CORNERSTONES OF COMMUNITY:

BUILDINGS OF PORTLAND'S AFRICAN AMERICAN HISTORY

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August 1995

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Dedication

This publication is dedicated to the Portland Chapter of the NAACP, and to the men and women whose individual histories make up the collective history of Portland's African American community.

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INTRODUCTION

"Civilization is like a stream with banks. The stream is sometimes filled with blood from people killing, stealing, shouting and doing things historians usually record, while on the banks, unnoticed, people build homes, make love, raise children, sing songs, write poetry and even whittle statues. The story of civilization is the story of what happened on the banks. Historians are pessimists because they ignore the banks for the river."

- Will and Ariel Durant

The Bosco-Milligan Foundation is proud to present "Cornerstones of Community - The Buildings of Portland's African American History". This publication had its start in February, 1994 when we sponsored a seminar and walking tour at Mt. Olivet Baptist Church to celebrate Black History Month. In the preparation for that program, we knew we had barely scratched the surface in identifying and documenting the buildings associated with African American individuals, institutions, and events throughout Portland's history. The Bosco-Milligan Foundation made a commitment to continue that effort, based on community interest and a collective desire to attempt to fill in important "missing chapters" in Portland and African American history.

In the field of historic preservation, buildings truly come to life when their "stories" are told. A house becomes a home when the individuals and families who lived there are identified. Their histories are anything but lifeless. They transcend time as we begin to know, understand, and learn from the experiences of those who came before us.

Historic preservation is about neighborhoods and communities, and the history and architecture of buildings. By the 1970s, historic preservation emerged nationally as a community-based movement, in large part a reaction to the tragic losses of vintage buildings and neighborhoods destroyed during the "urban renewal" years. In more recent years, historic preservation has grown to include and recognize the importance of much more than the mansions of wealthy individuals and "founding fathers". The field of historic preservation recognizes that the true history of a community's development must include the people and places of <u>all</u> of the chapters of that history. We have a lot of "catching up" to do!

In 1990, my own interest in historic buildings and community history was affected and broadened during a conference presentation by Rev. Kenneth Smith, a theologian, Trustee of the National Trust for Historic Preservation, and an African American. Rev. Smith described historic preservation as a way of preserving the dreams

of the men and women of the past, so that we can understand the present and build our future. He also said: "When people feel left out of history, by design - when their achievements are ignored and left out - they will create enclaves of their own, both healthy and unhealthy, for self affirmation. But when all are involved, they will bring their histories as gifts to the table."

When I went on to visit African American historic buildings and sites in other cities and came home to Portland, I asked: "Where are the buildings in Portland's African American history?" This publication is the Bosco-Milligan Foundation's contribution to begin to answer that question.

During the course of preparing this publication, I have had the pleasure of working with a tremendous team of many individuals who joined together with the goal of connecting people with places. We wanted to know what houses the African American men and women who, over the decades, collectively achieved great social movements walked out of every day. Within what walls did institutions like the NAACP plan the many battles for equity in education, housing, and economic opportunity? In what church buildings did people find comfort and inspiration? During the course of seeking answers to these questions, many individuals shared with us their own histories, information about places and events, and memories of history as it truly happened. To these individuals, we are all truly grateful.

In the effort to prepare this publication, we began to visualize the porches, sidewalks, shops, and streetcar stops that made up the African American community over time. What also became clear is the continued commitment of individuals, families, and institutions who sought to improve their lives - and their community - despite the formidable obstacles of racism and judgements founded in undisguised discrimination, over many decades. That continuing personal commitment to social justice proved over and over that history is made during the everyday lives of many individuals, who collectively make up a community.

"Cornerstones of Community: The Buildings of Portland's African American History" is not intended to replace other history publications. This publication is what historic preservationists call a Context Statement; it is a method of interpreting history about buildings and sites that share a common theme - significance in Portland's African American Community.

Documenting history and historic buildings and places is never really finished. We selected 1970 as the date we would work up to, and undoubtedly overlooked many even within that time frame, due to the modest funding and scheduling for our research, documentation, and publication. We welcome any and all corrections and additional information.

In the effort to identify and document buildings that still stand, the members of the Community History Committee believed that buildings and neighborhoods lost and destroyed over time should not be ignored. It is difficult to read and write about the demolitions and neighborhood dislocations without anger. Hopefully, that reaction will strengthen our resolve to protect and maintain the many, many buildings that remain. These buildings are cultural landmarks of the the individuals and institutions that collectively comprise the built history of Portland's African American community.

Despite the loss of hundreds of homes and other buildings important to Portland's African American community, a rich history remains. Existing buildings are even more important now, as is the community's role in Portland's growth and development.

Clearly, the documentation and appreciation of Portland's African American community and its buildings will continue to evolve and grow. Hopefully, other "stories" wait and will be told and other buildings will be identified -- and preserved.

- Cathy Galbraith, *Project Coordinator*
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BUILDINGS OF PORTLAND'S AFRICAN AMERICAN HISTORY

I. HISTORIC OVERVIEW: NORTHWEST GATEWAY

The Pacific Northwest was the last part of North America to enter the world of European power politics. English and Spanish claims dated to the sixteenth century, but it was the late 1700s before the region excited the attention of European and American traders as a source of sea otter and beaver pelts for world markets. Indeed, the Portland area first nudged close to European and U.S. history in 1792, when U.S. sea captain Robert Gray entered the mouth of the Columbia River and Lieutenant James Broughton of the British navy sailed a small boat as far upstream as the Sandy River.

In the next decade, Meriwether Lewis, William Clark, and their companions on their transcontinental expedition of 1804-1806 missed the mouth of the Willamette River not once but twice. They had reached the Sandy River on their return trip when Clark decided to double back to find the "Moltnomar" or "Multnomah" river, his term for the Willamette. On April 3, 1806, he paddled as far upstream to the site of the University of Portland before rejoining the main party.

One reason that Clark and other explorers failed to mark the site of the future city was its relative unimportance to Native Americans. Their villages were most abundant on the rich bottom-lands along the Columbia itself (especially on Sauvie Island and the adjacent mainland). Another preferred location was near the mouth of the Clackamas River and the falls at the present-day Oregon City. The sites were chosen because of the advantages for taking fish, hunting birds, gathering wappatoo roots, and trading with other villages. For the same reasons, however, the intermediate stretch of the Willamette was sparsely settled and little used.

Within thirty years of the Lewis and Clark visit, disease virtually exterminated the native peoples of the lower Columbia and Willamette. The "cold sick"--probably malaria brought in from the tropics by fur traders--was devastating, killing from 50 to 90 percent of the people when it hit a village. The epidemic left the Willamette Valley decimated and easily appropriated by European-American settlers, who arrived in a trickle in the 1830s and a flood in the 1840s. Settlements formed first at Oregon City and then--after 1845--at the new town of Portland.

Over the next decade, Portland fought off commercial rivals to emerge as the dominant trading center of Oregon and the gateway between the Willamette and Columbia valleys and the wider world. The competition between Portland and its rivals--Oregon City, Milwaukie, St. Helens--was a typical chapter in the story of American townsite promotion. As settlement moved westward in the nineteenth century, speculators rushed to claim every promising harbor and dry stretch of riverfront for a new town. They followed

by energetically publicizing their new community, working for transportation connections, and attracting investors. In the case of Portland, the Oregonian newspaper (1850) was an important step forward. Other significant developments were a plank-paved road to the farms of the Tualatin Valley (1851), the establishment of regular steamship service to California (1854), and designation as the county seat for a new Multnomah County (also 1854).

The growing town was socially lopsided. The 1850 census found only 200 women but 600 men, almost all in their twenties. The effect must have been to make early Portland more like a giant fraternity house than a real community. As one female visitor put it, Portland in the early 1850s seemed "rather gamey." Nevertheless, the decade brought increasing stability--an official city government, the first public schools, the first churches, and the first brick buildings. The city also stood apart from the rest of the Oregon territory. Most Willamette Valley settlers came from Missouri, Kentucky, Illinois, or Indiana and brought with them the racial and social attitudes of the Mississippi Valley. In Portland, a much larger proportion of the population hailed from New England or New York. In particular, Yankees and New Yorkers accounted for a disproportionate share of the town's business and political leaders. They gave the town an increasingly serious and sober tone as they worked to recreate the sorts of communities they had left behind.

Early Oregon History and African Americans

The origins of the African American experience in Oregon are complex and date back to the sixteenth century. While traditional images of Oregon history rightly focus on the interactions of indigenous populations and intruding European influences, it is a mistake to conceptualize those intruding entities as purely Caucasian and homogeneous. Very often the composition of exploring and trading parties that represent the first contact between the indigenous Oregon population and the external world was in fact very multi-racial and multi-cultural in nature. Frequently, African American individuals from a variety of national backgrounds were in this heterogeneous mix.

The first African Americans arrived in the area later known as Oregon as early as 1579. In that year, the English explorer and privateer Sir Francis Drake sailed along the Oregon Coast,

sojourning there for a time, as a part of his 1579 circumnavigation of the globe. Historians continue to debate his activities in the Oregon area, but if it is at some point conclusively shown that Drake did visit Oregon, his visit will mark the arrival of the first Blacks in the region. Drake's crew at the time of his Pacific coastal cruise included at least two Black males and one Black female acquired in various ways during his raiding activities against the Spanish colonial possessions which were the target of his voyage.

In the years between Drake and the nineteenth century, other African Americans undoubtedly visited the region as well. They came as members of multi-racial crews and trading parties that frequented the Pacific Northwest in those intervening centuries. The leading elements of such visitations were predominately Caucasian, but often the unnamed crewmen who made such expeditions possible reflected the racial mixture and variety representative of every frontier experience. Local myths and legends of native populations sometimes note such visitations. Other evidence appears from such sources as the comment made by Spanish explorer Esteban Martinez in 1783 in a conversation with a Russian explorer in Alaska concerning the make-up of his crew. Martinez described most of his crew as Negroes, Indians or mulattoes, saying that very few were actually born in Spain.

The era of early African American involvement in the Oregon story provides additional and more concretely documented evidence of the multi-racial nature of early explorations. The maritime expedition of Captain Robert Gray to Oregon in 1788 established the first documented record of an African American in Oregon. His name

was Markus Lopius. His story is recorded in the journal of the voyage kept by Robert Haswell which describes a violent encounter with the native population in the Tillamook Bay area in which Lopius was killed.

A more widely known story associated with the famous Lewis and Clark expedition to Oregon between 1804 and 1806 involves York, the African American slave of William Clark, who played an important role in the dynamics and success of that expedition. York's talents included skilled hunting, some knowledge of French, and great physical strength and he was enormously popular with native tribes who preserved his memory in Northwest Native American legends.

African Americans in the Fur Trade Era of Oregon Development

One significant development following the success of the Lewis and Clark expedition was the American exploitation of the fur trading potential of the Oregon area. Between 1810 and 1812, John Jacob Astor attempted to establish such an enterprise. African American men had been active in the fur trapping and trading activities on earlier American frontiers and were to play exciting roles in the industry as it began to grow in Oregon. The overland party that Astor sent to Oregon included at least two African American members.

As the pursuit of furs in the Far West and Rocky Mountain areas between 1820 and 1840 opened the way for the later wagon train journeys, African American men came to play significant roles in the trapping and trading culture that operated there. Some of those African American mountain men helped explore and later settled in the Oregon area. Prominent among them was Peter Ranne,

who accompanied Jedediah Smith on his travels through the Southwest, California, and Oregon. He was eventually killed at what came to be known as the Umpqua Massacre on the Southern Oregon Coast in 1828. Another African American fur trapper, Winslow Anderson, accompanied Ewing Young into Oregon in the 1830s and settled there.

Consistent with the multi-national character of the frontier, African Americans in the fur trading business could come to Oregon from other countries. The most prominent example is James "Black" Douglass who rose in the 1840s to the important post of Chief Factor at the British Hudson Bay post at Fort Vancouver. Douglas' mother was reputed to be a part African American "Creole" wife of an English colonial administrator in British Guiana. In the racial context of that day, even the suggestion of African American ancestry was often enough to label an individual as African American.

The Oregon Trail Era 1840 - 1859

The overwhelming majority of participants in the overland migration to the Oregon territory in the 1840s and 1850s were white. This should not be interpreted to mean that African Americans were not involved in that experience in surprising numbers and with significant impact. The fact that more African Americans did not come to Oregon in this period is in part due to the status of most African Americans at the time when the wagon trains moved west. They were held in slavery. As slaves they had little choice and less opportunity to travel west even should they desire to do so.

The other major obstacle to large scale African American involvement was the socio-political climate of anti-African American legislation and economic discrimination, imposed by the pioneer generation in Oregon to discourage immigration and residence. For example, at three separate times Oregonians adopted Black Exclusion laws that made it illegal for an African American person to live in Oregon. The original exclusion law adopted by the Provisional government in 1844 provided for the public whipping of African Americans who violated it. While this act was never officially carried out before being repealed in 1845, it had a chilling effect on potential African American participation in the Trail experience. Why would a free African American in the East choose to endure the demands of the Oregon Trail with the knowledge of the hostile racial environment to be encountered at its end? There was no doubt that the environment was hostile. In addition to the Exclusion Law, the Provisional government denied African Americans the right to vote or hold public office.

The pattern of hostility continued when Oregon became an official U.S. Territory in 1848. The Territorial government adopted a new Black Exclusion Law in 1849. This law was judicially enforced on at least one occasion before being accidently repealed in 1853. Its major impact continued to be a deterrent to possible African American immigration. In addition, under the Territorial government an even more effective obstacle was adopted. The Homesteading Act of Oregon, approved in 1850, declared that only White settlers and half-breed Indians (the children of earlier white male settlers in Oregon and their Native-American wives) were eligible to receive free land from the government. The chance for economic security and

advancement that homesteading represented was a primary motivation for most of the emigrants to Oregon. When this motivation was denied to potential non-white emigrants, the result was inevitable. Oregon's African American population would remain small and for future generations, most importantly, it would be concentrated in urban areas rather than the countryside.

The strongest expression of the anti-African American mentality in pioneer Oregon occurred in 1857 with the adoption of a statehood constitution. An African American exclusion article was included in the original constitution that denied African Americans and Mulattoes the right of residence and the ability to use the judicial system or make legally binding contracts. They were also excluded from legitimate sources of employment. This clause specifically stated that African Americans would not legally be able to "hold any real estate". Another article expressly denied the right to vote to Negroes, Chinese or Mulattoes.

The true nature of the hostile racial climate of pioneer Oregon has been frequently overlooked because Oregon was also, from the beginning of the period of American control, a strong anti-slavery area. This anti-slavery stance has often been misinterpreted. It did not flow from overwhelming ethical or moral objections to slavery as an institution. Nor did it reflect a ground swell of humanitarian concern for the devastating impact the institution had on the lives of African Americans. Oregon's anti-slavery stance was primarily another expression of the desire to discourage any resident African American population, perhaps coupled with fear of the negative impact of slavery's "free labor" on wage rates for labor and services.

Taken all together, the anti-African American actions of the pioneer generation of Oregon life were extremely effective in achieving the racial objectives of that generation. They kept the African American population small by discouraging immigration. They contained African Americans in the urban areas, removing them from competition for the potential opportunities and wealth of an agrarian society. They placed restrictions on the ability of African Americans to become economically independent and competitive with Whites even in the urban areas. Finally, they placed African Americans outside of the normal protections and guarantees of civil and legal institutions of society, making their place in Oregon life tenuous and vulnerable to the dictates of the dominant white culture.

Important African American Pioneers

Remarkably, in spite of this hostile environment African American individuals did come to Oregon in the pioneer era and make significant contributions to Oregon life. Jacob Dobson, a free African American explorer, visited Oregon in 1842 with the John C. Fremont Expedition. African Americans were also present on the Oregon Trail. George Washington Bush and his family crossed the Trail from Missouri in 1844. Encountering the newly adopted exclusion law of the Provisional government, he and several other members of his party travelled north of the Columbia River (rather than south as did most American settlers) and established an American settlement that would become Tumwater, Washington. Many historians credit the presence of the Bush settlement in formerly Hudson Bay Company-dominated territory as a primary reason that the

boundary line between British and American possessions in Oregon was placed at the 49th parallel, rather than the Columbia River. This boundary line created the modern U.S.- Canadian border.

Events also began to occur in the pioneer period that anticipated the coming complex nature of the urban racial experience of Oregon life. George Washington, a Mulatto who crossed the Trail in the 1850s with the help of a white family, was able to circumvent the restrictions on both African American residence and homesteading. Later in the century, he became the founder of Centralia, Washington, a town of some significance, half way between Portland and Seattle. His was a notable and rare African American urban success story.

Another important event involving African Americans came to be called "The Cockstock Affair". In 1844, two African American men, James Saules and Winslow Anderson, participated in a dispute with a local Indian named Cockstock. It escalated into a violent confrontation in which both Cockstock and a prominent white settler were killed. Cockstock was killed by Anderson and the settler was killed by Indian allies of Cockstock. Some historians cite this incident as a contributing factor to the subsequent passage of the territorial Black Exclusion Law in 1849. Because it occurred at Oregon City, the leading urban center of pioneer life, it marks an important development in the evolution of race relations in Oregon life. Urban areas, because they can concentrate populations of diverse racial groups under sometimes tension-filled situations, would continue to display both the potential and reality of interracial strife and contention throughout Oregon history.

African Americans and Early Portland

African Americans, effectively precluded from homesteading in Oregon, gravitated to larger urban centers like Portland beginning in the 1850s. Although urban areas offered opportunities unavailable in the countryside, they did not shield African Americans from the ongoing interplay of Oregon's racial politics. The 1850s experience of an African American pioneer merchant, O.H. Francis of Portland is a case in point. In 1851, Francis was arrested under the provisions of the 1849 Black Exclusion Law. The effort to remove Francis sparked a concerted effort by his brother Abner Hunt Francis, one of the important figures of African American western life, to assist him. There was also a petition campaign on the part of fellow Portland white citizens on Francis' behalf, attesting to his character and standing in the city. As the most prominent early African American businessman in Portland and Oregon at the time, Francis symbolizes the future difficulties that the African American community would encounter.

The A.H. Francis Building (documented in an 1858 McCormick lithograph panorama) was a substantial structure located on SW Front Avenue; it housed his mercantile business that was stocked through Francis' buying trips to San Francisco. Ultimately, Mr. Francis was forced to close his Portland business and leave the state. His departure was not the result of a completed judiciary proceeding, but undoubtedly the additional stress of the case contributed to his exodus. Thus, the pattern was set early in Portland African American urban life that legitimate economic activity of a competitive and potentially elevating nature would not be tolerated as "appropriate" for African American citizens.

Anti-African American Laws in the Civil War Era

While there were undercurrents and controversies involving pro-Southern factions during the Civil War years, Oregon was a Union state during the war. Lacking a large African American population and holding no strategic significance militarily, Oregon's role in the war was minimal. However, that did not mean issues related to race would disappear from the political, social or economic agendas of the state.

Consistent with patterns of anti-African American legislation during the pioneer era, the early years of statehood (which corresponded with the war) saw the adoption of anti-African American laws that continued to set the tone and parameters of African American residency in Oregon. African Americans were subjected to a special poll-tax in 1862 and excluded from jury duty service under the judicial code of 1863. In 1866, the legislature adopted a law that prohibited the intermarriage of Whites with other races, and punished offenders and the officials who presided over such marriages with stiff fines and prison sentences.

The racial climate in Oregon in the 1860s continued to retard immigration of any significant African American population into the state and kept in question the status and security of those already present. It made accumulation of wealth and property difficult and the acquisition of political power or influence nearly impossible.

During this era, African American cabin-boy Allen E. Flowers jumped ship at Portland in 1865. He married Louisa Thatcher in 1882, settling on his own farm near Mt. Scott, heading a significant pioneer family that would develop their own northeast Portland building legacy.

II. FROM STUMPTOWN TO CITY

Gold strikes and mining booms in the upper basin of the Columbia River pushed Portland from a struggling town to a successful city. More than 60,000 people passed through Portland on their way to the mines in 1861-1863. They traveled on the steamboats of the Oregon Steam Navigation Company--Portland's first "millionaire-making machine". Along with its shipping lines, the growing city soon enjoyed telegraph connections to the rest of the United States (1864). Railroad links to California and to the East Coast followed in 1883, opening southern Oregon and the Columbia Basin to settlers who depended on Portland wholesalers, merchants, and bankers.

The city's population surged in the railroad and steamship era. The 2800 Portlanders of 1860 grew to 17,600 in 1880 and to 90,000 by the start of the new century. The population mix included increasing numbers of recent immigrants. All over the United States, the 1880s ushered in a thirty-year surge of immigration in which newcomers from southern and eastern Europe joined the earlier streams from Germany, Ireland, and Scandinavia. Portland never welcomed the volume of newcomers who landed in New York or climbed off the train in Chicago. Even so, 58 percent of its residents in 1900 had been born outside the United States or were children of immigrants. European ethnic neighborhoods included South Portland (Italians and Jews), Slabtown in Northwest Portland (Irish and Croatians), and Northeast Portland (Scandinavians, Poles, and German-Russians).

The Chinese formed the most distinctive ethnic neighborhood. Portland's Chinatown was second in size only to San Francisco's. The Chinese had come to Oregon to construct the railroads. As railroad jobs dried up, more and more settled permanently in Portland, whose Chinese population reached 7800 at the turn of the century. The center for the Chinese neighborhood was Second and Alder, and the district stretched from Ash to Salmon between the Willamette River and Third Street. The Chinese operated more than a hundred businesses by the late 1880s, but most worked as laborers, dishwashers, cooks, and laundrymen or commuted seasonally to farm, forest, and cannery jobs.

A small African American community also developed on the edge of the city's commercial core. By 1870, the census counted 346 African American Portland residents. Their presence would grow to a little more than a thousand in the 1890 census, but not measurably increase by 1900. Because so many of the decent jobs available to African Americans were associated with the railroad, many workers chose to live in the blocks close to Union Depot. In the late nineteenth and early twentieth centuries, African Americans opened a number of businesses in the North Broadway district; these included catering businesses, hotels and restaurants, clothing and furniture stores, and transfer and storage operations. Most prominent was the Golden West Hotel, established in 1906, which served as a gathering place for African

American Portlanders and for African American railroad workers away from home.

Between the two minority communities was Portland's flourishing vice district. Riverfront saloons, gambling houses, and brothels crowded near the waterfront around Burnside Street. Mixed in with cheap hotels and rooming houses, they served both permanent residents and a large transient population of single men who drifted in and out of the city between jobs as seamen, farm hands, and lumber workers. During the rainy winter months, when jobs were scarce, Portland had one of the largest Skid Road districts in the nation.

Downtown Portland's reputation as a wide-open town helped to push the respectable middle class into new neighborhoods east of the Willamette. Until 1891, the east side consisted of two independent cities: East Portland and Albina. Through the 1880s, they were industrial satellites that functioned as Portland's Hoboken or Jersey City. In the late 1880s, however, Portland broke the constraints of the Willamette River. Bridges spanned the river in 1887, 1888, 1891, and 1894, opening higher east side land to streetcars and subdividers. One corridor of new housing pushed eastward toward Mount Tabor, while a second reached north from the Steel Bridge through the old city of Albina toward Vancouver.

The rise of middle class neighborhoods for white Portlanders underscored the tension in the city's character. It was wide-open, rough-and-tumble, and multi-ethnic at its core; it was sober, serious, and somewhat dull in its new, racially homogeneous neighborhoods. It was a city of merchants and small businessmen with a handful of transportation and banking tycoons who were proud of their role in developing public institutions and services such as a new water supply. The small African American community apparently fit in quietly, being described by Judge Matthew Deady in 1867 as "moderately thrifty and well conducted". An official U.S. government publication called The Social Statistics of Cities summed up Portland in 1880 as quiet and controlled: "Business is in the hands of men from the eastern and middle states, Great Britain, and Germany. Education is guided by Americans from New England and the northern states. The New England element has had a marked influence throughout."

Socio-Economic Conditions for African Americans in Early Portland

The national African American experience during the years immediately after the Civil War was characterized by a search for "place" in the reunited country. The overwhelming majority of African Americans were newly freed slaves thrown upon their own meager resources in areas devastated by the recent conflict.

In general, the white population was willing to acknowledge

legal freedom for African Americans but was resistant to the inclusion of African Americans on an equal footing in social, economic, and political affairs. After a brief period of affirmative assistance from the federal government, primarily through the auspices of the Freedman's Bureau, African American citizens found themselves once again at the mercy of white racial views and inclinations. In the South, the return to white dominance was achieved primarily through terrorist violence. In other parts of the country it emerged from judicial hostility to the racially progressive aspects of reconstruction and the evolution of the political climate towards reconciliation between the white North and white South.

The African American experience in Oregon paralleled these national trends in many ways. The "place" that African Americans were to occupy in Oregon life was defined by the dominant white culture. The parameters of that place were drawn consistent with several key elements of white racial thought: non-Whites were not to compete with Whites for jobs, and non-Whites should perform in functions which serviced white needs or requirements that Whites were unable or unwilling to provide themselves. In Oregon, African Americans found such "places" in roles like shoemakers, domestic servants, bootblacks, cooks, waiters, stable hands, coachmen, and in various other forms of menial labor.

There were a few exceptions. Reuben Crawford came to Portland in 1869, establishing a reputation as a ship caulker by 1872. In 1883, he was a charter member of the Odd Fellows Fraternal Order in which he remained active for the rest of his life. A member of the Caulkers Union, by 1901 he was employed at the Portland Ship

Building Company. He was a deacon at Mt. Olivet Baptist Church and in 1903 he was the subject of a rare New Age newspaper local profile. His 1915 residence at 1517 SW 17th still stands.

English pioneers William and Emily Hooker arrived in Portland in 1882 and raised a large and talented family in the Piedmont area. Mr. Hooker was a well-known gardener and by 1915 the family was living at 6114 NE Halsey (still standing). By 1920, Emily was a widow and remained at the same address.

Anita Leona Gilbert-Taylor came from San Francisco with her husband Morris in 1882. By 1895 they had divorced and Mrs. Taylor worked as a nurse for many years, living at 133 NE San Rafael (still standing). Her 1925 obituary notice attributed her large financial fortune to her nursing practice.

Where African Americans lived was often a function of their occupation and where they worked. At that time both the small number of African Americans in Portland and their dispersal meant that there was not a single geographically identifiable African American community. The African American community that existed was more a product of association rather than a physical location. African Americans often worked within the context of white society during the week, associating with other African Americans during social events or religious activities on the weekends or on special occasions. Consequently, the African American family and the African American church were the two most important institutions of African American life in this period.

It should be understood that however much the dictates of white society and the limitations of their own resources imposed a harsh reality on adult African Americans, they consistently

visualized a better social and economic life in Portland and Oregon for their children.

This vision of a better future underlay the most controversial African American issue of the immediate post-war period. In 1867 a group of African American parents attempted to enroll their children in the Portland public school system. They were turned away. After further prodding and with the assistance of white attorney T.A. Wood, the school directors agreed to a compromise and a separate Colored School was created at SW Fourth and Columbia. Twenty-five African American children attended this separate school until 1872 with Mrs. Abbie Young as their teacher. The extra financial demands on the system to maintain this separate approach to education eventually proved so onerous that after 1872 African American children were allowed to attend Portland schools on an integrated basis. In such circumspect steps was racial progress made.

African American Life in the Development Period of Early Portland

As Portland continued to grow into both the dominant urban area of Oregon and the primary location of African American residency, the foundations of the first identifiable African American community were laid between 1870 and 1900. The demands of regional development provided the opportunity and circumstances under which African American life would be shaped. Dominant among theses circumstances was the need for specialized labor that the racial conventions of the day had assigned to African American workers.

A significant case in point was the construction in the 1880s of the elegant Portland Hotel by railroad magnate Henry Villard. American society in this period not long removed from legal slavery deemed domestic service an acceptable form of employment for African Americans. For African American women that generally meant work in individual homes. For African American men, specified jobs in the restaurant and hotel industries became among the most sought after, prestigious, and lucrative positions available. This was the case with the Portland Hotel. Villard imported from the South a cadre of trained African American professionals to staff his establishment. The arrangement held attractions for parties on both sides of the color line. For Whites, there was undoubtedly some appeal in being waited upon by African Americans. It seemed to confirm dominant theories of white superiority and non-white subservience. For African American men, excluded by law and custom from other avenues to economic success and security for themselves and their families, the financial rewards from such jobs and the relative superiority in working conditions when compared with other forms of available labor made such positions attractive.

Most African American workers of the era believed that there was no dishonor in any honest labor. The adopted motto was "If circumstances demand that you can only be a man of labor, perform that labor to the highest degree of perfection". This is what the African American workers at the Portland Hotel sought to do. When the Portland Hotel opened in 1890, 75 hotel-experienced African American men recruited from North and South Carolina took their stations as waiters, barbers, and bellmen. These men played a prominent role in establishing the Hotel's reputation for legendary

service. For the African American community, another result was the addition to city life of a group of relatively well-paid, stable, and upright citizens who used the economic rewards of their hotel positions to buy homes, patronize emerging African American businesses and build institutions of social and cultural life in the African American community. Significant among the first original Portland Hotel recruits were Edward and William Rutherford and E.D. Cannady who would go on to establish prominent downtown businesses and build family homes on Portland's eastside. Many men who succeeded them at the Portland Hotel would do the same. Perhaps most significantly, they founded institutions that left a lasting legacy for Portland's African American community.

Another group of specialized African American labor that emerged in Portland and Oregon in this period were the African American men who worked for the railroads. Soon after the completion of the Transcontinental Railroad system in 1869, African American men became a key component in the dynamics of commerce, travel, and communication for the country. George Pullman and his Pullman Railroad Car Company instituted a policy of utilizing African American men almost exclusively as Pullman Porters, Red Caps (baggage handlers) and other specified jobs in the industry. Employment on the railroads became the most consistently available and steady work available to African American men in Oregon and the nation outside of the cotton growing South.

In Portland, these African American railroad workers essentially took the same approach as the hotel employees. They grudgingly accepted the limitations imposed upon them, then sought to turn them into a foundation for future progress.

Early Homes, Businesses, and Churches

One result of the concentration of African American labor in the railroad industry was the creation for the first time in Portland life of a geographic location for the African American community. Logically, because so many African American families were tied to railroad employment, African American patterns of business and home ownership were located near the railroad station. In this era African American homes and businesses were concentrated in the Old Town area on the west side of the Willamette River (primarily between NW Hoyt and SW Morrison) and on the east side, in the area that would later become the Coliseum. The homes of prominent African Americans listed in the 1899-03 City Directories in the Old Town and near Downtown included those of:

- Mrs. St. Clair Smith, who managed the Arcadia Club at Second and Everett (315 NW Fourth, and 328 NW Third). She shared the Club's management with Burr Williams who resided at the Club;
- Howard Sproules, Advocate founder and porter at Chandler & Ballard (roomed at 610 NW 10th); Lewis Goodwin, a founder of the Enterprise Investment Company and Portland Hotel waiter (935 NW Davis); Railroad cook James Banks (215 SW Morrison);
- The Butler Boarding House (525 Washington);
- The rooming house where William Rutherford was living in 1903 (414 SW 11th).

Early African American businesses of 1899-1903 (with addresses documented) included:

- The tailoring shop of William Brady (727 SW Morrison);
- The Alpha (323 Washington);

- The restaurant and residence of Rev. S.S. Freeman (314 NW Everett);
- The horseshoeing shop of Nelson McBrien and Cubet Crawford at 285 1/2 Front. Their work included a city contract to shoe horses for the police and fire departments. (McBrien's Southeast Portland home still stands at 1832 SE Taggart.)

Early African American churches anchored the small community at the turn of the century. They included:

- The AME Zion Church (started as The People's Church) stood on NW Third in the 1870s and relocated in the 1880s to 1229 SW Main, where it stayed until 1916;
- The Bethel AME Church, where Rev. Shepard Freeman was pastor, stood at 226 NW 10th (1898 - 1916);
- Mt. Olivet Baptist Church was located at 31 NW Broadway from 1901 to at least 1914.

These buildings all would fall to the growing commercial re-development of the area and the churches would relocate to the eastside.

Some African Americans also lived further "uptown" in the growing city at the turn of the century. They included (buildings all now gone):

- W.H. Bolds, Portland Hotel waiter and Advocate newspaper founder and vice president, who lived at 1922 SW 10th;
- Charles A. Ritter, custodian and waiter, City Agent for the New Age newspaper, who lived at 124 SW Hall;
- Arthur Sykes (1610 SW First) and Charles Sykes (1824 SW Sixth), who were porters and obtained contracts with the City to clean the streets;

- Edward Watson, of the Portland Hotel, who lived at 1420 SW Third.

On the east side at the turn of the century, in the area that would later be displaced by the Coliseum construction were:

- The 1903 residence (380 Larrabee) of Edward Rutherford and John C. Logan, who had recruited the Rutherfords to join him in employment at the Portland Hotel. Both were founders of the Advocate newspaper;
- Home of Augustus Waterford (512 Dixon), the first African American firefighter who went on to become Deputy to U.S. Marshall Penumbra Kelly;
- The Enterprise Investment Company Building (1018 Larrabee) completed in 1903. Of the company's eight African American investors, all but one were employed at the Portland Hotel.

A less frequently discussed aspect of African American social and economic participation in Portland life also grew and climaxed at the turn of the twentieth century. When an entire population is prevented by law and social practices from achieving legitimate success in the avenues of respectable labor and commerce, the responses available to that group fall generally into two possibilities. One response is to convert the limited opportunities that are made available into long term strategies of progress or short term struggles for survival, as did the hotel and railroad workers. The other option is to pursue success in illegitimate activities. This second option was pursued with some success by some African Americans in this era. Portland in the 1890s had a reputation as a wide open town for such illicit diversions as

gambling, prostitution, and drinking. Often, as in the white community, the boundaries between respectability and the supplemental economic resources generated by illicit activities were rather hazy. These responses to the unfavorable circumstances imposed upon the African American community were both predictable and perhaps reasonable.

