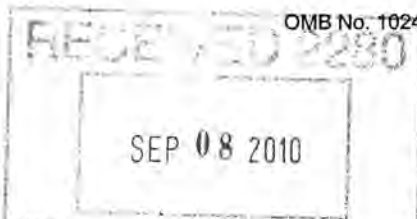


United States Department of the Interior
National Park Service

848



NATIONAL REGISTER OF HISTORIC PLACES
REGISTRATION FORM

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in How to Complete the National Register of Historic Places Registration Form (National Register Bulletin 16A). Complete each item by marking "X" in the appropriate box or by entering the information requested. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

1. Name of Property

historic name Woman's Working Band House

other names/site number Sneed-Franklin American Legion Post #205; B Sharp Jazz Café/LE1231

2. Location

street & number 648 West Brevard Street n/a not for publication

city or town Tallahassee n/a vicinity

state Florida code FL county Leon code 073 zip code 32301

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended, I hereby certify that this nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property meets does not meet the National Register criteria. I recommend that this property be considered significant nationally statewide locally. (See continuation sheet for additional comments.)

Barbara C. Mattick / DSHPO 9/2/2010
Signature of certifying official/Title Date

State Historic Preservation Officer, Division of Historical Resources
State or Federal agency and bureau

In my opinion, the property meets does not meet the National Register criteria. (See continuation sheet for additional comments.)

Signature of certifying official/Title Date

State or Federal agency and bureau

4. National Park Service Certification

I hereby certify that the property is:

- entered in the National Register See continuation sheet
- determined eligible for the National Register See continuation sheet.
- determined not eligible for the National Register See continuation sheet.
- removed from the National Register.
- other, (explain) _____

Edson H. Beall
Signature of the Keeper

Date of Action

10-20-10

Woman's Working Band House
Name of Property

Leon County, FL
County and State

5. Classification

Ownership of Property
(Check as many boxes as apply)

- private
- public-local
- public-State
- public-Federal

Category of Property
(Check only one box)

- buildings
- district
- site
- structure
- object

Number of Resources within Property
(Do not include any previously listed resources in the count)

Contributing	Noncontributing	
1	0	buildings
0	0	sites
0	0	structures
0	0	objects
1	0	total

Name of related multiple property listings
(Enter "N/A" if property is not part of a multiple property listing.)

n/a

Number of contributing resources previously listed in the National Register

0

6. Function or Use

Historic Functions
(Enter categories from instructions)

HEALTH CARE: sanitarium

SOCIAL: meeting hall

Current Functions
(Enter categories from instructions)

COMMERCE/TRADE: restaurant

7. Description

Architectural Classification
(Enter categories from instructions)

NO STYLE: frame vernacular

Materials
(Enter categories from instructions)

foundation BRICK

walls WOOD

roof METAL

other _____

Narrative Description

(Describe the historic and current condition of the property on one or more continuation sheets.)

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**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Section number 7 Page 1

**WOMAN'S WORKING BAND HOUSE
LEON COUNTY, FL
DESCRIPTION**

SUMMARY

The Woman's Working Band House, currently known as the Sneed-Franklin American Legion Post, is located at 648 W. Brevard Street, Tallahassee, Leon County, Florida. The 1921 house is a one-story, frame vernacular, hipped-roof cottage with Classical Revival style influences. The building rests on brick piers and has exterior walls of wooden drop-siding. The hipped roof is made of V-crimped sheet metal. There are two interior brick chimneys visible on the eastern and northern elevations. A three-bay porch with four wooden columns spans the southern façade.

According to a 1915 property deed, the Woman's Working Band, a Black auxiliary group, bought the parcel before constructing the building. The Property Appraiser lists 1921 as the actual construction date. The current building retains much of its original character from this early construction date, having gone through little alteration since that time.

SETTING

The Woman's Working Band House is located in the city of Tallahassee, Florida, which serves as both the county seat of Leon County and as the state capital of Florida. Tallahassee is located in north central Florida between Jacksonville and Pensacola. Tallahassee is also the home of two major universities and a community college: Florida State University, Florida A and M University and Tallahassee Community College. The economy of the city evolves around the state government and universities.

The Woman's Working Band House fronts south on West Brevard Street, which runs east/west. The surrounding neighborhood is composed of residential dwellings and some small commercial retailers. Tennessee Street, a major Tallahassee thoroughfare, is located four blocks south of W. Brevard Street. Dewey Street, a neighborhood thoroughfare that runs north/south, is located on the western edge of the block where the house is located. The building is located in the Cooper's Addition of the Frenchtown Neighborhood, one of Tallahassee's oldest historically black neighborhoods.

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CONTINUATION SHEET

Section number 7 Page 2 **WOMAN'S WORKING BAND HOUSE
LEON COUNTY, FL
DESCRIPTION**

PHYSICAL DESCRIPTION

Exterior

The south (main) facade has an attached porch that extends over the entire elevation and is covered by a shed roof (Photo 1). The porch, accessible by five concrete steps, has four wooden columns extending to the shed roof from the brick piers. Large wooden boards that cover the piers span the entire porch. The main entrance is a wooden eight-paneled single door with 1/1 sidelights in the surround. There are original 2/2 double-hung wooden sash windows on either side of the main door, completing the symmetry of the main façade. At the far easterly pier of the building, there is a marble cornerstone that reads, "Old Folks Home, Built by Woman's Working Band, November 27, 1921" (Photo 2).

The main hipped roof covers the west elevation (Photo 3). There are three large boards that cover the brick pier foundation, and four original single, 2/2 double-hung sash wooden sashes that span the elevation.

The north elevation is located at the rear of the house. The right-hand portion extends out from the main block and is covered by a front gabled roof (Photo 4). This extension has one 2/2 double-hung wooden sash window and a smaller window that was a later addition. On the eastern side of the L-shaped extension, there is another entrance (Photo 5). A plywood door sits where a larger entrance used to be. There is another 2/2 double-hung wooden sash window on the main structure, to the east of the extension.

On the east elevation there is a single 2/2 double-hung wooden sash window and a pair of 2/2 double-hung wooden sash windows (Photo 6).

Interior

The main entrance opens into a large meeting room (Photo 7). The original wooden floors and ceilings are intact. Two doors located on the east wall of this room lead to smaller rooms with wooden ceilings and floors (Photo 8). To the south of the main room is the kitchen, with wooden floors and ceilings that are in need of repair (Photo 9).

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**WOMAN'S WORKING BAND HOUSE
LEON COUNTY, FL
DESCRIPTION**

ALTERATIONS

In 1967, the porch was re-decked and the windows re-glazed. On the east elevation, the entrance from that side of the building has since been reduced in size, partially replaced with a plywood door.

