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TWELFTH CENSUS OF THE UNITED STATES. 152 **A** SCHEDULE No. 1. POPULATION Supervisor's District No. 2 Sheet No. Enumeration District No. 150 County X Township or other division of county C Name of Institution X Name of incorporated city, town, or village, within the above-named division Ward of city, day of June, 1900, Blues 2 Enumerated by me on the Enumerator. ATIVITY.

1 parents of each person countersted. If born in the Territory; if of foreign birth, give the Country only. PERSONAL DESCRIPTION. OCCUPATION: TRADE, OR PROFESSION RELATION. CITIZENSHIP. EDUCATION. OWNERSHIP OF HOUS. LOCATION. NAME ' each person whose place of abode on June 1, 1900, was in this family. Number of years in the United States. IN CITIES. of each person TEN YEARS of age Year of immigration the United States. Relationship of each person to the of the family. Place of birth of FATHER of this person. Place of birth of Morner of this person. 11 12 16 17 84 2 15 18 21 22 - 0 - 0 當 no con 10 11 John

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#### TWELFIH CENSUS OF THE UNITED STATES. State Menticke SCHEDULE No. 1.—POPULATION. (Supervisor's District No. 1 Sheet No. County Defit Ltd 11 Enumeration District No. 150 Township or other division of county Name of Institution. Hokes Precine 7 Name of incorporated city, town, or village, within the above-named division, Ward of city, Enumerated by me on the 21 day of June, 1900, Enumerator. PERSONAL DESCRIPTION. RELATION. NATIVITY. OCCUPATION, TRADE, OR PROFESSION LOCATION. NAME CITIZENSHIP. EDUCATION: OWNERSHIP OF BOILD f hirth of each person and parents of each person enumerated. If born in the States, give the state or Territory; it of foreign birth, give the Country only. each person whose place abode on June 1, 1900, was of each person TEN YEARS of age in this family. and over. Relationship of each person to the head of the family: Place of birth of this Place of birth of FATHER CUDE every person living on June 1, 19 Omir children born since June 1, 1900 .20 21 22 24 25 26 27 16 19 23. B map 105010 & 31 Aug 1872 8 13 m home 1893 6 hter & Jan ye no ye o 10-0-1-Dint. Wm sipt/87820 Farm Subver 4 31 man 1882 18 y The Mary w Fi cing 1 34 Cm Dirtatoland Ken w may 18136 0 67 ho many 1575 40 مول موردور Frank w most 18424 (hi W 3 Same 81524 20 6 Geomeny German 0 h 31/2 W 34 hage 1836 660 liv 75 76

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Supervisor's District No. 5 1 SCHEDULE No. 1.-POPULATION. Sheet No. Enumeration District No. 150 Township or other division of county of many was township town of township town of township town of township town Name of Institution, Name of incorporated city, town, or village, within the above-named division, Hokes Preince Ward of city, day of June, 1900, .... Enumerator. Enumerated by me on the OCCUPATION, TRADE, OR PROFESSION CITIZENSHIP. OWNERSHIP OF HOME PERSONAL DESCRIPTION. NATIVITY. EDUCATION. RELATION. LOCATION. NAME of each person whose place of sbode on June 1, 1900, was in this family. of each person TEN YEARS of age and over. Relationship of each person to the head of the family. Year of Imm Place of birth of MOTHER Place of birth of FATHER Place of birth of this 23 25 26 27 22 24 11 ye yenre Jane total 7 mar 1880 14 4 man Lay la borer no no 40 0 3.76 Jester year R B m Feb 1565 35 m

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Mussioners, and fairly divide the land according to the right of the parties named in the above order and make report Given from under my hand this myth day of November 1870 John Robb S. I C. State of Kentucky at a County Court held for def = = ferson anuly at the Court House in the City of Louisville In the 7th day of December 1870; the foregoing commissioners the post was examined approved and ordered to be recorded and is recorded in my office as Clerk of Said Court. att. Ch. M. Thruston Ock September 12th 1870 State of Kentucky & Defferson County 3 M. M. Gara Le Janus Kerlin De This day Came Albert & Milson, quandiain = ad letem of James O. Jaar Leinard D. Jaan, Dohn Jaar and Sallie D. Gaar the runior infants herein, and filed his auswer as quardian ad leter afso herein and upon his motion + ... A. Al that he be allowed the Sum of Fine dollars for his

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Chya Feris (it being wood land) to be used in Common by each of the parties, said Avenue to be 20 feet unde All of which is most Respectfully reported Lovember 27th 1870

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State af Neutucky S Sefferson County Set.

Sefferson County Court

Eliza Tevis

This day came the partie by their altimeys and upon motion & the Houghaver was appointed Guardian and litem for the Infants defendant Charles Beardherein Thereupon daid Quardian of led his answer herein The pitition Coming on to be heard with the answers and exhibits It appears to the Court that a partition of the land and allatment of Down necessary and proper Whereupon it is ordered by the Court, that John Rabb George It Heikes and Edward I Neike be appointed Commissioners to go whom and after due examination to partition and divide into two equal parts acre tract whereon Henry Jen's deceased resided, at the time of his deark Situated on the land in the petition mentioned louit; The forty acre tract whereon Henry Jen's deceased resided, at the time of his deark Situated on the liveters of Deargrass creek on the Heirberg Road in this County, and adjoining the land of Efficients, land.

