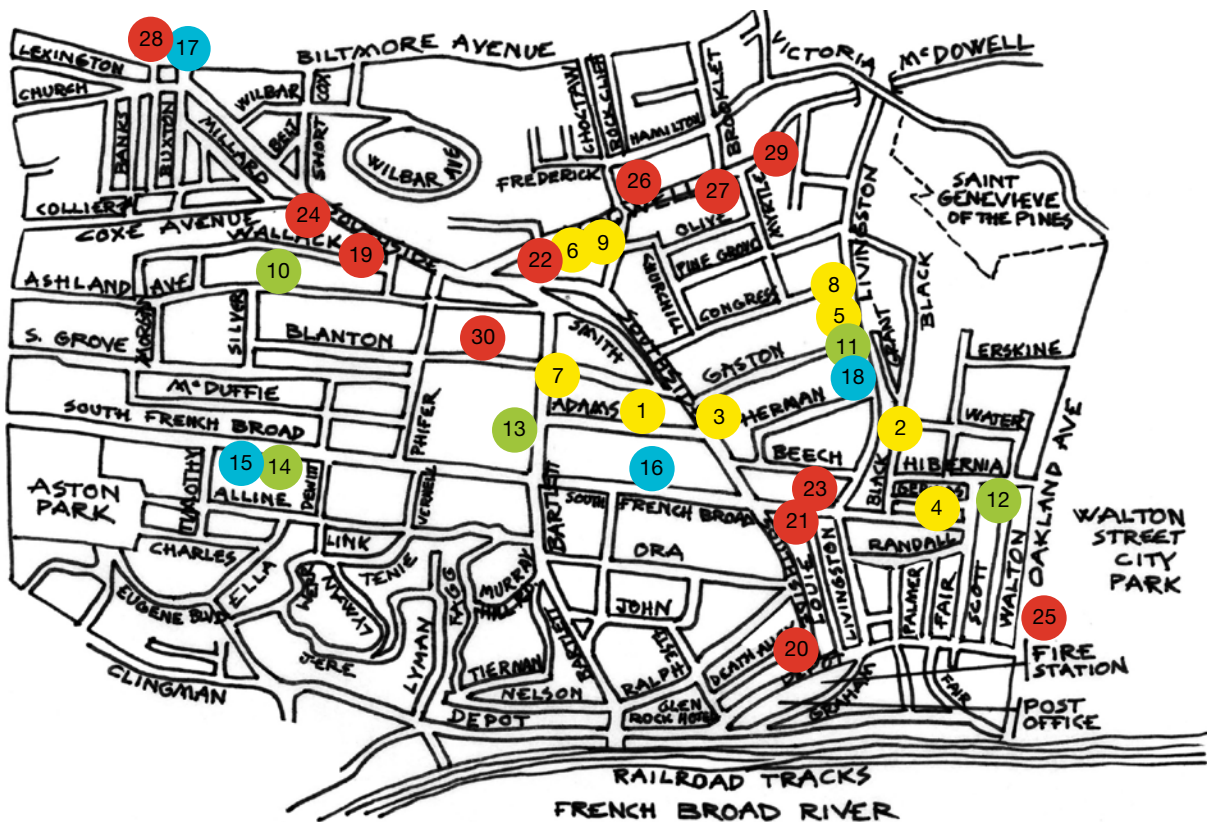


SOUTHSIDE



CHURCHES

1. Bethel 7th Day Adventist Church — 51 Adams St.
2. Beulah Chapel Holiness Church — 111 Black St.
3. Church of God in Christ — 292 Southside Ave.
4. New Bethel Baptist Church — 508 S. French Broad Ave.
5. New Mount Olive Baptist Church — 148 Livingston St.
6. St. John's Church of God — 100 Southside Ave.
7. St. Luke's AME Zion Church — 40 Bartlett St.
8. Tabernacle Missionary Baptist Church — Corner of Livingston and Congress Streets
9. Worldwide Baptist Tabernacle Church — 85 Choctaw St.

