

African-American Settlement Survey Travis County, Texas

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INTRODUCTION

The goal of the Travis County Settlement Survey was to identify and document communities within the county that historically were predominantly African American or Mexican American and to document the existing conditions of historic-age resources within those communities. Communities were identified through archival research utilizing a variety of sources and repositories. The presence and condition of existing historic-age resources was photo-documented through windshield surveys. This broad overview is designed to serve as a precursor to National Register of Historic Places (NRHP) documentation, individual or district nominations and designations, or other commemorative action as well as to provide an indicator of areas in which further study is needed.

The project is separated into two separate reports: American-American Settlements and Mexican-American Settlements. For both reports, particular emphasis was placed on communities within Travis County but outside the city limits of Austin. Freedmen communities and areas historically African American within Austin have been fairly well researched and identified, but a comprehensive assessment of the entire county has not been undertaken. Significantly less research has been done on the history of Mexican-American settlements in Travis County.

Within each report, general historic context has been developed to include a brief history of significant people, events, and places associated with each group; associated property types researched such as churches, schools, and cemeteries; and general information about development patterns across Travis County. Following the general context, each identified community is individually described. Historic contexts for each individual area were also developed, including a general history of the community, a description of general physical characteristics of the area, landscapes or anchor properties, and integrity issues. Historic-age resources documented during the windshield survey are included for each individual community. Resource photographs are included in **Appendix A**; historic survey maps are included in **Appendix B** and the communities and resources identified are mapped in **Appendix C**.

It should be noted that the term “African American” is used throughout this report, as is the hyphenated “African-American,” often in the same sentence. The unhyphenated phrase is used to describe a noun, such as a person or persons, whereas the hyphenated phrase is an adjective used to describe a church, for example, or a school.

I. GENERAL HISTORIC CONTEXT FOR AFRICAN AMERICANS IN TRAVIS COUNTY

“The Negro not only made tracks in the soil of Travis County, Texas, at a date more than a hundred years ago; he remained to become a part of the land, to work it, to draw life from it, to add his dust to it, to flavor it with what in a broad sense we call his culture. His intimacy with it has, in truth, made him a much more important part of its history than ever the much talked-about Spanish conquistadores were.”¹

For the purposes of this report, the period of significance and context from which research about African-American settlements was undertaken begins with emancipation and the end of the American Civil War (Civil War) in 1865. Prior to this time, almost all African Americans in Travis County were slaves who were relegated to live where their owners settled. With emancipation came the diaspora of freed slaves from former plantations, rural communities, and cities seeking a new life for themselves and their families. It was at this time that African Americans had the ability to settle in areas by choice, although unquestionably such choices were limited by segregation and discrimination. This period evolves from the development of freedmen communities and settlements during Reconstruction, through the late nineteenth and early twentieth centuries, through the development of the “Negro” district on Austin’s eastside upon implementation of the 1928 city plan, and into the mid-twentieth century.

A number of excellent resources exist that address African-American settlements in Travis County immediately after the Civil War. Two books that were particularly helpful in researching this period of African-American settlements in Travis County include Michelle Mears’ *And Grace Will Lead Me Home: African American Freedmen Communities of Austin, Texas, 1865 –1928* (2009) and Thad Sitton and James H. Conrad’s *Freedom Colonies: Independent Black Texans in the Time of Jim Crow* (2005).

I.A. Emancipation and Freedmen Communities

After freedom from slavery on June 19, 1865, African Americans in Travis County faced the enormously difficult task of beginning a new life in a society harboring resentment, hostility, danger, and inequality. Some African Americans chose to remain on plantations, at least temporarily, continuing the agricultural existence with which they were familiar. In some instances, former slave owners provided freed African Americans with their own land, but more often those who remained on plantations became sharecroppers, “leasing” and working the land for a share of the crops produced. Other African Americans, particularly those not previously involved in agriculture, sought work in cities. Still others continued an agricultural existence but on land that they purchased or acquired through “squatters rights.”² According to Sitton and Conrad, over 26 percent of African Americans in Texas owned their own land by 1890, more than in any other southern state.³ Most of these landowners settled in freedmen (or “freedom”) communities that were often remote, un-platted, and figuratively under the radar. Some of the freedmen settlements were not cohesive “communities” but consisted of various farmsteads that may have shared a common rural church and school.⁴ As Deborah J. Hoskins notes in a dissertation about black communities in Gregg County, the freedmen communities existed within a “culture of dissemblance.”⁵

Most of the freedmen communities were established in remote rural areas, or areas on the fringes of cities. The land in these outlying areas was often undesirable, such as along creeks or rivers where

flooding was prevalent.⁶ Churches were usually the unifying factor in tying these communities together, and the most common denominations for African Americans included Colored Methodist Episcopal (CME), African Methodist Episcopal (AME), and Baptist.⁷ Following the establishment of a congregation and a church building, education was another important facet of community cohesion; many schools began within the church.⁸ Locating these early churches and schools was an important component of the archival research conducted for this report. Where an African-American church and school existed, a community was likely to be found nearby.

In the area of education, a useful resource for this survey was the Travis County Historical Commission's (TCHC's) *African American Rural Schools of Travis County* report from 2014. This inventory of Travis County rural schools for African Americans covers the 1934–1935 school year, with information obtained from the Travis County School Records, oral history interviews of former school attendees, and historic photographs. Over 40 African-American schools were inventoried for the report (refer to **Figure 1, Appendix B**). The schools existed in 1934–1935 throughout the northern, eastern, and southern parts of Travis County. Five of the schools were Rosenwald Schools, established through the Rosenwald Fund by Julius Rosenwald, philanthropist and former president of Sears, Roebuck, and Company in Chicago. The Rosenwald Schools in Travis County included Littig, Gravel Hill, Pilot Knob, Comanche, and Pflugerville.⁹ While most of the school buildings have long been demolished, a small number of them have remained intact or may have been relocated within their communities. According to the report, most African-American schooling in the late nineteenth and early twentieth centuries was conducted in churches or houses, but by the 1930s, there were over 40 African-American rural schools in Travis County.¹⁰ An earlier reference to African-American rural schools is made in a 1917 newspaper article, in which it is noted that “five hundred negro children with their teachers assembled Friday...to take part in a county interscholastic meet.”¹¹ The schools mentioned in the article include Burditt's Prairie, Boggy Creek, Maha, Cloud, Bonner's Chapel, Hornsby's [sic] Bend, Comanche, Manchaca, Del Valle, Littig, Hayden Springs, Pleasant Valley, and Kinchionville [sic]. Several of these schools (Burditt's Prairie, Boggy Creek, Cloud, Bonner's Chapel, Hayden Springs, Pleasant Valley, and Kinchionville [sic]) had been incorporated into other schools or were no longer in operation by the 1934–1935 school year and are not included in the TCHC's *African American Rural Schools of Travis County* report.

Michelle Mears, in her book *And Grace Will Lead Me Home* (2009), identifies and describes a large number of freedmen communities that developed within what was at the time the outskirts of Austin, as well as some communities that were more remote. Two locations in particular were significant for African-American settlements within the Austin area: Waller Creek and Shoal Creek.¹² The freedmen communities that were established within the Austin area included Pleasant Hill (one of the earliest post-Civil War, ca. 1865), Masontown (ca. 1867), Wheatville (1869), Robertson Hill (1869), Clarksville (1871), Waller Creek (ca. 1871), Red River Street area (est. by 1899), Shoal Creek area (ca. late nineteenth century), and Gregorytown (ca. 1890s or earlier).¹³ Mears noted the existence of other “rural” freedmen communities in Travis County, including Pilot Knob (the Alexander Family Farm), South Side, Goodrich/Barton Springs, Horst's Pasture, Burditt's Prairie, Kincheonville, and two other possible freedmen communities in Reyna Branch and Belle Hill.¹⁴ Further information about these communities is addressed in this report in section II. **Individual Historic Contexts**.

Another helpful resource in early African-American settlement history was J. Mason Brewer's *An Historical Outline of the Negro in Travis County* (1940). This publication was produced by the Negro History Class of Samuel Huston College, Summer 1940, to "record the life of the Travis County Negro."¹⁵ According to Brewer, during Reconstruction, African Americans lived in numerous communities in Travis County (refer to **Table 1**).¹⁶ He notes that at the time, Littig was "composed entirely of Negroes" and that "farming constituted the chief means of livelihood for freedmen."¹⁷

Table 1. Communities where African Americans Lived After the Civil War		
Burditt's Prairie	Creedmoor	Del Valle
Duvall [sic]	Elroy	Fiskville
Garfield	Hornsby's Bend	Hungry Hill
Hunter's Bend	J.B. Norwood	Kincherville [sic]
Littig	Manchaca	Manor
McNeil	Pflugerville	Pilot Knob
Pleasant Valley	Ryna [sic] Branch	Sprinkle
Union Lee	Webberville	

Source: Brewer, 1940.

Of the areas listed above, approximately half continued to have African-American schools by the same names in 1934–1935. Exceptions to this included Del Valle, Union Lee, Pleasant Valley, Burditt's Prairie, McNeil, Duval, Reyna Branch, Hungry Hill, Hunter's Bend, and Kincheonville.¹⁸ By the mid-1930s, African-American children in Del Valle were served by Colorado and Hornsby-Dunlap schools, and the community of Union Lee had a Rosenwald School, identified as Littig No. 2. Pleasant Valley appears to have been located near the later community of Carl and was served by the Carl School in 1934–1935. Burditt's Prairie was near Montopolis and was part of the Colorado School District at that time. The McNeil and Duval communities were served by the St. Stephen's, Summit, and possibly Merrittown African-American schools by 1934–1935. The Reyna Branch School was known as Bluff Springs by the 1930s, and the areas of Hungry Hill and Hunter's Bend would have been served by Hornsby-Dunlap Schools. Kincheonville, by the mid-1930s, was served by the St. Elmo Schools. Based on the proximity of African-American schools to these locations, it is assumed that African Americans in the early twentieth century continued to live in the communities identified by Brewer after the Civil War.

Brewer also makes note of the African-American rural schools in Travis County that were in operation in 1940.¹⁹ A number of the schools documented in the TCHC's *African American Rural Schools of Travis County* report during the 1934–1935 year were not identified by Brewer. These included: Prairie Hill, Willow Ranch, Schiller, Comanche, Pflugerville, Merrittown, St. Stephen's, Rose Hill, Decker, Esperanza, St. Elmo, Colorado, Dry Creek, and Turnersville. Several of these schools had very small enrollments and may have been closed or consolidated with other schools by 1940. Three additional 1940 African-American schools noted by Brewer that are not included in the TCHC report included the Elm Grove, Lamar, and Hornsby-Dunlap No. 3 schools.²⁰

Another valuable resource was the research prepared by Dale Flatt and the Austin Genealogical Society regarding cemeteries in Travis County. Flatt and the Austin Genealogical Society have identified and mapped a number of African-American cemeteries. This information is available on the Austin Genealogical Society website (<http://www.austintxgensoc.org/cemeteries/>).²¹

A number of maps were also helpful in researching these communities. The Travis County Clerk Records: Road Book Precinct Maps from 1898–1902, available online through the Portal to Texas History, were also informative regarding community names, roads, schools, and landowner names. An overall map of this information titled *Map of Travis County Roads 1898-1902*, by Chas. R. McDonald, was referenced during the research conducted for this report (refer to **Figure 2, Appendix B**). The 1932 *Topographic and Road Map Travis County*, prepared by the Travis County Engineering Department, was also useful in identifying former schools (refer to **Figure 3, Appendix B**). The 1958 *General Highway Map Travis County Texas*, prepared by the Texas State Highway Department, was also referenced (refer to **Figure 4, Appendix B**). USGS topographic maps and Sanborn Fire Insurance Maps, available online through the University of Texas at Austin’s Perry-Castañeda Library, were also utilized.

I.B. Late Nineteenth Century and the St. John Regular Missionary Baptist Association

A large number of African-American churches were established in Travis County in the late nineteenth century, many of which remain active congregations today. African-American Baptist churches in particular developed rapidly after the Civil War, largely through the efforts of the St. John Regular Missionary Baptist Association. The association remains an active organization today, and their website (www.stjohnbaptistassociation.org) provides useful historical information about the development of African-American Baptist churches in Travis County.

In 1867, four African-American ministers met in Austin in the Wheatville community at 25th Street and Leon Street where they decided to divide the state of Texas into four divisions, or Baptist associations, in order to spread the Baptist faith and establish new African-American congregations.²² Each minister developed an association for their area of the state, which included the Lincoln Baptist Association, Guadalupe Baptist Association, Mt. Zion Baptist Association, and the Travis County Baptist Association, which would later be renamed the St. John Regular Missionary Baptist Association.²³

The Travis County Baptist Association was established in Austin by several significant African-American ministers including Reverends Jacob Fontaine, Jessie Shackles, John Winn, Sr., Calvin Allen, and Buffington and Horace Smith.²⁴ The first eight churches that comprised the organization are listed in **Table 2**.²⁵

In addition to Travis County itself, the Travis County Baptist Association territory included the neighboring counties of Bastrop, Williamson, Caldwell, and Fayette.²⁶ The Travis County Baptist Association met annually in July in a different community each year, providing religious instruction, education, and assistance with the development of new churches and ordaining new clergy.²⁷ By the late 1880s, within Travis County, the Association had established African-American churches in Austin, Bluff Spring, Manor, Evelyn, Del Valle, Garfield, Manchaca, Littig, Hornsby Bend, Webberville, Fiskville, and Elgin.²⁸ Many of these congregations continue in service today.

Table 2: First Eight Churches Established by Travis County Baptist Association	
First Baptist (Colored) – Austin (Rev. Jacob Fontaine)	Webberville Baptist Church – Webberville (Rev. John Winn)
Gildon Creek Baptist – Manor (Rev. Jesse Shackles)	Pear Valley Baptist Church – Coupland (Rev. John Winn)
Walnut Creek Baptist – Austin (Rev. Jesse Shackles)	Union Hill Baptist Church – Bastrop (Rev. John Winn)
Williamson Creek Baptist – Austin (Rev. Jacob Fontaine)	Antioch Baptist Church – Antioch Colony (Rev. John Winn)

Source: St. John Regular Missionary Baptist Association, 2016.

The Travis County Baptist Association continued under this name until the establishment of the St. John Colony by Reverend John Winn in Caldwell County. In the early 1870s, Reverend Winn, one of the eight original leaders of the Travis County Baptist Association, led a group of emancipated African-American families from Webberville to newly purchased land in today's Dale, Texas. He established a freedmen community originally called Winn Colony. He also founded the St. John Regular Missionary Baptist Church, and the community soon took on the name of St. John Colony. The Travis County Baptist Association honored Reverend Winn's leadership in the building of this new community by changing its name to the St. John Regular Missionary Baptist Association.²⁹

The newly named St. John Regular Missionary Baptist Association continued to meet annually. By the turn of the century, the group was meeting yearly in Austin on 350 acres of property purchased by Reverend L. L. Campbell for the St. John's Orphan School and Home.³⁰ The area served as the site of the St. John Association Encampment Grounds, where thousands of African-American Baptists would pilgrimage from across the state for religious instruction, socializing, and other educational initiatives. As most public places were off limits to African Americans at that time, attendees camped on the grounds in wagons and tents.³¹ The St. John Regular Missionary Baptist Association remains an active organization today and is located at 7501 Blessing Avenue in Austin.

I.C. Early Twentieth Century

Through the late nineteenth century, the majority of African Americans in Travis County were involved in agriculture and resided in rural, agricultural communities. This began to change in the early twentieth century, however, as railroad development increased demand for labor. In Jason McDonald's *Racial Dynamics in Early Twentieth-Century Austin, Texas* (2012), he notes that smaller farms gave way to larger-scale agricultural operations, and many African Americans moved to urban areas seeking work.³² An influx of immigrants from Mexico following the Mexican Revolution in 1910 provided an inexpensive, temporary, agricultural labor force that further pushed African Americans from their agrarian roots.³³ Opportunities for African Americans could be found in northern cities, and labor recruiters sought out African Americans with offers of employment outside of Texas.³⁴ In fact, within the city of Austin, the African-American population actually declined from 1910 to 1920.³⁵ This would change, however, as the early twentieth century progressed.

Several areas within Austin, including many early freedmen communities once on the city fringes, continued to support significant African-American populations in the early twentieth century. A 1913 study by William B. Hamilton through the University of Texas titled *A Social Survey of Austin* identifies three large African-American settlement areas within Austin at that time: Wheatville, East Austin, and Clarksville.³⁶ Wheatville, on the city's near west side between W. 24th Street, W. 26th Street, Rio Grande Street, and Shoal Creek (now MoPac/Loop 1), was described as an area of scattered shanties with no paved streets or city sewers.³⁷ Open privies were abundant; although houses had city water taps available in yards, the houses lacked indoor plumbing or water.³⁸ The study also identifies an area of substandard African-American housing along Waller Creek and "three blocks near the mouth of Shoal Creek."³⁹ These areas also lacked sewers, and privies emptied directly into the creeks.⁴⁰

In a 1941 study titled *Population Mobility in Austin, Texas, 1929–1931*, published through the University of Texas Bureau of Research in the Social Sciences, city directories and census tracts in Austin were compared between 1929 and 1931 to determine areas of urban population change. The study evaluated the movement of "Whites," "Negroes," and "Mexicans" into and out of the city as well as within the city from 1929 to 1931. The largest percentage of change in the African-American population in Austin was an increase in the number moving *into* the city.⁴¹ Smaller percentages of African Americans moved out of the city and within the city.⁴²

Within Austin, the largest concentrations of African-American populations at the time of the 1941 study were east of East Avenue (today's I-35) between E. 1st Street and E. 19th Street, followed by an area east of the University of Texas between E. 19th Street and San Jacinto Boulevard/Waller Creek, and an area south of the river on the west side of S. Congress Avenue.⁴³

The city's eastside was the primarily African-American part of the city, largely characterized as "shanties and dilapidated, unpainted houses, interspersed with small retail businesses" and streets that were "narrow and for the most part unpaved."⁴⁴ The 1941 study states that it was "one of the city's worst slum areas."⁴⁵ This area included the former freedmen communities of Robertson Hill, Gregorytown, Pleasant Hill, and Masontown. The area between E. 19th Street and San Jacinto Boulevard/Waller Creek was noted as having a "considerable Negro population," and the area of East Avenue (now I-35) north of 24th Street was identified as a "small and squalid Negro colony."⁴⁶ This census tract included the former freedmen community of Horst's Pasture, where the University of Texas stadium is now located. The area south of the Colorado River on the west side of S. Congress Avenue was noted as containing "a Negro settlement of some size."⁴⁷ This area included the former freedmen communities of South Side/South Austin/Bouldin Creek and Goodrich/Barton Springs. Another small "Negro colony" was identified at the time along W. 24th Street and Shoal Creek in the Wheatville area, "somewhat incongruously adjacent to several large fraternity and club houses."⁴⁸ Although not included in the census tracts as one of the areas with the highest African-American population, the area of Clarksville, a former freedmen community on the city's near west side, was also still an intact African-American neighborhood in the early decades of the twentieth century.

I.D. Austin's Eastside and the 1928 City Plan

The racial dynamic in Austin would change with the implementation of *A City Plan for Austin, Texas* in 1928. The Dallas engineering firm of Koch and Fowler was hired by the City of Austin to create a comprehensive master plan for the city. The plan noted that African Americans were present in relatively small numbers in almost all parts of the city, with the exception of the near east side. The area east of East Avenue (today's I-35) and south of the City Cemetery was determined to be *exclusively* African American.⁴⁹ Based on the numbers of African Americans historically occupying this eastern section of the city, the "solution of the race segregation problem," as it was called, culminated with the "recommendation of this district as a negro district; and that all the facilities and conveniences be provided the negroes in this district, as an incentive to draw the negro population to this area."⁵⁰ Under the pretense of eliminating "the necessity of duplication of white and black schools, white and black parks, and other duplicate facilities for this area," the plan effectively relegated all African Americans to the east side of the city and denied basic city services and amenities to African Americans that did not relocate.⁵¹ This segregation of African Americans to Austin's eastside continued for decades, as other parts of the city expanded with white suburban development.

Not only did this impact the African Americans already living in Austin at that time, but it significantly affected the influx of African Americans coming into the city from rural areas over the course of the next several decades. As small-scale farming diminished, more and more African Americans relocated from rural Travis County to Austin seeking labor jobs in the city. This imposed segregation of African Americans to Austin's east side would continue well into the twentieth century and long after the federal government mandated desegregation of schools beginning in 1954 with the Supreme Court case of *Brown v. the Board of Education of Topeka*, 347 U.S. 483. Schools would not be fully integrated in Austin until 1970.⁵²

I.E. Through the Mid-Twentieth Century

Eliot M. Tretter's "Austin Restricted: Progressivism, Zoning, Private Racial Covenants, and the Making of a Segregated City" (2012) notes multiple ways in which African Americans were further segregated in the early to mid-twentieth century. One such method was based on the Housing and Loan Corporation (later the Federal Housing Administration) appraisal risk system.⁵³ The Federal Home Loan Bank Board conducted a survey of 239 cities using Housing and Loan Corporation staff and realtors to appraise the "risk" of area real estate.⁵⁴ Maps of cities were produced using a four-color coding system, with light blue being the best, or least risk, and red defining "hazardous," or highest risk, areas. Parts of cities occupied by African Americans or that included older housing or other minority groups were invariably given a red, or "hazardous," rating.⁵⁵

The Austin 1935 [Redlining] Map (refer to **Figure 5, Appendix B**), evaluated by the Home Owners' Loan Corporation, identified several "hazardous" areas, including most of the eastside (east of East Avenue or today's I-35) from E. 1st Street to Manor Road and extending west to Pleasant Valley Road. Other "hazardous" areas included the community of Wheatville on W. 24th through W. 26th Streets immediately east of Shoal Creek, Clarksville on the city's near west side from W. 10th Street through W. 12th Street west of West Lynn, and a large area immediately south of the river from S. Congress Avenue

west to Garner and Goodrich avenues and south to Live Oak and Oltorf streets. This included the formerly African-American communities of Southside/South Austin/Bouldin Creek and Goodrich/Barton Springs.

An area of “hazardous” conditions was also noted along Shoal Creek from approximately W. 32nd to W. 38th Streets west of West Avenue and San Gabriel/Penn Avenue (now N. Lamar Boulevard). Today this area has largely been developed as Seton Medical Center Austin. Sanborn maps from 1935 reveal that this area was sparsely developed with small, one-story dwellings and a large number of vacant lots. A small structure identified as Baptist Missionary Church was located at 1210 W. 34th Street just a few lots east of Shoal Creek. The area of W. 35th Street from Penn Avenue (now N. Lamar Boulevard) to Shoal Creek was noted as “unpaved.” The streets west of Shoal Creek (Mills Avenue and W. 34th Street) were also “unpaved.”⁵⁶

By 1959, Sanborn maps indicate extensive residential development in this area with only a small number of scattered vacant parcels. The area of W. 34th Street had been largely built out with commercial development, including structures identified as Girl Scout Headquarters, a warehouse, greenhouses, offices, and a dry cleaning facility. The former Baptist Missionary Church had been rebuilt or greatly expanded and was identified as Shoal Crest Baptist Church. An unnamed park with a concrete pool and restrooms had also been developed at the southeast corner of Bailey Lane and W. 33rd Street. A building identified as United Pentecostal Church was located at 1106 W. 33rd Street across the street from the park. A third unidentified church was located at 1010 W. 35th Street at the northeast corner of Wabash Avenue. St. Andrew’s Episcopal School was located between W. 32nd and W. 31st streets at Wabash and identified as “private.”⁵⁷

It is unclear whether this area was a historically African-American community or why it merited a “hazardous” rating on the Austin 1935 [Redlining] Map. The community location adjacent to Shoal Creek and the presence of the Missionary Baptist Church on the 1935 Sanborn map suggest that it might have originally been an African-American area of the city, but the church was not identified as such on either the 1935 or 1959 Sanborn maps. Several newspaper articles from 1950 mention the later Shoal Crest Baptist Church with no indication that it was an African-American congregation. It is possible that the area may have received the “hazardous” rating in 1935 due to deteriorated housing stock.

Segregation of African Americans in the early twentieth century was also done through the use of restrictive covenants that prohibited them from buying property in certain areas.⁵⁸ Tretter notes that over the course of the early to mid-twentieth century, the restrictive language in these covenants changed from “no people of African descent” to “White” or “Caucasian only,” thereby further limiting the mobility of African Americans as well as other minorities in Austin.⁵⁹

Outside the city of Austin within Travis County, African Americans continued to reside in smaller communities throughout the twentieth century. Many of the early freedmen settlements grew into larger neighborhoods and communities that sustained African Americans for several generations. These areas and other African-American communities are discussed in section II. **Individual Historic Contexts** below.

II. INDIVIDUAL HISTORIC CONTEXTS

II.A Freedmen Communities within Austin

This report focuses on historically African-American settlements within Travis County as a whole, but some of the earliest recorded freedmen communities were established on the fringes and even within the city limits of Austin. These areas have long since been annexed into Austin city proper but are addressed individually below to provide an appropriate historic context for Travis County. This information is largely based on Michelle Mears' research and her book *And Grace Will Lead Me Home* (2009).

II.A.1 Clarksville

Clarksville was an early freedmen community established in 1871 by freed slave Charles Clark.⁶⁰ For decades, the area was on the western outskirts of the city of Austin, until residential development began to encroach upon the area in the early twentieth century. The community was roughly bounded by today's W. 10th Street, Waterson Street, West Lynn Street, and Johnson Creek, but when the Missouri Pacific Railroad extended a line in the 1870s (now Loop 1/MoPac), the western portion of Clarksville was cut off. An important component of the community was the Sweet Home Baptist Church, whose congregation was established in 1871 and property for which was purchased in 1882.⁶¹ Today, the fourth church building, constructed in 1935, remains on the site at 1725 W. 11th Street, and Sweet Home Baptist Church continues to be an active congregation. An Official Texas Historical Marker is located on the grounds commemorating the history of Clarksville, and the church is a designated City of Austin Local Historic Landmark. An African-American school was established in Clarksville by 1896, and a new Clarksville "Colored" School was constructed in 1917.⁶²

One of the oldest houses within the community is the ca. 1875 Hazikiel Haskell House at 1703 Waterston Avenue. An Official Texas Historical Marker for the house is located on the property, and the building is also a City of Austin Local Historic Landmark. Clarksville is now a National Register Historic District.

II.A.2. Wheatville

Wheatville was an early freedmen community established in 1869 along Shoal Creek. The area was named for freedman James Wheat who first purchased property there.⁶³ The community was located between W. 24th and W. 26th streets and Rio Grande Street, with Shoal Creek as the western boundary. New Hope Baptist Church was organized in 1889. A school for African Americans was established in 1881 and had over 175 students enrolled by 1914.⁶⁴ With the implementation of the 1928 City Plan and the establishment of a "Negro District" on the city's near eastside, school enrollment dropped as families relocated, and the school was closed in 1932.⁶⁵

Wheatville remained largely rural and removed from the city of Austin until the early twentieth century. A significant figure in the area was the Reverend Jacob Fontaine, a former slave. He was instrumental in establishing the St. John Regular Missionary Baptist Association and helping to found numerous African-American Baptist churches in and around Austin. He also published one of the first African-American

newspaper in Texas, the *Gold Dollar*.⁶⁶ One building in Wheatville remains from its earliest days as a freedmen community. The Franzetti Building at 2402 San Gabriel Street is a ca. 1870s, two-story stone structure that formerly housed a grocery store among other businesses and served as an early church. Reverend Fontaine also published his newspaper there.⁶⁷ Today, the building houses a restaurant, and the surrounding neighborhood has been entirely built out with apartments, condos, and student housing. The Franzetti Building is a designated City of Austin Local Historic Landmark.

II.A.3. Pleasant Hill

One of the earliest freedmen communities established in the vicinity of Austin was the area known as Pleasant Hill.⁶⁸ It developed east of Waller Creek and was roughly bounded by E. 11th Street, E. 7th Street, and San Marcos Street. Mears notes that the area appears to have been established initially as a “squatters camp” with temporary shelters and shanties, and that no documentation about the origins of the community was uncovered.⁶⁹ Located on higher ground near the French Legation, the area was apparently developed by 1875 and eventually had a number of wood-framed dwellings.⁷⁰

II.A.4. Robertson Hill

Located adjacent to and north of Pleasant Hill, another early freedmen community was Robertson Hill, established in 1869.⁷¹ It was roughly bounded by E. 11th Street, Chincapin Street (now Rosewood Avenue), Leona Street, East Avenue (today’s I-35), and E. 14th Street. The first property was purchased by African American Malick Wilson in 1869.⁷² Land within the area had been subdivided by George L. Robertson, for whom the area was named. The Ebenezer Baptist Church and a school were established there in 1875.⁷³ Sam Huston Normal College for African Americans, one of the predecessors of today’s Huston-Tillotson University, was established in 1876 and relocated within the Robertson Hill community in 1900.⁷⁴ German and Italian residents lived in proximity to this community but began leaving the area in the early twentieth century.⁷⁵ A number of their homes were sold to successful African Americans after World War I, particularly in the area of E. 11th Street and San Bernard Street.⁷⁶ Ebenezer Baptist Church remains an active congregation now located at 1010 E. 10th Street.

II.A.5. Masontown

Masontown developed as a freedmen community along the east side of Waller Creek in 1867. It was located roughly between E. 3rd Street, E. 6th Street, and Chicon Street on the city’s near east side. The community took its name from Sam Mason, Jr., and Raiford Mason, two brothers who were the first property owners in the area.⁷⁷ Two African-American churches were established. The first was Mount Olive Baptist Church established in 1889 on E. 4th Street.⁷⁸ The second church was Little Bethel Baptist, which relocated to Masontown in the early twentieth century.⁷⁹ A community school also developed in 1879.⁸⁰ Mount Olive Baptist Church remains an active congregation now located at 1800 E. 11th Street.

II.A.6. Gregorytown

The freedmen community of Gregorytown was established east of Robertson Hill and the State Cemetery. It was roughly bounded by Chincapin Street (now Rosewood Avenue), Rector and Comal

streets, E. 7th Street, and Chicon Street. According to Mears, the area was likely named for early resident Reverend Daniel Gregory.⁸¹ The Simpson Mission Methodist Episcopal Church was organized in 1880, and a school was established in 1894.⁸² Tillotson College and Normal Institute for African Americans opened in the community in 1881, and Sam Huston and Tillotson colleges merged in 1952.⁸³ In the nineteenth century, the area east of Gregorytown was largely farmland, and, as Mears noted, many of the community members were likely involved in agriculture.⁸⁴ Today, the church, now known as Simpson United Methodist Church, remains an active congregation located at 1701 E. 12th Street.

II.A.7. Red River Street

An African-American community was established along Red River Street in the late nineteenth century and extended from approximately E. 5th Street north to E. 10th Street. E. 6th Street was an important African-American business corridor in the nineteenth and early twentieth centuries, with Red River Street in close proximity. Although not officially named historically, Mears refers to this area as the Red River Street community based on its location.⁸⁵ Two churches were located there by 1905, including First Baptist Church (formerly First Colored Baptist Church organized in 1867) and Wesley Chapel Methodist Episcopal Church (organized in 1865).⁸⁶ Mears notes that an area of “Negro tenements” was identified on an 1889 Sanborn map in the 900 block of Red River Street.⁸⁷ Today, the area is part of the commercial core of downtown and is surrounded by development. A few of the remaining small-scale commercial buildings along Red River, however, may be related to the former African-American community. Both churches remain active congregations on Austin’s eastside. First Baptist Church is located in its fourth home at 4805 Heflin Lane. Wesley Chapel Methodist Episcopal Church, now known as Wesley United Methodist Church, remains an active congregation located at 1164 San Bernard Street. The church is listed in the National Register of Historic Places and is a City of Austin Local Historic Landmark.

II.A.8. Shoal Creek

A freedmen community was established on the east side of Shoal Creek and roughly concentrated around Nueces, San Antonio, and Guadalupe streets, north of E. 4th Street. The Metropolitan African Methodist Episcopal (AME) Church was established nearby in the 1870s at W. 9th Street and San Antonio Street (the site of the Austin History Center today).⁸⁸ An African-American school also developed in the area. There does not appear to have been an official name for the community, but it was well established by the late nineteenth century.⁸⁹ In the 1920s, it began to change as large numbers of Mexican immigrants began settling in the area.⁹⁰ Until fairly recently, a small cluster of frame houses remained on Wood Street adjacent to Shoal Creek. These were the last vestiges of the former African-American community, but the houses have since been razed. A request for an Official Texas Historical Marker was submitted to the Texas Historical Commission in 2016 to commemorate the area. The Metropolitan AME Church remains an active congregation on Austin’s eastside at 1101 E. 10th Street and has an Official Texas Historical Marker.

II.A.9. Waller Creek

A freedmen community was established along Waller Creek by at least the 1870s. It did not appear to have an official name but was roughly bounded by Red River Street, Sabine Street, E. 8th Street, and E. 13th Street.⁹¹ A school was established by 1876. The only remaining structure from this period is an unusual triangular-shaped building that was constructed in 1871 by Jeremiah H. Hamilton.⁹² Today, the building has been incorporated into part of Austin's Symphony Square facility. An Official Texas Historical Marker commemorates the history of Jeremiah Hamilton, and the building is a Recorded Texas Historic Landmark. It is also a City of Austin Local Historic Landmark.

II.A.10. Horst's Pasture

The area around today's E. 26th Street and I-35, which is now adjacent to the University of Texas at Austin campus, is identified by Mears as a possible freedmen community.⁹³ It was likely part of the original land belonging to Louis Horst and appears to have been known as Horst's Pasture, although it may not have had an official name. Mears notes that there did not appear to have been a church or school, but that the area had been identified as an African-American settlement by an elderly African-American gentleman named Toby Scott in 1986.⁹⁴ This may indeed have been the case, because Louis Horst, who immigrated to Texas from Germany in the 1830s, had a plantation in this area. According to information on the family available from Ancestry.com, "the Horst Plantation occupied much of the area where the University of Texas is located."⁹⁵ One of Horst's sons reportedly had children with a former slave named Frances Jane Ridge Densmore.⁹⁶ It is therefore plausible that former slaves and their descendents settled nearby after the Civil War.

II.B. African-American Cemeteries – Austin's Eastside

Austin's near eastside has been home to African Americans since the mid-nineteenth century. With the implementation of the 1928 City Plan, the number of African Americans in east Austin greatly increased over the decades of the twentieth century, resulting in the establishment of African-American churches, schools, neighborhoods, businesses, and gathering places. While it is not within the scope of this report to document all of the resources historically associated with African Americans within the city of Austin or on Austin's eastside, several historically significant eastside African-American burial grounds are discussed below.

II.B.1. Oakwood Cemetery

Oakwood Cemetery at 1601 Navasota Street (on the corner of Navasota Street and E. Martin Luther King Jr. Boulevard) on Austin's near eastside is the oldest City cemetery in Austin.⁹⁷ It was established as a burial place in 1839 and purchased by the City in 1856.⁹⁸ Two sections of the cemetery were designated for African-American burials. These were noted as "Colored Grounds Section A and B" of Section 4 and were located in the lower corner of the northwest quadrant of the cemetery at Navasota Street and E. 16th Streets.⁹⁹ The Reverend Jacob Fontaine, founder of numerous African-American churches and the St. John Regular Missionary Baptist Association, is buried at Oakwood in an unmarked grave.¹⁰⁰ An

Official Texas Historical Marker for Reverend Fontaine is located in the African-American section of the cemetery. Oakwood Cemetery is a National Register Historic District.

II.B.2. *Bethany Cemetery*

Located at 1300 Springdale Road, Bethany Cemetery is an African-American burial ground that was established in the late nineteenth century. The property was maintained by the Bethany Cemetery Company from 1893 through the early 1930s.¹⁰¹ Bethany Cemetery provided additional burial space for African Americans as the segregated sections of Oakwood Cemetery became full.¹⁰² An Official Texas Historical Marker commemorates the cemetery's history.

II.B.3. *Plummers Cemetery*

Plummers Cemetery is an African-American burial ground located at 1150 Springdale Road on the city's eastside. The cemetery was established in 1898 and named for African American Thomas P. Plummer, who worked at one time as the sexton for the cemetery.¹⁰³ In the early 1900s, the cemetery was also referred to as Mount Calvary, although a second Mount Calvary Cemetery was located in Austin at that time.¹⁰⁴

II.B.4. *Evergreen Cemetery*

Another African-American cemetery on the City's eastside is Evergreen Cemetery, located at 3304 E. 12th Street at Airport Boulevard. It was established in 1926 and was part of a prior paupers' burial ground known as Highland Park Cemetery that had developed in the 1890s.¹⁰⁵

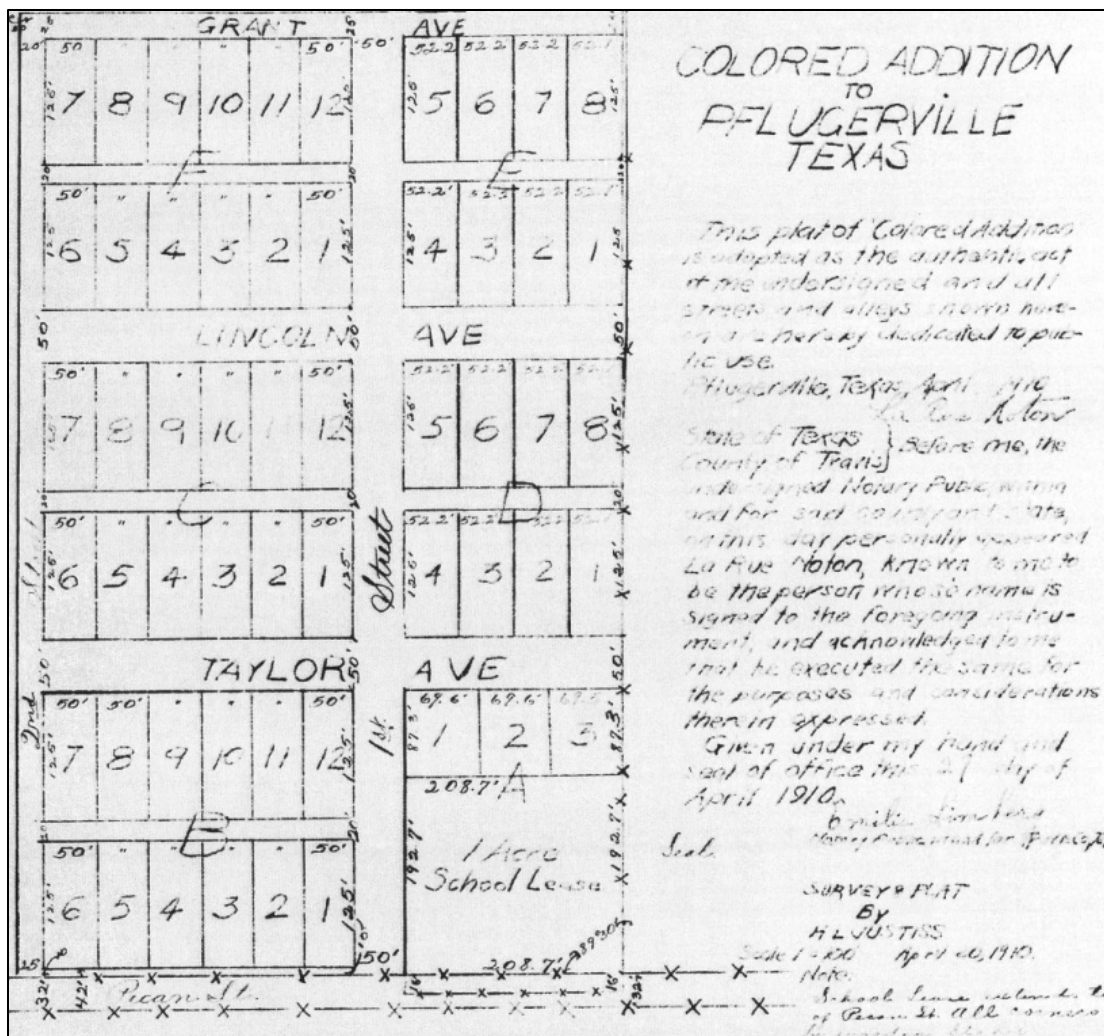
II.C. Historically African-American Communities in Northern Travis County

The following sections address a variety of communities throughout Travis County, from the late nineteenth through the early twentieth centuries, where African Americans settled, established schools and churches, and were known to have lived. The communities are addressed largely in geographical order, beginning in northern Travis County and continuing in a clockwise manner from north to south. The communities are grouped together by location in regional sections including northern, eastern, southern, central, and western Travis County.

II.C.1 *Pflugerville and the Colored Addition to Pflugerville*

The community of Pflugerville was an area noted by Brewer as being home to African Americans after the Civil War, and there is a possibility that a freedmen community was established in the vicinity. The first settler in the area was Henry Pfluger, a German who established a farm there in 1849.¹⁰⁶ The community was officially founded and named for Pfluger in 1860, and a school and Lutheran church were established in the early 1870s.¹⁰⁷ It remained a small community of approximately 250 people until after the turn of the century, when the Missouri-Kansas-Texas Railroad developed nearby linking Georgetown with Austin.¹⁰⁸ Cotton gins were constructed in 1904 and 1909 by Henry Pfluger's son Otto Pfluger, and an ice factory was added in 1913.¹⁰⁹

An area called the "Colored Addition to Pflugerville" was platted on April 27, 1910. Located just over a half-mile northwest of the historic downtown, the "Colored Addition" was developed by La Rue Noton, a white farmer who began selling lots of land from his farm to African Americans in the early twentieth century. Reportedly, African Americans who worked in the cotton industry and ice factory were prohibited from living within the town of Pflugerville.¹¹⁰ The "Colored Addition" plat consisted of an approximate six-block area on W. Pecan Street (now also Farm-to-Market [FM] 1825). Three streets were platted perpendicular to Pecan Street: Taylor Avenue, Lincoln Avenue, and Grant Avenue. The neighborhood was accessed from W. Pecan Street by 1st and 2nd streets. A large plot at W. Pecan Street was identified as a "1 acre School Lease." Today, 1st and 2nd streets are Russell Street and Caldwell Lane, but Taylor and Lincoln avenues remain in place. The formerly platted Grant Avenue does not exist. Although the streets were dedicated on the original plat, historic aerial photographs indicate that Grant Avenue was never developed, Lincoln Avenue was not developed until after 1954, and Taylor Avenue (now Taylor Street) was not developed until after 1985.

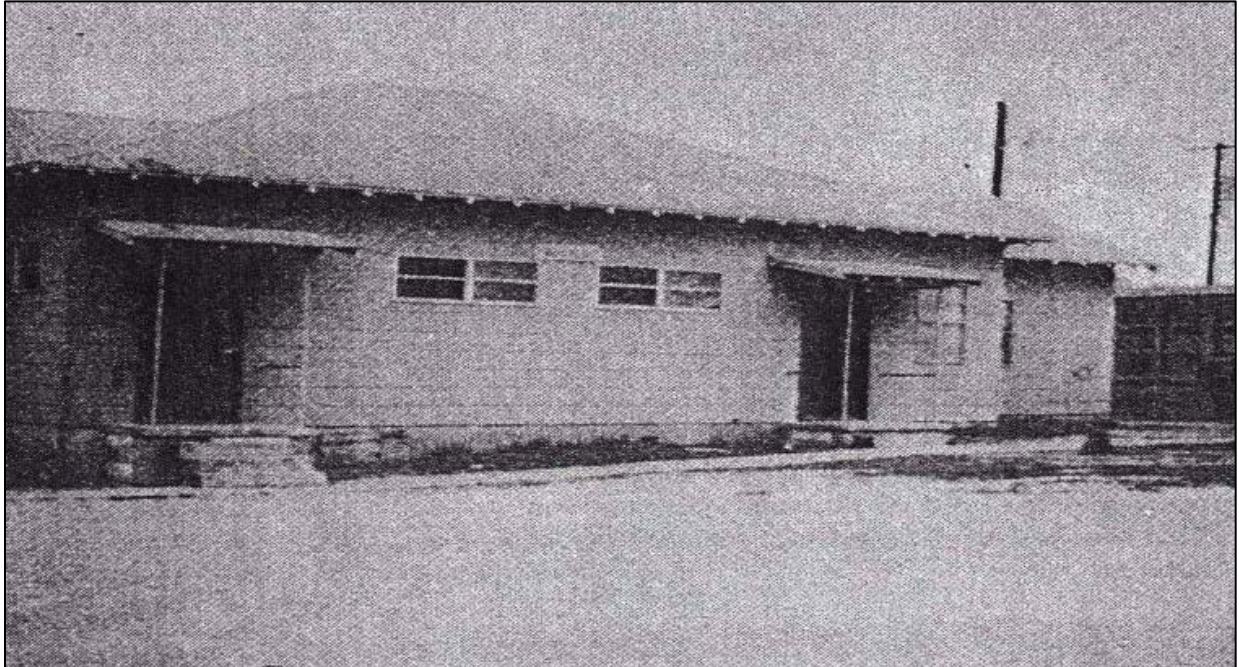


Colored Addition to Pflugerville Texas Plat. April 27, 1910.
Instrument # 407021, Book 2, Page 204. Travis County Clerk.

Some of the first African-American families to settle in the area were George and Kathryn Caldwell, Thomas Doxey, Will Smith, Peter McDade, Ben Meeks, James E. Tyson, and Willie Allen.¹¹¹ Historic aerial photographs reveal that the area was sparsely settled with only a small number of families living there at a time and very little residential development through 1973.

Despite slow residential growth, two churches and a school were established at the southeast edge of the community. The St. Mary Missionary Baptist Church organized in 1910, and a church building was constructed between 1914 and 1916.¹¹² A “colored” school was also constructed near the church ca. 1910, where the church congregation met before completion of the church.¹¹³ The original school building burned in 1925, and a two-room Rosenwald School was constructed in 1928.¹¹⁴ Also within the community by 1920 was St. Matthew’s Missionary Church.¹¹⁵ From historic aerials, it appears that this second church may have been located behind St. Mary further northeast on Russell Street. In the 1950s, St. Mary Missionary Baptist Church moved from the rear to the front of the lot (closer to W. Pecan Street), and the school building was moved to a lot on the opposite side of Russell Street.¹¹⁶ An Official Texas Historical Marker commemorates the history of St. Mary Missionary Baptist Church. The historical marker includes information on the history of Pflugerville’s “Colored Addition.”

According to the *Handbook of Texas Online*, the school closed after desegregation in 1965, and St. Matthew’s Missionary Church closed in 1973. St. Mary Missionary Baptist Church was completely rebuilt on its former site in 2001 and remains an active congregation. However, no structures remain from the Rosenwald School or St. Matthew’s Missionary Church.



“Pflugerville School”

African American Rural Schools of Travis County. Travis County Historical Commission. 2014

In addition to the churches and school, two cemeteries were established at the northwest corner of W. Pecan Street and Caldwells Lane. Members of Pflugerville's Mexican-American community purchased the land for Santa Maria Cemetery (originally called San Camilo Cemetery) in 1924.¹¹⁷ Immediately adjacent is Russel's Beautiful Place to Rest Cemetery, also known as St. Mary's Cemetery or Pflugerville's "Colored Cemetery." It was established ca. 1920 through St. Mary Missionary Baptist Church.¹¹⁸ Some of the graves identified during the field survey dated to the 1930s, but many appear to be unmarked. Approximately 40 burials have been identified by the Austin Genealogical Society.

Today, the "Colored Addition of Pflugerville" remains sparsely developed. Only three residences remain in the area tucked back into the corner of Lincoln Avenue and Caldwells Lane. These consist of a small side-gabled cottage (ca. 1930s), a minimal traditional-style house (ca. 1940s), and Craftsman bungalow (ca. 1920s) that appears to have been moved to its current location sometime after 1973, as it is not present on historic aerial photos prior to this time. At the request of a property owner, no photos were taken of these houses, but Google Streetview images are included in **Appendix A**. A small number of non-historic commercial buildings are scattered within the area. A large auto repair business and a preschool are located along W. Pecan Street, and a second auto repair/towing facility is located along Lincoln Avenue at Russell Street. Much of the interior block between Lincoln Avenue and Taylor Street consists of vacant parcels.