and Edward I Mekes be deposited Commessioners to go upon and after due examination to partition and divide into two equal parts according to value the land in the petition mentioned lowit: The forty acre tract whereon Henry Jevis deceased, resided, at the time of his deach Setuated on the waters of Georgrass Creek on the Newburg Goad in this County, and adjoining the land of Ef. Heckes, beat alexander and leraddock and to appropriate by meter and bounds one half to the devisees of Henry Levis and the other half to the Sandles Eliza Levis and make report of their proceedings to this Court as soon as possible, It also appearing that the Planttiff Eliza Levis as the evidow of Henry Levis deceased having renounced the will of her late husband is entitled to down in the one half of said 40 acres bact that belonged to him, The said John Robb Ed. J. Heckes & Teo IN Heikes are also appointed Commission - sweets to lay off and assign down to plantiff by meter and

bounds, that is the one half of said tract assigned by them by after partition to the devisees of said Houry Tevis deceased in = - Cluding the Dwelling Henrie if practicable, And said Com = = missioners are directed to report to this Court as soon as possible

att. Ch. M. Thruston Cek By Mul Loran D.C.

State of Wentucky

Sepperson County This day Edward I Herkes and George W. Herkes personally appeared before the undersigned Survey or for Defferson County and evere duly sworn faithfully impartially to the best of their Sudyement perform their duly as

Div. Book No. 2- Page 719. 1. 38/2 E 33.3 50° Newburg 1. 38/2632.4 05 5. E. S. Nikes. I. Shipp.

31/2 (U) 1/885 State of Kritcicky & Sefferson Dunty Don't Eliza Devis On Fetition. Harry Devis him de

and after having been first duly Sworn, and made due examination of the same, the difference in quality of the different portions there of Together with locality and improvement made the fullowing division and allatineut of dower Lot NAI The allowed and let apart to Henry Levis devisies Lot NAI and bounded as fallows towit Segunning at a clone Cirner to the land said by Thipp to Sandy- and in Mrs. Duncans line and running thence with the Same S38/1 633.3 poles to a Stake Corner to & I Stakes theuse with his line Soll The Spales to the middle of the New burg road thence with the middle of the same n. 46/2 . 33.3 poles to Thipps line and thence with the Jame - 1151/4 632.6 pules to the beginning Containing Lix and one quarter (6/4) acres af land. Lat N. 3 The also allatted and it apart to said Henry Tevis' devisies Let W.3 and bounded as follows tower: Deguning at a Stake in & . I Hekes live and owner to W. 2 and running thence with Said Aikes line S. 51/2 21.100 pales to a stake Corner to Said Heckes in A. A. Pabinsons live, there with the same N/381/2 2/31/2 pales to a Stake Corner to said Shipp theuce with his line n 51/4 6. 100 pules to a state corner to Wi 2 therewith Ni 2 538 632. 4 poles to the bequining Containing mueteen and three quarter (193/4) acres of land, The two tats making together swenty six (16) acres which we consider Equal in value to one half of the whale of said land. Set N. 2 The allatted and set apart to the Plaintiff Eliza Levis Let No 21 and bounded as follows towit: Leguning in the middle of the Newburg Road in Ef Acker live and running there with the saine of 51/2 9/69.3 hales to a State Comes

poles to the beginning Containing Multer and three quarter (193/4) acres of land, The two lats making together twenty sex ( 26) acres which we consider Equal in value to one half of the Lat N. 2 whale of Said land. Ite allatted and set apart to the Plaintiff Eliza devis Let No 2 and bounded as follows towit: Dequiring in the middle Of the Newburg Road in El Acker line and running there with the saine & 511/2 9169, 3 poles to a Stake Comes to N. 3 there with the Same S. 38/ 21. 32.4 poles to a Stake Corner to the Saw in Shipps line there with the same n.51/4 6. 65 Poles to the riddle of the Newburg Road and Corner to - N. 1 and the with the middle of Said Road \$461/1 6.33.3 pales to the leguning Containing Courteen (14) acres of land including the Dwelling House and Out Buildings which we Consider Equal in value to our half of the whale of said land. We then allatted and set apart to the said Eliza Tevis her dower in the said Henry Tevrs' portion or half of said land and bounded as fallows tourt! Seginning at a Stake in E. J. Hikes line and running there with the same S. 51/2 21. 40 pales to a stake Corner to Said Heckes in Rabinsons live theuce with the same N.381/2 ON 311/2 pales to a stake Corner to Shipp thence with the same n. 01/4 6 Ho poles to a state and there with I 381/2 & 3x poles to the beginning containing Eight (8) acres of land which we Consider equal in value to one there part of said Stewy Levis' one half of said land For the mutual convenience of each and all af the parties, the right afway or an avenue is reserved on the eastern line next adjacent to & I Hike land from the Memberg croad to the portion allatted as the down of said

Howen

#### MISSIONARY EMPHASIS PAGE

THE GREAT COMMISSION....Go ye therefore, and teach all nations, Partizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always even unto the end of the world. A-men.

1996 Theme: Seeking, Yielding and Being Led By The Holy Spirit, To be Mission-Minded. (Philippians 2:5 - Let this mind be in your which was also in Christ Jesus.

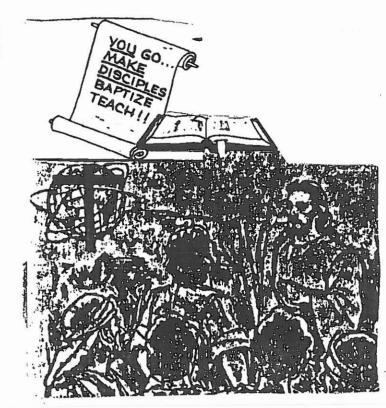
multiply. Isaiah 43:7....For I have created him for my glory.V.21. This people have I formed for myself; they shall shew forth my praise. We repeat, we, were created to multiply children on earth to have fellowship with God. To teach, raise, and train children for the glory of God.

