# Surveyed Sites

A number of sites with significance to the African American experience in Cabell County were identified through research and interaction with local residents and other informants. These sites are described in the following paragraphs. This is not an all-inclusive list of important African American sites, as further research should be undertaken to reveal other buildings and landscapes that have impacted the African American experience in the county. The general locations of the sites examined in greater detail are indicated on Figure 13.

## Barboursville Colored School

1125 Huntington Avenue, Barboursville. The town of Barboursville served as Cabell County's seat of government prior to its removal to the expanding city of Huntington in 1887. Barboursville and Guyandotte were both early communities in the county. The Barboursville Colored School serves as a physical reminder of the segregated educational practices of the late nineteenth and early twentieth century.

Description. The former Barboursville Colored School is located at 1125 Huntington Avenue, Barboursville, West Virginia (Figure 14). The Cabell County Assessor's Office indicates that the structure was constructed circa 1900. The former school building, oriented to the east, is currently utilized as a residence. The single-story, one-bay (d), frame, hip-roof building exhibits a number of alterations that have taken place over the years, although its basic schoolhouse form is still recognizable (Figure 15). The central, single-leaf entry is filled with a replacement metal, single-light door. The area immediately surrounding the entry, which may have had sidelights, has been encased in vinyl siding. The entry is sheltered by a hip-roof porch supported by replacement metal columns. Four window bays are located along both side (north and south) elevations. The windows are filled with replacement single-over-single-light double-hung sashes. A hip-roof dormer is situated on the façade's roof slope exhibiting a window filled with sliding single-light replacement sashes. Visible along the rear elevation and extending to the north is a frame garage addition with a large single-bay vehicular entry (Figure 16).

History and Significance. During a four year period in the late nineteenth century the number of black residents in Barboursville grew exponentially from nine residents in 1878 to 108 residents in 1882. A school is referenced in the town as early as 1884, but little evidence has been found to substantiate this claim.[54] A 9,000-sq-ft tract, located to the southwest of downtown Barboursville, was purchased in 1909 by William Washington Scott, an African American minister. In the following years the tract was transferred by Scott and his wife to a town trustee for use as an African American school. The property was owned by the Barboursville School District beginning in 1914. The school, which was probably a one-room schoolhouse, is indicated on a 1922 Sanborn Insurance Map along the west side of Huntington Avenue (Figure 17). Only four dwellings were situated near the school at that time. In 1922, the school, which was comprised of 25 students, was led by Ruth Martin who resided in Huntington. After completing the eighth grade the students were bused to the only African American high school in the area, Douglass Junior and Senior High School in Huntington. The Barboursville school continued to be in use in 1934, but by 1944, the Sanborn Insurance Map indicates that the structure is vacant. The school system sold the building in 1953 and it is currently utilized as a residence.[55]

[54] Jeanette M. Rowsey, *The Lost Village of Barboursville* (Huntington, WV: JRC Publishing, 2013): 219–220

[55] Jeanette M. Rowsey, personal communication, March 5, 2014; Sanborn Map Company, *Barboursville, Cabell County, West Virginia* (New York, NY: Sanborn Map Company, 1922): Sheet 3; Sanborn Map Company, *Barboursville, Cabell County, West Virginia* (New York, NY: Sanborn Map Company, 1934): Sheet 1; Sanborn Map Company, *Barboursville, Cabell County, West Virginia* (New York, NY: Sanborn Map Company, 1934 revised to 1944): Sheet 1.

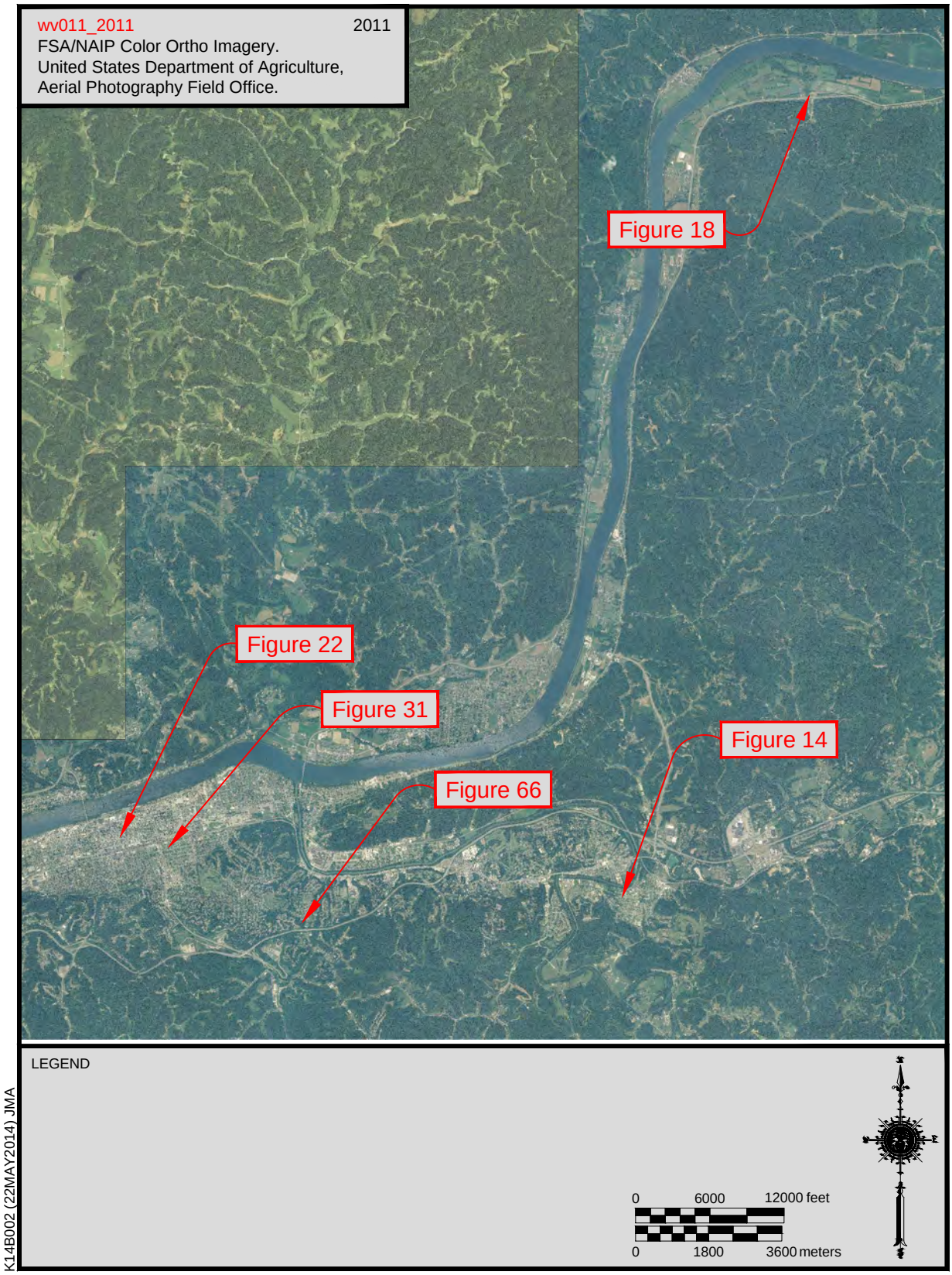


Figure 13. Aerial map showing the general locations of sites examined in detail.

CRA recommends that the Barboursville Colored School is significant under NRHP Criterion A in the area of Education and Ethnic Heritage for its role in educating the community's African American children in the early twentieth century. However, alterations, including the garage addition, replacement materials such as windows and doors, and the application of vinyl siding have compromised the integrity of the building. In its current state, the building may not retain the integrity required for NRHP listing, as it does not clearly convey its identity as a historic schoolhouse. Additional physical and archival research would be required to conclusively determine if the building meets all relevant NRHP requirements.

Preservation and Interpretation. The Barboursville Colored School does not appear to be threatened at the current time by development pressures and its continued use as a residence may insure its survival in the foreseeable future.

Educational opportunities utilizing the Barboursville Colored School include the development of a walking/driving tour in Cabell County that expands on the historical African American experience in the county and incorporates the former school into the tour. This tour could be designed for use on a smart phone and could include an online/virtual component for those who are unable to physically visit the site. The school could also be featured in programming that highlights the history of education in the county more generally. Research examining the history of the school could be incorporated into the curriculum of a class at Marshall University focusing on local African American history. Given that the school building currently serves as a private residence, its restoration would be dependent upon the interests and financial means of the property owner. However, creating increased awareness of the historical importance of the school may help to raise interest in future preservation efforts by the current or subsequent property owner. Physical investigations would be necessary to determine what original materials may survive under the vinyl siding and within the building interior to help facilitate an accurate restoration.

## Albert Gallatin Jenkins House

8814 Ohio River Road (North side of West Virginia Route 2), Lesage. The Albert Gallatin Jenkins house is a rare remaining example of a dwelling associated with the early nineteenth century Southern plantation culture in West Virginia that has not been encroached upon by development. The large contingent of enslaved people kept at the plantation prior to the Civil War provided the necessary labor for the profitable operation of the large agricultural operations.

Description. The Albert Gallatin Jenkins house is located on the north side of West Virginia Route 2, approximately 16 miles northeast of Huntington and is situated between the Ohio River and the railroad tracks (Figure 18). The Albert Gallatin Jenkins House, also known as Greenbottom, was listed in the NRHP in 1978 for its association with Albert Gallatin Jenkins, politics and government, and for its architecture. The Albert Gallatin Jenkins House, oriented to the north to the Ohio River, is located in the northern portion of the county. It is a two-story, five-bay (w/w/d/w/w), brick I-house resting on a raised stone basement (Figure 19). The façade's brick is laid in Flemish bond while the remaining elevations exhibit common bond. The single-leaf entry, filled with a wood paneled door, is flanked by four-light sidelights and topped by an elliptical fanlight. The windows are filled with six-over-six-light double-hung sashes. Each side elevation has a projecting brick chimney with quarter-circular windows in the attic flanking the chimneys. The rear elevation, which for many years was utilized as the main entrance after the construction of West Virginia Route 2, is very similar to the façade except there is no fanlight over the central entry (Figure 20).

History and Significance. The Albert Gallatin Jenkins house is located in an area known as Greenbottom, for which the house and plantation was named, and is comprised of a large floodplain adjacent to the Ohio River. Prior to the construction of the house, the land had been operated as a plantation, mostly by absentee owners. Two of the owners were governors of Virginia: Wilson Cary


Figure 14. Aerial map showing the location of the former Barboursville Colored School.

Figure 15. South and façade (east) elevations of the former Barboursville Colored School, looking to the northeast.

Figure 16. Façade (east) and north elevations of the former Barboursville Colored School, looking to the southwest.

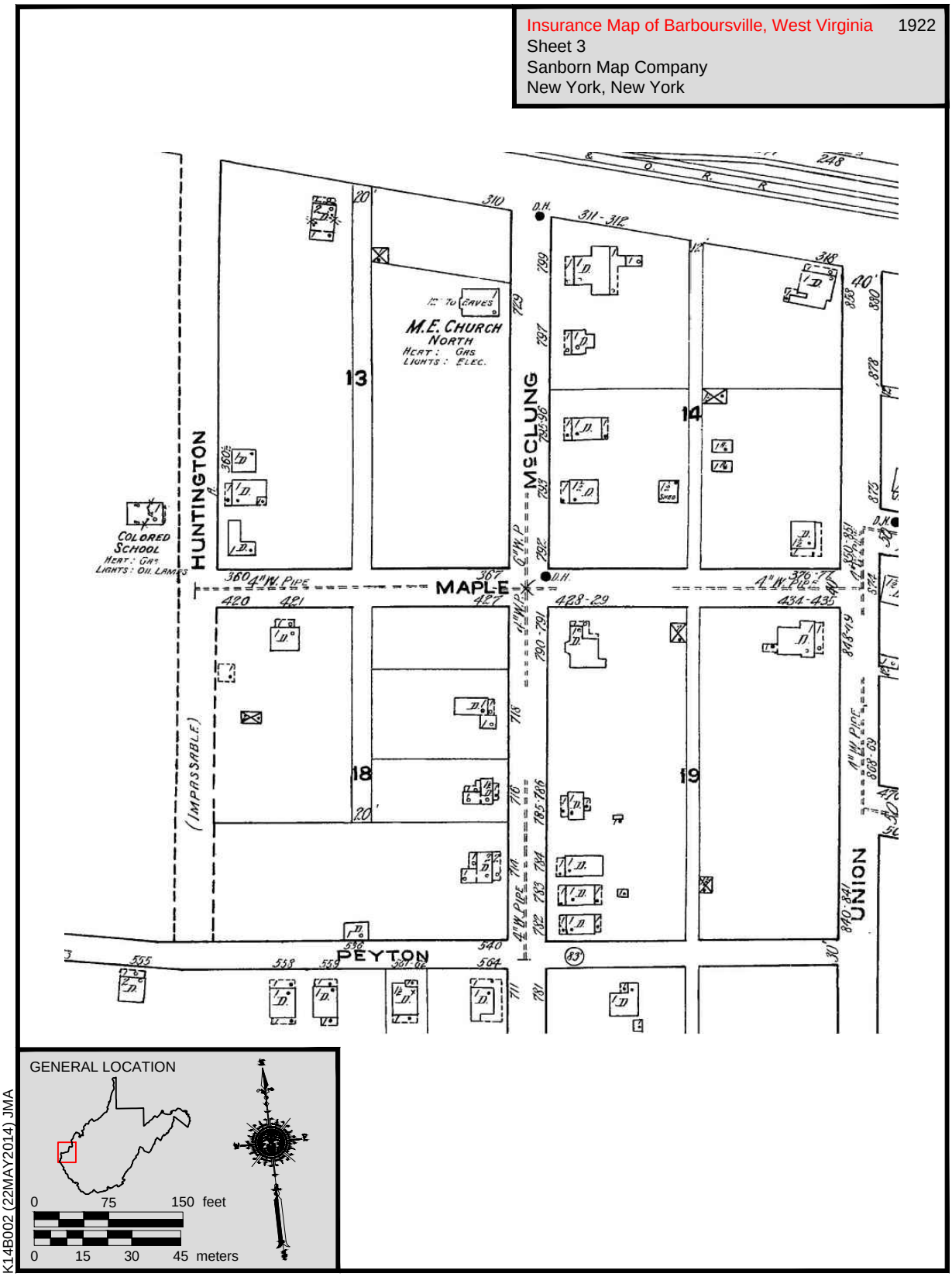


Figure 17. Portion of Sanborn Insurance Map of Barboursville, West Virginia, 1922, showing Barboursville Colored School on west side of Huntington Avenue near intersection with Maple Street.