II.C.2. Waters Park

Waters Park (also known as Watters or Waters) was a former community located in the vicinity of the current intersection of MoPac (Loop 1), FM 1325, W. Parmer Lane, Walnut Creek, and the Southern Pacific Railroad in north Austin. A small street running parallel to the west side of MoPac (Loop 1) retains the name of Waters Park Road. Mears notes that this may have been a freedmen community. The community appears on Travis County maps as Watters in 1892–1902 and in 1932. The 1932 *Topographic and Road Map Travis County* identifies the "Summit Negro School" slightly northwest of Watters. By 1958, the area was identified as Waters Park.

The Summit School is included in the TCHC's *African American Rural Schools of Travis County* report. According to one of the interviewees for the report, the school address was 3605 Adelphi Lane (still an existing road in the community), and the school included instruction through the eighth grade.¹¹⁹ The interviewee also mentioned that at one time the school building burned down, and classes were moved to the St. Stephen's Missionary Baptist Church.¹²⁰ The report also notes a St. Stephen's School that was conducted within the St. Stephen's Church on Duval Road in 1934–1935. It is unclear whether this was a temporary measure after the Summit School burned, or whether a permanent African-American school continued to exist at the church. The St. Stephen's School is not included in Brewer's list of African-American schools in 1940.

St. Stephen's Missionary Baptist Church remains an active congregation today on Amherst Drive near its original location. The existing church building was erected in 1978, but the congregation has a lengthy history in the area and was established through the efforts of the St. John Regular Missionary Baptist Association. An Official Texas Historical Marker commemorates the church. The congregation was

organized in 1887 and originally met in a small wooden building about a mile and a half west of the existing church.¹²¹ The building reportedly also served for a time as the “Waters Park Colored School.”¹²² The historical marker notes that land at the site of the present church was donated in 1887 by Mr. and Mrs. Anderson Peoples for a church and African-American school. By 1934–1935, the Waters Park Colored School name had changed to “Summit Negro School.”¹²³

The *Handbook of Texas Online* notes that Waters Park was located on Walnut Creek in northern Travis County and was first called Sumner’s Grove.¹²⁴ It was established in 1872, and the Austin and North American Railroad laid a rail line through the area in 1882.¹²⁵ That same year, the railroad established a park and swimming pool in Sumner’s Grove that became a popular picnic destination spot for Austinites, with trains offering “excursion” rides on Sundays.¹²⁶ An 1899 newspaper article mentions a “Colored Peoples Picnic” at Watters [sic] with train service from Austin at 35 cents roundtrip.¹²⁷ In addition to this destination service, the railroad was largely built to haul granite blocks to Austin for construction of the state capitol, and several large blocks remain discarded along the rail line to this day.

An Official Texas Historical Marker is located on the west side of Waters Road approximately 0.2 miles southwest of Adelphi Lane at the crossing of Walnut Creek. Although the historical marker mentions that Waters Park was a “multi-ethnic community,” there is no information specifically given about African Americans in the area.

Today, the area of Waters Park is part of northwest Austin, and there are few vestiges of the former community. In the former area of Waters Park, St. Stephen’s Church and Waters Park Road remain. A non-historic Summit Elementary School building is located on Amherst Drive across the street from the school, and the reported location of the earlier Summit School at 3605 Adelphi Lane is now the site of a community garden. Modern residential development lines both sides of Adelphi Lane, with sports fields at the northwest corner of Adelphi Lane and Waters Park Road.

II.C.3. Duval

The community of Duval, slightly west of Waters Park, is noted in the *Handbook of Texas Online* as a farming community established in 1875 along the International-Great Northern Railroad.¹²⁸ The community is identified on an 1894 Travis County USGS topographic map. It also appears on the 1898–1902 *Travis County Roads Map* and a 1910 Austin USGS topographic map slightly northwest of Watters (Waters Park). Duval is noted in *Brewers’ Historical Outline of the Negro in Travis County* as a place African Americans lived after the Civil War. In conjunction with the neighboring community of Waters Park, a portion of Duval developed as an African-American community of land-owning farmers.¹²⁹

Rubin Hancock and his wife Elizabeth were slaves of Austin’s Judge John Hancock.¹³⁰ Judge Hancock owned a large farm north of Austin in the area of today’s Rosedale, near Burnet Road and 45th Street, as well as 21 slaves.¹³¹ Sometime after emancipation, former slave Rubin Hancock and his three brothers acquired land in north Travis County. They were some of the earliest emancipated slaves to own their farms rather than rent the land as tenant sharecroppers, establishing an early freedmen community in this area.¹³² The 1898–1902 Travis County Clerk Records: Road Book Precinct 2 map identifies a large area immediately north of Waters Park as that of Reub. [sic] Hancock.¹³³

The Hancock homestead was at the current intersection of Parmer Lane and MoPac (Loop 1), just north of the former Waters Park. Extensive archeological investigations were conducted for the Texas Department of Transportation (TxDOT) in 1999 during the westward expansion of Parmer Lane, and much information was uncovered about the Hancock site. Information available through the University of Texas' *Texas Beyond History* indicates that the community of African-American farmers that grew up in this area around the Hancock farmstead was called Duval. The community was centered around St. Stephen's Missionary Baptist Church, which provided social, religious, and educational instruction. The area continued to grow with the introduction of the Austin & Northwestern (A&NW) Railroad in 1881 and the development of Sumner's Grove (later Waters Park) as a destination site along the rail line.¹³⁴

Elizabeth Hancock died in 1899, and Rubin remained on the land until his death in 1916.¹³⁵ Three of their daughters maintained the farm until 1942.¹³⁶ At that time, the original house was moved from the property.¹³⁷ Archeological investigation and archival research in the late 1990s and review of a 1937 aerial photo provided clues about the layout of the original homestead. The site consisted of a two-room house with a shed-roof kitchen addition, a number of outbuildings, a garden, and fences.¹³⁸ Today, there is no visual evidence of the Rubin Hancock farmstead, and only Duval Road remains as a tribute to the former community.

II.C.4. McNeil & Merriltown (Merrelltown)

McNeil is another community noted by Brewer where African Americans lived after the Civil War. It was located north of Austin near the Travis County line. The community was established in the 1880s at the intersection of the International-Great Northern Railroad (1876) and the A&NW Railroad (1882).¹³⁹

No African-American school in McNeil is identified in the TCHC's *African American Rural Schools of Travis County* report or on the 1932 *Topographic and Road Map Travis County*. However, the neighboring community of Merriltown, located slightly northeast of McNeil, did have an African-American school in 1934–1935 and may have served African-American students in the McNeil area. The Merriltown African American School listed only nine students in 1934–1935.¹⁴⁰ It is likely that the building was not included on the 1932 map due to the small number of students. According to the TCHC's report, the Merriltown African American School was located along today's FM 1326 (Burnet Road) near the SH 45 Toll and McNeil Road intersection.

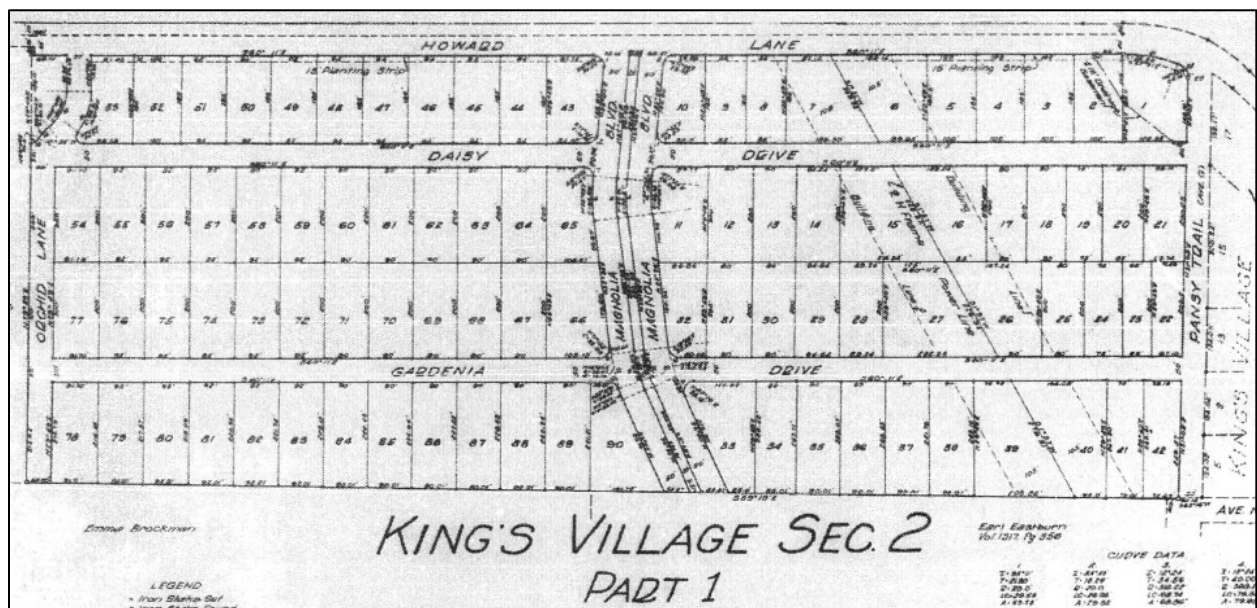
A review of historic aerial photographs from 1952 and 1954 reveals that the surrounding area was largely undeveloped, with only a few scattered structures along McNeil Road. One of the structures may have been the African-American school building. Today, the area is completely built out with modern commercial development along US 183. McNeil Road exists as a small loop off of Burnet Road north of US 183.

II.C.5. King's Village

King's Village is a small concentration of streets in north Austin located south of Howard Lane between I-35 and MoPac (Loop 1). The neighborhood includes the streets of Orchid Lane, Daisy Drive, Gardenia Drive, Magnolia Boulevard (unpaved), and Pansy Trail. In the early twentieth century, the approximate

100-acre property was owned by African Americans Alonzo King, Sr., and his wife Sarah.¹⁴¹ In 1930, Alonzo King, Jr., and his wife Ida of Littig purchased the property from his parents.¹⁴² Reportedly, Ida King acted as developer and subdivided the area into lots in 1946.¹⁴³ Additional lots were subdivided in 1954 as King's Village Section 2, Part 1. According to a report written by a King family member in 1976, the area water was provided from a local well until 1962.¹⁴⁴

A review of historic aerial photographs indicates little development in 1954. The streets were not yet constructed at that time, and there appeared to be only one residence on a large parcel of land at the northern edge of the development. The driveway accessing this property was along today's Ira Ridge Drive. The only house in the vicinity at that time may have belonged to the developer Ida King and her husband Alonzo King, Jr. It is no longer standing today, and the site now appears to be used for industrial and commercial purposes.



King's Village Sec. 2, Part 1 Plat. September 21, 1954.
Book 7, Page 51. Travis County Clerk.

By 1964, the current street grid was in place, and a small number of scattered residences are visible on aerial photographs. The area appeared to be fairly remote with little surrounding development. By 1973, the area was further developed with additional housing on the existing streets. Encroaching commercial and industrial development around the neighborhood is visible on historic aerial photographs from 1985; however, there were still a small number of empty parcels within the neighborhood at that time.

Today, the area is characterized by a small number of residences on large lots. Styles include minimal traditional-style homes of the mid-twentieth century, as well as some of later construction. The houses have irregular setbacks and front yard fences, and the lots are heavily wooded. There are a number of vacant or undeveloped lots within the area, with commercial properties fronting Howard Lane. A large salvage yard is located on Daisy Drive.

One of the houses, at 2705 Gardenia Drive, appears to be older than the rest and may date to the early decades of the twentieth century. The small cottage features a gable-on-hipped roof, wood siding, a front porch, and a small projecting front ell. Although the house reflects an older style, it does not appear on historic aerial photographs until after 1954. It is possible that the house was relocated to this site sometime in the mid-twentieth century.

II.C.6. St. John's Community

The area of the St. John's community developed in 1894 under leadership of the St. John Regular Missionary Baptist Association. The Baptist Association, under moderator L.L. Campbell, purchased approximately 350 acres of land in what was then north of the Austin city limits, in the area of today's Austin Community College campus on Airport Boulevard (formerly Highland Mall).¹⁴⁵ L.L. Campbell was instrumental in the establishment of the St. John Industrial Institute and Orphanage for African-American children on the St. John's site.¹⁴⁶ The initial wooden building opened in 1906 but burned down shortly after completion. It was replaced in 1911 by a three-story limestone structure that served as a girls' dormitory, with a smaller wood-frame boys' dormitory and a teachers' dormitory nearby.¹⁴⁷ The school and orphanage educated African-American children until closing permanently in 1942. The building eventually succumbed to a fire in 1956.

Adjacent to the encampment and orphanage, land on the east side of today's I-35 was platted and purchased by African Americans as early as the 1930s. Reverend A.K. Black, who took over the operation of the St. John's Industrial Institute and Orphanage after the death of Reverend Campbell in the late 1920s, began offering inexpensive land to displaced African-American sharecroppers.¹⁴⁸ The area, later known as St. John's Subdivision or St. John's Addition, drew African Americans migrating into the city from rural areas seeking work. Although the area was annexed by the City of Austin in 1951, it remained very much isolated and neglected without many basic City services. A *Daily Texan* story in 1966 noted that University of Texas students were assisting residents of the community with educational needs and implementation of City services.¹⁴⁹ The article states that prior to the initiative, "St. Johns community was a small struggling Negro area with substandard housing, drainage, and educational facilities [with] only one main sewage line, no buses, and no paved streets."¹⁵⁰ As late as 1972, only a few streets within the St. John's community had been paved, and residents still utilized over 60 "outdoor privies."¹⁵¹

Several African-American churches developed in the residential neighborhood on the east side of I-35 in the 1940s and throughout the twentieth century. These included: Black's Memorial Missionary Baptist Church on Bennett Avenue, which is a member of the St. John Regular Missionary Baptist Association; Mt. Calvary Primitive Baptist Church on Bethune Avenue; Church of Christ St. John on Bethune and St. Johns avenues (which appears to be used as a private residence at this time); Greater St. Johns Church of God in Christ on Providence Avenue; St. John's College Heights Missionary Baptist Church on Carver Avenue; and Neighborhood Baptist Church on Atkinson Road, which is also a member of the St. John Regular Missionary Baptist Association. A former church, known as Friendly Will Baptist Church, was previously located at 7501 Blessing Avenue and was a member of the St. John Regular Missionary Baptist Association. The building has since been razed, and the property remains vacant.

Two other churches are located on the west side of I-35 in the area of the former St. John's Industrial Institute and Orphanage, including New Zion Church on Delmar Avenue established in 1977, and St. Paul Baptist Church on Blackson Avenue, which moved to this location in 1951. St. Paul Baptist Church was organized in the 1870s by Reverend Jacob Fontaine and was originally located in the Fiskville area north of today's Ohlen Road (refer to section **II.C.7. Fiskville** of this report for additional information). A St. John's public elementary school was established on the west side of I-35 and provided educational facilities until the 1970s when it was closed during desegregation.

The area today is roughly bounded by I-35, Atkinson Road, Blessing Avenue, and US 183. The original streets of the St. John's Subdivision, noted on the 1954 USGS topographic map, include St. Johns Avenue, Blackson Avenue, Atkinson Road, Bennett Avenue, Carver Avenue, Bethune Avenue, Providence Avenue, Meador Avenue, and Blessing Avenue. St. John's remains a residential neighborhood with a mix of housing styles from various periods of mid- to late twentieth-century development. Many of the homes reflect the minimal traditional style of the 1940s and 1950s. A very small number of bungalows and board-and-batten houses are interspersed among other non-historic-age houses, and new residential construction is ongoing. Yards are small, houses are close to one another, and streets are narrow.

II.C.7. Fiskville

Although now within the city limits of Austin, Fiskville was approximately six miles north of Austin when it was established in the early 1870s as a farming community.¹⁵² Fiskville was located on Little Walnut Creek in the area of today's N. Lamar Boulevard. It was annexed by the City of Austin in the mid-1960s.¹⁵³ It is also noted by Brewer as a community where African Americans lived after the Civil War.

The 2004 *Fiskville: Application to the Texas Historical Commission for a Historical Marker*, by William McGarry and others, provides information about Fiskville's African-American history. According to the application, the 1895 *Travis County Directory* identified 20 percent of the households in Fiskville as "Colored."¹⁵⁴ African American George Washington (G.W.) Corzine (or Cazine) was noted as a former slave and "one of the largest landowners in Fiskville."¹⁵⁵ He operated two gins and a steam threshing machine.¹⁵⁶ A review of census records identified a "George Casine" who was a "Negro" farmer in the area in 1880. The 1898–1902 Travis County Clerk Records: Road Book Precinct 2 map notes landowner "Geo. Corzine" on the east side of Lower Georgetown Road and a "Corzine Gin" slightly south on the west side of Lower Georgetown Road (today's N. Lamar Boulevard).¹⁵⁷ Additionally, two large parcels of land north of Corzine's property are shown on the 1898–1902 map as belonging to Peyton Hancock, brother of Rubin Hancock who settled near Waters Park after the Civil War.

McGarry's application for a historical marker for Fiskville identifies two early African-American churches in the community that were located near today's Braker Lane. These included Mount Salem Methodist Episcopal and Mount Zion Baptist Churches.¹⁵⁸ The churches and an adjacent cemetery, known as Methodist Episcopal Church of Mount Salem Cemetery, are addressed in the contextual history of the Sprinkle community in this report (refer to **II.C.8. Sprinkle**). The cemetery is located at the end of Criswell Road, and recognized with an Official Texas Historical Marker. The Mount Salem Methodist

Church was noted as facing the Mount Zion Baptist Church, but both church buildings are no longer standing.

Two African-American cemeteries within the vicinity of this former community may have historically been associated with the area or with earlier freedmen communities. The first is the St. Paul's Baptist Church Cemetery, located at the southern end of Woodstone Drive in a residential neighborhood northwest of the N. Lamar Boulevard and US 183 intersection. The cemetery was established in the 1870s and is thought to contain the burials of over 500 African Americans.¹⁵⁹

St. Paul Baptist Church was an early African-American congregation in Travis County. It was established in the 1870s under the leadership of Reverend Jacob Fontaine, among others.¹⁶⁰ The church was a member of the St. John Regular Missionary Baptist Association. Originally located north of today's Ohlen Road, the church moved to its current location at 501 Blackson Avenue in the St. John's community in 1951 (refer to **II.C.6. St. John's Community**).¹⁶¹

The second cemetery in the Fiskville area that is believed to have been associated with African Americans, according to the Austin Genealogical Society, is the Walnut Creek Cemetery, located at 516 E. Braker Lane just west of I-35. The cemetery would have been associated with the African-American congregation of Walnut Creek Baptist Church, one of the eight founding churches of the St. John Regular Missionary Baptist Association in 1867.

McGarry's application for a historical marker notes that *The Travis County School Annual* identified two African-American schools serving the community in 1906–1907: Walnut Creek and St. Paul.¹⁶² The 1932 *Topographic and Road Map Travis County* does not identify an African-American school in the vicinity, but a "Fiskville School" was located on the east side of the community. This school was presumably attended only by whites. However, a "St. John's Negro School" is identified on the 1932 map slightly south of Fiskville and may have served the needs of African Americans in the Fiskville community at that time. By the mid-1930s, an African-American school was located in the Fiskville area and is identified in the TCHC's *African American Rural Schools of Travis County* report. During the 1934–1935 school year, there were 24 students registered, and the school was located approximately eight miles north of Austin.¹⁶³ The school reportedly burned down in 1940, and another school was built onsite to replace it.¹⁶⁴ The previous Walnut Creek and St. Paul African American schools, identified in *The Travis County School Annual* noted in McGarry's application for a historical marker, were no longer identified in the TCHC report at this time. Fiskville schools were consolidated with the Austin public school system in 1951.¹⁶⁵

An Official Texas Historical Marker for Fiskville is located in a small pocket park at the intersection of N. Lamar and Payton Gin Road along Little Walnut Creek. Aside from the presence of the St. Paul's Baptist and Walnut Creek cemeteries and the congregation of St. Paul Baptist Church, little evidence remains of the former African-American community in Fiskville.

II.C.8. *Sprinkle*

Sprinkle is identified by Brewer as a place where African Americans lived after the Civil War. The community was established in 1881 by Erasmus Sprinkle along Big Walnut Creek.¹⁶⁶ It was located north of Austin in northeast Travis County and slightly northeast of the community of Fiskville, near the intersection of today's Sprinkle, Springdale, and Cameron roads. The grandson of the community founder, William Baxter Barr, developed the area into a cotton trading and processing center in the late nineteenth and early twentieth centuries.¹⁶⁷ The family home, now known as the Barr Mansion and utilized for events, is still located at 10463 Sprinkle Road. Sprinkle is identified on Travis County maps through at least 1958. The 1898–1902 Travis County Clerk Records: Road Book Precinct 1 map identifies the community of Sprinkle with a post office and a gin near the W.B. Barr property.¹⁶⁸ Slightly west of Barr Mansion on the west side of Big Walnut Creek (near the intersection of today's Criswell Road), an African-American “colored” school house was noted in 1898–1902.

The TCHC's *African American Rural Schools of Travis County* report identifies a later African-American school in Sprinkle in 1934–1935, with one teacher and 61 students.¹⁶⁹ An interviewee noted that the school was a one-room building that was long and narrow “like an army barrack” with many windows.¹⁷⁰ Another interviewee noted that the school building had been torn down.¹⁷¹ The school is identified as the “Sprinkle Negro School” on the 1932 *Topographic and Road Map Travis County* and was located along the east side of the former railroad line that roughly paralleled present-day Springdale Road north of Cameron Road.

The Methodist Episcopal Church of Mount Salem Cemetery is situated on Criswell Road approximately a half-mile from the intersection with Sprinkle Road and contains African-American burials. The cemetery was established in 1882, and the cemetery and former church served the community of Walnut Creek (referred to in the previous Fiskville section of this report).¹⁷² The church building was destroyed by a fire in the 1930s.¹⁷³ The cemetery was dedicated as a Historic Texas Cemetery in 1999 and has an Official Texas Historical Marker. The cemetery is also identified as Norwood Cemetery, likely for its proximity to the adjacent Norwood plot. Criswell Road is unpaved and was inaccessible during the field survey. The cemetery, Sprinkle Road, and the Barr Mansion are all that remain of the former community of Sprinkle.

II.C.9. *Gregg*

The community of Gregg was located in northeast Travis County near today's Harris Branch Parkway and E. Howard Lane northwest of Manor. It is identified on the 1898–1902 Travis County Clerk Records: Road Book Precinct 1 maps east of Gilleland Creek, and it continues to appear on maps of Travis County through at least 1936. The community is not identified on the 1958 *General Highway Map Travis County Texas*.

The Gregg Cemetery, also known as Gregg School Cemetery or Old Rock Church Cemetery, was noted by Dale Flatt of the Austin Genealogical Society as an African-American cemetery. The Gregg Cemetery is located on the north side of Gregg Lane at E. Howard Lane and Harris Branch Parkway. It is on a large, privately-owned parcel that was fenced and not accessible during the field survey for this report. One

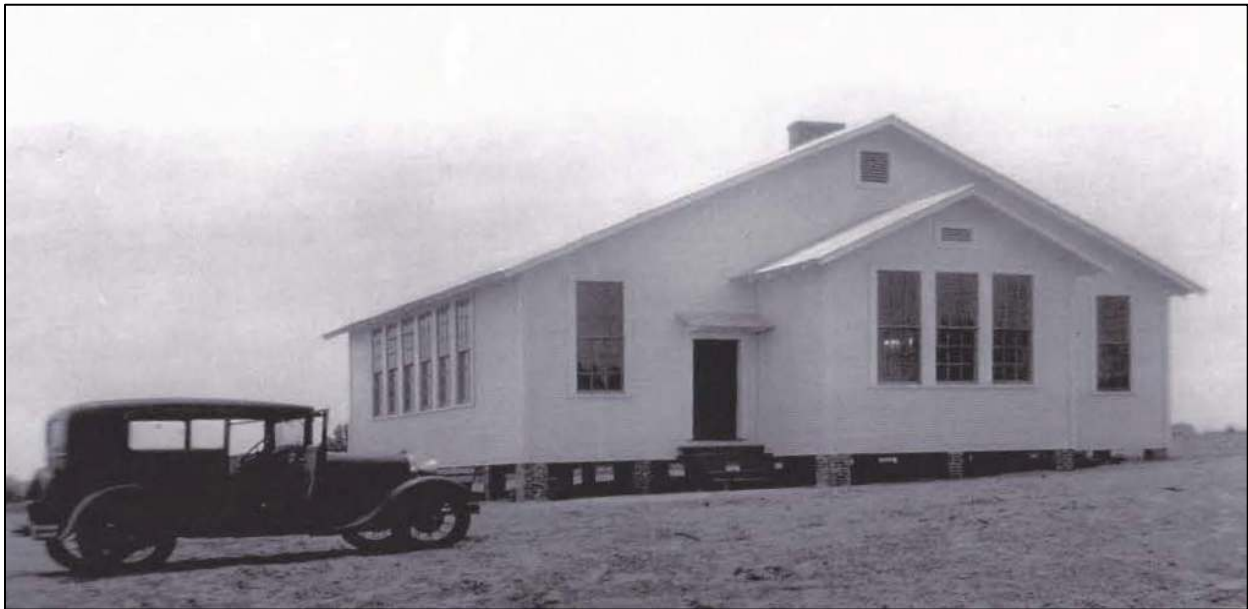
decorative upright grave marker was identified, but a name was not visible from the public right of way. The Austin Genealogical Society has identified 73 burials in the cemetery.¹⁷⁴

The area had an African-American rural school in the 1930s, identified in the TCHC's *African American Rural Schools of Travis County* report. The African-American Gregg School was a one-teacher school with a total of 62 students.¹⁷⁵ The school appears to have been located along today's Gregg Manor Road east of Gilleland Creek between SH 130 and US 290.

Today, the area surrounding the cemetery is sparsely developed and largely in agricultural use. The only remaining vestiges of the community are a few roads in the vicinity including Old Gregg Lane, Gregg Lane, and Gregg Manor Road.

II.C.10. Comanche

The Comanche African-American School is identified in the TCHC's *African American Rural Schools of Travis County* report. It is not identified on the 1932 *Topographic and Road Map Travis County*, but according to the TCHC report, the Comanche School was constructed between 1931 and 1932, so it likely did not exist at the time that the Travis County map was produced. The Comanche School was a two-teacher Rosenwald School, and it was reportedly called Comanche for the Native Americans that once crossed the area.¹⁷⁶ A photograph of the school is included in the TCHC's report. It was located northeast of Pflugerville along the east side of today's FM 685 (Dessau Road) in northern Travis County. There does not seem to have been a community specifically associated with this school, but it would have served rural African Americans in far northern Travis County.



"Comanche School"

African American Rural Schools of Travis County. Travis County Historical Commission. 2014

II.C.11. *Richland*

The Richland African-American School is identified in the TCHC's *African American Rural Schools of Travis County* report with 41 students enrolled for the 1934–1935 school year.¹⁷⁷ The Richland “Negro” school is also identified on the 1932 *Topographic and Road Map Travis County* and was located southwest of New Sweden on the west side of Wilbarger Creek. The agricultural community of Richland was established by German farmers in the mid-nineteenth century, with cotton farming as the predominant industry.¹⁷⁸ The St. John Evangelical Lutheran Church and Cemetery were established in 1878 and are located at 17701 Cameron Road.¹⁷⁹ Although not specifically associated with African Americans, it is possible that the St. John Cemetery may contain African-American burials. Two additional buildings, while not historically associated with African Americans, remain visible reminders of the former community of Richland: the Cele Store and Richland Hall on Cameron Road east of Pflugerville. The hall building is identified on the 1898–1902 Travis County Clerk Records: Road Book Precinct 1 map as Germania Hall, located on the west side of Cameron Road south of Cele Road. The Cele Post Office is also identified on the Precinct 1 map further north on Cameron Road at the Cele Road intersection.¹⁸⁰ The community of Cele is identified on the 1932 *Topographic and Road Map Travis County* slightly north of the “Richland Negro School,” so it appears that African Americans from Cele would also have been served by the Richmond school.

II.C.12. *Prairie Hill*

Prairie Hill is another African-American school identified in the TCHC's *African American Rural Schools of Travis County* report. It was located in northern Travis County slightly west of Carlson and New Sweden. It appears to have been a very small school, with only ten students registered in 1934–1935.¹⁸¹ Although a “Prairie Hill White School” is identified on the 1932 *Topographic and Road Map Travis County*, there is no African American school noted on the map. Based on the TCHC report map, the school appears to have been located near the intersection of today's Cameron Road and Hamann Lane. The Prairie Hill Cemetery is also located at the northeast corner of the intersection of Hamann Lane and Cameron Road. The cemetery is small with a number of upright grave markers and two areas enclosed with iron fencing. It is not known to be associated with African Americans, but it is possible that some African-American burials may exist there. Today, the surrounding area remains largely in agricultural use with scattered residences.

II.C.13. *Carlson*

Carlson, located in far northeast Travis County, is another community identified in the TCHC's *African American Rural Schools of Travis County* report as having an African-American school in 1934–1935. The community was established ca. 1880 and had 25 residents in the mid-1930s.¹⁸² The town was established by Swedish brothers Pete and John Carlson, and the town was a cotton farming community.¹⁸³ A “Negro School” is identified on the 1932 *Topographic and Road Map Travis County* slightly southeast of Carlson along today's Manda Carlson Road. There were 41 students enrolled in the school during the 1934–1935 school year.¹⁸⁴ Today, the area is sparsely developed and remains largely

in agricultural use. An Official Texas Historical Marker commemorating the Swedish history of the community is located at the intersection of Manda Carlson Road and Lund-Carlson Road.

II.C.14. Lund

The community of Lund was established in far northeast Travis County in the late 1880s. Originally called Pleasant Hill, the area was a Swedish farming settlement.¹⁸⁵ The *Handbook of Texas Online* notes that a reference to African Americans in the community was made in an 1896 letter from two brothers living in Lund to a sister in Sweden. In describing the Swedish settlement, the letter noted that, “east and south and north of us there lives a population of Americans, Germans, Bohemians, Negroes, and Mexicans, so it is certainly a strange mixture.”¹⁸⁶

The TCHC’s *African American Rural Schools of Travis County* report identifies an African-American school in Lund with 32 students enrolled in 1934–1935.¹⁸⁷ It appears to have been located slightly north of the community on today’s Lund Road North. The school merged with others including Carlson, New Sweden, and Kimbro to form the Manda School District in 1947.¹⁸⁸ The 1932 *Topographic and Road Map Travis County* includes a Lund School, but it does not identify an African-American school in the vicinity.

Today, very little remains within the former community besides the Bethlehem Lutheran Church, Lund Cemetery, a few scattered houses, and two roads: Lund Road and Lund-Carlson Road. The church was established in 1897, but the historic building was destroyed by a tornado in 1980, and the present church building was constructed the following year.¹⁸⁹ The Lund Cemetery is located across the street from the church on Lund-Carlson Road near Lund Road. It is not known to contain African-American burials. An Official Texas Historical Marker commemorates the Swedish history of the community. The surrounding area remains largely agricultural.

II.C.15. Schiller

Another African-American school identified in the vicinity in the TCHC’s *African American Rural Schools of Travis County* report is the Schiller School, located south of Lund. The school appears to have been very small with only seven students enrolled in the 1934–1935 school year.¹⁹⁰ The school was located near the Bastrop County line within close proximity of Carlson Lane and Dry Creek. A Schiller School is identified on the 1932 *Topographic and Road Map Travis County*, but it is not specified as an African-American school. The Schiller Cemetery is located immediately adjacent to the roadway on FM 1100 northeast of Elgin and southeast of the intersection of Klaus Lane. The cemetery is small and very overgrown and enclosed with a chain-link fence. Only a few of the upright grave markers were visible during the field survey due to heavy overgrowth. It is not known whether African-American burials exist there. It appears that Schiller was not a formal community, but may have been the name given to the school and cemetery by several Schiller landowners within the area. The *Map of Travis County Roads 1898–1902* identifies V. Schiller and Joe Schiller as owning parcels within the vicinity of the cemetery and school. Today, the area remains sparsely developed and largely in agricultural use.

II.C.16. *New Sweden*

Another community noted in TCHC's *African American Rural Schools of Travis County* report as having an African American School in the 1930s is New Sweden, located in northeast Travis County. Originally known as Knight's Branch, the community of New Sweden was established in 1873.¹⁹¹ The name of New Sweden was used after the 1876 construction of the New Sweden Evangelical Lutheran Church.¹⁹² An Official Texas Historical Marker commemorates the history of the church.

In 1934–1935, the New Sweden African-American School listed 22 students.¹⁹³ The “New Sweden Negro School” is identified on the 1932 *Topographic and Road Map Travis County* north of New Sweden off of today's Sandeen Road. Due to the school's proximity to Manda, it likely served students from that community as well. In the 1940s, the New Sweden schools were consolidated with other schools to form the Manda School District.¹⁹⁴ The New Sweden Cemetery is located within the vicinity on New Sweden Road off FM 973. It is possible that African Americans are buried there, but it is not specifically identified as an African-American cemetery by the Austin Genealogical Society. Like other areas in this portion of northeast Travis County, the surrounding area remains largely agricultural.

II.C.17. *Willow Ranch and Manda*

Another African-American school identified in TCHC's *African American Rural Schools of Travis County* report was known as the Willow Ranch School (also referred to as Willow Branch). The school was located near the community of Manda in northeast Travis County. It appears that Willow Ranch was not an actual community, but simply the name given to the rural African-American school that served neighboring areas including the community of Manda. An Official Texas Historical Marker commemorates the site of another Willow Ranch School (for whites) that was located at the Wells Lane and Wells School Road intersection across the road from the Manda Methodist Cemetery. According to the historical marker, the land for the school was donated by Peter Carr Wells in 1894, and students were largely Swedish immigrants and sharecroppers. The school remained open until 1938.¹⁹⁵

According to the TCHC's report, the African-American Willow Ranch School enrolled 13 students in 1934–1935.¹⁹⁶ A “Willow Branch [sic] Negro School” is also identified on the 1932 *Topographic and Road Map of Travis County*. It was located north of Kimbro and southeast of Manda along today's Wells Lane (between Wells School Road and FM 1100). An existing building identified as “St. Paul Christian Ministries” is located in the approximate location of the school and may in fact be the original African-American school building. The small, front-gabled building is currently vacant.

The community of Manda was slightly west of the school and cemetery at the Wells School Road and Manda Carlson Road intersection. It was established in the late 1880s as a cotton farming community.¹⁹⁷ The Manda Methodist Church was organized in 1892, and a frame church building was completed in 1909.¹⁹⁸ The church remained in operation until the early 1960s.¹⁹⁹ The Manda Methodist Cemetery, adjacent to the locations of the Willow Ranch schools, was not noted for being an African-American cemetery, though it may contain African-American burials. An early twentieth-century schoolhouse at the intersection of Manda Carlson Road and Wells School Road is now identified as the Manda Community Center. It is unknown whether the school was originally in that location or if it was

moved in the early 1960s when schools in the area were consolidated. It is visible on historic aerial photography by 1964. The areas surrounding Willow Ranch and Manda remain largely undeveloped and in agricultural use.

II.C.18. *Rose Hill*

Also within the north-northeastern part of Travis County was another African-American school known as Rose Hill. It is identified in the TCHC's *African American Rural Schools of Travis County* report as having 22 students enrolled in 1934–1935.²⁰⁰ The school appears to have been located near the present-day intersection of FM 973 and Johnson Road. Rose Hill School is identified in the vicinity on the 1932 *Topographic and Road Map Travis County*, but it is not identified as African American. According to the *Handbook of Texas Online*, the community of Rose Hill, also known as Nelleville, was established in the 1870s, with property donated for a school, church, and cemetery by 1880.²⁰¹ Today, the area is characterized by scattered houses and active agricultural fields. Rose Hill Cemetery is located on Rose Hill Road, approximately 0.2 miles from Johnson Road. An Official Texas Historical Marker commemorates the cemetery. The cemetery has a large setback from Rose Hill Road and is within a fenced parcel of land that was not accessible during the field survey for this report. The historical marker text was not legible from the road at the time of the survey, and the THC Historic Sites Atlas did not contain the narrative from the marker. The cemetery itself is enclosed with a fence and has a decorative metal entry with the cemetery name over the entrance gate. It is not clear whether African Americans are buried in this cemetery, but the African-American Rose Hill School would have served those in the vicinity.

II.C.19. *Kimbrow*

The community of Kimbro, located in northeast Travis County, was noted as having two African American schools in the mid-1930s: Kimbro No. 1 and Kimbro No. 2, although it appears that one of the schools was also called Cottonwood School.²⁰² Cottonwood was the original name of the community due to its location along Cottonwood Creek.²⁰³ The 1932 *Topographic and Road Map Travis County* identifies a “Kimbrow Negro School” immediately north of Littig, as well as the “Cottonwood Negro School” west of Littig and south of Kimbro on today’s Ballerstedt Road. The Cottonwood School is addressed in the Littig historic context section of this report (refer to **II.C.21. *Littig***). The Kimbro Cemetery is located on Manda Road west of FM 1100. It is not known whether African Americans are buried here. An Official Texas Historical Marker commemorates the former community of Kimbro. Today, the surrounding area is sparsely settled and largely in agricultural use.

II.C.20. *Manor and the Former Clayton Industrial Institute*

The town of Manor was officially established in 1872, a year after the Houston & Texas Central (H&TC) Railway laid tracks through the area, but the area had developed as an agricultural community since approximately 1850.²⁰⁴ James Manor, for whom the town is named, came from the neighboring Webberville community, and other farmers followed suit.²⁰⁵ Churches, schools, and a cemetery were established in the 1850s.²⁰⁶ African Americans were originally brought to the area as slaves, and many remained after emancipation. Others came after the Civil War seeking agricultural work.

The southern side of Manor, south of the railroad tracks outside the original town plat, developed into an African-American neighborhood in the late nineteenth and early twentieth centuries. Four African-American churches had developed within the community and are evident on Sanborn maps from 1925: First Baptist Church “colored” on San Marcos Street; Second Baptist Church “colored” on Burton Street; Third Baptist Church “colored” also on Burton Street; and the “colored” Methodist Church on Barnhart (now E. Carrie Manor Street).²⁰⁷ A “colored” Lodge Hall was also noted on Burton Street, a “colored” hotel was located on Barnhart (E. Carrie Manor) and Lexington Street, and a “Mexican” Catholic Church was located at Burton and San Marcos streets.²⁰⁸ Additionally, within the vicinity, Reverend Joseph E. Clayton established the Clayton Vocational Institute in 1919 as part of the public school system. The institute developed out of an earlier African-American Manor school that opened in 1903.²⁰⁹ Clayton was the principal of the original African-American school, and over the years, the school grew into a high school and vocational training school for African Americans that became known as the Clayton Vocational Institute. The school is identified on the 1925 Sanborn map as the Manor High School “Colored.”²¹⁰

The historically African-American neighborhood in Manor covers the area south of the H&TC Railway and is generally bounded by W. Carrie Manor Street (north), Bastrop Street (west), W. Brenham Street (south), and S. San Marcos Street (east). The area today remains residential, and the largest numbers of houses are non-historic manufactured homes. A small number of historic-age houses remain, including a small ca. 1930s bungalow on the south side of E. Carrie Manor Street, and a few scattered minimal traditional-style houses. A small number of non-historic-age houses are also present. Overall the area includes many vacant lots and large open spaces between houses. Despite the lack of residential cohesion, a number of historic-age churches remain in the community. The three Baptist churches identified on the 1925 Sanborn map retain active congregations. The “colored” Methodist Church, “Mexican” Catholic Church, “colored” Lodge Hall, and “colored” hotel have since been demolished.

The Little Zion Baptist Church building at 406 E. Burton Street was constructed in 1900. According to the cornerstone, the congregation of Little Zion Baptist Church was established in 1895. The church is identified as the Second Baptist Church “colored” on the 1925 Sanborn map of Manor. In conversation with the current church leader, Pastor E. Tyrone, he explained that the church was originally the Second Baptist Church of Manor, but the congregation later changed the name to Little Zion Baptist Church. The church was established through the St. John Regular Missionary Baptist Association and remains an active congregation.

The one-and-a-half story Little Zion Baptist Church building has a front-gabled roof of standing seam metal, a square corner-entrance tower with a low-pitched hipped roof, decorative shingles and a shell motif at the gable end, and wide replacement siding. It reflects Gothic Revival details in the lancet windows along the front and side elevations. The lower sections of the windows have been altered by the incorporation of smaller one-over-one light wood sash windows, but much of the original colored glass remains in the unaltered upper lights. A small shed-roof porch and concrete wheelchair ramp have been added at the front entrance. The alterations to the entrance, windows, and siding were done sometime after 1983. A 1995 publication celebrating the 100th anniversary of the church that was provided by the pastor includes a ca. 1983 photo in which the church retained original wood siding,

original Gothic arched windows, and a double door at the entrance with a wide transom. A ca. 1950 one-story rear addition has been incorporated and is evident in the 1983 photo. The interior of the church features original wooden pews, a historic wooden pulpit, an original choir loft, and exposed wooden roof trusses. The original church bell remains in the bell tower and is still operated by a rope pull from the church vestibule.

Around the corner from the Little Zion Baptist Church at 310 S. San Marcos Street is the Gildon Creek First Baptist Church, identified on the 1925 Sanborn map as First Baptist Church “colored.” According to the cornerstone, the congregation was organized in 1878. This was an early Travis County African-American church established through the efforts of the St. John Regular Missionary Baptist Association. The cornerstone name is spelled “Gilden,” while the more recent church sign is spelled “Gildon.” The cornerstone noted that the church building was rebuilt in 1956 and rededicated in 1958. The current church building reflects minimal Gothic Revival-style elements. It is a one-story front-gabled building with a small front-gabled entry, a standing seam metal roof, and original wood siding. The front entrance consists of a large original fanlight over a replacement double door. Small shed additions have been added on either side of the entrance projection, and a non-historic-age wheelchair ramp is located at the entrance. The upper portions of the original lancet windows have been enclosed with wood, while non-historic-age replacement sash windows have been incorporated in the lower portion of the window openings. A rear addition has also been added and projects beyond the north side elevation of the main building. The church remains in active use.

Gildon Creek Third Missionary Baptist Church at 204 E. Burton Street is the third historic-age African-American Baptist congregation in Manor and was also established as part of the St. John Regular Missionary Baptist Association. The church is identified on the 1925 Sanborn map of Manor as Third Baptist Church “colored.” According to the cornerstone, the original church was built in 1905. It was rebuilt in 1946 and dedicated in 1951. Although heavily altered, the current church building appears to be the 1946 structure. The entire exterior has been clad in standing seam metal. The only evidence of an older structure underneath the cladding is the small steeple.

Today, an additional active congregation in the vicinity includes the Church of Christ in Manor. It is located at 201 S. San Marcos Street at the corner of Carrie Manor Street. The property includes a one-story church building and a small front-gabled building next door. The current church building was constructed by 1973, the time at which it is visible on historic aerial photographs. The smaller building next door is visible on historic aerials by 1964 and perhaps may have served as a church before construction of the larger adjacent building.

The Clayton Vocational Institute, identified as the “Manor High School Colored” on the 1925 Sanborn map of Manor, was located approximately 1/8-mile northwest of the intersection of E. Carrie Manor Street (formerly Barnhart) and Bastrop Street. It was accessed via a road identified only as “public road.” An African-American school building predated the Clayton Vocational School and was noted as being “located in block one just outside the platted boundary of the town.”²¹¹ Sanborn maps prior to 1925 do not include this section of Manor, so the location of the earlier school is undetermined. By 1925, Sanborn maps clearly identified a two-story classroom building, a large one-story classroom

building, a two-story dwelling, and a one-story “Manual Training Dept. [sic]” building at the site of the Clayton Vocational Institute.²¹² Historic aerial photographs reveals that the large one-story classroom building remained on the site through at least 1967. The other buildings from the 1925 Sanborn map appear to have been demolished and replaced with other structures by 1952. A mid-twentieth-century building was added to the northeastern edge of the school campus by 1964. That building is still standing today and now serves as the Manor Public Library. No other evidence of the former “colored” Manor High School or Clayton Vocational Institute buildings remains on the site. A modern community center has been constructed, and the remaining area serves as Ben Fisher Park. The streets east of the park have been developed with recent non-historic-age residences. An Official Texas Historical Marker commemorating the history of the Clayton Vocational Institute is located mid-block on the south side of E. Carrie Manor Street between S. San Marcos and S. Lampasas streets. It is unclear why the historical marker was placed at this location as it was not the site of the Clayton Vocational School. This may have been the site of the former 1903 African-American school in Manor from which the Clayton Vocational Institute developed.

The TCHC’s *African American Rural Schools of Travis County* report notes an African American school in Manor in 1934–1935 with 232 students and four teachers.²¹³ According to interviewee Betty Houston, the school building included two rooms and was located “along the highway to Manor on the right side close to the city limits.”²¹⁴ This reference was likely to have been to Old Highway 20, which runs parallel to E. Carrie Manor Street and close to the location of the former school. The 1932 *Topographic and Road Map Travis County* identifies a “Negro School” within the vicinity on the southwest side of Manor, south of the H&TC Railway, in the approximate location of the Clayton Vocational School.

II.C.21. Littig

Littig is a small community located southeast of Manor on Littig Road near the Travis/Bastrop County line. The town was established by emancipated slave Jackson Morrow from land that he purchased from his former owner.^{215 216} It developed as a rural freedmen community where other former slaves settled.²¹⁷ The town was established ca. 1883 on property from the Amos Alexander tract.²¹⁸ Settlement of the area, however, began immediately after the Civil War, and the area boasted a large number of African-American land-owning farmers by the late nineteenth century. The town’s original four streets were Jackson, Morrow, Edward, and Wesley. The African-American community was located on the north side of the H&TC Railway. The name of Littig was given in honor of A. B. Littig, an agent of the H&TC Company who helped to have the rail line come through the small community in 1871.²¹⁹ J. W. Bitting, a white land owner, owned much of the land on the south side of the railroad tracks. In 1887, he donated land for a church and school, and by 1900, Littig reportedly had three churches.²²⁰ The 1898–1902 Travis County Clerk Records: Road Book, Precinct 1 map identifies the community of Littig on Brenham Road (now Littig Road).²²¹ Several large tracts belonging to Morrow and Bitting were located within the vicinity, and a Morrow Lane extended north from Brenham Road.

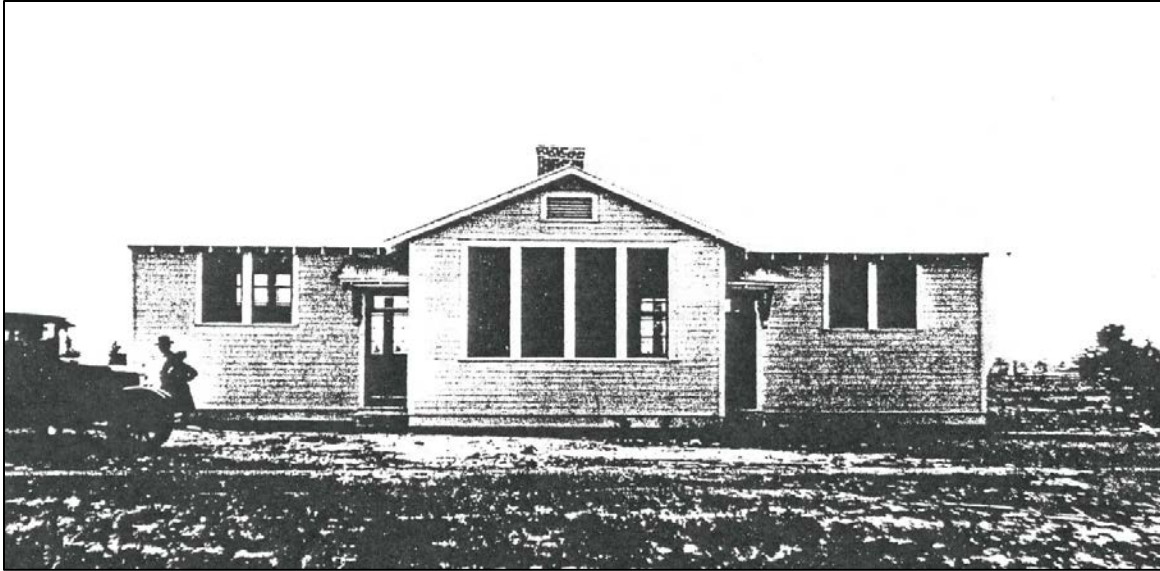
Littig’s Baptist Church, today known as Shiloh Baptist, was established in 1887 through the St. John Regular Missionary Baptist Association. It remains an active African-American congregation. According to the church building cornerstones, the existing building was constructed in 1994 to replace an earlier

1921 structure. In discussion with the current pastor, Reverend L. R. Wilson, Sr., he noted that the former ca. 1920s structure remained on the site and was used for church services prior to construction of the new church building. The former church was a single-story wood-framed structure with a hipped roof, wood siding, and a square corner-entrance bell tower. The historic church bell was salvaged and is now mounted above the church sign on the grounds of the new church building.

