

ZORA!



Zora Neale Hurston:
A
Woman
and
Her
Community

Compiled and edited
by N.Y. Nathiri

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N.Y. Nathiri and Alice Walker ("Anything You Love Can Be Saved")

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U N D E R S T A N D I N G

by Eleanor Mason Ramsey and Everett L. Fly

While it might appear that Eatonville was the highly original dream of one individual or a small group of individuals, the fact is the founding of Eatonville was representative of a historic phenomenon within America's chronicle. The "race colony," the name given to independent, planned communities intentionally comprised of members of African descent, first appeared on the American scene during the 19th century. Data related to the emergence of the race colony as a distinct political and social form are, at best, scant; thus, it is difficult to determine how many were formed.



Courtesy of Louise M. Franklin

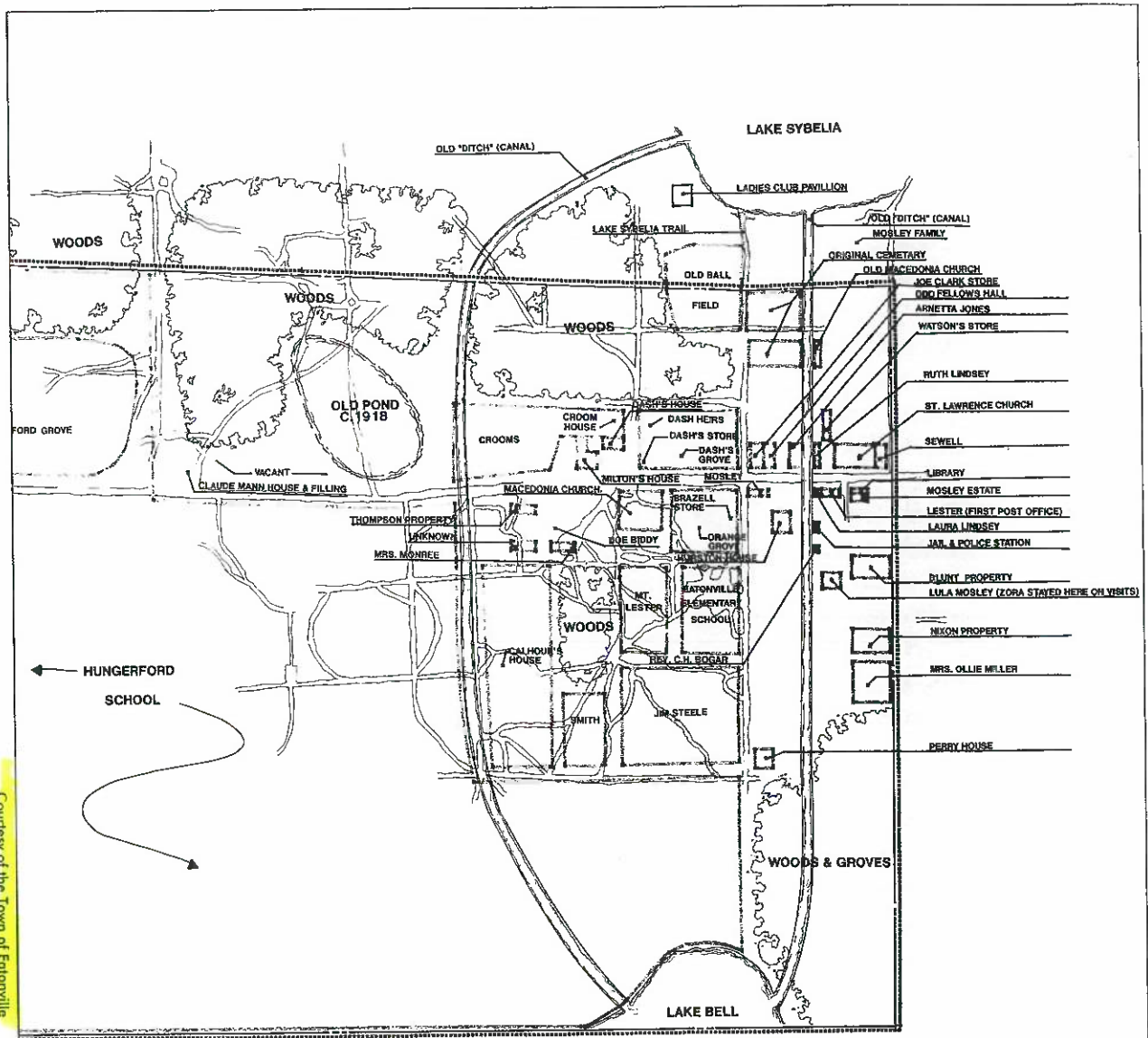
Eatonville was the first incorporated municipality in the United States founded by settlers of African descent.

UNDERSTANDING

Americans living in towns they controlled could change race relations in America.

Development

The Reconstruction Period after America's Civil War (1867-1877) and the Great Exodus of 1879 mark the two historical periods when the largest number of race colonies were established. Reconstruction inaugurated social, if not



This map shows Eatonville's corporate limits in 1920.

U N D E R S T A N D I N G



Women's Auxiliary, whose membership roster included many of Eatonville's community leaders, formed immediately to support the men's efforts.

A constant of the Eatonville community has been its citizens' reservoir of civic pride. We see it initially with the twenty-seven founders in 1877. It continues at the turn of the century with the energy and dedication of the sewing circles and women's clubs. Zora's popularization of Eatonville and its culture mark high points for town pride. With today's efforts to place the town on the National Register of Historic Places and to develop it as a center for the popular study of African-American life and culture, Eatonville seems destined to hold on to its special heritage.

Eleanor Mason Ramsey holds a Ph.D. in cultural anthropology from the University of California at Berkeley. Her dissertation was on Allensworth, a community founded by persons of African descent. She was instrumental in having the town designated as a California state park. Dr. Ramsey is founder and president of Mason Tillman Associates in San Francisco.

Everett L. Fly is a licensed landscape architect, who for the past thirteen years has researched towns and settlements established by persons of African descent. He recently completed Eatonville's historic survey, the first step in the town's quest to be placed on the National Register of Historic Places. Fly has worked extensively with the National Trust for Historic Preservation in Washington, D.C.

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Third Annual
ZORA NEALE HURSTON
FESTIVAL OF THE ARTS AND HUMANITIES

Third Annual

**ZORA NEALE HURSTON
Festival of the Arts and Humanities**

January 23 - 26, 1992

Eatonville, Florida

Theme:

**"African-American Communities:
Witnesses to Cultural Survival"**

Sponsored By

The Association to Preserve the Eatonville Community, Inc.

