ANNOTATED BIBLIOGRAPHY

ON

BLACK SETTLERS OF WASHINGTON COUNTY, ARKANSAS

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and

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This bibliography is an ongoing work with updates expected as future projects are researched.
Annotated Bibliography


Located off 15th Street in Walker Park is a mural painted on the exterior walls of the handball court. It represents South Fayetteville dating back to the early 1800’s. The Access Fayetteville web site explains the stories of the citizens depicted on the mural including African Americans Willis Pettigrew (freed slave), the Black Diamond Serenaders, Jesse Bryant, Lodene Deffebaugh, Ruth Joiner Carr, George Ballard and Otis Parker. Also found on the mural is St. James Baptist and Methodist churches and the Webb House.


A biography on Betty Hayes Davis.


This book is a collection of images of Fayetteville throughout its history, accompanied with contextual descriptions of said photographs. There are many relevant photographs and pieces of information, such as: many photographs of Henderson School, cited as not only the first public school in Fayetteville, but also the first black school in Arkansas, with names and tidbits about some of the teachers and founders of the school; information on the seven black students to enter Fayetteville High School when it was integrated; photographs of two historically black churches (St. James African Methodist Episcopal Church, and St. James Baptist Church); a photo and information on
James Cortez Hoover, a black, long-time janitor who worked in the Fayetteville City Hospital after WWI; a photo and a tidbit of information on Adeline Blakely, a former slave who remained with a Fayetteville family and their lines after her freedom; and finally a photo of the Manuel family growing crops to help the WWII war effort.


Basically an obituary for Julia Buchanan, a 90 year old ex-slave. She was buried in Cane Hill, her former home.


A story about Charlie Wilson, the only black citizen of Prairie Grove at the time of the author’s childhood. Contains amusing anecdotes about how the man would take odd jobs, have tricks played on him. He eventually shot the town bully and went to prison.

Bedell, C. (1966). _The terror of Fayetteville_. Unpublished manuscript, located at Mullins Library Special Collections Department, University of Arkansas, Fayetteville, AR.

A fairly comprehensive manuscript on Fayetteville’s role in the Civil War. It gives a brief overview of the political issues surrounding the war and Fayetteville’s positions, but mostly consists of anecdotes revolving around the usually horrific, but often humorous, actions of the soldiers who passed through the town during wartime. Mostly useful to those wishing to learn about Fayetteville’s war history, it gives a pretty good idea of what wartime felt like here, but has questionable merit in terms of its
interest to black history specifically. It does mention Fayetteville former slave owners by name, such as David Walker, who owned 31 slaves, and William Wilson.


This is an article about the Fayetteville City Beautiful League and their county fair booth where they showed photographs of homes, in various categories. One category called “Best Showing Under Unfavorable Circumstances” had the first place winner as Tom Rogers, “colored.” The award-winning photo is re-printed and biographical information on Rogers and his wife, Jennie, are given.


This article describes the implementation of desegregation at Fayetteville High School in 1954. The author concludes that Fayetteville’s location, racial history, and culture of education laid important groundwork for integration. He then describes how the school board and community were able to do it right by limiting press coverage, using local organizations like churches, and involving student groups to help the black students become part of their new high school.


This book is a general history of Fayetteville, which heavily relies on photographs, which accompany their explanations. Several relevant references to Fayetteville’s former black community, such as: a brief mention of George Ballard and his literary success, naming him alongside other poets contemporary with him such as Rosa Marinoni, Charles J. Finger, William Lighton, and Charles Morrow Wilson; a fairly useful catalog of the black population at the time of the Civil War, during which there were 1500 blacks in the county, 300 of which were in Fayetteville, at the outbreak of the war. Claims an 1860 law made it illegal for any free black man to remain in state. At the end of the war, he claims that many freed slaves returned the Fayetteville, working at the old households, others worked in town as laborers, others worked as waiters or hotel porters, and others joined the army or
had houses built by their former owners and worked the land; two photos of Henderson school, p. 32-33, with a good, but brief, write-up detailing its founder, teachers, and fate; a photo of black laborers who helped build Old Main; a photo titled “The Old South,” which was apparently very famous in its day, which shows Willis Pettigrew, Sam Van Winkle, Charlie Richardson, Squire Jahagen, Nick Clemmons, who were all former slaves; a photograph of black Fayetteville citizens outside a church, with a blurb about where black Fayetteville blacks used to live.