8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- 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.
C Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
D Property has yielded, or is likely to yield information important in prehistory or history.

Criteria Considerations

(Mark "x" in all the boxes that apply.)

Property is:

- A owned by a religious institution or used for religious purposes.
B removed from its original location.
C a birthplace or grave.
D a cemetery.
E a reconstructed building, object, or structure.
F a commemorative property.
G less than 50 years of age or achieved significance within the past 50 years

Narrative Statement of Significance

(Explain the significance of the property on one or more continuation sheets.)

9. Major Bibliographical References

Bibliography

Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

Previous documentation on file (NPS):

- preliminary determination of individual listing (36 CFR 36) has been requested
previously listed in the National Register
previously determined eligible by the National Register
designated a National Historic Landmark
recorded by Historic American Buildings Survey
recorded by Historic American Engineering Record

Areas of Significance

(Enter categories from instructions)

SOCIAL HISTORY

ETHNIC HERITAGE: Black

Period of Significance

1921-1950

Significant Dates

1921

Significant Person

n/a

Cultural Affiliation

n/a

Architect/Builder

unknown

Primary location of additional data:

- State Historic Preservation Office
Other State Agency
Federal agency
Local government
University
Other

Name of Repository

#

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Section number 8 Page 1

**WOMAN'S WORKING BAND HOUSE
LEON COUNTY, FLORIDA
SIGNIFICANCE**

SUMMARY

The Woman's Working Band House is nominated to the National Register for its significance under Criterion A in the area of Social History and Ethnic Heritage: Black. The Woman's Working Band, a black woman's auxiliary group, bought the property in 1915 and oversaw the construction of the building in 1921, a notable occurrence during a time when whites constructed and controlled many of the buildings in the Frenchtown area. Frenchtown is Tallahassee's oldest historically black neighborhood.

According to the cornerstone, in 1921, the building was dedicated and opened as an old folks home. The construction of the Home was in response to a need in the community and was in line with the basic tenets of the Bible Band, Fireside Schools, and Woman's Working Band, all organized groups of wives, mothers, churchwomen, university women, and families who followed the teachings of Joanna Moore, conceiver of the Women's Baptist Home Mission Society. In 1950, the building was deeded to the American Legion.

CONTEXT

The Woman's Working Band Building is located in the historic Cooper's Addition of the Frenchtown neighborhood in Tallahassee. The origin of the Frenchtown name is a cause of much debate. According to local legend, the neighborhood, located in the Northwest Addition of Tallahassee, gained its name from its association with French colonists who settled this area in the 1840s and 1850s. These inhabitants were most likely remnants of an earlier group who had unsuccessfully tried to settle and cultivate another parcel of land belonging to the Marquis de Lafayette in the 1830s. There is however little proof that any of the French ever lived in this section of Tallahassee.¹ Following the Civil War, freedman began to move into the area, and it has since been a thriving black community. The Cooper's Addition section of Frenchtown was first platted and recorded in 1895 and was settled by the local black middle-class in the early decades of the twentieth century.² West Brevard Street, one of the main thoroughfares of this addition, is linked with the historically commercial section of Frenchtown along Macomb Street and lower Bainbridge Road. Here, black businesses survive today from an earlier era of racial segregation.

¹ Thompson, Sharyn. "The Historical and Architectural Survey of the Frenchtown Neighborhood, Tallahassee, Florida, Volume 1." Historic Tallahassee Preservation Board, 1987. Page 2

² Ibid, 82.

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**WOMAN'S WORKING BAND HOUSE
LEON COUNTY, FLORIDA
SIGNIFICANCE**

Cooper's Addition is now credited as having the earliest and most aesthetically rich architectural components of Frenchtown.³

The history of black voluntary and fraternal associations dates to the founding of the first black Masonic order in 1775.⁴ Until the 1970s, when white organizations began accepting black membership, voluntary associations were strictly segregated.⁵ Even today, groups remain identified with the communities they serve, and so have not fully integrated. Black societies have historically played an integral role in the shaping of black communities, providing mediums for communal aid, shaping local black leadership, supporting education, and participating in local, state, and national politics.⁶

Woman's Bible Bands

Following Reconstruction, segregation was becoming institutionalized through a series of state and federal laws that would not be repealed until the Civil Rights Act of 1964. A separate black school system was one product of this split society.

After the end of the Civil War, the public education system in Florida for both blacks and whites was virtually nonexistent. Due to laws prohibiting the education of both free and enslaved blacks, the vast majority of former slaves of all ages were in desperate need of a basic education. Literacy was especially low. With the local governments ill-equipped and generally opposed to black education, the Freedmen's Bureau took the initial lead in educating the former slaves. In 1868, Florida established a separate public school system for blacks.

Sympathizing in part with the plight of former slaves, many northerners both black and white moved into the south following the Civil War to carry out charitable causes, including education. One of these northerners who moved south to help the black community was Joanna Moore (1832-1916). Moore, a white Pennsylvanian, was moved by the dire conditions of elderly black women who walked the streets of New Orleans. To

³ Ibid, 112.

⁴ Skocpol, Theda. Oser, Jennifer Lynn. "Organization Despite Adversity: The Origins and Development of African American Fraternal Associations." *Social Science History*. Volume 28, Number 3, Fall 2004, pp. 367-437.

⁵ Ibid, 383

⁶ Ibid, 373

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Section number 8 Page 3

**WOMAN'S WORKING BAND HOUSE
LEON COUNTY, FLORIDA
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help combat this problem, Moore raised the funds for a nursing home in New Orleans by 1878. She was also moved to work with uneducated black families. By the 1890s, Moore created several vehicles to deliver this education. Moore's missionary work was conducted through the American Baptist Missionary Society, and she worked early on in her career with the uneducated on Island Number 10, an island some thirty miles north of Memphis, Tennessee. She later taught reading to black soldiers in Helena, Arkansas, by using the Bible as a textbook. This led Moore to organize a more intimate vehicle of educating black women: The Women's Baptist Home Mission Society.

Moore faced challenges posed by the racism of the period. The White League, who resented the educational gains of the black women, closed down a training school opened by Moore for wives and mothers in Baton Rouge.