Acts 1:8 - Jesus told His Disciples that they are his witnesses of why He died and rose again. They were to take this message to all the world. John 3:17 - They are to tell all creatures that Jesus did not come to condemn the world but that the world through Him would be saved. The Disciples were to teach the things Jesus has taught them (the Disciples) to do. They in turn are to (Psalm 78:6,7) command our Fathers that they should make them known to their children that the generation to come might know them even the children which should be born who should arise and declare them to their children that they might set their hope in God, and not forget the works of God (nor His Word) but keep His commandments.

In the words of a song written by Rev. Charles Sweeney,:

"Tell your children to tell their childrn about the Mighty works of the Lord. Tell your children to tell their children to trust and obey His Word. Tell them we can do what the Lord says do, for He is the power that works in and through you. Tell your children to tell their children about the mighty works of the Lord.

THE GREAT COMMISSION



### "LEST WE FORGET"

Then beware lest thou forget the Lord, which brought thee out of the land of Egypt, from the house of bondage.

Deut. 6:12

Psalm 89:1b - "With my mouth will I make known Thy faithfulness to all generations.

This scripture is a description of the efforts of Mr. Nelson Goodwin who in the early 60's began researching the history of the Petersburg/Newburg area. In his heart and mind he saw this community as a rich legacy. When people who had lived here for a number of years and had inherited property from their foreparents, from the days of slavery were being uprooted and scattered, he began a search for documentary evidence to support the oral traditions he had heard since childhood.

So much of what is stated here is the results of Mr. Good-win's search.

The wealth of this community is not monetary but a rich legacy of spiritual values; such as faith, hope, love, courage, perseverance, labor, suffering, sacrifice, humility and pride. It represents a people coming over a stony road of humilitation, scorn, degradation, out of slavery, with no education, no experience of decision making for themselves as a community. No government helps as we have today, yet they built homes, started a community, built a church and the first school in this area.

Quote, "The memories handed down through my grandparents have given my life structure and value that it might not have had otherwise," unquote, said Mrs. Gwendolyn Buggs, an award winning teacher of Gary, Indiana; and a descendent of the Spencer-Samuels family. Mr. Goodwin founded the Petersburg Historical Society for the purpose of documenting the history so that our present and future generations would "beware lest they forget that hitherto hath the Lord helped us. The blessings

and privileges that we enjoy now are built on the foundation of the past, and are a heritage purchased by the sweat, blood and tears of people coming out of slavery who risked their lives to purchase these blessings.

This is the source of our information of the early history. We are going to try to give some thoughts of the beginning of the community, the church and school and their growth. It is our prayer that we will realize that "Great is the Lord, and greatly to be praised; and His greatness is unsearchable. One generation shall praise Thy works to another and shall declare Thy mighty acts. Psalms 145:3-4.

# I. The Acquisition of the Land and the Growth

The acquisition of the first land began in 1820 when a alave woman named Eliza Tivis nursed her owner back to health when he had contacted small pox, which was then a contagious and fatal disease. No one would go near him. The faith of our foreparents is seen, and the power and presence of God is magnified when this woman cared for him. Also the purpose and plan of God from eternity past is put in action. When the man, John Hundley recovered, he set the woman free and gave her a tract of land which presently includes the Star of Hope Baptist Church and the Forest Home Cemetery. She is buried in this Cemetery. When she passed, the property was given to her sister, Mary Beard, who had four children. A part of the property was purchased by R. G. May Funeral Home and we have our community cemetery. descendants of Mary Beard have a family grave plot there. we have the first land and home that was acquired in 1833 befor the Civil War in 1865. After the Civil War, Colonel George Hikes set aside 50 acres of land so that the freed people could build homes. This land was purchased when these people were making 25 to 35¢ a day. In some instances land was given to them by their former owners. The land was wet, wooded, with much undergrowth- it was described as a howling wilderness. For a long time it was called "The Wet Woods."

The Growth of the Community
The first home built after the close of the Civil War was

built by a man named Peter Lowe. Some think the house was built at the tip end of Old Shepher sville Road and Newburg Road which was owned by the Ed Green family. Mr. Goodwin says it was the was the Scott's house where some of the logs still remained on it until they tored in down in 1987. This area was called Petersburg after this first house was built. To build one had to fell trees, split logs, uproot stumps, clear the undergrowth, and dig ditches to drain the land. The houses were generally one or two rooms log cabins with an attic room. Some had dirt floors.

Just look where we've come from- when we think of these log cabins compared with our modern homes all around us. Praise God for His mercy and Power!!

Besides the Tivis property, the Hikes property, and the property given, some families lived in nearby areas, such as the Old Brick Yard, Black Mud Lane now named Rangeland Road and on Poplar Level Road. Others lived on the places where they worked. Around 1924, a new subdivision was developed called the New Addition. It is the area of the Greater Faith Baptist Church, and those homes off Old Shepherdsville Road. In the 1940's off Newburg/Petersburg Road another subdivision developed called Golden Acres. This area is now Petersburg Estates. The Golden Acres area, the New Addition area, and the area in the center of Newburg were those homes which were torn down by Urban Renewal, and the people were acattered. Petersburg Park, Petersburg Road, and Petersburg Estates are named after this first home of Peter Lowe, and we see something of the growth of the community property-wise.