This book is a general history of Fayetteville, written during the city’s centennial year of 1928. There are several relevant references, such as: a mention of slavery in the form of slave quarters—claims many white Fayetteville residents once had slave quarters built in their backyards, but by 1928, they were “all gone.” These former slaves, claims the author, spawned Fayetteville’s black population; a condescending reference from the author, in which he claims “There is a superior type of negro here;” a reference to a “black school,” a claim that Fayetteville blacks have left to become “leaders of their race,” specifically mentioning Henry Sutton, a professor at a “big Negro college in Birmingham,” and later at Booker T Washington’s school in Tuskegee; a claim that Tin Cup had two churches, names not given, and had a population of around 200 at the time of the writing; a mention of George Ballard as the “poet laureate” of Tin Cup, and his book *Ozark Ballards*; the results of the 1840 census, recording the population at 425 total, with 292 white, 123 black, with 120 of the black population being slaves; and finally, a photograph of a few former slaves on page seven.


Contains a segment about Reese Cemetery, where it mentions the death of a former slave named Mary Ann. A wedding gown was donated for her to be buried in. Gives other details about her life.

Ex-slave’s home burned last night on Huntsville Road. (1928, April 26). *The Fayetteville Weekly Democrat*, p.1. Can be found in the book *Selected articles from Arkansas & Fayetteville newspapers*
1820s-1970s concerning Fayetteville and the surrounding area, transcribed and compiled by Steve Erwin, located at Shiloh Museum.

A news story about the partial destruction by fire of the home of “Aunt” Malindy Walker, an ex-slave, who had apparently left a lamp burning while she visited the grocery store. Aunt Malindy was thought to be one of the oldest former slaves in Fayetteville at the time, estimated at nearly 100 years old. Her home was located on Huntsville Road, near historic “Tin-Cup.”


An article on the integration of Fayetteville High School and includes photos of the students and how the school handled activities such as football. The article also discusses both Henderson and Lincoln schools, Fayetteville’s schools for African Americans.


A list of graves is found under the heading: Names on Markers at Oak Cemetery. “Variously also referred to as Twin Oaks Cemetery or African Cemetery, Oak Cemetery is on South Dunn Street, immediately south of National Cemetery. The cemetery has been used by the black community of Fayetteville since the latter part of the 19th century.”

Under the heading: Slave Owners in 1860 there is a list of people owning slaves in either Fayetteville or the surrounding Prairie Township. It includes the name of the head of the family and the number or slaves owned.

First episode of M.E. Centennial to reproduce services held here at Lodowick Brodie Home in 1832. (1932, September 2). *The Fayetteville Daily Democrat*, p. 6. Can be found in the book *Selected articles from Arkansas & Fayetteville newspapers 1820s-1970s concerning Fayetteville and the surrounding area*, transcribed and compiled by Steve Erwin, located at Shiloh Museum.

This is a story about the reproduction of 1832 church services for their centennial, in the form of plays of sorts. The article mentions that several roles were to be played by members of the local black community, such as the role of a cook, nurse, and yard boy.

Former slave dies at home on Rock Street. (1945, May 12). *The Northwest Arkansas Times* [Fayetteville], p. 4. Can be found in the book *Selected articles from Arkansas & Fayetteville newspapers 1820s-1970s concerning Fayetteville and the surrounding area*, transcribed and compiled by Steve Erwin, located at Shiloh Museum.

Basically an obituary for former slave Adeline Blakeley who was a slave or servant for five generations of the Parks family. It gives a brief biography of Blakeley and the family (daughters who married a Blakely, a Hudgens, and a Wiggins) she worked for the rest of her freed life.


The recordings profile the recently discovered black history of Carroll, Benton and Boone counties, with the existing documented history of Washington County to illuminate the significant contribution by African Americans to Arkansas Ozarks culture. Three distinct areas are examined: slave settlements of the early-to-middle 19th century; post-emancipation and the rise of Ozark African
American communities; and--with the exception of Washington County and Benton County--the disintegration of those communities. Two sound discs (135 min.) : digital, stereo ; 4 3/4 in.