Prepared By

Gail Fuller

Simone McKen

Paula Welch

N. Y. Nathiri

African - American Communities



Eatonville Paintings by Andre Smith from the permanent collection of the Maitland Art Center

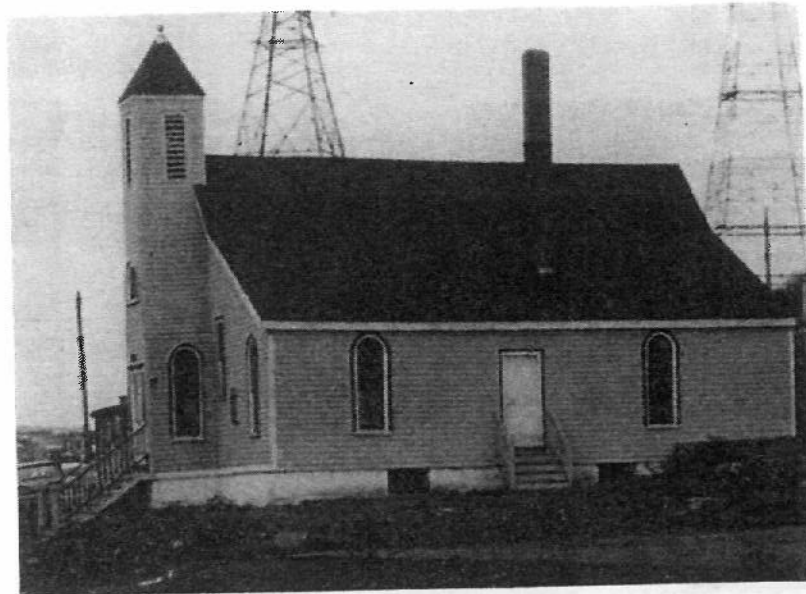
"We are a people. A people do not throw their geniuses away. If they do, it is our duty as witnesses for the future to collect them again for the sake of our children, if necessary, bone by bone."

Alice Walker

The information collected on African-American communities is based on anecdote, oral tradition and print materials.

AFRICVILLE

Nova Scotia, Canada



Courtesy of Africville the Spirit Lives On

In the 1600's, Africans ran to Nova Scotia to escape slavery from European trading companies. Forced by the white settlers to live on the poorest land in the area, the Africans later purchased the land on which they had settled and called their community Africville. Economic and social leadership notwithstanding, the residents survived and looked within themselves and their community to pursue a dignified lifestyle. Preachers and teachers became the community leaders and represented the town politically as well as socially.

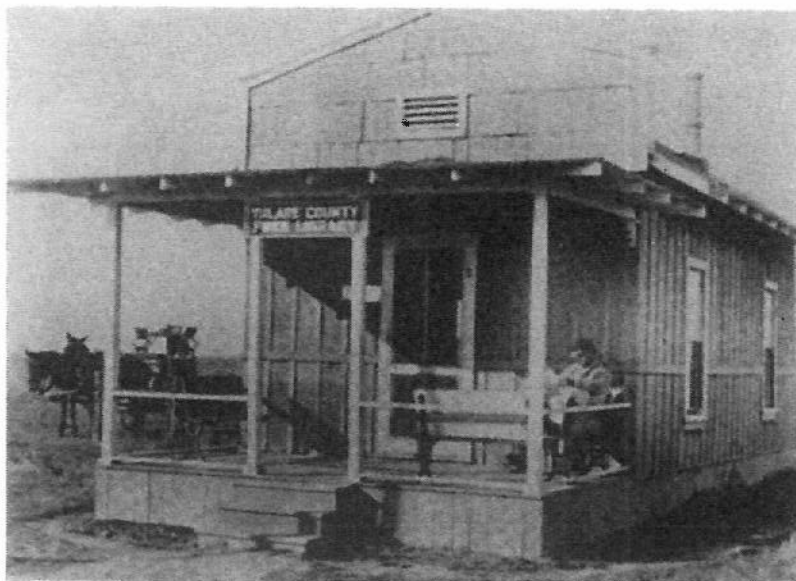
Though Africville's population did experience a decline, about 400 residents still remained there when the city of Halifax demanded the community relocate. Residents contested the city's decision, however, they lost their struggle and their community was demolished. Now a park is located where the community once existed.

Today, Africville's descendants are regaining the pride of their ancestors. They are involved in cultural and historical projects to gain a better understanding of the Africville experience. Although the town no longer exists, the spirit that began in the 1600's still lives on.

Source: Africville: A Spirit That Lives On (n.p.)

ALLENSWORTH

California



Courtesy of the State of California
Department of Parks & Recreation

In the early 1900's, two innovative and determined African-American men, retired Union Officer Colonel Allen Allensworth and educator, Professor William Payne, set out to establish a town that would be governed by persons of African descent. Their goal was to create "sentiment favorable to the intellectual and industrial liberty," of African-Americans throughout the United States.

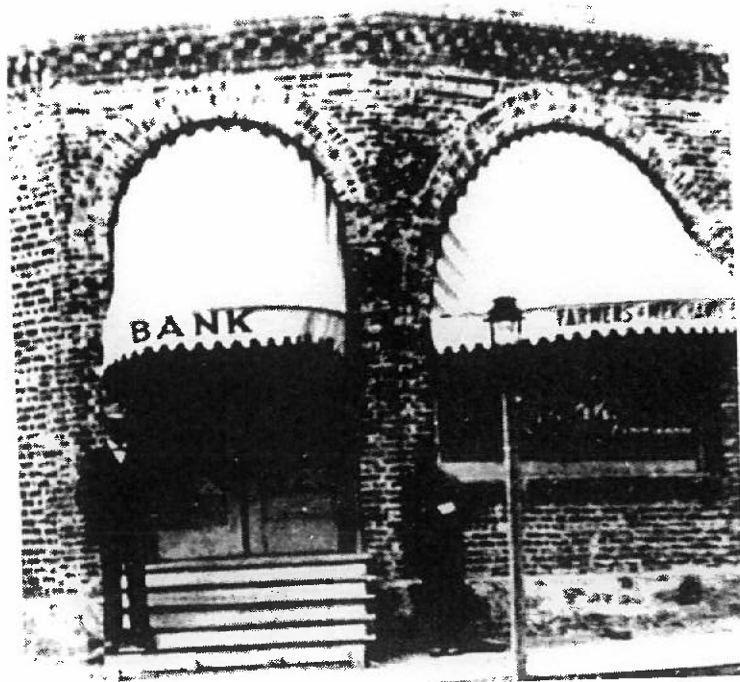
Allensworth and Payne incorporated the "California Colony and Home Promotion Association" even before they had selected a site for the town. Eventually, the community was established on inexpensive farm land midway between Los Angeles and San Francisco, near a depot on the Santa Fe Railroad Line.

During its heyday, the town boasted a school, church, library, post office, and several businesses, including a hotel, drugstore and bakery. Today, the town no longer exists, but its founding and history have been commemorated by the State of California with the dedication of the Colonel Allensworth State Historic Park.

Source: "Colonel Allensworth State Historic Park," California: Department of Parks & Recreation, c 1984

BOLEY

Oklahoma



Courtesy of Velma Dolphin Ashley,
Our Boley Picture Book

Described as "the largest and best Negro town in the world" by Dr. Booker T. Washington, founder of Tuskegee Institute and one of the earliest admirers, Boley was founded in 1903 by landowner D. J. Turner and James Barnett, a Creek freedman.

Boley was incorporated in 1905 after the Ft. Smith and Western railroad officials, who were building the railroad through former Indian territory, lobbied for its development as a black town. By 1911, Boley's population had swelled to 4,000 residents as a result of the business acumen of its early settlers who traveled about the country aggressively promoting the town.

