

Exhibit "A" to Nomination Resolution



CITY OF ATLANTA

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**Designation Report for
Old Stone Church/Antioch Baptist Church/First
Existentialist Congregation
Landmark Building / Site (LBS)**

In Accordance with Section 16-20.005(d) of the City of Atlanta Code of Ordinances

Street Address: 470 & 480 Candler Park Drive NE, Atlanta, GA 30307

Application Number: D-23-365

Proposed Category of Designation: Landmark Building / Site (LBS)

Zoning Categories at Time of Designation: R-4

District: 240 **Land Lot:** 15 **County:** Dekalb

Designation Report Sections:

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1. ELIGIBILITY CRITERIA

As more fully described in this Designation Report, the Old Stone Church/Antioch Baptist Church/First Existentialist Congregation Landmark Building / Site (LBS) meets the following criteria for a Landmark Building / Site (LBS), as defined in Section 16-20.004(b)(2)(a):

Group I - Historic Significance:

Two (2) total criteria - if qualifying under this group alone, at least one (1) criterion must be met. The Old Stone Church/Antioch Baptist Church/First Existentialist Congregation Building / Site meets two (2) criteria:

1. The Old Stone Church/Antioch Baptist Church/First Existentialist Congregation Landmark Building / Site is associated with an **extremely important historical trend and events of local, state, and national significance: the trend of exclusion, slum clearance, and removal of African American communities in the mid-20th century prior.**
3. The Old Stone Church/Antioch Baptist Church/First Existentialist Congregation Landmark Building / Site is associated with an **extremely important social groups in the history of the city and the state: the Antioch Baptist Church congregation, the Candler Park [Men's] Civic Association, and the First Existentialist Congregation.** This single property has showed the evolving landscape of the area, beginning with the predominantly African American community of Rose Hill, which was forcibly removed in the late 1940s and early 1950s through pressure for slum clearance by whites-only the Candler Park [Men's] Civic Association. Following the dissolution of this organization the church property was reclaimed first by the Phoenix Unitarian Fellowship, then the First Existentialist Congregation as a center for social justice initiatives and education.

Group II- Architectural Significance:

Eleven (11) total criteria - if qualifying under this group alone, at least five (5) criteria must be met. The Old Stone Church/Antioch Baptist Church/First Existentialist Congregation Landmark Building / Site (LBS) meets five (5) criteria:

1. The Old Stone Church/Antioch Baptist Church/First Existentialist Congregation Landmark Building / Site **clearly dominates and is strongly associated with the streetscape of the surrounding Candler Park) neighborhood and the former Rose Hill neighborhood.**
4. The Old Stone Church/Antioch Baptist Church/First Existentialist Congregation is **an exceptionally fine example of vernacular ecclesiastical design.**
7. The Old Stone Church/Antioch Baptist Church/First Existentialist Congregation is **an example of a building whose design exhibits exceptionally high-quality craftsmanship.**

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8. The Old Stone Church/Antioch Baptist Church/First Existentialist Congregation Landmark Building / Site's **building site is associated with a significant technology or method of construction, including the use of materials in a significant way.**
11. The Old Stone Church/Antioch Baptist Church/First Existentialist Congregation Landmark Building / Site's **original site orientation is maintained.** The church remains on the original parcel, situated at the corner of Candler Park Drive (formerly Mayson Avenue) and Magnolia.

Group III - Cultural Significance:

Three (3) total criteria - if qualifying under this group alone, at least one (1) criterion must be met, as well as least three (3) criteria from Groups I and II. The Old Stone Church/Antioch Baptist Church/First Existentialist Congregation Landmark Building / Site (LBS) meets two (2) criteria:

1. The Old Stone Church/Antioch Baptist Church/First Existentialist Congregation Landmark Building / Site has served as a **focus of activity, a gathering spot, and a specific point of reference in the urban fabric of the city.** The building has served as an integral part of the community of the Rose Hill/Candler Park neighborhoods, serving a variety of different groups throughout its history. It was a central feature of the African American Rose Hill Community from 1922 when construction was completed, through 1950 when the congregation was forced from the neighborhood by the Candler Park [Men's] Civic Association. It served as not just a religious center for the African American Community of Rose Hill, but a central gathering space for a variety of activities. From 1950-1977 it served a similar role as a gathering space for not just the Candler Park [Men's] Civic Association meetings, but political and community gatherings of all kinds that the Association donated or rented out the space for. From 1977- present the church building has continued to serve the community as a religious and ideological gathering space, as well as being used as a preschool, wildlife sanctuary and cremation burial/scattering space.
3. The Old Stone Church/Antioch Baptist Church/First Existentialist Congregation Building / Site exemplifies a **building or site which clearly conveys a sense of time and place, and about which one has an exceptionally good ability to interpret the historic character of the resource.** The church still possesses the original layout, woodwork, flooring, and tin ceiling. Though many windows and chimneys have been enclosed, their framing is still existing and visible on the interior of the building.

2. MINIMUM FINDINGS

The Old Stone Church/Antioch Baptist Church/First Existentialist Congregation Landmark Building / Site (LBS) meets the specific criteria referenced in Section #1 of this report ("Eligibility Criteria"). Further, as more fully described in this Designation Report, the Old

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Stone Church/Antioch Baptist Church/First Existentialist Congregation Landmark Building / Site (LBS) also meets the “minimum criteria” for a Landmark Building / Site (LBS) as set out in Section 16-20.004(b)(1) of the Code of Ordinances of the City as follows:

Section 16-20.004(b)(1):

The Old Stone Church/Antioch Baptist Church/First Existentialist Congregation Landmark Building / Site possesses an integrity of location, design, setting, materials, workmanship, feeling and association, taking into account the integrity of the cumulative physical changes that occurred during the entire period of significance: 1918-1981.

Section 16-20.004(b)(1)(a) – (c):

- a. The Old Stone Church/Antioch Baptist Church/First Existentialist Congregation Landmark Building / Site is associated with events that have made a significant contribution to the broad patterns of our history, particularly for its association with: the trend of African American exclusion by civic ordinance, slum clearance, and exclusionary development.
- c. The Old Stone Church/Antioch Baptist Church/First Existentialist Congregation Landmark Building / Site embodies the distinctive characteristics of a type, period, or method of construction, as an excellent example of stone construction in the vernacular ecclesiastical style.

3. PHYSICAL DESCRIPTION OF THE PROPERTY

Summary Description:

- a. Date of construction and source(s) used to determine date:
 - 1918-1922
- b. Date(s) of significant/major exterior alterations and/or additions:
 - Date of Construction -1918-1922
 - Date of alterations
 - 1951: The Civic Association adds an interior stage to the congregation and removed the windows on the rear of the building.
 - 1977-1978: Phoenix Unitarian Fellowship adds two interior rooms for a kitchen, office, and pantry.
 - 1981: First Existentialist removes the interior room located on the right side of the building (used as an office).
 - 1985-1995: The First Existentialist Congregation permits burial of cremated remains of AIDS victims who have been turned away by conventional cemeteries.
 - 2005: The R. Lanier Clance Woodland Sanctuary is added behind the church, providing a dedicated space for burial/scattering of cremated remains.
 - 2013: Installation of a modified handicap accessible bathroom.

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- 2015: Gazebo/covered outdoor area added.
- 2017: Basement is re-framed to accommodate pre-school facilities.
- 2019: Windows from the new Antioch Baptist Church are installed in the Old Stone Church prior to the demolition of that building.
- 2019: Exterior handicap accessible ramp added.

4. PERIOD OF SIGNIFICANCE

1918-2007, beginning with the construction of Antioch Baptist Church and concluding with the creation of the Bi-Racial History Project.

5. NEIGHBORHOOD HISTORY & CONTEXT

National and Local Significance: The neighborhood of Candler Park dates back to the creation of the Georgia Railroad in 1845. The railroad, looking to tie into the existing Atlanta-West Point Railroad that had created the city, followed the same route as the existing Indian trail, running from Decatur to Atlanta, which ran along the ridgeline of the Eastern Continental Divide. As a result, during the Civil War, encampments were made along this rail line and during the war and into Reconstruction this area was known as Union Square, with a stop at Mayson’s Crossing, a small business district located near the spot where the current Edgewood MARTA station is located.