## II. Life In The Community.

When the freed slaves faced the responsibility of making decisions, etc. for themselves as a community, because it was a new experience, it was necessary that they learn to work together and lean upon each other. This created a community bond. In the early 60's people still left their doors unlocked compare with the fact that we have a high rate of crime, now. In their need of each other, they cut trees together, helped build their homes, planted gardens, shared the harvest, prepared the meat, helped each other in times of sorrow and distress. When a child

4.

was left motherless, any one in the community might take them in, and most certainly any cousin, aunt, grandmother would take in the child or children and raise them as their own. All older people were called 'Aunt or 'Uncle' until children did not know who was, or was not blood kin.

Older women were never idle: They called themselves resting, if when they were visiting or sitting, they would be darning, knitting, patching, crocheting, quilting, doing embrodiery work, or mending. Because of their small limited income, they were a saving people. An example: A watermelon was eaten, the rind pickled or preserved, the seed saved for next year's crop, or used as a medicinal tea. Chickens were killed, the feet were cooked and children ate at them. Feathers were saved for mattresses and pillows. Everything was used on the hog, even to the jawbones which was saved and the marrow taken out for med-Illnesses were treated by herbs, roots and home remedies. Some few woment were blest with the natural gift of skills, patience and concern, and they were mid-wives and community nurse to be with anyone who needed them at that moment. Jobs were varied according to talents and abilities and training. At the close of the 1800's most jobs were farm or domestic. There were in the community those we had a natural ability to sew, barbers, carpenters, builders, beauticians, and other gifts. Their gifts made room for them. As the exonomic conditions of the United States improved, so did the jobs; slowly but surely things improved, a little, from year to year.

## III. The Church and School

The heart's desire of our foreparents were for freedom from slavery, for homes, a church and a school. Now being free and having homes, their third desire of the heart had been started before they could even meet together. That was a church or a meeting place for the church. The church is a spiritual organism set up in the hearts of men at the moment of regeneration. When we are born of the spirit, we are baptized

5.

into the body of Christ. Jesus is the head and foundation; we are the body and the building. No matter what place or building we attend to worship, or what denomination, the church building is where the church meets. The meeting place is for corporate worship.

The first church in this area met in the woods, with no building. The church was in their hearts when they decided to build a meeting place. Those who had horses, mules, wagons, buggies or surries, rode to Green Street Baptist Church. walked, others who had small children and unable to walk, or for other rasons met in each others homes in winter or bad weather, and under the shade trees in the summer, with the logs split on stumps as seats. Uncle Sandy Carter provided the land for the first meeting place. The marble headstone on Petersburg Road across from Forest Baptist Church is in memory of this man and his family. The church was organized with the help of Rev. Speathen of the Green Street Beptist Chruch. The first pastor according to our knowledge was Brother Jacob Kellar, who had been taught to read and write by his owner. The church was a one room log building. This was later torn down, and a frame church was built in 1894. Soon after the first building was erected, a Sunday School was started, meeting in the evenings, with two white teachers, God keeping watch over his own.

Baptisms were held outdoors in the Beargrass Creek on Old Shepherdsville. Also at the Hike's Pond, in the Broadmoor area, or Longs Pond in the now Fountain Square Apartment area. Some times ice was broken for the baptism and clothes froze before they arrived home to change. In 1926 Forest Tabernacle Baptist Church for convenience was organized by Rev. J. H. Lewis, pastor of Forest Baptist Church because of the rising waters from the Beargrass Creek covering the roads in rainy weather and the continous growth of the New Addition area. Because of disagreement among the saints of God, Community Baptist Church was organized out of Forest Baptist Church in 1946 by Rev. Samuel H. Young. Star of Hope grew out of Community Baptist and Greater Faith grew out of Forest Tabernacle Baptist Church. Different meeting places, different denominational, but One Lord. We now

6.

have many denominations in our Petersburg/Newburg Community, but still, One Lord, One Faith, and One Baptism. One Church, composed of every believer that is born again and we are united into one body.

Soon after Forest Baptist had her first meeting place, and elementary school was started. This was the fourth heart's desire of our founders.

Having been denied the privilege of getting an education they were deeply concerned that their children and future generations would have schools. Mr. William Faulkner was the first teacher. All schools in this area now are integrated, and there are several. But the first school was started by ex-slaves and for appromimately twenty years they paid their teachers, not with money, (for they had very little), but with vegetables, milk, eggs, butter, fruit, meat, poultry, preserves, or whatever could be used. The Board of Education started paying teachers in this area in 1890 while the school was still meeting in the church. The Church built a one room school in the church yard around 1892. In 1912 under the untiring efforts of Mrs. Lottie Robinson a two room school was built. In 1890 Mrs. Nalfie King was the first teacher paid by the Board of Education. In 1929 a new modern, solid brick building was building was built on Petersburg Road where Forest Baptist Church now stands.

Mr. A. L. Garvin was the principal. The community continued to grow. They added portable buildings; then in the 50's the present Newburg Middle School was built. Most of us are aware of the changes since then. In the early 1900's when students finished the 8th grade in this area they had to go to Central High School to finish school, passing any number of white high schools which they could not attend. Some stayed in town with relatives, friends, or lived on the place where they worked to go to high school. If you lived in this area, you had to leave early and catch a trolley car that stopped at Bardstown Road and Hikes Lane. They only ran hourly so you had to catch it early. They were always the first ones at school. In 1929 students attened Jac son Junior High School for one year then went to Central.