Funeral for former Negro slave held. (1945, January 15). *The Northwest Arkansas Times* [Fayetteville], p. 5. Can be found in the book *Selected articles from Arkansas & Fayetteville newspapers 1820s-1970s concerning Fayetteville and the surrounding area*, transcribed and compiled by Steve Erwin, located at Shiloh Museum.

Obituary for former slave L. Myra Cooper, who had resided in Fayetteville since 1872. She was not only the second to last former slave living in Fayetteville at the time, but also the daughter of Willis Pettigrew, of “The Old South” photograph, who was himself a former slave to the Fayetteville family of Z.B. Pettigrew.


Remembering a former slave who moved from Alabama to Prairie Grove. This is a somewhat rambling tale of a white lady discovering a former slave to her family living years later in Prairie Grove Alex Gamble moved from Alabama to Benton County, Arkansas in 1836 with his family and several slaves. He sold Miriah in the 1840s and knew she had married at the end of the Civil War but hadn’t seen her since. His daughter discovers her in Prairie Grove in 1896, now Miriah Brown.


A national guide listing which tourist businesses would serve black customers. It included such businesses as hotels, restaurants, service stations and barber and beauty shops.

This article is from the perspective of the author, Harriet Hamilton, and her meeting with a former Fayetteville slave, Frank Pearson, who was working as a porter at the Acacia Hotel in Colorado Springs when she spoke with him. Pearson noticed that Fayetteville, Arkansas was written next to her reservation, and volunteered that he had lived on the John Pearson plantation, a few miles from Fayetteville, where he was born in 1857, and asked about his friends and family. He then gives the details of his purchase, and the various masters his family had belonged to, as well as telling a story about how he had worked for Jesse James’s family. The article ends with him, as the title suggests, longing to return to Fayetteville one more time before his death.


A short history of Henderson School from its first inception about 1866 as Mission School through its adoption by the Fayetteville School District in 1895 and its name change in 1907.


This is an article about many of Fayetteville’s “firsts” in education, in particular the construction of various school houses, and contains relevant information about black-only schools. The first public school to be built in town according to the article was Henderson School, a black-only elementary school, which was later replaced in 1935 with the new Lincoln School, at the base of “Tin Cup,” the district where Fayetteville's black population historically lived. Lincoln’s first principal is mentioned by name as Herman Caldwell. Lincoln provided public education until desegregation in 1965, and was later demolished in the 1970s.


This article tells the history of Fayetteville’s old movie houses, as the title suggests, but contains a few pieces of relevant information. There was an event in 1908 at The Pastime Electric Theater, where a musical troupe from Kansas was booked to perform illustrated songs, when a female piano player from the theater refused to play for the group because one of their singers was black. The event forced the theater out of business, though it is unknown if the cause of the uproar was that they
booked black performers, or from the fact that the piano player, and by extension the business, was intolerant to black citizens.


This article gives a brief history of Fayetteville poet George Ballard’s life and work. Many of his poems are mentioned by name and extrapolated upon, such as “Woodrow Wilson – A Tribute,” for which Ballard gained his original recognition, “A Toiler Speaks,” which alongside the Wilson tribute was also published in a local newspaper, and “Centennial,” a poem Ballard wrote to commemorate Fayetteville’s centennial in 1928. The latter half of the article focuses on Ballard’s book, “Ozark Ballards,” which contains a very condescending and heavily qualified foreword by Lessie Read. Also of note are the mentions of the following: the unknown burial place of Ballard; the library at the former Henderson/Lincoln school holding Ballard’s name; brief information on Tin Cup; and brief mentions of other historic black citizens of Fayetteville such as Lem McPherson, Lewis Bryant Jr., and James Hoover.


This article is, for the most part as it suggests, a history of Collier Drug. However, there is a very brief segment about the company’s long term deliveryman, Louis Bryant Jr., which I have here transcribed in its entirety: “Bryant worked as a deliveryman at Collier’s for ‘nearly 60 years,’ becoming a virtual fixture there. Bryant, who passed away in 2007, was thought of so highly by the Collier family that they had a ‘one-day store closing to celebrate and honor his life.’”


