



Alachua County, FL Special Meeting

Meeting Agenda - Final

Monday, February 17, 2020

6:00 PM

Truth and Reconciliation Community Remembrance Project

Facilitator: Commissioner Charles S. Chestnut, IV, Alachua County BoCC

I. Approval of Agenda

II. Call to Order – Robert Hutchinson, Chair, Alachua County BoCC

III. Items for Discussion

- A. [20-0130](#) Overview - Why are We Here? (3 min.) - Charles S. Chestnut, IV, Alachua County Commissioner

Fiscal Consideration: N/A

Recommended Action: N/A

- B. [20-0131](#) History/Research (3 min.) Dr. Patricia Hilliard Nunn, UF Adjunct Associate Professor, African American Studies Program

Fiscal Consideration: N/A

Recommended Action: N/A

[Copy of Summary of Lynching in Alachua County Jan 30 2020 -ltr size \(002\).pdf](#)

- C. [20-0132](#) EJL Lynching Marker Project (Video)

Fiscal Consideration: N/A

Recommended Action: N/A

- D. [20-0133](#) EJL Guidelines & Community Involvement (6 min.) - Jackie Davis, Racial Justice Task Force of United Church of Gainesville & Carl Smart, Assistant County Manager, Alachua County

Fiscal Consideration: N/A

Recommended Action: N/A

[EJL Historical Marker Project Proposal of Interest 38P.pdf](#)

- E. [20-0134](#) EJL Community Remembrance Project (Video)

Fiscal Consideration: N/A

Recommended Action: N/A

- F. [20-0136](#) City of Newberry Efforts (3 min.) - Mayor Jordan Marlowe, City of Newberry

Fiscal Consideration: N/A

Recommended Action: N/A

- G. [20-0137](#) Alachua County Truth & Reconciliation Webpage - Joel Laguerre, ITS, Alachua County

Fiscal Consideration: N/A

Recommended Action: N/A

- H. [20-0138](#) Questions

Fiscal Consideration: N/A

Recommended Action: N/A

IV. Public Comment

V. Adjourn



Agenda Item Summary

Agenda Date: 2/17/2020

Agenda Item No.: A.

Agenda Item Name:

Overview - Why are We Here? (3 min.) - Charles S. Chestnut, IV, Alachua County Commissioner

Presenter:

Charles S. Chestnut, IV, Alachua County Commissioner

Description:

Hear presentation.

Recommended Action:

N/A

Prior Board Motions:

Click or tap here to enter text.

Fiscal Consideration:

N/A

Background:

Click or tap here to enter text.



Agenda Item Summary

Agenda Date: 2/17/2020

Agenda Item No.: B.

Agenda Item Name:

History/Research (3 min.) Dr. Patricia Hilliard Nunn, UF Adjunct Associate Professor, African American Studies Program

Presenter:

Dr. Patricia Hilliard Nun, UF Adjunct Associate Professor, African American Studies Program

Description:

N/A

Recommended Action:

N/A

Prior Board Motions:

N/A

Fiscal Consideration:

N/A

Background:

N/A

REPORTED LYNCHINGS IN ALACHUA COUNTY

Compiled by Karen Kirkman, March 13, 2017, October 11, 2017, November 14, 2018

YEAR	MO/DAY	NAME	SOURCE*	B/W	TOWN	Specific Location	Taken From Jail	ALLEGED CRIME	Method of Death	NOTES
1871	7-Oct	Henry Washington	LGD, US COM		UNKNOWN					
1871	8-Oct	Tom Williams	LGD		Archer					
ARCHER 1										
1913	13-Dec	Henry White		B	Campville	In woman's yard	N	Discovered under the bed of white woman	Hanging/shot	Noose broke, riddled with bullets
CAMPVILLE 1										
1868	Nov?	----- Stephens	LGD, US COM		Gainesville					
1868		Harry Franklin	LGD, US COM		Gainesville					Inquest Pymt CC Min 1, pg274
1870		Christopher Cummings	LGD, US COM		shot near Gainesville				Shot	
1871	14-Sep	Sandy Hacock	LGD, US COM		Gainesville					Inquest Pymt CC Min 1, pg378 Oct 3, 1871
1871	14-Jan	Alexander Morris	LGD, US COM		hung at Gainesville		Y		Hung by mob - KKK	
1874	Early May	Eli		B	Gainesville	at the Jail	Y	Attempted rape of white woman	Burned	Famous outlaw John Wesley Hardin involved in lynching; so was the coroner.
1891	17-Feb	Tony Champion		B	Gainesville	Old Savage lot in front of Mr. Post's house - near 419 E 6th St and 425 NE 5th Ave	Y	Murder of Mr. McPherson	Hanging	Member of Harmon Murray gang
1891	17-Feb	Michael Kelly		W	Gainesville	Old Savage lot in front of Mr. Post's house	Y	Murder of Mr. McPherson	Hanging	Member of Harmon Murray gang
1891	24-Aug	Andrew Ford		B	Gainesville	Old Savage lot in front of Mr. Post's house	Y	Beating Joe Speed (b)	Hanging	Member of Harmon Murray gang 5

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1896	26-Nov	Alfred(o) Daniels		B	Gainesville		N	Suspicion of arson (barn burning)	Hanging, shot	Taken by mob on way to jail, no evidence
					GAINESVILLE	10				
1868	1-Nov	Moses Smith	LGD, US COM		Gordon					Inquest Pymt CC Min 1, pg273 "Moses Smith"
					GORDON	1				
1904	14-Jan	Jumbo Clark		B	High Springs		N	Assault of 14 yr old white girl	Hanging, shot	Taken by mob on way to jail
					HIGH SPRINGS	1				
1867		Harry Simonton	LGD, US COM		Micanopy					
1892	12-Jan	Henry Hinson		B	Micanopy	Town square	Y	Murder of W. Jefferson Chitty	Hanging	After fight at tight rope walking performance
					MICANOPY	2				
1902	1-Sep	Manny Price		B	Newberry		N	Murder of W.F. Brunson	Hanging, shot	Taken by mob on way to jail
1902	1-Sep	Robert (Bob) Scruggs		B	Newberry		N	Suspected accomplice of M. Price	Hanging, shot	Taken by mob on way to jail
1908	6-Feb	Jack Long		W	Newberry	A spreading oak	Y	Murder of Elias Sapp	Hanging	
1916	19-Aug	Stella Young		B	Newberry	A mile from town	Y	Helping Boisy Long escape	Hanging	
1916	19-Aug	Andrew McHenry		B	Newberry	A mile from town	Y	Helping Boisy Long escape	Hanging	Gravemarker DOD Aug 18
1916	19-Aug	Rev. Josh J. Baskins		B	Newberry	A mile from town	Y	Helping Boisy Long escape	Hanging	Gravemarker DOD Aug 18
1916	19-Aug	Mary Dennis		B	Newberry	A mile from town	Y	Helping Boisy Long escape	Hanging	
1916	19-Aug	Bert Dennis		B	Newberry	A mile from town	Y	Helping Boisy Long escape	Hanging	
1916	19-Aug	Jim Dennis		B	Newberry		N	Helping Boisy Long escape	Shot	Gravemarker DOI6 Aug 18

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1916	19-Aug	Unknown		B	Newberry	Buried along railroad tracks between Dudley house	N	Killed at same time of Newberry Six		From oral history of Myrtle Dudley, Feb 25, 1992
1916	19-Aug	Unknown		B	Newberry	and Gainesville	N	Killed at same time of Newberry Six		From oral history of Myrtle Dudley, Feb 25, 1992
1916	19-Aug	Unknown		B	Newberry		N	Killed at same time of Newberry Six		From oral history of Myrtle Dudley, Feb 25, 1992
1916	19-Aug	Dick Johnson		B	Newberry		N	Killed at same time of Newberry Six		Article by Claudia Adrien, Gville Sun, Sept 4, 2005 - recollection of Mary Welch
1923	17-Jan	Abraham Wilson		B	Newberry	Cherry tree, 1 -1/2 mi from town	Y	Cattle stealing, convicted, serving jail sent.	Hanging	
					NEWBERRY	14	* does not include highlighted one			
1867	12-Feb	Cooley Johnson (Mitchel Johnson??)	LGD, US COM		Newnansville					Inquest Pymt CC Min 1, pg215 "Mitchel Johnson"
1867		George Bibbon	LGD, US COM		Newnansville					
1868		Willey Bradley	LGD, US COM		Newnansville					
1868	12-Oct	Cesar (Caesar) Sullivan	LGD, US COM		Newnansville					Inquest Pymt CC Min 1, pg269
1869		Henry (Harry) Hurl	LGD, US COM		Newnansville					
1869		Joseph Hurl	LGD		Newnansville					
~1869	Before Nov 23	Son of Harry Harold	LGD, US COM		Beyond Newnansville	At the home of his father/Son was 15 yr old			Shot	Perpetrators caught, tried, acquitted/Joe Moody among them/Moody et al

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1871	9-Oct	W.M. Lucy (s/b M.H. Lucy)	LGD, US COM	W	Newnansville				Shot in eye	Jewish Merchant, buried Evergreen, died Oct 9, 1871 Aged 27/murdered by Joe Moody
1895	2-Apr	William Rawls		B	Newnansville		Y	Murder of H.B. Kaul	Hanging, shot	
					NEWNANSVILLE	9				
1894	12-Jan	Charles Willis		B	Rochelle	House	N	Nothing specific other than "desperado"	Shot/Burned	Wounded, riddled with buckshot, bed set on fire
					ROCHELLE	1				
1867		Jacob Lee	LGD, US COM		near Wacahoota					
1870		Jim Jenkins	LGD, US COM		near Wacahoota					
WACAHOOTA						2				
1892	6-Sep	Unknown Negro Boy		B	Waldo	Old storage building	N	Suspicion of burglary and incendiarism	Hanging	
1926	27-Dec	George Buddington		B	Waldo	Orange Heights Rd 3 mi. from town	Y	Attempt to extort a debt at gun pt.	Shot	
WALDO						2				
On some lists		Ruled out. Killed as a result of shoot out								
1896	12-Jan	Harry Jordan		B	Newnansville		N	Murder of Dr. J.N. Cloud	Burned to death	Shoot out with mob, fired house, burned in house
1915	21-Jul	Dr. H.M. Owens		W	Trenton	Mrs. McGuire's house	N	Asked to leave town	Shot	shot when he came out



Agenda Item Summary

Agenda Date: 2/17/2020

Agenda Item No.: C.