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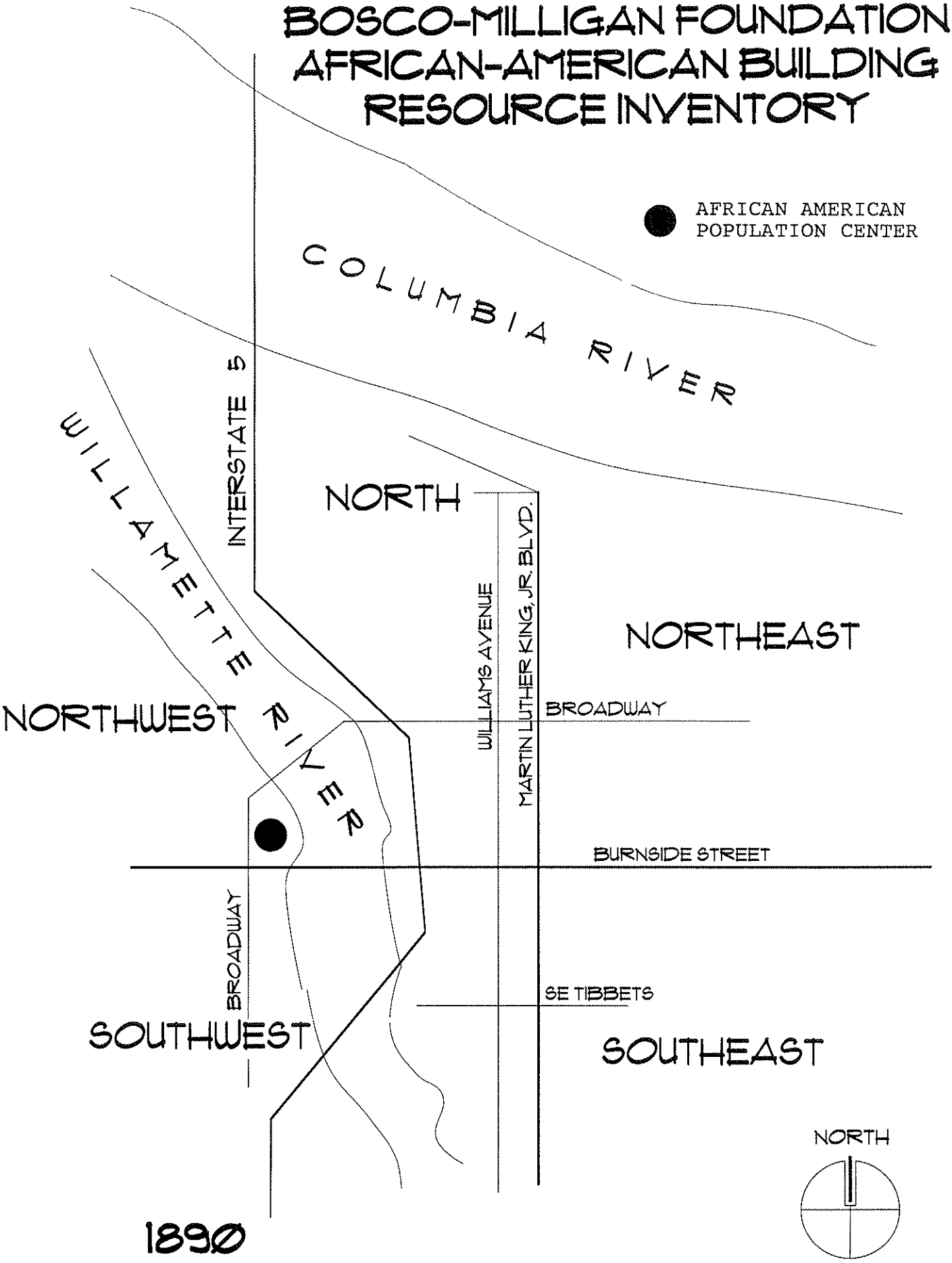


1890

PORTLAND POPULATION CENSUS - 18,000

III. THE FAIR AND THE CITY

Portland's most noteworthy enterprise of the early twentieth century was the Lewis and Clark Exposition and Oriental Fair of 1905--the first world's fair on the west coast. From June 1 through October 15, nearly 1.6 million people paid their way into the fair. Four hundred thousand were from beyond the Pacific Northwest. They could attend high-minded conferences on education, civic affairs, and the future of the United States in the Orient or participate in national conventions of librarians, social workers, physicians, and railroad conductors. They could inspect exhibits of sixteen states and twenty-one foreign countries. They could also fritter away their money on midway exhibits such as the "Streets of Cairo" and the "Carnival of Venice."

Portland's business community supported the fair because it put Portland on the map. It was an era when every ambitious city aspired to put on a national or international exposition. The list from recent decades already included sites at Chicago, Omaha, Buffalo, St. Louis, Atlanta, and Nashville; it would soon add Norfolk, Seattle, San Diego, and San Francisco. The fair lived up to expectations. It showed easterners that Portland was a cultured and "finished" city that would be a safe place for investment and helped to trigger a fabulous surge of growth that raised the city's population from 90,000 in 1900 to 225,000 in 1913. The annual value of new construction quintupled between 1905 and 1910. Railroad building in eastern Oregon and Washington opened new land to farming and ranching and further fueled the boom.

The effects were soon obvious to any visitor. Portlanders began to rebuild the city's central districts with new modern buildings, including hotels and warehouses that squeezed the African American community near Union Station. Builders also filled in east side neighborhoods with new bungalows. By the 1910s, developers were promoting both affordable housing for working class families and high-toned neighborhoods for professionals and business owners (such as Eastmoreland, Irvington, Alameda, and Laurelhurst). Many upscale neighborhoods came with deed restrictions that forbade the rental or sale or property to persons of Asian or African descent, leaving African Americans and Chinese to find homes in the more modest parts of the city.

After the flush times following the Lewis and Clark Fair, Portland lost the last vestiges of its frontier era. World War I brought a short shipbuilding boom and a new sort of ethnic intolerance. All over the country, Americans treated the war as a patriotic crusade from which there could be no dissent. Suspicions against immigrants, especially Germans, ran high. German-born residents had to carry a registration card to work near the waterfront. The Brooklyn neighborhood showed its loyalty by finding new names for Bismarck and Frankfurt streets.

After the war, Americans showed their continuing discomfort with the pace of economic and social change by following wartime intolerance with a series of "negative reforms"--efforts to better

social conditions that unfortunately looked backward rather than forward. Examples include the repression of left-wing political dissent, the restriction of immigration, the growth of Prohibition, and the emergence of the Ku Klux Klan.

Fears of international Bolshevism after the Russian Revolution triggered the nationwide Red Scare of 1919-1920, with its attacks on political radicals and labor unions. In 1919, a general strike in Seattle and a shootout in Centralia, Washington between members of the American Legion and the radical Industrial Workers of the World made the Portland establishment extremely nervous. In 1921 and 1922, Mayor George Baker used the city police to help break waterfront strikes that he claimed were instigated by radicals.

By the time of the dock strikes, Portland had also heard the voice of the "Invisible Empire" of the Ku Klux Klan. As it spread across the South, Middle West, and West in the early 1920s, the Klan appealed to Americans who feared that their familiar small town world was disappearing under the pressures of social change. The growth of the Klan was a reaction to high prices, unemployment, the growth of giant corporations, and a perceived decline in moral standards. Klansmen blamed "outsiders" and "aliens"--especially African Americans, Jews, and Roman Catholic immigrants for the unsettling changes in American society. The Klan came to Portland in 1921, finding fertile recruiting territory. In 1922, Klan-backed candidates won two or three seats on the Multnomah County Commission and twelve of the county's thirteen seats in the state legislature. Because of the small African American population in Oregon, the Klan's major target was Roman Catholics. Before the Klan ran out of steam, Portland supplied the victory margin for a statewide initiative that was intended to make all private schools illegal (the law was struck down by the U.S. Supreme Court before it went into effect).

A more quiet change in the 1920s was a gradual outward movement of Portland population. As the children of immigrants married and found steady jobs, they often moved to new houses outside the old neighborhoods of first settlement such as South Portland or Lower Albina. For African Americans, these population shifts meant opportunities to leave Northwest Portland for better housing on the east side. By the end of the 1930s, more than half of the city's 2000 African Americans lived in Albina, where inexpensive older housing allowed widespread home ownership among stable working-class families and a few business and professional families. Other African Americans scattered more thinly in North Portland and Southeast Portland. Surrounding the neighborhood choices was a context of discrimination. Realtors urged each other to confine home sales to African Americans to the Albina neighborhood. Labor unions ranging from hotel workers to the longshoremen barred African American members.

The Emergence of Judicial Segregation

It is traditional to associate legal segregation exclusively with the race relations of the deep South. Given the patterns of anti-African American activity in Oregon during the early periods of settlement, it should not be shocking to find similar forms of discrimination emerging in Oregon life around the turn of the twentieth century.

While the reasons for this development are complex, some were: the growing national pattern of the adoption of such laws, the increasing visibility of Portland African American residents, and the advent of more prosperity for at least some of Portland's African American residents which allowed them to challenge some of the previously imposed limitations of place.

In this era, several African American advocacy organizations were established to challenge those limitations. In 1894, the New Port Republican Club, organized by Portland Hotel waiters, was credited with achieving the employment of the first African American Portland City policeman. George Hardin, whose home at 3344 SE Yamhill still stands, later became a County Deputy Sheriff and then Assistant County Jailer until his death in 1938.

The Portland chapter of the Afro-American League was established in 1900, holding its meetings on NW 10th and Everett. The League's founding officers, with identified addresses, were: William Brady, President, a tailor rooming at 409 Alder; William Bolds, Vice President, a Portland Hotel waiter living at 1922 SW 10th; James Fullilove, Treasurer, living at 1732 SE Morrison. These residences have all disappeared over the years. Of these founders, James Fullilove's contributions are best documented. In the 'teens,

Fullilove was a messenger for U.S. District Court and by 1919 - when the Afro-American League sponsored the first Civil Rights Bill to the Oregon State Legislature - he was owner and proprietor of Fullilove and Moore, Barbers at 230 SW Washington (still standing). He and his wife Mary were by this time living at 4505 NE 14th (still standing). The home of Micco T. Harjo, one of the three African American proponents permitted to testify in favor of the 1919 bill (which failed), still stands at 1934 SE Clinton.

In 1903, the Afro-American Protective Association was formed, with New Age publisher Adolphus D. Griffin as its president. Griffin's home at this time (1121 SW Stark) is gone but the Association's office was in the Concord Building which still stands at 208 SW Stark.

In 1906, a theater operator's refusal to allow African Americans to sit outside of the section reserved for them generated a series of court decisions, finally reaching the Oregon Supreme Court. In its ruling on this case (Taylor vs. Cohn), the court sanctioned the right of Whites to racially discriminate in the provision of public accommodations. Oregon had embraced Jim Crow.

Re-emergence of the Ku Klux Klan

The Oregon Supreme Court ruling was a precursor of a period in national and local life in which racial hostility and organizations with repressive racial agendas would dominate race relations. The resurrected Ku Klux Klan - a terrorist organization born in the aftermath of the Civil War to return power to recently defeated Confederates - became the largest social organization in Oregon during the early 1920s. The power of the Klan was based on

political influence, the potential for economic coercion of fellow Whites who did not adopt Klan positions, and ultimately the awareness that the Klan would not hesitate to resort to violent methods to enforce its dictates. During the 1920s, it was not uncommon to witness Klan parades in full regalia through urban centers of Oregon, including Portland, where torch light mass rallies were held at public cross burnings. Walter Pierce, a card-carrying member of the Klan from La Grande was elected Governor in 1923.

In Portland, the opening rounds of African American resistance to the growth of Klan influence were fought in 1915. The focus was an attempt to ban a pro KKK motion picture that glorified the birth of the Klan and depicted African Americans in a grossly stereotypical fashion. The film was Birth of a Nation, directed by D.W. Griffith. Griffith was the son of a Confederate army officer and held the conventional racial views of that region. His film created a wave of African American reaction across the country. It was matched in magnitude only by the support the film received from powerful public figures like President Woodrow Wilson, who endorsed it as the true history of the Civil War era and was known to preview it in the White House for visiting dignitaries.

The battle in Portland against the film included the presentation to the mayor of a petition signed by hundreds of African American and white citizens urging him to ban its showing. He refused. While failing to have the film banned, the confrontation functioned to energize and organize Portland's African American community and its allies in the white community in a way that had been impossible a generation before. Portland's

emerging African American community, while small and geographically remote from other centers of African American populations, would not be silent or absent from the racial controversies of the country and Portland.

The Portland NAACP

In late 1913, the Portland branch of the NAACP (founded nationally in 1909) was organized and its charter formally recognized by the National Association on September 1, 1914. Of its founding officers, the homes still stand of Beatrice Cannady (Secretary) at 2516 NE 26th, and J.S. Bell (Treasurer) living at 1527 SW 18th in 1914-15. Focusing on legislation, court cases, and battles to remedy discriminatory laws, the NAACP's Portland Branch would become the oldest west of the Mississippi to be continuously chartered. As the twentieth century advanced, the NAACP would be the strongest continuous thread weaving through the fabric of the African American community's persistent drive for equality and access to education, housing, and public accommodations. The NAACP held its meetings in African American churches before the 1926 opening of the Williams Avenue YWCA, where it established operations in the basement. In the 1940s, it held meetings at the Downtown library.

Starting in 1918, Police Station elevator operator Edgar Williams was beginning what would become a 40-year battle for civil rights legislation on behalf of the NAACP. He would finally see success and his home still stands at 2726 NE Going. Portland African Americans, Edgar Williams among them, annually campaigned in the legislature to remove the vestiges of pioneer racism

embedded in the state constitution. The language was finally exorcised in 1926-27 in a general election referendum.

By the mid-1920s, Klan influence had faded due to internal conflicts and corruption. The decline of the Klan as a public vehicle of racial and ethnic hatred did not connote the beginning of a more harmonious environment for African American Portland residents. The Klan was only the more extreme form of a broad-based acceptance of a routine and pervasive belief in white superiority. It was manifested in ways both large and small within the fabric of popular culture and mainstream society.

African American residents of Portland could expect, for example, to open their daily newspaper and find both derogatory racial expressions as well as stereotypical visual caricatures on a regular basis. Editorial messages from Portland and other parts of the state championed white supremacy and assumed African American inferiority. The most visible exclamation of this pervasive insensitivity took the form of a popular Portland restaurant, called The Coon Chicken Inn, which featured a gigantic "Sambo" head on the front of the building, the mouth of which served as the entrance door. Once inside, customers could choose from a menu that featured such selections as a "Baby Coon Special", and eat their choices from plates and with utensils illustrated with the same image of the Sambo head that dominated the restaurant's facade. After the meal, a wide variety of souvenirs were available for purchase to commemorate the visit, all stamped with the trademark coon image. The paradoxical nature of African American life in Portland during the heyday of this restaurant between the 1920s and the 1940s was captured in the pride with

which the owners and workers asserted that they did not refuse service to African Americans who might seek to eat there.

Responding to Segregation and Discrimination: African American Churches and Businesses

For the first four decades of the twentieth century, Portland's African American population remained small, gradually growing towards the 2000 mark by 1940. It was, however, a remarkably stable and energetic community. One element that promoted both qualities was the African American church. The African American churches of Portland, some of which were established as early as the 1860s, provided a means of moral, social and psychological support for the small and racially isolated community.

By the mid-teens, all of the African American churches in Downtown Portland or Old Town were completing their relocation to the eastside. The Bethel AME Church moved to 1239 N Larrabee (from where it would later be displaced for the construction of Memorial Coliseum), completing a new brick structure in 1922. Mt. Olivet Baptist Church was re-building at 1731 NE First by 1920. First AME Zion was settled in at 2007 N Williams but would later move to 109 N Skidmore. Of these second generation church buildings, only Mt. Olivet still stands, and the growing congregation moved to larger quarters on North Chautauqua in 1994.

Other churches would be established to serve the spiritual lives of the African American community. Among the earliest was St. Philip's Episcopal Mission Church, established in 1912. It would also relocate from 24th and Savier to 242 Russell by 1920 and then

to 2660 NE Rodney in 1930, holding services in the Rodney Street Christian Church. The arrival of Rev. Lee Stone in 1936, who served as Vicar until 1972, was quickly followed by a building campaign for St. Philip's own new church, built in the mid-1940s and still standing at 120 NE Knott. Rev. Stone and Leota Stone were married in 1939 and she went on to become one of Portland's first two African American school teachers. Their first home at 2036 NE Rodney still stands, as does their last at 6920 NE 27th.

What the churches did for the spiritual and philosophical needs of the African American community, dominant policies of racial segregation and discrimination unintentionally did for the economic and business life of that community. Following the success of the Lewis and Clark Exposition of 1905, Portland surged to new levels of growth through a wave of white migration and business boomed as a result. While African Americans were excluded from direct participation in these boom times because of the color line, the indirect impact on African American life and business was immense. When racial conventions refused African Americans access to white services and goods, individuals within the African American community had opportunities to provide those good and services within the race.

William and Edward Rutherford opened their "Club Cafe and Shaving Parlor" at 393 Flanders in 1907, leaving their Portland Hotel employment behind. Soon they added "Gents Furnishers", building an enterprise to be collectively known as Rutherfords Haberdashery, moving to Broadway and Flanders in 1914. A confectionery with an ice cream parlor was added, operated by Octavia Rutherford and her friend Lula Hubbard. By the 'teens,

Edward and Octavia Rutherford and William and Lottie Rutherford were living at 122 and 128 NE 8th (houses gone); Mrs. Hubbard's home still stands at 4216 N Haight. In 1921, William and Lottie Rutherford moved to 833 NE Shaver where their son Otto and his wife Verdell would later live; the home would function as the center of many major civil rights campaigns in the coming decades. Another son, Don, would leave Portland for California where he would study engineering and play an important role in the development of "Hughes' Flying Boat" -- the Spruce Goose.

The Golden West Hotel

When African American railroad workers could not obtain accommodations at Portland's white-owned hotels, the opportunity was created for William D. Allen to develop the Golden West Hotel on Broadway and Everett Street.

Allen operated the Golden West from 1906-1931, and the building still stands at 717 NW Everett. A Tennessee native, he had come to Portland in 1901 and operated the Climax Cafe before opening the Golden West. Allen and his wife Lillian began three decades of involvement in African American business, civic and social activities, first living at 3957 NE Grand Avenue (no longer standing). In 1916 they moved to 1926 NE 40th (still standing) where they raised their three sons including William, Jr. who went on to Oberlin College. By 1930, William, Jr. was on the faculty at Howard University's Music Department when the youngest son, Robert, began college at Howard.

The Golden West's many African American business facilities included the barbershop of Waldo Bogle (1913-30), whose family home

still stands at 2923 SE 35th. The Bogles also would begin a century of the family's involvement in African American and Portland business, social, and political affairs.

After the Golden West closed in 1931, it was re-opened in 1933 by Mrs. Catherine Byrd, an African American woman whose house still stands at 6708 N Knowles.

Growth of an African American Middle Class

When African American patrons were refused service in white businesses, the opportunity existed for a parallel African American economy to flourish. For example, in 1925 Mrs. Eula Anthony opened her own business as a "Beauty Specialist" in her home, which still stands at 6835 SE Boise. Jessie Ingersoll was operating a tailoring and cleaning business at 2422 NE Union (now gone); his wife Carrie would be elected NAACP Secretary a few years later. Their two homes from the 1920s and 1930s still stand at 103 NE Sacramento and 5115 NE 34th. By the mid-1920s, the Colored American Club along with Smith's Cafe was operating at 420 NW 9th (now gone). Also by the mid-1920s, Drs. O.F. and Mabel Easters, living at 5820 NE 10th (still standing), were promoting the latest electrical and radiation treatments. This unintended but powerful consequence of segregation provided motivation and economic resources for African American business success.

One significant result was the creation of a small but talented African American professional class. These same circumstances also laid the foundation for an emerging African American middle class with a vision of future progress and a commitment to home buying, the building of institutions, and education for their children.

In 1903, Dr. J.A. Merriman became the first African American doctor in Portland, living for nearly three decades at 1463 NE Prescott (now gone). By 1910, he joined his practice with Dr. Stanley Lucas with offices at 286 Larrabee (now gone). Dr. Lucas had come to Portland from his position as railroad physician for the Oregon-Washington Railroad and Navigation Company, undoubtedly drawn by his brother-in-law William Allen. Dr. Lucas and his wife Ethel's home still stands at 4123 NE Cleveland.

Also in 1903, McCants Stewart came from Minneapolis to become the first African American attorney in Portland, living at 2503 NE Union (now gone). He would go on to play an instrumental role in the effort to repeal racial exclusion laws in 1927. By 1918, Eugene Minor had graduated from the Northwestern School of Law and established a long legal practice, living at 3926 NE 8th (still standing). He would later become President of the NAACP in 1937.

By 1924, Dr. Hugh Bell was opening the first African American dental practice in his mother's home at 2148 N Williams (now gone), following his graduation from the University of Southern California. He quickly moved into new quarters, working and living at 3213 NE Union (still standing). Soon after, Dr. Elbert Booker opened another dental practice, living first at 1423 SE Powell and then at 1421 Williams (both gone).

Dr. Bell's mother, Clara Anderson, later married Spanish American War veteran Sherman Pickett, who worked for the Portland Hotel and Union Pacific Railroad. They made their home at 2008 N Williams (still standing) from 1938 until the 1970s. Dr. Bell's brother, Henry, took the stage name Henri Le Bel and become a nationally acclaimed pianist and theater organist.

In 1914, NAACP Treasurer J.S. Bell's photography business was already established. By the mid-20s, George Latimer, whose house stands at 1835 NE 38th, had a thriving investment company and was headed for New York on business. A few years later, Dr. DeNorval Unthank would arrive in Portland to practice medicine, endure blatant housing discrimination, and emerge as a strong civil rights leader.

Dating back to the opening of the railroad and Union Station's location as a railroad travel hub, a sizable number of men and their families added to the hotel workers' nucleus as a growing African American middle class. By the 'teens, the Advocate (an African American newspaper) was recognizing their new achievements in home ownership, regularly featuring photos of houses with celebratory by-lines, under the headline of "Black Elite". A significant number of these new family homes still stand in both Northeast and Southeast Portland. They include:

- Hotel waiter Lee R. (and Elizabeth) Blackburn, at 730 NE Stanton;
- Portland Hotel waiter and Enterprise Investment Company founder James (and Marie) Goodwin, at 3754 SE Salmon;
- Waiter David (and Ida) Elliot, at 1618 SE Clinton;
- Pullman Company porter Leon (and Ella) Gregory, at 4325 NE Rodney;
- Longtime Portland Hotel waiter Cornelius Howe at 2123 NE Rodney. Howe was also a recognized leader of the St. Philip's Mission Church;
- Union Pacific cook Quinton (and Geneva) Logan, at 5051 NE 7th;
- Cook George (and Genevieve) Mullen, at 1700 SE 41st;

- Hotel steward and Enterprise Investment Company founder John (and Anna) Payne, at 1836 SE 36th Ave.;
- Waiter Warren (and Anna) Peeks, at 4113 NE Mallory. Peeks was named Train Director of the Portland Traction Company in 1920;
- Porter J.W. (and Emma) Stanley, at 1104 SE Mall. They were the parents of attorney Eugene Minor;
- Pullman Company porter Berry (and Lucy) Tinsley, at 5311 NE 18th;
- Steward Thomas (and Grace) Williams at 5129 NE 25th;
- Portland District Pullman porter instructor Benjamin (and Annie) Robinson, at 2122 NE Rodney.

Other homes of the era's "Black Elite" in Northwest Portland, the Lloyd Center area, and Downtown's "South Portland" area have been lost to commercial re-development.

Early African American Newspapers

One of the most important African American institutions was the local African American press. Between 1895 and 1935 several African American oriented newspapers flourished and then faded.

The New Age was established in 1896 at 215 SW Stark (now gone) by owner and editor-publisher Adolphus D. Griffin who came here from Spokane and quickly assumed national and local prominence. Exchanging news with the 40+ African American newspapers throughout the U.S., the New Age kept the local community informed about racial issues, progress, and challenges as well as covering "mainstream" news. Griffin lived at 1121 SW Stark (now gone) until 1905, serving as vice-presidents of both the National Civil Rights Protective League of the U.S. and the National Negro Businessmen's

Association; in 1901, he was the first African American to attend a Republican State Convention in Oregon. From 1898 to 1902, the New Age office was in the Cambridge Building at 324 SW Morrison (now gone) but moved in 1903 for one year to office space in the Haseltine Building (still standing) at 133 SW Second. Griffin moved the paper again to its last office at 115 SW Second (now gone) from 1904-1907. Griffin himself moved to 2037 NW 21st (still standing) where he lived in 1906 and 1907, before moving to Louisville, Kentucky.

Probably the most influential newspaper was the Advocate, edited and published by the husband and wife team of E.D. and Beatrice Cannady. A four-page weekly, the Advocate began publication in 1903, founded by a group of 10 men, most of whom were Portland Hotel employees. E.D. Cannady was a founder and Editor and the "active assistants" were Edward Ward and two founders, Howard Sproules (rooming at 610 NW 10th) and Bob Perry (593 Main). Other founders included Edward Rutherford (380 Larrabee), John Logan (same), William Bolds (1922 SW 10th), Rev. Carey F.B. Moore, Pastor of the First AME Zion, and attorney McCants Stewart. (All of their homes of that era are gone).

The Advocate quickly became the primary source of local social news, along with other regional and national news of interest to its subscribers. One popular feature, "Hotel News", kept the community apprised of changes, promotions, and other news about the African American workers at the various Downtown hotels including the Seward Hotel (still standing at 10th and Alder as the Governor Hotel). Porter Keddie Culp was one Advocate "Hotel News" columnist; his family home stands at 1535 NE 59th. In 1913, E.D. Cannady

married the fiery Beatrice Morrow who had attended the University of Chicago and taught school in Oklahoma. Mrs. Cannady became the Advocate's assistant editor and the Cannadys moved to 2516 NE 26th (still standing) where they lived for the next 20 years. The Advocate offices were located in the Rothchild Building in 1913, in 1920 were in the Buchanan Building (both gone), and by 1925 were located at 414-18 SW Washington (still standing) where the paper remained until 1931.

In 1922, Beatrice Cannady became the first African American woman in the Northwest to be admitted to the Oregon State Bar, having attended Northwestern School of Law in night classes while raising two sons. Both of the Cannadys were prominent in social and political circles, and E.D. Cannady reigned for 15 years as "Exalted Ruler" of the Rose City Elks Lodge #111, of which he was a 1906 charter member. In 1930, the Cannady's divorced and Beatrice continued as editor of the Advocate. It ceased publication in 1933, having never missed a weekly issue, providing an intimate picture of daily life in the African American community for 30 years.

The Portland Times was published from 1913 until 1923, with Dr. J.A. Merriman as Editor and William McLamore (living at 314 Everett, now gone) as Assistant Editor. Located in the Abington Building (gone), the same office housed the Times Publishing Company, with the Golden West's William Allen as President, Dr. Merriman as Vice President, and George Moore as Secretary/ Treasurer. Moore was also the director of the Golden West Athletic League and lived at 2314 NE 47th (now gone).

The power of the African American newspaper resided in its ability to counter-balance the neglect and distortions African

American news and individuals suffered in the hands of the dominant press. Supported by subscriptions and advertising from the African American community, these papers could exercise an independent voice and present an alternative vision of issues and activities.

African American Social Life

Just as white segregation created opportunities for African American economic development, such segregation forced upon African Americans the need to provide their own patterns and institutions of social life and entertainment. Few African Americans, if any, would accept the chance to patronize a Coon Chicken Inn. Equally unattractive was the humiliation of service refusal at other white establishments. In response, African Americans devised creative alternative social activities. For example, in the 1930s, a group of African American couples organized a dinner party circuit, each couple hosting the other members in turn. Dinner parties focused on different themes with each host or hostess trying to outdo the last in ingenuity, hospitality, and flare.

Sometimes, couples and clubs would throw large parties at halls in the community, many at Hibernia Hall at 128 NE Russell (still standing). A "Hard Times Ball" took place there in the Fall, 1929. By the late 1920s, Stanton Duke, a Union Pacific waiter living at 834 NE Shaver (still standing), had developed a strong reputation as a dramatist and elocutionist. He was sought after for cultured entertainment at many events.

Other African American social and entertainment needs were serviced by a vibrant night life, built around small clubs and after-hours houses. The Stag Auditorium at 413 SE Morrison (now

gone) was the location of many parties, dances, and musical gatherings for many years. African American Portland's musical vitality and variety was recognized throughout the west coast and the national African American music fraternity. Local musical bands also entertained at social gatherings, often organized by hotel employees combining their professional and social lives. For example, in 1925, Edgar Conway (a Seward Hotel engine room worker) was hosting an organizational meeting of the "Brown Strutters Band" at his home at 834 NE Shaver (still standing). The next year, other Portland Hotel employees were buying musical instruments and joining the re-formed Downings Orchestra.

The African American community often combined social and civic agendas within the same organizations. The Advocate provides an excellent record of many of these activities. For example, in 1925, Union Pacific laborer Leonard Crosswhite and wife Lucille were hosting the "Get Acquainted Club" at their home at 3509 SE Division (still standing). The topic of discussion for the club meeting was "The Negro in World Affairs". In 1929, Rachel Belard was hosting the Esperanto Breakfast Club where there were study periods for Esperanto and Negro history. Her husband, Milton, had moved from owner/operator of a downtown shoe repair business at 508 NW Broadway (in the Victoria Hotel) in 1925 to owner of the Medley Hotel's Medley Grill at 2272-80 N Interstate. Both commercial buildings are gone, but both of their early and later 1920s+ homes are still standing at 5329 NE 29th and 1619 NE Going.

Parties were often purely social affairs, of course. In 1925, the Advocate announced that Mrs. Pearl Carroll had entertained with a large party including cards and dancing at her home at 2831 NE

Union (still standing). Mr. James "Eddy" Watson was hosting the Tawana Tennis and Social Club at his home at 4216 N Haight (still standing). A group of African American men were forming the Leisure Hours Golf Club, meeting at various locations.

Oregon Association of Colored Women's Clubs

Portland's African American women were active early in the creation of "colored women clubs" that addressed local needs and participated in national activities. In 1911, local African American women organized the Lucy Thurman Chapter of the Women's Christian Temperance Union and then restructured as the Colored Women's Council. The houses of many of the original officers of 1912 still stand. They include:

- Lillian Allen, President, wife of Golden West's William Allen at 1926 NE 40th;
- Margaret Grayson, Vice President, wife of bookkeeper Harry Grayson, at 4133 N Haight;
- Bonnie Bogle, Recording Secretary, wife of barber Waldo Bogle, at 2923 SE 35th;
- Edith Gray, Corresponding Secretary, daughter of Harry and Katherine Gray, at 1604 SE 40th;
- Dollie Paries, wife of porter Prince Paries, at 4615 N Borthwick;
- Anna Payne, wife of steward John Payne, at 1836 SE 36th Ave.

By 1917, the chapter had joined with other women's groups to ultimately become the Oregon Association of Colored Women's Clubs (OACW). The OACW provided (and continues to provide) an information

sharing network and a source of support for friends and neighbors, focusing on improving the lives of women and children and the community in general. Portland's prominent African American women have served as presidents of the OACW and many of their houses still stand. They include:

- Katherine Gray (1917-26) - wife of custodian Harry Gray, living at 1604 SE 40th (1913-15) and 4827 SE Franklin (1917-55);
- Ruth Flowers (1927-30) - real estate agent, wife of City of Portland auto mechanic Ralph Flowers and daughter of Rev. S.S. Freeman, living at 1803 NE First;
- Dollie Paries (1934-35) - wife of porter Prince Paries, at 4615 N Borthwick;
- Jessica Coles Grayson (1935-37) - wife of waiter Garner Grayson, living at 4545 NE 21st. She was also active in the NAACP's 1925 campaign for a Public Accommodations bill, and would go on to be a movie actress in Los Angeles;
- Pollyanna Reed (1937-41) - wife of Ellis Reed, and an employee at the University of Oregon Medical School. They moved from 57 NE Cherry Ct (Coliseum area) to 4526 NE 7th;
- Leticia Brock (1941-44) - wife of Union Pacific waiter Asa Brock, living at 734 NE Shaver. Their family would later be honored as the 1967 National Urban League's "Family of the Year" and she would be named Portland "Woman of the Year";
- Marie Smith (1944-45) - wife of Pullman porter Elwood Smith, living from 1918 to 1932 at 5104 SE 50th and moving to 714 NE Sumner. She would become the first woman president of the NAACP in 1949-50.

Later OACW Presidents (whose homes still stand) were:

- Thelma Unthank, wife of Dr. DeNorval Unthank (multiple homes);
- Pearl Clow, wife of Mt. Olivet's Pastor J.J. Clow, who lived in the church parsonage at 116 NE Schuyler;
- Bernadette Plummer, YMCA Secretary, wife of Ulysses Plummer, U.S. Department of the Interior attorney and civil rights activist, who lived at 3975 NE Mallory (1950s);
- Mrs. Clifford Freeman Dixon, daughter of Rev. S.S. Freeman, who came to Portland in 1895 and lived at 4025 NE Mallory. Her husband Chester was a decorated Navy diver;
- Dorothy Vickers, wife of Tuskegee graduate and teacher Thomas Vickers, who lived at 4426 NE Rodney (1950s);
- Elise Reynolds, wife of 1958 NAACP President Phil Reynolds, and named 1957 "Oregon Mother of the Year", who lived at 427 NE Roselawn (1930s) and 3130 SE Brooklyn (1950s).

The YWCA and Fraternal Organizations

In 1926, an African American women's association completed their campaign to open a "Colored YWCA" at 6 N Tillamook in a new building, following five years in a portable structure. From then on, the Williams Avenue YWCA was used for NAACP meetings, women's social clubs, and political activities, along with youth activities. In 1925, YWCA Executive Secretary Margie Danley was a delegate to the National NAACP Conference. Her two places of residence still stand at 4326 NE Rodney and 515 NE Brazee. The YWCA was later converted to an African American USO in 1942.

Fraternal organizations also played important roles in the lives of African American men, along with their auxiliary

organizations for African American women. The Odd Fellows Lodge #2554 was the oldest, dating to 1883. In 1903, the Enterprise Investment Company's new building on Larrabee was the Enterprise Lodge of Masons; it later moved to 1453 N Williams. The Knights of Pythias Syracuse Lodge (at 1412 N Williams) and two Elks Lodges were also formed (one at 1504 N Williams). The African American Oregon Fraternal Association was also located at 1412 N Williams. (These Northeast Portland buildings would all fall during the Coliseum construction.)

The homes of many individuals who were active in the fraternal and auxiliary organizations still stand. They include:

- Virgil (and Debra) Keene: an expressman, and 1915 leader of the Enterprise Lodge #1. They lived at 625 NE Church;
- Robert (and Mary) Bird: a custodian, 1930s Secretary of Excelsior #1, and 1920s President of the Negro Improvement Association. He was also a Vice President of the Oregon Fraternal Association. They lived at 3614 NE Grand;
- Winifred (and Wilson) Cochran: she was active in the Order of the Eastern Star, Mt. Hood Chapter 16; he was a Pullman Company porter. They lived at 4604 NE 20th;
- John Guy: 1930s Excelsior #23 Secretary, at 730 NE Stanton;
- Elise (and Phil) Reynolds: active with the Order of the Eastern Star, Enterprise Chapter. They lived at 427 NE Roselawn in the 1930s;
- Pauline (and Cornelius) Young: the 1920s Ruler of the Dahlia Temple and delegate to the Grand Lodge. He was a porter and they lived at 2125 SE Harold.

