

A Self-Guided
Tour of
Louisville's
Civil Rights
History



Anne Braden & Rosa Parks



Demonstration, 1961

Training Guide for Tour Leaders

Presented by:

University of Louisville Ekstrom
Library, Room 258

Louisville, KY 40292

502-852-6142



So you want to be a tour guide?

Great! This guide was created for those interested in becoming a tour guide for the Louisville Civil Rights History Tour. While our brochure is “self-guided,” many groups desire more information than can reasonably fit in a limited amount of space. Many people also desire a more interactive experience than a brochure offers. This supplemental guide is for those interested in leading a more interactive tour with inter-generational groups of various sizes and is designed for individuals representing the Anne Braden Institute. It provides additional resources for many of the sites and tips for an interactive experience, but to help groups get the most out of the tour, you’ll need to bring your own unique self to it.

We’ll explain more about that in the tips section, but first you should be aware of the symbols you’ll find throughout this guide:



This indicates exactly what it says. Just be aware of it so you don’t read “Helpful Tips” or the parentheticals out loud.



This indicates a site in the tour brochure where the vehicle or group of walkers or cyclists should stop.

Talk about it!

This means we’ve provided some discussion questions or conversation starters.



This means the site has a historical marker, *and* we’ve included the marker text in the guide.



This indicates there are other resources available in the form of books, audio, exhibits, etc. that provide more in-depth information or discussion about the site or related topics.

Want to plan your own tour? At the end of the guide, we’ve also included a checklist to help you plan your own tour from start to finish. Now read on, and enjoy Louisville history!



1. **Don't feel that you are restricted to this guide as a script.** This is an extra resource to help you guide the tour, and provide helpful and accurate information about Louisville's civil rights movement.
2. **Make sure the information you are relaying is accurate.** Individual experiences of history vary, and personal stories help us gain a better understanding of history, but facts are facts. Don't confuse them with opinions.
3. **Have a mobile device accessible.** The brochure contains 3 QR codes for additional resources that may answer questions tour group members ask. Also, you could use your phone to text a historian for more info, or even "Google" your question. However, see tip #2.
4. **It's okay if you don't know the answer to someone's question.** It's better to refer them to another resource than to make something up. Again, tip #2.
5. **Avoid distorting uncomfortable truths and realities.** Civil rights history has to do with race, and race is a challenging topic for a lot of people. Relaying information accurately will help you to defuse situations in which people might be defensive.
6. **Speak clearly and project your voice.** Or ask in advance for PA system, bull-horn, or microphone.
7. **It helps to have a co-pilot.** It's hard to give the driver directions, be aware of where you should stop, and interact with the group all at the same time. Dividing the duties will help.
8. **Be prepared to adjust your presentation style according to your audience.** Community groups are likely to be inter-generational, varying from young children to elders. This will always set the tone for how you will need to lead the tour.
9. **Encourage elders who are on the tour to talk about their lived experience.** Don't worry about whether their memory of their personal experience is accurate. If you find it contradicts something you've stated (i.e., you talk about housing segregation, but when they moved to the West End, no white people fled from their block and all the neighbors were friendly), note that individual experiences vary, but historians are consistent on the facts.
10. **Keep your throat warm, and no matter the weather, stay hydrated.**
11. **Make it fun for you.** If you're not having fun, no one else will.

FAQs about the Tour

These are questions you may encounter while already on the bus or while in the process of planning the tour.

- **What is the civil rights tour, exactly?**

Published by the Anne Braden Institute for Social Justice Research in 2009 and revised in 2012, “A Self-Guided Tour of Louisville’s Civil Rights History” is a brochure containing narrative descriptions, historic photos, and maps to guide tour-goers along walking, driving and/or biking routes to 22 sites significant to Louisville’s 20th century civil rights movement history.

- **How long is the tour?**

Total driving tour: Approximately 1.5 hours

Total driving tour with Ali Center stop and picnic in the park: 3.5-4 hours

These times are only approximations, depending on how long each stop lasts, the time spent on Q&A, and the time constraints of the group. Also, traffic can play a role in how long the tour takes to complete.

- **Where do we go?**

The tour takes history seekers to downtown Louisville, West Louisville, and Shively. A Google map and list of sites can be found at <http://anne-braden.org/civil-rights-driving-tour-map/>.

- **Is it okay to bring little kids on the tour?**

Yes, but please have a way to keep small children occupied. The tour is not designed for them.

- **Do we stay in the vehicle the whole time?**

That depends on the time you’ve allowed for the tour, weather, and your group’s preferences. At the sites where parking is feasible, you may want to get out and read the historical markers. The majority of the stops for the tour are simply drive to-and-stop, so there is no need for everyone to get out of the vehicle for all stops. However, some people like to get out and take photos at multiple stops, and some groups need time to get out and stretch. Keep in mind that exiting and boarding a bus or other vehicle takes time each time it is done.

- **What if I have to go to the bathroom?**

Public restrooms are available in Chickasaw Park and in Shawnee Park (if you drive through the park at the Fontaine Ferry site).