The Littig Cemetery is located slightly southeast of the community on Bitting School Road. It is a designated Historic Texas Cemetery and bears an Official Texas Historical Marker. According to the historical marker, the land for the cemetery was purchased in 1891 from Thomas and Mary Fowler.²²² The cemetery contains the graves of many former slaves, including that of town founder Jackson Morrow and his family. The earliest marked grave dates from 1895.²²³ Grave markers range from upright monuments to modest hand-written stones.

On the 1932 *Topographic and Road Map Travis County*, the “Littig Negro School No. 1” is identified at the southeast corner of the Littig Road/Bitting School Road intersection, and a “Littig Negro School No. 2” is shown further south of Littig along what appears to be today’s Blake Manor Road. The TCHC’s *African American Rural Schools of Travis County* report only identifies one Littig School, a Rosenwald School, in 1934–1935, although the report map includes both a “Littig No. 1” and “Littig No. 2” school.²²⁴ The location of the “Littig Negro School No. 2” on both the 1932 *Topographic and Road Map Travis County* and the TCHC’s report map appears to have been near the former community of Union Lee and the African-American Union Lee Missionary Baptist Church at Blake Manor Road and Union Lee Church Road. The TCHC’s report notes that the Rosenwald School in Littig was constructed ca. 1927–1928, and that the Littig school building was relocated to the Kimbro community in the 1950s or 1960s and later torn down.²²⁵

It appears that the Rosenwald School in Littig was the “Littig Negro School No. 2” as identified on the 1932 *Topographic and Road Map Travis County*. This school is further addressed in the Union Lee section of this report (refer to **II.D.2. Union Lee and Vicinity**). It is unclear what became of the “Littig Negro School No. 1,” as it does not appear to be addressed in the TCHC’s *African American Rural Schools of Travis County* report. It is possible that the Rosenwald School replaced the earlier “Littig Negro School No. 1.” Today, a small historic-age, wood-framed building is located at the corner of Littig Road and Bitting School Road (at the location of the former Littig School No. 1), but a review of historic aerial photographs indicates that the building was relocated there sometime after 1967, so it was not likely to have been the former school building. Another wood-framed structure on an adjacent parcel appears to have been a house but is largely in ruins.



Littig School (Rosenwald School)

Austin History Center, Littig School, R6600(28).

The 1932 *Topographic and Road Map Travis County* also identifies the “Cottonwood Negro School” slightly northwest of Littig on today’s Ballerstedt Road. This school is included in the TCHC’s *African American Rural Schools of Travis County* report, and at the time of the 2014 survey for the TCHC report, the school building was reported to remain standing. During the field survey for this report, it was unclear whether the former Cottonwood School remained extant along Ballerstedt Road. One structure that was identified at 12338 Ballerstedt Road may have been part of the original school building. It is a front-gabled, one-and-a-half-story shed with paired windows in the gable end and open sides supported by wood posts. The roof pitch and profile are similar to what a school building might have looked like, but if this is indeed the former school building, it has been altered extensively by removal of the walls and siding and retention of only the front portion of the building. Karen Riles, historian and former African-American archivist at the Austin History Center, noted during a June 2016 phone interview that she had heard that the former Littig school building had been moved to a new location on the west side of State Highway 95 approximately five miles from Elgin. She said that the building was reportedly being used as a shed or outbuilding.²²⁶ No evidence of a former school building within that area was identified during the field survey for this report.

Littig’s four originally platted streets of Morrow, Wesley, Edward, and Jackson remain intact with scattered residential development throughout. Additionally, Morrow Lane remains north of Bitting School Road on the east side of the community. Most of the residences in Littig are either minimal traditional-style homes from the 1940s or non-historic-age manufactured homes. Based on a review of historic aerial photography from 1964, 1967, and 1985, the community was more densely developed after this time due to infill of additional housing. A historic-age, two-story building with a hipped metal roof and shed-roof front porch is located along Littig Road at Edward Street and appears to be the last vestige of the historic commercial resources of the town. The building is vacant but appears to have been used for commercial purposes. A small one-story front-gabled building at the corner of Edward

and Morrow streets currently serves as the Church within Christian Ministry. The structure is not present on historic aerials until after 1985.

II.C.22. New Katy

The area identified on Google maps as New Katy is an approximately three-block area east of Manor on the south side of US Highway 290. The streets of this community include Armstrong Avenue, Cedar Street, and New Katy Lane. Very little information was uncovered about this area, but according to a Travis County Historical Commissioner, a resident of the community mentioned that the area developed in the 1950s as an African-American neighborhood.²²⁷ The resident noted that at least one house had been relocated to the area at that time from north of the University of Texas as the campus was expanding.

No information about New Katy could be located through Travis County deeds or the Travis Central Appraisal District. It appears that the neighborhood was originally part of the Greenbury Gates Plat, Survey No. 63 that was established in 1896. The properties within New Katy all contain “Sur 63 G Gates” as part of their legal descriptions.

Based on a review of historic aerials, the area was entirely devoid of structures or streets in 1954. Scattered residential development was evident by 1964, and the current street grid was in place. A USGS topographic map from 1968 identifies the community as New Katy and shows multiple buildings along the streets. Historic aerials indicate further residential development occurred by 1973 and 1985. Commercial development immediately west of the neighborhood occurred by 1985.

Much of the neighborhood housing consists of minimal traditional-style homes that appear to have been constructed in the late 1950s. An unusual residence on New Katy Lane includes a property extending east to Armstrong Avenue. The house has a large setback with a stucco and iron perimeter wall and gate. Three structures on the same property fronting Armstrong Avenue are unusual stone and stucco buildings with flat roofs. However, upon further research, the buildings are not of historic age and do not appear on historic aerial photographs until after 1985. A small structure on Cedar Street that appears to have originally been a house now serves as the Independent Church of Salvation.

II.C.23. Gravel Hill

The TCHC’s *African American Rural Schools of Travis County* report identified the Gravel Hill School as an African-American school. It was a two-teacher Rosenwald school constructed between 1928 and 1929.²²⁸ It appears to have been located approximately midway between Manor and Littig on the south side of Wilbarger Creek. The school is not identified on the 1932 *Topographic and Road Map Travis County*. Very few references to Gravel Hill were uncovered, and it is not clear whether Gravel Hill was a community or merely the name given to the rural school that would have served the surrounding areas. The school would have been close to the African-American Park Spring Baptist Church and Cemetery and may have served a community of that name in the vicinity. The 1898–1902 Travis County Clerk Records: Road Book Precinct 1 map identifies a Gravel Hill Road, but it is located further west near Webberville and does not seem to be associated with the location of the 1930s African-American school.²²⁹

II.D. Historically African-American Communities in Eastern Travis County

II.D.1. Decker

The former community of Decker may have been the location of a rural freedmen community or later African-American settlement. In a conversation with Michelle Mears, she noted that Decker was mentioned in the Travis County slave narratives, part of *Born in Slavery: Slave Narratives from the Federal Writers' Project, 1936–1938*.²³⁰ This project, conducted as part of the Works Progress Administration (WPA), documented over 2,300 interviews of former slaves, approximately 62 of which were conducted in Austin and Travis County.

Decker was located approximately three miles southwest of Manor. Reportedly, a school was established there by 1882 and a Methodist church before 1900.²³¹ The community is not identified on the *Map of Travis County Roads 1898–1902*, but it is evident on 1932 *Topographic and Road Map Travis County* east of the former H&TC Railway line. It remains an identified community on the 1958 *General Highway Map Travis County Texas*. An African-American school was located in the community in the 1930s, although only a “White” school was identified on the 1932 map. In 1934–1935, the African-American school in Decker had 35 students.²³² It appears to have been located along today’s FM 3177 (Decker Lane) approximately midway between FM 969 and US Highway 290.

Two cemeteries are located within the vicinity of the former Decker community. Although not identified as African-American cemeteries, it is possible that they may contain African-Americans burials. The Decker Methodist Cemetery is located on FM 3177 (Decker Lane) approximately two miles south of US Highway 290 on the northeast side of the Decker United Methodist Church. The church has an Official Texas Historical Marker and was established in 1873 by Swedish immigrants.²³³ The current church building was constructed in 1901.²³⁴ The second cemetery in the vicinity is the Decker Swedish Evangelical Free Cemetery, established in 1892. It is located on FM 3177 (Decker Lane) on the east side of the Decker Lane/Harris Branch Parkway intersection. Although the church was torn down and the congregation relocated to Austin, the cemetery remains maintained by the church. The cemetery is commemorated with an Official Texas Historical Marker.

An African-American congregation within the area is the Greater Swenson Grove Missionary Baptist Church on FM 969. According to the cornerstone, the church was established in 1908 at Norman Crossing (located slightly north of Travis County along FM 1660 north of Brushy Creek), and it was relocated to its current location in 1983. The church was established through the St. John Regular Missionary Baptist Association.

Today, the only reminders of the former community of Decker are the Decker United Methodist Church, two cemeteries, and Decker Lane. The Greater Swenson Grove Missionary Baptist Church, although relocated to the area, remains a visible African-American presence in the community. The area of Decker Lane remains relatively undeveloped, although some commercial growth has occurred, including the Travis County Exposition Center, Decker Elementary School, Bluebonnet Hill Golf Course, and the Capital City Trap & Skeet Club. Walter E. Long Lake is located on the east side of Decker Lane. Modern residential development is also occurring within the vicinity.

II.D.2. *Union Lee and Vicinity*

Union Lee is one of the areas referenced by Brewer where African Americans lived after the Civil War. The community of Union Lee does not exist today, and the area is not identified on historic maps. However, the Union Lee Missionary Baptist Church is an active congregation located approximately 7.5 miles southeast of Manor on Blake Manor Road. An Official Texas Historical Marker commemorates the church's history. According to information on the historical marker, oral tradition contends that the congregation began meeting for outside services in 1874.²³⁵ The church was formally organized in 1884 on land donated by Leonard Eck.²³⁶ It is a member church of the St. John Regular Missionary Baptist Association. A building was donated by the B. J. Lee family, and the congregation moved to the existing property in 1916 on land donated by M. M. Josephine Mitchell and G. A. Mitchell.²³⁷ According to the cornerstone, the existing church building was constructed in 1955.

The Official Texas Historical Marker noted that a Rosenwald School was constructed on the church property in 1928–1929. The TCHC's *African American Rural Schools of Travis County* report does not include a Union Lee School, but the "Littig Negro School No. 2," identified on the 1932 *Topographic and Road Map Travis County* and mentioned in the Littig section of this report, appears to have been located in the vicinity of the church (refer to **II.C.21. Littig**). According to the TCHC's report, the Littig School was a two-teacher Rosenwald School constructed as part of the 1927–1928 budget year.²³⁸ The Gravel Hill School for African Americans, mentioned previously in this report (refer to **II.C.23. Gravel Hill**), was also identified in the TCHC's *African American Rural Schools* report as a Rosenwald School within the vicinity.²³⁹

Union Lee Missionary Baptist Church remains in use today. The single-story front-gabled building is clad with asbestos siding and features a standing seam metal roof and a small hipped-roof steeple. The front entrance has a shed-roof stoop and a wooden double door. Windows appear to be aluminum sash. A side-gabled addition along the rear elevation extends beyond the east side of the main building. The church is sited on a large parcel with a gravel parking area. The caretaker at the property said that no cemetery was associated with the church.

Northwest of the Union Lee Missionary Baptist Church, off of Blake Manor Road and Old Lockwood Road, is another historic African-American church and associated cemetery. The Parks Spring Baptist Church is a member church of the St. John Regular Missionary Baptist Association. The church is a front-gabled building that appears to date from the mid-twentieth century. It is clad in wide wood siding with a standing seam metal roof. A gabled addition with a lower pitched front-gabled roof and a shed-roof stoop has been added at the front, and a large side-gabled addition extends out from one side. A small steeple is located at the roof ridge. A hand-painted cornerstone is located near the church entrance but did not include a date. It lists the location of the church as Manor, Texas, and includes a number of church leader names. Located slightly east of the church on Lockwood Road is the Parks Springs Cemetery. The cemetery includes a number of small upright headstones, and there appears to be an older section of burials at the rear of the cemetery.

In the vicinity of both Union Lee Missionary Baptist Church and Parks Spring Baptist Church are three other African-American cemeteries: Ike Brown Cemetery, Easley Cemetery, and Jerry Brown Cemetery. Ike Brown Cemetery is located near the end of Brown Cemetery Road, south of Blake Manor Road, approximately midway between the two churches. Dale Flatt and the Austin Genealogical Society identify this as an African-American cemetery.²⁴⁰ The cemetery is unfenced but was fairly overgrown at the time of the field survey for this report. A few scattered upright grave markers were visible further back on the cemetery property. A second cemetery is also located on the west side of Brown Cemetery Road and identified as Easley Cemetery.²⁴¹ The Austin Genealogical Society notes that this is an African-American cemetery, and almost 30 graves have been identified. The cemetery is enclosed with a fence and gate and bears an Easley Cemetery sign. The third cemetery in the vicinity is Jerry Brown Cemetery, located at 7919 Burleson-Manor Road, south of Manor and Blake Manor Road. The cemetery is located on the west side of the road and contains at least 14 headstones.²⁴²

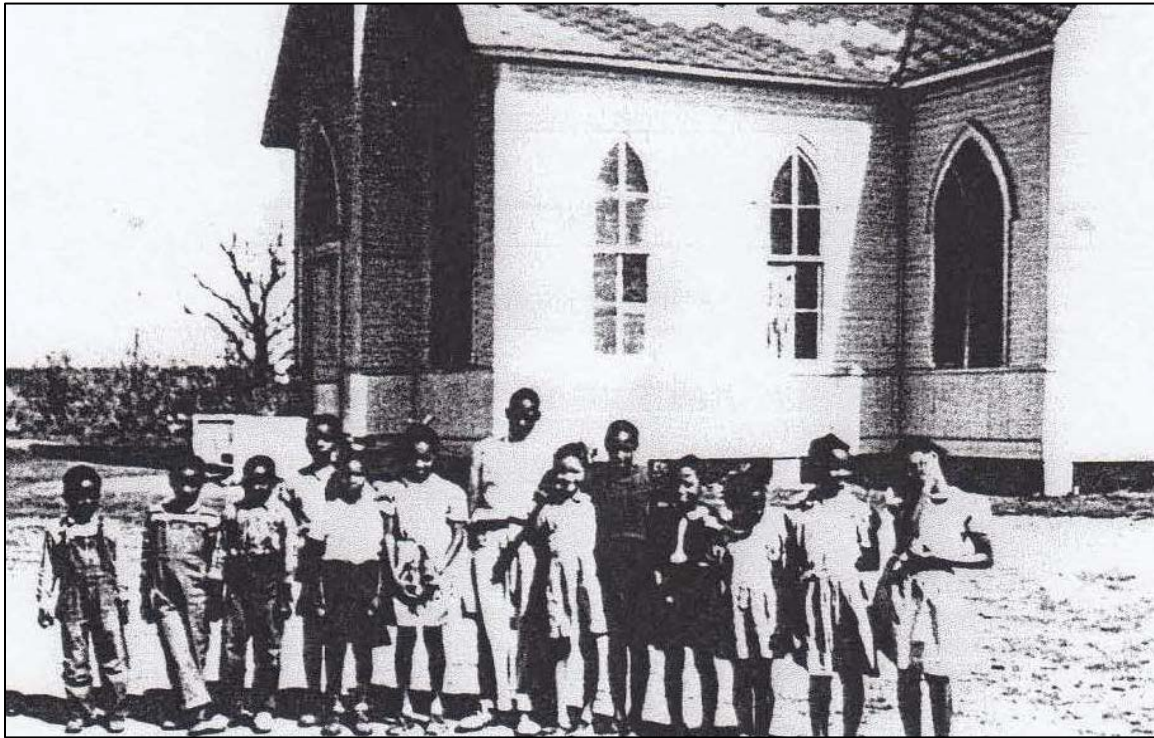
II.D.3. Webberville (Webber's Prairie)

Webberville is a small rural community located east of Austin on Webberville Road (FM 969) near the Bastrop County line. It was settled in the 1830s by Anglo John Webber and his African-American wife.²⁴³ The area was originally known as Webber's Prairie and was largely a farming community with white landowners and slaves.²⁴⁴ After emancipation, white landowner Matthew Duty donated an acre of land in 1868 for a church and school for the recently freed African Americans.²⁴⁵ His handwritten deed indicated that "as long as there are any members of the church, the land cannot be sold."²⁴⁶ Ebenezer Missionary Baptist Church was organized that year as a mission church of the St. John Regular Missionary Baptist Association.²⁴⁷ It was one of the eight founding churches within the Association. Although a number of congregation members formed a new church in Austin in 1956, and a second congregation was formed in the 1970s, the Webberville Ebenezer Missionary Baptist Church remains an active congregation.²⁴⁸ The cornerstone notes that the existing structure was rebuilt in 1955. A small cemetery in a field adjacent to the church contains the burials of Matthew Duty and other Duty family members.

Webberville is included as one of over 20 areas where African Americans lived after the Civil War in Mason Brewer's *Historical Outline of the Negro in Travis County*. Official Texas Historical Markers for both Webberville and the Webberville Ebenezer Baptist Church are located on the church grounds.

The church is identified in the 1898–1902 Travis County Clerk Records: Road Book Precinct 1 as "Col. Church," and a "Col. School" is identified adjacent to the church.²⁴⁹ This was one of a very small number of "colored" schools identified on the *Map of Travis County Roads 1898–1902*. Few African-American schoolhouses existed at this time, and classes were often held in churches or homes.²⁵⁰ The TCHC's *African American Rural Schools of Travis County* report identified the Webberville School in the 1930s. Interviewees noted that it began as a one-teacher school and later expanded to a two-teacher school, and that the church was used for music needs.²⁵¹ It appears that the 1930s school building remained on the site of the Ebenezer Missionary Baptist Church, which is on the southwest side of Webberville Road. However, the 1932 *Topographic and Road Map Travis County* identified a "Negro School" on the north side of Webberville Road and a "White School" on the south side of the road adjacent to the church.

This appears to have been mapped in error. Reportedly, the side-gabled wing of the existing church building was the original detached school building, and it was added to the church in the 1970s.²⁵² This is supported by historic aerals that show the school as a separate structure slightly southwest of the church until after 1973. On the 1986 historic aerial, the school building has been added to the church structure.



“Webberville School children in front of Webberville Church”

(Ca. 1940s, original Webberville Ebenezer Missionary Baptist Church building in background)
African American Rural Schools of Travis County. Travis County Historical Commission. 2014.

II.D.4. Hunter’s Bend

Hunter’s Bend is another area identified by Brewer where African Americans lived after the Civil War. The community was founded ca. 1859 by William Dunlap Hunter, who developed a plantation.²⁵³ It was about 12 miles east of Austin along the north side of the Colorado River near the already established community of Hornsby Bend.²⁵⁴ The plantation reportedly boasted over 4,000 acres.²⁵⁵ Presumably, some of Hunter’s former slaves may have continued living in the vicinity after emancipation and may have established their own community.

Descendants of the Hunter family still own and maintain much of the property today.²⁵⁶ The Hunter House, located at 15619 Hunters Bend Road, was constructed in 1896 and is a commanding two-story wood-frame house with a two-story porch wrapping around angled corner bays. The house reflects elements of the Greek Revival and Classical Revival styles, with full-height Doric columns. The Hunter family cemetery is located near the front of the property and enclosed with an iron fence. The property

was nominated to the Family Land Heritage Registry through the Texas Department of Agriculture in 1974.

A *Historic Resources Survey of Webberville and Vicinity, Travis County* was commissioned by the TCHC in 2012. In the report, the surveyors indicate that five sharecropper houses originally belonging to the farm remain within the area on adjacent parcels. Four were 1920–1930s pyramidal cottages, and the fifth was a ca. 1950s ranch house. Three of the earlier sharecropper houses were photographed for the report.²⁵⁷ It is unclear whether these houses were historically occupied by African-American or white sharecroppers. No other evidence of a former African-American community was encountered within the area. The TCHC's *African American Rural Schools of Travis County* report indicates that there were two nearby schools in the 1930s along Webberville Road (FM 969): Hornsby-Dunlap Colored School and Hornsby No. 2 School.²⁵⁸ Hornsby No. 2 School appears to have been closer to the Hunter's Bend area. Both buildings are no longer extant.

II.D.5. Hornsby Bend

Slightly northwest of Hunter's Bend was the previously established area of Hornsby Bend that Brewer also referenced as a place where African Americans lived after the Civil War. The community is located on the north side of the Colorado River along today's Webberville Road (FM 969). It was established by Reuben Hornsby in 1832.

As previously noted, the TCHC's *African American Rural Schools of Travis County* report identifies two African-American schools within the community: Hornsby-Dunlap and Hornsby No. 2.²⁵⁹ One of the schools was located within Hornsby Bend along today's Webberville Road (FM 969). The other school (Hornsby-Dunlap No. 2) appears to have been located further west near the intersection of Webberville Road (FM 969) and FM 973 in the former community of Hungry Hill (or Rogers Hill). Hornsby-Dunlap had 83 students enrolled, while Hornsby No. 2 registered 26 students in 1934–1935.²⁶⁰ The 1932 *Topographic and Road Map Travis County* identifies only one "Negro School" within the Hornsby area, located on the north side of the community. Although the 1932 map identifies both Hornsby-Dunlap "White" and "Mexican" schools, there are no other African-American schools noted in the vicinity at that time. Hornsby Bend and Dunlap schools merged in 1905, forming the Hornsby-Dunlap School District.²⁶¹ The schools later consolidated with Webberville in the mid-1950s.²⁶²

The Austin Genealogical Society identified the Horace Brown (or H. Brown) Cemetery in Hornsby Bend as an African-American cemetery located across from 13700 Webberville Road (FM 969) approximately 0.25 miles off of the road.²⁶³ However, during the field survey for this report the cemetery was not visible or accessible. Hornsby Cemetery, located a half-mile west of the FM 973 and FM 969 intersection on the south side of FM 969, has an Official Texas Historical Marker, but the cemetery is not noted for its association with African-American burials. An unknown cemetery at Hornsby Bend was also identified by the THC. It is located on a dirt road approximately 0.3 miles from the Hornsby Cemetery fence on FM 969 and could contain African-American graves.

According to the cornerstone, St. Elmo Baptist Church in Hornsby Bend was organized in 1900 as an African-American church and is a member of the St. John Regular Missionary Baptist Association. The

church remains an active congregation in the community with a non-historic-age church building at 14050 Webberville Road (FM 969) constructed in 1993.

II.D.6. Hungry Hill/Rogers Hill

Hungry Hill is an area noted in Brewer's *Historical Outline of the Negro in Travis County* as being an African-American community after the Civil War. The area is located roughly at the intersection of today's Webberville Road (FM 969) and FM 973 in east Travis County. The area has also been referred to as Rogers Hill and is near the Travis State School. A reference to the area is included in Richard Zelade's *Lone Star Travel Guide Central Texas*, in which he noted that a 1935 *Austin Statesman* reporter stated, "A negro settlement, Hungry Hill, was so named because its soil was thin and unproductive. The stranger pulling up the hill in second gear and stopping to inquire directions gets an almost inevitable reply, 'Yas suh, this is Hungry Hill and I'se the hungry man.' All of which leads to the passage of a quarter from one palm to the other and silent gratitude that no hungrier hill lies beyond."²⁶⁴ Further reference to the area was found in Austin City Council meeting minutes on October 28, 1937, in which "the petition of a group of citizens in Govalle asking that a street now called 'Hungry Hill Lane' be changed to some other name, and giving the suggested names, was received. The City Engineer was instructed to contact said citizens and have them agree on one name and report back to the Council."²⁶⁵ The area of Govalle was outside the city limits of Austin at that time and does not appear on Austin maps, so it is unclear where exactly "Hungry Hill Lane" was located. No street of that name currently exists in Austin, so it appears that the citizens were successful in renaming it. Today, the former area of Hungry Hill is largely undeveloped.

The Rogers Hill Cemetery is located on the north side of Webberville Road (FM 969) west of its intersection with FM 973, slightly northwest of Decker Lane. It is accessed by a dirt road and was not visible or accessible during the field survey. Although not directly associated with African Americans, the cemetery may contain African-American burials.

The Rock Quarry Missionary Baptist Church, at 10411 Webberville Road (FM 969), is a longstanding African-American congregation. First established in 1881 through the St. John Regular Missionary Baptist Association, the existing building was constructed in 1996. It remains an active church within the community. As previously noted in the Hornsby Bend section of this report (refer to **II.D.5. Hornsby Bend**), an African-American Hornsby-Dunlap School No. 2 was located near the intersection of Webberville Road (FM 969) and FM 973 in the mid-1930s.

II.D.7. Pecan Springs

Another African-American school identified in the TCHC's *African American Rural Schools of Travis County* report is Pecan Springs. It was located in the vicinity of E. 51st Street, Manor Road, and Springdale Road. In 1934–1935, the school had an enrollment of 16 students.²⁶⁶ The school is also identified as the "Pecan Springs Negro School" on 1932 *Topographic and Road Map Travis County*. The area was significant historically as the site of the scalping and rescue of early settler Josiah Wilbarger in 1833.²⁶⁷ A community had developed and a schoolhouse was built by the mid-1870s.²⁶⁸ An Official Texas Historical Marker at 5020 Manor Road commemorates the site of the first school house.

By the mid-1930s, the area had an African-American school. The community was annexed by Austin in the early 1950s. Today, the area is characterized by residential development, the Morris Williams Golf Course, and Little Walnut Creek District Park. Pecan Springs Road at E. 51st Street and Springdale Road is the only reference to the early community name.

Three historic-age African-American congregations are located within the Pecan Springs area today. The first is St. Stephen Missionary Baptist Church at 3107 E. 51st Street. According to the church cornerstone, the congregation was established in 1915, and the original church building was constructed in 1926. It was relocated and rebuilt at its present location in 1981. The second congregation is St. Phillips Missionary Baptist Church at 3016 E. 51st Street. The church building shares a lot with the neighboring Alpha Seventh-day Adventist Church. The current St. Phillips Missionary Baptist Church appears to have been constructed in the late 1950s or early 1960s. The building is visible on historic aerial photos by 1964. The East Nineteenth Street Missionary Baptist Church, located at 3401 Rogge Lane, was organized in 1927 and originally located at 2007 Wittier Street at the intersection of E. 19th Street (now Martin Luther King Jr. Boulevard) on the city's near eastside. The current building was purchased and the East Nineteenth Street Missionary Baptist Church congregation relocated there in 1992.²⁶⁹ All three churches are members of the St. John Regular Missionary Baptist Association. A fourth Baptist Church is also located within the community and is a member of the St. John Regular Missionary Baptist Association. This is the Greater Union Baptist Church at 2939 Pecan Springs Road, although according to the church cornerstone, the congregation was not established until 1970 and the church building constructed in 1974.

II.D.8. *Del Valle and Davidson City Addition/A.L. Royster Addition*

Located on the south side of Colorado River at Hornsby Bend, the community of Del Valle is also noted by Brewer as a place that African Americans lived after the Civil War. The Del Valle Baptist Church was organized in the area by the 1880s. The African-American congregation was established through the efforts of the St. John Regular Missionary Baptist Association, and according to the church's website, it is the second oldest Baptist church in Travis County.²⁷⁰ Later named the Del Valle Missionary Baptist Church, the congregation constructed a building in 1956 along Highway 71. The church remained within the community until 2014 when the congregation relocated to Blake Manor Road due to the widening of Highway 71.²⁷¹ The 1950s church building was razed for the highway construction.

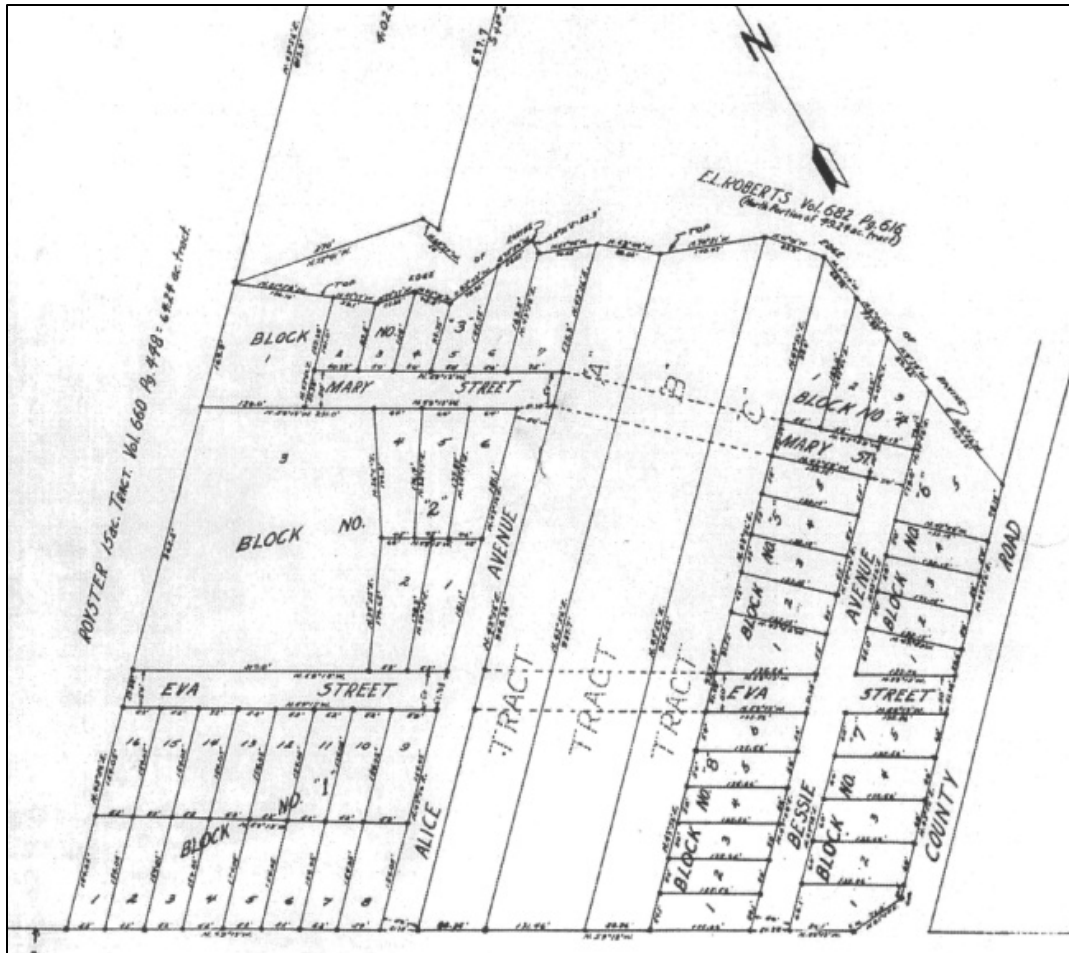
A 1983 publication by David L. Bearden commemorating the Clayton Vocational Institute, titled *Clayton Vocational Institute, A Superior School*, provides information about an early African-American community in the Del Valle area. In 1902, 40 acres were purchased by African American Charley Davidson from Thomas P. Washington (identified in the census records as "white"), and the area became known as the Davidson Settlement.²⁷² Davidson donated land for a church and farmed the area for many years.²⁷³ A school was located near the church and became part of the Colorado Common School District.²⁷⁴ The 1932 *Topographic and Road Map Travis County* identifies two Colorado African-American schools within the vicinity. "Colorado Negro School No. 1" was located slightly northeast of Del Valle near the Colorado River and today's Falwell Lane. "Colorado Negro School No. 2" was located along Highway 71 near Burditt Prairie and Montopolis on what is today's Thompson Lane.

Following the establishment of the original African-American church and schools, the area experienced further development in the 1930s and was formally platted in 1942 as Davidson City Addition by E.L. Roberts. Davidson City Addition included four streets: Mary Street, Eva Street, Alice Avenue, and Bessie Avenue. The streets were reportedly named for children in the Davidson family.²⁷⁵ An adjacent development was platted immediately northwest as the A. L. Royster Addition in 1946. This included Royster Avenue and an extension of Eva Street from the Davidson City Addition plat. According to Bearden, the A. L. Royster Addition was added by a Huston-Tillotson professor who invested in real estate next to the Davidson farm.²⁷⁶ The 1940 census record identifies A. L. Royster as a “Negro” who was a secretary and treasurer of a “private college.”²⁷⁷ Bearden’s publication further states that the area featured a small grocery store and a café and motel called Mayco’s, reportedly located at the site of the county bridge on FM 973. Mayco’s was a night club renowned for its jazz and blues music during the 1930s and 1940s.²⁷⁸

The existing Cottonwood Baptist Church on Eva Street is a member of the St. John Regular Missionary Baptist Association. According to a publication on the church history titled *Filled with the Holy Spirit: Cottonwood Baptist Church 1875–1997* by Chaplain Robert Moore, in the 1860s several African-American families began meeting for religious services in a community called Cottonwood in western Bastrop County. The church was officially established under Reverend John Winn (of the St. John Regular Missionary Baptist Association) in 1875.²⁷⁹ In 1898, two acres of land were donated to the congregation by landowner Walter Haynie Caldwell.²⁸⁰ The property was located along Old Highway 71 in Bastrop County. A church building was donated, and a school building was later constructed.²⁸¹ Moore noted that the church moved three times: in 1931, 1950, and 1975. The 1975 move relocated the congregation to the Del Valle area on Eva Street where the existing church building is located today. The original wood-frame church building from the Bastrop location was moved to the site on Eva Street in the 1970s and remained on the property for a number of years.²⁸² It is no longer standing today. A plaque on the current church building indicates that it was constructed in 1998.

A review of historic aerial photos indicates that the areas of Davidson City Addition and A. L. Royston Addition were somewhat developed with residential construction by 1954, with most of the buildings fronting Highway 71 and Royster Avenue. By 1964, FM 973 had been constructed diagonally through the center of the Davidson City Addition, and further residential development had taken place on the adjacent streets of the platted areas. By 1973, surrounding development had occurred to the north and west.

Today, Highway 71 and FM 973 are undergoing widening and improvements, and a number of the buildings that fronted Highway 71 have been recently razed. The remaining streets within the Davidson City Addition reflect a small residential community with narrow lots and a variety of housing styles ranging from the early to mid-twentieth century, including bungalows, minimal traditional-style houses, and some manufactured homes. A large portion of the block of Alice Avenue and Eva Street consists of vacant land. Royster Avenue consists of similar housing and a number of vacant parcels. There is no evidence of the former Mayco’s or the grocery store that once served the community.



Davidson City Addition Plat. July 11, 1942.

Instrument #: 411381, Book 4, Page 176. Travis County Clerk.

II.D.9. *Burditt (Burdett) Prairie and Montopolis*

Michelle Mears notes that the area of Burditt Prairie was a rural freedmen community after the Civil War that developed around the former Burditt Plantation.²⁸³ Burditt (Burdett) Prairie Cemetery, containing a number of slave and African-American graves, is located at the corner of Felix Avenue and Valdez Street. Many of the graves are unmarked, and the cemetery is poorly maintained. The cemetery is identified as Burdett [sic] Prairie Cemetery on a 1966 Montopolis USGS topographic map.

According to Mears, after emancipation, former slaves continued to worship at a church on the Burditt Plantation for a number of years. She notes that by 1903, the church, known as St. Edward's Missionary Baptist Church, relocated to nearby Montopolis Road.²⁸⁴ The former slave church building was reportedly dismantled and reconstructed at a site along Montopolis Road. St. Edward's Baptist Church was a member of the St. John Regular Missionary Baptist Association. It served the African-American congregation until the mid-1930s when it was destroyed in a storm, and a new building was later built.²⁸⁵ The church moved to its current location and building at 702 Montopolis Drive in 1991, and it remains an active congregation. Plaques commemorating the church mounted near the bell tower note

that the church was established in 1863. It is one of the earliest African-American churches in Travis County.

A 1917 *Austin-American Statesman* article notes several rural African-American schools that existed at the time, one of which was known as Burditt's Prairie.²⁸⁶ The "Colorado Negro School" was located near Burditt's Prairie and is identified on the 1932 *Topographic and Road Map Travis County*. In the TCHC's *African American Rural Schools of Travis County* report, the school was identified as Colorado School No. 2 as noted in the previous Del Valle section of this report (refer to **II.D.8. Del Valle and Davidson City Addition/A.L. Royster Addition**).

The TCHC's *African American Rural Schools of Travis County* report also identifies the Montopolis School for African Americans that was located within the vicinity near the intersection of today's Highway 71 and US 183. According to the TCHC report, the first Montopolis School was established ca. 1891 as part of the Colorado School District.²⁸⁷ Two of the interviewees for the report noted that the first school building was located on the north side of the old Bastrop Highway (now Highway 71) south of the river.²⁸⁸ A storm destroyed the building in 1935, and a new school was established off Montopolis Road.²⁸⁹ The land for the new school was donated by St. Edward's Baptist Church. Reportedly, a former two-room army barracks building from Camp Smith served as the new school building, and new classroom, lunchroom, and toilets were added to the school.²⁹⁰ The Montopolis School was consolidated with the Austin Independent School District in 1952, and the school closed in 1962.²⁹¹ The former school building remains at 500 Montopolis Drive.

According to information provided by the City of Austin to the Historic Landmark Commission (HLC) on August 22, 2016, the building at 500 Montopolis Drive served as an African-American school from 1935 through 1962. It was then converted to the Montopolis Church of Christ in 1967 and remained a church until a few years ago.²⁹² Recent photographs of the interior of the building, provided by historian and author Dr. Fred L. McGhee, reveal chalkboards, a raised dais at one end of a room, and wooden auditorium-style seats and church pews. The building was proposed for demolition at the August 22, 2016, HLC meeting, but the meeting was postponed due to lack of a quorum, and the case was not heard. The recommendation of the City of Austin's Historic Preservation Office at that time was to "initiate historic zoning or postpone to September 26, 2016 to fully evaluate alternatives to demolition."²⁹³ The case has since been postponed until the November 21, 2016, meeting of the HLC.

The surrounding neighborhood today consists of residential development from ca. 1940s through ca. 1960s. A few scattered homes reflect early twentieth-century styles such as Queen Anne, Folk Victorian, and bungalows. A pair of small board-and-batten houses is located on Ponca Street.

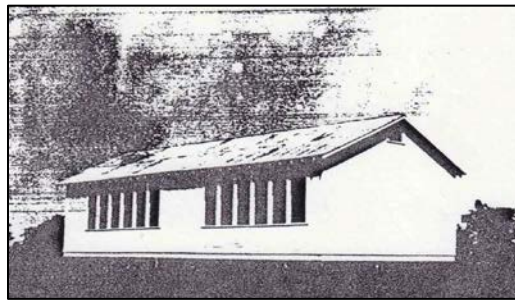
II.D.10. Garfield

Garfield is located in east Travis County on Highway 71 near the Bastrop County line. It is another community noted by Brewer as a place where African Americans lived after the Civil War, and it is possible that a freedmen community may have developed somewhere within the vicinity. It was officially established ca. 1880 and was incorporated as a separate municipality in 1985.²⁹⁴

According to the *Handbook of Texas Online*, by the early twentieth century, Garfield had an African-American school with 80 students.²⁹⁵ A “Negro School” is identified on the 1932 *Topographic and Road Map Travis County* located southwest of Garfield on the north side of Highway 71. In 1934–1935, the two-teacher African-American school in Garfield had 82 students enrolled.²⁹⁶

Two cemeteries, known as Comanche North and Comanche South, are community cemeteries associated with Garfield. They are located on the left side of Caldwell Lane approximately 1.3 miles north of Highway 71. A third cemetery is Garfield-Fowler I Cemetery located on Houston Road north of Greenwood Drive and adjacent to the Haynie Chapel United Methodist Cemetery. Although not specifically noted as African-American cemeteries, it is possible that they may contain burials of African Americans from the Garfield area. Comanche South Cemetery, located adjacent to Caldwell Lane and the neighboring James Family Cemetery, was accessible during the field survey for this report. It contains a variety of upright and vernacular grave markers. The Comanche North Cemetery is on private property and was not visible or accessible from the public right of way.

According to the St. John Regular Missionary Baptist Association, Garfield was one of several areas in Travis County in which an African-American church had been established by the 1880s.²⁹⁷



“Garfield School House”

African American Rural Schools of Travis County. Travis County Historical Commission. 2014.

II.D.11. *Pilot Knob*

Two African-American families have played a significant role in the development of the area known as Pilot Knob: the Alexander family and the Collins family. These families both established large-scale freedmen farming communities in close proximity to one another after the Civil War. The name of Pilot Knob, although later applied to the general community, was actually given to the area to describe an unusual geological formation. Pilot Knob consists of a series of mounds of higher elevation that are the believed to be the core of an extinct volcano.²⁹⁸

After emancipation, a former slave named Daniel Alexander purchased land from his owner Thomas McKinney in the area of southeast Austin that would become Pilot Knob.²⁹⁹ He established and grew a successful farm between Onion and Cottonmouth creeks. Alexander had been a horse trainer and breeder for Thomas McKinney, and he continued these occupations after emancipation.³⁰⁰ In addition, he and his descendents also prospered in dairy farming and blacksmithing.³⁰¹ The property remains in the Alexander family to this day and has been in continuous agricultural use by the same family for over

140 years. It was recognized in 1977 by the Texas Family Land Heritage Program, and it is reportedly the fourth-oldest family farm in Travis County.³⁰²

Large parcels of land fronting US 183 at Pilot Knob remain within the Alexander family. A cluster of residential buildings at US 183 and Colton Road are part of the Alexander family property. These include a ca. 1900 Queen Anne-style house with a wrap-around porch and hipped roof. A historic-age wood frame shed with a metal roof is located behind the house. On the adjacent Alexander property is another historic-age house that appears to date from the 1920s. The house has a hipped roof and two small rear additions. Behind this is a non-historic-age ranch house. Slightly north of these properties is another adjacent Alexander property that includes the Alexander Cemetery. The cemetery is enclosed with a large iron fence and gate and was not accessible at the time of the field survey for this report. The cemetery is large and appears to be devoid of grave markers except for the rear northwest corner. However, a large number of burials have been recorded here, including members of the Alexander, Jackson, Doyle, and Nesby families.³⁰³ One of the gravesites near the rear of the cemetery features a decorative iron archway.

The second African-American family to have played a significant role in the development of the Pilot Knob area was the Collins family. Patriarch Newton Isaac Collins came to the Pilot Knob area in 1891 after trading his previously purchased land in East Austin.³⁰⁴ He helped to construct an early school house, establish a Methodist church, and develop a cemetery.³⁰⁵ Collins deeded all of his land to his children, including his daughters.³⁰⁶ His son, Dee Gabriel Collins (noted in census records as “Gabriel D.” and “Gabrel D.”), expanded the family farm and continued his father’s legacy of philanthropy and education.³⁰⁷ Dee Gabriel Collins Road off of US 183 is named in honor of this community resident.

The Collins family still retains a large agricultural property at 7601 Dee Gabriel Collins Road, and descendants of Newton Isaac Collins remain in Pilot Knob and Travis County. The property was designated by the Texas Family Land Heritage Program, and a memorial marker commemorating this designation is located at the entrance to the Collins property. The property contains at least two visible historic-age houses. One is a ca. 1930 stone house with casement windows, and the other is a ca. 1920 Craftsman bungalow at the edge of a large field. The bungalow, however, is not evident on historic aerial photographs or current aerial maps and appears to have been relocated to the property relatively recently. Work is currently being done on the building. The remainder of the Collins property was not accessible, but aerial maps depict a house, several agricultural outbuildings, and a large barn at the end of a long driveway. All of the resources appear to be of historic age.

The Collins family cemetery is located off of Cottonmouth School Road on the west side of the sharp bend near Dee Gabriel Collins Road. The cemetery has been documented by the THC and contains both nineteenth- and twentieth-century burials. The photograph on the THC’s Historic Sites Atlas shows a small iron fence enclosing a plot. However, the area surrounding the cemetery was heavily wooded and overgrown, and the cemetery was not visible from the public right of way during the field survey for this report.

The former one-room school house constructed by Dee Gabriel Collins was replaced with the Pilot Knob Rosenwald School constructed in 1930–1931.³⁰⁸ The Rosenwald School included two classrooms, a library/activities room, and outhouses.³⁰⁹ In June 2016, the Rosenwald School, which had remained within the community and had been converted into a residence, unfortunately burned to the ground. The only visible reminder of the building identified during the field survey was the brick chimney that remained standing. The former school was located on the north side of Dee Gabriel Road, approximately 0.7 miles northwest of the intersection of US 183.

II.D.12. J.B. Norwood

J.B. Norwood was listed by the TCHC as an African American Rural School in 1935–1936.³¹⁰ The school appears to have been located near US 183 and FM 973 north of Pilot Knob in southeast Travis County. Thirty-one students were registered at the school at that time, one of whom was Eddie Alexander, a possible relative of the Alexander family who settled nearby in the Pilot Knob vicinity.³¹¹ The school is identified on the 1932 *Topographic and Road Map Travis County* as “J.B. Norwood Negro School.” The school location on the 1932 map is shown south of Del Valle on an unidentified road on the north side of Onion Creek.

James Bascum (J.B.) Norwood was a white landowner that came to Texas from Tennessee. The *WPA Slave Narratives* include the oral history of Isaiah Norwood, who was a young slave that came with the Norwood family to Texas.³¹² According to his account, the Norwoods originally settled in Merriltown in northern Travis County and then moved to an area along Gilliland Creek near Manor. Census records indicate that J.B. Norwood was a teenager or young man at this time and lived with his family, including his father J.H. Norwood. J.B. Norwood is listed in the 1880 census in Precinct 2, which included the northern part of Travis County. By the 1920 census, however, J.B. Norwood is listed in Precinct 6, which was in southeastern Travis County.

Travis County Clerk Records: Road Book Precinct 4 maps from 1898–1902 identify several large parcels owned by Norwood near the Del Valle Post Office along Old Bastrop Road close to the alignment of today’s Highway 71 in Del Valle.³¹³ In addition, a “Norwood Gin” and a “Col. School” were also located along this segment of Old Bastrop Highway.³¹⁴ This area was in close proximity to the location of the J.B. Norwood African American School in the 1930s; however, it is significant in that few “colored schools” are identified on these 1898–1902 maps. Most African-American schools at the time were conducted in churches or houses.³¹⁵

A J.B. Norwood was listed in a 1921 *Austin Street and Avenue Guide and Travis County Rural Route Directory with Logs of the Road*.³¹⁶ The entry was listed as “Norwood, J.B., Del Valle.”³¹⁷ Limited information was also found in a dissertation by Lawrence Delbert Rice titled “The Negro in Texas 1874-1900.”³¹⁸ Completed in 1968 for Texas Technological College, there are a number of references to J.B. and Embro Norwood. Embro Norwood is noted as “a Falls County Negro farmer” who “paid 1,000 pounds of lint cotton for rent on 20 acres of land” in 1901 to J.B. Norwood.³¹⁹ J.B. Norwood is buried in the Manor cemetery.

It appears that there was not an actual community by the name of J.B. Norwood, but the presence of the Norwood Gin in the late nineteenth and early twentieth centuries denotes an agricultural area where African Americans may have worked. The “Col. School” and later J.B. Norwood African American School further indicate that African Americans were living within the area. As a large landowner within the area, it is likely that J.B. Norwood donated land for the school, and it may have been named in his honor. No evidence of a J.B. Norwood school exists today. Based on maps, the school was located within the vicinity of the former Bergstrom Air Force Base and today’s Austin-Bergstrom International Airport.

II.D.13. Dry Creek

The Dry Creek African American School is identified in the TCHC’s *African American Rural Schools* report. It was located northwest of Elroy and today’s FM 812 on the west side of Dry Creek within the vicinity of McAngus Road. The school enrolled 30 students in the 1934–1935 school year.³²⁰ The 1932 *Topographic and Road Map Travis County* noted a “Dry Creek White School” within the vicinity, but an African-American school was not identified. Today, the immediate area is largely undeveloped, with agricultural land and scattered houses. However, SH 130 is located to the west of the area, and the east side of the area has been developed with the Circuit of the Americas racetrack. The school was relatively close to the community of Elroy and the J.B. Norwood School. Like some of the other rural schools, it appears that there may not have been an actual community of this name.