Nicholas and William H. Cabell. Fifty-three enslaved people worked and lived on the plantation in 1820 and, in 1850, the total number was similar, with 55 slaves on the plantation. Captain William Jenkins served in the War of 1812 and gained his wealth through his farm and shipping operations along the James River, in South America, and in the Caribbean. Captain Jenkins purchased over 4,400 acres in Greenbottom in the mid-1820s and moved his family after the sale of his property in Rockbridge County. The family initially moved into a small dwelling and the current residence was erected in the 1830s using slave labor. With its location along the Ohio River, Captain Jenkins was able to ship his farm products directly from his own wharf and even carried on a shipping business transporting goods along both the Ohio and Mississippi Rivers. Captain Jenkins and his wife previously had a daughter and while residing in the temporary house had three sons. Albert Gallatin Jenkins was the youngest, born in 1830. Captain Jenkins sent his three sons to Marshall Academy (predecessor of Marshall University) and then on to Jefferson College in Canonsburg, Pennsylvania. Albert Gallatin Jenkins continued his education at Harvard where he graduated from law school in 1850. He was elected to two terms in Congress and his father, Captain Jenkins, died in 1859 just prior to the start of Albert Gallatin Jenkins' second term in office. At that time the plantation was divided between the three sons of Captain Jenkins. Nominated for a third term in Congress, Albert Jenkins declined in order to serve in the Confederacy. After serving in a number of engagements, Albert Jenkins was promoted to the rank of general in 1862. General Albert Gallatin Jenkins was shot during a retreat at Cloyd's Mountain near Dublin, Virginia and later died on May 21, 1864.[56]

The Albert Gallatin Jenkins house was listed in the NRHP in 1978 under Criteria A and C for its association with Albert Gallatin Jenkins, politics and government, and for its architecture. The plantation had one of the largest, if not the largest, number of enslaved people providing the farm and domestic labor in Cabell County. According to McGehee, "A general expansion continued until 1850 when 55 enslaved blacks lived and worked at Green Bottom, thus making it the largest agricultural estate in an area that encompassed Cabell, Mason, and Wayne counties."[57] The plantation's success as a profitable venture would never have occurred without the work of these enslaved people. The lure of freedom across the Ohio River was no doubt a great enticement as records indicate the Jenkins' and Greenbottom's previous owners along with other slave owners in the county dealt with the issue of enslaved persons escaping and in some instances being recaptured.[58]

Preservation and Interpretation. The Albert Gallatin Jenkins house does not appear to be threatened by development pressures. The U. S. Army Corps of Engineers purchased the residence from private ownership in 1988 as part of mitigation for a lock and dam project on the Ohio River. Archaeological investigations and restoration of the house have been taking place since the early 2000s. Unfortunately none of the domestic or agricultural outbuildings remain on the property. Archaeological examinations of the domestic setting uncovered the locations of a number of outbuildings (Figure 21). The exterior of the house has been restored, including the removal of exterior paint, dormers, and an addition. The agricultural fields are not intact as much of the floodplain associated with the plantation has been flooded as part of a wetlands mitigation. The house is currently not opened to the public.[59]

Educational opportunities utilizing the Albert Gallatin Jenkins house include opening the house to the public and developing on-site interpretive programming that incorporates information on the experiences of enslaved people. For example, efforts could focus on the development of interpretive

[56] Karen N. Cartwright Nance, *The Significance of the Jenkins Plantation* (Karen N. Cartwright Nance, 1998): 5–7, 12–14, 21, 23, 28, 33, 35; James E. Harding, Albert Gallatin Jenkins House, or Green Bottom, National Register of Historic Places nomination (Charleston, WV: Historic Preservation Unit, West Virginia Department of Culture and History, 1977): 8:1–8:3.
[57] McGehee, "Black Folk at Green Bottom: From Slavery to Freedom on the Ohio Frontier" 28.
[58] Nance, 7–8; Fain, "Race, River, and the Railroad: Black Huntington, West Virginia, 1871–1929," 40–41.43.
[59] Aaron Smith, "2008–2012 Preservation Activities at the Jenkins House Greenbottom, West Virginia," electronic document, U. S. Army Corps of Engineers, Huntington District website, http://www.lrh.usace.army.mil/Portals/38/docs/Preserving%20the%20Jenkins%20House4.pdf, accessed May 2014.


Figure 18. Aerial map showing the location of the Albert Gallatin Jenkins house.

Figure 19. Façade (north) and east elevations of the Albert Gallatin Jenkins house looking to the southwest (courtesy of the U. S. Army Corps of Engineers).[60]

Figure 20. West and rear (south) elevations of the Albert Gallatin Jenkins house looking to the northeast (courtesy of the U. S. Army Corps of Engineers).[61]

[60] Aaron Smith, "2008–2012 Preservation Activities at the Jenkins House Greenbottom, West Virginia," electronic document, U. S. Army Corps of Engineers, Huntington District website, http://www.lrh.usace.army.mil/Portals/38/docs/Preserving%20the%20Jenkins%20House4.pdf, accessed May 2014.
[61] Ibid.


Figure 21. Present rear (south) elevation of the Albert Gallatin Jenkins house showing 2003 archaeological examinations with locations of former outbuildings.[62]

signage or other public displays focusing on the findings of the archaeological investigations as they relate to the lives of enslaved people associated with Greenbottom. The house also could be used to host lectures or other events focusing on the experiences of enslaved people and/or African American history more generally. A driving tour in Cabell County can be developed to expand on the historical African American experience in the county especially as it pertains to the lives of enslaved people at Greenbottom. Continuing research examining the history of the Jenkins house and plantation could be incorporated into the curriculum of a class at Marshall University focusing on local African American history.

## Barnett Hospital and Nursing School

1201 Seventh Avenue, Huntington. During its operation in the first half of the twentieth century, the Barnett Hospital provided Huntington's African American community health care that had previously been beyond the reach of most black residents in the county.

Description. The Barnett Hospital and Nursing School, oriented to the north and located at 1201 Seventh Avenue (Figure 22), Huntington, is a narrow, three-story, three-bay (w/d/w) building with a rectangular form and flat roof (Figure 23). Covering the wide soffit is a faux mansard roof sheathed in Spanish or Roman roofing tiles. The soffit exhibits decorative brackets. The front portion of the building, approximately two-thirds of the structure, is clad in brick and the remaining rear section exhibits Masonite siding along the first floor and asbestos shingles on the second and third floors. The

[62] William D. Updike, Buildings Gone But Not Forgotten: Archaeological Excavations for the Nineteenth Century Albert Gallatin Jenkins House (46CB41), Green Bottom, Cabell County, West Virginia (Hurricane, WV: Cultural Resource Analysts, Inc., 2003): 48.

façade is divided into three bays by brick pilasters with the central entry filled with a replacement aluminum frame commercial door and sidelight (Figure 24). Above the entry is a stone with "BARNETT" incised into it. Flanking the entry and filling the outer bays of the façade are paired windows, and single windows fill the central bays of the second and third stories. The majority of windows throughout the building are filled with single-over-single-light double-hung wood sashes. Five windows along the side elevations have two-over-two-light double-hung sashes. The windows of the brick-clad portion of the building exhibit stone sills and brick soldier courses for lintels. The west elevation, facing Twelfth Street, has a metal exterior fire escape that has been added to the building (Figure 25). Former windows on both the second and third floors have been converted to entries to access the fire escape.

History and Significance. Dr. Clinton Constantine (C. C.) Barnett, born in 1869, was the son of the Reverend Nelson and Betty Woodson Barnett. The Barnetts and Woodsons were two of the first black families to move to Huntington after the city's founding in the early 1870s. Members of both families were to become prominent leaders of the city's African American community in the late nineteenth and early twentieth centuries. C. C. Barnett received his medical degree in 1899 from Howard University and worked for a short time at the West Virginia Hospital for the Insane in Weston. He returned to Huntington in 1902 to practice medicine and also serve as the Assistant City Physician. Upon returning to Huntington, Dr. Barnett married Kate Whiting from Gallipolis, Ohio. In early 1905, the couple purchased a two-story, frame house at the corner of Twelfth Street and Seventh Avenue in the middle of a busy African American community within Huntington. The tracks of the C & O Railroad were situated to the rear of the property. Approximately three years after Kate died in 1909, Dr. Barnett married his second wife, Clara Matthews. Clara was a nurse who had trained at the largest black nursing school in the northeast, Lincoln Hospital in New York. The same year as his second marriage, the Barnett Hospital was created within the Barnett's residence.[63] In the early twentieth century hospital care for black residents in the city was limited to segregated sections of existing hospitals and black doctors were not allowed privileges at these institutions. Therefore African Americans seeking care at the local hospital were assigned white doctors rather than the caregivers to whom they were accustomed. The Barnett Hospital initially contained approximately twenty-five beds and was "recognized by the federal government for the treatment of veterans and by the C & O Railway."[64] At the time of its opening, there were only three other black hospitals in the state. The nursing school associated with the hospital was overseen by Clara Barnett with its establishment in 1918. The Barnett's remodeled and expanded the former dwelling in 1925, replacing its former residential character with its current flat roof, brick exterior for the front portion, and raising the height to a full three stories. The Barnetts continued to live in an apartment on the third floor of the structure. Also in 1925, the governor appointed Dr. Barnett to superintendent of the African American psychiatric hospital in Lakin, West Virginia. At the time, the Lakin State Hospital and the Veterans Bureau hospital in Tuskegee, Alabama, were the only known government hospitals headed by African Americans. The Barnett Hospital was leased to the city in 1928, with the city retaining an option to purchase the building. A financial concern holding mortgages on the property foreclosed on the hospital in 1930 after the start of the Great Depression. The mortgage company appears to have continued leasing the hospital property to the city, which renamed the facility the City Hospital. The former Barnett Hospital continued to provide hospital care to African Americans and whites that were suffering the economic effects of the Great Depression. Dr. Barnett died in 1935.

[63] Karen N. Nance and Erin Riebe, Barnett Hospital and Nursing School National Register of Historic Places nomination (Barboursville, WV: 2009), 8:5–8:6, electronic document, located on the National Register of Historic Places website, http://nrhp.focus.nps.gov/natregsearchresult.do?fullresult=true&recordid=1, accessed March and April 2014.

[64] Ancella Radford Bickley, "Black People and the Huntington Experience," in *Honoring Our Past, Proceedings of the First Two Conferences on West Virginia's Black History*, edited by Joe William Trotter, Jr. and Ancella Radford Bickley (Charleston, WV: Alliance for the Collection, Preservation, & Dissemination of West Virginia's Black History, 1991), 147.

Lack of funding, driven by lean financial years, led the operator of the hospital, an insurance company located in New York, to close the establishment in August 1939.[65]

The Barnett Hospital and Nursing School was listed in the NRHP on December 30, 2009, with state and local levels of significance under Criterion A "for its significant association with the medical as well as African American history of Huntington and West Virginia" and under Criterion B with state level of significance "for its association with medical doctor, Dr. Clinton Constantine 'C.C.' Barnett…the first African-American doctor to be appointed Superintendent of a state hospital."[66] The period of significance for the property begins with the establishment of the hospital in 1912 and continues through its closure as the City Hospital in 1939.[67]

Preservation and Interpretation. The exterior of the building remains little changed from the description contained in the 2009 NRHP nomination. The structure retains NRHP integrity, although the characteristic of setting has been altered since its operation as the Barnett Hospital. According to the NRHP nomination, the area surrounding the Barnett Hospital and Nursing School was an African American neighborhood containing black-owned commercial establishments and homes. The zoning for the area was changed to industrial zoning in the 1960s.[68] Only remnants of the former African American neighborhood remain, with the Barnett Hospital and Nursing School remaining one of the most prominent structures.

The NRHP-listed property is surrounded by paved parking lots and large commercial/industrial buildings and the railroad tracks to the rear of the property. Threats to the building include the continued development of parking lots and industrial/warehouse buildings in the neighborhood. The present use of the building is unknown although its utilization would provide some protection. The building retains potential for rehabilitation/reuse, possibly for apartments or for commercial office space.

Educational opportunities utilizing the Barnett Hospital and Nursing School include the development of an interpretive sign that can be placed adjacent to the sidewalk that would incorporate historic photographs and a history of the hospital and nursing school. The interpretive sign, or a second sign, could detail the changes to the neighborhood that have taken place over the past 50 years. Depending on the interior's condition, the Barnett Hospital and Nursing School could be used to host events focusing on the experiences African Americans had to endure to receive medical care prior to the opening of the hospital or local African American history in general. A driving tour of Cabell County can be developed that expands on the historical African American experience in the county especially as it pertains to local black institutions and professionals, such as Dr. Barnett. Continuing research examining the history of the Dr. Barnett and the nursing school could be incorporated into the curriculum of a class at Marshall University focusing on local African American history.

[65] Nance and Riebe, 8:6–8:10; Rikki Miller, "Answering the Call: The Creation and Cultural Significance of the Barnett Hospital," 2011, electronic document located on "The Carter Woodson Project" website of Marshall University, http://www.marshall.edu/carterwoodson/rikki_miller.asp, accessed April and May 2014.
[66] Nance and Riebe, 8:5.
[67] Ibid.
[68] Ibid., 7:1.


Figure 22. Aerial map showing location of Barnett Hospital and First Baptist Church.


Figure 23. East and façade (north) elevations of the Barnett Hospital and Nursing School, looking to the southwest.


Figure 24. Façade (north) elevation of the Barnett Hospital and Nursing School, looking to the south.


Figure 25. Façade (north) and west elevations of the Barnett Hospital and Nursing School, looking to the southeast.

## First Baptist Church

801 Sixth Avenue, Huntington. First Baptist Church is one of the oldest African American congregations in Huntington, West Virginia having been organized in 1872. The church is associated with two important late nineteenth- and early twentieth-century religious leaders of the city, Reverends Nelson Barnett and Isaac Vinton Bryant (I. V. Bryant). The church's past activities include numerous examples of community outreach and the church continues to be a leading spiritual and physical presence to the inhabitants of the city.

Description. Oriented to the north at the southeast corner of the intersection of Sixth Avenue and Eighth Street (Figure 22), the building currently housing the First Baptist Church was constructed in 1966. First Baptist Church, 801 Sixth Avenue, is a one-story, front-gable, two-bay building clad in brick veneer and exhibiting a steep sloping roof sheathed in replacement metal panels (Figure 26). The central portion of the façade is clad in square tile or concrete panels and has a large cross attached to this section. Set at a wide angle flanking the central section are the double-leaf entries filled with solid replacement doors and single-light transom (Figure 27). Above both entries are panels of stained glass exhibiting modern, abstract style. Between the entry transoms and the stained glass panels are flat-roof, concrete awnings sheltering the entries. The façade entries are accessed by a concrete deck porch that is three steps above the street/sidewalk level. The outer walls of the façade flare backward to the front corners of the building and are clad in brick veneer laid in stretcher bond. Individual bricks slightly project from the façade wall plane, creating a diamond pattern known as diaper work. The corner stone is incised with the following: "First Baptist Church, Founded 1872, Erected 1966." Both side (east and west) elevations are similar, featuring four basement windows and directly above are windows to the first floor. Between the windows are square tiles or concrete panels similar to those found on the façade. The three first floor windows closest to the façade extend above the eaves forming a ribbon of three gables. These windows are located in the sanctuary and are filled

with stained glass. A single-leaf entry is situated along the west elevation near the façade and is sheltered by a gable-roof awning (Figure 28). This entry may originally have been a double-leaf entry, as half the entry is currently filled with brick. A simple white steeple rests on the ridgeline near the front of the building and a brick chimney pierces the roof near the southeast corner of the building. The rear of the church is comprised of a one-story, flat-roof educational/office section clad in brick veneer. A walled garden is situated to the rear (south) of the educational/office section.