- **How do I arrange for my tour to start or end at a different place?**

Google Maps will be of much help in altering directions. Additionally, the Braden Institute has rearranged tours for many groups and might have an alternate route on file you could use. Please ask for assistance from the Braden Institute by calling 502-852-6142.

- **I need the tour to be shorter. Which stops are most important?**

That depends on what you are trying to focus on with your tour. The tour sites cover such topics as housing, segregation in public places, civil rights leaders, and more. The Braden Institute staff and your guide will be happy to assist you in determining which sites are most important to your group.



BEFORE departing for the tour...

- Give the driver a list of directions for each stop (to and from the departure location).
- Find out who the leader is within the group, and introduce yourself to that individual. Relay to them if there are any issues with tour participants.
- Confirm any stops along the tour. You will know this prior to leaving for the tour, but it's always important to confirm. Designate a certain amount of time for each stop.
- Introduce yourself to the tour participants, and ask if they have any questions before departing.
- Explain to participants that the tour must be done in order, and any rerouting of the tour could result in extended time or confusion.
- If you are giving the tour on behalf of the Braden Institute, make sure you have a means of communication with a Braden Institute staff member in case there are any complications or emergencies while taking the tour.
- Distribute copies of the tour brochure so that every participant has something to refer to during the tour.

DURING the tour...

- Try to keep your audience engaged by asking questions or relaying trivia while moving from stop to stop.
- Don't feel obligated to talk all the time; get a feel for the group. Are they the type to sit and absorb the information, or actively ask questions for further information?
- On the other hand, traffic and trains can cause there to be a lot of time in between stops, so try to dialogue en route to the next site rather than talking at length at one stop.
- If you notice people wanting to take pictures, you could designate a couple of minutes for that. But keep in mind time constraints.
- Student groups can sometimes be difficult to keep interested, and would rather make the guide feel uncomfortable by acting up. With situations like this, communicate with the group leader.

- It's fine to make a joke every now and then, but make sure they are politically correct and pertain to a site on the tour. Please avoid any potentially offensive material.
- AT THE LAST STOP, please let everyone know that this is the last stop and there will be time on the ride back to the departure point to ask questions or reflect on what they've experienced.
- Ask participants to fill out an evaluation of the tour.

AFTER the tour...

- Thank everyone for participating.
- Give an additional thank-you to the group leader, ask for her or his thoughts on how it went, and provide the Braden Institute's contact info for future use.
- Collect evaluations.
- If you have given the tour on behalf of the Anne Braden Institute, please return evaluations to Ekstrom Library, Room 258.

The second portion of this tutorial contains information about each stop on the tour and extra information for you to add to your description of each site. If the site has a historical marker, we've either copied the marker text into the guide, or revised the text and included it in the description.



1. Muhammad Ali Center - 144 N. 6th Street

Muhammad Ali was born right here in Louisville and arguably is known as one of the best fighters of all time. He earned his first of three world heavyweight titles in 1964 after defeating Sonny Liston. Muhammad Ali was a highly outspoken critic of racism and played a pivotal role in fighting for black civil rights. His fame allowed him to express his voice publicly about the prevalence of racism. Notable is his “trash talk” before and after matches often attempting to predict the results of his matches. Did you know he was correct in 13 out of 17

of his fights? Cassius Clay was the name Ali was born with, but upon joining the controversial Nation of Islam, he changed his name to Muhammad Ali. While being a part of the Nation of Islam, Ali first encountered long-time friend Malcolm (Shabazz) X. Part of the draw to the Nation of Islam at the time was its emphasis on self-determination in the black community.

Helpful
Tips

If touring the Ali Center, just let the Ali Center exhibits and staff do the talking. They give an extensive look at Muhammad Ali's life and his advocacy for civil rights and peace. You can reflect on your visit during the rest of the tour.

Talk about it!

What were some of Muhammad Ali's notable nicknames and phrases?

“The Louisville Lip”

“The Champ”

“The Greatest”

“Float like a butterfly, sting like a bee”

Ali left the NOI and converted to Orthodox Islam because he felt it relayed a message of universal justice and peace that the Nation did not. Ali was called a “draft dodger” for refusing the Vietnam War draft as a conscientious objector, due to his religious affiliation, and was sentenced to prison. Ali's opposition brought the controversies surrounding the war up front. Ali's conviction was reversed by the Supreme Court, and he was able to return to boxing. Upon his return, Ali

grabbed his second title by defeating George Foreman in 1974 against all odds. Ali eventually retired in 1981 and his legacy has led him to hold many achievements not only as an athlete but as voice for African Americans during the civil rights movement. The Muhammad Ali Center opened in 2005, and promotes cross-cultural understanding and empowerment. It also serves as a tribute to Muhammad Ali himself.



2. Charles W. Anderson, Jr. (1907-1960), 600 W. Jefferson St.



Photo Courtesy of: Kypersonnel.gov

Talk about it!

This marker is located in front on the steps of the Hall of Justice. What's ironic about that?