II.E. Historically African-American Communities in Southern Travis County

II.E.1. Reyna Branch/Bluff Springs and Carl

An area referenced by both Brewer and Mears as an early community of African Americans was known as Reyna Branch in today’s southeast Austin, and a freedmen community may have been established there shortly after the Civil War. Various spellings including Rhinot Branch, Rhina Branch, and Ryna Branch have been used, and later the name of Bluff Springs. The name was likely a variation of nearby Rinard Creek. There is uncertainty about the exact location of this early African-American community. Brewer mentions that the Ryna Branch School was established in 1866 but was called Pleasant Valley at that time.³²¹ Mears notes that the community may have been located near today’s Bluff Springs, which remains in southeast Austin slightly east of I-35 and north of SH 45. She also notes that it may have been located further north near S. Congress Avenue and Ben White Boulevard. This was the area originally established during the Civil War as Fort Magruder between S. Congress Avenue and S. 1st Street just north of Ben White Boulevard. A Fort Magruder Lane and a Reyna Street still exist in the area.

It seems likely that an early African-American community was established closer to today’s Bluff Springs, which is identified on current aerial maps at Bluff Springs Road/Old Lockhart Road and Nuckols Crossing Road, immediately south of Onion Creek and slightly north of E. Slaughter Lane. Dale Flatt and the Austin Genealogical Society research into Travis County cemeteries includes an African-American cemetery, known as Rinard Cemetery, near Bluff Springs off Rinard Road. It is located on Texas Disposal

System property and was not accessible during the field survey for this report. This cemetery was identified in the THC's Historic Sites Atlas as "Black Cemetery near Carl."³²²

Neither Reyna Branch nor Bluff Springs are identified on the *Map of Travis County Roads 1898-1902*. However, the 1932 *Topographic and Road Map Travis County* identifies the Bluff Springs community (at the same location as today) and the "Bluff Springs Negro School" in close proximity to the Rinard Cemetery at the southern end of today's Rinard Road. The 2014 TCHC's *African American Rural Schools of Travis County* report identifies the Bluff Springs School. Interviewee Mozella Medearis Lee noted that the Bluff Springs School was formerly called Rhina Branch and that it was associated with the Medearis family.³²³ George Medearis was a slave of John Medearis, who came to Texas in 1850 from Tennessee.³²⁴ George Medearis purchased a large parcel of land from his former owner in the Rhina Branch area, and on this acreage Medearis provided land for a school, church, and cemetery.³²⁵ The 1898–1902 Travis County Clerk Records: Road Book Precinct 4 maps identify adjacent parcels owned by Geo. Madaris [sic] and Wiley Madaris [sic] on the southwest side of Upper Lockhart Road (today's Old Lockhart Road) south of Onion Creek and the Bluff Springs community.³²⁶ The parcels were located near the current intersection of Old Lockhart Road and Capitol View Drive. Today, two small parcels within this area are owned by Joe and Joe Milton Medearis, and both parcels appear to remain in residential use.

Southwest of Bluff Springs was the former community of Carl. It is identified on the 1898–1902 Travis County Clerk Records: Road Book Precinct 4 maps. A 1936 *Austin-American Statesman* article, "Negro Colonies Formed," notes that in the 1870s an African-American family by the name of Overton established "a colony of negroes near the present site of Carl and Bluff Springs."³²⁷ These African Americans were identified as primarily newly freed slaves from large plantations in neighboring Bastrop County. The writer notes that "white men soon regained possession of most of the land, the families moved away or became tenants, and nothing is left of the colony."³²⁸ The 1898–1902 Precinct 4 map identifies two Overton landowners, Al. Overton and Jas. Overton, with considerable property along Middle Lockhart Road (today's Carl Road between FM 1327 and Old Lockhart Road).³²⁹ A Pleasant Hill School is also identified on the Overton property, although it is not indicated as an African-American school.³³⁰

The 1932 *Topographic and Road Map Travis County* identifies the area as Carl and notes the "Carl Negro School" slightly north on Thaxton Road. An African-American Carl School is also identified in the TCHC's *African American Rural Schools of Travis County* report. However, this is likely to have originally been near or within the area that Brewer refers to as Pleasant Valley in his list of communities where African Americans lived post Civil War. Pleasant Valley may have been the name given to the area by the Overton family members who established an early community here after the Civil War.

Slightly north of the former community of Carl is the Pleasant Valley Missionary Baptist Church. This African-American church is located on Thaxton Road near the Old Lockhart Road/Thaxton Road intersection and remains an active congregation. The church is a member of the St. John Regular Missionary Baptist Association. The Pleasant Valley Missionary Baptist Church is a T-shaped structure with a front-gabled main block and side-gabled rear ell that extends out from the main block on either

side. A small, side-gabled, wood-clad addition is located on the south side of the rear ell. The building is constructed of concrete block with a front-gabled stoop and a small hipped-roof steeple. It appears to date from ca. 1950 but has been altered with replacement aluminum windows in most openings. No cornerstone was identified. The main block of the church is evident on historic aerials by 1954, and the side-gabled rear addition is evident by 1986. The church building is located on a large, open parcel with a gravel circular driveway. It appears to remain an active congregation.

II.E.2. *Pleasant Valley*

Pleasant Valley is identified in Brewer's *Historical Outline of the Negro in Travis County* as home to African Americans after the Civil War, and a freedmen community likely existed there. Very little historic information was found regarding Pleasant Valley, although the current neighborhood of Pleasant Valley is located in southeast Austin and roughly bounded by the Colorado River (north), Grove Boulevard (east), E. Oltorf Street (south), and Pleasant Valley Road (west).

A 1917 *Austin Statesman* article notes a number of rural African-American schools, including one known at the time as Pleasant Valley, but the location of the school is not listed.³³¹ On the 1932 *Topographic and Road Map Travis County*, a "Pleasant Hill [sic] Negro School" is identified south of Williamson Creek and north of Bluff Springs (east of today's I-35). Although Pleasant Hill was the name of an earlier freedmen community on Austin's near eastside, it appears that this name was also used later for this portion of Travis County. A Pleasant Hill School (for whites) is also noted on the 1932 Travis County map closer to today's I-35. The TCHC's *African American Rural Schools of Travis County* report also identifies the Pleasant Hill African American School, which had 28 students and a single teacher.³³² It appears to have been located at the same site as the "Negro" school on the 1932 map. The school is no longer extant.

The Austin Genealogical Society has identified a cemetery in the vicinity of today's Pleasant Valley. It is located at the intersection of E. William Cannon Drive and Pleasant Valley Road. The cemetery is unnamed and is identified only as the Pleasant Valley Road Cemetery due to its location. The cemetery contains no marked graves and is enclosed with a chain link fence.³³³ It is possible that this cemetery may contain the burials of African Americans and may be associated with a former community of Pleasant Valley.

Pleasant Valley Missionary Baptist Church, referenced in the Reyna Branch/Bluff Springs and Carl section of this report (refer to II.E.1. *Reyna Branch/Bluff Springs and Carl*), is located in the former community of Carl near Bluff Springs and southeast of the Pleasant Hill School. The community of Carl or Reyna Branch may have been known at one time as Pleasant Valley. It is unclear whether Brewer is referring to one of these areas as Pleasant Valley, to the area of Pleasant Hill as Pleasant Valley, or to a different part of Travis County that was once known as Pleasant Valley.

II.E.3. *Creedmoor*

Creedmoor is another area identified by Brewer as home to African Americans after the Civil War. According to the *Handbook of Texas Online*, the area was developed by the 1850s but was reportedly

not identified as Creedmoor until a post office was established there in 1880.³³⁴ Other earlier names possibly associated with the community are Willow Springs and Creekmoor.³³⁵ The community was incorporated into a separate municipality in 1982.³³⁶ Creedmoor is located in the far southeastern corner of Travis County north of SH 45 and Maha Creek at the intersection of today's FM 1327 and FM 1625.

Due to the reported presence of African Americans after the Civil War, it is likely that a freedmen community may have developed in the Creedmoor area. A one-teacher African-American school existed in the community, with 32 students in 1934–1935.³³⁷ The “Creedmoor Negro School” is identified on the 1932 *Topographic and Road Map Travis County* southeast of the community in the vicinity of today's SH 45.

Creedmoor Community Cemetery is located on Old Lockhart Highway southeast of Creedmoor. Although not indicated as exclusively African American, the community cemetery may contain an African-American section for burials. It is a large, open parcel with few marked graves.

II.E.4. Maha and Evelyn

An African-American school in Maha, in far southeastern Travis County, is identified in the TCHC's *African American Rural Schools of Travis County* report. The school had 67 students enrolled in 1934–1935.³³⁸ One interviewee for the TCHC report, Volma R. Overton, reported that it was a one-room school house with electricity but no indoor plumbing.³³⁹ According to the *Handbook of Texas Online*, Maha had a one-teacher school for African Americans by 1907.³⁴⁰ Maha was settled in the 1890s and originally named for Mahard Creek.³⁴¹ The community of Maha does not appear on the 1932 *Topographic and Road Map Travis County*, but the “Maha Negro School” was located very close to the community of Evelyn at the Caldwell County line.

The St. John Regular Missionary Baptist Association noted that an African-American church had been established in Evelyn by the 1880s.³⁴² Although Evelyn is not specifically mentioned by Brewer as a place where African Americans lived after the Civil War, it is likely that an African-American community was established there sometime in the late nineteenth century and was served by a church through the St. John Regular Missionary Baptist Association. It is unclear which congregation this may have been, as the community of Evelyn no longer exists and no African-American churches were identified in the vicinity.

Michelle Mears notes that there was a reference to Oatman in the Travis County *Born in Slavery: Slave Narratives from the Federal Writers' Project, 1936–1938*.³⁴³ Research for this report did not uncover specific information about an Oatman community, but the Travis County Clerk Records: Road Book Precinct 4 maps from 1898–1902 identify an Oatman Lane and a large parcel owned by a J.B. Oatman in Evelyn at the Travis/Caldwell County line near Mahar Creek.³⁴⁴ Another large adjacent parcel of land along the former Creedmoor and Evelyn roads was identified as Oatman's Pasture. It is likely that African Americans may have served as farm laborers or sharecroppers on Oatman's land. *The Defender* (1936 *Travis County Rural Schools Yearbook*) notes that Oatman donated the land for the original African-American (and Mexican-American) schools.³⁴⁵

Evelyn Cemetery is located at 9302 Evelyn Road. Although not specified as an African-American cemetery, the community of Evelyn appears to have been home to African Americans and an African-American Baptist church by the late nineteenth century, so it is possible that the cemetery may contain African-American burials. The cemetery is located on land owned by J.B. Oatman.

Today the area is made up primarily of large parcels of agricultural fields or vacant land with a few scattered residential and commercial properties. Evelyn Road extends southeast from its intersection with FM 1625 north of Creedmoor to a dead-end southeast of the Laws Road/Bock Road intersection east of the SH 130.

II.E.5. Elroy

Brewer identifies the community of Elroy as a place where African Americans lived after the Civil War, and a freedmen community may have been established in the vicinity. Elroy is located in far southeast Travis County east of the SH 130 on FM 812. It was established in 1892, with a post office opening in 1899.³⁴⁶ The *Handbook of Texas Online* notes that the community was also known as Driskill, Dutch Waterhole, and Hume.³⁴⁷

In the early twentieth century and through at least the mid-1930s, Elroy had an African-American school.³⁴⁸ The “Elroy Negro School” is identified immediately south of the community along today’s FM 812 on the 1932 *Topographic and Road Map Travis County*. In 1934–1935, the school had 23 students enrolled.³⁴⁹ No evidence remains today of the former African-American school.³⁵⁰

An area that may be of significance to African-American history is Moline Swedish Lutheran Cemetery, located on FM 812 in Elroy. The cemetery was established in 1897 to serve the large Swedish population of the community. Interpretive signage at the cemetery by the Friends of the Moline Lutheran Cemetery (FMLC) provides information about the history of the area. In addition to the cemetery, the area also included the Moline Swedish Lutheran Church (established in 1897 and no longer extant), a church parsonage, and the Swedish Farmers’ Cotton Gin. Of particular note was the discovery by the FMLC of an adjoining cemetery that had been abandoned and forgotten. This adjoining cemetery reportedly contained the unmarked graves of area workers who labored in the cotton gin, as farmers, or as domestic help. Most of the graves are unidentified and many are unmarked, but it is likely that African Americans from the Elroy community may be buried here. A second cemetery in Elroy is Elroy Swedish Baptist Church Cemetery on FM 812 southeast of Elroy Road. Although not identified as such, it is possible that the cemetery may contain African-American burials.

II.E.6. Turnersville

An African-American school in Turnersville was identified in the TCHC’s *African American Rural Schools of Travis County* report. Only six students were listed in the report as attending the school in the 1934–1935 school year.³⁵¹ The community of Turnersville was located in south Travis County, southwest of Creedmoor and near the Hays County line. The 1932 *Topographic and Road Map Travis County* includes a “White School” and a “Turnerville [sic] Mexican School,” but no African-American school was identified. Due to the small size of enrollment in the mid-1930s, the school building may not have been

included on the map. In 1951, Turnersville schools were incorporated into the Buda School District in Hays County.³⁵² The area that was once the community of Turnersville, now in Hays County, still contains a Turnersville Road, which runs roughly parallel to the SH 45 Toll extending east from I-35. Spellings of the community name have varied with different sources and include “Turnerville” and “Turnersville.”

II.E.7. *Manchaca*

Manchaca in south Travis County was an area settled by African Americans after the Civil War.³⁵³ A number of significant African-American families established farms and homesteads there in the late nineteenth century.

The Ransom and Sarah Williams farmstead developed close to what would become the community of Manchaca, and they were some of the earliest settlers in the area.³⁵⁴ Ransom Williams, a freed slave, purchased land along the Travis-Hays County line near Bear Creek in 1871. He married Sarah Houston, also a former slave, in 1875, and they were the only African Americans living in the area at that time.³⁵⁵ Other African-American families, however, began moving to nearby areas in the 1870s, including the adjacent area to the east that would become Manchaca. The couple remained on their farm until Ransom’s death in 1901. Although the family continued to own the land for several decades, they were no longer living there after 1904.³⁵⁶ Prewitt and Associates, Inc., completed an extensive investigation of the Ransom Farmstead for TxDOT in 2007, including conducting oral history interviews.³⁵⁷

Within the neighboring area that would become the town of Manchaca, a number of African Americans established an early community known as Rose Colony in the 1870s and 1880s.³⁵⁸ The area developed between Bear Creek and Slaughter Creek around today’s Manchaca Road. Early African-American families who came to Rose Colony included Ben Van Zandt, Chatham Perry, Richard Washington, and John Rose.³⁵⁹ African-American families who continued to settle in the area before the turn of the century included the Alexander, Coats, Dodson, Dotson, Hargis, Hughes, Pickard, Owens, Scroggins, Slaughter, and Sorrells families.³⁶⁰ Rose Colony included an African-American school by the late 1870s, originally called Union Grove School, and later renamed Rose Colony School.³⁶¹ It was believed to have been located approximately two miles east of the Williams farm.³⁶²

Chatham Perry and his wife Ann Moss were some of the first African Americans to purchase land in the late nineteenth century in Manchaca.³⁶³ They came to the area around 1880 and acquired 400 acres.³⁶⁴ Today, Perry Cemetery, an African-American burial ground originally located on their property, remains within a new residential development on Hallshire Court. Perry Cemetery was designated as a Historic Texas Cemetery in 2004.

Another African-American couple, Jack and Mary Dodson, were former slaves of Jim Dodson.³⁶⁵ They settled in the Manchaca area around 1900 on property close to the Perry family and established a meat market and molasses mill.³⁶⁶ The Dodsons built a home that still stands today at 11726 Manchaca Road and is now occupied by It’s About Thyme nursery.³⁶⁷ The single-story, wood-clad house features a full shed-roof front porch and an asymmetrical roof line with a hipped roof at the north end and a gabled roof and chimney at the south end. Jack Dodson provided land in the community for Dodson Park,

which was located near today's Manchaca Elementary School at Manchaca Road and FM 1626. Dodson Park was the site of yearly celebrations for Juneteenth and the end of slavery.³⁶⁸ According to an account in 1958 by Manchaca residents Tom and Buck Carpenter, Dodson Park was "practically donated by the colored butcher" and was "used for picnics and baseball games by white and black alike."³⁶⁹ The Travis County Road Book, Precinct 3, 1898–1902 clearly shows today's Manchaca Road with the neighboring landowners of Chatham Perry and Jack Dodson, among others.

The Sorrells were African-American landowners in the area who purchased approximately 80 acres in the late nineteenth century.³⁷⁰ Some of the Sorrells descendants provided interviews for the oral history portion of TxDOT's Ransom and Sarah Williams Farmstead Project, published in a 2012 book titled *I'm Proud to Know What I Know: Oral Narratives of Travis and Hays Counties, Texas, ca. 1920s–1960s*.

Manchaca includes another African-American cemetery known as Brown No. 2 Cemetery. Located at Elm View Drive and Twin Creek Drive, it is thought to have been named for freedman Brown Bunton.³⁷¹ His wife, Susan Rose, has the earliest dated headstone from 1877.³⁷² The cemetery is located within a fenced area on a small rise at the edge of a largely residential area. The cemetery includes a large number of upright monuments and grave markers.

According to the St. John Regular Missionary Baptist Association, Manchaca was one of several areas to have an African-American church established by the 1880s.³⁷³ Reportedly, African-American settler Jack Dodson was an early church organizer.

The 1932 *Topographic and Road Map Travis County* and the TCHC's *African American Rural Schools* report identify the Manchaca "Negro School" south of today's FM 1626 along Twin Creeks Road. The list of students from the 1934–1935 school year includes several last names of founding community members such as Alexander, Dotson, Hargis, and Sorrells.³⁷⁴

II.E.8. Kincheonville & Kincheon Subdivision Sections 1 & 2

The area once known as Kincheonville was established in 1865 by freed slave Thomas Kincheon (or Kinchion).³⁷⁵ The area is roughly bounded today by Paisano Trail, Davis Lane, Brodie Lane, and Longview Road. Thomas Kincheon developed a successful farm of nearly 300 acres with a number of tenants. Early settlers of the area were reportedly African Americans, Hispanics, and whites.³⁷⁶ An Official Texas Historical Marker for Kincheonville commemorates the area's African-American history. The historical marker is located on Paisano Trail on the grounds of the Zion Rest Missionary Baptist Church.

Zion Rest Missionary Baptist Church was established in 1903 and is a member of the St. John Regular Missionary Baptist Association. A school also developed at that time and originally met in the church building. According to information on the church's website, the original plot of land for the church was donated by three community members: Mr. [sic] Strickland, Joe Davis, and Rick Dawson.³⁷⁷

"Strickland," however, may actually be "Strickling," as the 1898–1902 Travis County Clerk Records: Road Book Precinct 3 map identifies the land in the vicinity of the church as that of the heirs of Jessie

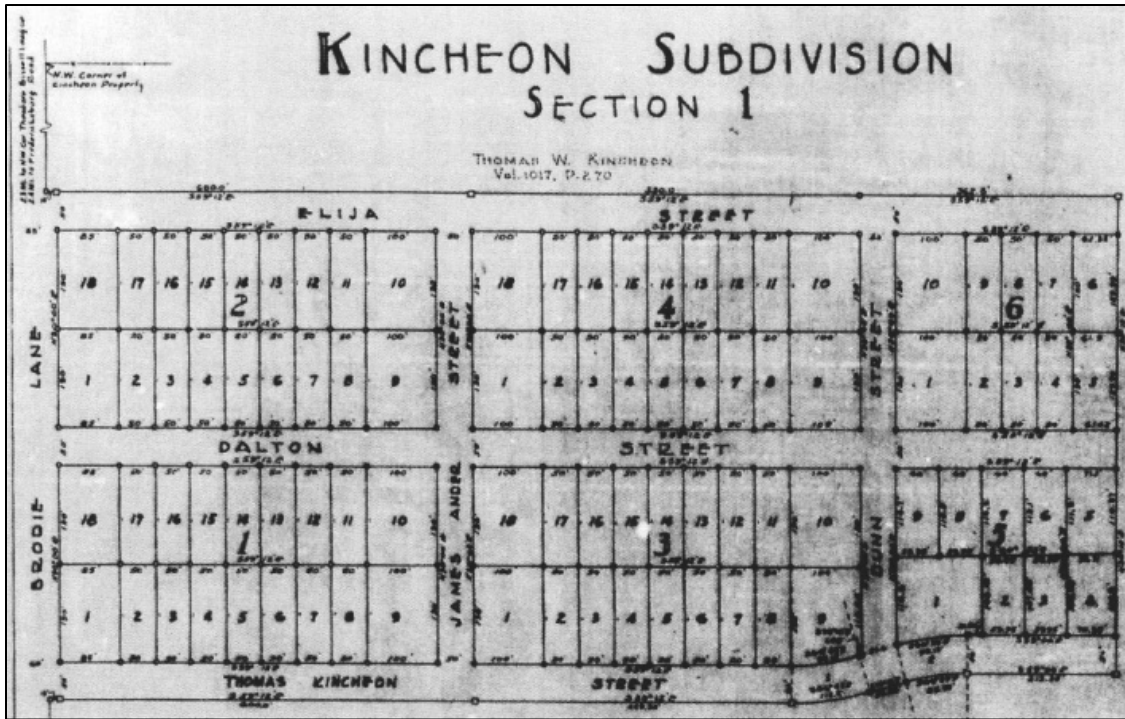
Strickling.³⁷⁸ One of the early church leaders was Reverend Elijah Kincheon, a descendent of community founder Thomas Kincheon.³⁷⁹ A new church building was constructed in 1963, and a second sanctuary was built in 1987. Both of these later structures remain in use today, but there was no evidence during the field survey for this report of the former historic-age church building.

Kincheon's son, Thomas Wesley Kincheon, was born in 1870 and was instrumental in helping to further develop the area of Kincheonville.³⁸⁰ With the assistance of his own son, Thomas Kincheon III, Thomas Wesley Kincheon subdivided and platted a southern section of the family's land to develop Kincheon Subdivision Sections 1 and 2 in the early 1950s.³⁸¹ The areas included approximately seven streets, many of which were named for his children, including Minnie, Blumie, James Ander, and Thomas Kincheon.

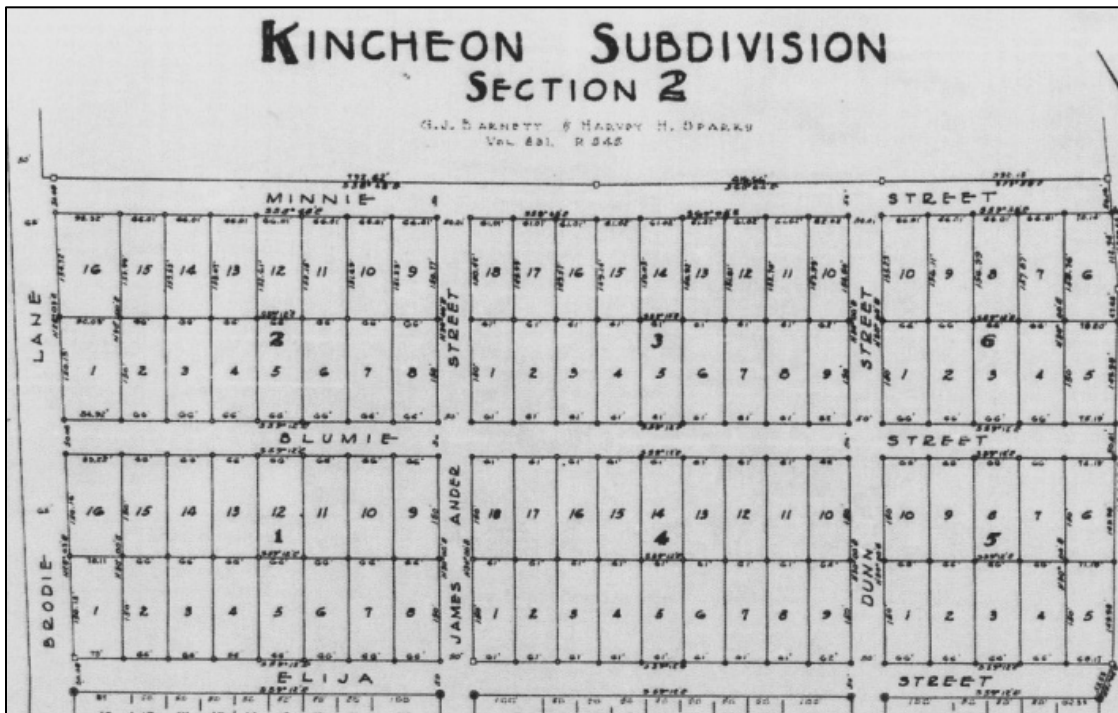
The general area was very sparsely settled in 1954, but historic aerial photographs reveal that the existing street grid of Kincheon Subdivision Sections 1 and 2 were under development at that time. A very small number of structures are visible at the southern end of the neighborhood near today's Brodie Lane. Establishment of the subdivisions may have been delayed somewhat, as newspaper articles from 1950 indicate that the County Commissioners Court did not initially approve the subdivision plats due to the lack of a ban on pit toilets. According to one of the articles, all new subdivisions at that time were required to have a restriction on open (pit) toilets.³⁸² Despite this, however, the area had a small number of homes by 1964. Development continued to be fairly sparse through 1973. By 1985, the surrounding streets adjacent to the Kincheon Subdivisions were entirely built out with residential construction.

Dunn's Memorial Baptist Church at 3416 Elija Street is an active African-American church within the community. According to the cornerstone, it was organized in 1957 by Reverend Robert M. Dunn. It was established through the efforts of the St. John Regular Missionary Baptist Association.

Today, the original subdivision has been largely altered by modern infill development. The majority of structures are non-historic-age homes. The small number of earlier homes in the neighborhood are single-story, minimal traditional-style houses from the mid-twentieth century. One home at 3421 Minnie Street appears to be much older than the other homes in the area. It is a Folk Victorian-style home with a shed-roof front porch; tall, narrow two-over-two-light wood windows; and an original door with leaded glass and a transom. The house does not appear on historic aerials until after 1954, indicating that it may have been moved to this location at that time. The community is bordered on the east by Longview Park and on the north by the Stephenson Nature Preserve and Outdoor Education Center. A small farmstead with a house and outbuildings remains along the east side of Longview Road south of the park.



Kincheon Subdivision Section 1 Plat. July 29, 1950.
Instrument #: 414391, Book 5, Page 115. Travis County Clerk.



Kincheon Subdivision Section 2 Plat. October 28, 1952.
Instrument #: 414740, Book 6, Page 56. Travis County Clerk.

II.E.9. *Williamson Creek*

An early African-American community developed along Williamson Creek in southern Travis County shortly after the Civil War. The Mt. Zion Williamson Creek Baptist Church was established under Reverend Jacob Fontaine in the early 1870s.³⁸³ It was one of the original eight churches that formed the Travis County Baptist Association, later known as the St. John Regular Missionary Baptist Association. The church hosted the annual session of the St. John Association in 1870 and 1874.³⁸⁴ In 1883, the original log church building was destroyed by a flood.³⁸⁵ Three church leaders, Alfred Overton, Monroe Johnson, and Luke Sneed, acquired a new site for the church on the north bank of Williamson Creek near the property belonging to James Brodie.³⁸⁶ A new church was constructed and remained within the community until the congregation relocated to Austin in 1946.³⁸⁷ The church building was dismantled and reconstructed in 1948 at the new location on E. 13th Street.³⁸⁸ Mt. Zion Baptist Church, although no longer located along Williamson Creek, remains an active congregation on Austin's east side.

The Williamson Creek Cemetery, located at 1000 Little Texas Lane near I-35 and E. Stassney Lane, contains a number of African-American burials, including members of the Kincheon, Overton, and Sneed families.³⁸⁹ The cemetery was used by Mt. Zion Williamson Creek Baptist Church as early as the 1870s. The cemetery is a designated Historic Texas Cemetery. Today, the cemetery is enclosed with a chain-link fence, and a stone-terraced retaining wall marks the southern edge of the property along Little Texas Lane. The cemetery features a number of upright grave markers.

Sebron G. Sneed was an early white settler who came to Texas in 1848.³⁹⁰ He established a homestead in south Austin, and in 1860 he owned 21 slaves.³⁹¹ Between 1854 and 1857, he had a large home constructed by slave labor out of locally available limestone.³⁹² The house was located along today's Nelms Road east of I-35 and was originally known as Comal Bluffs.³⁹³ Today, only the ruins of the Sneed home remain. The Sneed Cemetery also contains the burials of African Americans. It is located near the former Sneed homestead on the east side of I-35 at Nelms Road.

It is likely that many of Sneed's former slaves may have stayed within the community after the Civil War. Luke Sneed, likely a former slave of Sebron Sneed, was one of the African-American church leaders of the Mt. Zion Williamson Creek Baptist Church that assisted in purchasing new church property after the loss of the original church building in the 1880s.

II.F. Historically African-American Communities in Central Travis County

II.F.1. *Southside/South Austin/Bouldin Creek*

Another freedmen community identified by Mears is located in south Austin between East and West Bouldin Creeks. The area is generally bounded by Monroe Street and the Texas School for the Deaf to the north and Oltorf Street to the south. The area was at one time called Brackenridge for a large area landholder. The freedmen community developed around the former Bouldin Plantation, located near S. Congress Avenue south of the Colorado River. The 1898–1902 Travis County Clerk Records: Road Book

Precinct 3 map identifies several large parcels along Bouldin Road (today's S. 1st Street) as those of Bouldin, J.E. Bouldin, and Brackenridge.³⁹⁴

A number of significant African-American churches were established in the community, including Good Will Baptist Church, St. Annie AME Church, and Friendly Will Baptist Church. Goodwill Baptist Church is located at 1700 Newton Street at the southwest corner of Newton and Milton streets. The cornerstone notes that the congregation was established in 1903 and the church rebuilt in 1941. The church features Gothic Revival-style influences in the pointed arched windows. The building is clad with stucco and includes a battered bell tower at the northwest corner of the façade.

St. Annie AME Church at 1711 Newton Street, at the southeast corner of Newton and Annie streets, is another longstanding African-American church in the community. According to the church's website, the congregation was organized in the early twentieth century and originally met in a house in the 400 block of W. Annie Street.³⁹⁵ The lot where the church building stands today was later purchased, and the church's cornerstone was laid in 1915. A parsonage was built behind the church on Annie Street in 1944.³⁹⁶ A recent article in the *Austin-American Statesman* notes that the church building is currently in a "bidding war" between a potential buyer who wishes to have it designated as a City of Austin Local Historic Landmark and a developer who plans to demolish it for redevelopment.³⁹⁷ The building is a small, front-gabled, wood-frame structure with a square bell tower and replacement windows. The handwritten cornerstone is chipped and partially removed, but the names of the original trustees are still visible.

A third historic church in the area, Friendly Will Baptist Church, is located at 414 W. Johanna Street. It was constructed in the early 1900s. The modest, front-gabled, wood-framed structure with a small square tower at the roof ridge appears to have been converted into a residence.

Two particular houses of note within the neighborhood bear historic designations. The first is the Willie Wells House at 1705 Newton Street. Wells was an African-American National Baseball League player who lived in the house. The small board-and-batten home appears to date from the late nineteenth century and is representative of early homes that once made up the neighborhood. It is a designated City of Austin Local Historic Landmark. The second residence of significance within the neighborhood is the Robert S. Stanley House, also located on Newton Street at W. Mary Street. Stanley was an African-American stonemason who constructed the house in 1895. The front-gabled stone house is distinctive within the area for its raised basement and rusticated stonemasonry. It is listed in the National Register of Historic Places.

II.F.2. Goodrich/Barton Springs

The Goodrich/Barton Springs area is another freedmen community identified by Mears. It developed after emancipation around the former Goodrich Plantation and the slave cemetery that had been established there.³⁹⁸ The small area is located along today's Goodrich and Kinney avenues west of Lamar Boulevard. The Barton Springs Baptist Church was also established in 1866 next to the cemetery and is one of the oldest African-American congregations in the county. The original wooden building burned in the 1940s and was replaced by the existing concrete block church building that exists onsite

today at 2109 Goodrich Avenue.³⁹⁹ The cemetery is located behind the church and reportedly contains at least 2,000 graves, although very few of the grave markers remain. The church and cemetery are designated City of Austin Local Historic Landmarks. Today, the area is characterized by mid-twentieth-century and modern residential development, but the presence of the church and cemetery continue to convey the African-American heritage of the area.

II.F.3. St. Elmo

The community of St. Elmo, originally located a few miles south of Austin, had two African-American schools identified in the TCHC's *African American Rural Schools of Travis County* report: St. Elmo No. 1 and St. Elmo No. 2.⁴⁰⁰ However, only one "St. Elmo Negro School" is identified on the 1932 *Topographic and Road Map Travis County* south of today's Barton Springs Road and west of S. Lamar Boulevard near the Goodrich/Barton Springs area. The schools were incorporated into the Austin Independent School District in 1937.⁴⁰¹ St. Elmo was located south of today's Ben White Boulevard within the vicinity of S. 1st Street. The area has long since been annexed by the City of Austin, but W. St. Elmo Road, St. Elmo Elementary School, and St. Elmo School Park are lasting reminders of the former community.

II.F.4. Esperanza

A final school noted for this area in the TCHC's *African American Rural Schools of Travis County* report is the Esperanza School, located at the intersection of today's Romeria Drive and Burnet Road in the Brentwood neighborhood. An earlier Esperanza School for whites was established in 1866 in a log cabin and was later replaced with a one-room structure in the early 1890s.⁴⁰² Although the school was identified in the TCHC report, only one African-American student was registered for the 1934–1935 school year.⁴⁰³ The student was ten-year-old Altee McDade who lived on the city's near eastside.⁴⁰⁴ It is unclear why he was enrolled at the Esperanza School, which appears to have been a "White" school at the time. Esperanza School may have been an early integrated school in Travis County. The school was closed in 1944.⁴⁰⁵

Slightly south of the Esperanza School, along today's Bull Creek Road between W. 45th and W. 38th streets, was the former Texas Deaf, Dumb and Blind Institute for Colored Youth. The 100-acre facility was established in 1887 for African-American children.⁴⁰⁶ Over the course of several decades, the campus grew to include dormitories, classrooms, a dining room, and hospital housed in 28 buildings.⁴⁰⁷ The institute's high school focused on vocational training, and students raised farm products for their use.⁴⁰⁸ The name was changed to the Texas Blind, Deaf, and Orphan School in 1940, and the school relocated to Airport Boulevard in the early 1960s.⁴⁰⁹ None of the buildings from the original campus remain today, and the area is currently slated for redevelopment. A recent article by Michael Barnes in the *Austin American-Statesman* highlights the history of the school from the memories of former students. Barnes notes that despite proposed development, an archeological investigation of the site has never been conducted, and the history of the site is not well known.⁴¹⁰

II.G. Historically African-American Communities in Western Travis County

Western Travis County, in stark contrast to the eastern half of the county, developed much more slowly due largely to its hilly terrain that was less conducive to farming or to the construction of roads and rail lines. Eastern Travis County development began in the southeast as settlers moved north from Mina (in today's Bastrop County). These settlers brought with them the plantation system of agriculture based upon slave labor. Western Travis County, however, remained sparsely settled well into the late nineteenth century and was largely devoted to small-scale farming and ranching. The *Map of Travis County Roads 1898-1902* clearly reflects the disparity in density between the western and eastern portions of the county. Sparse development in the western portion of the county is still evident on the 1932 *Topographic and Road Map Travis County*.

Research indicates very few historically African-American communities or settlements in western Travis County. No African-American schools in western Travis County are identified on the 1932 map or in the TCHC's *African American Rural Schools of Travis County* report. The 1932 map does identify a creek and a hill in far northwestern Travis County that was named using a derogatory term for African Americans and may indicate that African Americans resided there. The creek and hill were located north of the Colorado River and extended east from neighboring Burnet County. No information, however, was uncovered during the research for this report related to an African-American settlement in that area. The limited African-American settlement areas in western Travis County are identified below.

II.G.1. Belle Hill

The area of Belle Hill in southwest Travis County is identified by Mears as a possible early freedmen community. Although no historic structures remain, the area is recognized today by the presence of two cemeteries: Jackson Family Cemetery and Woods Cemetery. Both cemeteries are located off of Las Lomas Drive, between 700 and 702 Las Lomas, and are accessed by a public easement and sidewalk.

The property owner at 702 Las Lomas provided a notebook on the history of the Jackson Family Cemetery that was given to neighborhood residents. In 1984, a cultural resources survey was conducted by Espey, Huston & Associates, Inc., of Austin to delineate the boundaries of the two cemeteries and determine the approximate number of burials. The survey team conducted research, interviews, an archeological survey, and a remote sensing survey of the area. It was done at the request of Manorwood Development Corporation of Bryan, Texas, within the area platted for the Las Lomas Subdivision development. The survey area was a 26-acre tract where the two cemeteries were thought to have been located. At the time of the survey, the metes and bounds of the cemeteries were not included in the deed records, there were no visible grave markers, and no information was known about the descendants of those interred. The only documentation on the cemeteries consisted of two 1885 deeds and a modern 1984 plat map.⁴¹¹

According to the deed research conducted by Espey, Huston & Associates, Inc., 56 acres of land within the area were purchased by African American Frank Swisher from white landowner Alexander Eanes in 1870. Swisher then sold the land in 1885 to members of the Jackson family. Both the Swishers and Jacksons were some of the earliest African-American settlers in the area, and the Jacksons were

descendants of former slaves.⁴¹² The first 1885 deed conveyed 15.5 acres with approximately one-half acre reserved for a cemetery to Milton Jackson and his wife Lucinda. The second deed transferred 10.5 acres to Lucinda Jackson and her daughter Malinda Woods, with an approximate one-half acre set aside for a cemetery.⁴¹³ According to a newspaper article included in the notebook on the history of Jackson Cemetery, Nathan Woods, a former slave of ex-Governor George T. Wood, had been living in the vicinity since the 1850s, and the community grew with the purchase of lands by the Jacksons.⁴¹⁴

Through a number of interviews and extensive research, Espey, Huston & Associates, Inc., determined that there were two cemeteries adjacent to one another. The one within the Las Lomas planned subdivision was Jackson Family Cemetery, and the adjacent one, outside of the neighborhood at that time, was the Woods Cemetery. Forty-six “anomalies” were identified in the remote sensing survey that could potentially be graves.⁴¹⁵ Descendants of the Jackson family identified at least 17 family members buried there, and an unknown number of additional burials reportedly took place in 1916 during a smallpox epidemic.⁴¹⁶ A hospital for treatment of African-American patients was established on Belle Hill at that time. It appears that a community or family settlement may have continued until the 1930s, until the deaths of Milton and Lucinda Jackson and Nathan Woods.⁴¹⁷

Today, the cemeteries are surrounded by modern residential subdivision development, but each is enclosed with a metal fence and maintained. Jackson Family Cemetery is maintained as part of the Las Lomas neighborhood, while Woods Cemetery is reportedly on private property and maintained by the property owner. One headstone was visible in Jackson Cemetery but was too weathered to read the inscription during the field survey. A headstone in Woods Cemetery bears the legible name of Woods.

II.G.2 Eanes Cemetery

A website, *The Business of Burying the Dead in Early East Austin: Black-Owned Mortuaries*, created by A. Arro Smith, provides information about African-American burials in Eanes Cemetery. Smith notes that examination of burial records through the project *Interpreting the Texas Past* has “identified 124 slaves and former slaves that are buried in the Eanes Cemetery from 1859 through 1866.”⁴¹⁸

However, it is unclear from research conducted for the current survey which Eanes Cemetery is referenced by the website. An Eanes Cemetery is located in Westlake Hills on Camp Craft Road off of Bee Cave Road (FM 2244) across from Eanes Elementary School. An Official Texas Historical Marker notes that it was established in 1874 and “provided for the burial of travelers and residents of western Travis County who did not have a family graveyard.”⁴¹⁹ The property for the cemetery was donated by William and Sophia Teague.⁴²⁰ No mention of African-American burials is noted on the historical marker. The burial dates of African-Americans noted in Smith’s website, however, predate the 1870s establishment of Eanes Cemetery.

A second cemetery, known as the Marshall-Eanes Cemetery, is also located nearby in Westlake Hills near the 1000 block of Bee Cave Road (FM 2244) south of South Capital of Texas Highway. No historical information was available in the THC’s Historic Sites Atlas, but the Austin Genealogical Society notes that the cemetery was associated with Robert Eanes who came to Travis County in 1872.⁴²¹ He settled near his brother, Alexander Eanes, who had been in Travis County since 1845.⁴²² No information about slave

or other African-American burials at either Eanes cemeteries was noted by the Austin Genealogical Society. Due to the early settlement by Alexander Eanes in the 1840s, it is more likely that the Marshall-Eanes Cemetery is the cemetery associated with African-American burials that is referenced by Smith's website, but this remains unclear.

II.G.3. *Brown No. 1 Cemetery*

Brown No. 1 Cemetery, located at 708 Castle Ridge Road off of Bee Cave Road, is identified by historian Dale Flatt as an African-American cemetery. The Austin Genealogical Society, who notes the cemetery as Brown Cemetery, does not specify this as an African-American cemetery, but the names of 40 interred have been recorded. The most common names of those buried here include Billings, Brown, Cooper, Rhymes, and Simpson.⁴²³

II.H. Freedmen Communities Outside of Travis County

Although the focus of this survey is African-American settlement communities within Travis County, it is relevant to discuss other well-documented and researched settlement communities in adjacent counties to further establish the historic context of African Americans in the decades after the Civil War. Due to their proximity to Travis County, it is likely that families and residents may have been associated and interacted with neighboring communities.

II.H.1. *St. Mary's Colony (Bastrop County)*

St. Mary's Colony was an African-American freedmen community in Bastrop County approximately 17 miles west of Bastrop. It was founded in the 1860s by the members of the Doyle and Patton families, freed slaves who acquired 2,000 acres of land from their former owners, George and Mary Doyle.⁴²⁴ The community had diminished after World War II, but it experienced a renaissance in the late 1970s.⁴²⁵ Former St. Mary's Colony resident Willie Mae Wilson, working with U.S. Representative J.J. Pickle, received a grant through the Farmer's Home Administration for water lines to be constructed within the community in 1979.⁴²⁶ St. Mary's Colony Cemetery has been identified by the THC and remains along St. Mary's Road (County Road [CR] 261) in Bastrop County. St. Mary's Colony Baptist Church was located near the cemetery but is no longer extant. A Rosenwald School was constructed in the community in the 1920s and remains standing along State Highway 21 slightly east of St. Mary's Road. The school has been converted into St. Mary's Community Center.

II.H.2. *St. John's Colony/Winn's Colony (Caldwell County)*

The freedmen community of St. John's Colony was established in Caldwell County in the early 1870s approximately ten miles northeast of Lockhart on FM 672. In 1873, African-American settlers founded St. John Missionary Baptist Church, from which the community took its name.⁴²⁷ The community has also been referred to as Winn's Colony, for freed slave Reverend John Henry Winn, who brought the first African-American families there by wagon from the Webberville area. The community encompassed over 2,000 acres. St. John School was established in the 1870s.⁴²⁸ Two additional churches were also established, including Zion Union Missionary Baptist and Landmark Missionary Baptist. St. John Cemetery is also located within the community on FM 167/Chamberlin Road south of the FM 294

intersection.⁴²⁹ The area was commemorated with an Official Texas Historical Marker in 1990. All three church buildings remain in the community. St. John Missionary Baptist Church is now identified as St. John's Regular Baptist Church (FM 257/Carter Road at FM 169/St. Johns Road). St. John Landmark Baptist Church is located on FM 169/St. Johns Road at FM 672. Finally, the St. John Zion Union Baptist church building on FM 167/Chamberlin Road at FM 294 remains but is in dilapidated condition.

II.H.3. Antioch Colony (Hays County)

The Antioch Colony was a freedmen community founded in 1870 in Hays County approximately one mile northwest of Buda. Land for the community was sold to former slaves by Joseph F. Rowley.⁴³⁰ The area was also known as Black Colony, and in the early years the community was home to 10 to 15 families.⁴³¹ Land for a school was donated in 1874, and a two-story school building was constructed. An African-American church and Antioch Cemetery were also established. Like most freedmen communities, the area declined by the mid-twentieth century, but in the late 1970s some of the land was bought back by former community residents.⁴³² A community church was established in 1997, and within the next few years, approximately 20 people, descendants of founding families, had returned to live in the area.⁴³³ Antioch Cemetery remains along the north side of Old Black Colony Road east of Middle Creek Drive. The area was commemorated with an Official Texas Historical Marker in 2011.

III. RECOMMENDATIONS AND AREAS FOR ADDITIONAL RESEARCH

Extensive research has been conducted by Michelle Mears, the THC, the TCHC, and others regarding historically African-American communities within Austin. Mears' book *And Grace Will Lead Me Home* provides excellent documentation of freedmen communities in Austin and some surrounding areas within Travis County. Publications and resources such as the THC's travel guide *African Americans in Texas: A Lasting Legacy* and the *African American in Texas* mobile tour also provide information about African Americans throughout Texas and on Austin's eastside. The Austin's East End Cultural Heritage District website (www.eastendculturaldistrict.org) and the George Washington Carver Museum and Cultural Center also feature historical information about Austin's African-American eastside.

However, the research conducted for this survey report reveals that African-American history throughout Travis County, rather than related specifically to Austin, has not been as well documented or explored. Much of the information on African-American history in Travis County is not readily available to the public, and existing interpretive markers and designated sites within the county seldom include information about African Americans. The following section includes recommendations for many of the communities discussed in this report, suggestions for designation and/or historical commemoration, and recommendations for further research as necessary.

III.A. Freedmen Communities in Austin – Recommendations

Clarksville is the only freedmen community identified by Mears within Austin that has an Official Texas Historical Marker specifically honoring its African-American history. A historical marker application for the Shoal Creek community was submitted to the THC in 2016. It is recommended that the other former freedmen communities in Austin also be commemorated with markers as part of THC's Undertold

Markers Program to recognize and make known their significance in African-American history and the development of Austin. These include the communities of Wheatville, Pleasant Hill, Robertson Hill, Masontown, Gregorytown, Red River Street, and Waller Creek.

III.B. African-American Cemeteries in Austin – Recommendations

Oakwood Cemetery has an Official Texas Historical Marker honoring the African-American Reverend Jacob Fontaine, and Bethany Cemetery has an Official Texas Historical Marker commemorating its African-American history. It is recommended that the other two historically African-American cemeteries in Austin, Plummers and Evergreen, also be recognized with historical markers to honor the African Americans interred there. These marker applications could also be submitted through THC's Undertold Markers Program.

III.C. African-American Communities in Travis County – Recommendations

A small number of sites surveyed in this report within Travis County have been commemorated with Official Texas Historical Markers, but the majority of historically African-American communities have not been officially recognized. The communities recommended for honoring with historical markers are included in **Table 3** below.

