweets Edison went to high school in Columbus at East High and began playing with the Earl Hood Band at age 14. He eventually went on to play with Count Basie and Frank Sinatra.⁶⁰
The success of black businesses at this time had one negative side effect: growing class differences within the community. This flyer shows an advertisement for a place where the wealthy of the neighborhood could go to get away. However, the upper class could not leave King Lincoln permanently because without the lower class market, upper class businesses would never have flourished.
When the 1914 charter passed, many long time black citizens of Columbus lost rights. Migrants arrived soon after - it was easy to think this loss of power was the migrants’ fault. This experience was not unique to Columbus. This 1921 cartoon from the Chicago Defender, entitled “People We Can Get Along Without” details the lazy and rude migrants that the author believed were giving the entire race a bad name.
Interactive Element: A Day in the Life of a Migrant in King Lincoln

(2-3 computer screens)

Visitors will be given the chance to play a simple computer game in which they are given a series of choices to make in an average day as if they are a migrant to King Lincoln in the 1910s. As choices are made, the possibilities of newly generated choices are severely limited. The visitor will see how hard it could be to find a safe home and well-paying job for a new migrant.
SECTION 4: A Community Flourishes

This section tells the story of what many former residents consider to be King Lincoln’s height. During these years the neighborhood existed as a self-sufficient community within the city. Every need could be met within King Lincoln’s streets. This led to a strong feeling of positivity between neighbors. However, King Lincoln continued to exist as this tight-knit community only because its residents were continually forced together by housing segregation.

This section takes off where the Great Migration left the audience— with the problem of slum housing. The first case will take on the story of Poindexter Village, a public housing project that took the place of many slums. These homes themselves serve as an example of community formation in the neighborhood at this time, while also placing King Lincoln in the national narrative of public housing.

Next the audience will be exposed to ideas of midcentury housing segregation and redlining as seen in Columbus. This leads into a discussion of school segregation via neighborhood schools. The visitor is reminded by images of students that schools remained segregated, yet there were many positive memories associated with these institutions. This theme reoccurs frequently within this section—happiness and community in spite of, and really as an effect of, segregation.
The visitor is next exposed to many images of businesses, churches, and street scenes to show how self-sufficient this community had become. This is rounded out with stories of the political activists in the community aiming to fix segregation in Columbus. Many of these organizations have recognizable names that place them in a larger national story. Finally, this section ends with a tribute to Columbus jazz - a pride of the community, and a story that enhances the understanding of entertainment and community life at the time.

**CASE 1: POINDEXTER VILLAGE**

Something had to be done about the slum housing overtaking the neighborhood in the 1930s. In 1940, the Columbus Metropolitan Housing Authority would open a black only public housing development along Champion Ave named Poindexter village - for the Reverend James Preston Poindexter, a valued nineteenth century leader of the community. These new buildings would quickly become homes populated by a comfortable and friendly community.
Here we see the plans from the Columbus Metropolitan Housing Authority for parts of Poindexter Village.
Before construction of Poindexter Village could begin, the slums had to finally be torn down. While many were excited for their new homes, some established residents with the status to have purchased their own homes were frustrated at being relocated for the project.⁶²
Figure 81. Image Courtesy of Columbus Metropolitan Housing Authority

Figure 82. Image Courtesy of Columbus Metropolitan Housing Authority
Here we see images of men from the neighborhood employed in constructing Poindexter Village.
An aerial shot of Poindexter Village, finished and ready for move in! In the center we can see such buildings as Beatty Community Center and Champion Ave School- an easy walk now for Poindexter kids!
President Franklin Roosevelt came to Columbus to help open Poindexter Village. Public housing of this type was a part of his New Deal Program to pull the United States out of the Great Depression.

Here we can see residents beginning to move into units at Poindexter Village.
These smiling faces of Poindexter Village are not always reminiscent of the way our country talks about public housing today. However in the 1940s and 1950s, Poindexter was a community. Here we see a birthday party taking part at the Beatty Community Center.

And who is the lucky birthday girl? None other than Aminah Robinson, future Columbus artist who grew up in Poindexter Village! You can see her in the hat in the front row.
Located within the new site of Poindexter Village, the Ohio Ave Day Nursery that was founded during the Great Migration continued to serve children from King Lincoln.

**Case 2: The Fight for Fair Housing**

*During the middle of the twentieth century, most Columbus blacks lived and worked in King Lincoln. This meant a very vibrant and warm community. However the community was consolidated and businesses flourished for an unfortunate reason: segregation. If you were black in Columbus, King Lincoln was one of the only places a realtor would sell or rent to you.*
For those black Columbus residents living outside public housing, finding a home remained a complicated task due to maps like the one seen here.
In 1936 the **Homeowner’s Loan Corporation** labeled this map to show which areas of the city would be good investments for banks offering home loans- green was the best investment, red the worst.

We can see that King Lincoln was “red-lined.” The neighborhood was considered a bad investment because of its racial composition.

The affect was two-fold:

1) It was very hard to get a loan towards purchasing a better home in King Lincoln.

2) Black homebuyers could not easily get a loan in green or blue territories- their race would flip these areas and make them into bad investments.