Agenda Item Name:

EJI Lynching Marker Project (Video)

Presenter:

Link: <https://youtu.be/yUq0Qv36f3A>

Description:

N/A

Recommended Action:

N/A

Prior Board Motions:

N/A

Fiscal Consideration:

N/A

Background:

N/A



Agenda Item Summary

Agenda Date: 2/17/2020

Agenda Item No.: D.

Agenda Item Name:

EJI Guidelines & Community Involvement (6 min.) - Jackie Davis, Racial Justice Task Force of United Church of Gainesville & Carl Smart, Assistant County Manager, Alachua County

Presenter:

Jackie Davis, Racial Justice Task Force of United Church of Gainesville & Carl Smart, Assistant County Manager, Alachua County

Description:

N/A

Recommended Action:

N/A

Prior Board Motions:

N/A

Fiscal Consideration:

N/A

Background:

N/A



Historical Marker Project General Guidelines

Thank you for your interest in EJI's Historical Marker Project, as part of our Community Remembrance Project. We hope our general guidelines will provide a clear framework for the considerations and steps involved in installing an EJI historical lynching marker.

OVERVIEW

EJI has documented over 4,400 African American victims of racial terror lynching in at least twenty states across America between the end of Reconstruction in 1877 to 1950 (To view by map, visit: <https://lynchinginamerica.eji.org/explore>). The lynching of African Americans during this era was a form of racial terrorism intended to intimidate African Americans and enforce racial hierarchy and segregation. Despite the enduring legacy of racial terrorism and injustice today, many communities where lynchings took place have landscapes featuring numerous memorials to the Civil War and the Confederacy, but few, if any, memorials to local histories of racial violence and injustice.

EJI believes that truthfully acknowledging this history is vital to healing and reconciliation. In the effort to help towns, cities, and states confront and recover from tragic histories of racial violence and terrorism, EJI is joining with communities to install historical markers at the sites of lynchings, to encourage local recognition and necessary conversations.

To date, EJI has installed historical markers in the following communities (For more information about these communities and their historical marker projects, please visit: <https://eji.org/search?keys=historical%20marker>):

Brighton, Alabama – December 2015



Letohatchee, Alabama – July 2016



Abbeville, South Carolina – October 2016



Gadsden, Alabama – December 2016



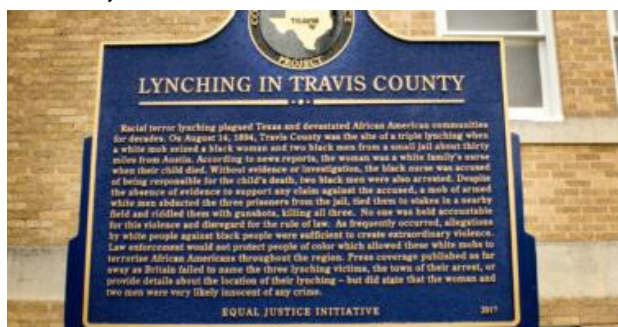
Tuscaloosa, Alabama – March 2017



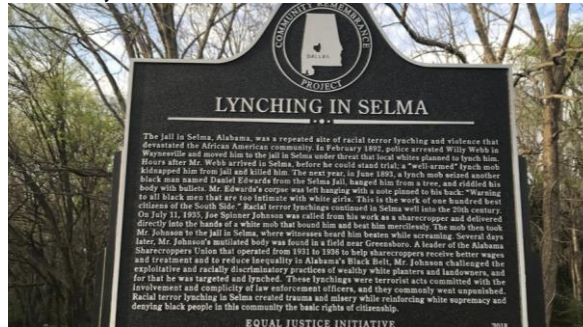
LaGrange, Georgia – March 2017



Austin, Texas – December 2017



Selma, Alabama – March 2018



BASIC OUTLINE OF HISTORICAL MARKER PROJECT PROCESS

As part of the Community Remembrance Project, the historical marker project's basic process includes the following steps and components:

1. Organizing a **Community Remembrance Project (CRP) coalition**
2. Complete the **Historical Marker Proposal of Interest**
3. Reviewing and conducting **Research** about county lynching victims
4. **Crafting the Marker Language** based on EJI and local historical society review, depending on the local process for marker approvals
5. **Identifying Site(s) for Installation** of historical marker
6. **Securing Necessary Permits and Approval** for marker installation
7. **Post-Land Securing Confirmation**, EJI orders the historical marker to be fabricated
8. Planning the **Historical Marker Dedication and Unveiling Ceremony**
9. Facilitating the historical marker project affiliated **High School Racial Justice Essay Competition** leading up to marker installation
10. **Process Completion**, including installing the historical marker(s) and holding the dedication and unveiling ceremony

Coalitions interested in a longer term level of engagement around truth and reconciliation might seek an incremental process that engages additional steps, such as:

- Incorporating a local **Soil Collection** ceremony and/or exhibit in the community prior to the historical marker installation
- Bringing community partners and stakeholders to **visit the Legacy Museum: From Enslavement to Mass Incarceration** and **the National Memorial for Peace and Justice** in Montgomery, Alabama
- Sustaining engagement post-historical marker dedication to potentially partner with EJI for the **Memorial Monument Placement Initiative**

If facilitated thoughtfully and cooperatively, with committed local leadership, the steps outlined above could represent a one to three year educational process. Though some of these steps are obviously necessary for the process, some may be optional. Whereas one community may be interested only in installing a historical marker, others may be interested in incorporating the other long-term engagement opportunities. It is not necessary for a coalition to commit to engaging a long-term strategy outlined above or engaging the steps in the exact order outlined above. Our hope is that community members interested in this process will work to plan engagement that is relevant to the needs and capacity of their individual communities.

BUILDING A CRP COALITION

For historical marker projects, we seek to partner with **community coalitions**, which will include diverse individuals representing the local community, local organizations and institutions, and/or government actors, to build local awareness and enable truthful conversations about the legacy of racial terrorism and injustice through the historical marker project.

Local CRP coalitions should have the following features to be recognized as good candidates for partnership:

- **At least 5 members**, either as individuals (not coming from the same household) or as representatives of partnering groups in collaboration.
- Demonstrating a commitment to the **intentional inclusion of local African American cultural leaders and institutions** with direct ties to the community in which the marker will be installed.

In building a supportive CRP coalition, it is valuable to consider stakeholder interest and expertise. Reaching out for supportive community partners may involve:

- Identifying stakeholders who can effectuate acquisition of needed land for the marker installation and/or neutralize political opposition against the acquisition of land for this purpose
- Identifying stakeholders who can help distribute information about the Essay Contest to 9-12 Grade High School principals, teachers, students, parents and other relevant role players, particularly regarding students living in low to moderate income communities
- Identifying stakeholders who could plan, attend, and/or present/perform in a dedication and unveiling program that would feature a culturally relevant program in an accessible venue.

Community members have varying levels of education about lynching and varying levels of comfort discussing lynching generally or in the manner that EJI is committed to discussing it. It is helpful to have conversations about the project's vision and potential marker content requirements with potential community partners initially, so that everyone involved in working to secure the installation of the marker has a shared agenda. We believe that it is also important for groups seeking to engage this project to **prioritize both the involvement and leadership of African American community members**. This effort asks us to confront historical trauma that is both universal and also very specific to the experiences of African American communities. To ensure that the project remains rooted within this cultural context, we encourage those involved in this effort to reflect on the living members of their community who might have an authentic connection to experiences of racial violence and explore ways of ensuring their voices are represented in a substantive fashion.

HISTORICAL MARKER FEATURES AND RESEARCH ON RACIAL TERRORISM

Appendix A provides information on the historical marker design, including marker dimensions, and details on the historical marker installation process. Our markers are produced by a San Antonio, Texas based company named The Southwell Company. The **markers are valued at about \$3000 each, including shipping. EJI pays for:**

- The production and shipping of the markers
- On a case-by-case basis, the general contractor services needed to install the markers

Our rectangular marker panels are about 42 inches by 38 inches and the polls are 5.5 to 6 feet tall in height. We usually use a black or blue backdrop, with gold, silver, or white lettering. However, we can change the size, height, shape, and color to suit particular requirements if necessary.

The markers consist of two sides that detail the narrative events surrounding a specific lynching victim and/or group of racial terror lynching victims and the history of racial terrorism in America:

- **Side One:** The narrative of an individual lynching victim or the narratives of the total number of lynching victims associated with a county. We can be flexible on whether we focus on one or more victims.
- **Side Two:** The narrative of racial terror lynching as a national phenomenon, rooted in myths about racial inferiority/superiority. Featuring this side is **non-negotiable** for EJI affiliated markers.

EJI bases the narrative content of each marker on research we have conducted, while also welcoming local archival research community partners may provide. We attempt to tell the individual stories of the victims and also provided broader historical context. We also include language that helps audiences understand how racial terror lynchings targeting African Americans were distinct from other lynchings.

EJI believes that it is critical for audiences to understand that racial terrorism was used to simultaneously punish individuals, intimidate entire black communities, and enforce racial hierarchy. That is why featuring this contextual language on side two of each marker is a non-negotiable element of our participation.

To confirm the identities of the individuals mentioned on our markers, we have spent over five years researching newspaper archives, academic studies of lynching, genealogical sources, census survey data, and numerous other historical sources. Our research is summarized in our ***Lynching in America: Confronting the Legacy of Racial Terror*** report, which has been used by journalists and academics as a basis for further exploration of the time period. A digital copy of the report is available here:

<https://lynchinginamerica.eji.org/report-landing>. We can also mail full copies of the report upon request. To review our research process, please see **Appendix B**.

One of the primary steps for confirmed partnership with EJI is the **crafting and review of the side one and side two narratives**. The coalition will work with EJI and the respective local approval body to confirm the narrative content on the historical marker. Once the narrative language is approved based on our guidelines, and a local site is confirmed for installation, EJI will move forward with ordering the historical marker for fabrication.

SECURING AN INSTALLATION SITE

Assorted factors might influence the selection of a marker installation site. In counties where multiple lynchings took place, it might make sense to attempt to design a marker that mentions all the lynchings. On the other hand, in some circumstances, a marker that is specific to one or two victims is more appropriate. The selection of the marker installation site is influenced by the identities of the individuals recognized on the marker. Where the exact location of a lynching is known and still accessible today, it might make sense to research the steps that would be involved in installing a marker in that specific location. However, where the setting of a lynching is known in a more general sense, with less specific detail about the exact location, it might make sense to start off by exploring multiple options.

Site selection is also influenced by the process related to one institution or property owner versus another. In one community, attempting to install a historical marker in front of a jail, a courthouse, or within a city center might require spending 4 to 6 months filing applications for multiple permits and official stamps of approval from various public agencies, whereas in another community installing a marker in a similar area might be far less complicated. Similarly, installing a marker on land owned by a non-profit organization, such as a university or church, might be highly complex or very simple depending on the organizational structure of that non-profit organization.