The general neighborhood of Edgewood began to develop from this commercial center, and by 1898 had grown to the point it was incorporated into its own community. In 1907 Charles Page and Eugene “Ray” Hardendorf, both of Chicago, purchased 150 acres of land in Edgewood, with a plan to subdivide it into 750 lotsⁱ. In 1909 Edgewood was annexed into the city of Atlanta. In 1917, Charles Page sold his share of the company to Asa Candler, who then sold 53 acres, at a price of just \$10, to the city for use as a park.ⁱⁱ From 1922-1926 Candler Park was constructed by the city of Atlanta, and in 1928 the golf course was added. It was during this period that Candler Park began to be identified as an independent neighborhood from Edgewood, with the Georgia Railroad acting as the north-south dividing line. The northern neighborhood became known as Candler Park, while the southern remained as Edgewood.

This division was also a racial one, with the overwhelming majority of African American residents living south of the railroad tracks in Edgewoodⁱⁱⁱ. The remaining African American residents living north of the railroad were further displaced by the construction of Mary Lin Elementary School in 1927^{iv}. Census records show that in 1900, just two years after Edgewood was incorporated as a community, African American residents had significantly outnumbered white residents, representing 58% of the residents and 32% of the homeowners^v. This community, known as Rose Hill, was based around Mayson Avenue, on land first sold to African American families in 1893, before Edgewood was even incorporated as a community. The Antioch Baptist Church of Edgewood was formed first as a brush arbor church, meeting in homes and a blacksmith shop starting in 1874,

then a physical structure at the intersection of Miller and Whitefoord (Oakdale) Avenues^{vi}. The wooden structure mysteriously burned in 1916 and by 1918 they had moved just a few blocks away to the intersection of Mayson (now Candler Park Drive) and Magnolia, where the church remains today. The creation of the Edgewood Park Land Company by Page and Hardendorf in 1907 had opened up the area to white residents looking for suburban living. This coupled with the attraction of a public park and the amenities it afforded began to swiftly change the demographics of the neighborhood, with only a small cluster of African American residents remaining around Hooper Avenue, just north of the original site of the Antioch Baptist Church. The growing white community sought to distinguish Candler Park, pressing for name changes north of the railroad to distinguish and separate themselves from Edgewood. J.H. Kennerly, president of the Men's Civic Club, lead the appeal in 1960 to rename the streets^{vii}. Whitefoord Avenue for example, became Oakdale once it crossed the railroad tracks into Candler Park.

Though the small African American community of Rose Hill remained through the 1920s and 1930s, there was considerable effort to remove the remaining Black residents. Newly constructed homes had racially restrictive covenants regarding both ownership and rental. Then, most notably, in January of 1942 the city of Atlanta was soliciting bids for demolition of the remaining Rose Hill properties based on recently passed slum clearance ordinances, which required all structures of a certain age to be demolished^{viii}. The area would become ballfields for Candler Park. Soon the Antioch Baptist Church was the only remaining vestige of the African American community along Mayson Avenue. A photograph of the congregations from 1948 shows the windows of the church riddled with holes, from both bullets and stray golf balls. The Candler Park Men's Civic Club, an all-white organization, their headquarters located less than a block away at 293 Mayson Avenue NE, waged a campaign for the removal of the church. In 1950, Antioch Baptist Church sold their sanctuary to the Candler Park Men's Civic Club and moved their sanctuary first to 165 Mayson Avenue NE (building demolished 2016) then to 1233 Hardee Street NE (building demolished 2019), both south of the railroad tracks, in the predominantly African American section of Edgewood. The 1952 map of the city showing areas of negro populations, has a red box drawn around the location of the Old Stone Church, illustrating that the occupants had been removed^{ix}. The small cluster of Black homes on Hooper Avenue (first settled by African American resident Charles Hooper in 1882) remained in the hands of Black families through the 1980s.

6. OCCUPANCY / USE OF THE PROPERTY

The land at the corner of Candler Park Drive NE (originally Mayson Avenue) and Magnolia Avenue NE was originally all owned by Zack Davis, who sold two parcels to Joe A. Hill and Emma Hill on February 15, 1910. In 1918, the parcel which today contains the church building was sold by Joe A. Hill, a congregation member of the Antioch Baptist Church to the congregation for a church building. The church would be constructed from 1918-1922. The church would be sold to the Candler Park Improvement Association, who conveyed the property to the Candler Park [Men's] Civic Club, on September 21, 1950. The three additional parcels to the east and north would be acquired from Emma Hill and Zack Davis

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in July of 1951. The final parcel containing a shotgun house to the east of the church would be acquired on December 10, 1959, from Jessie Morton Hargrove. The Candler Park Civic Club sold all the parcels to the Phoenix Unitarian Fellowship on July 11, 1977. The Phoenix Unitarian Fellowship sold the property to the First Existentialist Congregation on August 5, 1981, and the property remains under their control.

7. HISTORY AND NARRATIVE STATEMENT OF SIGNIFICANCE

The Old Stone Church/Antioch Baptist Church/First Existentialist Congregation is historically significant for its association with the lost African American community of Rose Hill, which was forcibly removed from the Candler Park neighborhood in the late 1940s-early 1950s. The area, which was predominantly African American, was forced out by a growing white population that moved to the area after the creation of the Edgewood Park Land Company in 1907, annexation into the city of Atlanta in 1909, and through the creation of Candler Park in 1922. The church is a significant example of the unjust real estate practices and municipal slum clearances, which predominated in the mid-20th century and forced African American communities out of American cities.

The later history of the church, which has been under organizations that advocate for social justice and equality, has attempted to interpret and memorialize these actions to promote understanding of the complex history of the neighborhood and encourage the return of the displaced African American community back into the culture of Candler Park.

Origins of the Antioch [East] Baptist Church

The Antioch Baptist Church was formed in 1874 in the two-room home of Mrs. Pinkie Goldsmith, a seamstress at the Atlanta Seed Oil Mill, on Mayson Avenue. When the congregation outgrew the space, they worshiped in Sam Barnes (1866-unknown) blacksmith shop, located on Dekalb Aveue.

The Wooden Church on Whitefoord Avenue, 1880-1916

Little history exists for this 36-year period of the church's history, and only one photograph of this church survives. In 1916, the church burned under mysterious circumstances, and oral histories with church members from the 1970s and 1980s indicate that the fire was deliberately set to remove the congregation from the neighborhood.

Old Stone Church 1918-1950

The land for the church building was sold to the congregation by Joe Hill for a sum of \$775 on June 11, 1918^x. Oral history states that the stone for the construction of the building was hauled from Stone Mountain, GA, using mules. Oral history also states that construction took the better part of four years, with the building not completed until 1922.

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The Old Stone Church was the center of the Rose Hill community following the removal of the buildings on the opposite side of Mayson Avenue, particularly the removal of the fraternal building. With the exception of the small number of Black families that remained on Hooper Avenue NE, Antioch was the last vestige of Rose Hill.

The following trustees of the church deeded the property, for a price of \$13,500, to the Candler Park Civic Club on October 6, 1950:

- L.S. Stroud
- **Silas Askew (1893-1968, Southview)**
Truck Driver for a retail furniture store and Deacon of Antioch East. Born and raised in Edgewood, the son of a carpenter, he and his wife Rosa lived in several properties in Edgewood/Candler Park including 358 Hooper and 305 McKenzie. His oldest daughter, Juanita, was married at the church in 1948 and this is one of the few surviving interior photos.
- B.D. Howard
- L.C. Brown
- Joe Butler
- **Floyd Griffey (1905-1965, Washington Memorial Gardens)**
Bell Boy/Elevator Operator at a Hotel. He and his wife Daisey lived at 1478 Chipley Street NE with their 5 children. Daisy took in laundry at their home.

Following the displacement of Antioch, the congregation first worshiped with their sister congregations, Beulah and Greater Traveler's Rest Baptist churches, both located in Edgewood. They then would take up residence for several years at 165 Mayson Avenue NE, in a vacant church building, before moving to a permanent church that the congregation constructed at 1233 Hardee Street. The 165 Mayson Avenue church was demolished in 2016 and is now condominiums. The congregation would worship in the brick church at 1233 Hardee Street until 2018, when the property was sold to developers, and demolished the following year, it is also now condominiums. The Antioch East Baptist Church is still active and now located in Ellenwood, GA.