It was under the auspices of The Women's Baptist Home Mission Society (WBHM) that the concepts Fireside Schools and Bible Bands were perfected. Moore's philosophy shifted focus from education taught in classrooms to "home education" and "installe[d] these groups as a different kind of school supplementary to Sabbath schools, and as fundamental to the concept of home education."⁷

To supplement the work of the schools and churches in the religious training of the freedman was the great and blessed mission of the W.B.H.M. society. Its work was to be especially the education of the heart; its school room, the home. But along with this every-day religious education, the intellect was aroused and thousands have learned how to read with the great incentive to able to read the Bible for themselves. Usually they had no teacher but the missionary.⁸

Women, whose province was the home, were to become the "missionaries" and educators of their families and neighbors. They would travel from home to home, teaching the children and adult women reading, character development, and other ethical lessons through the use of the Bible.

⁷ Moore, Joanna *In Christ's Stead Autobiographical Sketches*. Women's Baptist Home Missionary Society. Chicago, 1902.

⁸ *Ibid.*

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Thus, Moore's Bible Bands allowed ordinary women to become "missionaries" and the vehicles through which black wives and mothers could use their intellect. These were married women whose intellect had only to be awakened for their power to take hold. This "in home" idea was expanded to include other areas of education to include childcare, social purity, temperance, home making, and lessons for children. The married women and mothers were trained to teach these subjects both to their own households and to others in what Moore would call Fireside Schools. These schools were for whole families but especially for married women who had little or no opportunity to attend school in their youth and sitting in a traditional school with little children would not be appropriate.

Like the Bible Bands, these "schools" were organized throughout communities, black educational institutions, and churches. They also took on "the work" of needed community activities such as helping the sick, cooking for the hungry, teaching sewing to women, and making clothes. By living and learning in the communities, these women became powerful influences among the people. They lived amongst the people, helping them when they most needed help and offering them words of hope.⁹

In addition to running the WBHM, Moore also published Hope Magazine (Hope). Eventually, the magazine accepted letters and articles from Bible Band and Fireside School members that offered inspirational words, how-to articles, and reflections on Bible Band activities in their respective communities. Hope also included Bible lessons that Bands could use in their meetings. In addition, it supported the Fireside Schools with articles that served as lessons about raising families and other thought-provoking ideas. Above all, the magazine became an instrument of biblical and secular education and a method to raise funds for the WBHM through the sale of subscriptions.

The Bible Band members sold Bibles and subscriptions to Hope Magazine, which the members delivered to other African American women throughout their communities. Personal delivery of Hope magazine was intentional, since mailing the magazine produced suspicion as to the magazine's messages and its potential to cause uprisings. The reach of these deliveries allowed the women to network among the hundreds of women they visited, spread the word of God, teach reading, and give lessons on a woman's propriety.

⁹ Ibid.

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Moore's autobiographical work, *In Christ's Stead*, identifies several Bible Bands and Fireside Schools in black colleges and universities: Spelman Seminary in Atlanta, Georgia (now Spelman College); Shaw Collegiate Institute (now Shaw University) in North Carolina; Virginia Normal and Industrial Institute (Virginia State University); The State Normal Industrial School in Normal, Alabama (now Alabama A and M University); and Atlanta Baptist College.

As Moore tried to organize more Bible Bands and Fireside Schools, she required assistance. According to her autobiography, she brought on board several women, including Mary Gibson from Tugaloo, Georgia; Henrietta K. Patrick from Normal, Alabama; Joanna Greenlee from Thomasville, Georgia; and Virginia Broughton from Fisk University in Nashville. Broughton would be the guiding light in establishing a Women's Session at the annual Black Baptist Convention that still convenes today.

Black Baptists and the Women's Convention

On joining a Bible Band, black women were able to both protect and defend their purity and respectability and learn to read. In fact, the Bible Bands produced legions of black women who were able to read when many of the black men of the church could not. In some quarters, Bible Bands were considered a great threat to the black male hegemony within the church. The push for a voice in the workings of the church would be a great struggle, but these women gradually gained administrative roles in their churches thanks in large part to their ability to raise funds. The Bible Band was one of several very important organizing methods available for African American women.¹⁰

By the early 1900s, Baptist Bible Bands led into the Women's Convention, held in conjunction with that of the Annual National Baptist Convention (NBC). These conventions allowed the establishment of an agenda "for racial progress and to renew their strength for the struggle against the debilitating effects of Jim Crow."¹¹ The Baptist Black church was an "arena in which poor, racially oppressed men and women assembled, freely voiced their opinions and exhibited a sense of national community. The Women's

¹⁰ Ibid.

¹¹ Evelyn Brooks Higginbotham, *Righteous Discontent* (Harvard University Press, 1993): 164.

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Convention had been lobbied for by Virginia Broughton and became a centerpiece of the NBC.¹²

Working Bands

Virginia Broughton worked tirelessly to advocate for "Women's Work" as she called it. Early editions of Hope Magazine, which Broughton also edited, described the Bible Band as the "Praying, Planning, Working Band." Early on, the women's work included "a general awakening in the study of the bible... and the betterment of the home and church life of the people. Women were giving up the vile habits of beer drinking and snuff-dipping, and using their little mites thus saved in getting our Christian Literature and contributing to our missionary and educational work."¹³

In 1902, the Rev. Charles H. Small of Springfield, Ohio, published a paper in The Treasury of Religious Thought: A Magazine of Religious and Current Thought for Pastor and People, entitled, "Movements Among the Churches." In this treatise, Small advocated for a focused effort of the Bible Bands in the Baptist Churches. He felt that the Bands should take on specific projects, "personal work campaigns" to achieve the goals associated with the project. He suggested the title "Working Bands." The implication is clear. Women could take the basic premises set forth in the Bible Bands, organizing and raising money, and use it to accomplish certain identified projects. This concentration of effort would allow these groups to accomplish much more for the church, the community and themselves.¹⁴

SIGNIFICANCE

From the time of Tallahassee's initial settlement until the Civil Rights movement in the mid-twentieth century, the capital was fraught with racial discrimination and segregation. In the face of limited economic and social opportunity within the larger community, black residents, including those of Frenchtown, had to rely on their own institutions to handle the

¹² Ibid., p. 47-80.

¹³ Women and Religion in The African Diaspora edited by R. Marie Griffith and Barbara Dianne Savage "Power Authority and Subversion" Johns Hopkins: 2006, 171, 172.

¹⁴ Rev. Charles H. Small of Springfield, Ohio, published a paper in The Treasury of Religious Thought: A Magazine of Religious and Current Thought for Pastor and People, 1902, "Movements Among the Churches."

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needs of the community. The Woman's Working Band Building, constructed to fulfill a specific community need to care for the elderly, was an example of this. The building eventually came to house larger social and voluntary organizations that were an important part of the very fabric of black community in Tallahassee.