Table 3. Resources Recommended for Official Texas Historical Markers	
Resource	Recommendation
Waters Park – Rubin Hancock Farmstead	To recognize the contribution of African-American farmer Rubin Hancock and the establishment of an early freedmen community in Waters Park area
St. John's Community	To commemorate the St. John Industrial Institute and Orphanage and the African-American community that developed in the early twentieth century
Manor	To identify and recognize the historically African-American section of Manor that developed south of the H&TC Railway and the three churches that remain active congregations (Little Zion Baptist Church, Gildon Creek First Baptist, and Gildon Creek Third Missionary Baptist)
Shiloh Baptist Church – Littig	To recognize the significance of the historic African-American congregation
Greater Swenson Grove Missionary Baptist Church – Decker	To recognize the significance of the historic African-American congregation
Ike Brown Cemetery, Easley Cemetery, and Jerry Brown Cemetery – Union Lee Vicinity	To recognize the historic presence of African-Americans within the surrounding areas
Horace Brown Cemetery – Hornsby's Bend	To recognize the historic presence of African-Americans within the surrounding area
St. Elmo Baptist Church	To recognize the significance of the historic African-American congregation

Table 3. Resources Recommended for Official Texas Historical Markers	
Resource	Recommendation
Rock Quarry Baptist Church	To recognize the significance of the historic African-American congregation
St. Stephen Missionary Baptist Church – Pecan Springs	To recognize the significance of the historic African-American congregation
Davidson City Addition and A.L. Royston Addition Del Valle	To commemorate the historically African-American community that developed and that is currently threatened with current construction along Highway 71
Del Valle Baptist Church	To recognize the significance of the historic African-American congregation
Burditt (Burdett) Prairie Cemetery	To identify the cemetery and recognize the African-American history of the surrounding community
St. Edward's Missionary Baptist Church – Montopolis	To recognize the significance of the historic African-American congregation
Pilot Knob	To commemorate the history of the Alexander and Collins families and their contributions to the development of the area; also to recognize the Alexander and Collins Cemeteries
Rinard Cemetery	To identify the cemetery and recognize the African-American history of the surrounding community
Rose Colony/Ransom and Sarah Williams Farmstead/ Manchaca	To commemorate the African-American history of the community; to recognize significant families that have contributed to the early development of the area (Perry, Dodson, Sorrells, etc.); to recognize the early African-American farmstead in the area that would become Manchaca
Perry Cemetery – Manchaca	To identify the cemetery and recognize the African-American history of the surrounding community
Brown Cemetery – Manchaca	To identify the cemetery and recognize the African-American history of the surrounding community
Sneed Cemetery and Sneed Homestead	To identify the cemetery and the connection to African-American development of the surrounding community
Belle Hill Cemetery	To identify the cemetery and recognize the African-American history of the surrounding community

Many of the communities that historically were home to African Americans have no remaining structures to convey the history and significance of the area. A small number of the communities have retained buildings, especially churches, that in some cases continue to remain in active use. The following individual properties listed in **Table 4** are recommended for potential listing in the National Register of Historic Places or City of Austin Local Historic Landmark designation (for those resources within the purview of the City of Austin).

Table 4. Resources Recommended for National Register or Local Landmark Designation	
Resource	Recommendation
Little Zion Baptist Church – Manor	Has retained fair integrity as an intact example of an early-twentieth-century church building and remains an active congregation; historically associated with St. John Regular Missionary Baptist Association as an early African-American church in Travis County
Gildon Creek First Baptist Church – Manor	Has retained fair integrity as an intact example of an early-twentieth-century church building and remains an active congregation; historically associated with St. John Regular Missionary Baptist Association as an early African-American church in Travis County
Montopolis School/Church of Christ	Has retained integrity and remains one of the only known surviving African-American school buildings in Travis County; recommended for Local Historic Landmark Designation by City of Austin Office of Historic Preservation
Dodson House – Manchaca	Has retained integrity and remains one of the only known surviving structures related to the early African-American settlers Jack and Mary Dodson
Goodwill Baptist Church – Southside/Bouldin Creek	Has retained fair integrity as an intact example of a mid-twentieth-century church building and remains an active congregation; although not the original church building, its congregation was established in 1903 and has historically served the African-American community of Southside/Bouldin Creek
St. Annie AME Church – Southside/Bouldin Creek	Has retained fair integrity as an intact example of an early-twentieth-century church building; historically associated with the African-American community that developed in the Southside/Bouldin Creek area
Friendly Will Baptist Church – Southside/Bouldin Creek	Although apparently converted to residential use, it has retained integrity as an intact example of an early-twentieth-century church building and one of the early churches associated with African Americans in the Southside/Bouldin Creek area

A number of the historically African-American communities in Travis County merit further research to better understand their significance and the connections with African Americans in those areas. The following areas are those that are recommended for further research. Specifically, in reference to the cemeteries, further research is needed to determine if they contain African-American burials. The number of African-American schools identified by TCHC's *African American Rural Schools* report in northeast Travis County is large in comparison to the number of identified churches and cemeteries that would have served these African-American communities. It is possible that African-American burials may have taken place in community or religious cemeteries in these areas or that the locations of

former African-American cemeteries in these areas have been lost. Refer to **Table 5** below for areas recommended for further research.

Table 5. Resources Recommended for Further Research	
Resource	Recommendation
Gregg	To identify the cemetery and African-American history of the surrounding community
Prairie Hill Cemetery	To determine if the cemetery contains African-American burials
Lund Cemetery	To determine if the cemetery contains African-American burials
Schiller Cemetery	To determine if the cemetery contains African-American burials
Willow Ranch African-American School	To determine if the existing building (St. Paul Christian Ministries) was the former African-American school building
Manda Methodist Cemetery	To determine if the cemetery contains African-American burials
Rose Hill Cemetery	To determine if the cemetery contains African-American burials
Kimbro Cemetery	To determine if the cemetery contains African-American burials
Roger's Hill Cemetery	To determine if the cemetery contains African-American burials
Park Spring Baptist Church and Cemetery	To further understand the significance of the historic African-American congregation and burial ground
Comanche Cemeteries – Garfield	To determine if the cemeteries contain African-American burials
Creedmoor Cemetery	To determine if the cemetery contains African-American burials
Swedish Moline Lutheran Cemetery – Adjoining Cemetery	To determine if the cemetery contains African-American burials
Eanes Cemetery / Marshall-Eanes Cemetery	Further research to determine which cemetery (Eanes Cemetery or Marshall-Eanes Cemetery) may contain African-American burials
Brown Cemetery No. 1	To determine if the cemetery contains African-American burials
Evelyn Cemetery	To determine if the cemetery contains African-American burials
Pleasant Valley Cemetery – E. William Cannon and Pleasant Valley Road	To determine if the cemetery contains African-American burials
Pleasant Valley Missionary Baptist Church – Bluff Springs/Carl	To determine the history of the congregation and a connection to a possible former community of Pleasant Valley
St. Phillips Missionary Baptist Church – Park Springs	To determine the history of the congregation

Table 5. Resources Recommended for Further Research	
Resource	Recommendation
King's Village	To further investigate the development of the area and to determine if it was historically settled by African Americans
New Katy	To determine if there is a link with an African-American mid-twentieth-century community
Littig – possible former school house on Ballerstedt Road	To determine if the building may have been a former African-American school serving the Littig community
Evelyn and Oatman	To determine if there is a connection between former landowner Oatman and an early African-American community; also to determine which church had been established in Evelyn by the St. John Regular Baptist Missionary Association by the 1880s

In addition to the communities covered within this report, Mears also notes San Leanna as a possible area of early African-American settlement. No information reviewed for this report was uncovered about a possible African-American community known as San Leanna. The only materials regarding San Leanna that were identified were plat maps of the San Leanna Memorial Park and Memorial Park Section 2, dating to 1956 and 1957, respectively. A third plat map of the San Leanna Ranches from 1964 was also identified. All three of these areas are located adjacent to one another in south Austin off of FM 1626 west of S. 1st Street and south of Onion Creek. It is not known whether this area may have been associated with African-American community development, but further research is merited to determine if there is a connection with early African-American settlement in Travis County.

III.D. Public Awareness and Outreach

In addition to the above recommendations for historical markers, designations, and further research, efforts to distribute this information to a larger audience should be considered. An interpretive exhibit could be created to highlight these communities and to provide a comprehensive view of the distribution of African-American settlements across Travis County. The exhibit could include the comprehensive map (**Appendix C**) reflecting the individual communities, churches, cemeteries, and other sites and structures associated with these areas. The George Washington Carver Museum and Cultural Center has an informative Families Gallery exhibit with information on ten significant African-American families in Travis County. The research compiled in this report could be incorporated into a broader exhibit to further tell the story of African-American history in Travis County.

Preservation Austin features a number of Historic Austin Tours available through a mobile application. The African American Austin tour includes information on Rosewood Courts, the African American architect John S. Chase, and more. The information in this survey report could be incorporated into a similar tour or as an addendum to the existing tour and could be made available for download through mobile devices or online.

Other possibilities for further public awareness and outreach include the potential incorporation of this material into an educational lesson plan that could be provided to Travis County schools as part of the curriculum for Texas history. This information could also be distributed to African-American churches, community centers, and neighborhood associations.

African Americans have made a significant impact on the development of Travis County from the earliest days of emancipation throughout the twentieth century. From largely agricultural roots in the days immediately following the end of slavery to urban segregation on Austin's eastside after 1928, African Americans have contributed to the history, diversity, and culture of both Austin and Travis County. Until relatively recently, the African-American contribution has been largely unidentified, overlooked, and undervalued. The purpose of this report and the research generated was to identify and document those areas throughout Travis County where African Americans have historically lived, worked, learned, worshipped, and been buried. Through public awareness, education, interpretation, and commemoration, this valuable heritage can be better recognized and preserved.

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- ³⁹² *Handbook of Texas Online*. Mary Wilcox Koch. "Sneed, Sebron Graham."
- ³⁹³ *Handbook of Texas Online*. Mary Wilcox Koch. "Sneed, Sebron Graham."
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- ⁴²⁹ *Handbook of Texas Online*. Vivian Elizabeth Smyrl. "St. John Colony, TX."
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- ⁴³³ *Handbook of Texas Online*. Laurie E. Jasinski. "Antioch Colony, TX."

APPENDIX A: AFRICAN-AMERICAN SETTLEMENT SURVEY WINDSHIELD SURVEY PHOTOGRAPHS

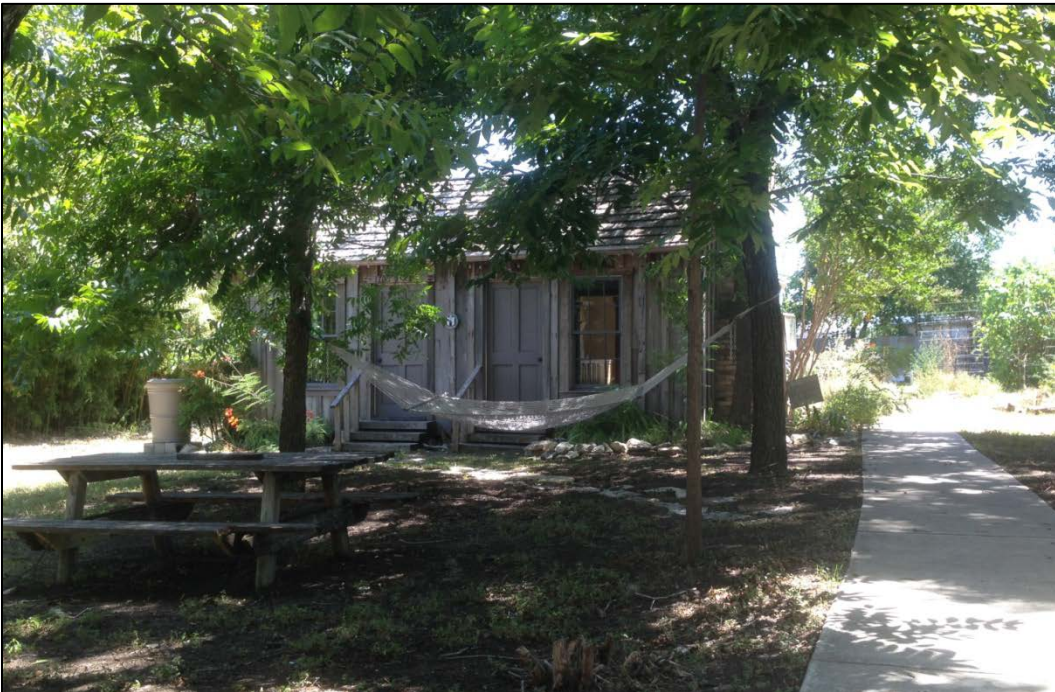
Clarksville



Clarksville

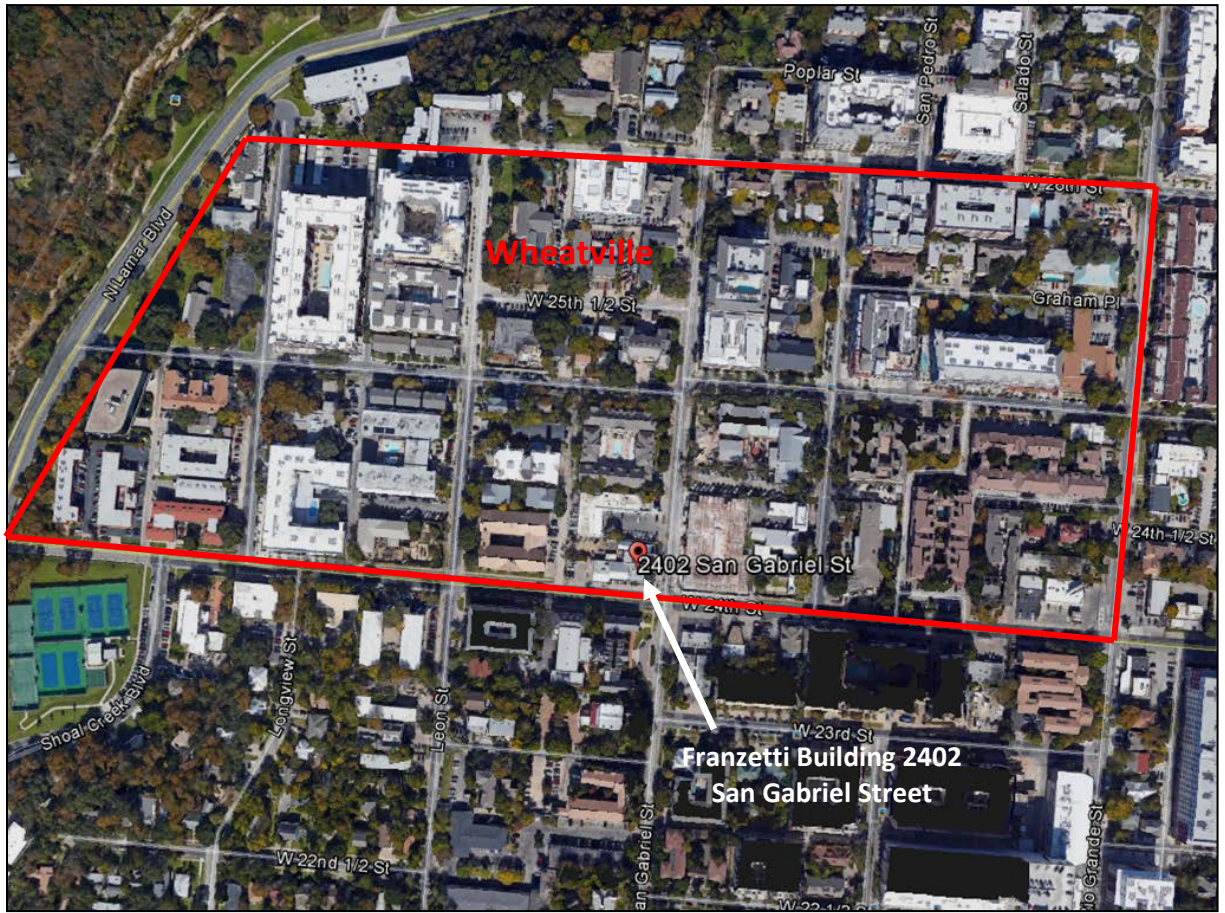


Sweet Home Baptist Church – 1725 W. 11th Street



Hezikiah Haskell House – 1703 Waterston Avenue

Wheatville



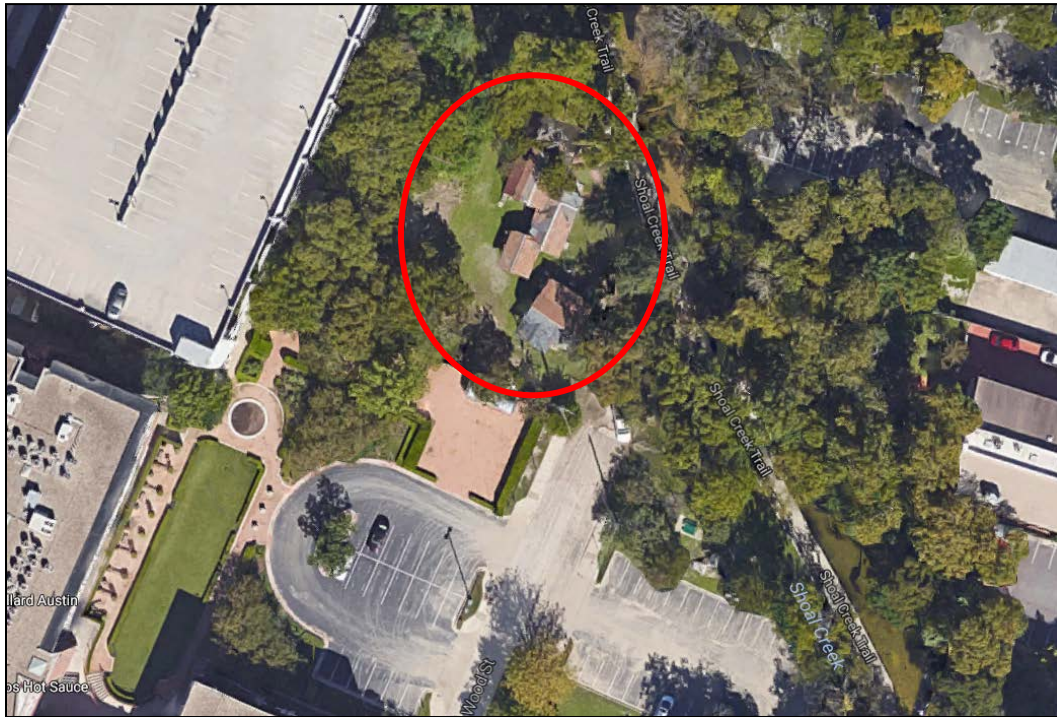
(Google Maps, 2016)

Wheatville



Franzetti Building – 2402 San Gabriel Street

Shoal Creek



Wood Street at Shoal Creek – aerial view of former houses associated with African-American settlement area (no longer standing) (Google maps, 2016)



Wood Street at Shoal Creek – 2016 photo showing cleared lot

Waller Creek

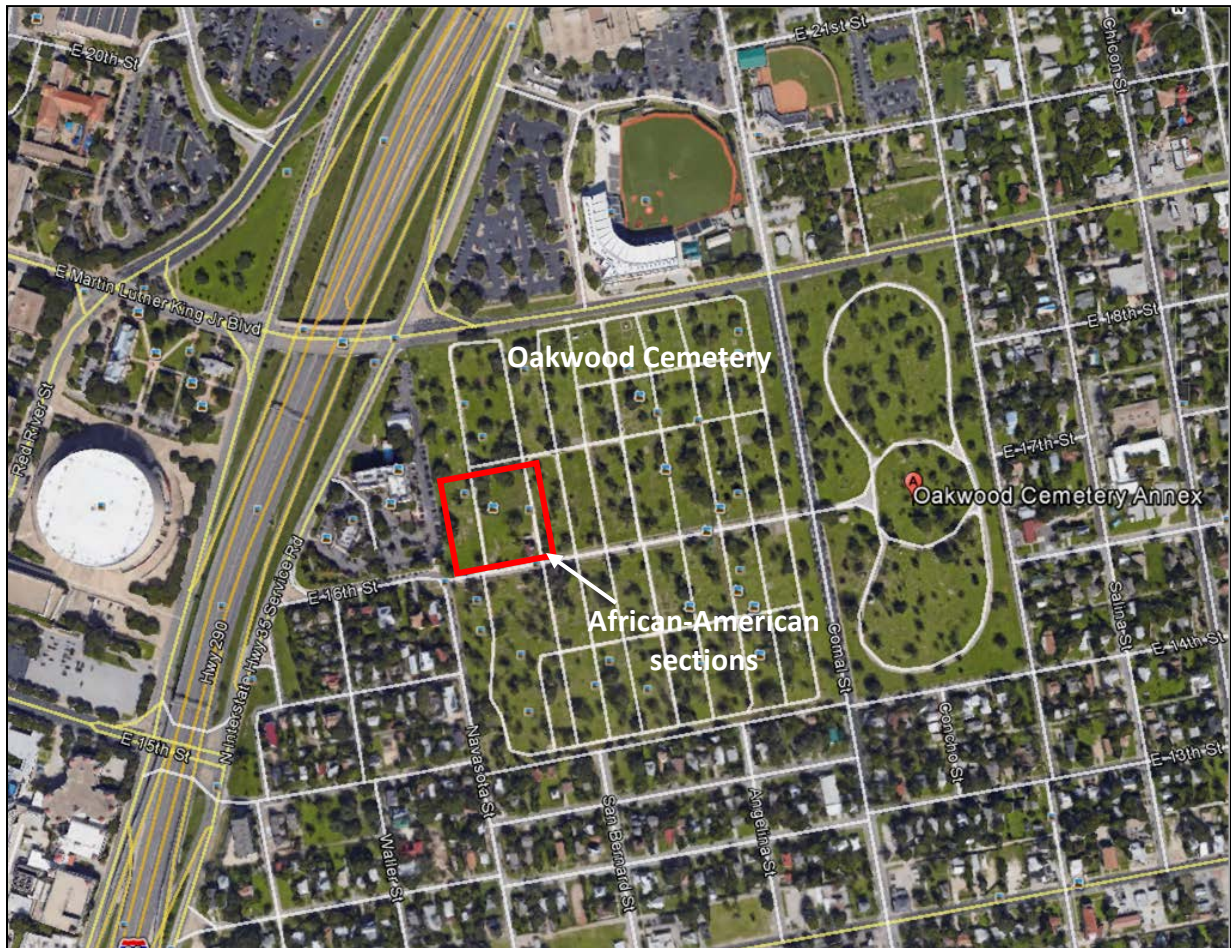


(Google Maps, 2016)



Jeremiah Hamilton Building – 1101 Red River Street

Oakwood Cemetery

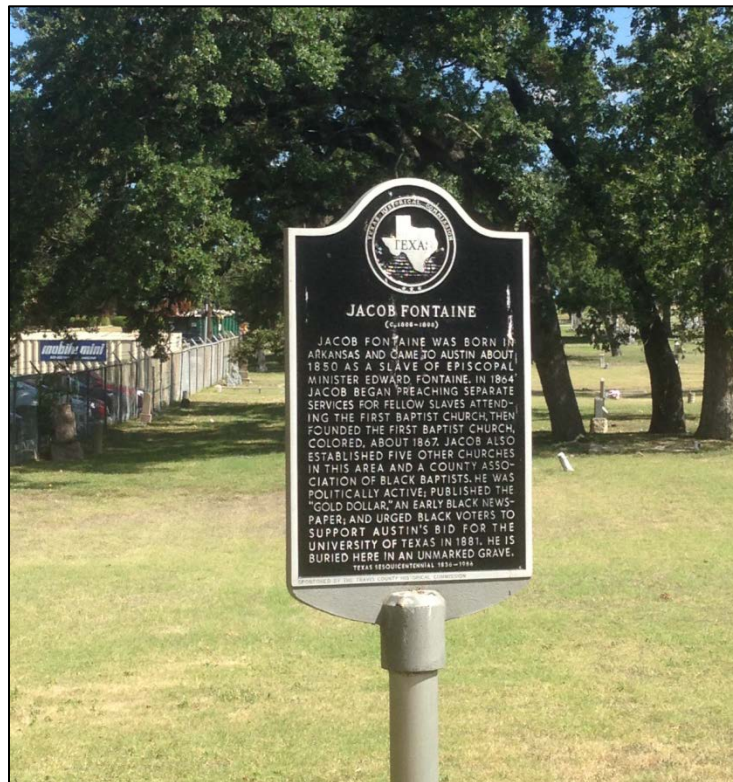


(Google Maps, 2016)

Oakwood Cemetery

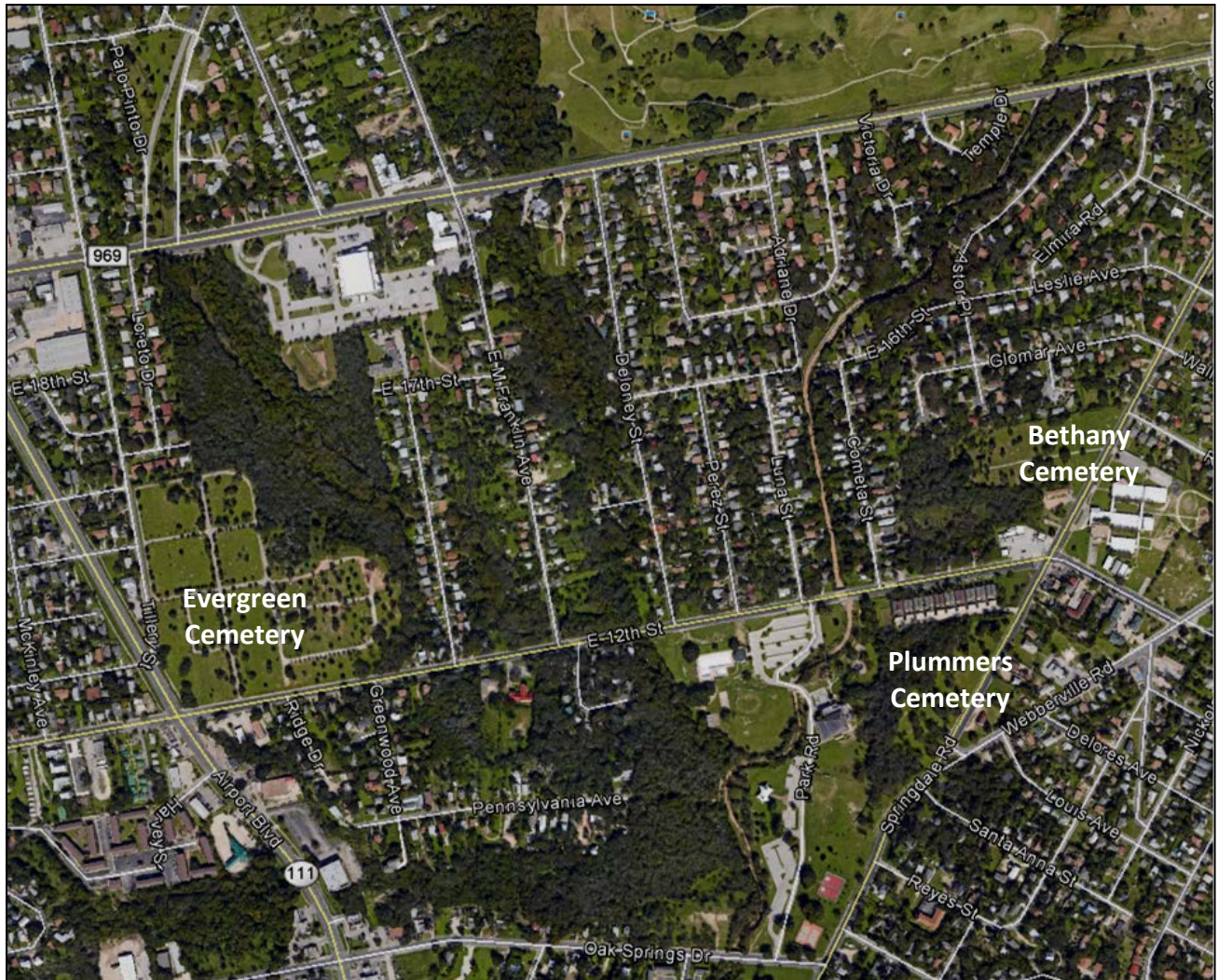


Oakwood Cemetery – 1601 Navasota Street – African-American sections



Oakwood Cemetery – OTHM for Reverend Jacob Fontaine

Eastside Cemeteries (Bethany, Plummers, and Evergreen Cemeteries)



(Google Maps, 2016)

Bethany Cemetery



Bethany Cemetery main entrance and OTHM off Springdale Road



Bethany Cemetery

Plummers Cemetery



Plummers Cemetery – 1204 Springdale Road

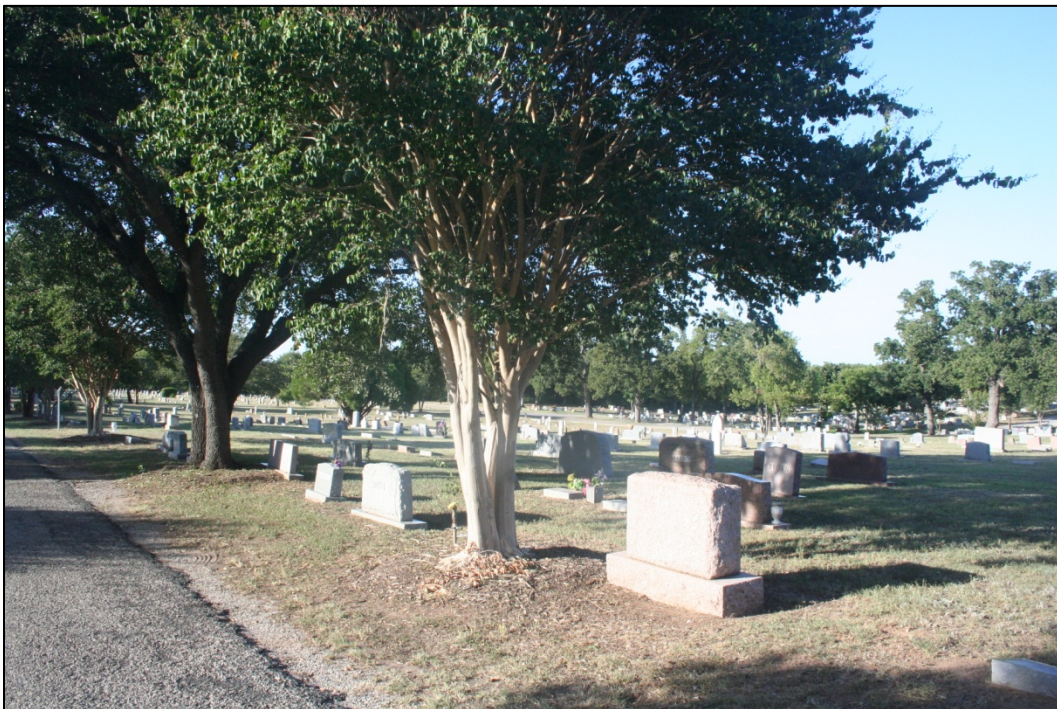


Plummers Cemetery

Evergreen Cemetery



Evergreen Cemetery – 3300 E. 12th Street



Evergreen Cemetery

Pflugerville and Colored Addition to Pflugerville



(Google Maps, 2016)

Pflugerville and Colored Addition to Pflugerville



Historic-age house on Lincoln Avenue (Google Maps, 2016)



Historic-age house on Lincoln Avenue (likely relocated to area) (Google Maps, 2016)

Pflugerville and Colored Addition to Pflugerville



Historic-age house on Caldwells Lane (Google Maps, 2016)



Russel's Beautiful Place to Rest Cemetery – 200 Caldwells Lane

Pflugerville and Colored Addition to Pflugerville

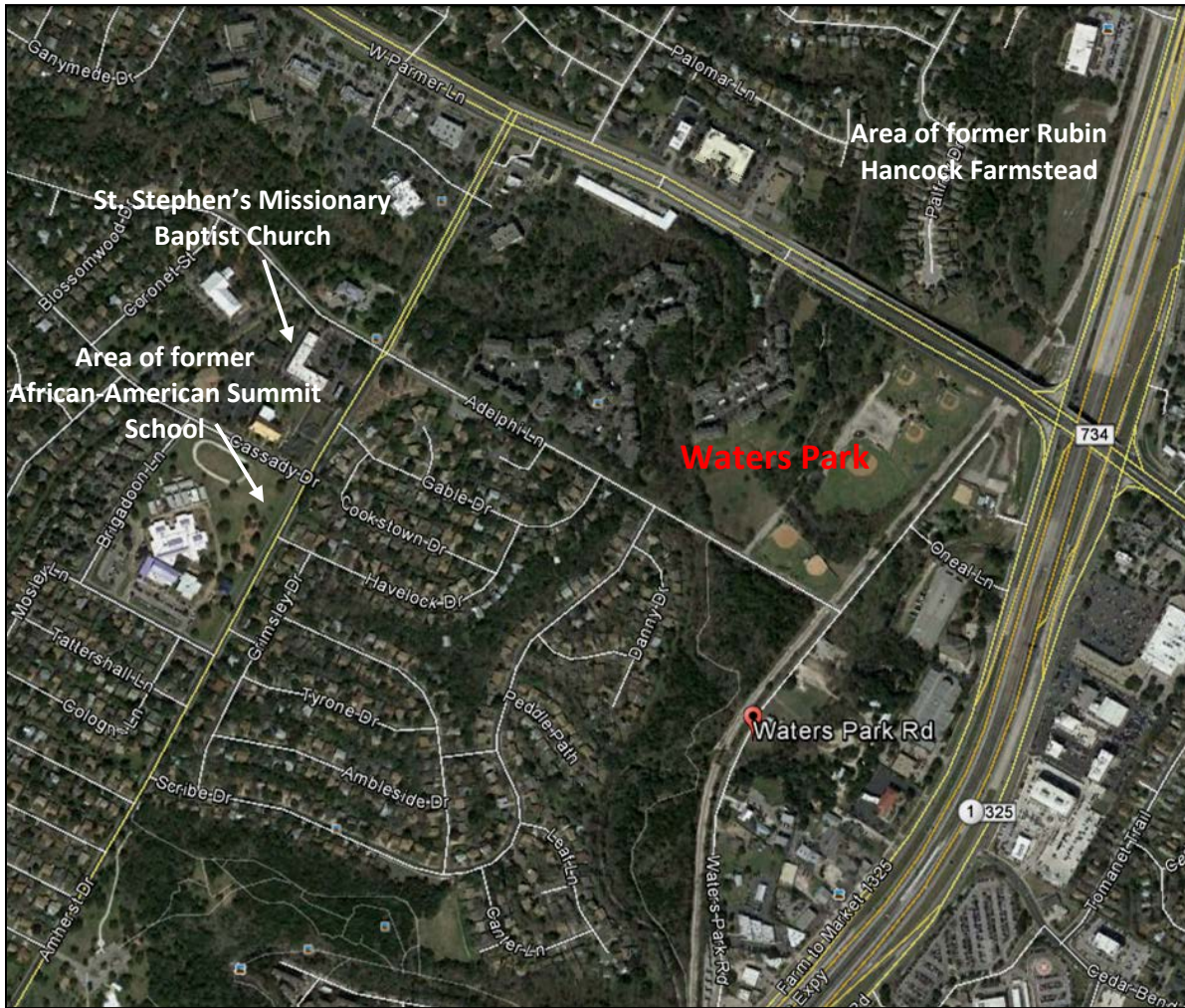


Russel's Beautiful Place to Rest Cemetery



St. Mary Missionary Baptist Church – 1202 Russell Street

Waters Park and Duval



(Google Maps, 2016)

Waters Park and Duval



St. Stephen's Missionary Baptist Church – 12300 Amherst Drive



OTHM at St. Stephen's Missionary Baptist Church

Waters Park and Duval

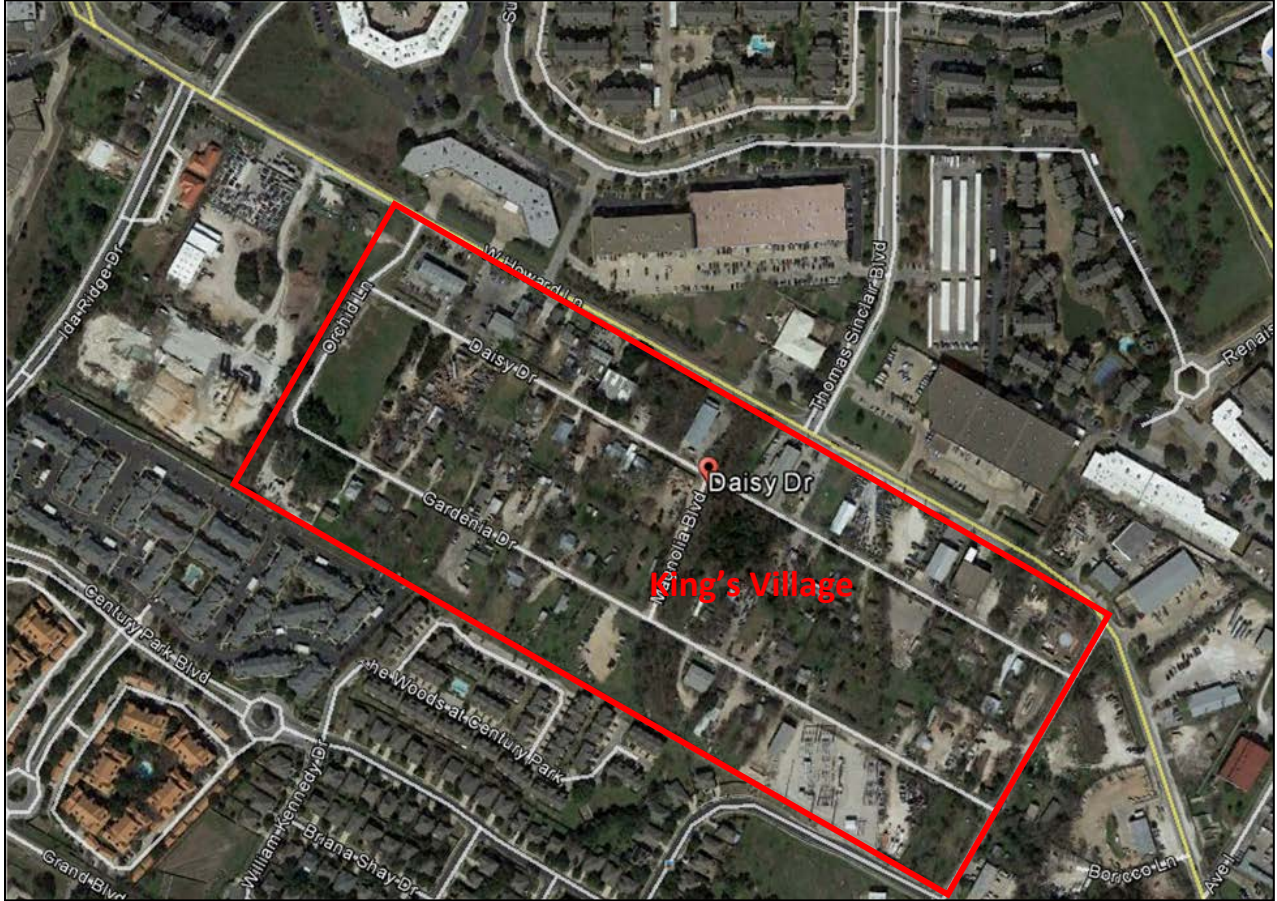


Rail bridge along Waters Road and Waters Park with OTHM at left (in trees)



Granite blocks discarded along rail line

King's Village



(Google Maps, 2016)

King's Village



Typical housing with large setback and front yard fence – Gardenia Drive



House at 2705 Gardenia Drive
possibly dating to early twentieth century and may have been relocated to the area

St. John's Community



(Google Maps, 2016)

1. Black's Memorial Missionary Baptist Church – 7216 Bennett Avenue
2. Mt. Calvary Primitive Baptist Church – 7607 Bethune Avenue
3. Church of Christ St. John – corner of St. Johns and Bethune Avenues
4. St. John College Heights Missionary Baptist Church – 7207 Carver Avenue
5. Neighborhood Baptist Church – 1000 Atkinson Road
6. Vacant lot at 7501 Blessing Avenue – former site of Friendly Will Baptist Church
7. New Zion Missionary Baptist Church – 406 Delmar Avenue
8. St. Paul Baptist Church – 501 Blackson Avenue

St. John's Community



Black's Memorial Missionary Baptist Church – 7216 Bennett Avenue



Mt. Calvary Primitive Baptist Church – 7607 Bethune Avenue

St. John's Community



Church of Christ St. John – corner of St. Johns and Bethune Avenues



St. John College Heights Missionary Baptist Church – 7207 Carver Avenue

St. John's Community



Neighborhood Baptist Church – 1000 Atkinson Road



Vacant lot at 7501 Blessing Avenue – former site of Friendly Will Baptist Church

St. John's Community



New Zion Missionary Baptist Church – 406 Delmar Avenue



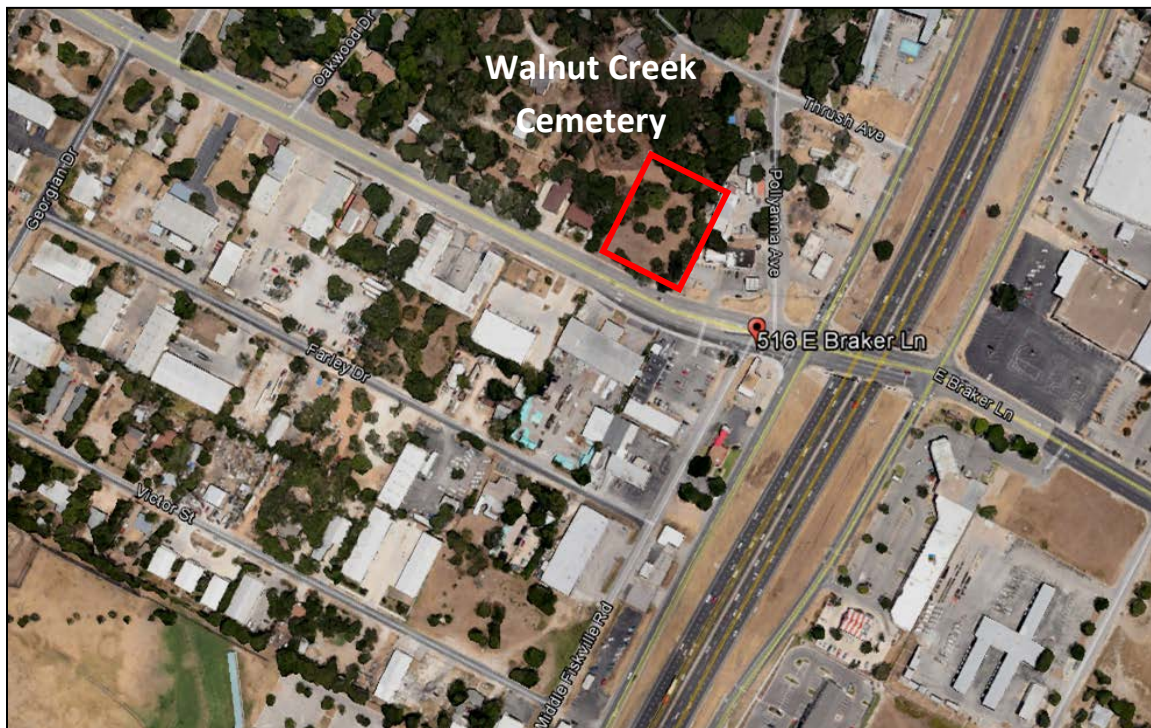
St. Paul Baptist Church – 501 Blackson Avenue

Fiskville – St. Paul's Baptist Church Cemetery



(Google Maps, 2016)

Fiskville – Walnut Creek Cemetery



(Google Maps, 2016)

Fiskville



St. Paul's Baptist Church Cemetery – Woodstone Drive



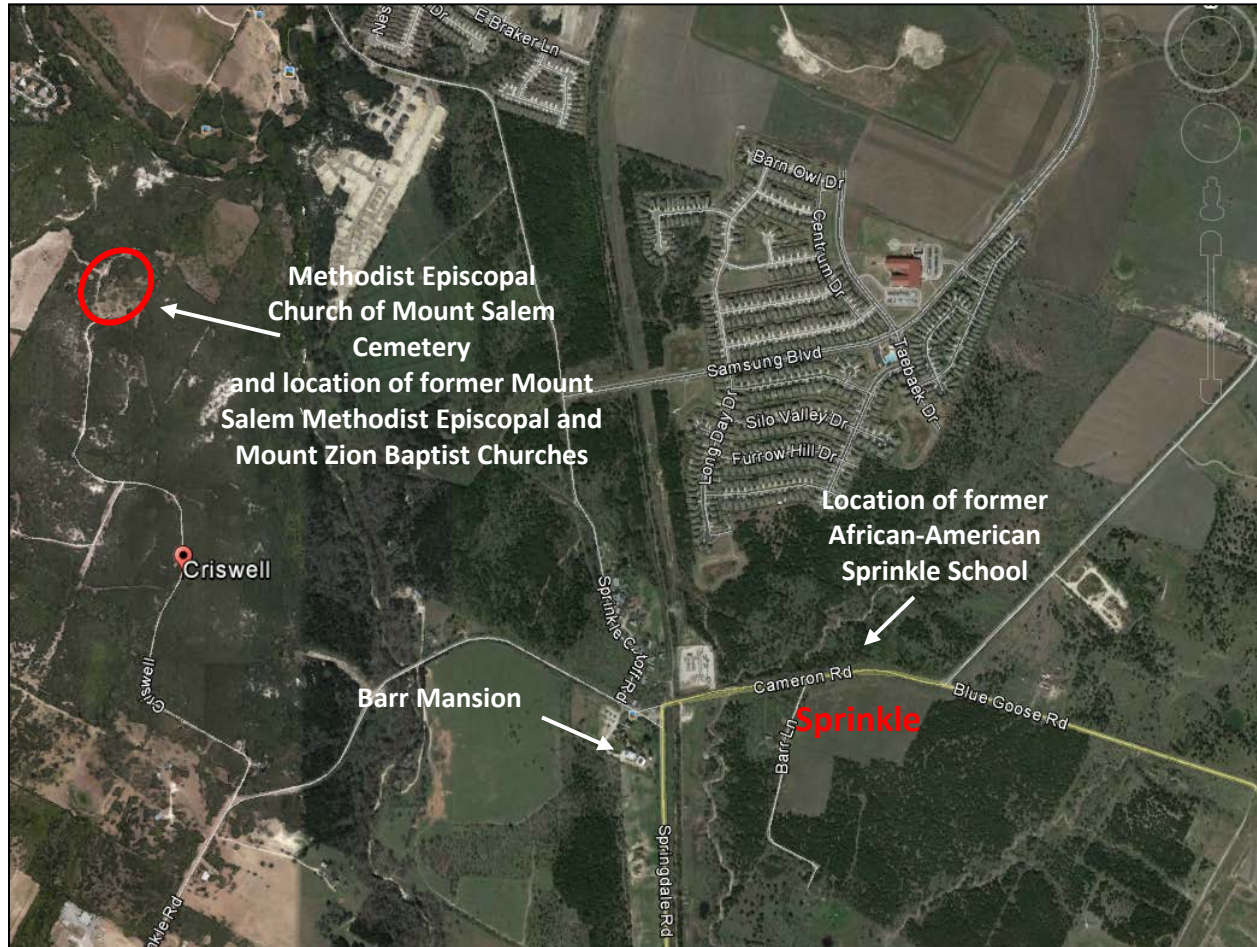
St. Paul's Baptist Church Cemetery

Fiskville



Walnut Creek Cemetery – 516 E. Braker Lane

Sprinkle



(Google Maps, 2016)

Sprinkle



Barr Mansion – 10463 Sprinkle Road



Criswell Road looking north from Sprinkle Road

Gregg



(Google Maps, 2016)

Gregg



Gregg Cemetery – 5300 Gregg Lane



Gregg Cemetery

Richland



(Google Maps, 2016)