The Homeowner’s Loan Corporation, and the segregation it created, was **sponsored by the United States government**. Even without Jim Crow Laws, this government organization created discriminatory beliefs about race and home values that would continue to promote segregation for years to come.
Realtors like Murray Lincoln, seen here, also kept black buyers from moving outside the neighborhood. For the sake of his business, Lincoln did not allow any black residents in Lincoln Village, built to the West of Columbus in the 1950s.
White residents in the “Lincoln Lodge” within Lincoln Village, 1956. When a black family did attempt to integrate this community, white neighbors cut their telephone wires and burned a cross on their lawn.⁶⁴
Figure 93. Image Courtesy of Columbus Metropolitan Library

A flyover view of Lincoln Village, 1959
Here we can see a flyer from a local black lead organization attempting to provide assistance to black buyers and renters facing discrimination.
Here we see Bennett Dickerson, who upon returning from service in the armed forces began building and renting low income housing in King Lincoln to those in need.
This letter from local NAACP activist Barbee Durham explains exactly how the Columbus schools remained segregated, yet within the law. District lines were redrawn to be sure black students only went to black schools in black neighborhoods such as King Lincoln.
Barbee Durham was part of an organization based on Long Street called the Vanguard League. In this pamphlet entitled “Which September?” The League used this map to show just how ridiculous the distance was that some students traveled in the name of segregation.
Figure 98. Image Courtesy of Columbus Metropolitan Library

Seen here in 1957 is East High School. While unrightfully segregated, students and teachers often have positive memories of their experience amongst friends in this building.

Figure 99. Image Courtesy of Columbus Metropolitan Library
Here we can see East High’s band under the direction of Ted Turner between 1959 and 1965. Some of the jazz favorites that played in Columbus clubs passed first through the music program at East High.
Figure 101. Image Courtesy of Columbus Metropolitan Library

Joe Roberts played basketball for East High in the 1950s, going on to play with Ohio State and the NBA.
Here we can see a girls’ physical education class and a boys’ woodshop class at East High in 1959.
A 1961 “Business Education” course at East High. Notice the typewriters!
An open page from the East High 1960 yearbook, the Crucible. As we can see in this picture, East High was never 100 percent black enrollment. However black students in King Lincoln were rarely given a choice to go to school elsewhere whereas some white children in black districts were allowed to choose.
Here we see Deacon Randolph Porter of Second Baptist and members of his congregation in front of the newly renovated Champion Ave School in the mid-1950s. This is where younger students would have enrolled in King Lincoln. This school was built to be segregated in 1909 and continued in this way.
For the youngest pupils in King Lincoln we can see here Garfield Elementary in 1954.

CASE 4: A CITY WITHIN COLUMBUS- SERVICES, ENTERTAINMENT, AND COMMUNITY

During the 1940s and 1950s, King Lincoln residents continued the trend of the Great Migration generation to build their own businesses, services, and entertainment. If you lived in King Lincoln during this era, there was no reason to leave. All your needs could be met there in one place, and often by businesses run by your neighbors. This helped residents identify as a tight knit community, because they existed as a self-sufficient city within the city of Columbus.
A Mount Vernon Ave parade in 1949, as captured by local photographer Marion Matthew Richardson. During this time the community had two main streets: Mount Vernon Ave and Long Street.
Here we can see Long Street where it meets Garfield Ave in 1945. Notice the Empress Theater to the far right. Remember James Jackson? He opened this theater in 1920, and a generation later it was still a great place to catch a film!
Remember John T. Ward, the city hall janitor that helped run the Underground Railroad in Columbus? Here we see him next to his direct descendant, Eldon Webster Ward. In
1881, John helped found the EE Ward Transfer Company, and in 1943 Eldon took on the reigns. Today it is one of the oldest black businesses in the United States.

Figure 112. Image Courtesy of Columbus Metropolitan Library

Here we can see children watching a local dentist around the 1940s or 1950s. Health services were available without leaving the neighborhood!
An operating table at St. Anthony’s Hospital in 1940, located on Taylor Ave (today University Hospital East). Looks a little different than today!
Remember Reverend Poindexter and his successful barbershop in the late 1800s? This tradition carried on even after he was gone. The neighborhood had more than one barbershop. Here we see a shop on Hamilton Ave run by John A Whaley Sr.
Another successful barber in town was this man, Elijah Pierce. Many people can remember his Long Street barbershop as a place to socialize, not just to get a good haircut.
After carving a wooden elephant as a gift for his wife, Pierce fell in love with wood carving. This sign hung above his shop. Today, he is honored as one of the best folk artists in the country!

Here we can see some of the wooden figures Pierce created.
If you’ve gotten this far you’ve certainly seen some work by Aminah Robinson. This is one of her earliest works from the age of 22. She grew up in Poindexter Village and much of her art tells the exciting stories of King Lincoln.
Hear some first hand stories from men and women who grew up in King Lincoln in the 1940s and 1950s!

Figure 119. Image Courtesy of Columbus Metropolitan Library

There were lots of activities for children in King Lincoln too! Here we see the official charter granted to Second Baptist to open a troop of the Boy Scouts of America.
In the mid-century King Lincoln residents had a lot of pride for what had become their own established community. The Frontiers of America, a group created by Nimrod Allen in the 1930s, produced this 1954 booklet telling the story of the achievements of the community.65
CASE 6: CHURCHES

Churches continued to serve as community institutions even if everyone wasn’t attending the same service each Sunday. Churches that once served as political centers in the 1800s were now often a source of socialization.