Barely five years after its incorporation, Boley had its own power generating plant, telephone company, newspaper, printing company, schools, bank, several restaurants and grocery stores, and a hotel. Today, the Boley of the early 1900's has given way to a more quiet existence; but the town still hosts its famous rodeo in the summer.

Source: Our Boley Picture Book, Boley: Dawn Publishing Company, c 1984

EATONVILLE

Florida



Courtesy of Louise Franklin

Popularly known as "the first municipality in the United States to be incorporated by persons of African descent," Eatonville sits at the northeast corner of Orange County approximately ten miles north of Orlando.

Eatonville's original settlers were newly emancipated men and women who journeyed from Georgia, Alabama and South Carolina to work in the developing community of Maitland. By 1887, the African-American settlers, led by Joe Clarke, became interested in establishing their own town. Clarke purchased the land from Maitland residents Lewis Lawrence and Josiah Eaton and incorporated the town on August 18, 1887.

Today, Eatonville citizens remain dedicated to their community and the promise it holds. A community of 3,000, its infrastructure and government remain in tact after 104 years of self-rule.

Source: Jump at the Sun: Zora Neale Hurston and Her Eatonville Roots: A Guide for Teachers. Alice Morgan Grant, ed. Eatonville: The Association to Preserve the Eatonville Community, 1991

HARMONY COMMUNITY

Carthage, Mississippi

Harmony Community in Carthage, Mississippi is a rural community, nestled deep in Mississippi's Piney wood, miles from the nearest interstate.

Driven by hard work, integrity and pride, the founding fathers of Harmony realized the importance of land ownership. They were able to create a community where every acre of land is owned by the African-American citizens of Harmony.

Source: The Harmony Community

LYNWOOD PARK

Atlanta, Georgia

Lynwood Park is believed to have been first settled in 1933 when African-Americans moved into the community originally known as Cates Estates. The neighborhood was named after the realtor, Mel Lynn, who donated land for a school the residents organized to build.

Today, Lynwood Park holds on to its community pride of being one of Atlanta's oldest African-American neighborhoods. Though it is a prime location for new development due to its accessibility to shopping centers, hospitals, schools and other necessities for Atlanta living, residents remain resistant to selling their land.

Source: Atlanta Journal and Constitution-March 3, 1991

* photos not available

PRINCEVILLE

North Carolina



Courtesy of Princeville Centennial 1885 - 1985

In 1865, newly-emancipated men and women from Edgecombe County settled in an arrangement of crude huts and small plots of land, naming their village Freedom Hill to symbolize the saga of a town that would not succumb to the ravages of slavery.

By the 1880's, Freedom Hill was prospering both economically and politically, disproving long held beliefs that African-Americans could not be successful in their own right.

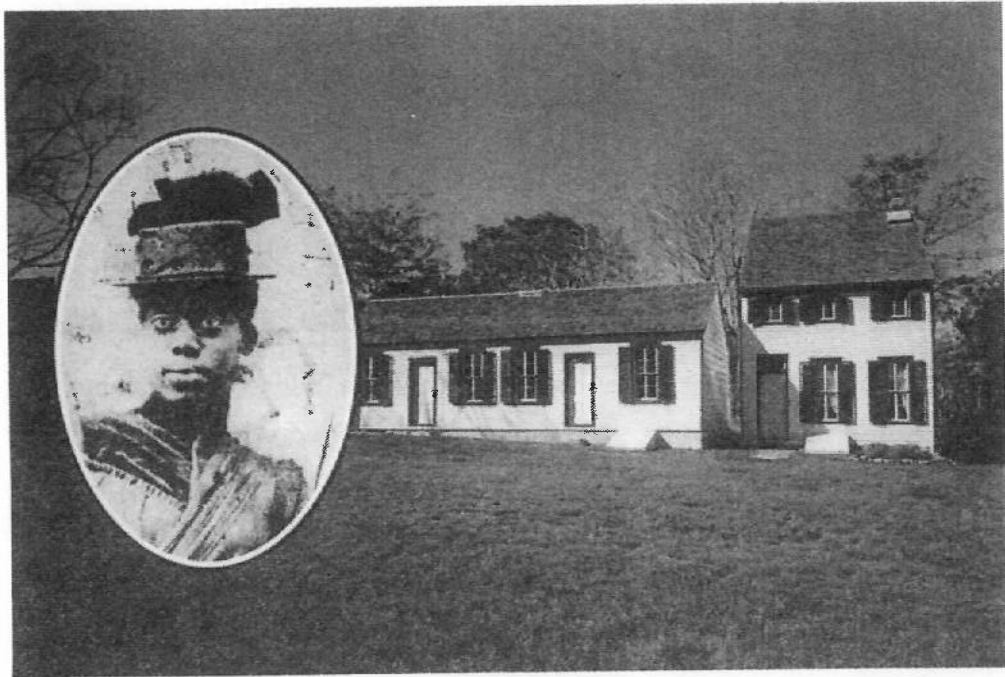
On February 20, 1885, the North Carolina General Assembly granted incorporation to Freedom Hill. The residents renamed their community, Princeville, in honor of Turner Prince, a local carpenter whom they respected highly.

Throughout its 100 year history of self-government, Princeville has been vigilant in struggling for full rights for African-Americans. Today, Princeville's citizens are proud that they have realized many of their goals, namely the freedom to govern themselves, to live together in peace, and to be proud of their unique heritage.

Source: Princeville Centennial 1885-1985

WEEKSVILLE

Brooklyn, New York



Courtesy of the Society for the Preservation of
Weeksville and Bedford-Stuyvesant History

The small community of Weeksville, located in the Ninth Ward of Brooklyn, was first established in 1834, six years after the State of New York abolished slavery. The neighborhood was named in honor of James Weeks, an African-American, who in 1838, purchased the land from the Leffert's family estate.

Weeksville first appeared on city maps as early as 1849. Today, several of the structures from nineteenth-century Weeksville, such as the Berean Baptist Church; the Bethel Tabernacle African Methodist Episcopal Church; and the Public School #243, originally known as Colored School #2, still stand.

Source: The Society for the Preservation of Weeksville & Bedford-Stuyvesant History

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F E S T
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5