To help plan a realistic work time-line, it is always helpful to **spend time researching the local laws regulating installation of historical markers in public places**, particularly on Right of Way easements or in historic districts. This information is public and usually available online. When investigating a potential site owned by a private entity, it is also helpful to ask questions about the decision making structure of any private commercial or nonprofit organization that might have influence over authorizing a marker installation. A site owned by one landowner who has full control over the property will have a process that is different from a site whose owner is divided into committees and a Board of Directors. It is helpful to keep these considerations in mind when creating a plan. In some instances, a private sign installation company can be

paid to apply for all needed municipal permits and completing other steps related to securing an installation site.

PLANNING THE DEDICATION AND UNVEILING CEREMONY

Concurrent to preparing for installation of the historical marker, CRP coalitions can begin to plan a marker dedication and unveiling ceremony. In our experience, organizing a dedication and unveiling ceremony can be a constructive experience for local community members when there is a shared commitment to the marker's text and the overall vision of the project. Once a core group of supporters is identified, this group can work cooperatively to secure a venue for the unveiling ceremony, distribute invitations, create a program, solicit presenters and performers, invite local news media, organize refreshments, incorporate essay contest winner recognition, etc.



Local leaders and coalition partners dedicate and reveal the new historic marker at the unveiling ceremony held in Austin, Texas in December 2017.

Unveiling ceremonies can be transformative events; they are most impactful when the local leaders involved in planning incorporate the authentic culture of their community into the program. Often, relatives of lynching victims live in the community and can attend or even participate in the program. These programs often provide a platform to recognize civil rights movement veterans and other local unsung heroes who have displayed selfless courage and creativity in their willingness to stand for human rights. Local artists, children's choirs, or adult musicians might be a great addition to the program. These programs can be organized in many ways. For samples of prior dedication ceremony programs, please see **Appendix C**.

EJI's director, Bryan Stevenson, and other EJI staff often attend these events. EJI staff members can also distribute our resources and materials, including our History of Racial Injustice calendars, at no cost to recipients. In some communities it makes sense to

hold the entire event on one day, at one location - the installation site. Whereas in other communities, local stakeholders prefer to organize a formal program on one day, at one time, and then a marker unveiling to take place later that day or on another day. These are considerations the local community and EJI staff can negotiate in response to local variables.

AFFILIATED HIGH SCHOOL RACIAL JUSTICE ESSAY COMPETITION

Once the historic marker has been ordered for fabrication, EJI then provides CRP coalitions with the necessary information to **begin inviting local Grade 9 - 12 public high school students to participate in EJI's Racial Justice Essay Competition**. Students are challenged to write a response to information about historical events featured in our 2017 History of Racial Injustice calendar. We typically choose 4 to 5 winners and award over \$5,000 in scholarships and prizes. We announce the winners publicly at a program held within the community, which usually takes place before or after the marker unveiling. We also allow the first place winner to read her or his essay during the program.



Scholarship winners from Brighton, Alabama are pictured below. See: <http://eji.org/eji-racial-justice-essay-contest>

CRP coalition members will help provide EJI staff members with information on what public schools are eligible in their area and any information if possible on who to contact at each school. EJI staff members and/or CRP coalition members will reach out to school administrators and relevant contact persons to share the essay contest guidelines and entry forms, asking that they be disseminated to teachers, students, and counselors. CRP coalition members often help to follow up with the schools to advance the essay competition. The deadline for the essay competition will depend on the CRP coalition's timeline for the marker installation and dedication ceremony. CRP coalitions

can also contribute additional funds to increase the scholarship amounts, award more scholarships, or provide additional awards to competition winners. Upon receiving submitted essays by the competition deadline, EJI staff members will review the essays, determine winning essays, and notify the winners and their families of their recognition and the dedication ceremony details.

LONG-TERM ENGAGEMENT OPPORTUNITIES

CRP coalitions who successfully facilitate a historical marker project may be the most natural partners to engage around the other aspects of our Community Remembrance Project: **Soil Collections** and the **National Memorial for Peace and Justice Monument Placement Initiative**.

Soil Collections

In keeping with the CRP goals and objectives, EJI is working with communities to commemorate and recognize the traumatic era of lynching by collecting soil from lynching sites. This soil collection project is intended to bring community members closer to the legacy of lynching and to contribute to the effort to build a lasting and more visible memory of our history of racial injustice. Jars of collected soil can be kept in the community as part of local exhibits to reflect the history of lynching and express our generation's resolve to confront the continuing challenges that racial inequality creates. Jars can also be incorporated into exhibits and displays in the Legacy Museum in Montgomery, Alabama, depending on space considerations.



For more information, please visit <https://eji.org/videos/soil-collection-community-remembrance-project>.

National Memorial to Peace and Justice Monument Placement Initiative

Having opened on April 26, 2018, the National Memorial for Peace and Justice is the nation's first comprehensive memorial dedicated to the more than 4,400 documented

African American victims of racial terror lynching in American and to confronting the legacy of enslavement, racial terrorism, and resistance to equality, as precursors to our nation's contemporary crisis of mass incarceration. As such, the Memorial provides a sacred space for truth-telling and reflection about racial terrorism and its legacy.

EJI is inviting counties across the country to claim their Memorial monuments and place them in their permanent homes in the counties they represent. Eventually, this process will change the built environment of the Deep South and beyond to more honestly reflect our history.



EJI is currently offering an invitation to those who would like to express interest in claiming/placing a Memorial monument to complete our **Memorial Monument Interest form**, available here: <https://goo.gl/forms/n3MfHPMtq0i8o3je2>. By completing this interest form, you will be included in our official records of those interested in this initiative, which will allow us to follow up with you once we have launched our full registration, application, and management process. This is for anyone who is interested, whether only looking for information to learn more, or for those interested in helping to lead a Memorial Monument coalition in their area. However, since we have not yet launched our official guidelines and management process for the Memorial Monument Placement Initiative, we are generally not encouraging community members to begin reaching out to government officials prior to the launch of our official process and guidelines, as it will be important to have a better understanding of what the initiative fully entails beforehand.

We will be providing our general guidelines, application for request, and logistical information (e.g. process details, cost of shipping, installation process, etc.) after the launch of our registration and management site in the near future. Though we are unable to release full logistical details at this time, we can offer this **overview** for consideration:

We will be partnering with community coalitions, which will include diverse community partners representing the local community, local organizations and institutions, and/or government actors, to build local awareness and

enable truthful conversations about the legacy of racial terrorism and injustice as connected to claiming and placing the Memorial monument in that area. Interested community partners, who are either currently working in a coalition or who are interested in joining/building a coalition for this effort, will have the opportunity to apply to claim a particular Memorial monument, and our staff will review applications on a rolling basis through our registration and application process. Our process overall in claiming and placing the Memorial monument will eventually lead to the monuments being brought to the sites chosen for installation in various counties/cities per state, and the official dedication ceremonies will provide an opportunity for public education, reflection and memorialization, and community engagement across different ethnic backgrounds, ages, and levels of exposure to this necessary conversation. For logistical or process related questions not discussed in this overview, please keep those questions in mind for when we release our official guidelines and materials in the near future.

Communities who have engaged with us previously in our Community Remembrance Project efforts will bring with them prior perspective and experience on what is required to manage these efforts wisely, effectively, and meaningfully.

FURTHER QUESTIONS AND INFORMATION

If you have further questions or concerns, please visit our website at www.eji.org and explore our articles and publications. The Appendices to these guidelines will also provide information on a **review of roles and responsibilities between EJI and CRP coalitions (Appendix D)** and a **step-by-step checklist (Appendix E)** to use in the process of a historical marker project.

You are also welcome to contact your EJI contact person, email us at contact_us@eji.org, or reach us by phone at 334-269-1803. Thank you for considering this experience for your community.

APPENDICES

APPENDIX A. Southwell Marker Design and Marker Installation Instructions

APPENDIX B. EJI Research Process Information

APPENDIX C. Dedication and Unveiling Ceremony Program Examples

APPENDIX D. Review of Roles and Responsibilities

APPENDIX E. Step-by-Step Checklist

the southwell co.

928 N. ALAMO • SAN ANTONIO, TX 78215
ph. (210) 223-1831 fax (210) 223-8517

- ☐ approved (no corrections)
- ☐ approved as noted
- ☐ revise and resubmit
- signed by: _____ date: _____

PLEASE SIGN AND RETURN ONE (1) COPY.
FAILURE TO SIGN THIS PROOF WILL RESULT
IN RESUBMITTAL FOR YOUR SIGNATURE.

Thank You

CUSTOMER:

EQUAL JUSTICE INITIATIVE
122 COMMERCE ST
MONTGOMERY, AL 36104

SHIP TO:

TBD

CAST ALUMINUM PLAQUE

42" W X 38-1/2" H

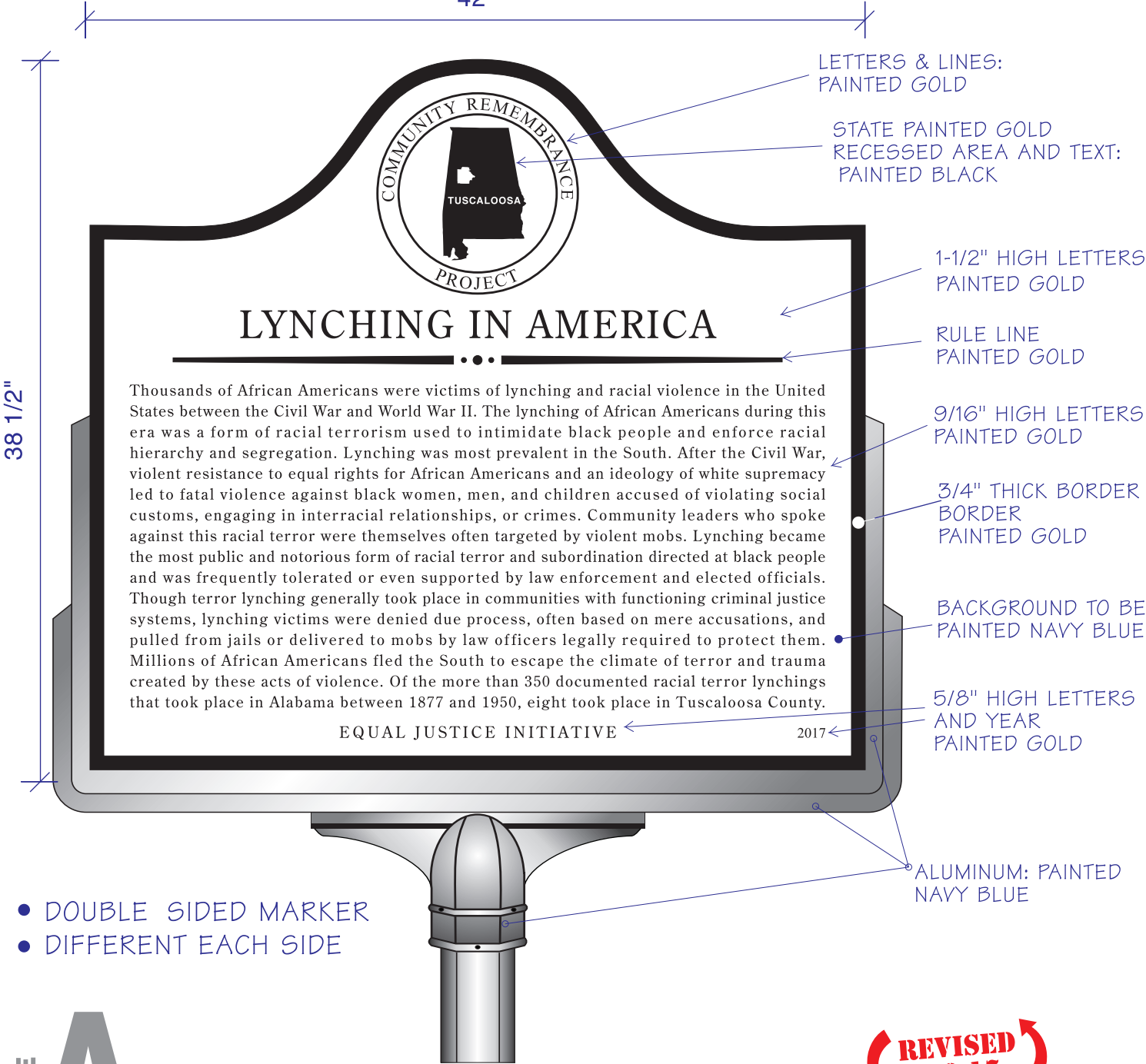
SCALE: 1/8" = 1"



YOU ARE THE FINAL PROOF-READER



42"



- DOUBLE SIDED MARKER
- DIFFERENT EACH SIDE

SIDE A

REVISED
1.6.17

QUOTE # _____ N/A FILE NAME: _____ 16-18619.cdr
JOB # _____ 16-18619 DATE _____
P.O. # _____ N/A SUBMITTED: _____ 12.30.16
RE: _____ LYNCHING IN _____
TUSCALOOSA / AMERICA DRAWN BY: _____ BRADLEY EVERITT

QUANTITY: _____ ONE (1) DOUBLE SIDED
MATERIAL: _____ CAST ALUMINUM
FINISH: _____ *SEE DRAWING
SIZE: _____ 42" WIDE X 38 1/2" HIGH
BORDER: _____ SINGLE LINE
LETTERS: _____

PLEASE
SPECIFY MOUNTING ATTACHMENTS

- ☐ CONCEALED
- ☐ WOOD SCREWS W/ROSETTES
- ☐ EXPANSION BOLTS W/ROSETTES
- ☐ TOGGLE BOLTS W/ROSETTES

THE DESIGN OF THIS PLAQUE HAS BEEN MADE USING
COMPUTERIZED GRAPHICS. THE ACTUAL PATTERN USED IN
CASTING WILL BE MADE BASED ON FINAL APPROVAL OF THE
SUBMITTAL DRAWING. THE FORMAT, LETTER STYLE, LETTER
SIZE, SPACING AND MOUNTING ARE BASED ON INDUSTRY
STANDARDS AND OUR CAPACITIES TO PRODUCE A HIGH
QUALITY CASTING.

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ph. (210) 223-1831 fax (210) 223-8517

- ☐ approved (no corrections)
- ☐ approved as noted
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- signed by:

date:

PLEASE SIGN AND RETURN ONE (1) COPY.
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Thank You

CUSTOMER:

EQUAL JUSTICE INITIATIVE

122 COMMERCE ST

MONTGOMERY, AL 36104

SHIP TO:

TBD

CAST ALUMINUM PLAQUE

42" W X 38-1/2" H

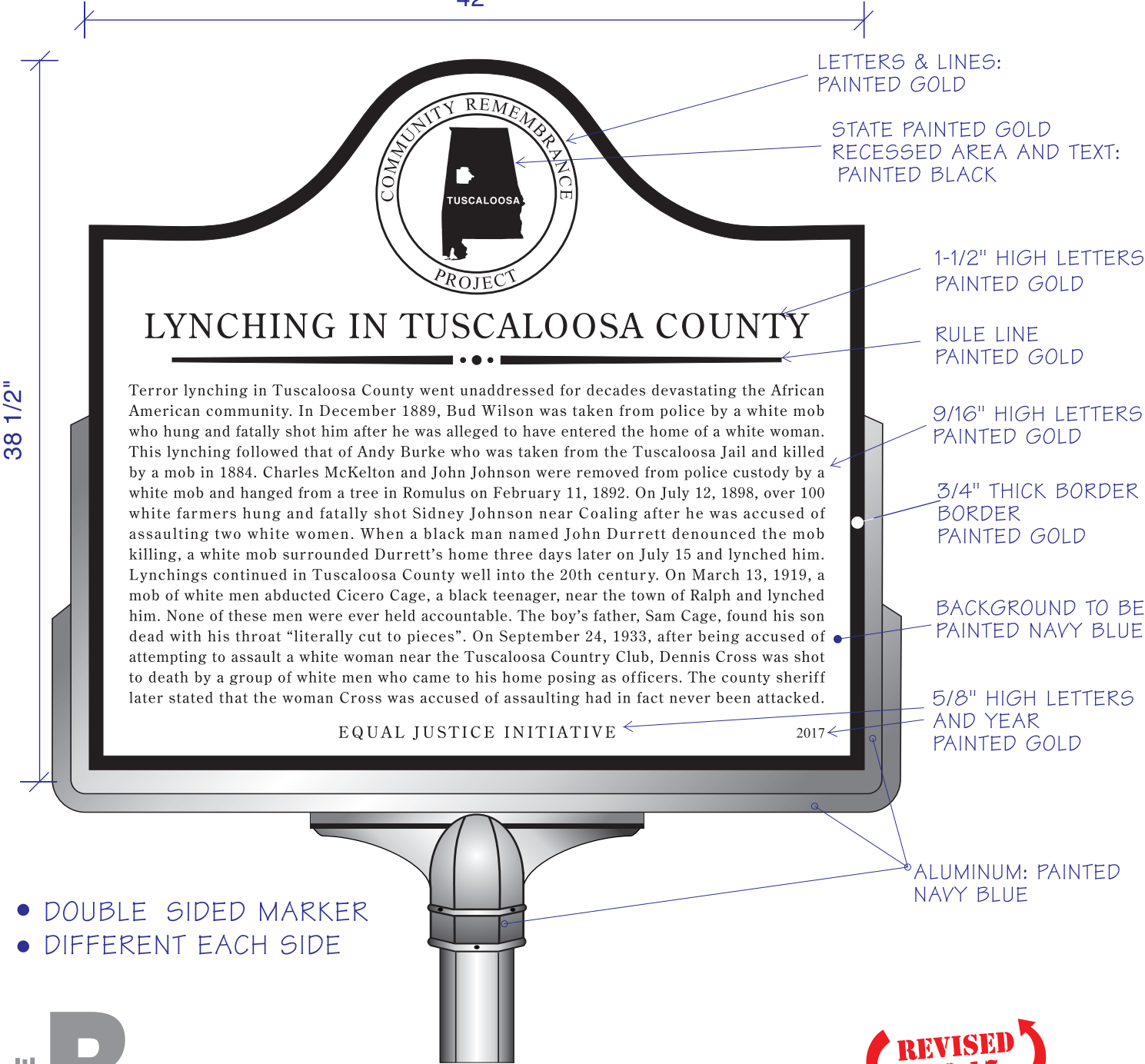
SCALE: 1/8" = 1"



YOU ARE THE FINAL PROOF-READER



42"



- DOUBLE SIDED MARKER
- DIFFERENT EACH SIDE

SIDE B

REVISED
1.6.17

QUOTE #

N/A

JOB #

16-18619

P.O. #

N/A

RE:

LYNCHING IN
TUSCALOOSA / AMERICA

FILE NAME:

16-18619.cdr

DATE

SUBMITTED:

12.30.16

DRAWN BY:

BRADLEY EVERITT

QUANTITY:

ONE (1) DOUBLE SIDED

MATERIAL:

CAST ALUMINUM

FINISH:

*SEE DRAWING

SIZE:

42" WIDE X 38 1/2" HIGH

BORDER:

SINGLE LINE

LETTERS:

PLEASE
SPECIFY MOUNTING ATTACHMENTS

- ☐ CONCEALED
- ☐ WOOD SCREWS W/ROSETTES
- ☐ EXPANSION BOLTS W/ROSETTES
- ☐ TOGGLE BOLTS W/ROSETTES

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SIZE, SPACING AND MOUNTING ARE BASED ON INDUSTRY
STANDARDS AND OUR CAPACITIES TO PRODUCE A HIGH
QUALITY CASTING.

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LYNCHING IN AMERICA

Thousands of African Americans were victims of lynching and racial violence in the United States between the Civil War and World War II. The lynching of African Americans during this era was a form of racial terrorism used to intimidate black people and enforce racial hierarchy and segregation. Lynching was most prevalent in the South. After the Civil War, violent resistance to equal rights for African Americans and an ideology of white supremacy led to fatal violence against black women, men, and children accused of violating social customs, engaging in interracial relationships, or crimes. Community leaders who spoke against this racial terror were themselves often targeted by violent mobs. Lynching became the most public and notorious form of racial terror and subordination directed at black people and was frequently tolerated or even supported by law enforcement and elected officials. Though terror lynching generally took place in communities with functioning criminal justice systems, lynching victims were denied due process, often based on mere accusations, and pulled from jails or delivered to mobs by law officers legally required to protect them. Millions of African Americans fled the South to escape the climate of terror and trauma created by these acts of violence. Of the more than 350 documented racial terror lynchings that took place in Alabama between 1877 and 1950, eight took place in Tuscaloosa County.