Candler Park Men's Civic Club 1950-1977

The objective of the Candler Park Civic Club is listed as "the improvement of all civic affairs and matters for the general welfare of our community." The club was separated by gender pre-1961^{xi}. The bylaws also state that membership was limited to those of the Caucasian race^{xii}. The Candler Park Civic Club was organized on March 13, 1947, the earliest public mention of them appears in *the Atlanta Journal Constitution* on March 17, 1947, in an article where they are advocating for improvements, including a swimming pool in Candler Park^{xiii}.

In 1951, when the Old Stone Church was purchased, the officers of the club were:

- **James Homer Kennerly, President**

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J.H. Kennerly (1888-1971) was a criminal defense attorney that lived at 490 Oakdale Road NE. He and his wife Mildred (1913-2000) had four children. In addition to the Men's Civic Club, he was a deacon of the Candler Park Baptist Church, member of the Joseph A. Greenfield Masonic Lodge in Little Five Points, and the Old War Horse Lawyer's Club^{xiv}.

- **Marion H. Thompson, 1st Vice President**

M.H. Thompson was the manager of a national grocery store that lived at 462 Page Avenue NE. He and his wife Clara had three children. Clara worked in the electric department in the city of Atlanta as a typist. They were members of the Candler Park Baptist Church.

- **Grover Cleveland Cobb, Sr., 2nd Vice President**

G.C. Cobb was the safety director for the city of Atlanta transportation department in charge of street cars. He and his wife Winnie lived at 347 Whitefoord Avenue with their three children.

- E.W. Smith, Jr., Secretary

- **O.L. Kelly, Assistant Secretary**

Oscar Lee Kelly (1888-1967) was a telephone foreman for the Atlanta Joint Terminal, who lived at 451 Page Avenue NE. He and his wife Willie Mae lived there with their three children. They were members of the Candler Park Baptist Church.

- **J.B. Kirk, Treasurer**

James B. Kirk was a clerk at the First National Bank that lived at 454 Coppentown Avenue. He and his wife Irene had 2 children and eventually left Atlanta to live in Stone Mountain. When the Civic Club was dissolved in 1977, he was the last remaining original trustee still alive.

- **W.O. Garmon, Sergeant at Arms**

William O. Garmon was a barber who owned Garmon's Barber & Beauty Shop at 1660 McLendon Avenue. He and his wife Mabel lived at 325 Glendale Road and 462 Mayson Avenue.

The Civic Club appears to have had regular meetings on the first and third Thursday of the month at 8 PM first at 293 Mayson Avenue, then later at the Old Stone Church after they purchased the building^{xv}. The Civic Club had an extremely active presence in local intermural baseball, with games held on the baseball diamond which replaced the Rose Hill community^{xvi}. They also held an annual watermelon cutting ceremony that was regularly attended by the mayor^{xvii}. Throughout the 1950s and 1960s the Civic Club was the hub for political activity in the Candler Park Neighborhood, with all political candidates speaking at their invitation at either the Old Stone Church or Mary Lin Elementary School. They were also vocal advocates of radical segregation, coming to a head in July of 1963 when 300 citizens attended a meeting of the Civic Club demanding that the Candler Park swimming pool either be segregated or closed entirely^{xviii}. The Civic Club added new parcels of land throughout the 1950s, culminating with the purchase of the adjacent shotgun house in 1959, at which point the Old Stone Church grew to its present dimensions^{xix}.

The interior alterations which occurred during this time appear to mainly have occurred on the sanctuary level. The baptismal font was removed and the stage area re-configured, including the enclosure of the rear windows, chimney, and replacement of the stained glass with casement windows. The original wainscoting and flooring were retained.

In the 1970s, in the post-desegregation era, the Civic Club began to go into decline as the first generation of members died off. The Old Stone Church was often rented out for concerts and other events. On September 22, 1976, the Candler Park Civic Club met for the last time. It was noted in the meeting minutes that only two original members remained Mr. McLaughlin and J.B. Kirk^{xx}. It was noted in the minutes that there was no longer a need for the organization, which based on the minutes had not met in over a year^{xxi}. Officers were elected to carry out the final business. It was determined that the final act would be the disposition of their club's property. It was determined that the remaining funds in the treasury, as well as the proceeds from the sale of the Old Stone Church would be divided among the churches which had supported the Civic Club through the years; with 75% being divided between Candler Park Baptist Church and Epworth Methodist Church, and the remaining 25% being split between Clifton Presbyterian and Lake Claire Baptist^{xxii}. On July 11, 1977, the Civic Club sold the Old Stone Church to the Phoenix Unitarian Congregation^{xxiii}.

Phoenix Unitarian Fellowship 1977-1981

The Phoenix Unitarian Fellowship was founded in 1972^{xxiv}. Rev. Jon Burciaga was the first minister, serving until 1977. Rev. John Burciaga was born and raised in Missouri and ordained to the Baptist Ministry. He left his position as a Baptist minister in Missouri when the church refused to allow a Black minister to guest preach. Burciaga first went to a Unitarian Universalist congregation in Bethlehem, PA. While there he became vice president of the local NAACP chapter and visited Atlanta for the first time with that organization to attend Martin Luther King Jr.'s funeral in 1968. Shortly thereafter he moved to Atlanta to lead the Northwest Unitarian Universalist church, then created the Phoenix Fellowship in 1972. The group was very active in social justice causes including women's writes, racial equality, and peace in Vietnam.

Burciaga was also the managing editor of the monthly cultural magazine *Creative Loafing* (also launched in 1972)^{xxv}. He was a somewhat publicly controversial figure, advocating for an end to the institution of marriage in a 1975 letter to the editor of the *Atlanta Journal Constitution*. Burciaga left the Fellowship on October 1, 1977, and would continue to serve in the ministry in Unitarian ministry and advocate for social justice causes in Clearwater, Florida for many years^{xxvi}.

Burciaga left just three months after the Old Stone Church was acquired for a permanent worship space for the congregation, so it is not clear how much influence he had on the changes that were made^{xxvii}. Plans show that the kitchen and an office space were added to the upstairs of the building and these plans were approved by the City of Atlanta on November 14, 1977, a month after Burciaga's departure. A special use permit was

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granted by the city in September of 1977. Photos simply dated “1970s” also show that the basement of the church was excavated to provide additional space, which would eventually be retrofitted for childcare space. Associate Pastor John Hurt appears to have taken over the role of minister when Burciaga departed, though both are listed on the program for the dedication of the new worship space in the Antioch Building from May 7, 1978^{xxviii}. This program lists a time capsule as being buried (to be left until the year 2000) it is not clear if this time capsule was ever retrieved.

The final announcements of services and events at the Phoenix Fellowship appear in the spring of 1980. In archival documents the official end date for the Fellowship is listed as March 1980. The Fellowship officially transferred the property to the First Existentialist Congregation on August 5, 1981^{xxix}.

First Existentialist Congregations 1981-Present

The First Existentialist Congregation was founded in 1976 by R. Lanier Clance at his home in Decatur. In his obituary, Franklin Abbott, a close friend stated of the development of the group, “Lanier was the ultimate eccentric. What he was able to do was develop a community of kindred spirits, where he could give them support and he could receive support, so that he didn’t feel all that odd.”^{xxx} The Congregation continued to meet at Clance’s home, and later at the local YMCA, before purchasing the Old Stone Church on August 5, 1981^{xxxi}.

The Congregation defines themselves stating, “First Existentialist Congregation is a philosophically based, spiritual community dedicated to human liberation, founded on and committed to existential and feminist principles. We purposefully seek diversity in our Congregation and seek to encourage the appreciation of diversity in the larger community. Existentialism is the subjective experience, not some preset essence that determines what a human becomes. There are many paths to truth, but we do not believe that there is one belief system that is higher than another—one that is true and that others are not. Each person must seek their own path and find their own truth^{xxxii}.”

During their now 42-year occupancy of the Old Stone Church, the First Existentialist congregation has undertaken many changes to the building, most notably the addition of a pre-school space in the now-finished basement and removal of the office enclosure on the upper floor. The congregation has also redeveloped the additional land into a garden and added a covered pergola. The First Existentialist Congregation were active in the fight for equal rights in Atlanta’s LGBTQ+ community, and the site has also been identified as significant for welcoming a wide range of LGBTQ+ organizations to use their space including the Feminist Women’s Chorus, ZAMI, a confidential support and discussion group that provided “affirmation, comfort, and emotional nurturance” for all Black lesbians in metropolitan Atlanta^{xxxiii}, Congregation Bet Haverim, the first gay affirming synagogue in greater Atlanta^{xxxiv}, and the Circle of Healing biweekly meetings lead by Franklin Abbott, a hands-on meditation process for HIV+ people and allies. Feminist Women’s Chorus^{xxxv}.