Richland

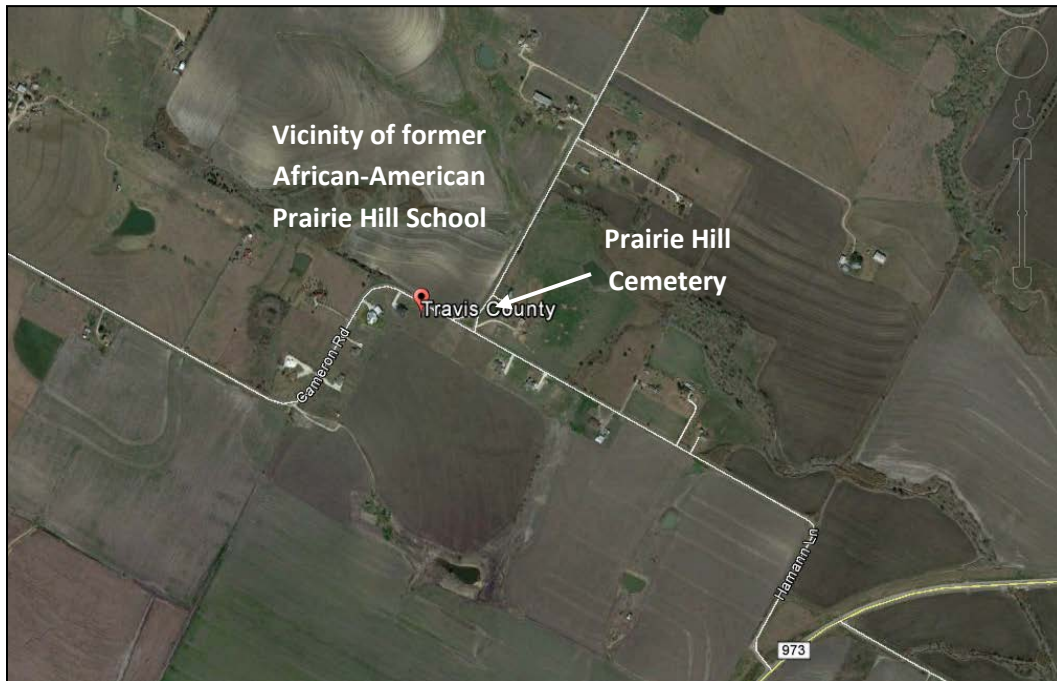


Cele Store – 18726 Cameron Road



Richland Hall – 18312 Cameron Road

Prairie Hill

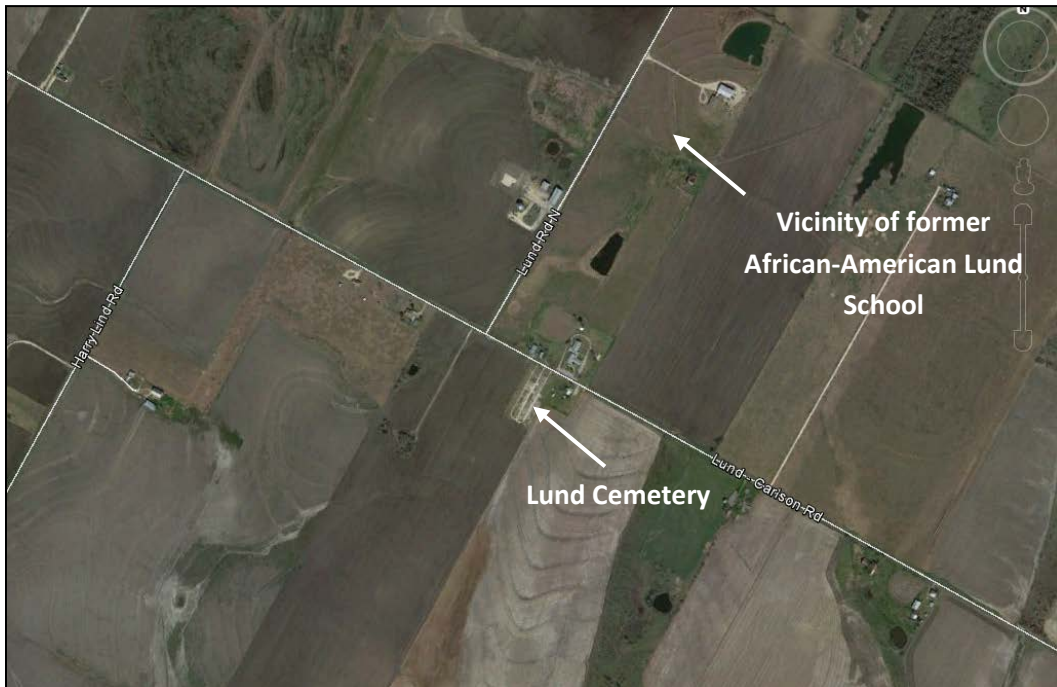


(Google Maps, 2016)



Prairie Hill Cemetery – near intersection of Cameron Road and Hamann Lane

Lund

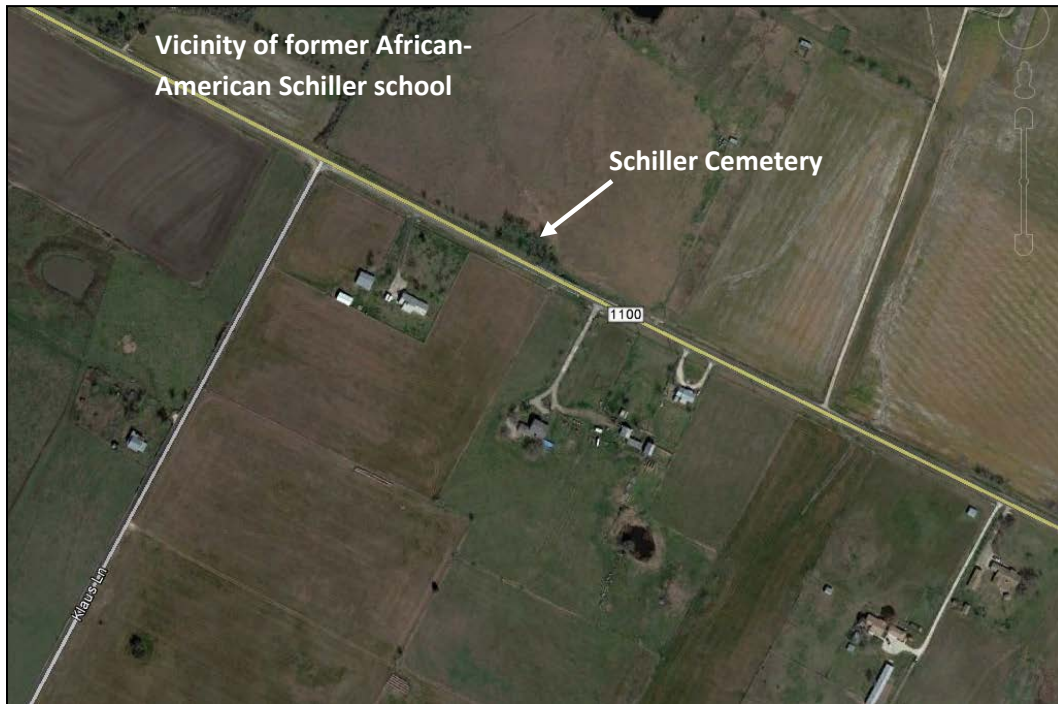


(Google Maps, 2016)



Lund Cemetery – off Lund-Carlson Road east of Lund Road

Schiller



(Google Maps, 2016)



Schiller Cemetery – off FM 1100 east of Klaus Lane

New Sweden



(Google Maps, 2016)



New Sweden Lutheran Cemetery – New Sweden Church Road off of FM 973

Willow Ranch and Manda



(Google Maps, 2016)

Willow Ranch and Manda



OTHM for Willow Ranch School (white) – Wells School Road near Manda



Possible former African-American Willow Ranch School – Wells Lane south of Wells School Road

Willow Ranch and Manda



Manda Methodist Cemetery – Wells School Road

Rose Hill



(Google Maps, 2016)



Rose Hill Cemetery – Rose Hill Road near intersection of FM 973 and Johnson Road

Kimbro



(Google Maps, 2016)



Kimbro Cemetery and OTHM – off Manda-Carlson Road

Manor and the Former Clayton Industrial Institute



(Google Maps, 2016)

Manor and the Former Clayton Industrial Institute



Little Zion Baptist Church – 406 E. Burton Street



Little Zion Baptist Church

Manor and the Former Clayton Industrial Institute



Little Zion Baptist Church cornerstone



Little Zion Baptist Church interior

Manor and the Former Clayton Industrial Institute



Gildon Creek First Baptist Church – 310 S. San Marcos Street



Gildon Creek First Baptist Church

Manor and the Former Clayton Industrial Institute



Gildon Creek Third Baptist Church – 204 E. Burton Street



Gildon Creek Third Baptist Church cornerstone

Manor and the Former Clayton Industrial Institute



Church of Christ of Manor – 210 S. San Marcos Street



OTHM for former Clayton Vocational Institute – E. Carrie Manor Street

Littig



(Google Maps, 2016)

Littig



Shiloh Baptist Church (non-historic building) – 18409 Littig Road



Shiloh Baptist Church bell from original church building

Littig



Shiloh Baptist Church original and new building cornerstone



Photograph of former 1920s Shiloh Baptist Church building

Littig



Littig Cemetery – Bitting School Road south of Littig Road



Headstone in Littig Cemetery

Littig



Littig Cemetery



Handwritten headstone in Littig Cemetery

Littig



**Ruins of building with house in background at Littig and Bitting Roads
(possibly former school house)**



House at Littig and Bitting Roads

Littig



Historic-age commercial structure on Littig Road at Edward Street



Morrow Street with typical mid-twentieth-century housing in Littig

Littig

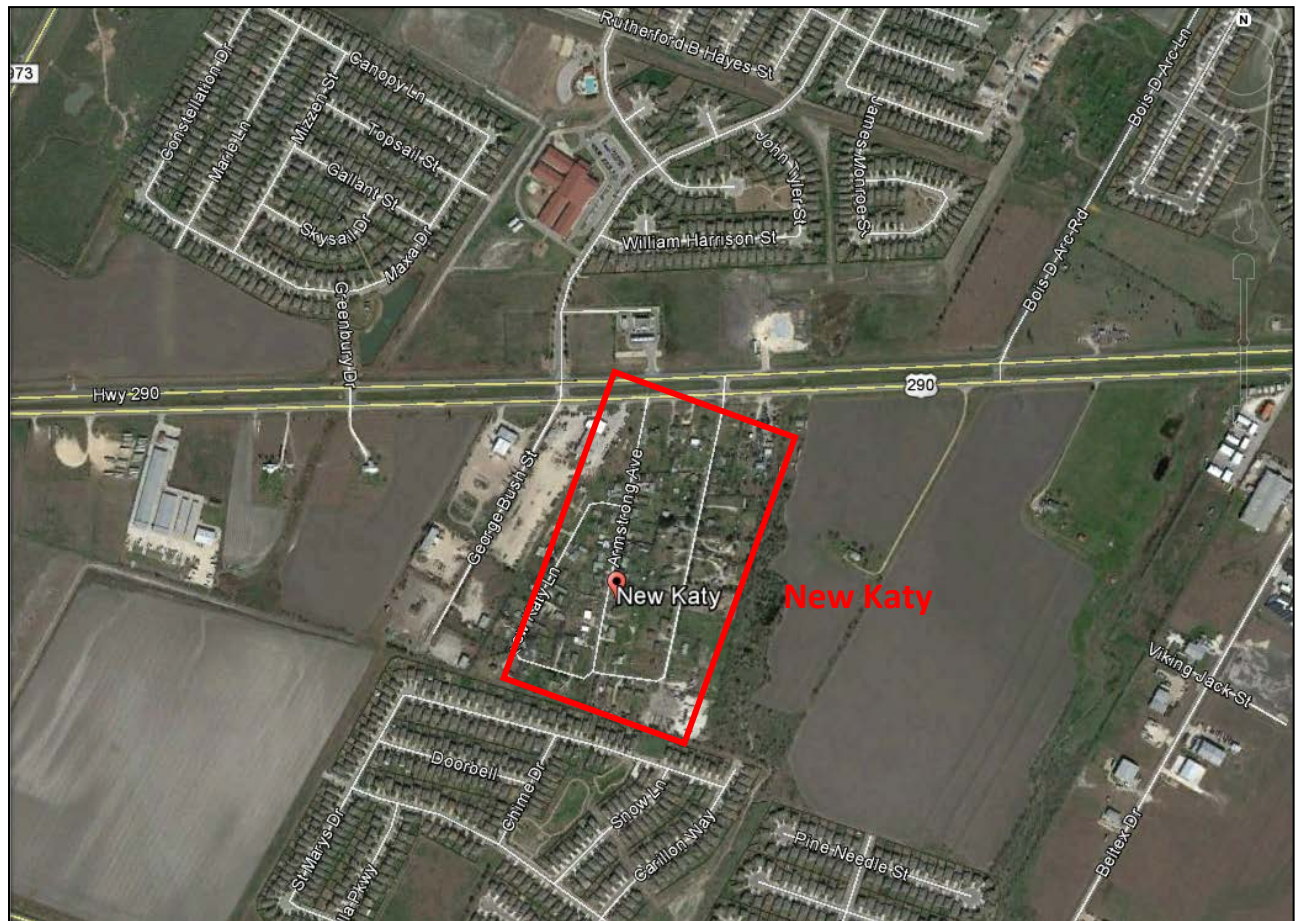


Structure on Ballerstedt Road (possibly former school building)



Church within Christian Ministry (not historic-age) – 11819 Edward Street

New Katy



(Google Maps, 2016)

New Katy



Typical housing stock on New Katy Lane



Unusual home on New Katy Lane with large lot and stucco fence with iron gate

New Katy



First of three unusual stone structures on Armstrong Avenue (not historic-age)



Second of three unusual stone structures on Armstrong Avenue (not historic-age)

New Katy



Third of three unusual stone/stucco structures on Armstrong Avenue (not historic-age)



Independent Church of Salvation – Cedar Street

Decker



(Google Maps, 2016)

Decker



Decker Methodist Cemetery – 8304 Decker Lane



Decker Swedish Evangelical Free Cemetery – 10309 Decker Lane

Decker



Greater Swenson Grove Missionary Baptist Church – 10000 FM 969



Greater Swenson Grove Missionary Baptist Church cornerstone

Union Lee and Vicinity



(Google Maps, 2016)

Union Lee and Vicinity



Union Lee Missionary Baptist Church – 21069 Blake-Manor Road



Union Lee Missionary Baptist Church

Union Lee and Vicinity



Union Lee Missionary Baptist Church cornerstone



OTHM for Union Lee Missionary Baptist Church

Union Lee and Vicinity



(Google Maps, 2016)

Union Lee and Vicinity



Parks Spring Baptist Church – 18415 Lockwood Road



Parks Spring Baptist Church

Union Lee and Vicinity

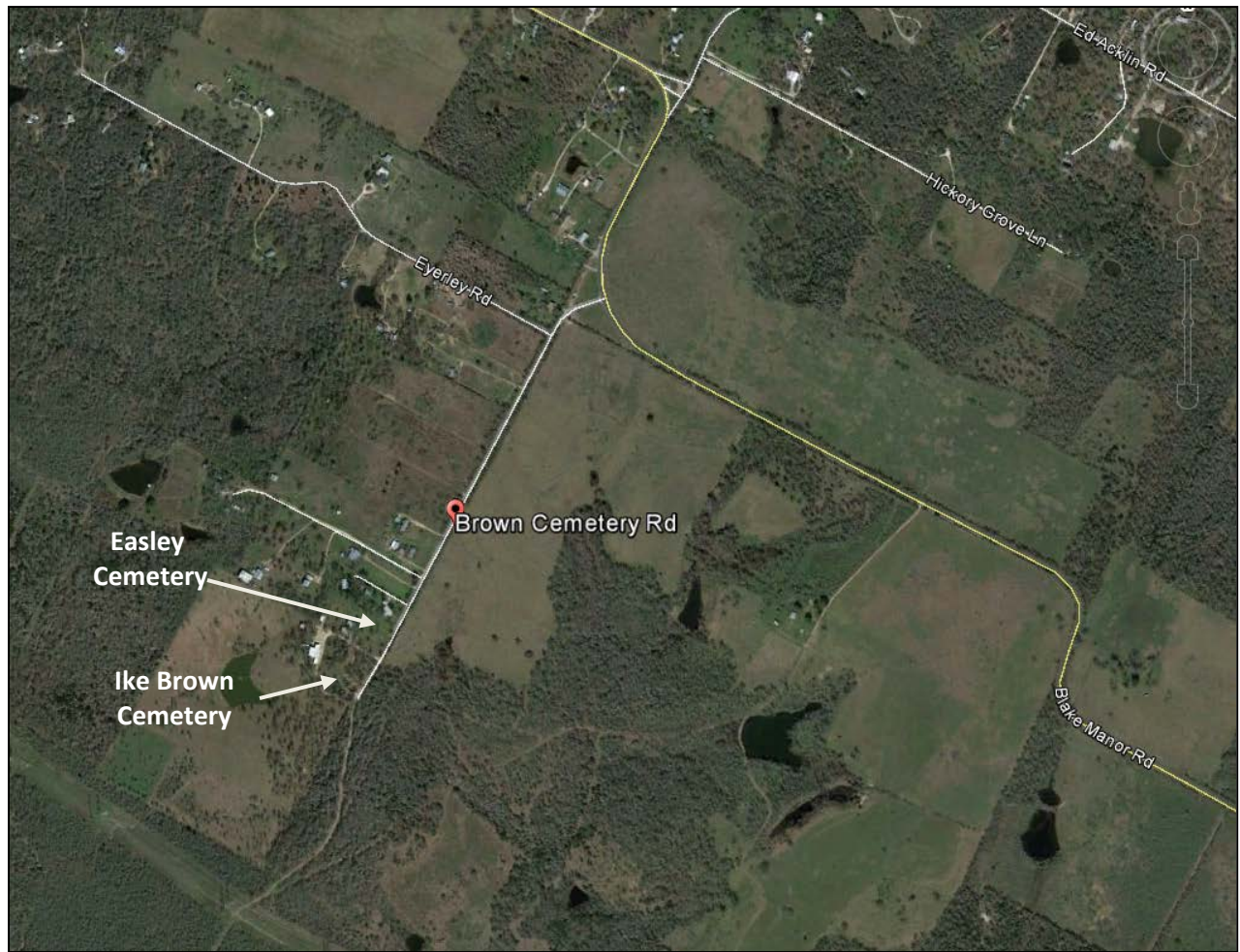


Parks Spring Baptist Church cornerstone



Parks Springs Cemetery – Blake-Manor Road at Lockwood Road

Union Lee and Vicinity



(Google Maps, 2016)

Union Lee and Vicinity



Ike Brown Cemetery – Brown Cemetery Road



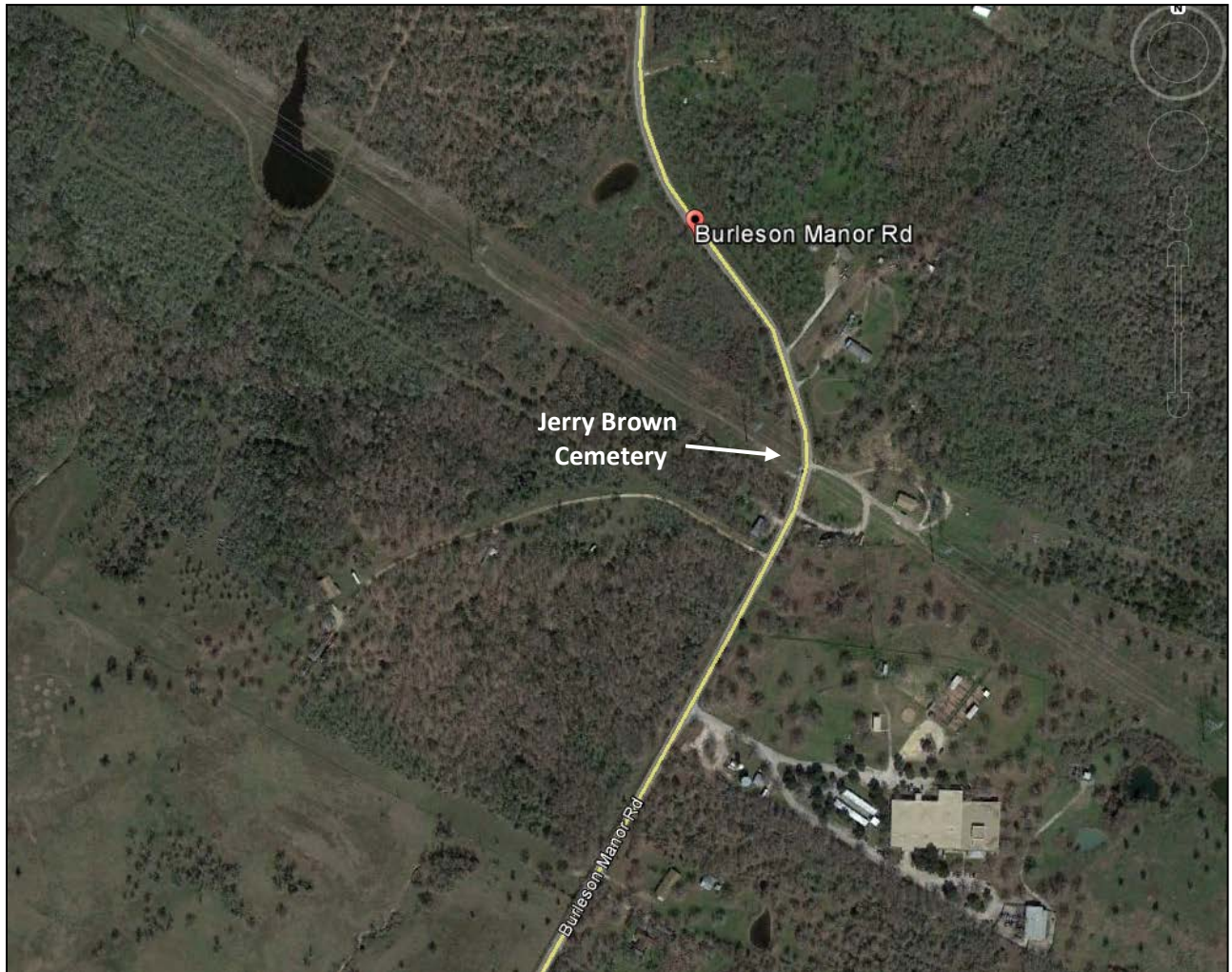
Ike Brown Cemetery – Lawrence Piper marker closest to edge of road

Union Lee and Vicinity



Easley Cemetery – Brown Cemetery Road

Union Lee and Vicinity



(Google Maps, 2016)

Union Lee and Vicinity



Jerry Brown Cemetery – Burleson-Manor Road



Jerry Brown Cemetery – Burleson-Manor Road

Webberville (Webber's Prairie)



(Google Maps, 2016)

Webberville (Webber's Prairie)



Webberville Ebenezer Missionary Baptist Church – 1314 Weber Street near FM 969



**Webberville Ebenezer Missionary Baptist Church
(side structure is the former Webberville African-American school)**

Webberville (Webber's Prairie)



Webberville Ebenezer Missionary Baptist Church cornerstone



Matthew Duty Cemetery next to Webberville Ebenezer Missionary Baptist Church

Hunter's Bend



(Google Maps, 2016)

Hunter's Bend



Hunter House – Hunter's Bend Road



Hunter House and Hunter family cemetery

Hornsby Bend



(Google Maps, 2016)

Hornsby Bend

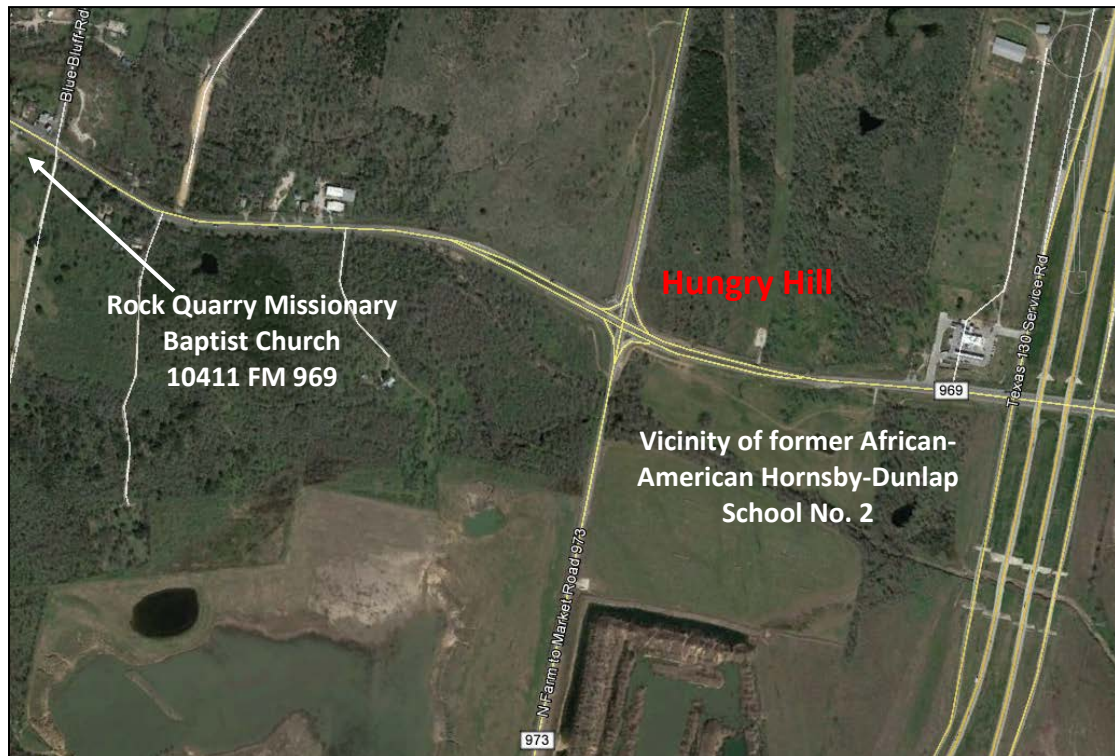


St. Elmo Baptist Church – 14050 FM 969 (Webberville Road)



St. Elmo Baptist Church cornerstone

Hungry Hill / Rogers Hill



(Google Maps, 2016)

Hungry Hill / Rogers Hill



Intersection of FM 969 and FM 973 looking south – general area of Rogers Hill

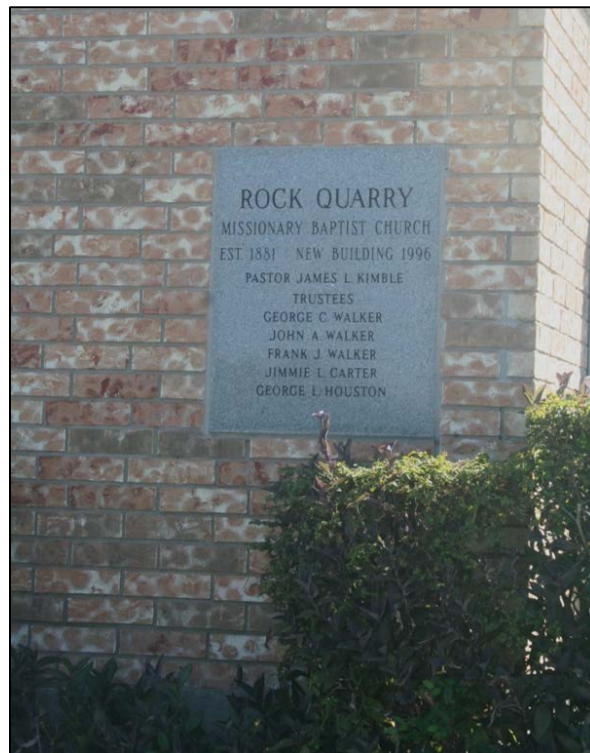


Entrance road to Rogers Hill Cemetery – FM 969 west of Decker Lane

Hungry Hill / Rogers Hill

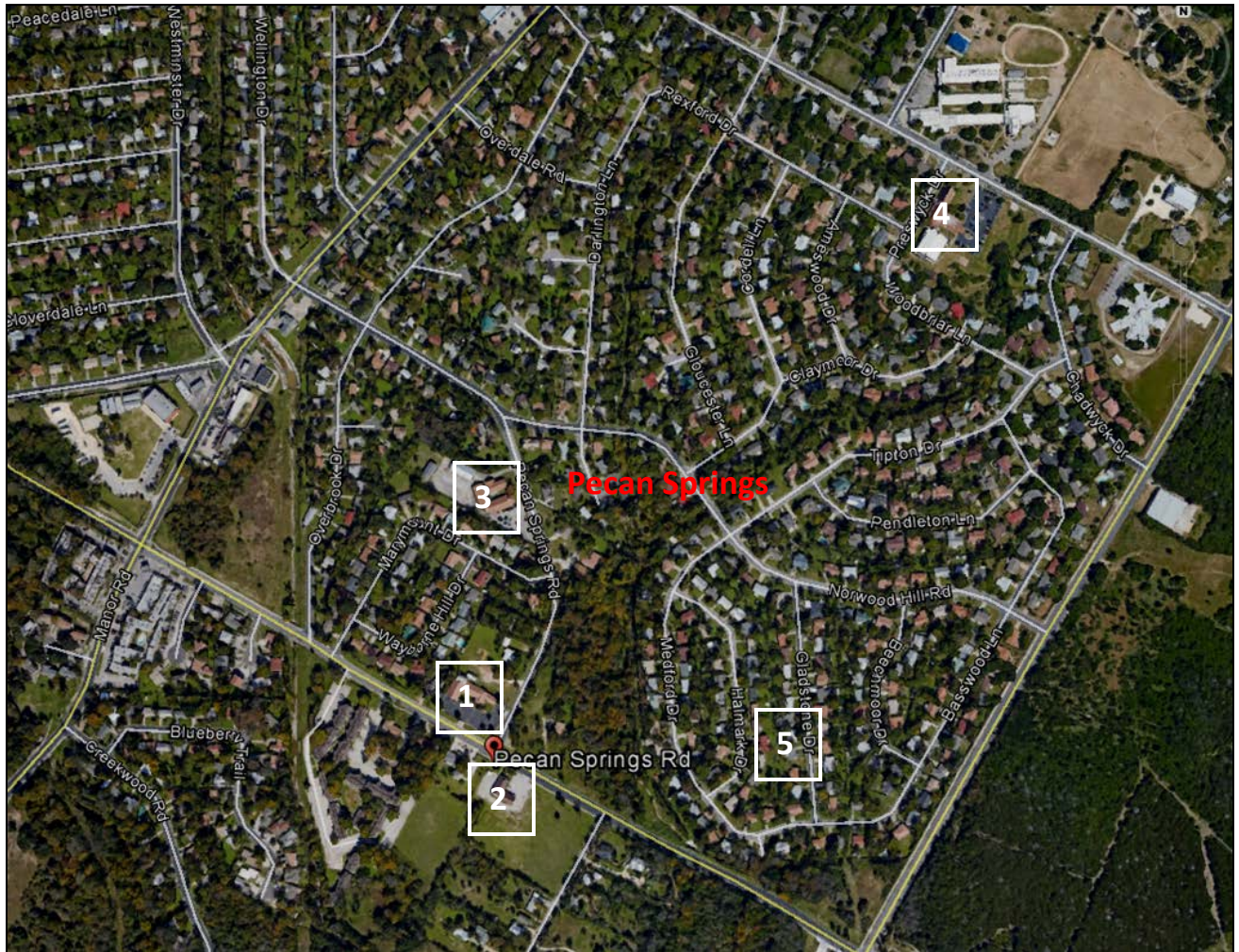


Rock Quarry Missionary Baptist Church – 10411 FM 969



Cornerstone of Rock Quarry Missionary Baptist Church

Pecan Springs



(Google Maps, 2016)

1. St. Phillip's Missionary Baptist Church - E. 51st Street at Pecan Springs Road
2. St. Stephen's Missionary Baptist Church - 3107 E. 51st Street
3. Greater Union Baptist Church - 2939 Pecan Springs Road
4. East Nineteenth Street Missionary Baptist Church - 3401 Rogge Lane
5. Vicinity of former African-American Pecan Springs School

Pecan Springs



St. Stephen's Missionary Baptist Church – 3107 E. 51st Street



St. Phillip's Missionary Baptist Church – E. 51st Street at Pecan Springs Road

Pecan Springs



East Nineteenth Street Missionary Baptist Church – 3401 Rogge Lane



Greater Union Baptist Church – 2939 Pecan Springs Road

Del Valle and Davidson City / A.L. Royster Addition



(Google Maps, 2016)

Del Valle and Davidson City / A.L. Royster Addition



Cottonwood Baptist Church – 3177 Eva Street



Older house within the community

Del Valle and Davidson City / A.L. Royster Addition



Typical mid-twentieth-century housing within the community



Typical mid-twentieth-century housing within the community

Burditt (Burdett) Prairie and Montopolis



(Google Maps, 2016)

Burditt (Burdett) Prairie and Montopolis



Burditt Prairie Cemetery – 6700 Felix Avenue



Burditt Prairie Cemetery

Burditt (Burdett) Prairie and Montopolis



St. Edwards Missionary Baptist Church – 702 Montopolis Drive



St. Edwards Missionary Baptist Church bell tower

Burditt (Burdett) Prairie and Montopolis



Former Montopolis African American School – 500 Montopolis Drive



Former Montopolis African American School

Burditt (Burdett) Prairie and Montopolis

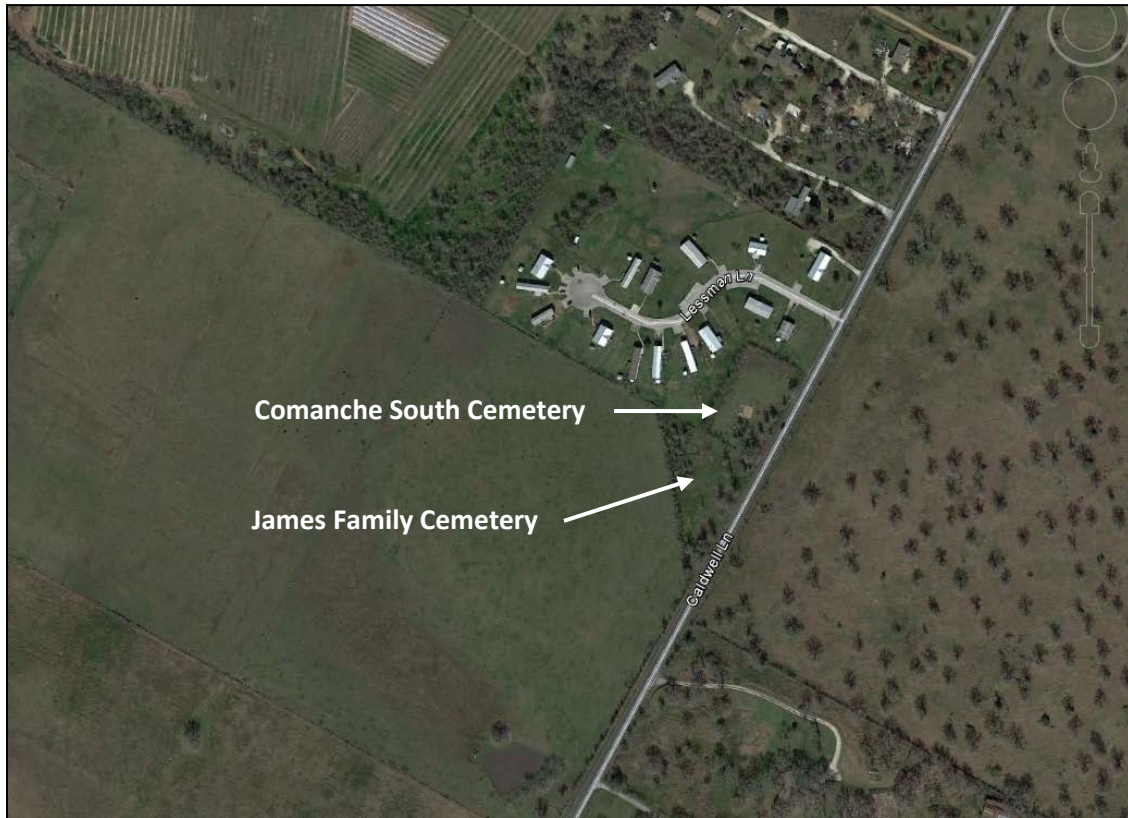


Small board-and-batten houses on Ponca Street



Typical neighborhood housing

Garfield



(Google Maps, 2016)

Garfield



Comanche Cemetery South – Caldwell Lane near Alber Brown Drive



Comanche Cemetery South

Garfield



Comanche Cemetery South



Comanche Cemetery South

Garfield



James Family Cemetery – next to Comanche Cemetery South



James Family Cemetery – next to Comanche Cemetery South

Pilot Knob



(Google Maps, 2016)

Pilot Knob



Alexander Family Property



Alexander Family Property

Pilot Knob



Alexander Family Property



Alexander Family Property

Pilot Knob

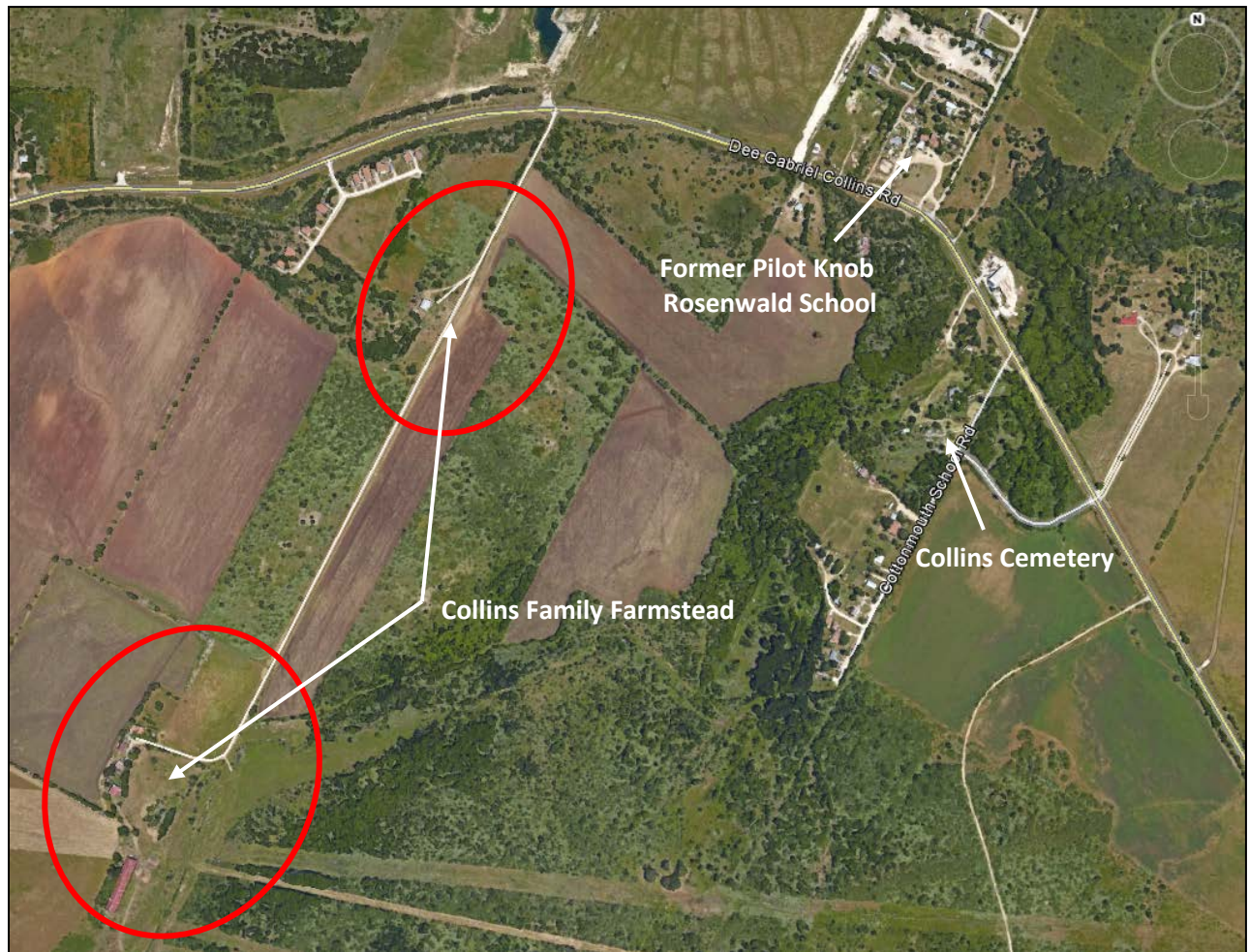


Alexander Cemetery – US 183 south of Cottonmouth Creek



Alexander Cemetery

Pilot Knob



(Google Maps, 2016)

Pilot Knob



Collins Family Farmstead



Collins Family Homestead

Pilot Knob

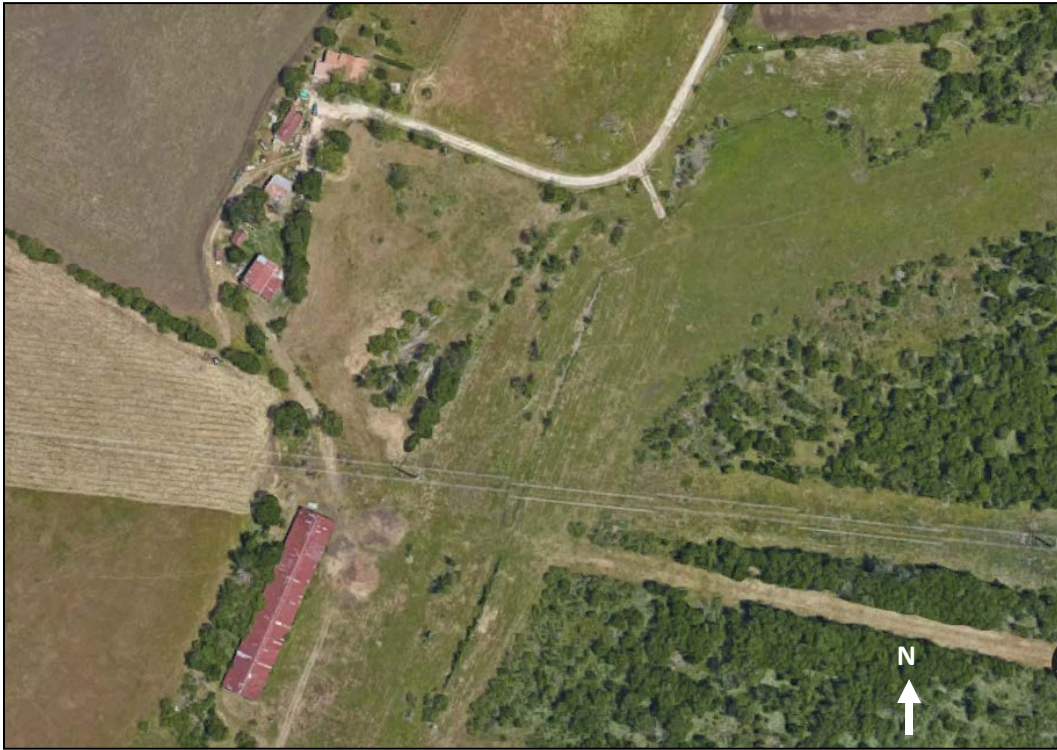


Stone house on Collins Family Farmstead



Second house (appears to have been relocated) on Collins Family Farmstead

Pilot Knob



Inaccessible structures on Collins Family Farmstead at end of drive (Google Maps, 2016)



Inaccessible structures on Collins Family Farmstead at end of drive looking south (Bing Maps, 2016)

Pilot Knob



Site of former Rosenwald School in Pilot Knob that was converted to a home and recently burned down – chimney remains standing

Reyna Branch / Bluff Springs / Carl



(Google Maps, 2016)

Reyna Branch / Bluff Springs / Carl



Rinard Road at Old Lockhart Highway – Rinard Cemetery located off this road but not accessible



Pleasant Valley Missionary Baptist Church – Thaxton Road

Reyna Branch / Bluff Springs / Carl



Pleasant Valley Missionary Baptist Church – Thaxton Road



Pleasant Valley Missionary Baptist Church – Thaxton Road

Pleasant Valley

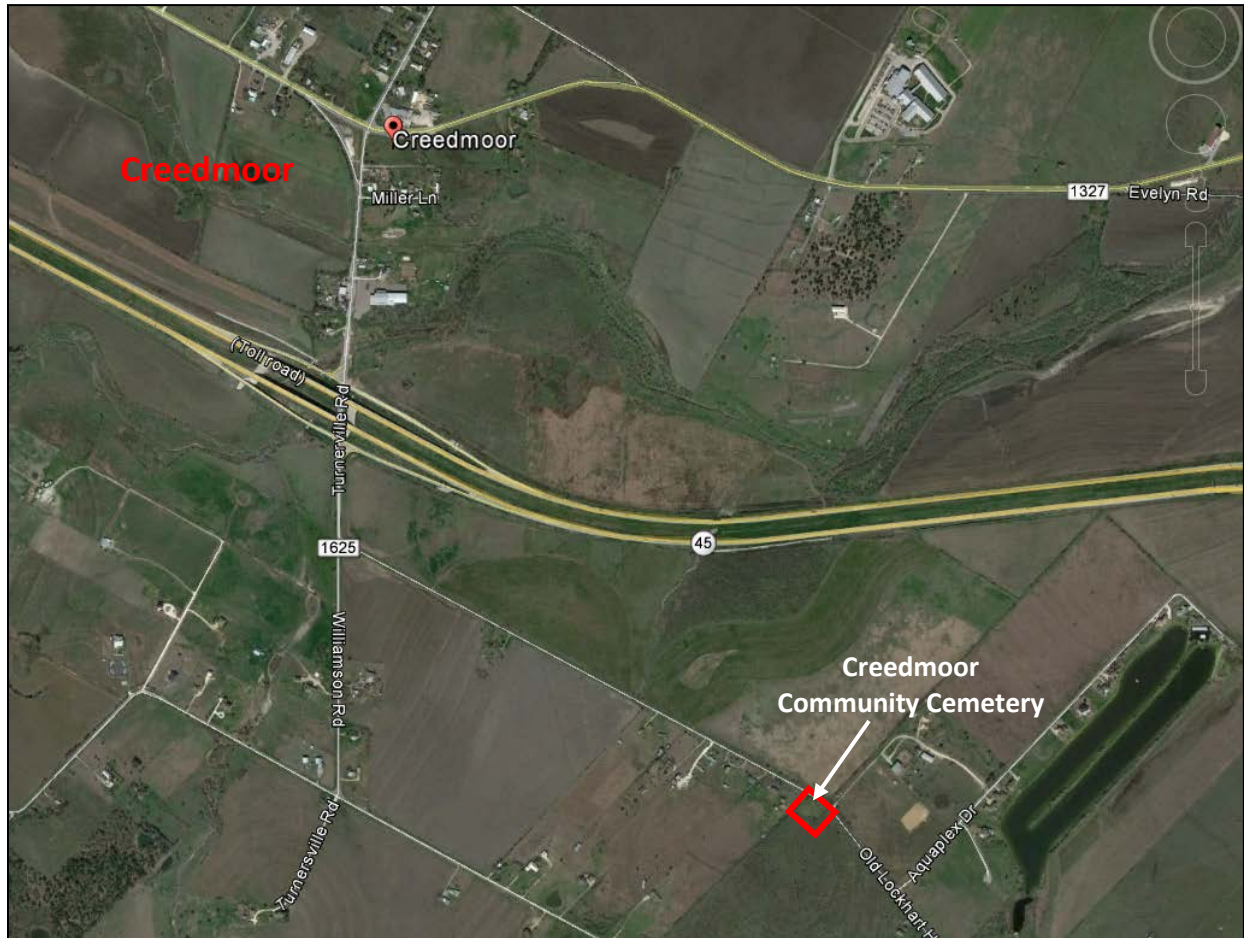


General proximity of Pleasant Valley Road Cemetery at E. William Cannon Drive and Pleasant Valley Road (Google Maps, 2016)



General area of Pleasant Valley Road Cemetery looking north from E. William Cannon Drive

Creedmoor



(Google Maps, 2016)