The article’s title refers to an event from 1928, in which Lem McPherson, a local police officer, was shot and killed by Everett “Eb” Williams, and the following trial and conviction of Williams. Williams had been released from jail for bootlegging charges briefly before the murder, and perused McPherson under the assumption that he had slept with his wife during his jail time. McPherson was
shot twice with a shotgun in Tin Cup, and after evasion, capture, and re-capture, Williams was finally tried and convicted of second-degree murder. Both McPherson and Williams were black citizens who lived in Tin Cup.


The book as a whole largely ignores the existence of historic black citizens, and is instead mostly a basic catalog of Arkansas “firsts.” There are very, very minimal references to anything relevant, though I have listed them here (all taken from the Washington County/Fayetteville sections): mention of a newspaper called “The Arkansian,” which had a stated “anti-abolitionist” agenda; mention of another newspaper called “The Radical,” which is described as “radically Republican,” from 1867, which was later renamed to “The Mountain Echo”; and finally, there is reference to a “colored” school (most likely Henderson school), which was built “many years ago.” Does give the number of students in Fayetteville at the time (602 white, 139 black), and mentions that there was a black teacher employed there.


This is a paper about the African American settlement in East Fayetteville and possible reasons. It also tells about some members of this community, occupations, and conditions. It is not yet published, check with Washington County Historical Society.


A case study in Cultural Anthropology. As stated in the Foreword, this book is “a case study of a kind of Black community in the United States about which relatively little has been written.” In order to preserve the anonymity of the community and write about and the citizens within it, Kunkel and Kennard use an elaborate renaming technique to partially hide the fact that the study is about the
African American community located in the Tin Cup, Hollow, or Spout Spring area in Fayetteville, Arkansas.

Without going into the many re-namings in the book, Kunkel and Kennard present a structured look at the Black community in the city of Sequoyah, which is, as stated before, a thinly disguised Fayetteville.

The book covers many areas of life for African Americans in “Sequoyah,” including sections on Sequoyah and the Black Community, Making a Living, Families and Households, Non-Kin Groups, Leadership and Culture, among other topics. Even for those who are familiar with the real town behind the invented Sequoyah, *Spout Spring* is a worthwhile read, giving many insights into the history and heritage of the Black community in this small southern town.


Starting in 1936, the Federal Writers’ Project began collecting narratives from former slaves. Lankford has put together the narratives from Arkansas in a very readable format in this book. He has arranges them by county. There are six from Washington County: Aunt Adeline Blakely, Joe Bean, John A. Holt, Susie King, R.C. Smith and Seabe Tuttle.


This photo was made ca. 1910 by Burch Grabill. It depicts Fayetteville’s last surviving ex-slaves: Willis Pettigrew, Sam Van Winkle, Charlie Richardson, Squire Jahagen, and Nick Clemmons. It gives brief stories for each of the men, such as the type of work they sought after their freedom. It, also, appeared in the WCHS’s *Flashback*, October 1958 p. 55.

This is a very detailed book about the first one hundred years of the University of Arkansas. There is a long and comprehensive chapter on the history of black colleges affiliated with the University, and an account of the long, bureaucratic, and legally complicated road to allow blacks on the main campus, which was finally resolved when Silas Hunt was admitted into the Law School in 1948. A few other students would follow him that year, and after Hunt’s death due to tuberculosis, would become the first black students to graduate. There is a multitude of information on other “first” associated with the subject of black students and black culture, and many interesting and humorous anecdotes about the integration such as the circumstances of the disappearance of the railing the black students were required to sit in during their instruction.


Gives a general overview of slavery in Arkansas, from its origins, to legal protection and economic implications, as well as information on the average life and culture of a slave and population/census.


The article begins with general history on slave families—that they were rare because in larger plantations, members of would-be families were often separated and traded. In Arkansas, however, since slaveholdings of one owner were smaller, family units were more distinct, with children living together with their parents. Researchers think these families usually formed from not only the master’s desires, but from the slaves’ own interests. Marriages were performed with owners and members of slave communities. Slave families were, according to the author, “one of the most important survival mechanisms for slaves” as they provided “companionship, love, sexual gratification, and sympathetic understanding of his suffering.”