After the Coliseum construction, the Enterprise Lodge of Masons moved to 116 NE Russell, where it stands today. The Billy Webb Elks Lodge has long been located at the former YWCA building at 6 N Tillamook.

Yet, in spite of the energy and creativity with which African American Portland attempted to circumvent discrimination, it could not escape or replace entirely the larger context of the racial reality that its small size and white hegemony produced. A continuing problem was the relationship of the African American community to the police community. Empowered by past legislation of discrimination, protected by traditions and customs of white toleration of African American subjugation, and sustained by the power of near total and unlimited discretion in street level enforcement, the police function within the African American community was a constant worry for African American citizens of all classes.

Restrictive Covenants, Real Estate Practices and African American Residential Patterns

The years between the turn of the twentieth century and World War II saw a gradual evolution of the current location of the slowly growing African American community in Portland. In the early years, African American residences had been first scattered throughout Portland neighborhoods and then gravitated to the Old Town and inner-Northeast Broadway areas as those became centers of African American labor and business opportunity.

The pioneer family of Allen and Louisa Flowers had moved from Mt. Scott to NE First between Broadway and Schuyler by 1915. Their

row of houses were occupied by Allen and Louisa at 1815 NE First (now gone) until 1930, and sons Elmer, Ervin, Ralph, and Lloyd at 1803 and 1811 NE First (both still standing). They also owned 1745 NE First (still standing), and other houses on NE Victoria (all now gone), and 546 NE Stanton and 4114 N Haight (still standing).

As Portland continued to grow and new areas of white residences began to spread eastward, the African American community slowly colonized the former white area of Albina. Home ownership had been a consistent theme and objective of African American community life in Portland. For example, in 1926 the Advocate published a local article celebrating the move of Miss Margaret Mosley to her own new bungalow at 845 NE Portland Blvd (still standing) at a cost of $5,000. Before this, African Americans were scattered throughout the city, and as early as 1902, the New Age featured a Portland Chamber of Commerce ad seeking owners for new homes in "Hawthorne Park" (SE Belmont to Hawthorne, and SE 12th to 16th Streets). By 1925, attorney and Portland Hotel Head Bellman Wyatt Williams was settled in at 4204 SE 30th (still standing). He became president of the Portland Negro Progressive League in 1937.

The well-known Bogle family had always made their homes in Southeast Portland dating back to 1913 and up until the 1960s. Still standing are: Waldo and Bonnie Bogle's home at 2923 SE 35th (1913-60), Richard Bogle, Sr. (their son) and wife Kathryn at 2637 SE Tibbets from 1930 into the 1960s, and Richard, Jr. (who would go on to be elected to the Portland City Council) at 2729 SE Tibbets.

William and Elnora Deiz, parents of Tuskegee Airmen Robert and Carl Deiz, lived at 2254 SE 35th Place (still standing) from 1920 to 1960. Other Southeast Portland African Americans in houses that

still stand include: Sam Dawson (pioneer family, custodian, Bethel AME Trustee) and wife Annie, at 4023 SE Long from the 1920s; Benjamin (a laborer) and Julia Fuller (dressmaker), at 2703 SE Tibbets in the 1920s; Charles (a porter) and Ada Mumford, at 4749 SE Lincoln, in 1930; and Clarence (Red Cap Captain at Union Station) and Rose Ivey at 3120 SE Tibbets in 1930. Mr. Ivey would serve as the Master of Ceremonies for the NAACP's Negro History Week program the following year, and continue strong union activism for railroad workers. By the mid 1930s, Stephen Wright, living at 2906 SE Tibbets (still standing), was the owner of the Medley Hotel (now gone). He went on to own the first African American taxi company, Beacon Cab.

However, the selection and concentration of African American home ownership in the Albina district was far from accidental or coincidental. Two major forces, both controlled by the white power structure, dictated that Albina would become the center of African American residence. One method of control was the restrictive real estate covenant. Such covenants took the form of language written into deeds of home ownership that specifically forbade sale to or occupancy of that property by African Americans or other people of color. These covenants were widely utilized in Portland neighborhoods and can still be seen in some such documents today. They were not made legally unenforceable until 1947 through action of the US Supreme Court. The other method of white control of the location of African American residence was the practice of the local real estate industry to prevent the sale of homes in areas that were formerly all white by licensed real estate agents. The industry included an article in its Code of Ethics that called for

punitive measures against any agent who sold a home to an individual who would have a "detrimental" affect on "property values". These were well understood code words prohibiting the sale of homes to African Americans outside of the Albina area.

There were ways that African Americans could circumvent these restrictions and some did. Walter Green, an African American attorney and real estate broker who could "pass" as white, bought homes for other African Americans from the 1930s onward. He lived in Portland from 1899 until his death in 1954. (His last residence, an apartment at 3820 NE Mallory, still stands.) Through Green, Thomas Johnson was able to purchase strategically located properties and build a real estate fortune in their jointly operated Keystone Investment Company. Three of Johnson's homes still stand: 5030 NE 28th, 23 NE San Rafael, and 1128 NE Knott.

African American buyers might work through a cooperating white friend or individual who would act as a "front" in purchasing property and then resell it to an African American. Or, if individual white sellers did not use a real estate agent they were free to sell to whomever they wished. Some white Portland residents refused to fall in line with the understood limitations on African American residence and thus African Americans continued to reside in a scattered fashion in other parts of the city as well as the Albina district.

However, these scattered African Americans often had to endure other forms of discouragement to continued residence in white neighborhoods. Windows could be broken at night, cars vandalized, and hostile confrontations could occur with disgruntled white neighbors. In a highly publicized incident, Dr. DeNorval Unthank

and his wife Thelma moved into a house at 2106 SE Knapp (still standing) in 1931. The house was vandalized after neighbors asked him not to settle there, and his wife was tried in Municipal Court on a charge of threatening to kill a neighbor (who according to others, had committed the vandalism). In 1932, Mrs. Ida Tindall, a widow who lived at 2124 SE Ivon (still standing), was sued by the Rose City Company to have her "removed" from the white neighborhood. It could be both dangerous and uncomfortable for African Americans to challenge the boundaries of the perceived African American community.

Finally, there were social factors that tended to reinforce some of the artificial actions of hostile white elements. As a small African American community emerged, race pride, similarities in cultural tastes and preferences, social and business opportunities, and family and friendship ties all contributed to a sense of cohesiveness. This acted to transform the discrimination of a hostile dominant culture into a haven of vibrant life, relative safety, and cultural comfort for a growing African American population.

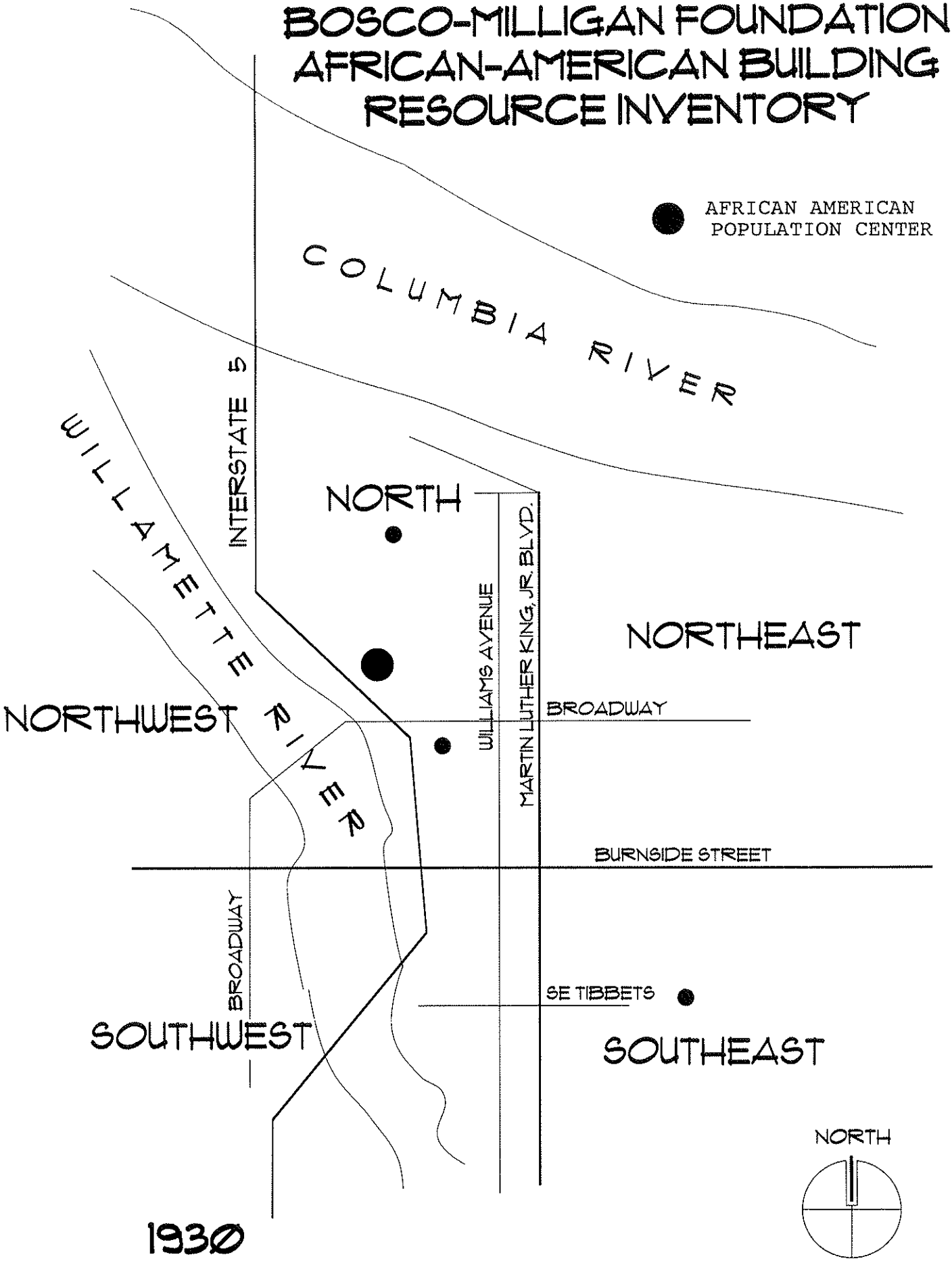
As the clouds of World War II loomed, the inner-Northeast continued to grow into an established, cohesive neighborhood, where many African Americans made their homes. Among those standing are:

- Clifford Bonham, at 612 NE Broadway in the mid-1930s. He operated his own barbershop at 11 NE Russell;
- Leon (and Texana) Fisher, a Pullman Company porter, at 2024 NE Rodney in the 1930s and 445 NE Cook in the 1940s;
- Worthy Bridges, a Union Pacific carman, at 2404 N Flint in the early 1940s;

- Walter Brooks, a Union Pacific waiter, at 77 NE Hancock. He would go on to own and operate the First Street Inn at 1811 NE First in the 1960s;
- Bruce (and Mattie) Locke, at 2036 NE Rodney in the 1930s, who worked as a shoe shiner at Linke Renewing Shoe Corporation at 736 SW Washington (still standing). In 1941, he was a porter;
- Prentice (and Katherine) Price, a Portland Hotel and Union Pacific waiter, at 3635 NE 6th;
- Reuben (and Etta) Sullivan, a waiter, at 2024 NE Rodney;
- Edgar (and Clara) Triplett, a Southern Pacific waiter at 203 NE Weidler in the 1940s;
- Olandus (and Ellen) Webb, a railroad waiter, at 211 NE Weidler, in the late 1930s and early 1940s;
- Mrs. Beatrice Reid at 2107 N Vancouver in the early 1940s. She was the sister of Sherman Pickett and working as assistant at Holman & Lutz Funeral Home;
- Walter Callison, at 2404 N Flint in the late 1930s. He was a custodian at the YWCA, and would move in 1943 to 219 NE Halsey (now gone);
- Wayne Leighton and Alvin Leighton, at 71 NE Tillamook in the late 1930s, who worked for Swift and Company;
- Bud and Idell Lewis, at 133 NE San Rafael in the mid-1930s. Idell Lewis was the sister of Stephen Wright, who owned the Medley Hotel and they ran the Medley Grill.

As the 1940s unfolded, many changes lay ahead for the established African American community, the City of Portland, and the entire nation.

BOSCO-MILLIGAN FOUNDATION AFRICAN-AMERICAN BUILDING RESOURCE INVENTORY



1930

PORTLAND POPULATION CENSUS - 240,000

IV. WAR AND THE MODERN METROPOLIS

World War II again kicked Portland into high gear. In the language of city officials who worried about the problems of the home front, Portland was a "congested war production center". In the pace of daily life, it was a rip-roaring boom town--another Leadville or Deadwood with defense contracts in place of gold and silver mines.

The excitement came from a single industry--shipbuilding. The first federal orders for new ships went to local companies in 1940. The next year, construction magnate Henry J. Kaiser opened the first of three huge shipyards. At the peak of wartime production, metropolitan Portland counted 140,000 defense workers, most of them at the Kaiser yards in Vancouver, North Portland, and Swan Island. The demand for workers drew the unemployed from small towns across the Northwest. It put more than 20,000 women to work. It also brought in roughly 15,000 African Americans, mostly from the south central states of Arkansas, Louisiana, Oklahoma, and Texas.

African Americans arrived in a city where tempers were already worn raw because of overcrowding in schools, stores, and theaters, inadequate transportation, and a tight housing market. Portland managed to avoid the racial riots that exploded in 1943 in Harlem and Detroit, but tensions were high. There were racial incidents on city buses, harassment by the police, and conflict with segregated labor unions.

Housing topped the list of problem areas. White workers complained about sharing dormitories with African Americans. African American families could find little private housing outside crowded Albina, and neighborhood groups raised protests at every rumor of new African American neighbors. Emergency housing projects built for war workers, such as the huge new development of Vanport, segregated African Americans and whites. Mayor Earl Riley agreed in private that the racial migration threatened Portland's "regular way of life."

After 1945, the shipyards shut down but many of the new Portlanders stayed--and joined the American move to the suburbs. In the 1950s, the main corridor of suburbanization was eastward into Multnomah County. In the 1960s and 1970s, developers crossed the West Hills into the rolling landscape of Washington County. In the 1980s, Clackamas and Clark counties joined the list of hot real estate markets. By the early 1990s, the four counties held nearly 1.5 million residents.

As elsewhere in the United States, the 1950s and 1960s brought new federal programs to assist central cities and other programs to facilitate suburbanization. The first Urban Renewal project disrupted the old immigrant neighborhood south of downtown. Construction of the new Coliseum and Urban Renewal around Emanuel Hospital soon disrupted the newer African American community in Albina as well. So did the construction of Interstate 5 as part of

the new national highway network. At the same time, further highway construction and federal grants for sewer construction subsidized suburban development.

In the mid-1960s, the federal government added social goals to its mix of urban programs. The federal War on Poverty was the impetus for neighborhood and community organizing in Southeast Portland, laying the groundwork for strong neighborhood activism. The Model Cities program had parallel impacts in Albina. Community organization under Model Cities challenged class and racial biases among the city's official leadership while building community leadership capacity in the Albina neighborhoods. Over the ensuing years, one of the results of grassroots activism has been to help in recycling older neighborhoods for new generations of residents. In strong contrast to many U.S. cities, Portland has no zone of abandoned neighborhoods ringing its downtown.

World War II and the Modern Era in Portland African American Life

It is easy to identify the turning point in Portland African American life and race relations. It was both dramatic and swift. When the world was engulfed in World War II, Portland became one of the west coast locations for a war time ship building boom. Kaiser ship yards were quickly constructed in Portland and Vancouver, Washington for war-related production. These industrial operations created a tremendous demand for skilled and unskilled labor. The traditional source of labor, white males, was no longer available in sufficient numbers to satisfy this demand. Consequently, non-traditional sources of labor were sought in this emergency, including women and African Americans.

The Kaiser Company aggressively recruited such labor. Special trains, for example, were chartered and recruiting agents were sent east and south to find suitable migrants for ship yard jobs. The lures of high wages and a chance for escape from lingering depression-like circumstances and the even more brutal race relations of other areas of the country made the move to Portland an attractive option to many African Americans.

Within less than three years, the African American population grew to more than ten times its pre-war size, from roughly 2000 to more than 20,000.

In 1942, the African American YWCA at 6 N Tillamook was being partially converted to a USO for the African American military in Portland. Among the new USO Management Board, whose homes still stand, were: Gertrude Eakin, the YWCA General Secretary (1813 NE 44th), along with County Welfare case worker Geneva Turner (4029 SE Grant Court), and Church of the Nazarene's Rev. George Campbell, living at 3130 NE 23rd. Lula Gragg (4902 NE 30th), whose NAACP activities dated to 1925, was also appointed. Kenneth Smith (3942 NE 8th) was the YWCA/USO Director and was also appointed by the Governor to the Recreation Committee of the State Defense Council.

At first, newly arriving African Americans squeezed into the pre-existing African American neighborhoods. Later many lived in temporary war-time housing in Vanport (where 10,000 units were built in one year), and the Guilds Lake area. By mid-1943, 1,300 African Americans were living at Guilds Lake, with 2,000 and more coming into Vanport. African American population at Vanport increased to 6,317 by Spring, 1945. Such a rapid increase under dramatically changed economic and social circumstances quickly transformed the old patterns and dynamics of race relations in Portland.

One area of change that became a national controversy centered on the status of the new African American workers within the labor force. The shipyard work place was dominated by the Boiler Makers Union. Throughout the war this union refused to accept African Americans as full members -- requiring them, instead, to join a

special auxiliary unit which offered none of the usual benefits and protections of full union membership.

The sources of this conflict were two-fold. On the one hand, such a stance was a continuation of policies long established before the war. On the other hand, the union undoubtedly was concerned about avoiding precedents during the war emergency that might create new racial possibilities for the future that would reduce their control and prerogatives.

This dual concern with preserving past practices and controlling future possibilities characterized other impacts that the new and larger African American population forced upon the pre-war status quo of Portland race-relations. Vernon Chatman was named the first African American Lead Man in the shipyards and became a founding member of the Urban League. (Both of his houses from the era, 529 NE Emerson and 3739 N Willis, are gone.)

The Portland Urban League

The Urban League of Portland formed in 1945, in large part to help with the employment challenges facing many of the 10,000 African American former shipyards workers who remained in Portland. In September, 1945, 400 people attended the Urban League's first public meeting at the Central Library, where they listened to the National Urban League's Lester Granger speak about the League's continued commitment (dating to 1910) to African American migrants.

Edwin C. "Bill" Berry, from Chicago, was hired as the Portland Urban League's first Executive Director, holding that position until he returned to Chicago in 1956. (Berry's home still stands at 628 NE Roselawn.) Berry refused to focus on helping the shipyard

workers return to their former communities; he worked tirelessly to challenge housing and employment discrimination and to pass civil rights legislation in Oregon.

Opening its first office in Dr. DeNorval Unthank's medical office at 6 SW 6th (now gone), the Urban League moved to 408 SW 3rd (gone), then to the Dekum Building st 519 SW 3rd (still standing).

E. Shelton "Shelly" Hill, whom Berry hired as the Urban League's Director of Industrial Relations, later followed Berry and William Boone as Executive Director. Hill had been a labor recruiter for Union Pacific, visiting Portland every summer since 1925. In 1941, he decided to stay, working at Portland Air Base as an employee relations officer, and then as race relations officer for the Vancouver Housing Authority. In 1945, his wife Helloise was one of the first African American teachers hired by the Portland School District. (Their 1950s and 1960s homes stand at 4612 NE Rodney and 7005 NE 29th.)

Shelly Hill is credited with the recruitment and placement of African Americans in significant positions never before held by non-whites. These and other African American employment achievements were celebrated in the Urban League's regular publications. Among these, whose houses still stand, were:

- Charles Duke (at 7214 NE 9th by 1950), whose 1946 appointment as Portland's first African American civil service policeman was the Urban League's earliest celebration announcement. Duke had recently returned from World War duty with the African American 100th Fighter Squadron;
- Richard Neal, Sr. (4235 NE Rodney), former Union Pacific waiter with Shelly Hill, who recruited him to open the first

African American pharmacy in Portland; he would become an Urban League board member. His wife, Ruth, worked for the U.S. Department of the Interior;

- Herman Plummer (homes: 510 NE Fargo and 5308 NE Cleveland; office: 317 SW Alder), recruited by Hill to become the first African American real estate agent. Plummer would go on to manage the Albina Neighborhood Improvement Project's housing rehabilitation program and become an NAACP officer;
- Clara Peoples (1406 NE Ainsworth) and Arlene Grice (2309 NE Rodney and 4073 NE 6th), who became the city's first African American elevator operators at Eastern Department Store;
- Jean Tinsley (8930 N Berkeley), who became the first African American to work at the Downtown YMCA;
- William Carr (5504 NE Flanders), who became the first African American firefighter in 1952;
- Isaac Alford (6204 NE 8th), promoted to Assistant Manager at the Columbia Athletic Club (formerly the Cosmopolitan Club) in 1953, the first African American to achieve a manager's position in local establishments;
- William Hilliard (2800 SE 18th and later at 2923 SE 35th), named sports writer for the Oregonian in 1953, the paper's first African American reporter. He ultimately became Editor;
- Alonzo Glosson (422 NE 69th), appointed the first African American teacher at McLaren School. In 1955, his wife, Laura, was a telephone operator at the YWCA;
- Joy Brock (daughter of Asa and Leticia Brock, 734 NE Shaver), Urban League office staff member, named third grade teacher at Boise School in 1952.

Of the Urban League's later offices, its 1970s (718 W Burnside, field office at 5329 NE Union) and 1980s (4128 NE Union) locations still stand. In the early 1990s, the Urban League moved into the old Tivoli Theater Building at 2525 N Williams, and re-established housing on the upper floors.

Of the many Urban League staff and Board members (not otherwise cited), those with homes still standing include:

- William Boone, Executive Secretary, (3507 N Halleck), also appointed by the Governor in 1958 to the Advisory Council of State Civil Defense;
- Dr. Webster Brown (8330 N Chautauqua), a physician and one of the Urban League's treasurers;
- Rufus Butler (3924 N Williams), Director of the Urban League Field Office;
- C. Donn Vann, owner and operator of the first African American funeral home in Portland, at 5211 N Williams since 1955. He was an Urban League President.

In 1967, the Asa and Leticia Brock family were selected by the National Urban League as "Family of the Year". Living at 734 NE Shaver (still standing), the family was honored for planning their economic life around sending their four daughters to college. Asa Brook was a Union Pacific Railroad waiter and Mrs. Brock was unable to work in Portland as a teacher in a school district that refused to hire African Americans before the mid-1940s. Of the Brock daughters, those whose homes still stand are: Rosemarie Johnson, the first African American employee at the Portland Water Bureau and her husband Earl, a policeman (living at 6028 SE Gladstone); Joy Pruitt, a teacher and later a high school principal, and her husband Clarence, a dentist (living at 3568 SE Kelly).

The War Years and Post-War Period

In numerous ways, the expanded population failed to fit within the place previously prepared for African Americans in Portland life. Physically, there were too many for all to live in Albina. Moreover, they brought to Portland different cultural patterns, life experiences, coping techniques and aspirations, thus challenging the previously defined accommodation between the races in Portland. These differences certainly disturbed the pre-war white population, making it confront and adjust to uncomfortable new elements in racial dynamics. But the impact of these new realities also presented the pre-war African American population with new, sometimes welcomed, sometimes resisted, challenges.

Newer facilities had opened with opportunities for African American professional waiters. In the late 1930s, Albert Morton (living at 5039 NE 32nd, which still stands) enjoyed the prestige of being Head Waiter at the Portland Hotel. By the 1940s, the Cosmopolitan Club at 614 SW 11th (still standing) was attracting a cadre of professional waiters, who formed the nucleus of the "Cosmopolitan Business Club" with other railroad waiters, in the same vein as the early 1900s Enterprise Club. Among them, whose houses still stand, were:

- John Minor, living in the 1930s at 4812 NE 27th and then in the early 1940s at 3105 SE 25th. By the 1940s, he was active with the labor organizations working on behalf of the Dining Car Waiters;
- Thomas Vickers, a Cosmopolitan Club waiter, living at 1326 N Benton (now gone). He would become a teacher and move to 4426 NE Rodney;

- Earl Elkins, Southern Pacific Club Car attendant and entrepreneur, living at 7034 N Knowles.

The Cosmopolitan Club would become the Columbia Athletic Club in the 1950s. In 1955, Lucius Williams (930 NE Holland) would be named Banquet Supervisor. He would also become a founder of the Royal Esquire Club, an African American men's social and civic club holding meetings at 1700 NE Alberta (still standing). The Benson and Multnomah Hotels were now employing African American workers, many from the Portland Hotel which was demolished in 1953. The Royal Palm Hotel (stands at 310 NW Flanders), owned by Kelly Foster, had provided a barbershop, restaurant and other facilities for African Americans since the beginning of WWII. Ulese Raiford (living at 211-13 NE Weidler, still standing) was a Royal Palm barber who would go on to open his own Williams Avenue Barber Shop. Charles Maxey would do the same. Mrs. Joe Anna Page (living at 2017 NE Rodney - still standing) operated Mom's Chili Bowl at 301 NW Flanders. Walter and Martha Anderson re-opened the Medley hotel as the Hotel Anderson (2272-80 N Interstate, now gone).

Large social events and other entertainment for African Americans were taking place at Murlark Hall at 4 NW 23rd (gone), MacElroy's Spanish Ballroom at 426 SW Main (later demolished for construction of the Portland Building) and Cotillion Hall at 406 SW 14th (still standing). Night club activity was thriving at the Dude Ranch at 240 NE Broadway (still standing).

A new African American newspaper, People's Observer, was published by William McClendon. His wife Ida was Managing Editor. McClendon went on to publish other African American newspapers and operate McClendon's Cafe. His office and houses of that era still

stand at 2017 N Williams, and 1803 NE First and 825 NE Holland. He went on to head the Black Studies Department at Reed College.

In general, Whites looked forward to the end of the war and the return to pre-war norms regarding race. That would require the exodus of the wartime African American migrants. Many did leave, but many stayed as well. The post-war African American population stabilized at about six times the size of the pre-war total.

For the older African American population, these newcomers represented a competing force for the limited resources and positions traditionally available to African Americans in Portland. But conversely and more importantly, they provided a new momentum, critical mass, and energy that eventually broke the old boundaries of race that had contained Portland's African American population for decades.

Many shipyard workers and their family members who stayed and went on to other achievements in the Portland community, and whose houses still stand, included:

- Clara Peoples (moved from Vanport to 1406 NE Ainsworth) who held Portland's first "Juneteenth" celebration at the shipyards, and went on to become one of Portland's first African American elevator operators, the first African American on the State Board of Agriculture, and originated the first "Meals on Wheels" in the nation;
- Emery Barnes, whose family came to work in the shipyards in 1943, lived at 70 NE Tillamook and at 3116 N Williams. Barnes became a Jefferson High School, University of Oregon, and Green Bay Packers football star. He moved to British Columbia in 1957 and was elected to the Parliament in 1972; he was

elected Speaker in 1994;

- Pauline Bradford (546 NE Stanton and 1745 NE First), whose family came to work in the shipyards; she became one of the first African American women hired by the U.S. Department of Agriculture and continues to be a leader in the OACW;
- McKinley Burt (war years office at 2017 N Williams), who became Portland's first African American licensed Public Accountant, going on to teach at Portland State University and author "Black Inventors of America";
- Garvin Campbell, who, with his wife Thelma, operated Campbell's Cleaners and Laundry at 819 N Russell, from 1947-94;
- Benjamin Dean (121 NE Hancock) whose wife, Mary Rose, operated Rose's Beauty Salon in their home. They went on to own and operate Dean's Beauty Salon and Barber Shop at 215 NE Hancock;
- Rev. Joseph C. Foster, who became a barber and then pastor of St. Paul's Church of God in Christ, living in the 1950s at 2642 N Borthwick (now gone) then at 2716 NE 9th. He is the oldest African American Bishop in the State of Oregon;
- Daniel Jones (2040 NE Rodney) who was a Civil War veteran and, when he passed away at 118 in 1962, was recognized as Oregon's oldest person;
- Charles Maxey who came from Texas, finding work as a Royal Palm barber after the shipyards. He went on to open Maxey's Better Buy Grocery and Barber Shop at 20 N Cherry, then at 26 N Weidler (both displaced by the Coliseum and I-5 construction). He re-opened at 4624 N Williams in 1960, operating there until retirement in 1980. A civil rights activist, Maxey was a member of the Young Republicans; he was

the only African American delegate to the 1949 National Convention in Salt Lake City;

- Mrs. Hettie McGee (1821 NE 2nd and 722 NE Thompson) who went on to be a baker at the Hoyt Hotel and other places;
- Edward Merchant (310 NE Fargo), who became a merchant seaman after leaving the shipyards;
- Nathan Nickerson (118 NE Skidmore and 1412 NE Saratoga), who became the Economic Development Director for the Urban League and then Director of Community Mental Health;
- Mrs. Willie Ranson, who worked in the shipyards to earn money for school. Later finding work at a dry cleaners on N. Interstate, she went on to open and operate her own Woodlawn Cleaners at 806 NE Dekum until 1986;
- Lurlene Shamsud-Din, who came to Vanport with her parents in 1945, where her father operated a heavy equipment business and her mother worked in the shipyard. In 1955, the family moved to 835 NE Jarrett (still standing). A Jefferson high School graduate in 1961, Shamsud-Din was an active participant in NAACP youth programs, winning an NAACP essay contest that led to a meeting with President John Kennedy. Today she is a program administrator at Sabin School.
- Kelly Stroud (2936 NE 12th) who came from Texas to work as a shipyard electrician, and went on to open Stroud Moving and Storage (909 NE Dekum), Portland's first and only African American owned moving company.

The end of World War II generated extensive adjustments in American life and race relations, just as the end of the Civil War had done 80 years before. The economy cooled as the global conflict

turned from hot to cold. White soldiers returned home looking for old jobs, past privileges, and a return to social control. The only industry that boomed was babies. White parents chased the American dream into the suburbs. Jobs and housing were hard to find anywhere for anyone, White or African American.

But African Americans were not ready to abandon the gains that had been made during the war. The war, after all, had been a battle against racism. African Americans conceived the war as having two fronts, the battle against fascism overseas and the fight against its domestic version - racism. In the competition for cold war ideological victories against communism in the Third World, much of which is colored, the contradictions of American racial realities stood out starkly.

The Vanport Flood

In Portland, nature took a hand and created the first post-war crisis for race relations. Many of the African American newcomers who remained in the area lived in the Vanport Temporary Housing Project. In 1948, the Columbia River flooded and swept away that refuge for an estimated 5,000 African Americans. Finding new places of residence for those dispossessed by the flood was a major problem. The older housing stock, lower prices and proximity to the Albina area made the inner northeast the "logical" area for African American relocation. This district became the center of the modern day Portland African American community. Natural increase and continued in-migration gradually expanded the boundaries toward the north and east, aided by white flight to suburban locations.

Among those displaced by the Vanport flood was Edna Pittman,

whose family moved in with her grandparents at 508 NE Lawrence (gone). She lived later at 5906 NE 16th (still standing), becoming active in the National Council of Negro Women, and working for Portland Public Schools and Multnomah County. Today she is a counselor at Whitaker School. Other African Americans who found professional positions at Vanport moved to other positions in Portland. Among those, whose houses still stand, include:

- Bill Travis (2837 NE 10th) and Matt Dishman (4035 N Haight): Vanport sheriffs who went on to the Multnomah County Sheriff's Department;
- Vanport teachers Robert Ford (1504 NE Highland) and Leota Stone, wife of St. Philip's Rev. Lee Stone (2036 NE Rodney and 6920 NE 27th), who became the Portland Schools' first African American teachers at Eliot School in 1945. In 1953, Ford became the first African American high school teacher and in 1971 was named Teacher of the Year.

Later African American Churches

African American churches continued to play a critically important role in African American life and new churches were established to serve the expanded post-war community. Many of the churches, both old and new, served as an important force in advocating for social, political, economic, and educational rights for African Americans. Church leaders spoke out and helped lead every significant civil rights battle, continuing the long tradition of active involvement in African American life.

In the mid 20th century, churches relocated as their members were dislocated, gradually concentrating in the Albina neigh-

borhoods. Often they relocated into church buildings that had been built earlier for European immigrant congregations who later moved on from Albina. Among the many later churches are:

- House of Prayer for All Nations: Bishop R.L. Searcie established this church in 1920 and soon located at 2205 SE 10th (now gone). After WWII the church relocated to 731 N Mason, led by Bishop Searcie until his death in the 1970s. The church continues today at this location;
- The Vancouver Avenue First Baptist Church had been organized in the shipyards housing projects in Vancouver. After the Vanport Flood of 1948, the church relocated to Portland at 1914 N Vancouver (now gone). In 1952, it moved to 3138 N Vancouver, under the leadership of Rev. O.B. Williams; it continues today at that location;
- Maranatha Church of God was founded by Rev. Otis Brown, locating at 2518 N Williams in 1944. In the 1950s and 1960s, the church was located at 2723 N Borthwick and 3700 N Borthwick (both removed for Fremont Bridge construction). By the late 1960s, the church had moved to 4222 NE 12th, under the leadership of Rev. Wendell Wallace and then Rev. John Garlington. Both played active and visible leadership roles in civil rights issues. The church continues today at the same location;
- Morning Star Baptist Church was founded in the 1940s and by 1950 was located at 3115-17 N Williams (now gone). In 1955, the church moved to 603 N Fargo (removed for Fremont Bridge construction) where it remained until the early 1960s when it moved to 106 NE Ivy, where it continues today;

- St. Paul Church of God in Christ was founded in the 1940s in Vernonia, as the Church of God in Christ. In 1956, the church moved to Portland at 2721 N Borthwick (building demolished for Fremont Bridge construction), renamed St. Paul's. In 1960, St. Paul's moved to 2859 NE Rodney, formerly the home of the Rodney Avenue German Methodist Episcopal Church. The church remains at this location today, under the leadership of Bishop J.C. Foster. He has been its bishop since 1946, and is the oldest African American Bishop in Oregon;
- Mt. Gillard Missionary Baptist Church has been located at 2902 NE Rodney since the 1970s, where it moved from 233 NE Failing and 2413 N Albina (now gone). The church's Rodney Street building formerly housed the All Nations Community Church and Hughes Memorial Methodist Church (whose Rev. J. Harold Jones worked for the passage of 1950s Civil Rights legislation). The building originally housed the Augustana Swedish Evangelical Lutheran Church;
- St. Mark's Baptist Church has been located at 103 NE Morris since 1970, where it moved from 4828 N Williams (building still standing). The church's Morris Street building formerly housed Baptist Churches named New Jerusalem, Friendship, and Immanuel dating to at least 1940, and originally housed the Second German Baptist Church;
- Community Church of God has been located at 207 NE Skidmore since the mid 1960s. The building originally housed the Albina German Seventh Day Adventist Church;
- Emanuel Temple Full Gospel Pentecostal Church has been located at 1032 N Sumner since 1972. The building originally housed

the Swedish Evangelical Church;

- In the 1950s, Williams Temple of God in Christ was located at 241 NE Hancock. Today the building houses the Victory Temple Church.