Charles Anderson was the first African American elected to a southern state legislature in the 20th century.



A Republican from Louisville, he sponsored repeal of Kentucky's public hanging law; funds for African Americans to attend graduate school outside Kentucky; and employment of African Americans in primarily responsible for pushing to end segregation in higher education.

One of his notable achievements was the Anderson-Mayer State Aid Act which provided African- American students with funding to attend college out of state due to Kentucky's segregation laws. He served a total of six terms in the KY General Assembly.

Source: <http://www.blackpast.org/?q=aah/anderson-charles-w-jr-1907-1960>



3. Simmons University/Louisville Municipal College, 1018 S. 7th Street



Chartered through the state legislature in 1873 as Kentucky Normal and Theological Institute, the Baptist-initiated school was the state's first African-American controlled institution of higher learning. It grew under the leadership of William Simmons, a college-educated formerly enslaved person & minister.

After a Depression-era slump, the University of Louisville bought the property as a branch campus for blacks, operating it as Louisville Municipal College until it desegregated in 1951. Once the municipal school was closed, there was bitter uproar about what to do with faculty that had been terminated due to the school closing. The University Board of Trustees agreed to grant faculty severance pay and some received assistance in securing jobs at other universities. Sociologist Charles Parrish, Jr. became the only professor to join UofL's faculty when Louisville Municipal College closed, making him the university's first African American faculty member.

Kleber, John E. *The Encyclopedia of Louisville*. Lexington: University of Kentucky, 2001. Print.

Talk about it!

Charles H. Parrish was chosen by other LMC faculty to take the job at UofL so that other tenured faculty members would be able to sue and receive severance pay.

Think about the impact not having African American professors had on Black students then and now. What about the effect on Historically Black Colleges and Universities?



You can listen to an oral history with Charles H. Parrish in the African American Oral History Collection in the University of Louisville Archives. The collection is accessible online at <http://digital.library.louisville.edu/cdm/landingpage/collection/afamoh>.



4. Old Central High School, 550 W. Kentucky St.



You may know this site as the beginnings of what is now Central High School Magnet Career Academy. Old Central High School was established in 1873 as the state's first public

school for blacks and went by the name of Central Colored High School. It had 27 students, one principal, and one teacher. In 1907, Booker T. Washington, as well as other notable black leaders, pushed to make Central's curriculum not only academic but also one that placed an emphasis on career-tracks. Central's student population continued to grow tremendously and administrators eventually added another campus of the school in 1912 at 9th and Magazine. After local school desegregation in 1956, Central remained predominantly black. When busing began in 1975 Central lost its black majority until it became the basis for a ruling in the late 1990s that removed the cap on the number of African Americans accepted there. This is the original location. Today,



Central High School became a magnet school in the early 1980s when activists rallied against then superintendent Don Ingwerson's attempt to implement one-way busing—busing Black children to whiter neighborhoods—to achieve racial balance in the schools. Much more about this history can be found in Tracy E. K'Meyer's book, *From Brown to Meredith: The Long Struggle for School Desegregation in Louisville, Kentucky, 1954-2007*.

Central Magnet and Career Academy stands at 1130 West Chestnut Street.



5. Freedom Park at UofL, 1911 S. Third Street

(Text copied from brochure.) The Women's Confederate Monument Association erected this Confederate Monument in 1895 as "a tribute to the rank and file of the armies of the South and to our Confederate dead." For years, various civil rights groups called for the removal of what they saw as a symbol of white supremacy. School officials finally responded by building Freedom Park around the statue and the adjacent UofL Playhouse to provide a more complete historical perspective. Finished in 2012, the site features 10 markers depicting the story of black progress from settlement to the present. A pergola at the north end displays biographical statements and photos of Anne Braden, Rufus Clement, Lucy Freibert, Lyman T. Johnson, Eleanor Young Love, Joseph

McMillan, Sr., Charles H. Parrish, Jr., Woodford R. Porter, Sr. and Wilson Wyatt, Sr., 9 civil rights activists who advanced inclusiveness at UofL. At the other end of the park, a more recent pergola pays tribute to former UofL professor and dean J. Blaine Hudson, the mastermind behind Freedom Park.

Talk about it!

Does Freedom Park achieve the more balanced perspective that was its purpose? The monument is close to the entrance of a state university that claims diversity is one of its values. Even with Freedom Park, should the Confederate monument come down? What do you think?



6. Open Accommodations

Mass Protests,

610 S. 4TH Street

Talk about it!

How do the open accommodations protests relate to the current situation with 4th Street Live?

What do you think is the purpose of demonstrations? Are they an effective way to initiate social change today?

(Text copied from brochure.) Until the 1960s, most white-owned food and retail establishments downtown barred African Americans from entry or gave them unequal service. As part of a wave of nonviolent sit-ins across the South that began a new generation of mass activism in 1960, African American teens launched a sit-in campaign here in Feb. 1961. More than 700 arrests and 2 years of pro-

tests—including a “Nothing New for Easter” boycott that cost merchants thousands of dollars—led 200+ businesses to desegregate. Using their votes as a bloc, blacks ousted many on the city’s Board of Aldermen after it twice rejected an ordinance forbidding discrimination by race in public accommodations. The open accommodations law passed in 1963—1st one south of the Mason-Dixon. Newer and more artistic markers further north on Fourth Street show some of the specific sires of the sit-ins.