Figure 121. Image Courtesy of Columbus Metropolitan Library

Second Baptist gospel choir, 1940
Figure 122. Image Courtesy of Columbus Metropolitan Library

St Paul AME guide book, 1961
Figure 123. Image Courtesy of Columbus Metropolitan Library

Second Baptist Senior Choir, 1946
The Huston Players, a group led by Reita Huston, performed religious plays in churches in the neighborhood. Here is a program from a performance at Mount Vernon AME.
Figure 125. Image Courtesy of Columbus Metropolitan Library
Here we can see a pair of shoes and some of the jewelry used by the Huston Players.
A plate commemorating the 130th anniversary of St Pauls AME in 1953.
CASE 7: MEN IN UNIFORM- A COMPLICATED RELATIONSHIP FOR KING LINCOLN

Many sons of King Lincoln served as local officers of the law or nationally in the armed forces. Even today the neighborhood is proud of its Tuskegee Airmen. However, there continued to be a tension between the police forces and black citizens in Columbus.

Figure 129. Image Courtesy of Columbus Metropolitan Library

Shepard N Edmonds Jr. served as a deputy in the Columbus Police Force from 1947-1950.
Harvey Alston became the first black man to hold the office of Captain and later Inspector of Police! He served the Columbus Police Department from 1937-1963.
Clarence Fagain Sr. served in the U.S. Navy and then went on to serve the Columbus City Schools. He served during both WWII and the Korean War, receiving many honors.
Tuskegee Airmen at the Lockbourne Air Base outside Columbus in the late 1940s.

**Who were the Tuskegee Airmen?** During World War II, many African Americans in the United States entered the military to fight for freedom abroad that would hopefully bring freedom at home. The Tuskegee Airmen were the first black pilots to serve in the Air Force- breaking down the color line more and more in the armed forces.
A medal awarded to an Ohio Captain of the Tuskegee Airmen.
Here Barbee Durham wrote as a member of the NAACP to explain the methods of police brutality towards black individuals that his organization continued to monitor.

CASE 8: CIVIL RIGHTS IN KING LINCOLN

As a national non-violent Civil Rights Movement began to take hold in the 1950s and 1960s, many of the organizations we associate with this movement began to form branches in King Lincoln, ready to take on the neighborhood’s unique problems. Because it was a northern city,
Columbus did not practice outright Jim Crow segregation, thus these organizations had to face problems in a different set of ways.

Reverend Phale D. Hale served not only as the pastor of Union Grove but as president of the Columbus NAACP, Ohio legislator, and Chairman of the Ohio Civil Rights Commission. Today a street in King Lincoln is named for him.
Hale had many national connections, including Dr. Martin Luther King Jr. In this letter, King is congratulating Hale on the 75\textsuperscript{th} anniversary of Union Grove Baptist Church. When King came to town he always stayed with Hale.
Here we see the 1957 board of directors of the Columbus NAACP.
This 1964 pamphlet educates the reader about the services offered by the Columbus Urban League. Remember the Federated Industrial Welfare League formed to help migrants? This is what it became! The League centered on four areas of aid “education and youth incentives, job development and employment, health and welfare, and housing.”
The Vanguard League formed to fight local discriminatory policies with nonviolent direct action, much like many of the national groups forming in the 1950s and 1960s. This is a page of the organization’s official newsletter.
The League was running a membership campaign in which national leaders A. Phillip Randolph and Bayard Rustin (Of the Fellowship of Reconciliation, or FOR) were coming to speak at Second Baptist!

Figure 140. Image Courtesy of Ohio History Center

This certificate from the 1940s offered lifetime membership in the Vanguard League for an individual ready to pay $100. (regular membership fees were $1.00 each year)

INTERACTIVE ELEMENT: Jazz Club

In this portion of the exhibit there will be a separate room containing an approximation of what a midcentury King Lincoln jazz club might have looked like. The design will be drawn from images and stories of the jazz clubs that truly did exist. The walls will be
lined with the images of many jazz greats who came out of the neighborhood and often played there. In the background a soundtrack of these jazz songs will play. This room will also function as free advertising for the exhibit. Visitors will be allowed photographs on the “stage” and asked to tag them on social media with a phrase designed to be specific to the exhibit and the institution. For example if shown at Ohio State, the tag could read “#KLatOSU.” The following images would be on the walls in the jazz club. An example of a possible Columbus jazz soundtrack can be found here:

https://www.youtube.com/playlist?list=PLTTiod0uJAUd9UFiBIRa1f93DbWZxjCT

*Imagine...it’s Friday night in 1950, you’re a teenager in King Lincoln, and you’ve got a little pocket change to spend. You’ve seen all the best movies and there are no dances at the YMCA. What is there to do? Jazz of course. Enter our jazz club, modeled off of many of the real clubs from King Lincoln and listen to the songs you may have heard.*

*Many jazz greats came out of the music scene in Columbus. Check out their pictures on the walls and see how many you recognize!*
Figure 141. Image Courtesy of Columbus Metropolitan Library

Rusty Bryant and Nat King Cole
Wendell Hawkins at Club Regal
In 1953, Cleve Good and Eddie Beard, officials from the Columbus’s Black Musicians Union, attended this American Federation of Musicians Convention. The Union was located on Garfield Avenue. They leased the top portion of the building to the Downbeat Club.
Figure 144. Image Courtesy of Columbus Metropolitan Library