The interior of the building exhibits laminated wood arches and wood ceiling (Figure 29). The front of the building has room for a balcony that was not completed. The stained glass windows along the eastern wall, again constructed in a modern style, convey important events in general African American and the church's history. One window includes images of chains, a sailing ship, and mentions the Revolutionary War, the Emancipation Proclamation, the Thirteenth Amendment, and the 1954 Supreme Court Decision relating to desegregation of schools, the Civil Rights Act, and the Voting Rights Act. A second window refers to John Brown, Walker Frye's Landing, Frederic Douglass, and George Washington Carver. The third window on the sanctuary's east elevation has images of the 1872 church on the hill near Norway Avenue, the 1896 First Baptist Church building, and the current building (Figure 30).

History and Significance. Tradition indicates that the only African American church in the three-state area of Ohio, Kentucky, and West Virginia, near the Ohio River was Macedonia Baptist Church, located in the small community of Burlington in Lawrence County, Ohio. Macedonia Baptist Church was founded circa 1811 to 1813 as the Macedonia Missionary Baptist Church and provided religious services to black residents residing on both sides of the Ohio River as part of the Providence Regular Missionary Baptist Association. The church was important in the training of laymen to become preachers of their own churches. With the initial founding of Huntington and the influx of black families moving to the new town to work for the railroad or other employment, the African American community was in need of its own church south of the river. According to Dr. Cicero Fain's dissertation, the first Baptist church founded in Huntington in 1872 was Mt. Olive Baptist Church that was initially located in a log house along Seventh Avenue. The church then began meeting at a structure on Norway Avenue near present-day Spring Hill Cemetery. The Reverend Nelson Barnett, whose family had moved to Huntington in 1873, was named pastor of the Mt. Olive Baptist Church shortly after being ordained. Mt. Olive Baptist Church was initially closely associated with the Macedonia Baptist Church and the Providence Regular Missionary Baptist Association, although the churches in West Virginia broke away and formed their own association, the Mt. Olivet Association in 1873, which became the West Virginia Baptist State Convention in 1878. Mt. Olive Baptist Church moved to Twelfth Street between Second and Third Avenues in the mid-1870s. The Reverend Nelson Barnett continued as pastor for nearly ten years. The church purchased land and erected a new church at 834 Eighth Avenue circa 1880. It is also during this period that Mt. Olive Baptist Church was renamed First Baptist Church. As Fain details in his dissertation, First Baptist Church roughly designated the western edge of Huntington's black community and Ebenezer United Methodist Church near Seventeenth Street served as an approximate eastern boundary of the growing black residential area of the city. Nelson Barnett later served as pastor of Macedonia Baptist Church for four years (1884–1888).

Isaac Vinton (I. V.) Bryant was called by First Baptist Church to serve as its third pastor, a post that he filled from 1888 to 1891. Reverend Bryant also served a second term as pastor of the church from 1906 to 1923. Isaac Vinton Bryant was born in 1856 in Lawrence County, Ohio and joined Macedonia Baptist Church when he was approximately fifteen years old. He pastored churches in Catlettsburg, Kentucky, Ironton, Ohio, and Gallipolis, Ohio, before arriving at First Baptist Church in Huntington. Reverend Bryant taught school classes in many of the towns and cities in which he pastored churches. He also appears to have been admired as a public speaker at religious and public events. In the 1890s, under the leadership of Reverend Dr. William R. Brown, the congregation

Figure 26. East and façade (north) elevations of First Baptist Church, looking to the southwest.

Figure 27. Façade (north) elevation of First Baptist Church, looking to the south.

Figure 28. Façade (north) and west elevations of First Baptist Church, looking to the southeast.

Figure 29. Interior of the sanctuary looking to the north.

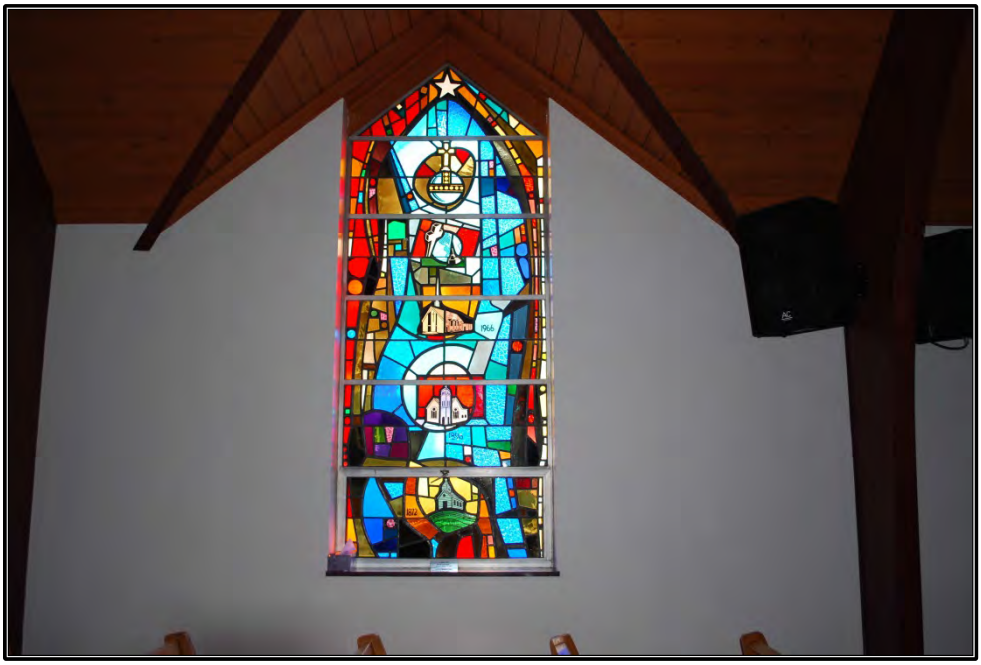

Figure 30. Stained glass window along the east wall of the sanctuary illustrating the past buildings utilized by the First Baptist Church congregation.

constructed a new building after purchasing adjacent property from the Central Land Company of West Virginia. The new sanctuary could accommodate seven hundred and the building also included a kitchen, fellowship hall, and classrooms. A parsonage was constructed next to the church. Between 1937 and 1943, the church was led by Reverend Charles Emerson Boddie and during his ministry the church began having integrated services with white downtown churches and campaigned against the execution of a black prisoner at one of the state prisons. After the death of Reverend W. Temple Richie in 1959, First Baptist Church called Reverend Charles H. Smith who served as pastor for 21 years. During Reverend Smith's term the church's community outreach programs included a fish market, grocery, credit union, restaurant, day care, and low-income housing.

The church building was damaged by a fire in 1965 and was razed to make way for a new edifice. After sharing worship space at the Jewish Temple approximately five blocks away, the new $172,000 building containing nearly 16,000 sq ft was opened. The building contained a sanctuary with a three hundred and fifty-person capacity, fellowship hall, classrooms, choir room, and offices. The blueprint drawings, dated 1966, are by Walter S. Donat, the same architect as the Ebenezer Community Outreach Center. According to Ancella R. Bickley's article on Carl E. Barnett in *African American Architects, A Biographical Dictionary, 1865–1945*, Barnett, the son of Reverend Nelson Barnett, worked on renovations for First Baptist Church, which he attended. It is unclear what renovations this refers to, although the original drawings by Donat included a much larger church building that was reduced in size because of budget constraints. Under the leadership of Reverend William F. Buchanan from 1988 to 1994 the church again extended its community outreach programs to include Thanksgiving Day meals for those in need of a hot dinner, working with Habitat for Humanity, A. D. Lewis Community Center, the City Mission, and involvement with other downtown churches in Huntington. The pastors over the following twenty years continued various outreach projects to the benefit of both the church and the outside community.[69]

[69] Cicero M. Fain, III, "Race, River, and the Railroad: Black Huntington, West Virginia, 1871–1929" Ph.D.diss., Ohio State University, 2009, 33, 64, 242, 244–245; First Baptist Church, *124th Church Anniversary*, October 27, 1996, program, located at

First Baptist Church remains an important African American religious institution in Huntington. Most buildings have to be 50 years old before listing on the NRHP is possible, and the church building will soon reach this milestone. The criteria for listing a church in the NRHP are more stringent than for other building types, as stated in the *National Register Bulletin How to Apply the National Register Criteria for Evaluation*: "A religious property requires justification on architectural, artistic, or historic grounds to avoid any appearance of judgment by government about the validity of any religion or belief."[70] The development of a thematic NRHP nomination for the African American religious institutions in Huntington should be explored. The context for such a thematic NRHP nomination could include the general religious history of African Americans in the city and a number of the churches that are significant and retain integrity in terms of the NRHP might be listed under the context of the nomination. Once 50 years old, First Baptist Church could be evaluated for NRHP listing within the context developed by such a thematic study.

Preservation and Interpretation. The First Baptist Church does not appear to be threatened at the present time by development pressures. The building remains fully utilized for its intended purpose, continuing to serve the needs of the First Baptist congregation. The major preservation concern is the surrounding neighborhood, as much of the nearby building stock has been removed for paved parking lots. All four corners of the intersection at which the church is located retain structures, including an early gas station. Little historic housing stock remains in the immediate vicinity as most of the area is comprised of parking lots and commercial establishments.

First Baptist Church currently uses its website to chronicle its history, including the names of pastors that have particularly affected the growth of the church and its ministry. Celebratory brochures containing the history of the church have also been published to commemorate anniversaries of the church's establishment. The church would also be a natural setting for lectures or other programs expanding on the history of African American experiences in Huntington and Cabell County. The members of the congregation contain a wealth of information concerning the area's history and would be excellent candidates for an oral history project concerning the African American experience in Huntington. This project could be handled by Marshall University staff or through a university class focused on local history.

## Historic Core of Early Twentieth Century African American Neighborhood Containing Addition Number 1 and Washington Place Subdivision

South of former C & O tracks, flanking Sixteenth Street, Huntington. The Addition Number 1 and Washington Place Subdivision served as the historic core of Huntington's early twentieth century African American neighborhood (Figure 31), although black residents also lived in other portions of the city. These two developments served as focal points of African American life in Huntington, containing residences, commercial establishments, entertainment venues, and educational and religious institutions.

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Special Collections, Morrow Library, Marshall University, Huntington, West Virginia; First Baptist Church, "First Baptist Huntington History," electronic document, http://www.firstbaptisthuntington.org/index.php?option=com_content&view=article&id=16&Itemid=185, accessed April and May 2014; A. B. Caldwell, editor, *History of the American Negro, West Virginia Edition, Vol 7* (Atlanta, GA: A. B. Caldwell Publishing Company, 1923), electronic document, located on the West Virginia Division of Culture and History website, http://www.wvculture.org/history/histamne/bryant.html, accessed May 2014; Walter S. Donat, First Baptist Church architectural drawings, 1966, located at the First Baptist Church, 801 Sixth Avenue, Huntington, West Virginia; Ancella Bickley, "Carl Eugene Barnett (1895–1978)" in *African American Architects, A Biographical Dictionary 1865–1945*, Dreck Spurlock Wilson, editor (New York, NY: Routledge, 2004): 33–34; Reverend Donte Jackson, First Baptist Church, conversation with the author, Huntington, West Virginia, 25 March 2014.

[70] *National Register Bulletin How to Apply the National Register Criteria for Evaluation*, electronic document, http://www.cr.nps.gov/nr/publications/bulletins/nrb15/nrb15_7.htm, accessed April 2014.


Figure 31. Aerial map showing the location of Addition Number 1 and Washington Place subdivision.

Description. Both Addition Number 1 and Washington Place subdivision are currently encompassed by the much larger Fairfield West neighborhood. Addition Number 1 was developed in the late nineteenth and early twentieth century as a residential neighborhood. Addition Number 1 is roughly bounded by the railroad tracks north of Eighth Avenue and Ninth Avenue, Sixteenth and Eighteenth Street. A federally underwritten development dating to circa 1939 to 1940, the Washington Square housing development, comprised of eight two-story buildings, has the largest footprint within Addition Number 1. The Washington Square housing development buildings and adjacent open spaces between the buildings encompass most of the block between Sixteenth and Seventeenth Streets and Eighth and Artisan Avenues. Two story public housing units dating to the 1990s are situated along Sixteenth Street between Eighth and Ninth Avenues. Two local African American religious institutions are located in this area, Ebenezer United Methodist Church and Sixteenth Street Baptist Church. A third church, Young Chapel A. M. E. Church is situated along Eighteenth Street across from Addition Number 1. The area along the north side of Eighth Avenue has commercial business buildings, most dating to the last twenty-five years, but no retail establishments. The remainder of the area is primarily residential with most houses dating to the first decades of the twentieth century. The residential lots are very narrow and larger houses are found along Ninth Avenue. Examples of houses in the area include shotgun houses, two-story hip-roof, front-gable forms, and T-plans. Along Eighth Street are large, late nineteenth- and early twentieth-century residences that have been remodeled into duplexes or apartments. Many of these houses are under maintained, although a number of newer residences, probably dating to the 1990s or newer, have been constructed on lots formerly containing older housing stock. Empty lots are found throughout Addition Number 1 where dwellings have been razed.

Washington Place subdivision, dating to the first decade of the twentieth century, is bounded by the railroad tracks to the north, Sixteenth and Fourteenth Streets to the east and west, and Eleventh Avenue to the south. African American institutions currently located in Washington Place subdivision include the former Douglass Junior and Senior High School, the A. D. Lewis Community Center, and the St. Peter Claver Catholic Church. Currently retail and service businesses, a restaurant, and empty lots align the west side of Sixteenth Street in the Washington Place subdivision. North of Eighth Avenue to the west of Sixteenth Street is little room for development between the street and the railroad tracks. On the south side of Eighth Avenue is a large self-storage facility that partially encompasses an earlier factory or warehouse. The remainder of the area is primarily residential, although a large portion of one block contains the athletic field associated with the A. D. Lewis Community Center. Many of the houses are two- or one-and-one-half-stories and include examples of T-plans, bungalows, various front-gable and hip-roof forms, and some three-bay, side-gable, single-story dwellings that may post-date World War II. Most of the residences in this development are well maintained although examples of houses that are under maintained are also found in this area. Empty residential lots also occupy portions of the streetscapes.

History and Significance. As described in the historical overview of Cabell County, Addition Number 1 was platted in 1880 along Eighth, Ninth, and Artisan Avenues to the east of Sixteenth Street in an area just south of the C & O Railroad tracks. On the 1904 Sanborn Insurance Map, residences were aligned along both sides of Eighth Avenue between Sixteenth and Seventeenth Streets but the corridor has not been fully developed (Figure 4). The north side of the street had narrower lots and smaller houses than the south side of the street and some residences along the north side were even set at an angle to the street. The future Ebenezer United Methodist Church was situated at the intersection of Sixteenth Street and Eighth Avenue and the early incarnation of Douglass Junior and Senior High School was located on the opposite side of Sixteenth Street from the church. A grocery and possibly another business were situated near the intersection and were the only commercial establishments located along this portion of Eighth Avenue in the early years of the twentieth century. By 1931, the western end of Eighth Avenue's north side near Sixteenth Street had become commercialized and businesses were situated along the south side of the avenue near Sixteenth Street (Figure 7). The east side of Sixteenth Street in this area also exhibited commercial growth. An "S" indicates stores on Figure 7 and dwellings shown with a "D."