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In the 1980s and 1990s, cremated remains were buried on the front of the property, when traditional cemeteries were refusing to inter the remains of AIDS victims^{xxxvi}. The rear of the property was redeveloped in 2005 to a Woodland Sanctuary that is also used as a scattering garden and repository for cremated remains.

In 2007, the First Existentialist congregation started the Bi-Racial History project, to explore and share the complex history of the Old Stone Church, the Rose Hill Community, and racial segregation in Candler Park through interpretive signage, walking tours, lectures, articles, and other community efforts to educate the public^{xxxvii}. In 2019, when the Antioch East congregation sold their building on Hardee Street, which was later demolished, four of their stained-glass windows, whose design was based on the original windows (1918 era) at the Old Stone Church, were installed in the original sanctuary^{xxxviii}. First Existentialist continues to host and promote a wide-spread range of activities focused on social justice. In fall of 2022, they invited members of the Antioch East community to returned and hosted an interactive event in Candler Park, where the original footprints of the African American houses of Rose Hill that were removed in 1942 as part of a municipal slum clearance initiative and unjust real estate practices were recreated on the grass of the park. The two communities continue to explore and celebrate their shared history in the location of the Old Stone Church.

9. CONTRIBUTING/NON-CONTRIBUTING STRUCTURES

Contributing Features:

- Old Stone Church, 1922
- R. Lanier Clance Woodland Sanctuary, 2005

Non-Contributing Features:

- Prefabricated Storage Shed, date unknown.
- Playground Equipment, date unknown.
- Pergola, 2013.
- Wooden access ramp, reconstructed several times.

10. POTENTIAL FOR TRANSFER OF DEVELOPMENT RIGHTS AND ECONOMIC INCENTIVES

In addition to other economic incentives administered by the State of Georgia that may apply to the proposed Landmark Building / Site (including the Rehabilitated Historic Property Tax Abatement Program, Federal Income Tax Credit Program, and the State Income Tax Credit Program), the Old Stone Church Building / Site could be potentially eligible for the following City economic incentives:

Landmark Historic Property Tax Abatement Program

The owner of an income-producing building, which is listed in the National or Georgia Register of Historic Places and has been designated by the City as a Landmark Building or a contributing building in a Landmark District, may obtain preferential property tax

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treatment. The building must be in standard condition. For purposes of tax assessment for City taxes, excluding bonded indebtedness, the fair market value of the building and up to two acres of land surrounding it, is frozen for eight years at the level existing at the time of application and certification. In the ninth year, the fair market value is fixed at one-half the difference between the frozen value and the current fair market value. The application for this tax freeze must be filed with the county tax assessor's office by December 31st of the year before the freeze goes into effect.

City/County Urban Enterprise Zone Tax Abatement Program

Ad valorem property tax exemptions covering a ten-year period can be obtained by owners of qualifying historic multi-family and non-residential structures located in urban enterprise zone eligible areas. There is no minimum acreage requirement for proposed zones. Tax abatements are also available for commercial, industrial, and mixed-use properties. For housing urban enterprise zones, structures suitable for rehabilitation/renovation must provide a minimum of four multi-family housing units.

Transfer of Development Rights (TDR)

Section 16-28.023 of the Code of Ordinances of the City of Atlanta.

11. GENERAL BOUNDARY DESCRIPTION

The proposed boundary for the Old Stone Church Landmark Building/Site (LBS) located at 470 and 480 Candler Park Drive includes the entirety of the main structure and the grounds owned by the First Existentialist Church of Atlanta, Inc.

Beginning at a point at the northwest corner of Magnolia St. and Candler Park Dr., thence north 130 feet along the western right-of-way line of Candler Park Drive, thence west 214 feet, thence south 130 feet, thence east 214 feet along the northern right-of-way line of Magnolia St. to the point of beginning. Area is approximately .6386 Acres.

12. BOUNDARY JUSTIFICATION

The proposed boundary for the Old Stone Church Landmark Building/Site (LBS) is the site of the Old Stone Church and surrounding lots which were assembled through the 1950's.

14. EXHIBITS AND PHOTOGRAPHS

Edgewood/Candler Park Neighborhood Development

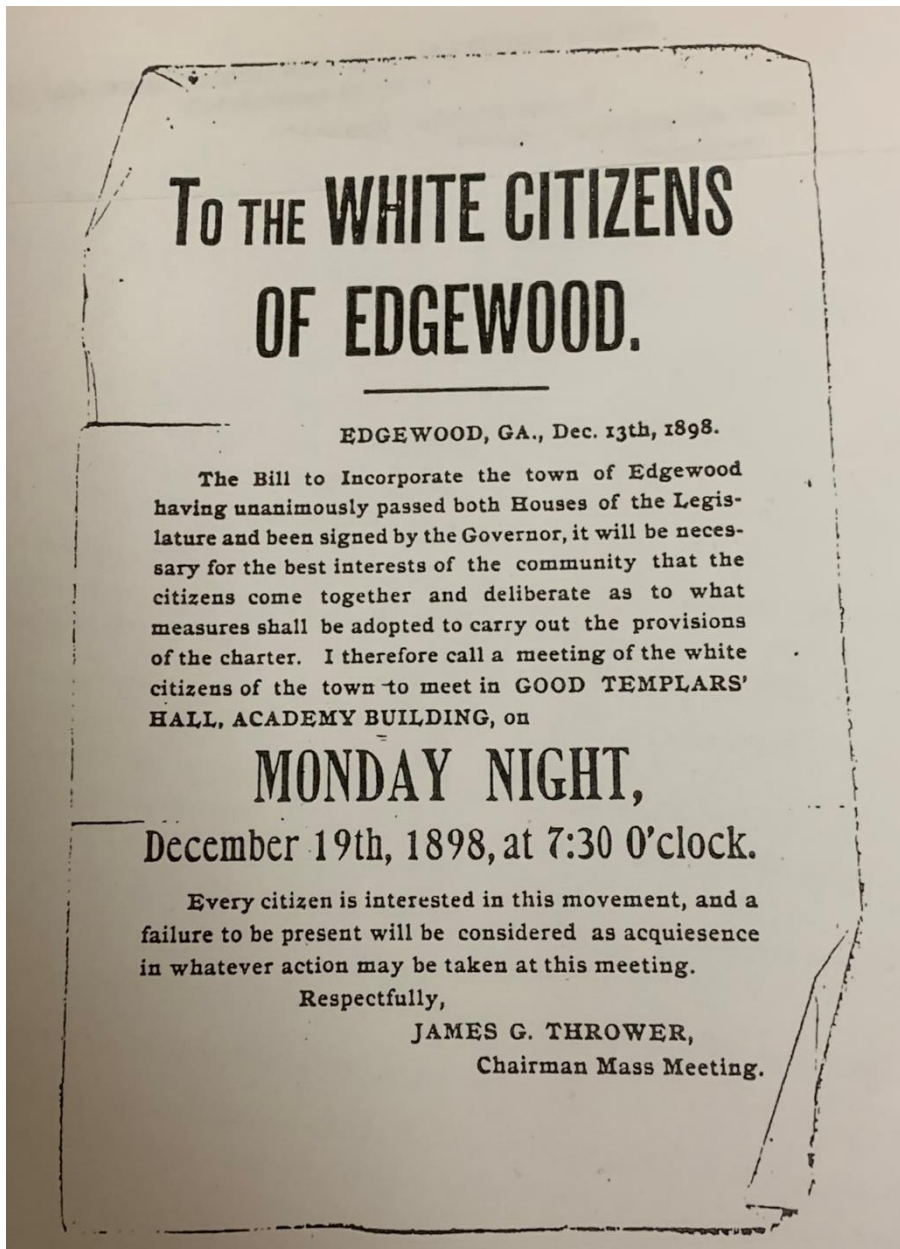


Figure 1: Public Notice, town of Edgewood, 1898, *Bi-Racial History Project Archives*