This article includes population statistics for Arkansas’ Ozark counties from 1840 until 1970. Of the counties studied, Washington County had the largest African American population. There is also discussion about the major cultural differences between the communities of White and Black hill people. Although there is little specifically on Washington County, the information on the characteristics of African American people living in the mountain areas of the Ozarks could be good background.


The article, from the sesquicentennial edition of the paper, is a fairly comprehensive history of African Americans in Fayetteville. It claims that they were among the original immigrants to the area, be they former explorers with de Soto, or runaways hiding out in one of the area’s many caves and caverns. The Ozarks never had a huge amount of slaves, but Washington County had among the largest population in the state, at 1500 in 1850. After the civil war, many freed slaves left the area, but some stayed with their former families, or got jobs, though jobs were not very good or abundant. Before the black population became centered in Fayetteville, there were large populations in Cane Hill, Lincoln, Summers, Cincinnati, and Harris. Before 1930, the Fayetteville black population may not have always been centered in Tin Cup, but rather north of North Street, towards Lake Fayetteville. The article goes on to give lots of cultural information about things such as church life and recreations and trends for all ages. It also mentions the affects of the first World War and the Great Depression on the black community.

An inventory of the Oak Cemetery, where it mentions some former slaves are buried.


This book is a compilation of historic photographs from around Washington County complied by The Morning News. There is a photograph of an old slave quarter house in Tuttle, Arkansas, and many photographs depicting a post-Civil War Washington County, but not much else of interest.

Moving picture man leaves by request. (1908, September 18). The Springdale News.

This is an article about a Fayetteville man, C. G. Krause, who ran an open-air motion picture show. Krause fired his white piano player and hired a black man to take her place. The incident incited a mob, and caused Krause to leave town on advice from the city businessmen.


This is a comprehensive history of Washington County. There is a section titled “Black People” in chapter 3, which essentially claims that blacks “built” the community, literally. There is a segment in chapter 5 called “Black Schools”. And a segment called “Unique Black Cultural Heritage” in chapter 6, which has information on Tin Cup, Fayetteville’s prominent black citizens such as George Ballard, and details about their school, churches, movie theaters, the war, organizations, and migration. The book also has an extensive surname index.

A somewhat humorous report about the first time a free black person spent the night in Springdale, which at the time, like Rogers, had an unofficial “rule” that people of color were not allowed to spend a night in the city, or even work as a servant, for that matter. The man’s name was Rector Buchanan, of Van Buren, and he was picked up by a police officer after he was discovered sleeping near a railroad. The officers let him stay the night in the city jail, believing it to be the safest place for him, and he was charged with no crime.


The “Green Book” was published from 1936-1964. This searchable edition includes two places in Washington County: Mrs. S. Manuel Tourist Home (313 N. Olive) and N. Smith Tourist Home (259 E. Center). It is available through the University of South Carolina’s digital library.

Negro’s skull found here but excitement fades as “No Foul Play” reported. (1941, February 6). The Northwest Arkansas Times [Fayetteville], p. 6. Can be found in the book Selected articles from Arkansas & Fayetteville newspapers 1820s-1970s concerning Fayetteville and the surrounding area, transcribed and compiled by Steve Erwin, located at Shiloh Museum.

A strange report of a skull, believed to be that of a black person’s, which was found in “the water” by children. It was later found that the skull was one used for medical research that had somehow found its way into the creek.


This book is a collection of photos compiled by the Arkansas Times, accompanied by brief annotations. There are a few relevant photos, such as a photo of Henderson school children and their teachers, and a photo of Silas Hunt, the first black student to attend the University of Arkansas Law School, with tidbits of information on both.
Read, L. (n.d.). Clara Hayes collects glass and china. *Northwest Arkansas Times* [Fayetteville]

A story about Clara Hayes, her collection of glass and china, her home, and her garden. Gives a brief family history. (Article from FPL vertical file)


This is an informative article about St. James Methodist, its early history, and some of its early members. It, also, noted how the emergence of the church coincided with the establishment of public education. Mention was made of different names for the black area the church served: “Red Hill District,” “tin Cup,” and the Botefuhr neighborhood.


Story about a lake outside of Lincoln, Arkansas and its’ renaming to Bob Kidd Lake. Bob was the man’s actual given name, an ex-slave who had worked and owned land near the lake. From Fayetteville Public Library vertical file.