Businesses that were indicated on the 1931 Sanborn Insurance Map in Addition Number 1: two movie theaters, two drug stores, a tin shop, and a paint store. An automobile repair shop and two cleaners were also located in the neighborhood. Most of the lots flanking Eighth, Ninth, and Artisan Avenues were developed by 1931. The Home for the Aged and Infirm for African Americans was also located in this area.[71]

In 1939, the United States Housing Authority, through the local public housing authority, began construction of three housing developments for low income residents of Huntington. It seems two of the developments, Northcott Court (136 units) and Marcum Terrace (284 units), were constructed for whites while the third development, Washington Square (80 units) was to house black residents. All three federal housing developments in Huntington opened in 1940. The 1950 Sanborn Insurance Map indicates the Washington Square development was "Colored" and a study of federal segregated housing states there were 80 units for occupation by black families in Huntington and 420 for white residents (Figure 11). At approximately the same time federal housing developments were being constructed in Mount Hope and Charleston, West Virginia. The U. S. Housing Authority's purpose was to provide reasonable low income housing and to demolish substandard dwellings. As a New Deal program, the purpose was also to stimulate the construction industry. The eight two-story, row house apartment buildings exhibit some International Style characteristics such as flat roofs and brick exteriors with minimal ornamentation (Figures 32–33). The development also included a community center (Figure 34). The Washington Square development was constructed between Eighth and Artisan Avenues and Sixteenth and Seventeenth Streets, resulting in the demolition of numerous residences that existed prior to the federal housing development. Even with the introduction of Washington Place, the commercial establishments remained in this area of Addition Number 1 in 1950, including a movie theater, stores, restaurants, four clubs, and a social center that was probably the J. W. Scott Community Center. Ebenezer Methodist Episcopal Church and Sixteenth Street Baptist Church were also in this neighborhood.[72]

Washington Place subdivision is located along the western edge of Sixteenth Street, across from Addition Number 1, but extending further south to Eleventh Avenue. The northern portion of Washington Place subdivision, subdivided in 1905 primarily for African Americans to purchase lots and dwellings, was almost fully developed by 1931 with residences on narrow lots and narrow alleys (Figure 6). The Douglass Junior and Senior High School and Barnett School were both located in this development providing the black neighborhood's educational institutions.[73] By the mid-1950s the municipal swimming pool that would later become associated with the A. D. Lewis Community Center was constructed opposite the Douglass Junior and Senior High School (Figure 12).[74]

Local residents supported the neighborhood's African American businesses and clubs such as the Elks Club; the Loyal Order of the Bisons situated in a two-story building along Eighth Avenue; and the Orpheum Theater along Eighth Avenue. Newspapers published in 1946 and 1947 by the students of Douglass Junior and Senior High School include advertisements for neighborhood businesses, including many on Sixteenth Street: Walter's Radio Service; Irvin R. Reed Print Shop; Harry Sowards Shoe Repair; White Front Grocery; Graveley's Dry Cleaners; Osborn's Food Market;

[71] Sanborn Map Company, *Insurance Maps of Huntington, West Virginia* (New York, NY: Sanborn Map Company, 1904): Sheet 14; Sanborn Map Company, *Insurance Maps of Huntington, West Virginia, Volume Two* (New York, NY: Sanborn Map Company, 1931): Sheet 311.

[72] Lusignan, et. al., 2004, Volume 1, Appendix IV, 20; Modibo Coulibaly, Rodney D. Green, and David M. James, *Segregation in Federally Subsidized Low-Income Housing in the United States* (Westport, CT: Praeger Publishers, 1998): 73; Sanborn Map Company, *Insurance Maps of Huntington, West Virginia, Volume Two* (New York, NY: Sanborn Map Company, 1931 revised to 1950): Sheet 312; Charleston-Kanawha Housing, "The New Deal and Washington Manor/Littlepage Terrace Public Housing Projects," electronic document, http://www.charlestonhousing.com/documents/TheNewDealandWashingtonManor_000.pdf, accessed May 2014.

[73] Sanborn Map Company, *Insurance Maps of Huntington, West Virginia, Volume One* (New York, NY: Sanborn Map Company, 1931): Sheet 28.

[74] Sanborn Map Company, *Insurance Maps of Huntington, West Virginia, Volume One* (New York, NY: Sanborn Map Company, 1931 revised to 1954): Sheet 39.

Figure 32. Two-story row house apartment building associated with Washington Square located on Seventeenth Street, looking to the southwest.

Figure 33. Detail of ornamentation on Washington Square building along Artisan Avenue, looking to the northeast.

Figure 34. Façade (south) elevation of the Community Center building associated with Washington Square along Artisan Avenue, looking to the north.

Elam's Grocery; 16th Street Cut Rate (Meat) Market; Rankin Transfer and Storage; Kennedy's Lunch Room; and the Douglass and Barnett Dairy Bar. Similar commercial establishments were found along Eighth Avenue, including: the Royal Fountain; DeLuxe Cleaners; Gem Cleaners; Thurston's Woodcraft Shop; White's Barber Shop; Carver Theatre; and Park's Restaurant. Another important neighborhood institution was the McClain Funeral Home, located across from the Sixteenth Street Baptist Church on Ninth Avenue.[75]

The portion of the Fairfield West neighborhood comprised by Addition Number 1 and the Washington Place subdivision is significant locally in the black community as early twentieth century developments that continued beyond the mid-century mark. This area was primarily comprised of African American residential developments and commercial establishments as well as the social, religious, and educational institutions supported by the segregation policies of the time. Federal programs that endorsed segregated residential policies are evidenced by the Washington Square housing development dating just prior to the nation joining the hostilities of World War II.

One building within the area comprising Addition Number 1 and Washington Place subdivision has previously been listed in the NRHP, the Douglass Junior and Senior High School. Other structures within this area may also prove to be eligible for listing in the NHHP and are discussed in the following paragraphs. One resource located in this study area that may be eligible for listing in the NHRP as a historic district is the eight buildings comprising the Washington Square housing development. The Washington Square housing development was part of a national New Deal

[75] Ancella Radford Bickley, "Black People and the Huntington Experience," 141; "Bison Building and Home," n.d., brochure located at Special Collections, Morrow Library, Marshall University, Huntington, West Virginia; *The Douglass Review*, March 22, 1946, located at Special Collections, Morrow Library, Marshall University, Huntington, West Virginia; *The Douglass Review*, January 27, 1947, located at Special Collections, Morrow Library, Marshall University, Huntington, West Virginia;

program that is detailed in the Public Housing in the United States Multiple Property Submission NRHP Multiple Property Documentation form. The Washington Square development appears to meet the significance requirements, including: having been constructed between 1933 and 1949; association with the U. S. Housing Act of 1937; and an association with the development of federal public housing programs of the 1930s and 1940s; and the development may also be significant as the local government's first attempt at providing housing for a minority group. As for integrity, the interiors have probably be altered over time but the original eight buildings and their configurations remain intact, along with their brick exteriors, porches, flat roofs, and minimal ornamentation. The windows have been replaced, which does affect the potential district's NRHP integrity. The potential NRHP district remains very intact although further research into the history of the Washington Square development is recommended.[76]

Aside from Washington Square, no other portion of Addition Number 1 appears eligible as a NRHP historic district. Many alterations have occurred within Addition Number 1 over the past fifty-years. Within Addition Number 1 many structures have been razed, some replaced with recent infill, and others altered with replacement materials (Figure 35–37). The area along north Eighth Avenue that was once teaming with African American businesses and social clubs has little that remains from that time period (Figure 38). After the integration of schools and businesses, the commercial establishments that once catered to the local black neighborhood could not compete with the larger stores downtown that offered a wider array of goods and services.

The determination of Washington Place subdivision's eligibility for listing in the NRHP as a historic district requires further study. The number of residences that have been demolished in Washington Place subdivision does not appear to be nearly as high as in Addition Number 1. Some streets retain their brick pavers (Figure 39). The overall setbacks from the streets and general forms of the dwellings remain intact, although residences within Washington Place have been altered by additions and replacement materials such as window sashes, doors, and siding (Figures 40–42). The subdivision may be eligible as part of a larger historic district and should be examined for areas of significance including African American history and the early twentieth century residential development of Huntington.

Preservation and Interpretation. The area containing Addition Number 1 and the Washington Place subdivision, at the present time, appears to be threatened by development pressures. The major preservation concern is the under maintained older housing stock and crime in Addition Number 1. This can lead to further deterioration of the area's building stock, resulting in additional demolitions. The Huntington West Virginia Housing Authority has plans to demolish the Northcott Court housing development located further south along Sixteenth Street (currently known as Hal Greer Boulevard). Northcott Court, Washington Square, and a third development, the Marcum Terrace Apartments, were completed in 1940 as part of a New Deal program of the Great Depression constructing low-rent housing to replace inferior dwellings and to stimulate employment in construction activities.[77] At the present time, no plans have been announced concerning the removal of the Washington Square development and its location distanced from Sixteenth Street may ensure its immediate survival. The development pressure in Washington Place subdivision does not appear to be as great, although the continued expansion of medical facilities in the area could encroach upon this portion of the study area.

[76] Lusignan, et. al., 2004, 70–72, 87–88, 91.

[77] Brian Chambers, "Funds Awarded for Northcott Court/Fairfield West Redevelopment Project," HuntingtonNews.Net, February 13, 2014, electronic document, http://www.huntingtonnews.net/82129, accessed April 2014; Paul R. Lusignan, Judith Robinson, Laura Bobeczko, and Jeffrey Shrimpton, Public Housing in the United States Multiple Property Submission National Register of Historic Places Multiple Property Documentation form (Washington, D.C.: National Park Service, 2004): E:3, Appendix IV 20.

Figure 35. View of recent house construction and older dwellings on the south side of Artisan Avenue near Sixteenth Street, looking to the east-southeast.

Figure 36. Recent house construction and older dwellings along the south side of Artisan Avenue from the intersection with Seventeenth Street, looking to the southeast.

Figure 37. Recent house construction and older remodeled dwellings on the south side of Eighth Avenue between Seventeenth and Eighteenth Streets, looking to the southeast.


Figure 38. North side of Eighth Avenue from the intersection with Sixteenth Street, looking to the northeast.

Figure 39. Brick pavers along Fourteenth Street looking to the south from Tenth Avenue.

Figure 40. North side of Tenth Avenue near Fourteenth Street and Douglass Junior and Senior High School, looking to the northeast.

Figure 41. Dwellings along the south side of Ninth Avenue near Fifteenth Street, looking to the southwest.

Figure 42. Houses along the south side of Eleventh Street across from the A. D. Lewis Community Center's athletic field, looking to the east-southeast.

The promotion of Addition Number 1 and Washington Place subdivision's African American associations can be accomplished through interpretive signs along the sidewalks explaining the past history of these developments and early photographs and plats of the areas. Through extensive research and oral interviews, the history of individual families that lived in the developments may be uncovered, leading to more personal histories for certain dwellings and the Washington Square public housing development.

## Sixteenth Street Baptist Church

1647 Ninth Avenue, Huntington. The Sixteenth Street Baptist Church has been an influential institution in Huntington's African American community since its founding in the early twentieth century. Situated in the heart of a once economically vibrant black neighborhood, the church membership has a long history of public outreach in the city.

Description. The Sixteenth Street Baptist Church is a two-story, three-bay building on a raised basement exhibiting Neo-Classical decorative elements (Figure 43). The building has a red brick exterior and a crenelated parapet roof. Oriented to the north, the church is located at 1647 Ninth Avenue, Huntington (Figure 31). Constructed in 1924, the three double-leaf entries are sheltered by a two-story portico comprised of Corinthian-capped columns supporting a large central pediment. The pediment and cornice along the façade and side elevations of the church have modillions and dentil molding and the building exhibits a wide entablature. The central façade entry has an arched transom and all three entries have replacement doors. Basement entries sheltered by shed-roofs flank the portico. Pilasters divide the side elevations into nine bays with the majority of bays containing a single window along the first and second stories. The second story windows are principally filled with three-over-three-light double-hung wood sashes while the first floor sanctuary windows are comprised of two-over-two-light sashes.

To the immediate east of the Sixteenth Street Baptist Church, at 1653 Ninth Avenue, is the two-story, three-bay parsonage supported by a basement and exhibiting simpler Neo-Classical elements (Figure 44). The house, oriented to the north, has a brick exterior and a parapet roof. The central bay containing the single-leaf entry with sidelights projects from the wall plane of the façade. This entry is sheltered by a gable-roof porch supported by two posts. Flanking the porch are two arched bays containing windows recessed within a stucco wall. Windows throughout the house have replacement single-over-single-light sashes. A chimney is situated on the west side of the dwelling and the southwest corner of the rear elevation has a two-story frame section. Decorative features of the house include concrete or stone substantial cornice, window sills and lintels, and water table.

History and Significance. Forty-one members separated from the First Baptist Church to establish a new church in Huntington. The Sixteenth Street Baptist Church was created in 1905 with the original structure located on Sixteenth Street between Eighth and Ninth Avenues. Prior to the church's final organization, a council of area ministers was created to provide guidance to the leadership of the future church. Included in this council was Reverend Nelson Barnett, then pastor of the Second Baptist Church in Guyandotte. The first church building was constructed by early 1906. The present building of the Sixteenth Street Baptist Church was constructed circa 1924 during the guidance of Reverend Albert D. (A. D.) Lewis. Reverend Lewis served as pastor to the church from 1915 to 1927. The church was renamed the Sixteenth Street Baptist Church and Community Center while under the leadership of Reverend Miles M. Fisher in the late 1920s. The name change represented the congregation's outreach programs into the community at large. The parsonage, designed by Carl Barnett, was constructed next door to the church while Dr. J. C. Mitchell served as pastor between 1933 and his death in 1970. The son of Carter H. and Caroline "Callie" Barnett, Carl Barnett received a degree in architectural engineering in 1918 from Ohio State University and earned the third license issued to an African American to practice architecture in West Virginia in 1924. While Carl Barnett designed larger buildings his specialty was residential architecture. Between 1975 and 1978 Sixteenth Street Baptist Church began a nursery and a bus ministry for seniors. Renovations to the interior of the church took

place in the late 1980s and early 1990s including new heat and air conditioning equipment and lowering the ceiling of the sanctuary.[78]

The Sixteenth Street Baptist Church is significant locally in the black community as an early African American religious institution in Huntington and for its outreach efforts to both the neighborhood and the city at large. The leadership provided by the church, especially the long tenure of Reverend A. D. Lewis, significantly impacted the African American experience in the city and continues to the present day. It was during A. D. Lewis's ministry that the current impressive building was constructed in the mid-1920s. During the Great Depression the congregation added the term "Community Center" to the church's name to express the physical and spiritual programs offered to the neighborhood's residents. The Sixteenth Street Baptist Church continues to be an important African American religious institution in Huntington. The building meets the 50 year age minimum of most NRHP-eligible structures and the exterior remains remarkably intact. The criteria for listing a church in the NRHP are more stringent than for other building types, as stated in the *National Register Bulletin How to Apply the National Register Criteria for Evaluation*: "A religious property requires justification on architectural, artistic, or historic grounds to avoid any appearance of judgment by government about the validity of any religion or belief."[79] Additional research may find that the Sixteenth Street Baptist Church is individually eligible for listing in the NRHP. The development of a thematic NRHP nomination for the African American religious institutions in Huntington should also be explored. The context for such a thematic NRHP nomination may include the general religious history of African Americans in the city and a number of the churches that are significant and retain integrity in terms of the NRHP guidelines might be listed under the context of the nomination, such as Sixteenth Street Baptist Church.