FIFTH ANNUAL ZORA NEALE HURSTON
FESTIVAL OF THE ARTS AND HUMANITIES

AN INTERNATIONAL CELEBRATION

EATONVILLE, FLORIDA

JANUARY 24-30, 1994

HERITAGE AND HISTORY: EATONVILLE, FLORIDA

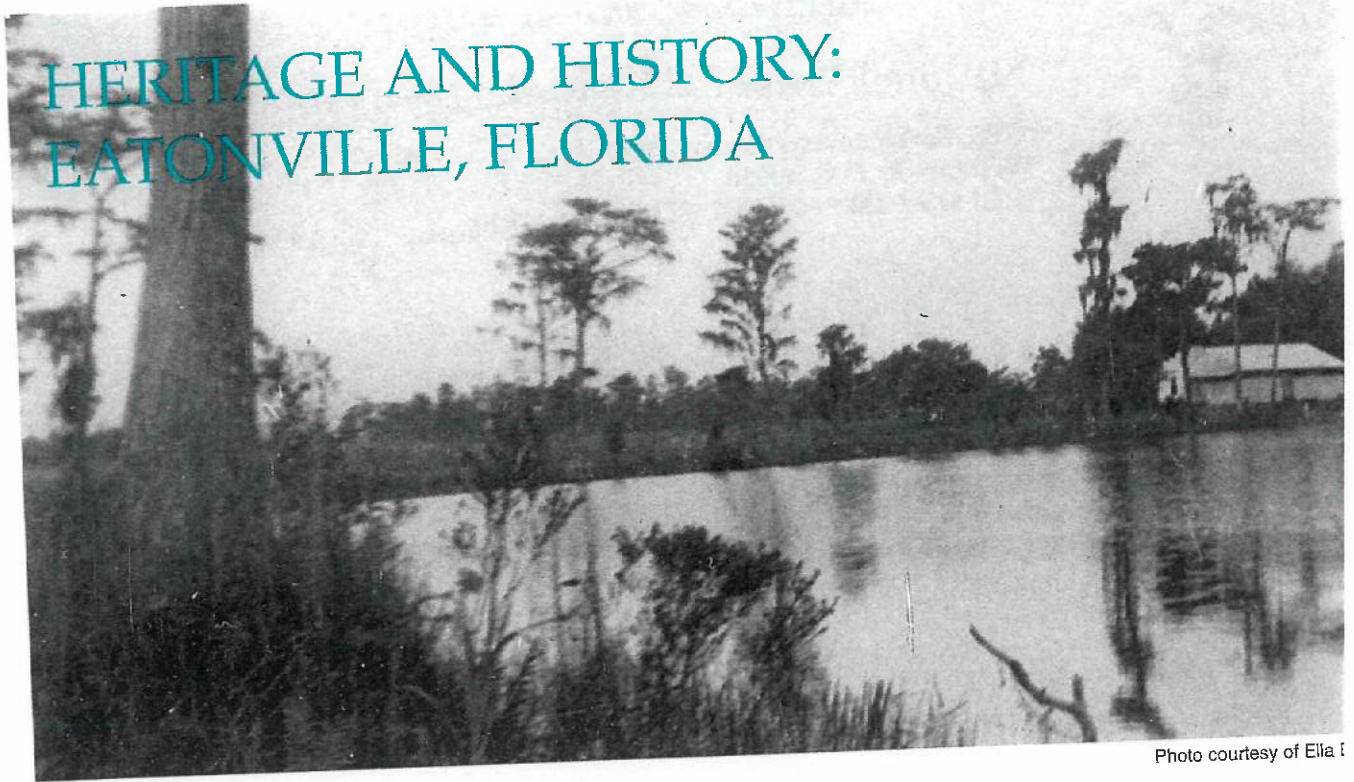


Photo courtesy of Ella T

The historic Town of Eatonville is a community known around the world because of the magnificent prose of twentieth-century writer/folklorist/anthropologist Zora Neale Hurston. It was she who introduced her readers to the rich African-American culture of the Eatonville community; she, who is acknowledged as having single-handedly preserved the rural, southern, African-American heritage for future generations.

It was in Eatonville, in 1887, that twenty-seven men of African descent decided to incorporate their community, to take the steps necessary to become a recognized legal entity within the state of Florida. Thus it was Joe Clark, Lawrence Brazzel, Charles Boyer, and

twenty-four of their neighbors that made history, for they were the first African-Americans to incorporate a municipality, the first African-Americans to attempt organized, self-government in the United States. And now, some 105 years later, the Eatonville community remains an independent African-American municipality with a mayor, a council, police, fire, and sewer system, all under the governance of African-Americans, just as it began in 1887. But, you may ask, of what historic significance is the establishment of the Eatonville community? Is this just another one of those "weird firsts" that some ethnic groups try to boast of?

Let's go back to the post-Civil War South. You will recall that in 1877 President Rutherford B.

Hayes withdrew federal troops from the South, thus ending the protection that newly enfranchised Black Americans enjoyed. With federal force absent, antiblack tyranny flourished. Southern legislatures enacted series of laws, called black codes, designed to re-enslave Blacks; illiterate or unprotected Black heirs lost their land to unscrupulous whites; Nigger Riders and the Ku Klux Klan enjoyed a reign of terror.

In this environment a number of thoughtful Blacks throughout the South, Southwest, and West believed that the only way that people could truly realize their enfranchisement and protect their own communities was to establish their own communities and become self-governing. Thus we have in America's history



Photo courtesy of Harriet Moseley

systematic establishment of some sixty-odd towns. Some names you may have heard — Mt. Bayou, Mississippi; Boley, Oklahoma; Nicodemus, Kansas; Princeville, North Carolina; Allensworth, California and, of course, Eatonville, Florida. Today, barely a half a dozen of these historic black towns remain viable, and Eatonville is one of the few actively and aggressively seeking to preserve its heritage, to preserve its place in America's history.

In 1987 Eatonville was on the drawing board for destruction -- a community of 2,800 characterized by demographers as a poor socio-economic community occupying undeveloped real estate, located ten miles northeast of downtown Orlando, situated between affluent Winter Park and developed Altamonte Springs. Ninety days after the community had celebrated its centennial and just three days before Thanksgiving, the Orange County Commission voted

unanimously to five-lane Kennedy Boulevard, the two-lane roadway that runs through the heart of the community. In order for development to take place, the historic Eatonville community would have to disappear. The powers expected Eatonville to say, "When you want us gone, Boss?"

But that was not the response of the community. We organized around rallying cries, "Preserve the Eatonville community!" "Support opposition to the five-laning of Kennedy!"

Our friends from around the state and nation were astonished that Eatonville was not already listed on the National Register of Historic Places. Although I had come late to the rescue effort of my hometown, I immediately began to follow the leads and advice we were receiving. I didn't meet Susan Kidd, the director of the National Trust's southern regional office, until January of last year but, believe me, I learned who she was, spoke to

(top left) Tuxedo Junction, home where Zora stayed on occasion when visiting Eatonville. (middle) James Moseley, long-time member of the City Council. (right) Welcome to Eatonville.



Photo courtesy of Louise M. Franklin

staff in her office in Charleston, South Carolina, consulted with staff about the transportation expertise available in the Trust's Washington office, and much more.

As it turned out, during this first phase of our struggle, the organized historic preservation movement has not been of much assistance to what we're doing in Eatonville. I'm sad to say this, but the reality is: though we think of Eatonville as a national treasure that represents a precious aspect of our country's social and cultural history, evidently Eatonville is not considered by some to be a preservation priority because we don't have many old buildings standing in Eatonville. I have to admit this assessment has been a hard pill to swallow.

Although I believe that there is yet much work to be done in addressing the needs of our diverse roots, we do have an opportunity that must not be squandered. Historic preservation has a very important role to play in the future of our country. The reality is this: We are now a society composed of people from many ethnic backgrounds, histories, and cultures. When I was a child, we spoke in terms of "black and white." Over the course of my schooling, both in the South and in the North, the children I encountered represented only one tradition: the Judeo-Christian tradition. Today in the schools of Orange County, Florida, where my children are enrolled, teachers encounter students who speak more than 100 foreign languages.