EQUAL JUSTICE INITIATIVE

2017



REVISED
1.6.17

LYNCHING IN TUSCALOOSA COUNTY

Terror lynching in Tuscaloosa County went unaddressed for decades devastating the African American community. In December 1889, Bud Wilson was taken from police by a white mob who hung and fatally shot him after he was alleged to have entered the home of a white woman. This lynching followed that of Andy Burke who was taken from the Tuscaloosa Jail and killed by a mob in 1884. Charles McKelton and John Johnson were removed from police custody by a white mob and hanged from a tree in Romulus on February 11, 1892. On July 12, 1898, over 100 white farmers hung and fatally shot Sidney Johnson near Coaling after he was accused of assaulting two white women. When a black man named John Durrett denounced the mob killing, a white mob surrounded Durrett's home three days later on July 15 and lynched him. Lynchings continued in Tuscaloosa County well into the 20th century. On March 13, 1919, a mob of white men abducted Cicero Cage, a black teenager, near the town of Ralph and lynched him. None of these men were ever held accountable. The boy's father, Sam Cage, found his son dead with his throat "literally cut to pieces". On September 24, 1933, after being accused of attempting to assault a white woman near the Tuscaloosa Country Club, Dennis Cross was shot to death by a group of white men who came to his home posing as officers. The county sheriff later stated that the woman Cross was accused of assaulting had in fact never been attacked.

EQUAL JUSTICE INITIATIVE

2017

TEXAS HISTORICAL COMMISSION

Historical Marker Post Installation Instructions

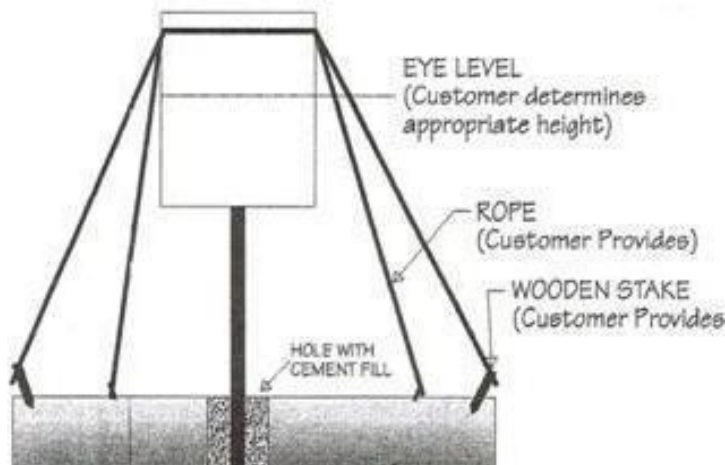
Provided by The Southwell Company, San Antonio, Texas

YOU WILL NEED:

- Wooden stakes (4)
- Rope
- Container or wheelbarrow to mix cement
- Shovel
- Cement (about 6 to 7 bags of ready-mix cement, depends on the width of the hole)
- At least two people to install

INSTRUCTIONS:

- (1) Prepare the post hole.
- (2) After checking for underground utilities (gas, water, electric, cable, phone, etc.), dig a hole approximately 18" in diameter and approximately 2' deep. The depth of the hole is determined by placing the post in the hole and finding the approximate mid-point of the plaque. For 27" x 42" markers, the ground should hit the marker post around 37" from the bottom. For 18" x 28" markers, the ground should hit the marker post around 33" from the bottom. You will have to determine what you think looks best for your plaque.
- (3) Drive wooden stakes (that you provide) into the ground in four spots around the plaque.
- (4) Insert the post into the hole.
- (5) Have someone hold the plaque in place while another person attaches ropes to the plaque.
- (6) Tie the ropes to the wooden stakes so that the plaque is level and straight.
- (7) Fill in the hole with cement.
- (8) After cement dries, remove the ropes and wooden stakes.



Texas Historical Commission
P.O. Box 12276
Austin, TX 78711-2276
512.463.6100
fax 512.475.4872
thc@thc.state.tx.us



TEXAS HISTORICAL COMMISSION
real places telling real stories

www.thc.state.tx.us

APPENDIX B: EJI Research Process Information

LYNCHING IN AMERICA

Between the end of the Civil War and the end of World War II, thousands of African Americans were lynched in the United States in violent and public acts of torture that traumatized black communities locally and throughout the country. These racial terror lynchings, largely tolerated by state and federal officials, peaked between 1880 and 1940 and represented some of the most brutal violence, terrorism, humiliation, and barbarity in American history. This era of racial terrorism profoundly impacted race relations in the United States and shaped the geographic, social, and economic conditions of African Americans in ways that are still evident today. Lynching and racial violence fueled the forced exodus of millions of black people from the South into urban ghettos in the North and West during the first half of the twentieth century and created a social environment where racial subordination and segregation was maintained with limited resistance for decades. Many black refugees and exiles who fled the American South faced marginalizing and disadvantaged circumstances in the urban North, West and Midwest. Black people who remained in the South faced continued threat, terror and humiliation rigidly maintained by legalized racial segregation. The violence and terror of lynching created a legacy of racial inequality that has never been adequately addressed in America, and continues to sustain racial injustice and bias.

In February 2015, the Equal Justice Initiative issued a new report documenting over 4000 lynchings that took place in the 12 states that had the highest rates of lynching in America. For the first time, EJI researchers characterized and catalogued lynchings and studied the locations of lynching so community members could discover their local history. Most recently, the third edition of EJI's report documented more than 300 additional racial terror lynchings that took place in the remaining states during this era. Our report on lynching has now been read by thousands of people who have expressed a desire to engage more thoughtfully on what the legacy of lynching represents in America. We believe that understanding the era of racial terror is critical if we are to confront the challenges that we currently face from mass incarceration, excessive punishment, unjustified police violence and the presumption of guilt and dangerousness that burdens many people of color.

DOCUMENTING CASES OF RACIAL TERROR LYNCHING

To help detail our documentation process that we used here at EJI to document the 4,400+ victims of racial terror lynchings, a summary of our research process is provided below that you can use as a springboard for personal research, as well:

Our research timeline was limited to the years between 1877 and 1950. We definitely do not assert that we have discovered every African American lynching victim associated with that time period and clearly there are others who were lynched before 1877 and after 1950 that we are not counting. However, the time-frame helped us narrow our focus based on our definition of *racial terror lynching*, which were extrajudicial acts of racial terrorism, motivated by [the narrative of racial difference](https://eji.org/racial-justice/evolution-slavery) (full link: <https://eji.org/racial-justice/evolution-slavery>), that involved killing African Americans by hanging, burning, mutilation, or other brutal assault at the hands of white mobs of at least three or more people, for the purposes of not only terrorizing the victim, but the entire African American community, *with near complete impunity and no fear of legal recourse*.

After 1950, there began to be increasing pressure to pursue legal repercussions for mob participants in lynchings, but with that transition, we also see the unfortunate acceleration in the use of capital punishment to render "legal lynchings" justifiable through judicial process (Please see our section on "Time Period Considerations" for more details on the time frame selected for our research).

RESEARCH PROCESS

To confirm the identities of the individuals in our database, we have spent over six years researching newspaper archives, academic studies of lynching, genealogical sources, census survey data, and numerous other historical sources. Our research is summarized in our report, *Lynching in America: Confronting the Legacy of Racial Terror*, and that report has been used by journalists and academics as a basis for further exploration of the time period. We can mail full copies of the report upon request. A PDF copy of the report is available here: <https://lynchinginamerica.eji.org/report/>.

Many contemporary newspaper accounts of racial terror lynchings conveyed the events in ways that were sympathetic to the narrative of racial difference and the interests of white community members. These accounts therefore often need additional historical context for consideration. To learn more about the historical context of this era of racial terrorism, please read the "[Lynching in America: From 'Popular Justice' to Racial Terror](https://lynchinginamerica.eji.org/report/#lynching-in-america)" (full link: <https://lynchinginamerica.eji.org/report/#lynching-in-america>) section of our *Lynching in America* report .

In addition to numerous books and research papers, we also consulted:

- Ancestry.com- <http://www.ancestry.com>
- Genealogy Bank Newspapers Archive <http://www.genealogybank.com/>
- Local County and City Libraries
- Newspapers.com - www.newspapers.com
- State Archives
- University Library search engines such as proquest.com
- Tolnay/Beck Database and Confirmation Sheets - "This inventory was constructed when Prof. Beck and Prof. Tolnay were both on the faculty of the University of Georgia's Department of Sociology, in the late 1980s, and early 1990s. It began with lists of lynchings published by The Chicago Tribune, the NAACP, and the Tuskegee Institute during the late nineteenth and early twentieth centuries. Each reported incident was then confirmed by newspaper reports. Additional incidents that met with the NAACP definition of lynching that were discovered during this progress were also added to the inventory." <http://lynching.csde.washington.edu/#/home>
- Tuskegee University Lynching Archives - "This material was collected by Monroe Work, director of the Department of Records and Research (the archives) and includes information from 1881 to 1936." <http://192.203.127.197/archive/handle/123456789/507>

We encourage community members to know that some of these sites charge subscription fees. If you find accessing them to be cost prohibitive, we recommend trying to connect with a local university or university staff member, where these resources may be accessible freely via their institution. State Archives, local police departments, coroners' offices, and local archival

repositories can also be helpful to find older newspapers stored in local libraries or other documents (e.g. death certificates, etc.). Also, if the main focus is on the victims EJI has documented in your county, please be mindful of searching through documents published between 1877 and 1950.

TIME PERIOD CONSIDERATIONS: PRE-1877 & POST-1950

Courtesy of Jennifer Taylor, Lead Researcher and Senior Attorney, and Evan Milligan, Law Fellow, 2018

At times we receive questions as to why we have not included cases of racial terrorism in the form of lynchings pre-1877 and post-1950. Our research approach aimed to (1) provide the most reliable sources of information and (2) the most comprehensive search parameters that could withstand academic scrutiny. Additional information on these research considerations is detailed below.

Pre-1877 Documentation Limitations, Jennifer Taylor

We omit pre-1877 lynchings not because we think racial violence and lynching were not taking place in the 1860s and early 1870s. We actually know that it was rampant and widespread and very poorly documented, and while observers at the time and scholars today estimate that thousands of people were killed in racial violence after Emancipation and during Reconstruction, they also widely acknowledge that it is impossible to reach exact figures, and believe that the number of documented deaths are far, far lower than the number that took place.

When we were first approaching the project of researching lynching to compile a list of documented incidents, we knew that there would be people and institutions who would not support the work and would want to critique the reliability of the data and the methodology. We resolved to use news articles as our primary documentation and to aim to have at least two articles confirming each lynching we added to our list. We ultimately set the starting point of our research at the end of Reconstruction in 1877 because that is a point (also acknowledged by other researchers) when press operations in the South and newspaper documentation in general reaches a point to be a reasonably reliable basis for counting lynchings.