The local chapter of the Woman's Working Band was formally incorporated as the Woman's Working Band of Leon County, Florida. The founding members of the group were: Annie L. Sheppard, Eliza Jones, Mary J. Hicks, Mary Nowlin, Maggie Young, Addie Jackson, Frances Starks, Creola Chester and Catherine Garnett.¹⁵ The city deeded the property in 1915 to members of the local Woman's Working Band. According to the deed, the organization had not chartered itself yet, and so the intentions of acquiring land are not stated in the document.¹⁶

In keeping with the charitable interests of the national group, the local group began to push for and receive money for the construction of an old folks home. In a ceremony held on November 27, 1921, the Woman's Working Band formally laid down the cornerstone for the building. The Florida A&M College Band was on hand to provide the music as some 500 people tossed their names into the stone. On December 3 of that year, the Woman's Working Band officially applied for a charter for the express purpose of operating a home for the elderly colored men and women of Leon County. They provided nursing home care and burials free of charge for the elderly who were too poor to afford either.¹⁷

From 1938 to 1942, the Works Progress Administration (WPA) used the building as a nursery school for children. It was again used privately until 1950, when the Woman's Working Band deeded the property to the Sneed-Franklin American Legion, the local black Legion chapter. At this point, in 1950, the property became instrumental in serving the community as a place of meeting for many different groups. In the deed, the Woman's Working Band expressly states that the property be used "for the general welfare of the negro people" and to "promote the culture, economic, and general well being of the general public"¹⁸

¹⁵ *Tallahassee Daily Democrat*, "Notice of Intention to Apply for Charter," November 28, 1921.

¹⁶ *Leon County Register of Deeds*, 1915: 83.

¹⁷ Lona Fleming Borland, ed., "Local News," *Tallahassee Daily Democrat*, November 26, 1921; "Notice of Intention to Apply for Charter."

¹⁸ *Leon County Register of Deeds*, 1950: 262.

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The deed to the building identified Mr. and Mrs. A. E. Martin, Elizabeth P. Jones, Frances Starks and Annie Shepard as the sole surviving members of the local Woman's Working Band. Of the surviving members, only Mr. and Mrs. A. E. Martin were not charter members.¹⁹ Mr. A. E. Martin was Anatole Emile Martin, Sr., a prominent local tailor who ran a tailoring business on Jefferson Street for over 30 years. He was also an instructor who taught tailoring at Florida A&M. His wife, Elizabeth Hawkins Martin, was a former schoolteacher who was heavily involved in the Bethel Baptist Church as well as the American Red Cross.²⁰

Mrs. Annie Lenora Shepard

One of the founding members of the Woman's Working Band was Annie Lenora Shepard (1874-1960). Shepard, who was a mulatto according to census records, grew up during Reconstruction in a society divided by a series of state and federal racial segregation laws. She was born in rural Leon County, Florida. Her husband Wilburn, whom she married c. 1897, was a bricklayer and cobbler. Annie Sheppard was a good example of the type of women involved in the working bands. Her adult life was filled with projects and affiliations aimed at combating segregationist policies and the pejorative racial beliefs prevalent at that time. She was an educator, a nurse, a community leader and spokesperson, and a clubwoman, dedicated to community service and racial uplift.

One record of her teaching career was reported on August 16, 1900, edition of The Weekly Tallahasseean.²¹ Leon County Public Schools employed Shepard as a teacher for one of its rural colored schools, Gum Pond. The El Destino Plantation, a large tract of over 6000 acres located about 30 miles from Tallahassee, was the site of Gum Pond, the one-room schoolhouse. According to the 1945 Florida state census, Shepard had a normal school education. In Tallahassee, that would have been the State Normal College for Colored Students, which is now known as Florida A&M University. Her education would have qualified her to teach; her Gum Pond assignment would have placed her with the children of African Americans still living on plantations, working as tenant farmers. According to

¹⁹ Deed 126 Page 262 Leon County Court House, Florida.

²⁰ Althemese Barnes and Ann Roberts, Black America Series: Tallahassee, Florida (Charleston, SC: Arcadia Publishing, 2000), 18, 27.

²¹ The Weekly Tallahasseean. <http://chroniclingamerica.loc.gov>. Image 1.

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Paralee Webb, a cousin Shepard raised, Shepard taught at Gum Pond and ran a private school out her home. By 1920, Shepard was listed as a nurse in the US census, which likely brought her into contact with some of the doctors in town, who were among the most respected members of the community.

As mentioned earlier, the cultural leanings of the country had moved toward legal segregation of African Americans. Most African Americans were at the mercy of white America. Shepard managed to take action in this environment and the evidence suggests that much of her involvement took place at the Bethel Baptist Church. With her involvement with the church, her commitment to education, and her normal school education, she was an ideal recruit for the Working Band movement.

Shepard is perhaps best known for her role in one of the more notable pre-Civil Rights Era protests in Tallahassee. On October 13, 1936, a delegation consisting of Shepard, John G. Riley, and Mr. J.R.D. Laster appeared before the Tallahassee City Council to "object to the establishment of Evergreen Cemetery as a burial ground for the bodies of colored persons in the City of Tallahassee." The City of Tallahassee's long-range plans were to stop the burial of African Americans in Oakland Cemetery, and it established in September 1936 an official cemetery and public burial ground for colored persons of the city: Evergreen Cemetery. It was located near Abraham and Alabama streets near present-day Griffin Middle School. The location was cause for concern however, as the elevation of the grounds made it unsuitable for burials.²²

Two weeks later, "City Commissioners moved to tighten control of deeds in the colored section of Oakland Cemetery. If anyone who owned a lot in this section did not actually have anyone buried there, the city would replace the Oakland lot's deed with one for a similar lot in the new Evergreen Cemetery, the unoccupied lots in the black section of Oakland would then revert to the City for resale. The motion was adopted unanimously." The Tallahassee Daily Democrat reported on January 13, 1937, that, "Recently, a new negro cemetery was opened, but members of that race have vigorously protested and so far are said to be almost unanimously opposed to its use as a burial ground." By March 1937, Laster, a prominent funeral director, founded the Greenwood Cemetery Company with a

²² City of Tallahassee, "Greenwood Cemetery," <http://www.talgov.com/pm/gwhistory.cfm>.