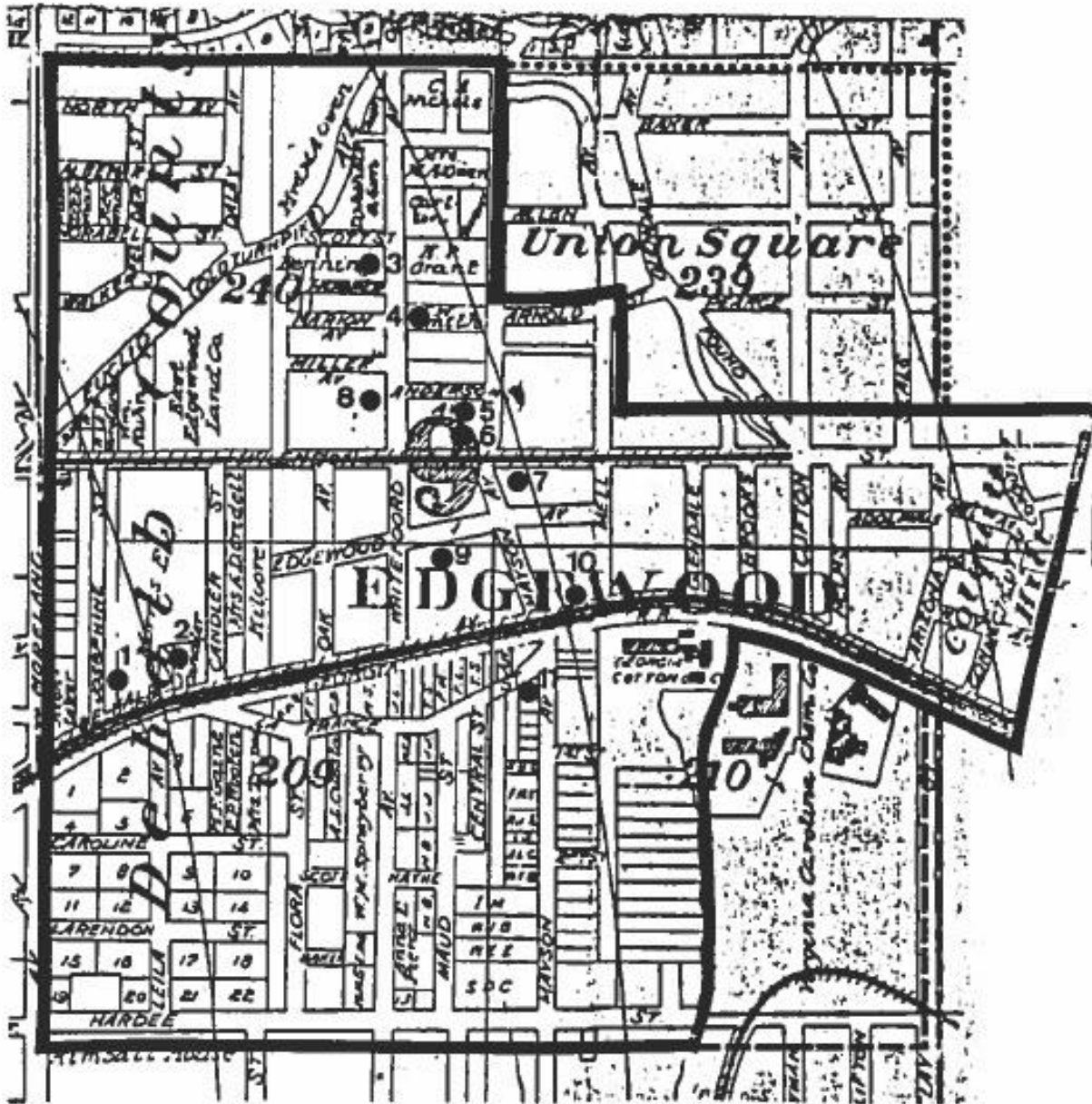


Figure 2: Map of the town of Edgewood, Huston, Ann Elizabeth, "Edgewood/Candler Park: A Study of the Suburbanization Process in Atlanta 1880-1908," Masters Thesis, California State University, 1985.

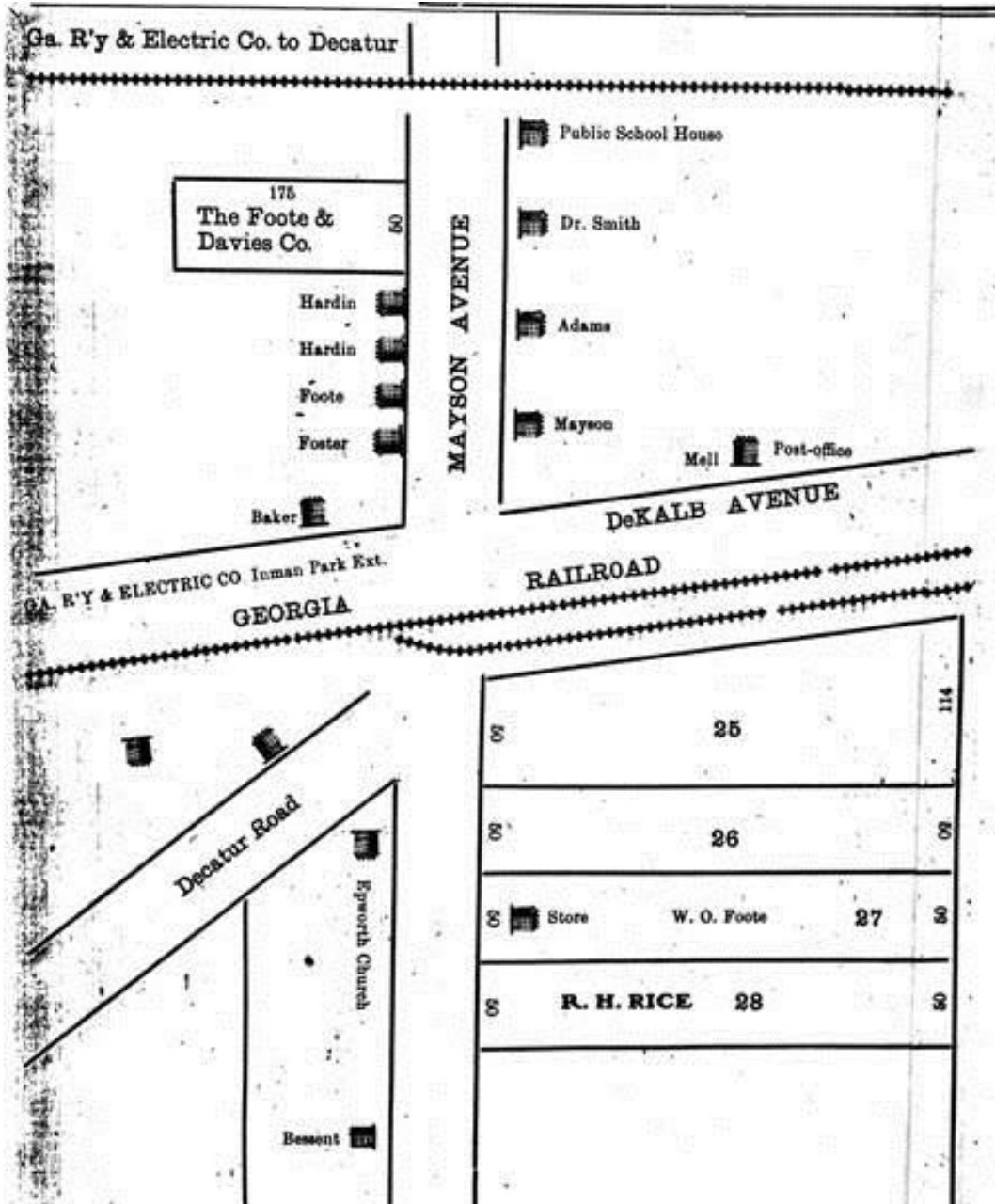


Figure 3: Map of the Mayson Avenue Business District, Huston, Ann Elizabeth, "Edgewood/Candler Park: A Study of the Suburbanization Process in Atlanta 1880-1908," Masters Thesis, California State University, 1985.