Though there are certainly some documented cases of lynching and massacres in the pre-1877 time period, we worried that beginning our research window in 1850 or 1865 would only allow us to add a small number of additional documented lynchings, when we have every reason to believe that many, many more occurred -- and we did not to perpetuate a massive undercount by doing so.

We decided it would be better to start in 1877 and to not cite precise numbers or compile aggregate data about years before that. Nevertheless, we do make effort to reference the overwhelming racial violence during the Civil War and Reconstruction, through anecdotes and first-hand witness accounts included in our reports on the slave trade and the lynching era, and in materials in our forthcoming Legacy Museum. We have gathered those anecdotes from newspaper archives, secondary scholarship, and from local community members and descendants who have reached out to share their own knowledge and resources. Please feel free to share with us if you ever encounter such information.

Post-1950 Documentation Considerations, *Evan Milligan*

We omit the lynchings of victims who were murdered after 1950 because we found that after 1950, rates of lynching decreased sharply as many states began relying less upon extrajudicial violence and more heavily upon usage of capital punishment, accelerated trials, etc. Some might call these "legal lynchings." We also found that the culture of extrajudicial lynching increasingly fell out of favor with many local business leaders who were concerned about impact upon city image, tourism, and other concerns. Further, a key feature of our definition of racial terror lynchings would be the public performance of violence absent those perpetrators being held accountability for their participation in the violence. We found that after 1950, many, though not all, racial terror lynchings of African American began taking place under increasingly more secretive conditions, and also that increasingly over time, various perpetrators were investigated and tried for their participation, even if not convicted. The changing culture and context for post-1950 lynchings motivated us to cap our period of inquiry at the year 1950, so as to be more specific regarding the nature of the violence we were investigating.

APPENDIX C. Dedication and Unveiling Ceremony Program Examples

The following program examples are from:

- The Lynching of Bunk Richardson - Gadsden, Alabama
- Lynching in Travis County - Austin, Texas
- The Lynching of Anthony Crawford - Abbeville, South Carolina

Programs can vary in terms of content and style. As a CRP coalition develops their dedication and unveiling ceremony plans, sharing a draft of the pending program with their EJI contact will help facilitate any necessary considerations around program development.

SIDE 1

THE LYNCHING OF BUNK RICHARDSON

In the middle of the night on February 11, 1906, a large white mob abducted Bunk Richardson from the Etowah County Jail in Gadsden and lynched him. In July 1905, three men were accused of rape and murder of a white woman. Bunk Richardson was not involved in the crime but knew one of the suspects and was also arrested. After the four were taken to the jail in Gadsden, a mob of 300 people gathered to lynch the suspects. The mob was successfully held back and the four prisoners were taken to Jefferson County the following day. Two of the men, Jack Hunter and Vance Gardner, were later tried, convicted, and executed in Gadsden for the crime. The third, Will Johnson, was also convicted and sentenced to death, but Alabama Governor William Jelks doubted Mr. Johnson's guilt and commuted his sentence to life in prison. Mr. Johnson was sent back to Jefferson County to serve his sentence. The commutation of Will Johnson's sentence sparked outrage in Gadsden, and a mob responded by seizing Bunk Richardson from the jail although he had never been charged with the crime. The mob dragged Mr. Richardson down the street and hung him from the train trestles crossing over the Coosa River. Mr. Richardson's relatives were forced to leave town and abandon thriving businesses while the entire black community lived in fear. No one was ever charged for the lynching of Bunk Richardson.

SIDE 2

LYNCHING IN AMERICA

Thousands of black people were the victims of lynching and racial violence in the United States between 1877 and 1950. The lynching of African Americans during this era was a form of racial terrorism intended to intimidate black people and enforce racial hierarchy and segregation. Lynching was most prevalent in the South. After the Civil War, violent resistance to equal rights for African Americans and an ideology of white supremacy led to violent abuse of racial minorities and decades of political, social, and economic exploitation. Lynching became the most public and notorious form of terror and subordination. White mobs were usually permitted to engage in racial terror and brutal violence with impunity. Many black people were pulled out of jails or given over to mobs by law enforcement officials who were legally required to protect them. Terror lynchings often included burning and mutilation, sometimes in front of crowds numbering in the thousands. In response to this racial terror and violence, millions of black people fled the South and could never return, which deepened the anguish and pain of lynching. Many of the names of lynching victims were not recorded and will never be known, but over 350 documented lynchings took place in Alabama alone.

Equal Justice Initiative 2016

Introduction Music

J.M. Woods Youth Choir

Introduction and Welcome of Guests

Vanessa Croft

Opening Prayer

Reverend Harold Kimble

Essay Introduction

Equal Justice Initiative Representative

Essay Winner

Bryan Stevenson

Spoken Word Introduction

Chari Bostick

Spoken Word Poem

Elizabeth Wynn-Croft, "In This Box"

Closing Remarks

Deverick Williams, City of Gadsden Council President

Processional to Memorial

Led by Adoration Music Ministry

Memorial Remarks

Father Michael Goldsmith

Song

Jhe Ribgy and the Adoration Music Ministry

Spoken Word Poem

Anthony Treadwell, "In This Box"

LYNCHING IN AMERICA

Lynching profoundly impacted race relations in this country and shaped the geographic, political, social, and economic conditions of African Americans in ways that are still evident today. It created a fearful environment where racial subordination and segregation was maintained with limited resistance for decades. Most critically, lynching reinforced a legacy of racial inequality that has never been adequately addressed in America. - EJI

THE EQUAL JUSTICE INITIATIVE

EJI is working to broaden and deepen understanding about racial terror in America by placing markers at lynching sites across the country. Like the national lynching memorial, markers that acknowledge the atrocity that happened will change the landscape of the American South, which is saturated with iconography and memorials romanticizing the Confederacy and the effort to preserve slavery.

In partnership with volunteers from local communities and across the country, EJI is collecting soil from lynching sites throughout the South. The jars of soil are part of an exhibit that tells the stories of lynching victims. - EJI

TRAVIS COUNTY LYNCHING REMEMBRANCE PROJECT CEREMONY

December 16, 2017

1- 3pm

**Wesley United Methodist
Church**

**1164 San Bernard St.,
Austin, TX 78702**

UNVEILING PROGRAM

OPENING REMARKS

Mayor
Judge
State Rep.

KEYNOTE

Roland Hayes
Professor of History ACC

HISTORICAL OVERVIEW

Nelson Linder
President of Austin Chapter NAACP

REMARKS

Bob Ward
Chairman, Travis Co. Historical Commission

PRAYER/OPENING REMARKS

Rev. Sylvester E. Chase, Jr.
Pstr. of Wesley United Methodist Church

CHOIR SELECTION

Wesley United Methodist Church Choir

POEM & CHOREOGRAPHY

Cecilia and Carrie Agboga

OVERVIEW OF EJI CONTEST AND WINNERS ANNOUNCED

EJI Staff

FIRST PLACE WINNER READS ESSAY

VIDEO AND REFLECTION

EJI Staff

CLOSING REMARKS AND BENEDICTION

Rev. Sylvester E. Chase, Jr.
Pstr. of Wesley United Methodist Church

CHOIR SELECTION

Wesley United Methodist Church Choir

RECEPTION

TRAVIS COUNTY LYNCHING REMEMBRANCE PROJECT CEREMONY

December 16, 2017

1- 3pm

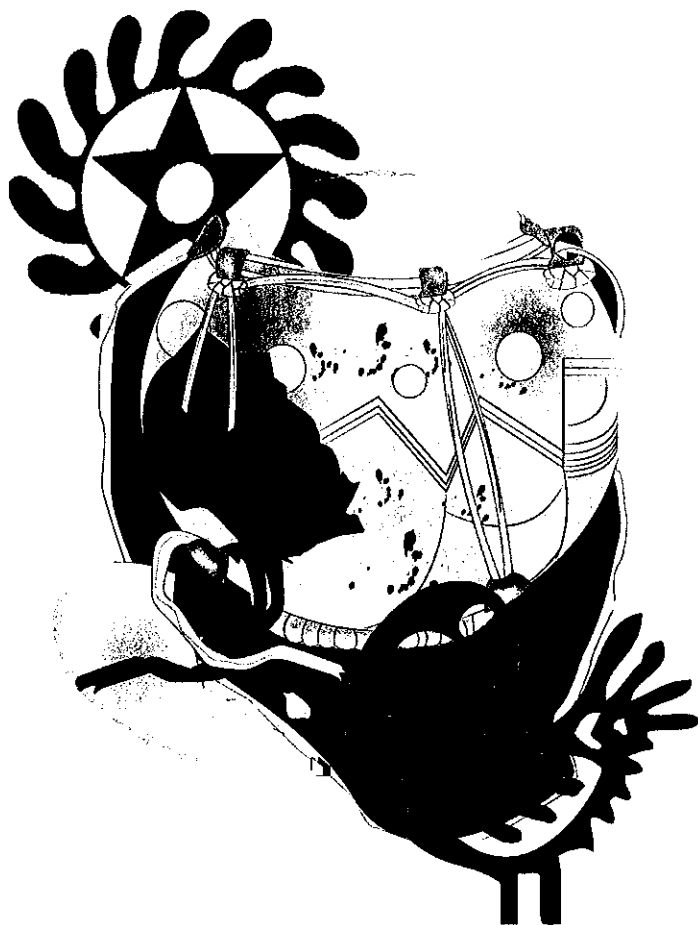
**Wesley United Methodist
Church**

**1164 San Bernard St.,
Austin, TX 78702**

TRANSFORMATION: A NEW BEGINNING

A RITUAL OF SANKOFA*

"The Truth Shall Spring Out of the Earth" Psalm 85:11 (KJV)



FRIDAY, OCTOBER 21, 2016

Presiding:

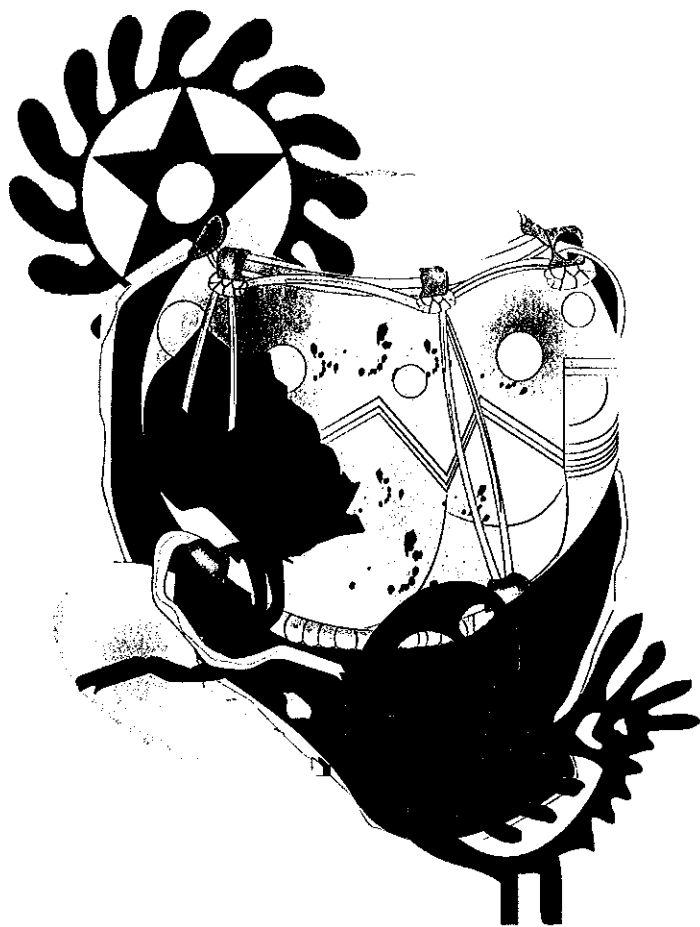
Rev. Dr. Frederick D. Haynes III
Co-Chair, Samuel DeWitt Proctor Conference
Senior Pastor, Friendship West Baptist Church
Dallas, TX

Rev. Myron Hill,
Pastor, Cypress Chapel AME Church
Abbeville, SC

TRANSFORMATION: A NEW BEGINNING

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Senior Pastor, Friendship West Baptist Church
Dallas, TX

Rev. Myron Hill,
Pastor, Cypress Chapel AME Church
Abbeville, SC

TRANSFORMATION: A NEW BEGINNING A RITUAL OF SANKOFA*

"The Truth Shall Spring Out of the Earth" Psalm 85:11

The Call to Community

The Drum/The Dance/The Song.....Tony "TOCA" Carpenter
Gail Hutchison

"Lift Every Voice and Sing" (Last Stanza)

*God of our weary years,
God of our silent tears,
Thou who hast brought us thus far on the way;
Thou who hast by Thy might,
Led us into the light,
Keep us forever in the path, we pray.
Lest our feet stray from the places, our God, where we met Thee,
Lest our hearts, drunk with the wine of the world, we forget Thee;
Shadowed beneath Thy hand, May we forever stand,
True to our God, True to our native land.*

I. The Remembrance

The Libation for The Motherland And Her Children.....
Dr. Patricia Newton

Africa is the home of all of civilization. Yet, our ancestors were abducted, enslaved and traded as commodities... Transported in slave ships, we endured this Maafa or Great Suffering. And, by God's Spirit, our fervent resistance and a vision for justice, we're still here. And, today, we come bearing witness that we shall never forget. In the words of our ancestors: *"Where truth stands, falsehoods must yield."* We bear witness that *"Truth has now come and falsehood has departed."* (Holy Koran 17:81) We bear witness that *"We come with a truth that shall spring out of the earth; and righteousness shall look down from heaven. Psalm 85:11-12 (KJV)*

Remembrance in Song.....Rev. Waltrina N. Middleton

Strange Fruit

*Southern trees bear strange fruit,
Blood on the leaves and blood at the root,
Black bodies swinging in the southern breeze,
Strange fruit hanging from the poplar trees.*

37

*Pastoral scene of the gallant south,
The bulging eyes and the twisted mouth,
Scent of magnolias, sweet and fresh,
Then the sudden smell of burning flesh.
Here is the fruit for the crows to pluck,
For the rain to gather, for the wind to suck,
For the sun to rot, for the trees to drop,
Here is a strange and bitter crop.*

Ritual of Remembrance Rev. Dr. Iva E. Carruthers
Rev. Chaka Holley
Rev. Joaquin K. Berry

(With this ritual, the leader will center the community of witnesses in a posture of remembrance. Designated clergy and spiritual leaders will pass a stone, symbolic of the broken calabash to those gathered, beginning with the family of the lynched ancestor.)

We have to mend the broken calabash. In the tradition of the Yoruba people of West Africa, the sacred Calabash of Being contained the Water of Life. When the gourd was shattered, its fragments were scattered over the ground, death invaded the world, and imperfection crept into human affairs. In recent times, the shattered gourd symbolizes the warfare, violence, enslavement and marginalization of Afrikan people worldwide.

The "re-membling", the symbolic mending of the gourd represents how we have endured even in our brokenness as a people, how we survive individually and collectively. We HOLD the broken pieces to re-member our ways in the midst of our brokenness. We BEAR WITNESS holding the broken pieces to re-member that we must mend the broken calabash within ourselves, our communities and in the world. And most of all, we recognize that the brokenness, the creative mending, and our wholeness is in our hands. It always is. It always will be. Ase! and Amen!

Litany of Remembrance Rev. Dr. Larry G. Murphy

Leader:

**Eternal God, our Creator, we, the descendants of earth; and
your first-born ancestors come to you in remembrance of
tragic death.**

Community

We have often spoken and acted in ignorance of our history, but
today we remember the sufferings of the past.

Leader

We remember ALL who were sold from African soil and kindred: fathers and sons, mothers and daughters, queens, kings, chiefs and warriors. We grieve for those who made the crossing on slave ships.

Community

We remember our brothers and sisters whose bodies were beaten, broken and violated; we pause to hear the voices of our ancestors that still thunder with struggle and crescendo with hope.

Leader

On this day, in Abbeville, South Carolina, we come remembering and lifting up the name of Anthony Crawford, and those named and unnamed sons and daughters of South Carolina and this nation whose last breath was from the station/place of a lynching tree. In the words of Ida B. Wells, "The way to right wrongs is to turn the light of truth upon them."

TOGETHER

We bear witness to the past, we honor the power of the present and we vow not to betray the future. We shall not forget!

(Adapted from Litany of Remembrance, SDPC 2013 and African American Heritage Hymnal Litany #91)

Prayer of Remembrance Rev. Anthony Trufant

II. Ritual of Contrition

Music

***The Lynching Song (recited)* Rev. Dr. Susan K. Smith**

*Pull at the rope! Oh!
Pull it high!
Let the white folks live
And the black boy die.
Pull it, boys,
With a bloody cry
As the black boy spins
And the white folks die.
The white folks die?
What do you mean-*

*The white folks die?
That black boy's
Still body
Says:
NOT I!*

Langston Hughes

Litany of Contrition Rev. Dr. Curtiss deYoung

Leader

"And the LORD said, 'What have you done? Listen; your brother's blood is crying out to me from the ground!' 'God said, 'Kneel and pray. You are in a holy place, on holy ground...'"

Community

Oh God, we acknowledge and mark the atrocities, sorrows and pains that were experienced here. Hear our Prayer!

Leader

The sins of the people are before you and we ask for the Spirit of truth and contrition to fall upon the land.

Community

As for those who persist in sin, rebuke them in the presence of all, so that the rest also may stand in fear.

Leader

"This is the verdict: Light has come into the world, but people loved darkness instead of light because their deeds were evil. Everyone who does evil hates the light, and will not come into the light for fear that their deeds will be exposed. But whoever lives by the truth comes into the light, so that it may be seen plainly that what they have done has been done in the sight of God."

Community

"The past has been a mint of blood and sorrow that must not be true of tomorrow." Hear our Prayer!

Leader

"Forgiving and being reconciled are not about pretending that things are other than they are. It is not patting one another on the back and turning a blind eye to the wrong. True reconciliation exposes the awfulness, the abuse, the pain, the degradation, the truth. 40

Community

So, “do not lie to one another, seeing that you have stripped off the old self with its practices and have clothed yourselves with the new self, which is being renewed in knowledge according to the image of its creator.”

TOGETHER

“Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven.”

[Genesis 4:10 (NIV), Acts 7:33-34 (MSG), 1 Timothy 5:20-21 (ESV), John 3:19-21 (NIV), Langston Hughes, Bishop Desmond Tutu, Colossians 3:9-11 (NRSV), Psalm 85:10-12 (KJV)]

Prayers of Contrition Rev. Dr. Dale Irvin
Rev. Aundreia Alexander

III. Ritual of Consecration

Song: *“We’re Standing On Holy Ground”* Rev. Dr. Earl B. Mason, Sr.
Rev. Dr. Stephanie Boddie

Prayer for The Families Rev. Myron Hill

Soil Collection and Consecration Ceremony

In silent reflection, reading and prayers of the righteous, let us encircle the family of **Anthony Crawford** as they collect the soil from the place of demise of their beloved patriarch and where seven others were lynched. This is the centennial year of that heinous crime and only Divine Time can truly mark the pain and promise of this moment across the generations of time, places and circumstances. We bear witness in silence, for we know that “silence makes a mighty noise.” We bear witness by reading, for we know that in knowing we are empowered to tell the story to the next generation. We bear witness in prayers, for we know that the prayers of the righteous availeth much and that our faith has brought us this far.

October 21, 1916

The Crawford family, witnessing the murder of their loved one,

The Lynching

*His spirit is smoke ascended to high heaven.
All night a bright and solitary star...
Perchance the one that ever guided him,...
Day dawned, and soon the mixed crowds came to view
The ghastly body swaying in the sun:
The women thronged to look, but never a one*

*Showed sorrow in her eyes of steely blue;
And little lads, lynchers that were to be,
Danced round the dreadful thing in fiendish glee.*

Claude McKay

October 21, 2016 [The Centennial]

The Crawford family, migration and intergenerational reunion,

Sorrow Home

*My roots are deep in southern life; ...
O Southland, sorrow home,
melody beating in my bone and blood!
How long will the Klan of hate, the hounds and
the chain gangs keep me from my own?*

Margaret Walker

Words on The Marker(see back cover)

To The Community:

As you witness the bringing of these vessels of soil for Holy Consecration, may you declare yourself a repairer of the breach, an instrument of reparatory justice that declares, "Never again!" And, as you stand on this sacred ground, may you recommit yourself to bring forth a world of justice, peace and love.

Breaking of the Silence: *"We Are Standing on Holy Ground!"*

Consecration of The Soil Rev. Samuel McPherson
Rev. Waltrina N. Middleton
Rev. Dr. Frederick D. Haynes III

Anthony Crawford (1916); Dave Robert (1882); James Mason (1894); Thomas Watts and John Richards (1895); Allen Pendleton (1905); Will Lozier (1915); and Mark Smith (1919).