7. Pendennis Club, 218 W. Muhammad Ali Blvd

Established in 1881, this elite private club continued excluding blacks, Jews and women in the 1970s after most businesses had desegregated. In 1991, Rev. Louis Coleman, Jr. filed a complaint with the KY Human Rights Commission alleging the



Pendennis denied him membership because of his race.

A great photo of Louis Coleman, Jr. conducting one of these protests is available in *Two Centuries of Black Louisville*.

Muhammad Ali is a busy street, so you may not be able to stop a vehicle at this site. Use the ride between the last stop and this one to share the story about the Pendennis Club.

Helpful Tips

Coleman and a white ally set up a table on the sidewalk outside and staged their own lunch to draw attention to the exclusionary policy—a protest they sometimes repeated through the 1990s. The club announced an open policy in 2006



8. Old Walnut Street Business District & Mae Street Kidd, 6th-13th on W. Muhammad Ali Blvd

Helpful Tips

Start talking about this site at the old Mammoth Life building site on 6th Street. Keep talking as you go to the next site; it's a good distance.

By the 1920s, Louisville's black population was more concentrated into all-black areas than ever before. A thriving black business district thus developed, centered around Walnut St.—later renamed Muhammad Ali Blvd—between 6th & 13th. This area was home to a number of commercial and social operations such as (theaters, clubs, restaurants, bars, etc.). Notable long-standing establishments included Bowman's Apothecary and The Lyric Theater, which featured artists such as Louis Armstrong and Dinah Washington. Other prominent businesses included White Printing Services which operated for over 20 years in the Walnut St business district.



Photo Credit: KET.org

The large building (now River City Bank) was once an anchor for the area. For years, it was long time home to Mammoth Life and Accident Insurance Co., founded in 1915 and grew to become Kentucky's largest black-owned business. Mae Street Kidd (1904-1999), a longtime Mammoth employee, served the KY House of Representatives from 1968 to 1984. In 1968, she co-introduced the state's fair housing bill, and the Mae Street Kidd Act later created the KY Housing Corporation for low-income housing. In 1976 Kidd also led the legislature to belatedly adopt the 13th, 14th, & 15th Amendments to the U.S. Constitution. Biracial and fair-skinned, Kidd was often taken for white but lived as African American.



Mae Street Kidd's autobiography is entitled, *Passing for Black*.

Talk about it!

What was another name for Urban Renewal? How did it affect the people who lived in or did business in the area that was "renewed?"



9. Zion Baptist Church & Rev. A.D. King, 2200 W. Muhammad Ali Blvd

Reverend Alfred Daniel Williams King was Martin Luther King Jr.'s younger brother. A.D. King became minister of Zion Baptist Church in 1965. Soon after assuming this position, he started a Kentucky chapter of elder King's Southern Christian Leadership Conference known as the Kentucky Christian Leadership Council. The group's headquarters was in the adjacent building. A.D. King's major initiative included confronting Louisville's discriminatory housing policies and pushing for fair and open housing. In 1967, after being hit with a rock at a local open housing rally, M.L. King delivered one of his most famous speeches from Zion's pulpit. "Upon this rock," he declared, "we are going to build an open city." Louisville's open housing ordinance passed later that year.

During the civil rights movement, Zion became among the largest African-American Baptist churches in Kentucky.



Marker Text: Congregation was organized by 18 blacks in Aug., 1878. First church on Center Street, 1882; present church bought in 1927. Notable pastors have been W. H. Craighead, D. E. King, A. D. Williams. King (brother of Dr. Martin Luther King, Jr.) and H. D. Cockerham. Zion was base for local and state civil rights activities; Ky. Christian Leadership Conference office was in adjoining building.

Talk about it!

What is the role of churches in the civil rights movement today? What other ways do people organize?



1) You may be able to see the inside of the church if you arrange it ahead of time. 2) The next two stops are really close to one another, so drive slowly and look carefully.



10. I. Willis Cole (1889-1950) Home, 2317 W. Muhammad Ali Blvd

Memphis native I. Willis Cole is most notably known as the founder of the *Louisville Leader*, a civil-rights oriented black newspaper, and the I. Willis Cole Publishing Company. The *Leader* published issues pertinent to the black community and also announced births, deaths, sports info, as well as church services. Cole published the first edition of *The Louisville Leader* with \$50 that he borrowed from someone in November of 1917. By the 1930's, the circulation of *The Louisville Leader* was 22,000 units. Cole was a militant advocate against segregation and used his publication to inform black readers to vote, to oppose Jim Crow laws, and especially to oppose segregation. In 1922, Cole ran for state senate on the Lincoln Party ticket.