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group of black citizens to purchase land that would become Greenwood Cemetery for the purpose of burying black bodies in Tallahassee. Evergreen Cemetery was never used.²³

Alice Pope talked about how "Mother Shepard," as Bethel Baptist church members called her, took care of everyone. Mother Shepard's home was located near the Greyhound bus station on the corner of Bronough and Tennessee streets. Pope mentioned that Shepard "would take in those black folks stranded in Tallahassee because of a change in the bus schedule. She would just let folks spend the night here." Black soldiers were often visitors to her home. The black USO was just down the street and many times the black soldiers from Fort Gordon Johnston found their way to Mother Shepard's house for dinner. Her house was always full of soldiers. "She just wanted to take care of folks."²⁴

In the 1950s, wishes of the Woman's Working Band were carried out as the building housed the local Legion chapter, Sneed Franklin American Legion Post 205, the local black Masonic lodge, and the women's auxiliary groups of both organizations. In addition to hosting regular meetings of the American Legion of black Freemasons, the building was also used for celebrations and dances and served as a focal point in community commemorations. Lincoln High School, the only black high school in Tallahassee, used the space for dances when there was no other space for black teenagers to meet.²⁵ Armistice Day parades often began at the local high school and ended at the Legion Hall.²⁶ The women in the auxiliary of both groups played a large role in community relief. They established the Relief in Disaster Committee, which appealed to statewide agencies for donations to Frenchtown residents.²⁷ Today, the Woman's Working Band House continues as a meeting place for the American Legion, the B Sharps Jazz Club, and other community groups.

²³ Tallahassee Daily Democrat, January 13, 1937. Greenwood Cemetery was listed on the NR June 6, 2003.

²⁴ Interview with Mrs. Pope on May 19, 2010.

²⁵ Barnes and Roberts, 89

²⁶ Minutes of the American Legion Auxiliary, October 10, 1950.

²⁷ Letters from "Relief in Disaster Committee," American Legion Hall Auxiliary, not dated

**United States Department of the Interior
National Park Service**

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Section number 9 Page 1

**WOMAN'S WORKING BAND HOUSE
LEON COUNTY, FL
BIBLIOGRAPHIC REFERENCES**

BIBLIOGRAPHIC REFERENCES

Primary Sources

Borland, Lona Fleming, ed. "Local News." Tallahassee Daily Democrat, November 26, 1921.

City of Tallahassee, Department of Building Inspection, Application for Building Permit, 16, October 1967.

Correspondence with Althemese Barnes, 17, November 2004.

Deed 126, Page 262, Leon County Court House, Tallahassee, Florida.

Interview with Mr. Alsup on May 26, 2010, District Director of Woodmen of the World.

Interview with Mrs. Alice Pope, May 19, 2010. Mrs. Pope, a cousin of Annie Shepard, was the Executrix of Shepard's will and her mother was raised by Mrs. Shepard. Pope's mother is buried next to Mrs. Shepard. Photos of Mrs. Shepard were also from Mrs. Pope.

Leon County, Register of Deeds, Roll DB-VV, Pgs. 83-84, 31 March 1925. Deed #126, Pgs. 262-264. 31 August 1950.

Minutes of the American Legion Hall Auxiliary, October 10, 1950. The Riley House Archives at the Tallahassee Community College Library.

R. L. Polk and Company. Polk's Tallahassee City Directory, 1927-1956.

Tallahassee Daily Democrat. "Notice of Intention to Apply for Charter." November 28, 1921.

The Tallahassee Weekly. [Http://chroniclingamerica.loc.gov](http://chroniclingamerica.loc.gov). Image 1.

United States Department of the Interior
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES CONTINUATION SHEET

Section number 9 Page 2

**WOMAN'S WORKING BAND HOUSE
LEON COUNTY, FL
BIBLIOGRAPHIC REFERENCES**

Secondary Sources

Barnes, Althemese and Ann Roberts. Black America Series: Tallahassee, Florida. Charleston, SC: Arcadia Publishing, 2000.

City of Tallahassee. "Greenwood Cemetery." Available online at <http://www.tal.gov.com/pm/gwhistory.cfm>. Accessed August 26, 2010.

Herman, Debra and Althemese Barnes. African American Education in Leon County, Florida: Emancipation Through Desegregation 1863-1968. Tallahassee, FL: unknown publisher, 1997.

Higginbotham, Evelyn Brooks. Righteous Discontent: The Women's Movement in the Black Baptist Church, 1880-1920. Cambridge, MA: Harvard University Press, 1993.

Rumer, Thomas A. The American Legion: An Official History, 1919 - 1989. New York: M. Evans and Company, 1990.

Thompson, Sharyn. The Historical and Architectural Survey of the Frenchtown Neighborhood, Tallahassee, Florida. Volume 1. Tallahassee, FL: Historic Tallahassee Preservation Board, 1987.

Woman's Working Band House
Name of Property

Leon County, FL
County and State

10. Geographical Data

Acreeage of Property less than 1 acre

UTM References

(Place additional references on a continuation sheet.)

1	1 7	7 5 9 9 6 0	3 3 7 1 7 0 0
	Zone	Easting	Northing
2			

3			
	Zone	Easting	Northing
4			

See continuation sheet

Verbal Boundary Description

(Describe the boundaries of the property on a continuation sheet.)

Boundary Justification

(Explain why the boundaries were selected on a continuation sheet.)

11. Form Prepared By

name/title Julia Brock, Geraldine Seay; Andrew Waber, Historic Sites Specialist

organization Bureau of Historic Preservation date _____

street & number 500 South Bronough Street telephone (850) 245-6333

city or town Tallahassee state Florida zip code 32399-0250

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets

Maps

A **USGS map** (7.5 or 15 minute series) indicating the property's location.

A **Sketch map** for historic districts and properties having large acreage or numerous resources.

Photographs

Representative **black and white photographs** of the property.

Additional items

(check with the SHPO or FPO for any additional items)

Property Owner

(Complete this item at the request of SHPO or FPO.)

name Dr. Geraldine Seay

street & number 2014 Chuli Nene telephone (850) 766-0972

city or town Tallahassee state FL zip code 32301

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and amend listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18.1 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Projects (1024-0018), Washington, DC 20503.

**United States Department of the Interior
National Park Service**

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Section number 10 Page 1

**WOMAN'S WORKING BAND HOUSE
LEON COUNTY, FL
GEOGRAPHICAL DATA**

BOUNDARY DESCRIPTION

Coopers Addition; West 44 ½ feet of Lot 23; East 15 ¾ feet of Lot 24; DB FF/592 Res DB VV/83 OR 1963/894. Leon County Property Appraisers parcel # 212552800001.

BOUNDARY JUSTIFICATION

The boundary encompasses the property historically associated with the Woman's Working Band Building.