Church Origins and Wood Church, 1880-1916

Figure 4: Wooden Antioch East Baptist Church, destroyed by fire 1916,

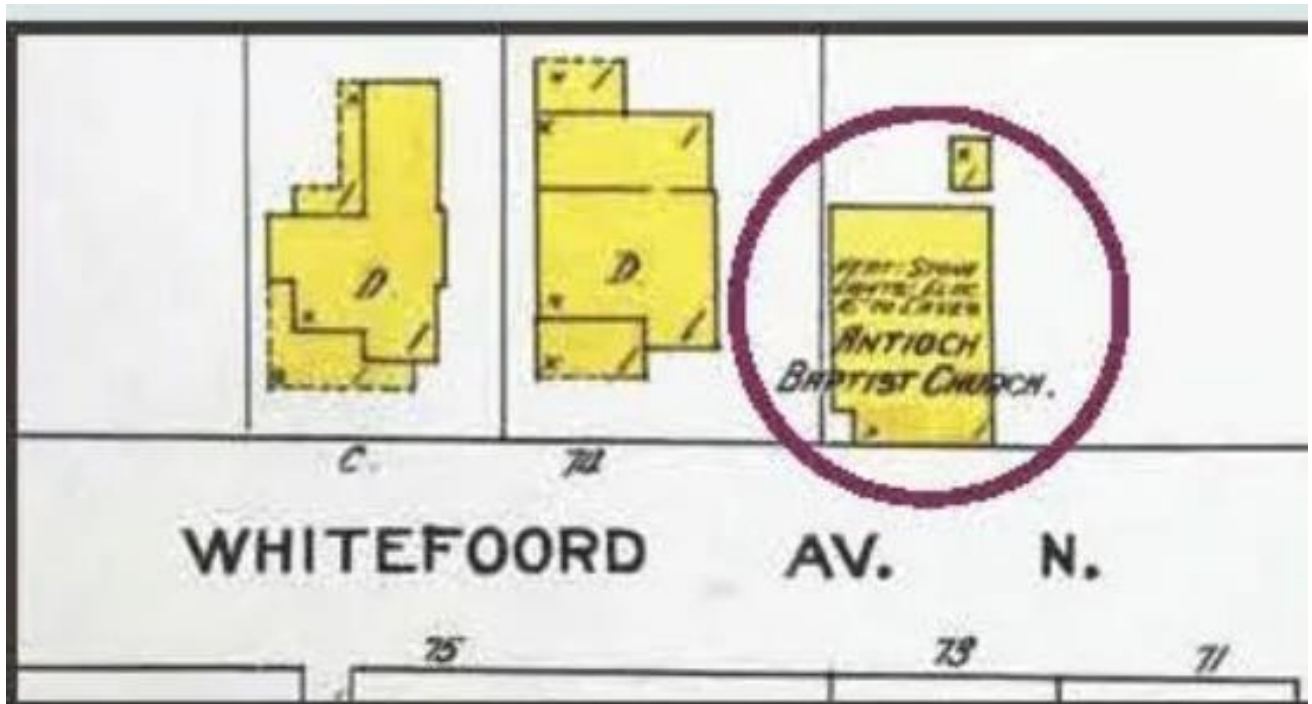


Figure 5: 1907 Sanborn Fire Insurance map showing the wooden church location

Old Stone Church, 1918-1950

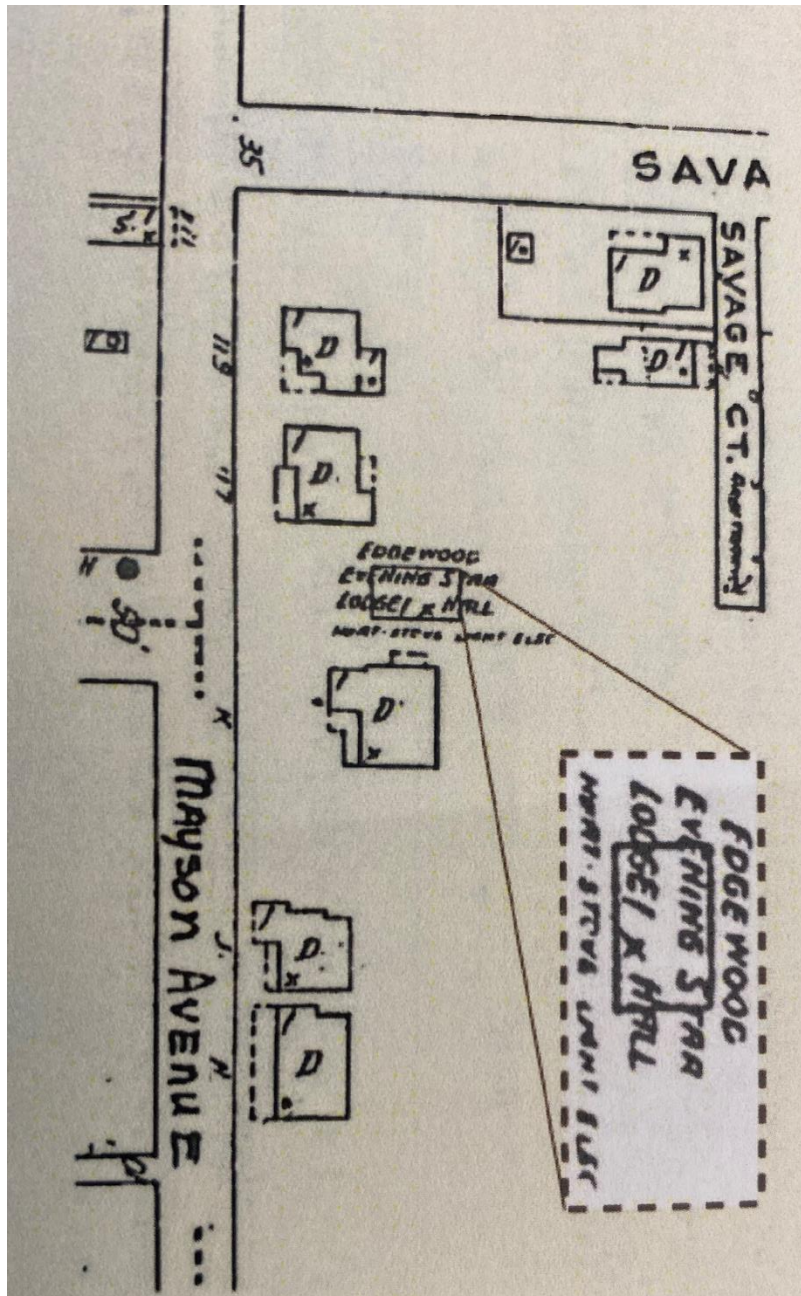


Figure 6: 1924 Sanborn Fire Insurance map showing the community of Rose Hill

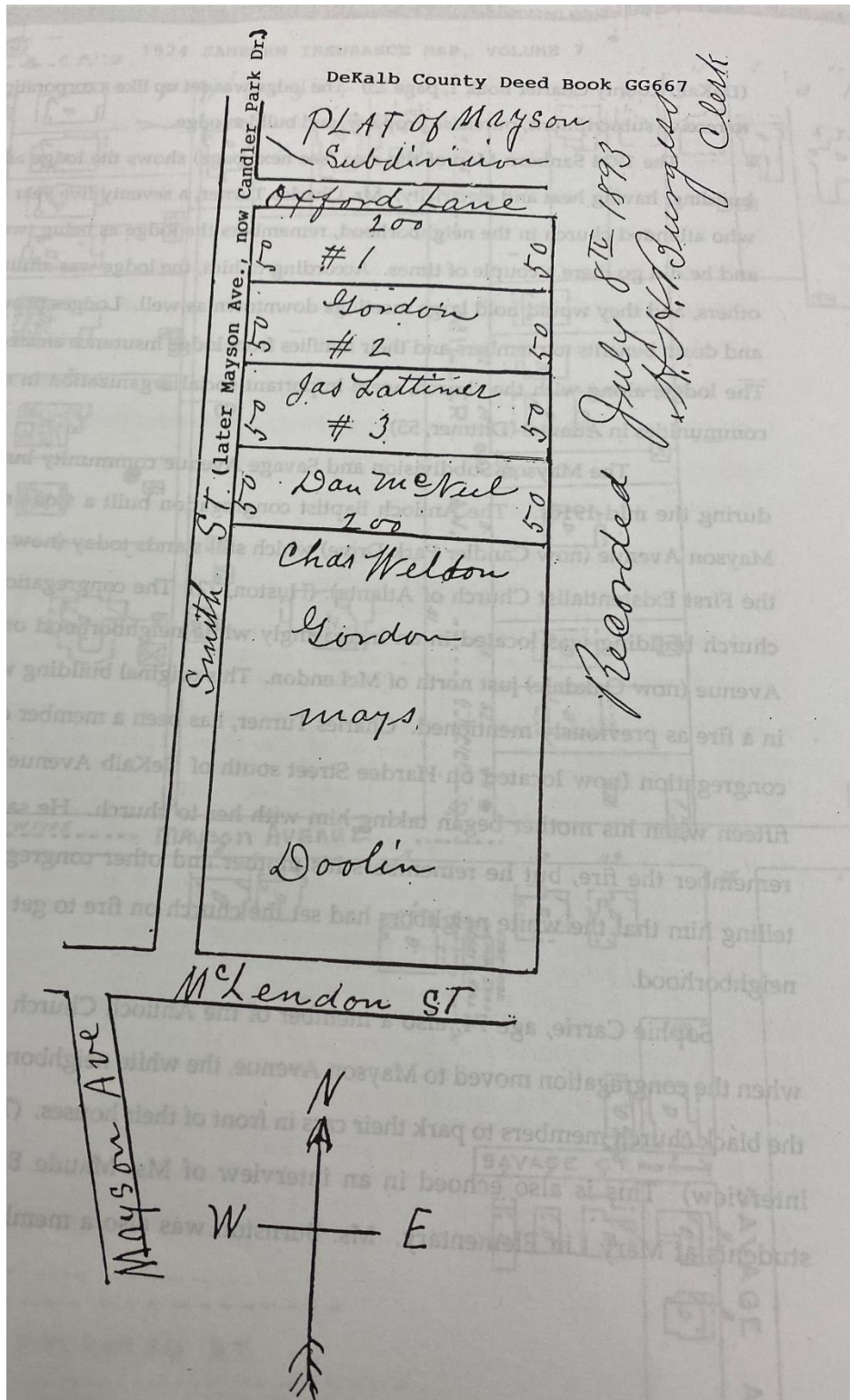