Marker text: Louisville pioneer in civil rights movement, Cole fought against segregation in public parks and on street cars. Ran for state senate on Lincoln Party ticket in 1922. Black votes provided necessary margin to get 19 bond issues passed which financed founding of Madison and Jackson Junior High Schools and Louisville Municipal College. Presented by Louisville and Jefferson County African American Heritage Committee, Inc.

(Reverse) I. Willis Cole, 1887-1950 - Militant editor and sole owner of *The Louisville Leader* and I. Willis Cole Publishing Co. (1917-1950). A race paper boasting, "We print your news, we employ your people, we champion your cause." Cole wielded power of the press to combat racism. A noted business and civic leader, devout churchman, and inductee of the National Negro Press Hall of Fame.



Talk about it!

What are some prominent black publications today? What about publications with other groups as their target audience (i.e., women, LGBT community, Latinos, etc.)? What purpose do they serve?

Did you know that you can read original copies of the *Louisville Leader* in UofL's archives? Also, the archives department is looking for people to transcribe copies of the *Leader* so that it can be searched digitally. Inquire at university archives for details.



11. Lyman Johnson (1906-1997) Home, 2340 W. Muhammad Ali Blvd



Photo courtesy of Kentucky African-American Encyclopedia

Lyman Johnson was one of the most important figures in education in Kentucky. Born originally in Tennessee, where both of his grandparents were slaves in the state, he successfully completed 11 grades at a local black school where his father was principal. Next, Johnson pursued his undergraduate degree in Greek from Union University of Richmond, and in 1931 earned his Master's Degree from the University of Michigan. In 1933, Johnson began what would become a 40-year teaching career at Central High School, where he taught mathematics, economics, and history. But he wasn't quite finished with his own education. In 1948, he filed a lawsuit challenging Kentucky's Day Law, which prohibited black and white students from attending the same school. Johnson won the battle, and, at the age of 43, became the first African American



There are many stories about how Lyman T. Johnson's home was a gathering spot for many generations of activists he mentored. His words of wisdom are still available in the form of oral histories and his papers, both of which can be found in the UofL archives department. You can even listen to the oral histories and read the transcripts of them online at <http://digital.library.louisville.edu/cdm/compoundobject/collection/afamoh/id/197/rec/10>. Oral history interviews are also available through the Oral History Center at the University of Kentucky. Here's an interesting quote from Johnson's UofL interview:

In response to the dean of admissions at University of Kentucky asking him, "Are you a Negro?" Lyman T. Johnson said, "You just worry about, do I have money enough to pay my tuition?"

student to enroll in graduate school at the University of Kentucky and opened the door for thousands of African American students throughout the state. Johnson later became a school principal, a member of the Jefferson County Board of Education, and he served as president of the Louisville chapter of the NAACP for six years.

(Lyman Johnson, cont'd) Do I have composure enough to walk into a classroom and act like a civilized person? Do I have brain enough to try to find out what in the hell is the professor talking about, and give him hell when he brings up a lot of stuff that isn't according to fact? I said that's what a student does. And don't bother about my color. Don't bother about my race. That's immaterial."



12. Braden Memorial Center, 3208 W. Broadway



How many of you have heard of the Carl Braden Memorial Center? How many have heard of the Anne Braden Institute for Social Justice Research? How many of you knew they were 2 different things?

The two organizations often get confused, but the Anne Braden Institute for Social Justice Research, publisher of this tour, is at the University of Louisville, and the Carl Braden Memorial Center is here at 32nd and Broadway. This building has been used as an activist headquarters since Anne and Carl Braden purchased it in 1969, when they became directors of the New Orleans-based civil rights group SCEF and moved its

national headquarters here. SCEF stands for Southern Conference Educational Fund. The organization worked closely with Student Nonviolent Coordinating Committee (SNCC) and was a leading proponent of integration and civil rights in the South. The Bradens were both journalists as well as radicals and staunch white allies to the civil rights movement, and they edited SCEF's newsletter, *The Southern Patriot* for many years after they were unable to get jobs in Louisville (for reasons we tell you about when we get to the Braden home).

This site is longtime home to the Kentucky Alliance Against Racist and Political Repression, and it remains a hub of local anti-racist activism. The building became the Carl Braden Memorial Center after his death in 1975, and Anne worked here until her death in 2006.



13. Rev. Louis Coleman, Jr. Drive

We mentioned Louis Coleman before, when we were at the Pendennis Club. He was one of Louisville's most tireless activists for the injustices against minorities and the underprivileged, and he was long-time pastor at First Congregational Church. Coleman also served as the founder and main voice of the Justice Resource Center here in Louisville. 34th Street from Market to Duvalle was renamed for him in 2011.

Talk about it!

About six blocks of 34th Street north of Market, including the section that goes through the Portland neighborhood, is still called 34th Street because many Portland residents objected to changing the name. Why do you think that is?

Do you think naming streets after activists is a good way to honor their work?