OLYX

All Newburg students were generally in the top 10% scholastically. Several were in the top 10, Margaret Warfield, 5th, Lottie Munford was valedictorian in 1931. Our first known Central graduates were Arthur Starks and Annie Neighbors in 1911 and 1912.

This is written that we, as citizens of the Petersburg/
Newburg area will say with the Psalmist in Psalms 75:1 "Unto
Thee, O Lord, do we give thanks; for that Thy name is near, Thy
wondrous works declare." It is also written for future generations that they may be reminded as in Deuteronomy 8:11, 18;
"that they beware lest they forget, for it is He that who giveth
thee power to get wealth. It is He that giveth thee life breath
and all things. Lest when thou hast eaten and art full and
hast built goodly houses and swelt therein....and when thy gold
and silver are multiplied, and all that thou hast is multiplied,
then thine heart be lifted up and thou forget the Lord Thy God.
So may this generation remember that Great is the Lord, and
greatly to be praised - one generation shall praise Thy works
to another, and shall declare Thy mighty acts. With my mouth
will I make known Thy faithfulness to all generations.

:. •

God of our weary years, God of our silent tearsThou who hast brought us thus far on our wayThou who hast by thy might led us into the lightKeep us forever in the paths, 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 TheeShadowed beneath Thy Hand may we forever stand
True to our God, true to our native land.

LET US ALL BEWARE, LEST WE FORGET!!!!!

Done by the order of the NEWBURG/PETERSBURG HISTORICAL SOCIETY

Nelson Goodwin, President Effic Lyons, Secretary OVER 50 YEARS OF FAITHFUL SERVICE AS A MEMBER, OF GOD'S FAMILY, MINISTER,

#### MISSIONARY, MUSICIAN AND MORTICIAN

The purpose of this service tonight is to glorify God by obeying Him, when He told us in Romans 13:7c - Render therefore to all their dues; honor to whom honor is due. We come to thank God for the life and services of Bro. Robert W. Samuels as God created mankind to glorify Him. For approximately 56 years Bro. Samuels has served Forest Baptist Church and surrounding churches and communities as a member of the family of God, therefore a minister (servant) musician, missionary, mortician, most faithfully. Acts 15:8 reads known unto God is all his works from the beginning of the world. There are no accidents with God. Revelations 2:19 reads I know thy works, love, service, faith, patience, and the last to be more than the first.

We are gathered here tonight to say to Bro. samuels, as it is written in Thessolonians 1:23a; We give God thanks always for you...remembering your works of faith, labor of love, patience of hope in our Lord Jesus Christ.

Sweet are the uses of adversity which like the toad ugly and venomous wears yet a percious jewel in his head, and this our lives exempt from public haunt find tongues in trees, books in running brooks, sermons in stones and good in everything. (Shakespear) Adversity for Bro. Samuels begin at birth. God knew about it before it happened. The sweet uses began when he accepted Jesus. as His personal Saviour and became a member of God's family, therefore a minister, one who serves and a missionary. Precious jewels seen in his adversities became visible to the writer around 1932/1933 when Bro. Samuels was 19 years old he was an assistant to the Librarian Mr. Johnson at Central High School. God had blest him with above average intellectual mind. He was verse in many subjects as he worked in the Library.

Moving into this community in the 30's, he taught Sunday School, and was often called on to speak on various subjects at special services. In addition to him being a member of God's family, a minister, a missionary, God gave him a natural ability to learn music by ear as well as written. Even now, one can notice his ability to remember any song old or new, readily when called on. He still eagerly, willingly, and joyfully plays organ music. Also helped who ever he could, black and white students in their studies of Mortuary Science and other subjects as a mortician..

In 1985 the Funeral Directors Association of Kentucky recognized Bro. Samuels as the only black Mortician among 15 who had been licensed for 50 years. Governor Martha Layne Collins awarded him a certifocate at the Hyatt Regency Hotel .

As a missionary, minister, musician, and a child of God, the community has used his facilities and properties for many, many different occasions. Civils groups, churches, and any communities activities has been welcome by him. As a musician he has served Forest for 56 years before any of our present membership was born, live in this community or was inactive. He played for all age groups at one time or several together. Jr. Choir, Youth, Jubliaries, Sisterhood, Brotherhood, Sr. Choir and special groups. Often he played for four services each Sunday and met serveral night weekly for different groups, always regular and punctual.

We are grateful that God looks at the heart and not the outside appearances. God sees and has seen the unpaid, ungrateful, unrecognized, services

But all that he has required is that a steward be found faithful. Jesus says in John 12:26c - If any man serves me, him will my Father honor.

Tonight we recognized Bro. Samuels with many thanks and appreciation to God for him and the contributions that he has made to this church and community. We are glad that God says in Proverbs 8:18 - Riches and such the Filson Historical society are the uses of adversity.

#### PETERSBURG/NEWBURG

1. The Petersburg/Newburg community is probably the oldest African American settlement in Jefferson County (outside of Louisville). The nucleus of Petersburg/Newburg originated along the Newburg turnpike in the southeastern section of the County, on forty-acres of land at the present-day intersection of Petersburg and Indian Trail Roads. This land was purchased from Nancy Bray in 1851 by Henry and Eliza Tevis. The community expanded to the south and east after the Civil War on land formerly owned by George Hikes.

This wet, marshy region (known as the Wet Woods) was thought to be uninhabitable and was the only land in this section of Jefferson County that whites were willing to sell to African Americans before and immediately following the Civil War.