**United States Department of the Interior
National Park Service**

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Section number _____ Page 1

**WOMAN'S WORKING BAND HOUSE
LEON COUNTY, FL
PHOTOGRAPH LIST**

PHOTOGRAPH LIST

1. Woman's Working Band House
2. Tallahassee, Leon County, Florida
3. Dr. Geraldine Seay
4. March 2010
5. 500 South Bronough Street, Tallahassee, Florida
6. Main (South) facade, facing north
7. Photo 1 of 9

Items 1-5 are the same for the following photographs

6. View of cornerstone, facing north
7. Photo 2 of 9

6. Side view of front porch, facing northeast
7. Photo 3 of 9

6. View of rear (north) elevation, facing southeast
7. Photo 4 of 9

6. View of rear entrance on north elevation, facing south
7. Photo 5 of 9

6. View of east elevation, facing southwest
7. Photo 6 of 9

6. Interior view of main entrance and south end meeting room, facing southeast
7. Photo 7 of 9

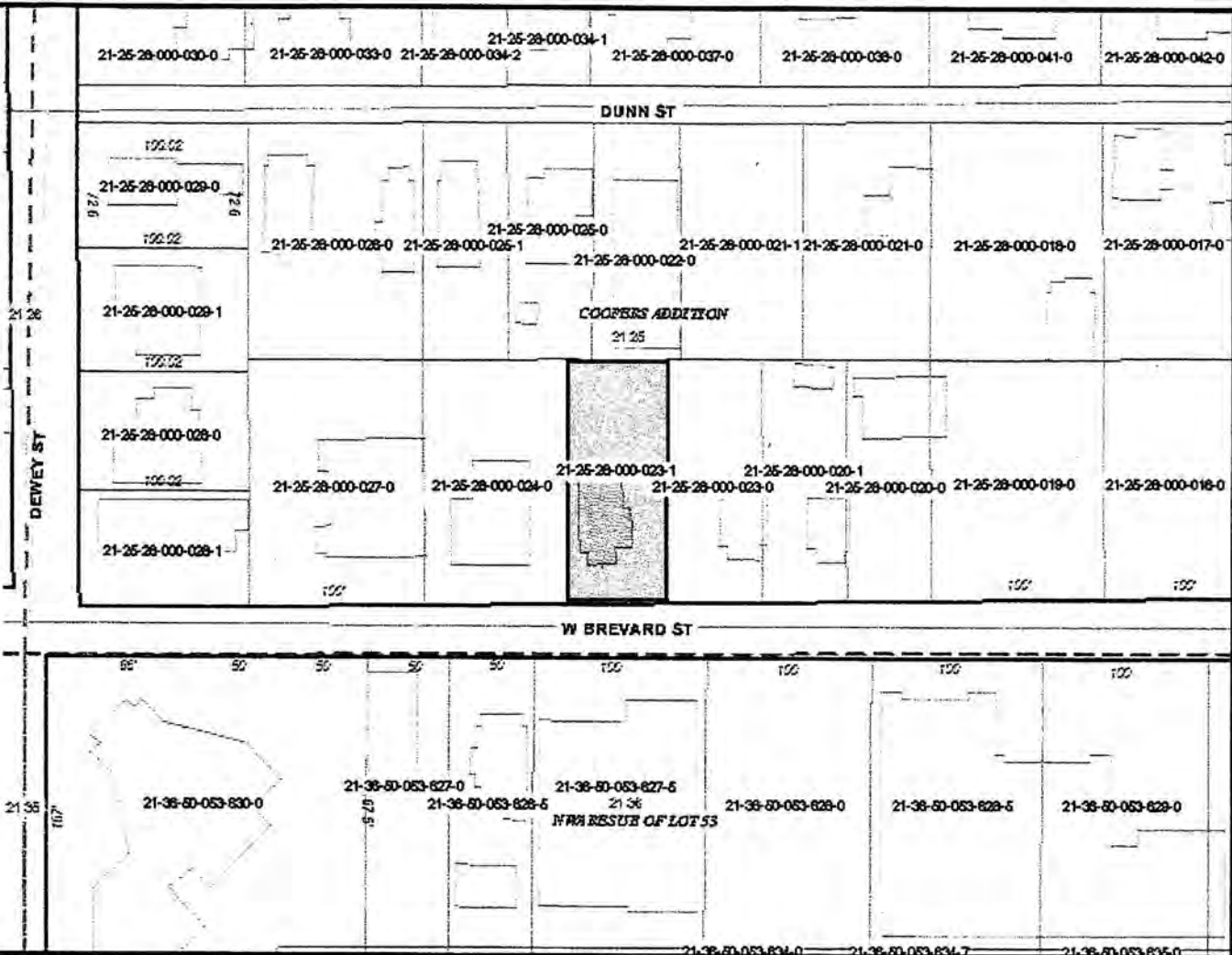
6. View of doors on the east wall of the meeting room, facing east
7. Photo 8 of 9