Coleman got active in the racial justice movement in the 1970s, but he carried the mass civil-rights movement's nonviolent protest tactics into the 21st century, winning greater minority hiring by the state. He marched, rallied crowds, and went to jail to protest racial discrimination and police brutality. He, Anne Braden, and 8 other activists were arrested in 1996 for protesting the lack of minority vendors at the PGA tournament the first time Louisville hosted it at Valhalla Golf Course. Coleman was truly an advocate who never stood down, no matter the fight. He was controversial and some might say polarizing, but he was known for his dedication and also for his mentorship of new generations of activists. Reverend Coleman died on July 5, 2008, at the age of 64.



14. Fontaine Ferry Park (1905-1969), 230 Southwestern Parkway



Photo taken from fontaineferrypark.com

This is one of the sites where you have to use your imagination. Today, you see sports fields, but from 1905 to 1969, this was the site of Fontaine Ferry Park. Everything you'd think an amusement park would have had was here—carousel, ferris wheel, roller coaster, pony rides, a pool, a fun house, and a nightclub where Frank Sinatra performed. It was THE Amusement Park in Louisville....if you were white. Shawnee Park for many years was a park for whites only, as were most of the parks in Louisville. For many African Americans, Fountain Ferry gave them their first racial discrimination experience. One woman said, "I went there with friends from Illinois around 1959. When we got to the gate to pay, we were told 'She can't come in.'" Another woman said, "I am Hawaiian, not Black nor White so I had to carry my birth certificate to access the park to prove I was not Black."

Talk about it!

Fountain Ferry closed 5 years after the federal Civil Rights Act of 1964 had passed. Does it surprise you that there were still issues? What do you think this says about the effectiveness of laws in changing society?

roller coaster, pony rides, a pool, a fun house, and a nightclub where Frank Sinatra performed. It was THE Amusement Park in Louisville....if you were white. Shawnee Park for many years was a park for whites only, as were most of the parks in Louisville. For many African Americans, Fountain Ferry gave them their first racial discrimination experience. One woman said, "I went there with friends from Illinois around 1959. When we got to the gate to pay, we were told 'She can't come in.'" Another woman said, "I am Hawaiian, not Black nor White so I had to carry my birth

certificate to access the park to prove I was not Black."

In 1964, park owners desegregated Fountain Ferry due to increasing pressure. By that time, locally the open accommodations ordinance had passed, parks were desegregated, nationally the Civil Rights Act had passed, and whites had left the surrounding

neighborhood in droves because African Americans were moving in. So in the midst of all this change, there was a lot of racial tension, and in May of 1969, a fight broke out at Fountain Ferry and escalated to what some people would call a riot. About \$100,000 in damages later (in today's money), the park closed.



The Frazier Museum downtown held a Fontaine Ferry exhibit several years ago, and an abbreviated tour of the exhibit is still available on their website, FrazierMuseum.org/Exhibitions.



Helpful
Tips

1) Take a bathroom break here if it's needed. 2) As you drive to Chickasaw Park, ask people to keep looking at Shawnee Park and notice how large the park is.



15. Chickasaw Park, 1200 Southwestern Parkway

Compare all the space and land you just saw in Shawnee Park to what you're seeing now in Chickasaw Park. Before Louisville parks were desegregated, Chickasaw Park and Sheppard Park—which is tiny and not on our tour—were the only parks where Blacks were allowed to seek recreation from 1924 until 1955. It didn't matter where Black people lived; even if they lived in eastern Jefferson County, near Middletown, they had to come here or to Sheppard to go to a park. In 1955, the U.S. Supreme Court desegregated parks. Up until then, the myth was that desegregating all public parks in Louisville would cause an uproar in racial tension. In reality, African-Americans and white allies gathered peacefully and leisurely in Chickasaw Park to protest segregation.

Talk about it!

A lot of the folks willing to challenge park segregation laws were members of integrated unions.



16. Braden Home, 4403 Virginia Ave.

(Note information on Carl and Anne Braden from previous stop at the Braden Memorial Center.)

Here, we learn why the Bradens, who we talked about earlier, had trouble finding work in Louisville. In 1954, they purchased a home for Andrew and Charlotte Wade and their daughter Rosemary. The Wades were an African American family, and the neighborhood they wanted to live in was an all-white neighborhood. The Wade home was dynamited, and instead of going after the segregationists who did it, the county prosecutor arrested the Bradens and 5 other white activists and accused them of hatching a communist plot to stir up trouble among blacks and overthrow the government of Kentucky. Carl's upfront battle opposing segregation and racism earned him two indictments for supposed sedition against the commonwealth. Carl was convicted and sentenced to 15 years in prison, but served 8 months. He was released on appeal and charges against all defendants were dismissed in 1956. More than 10 years later, Kentucky's sedition law was ruled unconstitutional.

From the 1940's, Anne also vigorously opposed segregation and racism, rejecting the culture in which she was raised and pursuing social justice for blacks. Although Kentucky's sedition law was eventually overturned, the Bradens were pariahs in their hometown. They couldn't find work, so that's how they came to lead SCEF and edit *The Southern Patriot*. They continued being activists for the rest of their lives. Carl died in 1975, but even after his death, Anne was a loud voice for social justice issues in this community.