Figure 7: Map of Rose Hill, Meyer, Amy, "The People of Candler Park," 1995.

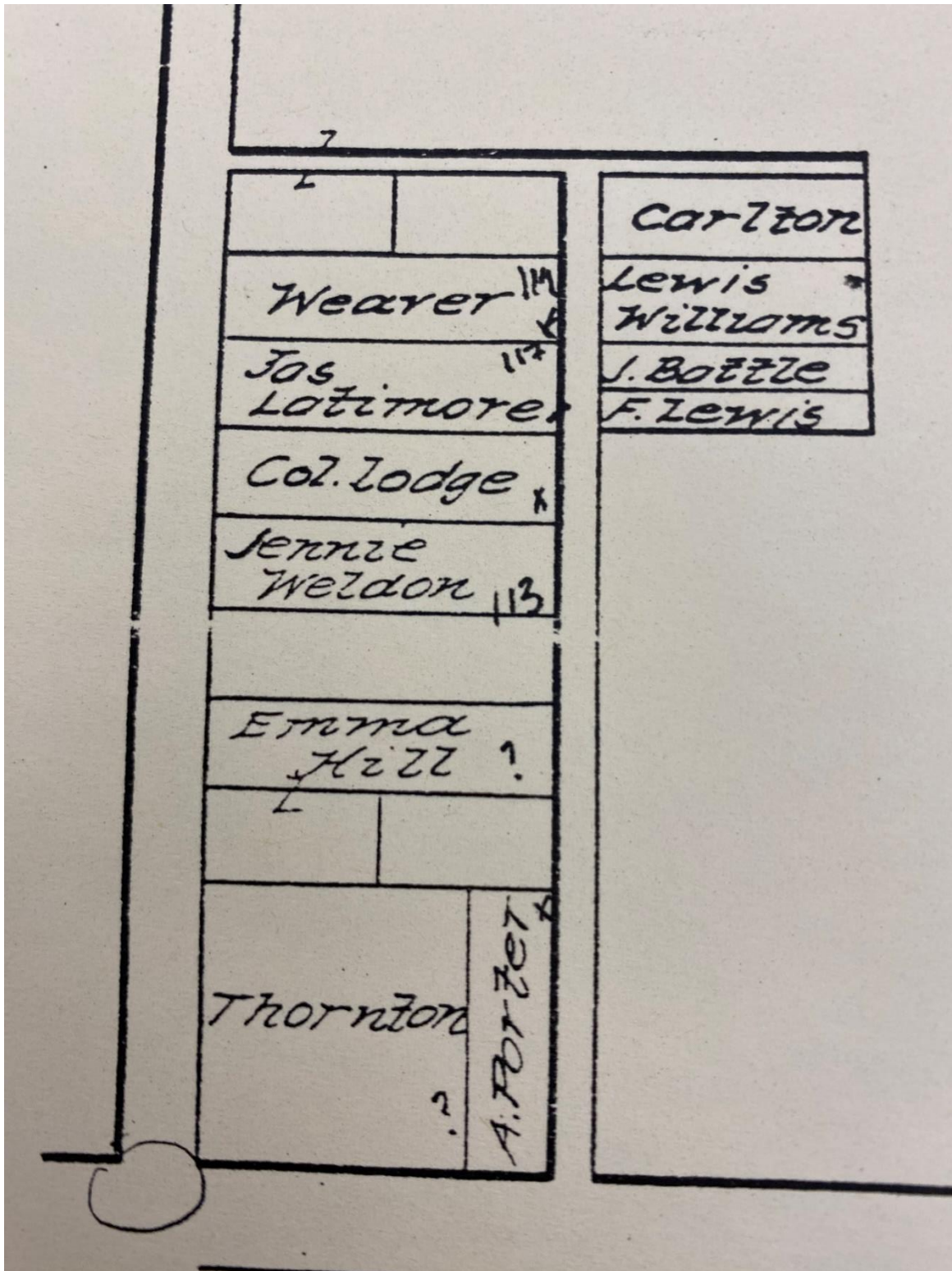


Figure 8: Map of Rose Hill Community, *Bi-Racial History Project Archives*



Figure 9: Photograph of the Antioch East Congregation, 1948, *Bi-Racial History Project Archives*



Figure 10: Marriage of Juanita Askew, 1948, *Bi-Racial History Project Archives*



Figure 11: Antioch East Baptist Church Choir, date unknown, *Bi-Racial History Project Archives*