As the 1960s Civil Rights battles opened in full, the fiery Rev. John Jackson arrived in Portland in 1964 as the new pastor at Mt. Olivet. He had earned awards for work in race issues in Pennsylvania, Connecticut, and North Carolina. From his arrival until his retirement in 1987, he stood on the front lines of all civil rights issues. His home at 2503 NE Liberty still stands.

Rev. J.J. Clow had preceded him as pastor at Mt. Olivet (living in the church parsonage at 116 NE Schuyler, still standing). An NAACP president, Clow had prominently advocated for an open housing policy for African American defense workers in the 1940s and other civil rights issues into the 1960s.

The Civil Rights Era in Portland and Oregon

The indication that the state would take a new direction in matters of race occurred in the arena of greatest contention during the war years. Competition for declining jobs was fierce as soldiers returned home and war-time workers continued to be available. The contributions of African American soldiers on the battlefields, the contributions of African American workers in the war industry, the contradictions between American racial policies and realities, the wartime anti-fascist rhetoric, and the competition of the cold war nations for propaganda victories in the Third World - all were ingredients in the changing racial environment in the states.

In Oregon, the result was the passage of a Fair Employment Practices Act in 1949. This was the first piece of purely positive race-related legislation ever passed in the state. Its objective was to outlaw employment discrimination. It was, in one sense, an acknowledgement that the migration into and continued residence of war time African Americans had changed the dynamics of race here permanently.

The Battle for a Public Accommodations Bill

In 1950 the early skirmishes of change exploded into a full-pitched battle. The location was Portland, the center of the state's African American population and the issue was public accommodations. The Taylor vs. Cohn case early in the century had given legal sanction to discrimination in the state based on race. In the winter of 1950, the Portland City Council passed an ordinance rejecting that policy, making racial discrimination illegal in any public place.

Before the new ordinance went into effect, a petition campaign put the issue on the ballot of the general election in November, 1950. After months of acrimonious campaigning the Public Accommodations ordinance was repealed by a solid margin in the November election. Jim Crow was still alive, if not completely well in Portland.

While the Portland ordinance went down to defeat, it set in motion a debate about the direction that racial policy would take in Oregon. With expanded numbers of African Americans, thanks to the shipyards, additional energy grew into greater clout as the NAACP focused its attention on the Public Accommodations Bill for

the 1953 Legislative session. The Urban League, churches, fraternal organizations and others throughout the State joined the effort. During their leadership of the fight to pass the bill, NAACP President Otto Rutherford and his wife Verdell, NAACP Secretary, printed thousands of bill-related copies from their basement mimeograph machine at 833 NE Shaver. After more than three decades of denial, in 1953 the Oregon legislature adopted a state-wide Public Accommodations law that finally laid to rest the Taylor vs. Cohn precedent. Private examples of racial discrimination in public accommodations would linger throughout the state for decades, but now lacked the weight and power of public policy to sustain them.

Other NAACP officers, board members, and members who helped galvanize the effort to pass the bill, whose homes still stand, included:

- Ulysses Leverett, 2nd Vice President, at 40 NE Fremont;
- Herman Plummer, NAACP Treasurer, at 510 NE Fargo;
- Lorene Banister, a nurse's aide, at 2027 N Williams (she and her husband would move in 1953 to 205 NE Stanton);
- Rev. W. Sherman Burgoyne, of Lents Methodist Church, at 5329 SE 88th;
- Jason Dancey, a porter, whose 1953 home at 1214 N Williams is gone; he moved in 1957 to 2443 NE 8th (still standing);
- Rev. J. Harold Jones, pastor at Hughes Memorial Church at 2902 NE Rodney;
- Marie Smith, at 714 NE Sumner. She had recently completed a term as the first woman president of the NAACP and had been named Portland's First Negro Citizen of the Year in 1950. Her husband Elwood was a Pullman porter;

- Ulysses Plummer, Jr., brother of Herman Plummer and attorney with the U.S. Department of the Interior, at 3975 NE Mallory. His wife Bernadette worked for the YMCA;
- Oliver Smith, at 3527 NE Schuyler. Mr Smith was active in politics, coming within 28 votes of the Democratic nomination for a state legislative seat in 1944;
- Thomas Vickers, at 4426 NE Rodney, a teacher at Boise School, and former waiter at the Cosmopolitan Club;
- Edgar and Daisy Williams (2726 NE Going), Police station elevator operator, past NAACP president, founding member of the Urban League, and Civil Rights activist since 1918. Williams later was the first African American appointed to the Portland Housing Authority. Williams Plaza, a senior citizens housing project would be named for him;
- Rev. O.B. Williams, of the Vancouver Avenue Baptist Church at 3138 N Vancouver.

The Battle for Equal Housing

Other positive steps were taken during this period. The old anti-mixed marriage law that had been adopted in 1866, for example, was finally repealed in 1955.

However, the next big battle that loomed on the field of moral combat was over the issue of housing. Going back to the original exclusion and homestead laws, attempts to control where and under what conditions African Americans could live in Oregon represented the oldest thorn in the civil rights side of African American residents. As events on the national racial scene heated up with the school desegregation and bus boycott confrontations, Oregon's

African American population chafed under the restraints imposed by private prejudice and public real estate practices which prevented having a free choice in letting economic resources and personal preferences determine where they could live.

By 1950, African Americans, some relatively new to Portland, were finding housing in lower Albina as white residents moved out. The boundaries of the pre-war densely settled African American community of lower Albina were gradually expanding to the north and east. Many of the men and women living there were also making changes in their professions (see p.49-50). By the 1950s, among them (and whose homes still stand) were:

- Beatrice Reid was still living at 2107 N Vancouver, and was operating the Mott Sisters Style Salon, a dress making business at the same address. By 1960, she would be employed at Colonial Mortuary;
- Reuben Sullivan had passed away, and his widow Etta moved to 2930 SE 50th (no longer standing);
- Railroad waiter Olandus Webb had moved to 831 NE Holland, and become a real estate salesman at Hartley Real Estate;
- Edgar and Clara Triplett had moved to 2043 NE Rodney;
- Alvin Leighton was still living at 71 NE Tillamook and had become a meat grader with the U.S. Department of Agriculture;
- Calvin Brown was operating Brown's Cleaners at 201 NE Weidler by the early 1950s;
- Clara Jackson was operating her Expert Designing dressmaking and alterations business at her home at 2325 NE Rodney;
- Railroad worker John H. Norwood was at 226 N Page by 1950. He would remain a homeowner at this address and go on to work at

Albina Engine and Machine Works and Pacific Marine Services;

- Otis Cain, a window washer with U.S. Public Building Services, was living at 2310 N Flint by 1950, and would remain a homeowner there;
- Otis Harrell was the homeowner at 109 NE Hancock by 1950. A few years later, he was employed at Lord Mechanical Contractors and his wife Lucille was a maid at the Prince of Wales Apartment Hotel;
- Harold Lacey, a Western Airlines porter, was the homeowner at 116 NE Hancock by 1950, along with fellow porter G.W. Sims;
- Rayfield Reid, working at Southern Pacific Railroad, was the homeowner at 217 NE San Rafael by 1950;
- Mrs. Myrtle Barno was operating the Sugar Hill Dinette at her home at 84 NE Broadway, by 1950. (This building was demolished in June, 1995);
- Perry Coleman (Union Pacific Railroad) and his wife Della were homeowners at 2316 N Vancouver by 1950. She would soon be a widow, remarry to Rev. Otha Warren (Pastor, Mt. Carmel Missionary Baptist Church), and remain at this address;
- L.C. Mickles, a Pullman porter, was the homeowner at 2405 N Vancouver by 1950;
- Mr. and Mrs. Wesley Powers were homeowners at 1803 NE First by the early 1950s. Mrs. Powers operated the Powers Grocery Store in the lower floor, a business that continued to the mid-1970s;
- Warren Robinson was living at 27 NE Cook. He would become the first African American to be appointed to the Pharmacy Board. By 1960, he would own and operate his own grocery store at 3203 N Williams (now gone).

There were many other African Americans breaking the "traditional" neighborhood boundaries and they drew attention as the race-and-housing debate heated up. In 1953, the Oregonian published a series of articles that refuted the perceived negative impact of African American residency in "white" neighborhoods. The articles featured African American families already living in these neighborhoods with the reassurance that these residents weren't followed by an African American "invasion". Among them, whose homes still stand, were:

- Fred and Dessie Jackson, at 835 NE 30th. He was a Union Pacific porter;
- Scott and Ida Brown at 516 SE 34th. He was a gardener;
- Edward and Willa Jackson, at 6909 SE 42nd. He was a Pullman porter;
- Mrs. Mary Duncan (widow of Clem Duncan, a cook) at 4024 NE 15th. They had lived in the 1940s at 2216 SE 39th;
- Roy and Estella Gragg, at 4903 NE 29th. He was a maintenance man at Pacific Department Store.

Ironically, the feature contrasted with another article headlined "Cross Marks Negro Lawn". It discussed the police investigation of the cross burning at the Parkrose home of Charles Gragg (son of Roy and Estella Gragg), at 11261 NE Knott.

The Oregonian series openly discussed the long-denied real estate practice of restricting areas within which homes were shown to African American buyers. It dated back to 1919, and could no longer be denied.

Finally, in 1957 the Oregon legislature after much wrangling adopted a Fair Housing Law. As in the case of public

accommodations, approval of a new law did not mean instant access to new housing for African Americans. In 1960, the Journal newspaper featured yet another set of articles that quoted Portland Mayor Terry Schrunk as "shocked and embarrassed" over the burning of the partially completed Parkrose home of Rowan Wiley, a Benson Hotel waiter and Purple Heart veteran, under construction at 1630 NE 140th (still standing). However, the Wiley family completed their home and stayed despite such an atrocious beginning. A few years later, a 1963 Oregonian article headlined "White Neighbors Mourning Death of Negro Resident" noted the passing of John Henry Johnson, who lived at 5600 SE Ankeny (still standing). Johnson was a highway construction worker whose 53 year residency there preceded most of his white neighbors. The Fair Housing law did, however, once again remove the mantle of legality from those in Oregon who continued to racially discriminate in housing matters.

This turning point accelerated the rate at which Portland's African American residents could emulate their white predecessors in the flight to the suburbs. Many did, primarily those African Americans who had been lucky or talented enough to find some level of career and economic success despite the hurdles of race. Fueled by the era's predominant philosophical strategy to pursue integration into white society, African American suburban flight contributed to the steadily growing problems of the inner city African American community. It drained away resources, both individual and economic, which then became available to the suburban white communities at the expense of the urban African American community. The African Americans who made this choice had every right and many pressures to do so, but the negative impact on

those African Americans left behind continued to have ramifications for decades to come.

The Integration of Portland Public Schools

The most contentious civil rights issue of the 1960s was closely tied to the battles over housing rights for Portland African Americans. While the Fair Housing Act had allowed some the opportunity to escape the confines of the African American community as defined in the 1940s and 1950s, most African American families could not and did not leave. This continued reality of a concentrated African American residential pattern guaranteed Portland's participation in the great debate over school integration that swept the country following the Brown vs. Board of Education ruling in 1954.

There were two kinds of educational segregation in American society. "De jure" forms of segregation were those established and preserved in laws and policies that prohibited racial mixing in school settings. This form predominated in most southern states. School systems in northern and western areas, however, were often just as segregated as southern de jure systems. Outside of the south, the segregation was more often created by "de facto" circumstances, resulting in segregated patterns that existed "in fact" but which had not occurred specifically as a result of laws or policies. De facto segregation was an indirect form most often created by neighborhood schools serving segregated neighborhoods. It was the result of the laws, policies and private practices of prejudice in the housing and real estate industries, rather than in educational administrative arenas.

The first experience of Portland with segregated schools was de jure. In the 1860s, a separate school had been created for African American students when they attempted to enroll in the regular public school system. This separate school had been closed due to the extra costs it imposed on the system. From the 1870s on, African American students generally went to integrated public schools in Portland. They sometimes experienced special restrictions based on their race, and until the 1940s, when Leota Stone and Robert Ford were appointed as Portland's first African American teachers, they were instructed by white teachers only. The fact that the African American community remained small and introduced relatively few students into the system made the integrated arrangement tolerable.

The arrangement began to generate tension as the African American community grew after WWII. Housing patterns created neighborhood schools in Northeast Portland that were nearly all African American, along with schools in other parts of Portland that were virtually all white. For different reasons, Portland schools in the 1960s were as segregated as Alabama's.

The NAACP in the 1960s led the local campaign to address what was perceived as a serious problem. In 1963, NAACP President Harry Ward (a County Public Welfare caseworker, living at 6625 NE 42nd, no longer standing) put the Portland School Board on notice that the NAACP expected it to address school segregation.

Ironically, Phil Reynolds, the 1958 NAACP president (living at 3130 SE Brooklyn, still standing) was then in the midst of a lifetime dedication to promoting education to African American youth. That dedication would be recognized in 1983 when the Phil

Reynolds Scholarship Fund was established. Mrs. Bobbie Nunn (living at 6133 NE 8th, still standing) had been active in the NAACP since the 1940s. In 1955, she became a teacher at Eliot School, and continued to work for the School District.

By 1964, the Portland School District had settled on one means of achieving integration: a "pilot relocation assistance project", in which 25 qualified African American families living in Albina would receive financial aid to relocate out of the area. In 1965, NAACP president Rev. Grady Brown, Bethel AME Pastor (living at 6133 NE 8th, still standing), addressed the Portland City Club on the school segregation issue; he called segregation "a dragon with a strong constitution and almost limitless resistance". That same year, the school district itself achieved some integration; Robert Hughley became the first African American in an administrative position as Community Services Coordinator for the Albina Model Schools Program. Hughley had been a special education teacher with the School District and was on leave to complete his Ph.D. (In the early 1970s, he lived at 4313 SE Taylor and then at 3965 SE Oak, both still standing.) In 1966, Jim Winters became the school district's first African American sports coach at Washington High School. Living at 4733 N Kerby (still standing), Winters had been a star athlete at the University of Portland.

It should be noted that not every African American person felt that having schools in which the majority of students were African American was indeed a problem. In purely educational terms, African American students should still have been able to get good educations under that arrangement given good teachers, good materials and strong models and support. Realistically, all of

those educational elements were rarely provided under de facto systems and they were generally absent in Portland as well.

Ideologically, the leaders of the African American community at this time were solidly committed to the concept of integration. Corresponding elements of leadership in the white community were generally sympathetic to this concept but adamant that adjustments not degrade the educational experience of white students. Many other white Portlanders vigorously opposed any change to the status quo for reasons ranging from southern style racism to objections based on a theoretical educational philosophy.

The conflict was protracted and heated but eventually culminated in the formation of a blue ribbon panel that was to study the issues and make implementation recommendations to the school board. This was done. The commission's recommendations committed the School District to an approach to integration that relied on the ultimate dispersal of African American Students throughout the district in small numbers per school, with the eventual closure of neighborhood schools in the African American community.

Under this approach, the burdens of integration were borne almost exclusively by children of the African American community. They often found themselves isolated in hostile environments, cut off from cultural and parental sources of comfort and support, and supervised by teachers who often lacked the knowledge, training or inclination necessary to overcome the imposed disadvantages of this approach to integration.

There were some success stories and much good intention within these efforts. But eventually the inherent flaws, inequity, and

destructive effects on African American children and the community became so apparent that a strong reaction arose from within that community and among white sympathizers to overturn this system of integration. Eventually this issue became the focal point of interracial confrontation in Portland during the 1970s and 1980s; it was replaced by an approach to "desegregation" that relied more on strengthening neighborhood schools, using magnet schools to attract white students to schools in the African American community, along with retraining the teaching pool. The new approach generated its own set of conflicts, issues, and problems that sometimes reached the level of national discussion. Educational issues arising from patterns of residence and housing created in earlier generations of hostile racial policies continue to influence the educational agenda.

Professional Achievements in the African American Community in the 1950s and 1960s

Following the 1949 passage of the Fair Employment Practices Act, a series of incremental and significant professional achievements illustrated the fight against discrimination on the economic front. Some of these achievements were "firsts" but no less significant were the "seconds" and "thirds" in terms of breaking racial barriers in the employment arena. The integration of certain labor unions lay ahead.

Among the individual advocates and professional "success stories" of the era, whose homes still stand, were:

- John Baker (6535 NE Grand Avenue) who was Chairman and Business Agent for the Protective Order of Dining Car Waiters

by the late 1940s, following years of work as a porter. His wife Zepha operated a beauty shop in their home;

- George Weatheroy (19 NE Cook in the 1950s and 909 NE Beach in the 1960s) who became a Portland police officer in 1951 and the first African American police sergeant in 1969. Today, his two sons continue in Portland and School District police work;
- Aaron Brown (4715 NE 11th in the 1960s, and then at 2215 NE Going) who graduated from Northwestern School of Law in 1959, began a private law practice (at 2343 N Williams, now gone), and was appointed Oregon's first African American District Court judge for Multnomah County in 1969. He retired in 1995;
- Carl and Mercedes Deiz (9340 N Portsmouth in the 1950s, and then at 9144 N Chautauqua). Carl Deiz was a graduate of Franklin High School along with his brother Robert. Both attended Tuskegee Army Flying School and were two of the African American WWII aviators and Army Air Corps officers, known as the Tuskegee Airmen. Carl Deiz was a Second Lieutenant at the Tuskegee Air Field, returning to Portland after the war to work for the US Forest Service and the Bonneville Power Administration. In 1949 he married Mercedes Deiz, who graduated from the Northwestern School of Law and in 1960 became Oregon's first practicing African American woman attorney. She later became a Multnomah County Circuit Court judge until her retirement in 1992.
- Andrew Johnson (23 NE San Rafael in the 1950s, and 2439 NE 16th in the mid 1960s), a graduate of Stanford who came to Portland in 1945 and became Oregon's first African American State Highway Division engineer in 1953. He retired in 1980;

- Gladys and Bill McCoy (6650 N Amherst). Gladys Simms McCoy came to Portland in 1949 to work for the YMCA and married Bill McCoy in 1951. She became a social worker and a teacher at Pacific University, and in 1970 was the first African American elected to the Portland School Board. She went on to be the first and only African American elected to the Multnomah County Board of Commissioners in 1979. In 1986 she was elected Chairwoman, a position she held until her death in 1993. In 1974, Bill McCoy became the first African American elected to the Oregon State Senate, a position he holds today following numerous re-elections to that office;
- James Brooks (2606 NE 11th), who was director of Project Outreach, a cooperative program of the Urban League and the Oregon Building and Construction Trades Council in the early 1960s. The program provided the first apprenticeships in the skilled trades for African Americans;
- Alonzo Woods (2846 NE 11th), who was appointed a division supervisor in the Portland Department of Public Works in 1967, the first African American to achieve such a position. Woods had worked in the City's street paving division since 1948;
- Rev. Ellis Casson (704 NE Simpson in the late 1960s and 3215 Fremont in the 1970s), who worked for the Portland Public School District, and then became Civil Rights Officer for the Federal Highway Administration. Casson was elected NAACP president and then regional NAACP field director. Today he is the pastor of Seattle's First AME Church;
- Tollie Alexander (4816 N Michigan), who established his own brick and stone masonry business in the 1960s.

Not all achievements were without controversy and all were many years in the making. In 1963, two African American Lewis and Clark College students, Nathan Jones and Samuel Macon, had charged the Portland City Parks Bureau with discrimination in hiring practices. Their grievance was upheld and Macon worked for the city, living at 4523 N Albina (still standing) in the mid-1960s. By 1965, Nathan Jones was a teacher at Woodstock School, living at 1336 SE Haig (still standing). A few years later he would join the coaching staff at Roosevelt High School. Today he is an NFL referee and principal at Franklin High School.

In 1964, the Urban League's Nathan Nickerson announced the long-sought integration of the Longshoremen's and Warehousemen's Union. With the registration of 46 African Americans in the group of 300 new longshoremen, Portland's waterfront was finally desegregated.

Dr. DeNorval Unthank

The leadership and achievements of Dr. DeNorval Unthank cross almost half a century in Portland, beginning with his arrival from Allentown, Pennsylvania in 1929. Opening a medical practice as one of Portland's first few African American doctors, he touched the lives of many Portland families, including many Vanport residents. In 1958, the Oregon Medical Society named him Doctor of the Year. In 1962, he was named Citizen of the Year by the Portland chapter of the National Conference of Christians and Jews. In 1971, the Metropolitan Human Relations Commission gave him their Distinguished Achievement Award. In 1973, he received the Brotherhood Award of Portland's B'nai B'rith Lodge. He was a past

president of the NAACP, the first African American member of the City Club, and a co-founder of the Urban League. He fought discrimination for most of his life and he and his wife Thelma were forced to move many times. Of his homes, those that still stand are: the house at 2106 SE Knapp (early 1930s; see pages 48-49); his mid 1930s home at 3509 SE Division (occupied before him by Leonard Crosswhite); his 1940s-50s home at 3111 SE 29th; and his last home at 3105 SE 29th (occupied before him by John Minor) where he lived from the mid-1960s until his death in 1977. Mrs. Verdell Rutherford was his secretary for 25 of his 40-year medical practice; of his many office locations, only the last (511 SW 10th, Portland Medical Center) still stands.

African American Sports Achievements

During WWII, Mel Renfro's family moved to Portland from Texas to work in the shipyards, leaving Vanport six weeks before the 1948 flood. Eventually they bought a home at 51 NE Fargo (still standing) and Mel Renfro moved on from Boise School to Jefferson high School in the mid-1950s. Excelling in track and football, Renfro was viewed as the "biggest sports figure to come out of Portland since the Grayson brothers" (who were earlier white local sports heroes). Following graduation, Renfro went to the University of Oregon, and in 1964 left college early to play professional football for the Dallas Cowboys. He played for the Cowboys for 14 years, achieving fame as a true national sports hero.

In the early 1940s, Artie Wilson was playing baseball in the Negro League in Birmingham, Alabama where he stayed until 1948. Going on to play for the Cleveland Indians and New York Yankees, he

moved to the Pacific Coast League where he played for Oakland and the Seattle Rainiers, coming to Portland to play for the Beavers in 1955 and 1956. In 1959, after retiring from baseball he moved back to Portland with his family, living at 2226 NE 10th (still standing), and continues to operate a Portland area car dealership. Wilson will be inducted into the Negro Leagues Baseball Hall of Fame in October, 1995.

Later African American Newspapers

New Portland African American newspapers opened in the era from the late 1940s to the early 1970s. Among them were:

- The Northwest Clarion Defender, published in the late 1940s by Arthur Cox, at 2736 NE Rodney. Cox went on to open and operate Cox Funeral Home, and operation continues today at the same location;
- The Advocate Register, published in 1951 by Oliver Smith at 1453 N Williams (now gone);
- The Portland Challenger, produced by Bill Hilliard in 1952-53 at 3300 N Williams (building still standing but boarded over). Hilliard soon rose through the ranks of the Oregonian and was named its Editor;
- The Consumer Review, published in the late 1950s by Earl Hampton at 3211 N Williams (now gone);
- The Oregon Mirror, published in the early 1960s by J. Marcus Wellington and Don Alford, Editor. It was located at 4617 N Williams (now gone);
- The Northwest Defender, published in 1964 at 2742 NE Alberta (now gone). Terry Black was its editor;

- The Oregon Advance Times, published at 714 1/2 NE Alberta (still standing) in the late 1960s;
- The Clarion Defender, published from 1960-70 by Jimmy "Bang Bang" Walker at 1223 NE Alberta (still standing). Walker continued the entrepreneurial spirit, manufacturing and distributing soap products from his home at 4403 N Concord (still standing);
- The Portland Observer, established by Alfred Henderson at 2201 N Killingsworth (still standing) in 1973. The paper continues publication today at 4747 NE Martin Luther King, Jr. Blvd;
- The Skanner, established by Bernie Foster in 1975, continues publication today at 2337 N Williams.

Community Development Battles and Their Aftermath

In addition to the social and educational issues of race that emerged in the 1950s and 1960s, important economic issues had a significant impact on the housing patterns and business locations of the old African American community. Following the surge to the suburbs after World War II, in the late 1950s a movement began all across the country that focused on rebuilding urban centers. Since most of those urban centers had been inherited by minority and ethnic populations as they aged and decayed, this urban development era often had a dramatic impact on those populations. Older neighborhoods were torn down and replaced by the components of the envisioned future of urban life -- high rises, freeways, and public service "magnets" such as auditoriums and recreation complexes.

In Portland these developments were especially destructive to housing stock and business locations that had formed the heart of

the traditional African American community from the turn of the century to World War II. In the 1950s, the Memorial Coliseum and Interstate 5 were both sited in the inner Northeast Broadway corridor that had held many African American homes and businesses.

Displacement for Memorial Coliseum

Public debate over the best locational choices for the new War Memorial Sports Center - Memorial Coliseum - began in the early 1950s. In numerous studies completed for various sites by public agencies, the Broadway-Steel Bridge site never ranked very high. Most specifically, the heavily-trafficked streets of NE Broadway, N Williams, N Interstate, and NE Weidler were all recognized as barriers to easy access for the new facility. Nonetheless, the present site was ultimately chosen as a political compromise and negotiations for purchase-or-condemnation of property began in earnest.

A few population figures in the 1955 Coliseum Area Report tell the story of the impact on the African American community: 476 dwelling units lay in the path of construction, and 224 of these units were "non-white". This "clearance" of the community resulted in the destruction and displacements of homes, businesses and institutions, including: the homes of Rev. Lee and Leota Stone, Jason and Woody Dancey, Pollyanna and Ellis Reed; the business establishments of Maxey's Better Buy Grocery and Barber Shop, the Keystone Cafe, Keystone Investments, McClendon's Cafe, Charlene's Tot Shop and Beauty Shop, the medical office of Dr. DeNorval Unthank, the offices of the Protective Order of Dining Car Waiters, and the Oregon Fraternal Organization, among many, many others.

Most poignantly, the Bethel AME Church was also demolished and forced to relocate.

Some dislocated families left Portland for good, some scattered throughout the city into the already crowded areas north of Broadway. Many went into debt to find new homes and business locations.

The construction of Highway 99W had already removed homes and businesses before the Coliseum construction. The subsequent acquisition of right-of-way for construction of the East Bank-Minnesota Freeway (I-5) resulted in the removal of another 125 houses and many businesses. Charles Maxey found himself forced to relocate his grocery store and barber shop (from 26 NE Weidler) a second time; he was not alone. Dr. DeNorval Unthank was also displaced again, from 19 NE Broadway. He would open his last office at 511 SW 10th in the Downtown Medical Center.

Williams Avenue in the 1950s and 1960s

By the close of the 1950s, Williams Avenue, north of Broadway, functioned as the commercial heart of the African American community, continuing the trend started in the 1930s. The area became even more active with the loss of the businesses in the Coliseum area. Service oriented neighborhood businesses, cafes and restaurants, and other commercial establishments lined Williams Avenue, co-existing with the older housing on the street. Among the 1950s-1960s businesses, with the buildings that housed them still standing were:

- F & F Barber Shop and Blue Ribbon Barbeque at 2017 N Williams;
- Friendly Barbershop, at 3705 N Williams;

- Avritt's Auto Repairing, that provided vehicle maintenance for the nearby Ann Palmer Bakery, at 2242 N Williams;
- Citizen's Fountain Lunch and Lillian's Beauty Salon at 2531 and 2529 N Williams (now the Urban League Building). Lillian's Salon would later relocate to 2322 N Martin Luther King where it still operates;
- House of Sound Records, at 3620 N Williams (now relocated to building next door);
- Maxey's Better Buy Grocery and Barber Shop, then Cash & Maxey Barber Shop, at 4603 N Williams;
- Rudy's Tavern & Billiards, at 3037 N Williams, (now Cleo's);
- Cleo Lillian Social Club, still operated by Cleo Hampton at 3041 N Williams;
- Wallace's Barbeque, operated by Effie Ellis at 3217 N Williams (now the Tropicana) and then at 3240 N Williams (now Legend's Fried Chicken);
- Portland Challenger Newspaper, produced by Bill Hilliard at 3300 N Williams, Ellis Cleaners at 3304 N Williams, Henderson Upholstery at 3316 N Williams, and Albina Real Estate, established by Charles Williams at 3306 N Williams, boarded-over today for a different use;
- Albina Real Estate, at 3120 N Williams, opened by Curtis McDonald in 1970;
- House of Fortune Cafe, at 3940 N Williams, now another restaurant;
- NAACP Federal Credit Union at 2752 N Williams where it located in 1957 after operating from the home of Otto and Verdell Rutherford at 833 NE Shaver;

- Sportsman Barber Shop, still owned and operated by Willie Harris at 3638 N Williams;
- Bop City Records, owned and operated at 3213 N Williams (gone) by Fitzgerald Beaver, one of the first African American dee-jays. He relocated to 5130 NE Union (still standing) in 1970 and later had a radio program in Coos Bay;
- Dansby's Auto Repair, operating since the 1940s at 4072 N Williams.

Other nearby businesses that operated in the era, with buildings still standing, include:

- Albina Cash Market, at 36 N Russell, now Sloan's Tavern and Cooking;
- Van's Olympic Room at 3530 N Vancouver, continuously operated over the years as Benny's, Van's, Johnny's Olympic Room Lounge, the Texas Club, and now the Royal Esquire;
- B.F. Chester Auto Painting. Mr. Chester lived at 2237 N Vancouver and operated a painting and detailing business for car dealers on NE Union Avenue.

Williams Avenue residences from the 1950s to 1970 that still stand, include those of:

- Charles James, a Union Pacific waiter, at 3817 N Williams;
- Fay Gordly, at 4511 N Williams. Gordly worked for many years as a Pullman porter and during WWII was a member of the Auxiliary Police Unit that patrolled the neighborhood displaced by the Coliseum;
- Rev. Eddie Cannon, pastor at Pilgrim's Rest Baptist Church, at 3537 N Williams. The church was located at 603 N Fargo, and later demolished.

Displacement for Emanuel Hospital Expansion

In the late 1960s, Emanuel Hospital appealed to be excluded from the new Model Cities Program. The hospital expanded its property holdings in the Williams Avenue area with the stated intent to place new buildings on lots surrounding its main location. The Hospital and related "urban renewal" tore down 188 houses and many businesses. Federal budget cuts halted the hospital's expansion after the demolition and the now vacant property was left undeveloped. Among the many businesses in buildings that were demolished, were:

- The Blessed Martin Day Nursery, a day care center dating to WWII, at 2805 N Williams;
- The Chat and Chew Restaurant, at 2707 N Williams;
- Charlene's Tot and Teen Shop and the Melody Amusement Record Shop, at 2713 N Williams. Charlene's Tot and Teen Shop had already been displaced once from the Coliseum area;
- Doug's Tavern at 22 NE Russell. Owners Esther and Charlie Douglas would go on to open the Love Train at 422 NE Alberta (still standing);
- Ray's Barber Shop, at 2833 N Williams;
- Scotty's Barbeque, at 2829 N Williams;
- Dr. Webster Brown's medical office, located at 109 N Russell.

The home of Mrs. Leo Warren (312 N Cook), who formed the Emanuel Displaced Persons Association in 1970, was also demolished along with the former home of Mrs. Nellie Owens, 1958 NAACP "Grandmother of the Year" at 111 N Fargo.

A new administration building for the Portland School District was carved out of the area between the Coliseum and the Emanuel

Hospital holdings. Urban renewal and re-development projects and decisions had come to consistently mean, in fact, the displacement of African American and other minority and low income families, the destruction of the houses they occupied, and the eviction of the businesses they patronized. They were replaced, if at all, by structures and businesses designed to serve more upscale and powerful Portland residents.

Resistance was growing by 1960 to the Central Albina Plan, an urban renewal program of clearance proposed for the area between Broadway and Fremont, and Union and Interstate. The Plan area housed a population of 31,500 including 12,544 African Americans. NAACP president and attorney Mayfield Webb, clergymen, and others instead successfully advocated a housing rehabilitation program. Mayfield Webb was later named Director, in 1964, of the Albina Citizen's War on Poverty Neighborhood Service Center (at 59 NE Stanton, now gone).

In 1961, the Albina Neighborhood Improvement Program opened a field office in a house at 3726 N Kerby (still standing). Herman Plummer was a leader in helping the program succeed. By the mid-1960s, the housing rehabilitation was so successful within its 35 square block area (north of Fremont and west of Vancouver) that public debate was forcing the reconsideration of planned urban renewal (clearance) of the area south of Fremont. The City Council denied the public petition, but expanded the program's boundary to the north. By the Program's concluding ceremonies in 1972, nearly 300 homes had been rehabilitated and Unthank Park had been established, among other successes.

Gertrude Crowe founded the nationally recognized LIFE Center;

it opened in 1970 at 321 NE Russell (still standing) and later relocated to Martin Luther King Boulevard where it still operates. The pre-school Head Start Program would grow into a multi-facility operation that continues to serve the community.

The "Model City" Program

A 1966 Oregonian article focused on African American housing challenges, featuring interviews with Albina residents and community leaders. It contrasted the views of residents such as homeowners Albert Garnett, a railroad porter at 529 NE Monroe since 1949, and Jasper Bogan, a railroad repairman at 3303 NE 26th (both still standing). Bogan expressed a desire for better housing which was precluded by his income, while Garnett declared his satisfaction with his home and neighborhood. Public and media attention continued to focus on the Albina area as a "ghetto" and new approaches for improving conditions were on the way.

A complex parallel to local urban renewal decisions and War on Poverty programs in Portland was the federally funded attempt to create a "Model City" in 1967, in the largely African American-populated inner Northeast area. Within the Model City boundaries were the neighborhoods of Eliot, Boise, Humboldt, Woodlawn, Vernon, King, Sabin, and Irvington. This effort emphasized the involvement of grassroots community residents in decision making and project design activities. While well intentioned, this approach to community development held sufficient flaws, contradictions, and potential for conflict and confusion to guarantee that it would not produce long term solutions to fundamental problems faced by that community. One major deterrent to genuine grassroots cooperation

was the temptation to compete for control of the sizeable pots of federal money that were made available. Other barriers to long term success were the techniques of control that the traditional political power structure continued to exercise over objectives and expenditures.

Ultimately, it became clear that grassroots residence in and of itself does not guarantee either special knowledge or insights sufficient to conquer problems that have their roots in long histories and continuing policies that originate externally to a community.