It is my opinion that one of the greatest challenges facing our



Photo courtesy of Louise M. Franklin

nation is the ability to maintain a unified and cohesive society, one wherein allegiance to and love of country assure societal harmony.

The historic preservation field can be a force working to build that cohesiveness. Let me use the Eatonville example to illustrate. For us, historic preservation is the tool by which we will ensure that (1) Eatonville survives as long as the country survives and (2) that we preserve for future generations the culture that the historic Eatonville community represents. Our short-term goals are: (1) to enhance the quality of the natural, physical and cultural environment in Eatonville; (2) to educate the public about the historic, cultural, architectural, and scenic preservation and resources; and (3) to seek the designation of Eatonville as an his-

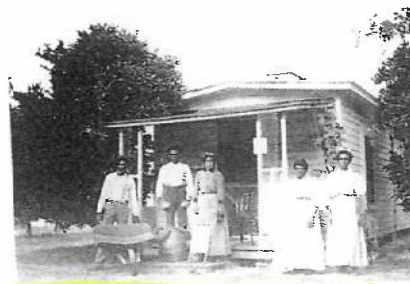


Photo courtesy of Rollins College Archives

toric area.

Our long-term goals are to develop Eatonville into a center for the popular study of African-American life and cul-

ture, specifically providing for the young programs that (a) enhance their self-esteem, (b) instill self-discipline, and (c) allow them to experience success.

For us, in Eatonville, historic preservation is activist-driven. Historic preservation is an energizing force for continuity; we move confidently into the future because we are actively holding on to our African-American heritage. Yes, we come from the specific context of the African-American heritage; but our work transcends race and culture. We have members and friends from all over the world. The argument I am advancing is this: The Association to Preserve the Eatonville Community, Inc. (P.E.C.), is a model for the historic preservation field in the United States as we move into the twenty-first century. Contained within our community and organization are the challenges with which the field continues to grapple: (1) how to better involve diverse populations in historic preservation work; (2) how national historic preservation standards and criteria can be applied to local, grass-root historic preservation efforts; (3) how ethnically related organizations can find their place within the spectrum of established historic preservation organizations; and (4) how historic preservation can participate in the reform of education, the advancement of economic development, the progress toward achieving social justice.

Let's look at these issues or by one. How can historic preservation become more ethnically inclusive? When people honestly research, explore, at

excavate their history, that activity broadens them because none of us lives in isolation. Most of the citizens of Maitland — the affluent, white community that is located just to the east of Eatonville, and from which Eatonville is carved — don't know that their city's first chief law-enforcement officer was an African American, elected by voters back in the 1880's. Now the people at the Maitland Historical Society know, as does anyone who has read Zora Neale Hurston's autobiography, *Dust Tracks on a Road*. Similarly, our people in Eatonville are gaining a better understanding of how our community has fit into the broader history of Orange County, Florida, as well as that of the nation. Historic preservation is no longer just a phrase for us; we have become members of the Florida Trust for Historic Preservation; we sometimes make trips to Tallahassee when preservation activities are planned. We have become involved because we see we have a stake in this endeavor.

The second issue — how national standards can be applied to local preservation efforts — is still an open question for us in Eatonville. Over the years we've been told different things by different colleagues. We've been assured, for example, that the historic core of Eatonville should be eligible for listing on the National Register of Historic Places because we've completed our historic survey documenting our history, and we remain one of the few black towns that is still viable. Others, closer to home, are not so encouraging. It seems to us in Eatonville that we should be eligible for a listing in the National Register of Historic Places under either National Register Criterion A, "...[properties that] are associated with events that have made a significant contribution to the broad pattern of our history," or under National Register Criterion B "...[properties that] are associated with the lives of persons significant in our past." Given this diversity of opinion, it seems the only good news for us, at this point, is that our situation is ripe for interpretation.

The third issue — how an ethnically related organization can find its niche within the spectrum of an established historic preservation organization — points out that our work in Eatonville is analogous to the work of the specialist in academia or medicine. In our neck of the woods we have the Orange County Historical Museum. Its mission is, in part, to serve as the steward of his-

toric preservation in the county. Eatonville is part of Orange County, but we are specialists. Our work transcends the boundaries of the county. Sara Van Arsdale, the executive director of the museum, and I are colleagues; she is supportive of me, and I of her. Our organizations have too much work to do to squabble over turf. We in Eatonville don't have the knowledge or resources to handle broad county heritage; Van Arsdale and the county don't have the knowledge or resources to do justice to the heritage of the Eatonville community.

And lastly, we are exploring how the historic preservation field can positively contribute to our nation's quality of life — educationally, economically, and socially. Here, again, I believe the work that we are doing in Eatonville can be instructive. For us, it is axiomatic that people understand why Eatonville is historically significant; it is crucial that they recognize the importance of the primary research that Zora Neale Hurston did, not because of some parochial considerations concerning Eatonville, but because her work addressed the heritage of the rural, southern, African-descended American and represents a major body of work on cultural heritage.

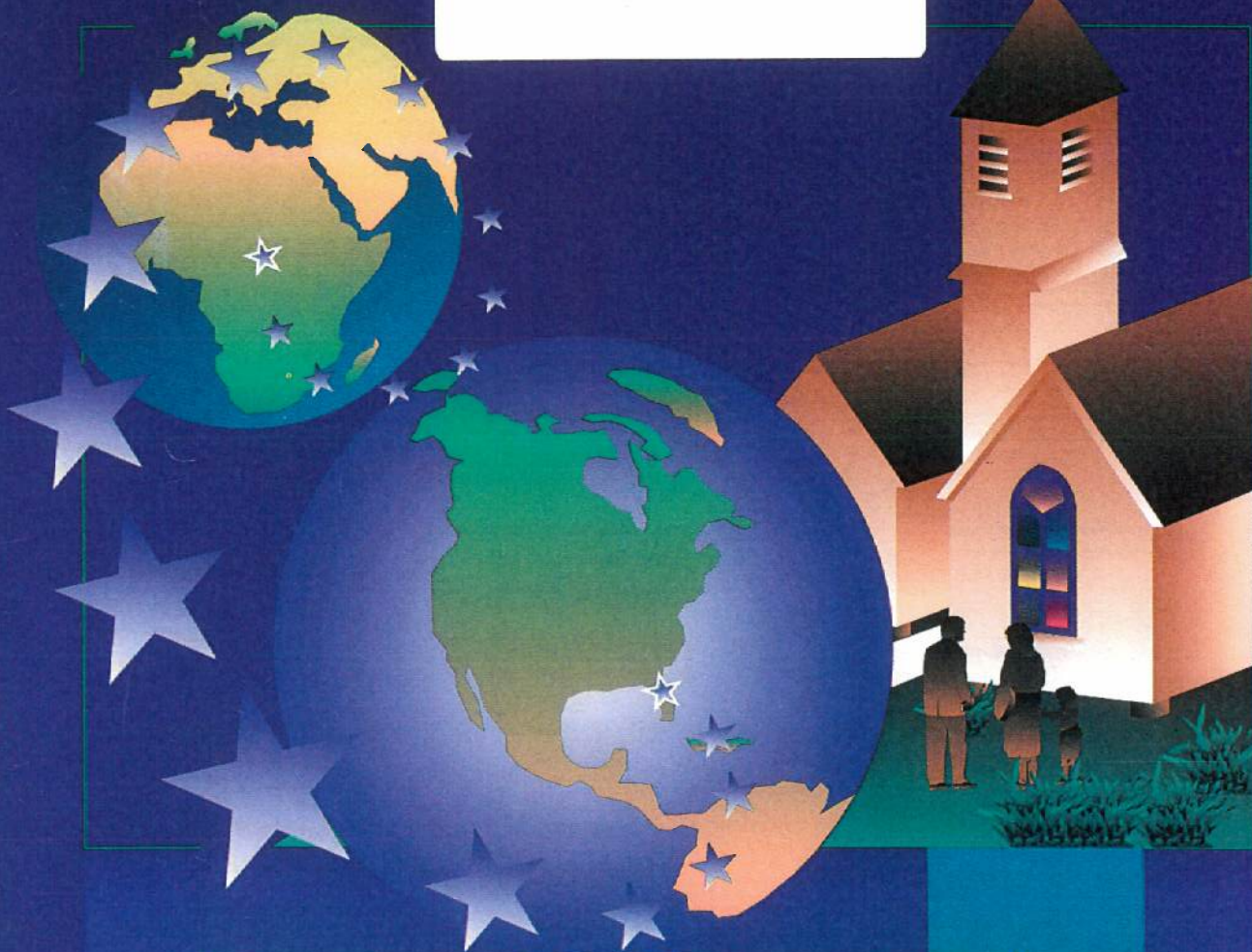
Pride in heritage, educational excellence, cultural arts — these are the quality-of-life issues that impact all of us, no matter our origins or life's path. To the extent that we know who we are and we are secure in that knowledge, to the degree that we involve ourselves in lifelong learning experiences that continue to help us to grow and to develop, to the level that our spirits are able to soar in glory of the beauty created for us, this is the measure of our existence.