Warren Stephens of the Rusty Bryant Band.
3B’s and a Honey
Figure 146. Image Courtesy of Columbus Metropolitan Library
Figure 147. Image Courtesy of Columbus Metropolitan Library

Raleigh Randolph and Sultans of Swing
Raleigh Randolph and Sultans of Swing
Figure 149. Image Courtesy of Columbus Metropolitan Library

The Snappy Four
Figure 150. Image Courtesy of Columbus Metropolitan Library

Hank Marr Trio
Figure 151. Image Courtesy of Columbus Metropolitan Library

Boyd Moore Band
Rusty Bryant Band at Club Regal
The Cal Greer Band moved to Columbus from West Virginia in the late 1930s. Included in this band was Jimmie Allen, a local legend.
Milton “Doc” Payne came to Columbus in the 1930s after a start playing with Jelly Roll Morton.
Figure 155. Image Courtesy of Columbus Metropolitan Library

Tippie Dyer Orchestra at Lincoln Theater circa 1940s
Figure 156. Image Courtesy of Columbus Metropolitan Library

The Sammy Hopkins Trio included Billy Ray, Sammy Hopkins, and Wendall Hawkins, 1940s.
Here we can see Sylvester Burch on the vibraphone bringing a young Nancy Wilson (standing) into the musical fold, 1954.
Figure 158. Image Courtesy of Columbus Metropolitan Library

Stomp Gordon Band on Tour
Figure 159. Image Courtesy of Columbus Metropolitan Library
Figure 160. ImageCourtesy of Columbus Metropolitan Library

Stomp Gordon playing the piano with his feet- an activity that gave him his name.
Figure 161. Image Courtesy of Columbus Metropolitan Library

Rusty Bryant Band at Club Regal, around 1950
Figure 162. Image Courtesy of Columbus Metropolitan Library

Rusty Bryant at the Carolyn Club, 1950s
Wall Text:

Rusty Bryant Quoted in *Listen For the Jazz*[^66]:

“I’ll tell you when I got my first inspiration...

you had to sit in the back of the theatre if you wanted to see the shows. It’s hard to imagine that happening here but that’s what happened here in Columbus, the Blacks had to sit in the back of the theatre.

Well...I would get there real early. The ushers weren’t there yet to tell you where to sit.

[^66]: According to *Listen For the Jazz*.
I used to run down and check out the third row and get down into the seat where they couldn’t see me so easily, a lot of times they didn’t even know I was down there. I would sit there, in the third row and you could even smell the copper grease on the instruments, it was like paint, it was like the grease paint smell to someone who knew he was going to be an actor someday. That got into my nostrils and I could see all the lights flashing off of those horns. I knew I was going to do this for a living’ it was like showing me a picture of what I was going to be.”

Figure 164. Image Courtesy of Columbus Metropolitan Library
In 1958, Jimmie Rogers, a product of the neighborhood who attended Champion Middle School where he met Rusty Bryant, plays at a Clintonville music shop for 80 hours - a record!

The Eddie Nix Orchestra. According to Arnett Howard, saxophonist Louie Transue once “played his horn down the stairs, out onto the street, boarded a bus, rode down Mt. Vernon Avenue for three blocks then got off and marched a crowd of folks back to the bar.”

Figure 165. Image Courtesy of Columbus Metropolitan Library

177
Figure 166. Image Courtesy of Columbus Metropolitan Library

Ernie Brown Trio
Figure 167. Image Courtesy of Columbus Metropolitan Library

Roland Kirk Band
Chickadee and Chickadoo in 1960
Gene Walker
Figure 170. Image Courtesy of Columbus Metropolitan Library

Hank Marr Trio
SECTION 5: King Lincoln in Contact With Columbus

This section tells the story of a very tough time in King Lincoln’s history. Due to the incoming highway and lighter housing restrictions, much of the black middle class left the community. This ended their long migration out of the neighborhood that began as they fled the Badlands and moved down Long Street in the 1890s. The first section of the exhibit attempts to show the move of the middle class and the effects it had on the neighborhood. As evidenced by black business directories, many of the businesses that helped keep money flowing through the neighborhood had left with their middle class owners. Many residents were left unemployed. However the streets of King Lincoln often revived their past fervor, as shown in images of street festivals and arts events. Like much of the United States, frustration over urban disinvestment eventually reached its limit in racial conflict and rioting. This happened twice in Columbus- once in an attempt to dispel Jewish businesses from King Lincoln, and once in reaction to violence from a white resident. Both of these events took place in King Lincoln.

A large treatment is given to the Columbus Urban League in this section. This organization created many of the efforts to aid the neighborhood, and is very well documented. The images of this organization’s events allow the audience to see what problems were present in the neighborhood while also celebrating those who attempted to be problem solvers.
Next, this section covers the experience of school integration in the Columbus City Schools. Exhibit text explains how tumultuous this time could be for black students, even if they were hoping to move into better schools. This part of the exhibit finishes the discussion of white flight out of King Lincoln, and Columbus. As busing began, many residents left the city and took tax dollars with them.

This section ends with a brief discussion of the churches that the audience has now followed over 100 hundred years of history. At this time many organizations in King Lincoln’s past were beginning to be celebrated and recognized- including Second Baptist Church. This will lead into the next section’s discussion of the future of King Lincoln. What place will former residents have when they come back to celebrate institutions like Second Baptist? Do they have a claim to King Lincoln?