Anne Braden is now considered one of the most prominent civil rights/social justice activists of her time. She is one of only 6 whites mentioned in Martin Luther King, Jr.'s *Letter from Birmingham Jail*.

Young and old activists from across the country interested in working against racism, war, and poverty spent time at the Bradens' home from the 1950s to the 1980s.



4403 Virginia was long-time home of Anne and Carl Braden, early white allies of the

southern civil rights movement. Segregationists marched here in 1954 after the couple helped an African American family desegregate a local suburb. Though they became controversial figures, the Bradens then fought to keep this area multiracial.

In the 1960s this home became a waystation for national reformers such as Rosa Parks, Angela Davis & Rev. M. L. King Jr. It was also a meeting place for young activists who led sit-ins. After Carl's death in 1975, Anne continued organizing for racial justice, peace & workers' rights until her death in 2006.



Anne Braden wrote a memoir about the events of 1954. Entitled *The Wall Between*, the memoir was a finalist for the National Book Award in 1958. Much more information about Anne Braden is also available in *Subversive Southerner*, a biography of Anne Braden, at the Anne Braden Institute for Social Justice Research, and in the oral history centers at the University of Louisville and University of Kentucky.



17. Muhammad Ali's Boyhood Home, 3302 Grand Ave.

Helpful
Tips

A lot of Muhammad Ali's life was covered on the first stop, so use this stop as an opportunity to answer questions or ask participants to relay information previously learned. Also, most people like to take photos here.



Historic Marker Text: Cassius Marcellus Clay, Jr. was born on January 17, 1942 at Louisville General Hospital. He grew up and lived here at 3302 Grand Ave. with his parents, Odessa & Cassius Clay, Sr., and brother, Rudolph. Ali attended public schools that were mostly black, including Central High School.

Talk about it!

What's the status of this home now? In 2012, a developer based in Nevada purchased the property. As of February 2015, he is behind schedule on a proposed a \$250,000 renovation.

What do you think it means to the surrounding community to know that one of the world's most beloved humanitarians grew up here?

(Reverse) "EDUCATION BRINGS SELF-RESPECT" – Muhammad Ali- The Clay family was part of the black middle class of West End Louisville, which was racially separated. Yet here is where young Clay's values were instilled, transforming him into three-time heavyweight champion and world-renowned humanitarian, Muhammad Ali.



18. 1968 Civil Disorder, 28th & Greenwood

One of the photos in your tour brochure is of this site. On May 27, 1968, demonstrators gathered at 28th & Greenwood to protest the reinstatement of a police officer who, unprovoked, had struck a prominent black businessman. Organizers gave outraged speeches from atop a parked car and called upon African-Americans to take control of their community. Accounts vary about what exactly happened next and why, but everyone agrees, a police car drove through the crowd, some people through empty bottles at the car, and the protest became violent. The incident sparked an uprising that would last through the weekend. The 20-year action plan for fair housing says that, "In the chaos, two young African American men were killed, hundreds arrested and millions of dollars in property destroyed or damaged. Governor Louie B. Nunn called in the National Guard to restore order and patrol the streets during an imposed curfew. The chilling effect of this uprising still haunts West Louisville today."

Many of the businesses that had filled the Black Business District that we saw earlier on Muhammad Ali came here after urban renewal, but after this incident, businesses in the area—black-owned and white-owned—closed and did not return.

Talk about it!

Why do you think businesses still haven't returned to this area?

What sorts of factors do you think cause people to do damage to their own neighborhood? Martin Luther King, Jr., said, "A riot is the language of the unheard." What issues do you think had not been heard in 1968?



On the 45th anniversary of the uprising, Attica Scott, who was then councilwoman for District 1, started the Parkland Uprising project, which features public art, community gardens, and tours of Parkland history. You can see the Parkland Phoenix Uprising that transformed a vacant apartment building into a painting and sculpture at 3201 Greenwood Ave. Also, a professor in UofL's public history program and a public educator have been collaborating for a while now on ways to share Parkland's story through oral histories and art. If you take this tour again over the next few years, the area could look totally different.



1. On your way to the next stop, you'll pass the current site of Central High School on your right.

2. The next few stops are right next to each other, so if you're in a vehicle, don't drive too quickly.



19. A.D. Porter & Sons Funeral Home, 1300 W. Chestnut St.

(Brochure Text) Founded in 1907 by Arthur D. Porter, Sr., this remains one of the oldest African American businesses in Louisville. Porter was active in local civil rights and because many blacks did not feel their best interests were represented by the Democratic or Republican parties, he helped form the Lincoln Independent Party and ran for mayor in 1921. He is the father of Woodford Porter, Sr., who was active for equal rights in higher education (see Site 5).