Article about the research of Washington County slavery done by University of Arkansas graduate student Ted Smith. Smith reported that the average slaveholder in the 1800s held around five slaves, but the vast majority only owned one. They most likely used them to help with farming alongside themselves. Slaves were responsible for 40-50 percent of the county’s agriculture, but not cotton—mostly corn, wheat, potatoes and livestock were cultivated. However, there is no evidence that slaves were treated any better here than other areas, as is often said.

This is a biography of James Hoover, long-time janitor at Fayetteville City Hospital.


Brief report on incident.


Located at east edge of Lincoln on Hwy 62, Bean Cemetery is a burial place for black people of Lincoln, Summers, and Cane Hill. It is believed to be over 100 years (in 1975) old. The article includes information on the Colony settlement of Summers and the Happy Hollow settlement of Cane Hill, including some of their activities and some of the families buried in the cemetery. Some of the professions listed: farmer, horse trainer, Cane Hill Mill worker, nurse (and mid-wife), butcher, and schoolmaster.

Sam Hawkins, over 100 years old, dies. (1949, October). *The Northwest Arkansas Times* [Fayetteville], p. 6. Can be found in the book *Selected articles from Arkansas & Fayetteville newspapers 1820s-1970s concerning Fayetteville and the surrounding area*, transcribed and compiled by Steve Erwin, located at Shiloh Museum.

Basically this is an obituary for former slave Sam Hawkins, as well as biographical information.


This book is a collection of photographs taken throughout the history of the University of Arkansas. There are a few relevant photos, such as photos and tidbits of information on Silas Hunt, Jackie C.
Shropshire, George W. Haley, and George Howard Jr., who were among the first black students to attend the university.


This paper was written for a history class at the University of Arkansas and gives an overview of African American history in Washington County from Civil War days forward. After the lengthy overview, Stone focuses on the Happy Hollow Colony of African Americans that existed near the community of Cane Hill in far western Washington County. Stone gives reasons why Happy Hollow eventually declined and most of its black citizens moved to Fayetteville, the county seat. The primary reason given for this decline is the closing of railroad lines that adversely affected farming in the area. African Americans from Happy Hollow moved to Fayetteville to pursue better job opportunities and to get education for their children. (Page 13 is missing)


Patricia Stone expanded her 2000 paper on the same topic for her M.A. Thesis in History at the University of Arkansas from twenty to sixty-nine pages. Nearly one half of the thesis is devoted to an overall description of the history of African Americans in Arkansas with some descriptions of the environment for blacks in the Cane Hill and western Washington County. Using case studies, Stone also expands on the themes of relocation from her earlier paper, emphasizing the impact of the demise of the railroad in the area and the need for residents to move to Fayetteville in order to find work and to have educational opportunities for their children. Appendices of maps and statistics expand on the thesis topic.
Taylor’s old stable and Byrnsd’s Tavern. (1894, June 28). The Fayetteville Weekly Democrat. Can be found in the book Selected articles from Arkansas & Fayetteville newspapers 1820s-1970s concerning Fayetteville and the surrounding area, transcribed and compiled by Steve Erwin, located at Shiloh Museum.

An article in part about the construction of Isaac Taylor’s new stable, which would replace the old stable described by the townsfolk at the time as an “eye sore.” The article mentions Fayetteville’s oldest citizen at the time, Champ Taylor, who was a former slave of James Byrnsd, and his eagerness to work on the construction of the new stable. It also mentions the Byrnsd Tavern, which was an inn and tavern located in town, as having many “negroes” as its workers.


An article about Betty Hayes Davis, “the only black Wave-Women accepted for Volunteer Emergency Services – of 29 women to graduate from Recruit Training Company 8, platoon I, at the U.S. Naval Training Center in Great Lakes, III.” The article interviews her and details the discrimination she faced in the services as a nurse, and her life in general. She was born in Fayetteville, some time around the 1920s.


An article about a house frame that remained on south East Street in Fayetteville, and the story of its construction in 1855. It was the oldest house left in Fayetteville in some form at the time of the article’s writing. “Uncle Gus” recalls that the house was built by “…his father, Joseph Lewis, his
brother, Rowland, himself, an old Negro named Alf and a small Negro boy who hewed the logs and put the house together.”