Introductory text: Many King Lincoln generations from 1920-1960 remember living in a neighborhood that felt separated from the rest of the city. However beginning in 1962, King Lincoln began to clash with the rest of Columbus. First white and black residents alike left the neighborhood and the city, taking useful tax dollars and jobs. Larger numbers of white families left the city completely when Columbus schools finally began to integrate. King Lincoln continued to deal with issues of unemployment, poverty, poor housing, and crime. However established community organizations took on these problems and provided aid. The community also began to reflect upon its past and began to recognize important monuments even in the toughest of times.
This link provides access to an interactive map program that simulates an activity available at the beginning of this section. Below are some images from the program.

This digital installation aims to provide viewers the opportunity to understand the effects of urban sprawl on King Lincoln in a visual and hands-on medium. Most images are presented in pairs—by using a scroll bar, the viewer can move between two images and compare maps of the same area across time. There are also brief explanations accompanying each pair to aid the viewer in understanding what they see and how to manipulate it. ⁶⁸
Urban Sprawl: These two maps represent the total population of Columbus in 1950 and 1970. Each dot is 100 people!

Try dragging the middle bar to move between maps. What happens to the population in 1970?

Historians call this "urban sprawl" when a population moves from the center city to live in suburban communities on the outside.
This image is not presented as a pair.

Here we can see an aerial view of the highways currently cutting through the edge of King Lincoln.

In the early 1960s, I-71 came through the neighborhood.

Many Columbus natives could now move out to the suburbs while still using the highway to return downtown for work and play.

However the highway cut King Lincoln off from the rest of the downtown area and caused families living in the construction zone to move from the neighborhood.

These two maps show the population of King Lincoln and some of its surrounding area. Each dot is 10 people.

What happens when you swipe to 1970?

Do you see fewer dots?

Where do you think these parts of the population went?
Total Population Berwick 1950 and 1970: These maps show the neighborhood of Berwick and surrounding area.

While still part of Columbus, Berwick feels much more suburban.

Many middle and upper class black families moved here from King Lincoln in the 1960s.

Notice how much the population grows from the 1950 map to 1970 when you swipe back and forth.
Berwick Black Population 1950-1970: This map shows the move to Berwick in a different way.

The darker green an area is, the larger its black population was at the time.

Notice how the center of the map is a dark shade of green by 1970.

This is the migrating black professional class from King Lincoln.
Figure 176. Image compiled using Social Explorer

Self-Employment 1950 and 1970 in King Lincoln: Some people didn’t have enough money to leave King Lincoln.

They were left in the neighborhood slowly losing the businesses and dollars of the middle and upper class that had driven the King Lincoln economy.

Here we see two maps charting the amount of self-employed individuals. This is normally middle and upper class business owners or professionals.

A darker purple means more professionals.

Watch what happens to the neighborhood in 1970 when the middle class leaves.
What happened to King Lincoln when the Columbus population spread out and the black middle class left the neighborhood?

Suddenly the city of Columbus had to spread tax dollars amongst many new neighborhoods, or lost tax payers to the suburbs.

Many business owners and the money they had put into King Lincoln left.
This lead to boarded up buildings, overgrown shrubs, and a struggling neighborhood.

But the black middle class never truly "fled."

Together the city of Columbus, current residents, and past residents are working together to be sure King Lincoln’s exterior reflects the passion and energy of its history.

**CASE 1: BUSINESSES MIGRATE**

Figure 178. Image Courtesy of Columbus Metropolitan Library
Berwick Plaza shopping center, circa 1980s. Many of the middle and upper class blacks in King Lincoln moved to this neighborhood in the 1950s and 1960s. Notice the parking lot- how would your shopping experience be different in driving to the shopping center versus walking up and down Mount Vernon?

Figure 179. Image Courtesy of Columbus Metropolitan Library
Columbus Black Pages, 1993-1994
Columbus Minority Business Directory 1979-1980

Check out these business directories from the 1980s and 1990s. How many King Lincoln addresses do you see? The 1920 business directory featured many businesses on Long Street and Mount Vernon Ave, but by this time most businesses had moved elsewhere. Suddenly community members could not walk down the street to meet every need.
Here we can see images from the Comin’ Home Festival in the 1990s, taking place on the streets of King Lincoln. Even if residents were not walking past their neighbors everyday to go to the store, planned cultural events still got everyone together.
Figure 183. Image Courtesy of Columbus Metropolitan Library

Comin’ Home Festival, 1990s
A program from Black expressions, a 1980 art exhibition featuring King Lincoln artists including Aminah Robinson.
Music was still important to current and past King Lincoln residents. Here we see Hank Marr and Nancy Wilson playing in 1972 for the inauguration of Governor John Gilligan.
Arnett Howard, seen here on the left, has been a huge influence in organizing the past and present musicians of the neighborhood and preserving their legacy. Here he is with some community greats at the debut party for his Listen for the Jazz in 1990. From left to right: Arnett Howard, Earl Hood, Anna Bishop, and Emil Leon.
Here we see Rusty Bryant, still going strong, at a show in 1980.