N.Y. Nathiri, compiler and editor of *Zora! Zora Neale Hurston: A Woman and Her Community* (Sentinel Communications, 1991), presented these remarks at the 46th Annual Meeting of the National Trust for Historic Preservation in Miami, October 1992.

Source: *Historic Preservation Forum*, 1993

Previous page - (top) Old St. Lawrence AME Church. (bottom) Black family with farm implements outside home.

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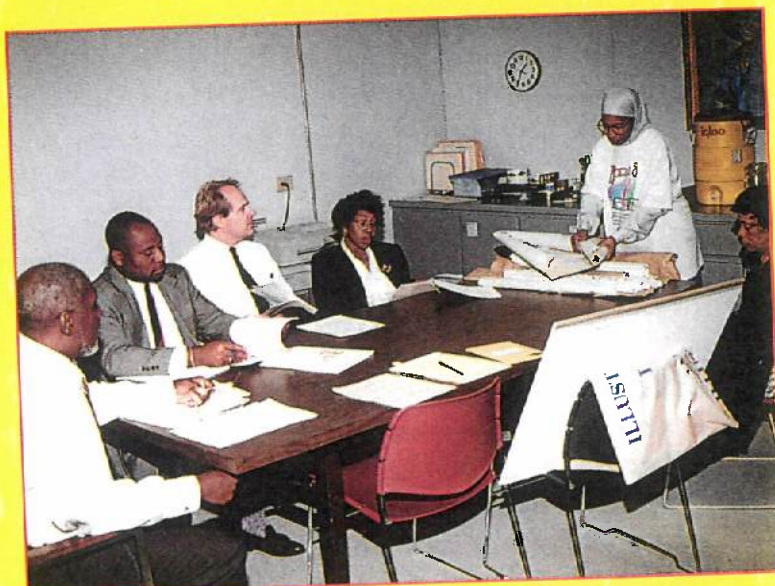
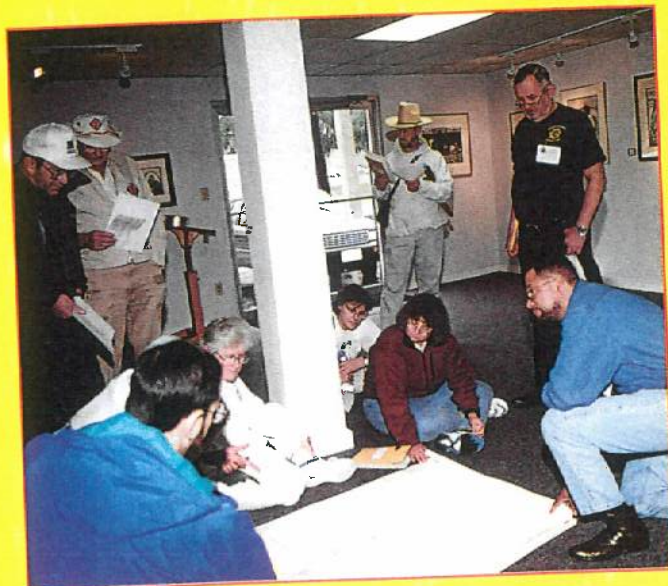
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Ninth Annual

January 29 – February 1, 1998

ZORA NEALE HURSTON
FESTIVAL OF THE ARTS AND HUMANITIES

P.E.C. – An Activist Historic Preservation Organization...



Working To Develop Eatonville Into One of America's Premier Heritage Communities

1997 was a busy year for The Association to Preserve the Eatonville Community, Inc. (P.E.C.). Certainly, a major accomplishment of the organization, one that took ten years to achieve, was the State of Florida's nomination of an Eatonville Historic District to the National Register of Historic Places. Why did it take so long? The answer lies in the bias of the National Register, which favors structures. Because Eatonville has precious few buildings from the 1882-1946 period, P.E.C.'s arguments on behalf of an Eatonville Historic District's being placed on the National Register, not only had to be intellectually sound, but also compelling. And though it was not difficult to satisfy both requirements, still we had to wait for a convergence of circumstances to push forward P.E.C.'s claims on behalf of Eatonville. Then, under the leadership of George W. Percy, Head of the Division of Historical Resources, the State assigned appropriate resources to research Eatonville's history. On Friday, August 22, some seventy-five persons, residents of Eatonville and their friends, traveled to Tallahassee to witness government in action. (Top right, l-r) Councilmen Roy Sanderson, Jr., James Williams, Bruce Mount, and Paul Cobaris join N.Y. Nathiri (foreground in blue scarf) and Division staffer Dr. Carol Shiver (seated to Nathiri's left) in applauding the panel's decision to nominate an Eatonville historic district as nationally significant.

Statement of Significance

A. Property is associated with events that have made a significant contribution to the broad patterns of our history. B. Property is associated with the lives of persons significant in our past.

Areas of Significance: Ethnic Heritage/Black Community Planning and Development, Education, Literature.

Period of Significance: 1882 to 1946

Significant Dates: 1882, 1887, 1919

Significant Person: Zora Neale Hurston"

Another important accomplishment for P.E.C. was its ability to coordinate a joint application between the Town of Eatonville and P.E.C. for ISTEAF funds to construct a "first-in-the-state" Heritage Trail. (Photo, center left) Gary Goodwin, historic preservation planner with Florida's Division of Historical Resources (man wearing blue jeans, kneeling, foreground) and other preservation professionals visit P.E.C. headquarters/Zora Neale Hurston National Museum of Fine Arts to examine P.E.C. archival materials.