20. Western Branch Library, 604 S. 10th St.



Photo Credit: UofL Libraries

Brochure text: This Carnegie-endowed library was one of the first in the nation to cater to black patrons and today is home to Louisville's African American Archives. Murray A. Walls was a leader of the movement that desegregated the city's libraries in 1952. She was also central in the integration of the Louisville Council of Girl Scouts. A historical marker for Walls is located at 2105 Lexington Rd.



Marker text: This Carnegie-endowed library was one of the first in the nation to extend privileges to the black community. The library was first in William M. Andrews' residence at 1125 West Chestnut, now gone. The present library was designed by the architectural firm of McDonald and Dodd and was opened in October of 1908.

(Reverse) Louisville Western Branch Library - Thomas F. Blue (1866-1935), a theologian by training, joined the branch in 1908 as librarian. He designed a training program for blacks in library science which was instituted on a national scale. The library has served



21. Quinn Chapel African Methodist Episcopal Church, 912 W. Chestnut St.

This is the original location of Quinn Chapel AME Church.

Quinn Chapel African Methodist Episcopal Church became a central location in the civil rights struggle in 1870, when protesters gathered there to end segregated seating in streetcars. Housing Louisville's largest black congregation by the 1920s, this church was instrumental in the 1917 U.S. Supreme Court case, *Buchanan v. Warley*, which said segregated housing ordinances were unconstitutional. Governments could no longer say, "Blacks can only live in these neighborhoods and whites only in these neighborhoods." The case also established the local NAACP as one of the nation's most militant branches. Quinn Chapel's congregation also led the fight against park segregation in 1924 and later became a meeting spot for 1960s open accommodations and open housing campaigns. The church has been at 19th and Muhammad Ali since 2002.



What's happening with this building now? It is in disrepair, but is still a beautiful structure, and preservationists are trying to find new uses for it.



22. Open Housing Pioneers - The Wade Home, S. Crums Ln & Clyde Dr.

At the last site, we noted that a 1917 case declared racially segregated housing ordinances unconstitutional, right? (Ask if they remember the name of the case: *Buchanan v. Warley*.) But at this site, we have a home that was dynamited in 1954 because an African American family moved into a

Helpful
Tips

Look for the helpful tips in parentheses within the text for this site.

white neighborhood. How did that happen? Well, a lot of things: realtors steering people of different races to separate neighborhoods, zoning laws, red-lining, all-white homeowners associations structured to keep people out.

And so, when the Wade family wanted to buy a home that they liked and could afford but that happened to be in a white neighborhood, they couldn't do it. (Ask if anyone remembers how they tried to resolve the problem. Refer back to sites about the Bradens.)

Who were the Wades? Andrew Wade was an African-American WWII veteran, electrician, and a small business owner. His wife was a homemaker. They had a 2-year-old daughter at the time of the home purchase, and another child, also a girl, on the way. They wanted a place in the suburbs where their children could play. Andrew and Charlotte Wade moved to Rone Court on May 15, 1954, two days before the Supreme Court condemned school segregation. Neighbors burned a cross on the lot next to them and shot out windows on their first night in the home, and the Wades endured constant harassment until June 27, when the house was dynamited.

(Ask who remembers what happened next? Read on to clarify or if no one remembers.) Amid Cold War fears, the Wades' civil rights were ignored. Instead of handling the dangerous situation the Wades had been through, the focus shifted to the alleged communism of whites Anne and Carl Braden. Although both Bradens were suspected, Carl was the only one tried, and the sensationalized sedition trial ensued. Rone Court was renamed and the real culprits were never prosecuted. In the end, the Wades were not able to return back to their home because it had been destroyed. Little to no effort was exerted to bring justice to the Wades.



Marker text: Louisville suburbs were racially segregated when African Americans Andrew and Charlotte Wade moved to Rone Court on May 15, 1954, two days before the Supreme Court condemned school segregation. Neighbors burned a cross and shot out windows, and the Wades endured harassment until June 27, when the house was dynamited.

(Reverse) Amid Cold War fears, the Wades' civil rights were ignored. Focus shifted to alleged communism of whites Anne and Carl Braden, who had bought, then transferred house after no one would sell to the Wades. A sensationalized sedition trial ensued; street was renamed; culprits were never prosecuted. By 2000, however, 4010 Clyde Dr. was part of diverse neighborhood.

Talk about it!

Why was so much emphasis placed on convicting the Bradens, as opposed to the real culprits of the bombing?



The Anne Braden Institute collaborated with Metropolitan Housing Coalition to produce a 20-year action plan for fair and affordable housing for Metro Louisville. The plan can be found online at anne-braden.org or at metropolitanhousing.org.

RESOURCES FOR PLANNING YOUR OWN TOUR

Below is a list of companies or organizations people who have taken the tour as a group have recommended to us.

Bus Companies

Free Enterprise system

(800) 448-5728

www.freeenterprisesystem.com

Miller Transportation

(502) 368-5644

www.millertransportation.com

Caterers

Indulge Catering

502-794-6849

Metro Parks (to reserve shelter at Chickasaw Park)

502-368-5865, Special Events Office

<http://louisvilleky.gov/government/parks/picnic-shelter-rental>

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