Preservation and Interpretation. The Sixteenth Street Baptist Church building, at the present time, does not appear to be threatened by development pressures. The building remains fully utilized for its intended purpose, continuing to serve the needs of the Sixteenth Street Baptist Church congregation. The major preservation concern is the surrounding neighborhood as much of the older housing stock is under maintained and could be lost, thereby impacting the physical setting of the church building and the neighborhood at large (Figures 45–46). Since 1983, a number of residences have been demolished to the front, side, and rear of the church building, thus altering the historic residential setting. Other residences in the neighborhood have also been razed and replaced with new dwellings, some of which are sympathetically designed to blend in with the neighborhood's existing housing stock.

Sixteenth Street Baptist Church could more actively utilize the internet by constructing a website to chronicle its history, including the events and names of pastors that have particularly affected the growth of the church and its ministry. Celebratory brochures containing the history of the church have been published to commemorate anniversaries of the church's establishment. The church, with its location in Addition Number 1, would also be a natural setting for lectures or other programs expanding on the history of African American experiences in Huntington and Cabell County. The older members of the congregation no doubt contain a wealth of information concerning the area's and church's history and would be excellent candidates for an oral history project concerning the African American experience in Huntington. This project could be handled by Marshall University staff or through a university class focused on local history.

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[78] Sixteenth Street Baptist Church, *Sixteenth Street Baptist Church 87th Anniversary Souvenir Book 1905–1992* (1992), located at Special Collections, Morrow Library, Marshall University, Huntington, West Virginia; Sixteenth Street Baptist Church, Twenty-Fifth Anniversary of the Sixteenth Street Baptist Church and Community Center and Two Years Pastorate of Miles Mark Fisher, 1905-1930 (1930) : 4–5, located at Special Collections, Morrow Library, Marshall University, Huntington, West Virginia; Ancella Bickley, "Carl Eugene Barnett (1895–1978)," in *African American Architects, A Biographical Dictionary 1865–1945*, Dreck Spurlock Wilson, editor (New York, NY: Routledge, 2004): 32–34.

[79] *National Register Bulletin How to Apply the National Register Criteria for Evaluation*, electronic document, http://www.cr.nps.gov/nr/publications/bulletins/nrb15/nrb15_7.htm, accessed April 2014.

Figure 43. East and façade (north) elevations of the Sixteenth Street Baptist Church, looking to the southwest.

Figure 44. Façade (north) elevation of the Sixteenth Street Baptist Church's parsonage, looking to the south.

Figure 45. Residences along the north side of Ninth Avenue near the Sixteenth Street Baptist Church, looking to the northeast.

Figure 46. Residences along the north side of Ninth Avenue near the Sixteenth Street Baptist Church, looking to the northwest.

## Ebenezer United Methodist Church

1651 Eighth Avenue, Huntington. The Ebenezer United Methodist Church is one of the oldest African American congregations in Huntington. This local institution continues its religious and public assistance to the community through church services, the Ebenezer Outreach Community Center, and Ebenezer Medical Outreach, Inc. located in the former Douglass Junior and Senior High School.

Description. Oriented to the north and located at 1651 Eighth Avenue (Figure 31), the Ebenezer United Methodist Church is a one-story, front-gable, brick building supported by a raised basement and exhibiting a bell tower at the northeast corner of the building (Figure 47). Concrete steps lead to the double-leaf entry along the façade elevation of the bell tower. Brick pilasters flank the entry which also has a rounded hood clad in vinyl or aluminum. A window with a double-hung sash is situated on the east elevation of the bell tower near the façade entry. The bell tower, exhibiting decorative stone and brickwork, is capped by an octagonal-roof. The façade of the church has a central, large, arched window opening composed of paired windows filled with stained glass. The façade's gable and cornice also exhibit elaborate, decorative brickwork. Brick pilasters divide the east elevation into three bays and the west elevation into four bays (Figure 48). Each bay has paired windows with segmental arches and filled with double-hung sashes exhibiting stained glass. Other decorative features include the stone belt course and foundation, and the parallel courses of brickwork along the basement. The roof is sheathed in asphalt shingles and a brick chimney pierces the west slope of the roof near the rear elevation.

History and Significance. The Ebenezer Methodist Episcopal Church was established in 1871, the same year the city of Huntington was incorporated. With limited facilities to meet, the future members appear to have met together with future members of First Baptist Church at a location on Norway Avenue near present-day Spring Hill Cemetery. The first church building for the congregation was located at the intersection of Eighth Avenue and Sixteenth Street. Ebenezer Methodist Episcopal Church's first minister was the Reverend Jacob Owens. The church's second home was at the intersection of Sixteenth Street and Artisan Avenue where it stayed until the congregation moved to its current location along Eighth Avenue. The cornerstone of the new church was laid in 1917 by the Reverend A. H. Whitfield. A plaque on the sign located in front of the church includes: "In Memory, Rev. and Mrs. C. E. McGhee," which could be a reference to the Reverend Charles Edmond McGhee who founded the West Virginia Colored Orphans' Home in Huntington. The congregation was renamed the Ebenezer Methodist Church in 1939. Ebenezer Methodist Church was the first in the city, and possibly the state, to become integrated in circa 1965. In 1965 or 1966, renovations began at the church and a new parsonage was under construction. The new parsonage was completed and consecrated circa 1967 to 1969. The church was renamed the Ebenezer United Methodist Church in 1968. A Day Care was started in 1976 with the anticipation that a full time outreach center could be started in the near future. The Ebenezer Community Outreach Program began in the late 1970s during Reverend Richard A. Miller's term as pastor. In 1982 the church purchased property across the street for a future Ebenezer Community Outreach Building. Construction started on the community center in 1984 (Figure 49). A plaque in the Ebenezer Outreach Community Center indicates the building was completed in 1984 with Walter S. Donat, Inc., as the architect. Walter Donat is also indicated on the architectural drawings for First Baptist Church's 1960s main building. The Day Care located in the Ebenezer Outreach Community Center was licensed for seventy children in 1985–1986. The church was also very involved in foreign missions in the 1980s. The Ebenezer Community Outreach Center continues to offer programs to the local community such as preschool child care, after school and summer childrens' programs, and a clothing closet, baby supplies, and school supplies for those in need. Beginning in 1986, a medical clinic was operated for two years on a volunteer basis from the Ebenezer Outreach Community Center. This free medical clinic was then placed under a medical advisory committee and, in 1988, the clinic began opening for eight hours a week in association with the residency program at Marshall University.

Through grant funding and donations from area United Methodist Churches, the clinic continued to operate on an expanded basis through the early 1990s. To receive greater funding opportunities Ebenezer Medical Outreach incorporated as a separate organization and separated from the Ebenezer Outreach Community Center by having a separate board of directors. The medical clinic moved its physical operations to the Douglass Centre, the former Douglass Junior and Senior High School, in early 2003. The Ebenezer Medical Outreach, Inc., a separate organization that started through the concerns of the Ebenezer United Methodist Church, continues to provide medical services to the Fairfield West community.[80]

Significant locally as an early African American religious institution in Huntington, the Ebenezer United Methodist Church is also significant locally for its outreach efforts to the Fairfield West neighborhood. The church building, erected in 1917, is the oldest religious building serving an African American congregation in Huntington.[81] The leadership provided by the church by its members and various ministers significantly impacted the African American experience in the city and continues to the present day through the programs provided through the Ebenezer Community Outreach Center and the religious services of the church.

The Ebenezer United Methodist Church continues to be an important African American religious institution in Huntington. As the oldest African American church building in Huntington, the building meets the 50 year age minimum of most NRHP-eligible structures and the exterior remains remarkably intact. The criteria for listing a church in the NRHP are more stringent than for other building types, as stated in the *National Register Bulletin How to Apply the NRHP Criteria for Evaluation*: "A religious property requires justification on architectural, artistic, or historic grounds to avoid any appearance of judgment by government about the validity of any religion or belief."[82] Additional research may find that the Ebenezer United Methodist Church is individually eligible for listing in the NRHP. The development of a thematic NRHP nomination for the African American religious institutions in Huntington should also be explored. The context for such a thematic NRHP nomination may include the general religious history of African Americans in the city and a number of the churches that are significant and retain integrity in terms of the NRHP guidelines might be listed under the context of the nomination, such as Ebenezer United Methodist Church.

Preservation and Interpretation The Ebenezer United Methodist Church does not appear to be threatened at the present time by development pressures. The building remains fully utilized for its intended purpose, continuing to serve the needs of the Ebenezer United Methodist Church congregation. The major preservation concern is the surrounding neighborhood as much of the older housing stock is under maintained and could be lost, thereby impacting the physical setting of the church building and the neighborhood at large. Across the street from the church, along the north side of Eighth Avenue was historically a portion of the commercial and entertainment center of Huntington's black neighborhood. Little remains today to indicate this was a vibrant area of African American entrepreneurial and social interaction prior to the arrival of desegregation. Residences in the neighborhood have also been razed, leaving a number of empty lots in the vicinity of the church.

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[80] Cicero Fain, "Early Black Migration and the Post-emancipation Black Community in Cabell County, West Virginia, 1865–1871," *West Virginia History A Journal of Regional Studies*, New Series, Volume 5, No. 2 (Fall 2011): 36; Ebenezer United Methodist Church, *116th Anniversary Ebenezer United Methodist Church 1871–1987* (1987), located at Special Collections, Morrow Library, Marshall University, Huntington, West Virginia; Ebenezer Community Outreach Center, Inc., brochure (Huntington, WV: Ebenezer Community Outreach Center, Inc., n.d.); Ebenezer United Methodist Church, *129th Church Anniversary Ebenezer United Methodist Church 1871–2000* (2000), located at Special Collections, Morrow Library, Marshall University, Huntington, West Virginia; Ebenezer Medical Outreach, Inc., "History," electronic document, http://emohealth.org/index.php?option=com_content&view=article&id=48&Itemid=54, accessed April 2014.

[81] Ancella R. Bickley, editor, *Our Mount Vernons: Historic Register Listings of Sites Significant to the Black History of West Virginia* (Huntington, WV: Carter G. Woodson Memorial Foundation and the Drinko Academy at Marshall University, 1997): 123.

[82] *National Register Bulletin How to Apply the National Register Criteria for Evaluation*, electronic document, http://www.cr.nps.gov/nr/publications/bulletins/nrb15/nrb15_7.htm, accessed April 2014.

Figure 47. East and façade (north) elevations of the Ebenezer United Methodist Church, looking to the southwest.

Figure 48. Façade (north) and west elevations of the Ebenezer United Methodist Church, looking to the south-southeast.

Figure 49. West and façade (south) elevations of the Ebenezer Community Outreach Center, looking to the north-northeast.

Ebenezer United Methodist Church could more actively utilize the internet by constructing a website to chronicle its history, including the events and pastors that have particularly affected the growth of the church and its ministry. Celebratory brochures containing a brief history of the church have been published to commemorate anniversaries of the church's establishment. The church, with its location in Addition Number 1, would also be a natural setting for lectures or other programs expanding on the history of African American experiences in Huntington and Cabell County. The older members of the congregation contain a wealth of information concerning the area's and the church's history and would be excellent candidates for an oral history project concerning the African American experience in Huntington. This project could be handled by Marshall University staff or through a university class focused on local history.

## Carter G. Woodson Memorial

East side of Sixteenth Street between Artisan and Ninth Avenues, Huntington. Carter G. Woodson's long association with education, especially the importance of disseminating African American history, began with the state-sanctioned education he received upon entering Douglass High School in Huntington at the age of twenty. This initial diploma would set Woodson on a journey of educational aspirations, expanding his own academic inquiries and sharing the significance of black history to local groups, schools, and academic institutions throughout the nation.

Description. The Carter G. Woodson Memorial was dedicated in the fall of 1995. While the monument is not 50 years old and thus does not meet the age threshold typically required to consider a property historic, it is the most visible representation of Dr. Woodson in Huntington today, and thus was included in this survey in order to recognize his importance to the community.

The memorial, located in a landscaped area facing Sixteenth Street (currently Hal Greer Boulevard) between Artisan and Ninth Avenues (Figure 31), is comprised of a life-size bronze statue of Dr. Woodson supported by a stone pedestal (Figure 50). The statue of Dr. Woodson is holding two books and a notepad that convey his passion for education and disseminating knowledge about black history to the African American community (Figure 51). A bronze plaque on the pedestal states:

DR. CARTER GODWIN WOODSON
1875-1950
"FATHER OF BLACK HISTORY"
FORMER PRINCIPAL – DOUGLASS HIGH SCHOOL
"WE SHOULD EMPHASIZE NOT NEGRO HISTORY
BUT THE NEGRO IN HISTORY"

The plaque indicates that the statue was placed by the Carter G. Woodson Memorial Foundation, Inc. Located to the rear of the memorial are units of the Carter G. Woodson Memorial Apartments, which were constructed in 1994 by the Huntington West Virginia Housing Authority with assistance of the Department of Housing and Urban Development. A roadside state historical marker for Carter Godwin Woodson is also located near the Carter G. Woodson Memorial.