- 2. Much of the history and oral tradition regarding the founding of Petersburg centers around the life of Eliza Tevis. Eliza Curtis Hundley Tevis was born a slave. Although the exact birth-dates and birth-years of enslaved African Americans are usually conjectural at best, she was listed as being forty-eight (48) years old in the 1850 Census. Consequently, she was probably born between 1800 and 1805. Her birth-place was probably born between 1800 and 1805. Her birth-place was listed as Virginia, which was not uncommon given that pioneer listed as Virginia, which was not uncommon given that pioneer Rentucky was first part of Virginia and was settled largely by Virginians, many of whom brought their slaves with them.
- 2a. Eliza Curtis was owned by John W. Mundley who, along with other members of his family, owned a large tract of land (1,100 acres) in southeastern Jefferson County which includes presentday Bashford Manor.

According to oral tradition, Eliza Curtis was believed to have saved John Hundley's life during an 1819 smallpox epidemic. (Because of its marshes and "malarial climate", Louisville was known as the "Graveyard on the Ohio" in its early years.) When John Hundley died, his will (written October 16, 1829 and probated November 1, 1830) provided that all slaves who had been in his service/possession for fifteen years or more would be set free immediately. All others were bequeathed to his brother, Thomas C. Hundley, with the stipulation that they be manumitted after the expiration of fifteen years from their date of purchase—or when they reached twenty-five (25) years or on the death of Thomas Hundley.

It is unclear whether Eliza Curtis was freed at the death of John Hundley. However, on July 1, 1833, Thomas Rundley did enter a "deed of amancipation" (which, in the context of slaves being chattel/property, gave Eliza Curtis ownership of herself) for "Eliza", now called "Eliza Hundley", in Jefferson County records.

2b. On the death of John Hundley, Eliza Curtis became either the property, servant, or mistress (or some combination thereof) his brother. When Thomas Hudley died, his Item 3 of his Will (May 25, 1838) stated:

I give and devise to a yellow woman now living with me called Eliza or Eliza Curtis my house and lot on Green Street. . . together with the use of the alley adjoining the same for and during her natural life either to live in or rent out. I also give two thousand dollars in casi to be paid her. . . after my death and to be hers forever.

2c. Eliza Curtis Hundley married Henry Tevis on June 17, 1643. Both were listed as "free people of color" in the Jefferson County Marriage Register.

On June 7, 1843, prior to their marriage, Eliza Hundley and Henry Tevis entered into a "pre-nuptial agreement." According to this agreement, her house and lot in Louisville, along with five adult horses, three yearlings; two cows, about forty hogg and other equipment and furnishings were placed in trust and protected from Tevis' control. (At this time in history, a husband usually gained control of his wife's premarital property unless legal protection of some kind existed, e.g., conditions set forth in a Will.) Incidentally, Eliza Hundley's attorney was James Guthrie, the prominent Louisville landowner, businessman and politician.

No record of Henry Tevis, prior to his marriage, can be located. However, he was born (probably as a slave) in Virginia. Moreover, the 1850 Census lists his age as forty-six (46), i.e., two years younger than his wife, indicating that he was born in ca. 1802-1807.

There is no record that Henry and Eliza Tevis ever had any children together. However, Henry Tevis may have been married previously as his Will (September 6, 1869) refers to "...! my five children... Elias, Henry, Louiza, Lloyd and Reason...", to whom he bequeathed "one dollar and my blessing." These children do not appear in any Census enumeration tables and, children do not appear in any Census enumeration tables and, based on the available records, do not seem to have played an significant role in Tevis' life after his marriage.

3. In 1850, Henry and Eliza "Tivis" were listed as residents of District 1 of Jefferson County. Henry was designated as a "laborer", as were three white men living in their household. It cannot be determined whether these white men were hired workers or boarders, but it is probable that they were hired help. However, Jefferson County Tax records for the same year identified Henry Tevis as the owner of a lot near Louisville worth \$500.00, five slaves worth a total of \$900.00 and six horses. His total worth was \$1,700.00-not a fortune, but a substantial sum for a free person of color. This property may have belonged, in fact, to Eliza Tevis, but appeared to belong to her husband who was listed as the "head of household" in the County records.

Pree people of color occasionally owned slaves in the antebellum period. These slaves were most often family members
(whose manumission might have force their expulsion from a'
given state or made them vulnerable in other ways), but
whether a family relationship existed between Henry and Eliza
Tevis and their slaves cannot be determined. Two other facts
are clear, however—that they may have been the only African
American slave-owners in Jefferson County at this time and
that their slaves had comparatively little value (e.g., a
healthy young adult male or female slave could be valued as
high as \$600.00 in Kentucky and as high as \$1,500.00 on the
New Orleans or Memphis slave markets at this time). The Tevis
slaves could have been very old or very young, or infirm.

According to oral tradition, Eliza Tevis was believed to have been given slave children when families were separated at the Louisville slave market. She then raised and hired out these children. If this tradition is true, it may account for the number of "slaves" (up to fifty) reputed to have lived on the Tevis farm. However, the ownership of these slaves remains unclear. Tevis might have been performing a service for local slave owners and slave traders by assuming responsibility for young slaves of little value—and/or performing a service for the young enslaved African Americans by rescuing them from "real slavery." Obviously, several interpretations are possible.

5. Henry Tevis died in 1869. In his Will (September 6, 1869), he bequeathed sole possession of the forty-acre farm to his "beloved wife Elizabeth." However, Eliza Tevis was free to dispose of only twenty acres at her death, while the remaining twenty acres were left to "... Charles Beard, the son of Mary Beard, now about thirteen..."