Creedmoor



Creedmoor Community Cemetery – 6000 Old Lockhart Road



Creedmoor Community Cemetery

Creedmoor

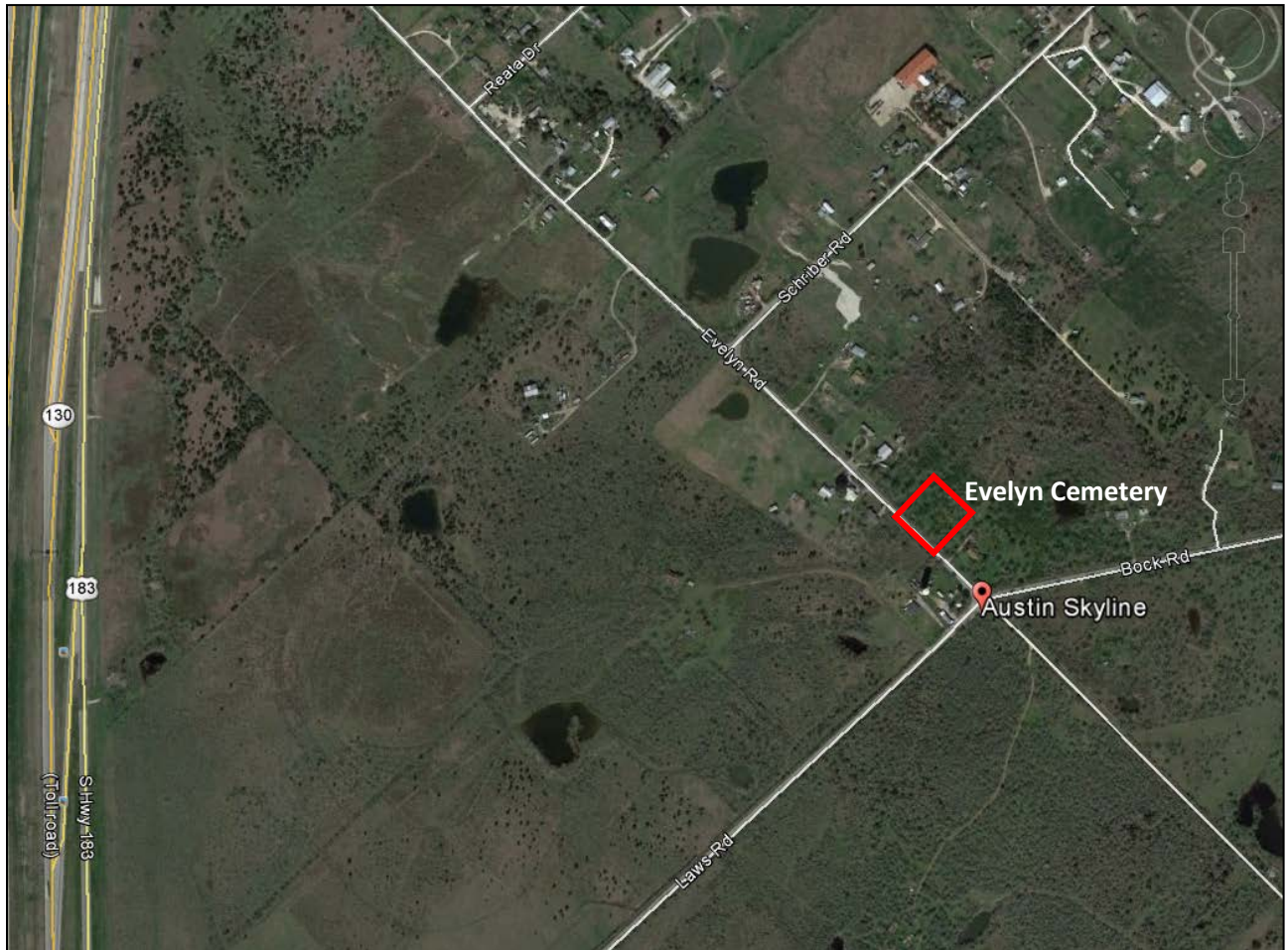


Creedmoor Community Cemetery



Creedmoor Community Cemetery

Maha and Evelyn



(Google Maps, 2016)

Maha and Evelyn



Evelyn Cemetery – 9302 Evelyn Road

(Photo courtesy of Beth Valenzuela, Valenzuela Preservation Studio, LLC)



Evelyn Cemetery

(Photo courtesy of Beth Valenzuela, Valenzuela Preservation Studio, LLC)

Elroy

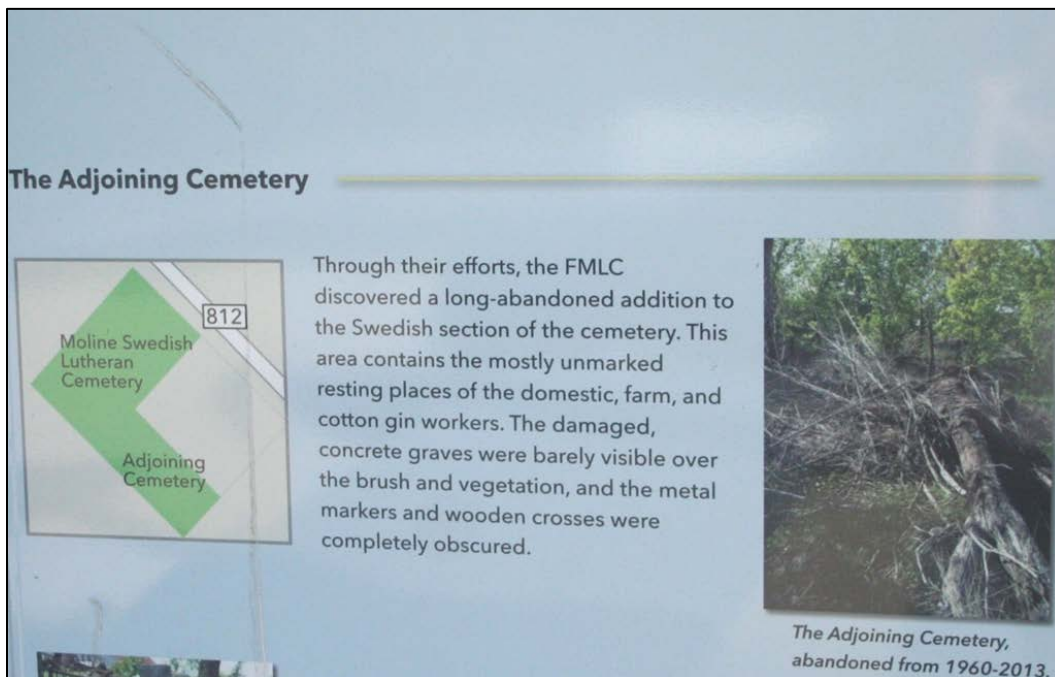


(Google Maps, 2016)

Elroy



Moline Swedish Lutheran Cemetery Interpretive Signage – FM 812 southeast of Elroy Road



Moline Swedish Lutheran Cemetery Interpretive Signage – Adjoining Cemetery

Elroy



Moline Swedish Lutheran Cemetery – Main Cemetery



Moline Swedish Lutheran Cemetery – Adjoining Cemetery

Elroy



Moline Swedish Lutheran Cemetery – Adjoining Cemetery



Moline Swedish Lutheran Cemetery – Adjoining Cemetery

Manchaca

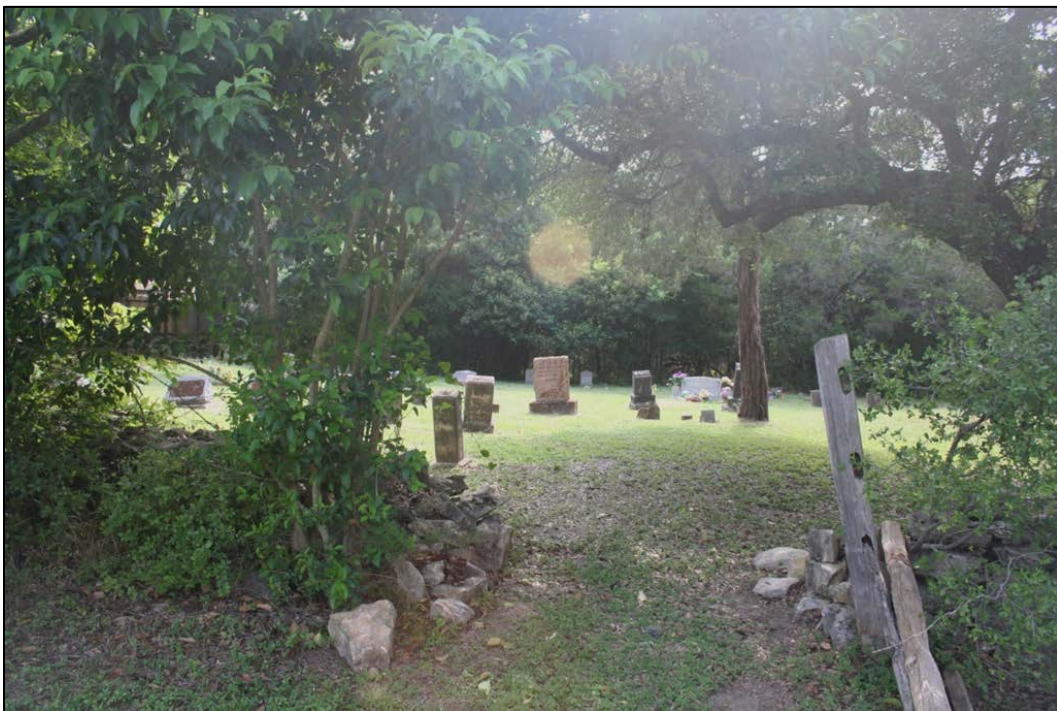


(Google Maps, 2016)

Manchaca



**Perry Cemetery (through gate with white sign) – Hallshire Court near Hill Haven Drive
(other cemetery in front)**



Perry Cemetery

Manchaca



Perry Cemetery



Perry Cemetery

Manchaca



Dodson House – 11726 Manchaca Road – It's About Thyme Nursery



Dodson House – 11726 Manchaca Road – It's About Thyme Nursery

Manchaca



(Google Maps, 2016)

Manchaca



Brown No. 2 Cemetery at Elm View and Twin Creek Drive



Brown No. 2 Cemetery

Kincheonville and Kincheonville Subdivision Sections 1& 2



(Google Maps, 2016)

Kincheonville and Kincheonville Subdivision Sections 1 & 2



Zion Rest Missionary Baptist Church – 3326 Paisano Trail



Kincheonville OTHM on grounds of Zion Rest Missionary Baptist Church

Kincheonville and Kincheonville Subdivision Sections 1 & 2

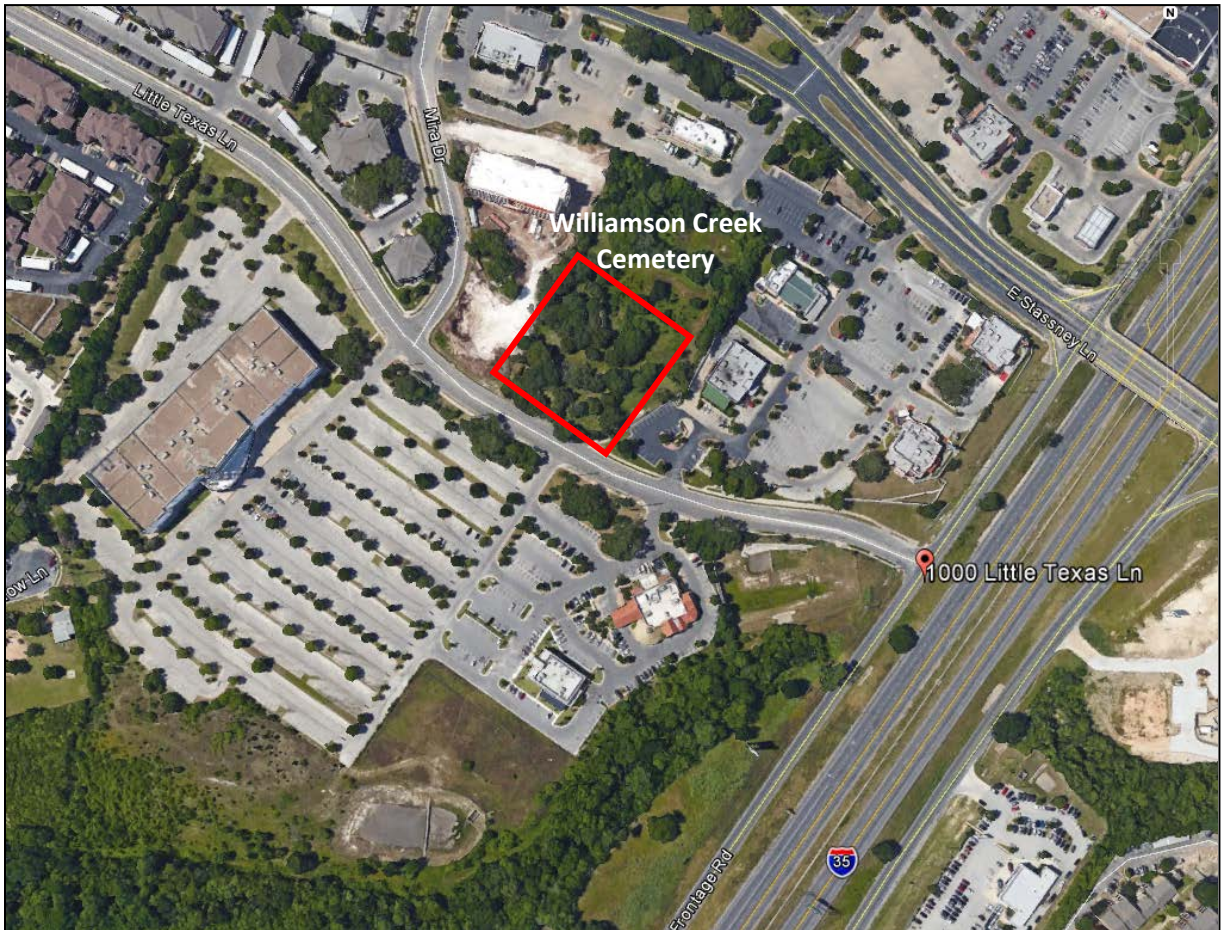


Dunn's Memorial Baptist Church – 3416 Elija Street



Older home in Kincheonville area – 3421 Minnie Street

Williamson Creek



(Google Maps, 2016)

Williamson Creek



Williamson Creek Cemetery – 1000 Little Texas Lane



Williamson Creek Cemetery

Williamson Creek



(Google Maps, 2016)

Williamson Creek



Sneed Homestead Ruins – Nelms Road at Bluff Springs Road



Sneed Homestead Ruins

Williamson Creek

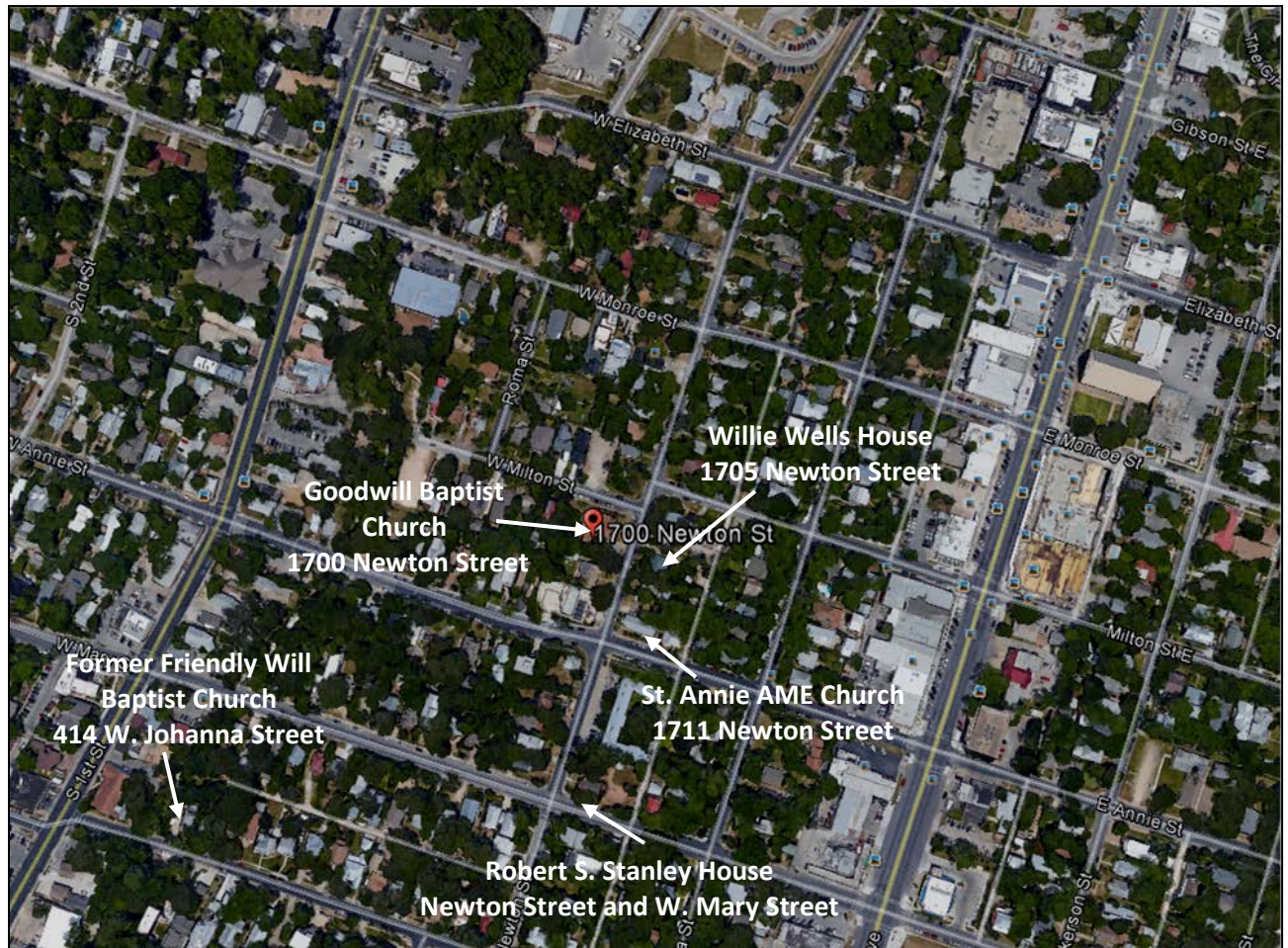


**Approximate location of Sneed Cemetery on Nelms Road looking north;
area currently undergoing construction**



**Approximate location of Sneed Cemetery on I-35 at Nelms Road looking northeast from I-35 access
road; area currently undergoing construction**

Southside / South Austin / Bouldin Creek



(Google Maps, 2016)

Southside / South Austin / Bouldin Creek



Goodwill Baptist Church – 1700 Newton Street



Goodwill Baptist Church

Southside / South Austin / Bouldin Creek



St. Annie AME Church – 1711 Newton Street



St. Annie AME Church

Southside / South Austin / Bouldin Creek



Former Friendly Will Baptist Church – 414 W. Johanna Street



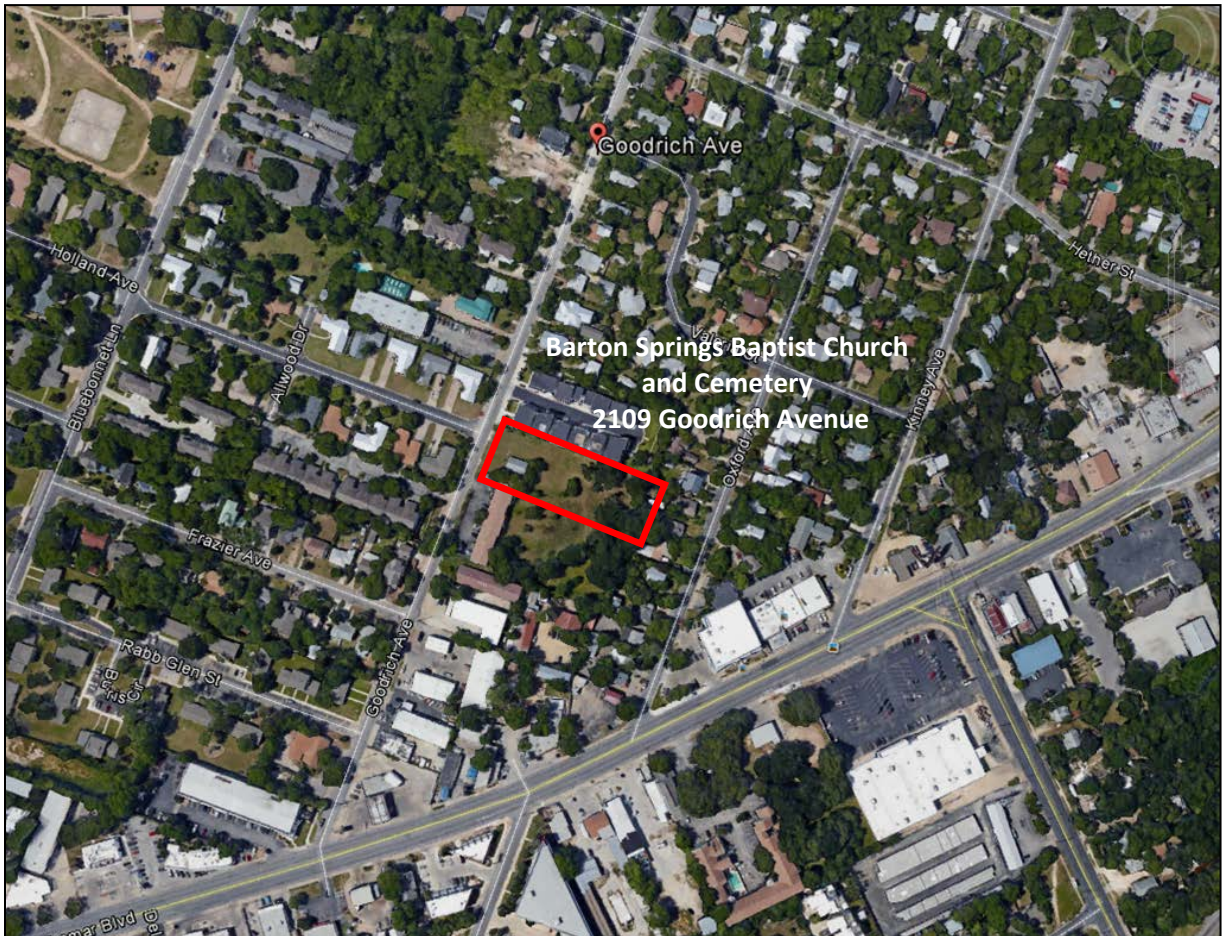
Willie Wells House – 1705 Newton Street

Southside / South Austin / Bouldin Creek



Robert S. Stanley House – Newton Street and W. Mary Street

Goodrich / Barton Springs



(Google Maps, 2016)

Goodrich / Barton Springs



Barton Springs Baptist Church – 2109 Goodrich Avenue



Barton Springs Baptist Church – with adjacent modern residential development

Goodrich / Barton Springs

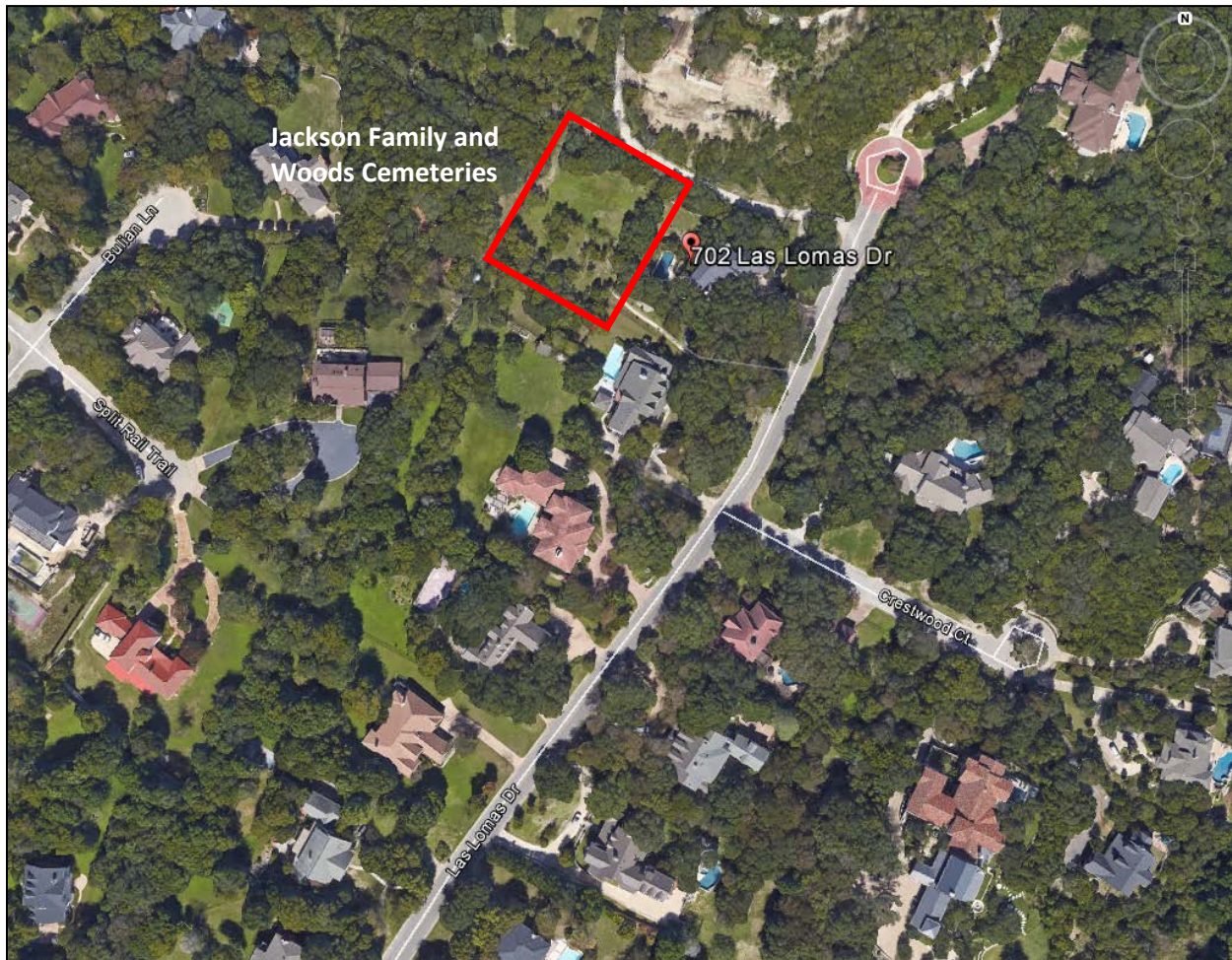


Barton Creek Baptist Church Cemetery – area behind church



Barton Springs Baptist Church and Cemetery – City of Austin Local Landmark Plaque

Belle Hill



(Google Maps, 2016)

Belle Hill



Jackson Family Cemetery – Las Lomas Drive



Jackson Family Cemetery – unnamed marker

Belle Hill

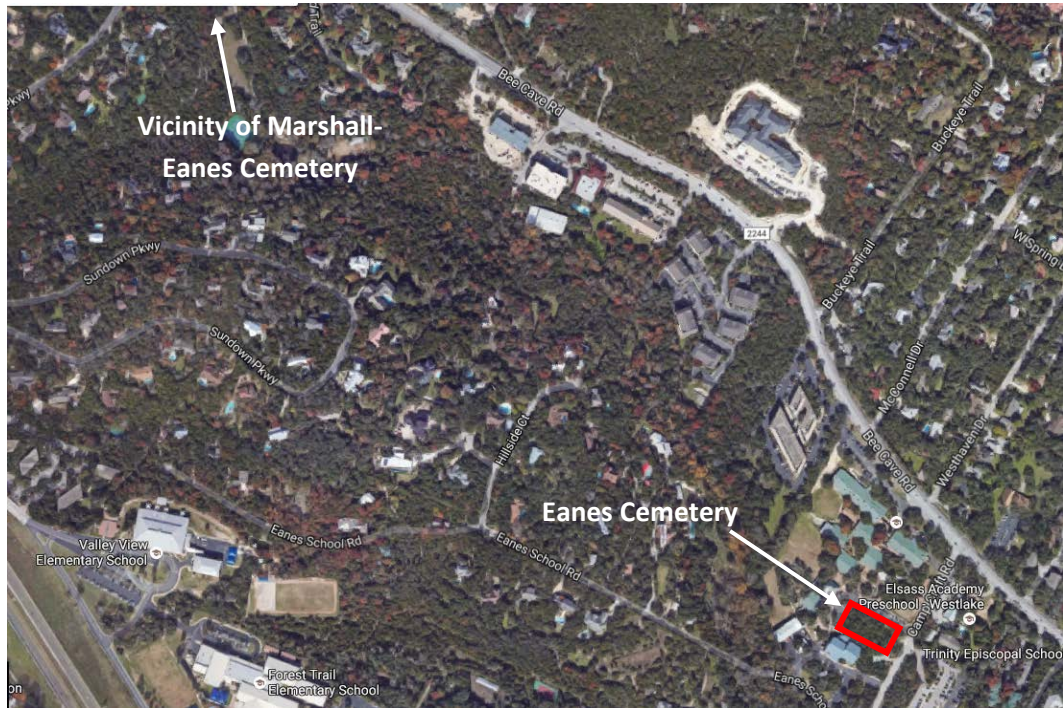


Woods Cemetery – Las Lomas Drive



Woods Cemetery – Woods marker

Eanes Cemetery



(Google Maps, 2016)



Eanes Cemetery and OTHM marker

Eanes Cemetery



Eanes Cemetery



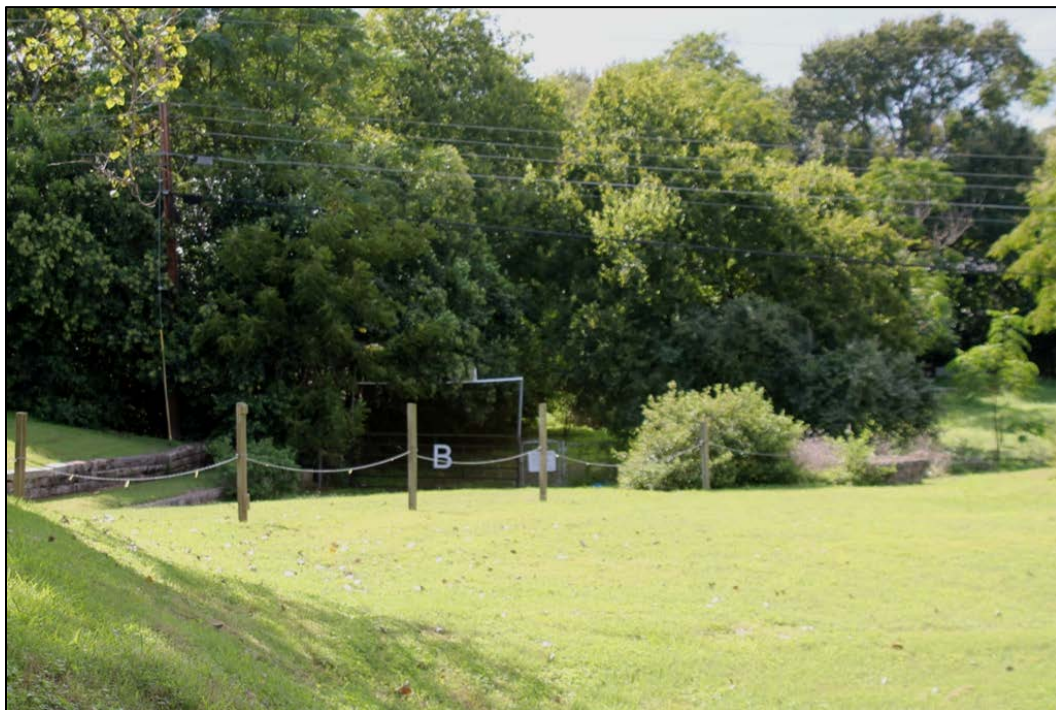
Eanes Cemetery

Brown Cemetery No. 1



(Google Maps, 2016)

Brown Cemetery No. 1



Brown Cemetery No. 1 entry gate – Castle Ridge Road



Brown Cemetery No. 1

Brown Cemetery No. 1



Brown Cemetery No. 1



Brown Cemetery No. 1

APPENDIX B: AFRICAN-AMERICAN SETTLEMENT HISTORIC SURVEY MAPS

[illegible]

This map shows the approximate locations of African-American attended rural schools in operation beginning in 1905. Some of these schools were added in the 1920's. By the 1940's most of these schools were closed.

Map Disclaimer: This map is for general reference purposes only. The data is provided "as is" with no warranties of any kind.

Map Prepared by: Travis County, Dept.
of Transportation & Natural Resources.
Date: 10/26/05 Author: TNR GIS Dept
Website: <http://www.co.travis.tx.us/maps>

Figure 1. Map of Historic African-American Rural Schools in Travis County. *African American Rural Schools of Travis County*. Travis County Historical Commission. 2014

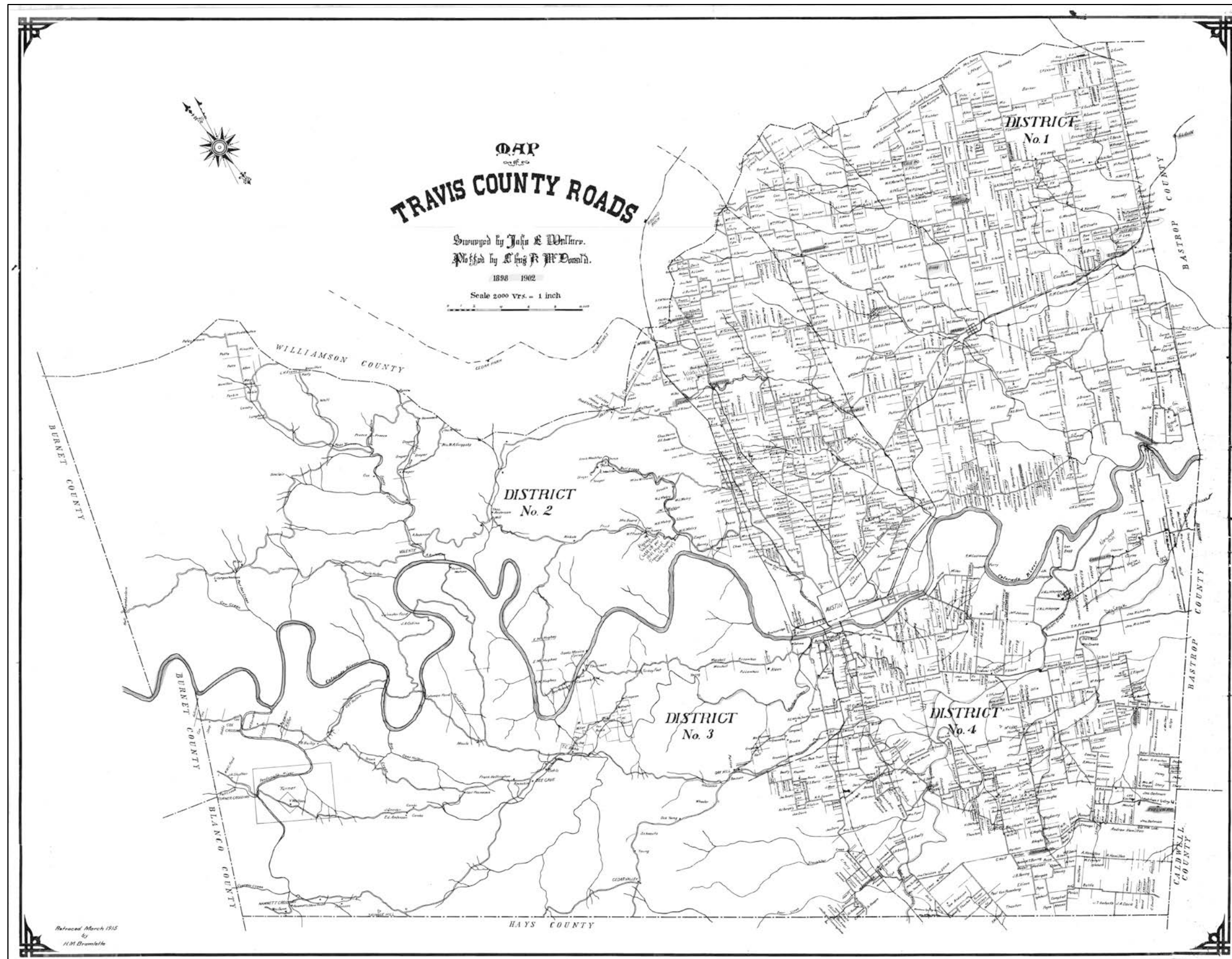


Figure 2. Map of Travis County Roads 1898–1902. Platted by Chas. R. McDonald. Retraced March 1915 by E.M. Bramlette.

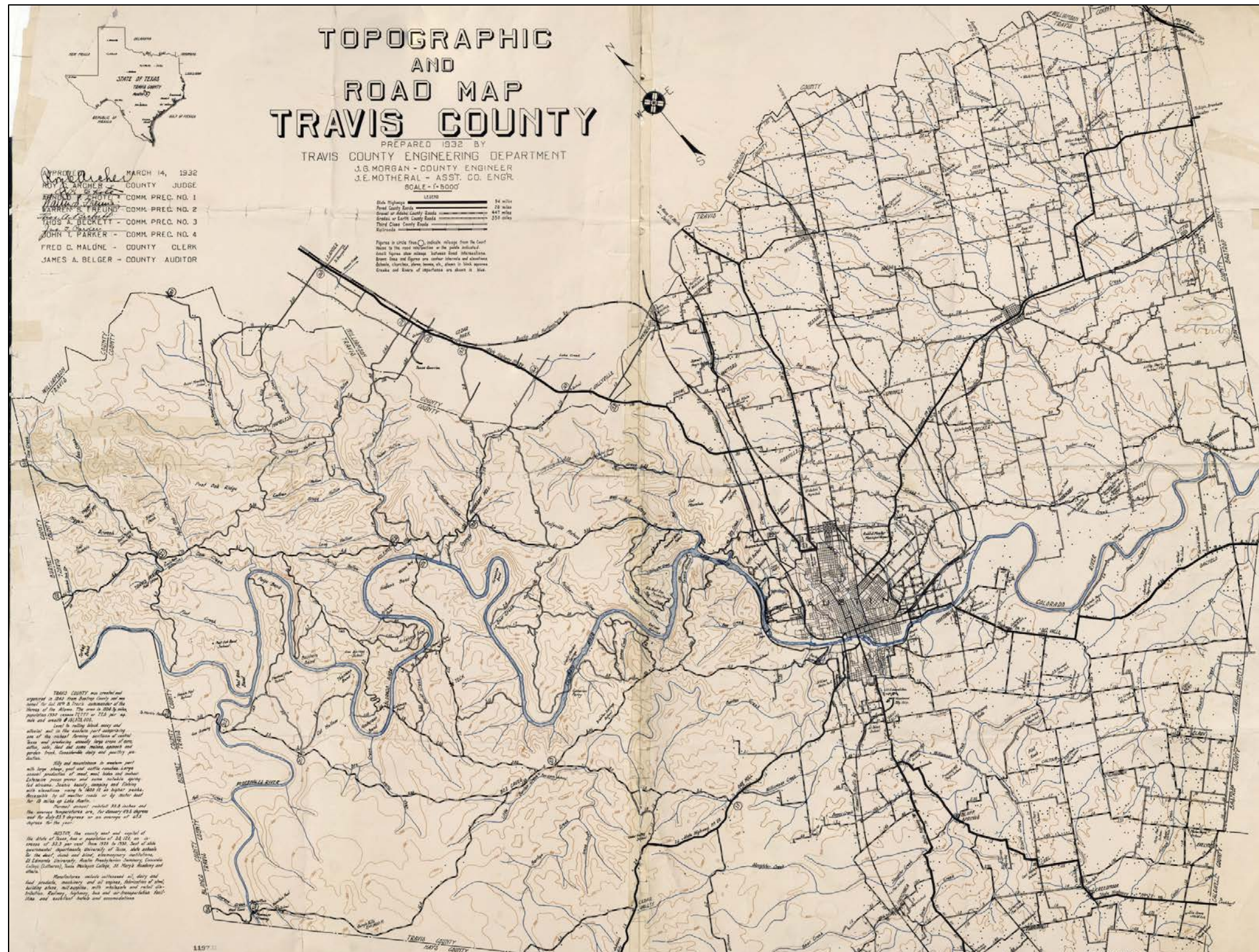


Figure 3. Topographic and Road Map Travis County. Travis County Engineering Department. 1932.
 Available through the University of Texas at Austin Libraries.

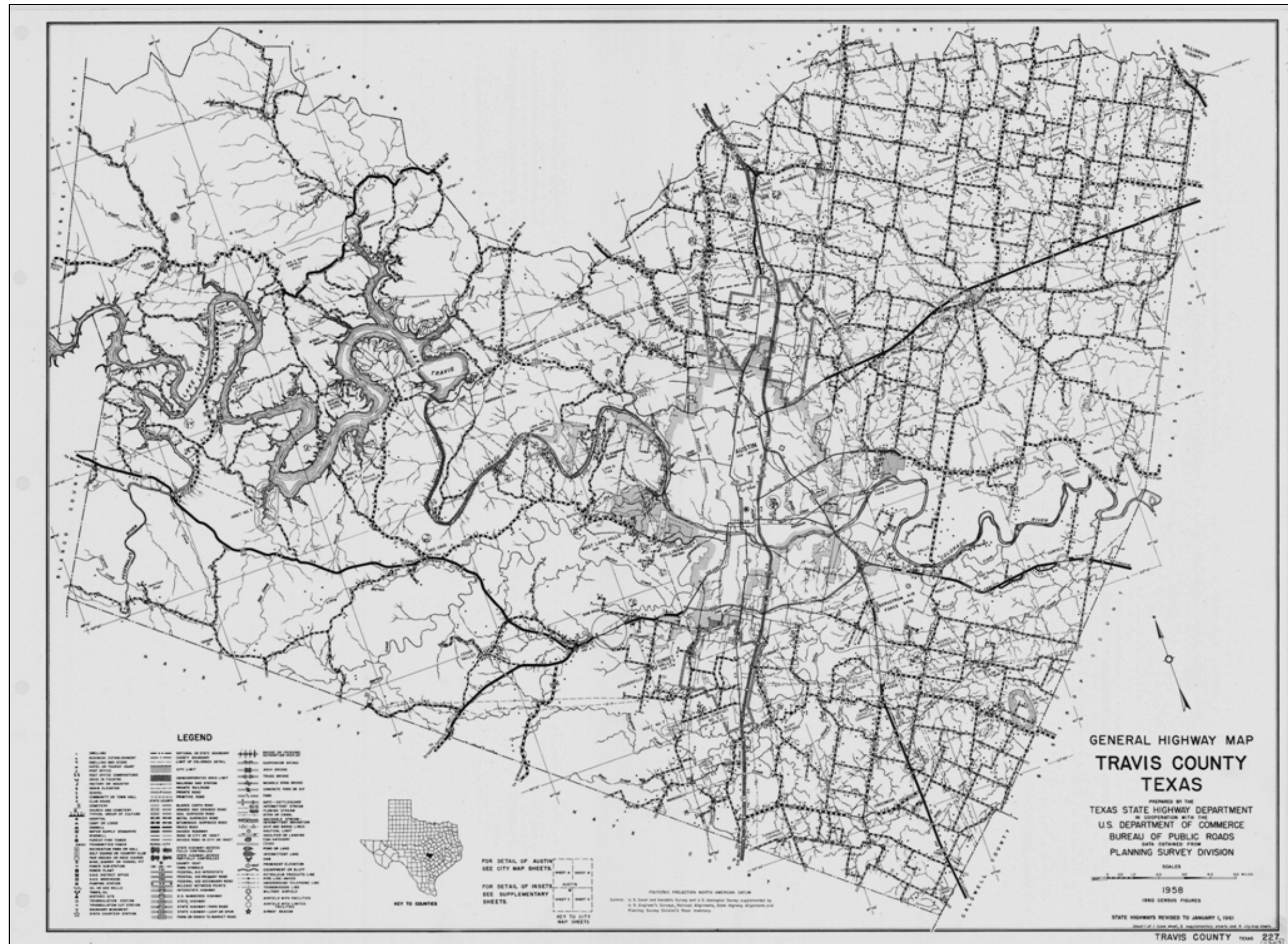


Figure 4. *General Highway Map Travis County Texas*. Prepared by the Texas State Highway Department. 1958.

Texas State Library and Archives Commission.

Available at: <https://www.tsl.texas.gov/cgi-bin/aris/maps/maplookup.php?mapnum=5309>.

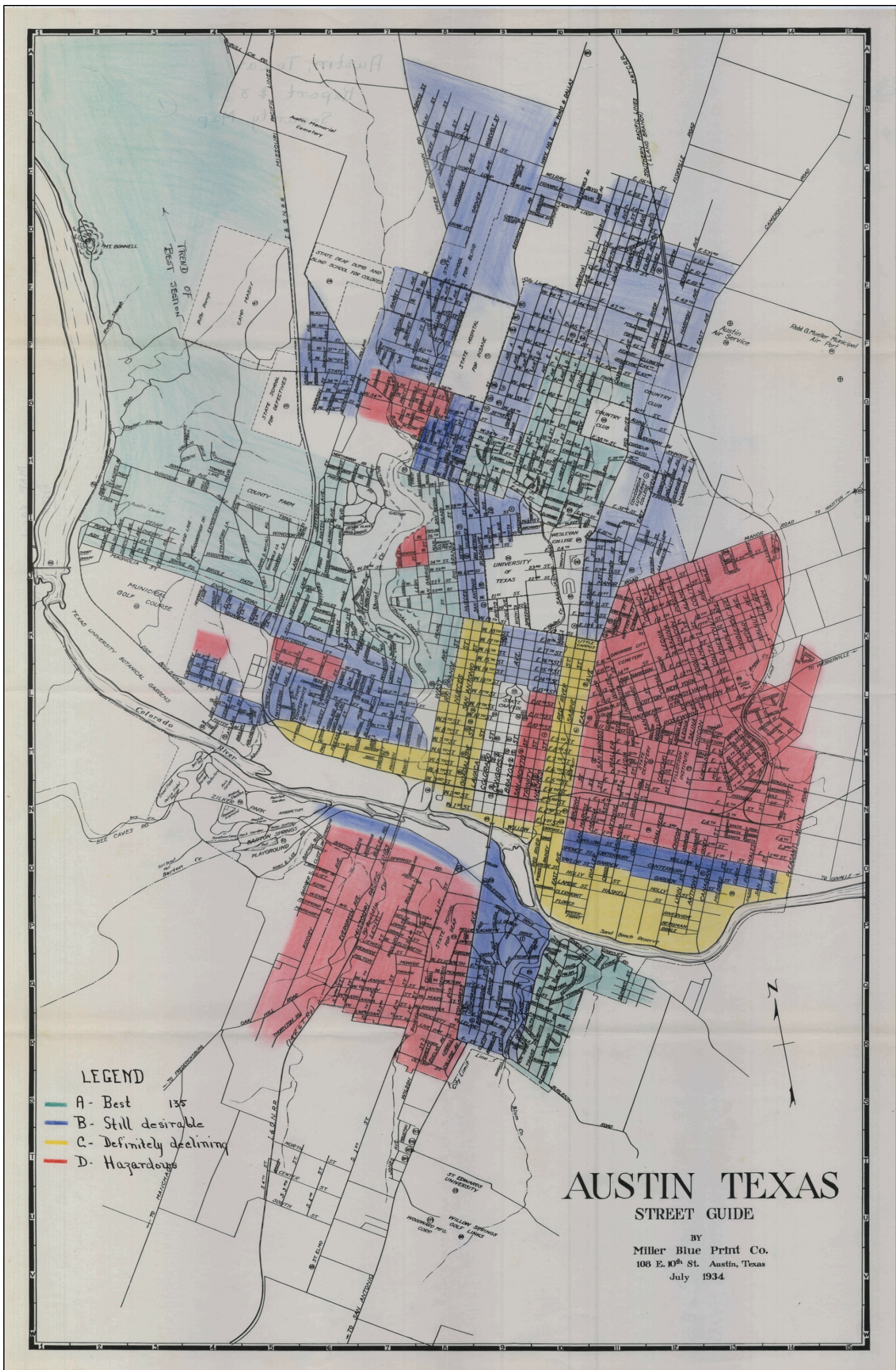
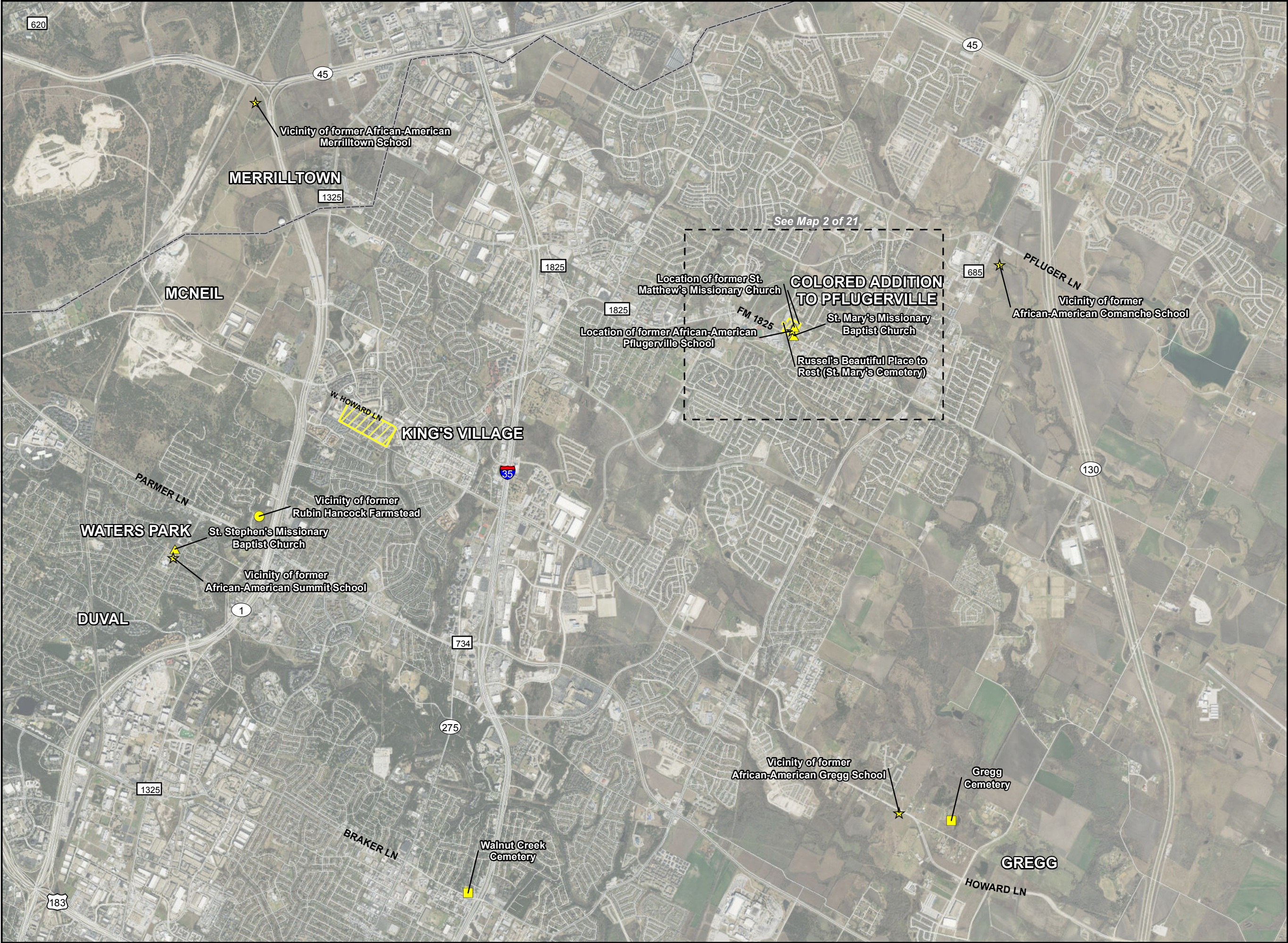


Figure 5. Austin 1935 [Redlining] Map. Home Owners' Loan Corporation. Residential Security Map
(National Archives, Record Group 145, Austin Texas Folder).