**CASE TWO: THE DANGEROUS POLITICS OF RACE**

*Some civil rights groups, nationally and locally, were considering black only organizing to reach unsolved goals. Meanwhile, King Lincoln citizens had to watch white families who benefited from a generations long system of racial oppression move to the comfortable suburbs while they were left behind. These two factors combined to create a dangerous racial tension in the neighborhood.*
Throughout the earlier days of King Lincoln many Jewish businesses had flourished in the neighborhood, and their white owners had been accepted as part of the community. However in 1972, partially lead by a civil rights group CORE, the white businesses were run out of the neighborhood in the search for black only civil rights organizing. Watch a local Jewish merchant who has been instrumental in preserving King Lincoln history help tell the story here.

Figure 188. Image Courtesy of Columbus Metropolitan Library

Figure 189. Image Courtesy of Columbus Metropolitan Library
In July of 1969, riots filled the neighborhood after David E Chestnut, a white man, shot and killed Roy Beasley, a black man. The two were neighbors, and Beasley was in Chestnut’s store to speak to him about hurting one of Beasley’s children. The National Guard was called in to silence the riot. Chestnut was acquitted a year later.\textsuperscript{69}

Figure 190. Image Courtesy of Columbus Metropolitan Library
David Chestnut walks through a dissaproving black crowd on the East Side.
Figure 193. Image Courtesy of Columbus Metropolitan Library
King Lincoln residents and members of black Columbus did not stop the movement within their own city’s boundaries. In 1987 a group boarded buses to aid marchers in Forsyth County, Georgia- a nearly all white community that had driven out it’s black residents in 1912.
Here we see a woman in 1982 facing the graffiti left on her home. Frank Lomax, Urban League President reminded Columbus in 1980 that the city lived with “illusions of black progress in Columbus that so many people use as excuses for maintaining the status quo.” Clearly race was still a factor in 1982.

CASE 3: COLUMBUS URBAN LEAGUE

The Columbus Urban League was one of the most involved and well documented organizations aiding King Lincoln in the second half of the twentieth century. Following a
legacy passed down across generations the league took on issues of employment, housing, and discrimination among others.

Figure 196. Image Courtesy of Columbus Metropolitan Library

An official Urban League event at the Sheraton Hotel is filmed. Circa 1970s.
From the late 1970s until 1985 this man, Frank Lomax III served as the director of the Columbus Urban League. Here we can see him in his office.
The Columbus Urban League sponsored health events like this one in the 1980s where a man is having his blood pressure checked. Even by 1980, healthcare remained a problem for the community. The average lifespan of a black citizen of Columbus still remained too far behind that of a white individual.\footnote{71}
Here we can see students in 1986, filling out job applications with an Urban League program aimed at the community’s youth. Graduation rates and unemployment remained barriers for advancement that the organization sought to fix.72
In an effort to fight teen pregnancy among black teens the Columbus Urban League created a male responsibility program in the 1980s, advertised in these posters.
As a part of the male responsibility program, young men were given a community sponsor.
Figure 202. Image Courtesy of Columbus Metropolitan Library

Urban League staff, 1980s
Here we see a balloon that says “Support Your Columbus Urban League” being inflated by Ms. Delaney of the CUL. Circa 1980s.
A 1980s Urban League pamphlet talks about some of the programs the League had planned.
In 1994, the Columbus Urban League got a new building right on Mount Vernon Ave. Here we can see a crowd attending the official ribbon cutting!
The new Urban League building is officially opened in 1994!

**CASE 3: SCHOOL DESEGREGATION**

*Racial tensions were heightened in the Columbus Public Schools beginning in the 1970s.*

*At this time the city fought full desegregation by creating the Columbus Plan which allowed students to choose if they wanted to be bused into a different school. However very few and mostly black students took on this opportunity. Furthermore the black students that did take on the program and transfer reported that their new environments were favorable to the mostly black schools from which they had come.*
While the desegregation process was not unique to King Lincoln, it greatly affected the students at King Lincoln’s schools. As city leaders and parents continued to argue about the process, students were moved from place to place and frequently facing uncertainty about where they would finish school. Administrators in King Lincoln’s schools were faced with making a new system work for their students.

Figure 207. Image Courtesy of Columbus Metropolitan Library
Possibly on the heels of the 1969 East Side riots and rising national black power movements, black students at Linden McKinley High tried to place a Black Nationalist flag on the school stage in 1971. White students reacted angrily, causing officials to completely close the building to prevent chaos.⁷⁴
In 1970, in the case of Swann v. Mecklenburg, the Supreme Court declared that bussing students across neighborhood borders be used as a method of integration. These men standing outside the chaos of Linden McKinley in 1971 likely had this decision on their minds.
In the mid-1970s this young boy, Gary Penick, became the plaintiff in a case against the Columbus Schools for not properly adhering to the Brown decision. After making it to the Supreme Court, this case was decided in favor of Penick by Justice Robert Brown. This meant busing for the Columbus City Schools.75
In 1979 these Avondale parents protested the busing of their students. They insisted the issue was the inconvenient travel for their children— not race.

“Black people are not going back to Africa, and white people are not going back to Europe. We’re going to East High School, and we’re going to respect each other.” Ed Willis, East High School Principal
Figure 212. Image compiled using GoogleMaps and Social Explorer

This hands on map allows visitors to place a clear page with the outline of the Columbus City School District over the second map shown here.
Compare these two maps. One shows the lines around the Columbus City School District (in purple). The other shows the black population across Columbus in 1980. Do the two form a very similar shape?

Columbus expanded in a unique manner. Some suburban areas are serviced by the city yet deemed “common areas” under a different school system.\textsuperscript{77} The move of white families into the suburbs was only increased by the Penick decision.\textsuperscript{78} Moving to a new neighborhood kept the family near Columbus, but the family’s students were outside the range of busing and black schools.