Mary Beard, by all oral historical accounts, was the sister of Eliza Tevis, but the 1870 Census indicates that Mary Beard was thirty-nine (39) years younger than Tevis. Consequently, she may have been Tevis' niece (or could have been her daughter, although that claim has never been made).

Henry Tevis also bequeathed his farm animals and tools to his wife. As noted previously, his five "shadowy" children received only one dollar each and their father's blessing. However, his grandson, George (by Elias) and his granddaughter, Harriet (by Louiza) received \$150.00 each. Clearly, for whatever reason(s), Tevis was not favorably disposed toward his children, but did claim them and must have maintained some contact with them--and with his grandchildren.

- 6. After the Civil War, Colonel George Hikes set aside fifty (50) acres of marshy land, south and east of the Tevis property, for his former slaves and other freedmen. The Hikes family sold this seemingly worthless land for \$1.00 per acre.
  - 7. The name "Petersburg" derives from Peter Laws, a freedman who purchased land, settled and built a log cabin on the Rikes land after the Civil War. Laws was believed to have been a former slave of the Rikes family and was born ca. 1830 in Rentucky.

Oral tradition holds that Laws built his cabin in the Wet Woods in the 1860's. However, the 1870 Census lists Peter Laws, then forty years old, his wife, Ailsey (also forty years old), and his sons, Alfred and Peter, seventeen and thirteen years old respectively. All were listed as living at this time in the household of John Seebolt, a white farmer in the "Two Mile House Precinct" which includes Petersburg and Newburg (a segregated white community settled by German immigrants in the 1830s). All male members of the Laws family were "farmhands." Consequently, based on this record, Laws was not a landowner (e.g., does not appear in the Tax lists for that year), but may have been a renter, tenant or hired hand.

The 1880 Census lists Peter Laws, now fifty years old, and Ailsey Laws, now fifty-one, and their grand-daughter, Catherine Taylor, as an independent household in District 93 ("Two Mile House"), the "Village of Newburg." One can conclude, then, that Laws purchased land in Petersburg in the 1870's.

- 8. Because Peter Laws purchased, cleared and attempted to farm land thought to have little value, the term "Petersburg" was first used jokingly or, at times, derisively. However, as Tevis land was sub-divided and other African Americans settled near Laws, the segregated African American community grew and developed institutions and traditions of which generations to come would be proud.
  - U. S. Census records reflect the early growth of Petersburg and the significance of that growth. For example, the 1870 Census for the "Two Mile House Precinct", which contains Petersburg, shows that Eliza Tevis was still living (she died in the early to mid-1880's) at 79 years of age--which conflicts with earlier records regarding her age. She lived with her niece, Mary Beard (forty years old), and Beard's sons, Henry (seventeen) and Charles (fifteen), and five other people. The Tevis household was listed as dwelling \$57 in the Census enumeration tables--and, with the exception of only two households, dwellings \$49 through \$72 were all African American households. The Tevis land had become a segregated African American community with a total population of ninetynine (99) people by 1870.

In 1880, the Census reflected a household (#370) in District 23 ("Two Mile House") of Jefferson County headed by Henry Beard. This household was comprised of Beard's mother, brother, two children and a "boarder" by the name of "Eliza Coleman." This boarder was 86 years old and, of course, could well have been Eliza Tevis since Census takers were not always accurate in recording information concerning African Americans (and freed African Americans were not always certain of their autobiographical facts). With the exception of two households, dwellings #364 through #387 were all African American households. The population had grown slightly to 105. Thus, a small, stable community of farmers and those who worked elsewhere as hired laborers had coalesced by the end of Reconstruction.

- 9. One of the most important institutions in early Petersburg was the Forest Baptist Church. Now located at 3622 Petersburg Road, Forest Baptist Church was founded in 1867 as the first church in the Petersburg area. Until the church building was constructed, the congregation met at the home of Eliza Tevis. Oral tradition holds that Tevis was deeply religious and had the reputation of being a healer.
- 10. Forest Home Cemetery, where the Tevis family and other early Petersburg settlers are buried, was established near the Tevis Home. Ownership of this property passed down through the Tevis/Beard family eventually to R. G. May and R. W. Samuels in 1970.
- 11. By the early 1900's, "Newburg" became the designation for the entire area since the Post Office bore that name.

The Petersburg/Newburg community grew significantly in the 1950's and 1960's. In the 1950's, General Electric (Appliance Park) stimulated residential and commercial development in the area. Even more significantly, the urban renewal projects of the 1960's eliminated the area's dirt roads, outhouses, dark streets and substandard housing. Sidewalks, sewer lines, paved roads, a community center and new housing developments appeared—as the community experienced a surge in population from the influx of more than experienced a surge in population from the influx of more than three thousand African Americans who were displaced by urban renewal in Louisville. During the same period, nearly four thousand white residents of Newburg moved elsewhere.

Newburg was incorporated as a city between 1982 and 1987. However, a weak tax base and disputes among residents caused the dissolution of the city.

The contrast between African American community/neighborhood development patterns in Louisville and Jefferson County is illuminating. Enslaved African Americans, in ante-bellum 12. Louisville, were concentrated in the wards or neighborhoods occupied predominantly by upper class and wealthy whites. Free African Americans found themselves excluded from white neighborhoods and had to find or create the best living arrangements possible for themselves, under the circumstances, in comparatively undesirable areas near the City limits.
However, by the 1830s and 1840s, these communities achieved a sort of "critical population mass" and began developing their own infrastructure, churches, civic and fraternal organizations and even a few small businesses. Some free people of color even became land-owners and a few acquired significant holdings -- and because the City of Louisville grew rapidly in the middle third of the nineteenth century, black neighborhoods that were once the forested or marshy border between City and County became "choice" lands (e.g., in or near downtown Louisville). The only neighborhoods without free or enslaved African Americans were those of working class and white ethnic immigrants (after the influx of the Irish and Germans beginning in the 1840's).