History and Significance. Born the son of former slaves in New Canton, Virginia, in December 1875, Carter G. Woodson was unable to attain a full public education in his early years. Learning on his own and attending public school intermittently during his formative years because of demands of working on the family farm, Woodson was able to attend a rural school in Virginia. Two of his uncles taught at this rural school, the brothers of Carter G. Woodson's mother. Woodson's family traveled to Huntington, West Virginia, in 1893 where his father, James Henry Woodson, worked constructing the C & O Railroad shops. The family lived along Twentieth Street close to Sixth Avenue. After working for a period for the railroad and then in Fayette County coal mines, Carter G. Woodson entered Douglass High School when he was twenty while residing with his parents. With his diploma in hand in 1896, Woodson enrolled in Berea College in Berea, Kentucky, an integrated school offering college preparatory classes and teaching degrees. After earning his bachelor of letters degree in 1897, Woodson began instruction at an elementary school in Fayette County, West Virginia where he had previously been employed in the coal mines. After the dismissal of the previous principal (Carter H. Barnett, Woodson's cousin), Carter G. Woodson returned to Douglass High School in Huntington where he taught and served as principal from 1900 to 1903. After leaving employment at the high school Woodson began to travel around the globe, both teaching and expanding his knowledge of places and languages. He worked two years in the Philippines supervising schools and learning to speak Spanish. Woodson left the Philippines in 1906 to travel through parts of Asia and Europe, including studying for a time at the Sorbonne University in Paris, France, while becoming fluent in the country's language. Returning to the United States, Woodson continued his education at the University of Chicago, earning a bachelor's degree and, in 1908, a master's degree from the same institution. He then began work on this doctorate degree at Harvard University. Having returned to Washington, D.C. to complete his dissertation, he taught languages at a local high school. Woodson, in 1912, became the second African American to earn a Ph.D. from Harvard University, second only to W. E. B. DuBois. With his interest in black history and the lack of this information being disseminated to the public, Woodson along with acquaintances from Chicago established the Association for the Study of Negro Life and History (ASNLH, currently renamed the Association for the Study of African American Life and History) in 1915 in the building containing his residence in Washington, D.C. The first issue of the *Journal of Negro History* was published in 1916 by the ASNLH. The ASNLH was nearly a one-man operation for the first seven years after its inception, with Woodson training researchers and producing books and articles about black history. Examples of his early publications include: *The Education of the Negro Prior to 1861: A History of the Education of the Colored People of the United States From the Beginning of Slavery to the Civil War* (1915); *A*

*Century of Negro Migration* (1918); *The History of the Negro Church* (1921); *The Negro in Our History* (1922); and *Negro Makers of History* (1928). Dr. Woodson worked at Howard University in Washington, D.C. from 1919 to 1920 and also served from 1920 to 1922 as Dean at the West Virginia Collegiate Institute, currently known as West Virginia State University. Woodson also incorporated Associated Publishers in the early 1920s as a means of independently publishing material concerning black history. In 1922, Dr. Woodson purchased a house in Washington, D.C. that served as both his home and office. Negro History Week was instituted by Dr. Woodson in 1926 to further his goal of expanding knowledge about important moments and individuals in black history among the African American community. This one week was expanded nationally in 1976 to the current recognition of February as Black History Month. The ASNLH began publication of a second journal in 1937, the Negro History Bulletin, which was aimed at a larger public audience than the Journal of Negro History that served primarily as an academic publication. Because of his numerous publications, establishment of an annual national recognition of black achievement, and his continual support and research of African American's past, Dr. Woodson is often referred to as the "Father of Black History." Dr. Woodson continued his work until his death at his home in 1950. His house in Washington, D.C., was designated a National Historic Landmark and after its purchase in 2005 by the National Park Service it is currently being restored. Although Dr. Woodson lived most of his life in Washington, D.C., he purchased a residence at 1703 Artisan Avenue, Huntington, for his sister, Bessie. His niece indicated he would visit during his travels for research, fund raising, and speaking engagements.[83]

The Carter G. Woodson Memorial is significant locally as a monument to a twentieth-century leader proclaiming the importance of African American history and the dissemination of this knowledge throughout the United States. The memorial serves as a reminder of this influential man's humble background and the origins of his educational journey, not only his early formal education and later leadership at the local Douglass High School but also his prior experiences working and associating with black coal miners in the state. Situated in a historically black neighborhood of Huntington, near such locally significant African American structures as Ebenezer United Methodist Church, the Sixteenth Street Baptist Church, and Douglass Junior and Senior High School, the statue's prominent location along Sixteenth Street continues to impress upon its viewers the possibilities that lie within all people that through education and perseverance great things can be accomplished.

The structure most closely associated with the life of Carter G. Woodson in Huntington, the Douglass Junior and Senior High School, is currently listed in the NRHP. The house which he resided for the majority of his life, situated in Washington, D.C., has been designated a National Historic Landmark. The Carter G. Woodson Memorial is not eligible for listing in the NRHP under Criterion B because it is not more than 50 years old and according to the NRHP guidelines:

[83] Tim R. Massey, "A Distinguished Alumnus: Carter G. Woodson," *Goldenseal* 19, no. 1 (Spring 1993): 27; Lynne Gomez Graves, Carter G. Woodson House National Historic Landmark nomination (Washington, D.C.: Afro-American Bicentennial Corporation, 1975): 8:1–8:3; Ancella R. Bickley, "Carter G. Woodson: The West Virginia Connection," *Appalachian Heritage* 36, no. 3 (Summer 2008), electronic document, http://ezproxy.uky.edu/login?url=http://search.proquest.com/docview/220333792?accountid=11836, accessed May 2014; Charlynn Spencer Pyne, "The Burgeoning 'Cause,' 1920–1930, An Essay on Carter G. Woodson," *Library of Congress Information Bulletin* 53, no. 3 (February 7, 1994), Library of Congress website, electronic document, http://www.loc.gov/loc/lcib/94/9403/woodson.html, accessed April 2014; Berea College, Berea College website, "The Berea Story," 2013, electronic document, http://www.berea.edu/about/history/, accessed April 2014; National Association for the Advancement of Colored People (NAACP), NAACP website, "NAACP History: Carter G. Woodson," 2014, electronic document, http://www.naacp.org/pages/naacp-history-Carter-G.-Woodson, accessed April 2014; Korey Bowers Brown, "Carter G. Woodson," Association for the Study of African American Life and History website, electronic document, http://asalh.org/woodsonbiosketch.html, accessed April 2014; National Park Service, National Park Service website, "Carter G. Woodson Home," 2014, electronic document, http://www.nps.gov/cawo/index.htm, accessed April 2014.

Figure 50. Carter G. Woodson Memorial, looking to the east.


Figure 51. Carter G. Woodson Memorial, detail, looking to the east.

"In order to be considered an important historic resource that represents a person's significance in our history, a property must have some connection to the life of that individual. The reason that the National Register criteria single out commemorative properties for special consideration is that these properties are not associated directly with the persons or events that they commemorate."[84]

Commemorative properties, such as the Carter G. Woodson Memorial, are addressed under Criteria Consideration F of the NRHP which states: "A property primarily commemorative in intent can be eligible if design, age, tradition, or symbolic value has invested it with its own historical significance."[85] The guidelines further state that the resource must generally be more than 50 years old "and must possess significance based on its own value, not on the value of the event or person being memorialized." The Carter G. Woodson Memorial would have to derive its NRHP significance from the importance of the statue's creator rather than its commemoration of Dr. Woodson. The artist that created the statue is unknown to the author but should be investigated to determine the statue's future NRHP eligibility.[86]

Preservation and Interpretation. The Carter G. Woodson Memorial does not appear to be threatened at the present time by development pressures or other preservation threats. The landscaping around the memorial and the adjacent dwellings constructed by the Huntington West Virginia Housing Authority are well maintained. Changes continue to occur in the surrounding neighborhood as residential demolitions take place and commercial growth and its associated paved parking lots continue to occur.

Educational opportunities utilizing the Carter G. Woodson Memorial include the development of a walking/driving tour of Huntington that expands on the historical African American experience in the city especially as it pertains to local professionals such as Dr. Woodson. Besides the statue, the memorial is also designated by a roadside historical marker that was placed at the site in 2000. Continuing research examining the history of the Dr. Woodson could be incorporated into the curriculum of a class at Marshall University focusing on local African American history, providing an opportunity for community outreach and appreciation of Dr. Woodson's accomplishments.

## Douglass Junior and Senior High School

1448 Tenth Avenue, Huntington. The Douglass Junior and Senior High School, along with Barnett Elementary, were the two principal schools for Huntington's African American community in the first half of the twentieth century. Barnett Elementary has been lost to commercial development along Sixteenth Street (current Hal Greer Boulevard) leaving only Douglass Junior and Senior High School as a physical reminder of the segregated educational system practiced until the early 1960s. Although this educational system was separate but not equal, the Douglass Junior and Senior High School offers Huntington's black community many lasting memories and serves as a reminder of its academic, extracurricular, and athletic successes.

Description. Douglass Junior and Senior High School, located at 1448 Tenth Avenue and oriented to the south (Figure 31), has a three story, flat roof, rectangular central block with asymmetrical façade and a gymnasium situated along the east elevation of the main block (Figure 52). Situated between Bruce and Douglas Streets, the main block was built between 1924 and 1925 by Frampton and Bowers, a construction company from Ohio. According to the 1931 Sanborn Map Company insurance map, the main block of the building was of fireproof construction with brick bearing walls and concrete floors. The off-center entry, located near the east corner of the main block's façade, is filled with paired, metal-frame, replacement commercial doors and a six-light transom (Figure 53). The

[84] National Park Service, *National Register Bulletin Guidelines for Evaluating and Nomination Properties Associated with Significant Persons*, electronic document, http://www.nps.gov/nr/publications/bulletins/nrb32/nrb32_IIB.htm, accessed April 2014.
[85] National Park Service, *National Register Bulletin How to Apply the National Register Criteria for Evaluation*, electronic document, http://www.cr.nps.gov/nr/publications/bulletins/nrb15/nrb15_7.htm, accessed April 2014.
[86] Ibid.

entry is situated in a slight projection and is framed by paired pilasters supporting an architrave with "DOUGLASS HIGH SCHOOL" incised in the frieze. Above the entry is a large, narrow, arched window that is slightly recessed from the projection's wall plane. This window and entry are framed by decorative white stone or architectural terra cotta that is also utilized for the main block's cornice, belt courses, and pilaster capitals. Single or ribbons of windows are featured throughout the building, all with replacement sashes very similar to the original sashes. The west end of the main block of the former high school has a central projection filled with an entry and large arch window similar to the façade (Figure 54). A date stone is located at the southwest corner of the main block with a quote by Frederick Douglass for whom the school was named (Figure 55). Situated to the rear (north) elevation of the main block is the original gymnasium (Figure 54). The west elevation of the flat-roof gymnasium incorporated decorative elements similar to the building's main block. According to the 1931 Sanborn Map Company insurance map the gymnasium was also of fire proof construction except for the exposed steel that probably served as roof supports (Figure 6). The auditorium is a large, flat-roof addition constructed in the late 1930s along the southeast portion of the main block's east elevation (Figure 56). The seven-bay façade of the auditorium section extends slightly beyond the main block's façade wall plane. A double-leaf entry is situated at either end of the auditorium's façade elevation. Three large window openings are situated along the façade between the entries. All of the windows are filled with replacement sashes that are in keeping with the original sashes. The 1931 updated to 1950 Sanborn Map Company insurance map indicates that the auditorium is of steel frame construction with concrete block faced with brick on the exterior and has a concrete floor (Figure 9). The balcony is situated in the east portion of the addition. A separate building, constructed of concrete block and located near the intersection of Tenth Avenue and Sixteenth Street, served as the Douglass High School Annex. It is unclear if this building remains extant. A larger gymnasium was constructed for the school circa 1950–1951 to the rear (north) of the auditorium addition. According to the 1954 Sanborn Map Company insurance map the gymnasium is constructed with a steel frame and concrete block walls clad in brick (Figure 10). The large, flat-roof addition exhibits no decorative details and has six large window openings along the north elevation. The Douglass High School Annex continued to be utilized in the mid-1950s according to the 1954 Sanborn Map. Besides basketball the Douglass Junior and Senior High School offered other extracurricular activities, including band, plays, musicals, choirs, and various clubs. The school's football team utilized the field situated south of the facility bounded partially by Eleventh Avenue and Fourteenth Street. The Sanborn Maps do not reflect any improvements in this area, including the football field, although it is unclear why the bleachers and any other structures associated with the athletic field are not indicated on the map.[87]

History and Significance. One of the first schools for African Americans in Huntington was located at the intersection of Twelfth Street and Sixth Avenue beginning in the early 1870s. This leased building was also utilized as a church. The average daily attendance was 35 students in 1873. The school was later moved to Norway Avenue near present-day Spring Hill Cemetery and relocated again to Holderby Chapel. A $14,000, six-room, brick structure was constructed at the intersection of Eighth Avenue and Sixteenth Street in the early 1890s to serve as a school for Huntington's African American community. Named for Frederick Douglass, a former slave who became an outspoken leader against slavery, the school had over two-hundred students enrolled in 1896. Additions were constructed to this building in 1905 and 1913, with the student population exceeding 450 pupils in 1913. As demand continued to increase for better educational facilities for black students the Douglass Junior and Senior High School was erected along Tenth Avenue at the

[87] Sanborn Map Company, *Insurance Maps of Huntington, West Virginia, Volume One* (New York, NY: Sanborn Map Company, 1931): Sheets 28 and 39; Alan B. Gould, Douglass Junior and Senior High School National Register of Historic Places nomination (Huntington, WV: Marshall University, 1985): 7:1; Sanborn Map Company, *Insurance Maps of Huntington, West Virginia, Volume One* (New York, NY: Sanborn Map Company, 1931 revised to 1950): Sheets 28 and 39; Sanborn Map Company, *Insurance Maps of Huntington, West Virginia, Volume One* (New York, NY: Sanborn Map Company, republished 1954): Sheets 28 and 39; Ancella Radford Bickley, 137–138, 140.

Figure 52. West and façade (south) elevations of the Douglass Junior and Senior High School, looking to the northeast.


Figure 53. Detail of the façade's (south) elevation entrance to the Douglass Junior and Senior High School, looking to the north.

Figure 54. West and façade (south) elevations showing the side entrance to the main block of the school and the original gymnasium to the rear of the main block, looking to the east-northeast.


Figure 55. Detail of the cornerstone at the southwest corner of the main block.

Figure 56. Façade (south) and east elevations of the Douglass Junior and Senior High School, looking to the northwest.

intersection with Bruce Street for approximately $160,000 between 1924 and 1925, with the dedication held May 4, 1925. The former Douglass School was renamed the Barnett Elementary School in recognition of the Reverend Nelson Barnett, an influential pastor and leader in Huntington's early black community. A second elementary school for black children, referred to as the Booker T. Washington School and then McKinney Elementary, was situated in west Huntington. It is possible McKinney Elementary was named for William T. McKinney who served as principal of Douglass School in the 1890s. This frame building was moved from the site of the new Douglass Junior and Senior High School. This was the only black high school in Cabell County and African Americans from neighboring Wayne County were also allowed to attend Douglass Junior and Senior High School. Harry Davis Hazelwood served as principal of the newly erected school, filling the leadership position for 24 years. Principals and administrators for earlier incarnations of the school included community leaders such as J. W. Scott, Carter H. Barnett (son of Reverend Nelson Barnett and brother of Dr. C. C. Barnett), and Carter G. Woodson, who had graduated from the institution in 1896.

Douglass Junior and Senior High School was accredited as a high school in 1927 and continued to play a prominent role in Huntington's African American community through its extracurricular activities and by recruiting prominent black speakers to the school. Many of the school's students took college preparatory classes but vocational classes were also offered in woodworking, machine shop, printing, mechanics, and repair of electric appliances. These classes may have been offered in the annex building. The school employed black teachers that provided educational opportunities and served as mentors to their students. Revella Hughes, a well-known vocalist and choral director who worked with noted musicians/singers such as Cab Calloway, Fats Walker, and Duke Ellington, taught music and directed the school's band from 1932 to 1942 while caring for an ill parent in the city. The school's athletic program won various state titles in competition among other black schools and was

led by Coach Zelma L. Davis, who compiled a record of 234 wins, 60 loses, and 9 ties on the football field during his 40-year span at the school. The school's basketball team progressed to the black national championship four different years. Douglass Junior and Senior High School's last principal, Joseph A. Slash, became Cabell County's first African American superintendent.