6. View of kitchen and north end of meeting room, facing northwest
7. Photo 9 of 9



LEGEND

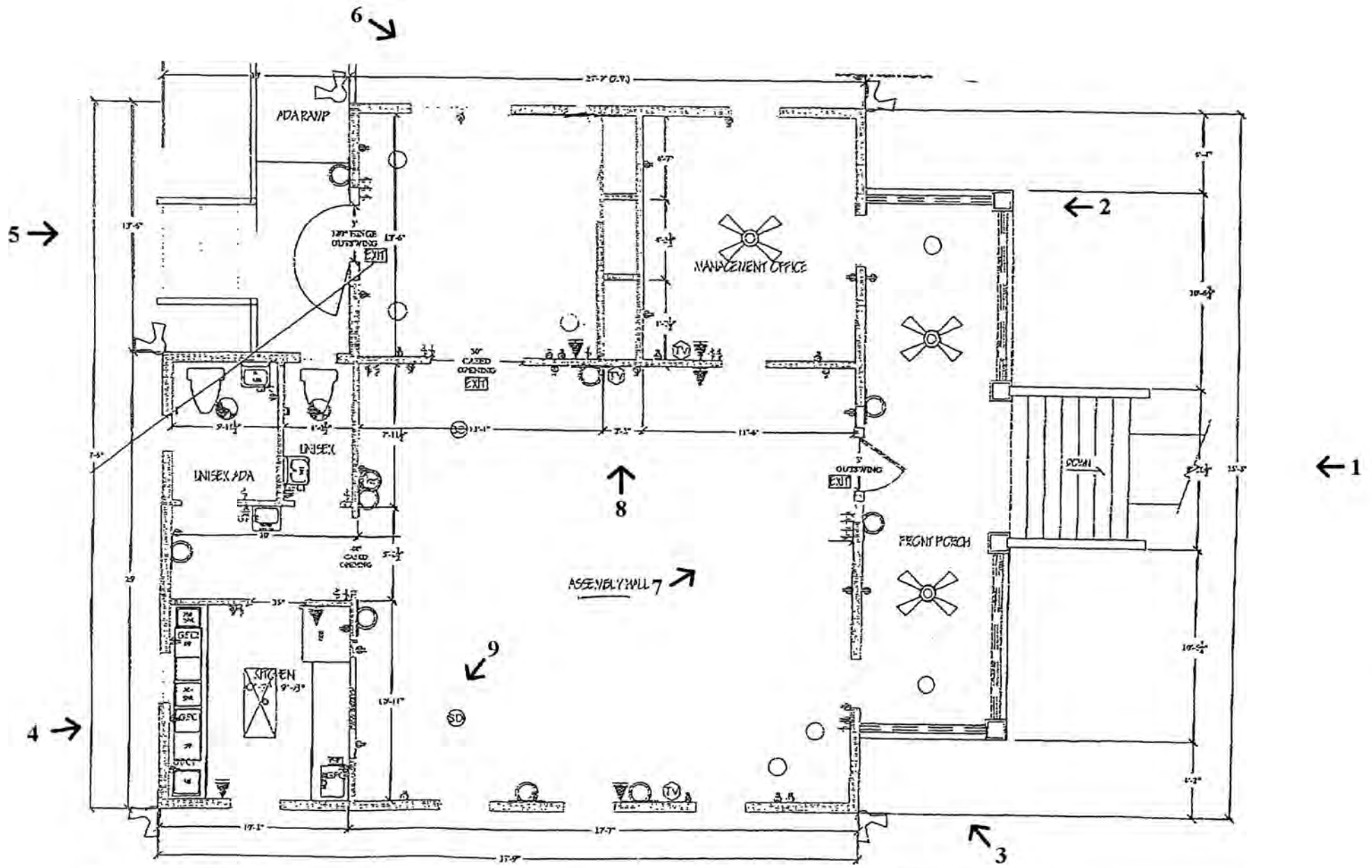
- Township
- Section
- Building Footprints
- Historic Boundary
- Subdivisions
- Parcels
- Street Segments
- Built
- Proposed
- Water Bodies



Tallahassee-Leon County
GIS
 www.tlccgis.com
 TCGIS
 850/606-5504

WOMAN'S WORKING BAND HOUSE
 Tallahassee, Leon County, Florida
Site Plan
 Date Created: 3/25/2010


Bert Hartsfield,
 Property Appraiser
 850/488-6102



← N

WOMAN'S WORKING BAND HOUSE
Tallahassee, Leon County, Florida
Floor Plan and Photo Diagram

Note: Not to Scale

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

REQUESTED ACTION: NOMINATION

PROPERTY NAME: Woman's Working Band House

MULTIPLE NAME:

STATE & COUNTY: FLORIDA, Leon

DATE RECEIVED: 9/08/10 DATE OF PENDING LIST: 9/29/10
DATE OF 16TH DAY: 10/14/10 DATE OF 45TH DAY: 10/23/10
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 10000848

REASONS FOR REVIEW:

APPEAL: N DATA PROBLEM: N LANDSCAPE: N LESS THAN 50 YEARS: N
OTHER: N PDIL: N PERIOD: N PROGRAM UNAPPROVED: N
REQUEST: N SAMPLE: N SLR DRAFT: N NATIONAL: N

COMMENT WAIVER: N

ACCEPT RETURN REJECT 10.20.10 DATE

ABSTRACT/SUMMARY COMMENTS:

**Entered in
The National Register
of
Historic Places**

RECOM./CRITERIA _____

REVIEWER _____ DISCIPLINE _____

TELEPHONE _____ DATE _____

DOCUMENTATION see attached comments Y/N see attached SLR Y/N

If a nomination is returned to the nominating authority, the nomination is no longer under consideration by the NPS.



1
Women's Working Bond House
Leon Co., FL

1 of 9

AND. ###Y026 @ PC-NRT-RD2 BN
*35-5008 020 N N N N-43 3262 05.21.09

OLD
FOLKS
HOME
BUILT BY
WOMANS
WORKING
BAND

Nov. 27 1921

03/26/2010

Women's Working Band House

Leon Co., FL

2 of 9



③

Women's Working Band House

Leon Co., FL

3 of 9

AND. ###Y036 @ PC-NRT-RD2 BN
*35-5008 020 N N N N-23 3262 05.21.09



Woman's Working Band House

Leon Co., FL

4 of 9

AND. ###V040 @ PC-MRT-FD2 BN
*35-5008 020 N N N N-16 3262 05,21,09





Woman's Working Band House

Leah Co., FL

5 of 9





Woman's Working Band House!