Thus, by 1860, most free people of color lived in Louisville wherein recognizable and evolved African American communities had developed immediately west (i.e., the Russell area) and east of downtown before the Civil War. Indeed, of all Louisville neighborhoods, the Russell neighborhood is the only neighborhood to have been occupied by African Americans literally from the time Louisville expanded into that part of the County and large early land holdings were divided. Eliza Tevis' property (on Green Street) was in the eastern area of black population concentration. This area was north of Broadway, then the southern limit of the City, and was distinct from Smoketown, which developed after the Civil War to accommodate Louisville's rapidly growing African American population.

In stark contrast, the Census enumerations for 1800 through 1860 identify only a handful of African American households and property owners in the entirety of Jefferson County. In the County, the settlers who survived the late 1700's, and who gained or maintained title to sizable tracts of land, became the moving forces in the early history of this region, e.g., the Clark, Croghan, Bullitt, Floyd/Breckenridge, et al., families. Those who were sufficiently wealthy to own several hundred acres of the best land usually owned between ten and

thirty slaves—with some families, e.g., the Bullitts of Oxmoor, owning far more. Consequently, in the most prosperous regions of the County, i.e., along Harrods Creek and the many forks of Beargrass Creek, large numbers of slaves and large tracts of land were concentrated in comparatively few hands. "Middle-class" white farmers often owned a few slaves; whites "Middle-class" white farmers often owned a few slaves; whites with small or poor land-holdings, or those who rented land from the larger landowners, seldom owned any slaves at all.

In Jefferson County, free African Americans lived occasionally in white households in the early 1800s, ostensibly as hired farm or domestic laborers, or freed slaves who remained employed by (or, if aged or infirm, under the care of) their former owners. However, by 1830, virtually all African Americans living in Jefferson County were enslaved—and, because their was no "place" for free people of color in the social and economic structure of the County, those who were social and economic structure of the County, those who were the free states. In this context, Eliza Tevis was a rare exception because of her relationship with the Hundley family, her own ambitions and ability, and the presence of a seemingly valueless tract of swampy land.

The end of slavery (December 18, 1865 in Kentucky) opened decades of conflict and fluid population movement. In the 1870 Census, for example, the number of African American households in Louisville had increased dramatically as rural slaves were freed and migrated to the City. However, because of their inability to obtain land, most African Americans of their inability to obtain land, most African Americans living in Jefferson County remained attached to or associated with white households. The emergence of African American with white households. The emergence of African American with white in the County was determined primarily by whether communities in the County was determined primarily by whether whites were willing to sell land to African Americans and, if so, the location of this land. Once purchased, this land could then be sub-divided and sold or rented to other African Americans—as was the case with the land purchased by Henry Americans—as was the case with the land purchased by Henry and Fliza Tevis, Peter Laws, Alfred Berry (of Berrytown) and

The motives of the whites who were willing to sell land to African Americans were seldom altruistic. Whites often wanted to keep their "labor" near at hand, but not too near (as was certainly the case with Anchorage and Berrytown/ Griffytown)—and the lands made available were seldom "choice." However, African Americans welcomed and were quick to take advantage of the opportunity to own land whenever that opportunity presented itself. They did so, not so much as a means of

achieving wealth, but as a means of achieving independence and self-respect.

13. Free African American communities in the ante-bellum and segregation eras typically originated as "communities of exclusion." Because whites had the power to restrict the roles and "places" that could be occupied by African Americans, African Americans found themselves on the outer margins or in the least desirable regions of areas of white settlement—unless they provided services directly to or were under the direct control of whites.

African Americans, of course, had another agenda, i.e., to achieve or at least to approximate economic, political and social equality. Segregation was not a choice made by African Americans, but a social reality imposed upon African Americans by whites who were determined to maintain racial subordination and social distance. Being unable, until the past generation, to level the legal barriers of segregation, African Americans had to pursue their agenda both within and against those barriers.

Ultimately, these communities of exclusion—of free persons of color (and some urban slaves) before general emancipation and of freedmen thereafter—achieved a "critical mass" of population size and density that made possible the development of their own institutions, infrastructure, social system and social relations with the surrounding white community. Although lacking in power and wealth, these evolved or evolving communities created opportunities for their residents to occupy roles and statuses which were closed to them in the larger community, e.g., leadership positions, high status positions, property and business ownership, et al.

Nevertheless, it is useful to remember that these were not wholly independent communities—although, to their less perceptive residents, they may have seemed so. They remained "communities of exclusion" and remained under the scrutiny and regulatory power of those who governed the surrounding white community, i.e., those who had the power to exclude African Americans in the first place. What African Americans achieved in communities such as Russell, Smoketown, Parkland, Berrytown/Griffytown and Petersburg was a testament both to their determination to "make the best of a bad situation" and to their ability to transcend the limits imposed upon them. In essence, these communities offered far less than African Americans needed, but far more than whites intended.

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Back row - L-R - sons, Don, Clifton Jerome, mother, Sharelle Front row - L-R - daughter, Lisa Grandmothe - Effie Lyons, descendants of Eliza Tevis

[family of Farnestine Sharelle Lyons Logan]

Transferred to Filson photo collection. (615 PC55)