With the Supreme Court decision in the Brown vs. Board of Education finding that separate schools for white and black students were not equal, the student population at Douglass Junior and Senior High School began to decline. At the time of the court's decision in 1954, Douglass was one of 33 African American high schools in the state with total enrollment exceeding 7,500 students. The last class at Douglass Junior and Senior High School had nineteen graduates and the school closed in 1961. Students at the school were transferred to other high schools in the county that had been recently integrated. In 1963, the building, renamed Fairfield School, was reopened after remodeling to serve special education students. After a second remodeling in 1981 the facility was utilized by the board of education for offices and a testing center. The original name was restored to the building and it was listed in the NRHP in 1985. The Cabell County Board of Education offices moved from the building in 1996 to the former Huntington East High School. The building, currently also known as the Douglass Centre, presently houses community services such as Ebenezer Medical Outreach, West Virginia/Kentucky Organ Donor Affiliates, offices for the Human Resource Development Foundation, Inc., and the Kanawha Institute for Social Research and Action, Inc.[88]

The Douglass Junior and Senior High School was listed in the NRHP with local significance under Criterion A for its significant association with black education in Huntington, West Virginia, as the building "stands as a symbol for the black citizenry of the city."[89] The period of significance for the property is not specifically stated in the nomination, but could be from the construction of the school building in 1924 through its closure as an African American segregated school in 1961.[90]

Preservation and Interpretation. The exterior of the building remains little changed from the description contained in the 1985 NRHP nomination. The window replacements are similar to the original sashes and the structure retains NRHP integrity. The area surrounding the Douglass Junior and Senior High School was an African American neighborhood containing black-owned commercial establishments and homes. The NRHP-listed property continues to be surrounded by residences exhibiting various levels of maintenance. East of the former school building are commercial establishments and the Barnett Center and nearby to the southeast is the A. D. Lewis Center.

As stated in a 1993 article by former student James Venable, "Douglass was more than a school …Along with the churches, it was the glue that held the black community together."[91] Educational opportunities utilizing the Douglass Junior and Senior High School include opening the former school to the public to host events focusing on the experiences of Huntington's African American students and the educational history of blacks in the city. Efforts could focus on the development of interpretive signage or other public displays within the building focusing on the teachers, students, and school activities including plays and athletic events that included parents and the community at large. A driving tour in Cabell County can be developed that expands on the historical African American experience especially as it pertains to the lives of former students and those that attained public success. Continuing research examining the history of African American education during segregation in Huntington could be incorporated into the curriculum of a class at Marshall University.

[88] Ancella Radford Bickley, 136–138; Gould, 8:1–8:2; Joseph Platania, "Getting Ready for Life: The Douglass High School Story," *Goldenseal* 19, no. 1 (Spring 1993): 21–26, 28; Dave Wellman, "Old Douglass High School stands tall in Fairfield West," *Herald-Dispatch*, March 29, 1999.
[89] Gould, 8:1.
[90] Gould, 8:1–8:2.
[91] Platania, 28.

## A. D. Lewis Community Center

1450 A. D. Lewis Avenue, Huntington. Providing services since the mid-1950s, the A. D. Lewis Community Center continues to offer activities and services to children and adults living in the Fairfield West neighborhood. The public swimming pool initially provided African American children in the vicinity an opportunity to swim and a place to congregate in the mid-twentieth century.

Description. Located at 1450 A. D. Lewis Avenue, west of Sixteenth Street and south of Tenth Avenue (Figure 31), the initial structure associated with the A. D. Lewis Community Center is the swimming pool, constructed in 1953 (Figure 57). The swimming pool first appears on the 1954 Sanborn Map Company insurance map and indicates it is a municipal swimming pool (Figure 12). To the immediate east of the swimming pool, as shown on the 1954 map, is a rectangular structure divided into two spaces: the northern section served as a pump house and the southern half as a bath house. This concrete block structure appears to be the same structure that remains next to the swimming pool, with both sections covered with gable roofs but the northern half is lower in height than the southern portion. Today the main building of the A. D. Lewis Community Center, constructed in the late 1960s, is located to the immediate west of the swimming pool. This is a one-story building with a ribbed-faced concrete block, flat-roof front section oriented to the north (Figure 58). The façade's central double-leaf entry is comprised of commercial aluminum frame doors, transom, and sidelights. To the rear of the single-story façade portion are two other discrete sections. The rear western portion of the building is a gable-roof, metal clad section that contains the gymnasium. The roof of this section is clad in metal panels. The eastern rear section has a flat roof and is constructed of concrete blocks. A small structure is situated to the rear of the gymnasium. To the rear of the building is a paved area encompassed by a fence and includes a full-size basketball court. Located west of the A. D. Lewis Community Center's main building is a large athletic field encompassed by a paved track (Figures 59–60). This field was utilized by the Douglass Junior and Senior High School for football games, track, and other outdoor events. The former high school is visible in Figure 60. A shed-roof, frame announcing booth, raised on wood posts, is located south of the paved track. According to the scoreboard situated in the northeast portion of the athletic field, the football field is used by Douglass-Cammack Youth Football. Adjacent to the scoreboard and to the immediate north of the A. D. Lewis Community Center's main building is a narrow, rectangular, concrete building with a gable-roof (Figure 61). This building appears to serve as a concession stand for the football field and also contains restrooms. The roof of the building is sheathed in asphalt shingles. North of the swimming pool, across A. D. Lewis Avenue, is a small playground with picnic tables, playground equipment, and a concrete pad for shooting basketball (Figure 62).[92]

History and Significance. According to one source but not confirmed, Reverend A. D. Lewis donated the property for a portion of the future community center in 1918. Reverend Albert D. Lewis was a community leader and served as pastor to the Sixteenth Street Baptist Church from 1915 to 1927. Built in the early 1950s during segregation, the swimming pool was utilized by local African American youth as the only public swimming pool open full time to black residents during the summer months in Huntington. African Americans could only use a public swimming pool in Ironton, Ohio, on Mondays. The A. D. Lewis Community Center was founded in 1967. According to a 1995 newspaper article, the community center was operated by the City of Huntington through community development block grants. The facility served many functions in the mid-1990s including recreational activities for children and young adults, educational activities, and served as a gathering place for birthdays, receptions, church groups, and other public and private events. The *Plan2025: The Future of Huntington*, completed by the City of Huntington's Department of Development and Planning and approved by the city council on December 9, 2013, states the A. D. Lewis Community Center is one

[92] WSAZ News Channel 3, "A. D. Lewis Pool Reopens," July 19, 2012, electronic document, http://www.wsaz.com/news/headlines/122471779.html, accessed May 2014; Sanborn Map Company, *Insurance Maps of Huntington, West Virginia, Volume One* (New York, NY: Sanborn Map Company, republished 1954): Sheet 39.

of the most utilized public resources in the Fairfield neighborhood. The community center provides the only remaining public swimming pool in Huntington, basketball courts, after-school activities, and other types of recreation. It continues to serve as a public meeting place.[93]

The A. D. Lewis Community Center is significant locally as an African American public institution created to provide the neighborhood's African American youth recreational activities and after school educational services in Huntington. The public swimming pool, predating the buildings associated with the community center, was constructed to serve as a recreational facility during the later years of public segregation in Huntington. It was the only swimming pool opened all summer to black children and adults in the area. Presently it is the only municipal swimming pool operating in the City of Huntington. The facility continues to provide recreational opportunities for youths in the neighborhood, including the adjacent athletic field that once served the nearby Douglass Junior and Senior High School.

At the present time, the A. D. Lewis Community Center is not potentially eligible for listing in the NRHP because the building, with its various additions/alterations, is not more than 50 years old. Although the swimming pool does meet the age requirement for listing in the NRHP and is an example of a public works project constructed during segregation, the swimming pool alone does not have the significance necessary for listing in the NRHP. Once the entire facility reaches the 50 year mark, additional research concerning the A. D. Lewis Community Center may reveal additional areas of possible significance under the NRHP. Therefore future research is warranted for this neighborhood institution.

Preservation and Interpretation. The A. D. Lewis Community Center does not appear to be threatened at the present time by development pressures. It continues to serve as an important community center for the City. The major preservation concern is the continued funding for the facility and its maintenance needs.

As a community center, the facility is the natural venue for lectures and other programming promoting the city's African American history. There may be unique opportunities here to incorporate pieces of this history into the center's regular programming that reaches the city's youth and/or to provide on-site interpretation (interpretive signs, exhibits, publications, etc.) promoting this history.

[93] Family Tree Maker website, "The Fulwood/Lewis Family of Huntington, WV," electronic document, http://familytreemaker.genealogy.com/users/s/t/u/Valerie-E-Stubblefield-WV/WEBSITE-0001/UHP-0053.html, accessed May 2014; Ancella Radford Bickley, 141; Maria Hill and Thomas Hill, telephone conversation with the author, Huntington, West Virginia, 27 March 2014; Patricia Maher, "Community, choirs honor Thomas Hill," *Herald Dispatch*, May 8, 1995; City of Huntington, Department of Development and Planning, *Plan2025: The Future of Huntington* (Huntington, WV: City of Huntington, 2013), 67.

Figure 57. Overview of the swimming pool area, looking to the southeast.


Figure 58. East and façade (north) elevations of the A. D. Lewis Community Center, looking to the south-southwest.

Figure 59. Athletic field adjacent to the A. D. Lewis Community Center, formerly associated with Douglass Junior and Senior High School, looking to the southwest.

Figure 60. Athletic field adjacent to the A. D. Lewis Community Center (red metal building in the right side of the photo), looking to the northeast.


Figure 61. Restroom and concession stand building adjacent to the athletic field, looking to the northeast.

Figure 62. Playground situated to the north of the swimming pool, looking to the east.

## Memphis Tennessee Carter Garrison's Residence

1701 Tenth Avenue, Huntington. Serving a prominent role in the education and betterment of miners' family lives in McDowell County, West Virginia, in the first half of the twentieth century, Memphis Tennessee Carter Garrison's contributions to education and racial justice ranged far from a coal mining county in southern West Virginia. As an African American woman Garrison contributed significantly to the state and national branches of the NAACP in both fundraising efforts and through serving in higher offices of the organization.

Description. The former residence of Memphis Tennessee Garrison, located at 1701 Tenth Avenue, is oriented to the north and is currently vacant (Figure 31). The dwelling is a two-and-a-half-story, two-bay (w/d), front-gable, frame house with alterations (Figure 63). A brick chimney pierces the west slope of the roof which is clad in asphalt shingles. The house is clad in vinyl siding and is supported by a concrete block foundation. The entry is situated to the right side of the façade and is comprised of a single-leaf entry flanked by sidelights. The door type cannot be determined because the entry and sidelights are both covered in boards. The entry opens onto a small porch sheltered by an aluminum awning in poor condition. The awning is supported by metal posts resting on a concrete deck. The porch is supported by a concrete block foundation. To the left of the entry is a window with a decorative twelve-light upper sash. The lower sash is obscured by a wood board. The façade's second story windows are both filled with single-over-single-light double-hung sashes and are similar to the visible window sashes on the side elevations. Smaller paired windows are visible in the façade's gable and are filled with decorative six-light sashes over single-light double-hung sashes. The west elevation of the dwelling has two bays along both stories although a third window is situated between and slightly lower than the two second floor windows possibly indicating the location of an interior stairway (Figure 64). The east elevation has three bays along the first floor and two on the second floor (Figure 65). A single-story, gable-roof section is situated along the west portion of the dwelling's rear elevation while a two-story, shed-roof addition has been constructed along the eastern portion of the rear of the house. This addition extends beyond the main block's east wall plain and small windows are situated in the second story of the addition.

History and Significance. Memphis Tennessee Carter was born in 1890 the daughter of Wesley and Cassie Carter, both former slaves, in Hollins, Virginia. Wesley Carter was a coal miner and his youngest daughter was raised in the coal mining communities of Virginia and West Virginia. Memphis Tennessee Carter's father died when she was only seven years old, forcing her mother to provide for the family after his death. She completed her primary education in the segregated schools of the southern West Virginia coalfields and furthered her education at Bluefield State College. Memphis Tennessee Carter took advantage of additional educational opportunities at Ohio University in Athens, Ohio. After finishing her higher education credentials, Carter returned to the southern coalfields of McDowell County, West Virginia, and began teaching in 1908 in a one room school, the start of a vocation that continued through the early 1950s. Not surprisingly considering her background and area of work, Carter married a coal miner who also served as an electrician and as a coal company foreman, Melvin Garrison. Memphis Tennessee Garrison's accomplishments extended beyond her long tenure as a public school teacher as she became involved in the hierarchy of the West Virginia State Teachers Association, becoming the first female to become the group's president from 1929 through 1930. She also served as the vice-president of the American Teachers Association. Garrison's abilities as a mediator were recognized when she was hired to work for the U. S. Steel Company in the coal mining community of Gary in McDowell County as a welfare worker. In this capacity she acted as an intermediary between the coal company and the miners in solving disputes related to working conditions, racial strife, and bettering the lives of the workers through community recreational and cultural experiences. In order to improve the educational opportunities, working, and living conditions for black miners' families in the southern coalfields of West Virginia, Memphis Tennessee Garrison became involved in organizing the first local NAACP branch in 1921, serving

Figure 63. Façade (north) elevation of the Memphis Tennessee Garrison residence, looking to the south.

Figure 64. Façade (north) and west elevations of the Memphis Tennessee Garrison residence, looking to the southeast.

Figure 65. East and façade (north) elevations of the Memphis Tennessee Garrison residence, looking to the southwest.

as secretary. Her advocacy against discrimination and segregation brought Garrison greater responsibility within the NAACP as she became well known both at the state level and nationally. She was one of the major leaders behind a Christmas seal campaign for the NAACP beginning in the late 1920s and continuing through the early portion of the 1930s. Her long time association with the NAACP included serving as treasurer for the state organization for over twenty years, as a national field secretary for three years in the late 1950s, and a three year term on the NAACP's national board in the 1960s. She was also appointed to the National Citizens Committee for Community Relations by President Johnson in 1964. She also was awarded a number of honors by the NAACP for her tireless efforts for the organization and her numerous accomplishments in the area of equality and human rights. Memphis Tennessee Garrison moved to Huntington in the 1950s after retiring from teaching in McDowell County. Marshall University awarded Garrison an honorary degree in 1970. Garrison died in Huntington in 1988, after residing for more than 30 years in the city.[94]

[94] David Lavendar, "Mrs. Memphis Tennessee Garrison," in *200th Birthday of Cabell County, The Bicentennial 1809-2009* (Huntington, WV: KYOWVA Genealogical and Historical Society, 2011): 140; Joe W. Trotter, "Memphis Tennessee Garrison and West Virginia's African American Experience," in *Memphis Tennessee Garrison: The Remarkable Story of a Black Appalachian Woman*, edited by Ancella R. Bickley and Lynda Ann Ewen (Athens, OH: Ohio University Press, 2001): 226–227; Ancella R. Bickley, "Memphis Tennessee Garrison," *The West Virginia Encyclopedia*, 2012, electronic document, http://www.wvencyclopedia.org/articles/2083, accessed May 2014; Betty Jane Cleckley, "Broadening African Americans' Participation in Education," presentation to the West Virginia State Conference of Branches of the National Association for the Advancement of Colored People (NAACP) 40th Memphis Tennessee Garrison Life Membership Luncheon, Logan, West Virginia, 2004, electronic document, http://www.marshall.edu/multicultural/Various%20Programs%20Files/Speeches/NAACP%2040th%20Memphis%20Tennessee%20Garrison%20Life%20Membership%20Luncheon%20Speech.pdf, accessed May 2014, 1–2.