Anthony Crawford's father was a founder of the still existing Cypress Chapel A.M.E. Church. He followed in the footprints of Bishop Henry McNeal Turner, 12th Bishop of the A.M.E. Church who penned the words:

"The sweet remembrance of the just shall flourish when he sleeps in dust."... Oh ever hallowed be his verdant grave! There let the laurel spread the cypress wave Thou lovely Spring! - bestow to grace his tomb Thy sweetest fragrance, and Thy earlies bloom; There let the tears of heaven descend in balm! There let the poet consecrate his palm! Let honor ever bless the holy ground, And shades of sainted heroes watch around."

May They Rest in Peace!

42

The Lord's Prayer *(recited)*

IV. Ritual of Celebration and Renewal

Litany of Celebration and Renewal Rev. Lisa Sharon Harper

Leader

"...since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and the sin that clings so closely, and let us run with perseverance the race that is set before us,"

Community: Creator of ALL that is Good, Hear our Prayers.

Leader

God, we have come to bear witness as a universal sign of truth, justice and unity.

Community: Creator of ALL that is Good, Hear our Prayers.

Leader

God, may the Crawford family and families and communities of those victims of lynching everywhere find peace in their hearts.

Community: Creator of ALL that is Good, Hear our Prayers.

Leader

God, may those persons, families and communities, perpetrators of lynching all over this nation have a change of heart.

Community: Creator of ALL that is Good, Hear our Prayers.

Leader

God, your people are still in need of repentance and renewal. They are seeking sacred hiding places in the hope of finding you.

Community: Creator of ALL that is Good, Hear our Prayers.

Leader:

We will honor the lives and endurance of our ancestors by acts of remembrance. We will honor the living by treating the needs of the people as holy and acting in justice. We will honor the future by protecting the earth bequeathed to us from you Almighty Creator.

43

TOGETHER

Now, Empower us to stand boldly for truth, justice, healing and transformation so that we might be repairers of the breach towards Thy peace, love and reconciliation to You and of one to another. Send the wind and the fire of your Spirit upon Thy people. Pour out your power as only you can do. Let there be a reawakening and let it begin with me!

[Hebrews 12:1 (NIV)]

Song "We Are One" Rev. Dr. Earl B. Mason, Sr.
Rev. Dr. Stephanie Boddie

The Word For Such A Time As This!....Rev. Dr. James A. Forbes, Jr.

Closing Prayer/Benediction Rev. Dr. Terry King

Song of Dismissal "Siyahamba"

*During this season of lamentation and celebration, the Samuel DeWitt Proctor Conference will keep the family of **Anthony Crawford** in our fervent prayers. We also pray for the commitments and work of all our partners and acknowledge the special vision of the Equal Justice Institute.*

****Sankofa** is the West African notion of sacred knowing and reclaiming the past as a way to heal and move forward to create the future. **Sesa woruban** is the symbol of new beginnings born in moments of transformation. Acknowledging the power of God and the ancestors, this special ceremony of Sankofa and Sesa woruban welcomes the entire community to embark on a journey of new beginnings.*

THE MARKER



THE LYNCHING OF ANTHONY CRAWFORD

In Abbeville on Saturday, October 21, 1916, a white mob lynched a black leader named Anthony Crawford for cursing a white man. A 56-year-old planter, "Grandpa" Crawford owned 427 acres of land, had 13 children, and helped establish a school, a church, and farms in the local black community. During the Jim Crow era, successful black people were conspicuous—and arguing with whites was dangerous. That day, a white merchant demanded to buy Mr. Crawford's cottonseed for a lower price. Mr. Crawford, who used to tell his family he'd rather "throw the seed in the Penny Creek," refused to sell. After an argument, Mr. Crawford was arrested. A few hours later, 300 white men seized him from jail and dragged him through town behind a buggy. Finally stopping at the fairgrounds, the mob stabbed, beat, hanged, and shot Mr. Crawford over 200 times – then forbade the Crawford family to remove his hanging body from the tree. Terrorized, the well-established, multi-generational Crawford family and many other local black people realized that Abbeville was not safe for them. Amid continued threats, most of the family scattered North, leaving behind what their patriarch had built, and carrying the painful loss of his wisdom and humor. A century later, this marker symbolizes their continued remembrance—and hope that Abbeville never forget or repeat that horrendous October day.

EQUAL JUSTICE INITIATIVE

2016



RACIAL VIOLENCE IN SOUTH CAROLINA

Before the Civil War, South Carolina relied on a plantation economy and enslaved Africans outnumbered white residents. Dehumanized, brutalized, and treated as property, black people resisted slavery in ways small and large to survive. After the Confederacy's defeat, the 13th, 14th, and 15th Amendments to the U.S. Constitution ended slavery and guaranteed black citizenship rights. Reconstruction promised federal enforcement and gave African Americans hope for the future. Black men used their new voting rights and, in South Carolina, elected African American candidates to all levels of government. African Americans' political and economic advancement soon sparked resentment and violence. When federal protection ended in 1877, lynching—or murder at the hands of a mob—became a tool for re-establishing white supremacy and terrorizing the black community. White mobs lynched more than 4000 black people in the south between 1877 and 1950, and more than 180 of them were killed in South Carolina. In addition to Anthony Crawford in 1916, at least seven other men were lynched in Abbeville County during this era: Dave Roberts (1882); James Mason (1894); Thomas Watts and John Richards (1895); Allen Pendleton (1905); Will Lozier (1915); and Mark Smith (1919).

EQUAL JUSTICE INITIATIVE

2016

APPENDIX D. Review of Roles and Responsibilities

EJI is willing to partner with community groups by:

- Providing names of lynching victims and other pertinent information
- Writing marker text for review
- Paying costs related to marker production and shipping
- Arranging materials and funding for the public high school essay scholarship competition awards and shipping materials to participating schools
- Sending staff to attend the marker unveiling ceremony, with EJI publications and materials for distribution to event attendees (*pending staff availability)
- Consulting with community groups around various decisions related to site selection, permit acquisition, physical installation, and program planning for the unveiling ceremony

Local CRP coalition members to take the lead on:

- Building and sustaining local CRP coalition partnerships with relevant stakeholders and support groups
- Connecting EJI Community Remembrance projects to pre-existing or broader community concerns
- Assessing the feasibility of potential installation sites
- Navigating through steps related to acquisition of needed permits, institutional approval, or municipal authorization
- Identifying local concrete, sign installation, or general contractor companies who can assist with physical installation of sign where municipal services are unavailable
- Planning a culturally relevant dedication and unveiling ceremony
- Promoting the public high school essay scholarship competition within local communities
- Inviting community members to the unveiling ceremony
- Inviting journalists and press to the ceremony and events

APPENDIX E. Step-by-Step Checklist

The following checklist features the primary considerations listed in this memo:

- ☐ Identify initial community members to **form CRP coalition**
- ☐ Complete the **Historical Marker Project Proposal of Interest**, submit to EJI for review
- ☐ Post proposal review and receipt of EJI invitation to proceed, **determine which racial terror lynching victim(s) will be memorialized** based on EJI research and local archival research
- ☐ **Organize a conference call or in person meeting** with the various community stakeholders (EJI Staff can be phoned in, if requested)
 - ☐ **Circulate an agenda prior to meeting** noting that during the call/meeting participants will:
 - ☐ Introduce stakeholders and EJI staff
 - ☐ Discuss the reasons behind wanting to engage with the Community Remembrance Project
 - ☐ **Review general guidelines**, particularly highlighting:
 - ☐ The importance of African American feedback, leadership and institutional involvement to support cultural authenticity
 - ☐ The necessity of contextual language being presented on EJI historical markers
 - ☐ Provide overview of who will be memorialized and locations of their racial terror lynching(s)
 - ☐ Consider **additional community members** to invite into process
 - ☐ Answer questions presented by meeting participants
 - ☐ **Identify point persons** who can help manage team communication and task completion
- ☐ Subsequent meetings should ensure the following are discussed as a coalition:
 - ☐ Identify potential sites for **marker installation**
 - ☐ Identify potential sites for dedication and unveiling ceremony and program components
 - ☐ Outline next steps and roles and responsibilities among coalition members
- ☐ **Share feedback** generated during calls/meetings with EJI regularly to ensure timely updates and communication.
 - ☐ Feedback can come in the form of **meeting notes or minutes**, which should be taken during meetings for seamless information collection and project management.

- ❑ EJI drafts marker language and reviews it with CRP coalition and local approving body.
 - ❑ Local approving body and EJI approve marker language
- ❑ Secure installation site and **provide documentation to EJI**
- ❑ EJI orders marker fabrication post installation site securing
- ❑ Set Date for Marker Dedication and Unveiling Ceremony
- ❑ Submit to EJI information about local public high schools eligible to participate in the Racial Justice Essay Contest
- ❑ Work with local stakeholders to:
 - ❑ **Promote student participation** in the Racial Justice Essay Contest
 - ❑ **Plan Dedication and Unveiling Ceremony**
 - ❑ **Submit program to EJI staff for review** before publicizing
 - ❑ Determine any additional support for essay competition winners from CRP coalition members
- ❑ Completion: Ceremony held, Essay Awards Distributed, Marker in Ground



Agenda Item Summary

Agenda Date: 2/17/2020

Agenda Item No.: E.

Agenda Item Name:

EJI Community Remembrance Project (Video)

Presenter:

Link: <https://youtu.be/k7uSm2-Xaig>

Description:

N/A

Recommended Action:

N/A

Prior Board Motions:

N/A

Fiscal Consideration:

N/A

Background:

N/A



Agenda Item Summary

Agenda Date: 2/17/2020

Agenda Item No.: F.

Agenda Item Name:

City of Newberry Efforts (3 min.) - Mayor Jordan Marlowe, City of Newberry

Presenter:

Mayor Jordan Marlowe, City of Newberry

Description:

N/A

Recommended Action:

N/A

Prior Board Motions:

N/A

Fiscal Consideration:

N/A

Background:

N/A



Agenda Item Summary

Agenda Date: 2/17/2020

Agenda Item No.: G.

Agenda Item Name:

Alachua County Truth & Reconciliation Webpage - Joel Laguerre, ITS, Alachua County

Presenter:

Joel Laguerre, ITS, Alachua County

Description:

N/A

Recommended Action:

N/A

Prior Board Motions:

N/A

Fiscal Consideration:

N/A

Background:

N/A



Agenda Item Summary

Agenda Date: 2/17/2020

Agenda Item No.: H.

Agenda Item Name:
Questions

Presenter:
N/A

Description:
N/A

Recommended Action:
N/A

Prior Board Motions:
N/A

Fiscal Consideration:
N/A

Background:
N/A