While the "Model Cities" approach itself did not solve the complex problems of a besieged community, it did have long term positive effects. Charles Jordan was hired as the fourth Director for Portland's Model Cities and the first African American in the position. (His home of the era still stands at 1830 NE Klickitat.) He later was the first African American elected to the Portland City Council. Vivianne Barnett started the "Green Thumb" gardens project during the Model Cities years. Owner of Barnett Real Estate, her home and office still stand at 27-29 N Killingsworth. The Model Cities program also functioned as a training ground for numerous members of that community who later went on to play important roles in wider Oregon life. Additionally, it focused both public and private attention on the issues and problems of that community in Portland public life. It made it impossible to continue to ignore a significant portion of the urban community and its problems and aspirations.

Other important initiatives that grew during the general Model Cities era, in buildings that still stand, include:

- The Albina Corporation, an African American owned and operated job training and manufacturing firm, at 3810 N Mississippi, whose principal client was the U.S. Department of Defense. Mayfield Webb was president of the corporation which operated from 1969-1971;
- The Albina Art Center operated at 8 NE Killingsworth from 1964-73, focusing on arts, music, and other cultural programs. Rufus Butler (living at 5125 NE Garfield, still standing) was the Center's first managing director;
- The Albina Youth Opportunity School, Portland's oldest alternative school, opened in 1967, and operates at 3710 N Mississippi;
- The Black Educational Center, a school founded in 1970 at 63 NE Morris by Joyce Harris, Ron Herndon, and Frank Wilson. In 1971, the Center's bookstore was opened at 3705 N Williams. In 1976, the school and bookstore moved to 4919 NE 17th where it remains today;
- Banking: the race based inequities in local banking led to the opening of Freedom Bank of Finance by 1970. Its president was Venerable Booker (1526 N Webster) who had operated Booker Real Estate at 1533 NE Alberta in the 1960s. Booker later became president of American State Bank ("the bank that integration built and continues to build") at 2737 NE Union/Martin Luther King Jr. Blvd., a position he continues to hold today.

Changing of the Guard in African American Portland Life

The Portland African American community had been dramatically rearranged by the swift influx of large numbers of new residents during the World War II era. For the next twenty years, Portland race relations were dominated by adjustments and new racial dynamics in response to this wartime migration. By the 1960s, new forces began to supersede the influence of the wartime generation on the course of race relations in Portland.

One such new influence could be called a generational transition. The children of the war era migrants began to reach an age in the 1960s when their goals, objectives and strategies for racial change had to be considered and responded to. They moved from insignificance as children to having great influence on the course of events as young adults. The 1960s were a period of great youth activism and agitation and young people were generally much less patient with the pace of progress than their parents had been. They were also much more prone to pursue their grievances and objectives on the streets rather than in the meeting rooms and courtrooms that had been the preferred venues of the previous generation.

In June 1967, the Oregonian called attention to the frustration of African American youth in an article that discussed long-simmering tensions and discontent that had reached the boiling point in other cities. Frank Fair (living at 6423 NE 9th, still standing) a youth worker for the Church-Community Action Program (C-CAP) who had grown up in the Albina area, stated: "When you get to feeling locked in, that's when the frustrations start."

In late July, this frustration was demonstrated in confrontations with the police, which escalated into mini-riots in the area of 3507-11 NE Union Ave (now Martin Luther King Blvd.) Rev. O.B. Williams of Vancouver Avenue Baptist Church (living at the church parsonage at 3132 N Vancouver, still standing), and Rev. Wendell Wallace of Maranatha Church of God (living at 327 N Skidmore, still standing) were asked to calm the rioting youth. Disturbances arose again in 1969. Many African American youth had come to view police as an army of occupation in the African American community. They wanted change now and to achieve it, they were willing to disrupt old patterns and social orders in general. Their actions on Union Avenue depressed further the perception and reality of the street as a place were business could prosper. Uncertainties about the racial stability of the inner Northeast contributed to the climate of economic decline that was associated with the area in that era.

The 1960s also saw the impact on Portland race relations of new ideologies and racial strategies born in other national locations. They were transported to Portland in the heated atmosphere of social turmoil that characterized the period.

A Black Muslim presence arrived in the early 1960s in the form of a Black Muslim minister who came to town and attempted to organize a mosque. Charles CX Debiew and his wife, Sister Iantha, opened the Temple of Islam at their home at 4056 N Williams (still standing). He was unsuccessful largely because of the active opposition of the African American Christian church leadership and the traditional protest organizations already in place in the African American community.

In 1969 a second Muslim mosque found greater success. Muhammed's Mosque #62 opened at 707 NE Fremont (still standing). In 1972, the Mosque was moved to 833 N Shaver (still standing, new address is 4000 N Mississippi); the Sister Clare Muhammed School opened in the same building and operated from 1973-1976. A bakery and fish market were operated at 3955 N Mississippi (still standing) from 1972-76. The Mosque also operated a cafe in the storefront at 3213 N Union (former 1920s home and office of Dr. Hugh Bell) from 1972-75.

The other major influence came in the form of the organization and activities of a small Black Panther Party contingent in Portland. Actual membership was always small in the local Panther party; but the impact of its aggressive rhetoric and progressive social programs was a great influence on the attitudes of young African American Portlanders. The Fred Hampton's Peoples Health Clinic was located at 109 N Russell (now gone) in the late 1960s. A Panther storefront was also located on NE Union Avenue. Local Black Panther leader Kent Ford was a student living at 23 NE San Rafael (still standing) in 1970. The repressive over-reaction to the Panthers by the local police and white power structure added to their stature as champions of African American rights and resistance.

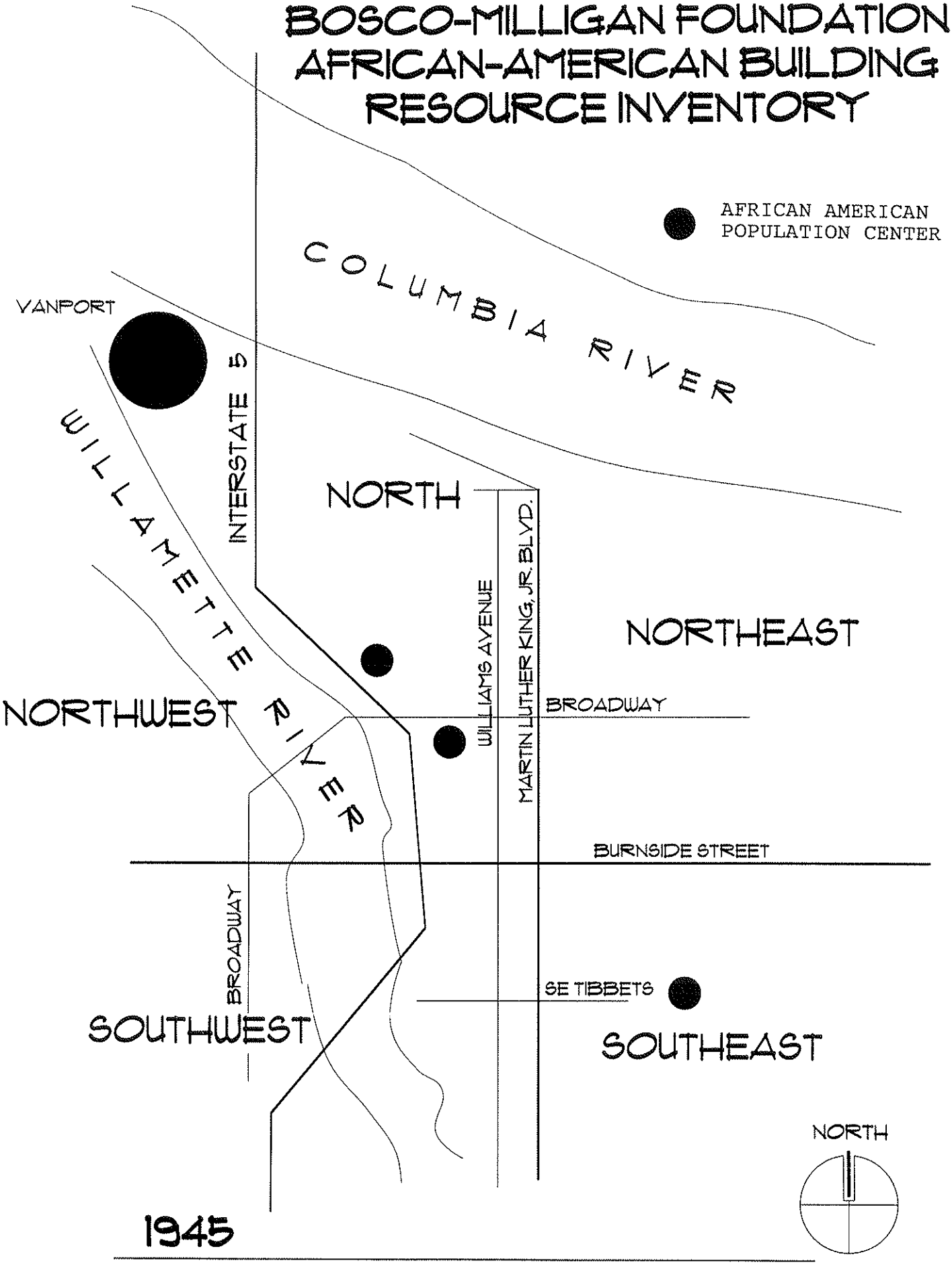
In terms of housing, business, and economic issues, these changing realities of racial dynamics accelerated both white residential and business flight from the inner Northeast. It would take another generation before the forces of urban gentrification would again recognize the attractions and benefits of the strategic location of inner Northeast Portland, previously passed by design and default to the African American community.

As the 1970s opened, another generation of leaders was coming of age in the African American community. They would join with established leaders, continuing long-standing community-based initiatives and begin new ones on many fronts. Yet to come were the Black United Front, the Albina Ministerial Alliance, the Black United Fund, and the Black Education Center, among the many entities within which people would come together and achieve success.

In the coming decades, African Americans would be elected to new political offices, successful business would be established and grow, and grassroots involvement would continue in meeting rooms throughout the community. By 1990, Portland's African American community would grow to 33,530 and continue to be centered within North/Northeast Portland.

History continues to be made and those more recent successes wait to be told in subsequent chapters. Additional buildings wait to be discovered for their association with African American individuals, institutions, and events over time. These chapters of history - and the buildings where "history happened" - are a legacy and an inspiration to the entire Portland community.

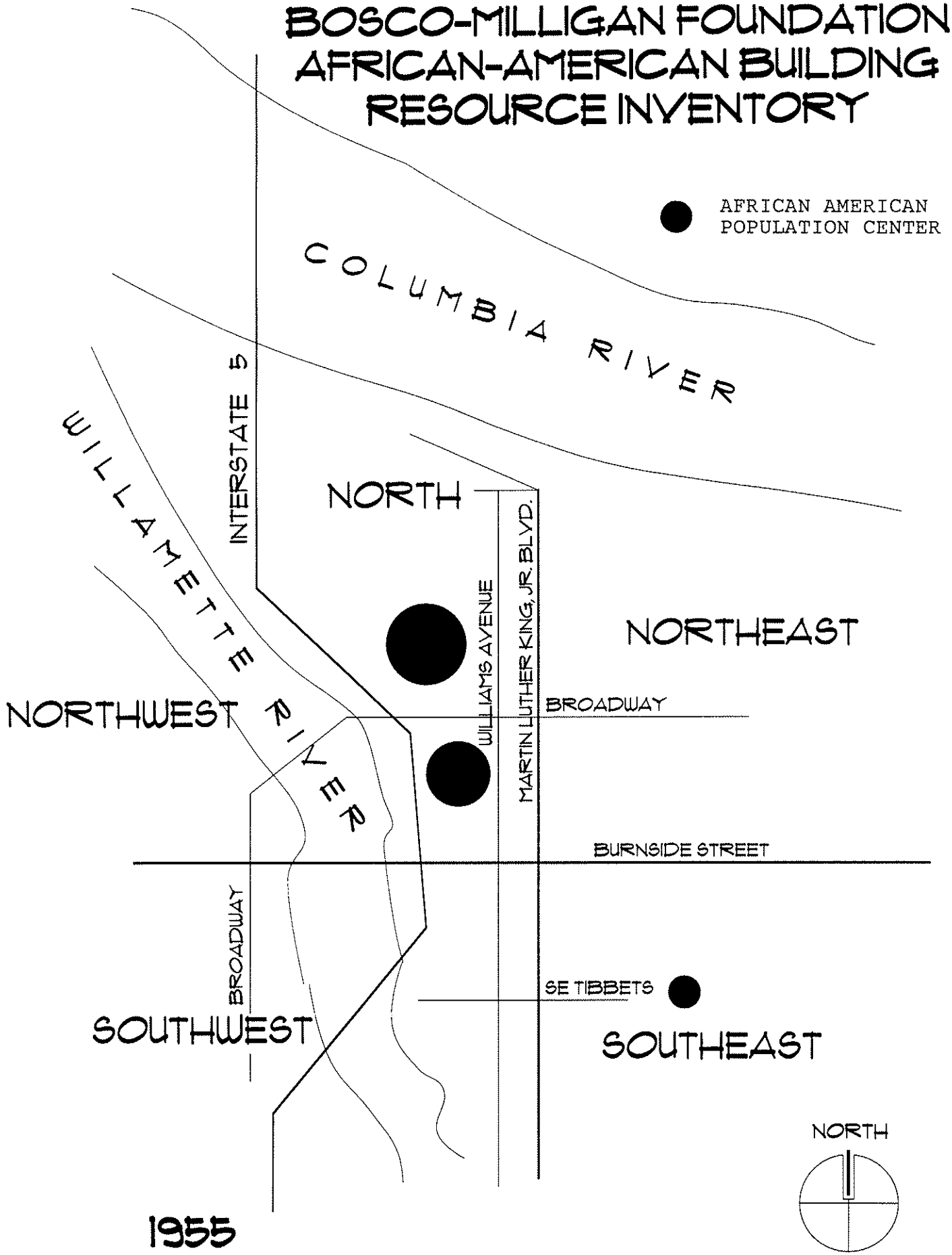
BOSCO-MILLIGAN FOUNDATION AFRICAN-AMERICAN BUILDING RESOURCE INVENTORY



1945

PORTLAND POPULATION CENSUS - 300,000

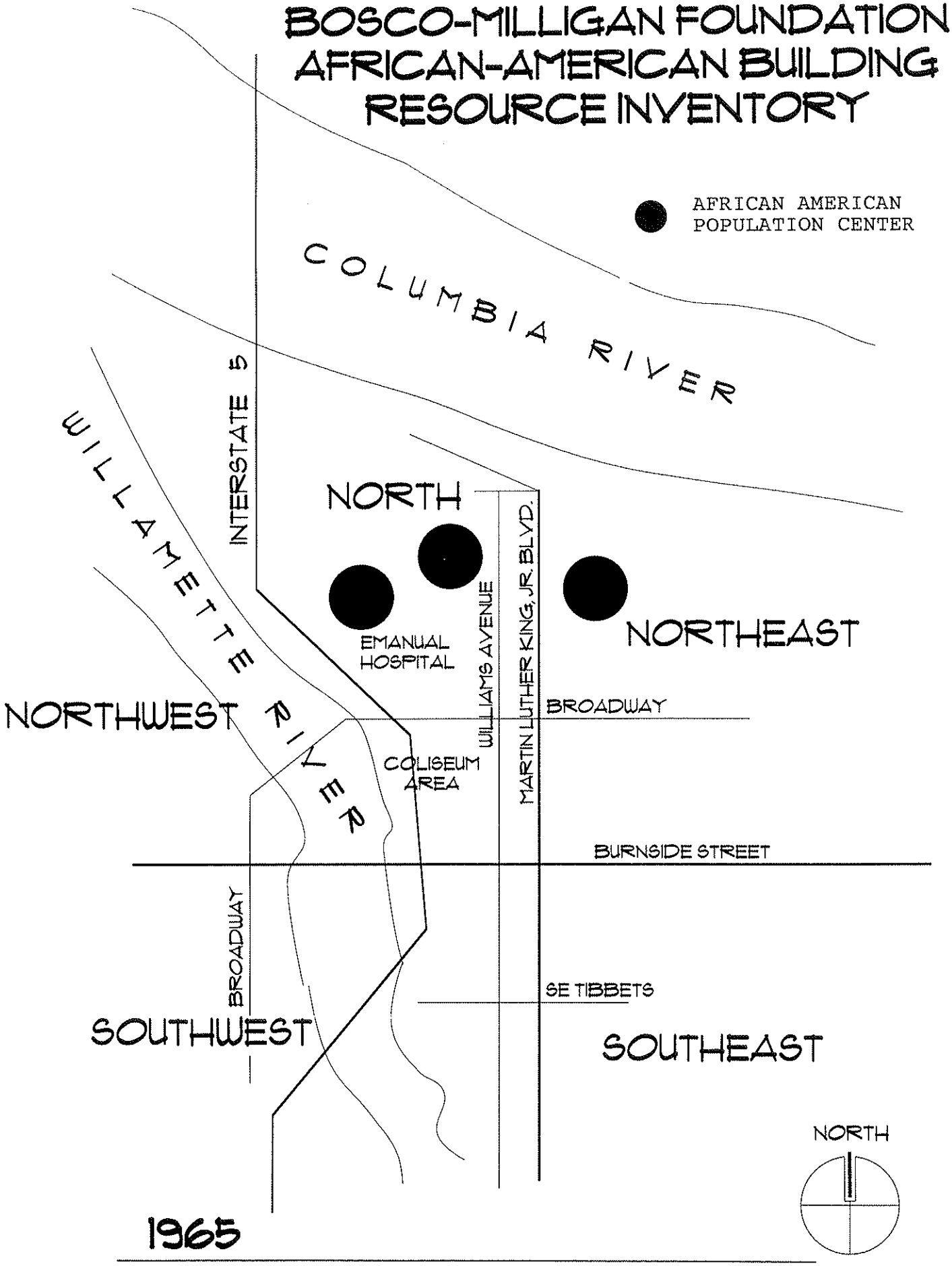
BOSCO-MILLIGAN FOUNDATION AFRICAN-AMERICAN BUILDING RESOURCE INVENTORY



1955

PORTLAND POPULATION CENSUS - 310,000

BOSCO-MILLIGAN FOUNDATION AFRICAN-AMERICAN BUILDING RESOURCE INVENTORY



1965

PORTLAND POPULATION CENSUS - 340,000

Buildings of Portland's African American History

Master List

August, 1995

Key:

Year: Address verified in Portland City Directories for listed years (not necessarily the only years of residency)
New Address: City address system changed in 1931, no new address available if building no longer there in 1931
FC: Field check ● building standing
○ building gone
Era: Era of significance, activity (if known)
Ref: Specific source of information
Site ID: Building identified for directory research due to age and location
Oral: Information provided by interviews with community residents

Reference:

KM: *The History of Portland's African American Community*, Kimberly Moreland
PP: *A Peculiar Paradise*, Elizabeth McLagan
Adv: *The Advocate Newspaper*
Jour: *The Oregon Journal*
Or: *The Oregonian*
Obs: *The Portland Observer*
R.Esq66: *Royal Esquire Program, 1966*
NAACP 1953: *NAACP Program 1953*
Urb.Lg.: *Urban League Literature*
ConRev: *Consumer Review*
And: *Black Pioneers of the Northwest*, Martha Anderson

The Bosco-Milligan Foundation
PO Box 14157
Portland, Oregon 97214

NAME	YEAR		New Address	FC	Era	Ref	Occupation/Significance/Notes	Map
Advocate Newspaper	1913	417	SW Washington	❍	1903-33	PP	Weekly Newspaper	
Advocate Newspaper	1925-31	414-18	SW Washington	●	1903-33	PP	(Pacific Building now)	A-9
Advocate Register Newspaper		1453	N Williams	❍	1951	Oral	Published by Oliver Smith	
Afro-American League					1900-1920	PP	Met at various locations	
Afro-American Protective Association	1903	208	SW Stark	●	1900's		A.D. Griffin, president (Concord Building)	A-13
Agee, Edward (Mary)		3352	NE Union	❍	1920's	Adv1/26	Owner/operator of Barber shop on NW Flanders	
Albina Art Center	1964-73	8	NE Killingsworth	●	1964-73	KM	(now laundromat)	C-22
Albina Cash Market		36	N Russell	●	1960's		Now Sloan's Tavern/Cooking	E-37
Albina Citizen War on Poverty		59	NE Stanton	❍	late 60's-70's			
Albina Corporation	1969-71	3810	N Mississippi	●	1969-71	KM	Mayfield Webb, Pres.	D-38
Albina Neighborhood Improvement Committee Program		3726	N Kerby	●	1961-71	KM	Field Office for residential rehab program	D-55
Albina Real Estate	1970	3120	N Williams	●	1970+		Curtis McDonald, Agent	E-14
Albina Real Estate		3306	N Williams	●	1958+	ConRev.	Charles Williams, founder (Same building as 3300 N Williams, plywooded over, no number)	E-5
Albina Youth Opportunity School	1967-75	3710	N Mississippi	●	1967-pres		Portland's Oldest Alternative School	D-54
Alexander, Madeline Mrs.		2815	NE 59th	●	1920's	Adv3/25	"Get Acquainted Club"	G-2
Alexander, Tollie		4816	N Michigan	●	1960's	Esq66	Brick & Stone Mason	D-14
Alford, Isaac (Inez)	1953-54	6204	NE 8th	●	1950's	KM	Assistant Manager Columbia Athletic Club, First African American in manager status	C-13
Allen, Rev. J. J.	1902-12			❍	teens	KM	Minister, Mt Olivet Baptist church	
Allen, William D. (Lillian)	1916-30	1926	NE 40th	●	1906-30's	KM	He: owner Golden West Hotel; She: President, Colored Women's Council	G-4
Alpha	1906	323	Washington (old)	❍		PP	Restaurant	

NAME	YEAR		New Address	FC	Era	Ref	Occupation/Significance/Notes	Map
Anderson, James W Rev (Adelaide)	1925	623	NE Tillamook	●	1920's-30s	Adv4/25	He is elected Regional Secretary for 2nd Regional District- National Baptist Convention, Evangelist	E-54
Anderson, James W Rev. (Adelaide)	1931	3705	NE 79th	❍	1920's-30's	Adv12/29	"Has moved to new home"	
Anderson, Walter (Martha)	1953	2272	N Interstate	❍	1950's	Oral	Reopens Medley Hotel as Hotel Anderson	
Anthony, Eula M/M		6835	SE Boise	●	1920's	Adv25	"Beauty Specialist", He: waiter	
Avritts Auto Repairing		2242	N Williams	●	1950's	NAACP 1953	Maintenance for Ann Palmer Bakery Vehicles (Now Pacific Coast Awning)	E-45
Baker, John & Zepha	1930-60	6535	NE Grand	●	1920's-60's	Adv.	He: Chairman of Protective Order of Dining Car Waiters She: home beauty shop	C-9
Ballard, A.		103	Park N (old)	❍	1903+	Adv.	One of the Advocate founders	
Banister, William E & Lorene	1938-41	2207	N Vancouver	❍	1940's-68	Site ID	She: NAACP Board; He: Porter	
Banister, William E & Lorene	1950	2027	N Williams	●	1940's-68	Site ID	She: NAACP Board; He: Porter	E-56
Banister, William E & Lorene	1953-68	205	NE Stanton	●	1940's-68	Site ID	She: NAACP Board; He: Porter	E-24
Banks, James		215	SW Morrison	❍		Hopkin's Thesis	Obituary: Railroad cook	
Barnes, Emery	1950	3116	N Williams	●	1940's-50's	Or94	Football Star, Went on to become British Columbia Legislator	E-15
Barnes, Emery		70	NE Tillamook	●	1940's-50's	Site ID	Football Star, Went on to become British Columbia Legislator	E-58
Barnett, Vivianne	1970	27-29	N Killingsworth	●	1970'S	Oral	Started the "Green Thumb" Gardens project during the Model Cities Years; Barnett Real Estate	C-20
Becton, Walter C. (Amy)	1925	2141	NW Kearney	❍		Adv/25	"Taking French Class"; He a barber @ NW Glisan	
Belard, Milton (Rachel)	1925	5329	NE 29th	●	1920's-30's		Owner of the Medley Grill-early 30's	C-29
Belard, Milton (Rachel)	1925	508	NW Broadway	❍	1920's		Owner of the Medley Grill-early 30's, His shoe repair business at this address	
Belard, Milton (Rachel)	1932	1619	NE Going	●	1920's - 30's	Adv11/29	Esperanto & Negro history Secretary, Esperanto Breakfast Club; He: Owner of the Medley Grill and downtown Shoe repair	F-13

NAME	YEAR		New Address	FC	Era	Ref	Occupation/Significance/Notes	Map
Bell, Hugh Dr	1928	3213	NE Union	●	1920's	Adv2/25	First African American dentist	E-12
Bell, Hugh Dr.	1924	2148	N Williams	❍		Adv12/24	Open's office Here, his mother's home	
Bell, James S. (Estelle)	1915	1527	SW 18th	●		PP/Adv	Photographer; first treasurer of the Portland NAACP	A-16
Berry, Edwin "Bill"	1950-56	628	NE Roselawn	●	1945-56		Urban League Director, 1945-56	D-5
Bethel AME Church	1903	226	NW 10th	❍			Church at this location 1897-1916	
Bethel AME Church		5828	NE 8th	●	1893-pres		Church relocated here from the Coliseum Area in 1960	C-16
Bettis, Mary Mrs.	1927	333	SW Flower	❍		Adv9/25	"Has Operation"; Seamstress	
Binford, Edward (Charity)	1925	1155	NE Winona	❍		Adv3/25	Came to Portland in 1901; Shoe shiner	
Bird, Robert D. (Mary)	1927-50	3614	NE Grand	●		Adv6/25	Excelsior #1; Secretary; 1950 V.P.- Oregon Fraternal Association; custodian; President of the Negro Improvement Association in 1925	D-67
Black Education Center Bookstore	1971-75	3705	N Williams	●	1970's-present	KM/Oral	Bookstore founded by Joyce Harris, Ron Herndon and Frank Wilson moved in 1976 to 4917 NE 17th.	D-60
Black Education Center School	1970-75	63	NE Morris	●	1970's-present	KM/Oral	School founded by Joyce Harris, Ron Herndon, and Frank Wilson : moved in 1976 to 4917 NE 17th.	E-19
Blackburn, Lee R (Elizabeth)		730	NE Stanton	●		Adv 25	He: Waiter: Rosebud Meeting	D-69
Blackburn, R.L.	1938	2022	NE Rodney	❍			Excelsior #23 (African American)	
Blessed Martin Day Nursery		2805	N Williams	❍	1940+	KM	War years day care center, opened by Immaculate Heart Church	
Blessed Martin Deporres Friendship House		3310-14	N Williams	❍		KM		
Blue Ribbon Cafe	1955-60	2017	N Williams	●	1950's	ConRev	Williams Avenue business	E-57
Bogan, Jasper		3303	NE 26th	●		Or7/66	Railroad Repairman	F-23
Bogle, Richard Jr.	1960	2729	SE Tibbets	●	1960's +		City Police, City Council, Newscaster	H-14
Bogle, Waldo & Bonnie	1913-60	2923	SE 35th	●	30's		She: State president of OACW 1934-35; He: Bogle's Barber Shop	H-16

NAME	YEAR		New Address	FC	Era	Ref	Occupation/Significance/Notes	Map
Bogle, Waldo Barbershop	1938	711	NW Everett	●			In Golden West; Barber	A-2
Bogle, Waldo Barbershop	1913-30	307	NW Broadway	●			In Golden West; Barber	A-2
Bogle, Richard & Kathryn	1930-60	2637	SE Tibbets	●			He; Bellman-Portland Hotel 1930-41, barber 1950 60, She: social worker 1950+	H-2
Bolds, William H	1903	1922	SW 10th	❍		PP	Waiter Portland Hotel, Advocate VP, Afro-American League, founder	
Bonham, Clifford	1935-38	612	NE Broadway	●	30's-40's	Site ID	Barbershop @ 11 NE Russell	E-82
Booker, Elbert Dr	1927	1423	SE Powell	❍			"Union Dentists" Had downtown office	
Booker, Elbert Dr.	1930	291	Williams Ct.	❍			"Union Dentists" Had downtown office	
Booker (Venerable) Real Estate	1967	1533	NE Alberta	●	1960's +		Office: Real Estate;(1970-75 President- Freedom Bank; then American State Bank (1980-pres))	F-2
Booker, Venerable (Winifred)	1963-80	1526	N Webster	●	1960's-pres		Real Estate;1970-75 President- Freedom Bank; then American State Bank (1980-pres)	D-1
Boone, William	1956-60	3507	N Halleck	●	1956-59	Con Rev	Executive Secretary, Urban League; Appointed by Governor in 1958 to Advisory Council of State Civil Defense	B-9
Bop City Records	1970	3213	N Williams	❍	1950's-70	ConRev	Operated by Fitzgerald Beaver, one of the first African American Dee Jays; published "Facts" newspaper	
Bop City Records	1971	5130	NE Union	●	1971+	ConRev	Operated by Fitzgerald Beaver, one of the first African American Dee Jays; published "Facts" newspaper	D-7
Bradford, Pauline	1979 +	1745	NE 1st	●			One of 1st African Americans hired at the USDA in Portland in 1951; OACW	E-76
Brady, WL	1903	727	SW Morrison	❍		PP	President , Afro-American League; tailor	
Brady, WL	1920	725	SW 11th	❍		PP	President, Afro-American League; tailor	
Bridges, Worthy	1941-44	2404	N Flint	●		Site ID	Carman, UPRR (moves to 432 NE Knott in 1944)	E-34
Brock, Asa	1929	1225	NE Failing	●			Union Pacific Waiter; 1967- Urban League Family of the Year	F-21

NAME	YEAR		New Address	FC	Era	Ref	Occupation/Significance/Notes	Map
Brock, Asa & Leticia	1967	734	NE Shaver	●		Or8/67	Union Pacific Waiter, 1967 National Urban League Family of the Year, She: "Woman of the Year", Culture Club, OACW president 1941-44	D-50
Brooks, James O (Zenia)	1962	2606	NE 11th	●	1960's		Director of outreach; Urban League	D-75
Brooks, Walter	1943-64	77	NE Hancock	●	1940's-60's	Site ID	Porter, Waiter UPRR; 1964-owner of the First Street Inn Restaurant @ 1811 NE 1st (moved to 2023 NE Rodney)	E-68
Brown's Cleaners		201	NE Weidler	●		NAACP 1953	Calvin Brown, Proprietor (Now 203 NE Weidler)	E-80
Brown, Aaron	1960	2343	N Williams	❍	1950-90's	Or/1/95	District Judge in Portland ; NW School of Law; In Portland since 1950's, Office here	
Brown, Aaron	1960-67	4715	NE 11th	●	1950-90's	Or/1/95	District Judge in Portland ; NW School of Law; In Portland since 1950's	D-22
Brown, Aaron	1975+	2215	NE Going	●	1950-90's	Or/1/95	District Judge in Portland ; NW School of Law; In Portland since 1950's	F-15
Brown, Grady Rev (Russlyne)	1965	2737	NE 10th	●		Or7/65	1965 Pres of NAACP; Pastor Bethel AME	D-70
Brown, Ida Mrs.		3233	NE Union	❍		Adv9/25	"Hosts Womens Mutual Benefit Fund, just moved from Lents"	
Brown, Scott (Ida)	1953-55	516	SE 34th	●		Or5/53	"African American family in white neighborhood", Gardener	H-2
Brown, Webster Dr. (June)	1967	8330	N Chatauqua	●		Or4/67	House, Urban League Treasurer 1967; Physician	B-5
Brown, Webster Dr. (June)	1967	109	N Russell	❍		Or4/67	Office Location, Urban League Treasurer 1967: Physician	
Brown, William				❍	1860-70		Shoemaker, helped establish Colored School	
Burgoyne, Sherman Rev		5329	SE 88th	●		Or11/52	Lents Methodist Church (House); NAACP Board 1953	
Burt, McKinley		2017	N Williams	●	War Years	Oral	Office of 1st African American licensed Public Accountant	E-57
Butler Boarding House	1903	525	SW Washington	❍		PP		
Butler, Rufus	1965	3924	N Williams	●	mid 1960's	R.Esq66	Urban League Field Director	D-48
Butler, Rufus	1968	5125	NE Garfield	●	Late 1960's	KM	Director Albina Art Center	D-6

NAME	YEAR		New Address	FC	Era	Ref	Occupation/Significance/Notes	Map
Byrd, Catherine Mrs.	1933	6708	N Knowles	●			Reopens Golden West in 1933	B-7
Byrd, Robert & Jennie		4503	SE 39th	○		Adv25	"She died suddenly"	
Cain, Otis	1950-64	2310	N Flint	●		Site ID	Window washer, US Public Buildings	E-36
Callison, Walter	1938-41	2404	N Flint	●		Site ID	custodian, YWCA (moves to 219 NE Halsey in 1943)	E-34
Campbell's Cleaners/Laundry		819	N Russell	●	1947-94	Oral	Garvin & Thelma Campbell ; Shipyards; African American owned/operated business	E-31
Campbell, George J Rev	1943-44	3130	NE 23rd	●		Or10/42	Church of Nazarene; 1942-USO Mgt. Bd.	F-25
Cannady, Beatrice Morrow	1914-33	2516	NE 26th	●		And KM/PP	Assistant editor of the Advocate, attorney, first African American woman admitted to the Oregon State Bar in 1922	F-27
Cannady, E. D.	1913-31	2516	NE 26th	●		KM/PP	Newspaper Editor of the Advocate	F-27
Cannon, Eddy Rev. (Nannie)	1960-70	3537	N Williams	●	1960's-70's	Site ID	Pastor, Pilgrim's Rest Baptist Church	D-62
Carr, Mary Mrs.	1862			○		KM	Early meeting place of the Meth. Zion Church	
Carr, William (Alyce)	1952	5504	NE Flanders	●		KM,Or	First African American Fire Fighter	G-8
Carroll, Pearl Mrs.	1925	2831	NE Union	●		Adv8/25	"Entertains with large party"; Maid	E-27
Carroll, Pearl Mrs.	1930	3405	NE Rodney	●		Adv8/25	Moves from NE Union; Maid	E-2
Cash & Maxey Barber Shop/ Maxey's Better Buy Grocery		4603	N Williams	●	1960-80	R.Esq66 Oral	Williams Avenue Business, Charles Maxey, Prop.	D-18
Casson, Ellis Rev.	1969	794	NE Simpson	●			Former President, Portland NAACP; NAACP West Coast Field Director; Portland Public Schools	C-15
Casson, Ellis Rev.	1975	3215	NE Fremont	●			Former President, Portland NAACP; NAACP West Coast Field Director; Portland Public Schools	F-22
Chandler & Bessilien Club	1913	835	NW Flanders	○		PP	Ben Chandler, Proprietor	
Charlene's Tot & Teen Shop/Melody Amusement Record Shop		2713	N Williams	○		NAACP 1953	Williams Avenue business	