(Photo center, right) N.Y. Nathiri (standing) addresses the Town of Eatonville's Historic Preservation Board, meeting at P.E.C. office on issues concerning the heritage trail process. (L-R) Jay Andrews, Special Assistant to the Mayor, Patrick Aliu, Brian Henley, Ernestine McWhite, and Louise Franklin.

(Photo, bottom) Spring 1997 was also the occasion for P.E.C.'s annual trek to Tallahassee in observance of Preservation Days. The organization uses this trip as an opportunity for youngsters to visit the State Capitol; to be addressed by officials. Secretary of State Sandra Motham takes a picture with us.

Also, of note in this year's preservation report is P.E.C.'s participation at the National Trust for Historic Preservation's conference in Santa Fe, New Mexico. Ann Hill and N.Y. Nathiri attended six days of workshops, panels, and cultural programs all designed to enhance the ability of preservationists to be effective in their local communities.

Though a busy year for historic preservationists in Eatonville has ended, P.E.C. looks forward to an even more crowded calendar in 1998.

A Walking Tour of Eatonville, Florida



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For information on
The Town of Eatonville, please contact:

Eatonville Town Hall
307 East Kennedy Boulevard
Eatonville, Florida 32751

407-623-1313

407-623-1319

1946, Mack Robinson responded to the fact that more automobiles were traveling via the town's main street. He purchased the property on what was then Lake Avenue, and built and operated Mack's Auto Repair and Gas. This property had multiple functions. Mack's was a popular afterschool gathering place, as Hungerford students flocked there to buy sodas and snacks from Mrs. Robinson. The garage also housed the town's first fire truck and serviced the school buses that were owned by the Hungerford School.

Since 1989, the refurbished building has been the headquarters of The Association to Preserve the Eatonville Community, Inc. (P.E.C.), a non-profit historic preservation organization. Established in 1987 to preserve the Eatonville community and the heritage it represents as an historical African American town, P.E.C. has focused on preservation strategies, educational programs, and the cultural arts. Its signature event is the annual Zora Neale Hurston Festival of the Arts and Humanities. As a result of festival and other year-round programs which celebrate the town's heritage and culture, and which focus on the economic development of the community, P.E.C. has become the catalyst for Eatonville's heightened visibility, both locally and nationally. The building also houses the Zora Neale Hurston National Museum of Fine Arts which provides a small gallery where the public can view the creative works of artists of African descent.



Hours of Visitation for "A Walking Tour of Eatonville" Sunrise to Sunset

Sponsored by the Florida Department of State and funded by the Intermodal Surface Transportation Efficiency Act (ISTEA) through the Florida Department of Transportation.

Additional support provided by

The Town of Eatonville and

The Association to Preserve the Eatonville Community, Inc. (P.E.C.)

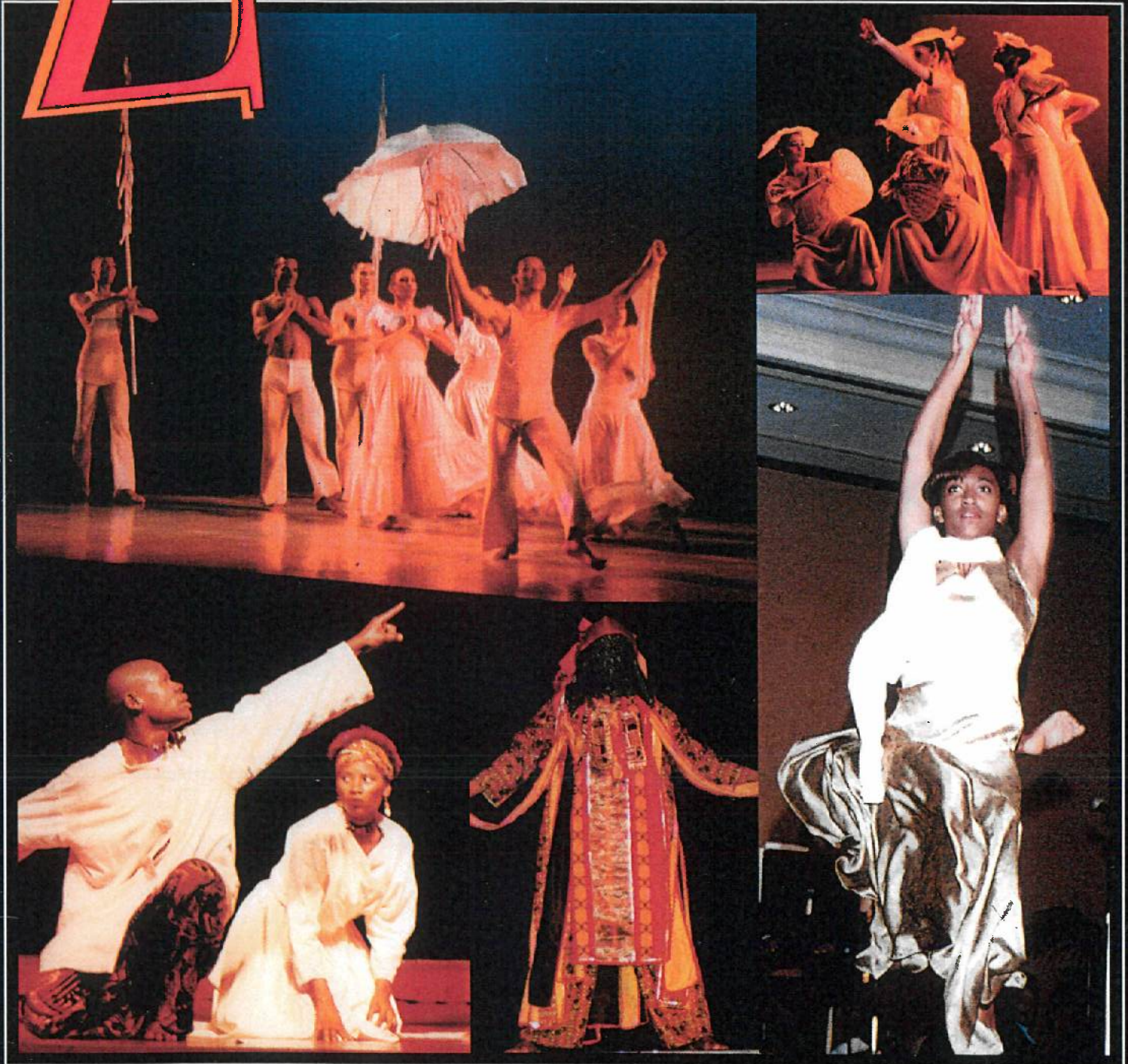


For additional information on Historic Eatonville and Zora Neale Hurston, please contact Preserve Eatonville Community, Inc.
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Zora Home Page: <http://www.cs.ucf.edu/~zora>

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Eleventh Annual
ZORA NEALE HURSTON
Festival of the Arts and Humanities

• January 27-30, 2000 •

P.E.C. Pushes Preservation

A Walking Tour of Eatonville, Florida

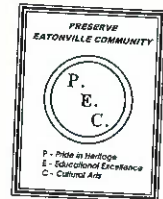


For information on
the Town of Eatonville, please contact:
The Town of Eatonville
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A Walking Tour of Eatonville, Florida

Hours of Visitation for
"A Walking Tour of Eatonville"
Sunrise to Sunset

Sponsored by the Florida Department of State and funded by the Intermodal Surface Transportation Efficiency Act (ISTEA) through the Florida Department of Transportation. Additional support provided by The Town of Eatonville and The Association to Preserve the Eatonville Community, Inc. (P.E.C.)