Basically the obituary of “Uncle” Sam Young, said to be the last former slave, except for his wife, “Aunt” Martha Young, and “Aunt” Ann Barnett, in Washington County. He was said to be over 100 years of age at the time of his passing.


This article, found in the Lessie Stringfellow Read collection in the University of Arkansas Special Collections, was almost certainly written by Ms. Read. Lessie Stringfellow Read was a long-time editor of the *Fayetteville Daily Democrat/Northwest Arkansas Times*. The article is a description of the “new” Lincoln School for African Americans in Fayetteville. Constructed in 1936, Lincoln School served Fayetteville’s African American children in grades 1-6, elementary school, and 7-9, junior high school. At the time of the writing, Read tells us that Fayetteville had “99 Negro families” and that Lincoln School had an enrollment of 77 children.

University of Arkansas Department of Journalism. (1950). *Historic Fayetteville: a guide to places of historic interest in Fayetteville, Arkansas*. Fayetteville, AR.

This is a pamphlet giving overview of, as the title suggests, places of historic interest in Fayetteville, such as blocks, homes, or cemeteries. In an article about Lafayette Gregg, he is mentioned as having “three servants [who] helped the Greggs care for their beautiful home.” There is also an anecdote about the home possibly having “slave running tunnels” beneath it, though it was built post-Civil war.
There is also a segment on the national cemetery, where the article claims, “one Negro interred there and several women are buried beside their husbands.”


A book very similar in style to *Fayetteville: A Pictorial History*, except it focuses more specifically on the history of Dickson Street. Surprisingly few relevant tidbits, but there are references to the location of “Tin Cup,” as well as its historic population. There is also a very brief blurb about Lewis Bryant Jr., the long-time deliveryman for Collier’s Drug.


Washington County courthouse records that lists former slaves and their names.


This is a rather comprehensive book on historic schools in Washington County. The book contains a chapter on historical all-black schools. There is a good amount of known information on “The Mission School for Negro Only,” later re-named to Henderson, and a list of its teachers, as well as a write up on “Yankee School Marms,” a somewhat derogatory name for the teachers who taught in the early black schools who had come to Arkansas from the North. There is also a good amount on Fayetteville’s other all-black school, Lincoln, which was built to replace Henderson, and also gives a list of its teachers. The chapter also gives some information that may be hard to come by in other books or articles on the topic: the names and locations of other historic schools in the county that were thought to be all black. Cane Hill school for blacks was located in Cane Hill, and a fair amount of information on it is given. There was also thought to be a school in Cincinnati, in the far northwestern corner of the county, but little is known about it. Similarly, there was thought to be another school in Hogeye, which there is also little knowledge on. Harris School for Blacks, Douglas
School, and an all-black school in Lincoln, Arkansas (not to be confused with Fayetteville’s Lincoln school) were said to open only for a few months a year, or when budgeting allowed, and in the cases of Harris and Douglas, there is testimony from and a photograph of a former teacher: Miss Eula Claypool and Louise Black Blackburn, respectively. The chapter closes out with information on the influx/out flux of the black population throughout these schools’ histories, as well as some speculation on unknown schools and the reasons black citizens may have moved in or out of town.

Washington County Slave Schedules. *1850 slave schedule*. Fayetteville, AR.

Slave schedule for Washington County, available in vertical file at the Shiloh Museum in Springdale, Arkansas.


An article on Jessie Bryant, a long-time Fayetteville resident, her education, marriage to Louis Bryant, and death of her son, Louis Jr., an Arkansas State Trooper. Bryant helped establish the NWA Free Health and Dental Center in 1985, served 17 years on the Quorum Court, and volunteers at LifeSource International.


In this part of the narratives is an interview by Mrs. Zillah Cross Peel of ex-slave Doc Flowers of Lincoln.

Tells the story of escaped slave, Nelson Hacket of Fayetteville, who stole a horse from his owner, Alfred Wallace, and over six weeks journeyed to a “colored refugee settlement” at Sandwich, Canada. He was later extradited from Canada, and this is cited as the first time criminal extradition had been used to retrieve a fugitive slave. The implications of this were menacing to antislavery movements as slaves could be recovered by extradition due to this precedent.