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Charleston, JR		4319	NE Rodney	●		Adv12/28	SP &S Worker	D-33
Chat & Chew		2707	N Williams	❍		NAACP 1953	Williams Avenue business	
Chatman, Vern	1950	529	NE Emerson	❍	1943+		Kaiser Shipyard worker, First African American Lead man, Founding member of the Urban League	
Chatman, Vern	1955-70	3739	N Willis	❍	1943+		Kaiser Shipyard worker, First African American Lead man, Founding member of the Urban League	
Chester, B.F. (Melody)		2237	N Vancouver	●	1960's	Site ID/ Oral	Auto detailing & painting for car dealers	E-49
Citizen's Fountain Lunch	1950	2531	N Williams	●			(Now the Urban League Building)	E-38
Clarion Defender		1233	NE Alberta	●	1960-70	Oral	African American Newspaper, published by Jimmie "Bang Bang" Walker	F-1
Cleo-Lillian Social Club	1957-75	3041	N Williams	●	1950's-present	ConRev	Williams Ave Business, Cleo Hampton	E-17
Clow, J.J. Rev. (Pearl)	1952	116	NE Schuyler	●	1940's-50's	ConRev/ KM	Pastor, Mt Olivet Baptist Church 1940's-50's, She: President OACW	E-77
Cochran, A.M. Mrs.		4057	N Missouri	❍		Adv8/25	"Back from Spokane on Business "	
Cochran, Wilson (Winifred)	1938	4604	NE 20th	●			She: Order of the Eastern Star, Mt. Hood Chapter 16; He: a porter for the Pullman Co.	F-14
Colorado Bar-B-Q	1938	5318	NE Union	❍			Operated by Harry Barnes	
Colored American Club	1925-35	420	NW 9th	❍			African American club & restaurant	
Colored School			4th & Columbia	❍	1867-72	KM PP		
Colored Voter Progressive League							Met in various locations	
Consumer Review		3211	N Williams	❍	1958+	ConRev	Weekly African American Newspaper; Earl Patton: Editior, Cleo Hampton:Columnist	
Conway, Edgar (Anna)	1930	78	NE Stanton	●		Adv4/25 Adv 6/25	Hosted orginizational meeting of "Brown Strutters Band", Treasurer; Seward Hotel Engine Room worker	E-25
Cosmopolitian Club	1950	614	SW 11th	●	50's		(Now Princeton Athletic Club)	A-7

NAME	YEAR		New Address	FC	Era	Ref	Occupation/Significance/Notes	Map
Cosmopolitian Club	1910-15	131	NW 3rd	❍	teens			
Cotillion Hall		406	SW 14th	●	War Years		(Now the Crystal Ballroom)	A-4
Couch, William (Ruth)	1955	1876	SW Park	❍	1950's		Reed College instructor	
Cox, Arthur/ Cox Funeral Home	1970	2736	NE Rodney	●	1940's-Present	Oral	African American owned Funeral Home, Arthur Cox , President; Northwest Clarion Newspaper, 1947	E-30
Crawford, Cubet	1901-02	227	SE Oak	❍			Horse Shoers Union, City Contract to shoe police/Fire Dep't horses	
Crawford, Cubet D (Isabelle)	1915	209	SW Seymour Ct	❍			Horse Shoers Union, City Contract to shoe Police/Fire Department horses	
Crawford, Reuben	1915	1517	SW 17th	●		Hopkin's Thesis	Caulker, Church, Odd Fellows, Portland Shipbuilding Co.; Profiled in the "New Age"	A-15
Crosswhite, Leonard (Lucille)	1925-30	3509	SE Division	●	1920's	Adv25	Hosting the "Get Aquainted Club" 'The Negro in World Affairs'; He: Laborer UP	H-6
Culp, Keddie (Estelle)	1925	1535	NE 59th	●		Adv11/29	Porter; Advocate newspaper columnist	G-6
Dancey, Jason C (Woodie)	1953	1214	N Williams	❍	1940's-60's	NAACP 1953	Porter, Northern Pacific Terminal; NAACP Board-1953	
Dancey, Jason C (Woodie)	1957-60	2443	NE 8th	●	1940's-60's	NAACP 1953	Porter, Northern Pacific Terminal; NAACP Board-1954	D-76
Danley, Margie		515	NE Brazee	●		Adv10/25	"Now residing here",Exec. Sec YWCA; delegate to the NAACP National Conference- 1925	E-43
Danley, Margie		4326	NE Rodney	●		Adv25	Exec. Sec YWCA; delegate to the NAACP National Conference- 1925	D-34
Dansby's Auto Service	1970	4072	N Williams	●	1940's-present	Oral	African American owned auto repair business	D-39
Dawson's Tonsorial		3624	N Vancouver	❍		R.Esq66	(Moved here from 16 N Russell)	
Dawson, Sam (Annie)	1930-50	4023	SE Long	●	1920's-1950's	Oral	Pioneer Portland Family He: Trustee of Bethel AME; custodial worker	
Dean's Beauty Salon/Barber Shop	1965	215	NE Hancock	●	1954-present	Oral	African American owned /operated business	E-71

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Dean, Benjamin & Mary	1950-54	121	NE Hancock	●		Site ID	Owners of Dean's Salon/Barber, parents of Kay Toran. He: Shipyard worker, She: "Rose Salon" in home	E-70
DeBiew, Charles CX (Iantha)		4056	N Williams	●	1960's	Or 8/61	African American Muslim Leader	D-40
Deiz, Carl & Mercedes	1950-63	9340	N Portsmouth	●	1950-pres		He: Tuskegee Airman; grad. of Franklin HS ; She: Mult. Co. Circuit Court Judge	B-1
Deiz, Carl & Mercedes	1963+	9144	N Chatauqua	●	1950-pres		He: Tuskegee Airman; grad. of Franklin High School She: Multnomah County Circuit Court Judge	B-2
Deiz, Robert (Ruby)	1944	865	NE Jarrett	●		Or8/44	"Home with wife before he moves" Tuskegee Airman ,	C-17
Deiz,William C (Elnora)	1920-60	2254	SE 35th Place	●	1915-50's		Porter,Waiter; She is a widow in 1960; parents of Robert and Carl Diez	H-5
DeJournette, Rudolph	1925-26	209	SW Seymour Ct	❍	1920'S	Adv8/25	Shoeshiner; "Weds Oregon Pioneer Isabelle Crawford"	
Deluxe Barber Shop		2726	N Williams	❍		NAACP 53	Williams Avenue Business	
Dillard, Robert	1950	1829	NE 1st	❍		KM	One of the first two African American Bus Operators	
Dishman, Matt	1950-55	4035	N Haight	●	1940's-50's		Vanport Sheriff then Multnomah County Sheriff's Office	D-56
Dixon, Mrs. Clifford Freeman	1961-75	4025	NE Mallory	●		Or3/75	Moved to Portland in 1895; daughter of AME Rev SS Freeman; Husband: Chester, Navy Diver	D-43
Doug's Tavern	1964-73	22	NE Russell	❍	1960's-70's	Oral	Owned by Esther and Charlie Douglass	
Douglass, Esther & Charlie	1962-66	253	N Fargo	❍	1960's	Oral	Owner: Doug's Tavern	
Douglass, Esther & Charlie	1968+	9202	N Chatauqua	●	1960's-80's	Oral	Owner: Doug's Tavern and Love Train	B-3
Dream Cafe	1925	418	NW 6th	❍	1920's	Adv/25	Kelly Foster, Prop.	
Dude Ranch		240	N Broadway	●	War Years	Oral	Night Club; Pat Patterson, U of O Basketball athlete and graduate	E-79
Duke, Charles (CH)	1946	1736	N Vancouver	❍	1940's-50's	Or12/46	1st African American Civil Service Police Officer	

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Duke, Charles (CH)	1950	7214	NE 9th	●	1940's-50's	KM	1st African American Civil Service Police Officer	C-5
Duke, Stanton	1930	834	NE Shaver	●	1920's-60's	Adv11/29	Waiter UP; dramatist, Elocutionist	D-51
Duke, Stanton	1935-62	3693	NE 10th	❍	1920's-60's	Adv11/29	Waiter UP; dramatist, Elocutionist	
Duke, Stanton (Clarence)	1959		Oak Grove	●			1st Portland African American in Mass Media KGON	
Duncan, Clem (Mary)	1944	2216	SE 39th	●	1940's-60's	Or5/53	He: Cook; she moves in 50's	I-9
Duncan, Mary Mrs. (widow)	1953	4024	NE 15th	●	1940's-60's	Or5/53	"African American family in a white neighborhood"	F-20
Eakin, Gertrude	1943-4	1813	NE 44th	●	1940's	Or10/42	USO Management Board; General Secretary, YWCA	G-5
Easters, OF & Mabel (Dr.'s)		5820	NE 10th	●	1920's	Adv/26	Medical treatments- electrical and radiation	C-30
Ebony Inn		3517	NE Union	●	1960's	R.Esq66		D-64
Elkins, Earl (Christine)	1935, 1940-50	7034	N Knowles	●	1930's-50's		Club car attendant SPCo; Entrepreneur, Cosmopolitan Business Club	B-6
Elks Hall			Union & Morrison	❍		PP		
Elliot, David W. (Ida)		1618	SE Clinton	●		Adv8/25	Waiter	H-8
Ellis Cleaners		3304	N Williams	●	1950's	NAACP 1953	John Ellis, Prop. (Same Bldg. as 3300, plywooded over, no #)	E-5
Emanuel Temple Full Gospel Church	1972	1032	N Sumner	●	1972-present		Rev A.A. Wells	D-10
Enterprise Lodge of Masons	1960-85	116	NE Russell	●	1883-pres	PP KM	Relocated here from Coliseum area	E-41
Expert Designing		2325	NE Rodney	●	1950's	NAACP 1953	Clara Jackson, Proprietor ; Dressmaking and alterations	E-46
Fair, Frank	1968	6423	NE 9th	●		OR6/67	Director of C-CAP Program	C-11
First A M E Zion Church		109	N Skidmore	●	1863-pres		Mrs. Mary Carr = 1862: Rev. T Brown = 1893 pastor; Church moved to this address in 1960's from 2007 N Williams	D-29
Fisher, Leon (Texana)	1938	2024	NE Rodney	●	1930's-50's	SiteID	Porter, Pullman Co.	E-65

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Fisher, Leon (Texana)	1941-50	445	NE Cook	●	1930's-50's		Porter, Pullman Co.	E-4
Flowers Auto Repair	1950	2125	N Vancouver	❍			Ralph Flowers	
Flowers, Allen & Louisa (Farm)	1913		Near Mt Scott	❍	1865-1930	KM	Raised horses & raspberries	
Flowers, Allen & Louisa	1917-30	1815	NE 1st	❍	1865-1930	KM	Northern Pacific RR; Real estate investor	
Flowers, Elmer & Thelma	1920-30	1811	NE 1st	●		KM	Clerk/ Railway Mail Service	E-74
Flowers, Elmer & Thelma	1950-55	1826	NE Victoria	❍		KM	Clerk/ Railway Mail Service	
Flowers, Ervin & Melba	1917-32	1811	NE 1st	●		KM	Clerk, driver; 1929 Pres of NAACP, 1911 Portland Business College, She is a widow in 1955	E-74
Flowers, Ervin & Melba	1935-55	1815	NE 1st	❍		KM	Clerk, driver; 1929 Pres of NAACP, 1911 Portland Business College, She is a widow in 1955	
Flowers, Fred & Willie M	1938	546	NE Stanton	●			Machine Swift's	E-28
Flowers, Lloyd & Jessie	1950	4114	N Haight	●			Porter, Iron Worker, machinist & helper, UPRR	D-28
Flowers, Lloyd & Jessie	1926-41	546	NE Stanton	●			Porter, Iron Worker, machinist & helper, UPRR	E-28
Flowers, Ralph & Ruth	1922-30	1803	NE 1st	●		Obs	She: State President of OACW 1927-30; Daughter of Rev. S. S. Freeman; Real Estate Agent; He: Auto Mechanic (1919-52) first African American City civil service employee	E-75
Flowers, Ralph & Ruth	1932-60	1806	NE Victoria	❍		Obs	She: State President of OACW 1927-30; Daughter of Rev. S. S. Freeman; Real Estate Agent; He; Auto Mechanic (1919-52) first African American City civil service employee	
Fluff's Shoe Shine	1970-71	3211	N Williams	❍			Williams Avenue business	
Ford, Kent	1970	23	NE San Rafael	●		KM	Black Panthers (student @ this address)	E-60
Ford, Robert G (Ophelia)	1970	1504	NE Highland	●		KM	1971 Teacher of the Year; One of the first two African American teachers	C-12

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Foster, Joseph C. Rev (Bertha)	1960	2716	NE 9th	●	1945-present		Pastor, St Paul's Church of God in Christ; Shipyards, barber, oldest African American Bishop in Oregon	D-71
Foster, Joseph C. Rev (Bertha)	1950-55	2642	N Borthwick	❍	1945-present		Pastor, St Paul's Church of God in Christ; Shipyards, barber, oldest African American Bishop in Oregon	
Foster, Kelly	1960	4404	NE 9th	●	1920's-60's	Oral	Royal Palm Hotel Owner, Bought in 1940 ; Owner of the Dream Cafe in the 1920's; Chairman, Brotherhood of Pullman Porters	D-35
Francis, A. H.			Front Street	❍	1850's-60's		Mercantile Business Owner	
Fred Hampton's People's Health Clinic	1970	109	N Russell	❍	late 60's early 70's		Black Panthers Health Clinic	
Freeman, Shepard S Rev	1898-01	226	NW 10th	❍	1940's-70's	KM	Church location, Pastor of the Bethel AME Church, Restaurant and residence	
Freeman, Shepard S Rev	1898-01	314	NW Everett	❍		KM	Pastor of the Bethel AME Church, Restaurant and residence	
Friendly Barbershop	1970	3705	N Williams	●	1960's-70's	R.Esq66	S. Broadous, Proprietor	D-60
Fuller, Benjamin (Julia)		2703	SE Tibbets	●	Teen's-20's	Adv5/25	Laborer; Member of Mt Olivet Church and Fraternal Order of Masons, dies 11/25; She: Dressmaker	H-13
Fullilove & Moore Barbers		230	SW Washington	●	Teens		Fullilove- Treas. of Afro-American League	A-14
Fullilove, James	1903	1732	SE Morrison	❍		Adv PP	Treas. Afro-American League, Messenger, barber shop manager	
Fullilove, James N (Mary)	1920	4505	NE 14th	●	1900-20's	Adv PP	Treasurer Afro-American League (1903), sponsored bill to State Leg. 1919, Fullilove & Moore Barbers; She: Lucy Thurman WCTU League, 1899	F-16
Garnett, Albert	1949-67+	529	NE Monroe	●	1949-pres	Or7/66	Railroad Porter, came to Portland in 1949	E-18
Gilbert-Taylor, Anita Leona (Mrs. Morris-Taylor)	1898-25	133	NE San Rafael	●	1880's-1925	Adv1/25	Dies in 1925, Came to Portland in 1881; Nurse	E-66
Glosson, Alonzo C & Laura	1955	422	NE 69th	●	1950's	KM	First African American teacher @ McLaren School She: Telephone operator @ YWCA	

NAME	YEAR		New Address	FC	Era	Ref	Occupation/Significance/Notes	Map
Golden West Hotel		717	NW Everett	●	1906-31		W.D. Allen	A-2
Goodwin, Lewis and Mamie	1903	935	NW Davis	❍			Waiter, Portland Hotel; Founder of the Enterprise Investment Co.	
Goodwin, Lewis and Mamie	1920	3754	SE Salmon	●	1908-20'	Adv11/24	Waiter, Portland Hotel; Founder of the Enterprise Investment Co.	I-4
Gordly, Fay	1952+	4511	N Williams	●	1950's +		Attendant UPRR; Pullman Porter; Patrolman-Auxiliary Police unit	D-19
Gragg, Charles		11261	NE Knott	?		Or5/53	"Cross burning on lawn"	
Gragg, Lula & William	1925	4902	NE 30th	●	1916-60's	Adv OR10/42	"Society Page Star," 1925 NAACP, 1944 USO management board; Culture Club founder He: US Custodial Service	F-9
Gragg, Roy & Estelle	1953	4903	NE 29th	●		Or5/53	Maintenance man, Pacific Department Store; "African American family in white Neighborhood", parents of Charles Gragg	F-8
Gray, Edith S.	1914	1604	SE 40th	●			Colored Womens Council, Corresponding Secretary 1912	I-5
Gray, Harry M. & Katherine	1913-15	1604	SE 40th	●			Director of 1912 Colored Womens Council; He: custodian; electrician, and watchman	I-5
Gray, Harry M. & Katherine	1917-55	4827	SE Franklin	●		Obs	State President OACW (1917-26), widow in 1941	I-10
Grayson, Garner & Jessica	1925-37	4545	NE 21st	●		Adv1/25 Obs	He: waiter She: NAACP 1925 Public Accomodations Bill; State President of OACW (1935-37); movie actress	F-17
Grayson, Harry & Margaret	1914	4133	N Haight	●	Teens	PP KM	He: Bookeeper ; She: 1912 director of Colored Women's Council	D-27
Green, Walter	1953	3820	NE Mallory #204	●	1930's-54		African American lawyer bought homes for African Americans - Bought properties for Tom Johnson who became owner of Strategic Properties, Died 1954/Real Estate - Keystone Investment	D-58
Green, William (Helen)	1937	3342	NE Union	❍	1930-40's		President Colored Republican Club	
Gregory, Leon (Ella)		4325	NE Rodney	●	Teens-20's	Adv.	Porter, Pullman Co., "African American Elite"	D-30

NAME	YEAR		New Address	FC	Era	Ref	Occupation/Significance/Notes	Map
Grice, LeRoy & Alene	1950	2329	NE Rodney	●	1940's-80's	Or/KM	He: Porter/baggage clerk, dies in 80' ; She: one of the 1st African American department store elevator operators	E-47
Grice, LeRoy & Alene	1960	4073	NE 6th	●	1940's-80's	Or/KM	He: Porter/baggage clerk, dies in 80'; She: one of the 1st African American department store elevator operators	D-46
Griffin, Adolphus (A.D.)	1903	1121	SW Stark	○	1897-06	KM PP	Publisher of "New Age"; 1st African American to attend Republican State Convention	
Griffin, Adolphus (A.D.)	1906-07	2037	NW 21st	●	1897-06	KM PP	Publisher of "New Age"; 1st African American to attend Republican State Convention	A-1
Guy, John	1935	730	NE Stanton	●	1930's		Excelsior #23; Secretary	D-69
Hardin, George (Ruby)	1917-38	3344	SE Yamhill	●	1890's-30's	KM	1st African American Police Officer in Portland 1890-30s/ She is still there in 1975/ Deputy Sheriff, Assistant to County Jailer	H-3
Harjo, Micco (Oneida)	1923-25	1934	SE Clinton	●	1920's	Adv8/30	Laborer, Porter. Associated with E.D. Cannady for Elk's Club Building Campaign	H-9
Harrell, Otis (Lucille)	1950-60	109	NE Hancock	●		Site ID	He: a laborer at PS Lord. She: cook, maid	E-69
Harris, Jerome (Idella)		2326	NE Rodney	●		Adv25	He: Porter	E-48
Henderson Upholstery		3316	N Williams	●		NAACP 1953	Martin Henderson, Prop. (Building plywooded over)	E-5
Henderson, Alfred Rev.	1973	2737	NE 10th	●		Obs	Pastor, Bethel AME; established Portland Observer	D-70
Hibernia Hall		128	NE Russell	●		Adv9/29	"Hard Time Ball" (Now a Church)	E-42
Hill, Jr., Daniel G.		208	N McMillen	○			Pastor, Bethel AME Church, 1st Afr. Amer. to complete course work at the Portland School of Social Work at the U of Oregon	
Hill, Shelton E "Shelly" (Helloise)	1950	4824	NE Grand	○	1940's-70's		Secretary, Urban League, She: teacher	
Hill, Shelton E "Shelly" (Helloise)	1955-60	4612	NE Rodney	●	1940's-70's		Urban League, Executive Director	D-20
Hill, Shelton E "Shelly" (Helloise)	1965-75	7005	NE 29th	●	1940's-70's		His last home	C-28
Hilliard, William A	1955	3108	SE 28th	○	1950's-90's		Oregonian Church Editor, reporter	

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Hilliard, William A	1959	2800	SE 18th	●	1950's-90's		Oregonian reporter	H-10
Hilliard, William A	1967	2923	SE 35th	●	1950's-90's		Oregonian Church Editor, Assistant City Editor	H-16
Holliday & Holliday Tonsorial	1924-50	511	NW 6th	❍	1920's-50's	NAACP 1953	W.C. and W.H. Holliday founded in 1924, Joe Morgan & W. H. Holliday	
Hooker, William (Emily)	1920	6114	NE Halsey	●	1882+		Pioneers from Great Britian - Daughters Violet and Gwendolyn operated a florist business 1930's-60's	G-7
House of Prayer for All Nations	1965	731	N Mason	●	1920-pres		Bishop Robert Searcie started church in the 1920's	D-24
House of Prayer for All Nations	1930-60	2205	SE 10th	❍	1920-pres		Bishop Robert Searcie started church in the 1920's	
House of Sound Records	1969-71	3620	N Williams	●	1960's pres	R.Esq66	(Now relocated to building next door)	D-63
Howard, Yates Mr.		1655	SW 13th	❍		Adv/25	"Ill"	
Howas food Market	1960	3203	N Williams	❍			Owned by Warren Robinson	
Howe, Cornelius M		2123	NE Rodney	●	teens-20's	Adv9/25	Longtime Portland Hotel Waiter: leader of St Philips Mission	E-52
Hubbard, Lula Mrs. (Earl)	1925	4216	N Haight	●	teens-20's	obs/ Adv25	Worked at the confectionary in Rutherford's Haberdashery with Octavia Rutherford	D-26
Hughley, Robert	1970	4313	SE Taylor	●	1960's-70's	Or 5/65	First African American in Portland School Dist. Administration: Coordinator of community services in Albina Model School Program	I-3
Hughley, Robert	1971-73	3965	SE Oak	●	1960's-70's	Or 5/65	First African American in Portland School Dist. Administration: Coordinator of community services in Albina Model School Program	I-1
Ingersoll, Jessie W (Carrie)	1925	103	NE Sacramento	●	1920's	Adv12/29	She: 1929 Secretary of NAACP, He; "Up to Date" Cleaners and "Taylor the Tailor".	E-40
Ingersoll, Jessie W (Carrie)	1929	5115	NE 34th	●	1920's-30's	Adv12/29	She: 1929 Secretary of NAACP, He; "Up to Date" Cleaners and "Taylor the Tailor".	F-11
Ingersoll, Melba (Mrs Alvin)	1927	4028	NE Garfield	●	1920's	Or2/27	Culture Club Meeting (She moves in 1930)	D-44
Ingersoll, Melba	1930	4504	NE Union	❍			Seamstress, clerk "Up to Date" Cleaners	

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Ivey, Clarence E (Rose L)	1931	3120	SE Tibbets	●		Jrn2/31	M.C. Negro History week @ NAACP in 1931; Captain of Red Caps at Union Station; Union Activist	H-20
Jackson, Clarence		526	NE Union	❍		Adv12/25	Bellhop @ Seward;left Portland Hotel	
Jackson, Edward (Willa)	1952-54	6909	SE 42nd	●		OrFeat / 53	"African American family in white neighborhood", porter, Pullman Co.	
Jackson, Fred (Dessie)	1953	835	NE 30th	●		Or5/53	"African American family in a white neighborhood", Waiter, UPRR	H-1
Jackson, John Rev.	1970+	2503	NE Liberty	●	1964-87	Or/1/94	Pastor Mt. Olivet Church, Major Civil Rights Activist, Portland 1954-94	C-26
Jackson, Robert (Jane)		728	SW Harrison	❍		Adv/25	One of the oldest Portland Hotel Waiters (Son dies in 1924 Adv article)	
James, Charles (Katherine)	1960	3817	N Williams	●	1960's	Site ID	Waiter, UPRR	D-57
Jamison, Cora		4022	SE Holgate	❍		Adv30	Cora: Beatrice Cannady's sister	
Johns, Beecher	1966	4325	NE Rodney	●	1950's-60's	R.Esq66	Local President of Brotherhood of Sleeping Car Porters; Porter, Pullman Co. ; Royal Palm Cafe in 1958	D-30
Johnson, Andrew (Evelyn)	1963	1720	NE 3rd	❍	1950's-70's		State Highway engineer, died in 82	
Johnson, Andrew (Evelyn)	1965-67	2439	NE 16th	●	1950's-70's		State Highway engineer, died in 82	F-28
Johnson, Bessie T	1935	353	NE 78th	❍			Order of the Eastern Star Mt Hood Chapter 16	
Johnson, Earl & Rosemarie	1967	6028	SE Gladstone	●			He: Policeman; She: Daughter of Asa & Letticia Brock, first African American woman at the Portland Water Bureau	
Johnson, John Henry		5600	SE Ankeny	●		Or4/63	"53 years in white neighborhood", highway construction worker, dies in 1963	I-2
Johnson, M/M		228	NE 76th	❍		Adv19	"African American Elite"	
Johnson, Melva		1837	SE Clinton	❍		Or5/44	Criterion Club Scholarship for Highest Average graduate, Washington HS	
Johnson, Thomas	1950	5030	NE 28th	●			Keystone Investment Co (dies in 64')	F-4
Johnson, Thomas	1964	1128	NE Knott	●		Or5/64	Keystone Investment Co (dies in 64')	D-74
Johnson, Tom & Andrew	1955-59	23	NE San Rafael	●			Keystone Investment Co.; Real Estate & Engineer (uncle and nephew)	E-60

NAME	YEAR		New Address	FC	Era	Ref	Occupation/Significance/Notes	Map
Jones, Daniel	1962	2040	NE Rodney	●	1947-62		Oregon's oldest person, Civil War veteran, shipyard worker, dies at the age of 118	E-63
Jones, Harold J. Rev.		2902	NE Rodney	●	1950's	KM	Civil Rights- 1953; Public Accomodations Bill; Hughes Memorial Methodist Church	E-22
Jones, Nathan (Gail)	1965	1336	SE Haig	●	1960's-70's	Or8/63	Roosevelt Teacher/ Coach; Charged Parks Bureau with discrimination in'63, In 65' teacher at Woodstock School. NFL referee, now principal Franklin HS	J-1
Jordan, Charles	1974	1830	NE Klickitat	●	1970's-80's		Model Cities Director; goes onto city council	F-24
Keene, Virgil (Dora)	1915	625	NE Church	●	Teens		Enterprise Lodge #1, Expressman	C-19
Kidd Morgans Restaurant	1930	400	NW 6th	❍		Adv2/30	"Refuses free meal to white man, attacked"	
Lacey, Harold	1950-58	116	NE Hancock	●		Site ID	Porter	E-73
Latimer, George		1835	NE 38th	●	1920's	Adv6/25	Leaves for NY for business, J.W. Latimer Investment Co.	G-3
LaVivianne Beauty Shop		1810	NE 1st	❍	1950's	NAACP 1953		
Leighton, Alvin	1941-52	71	NE Tillamook	●	1940's-50's	Site ID Oral	Swift & Co. Grader, US Dept of Agriculture	E-51
Leisure Hours Golf Club					1920's-40's	Adv Oral	Met at various locations, mens golf club	
Leverette, Ulysses H	1952	40	NE Fremont	●			Wards; 1952 NAACP Board Vice-President	E-1
Lewis, Bud and Idell	1941	133	NE San Rafael	●	1940's	Site ID Oral	She was Stephen Wright's sister, operated the Medley Cafe	E-66
Lewis, Herbert & Russam	1950	3935	N Haight	❍			Operated Medley Cafe	
LIFE Center	1970-80	321	NE Russell	●	1970-80	KM	Founded by Gertrude Crowe (Now on MLK)	E-33
Lillian's Beauty Salon		2529	N Williams	●	1950's-pres	ConRev	Lillian Williams, Proprietor (Then moved to 2322 NE MLK)	E-38
Locke, Bruce (Mattie), Linke Renewing Shoe Corp.,	1938	736	SW Washington	●		Site ID	Resided at 2036 NE Rodney in 1938; Moves to 1737 NE Victoria; Shoe shine business here dates to at least 1925.; Porter in 1941	A-8
Lodge, Rev J O				❍	1860's	KM	First Pastor, AME Zion Church	

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Logan, John C.	1903	380	Larrabee (old)	❍			Entrepreneur, Masonic Lodge, an Advocate Founder, Portland Hotel, Recruited the Rutherfords	
Logan, Quinton (Geneva)		5051	NE 7th	●	Teens & 20's	Adv	Cook, UP System, "African American Elite"	D-8
Lomax, WP (Eliza)	1925	4811	NE 27th	●		Adv3/25	"Get Acquainted Club"; He: Laborer, raker	F-6
Love Train	1977	422	NE Alberta	●	1970's-80's	Oral	Owned by Esther and Charlie Douglass	D-11
Lucas & Merriman	1910	286	Larrabee (old)	❍	teens		Office of Dr. Stanely Lucas & Dr. J. A. Merriman	
Lucas, Stanley Dr.(Ethel)	1909-14	4123	NE Cleveland	●			2nd African American Doctor, 1909-14, Brother-in law of WD Allen, Started as a railroad doctor	D-79
MacElroy Spanish Ballroom		426	SW Main	❍	40's			
Mack Oliver Grocery		1414	Flanders N (old)	❍	1900's-teens	PP KM		
Macon, Samuel K.	1965	4523	N Albina	●		Or8/63	City Parks Department/Charged Discrimination	D-17
Maguire, Essie L.	1950	1116	N Jessup	❍		KM	YWCA Director during the Vanport Flood	
Maney, Isadore	1928	1814	NE 1st	❍			Pacific Railroad mail clerk	
Maney, Isadore	1930-55	122	NE Schuyler	❍		KM	Pacific Railroad mail clerk	
Marantha Church of God	1960+	4222	NE 12th	●	1944-pres		Rev. Wendell Wallace (1960's-70's) - Rev. John Garlington (1970's-80's); Founded in 1944 by Rev. Otis Brown	F-19
Marshall,William (Henrietta)		746	NE Buffalo	●		Adv11/29	"ill this week" He: Chef	C-4
Maxey, Charles		4603	N Williams	●	1940's-80	Oral	Maxey's Better Buy Grocery; Cash & Maxey Barber Shop; Civil Rights Activist; delegate to 1949 Young Republicans National Convention	D-18
McBrien, Nelson	1915	1832	SE Taggart	●			Horse Shoer with Cubet Crawford	H-11
McClendon, William		2017	N Williams	●	War Years	Oral	Office of the "Peoples' Observer", African American newspaper	E-57

NAME	YEAR		New Address	FC	Era	Ref	Occupation/Significance/Notes	Map
McClendon, William (Ida)	1953-60	825	NE Holland	●	1940's-70's	Oral	He: Publisher of "Peoples' Observer" and other African American Newspapers; Reed College Black Studies Dept; She: managing editor of "Peoples Observer"	C-2
McCoy, Bill & Gladys	1960-75	6650	N Amherst	●	1949-90's	Or95	Gladys: Multnomah County Commissioner, First African American School Board Member, Bill: State Senator	
McGee, Hettie Mrs.	1960-70	1821	NE 2nd	●		Or/2/95 Site ID	Shipyard Worker, Hoyt Hotel	E-78
McGee, Hettie Mrs.	1970+	722	NE Thompson	●		Or/2/95	Shipyard Worker, Hoyt Hotel	D-77
McGill, William M. (Ada)	1925-27	3019	NE Union	●		Adv1/26	"Recovering from illness", he dies; Gardener	E-21
McLamore, William	1920	314	Everett (old)	❍			Associate Editor of the Portland Times (1918-23)	
Medley Hotel/cafe	1950	2272-80	N Interstate	❍	1930's-50's		Becomes Hotel Anderson later	
Meehan, John C (Bessie)	1944	831	SW 6th	❍		Or10/42	Board of new USO	
Merchant, Edward (Marie)	1954-94	310	NE Fargo	●		KM	Shipyards, 1943; then Merchant Seaman	E-11
Merriman, J.A. Dr.		1463	NE Prescott	❍		KM PP	Doctor: Editor, Portland Times, Treasurer (1918-23)	
Mickles, L.C. (Gladys)	1950-65	2405	N Vancouver	●	1950's-60's	Site ID	Porter Pullman Co.	E-35
Minor, Eugene	1921	3926	NE 8th	●	1915-40	KM PP Adv5/25	Admitted to the Bar in 1918, Son of J.W. & Emma Stanley, President of the NAACP in 1937	D-53
Minor, Eugene	1937	1022	NE 1st	❍		KM PP Adv5/26	Admitted to the Bar in 1918, Son of J.W. & Emma Stanley, President of the NAACP in 1938	
Minor, John A (Edythe)	1938	4812	NE 27th	●			Waiter, he moves in early 40's to SE 29th	F-7
Minor, John A (Edythe)	1943-44	3105	SE 29th	●			Entrepreneur Cosmospolitian Business Club/ Dining Car Waiters -Labor Org.	H-17
Missionary Baptist Church	1970	2902	NE Rodney	●	1970-pres			E-23
Moore RA	1920	4777	N Syracuse	❍			Fullilove & Moore Barbers	

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Moore, CFB (Carey FB)	1903	1229	SW Main	❍			1903 Pastor of First AME Zion; Advocate Founder	
Moore, George (Irene)		2314	NE 47th	❍	Teens-30's		Golden West Hotel Athletic League; Portland Times Newspaper Treasurer (1918-23)	
Moreland, JF Rev.	1925	112	N Cook	❍		Adv12/25	Pastor First AME Zion Church	
Morning Star Baptist Church	1950	3117	N Williams	❍	1940's-pres			
Morning Star Baptist Church	1965-75	106	NE Ivy	●	1940's-pres			E-3
Morton, Albert (Elizabeth)	1937	5039	NE 32nd	●		KM	Head Waiter, Portland Hotel	F-10
Mosley, Margaret	1926	845	NE Portland Blvd	●		Adv7/25	Moved to her own new bungalow, cost $5000	C-10
Mott Sisters Style Salon	1943-60	2107	N Vancouver	●	1950's	NAACP 1953; Site ID	Beatrice Reid, Proprietor	E-50
Mt Olivet Baptist Church	1923-92	116	NE Schuyler	●	1901-pres	KM PP	Rev. J.J. Clow 1940's-50's; Rev. L. Caston late 20's, Rev. James Wilson in 1930's Rev. John Jackson 1964-87; Moved in 1993 to new loaction	E-77
Muhammed's Bakery & Fish Market		3955	N Mississippi	●	1972-76	Oral		D-36
Muhammed's Cafe		3213	NE Union	●	1972-75	Oral		E-12
Muhammed's Mosque #62		833	N Shaver	●	1972-76	Oral	(Address now 4000 N Mississippi)	D-37
Muhammed's Mosque (Black Muslim Mosque)	1970-72	707	NE Fremont	●	1969-72	Oral		D-68
Muhammed's Mosque School		833	N Shaver	●	1973-75	Oral	(Address now 4000 N Mississippi)	D-37
Mullen, George (Genevieve)	1920	1700	SE 41st	●	teens/ 20's	Adv	"African American Elite", Cook	I-6
Mumford, Charles (Ada)		4749	SE Lincoln	●		Adv30	Porter	I-7
Murlark Hall	1907-30	4	NW 23rd	❍				
NAACP Federal Credit Union		2752	N Williams	●	1960's-90		Credit Union started in Rutherford's Home at 833 NE Shaver	E-29