Beginning in 1989, the Town of Eatonville, with financial support from the State of Florida, Division of Historical Resources and The Association to Preserve the Eatonville Community, Inc. (P.E.C.), conducted an historical survey of Eatonville. A bi-product of that research, which was led by architect Everett L. Fly (San Antonio, Texas), was his creation of a map identifying traditional pathways which Eatonville residents used to walk about the community.

During this same period, P.E.C. was organizing its first Zora Neale Hurston Festival of the Arts, a 3½ day arts and humanities event designed to:

- celebrate the life and work of charismatic, 20th century writer, folklorist, and anthropologist, Zora Neale Hurston;
- celebrate the historic significance of Eatonville, popularly known as the "oldest incorporated

municipality in the United States established by people of African descent;" and

- celebrate the cultural contributions people of African descent have made to the United States and to the world.

Subsequent to the completion of Fly's research, the recognition of the annual Zora Neale Hurston Festival of the Arts and Humanities as a premiere, national cultural event, and the naming of an Eatonville Historic District to the National Register of Historic Places, Florida's Department of State, Division of Historical Resources identified the installation of a preservation trail as a concrete way to help local residents and visitors alike better understand and appreciate Eatonville's place in America's history. Through funds from the Intermodal Surface Transportation Efficiency Act (ISTEA), administered by the Florida Department of Transportation, Eatonville's Heritage Trail is now a reality.

Historic Eatonville™

Florida's Secretary of State Visits Eatonville to Cut the Ribbon on "Walking Tour"



Secretary of State Harris "signs in" at the Zora Neale Hurston National Museum of Fine Arts.

The Town of Eatonville and Preserve Eatonville "pulled out all the stops" to make sure the Honorable Katherine Harris had a memorable visit to Zora Neale Hurston's hometown. Wednesday, October 13 was the big day. Mayor Anthony Grant, Vice Mayor Michael Johnson, Councilmen Edward Cole, Bruce Mount, and Roy B. Sanderson, Jr. joined Eatonville residents; area elected officials; schoolchildren; P.E.C. board members; and the organization's members and friends at a beautiful noontime ceremony. Secretary Harris was so impressed she said she wanted to return to Eatonville for Hurston Festival 2000! Look for her!!



(Below) Enjoying Eatonville hospitality at "Wells Park" are Barbara Mattick from the Division of Historical Resources and LeRoi Irwin from the Florida Department of Transportation.

(Above) "The Ladies of P.E.C." left no stone unturned in preparing for the Secretary's visit. "Wells Park" owner, Mosella Wells (second-right) extended her warmest welcome, and P.E.C. staffers (left-right) Tammi L. Berry, Cynthia Scales Thompson, board members Sibille Pritchard and Ernestine McWhite, pose with N.Y. Nathiri (far right) and Secretary Harris.



Preservation Partnerships

UCF's Zora Neale Hurston Institute Enables Eatonville to Begin "Visioning"

Over the past two years, community leaders have been discussing the idea that Eatonville needs to plan for its future; to involve all segments of the community in a structured process to think through and "look at" its options.

P.E.C. has continued to advocate for Eatonville's economic development by capitalizing upon the Town's considerable historical and cultural resources. Thanks to its partnership with the University of Central Florida's Zora Neale Hurston Institute, the Town of Eatonville, and a prestigious local planning firm, P.E.C. has helped Eatonville to take the first step. On January 10, the Hurston Institute presented the Rev. Dr. Floyd Flake in a day-long program during which he challenged Eatonville to live up to its potential of becoming "the city to which others look."

Flake – whose own accomplishments are signal – during his 23-year pastorate at Allen African Methodist Episcopal Church in Jamaica, Queens, his church's annual budget has grown to \$27 million; his eleven corporations now employ some 825 people, making it one of Queens' largest private sector employers; and his school numbers a 500-member student body. He spoke to his audience about the realities of "bootstrap economic development." He inspired all who heard him and has provided the desired "jump start" to the 5-month long "visioning" P.E.C. and others recognize as vital to the community's future.



Rev. Flake emphasizes a point during his talk to Eatonville residents and those who gathered to hear him at The Life Center Church, the town's largest church.



"A picture is worth a 1000 words" – Group photo indicates the broad-based appeal of the Rev. Dr. Flake's appearance. (L-R) Cheldon Watson, LYNX (local transportation authority) official; N.Y. Nathiri; Johnny Rivers (P.E.C. executive director and board member respectively); Judith Kovisars, head of local FANNIE MAE office; the Rev. Dr. Flake; Gladstone Yearwood, UCF's Zora Neale Hurston Institute; Ernestine McWhite, P.E.C. board member; Eatonville's mayor, Anthony Grant; Congresswoman Corrine Brown (FL-3 Congressional District); and Reginald McGill, Greenberg Traurig.



Orlando-based, publishing entrepreneur, Jonathan Blount (L) and P.E.C. board member Walter Kulash converse during the book-signing portion of Rev. Dr. Flake's Eatonville appearance.

Two "men of the cloth" — Rev. John Maxwell, venerable pastor of Orlando's St. John's Missionary Baptist Church, and Rev. Dr. Flake, share a smile while Dr. Flake signed copies of his newly-published book. In addition to appearing in Eatonville, the Hurston Institute presented Dr. Flake in a noontime session at UCF's downtown community facility.



ZORA!

• poetry is motion graceful as •
• a fawn gentle as a teardrop •
• strong like the eye finding •
peace in a crowded room



Twelfth Annual

ZORA NEALE HURSTON *Festival of the Arts and Humanities*

January 25-28, 2001

Album



No happy faces here as we consider the terror those "at the door of no return" must have felt. (L-R) Tammi Berry, Danielle Bolden, Ella Dinkins, N.Y. Nathiri, Ernestine McWhite and Cecil Allen.

The bottom line is "sell, sell, sell." This street vendor in Dakar, Senegal, was typical of the ever-present peddler. We were impressed with the fact that a vendor would leave his goods and his money out in the open without fear of their being stolen.



The Atlantic Ocean ...From the Africa Side



Group members paused to capture their visit to the coast of Senegal. (Back row, l-r) Dorothy Shabazz, Floretta Cunegin, Katie Spencer, Cecil Allen, Bruce Mount, Jr., and Mr. Donald. (Front row, l-r) Ivory Brown, Tammi Berry, N.Y. Nathiri, Iyesha Nadhiri, Jeannette Robinson, Ella Dinkins, Ernestine McWhite, Danielle Bolden and Ted Hollins.