**CASE 4: HOUSING**

*As unemployment rose and the entire nation fell into an economic slump, housing began to again resemble the slums migrants had faced in the early part of the century. Working with national and citywide channels, the neighborhood saw the building of new housing for its residents.*
This pamphlet honored Rosa Parks when she came to King Lincoln to dedicate a development of homes named for her in 1972. She even signed the front page of the pamphlet!
Originally proposed by the Mount Vernon Improvement Association, a King Lincoln group, Mount Vernon Plaza aimed to revitalize both housing and business on the famous street. Here we see a model of a tower built for both elderly housing and business offices.
Figure 215. Image Courtesy of Columbus Metropolitan Library

Two men examine a model of the future Mount Vernon Plaza. Notice the low level homes for families and the towers for business interests and the elderly.
President Jimmy Carter came to King Lincoln in 1978 to speak at the official opening of Mount Vernon Plaza in 1978. Returning to the same city in which President Roosevelt had opened Poindexter Village, Carter renewed a national commitment to affordable housing for all. Here we can see part of his officially documented schedule that day.
CASE 5: CHURCHES

*The churches built by the earliest black Columbus community continued to serve many of the same purposes for King Lincoln residents in the second half of the twentieth century.*

*They provided not only religious services but also community aid and socialization.*

![Program from a ceremony recognizing the beginning of Reverend Leon Troy’s service at Second Baptist in 1976.](image)

Figure 217. Image Courtesy of Columbus Metropolitan Library

A program from a ceremony recognizing the beginning of Reverend Leon Troy’s service at Second Baptist in 1976.
Here we see the Second Baptist children’s church in the 1970s, a special service aimed at helping children understand the religious message reaching their parents.
A 1981 dance at Second Baptist.
Here we see a parish directory from St. Paul AME in the 1980s. Do you recognize any names on this page? Up in the top left we see Charles Method and his wife. Early in King Lincoln’s history his ancestor, William Method, founded the first black hospital on Long Street!
During this era, members of the community began to look back on the importance certain places and institutions had served in their lives. This image shows the dedication of a well-deserved historic marker for Second Baptist Church.
Figure 222. Image Courtesy of Columbus Metropolitan Library

1970S Street Scene near Poindexter Village, large scale print of image to be seen on exhibit wall
SECTION 6: Looking Towards the Future

As the visitor leaves they will be asked to think about the present and future of the King Lincoln neighborhood. Today the population of the neighborhood has dwindled, yet its history is still celebrated and many black members of Columbus still call it home, despite having an address elsewhere. It still serves as the center of black Columbus culture and the city government has begun to seek out methods of urban renewal.

This section will bring up topics of current struggle, but it will also continue to celebrate the culture of the neighborhood by surrounding the viewer with the murals of Jeff Abraxas. Finally, the exhibit will end by asking the audience to recall some of their favorite memories and suggest plans for the neighborhood’s future.

Introductory Text: Today the effects of the mid-twentieth century are still obvious in King Lincoln. The streets are often quiet and too many buildings sit abandoned. Yet many individuals across Columbus claim King Lincoln as home. As we move towards the future we might ask, what does King Lincoln mean today? Is it a place? A culture? What does it mean to you?
In the twenty first century, the artist Jeff Abraxas placed many celebratory murals throughout King Lincoln. Here at the site of Dr. Method’s hospital, Abraxas has placed his image.
This mural was painted by Abraxas on a dance studio across from St. Paul AME. We can see a dancer in front of the church, leaping over the arch into the hands of her waiting King Lincoln community.
Near the Lincoln Theater Abraxas remembers the art and culture that once flowed through these streets. Here we see a mural celebrating male musical artists.
Near the Lincoln Theater, Abraxas honors Nancy Wilson.
In the wake of recent events in Ferguson, the Columbus black community met in King Lincoln to protest local police brutality at the police department on Long Street.
Recently the Columbus Metropolitan Housing Authority has torn down many of Poindexter Village’s former buildings to make way for new developments. Groups in the community have remained strong in assuring that CMHA properly cares for this historic site.

Art Showcase from King Arts

A proposal would be made with the King Arts Complex to ask its students to prepare artwork for display in the exhibit. This will maintain the community’s voice within the telling of its history and engage these students in thinking about these important themes. Any individual involved in the planning and installation of the exhibit should make an effort to make art with these students. This follows the model of the successful arts program 100 Families: Oakland, in which communities were strengthened by making art together. As reflected by George MacDonald in the Journal of Museum
Education “It is important that native and ethnic groups be involved in all levels of planning and interpreting exhibitions that represent their culture.” By working with these students and their teachers, museum staff from outside the neighborhood can learn important lessons about their own work.

Interactive Element: Memories of King Lincoln

As they leave the exhibit, past and current residents will be asked to write memories on nearby notecards and post them on an available bulletin board. Future visitors will be able to read these memories in the individuals’ own voices, and they can be archived for future researchers of the neighborhood.