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NAACP & Federal Credit Union	1960	2055	N Williams	●	1950's-1960's	Jr8/61	(In YWCA building)	E-55
Neal, Richard & Ruth		4235	NE Rodney	●		KM	1950's, 1st African American Pharmacist; She: Department of Interior	D-41
Neeley, William		41	SW Caruthers	❍		Adv9/25	"Goes to Round-Up"	
New Age Newspaper	1897	215	SW Stark	❍	1897-06	KM PP		
New Age Newspaper	1898-02	324	SW Morrison	❍	1897-06	KM PP		
New Age Newspaper	1903	133	SW 2nd	●	1897-06	KM PP	(Haseltine Building)	A-12
New Age Newspaper	1904-06	115	SW 2nd	❍	1897-06	KM PP		
Nickerson, Nathan	1955-70	118	NE Skidmore	●		Or/2/95	Active in the Urban League; Shipyard Worker, Director of Community Mental Health	D-32
Nickerson, Nathan	1977+	1412	NE Saratoga	●		Or/2/95	Active in the Urban League; Shipyard Worker, Director of Community Mental Health	C-7
Northwest Defender		2742	N Williams	❍	1964	Oral	African American newspaper, Terry Black, editor	
Norwood, John (Anna)	1950-64	226	N Page	●	1950's-60's	Site ID Oral	Railroad Worker; Albina Engine and Machine Works	E-44
Nunn, Bobbie Mrs.	1955-70	6133	NE 8th	●			Active in Portland NAACP since 1940's /Teacher in 1955 at Eliot School; School District	C-13
Oregon Advance Times		714 1/2	NE Alberta	●	1960's		African American Newspaper	D-12
Oregon Association of Colored Womens Clubs					1899-pres	KM Oral	Met in various locations	
Oregon Mirror		4617	N Williams	❍	1960's		African American Newspaper published by Marcus Wellington, Don Alford, editor	
Owens, Nellie		111	N Fargo St	❍	1958		NAACP grandmother of the year, 1958	
Page, Joe Anna	1943-64	2017	NE Rodney	●	1940's-50's	Site ID	Operated "Moms Chili Bowl"	E-62
Paries, Prince (Dollie)	1925	4615	N Borthwick	●		Adv6/30	She: 1914 Director of the Colored Womens Council; OACW, President (1930-34); He: Porter	D-15
Parker, Mary Lockridge					1926-66	Or/80	Nightclub Singer & community social Services	

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Payne, John W (Anna)	1920	1836	SE 36th	●			Portland Hotel Waiter then Steward, Founder of Enterprise Investment Co. ; She: 1912 Director of the Colored Womens Council	H-4
Peeks, Warren (Anna)	1914	1922	NW 21st	❍		Adv	Waiter 1914: Train Director Portland Traction Co, 1920; "African American Elite"	
Peeks, Warren (Anna)	1920	4113	NE Mallory	●	teens-20's	Adv.	Waiter 1914: Train Director Portland Traction Co, 1920; "African American Elite"	D-42
Peoples, Clara	1965	1406	NE Ainsworth	●	1940's-70's		Shipyards; Started "Juneteenth " in Portland; one of the first African American elevator operators, first "Meals on Wheels" in the Nation, first African American on the State Board of Agriculture	C-23
Perry, Bob		593	Main (old)	❍			One of the Advocate Founders	
Pickett, Sherman (Clara)	1938-64	2008	N Williams	●		Site ID	Veteran Spanish-American War; came to Portland in 1910; Portland Hotel ; UPRR; She: mother of Dr. Hugh Bell & Henri Le Bel	E-59
Pioneer Billiard Parlors		420	SW 6th	❍		Adv5/25	"George Starks, Prop. dies"	
Pittman, Edna	1950	508	NE Lawrence	❍		Or	Vanport Survivor, then moved to NE Lawrence St, active in National Council of Negro Women, Portland Section (Her grandparents address)	
Pittman, Edna	1965	2231	SE 10th	❍	1960's-70's	Or	Vanport Survivor, active in National Council of Negro Women, Portland Section; Portland Public Schools and Multnomah County	
Pittman, Edna	1975-80	5906	NE 16th	●	1960's-70's	Or	Vanport Survivor, active in National Council of Negro Women, Portland Section; Portland Public Schools and Multnomah County	C-24
Pittman, Edna	1980	6358	NE 37th	●	1960's-70's	Or	Vanport Survivor, active in National Council of Negro Women, Portland Section; Portland Public Schools and Multnomah County	G-1
Pittman, R.D.	1925	2421	SW First	❍		Adv8/25	"Young ex-soldier dies"	
Plummer, Herman C	1952	2752	N Williams	●	1950's-70's		Real Estate Office	E-29
Plummer, Herman C		2101	N Williams	❍			Housing Rehab Mgr, office location	

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Plummer, Herman C	1952	317	SW Alder	●	1950's-70's		Real Estate Office, with brother Ulysses	A-11
Plummer, Herman C (Lonnetta)	1952	510	NE Fargo	●	1950's-70's		1952 NAACP Board Treasurer, Housing Rehab Mgr; Albina Community Action Center-1970	E-13
Plummer, Herman C (Lonnetta)	1961	5303	NE Cleveland	●	1950's-70's		1953 NAACP Board Treasurer, Housing Rehab Mgr; Albina Community Action Center-1970	D-3
Plummer, Ulysses & Bernadette	1953	3975	NE Mallory	●	1950's +		Civil Rights Era, Ulysses was an Attorney, US Dep't of Interior, She: Secretary YMCA	D-49
Plummer, Ulysses & Bernadette		107	NE Sumner	○			Civil Rights Era, Ulysses was an Attorney, US Dep't of Interior, She: Secretary YMCA	
Plummer, Ulysses G	1952	317	SW Alder	●	1950's+		Office location, with brother Herman	A-11
Porter's Club		2504	N Williams	○		NAACP 1953		
Portland Challenger		3300	N Williams	●	1952-53	NAACP 1953	African American Newspaper (Bldg. plywooded over), produced by Bill Hilliard	E-5
Portland Observer Newspaper	1973	2201	N Killingsworth	●	1970-present		African American Newspaper; Now moved to other location; established by Alfred Henderson	B-8
Portland Times Newspaper	1918-20		Abington Building	○	1918-23	PP	Dr. JA Merriman, editor; William MacLamore, associate editor	
Powers Grocery Store	1955-75	1803	NE 1st	●	1955-75	KM	Lower floor of Power's home	E-75
Powers, Wesley & Josephine		1803	NE 1st	●	1955-75	KM	Powers Grocery Store 1955-75	E-75
Prescott, Joe M/M	1925	1635	NW Overton	○		Adv/25	"They moved to this address"	
Price, Prentice (Katherine)		3635	NE 6th	●		Or75	Came to Portland in 1935, UPRR, Portland Hotel waiter	D-66
Pruitt, Clarence D & Joy	1967	3568	SE Kelly	●			He: Dentist She: Daughter of Asa & Letticia Brock, teacher	J-2
Race Riots		3507-11	NE Union	●		KM	Location of 1967 Union Avenue Race Riots	D-65
Rae, Arvoll	1950	3222	N Gantenbein	○		KM	One of the two first African American Bus drivers	
Raiford, Ulese (Dessa)	1950-58	211-13	NE Weidler	●		Site ID	Barber @ Royal Palm; then Ray's Barber Shop	E-81
Ramsey, Clarence		2503	SW 1st	○		Adv/26	Bellman at Portland Hotel, joins Downings Orchestra	

NAME	YEAR		New Address	FC	Era	Ref	Occupation/Significance/Notes	Map
Rawlins, E.D. (Jane)		2312	N Williams	❍		Adv9/29	"held party @ Hibernia Hall"	
Ray's Barber Shop		2833	N Williams	❍			Ulese Raiford, Prop. (later moves to 5126 NE Union)	
Reed, Pollyanna (Ellis)	1937-41	57	NE Cherry Ct.	❍		Obs	State President OACW (1937-41), worked at U of O Medical School	
Reed, Pollyanna (Ellis)	1961-63	4526	NE 7th	●		Obs	State President OACW (1937-41), worked at U of O Medical School	D-68
Reid, Beatrice	1943-60	2107	N Vancouver	●	1940's-60's		Mott Sisters Style Salon; Sister of Sherman Pickett; Holman and Lutz Funeral Home	E-50
Reid, Rayfield	1950-60	217	NE San Rafael	●		Site ID	SP & S Railroad	E-67
Renfro, Mel	1960	51	NE Fargo	●	1950's-60's	Oral	Jefferson High School Football, Track Star; University of Oregon Football Star; Dallas Cowboys 1964-77	E-10
Reynolds, Elise (Mrs. Phil)	1935	427	NE Roselawn	●		Adv11/29	Order of Eastern Star Enterprise Chapter; Ladies Garment Representative	D-4
Reynolds, Phil (Elise)	1958	3130	SE Brooklyn	●			Pres. of NAACP Portland Chapter, 1958; Construction Worker; She: 1957 Oregon "Mother of the Year"	H-15
Richardson, John C (Grace)	1929	2233	NW Everett	❍		Adv10/29	Owner Keystone Cafe (6 NW 3rd)	
Riteway Barber Shop		512	NW 6th	❍		NAACP 1953	Maurice Gregsby, James P Varner, Proprietors	
Ritter, Charles A	1901	124	SW Hall	❍			Writer/City Agent for New Age; custodian	
Robinson, Benjamin (Annie)	1925	2122	NE Rodney	●		Adv12/25	Made Pullman Porter Instructor- Portland District	E-53
Robinson, Mr. & Mrs. H.			Irvington			Or 2/27	Rosebud Study Club	
Robinson, Warren	1950-60	27	NE Cook	●		KM	Owned grocery store on Williams, First African American to serve on the Pharmacy board	E-6
Roland, Augustine						Or/2/95	Shipyard worker	
Rosebud Study Club					1918+		Met in various locations	
Royal Esquire Club		1700	NE Alberta	●	1950-60's	Oral	Men's Social Club	F-5

NAME	YEAR		New Address	FC	Era	Ref	Occupation/Significance/Notes	Map
Royal Palm Hotel	1917-40	310	NW Flanders	●	War Years-1970's		African American Hotel/Restaurant; Owned by Kelly Foster	A-3
Rudy's Tavern/Billiards		3037-41	N Williams	●		R.Esq66	(Now Cleo Lillian Social Club)	E-17
Rutherford Bros Barbers/ Haberdashery		414-18	NW 6th	❍	1907+		Pioneer businesses in several locations	
Rutherford, Don		833	NE Shaver	●	1940's-50's+	Oreg92 Oral	Otto's Brother, Spruce Goose Engineer 1945-57 (parents house)	D-47
Rutherford, Edward (Octavia)	1920	122	NE 8th	❍	1897-1930's		Portland Hotel, Advocate Founder, Rutherfords Haberdashery	
Rutherford, Otto & Verdell	1930's+	833	NE Shaver	●	1911-present	PP KM Oral	He: NAACP president; chairman, UrbanLeague Sr. Adult Service Center; Civil Rights Activist She: Secretary to Dr. Unthank; NAACP Credit Union; Bethel AME Church, Culture Club. Parents of Charlotte Rutherford - Attorney; William Rutherford - Artist	D-47
Rutherford, Vernell		1141	NE Webster	●		Adv5/26	"Lives here with sister and aunt"; Portland Pioneer	D-13
Rutherford, William H	1903	414	SW 11th	❍	1897-1930's	PP KM	Portland Hotel; Founder Enterprise Investment Company, Rutherford's Haberdashery, Parents of William, Allen, Otto, and Don; Came to Portland in 1897	
Rutherford, William H (Lottie)	1920	128	NE 8th	❍			Portland Hotel; Founder Enterprise Investment Company, Rutherford's Haberdashery, Parents of William, Allen, Otto, and Don; Came to Portland in 1898	
Sayers, Lois A					1950's	Oreg	Librarian Jefferson HS	
Scotty's Bar B-Q	1953-54	2829	N Williams	❍			Williams Avenue business	
Seals, Benjamin					1911 +		9th Cavalry; Porter	
Seward Hotel			SW Corner of 10th & Alder	●		Adv25	(Now Govenor Hotel)	A-6
Shamsud-Din, Lurlene	1955-63	835	NE Jarrett	●	1960-present	Or/2/95 Oral	Won 1960's essay contest, met President Kennedy; junior NAACP ; today program administrator at Sabin School	C-17

NAME	YEAR		New Address	FC	Era	Ref	Occupation/Significance/Notes	Map
Sheppard, Lee (Anna)	1912	447	Glisan (old)	❍	1912 +		Cook UP	
Sims, G.W.	1950-54	116	NE Hancock	●		Site ID	Porter	E-73
Sims, R.C. Mrs.		2728	SE 15th	❍		Adv25	Goes to California for Nurses Training	
Slider & Sons		546	NE Brazee	?	1960's	R.Esq66	African American General Contractor	
Smith's Cafe	1925	420	NW 9th	❍		Adv/25	Smith & Mosely Mgmt	
Smith, Kenneth F.	1942-43	3942	NE 8th	●		Or10/42	Director Williams Ave YWCA/USO, Appointed to Recreation Comm. of State Defense Council	D-52
Smith, Marie (Elwood)	1918-32	5104	SE 50th	●		Oral KM Or1/78	1st woman pres. of NAACP 1949-50; Founder: Oregon Association of Colored Womens Clubs; 1950 Portland's 1st Negro Citizen; 1978 Russell Peyton Human relations Award. He: Pullman Porter	
Smith, Marie (Elwood)	1932-91	714	NE Sumner	●		Oral KM Or1/78	1st woman pres. of NAACP 1949-50; Founder: Oregon Association of Colored Womens Clubs; 1950 Portland's 1st Negro Citizen; 1978 Russell Peyton Human relations Award. He: Pullman Porter	D-9
Smith, Oliver E (Ida)	1942-43	3527	NE Schuyler	●	1940's-60's	Or5/44	Advocate Register newspaper, 1951; Political Candidate; 1952-NAACP Board member	F-29
Smith, Oliver E.		3229	N Williams	❍	1940's-60's	R.Esq66	"Intelligent Public Service" office location	
Sproules, Howard	1905	610	NW 10th	❍			Porter; Chandler & Ballard; Advocate Founder	
St Marks Baptist Church	1970	103	NE Morris	●			Moved here from 4828 N Williams	E-20
St Paul Church of God in Christ	1960	2859	NE Rodney	●			Moved here from 2721 N Borthwick; Rev. Joseph Foster Pastor since 1945	E-26
St. Claire, Smith T Mrs	1903	328	NW 3rd	❍			Managed Arcadia with Burt Williams	
St. Claire, Smith T Mrs	1901-02	315	NW 4th	❍			Managed Arcadia with Burt Williams	
St. Philip's Episcopal Mission Church	1943	120	NE Knott	●	1916-pres	Adv6/25	Built new church in the 1940's; Rev. Lee Stone, Pastor	E-32
Stag Auditorium		413	SE Morrison	❍				
Stanley, J.W. (Emma)	1920	1104	SE Mall	●	teens-20's	Adv5/25	"African American Elite", Porter; Parents of Attorney Eugene Minor	J-3

NAME	YEAR		New Address	FC	Era	Ref	Occupation/Significance/Notes	Map
Starks, Aaron T	1960	2138	N Williams	❍			Proprietor, Pioneer Billiards Parlor Dies	
Stewart, McCants	1917	2503	NE Union	❍		KMPP	1st African American Attorney; an Advocate Founder	
Stone, Lee Rev. (Leota)	1938-41	2036	NE Rodney	●	1930's-1972	Site ID	She was one of the first African American teachers, Lee: pastor at St. Philip's Episcopal Mission Church	E-64
Stone, Lee Rev. (Leota)	1952	1216	N Williams	❍	1932's-72		She was one of the first African American teachers, Lee: pastor at St. Philip's Episcopal Mission Church	
Stone, Lee Rev. (Leota)		6920	NE 27th	●	1930's-1972	KM PP	She was one of the first African American teachers, Lee: pastor at St. Philip's Episcopal Mission Church; their last home	C-27
Striplin, Al (Emma)	1925	2116	SW Front	❍	1920's	Adv	custodian, Waiter, Pullman Co.	
Stroud Moving & Storage		909	NE Dekum	●	1950's-70's	Oral	First/only African American moving Company; at this location starting in the late 1950's	C-6
Stroud, Kelly	1960-73	2936	NE 12th	●	1950's-70's	Oral	Owner: first/only African American moving Company	F-26
Sugar Hill Dinette	1950-52	84	NE Broadway	❍	1950's	NAACP 1953	Myrtle Barno, Prop/Mgr. (Demolished June 1995)	
Sullivan, Mrs Etta (Reuben)	1953-55	2930	SE 50th	❍			Moves from N Larrabee & Rodney Streets, widow	
Sullivan, Reuben (Etta)	1941	2024	NE Rodney	●	1940's-50's	Site ID	Waiter	E-65
Summers, PJ- Second Hand Shop		1511	NE Glisan	❍	1919	KM PP		
Sykes, Arthur	1905	1610	SW First	❍		KM	Porter; City contract to clean streets	
Sykes, Charles W	1905	1824	SW 6th	❍		KM	Porters; City contract to clean streets	
Sykes, Charles W & Arthur	1901	3128	SW Macadam	❍		KM	Porters; City contract to clean streets	
Taylor the Tailor		2422	NE Union	❍	1920's	Adv10/24	JW Ingersoll, Proprietor	
Temple of Islam	1961	4056	N Williams	●	1960's	Or8/61	Charles CX DeBiew & wife, Sister Iantha	D-40
Thomas, Fred (Mollie)		312	NE Shaver	❍		KM PP	Caterer	
Thomas, Oliver S (Louise)	1925	105	NE San Rafael	❍		Adv12/25	Owner of the Dixie Tavern , wife murdered by son	

NAME	YEAR		New Address	FC	Era	Ref	Occupation/Significance/Notes	Map
Tindall, Ida Mrs	1932	2124	SE Ivon	●	1920's-30's		(Widow, James)Sued to have her removed from white neighborhood	H-7
Tinsley, Berry & Lucy		5311	NE 18th	●	teens-20's	Adv.	Porter Pullman Co, "African American Elite"	C-25
Tinsley, Jean (Carl)	1959-63	8930	N Berkley	●	1950's	Urb.Lg	First African American to work at downtown YMCA	
Toran, John Jr.	1963	544	NE Fremont	?		Or9/63	First African American Deputy District Attorney	
Travis, Bill Sr.		2837	NE 10th	●	1940's-50's	KM	Vanport Sheriff then Multnomah County Sheriff's office	D-72
Triplett, Edgar (Clara)	1941	203	NE Weidler	●	1940's	Site ID	Waiter SP &SR	E-80
Triplett, Edgar (Clara)	1950-64	2043	NE Rodney	●	1940's-60's	Site ID	Waiter SP &SR	E-61
Triplett, Isaiah Z (Georgia)	1925	9919	E 59th S (old)	❍	1920's	Adv7/25	1925 Secretary -Universal Negro Improvement Association	
Triplett, Isaiah Z (Georgia)	1930	7423	N Mississippi	●	1920's	Adv7/25	1925 Secretary -Universal Negro Improvement Association, She is a widow; Maid at Meier and Frank	C-1
Turner, Arthur	1912	108	E 78th N (old)	❍	1909-13		First African American Mail Carrier, 1909-13	
Turner, Bert		121	NE San Rafael	❍	1920's	Adv8/25	"Renting Rooms"	
Turner, Burt M/M		504	SW 16th	❍	1920's	Adv5/25	Lodge Program, etc.	
Turner, Geneva	1943-44	4029	SE Grant Ct	●	1940's		Board of the USO; Case worker, county public welfare	I-8
Unthank, DeNorval Dr.	1935	6	SW 6th	❍	1929-77		Office	
Unthank, DeNorval Dr.	1950-55	1631	N Williams	❍	1929-77		Office	
Unthank, DeNorval Dr.	1958-63	19	NE Broadway	❍	1929-77	KM	Office	
Unthank, DeNorval Dr. (Thelma)	1931	2106	SE Knapp	●	1929-77	Or4/31	Moved in, House vandalized, asked to move	J-6
Unthank, DeNorval Dr. (Thelma)	1935-44	3509	SE Division	●	1929-77		Home	H-6
Unthank, DeNorval Dr. (Thelma)	1940-50	3111	SE 29th	●	1929-77		Home	H-18

NAME	YEAR		New Address	FC	Era	Ref	Occupation/Significance/Notes	Map
Unthank, DeNorval Dr. (Thelma)	1952-63	1912	NE Tillamook	❍	1929-77		Home	
Unthank, DeNorval Dr. (Thelma)	1970-75	3105	SE 29th	●	1929-77	Or3/75	His last house	H-17
Up to Date Cleaning		2422	NE Union	❍		Adv2/29	J.W. Ingersoll	
Urban League	1950	408	SW 3rd	❍	1945-pres		Bill Berry	
Urban League	1960-65	519	SW 3rd	●	1945-pres		Shelly Hill	A-10
Urban League	1970-75	718	W Burnside	●	1945-pres		Shelly Hill	A-5
Urban League	1970	5329	NE Union	●	1945-pres		Field Office	C-21
Urban League	1985	4128	NE Union	●	1945-pres			D-45
Urban League	1990's	2525	N Williams	●	1945-pres			E-38
USO	1943	6	N Tillamook	●	War Years	Or	African American USO formed in 1942; located in YWCA building	E-55
Van's Olympic Room	1950-pres	3530	N Vancouver	●	1950's present	ConRev	Benny's, Van's, Johnny's; then the Texas Club; now the Royal Esquire	D-61
Vancouver Avenue First Baptist Church	1952-70	3138	N Vancouver	●	1952-pres		Rev OB Willliams, 1952; moved from 1914 N Vancouver	E-16
Vann, Don (Vann's Funeral Parlor)		5211	N Williams	●	1950's-pres	Urb.Lg.	1st African American owned Funeral Parlor opening in 1955	D-2
Vanport Site			Delta Park	●			Shipyards workers housing; destroyed in 1948 flood	
Vickers, Carl Dr.		1471	Williams Ct	❍	1940's		African American dentist	
Vickers, Thomas (Dorothy)	1950	1326	N Benton	❍		R.Esq66	1966- President Royal Esquire; Tuskegee grad, Urban League Board, NAACP board 1953, waiter @ Cosmopolitian Club, teacher	
Vickers, Thomas (Dorothy)	1955-57	4426	NE Rodney	●		R.Esq66	1966- President Royal Esquire; Tuskegee grad, Urban League Board, NAACP board 1953, waiter @ Cosmopolitian Club, teacher	D-31
Walker, Jimmy "Bang Bang"		4403	N Concord	●	1960's-present	Oral	Published "Clarion Defender", Manufacturer of Soap Products	D-23

NAME	YEAR		New Address	FC	Era	Ref	Occupation/Significance/Notes	Map
Walker, SS M/M		1084	NE 18th	❍		Adv/19	"African American Elite"	
Wallace's BBQ	1953-54	3217	N Williams	●		Oral	Effie Ellis, Prop. (Now the Tropicana)	E-9
Wallace's BBQ		3240	N Williams	●		Oral	second location, Effie Ellis, Prop. (Now Legend's Fried Chicken)	E-8
Wallace, Wendall Rev.	1970	327	N Skidmore	●			Pastor: Maranatha Church of God, asked to calm race riots in 1967	D-25
Ward, Harry	1963-67	6625	NE 42nd	❍	1960's	Or7/66	1963 Pres of NAACP; Caseworker: County Public Welfare	
Warren, Leo Mrs.	1970	312	N Cook St	❍			Formed Emanuel Displaced Person Association in 1970	
Warren, Otha (Della)	1950-70	2316	N Vancouver	●	1950's-70	Site ID	She is a Widow of Perry Coleman-UPRR, Marries Warrren: Pastor of the Mt. Carmel Missionary Baptist Church	E-39
Waterford, Augustus	1909	512	Dixon (old)	❍			1st African American Firefighter, Deputy to US Marshall Penumbra Kelly	
Watson, Edward J. & Mrs.	1898	1420	SW 3rd	❍			Pioneer Family; Portland Hotel	
Watson, Edward Jr. & Vernell	1936-50	1315	NE Going	●	teens-60's	And. Adv.	Pioneer Family; Bellman, Portland Hotel; Meier & Frank	F-12
Watson, James (Frances)	1925	4216	N Haight	●		Adv3/25	Tawana Tennis & Social Club; custodian	D-26
Watson, Lavern	1956-67	8917	N Drummond	●	1940's+	Or/2/95	Shipyard worker	B-4
Weatheroy, George W	1955	19	NE Cook	●	1948-94	Or/8/94	2 sons in police work, Paul-Portland Police Bureau, George Jr.-Portland School Police; Came to Portland in 1948, Portland Police Officer beginning in 1951	E-5
Weatheroy, George W (Dottie)	1960-75	909	NE Beech	●	1948-94	Or/8/94	2 sons in police work, Paul-Portland Police Bureau, George Jr.-Portland School Police; Came to Portland in 1948, Portland Police Officer beginning in 1951	D-59
Webb, Mayfield		3810	N Mississippi	●	1969-71	KM	President, Albina Corporation (1969-71) NAACP president, 1963	D-38
Webb, Olandus (Ellen)		211	NE Weidler	●	1930's-40's	Site ID	Railroad Waiter; then Real Estate Agent	E-81

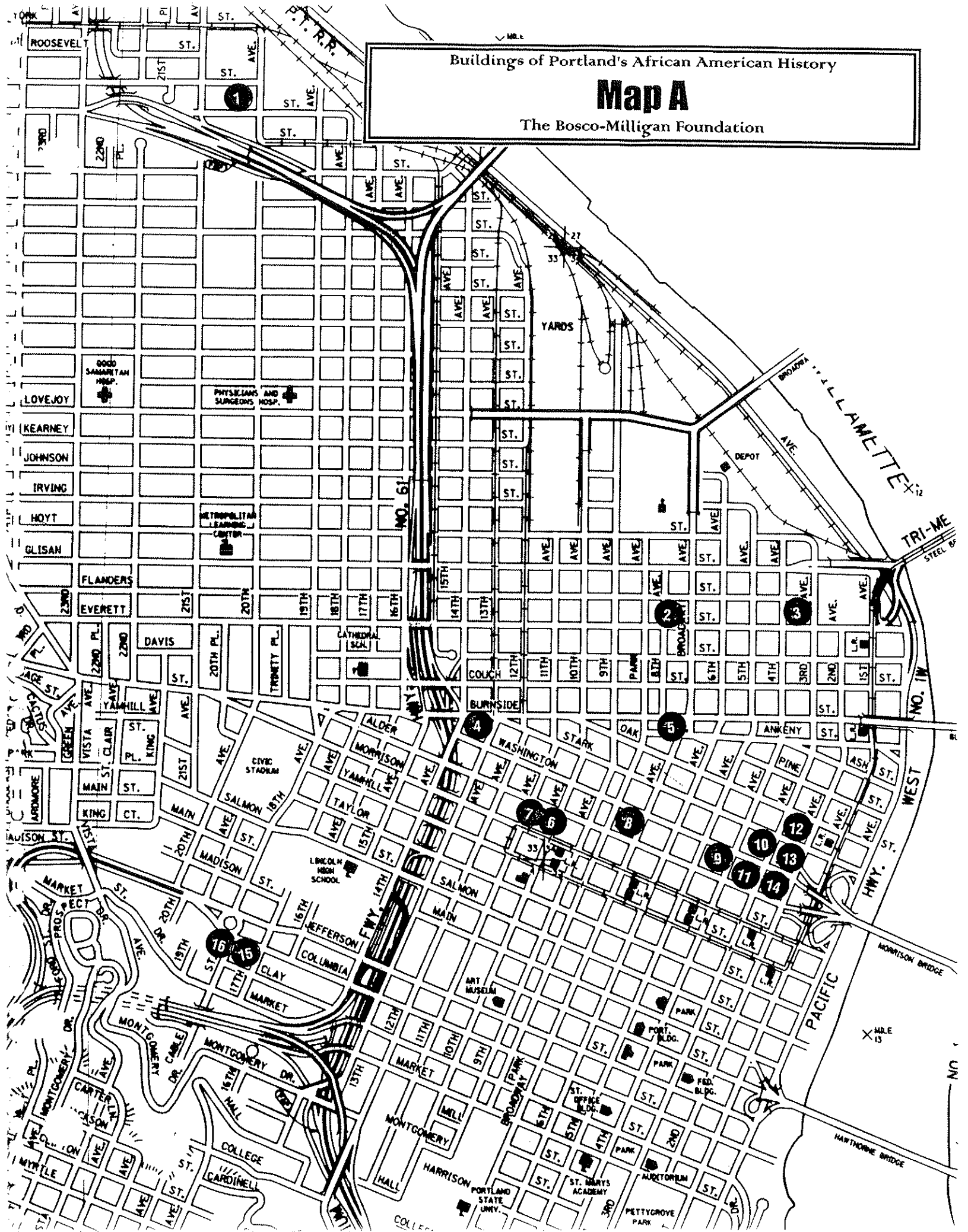
NAME	YEAR		New Address	FC	Era	Ref	Occupation/Significance/Notes	Map
Weeks, Lizzie (George)	1900	533	Morrison (old)	❍	Teens	PP	Probation Officer and Frazier Detention Home; widowed in 1923, leaves for Washinton DC in 1925	
Weeks, Lizzie (George)	1925	444	Benton (old)	❍	Teens	Adv5/25	Probation Officer and Frazier Detention Home; widowed in 1923, leaves for Washinton DC in 1925	
Wiley, Rowan	1965	1630	NE 140th	●		Jr7/60	"Partially completed home burned", waiter at Benson Hotel	
Williams Temple of God in Christ		241	NE Hancock	●	1950's-pres	Site ID/Con Rev	Rev. H.D. Williams, now Victory Temple	E-72
Williams, Burr	1898			❍			Saloon Keeper, Arcadia (resided at club)	
Williams, Edgar (Daisy)		2726	NE Going	●	1918 +	Or	Veteran Member of NAACP (1919-63) Housing Authority, Civil Rights Activist	F-18
Williams, Lucius C	1950-65	930	NE Holland	●	1950's-60's	Oral	A founder of the Royal Esquire Club, banquet supervisor Columbia Athletic Club; Portland Hotel, UP	C-3
Williams, Oliver B Rev.	1967	3132	N Vancouver	●	1952-80's		Pastor Vancouver Ave 1st Baptist Church, 1952 Board member of NAACP, asked to calm race riots in 1967	E-16
Williams, Oliver B Rev.	1952	32	N Fargo	❍	1952-80's		Pastor Vancouver Ave 1st Baptist Church, 1952 Board member of NAACP, asked to calm race riots in 1967	
Williams, Thomas (Grace)		5129	NE 25th	●		Adv20	"African American Elite", Steward	F-3
Williams, Wyatt		4204	SE 30th	●		Adv25	1937 president of Portland Negro Progressive League; head Bellman at Portland Hotel; 1926 John's Downings Orchestra- Admitted to State Bar in 1927; Legal Assistant to Julius Silverstone, Real Estate Broker; 1935: Courtesy Attendant in Or House of Rep.	J-4
Wilson, Artie		2226	NE 10th	●	1950's+	Or/2/95	Played in Negro League, Pacific Coast League, Rainiers; Beavers 1955-56, now car sales	D-78
Wilson, Raymond (Lucille)	1952	312	NE Shaver	❍			Station Attendant- Northern Pacific Terminal, 1953 NAACP board	

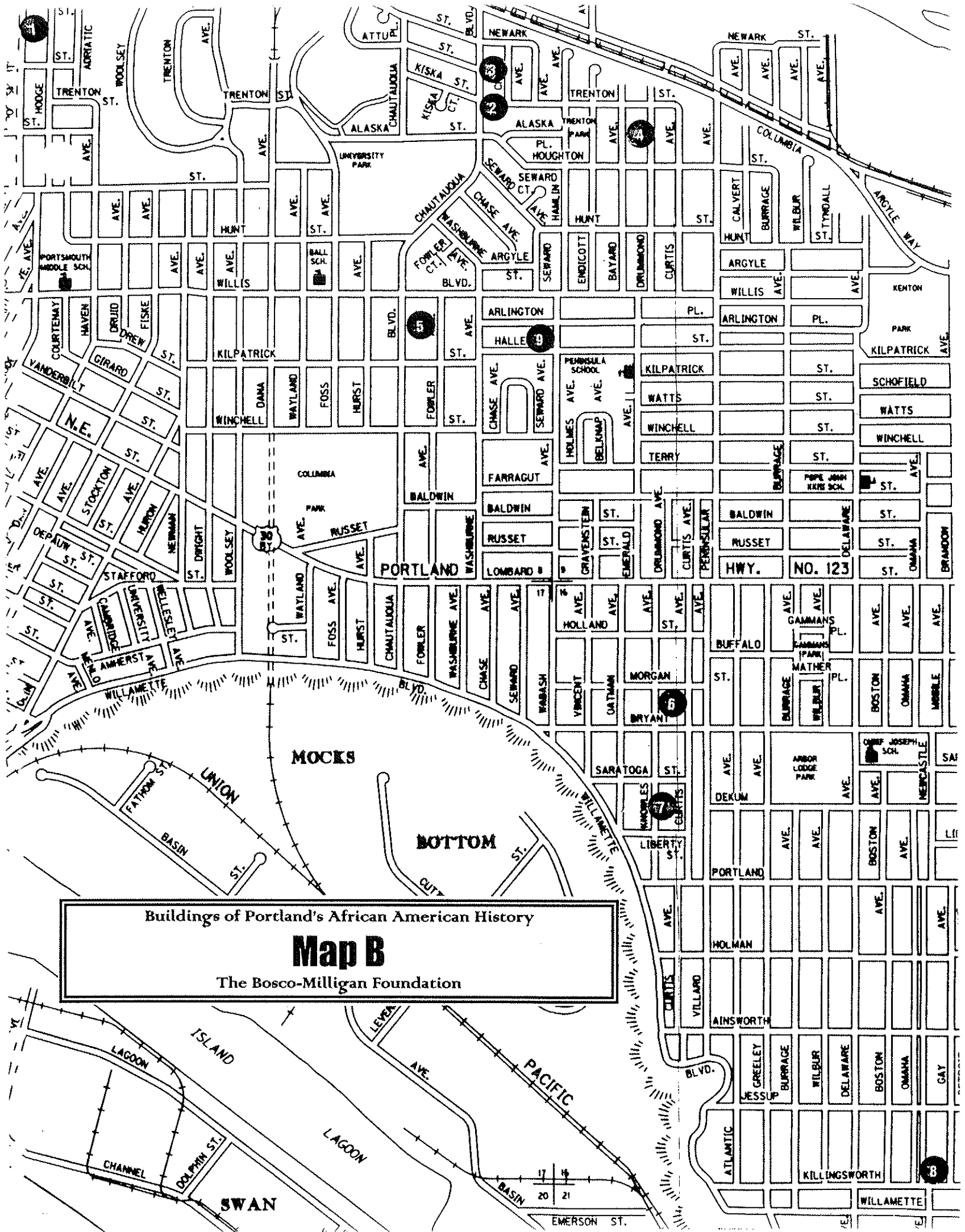
NAME	YEAR		New Address	FC	Era	Ref	Occupation/Significance/Notes	Map
Winters, Jim (Patricia)		4733	N Kerby	●		Or7/66	Star Athlete U of Portland, coach @ Washington HS	D-16
Woodlawn Cleaners		806	NE Dekum	●	1950's-80's	Oral	Owned and Operated by Mrs. Willie Ranson, worked in the ship yards then bought cleaners	C-8
Woods, Alonzo	1967	2846	NE 11th	●		Or12/67	First African American supervisor, Portland Department of Public Works	D-73
Wright, Stephen (Ruby)	1940	2906	SE Tibbetts	●	1930's-40's	Or	Owned Medley Hotel, also owned the 1st African American taxi company- Beacon Cab	H-19
Young, Abbey				❍	1867		Helped start Colored School	
Young, Charlie, Mrs.					1940's-present	Or/2/95	Civil Rights Activist, Pres. Urban League, Sec. OACW; shipyard worker	
Young, Cornelius (Pauline)		2125	SE Harold	●		Adv8/25	Ruler of Dahlia Temple; Delegate to Grand Lodge; He: Porter	J-5
YWCA		6	N Tillamook	●	1926-42	PP KM	Colored YWCA, NAACP, Social Clubs; then USO	E-55