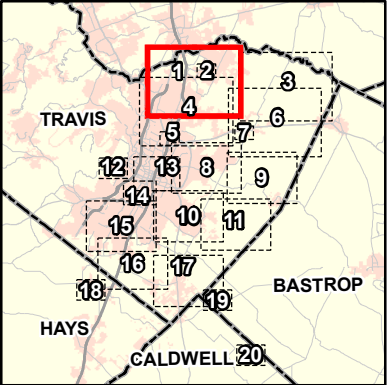
Available through the University of Texas at Austin Libraries: https://www.lib.utexas.edu/maps/austin_maps.html.

APPENDIX C: AFRICAN-AMERICAN SETTLEMENT SURVEY RESOURCE MAPS



**TRAVIS COUNTY
AFRICAN-AMERICAN
SETTLEMENT SURVEY**
COMMUNITIES IN NORTHERN
TRAVIS COUNTY

LOCATOR DIAGRAM

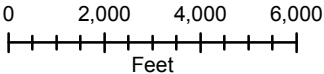


Key to Features

- African-American Cemetery Boundary
- African-American Community Boundary

**African-American Historic
Resource Features**

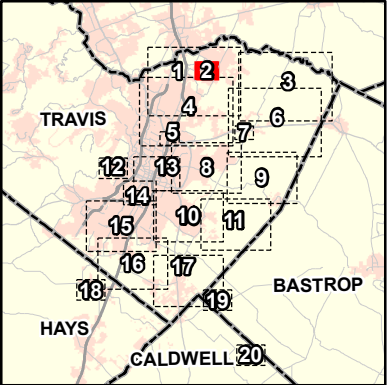
- Cemetery
- Church
- School
- Structure
- Site



1 in equals 4000 ft

TRAVIS COUNTY
AFRICAN-AMERICAN
SETTLEMENT SURVEY
COMMUNITIES IN NORTHERN
TRAVIS COUNTY

LOCATOR DIAGRAM

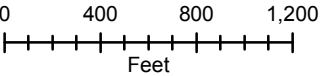


Key to Features

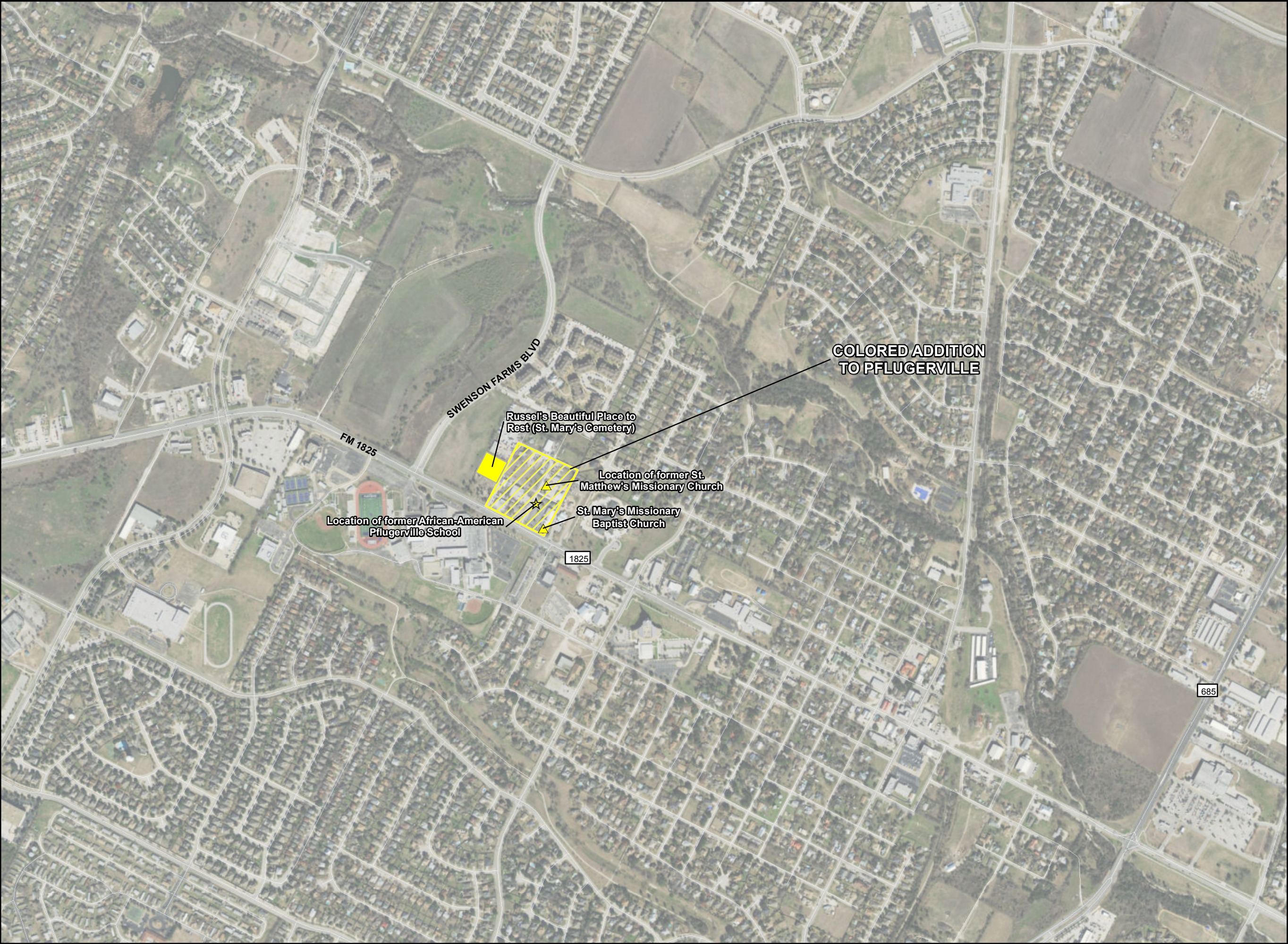
- African-American Cemetery Boundary
- African-American Community Boundary

African-American Historic Resource Features

- Cemetery
- Church
- School
- Structure
- Site

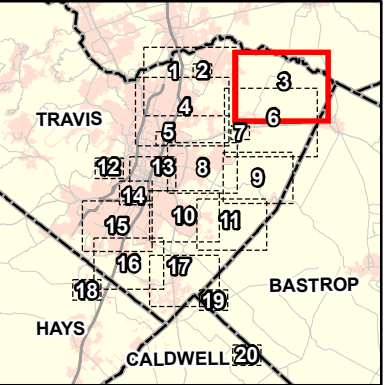


1 in equals 800 ft



TRAVIS COUNTY
AFRICAN-AMERICAN
SETTLEMENT SURVEY
COMMUNITIES IN NORTHERN
TRAVIS COUNTY

LOCATOR DIAGRAM

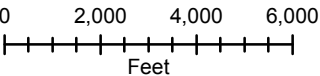


Key to Features

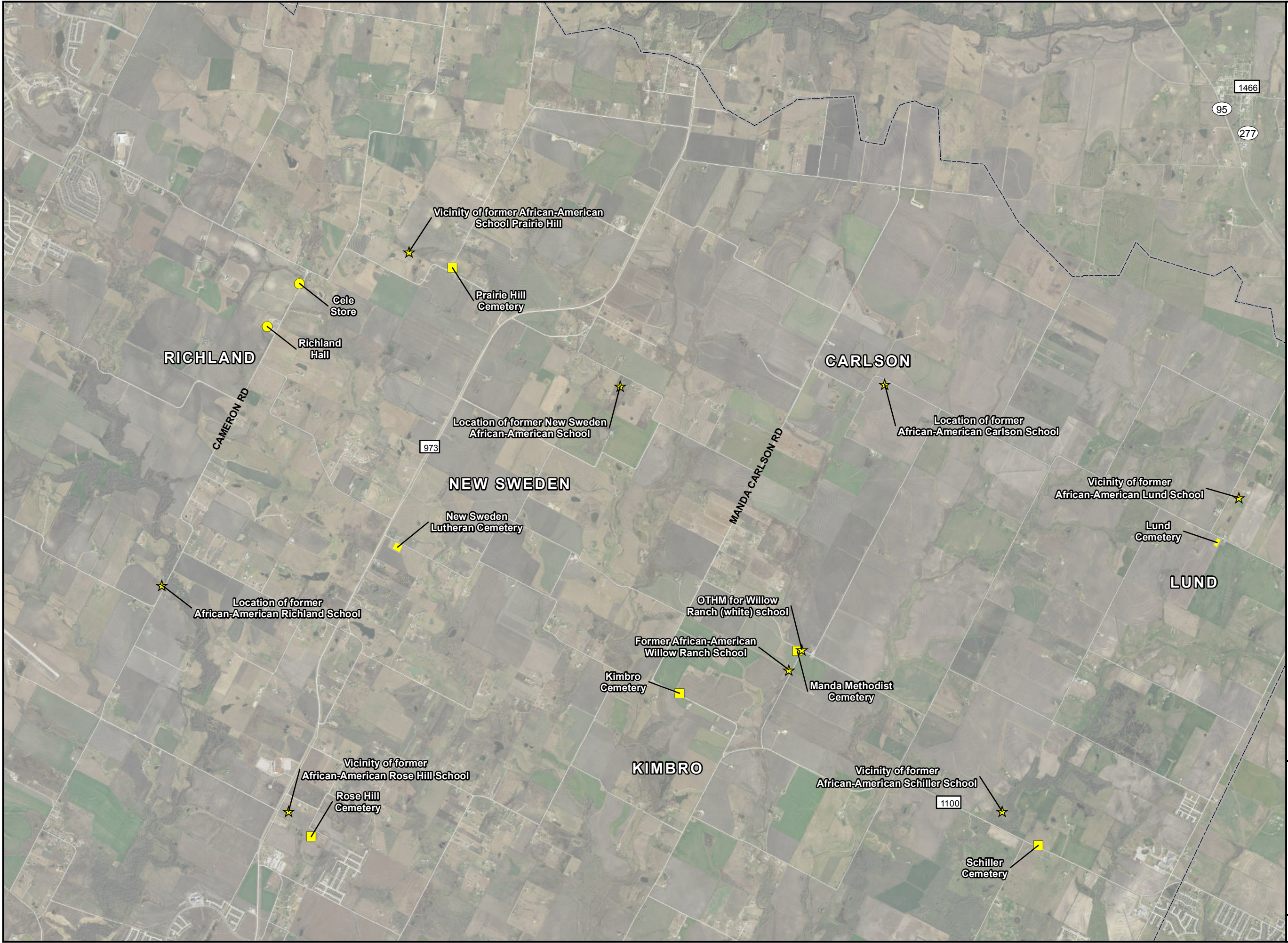
- African-American Cemetery Boundary
- African-American Community Boundary

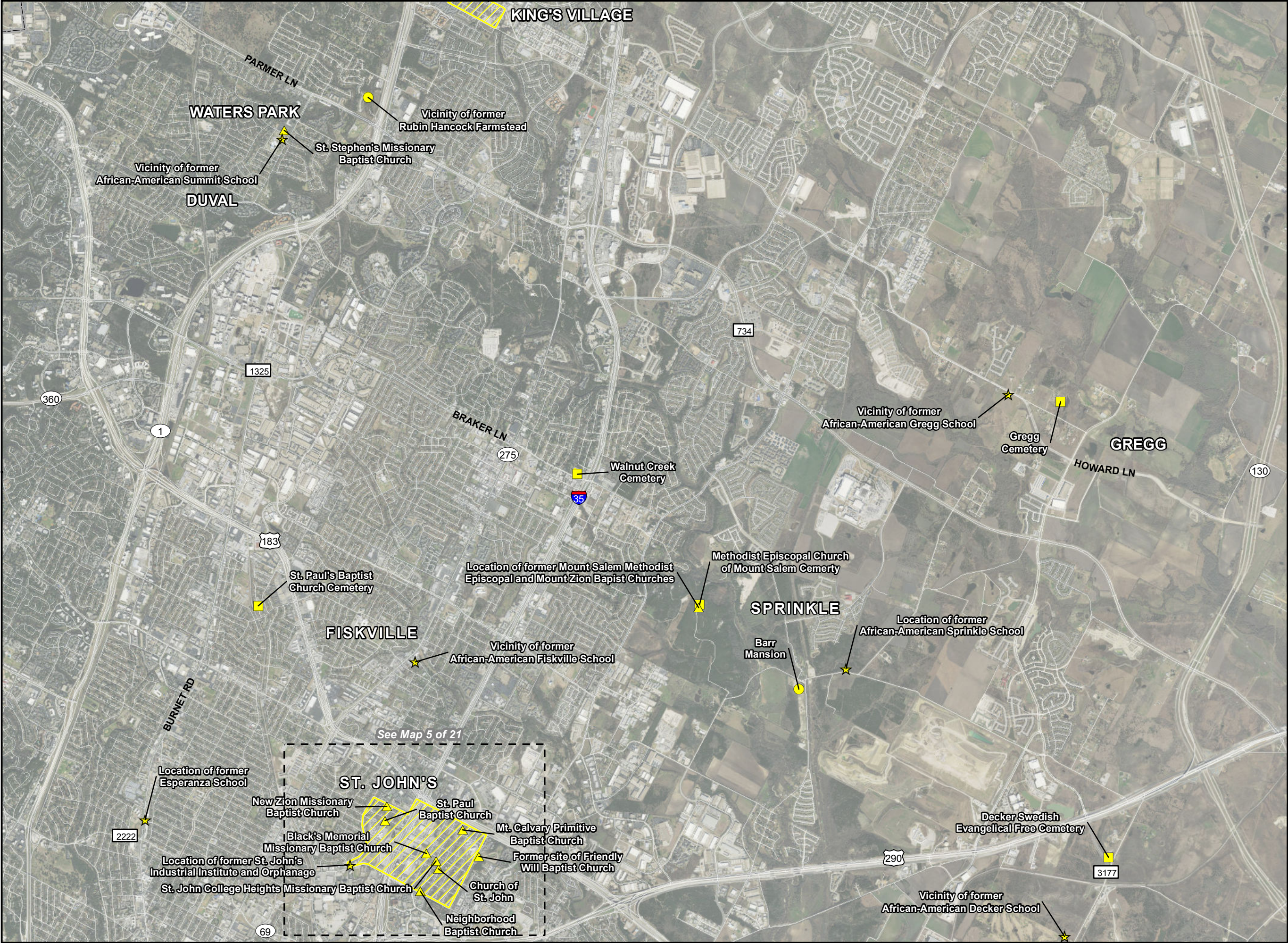
African-American Historic Resource Features

- Cemetery
- Church
- School
- Structure
- Site



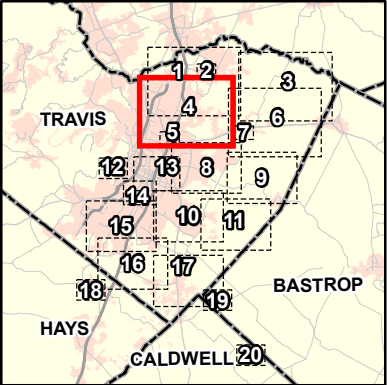
1 in equals 4000 ft





**TRAVIS COUNTY
AFRICAN-AMERICAN
SETTLEMENT SURVEY**
COMMUNITIES IN NORTHERN
TRAVIS COUNTY

LOCATOR DIAGRAM

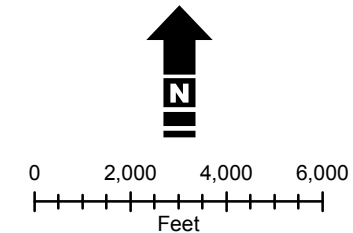


Key to Features

- African-American Cemetery Boundary
- African-American Community Boundary

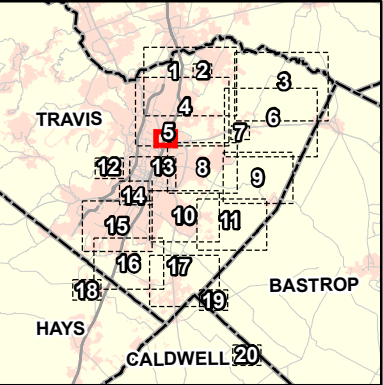
**African-American Historic
Resource Features**

- Cemetery
- Church
- School
- Structure
- Site



TRAVIS COUNTY
AFRICAN-AMERICAN
SETTLEMENT SURVEY
COMMUNITIES IN NORTHERN
TRAVIS COUNTY

LOCATOR DIAGRAM

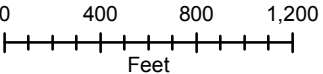


Key to Features

- African-American Cemetery Boundary
- African-American Community Boundary

African-American Historic Resource Features

- Cemetery
- Church
- School
- Structure
- Site

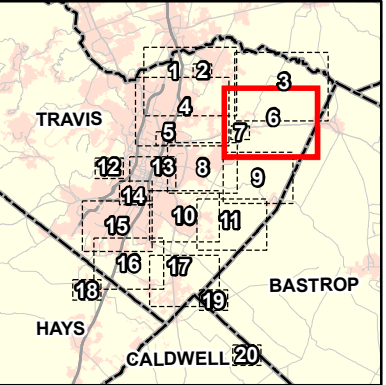


1 in equals 800 ft



TRAVIS COUNTY
AFRICAN-AMERICAN
SETTLEMENT SURVEY
COMMUNITIES IN NORTHERN
TRAVIS COUNTY

LOCATOR DIAGRAM

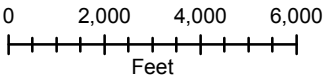


Key to Features

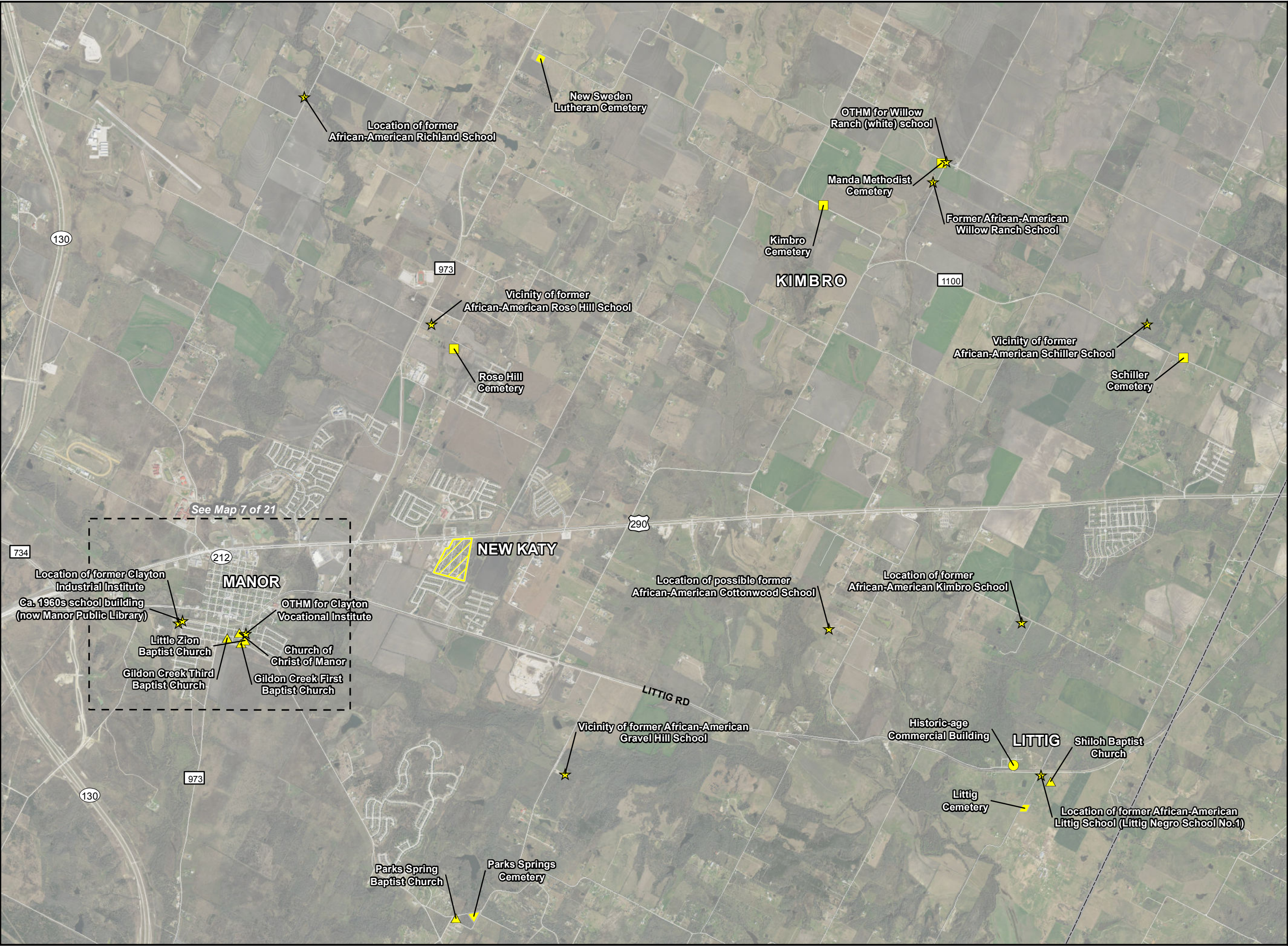
- African-American Cemetery Boundary
- African-American Community Boundary

African-American Historic Resource Features

- Cemetery
- Church
- School
- Structure
- Site

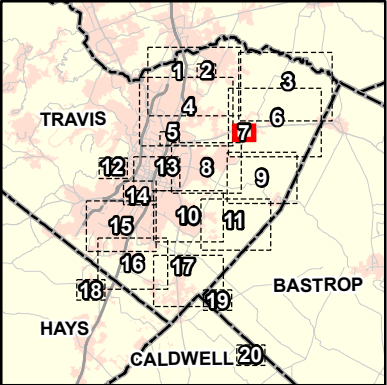


1 in equals 4000 ft



TRAVIS COUNTY
AFRICAN-AMERICAN
SETTLEMENT SURVEY
COMMUNITIES IN NORTHERN
TRAVIS COUNTY

LOCATOR DIAGRAM

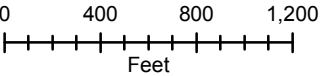


Key to Features

- African-American Cemetery Boundary
- African-American Community Boundary

African-American Historic Resource Features

- Cemetery
- Church
- School
- Structure
- Site

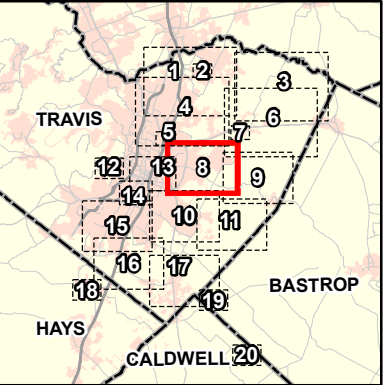


1 in equals 800 ft



TRAVIS COUNTY
AFRICAN-AMERICAN
SETTLEMENT SURVEY
COMMUNITIES IN EASTERN
TRAVIS COUNTY

LOCATOR DIAGRAM

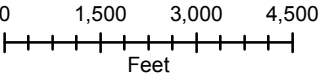


Key to Features

- African-American Cemetery Boundary
- African-American Community Boundary

African-American Historic Resource Features

- Cemetery
- Church
- School
- Structure
- Site

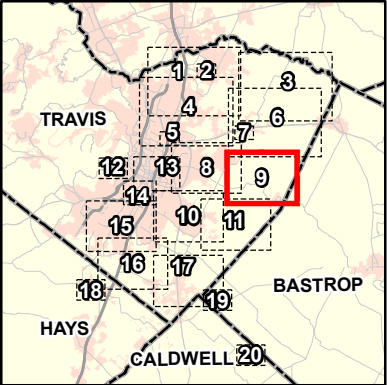


1 in equals 3000 ft



TRAVIS COUNTY
AFRICAN-AMERICAN
SETTLEMENT SURVEY
COMMUNITIES IN EASTERN
TRAVIS COUNTY

LOCATOR DIAGRAM

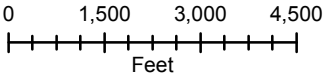


Key to Features

- African-American Cemetery Boundary
- African-American Community Boundary

African-American Historic Resource Features

- Cemetery
- Church
- School
- Structure
- Site

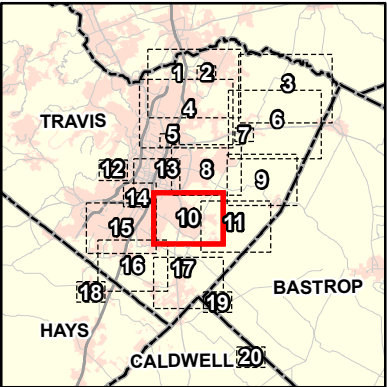


1 in equals 3000 ft



TRAVIS COUNTY
AFRICAN-AMERICAN
SETTLEMENT SURVEY
COMMUNITIES IN EASTERN
TRAVIS COUNTY

LOCATOR DIAGRAM

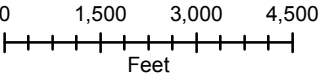


Key to Features

- African-American Cemetery Boundary
- African-American Community Boundary

African-American Historic Resource Features

- Cemetery
- Church
- School
- Structure
- Site



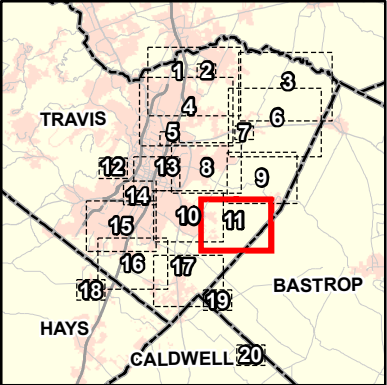
1 in equals 3000 ft





**TRAVIS COUNTY
AFRICAN-AMERICAN
SETTLEMENT SURVEY**
COMMUNITIES IN EASTERN
TRAVIS COUNTY

LOCATOR DIAGRAM

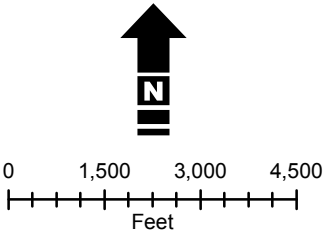


Key to Features

- African-American Cemetery Boundary
- African-American Community Boundary

**African-American Historic
Resource Features**

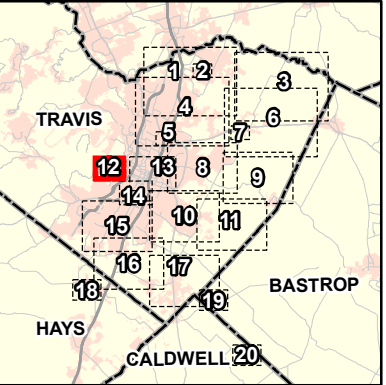
- Cemetery
- Church
- School
- Structure
- Site



1 in equals 3000 ft

**TRAVIS COUNTY
AFRICAN-AMERICAN
SETTLEMENT SURVEY**
COMMUNITIES IN WESTERN
TRAVIS COUNTY

LOCATOR DIAGRAM

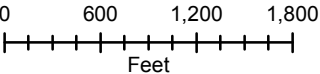


Key to Features

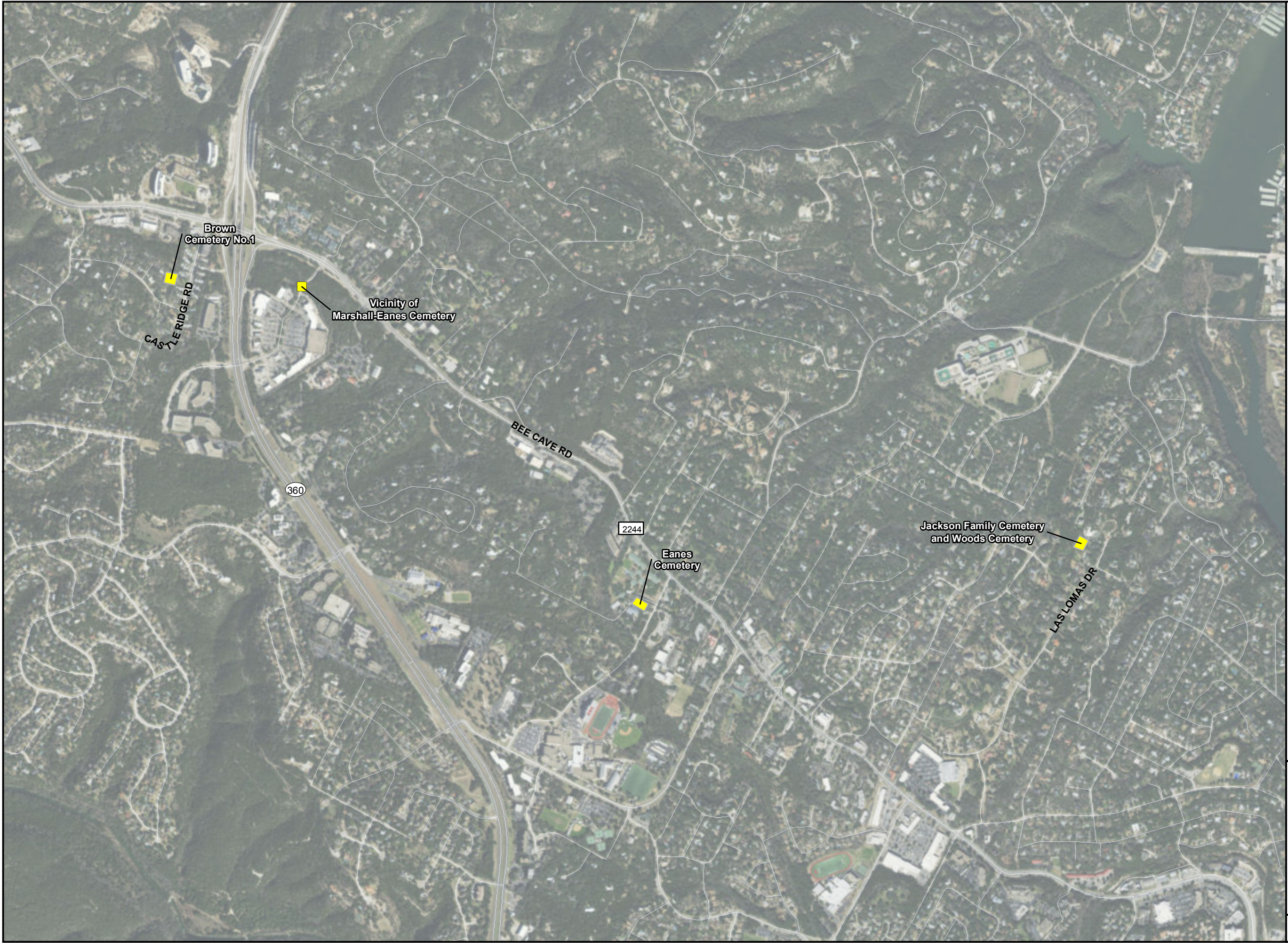
- African-American Cemetery Boundary
- African-American Community Boundary

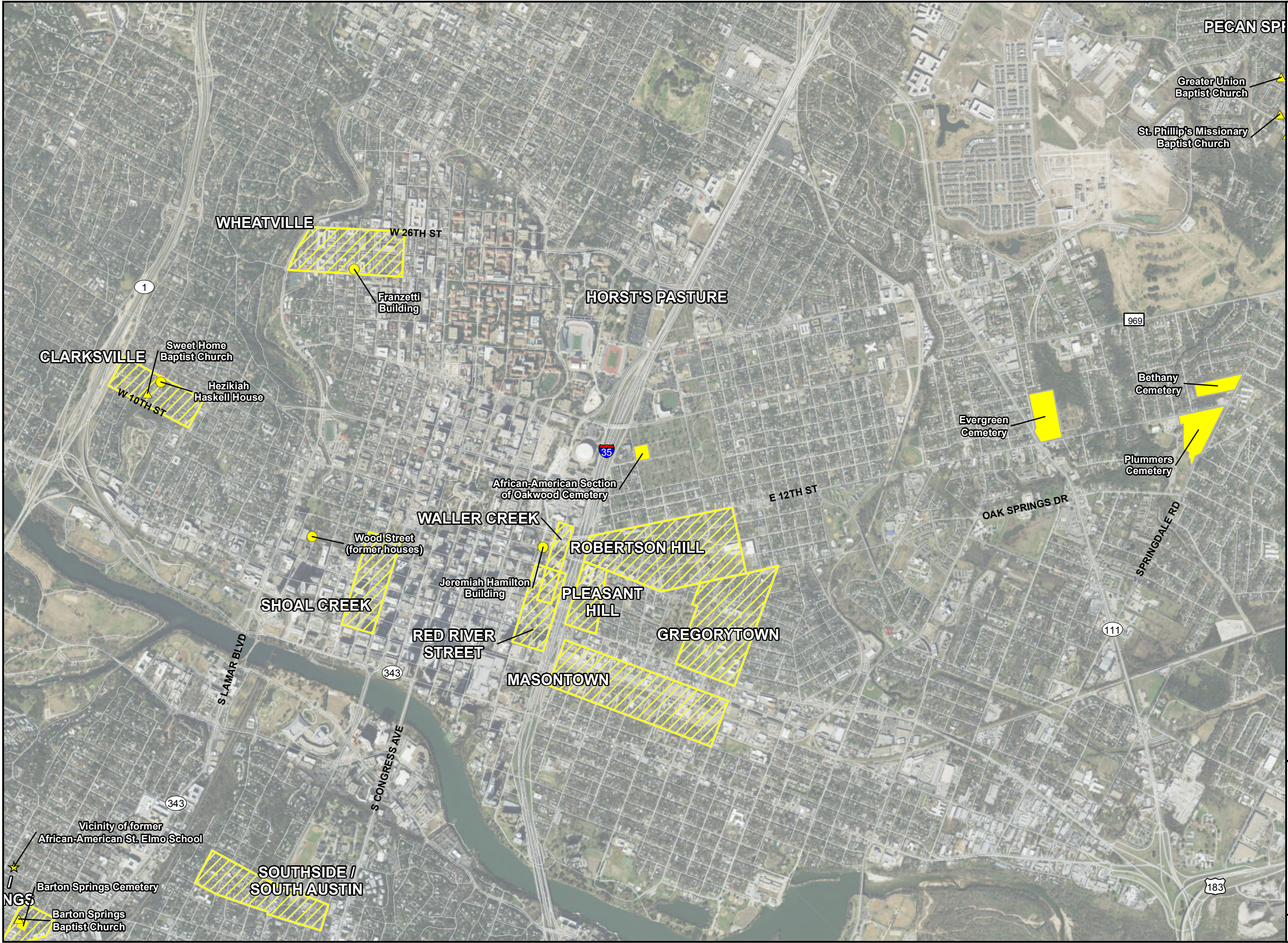
African-American Historic Resource Features

- Cemetery
- Church
- School
- Structure
- Site



1 in equals 1200 ft





TRAVIS COUNTY AFRICAN-AMERICAN SETTLEMENT SURVEY

FREEDMEN COMMUNITIES &
AFRICAN AMERICAN
CEMETERIES

LOCATOR DIAGRAM

Key to Features

- African-American Cemetery Boundary
- African-American Community Boundary

African-American Historic Resource Features

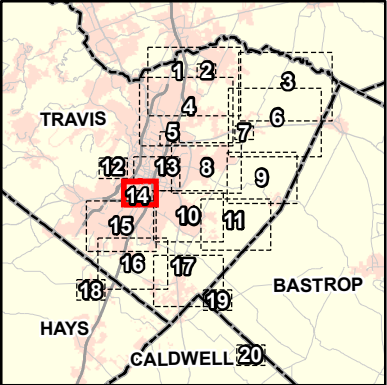
- Cemetery
- Church
- School
- Structure
- Site

MAP 13 of 20



**TRAVIS COUNTY
AFRICAN-AMERICAN
SETTLEMENT SURVEY**
COMMUNITIES IN CENTRAL
TRAVIS COUNTY

LOCATOR DIAGRAM

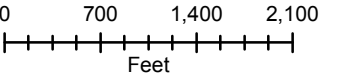


Key to Features

- African-American Cemetery Boundary
- African-American Community Boundary

**African-American Historic
Resource Features**

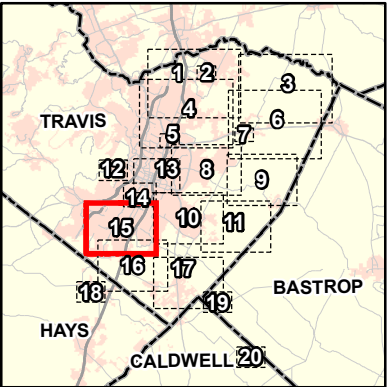
- Cemetery
- Church
- School
- Structure
- Site



1 in equals 1400 ft

TRAVIS COUNTY
AFRICAN-AMERICAN
SETTLEMENT SURVEY
COMMUNITIES IN SOUTHERN
TRAVIS COUNTY

LOCATOR DIAGRAM

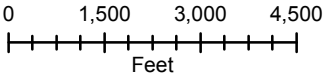


Key to Features

- African-American Cemetery Boundary
- African-American Community Boundary

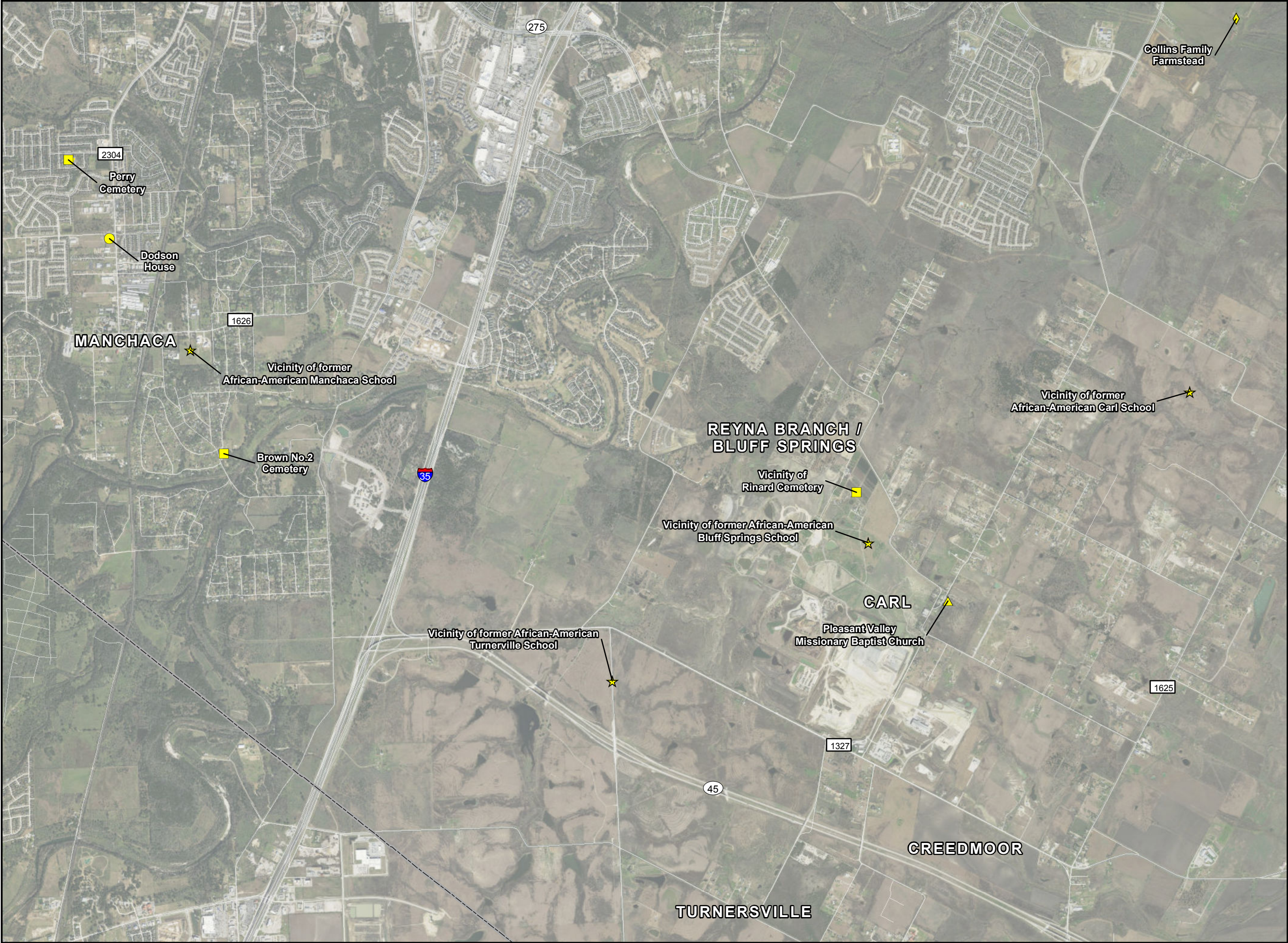
African-American Historic Resource Features

- Cemetery
- Church
- School
- Structure
- Site



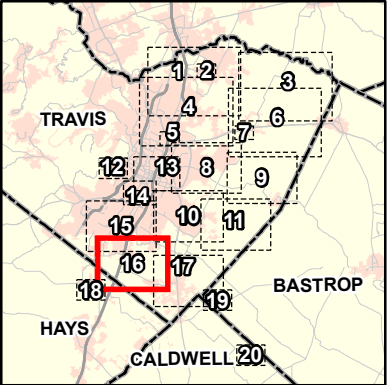
1 in equals 3000 ft







**TRAVIS COUNTY
AFRICAN-AMERICAN
SETTLEMENT SURVEY**
COMMUNITIES IN SOUTHERN
TRAVIS COUNTY






LOCATOR DIAGRAM

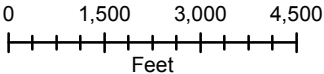


Key to Features

-  African-American Cemetery Boundary
-  African-American Community Boundary

African-American Historic Resource Features

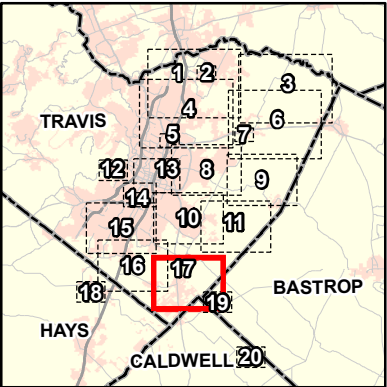
-  Cemetery
-  Church
-  School
-  Structure
-  Site



1 in equals 3000 ft

TRAVIS COUNTY
AFRICAN-AMERICAN
SETTLEMENT SURVEY
COMMUNITIES IN SOUTHERN
TRAVIS COUNTY

LOCATOR DIAGRAM

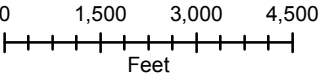


Key to Features

- African-American Cemetery Boundary
- African-American Community Boundary

African-American Historic Resource Features

- Cemetery
- Church
- School
- Structure
- Site

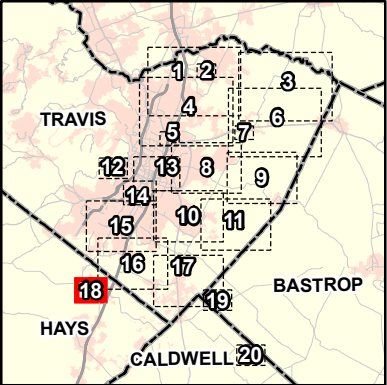


1 in equals 3000 ft



**TRAVIS COUNTY
AFRICAN-AMERICAN
SETTLEMENT SURVEY**
FREEDMAN COMMUNITIES
OUTSIDE TRAVIS COUNTY

LOCATOR DIAGRAM

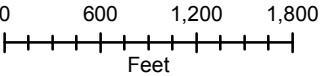


Key to Features

- African-American Cemetery Boundary
- African-American Community Boundary

**African-American Historic
Resource Features**

- Cemetery
- Church
- School
- Structure
- Site

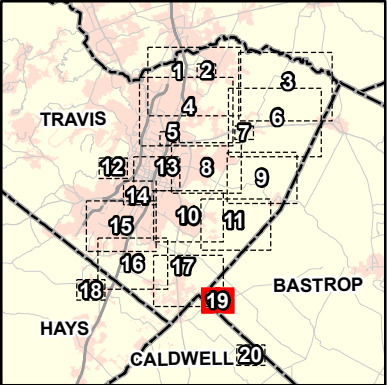


1 in equals 1200 ft



TRAVIS COUNTY
AFRICAN-AMERICAN
SETTLEMENT SURVEY
FREEDMAN COMMUNITIES
OUTSIDE TRAVIS COUNTY

LOCATOR DIAGRAM

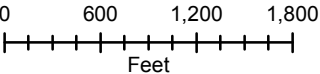


Key to Features

- African-American Cemetery Boundary
- African-American Community Boundary

African-American Historic Resource Features

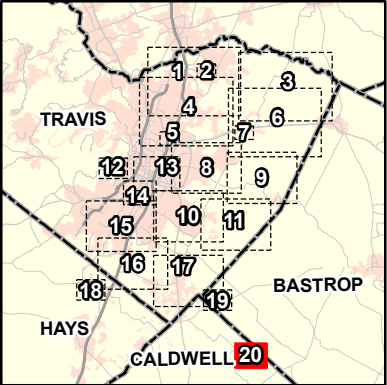
- Cemetery
- Church
- School
- Structure
- Site



1 in equals 1200 ft

TRAVIS COUNTY
AFRICAN-AMERICAN
SETTLEMENT SURVEY
FREEDMAN COMMUNITIES
OUTSIDE TRAVIS COUNTY

LOCATOR DIAGRAM

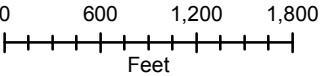


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