Leon Co, FL

6 of 9

2/11/11



7

Woman's Working Band House

Leon Co., FL

7 of 9

AND: #####V004 @ PC-NRT-RD2 BN
*35-5008 020 N N N-4 07 3262 05.21.09



Women's Working Band House

Leon Co., FL

8 of 9

*35-5000 020 N N N-2-10 3262 05.21.09
ANZD, #####Y002 @ FC-NRT-RD2 BN

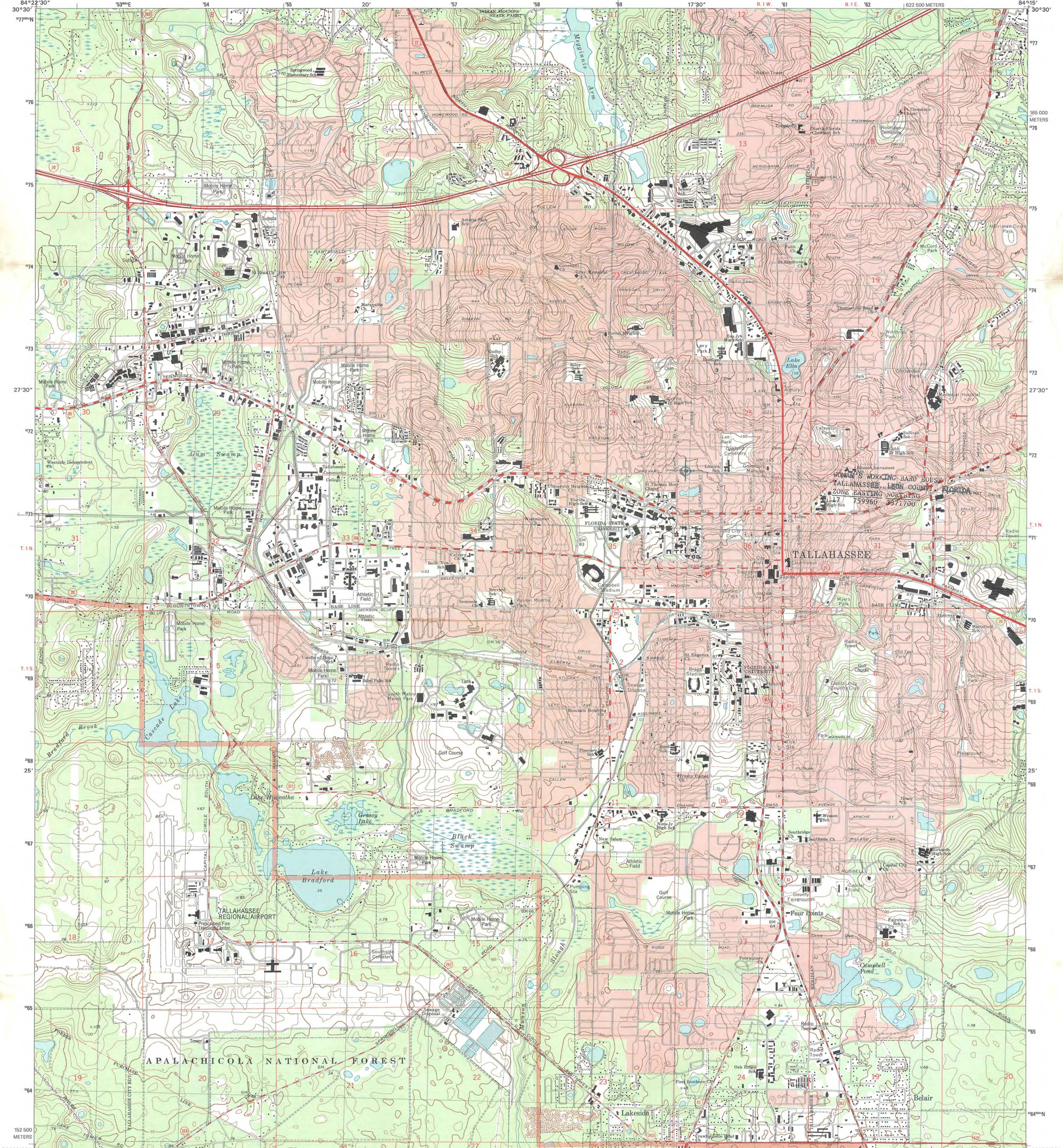


Woman's Working Band House

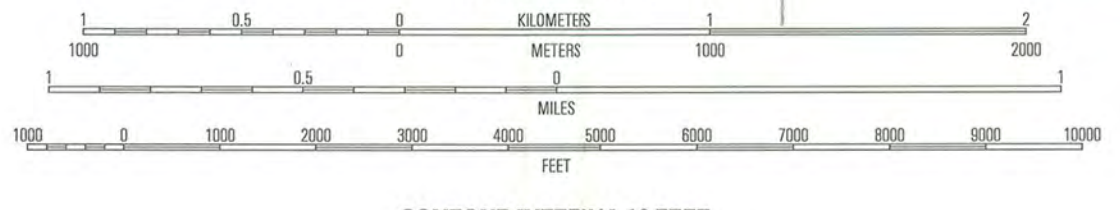
Leon Co., FL

9 of 9

AND. ###>008 @ PC-NRT-RD2 BN
*35-5008 020 N N N-7 03 3262 05.21.09



SCALE 1:24 000



CONTOUR INTERVAL 10 FEET SUPPLEMENTARY CONTOUR INTERVAL 5 FEET NATIONAL GEODETIC VERTICAL DATUM OF 1929 (TO CONVERT ELEVATIONS TO THE NORTH AMERICAN VERTICAL DATUM OF 1988, SUBTRACT 1 FOOT) TO CONVERT FROM FEET TO METERS, MULTIPLY BY 0.3048

Produced by the United States Geological Survey in cooperation with State of Florida agencies. Topography compiled by photogrammetric methods from aerial photographs taken 1967. Planimetry derived from imagery taken 1999 and other sources. Public Land Survey System and survey control current as of 1970. Boundaries current as of 2002. North American Datum of 1983 (NAD 83). Projection and 1 000-meter grid: Universal Transverse Mercator, zone 16 2 500-meter ticks: Florida Coordinate System of 1983 (north zone) North American Datum of 1927 (NAD 27) is shown by dashed corner ticks. The values of the shift between NAD 83 and NAD 27 for 7.5-minute intersections are obtainable from National Geodetic Survey NADCON software. There may be private inholdings within the boundaries of the National or State reservations shown on this map. Houses of worship, schools, and other labeled buildings verified 1970. Dotted land lines established by private subdivision of the Forbes Purchase

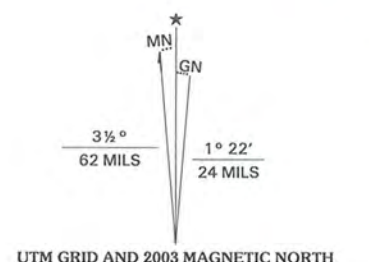


Table with 3 columns and 8 rows showing adjoining 7.5' quadrangle names: 1 Havana South, 2 Lake Jackson, 3 Bradfordville, 4 Midway, 5 Lafayette, 6 Hillarkville, 7 Lake Mason, 8 Woodville

ROAD CLASSIFICATION table: Primary highway hard surface, Secondary highway hard surface, Secondary highway unimproved road, Light-duty road, hard or improved surface, Unimproved road, Interstate Route, U.S. Route, State Route

TALLAHASSEE, FL 1999 NIMA 4144 IV-N-SERIES V847



Sueci Franklin



FLORIDA DEPARTMENT OF STATE
Dawn K. Roberts
Interim Secretary of State
DIVISION OF HISTORICAL RESOURCES



September 2, 2010

Ms. Carol Shull, Keeper
National Register of Historic Places
Department of Interior
1201 Eye Street, N.W., 8th Floor
Washington, D.C. 20005

Dear Ms. Shull:

Enclosed is a National Register of Historic Places nomination package for:

Woman's Working Band House, Tallahassee, Leon County, Florida.

Please do not hesitate to contact me at (850) 245-6364 if you have any questions or require any additional information.

Sincerely,

Barbara E. Mattick

Barbara E. Mattick, Ph.D.
Deputy State Historic Preservation Officer
for Survey & Registration

Enclosures

500 S. Bronough Street • Tallahassee, FL 32399-0250 • <http://www.flheritage.com>

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Historic Preservation
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