Buildings of Portland's African American History

Map A

The Bosco-Milligan Foundation

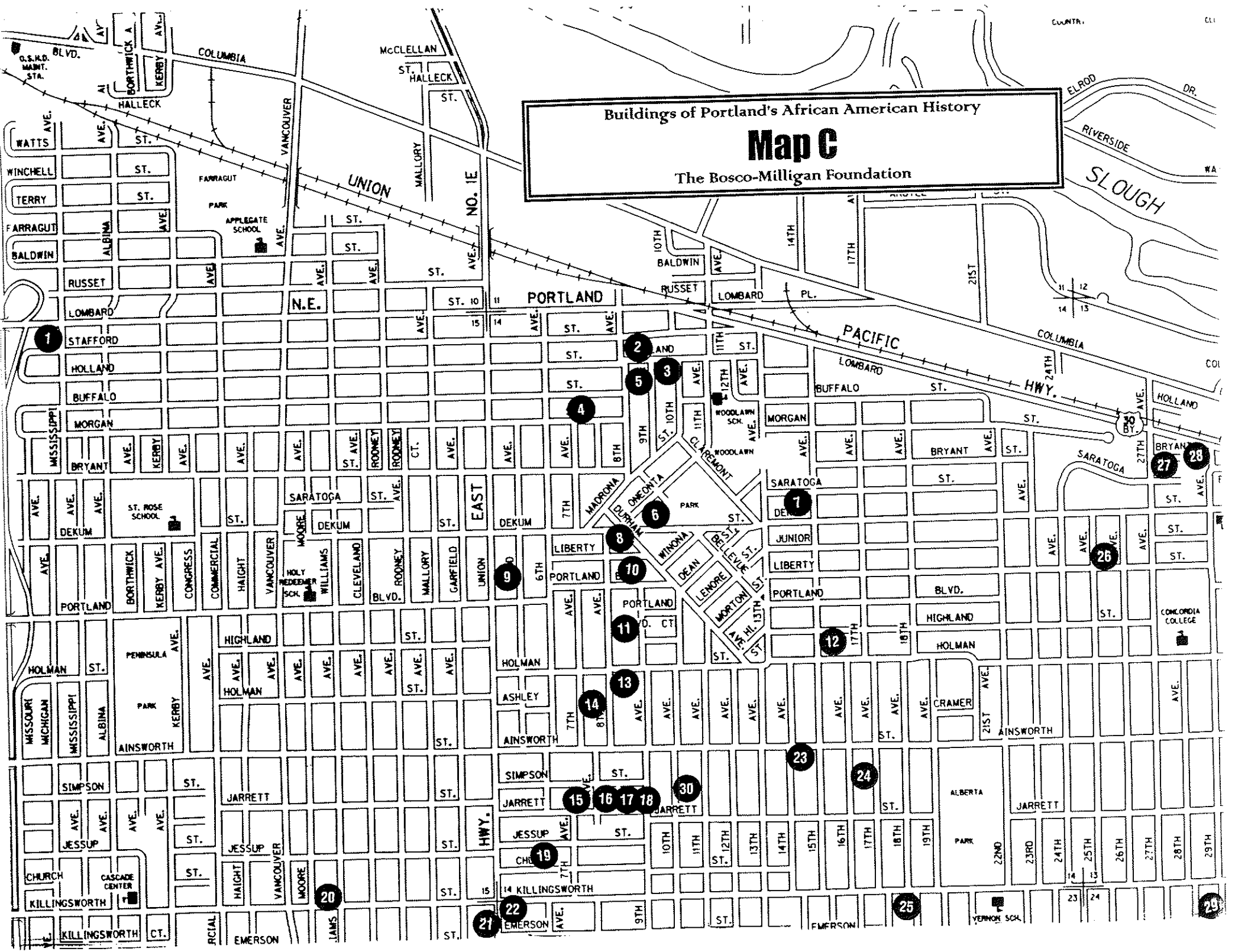


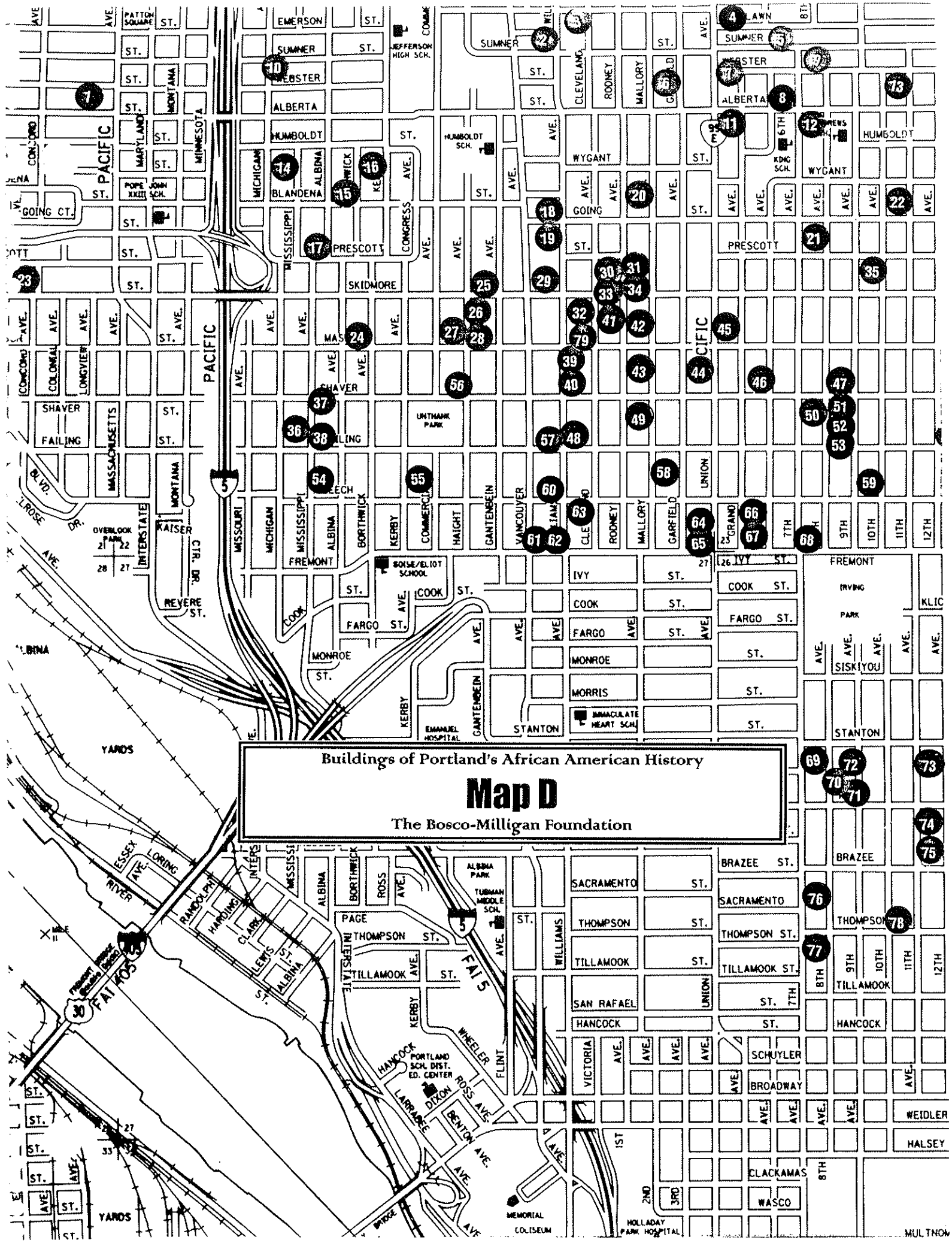

Buildings of Portland's African American History
Map B
The Bosco-Milligan Foundation
PORTLAND
MOCKS
BOTTOM
SWAN
ISLAND
LAGOON
UNION
BASIN
PACIFIC
COLUMBIA
PARK
UNIVERSITY
PARK
KENTON
PARK
GAMMANS
PARK
ARBOR
LODGE
PARK
HWY.
NO. 123
N.E.
TRENTON
ALASKA
NEWARK
HUNT
WILLIS
ARGYLE
ARLINGTON
KILPATRICK
WATTS
WINCHELL
TERRY
BALDWIN
RUSSET
LOMBARD
HOLLAND
BUFFALO
MORGAN
BRYANT
SARATOGA
LIBERTY
DEKUM
HOLMAN
AINSWORTH
KILLINGSWORTH
WILLAMETTE
BLVD.
EMERSON ST.
SEWARD
CHASE
FARRAGUT
HALLEC
PENINSULA
SCHOOL
PORTSMOUTH
MIDDLE SCH.
BALL
SCH.
POPE JOHN
XXIII SCH.
QUEEN JOSEPH
SCH.
SCHOFIELD
COLUMBIA
ARGYLE WAY
CHAUTAUQUA
WASHBURNE
FOWLER
HAMLIN
ENDICOTT
BAYARD
DRUMMOND
CURTIS
CALVERT
BURRAGE
WILBUR
TYNDALL
HOUGHTON
PL.
SEWARD CT.
KISKA
KISKA CT.
ATTU PL.
ADRIATIC
WOOLSEY
TRENTON
HODGE
COURTENAY
HAVEN
DRUID
FISKE
DREW
GIRARD
VANDERBILT
DEPAUW
STAFFORD
STOCKTON
HURON
NEWMAN
DWIGHT
DANA
WAYLAND
FOSS
HURST
CAMBRIDGE
UNIVERSITY
WELLESLEY
AMHERST
MENLO
FATHOM ST.
LEVEE
CHANNEL
DOLPHIN ST.
LAGOON
GRAVENSTEIN
EMERALD
CURTIS AVE.
PENNSULAR
VINCENT
CATMAN
WABASH
KNOBLES
VILLARD
GREELEY
JESSUP
ATLANTIC
DELAWARE
OMAHA
BRANDON
BOSTON
MOBILE
MERCASTLE
GAY
HOLMES
BELKNAP
CUT

Buildings of Portland's African American History

Map C

The Bosco-Milligan Foundation

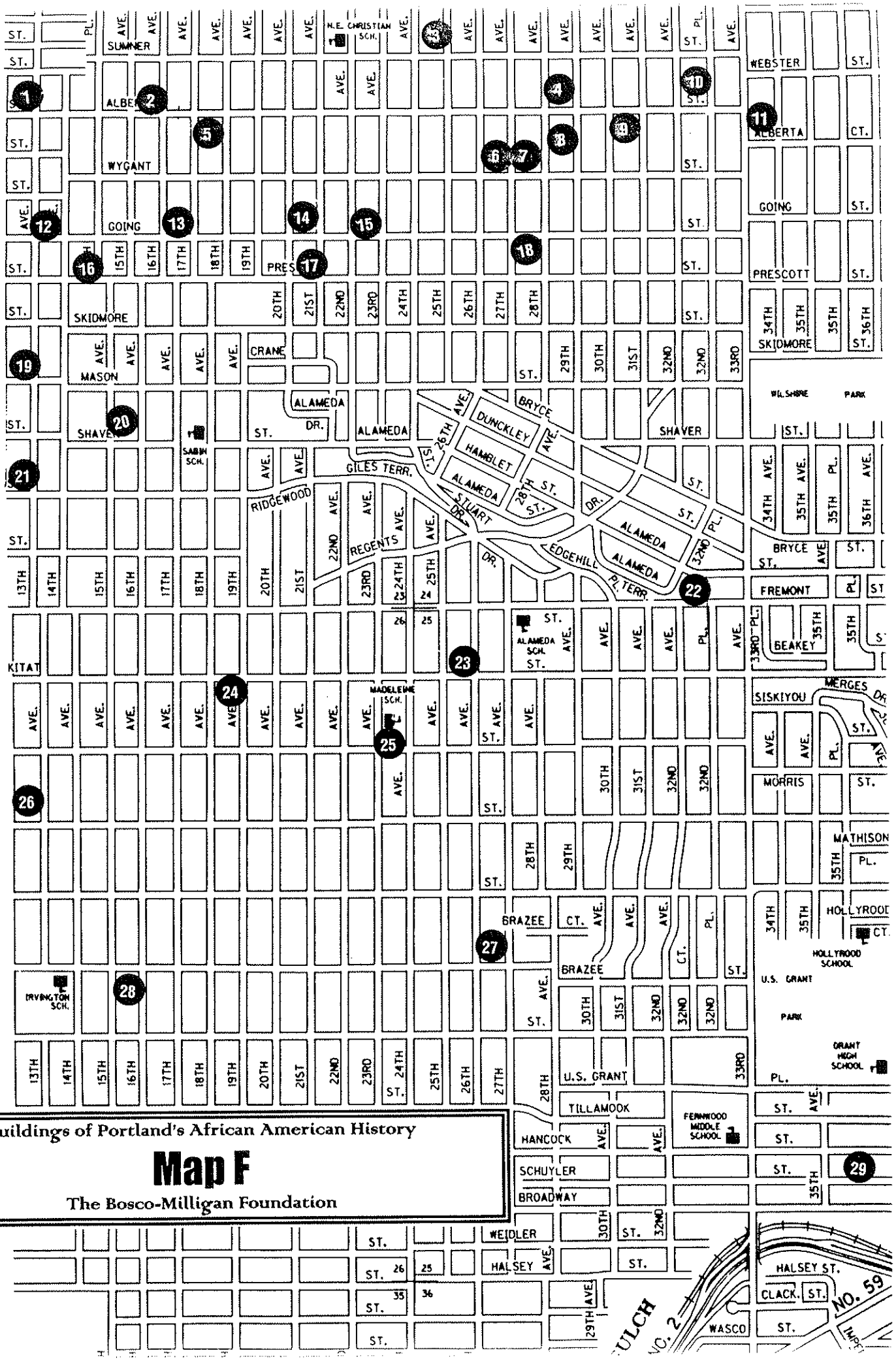



Buildings of Portland's African American History
Map D
The Bosco-Milligan Foundation
PACIFIC
SUMNER
ALBERTA
HUMBOLDT
WYGANT
GOING
PRESCOTT
SKIDMORE
SHAVER
FAILING
UNTHANK PARK
FREMONT
COOK
FARGO
MONROE
MORRIS
STANTON
IVY
BRAZEE
SACRAMENTO
THOMPSON
TILLAMOOK
SAN RAFAEL
HANCOCK
SCHUYLER
BROADWAY
WEIDLER
HALSEY
CLACKAMAS
WASCO
PAGE
ALBINA PARK
TUBMAN MIDDLE SCH.
BORTHWICK
ROSS
KERBY
WHEELER
FLINT
VICTORIA
WILLIAMS
UNION
GRAND
MLK
MISSISSIPPI
MISSOURI
MICHIGAN
ALBINA
COMMERCIAL
HAIGHT
GANTENBEIN
VANCOUVER
CLEVELAND
RODNEY
MALLORY
GARFIELD
7TH
8TH
9TH
10TH
11TH
12TH
FAI 5
FAI 405
YARDS
RIVER
ESSEX
LORING
RANDOLPH
HARDING
CLARK
LEWIS
ST. ALBINA
INTERSTATE
KAISER
REVERE
OVERLOOK PARK
EMERSON
SUMNER
WEBSTER
ALBERTA
HUMBOLDT
BLANDENA
PRESCOTT
SKIDMORE
SHAVER
FAILING
MONTANA
MINNESOTA
MARYLAND
MICHIGAN
MISSISSIPPI
ALBINA
BORTHWICK
KERBY
COMMERCIAL
CONGRESS
PATTON SQUARE
JEFFERSON HIGH SCH.
HUMBOLDT SCH.
POPE JOHN XXIII SCH.
BOISE/ELIOT SCHOOL
IMMACULATE HEART SCH.
EMANUEL HOSPITAL
PORTLAND SCH. DIST. ED. CENTER
DIXON
BENTON AVE.
LARRABEE
MEMORIAL COLISEUM
HOLLADAY PARK HOSPITAL
IRVING PARK
SISKIYOU
KLIC
MULTNOM

Buildings of Portland's African American History

Map E

The Bosco-Milligan Foundation



Buildings of Portland's African American History

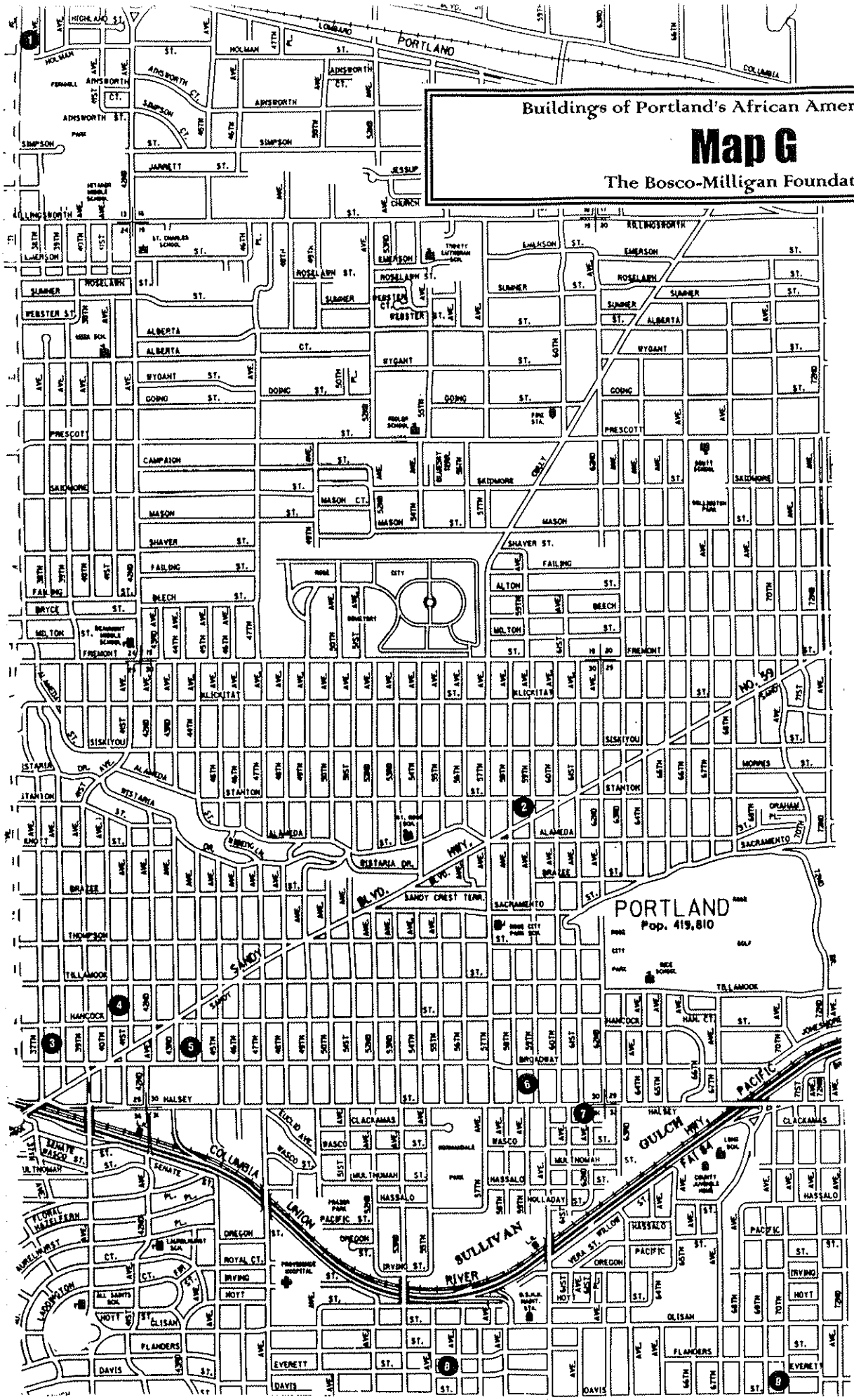
Map F

The Bosco-Milligan Foundation

Buildings of Portland's African American History

Map G

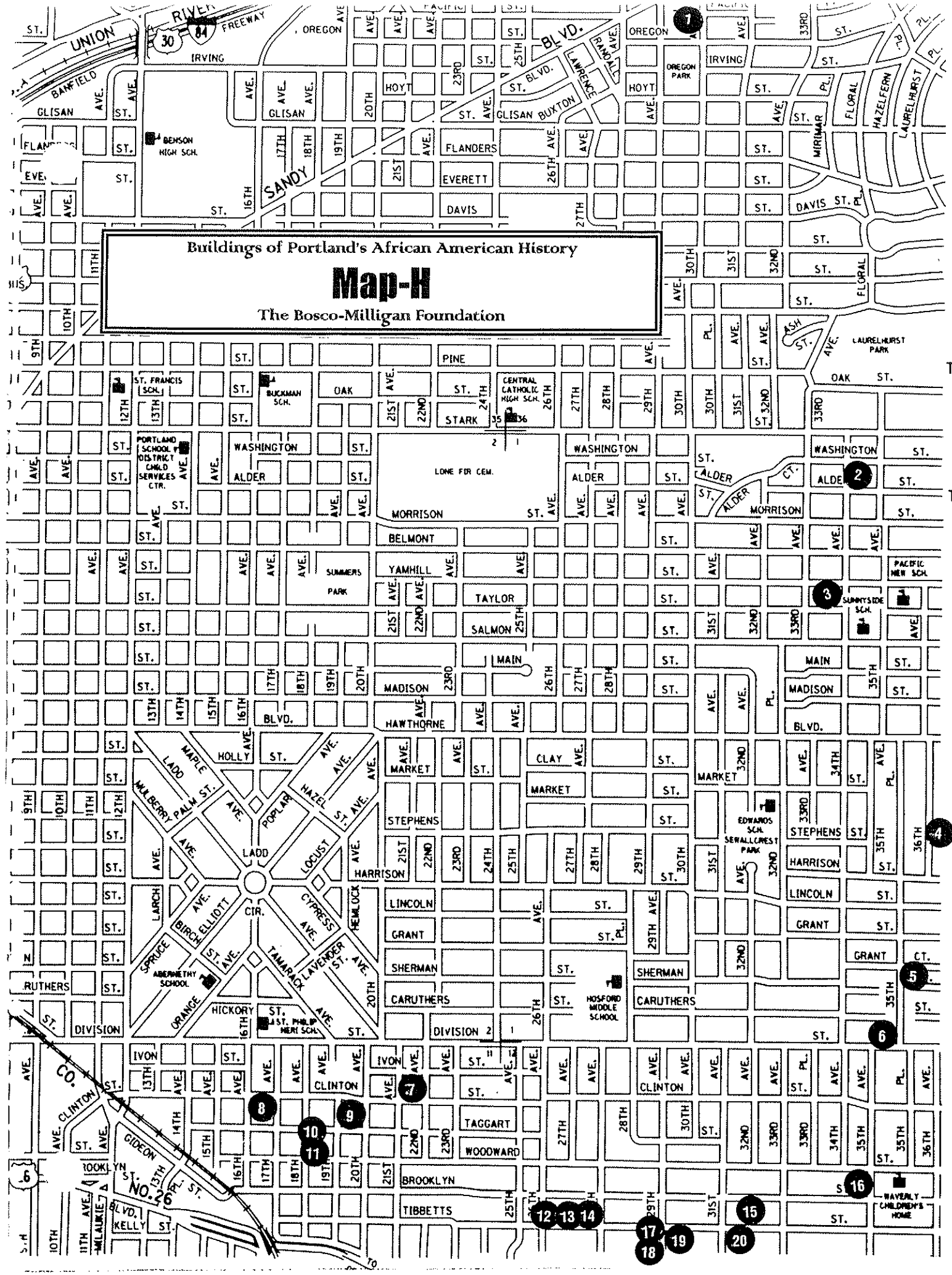
The Bosco-Milligan Foundation

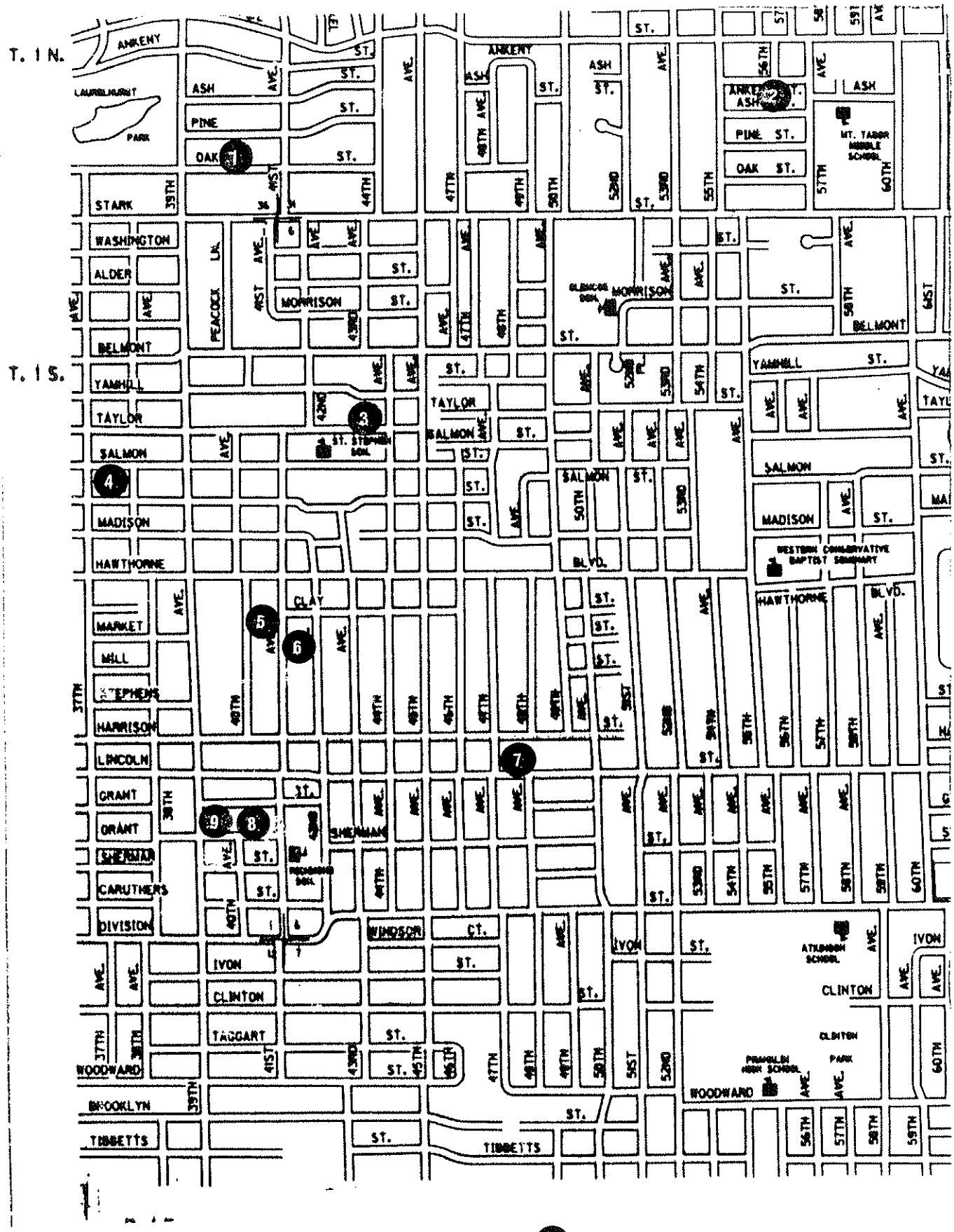


Buildings of Portland's African American History

Map-H

The Bosco-Milligan Foundation

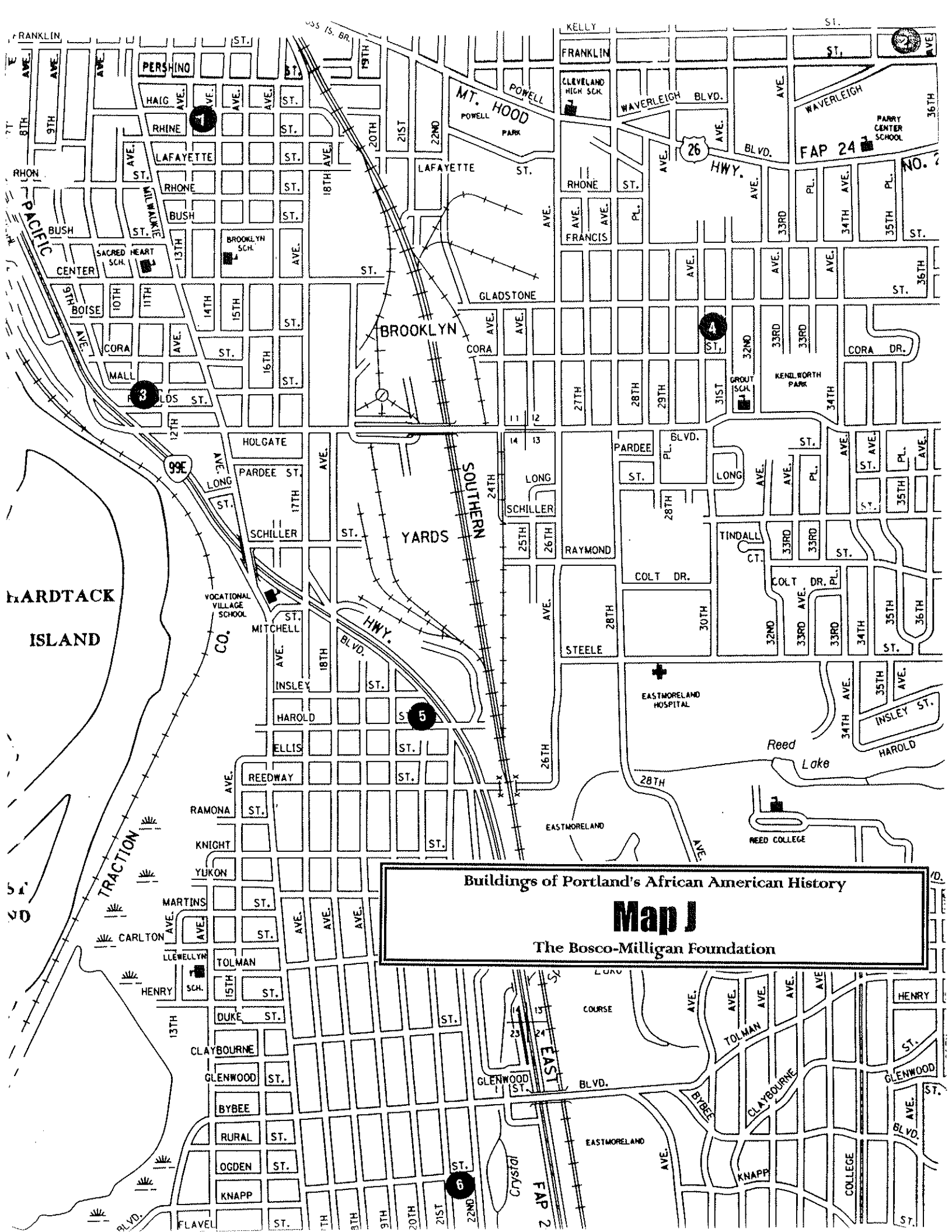




Buildings of Portland's African American History

Map-I

The Bosco-Milligan Foundation



Buildings of Portland's African American History
Map J
The Bosco-Milligan Foundation
HARDTACK
ISLAND
PACIFIC
TRACTION
CO.
BROOKLYN
YARDS
SOUTHERN
MT. HOOD
HWY.
FAP 24
NO. 2
EAST
Reed
Lake
EASTMORELAND
EASTMORELAND HOSPITAL
REED COLLEGE
KENILWORTH PARK
VOCATIONAL VILLAGE SCHOOL
BROOKLYN SCH.
SACRED HEART SCH.
CLEVELAND HIGH SCH.
PARRY CENTER SCHOOL
GROUT SCH.
LLEWELLYN SCH.
FRANKLIN
PERSHING
HAIG
RHINE
LAFAYETTE
RHONE
BUSH
CENTER
BOISE
CORA
MALL
HOLGATE
PARDEE
LONG
SCHILLER
MITCHELL
INSLEY
HAROLD
ELLIS
REEDWAY
RAMONA
KNIGHT
YUKON
MARTINS
CARLTON
TOLMAN
HENRY
DUKE
CLAYBOURNE
GLENWOOD
BYBEE
RURAL
OGDEN
KNAPP
FLAVEL
GLADSTONE
FRANCIS
RAYMOND
COLT DR.
STEELE
TINDALL
WAVERLEIGH BLVD.
POWELL
POWELL PARK
KELLY
COURSE
Crystal
COLLEGE