*Have you lived in King Lincoln before? Do you live there now? Grab a note card and share with us some of your favorite memories from the neighborhood!*
SECTION 7: The Exhibit Model

A museum exhibit cannot exist only on paper. It must be designed with space and a live audience in mind. To properly consider these variables, a three-dimensional model of the possible exhibit space was created. The space is not specific to a particular location, yet designed with average exhibit dimensions in mind. Each separate section contains walls painted a different color. These colors will help the visitor understand the change in chronological time as they continue to move through the space. The colors also aim to set the visitor into a proper mood for the section. For example, section four is painted a dark blue, because this was generally a happy and calm time in the neighborhood. Section five, however, is orange due to the stress residents felt in this era. Text and objects are also organized with the viewer in mind. Consideration has been made about the practical decisions visitors will make in moving through the space- what they will see first, and the message images might send in certain juxtapositions. This design remains as a suggestion; certain changes would ultimately be made due to particular spaces and the mission and budget of the exhibiting institution. Images of the model are included here.
Model Color Key

Yellow = Section 1
Pink = Section 2
Green = Section 3
Blue = Section 4
Orange = Section 5
Purple = Section 6

Figure 229.

Here we see an aerial view of the entire exhibit model. The entrance is found on the right in the yellow section 1. The visitor will move to the left through the exhibit to the exit between the orange and purple sections. In the center we see a jazz club recreation.
As the visitor enters, they will pass underneath a King-Lincoln arch modeled after the neighborhood arches found throughout the entire city of Columbus.
This image shows an aerial view of Section 1. Cases and interactive activities are labeled to match the text of this document. On the right is the visitor entrance, on the left the exhibit continues.

Figure 232.

This image shows a wider view of the entire exhibit coming from section 1. In the foreground we see the archway, and then the visitor moves through the yellow section 1 and onward around the corner.
This image shows an aerial view of section 2, the pink corner. Off screen to the bottom is section one, while to the left lies section 3.

This image shows an aerial view of section 3, the green section.
This image shows the far wall of section 3.

The image shows the wall of section 3 that adjoins the jazz club.
This image shows an aerial view of section 4, the blue section. On the exhibit floor, this section meets with section 5.
This image shows a view of the corner and adjoining walls in section 4.

This image shows a wider view of the walls of section 4. The image is taken from the exhibit’s exit.
This image shows the view looking backwards down the exhibit hallway to section 2 as the viewer reads about the jazz club.
Figure 241.

This image shows an aerial view of the jazz club.

Figure 242.
This image shows an aerial view of section 5, the orange section.

Figure 243.

This image shows the walls of section 5. To the left is the exit; to the right is section 4.
This image shows section 6. The left wall adjoins the jazz club, while the right wall touches the exit.
Notes


2 David Guion. Class lecture, The Ohio State University, Columbus, Ohio, 2014.

3 Columbus Museum of Art staff. Class lecture, The Ohio State University, Columbus, Ohio, 2014.

4 Dionne Custer. Class lecture, The Ohio State University, Columbus, Ohio, 2014.


11 Ibid.

12 Information leading to this conclusion has been taken from ancestry.com.


15 "Martha Hartway Photograph." Ohio Memory Connection. Web.


17 Ibid.

18 Information obtained from ancestry.com.


20 Ibid.

21 Ibid.

22 Ibid.


24 Ibid.


30. Ibid.


34. Ibid.


39. Ibid.

40. Mark, Mary Louise, *Negroes in Columbus*, 1923.


42. Ibid.

43. Mark, Mary Louise, *Negroes in Columbus*, 1923.


47 Ibid.

48 Mark, Mary Louise. *Negroes in Columbus, 1923*.

49 Bryant, Vinnie Vanessa. *Columbus, Ohio and the Great Migration: Master's Thesis*. Columbus, Ohio: Ohio State University, 1983.


53 Hauser, Prather J. *Treatment by Columbus Daily Newspapers of News regarding the Negro*. Columbus, Ohio: Ohio State University, 1925.

54 Harshman, Ralph Garling. *Race Contact in Columbus, Ohio: Masters Thesis*. Columbus, OH: Ohio State University, 1921.


56 Himes, J.S. "Forty Years of Negro Life in Columbus, Ohio." *Journal of Negro History* 27, no. 2 (1942).


58 Ibid.

59 Ibid.

60 *Listen For the Jazz: Key Notes in Columbus History*. Second ed. Columbus, OH: Arts Foundation of Olde Towne, 1992.
61 Himes, J.S. "Forty Years of Negro Life in Columbus, Ohio." *Journal of Negro History* 27, no. 2 (1942).

62 Goodman, Eduard S. *The Effect of Relocation on the Former Occupants of the Site of the Poindexter Village Housing Project in Columbus, Ohio 1939-1940: Master's Thesis*. Columbus, Ohio: Ohio State University, 1940.


64 Ibid.

65 Frontiers of America Columbus Chapter. *Advancement: Negroes Contribution in Franklin County, 1803-1953*. Columbus, Ohio, 1954.


67 Ibid.

68 Data and platform for this project was provided by Social Explorer.


70 Gilbert, Gwendolyn C. *The State of Black Columbus, 1980*. Columbus, Ohio: Center for Change and Leadership, Columbus Urban League, 1980.

71 Ibid.

72 Ibid.


75 Ibid.
76 Ibid.
77 Ibid.


80 Begun by Ohio State staff member, Dr. Sonia BasSheva Mañjon, more information about this program is available here: [http://center.cca.edu/community/100families](http://center.cca.edu/community/100families).

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Ohio State Libraries

Poindexter Legacy Project

The King Center

University of Michigan Law Library