Memphis Tennessee Garrison is significant both locally and statewide as a twentieth century leader in education, civil rights, and workers' rights in West Virginia. The leadership she provided to the state teachers association and the NAACP was recognized nationally through her appointment to the National Citizens Committee on Community Relations by President Johnson. After her retirement from teaching in the public school system and move to Huntington, Garrison continued her activities with the NAACP and the West Virginia Human Rights Commission, among other interests.

Memphis Tennessee Garrison's residence on Tenth Avenue may be potentially individually eligible for listing in the NRHP under Criterion B for its association with Garrison. However, alterations, including the possible shed-roof rear addition, replacement materials such as windows and the application of vinyl siding have compromised the integrity of the building. In its current state, the building may not retain the integrity required for NRHP listing. Additional physical and archival research would be required to conclusively determine if the building meets all relevant NRHP requirements. It would also need to be determined if another extant structure, possibly in McDowell County, exists that would better reflect the significance and be more closely associated with Garrison's teaching and NAACP experiences, such as a one-room school where she taught or a building housing the NAACP offices in which she worked. Additional research as to the activities Memphis Tennessee Garrison conducted while living at the house on Tenth Avenue in Huntington in relation to the civil rights movement or other public involvements would also strengthen the significance of the residence for possible NRHP listing.

Preservation and Interpretation. The former residence of Memphis Tennessee Garrison on Tenth Avenue is currently owned by the Carter G. Woodson Memorial Foundation with future plans to restore the house.[95] The major preservation concern of the house is its current vacant status, which could leave the house prone to further deterioration. The house should be enclosed utilizing standard historic preservation methods to prevent the house experiencing further unnecessary deterioration. This would allow for the dwelling to be in the best possible condition once restoration work begins.

Educational opportunities utilizing Memphis Tennessee Garrison's former residence include the development of a walking/driving tour in Huntington and Cabell County that expands on the historical African American experience in the county and city by incorporating the residence into the tour. This tour could be designed for use on a smart phone and could include an online/virtual component for those who are unable to physically visit the site. The residence could also be featured in programming that highlights the history of education in the county and more specifically to the accomplishments of Memphis Tennessee Garrison. Research examining the history of the Garrison's life and accomplishments could be incorporated into the curriculum of a class at Marshall University focusing on local African American history. Creating increased awareness of the historical importance of Garrison's Huntington residence may assist in raising interest in future preservation efforts by the Carter G. Woodson Memorial Foundation. Physical investigations would be necessary to determine what original materials may survive under the vinyl siding and within the building's interior to help facilitate an accurate restoration.

## Bethel Memorial Park

Southern Terminus of Bethel Road, Huntington. Bethel Memorial Park is a cemetery that served African American families of Huntington primarily in the first half of the twentieth century. The cemetery is currently overgrown from a lack of maintenance and is inaccessible to the general public.

Description. Bethel Memorial Park is located to the south of the southern terminus of Bethel Road which intersects Norway Avenue to the north (Figure 66). The southern boundary of the cemetery property abuts Interstate 64 and residences along Norwood Road appear to back up to the east boundary of the cemetery. To the west, the rear property lines of residences aligned along Mayfair

[95] Kristi Murphy, "Banquet helps raise funds for Carter G. Woodson Memorial Foundation," *Herald Dispatch*, April 13, 2014.

Way serve as the western property boundary of the cemetery. Access to the cemetery is limited by a chained gate at the southern end of Bethel Road (Figure 67). From the end of Bethel Road the area to the south containing the cemetery is overgrown with vegetation (Figures 68–69). Although no headstones are visible from the end of the street, it is unclear if the cemetery begins at the street or on the opposite (south) side of the hill.

History and Significance. Little information concerning the history of Bethel Memorial Park was uncovered during research on the subject. This discussion of the cemetery relies heavily on an article recently published in the KYOWVA Genealogical and Historical Society's Spring 2014 newsletter. Charles (C.) S. McClain was born in August 1865 in Roanoke, Virginia and received his education in Petersburg, Virginia. Mary E. Burke was born in Radford, Virginia in 1872. Charles S. McClain and Mary wedded in 1888 in Virginia and, by 1900, were living in Wayne County, West Virginia where Charles S. indicated his vocation as a farm hand in the federal census. The McClain family moved to Huntington with Charles S. starting a barber shop. By 1895, Charles S. McClain was practicing embalming and the McClain Funeral Home was established in 1911. The funeral home was located at 1644 Ninth Avenue directly across from Sixteenth Street Baptist Church. The funeral home was comprised of buildings containing the funeral home, a chapel, and morgue. Other funeral homes associated with the African American community in Huntington included those started by Herman Bryant and A. J. Williams.[96] Charles McClain, according to the 2014 article, "was one of the first blacks to serve on a jury in West Virginia, a leader in the local Republican party, member of the Negro Odd Fellows, Masons and Knights of Pythias and helped to reorganize the 16th Street Baptist Church. Charles and Mary's name appears on many Cabell Co. deeds as buyer and seller."[97] A large advertisement is included in the back of the twenty-fifth anniversary program of the Sixteenth Street Baptist Church and Community Center stating "Compliments of C. S. McClain, Funeral Director" along with a photograph of the funeral home.[98] The anniversary program also indicates Charles and Mary McClain joined Sixteenth Street Baptist Church soon after its establishment and Charles served with the first deacons of the church.[99]

A 10.2-acre tract was transferred from by William E. Chapman and wife to J. T. Lykins on February 3, 1915 (Deed Book 138, Page 440). The same tract was conveyed on January 12, 1935 from J. T. Lykins to the Industrial Savings and Loan following legal proceedings in chancery court. It would appear that Lykins lost ownership of the property during the Great Depression. At this time, the description of the property in the deed included the phrase "had been used as a cemetery."[100] The same year the financial institution transferred ownership of the tract to Charles S. McClain, et al. Charles S. and Mary McClain conveyed the 10.2-acre tract to Mary McClain and Alfred Johnson as trustees for Bethel Memorial Park which at that time contained approximately 500 interments. According to death certificates dated from 1927 through 1930, the cemetery was referred to as Kinston Memorial Park; from 1930 through 1934, the death certificates indicate that the cemetery was known as Bethany Memorial Park. It appears that with the appropriation of the land by the McClains, the cemetery was renamed Bethel Memorial Park. The trustees, Alfred Johnson and Mary McClain, conveyed the tract to Mary McClain, individually, on April 11, 1942 (Deed Book 326, Page 269). Alfred Johnson, an African American born in 1858 and the husband of Fannie Johnson, was retired from the C and O Railroad and died in 1946.[101] Situated on the cemetery tract was a caretaker's cottage. Charles S. McClain signed many death certificates serving as undertaker for the funeral

[96] KYOWVA Genealogical and Historical Society, "Kingston Memorial Park, Bethany Memorial Park, Bethel Memorial Park," in KYOWVA Genealogical and Historical Society Newsletter, edited by June Ashworth (Huntington, WV: Spring 2014), 6; Ancella Radford Bickley, 146.
[97] KYOWVA Genealogical and Historical Society, 6.
[98] Sixteenth Street Baptist Church, Twenty-Fifth Anniversary of the Sixteenth Street Baptist Church and Community Center and Two Years Pastorate of Miles Mark Fisher, 1905-1930 (1930) : n.p.
[99] Ibid.
[100] KYOWVA Genealogical and Historical Society, 6.
[101] Ibid., 6–7.

home. He died without a will in March 1951, leaving his wife, Mary, son (William A. McClain), and daughter Frances McClain Joyce, who acted as mortician, to manage the funeral home and cemetery. After Mary McClain died without a will in June 1959, the daughter and son continued to operate the cemetery and funeral home. A section of the cemetery property was obtained by eminent domain by the State Road Commission for the construction of Interstate 64 in 1962. A jury recommended a value for the property to be paid to the cemetery owners in 1965, at which time a deed, dated 1958, was discovered to have been recorded in 1959 in which Mary McClain had conveyed the eastern half of the cemetery, along with the caretaker's cottage and other outbuildings, to daughter Frances McClain Joyce and her husband. This led family members to request an official probation of Mary McClain's estate and to a number of lawsuits among family members. The official records of the funeral home and cemetery have been lost over time. At present the total number of graves in the cemetery is unknown. A 1990 accounting of the visible headstones conducted by Carrie Eldridge revealed slightly fewer than one hundred interments. The author of the 2014 article in the KYOWVA newsletter has determined at least 250 burials occurred in Bethel Memorial Park, including those indicated in the Kingston and Bethany Memorial Parks, possibly through the use of death certificates. In 2012, a local effort was made to clean the overgrown vegetation from the cemetery. A newspaper article indicates that the cemetery's last burial took place in 1974. Those leading the cleaning effort stated in the 2012 newspaper article that they had identified 41 headstones associated with veterans.[102]

In contrast to Bethel Memorial Park, Spring Hill Cemetery, located along Norway Avenue approximately 1.5 miles northwest of Bethel Memorial Park, was incorporated in the early 1870s as the city's cemetery although burials had been taking place since the 1830s. Spring Hill Cemetery, still open to for interments, was an integrated cemetery with sections to the south of the present-day office open for African American burials. There is also a section that was set aside for African American veterans to be interred. Spring Hill Cemetery is much larger than Bethel Memorial Park, and remains fully utilized and maintained today.[103]

The Bethel Memorial Park is significant locally as a cemetery associated with a prominent black business in Huntington and as an example of a segregated cemetery fulfilling the needs of the city's African American community in the first half of the twentieth century. Funeral homes were often important institutions in black communities with ties to the various African American churches. Charles S. and Mary McClain were community business leaders with both of the McClain's active in religious and civic organizations. The funeral services and cemetery arrangements provided by the McClain family would have impacted many in the city's African American community.

The Bethel Memorial Park may be potentially eligible for listing in the NRHP under Criterion A for its association to Huntington's African American community in the first half of the twentieth century. However, the current overgrown condition of the cemetery's landscape along with the unknown state of the gravestones has compromised the integrity of the cemetery. In its current state, the cemetery may not retain the integrity required for NRHP listing. Additional physical and archival research, including removing the overgrowth, would be required to conclusively determine if the cemetery meets all relevant NRHP requirements.

Preservation and Interpretation. The Bethel Memorial Park does not appear to be further threatened by development pressures, as residential development has taken place to the north, east, and west of the cemetery. The construction of Interstate 64 in the mid-1960s has impacted the apparent southern boundary of the cemetery. The present preservation concern is the condition of the cemetery, with its

[102] KYOWVA Genealogical and Historical Society, 6–7; Carrie Eldridge, *Cabell County Cemeteries, Volume III, Huntington Cemeteries from R60 and Russell Creek west and Cabell/Wayne line east to Interstate 64* (Chesapeake, OH: n.d.), n.p.; Matt Murphy, "Community helps to clean up cemetery," *Charleston Daily Mail*, May 28, 2012.

[103] Greater Huntington Park and Recreation District, "Spring Hill Cemetery," 2012, electronic document, http://ghprd.org/index.php?option=com_content&view=article&id=238&Itemid=43&lang=en, accessed May 2014.


Figure 66. Aerial showing the location of Bethel Memorial Park.


Figure 67. View looking south to the chained gates providing access to Bethel Memorial Park at the southern end of Bethel Road.

Figure 68. View looking to the south-southeast from the gates of the Bethel Memorial Park.

Figure 69. View looking to the south-southwest looking uphill from the gates to the Bethel Memorial Park.

overgrown vegetation and broken and/or missing headstones making identification of the interments difficult. Halting the deterioration of the site's landscape and headstones and returning the cemetery to a place of respect for those interred there should be a priority of the city's leadership and citizens.

Educational opportunities utilizing Bethel Memorial Park include developing a plan for its restoration befitting those of the city's African American community buried at the property. Efforts to remove overgrown vegetation and up righting and restoring broken headstones are needed initially, and could involve various community and civic groups. The second step would involve funding for the care of the cemetery in perpetuity. The creation of signage to mark the location of the cemetery and the development of an interpretive sign to discuss the history and significance of the cemetery would provide additional community awareness of the burial ground. The erection of a monument may also be appropriate if numerous individual graves are no longer clearly marked with individual headstones. Given that the Bethel Memorial Park appears to be in private ownership, its restoration would be dependent upon the interests and financial means of the property owner. However, creating increased awareness of the historical importance of the cemetery may help raise interest in future preservation efforts by the current or subsequent property owner.

# Conclusion

This report has briefly examined the history of the African American experience in Cabell County and Huntington, West Virginia, particularly as it is represented by extant historic buildings located throughout the City and County. This history has encompassed enslaved peoples acting on their desire for freedom by escaping across the Ohio River to free territories/states and at times utilizing the Underground Railroad; the establishment of the city of Huntington and its requirement for inexpensive labor after the Civil War; the creation of African American religious, educational, and social institutions in the city during segregation; and the integration of educational facilities and

businesses despite ongoing discrimination practices in the mid to late twentieth century. This history is comprised not only by events but the lives and aspirations of individuals trying to better themselves and the future for their children.

Unfortunately, a number of the institutions dating to the formative years of Cabell County's African American community have been razed or closed such as the Barnett School, the West Virginia Colored Orphans' Home, the State Industrial Home for Colored Girls, and the Barnett Community Center. The physical structure of other institutions remain although their functions have changed, including the Douglass Junior and Senior High School, the Barnett Hospital and Nursing School, and the J. W. Scott Community Center. Some institutions such as Bethel Memorial Park and the Barboursville Colored School appear to have been forgotten by the community at large. Very few physical remains of the former lively African American business district along Sixteenth Street and Eighth Avenue are visible. These losses are considerable and are to be lamented, but through research and public activism these places can be remembered, memorialized, and the significance of remaining African American sites can be brought to the forefront.

Historical African American religious institutions in Huntington remain active and servicing the community, including Sixteenth Street Baptist Church, Ebenezer United Methodist Church, and First Baptist Church. The Douglass Junior and Senior High School and A. D. Lewis Community Center continue to provide assistance and recreational activities to the neighborhood. The Carter G. Woodson Memorial and the Memphis Tennessee Garrison house are reminders of the impact one individual can have not only on their local community but nationally.

Preservation of the remaining significant historic sites and neighborhoods associated with Huntington's and Cabell County's African American experience is an important matter not only to the African American community but the entire city as it continues to embrace its diversity. The preservation and celebration of such properties first and foremost requires the identification of sites significant to the African American experience in Cabell County. Sites for this report were identified through the use of local informants, research, and those who have conducted academic research of Cabell County's African American history. Undoubtedly, other sites of significance in the county should be recognized through additional research and input of local residents.

One of the most apparent preservation observations of this report is the potential loss of building stock in neighborhoods adjacent to Sixteenth Street, especially to the east of this major entrance corridor to Marshall University and the central downtown business district. Not only in the areas detailed in this report but throughout the city and county, sites of significance to the local African American community, and the community at large, are threatened by destruction through a lack of maintenance because of economic necessity and/or neglect or because of continuing development pressures. The citizens and political leaders of Huntington and Cabell County should address these issues in the near future before additional sites of historic significance are lost and along with them pieces of the community's history.

Cabell County is fortunate to have researchers that have unearthed and examined over the last two decades the historical record of the county's African American experience. This research has brought to light a wealth of information, an amount that is enviable to most other locales of a similar size to Huntington. It is only through the continued education of students and the public at large that these remaining sites significant to Cabell County's African American experience shall be preserved.

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