SCHOOLS

10. Asheland Ave. School (Closed 1949) — 190 Asheland Ave.
Phyllis Wheatley YWCA moved here
11. Livingston St. Elementary School — 133 Livingston St.
12. School of St. Anthony of Padua — 56 Walton St.
13. Stewart's School of Beauty Culture — 55 Bartlett St.
14. South French Broad High School — 197 S. French Broad Ave.

COMMUNITY ORGANIZATIONS

15. YWCA — 195 S. French Broad Ave.
16. Elks Club — 382 S. French Broad Ave.
17. Asheville Colored Hospital — 185 Biltmore Ave.
18. W.C. Reid Community Center — 133 Livingston St.

BUSINESSES

19. The Southern News — 121 Southside Ave.
20. James-Keys Hotel — 409 Southside Ave.
21. Allen-Birchette Funeral Home — 350 Southside Ave.
22. Conley's Barber Shop — 187 Southside Ave.
23. Fair Grocery — 452 S. French Broad Ave.
24. Sportsman Club — 105 Southside Ave.
25. Walton St. Park and Pool — End of Depot St.
26. McMorris Amoco Service — 71 McDowell St.
27. Rabbit's Tourist Court & Restaurant — 110 McDowell St.
28. Jesse Ray Funeral Home — 185 Biltmore Ave.
29. Southland Drive-In — 127 McDowell St.
30. Mae McCorkle's Beauty Shop — 87 Blanton St.

Map by Betsy Murray, Archivist, Pack Memorial Public Library. Based on a 1950 map of Asheville. Locations are approximate.

Southside/East Riverside: Lost — In the Name of Progress

Priscilla Ndiaye, Former Resident and Researcher of Southside Neighborhood

BY THE TIME of urban renewal, Southside was the city's premier black business district, surrounded by a large residential neighborhood. At over four hundred acres, the urban renewal project here was the largest in the southeastern United States. The scale of the devastation here was unmatched.

"In the East Riverside area," said the [late] Reverend Wesley Grant, "we have lost more than 1,100 homes, six beauty parlors, five barber shops, five filling stations, fourteen grocery stores, three laundromats, eight apartment houses, seven churches, three shoe shops, two cabinet shops, two auto body shops, one hotel, five funeral homes, one hospital, and three doctor's offices." The Reverend Grant's church still stands on Choctaw Street.



Priscilla Ndiaye. Photo courtesy Story Point Media.

Multiple perspectives, lack of knowledge, much confusion, and discouraged and bitter individuals are all entwined as spiders in a web: any way you touch it, it trembles.

One perspective on this transformation sees families uprooted, relocated, and scattered; a community destroyed; a vibrant entrepreneurial business world shut down; and history fragmented, altered, and lost. A very different perspective sees economic benefits for the whole city and better living conditions for neighborhood residents.

Asheville's formal history was being made while Asheville's African American history was lost — in the name of progress. In 2008, for the first time an effort was made to collect this history through discussions and interviews [funded] by the YMI [Cultural Center] and the "Twilight of a Neighborhood" project.



Dewitt Street c. 1960. (L) Louvenia Booker. Center-Conaria Booker. Courtesy North Carolina Collection, Pack Memorial Public Library.

The L-A-N-D

Robert Hardy, Southside Neighborhood Association

Oh — But the Land — But the L-A-N-D! The community breakdown: the loss of businesses, neighbors, continuity, sanguinity, customs, culture, social norms, and family displacement.

Can one truthfully say there were no benefits? No! However, the benefits received when contrasted are a disproportionate negative to that which was gained!

For the most part, the landowners were either elderly and/or sick; more times than not the gains and homes were obscured and/or lost due to the eroded economic base and failing subsequent infrastructure. Purchased at a give-away price, these properties were resold for sums unattainable by the descendants of the original owners.



Southside c. 1968. Photo by Andrea Clark. Courtesy Andrea Clark Collection, Pack Memorial Public Library.

The resulting "fiasco" which we are now living is perpetual poverty for the descendants and gentrification of their land.