Figure 12: Original Bell, Old Stone Church, *Bi-Racial History Project Archives*

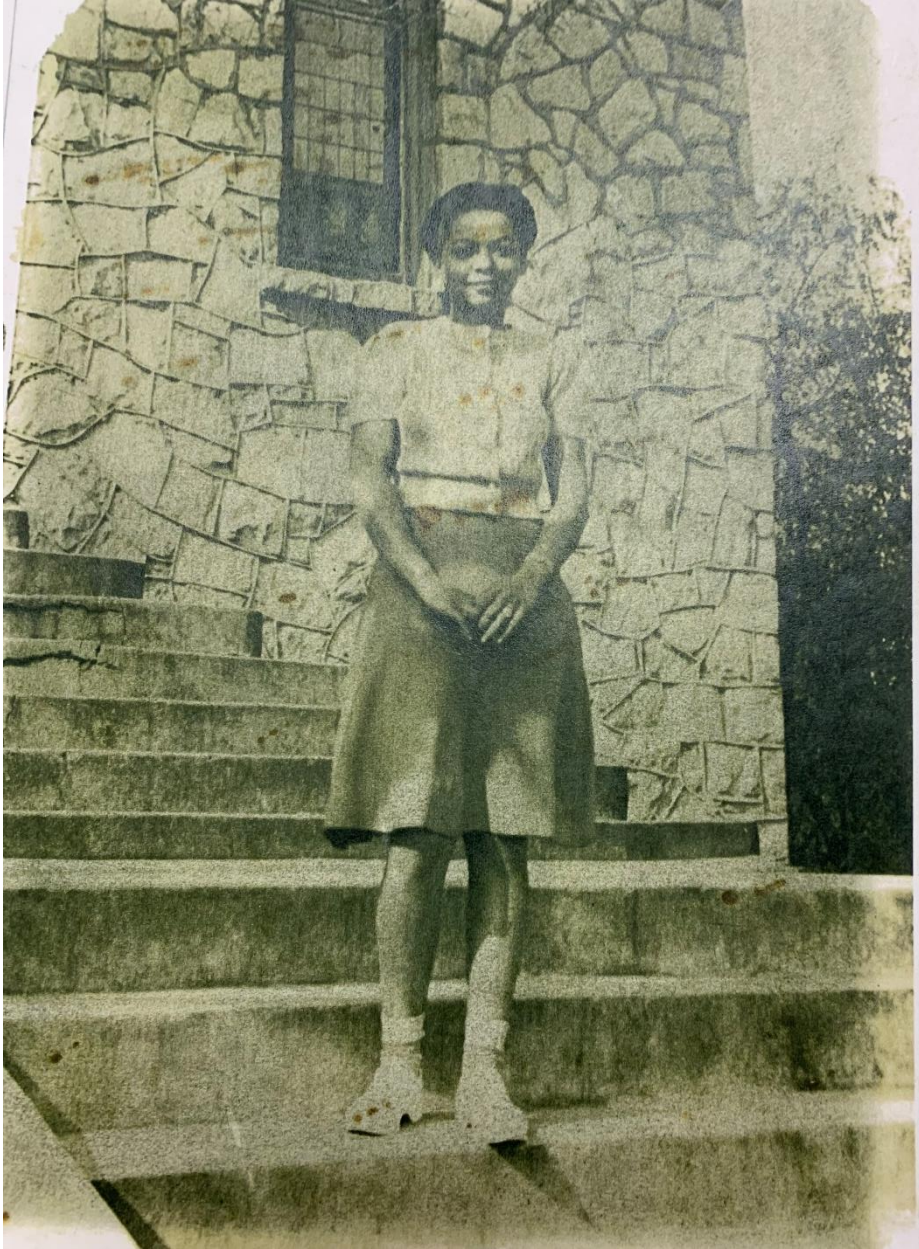


Figure 13: Mattie Carey (Howard), 1945, *Bi-Racial History Project Archives*



Figure 14: Resident of Hooper Avenue, circa 1950, *Bi-Racial History Project Archives*



Figure 15: Residents of Hooper Avenue, circa 1930, *Bi-Racial History Project Archives*

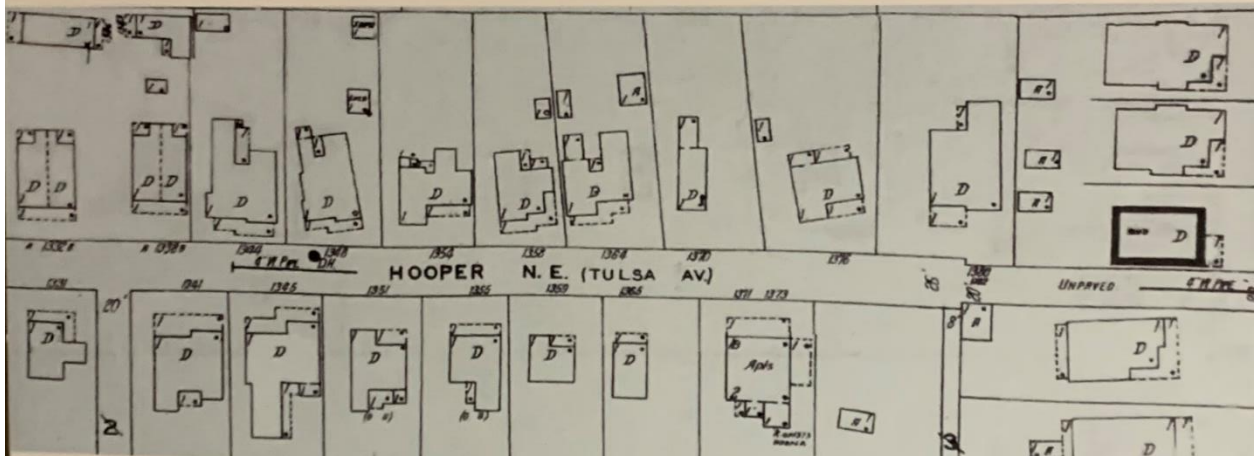


Figure 16: 1924 Sanborn Fire Insurance map Hooper Avenue

**HOOPER AV NE — From Colvin
east to 490 Whitefoord av**

1331 Taylor Ralph (c) ©
 1332 Hilsman Mary (c)
 rear Johnson Estella (c)
 1338 Askew Andrew (c)
 1341 White Ella (c) ©
 1344△Askew Melvina (c) ©
 1345△Roby Hattie L (c) ©
 1348 Patterson Chas H (c) ©
 1351 Thomas Ella (c)
 1354 Williams Lottie B (c) ©
 1355 Poythress Maude (c) ©
 1358 Askew Silas (c)
 1359 Seals Albert (c)
 1364△Poythress Arth S (c) ©
 1365 Hooper Wm (c)
 1370 Hooper Frances (c) ©
 1371 Hughes Lovett
 1373 Burns Sallie (c)
 1376 Jarboe Woodie (c)
 1382 Patterson Mathias (c)

Figure 17: Residents of Hooper Avenue, 1941 Atlanta City Directory

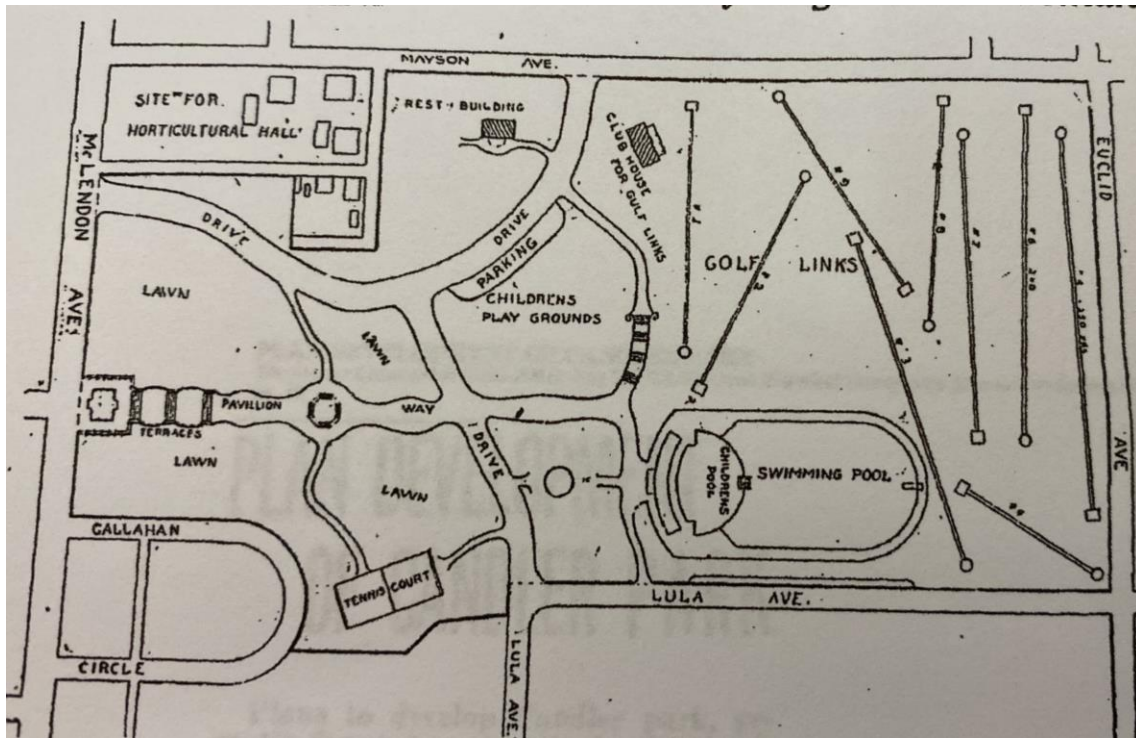


Figure 18: Plan for Candler Park, 1923, showing the plan to remove the Rose Hill Community on the northern border.



Where did you go to church?

We used to have a church way up on the corner not quite as far up as the corner of Oakdale (then Whiteford Avenue) and McLendon. It burnt down, and that's when we built the rock church over on Candler Park Drive across from the park (where Phoenix Fellowship is now). I helped build it. It was a beautiful church. We had to sell it because it was in a white neighborhood at that time. It wasn't like it is now. There wasn't a parking lot there so you had to park in front of the white peoples' houses and they didn't like that.

Mrs. Lois Wise

NINETY-SEVENTH CHURCH ANNIVERSARY AND MEMORIAL BOOK



Antioch East Baptist Church

"The Church with God's Holy Fire"

E. William Lumpkin, Pastor

SUNDAY, NOVEMBER 16, 1969

Figure 20: Anniversary and Memorial Book, 1969, Candler Park Bi-Racial History Project Vertical File, James G. Kenan Research Center at the Atlanta History Center.

Candler Park Men's Civic Club, 1948-1977

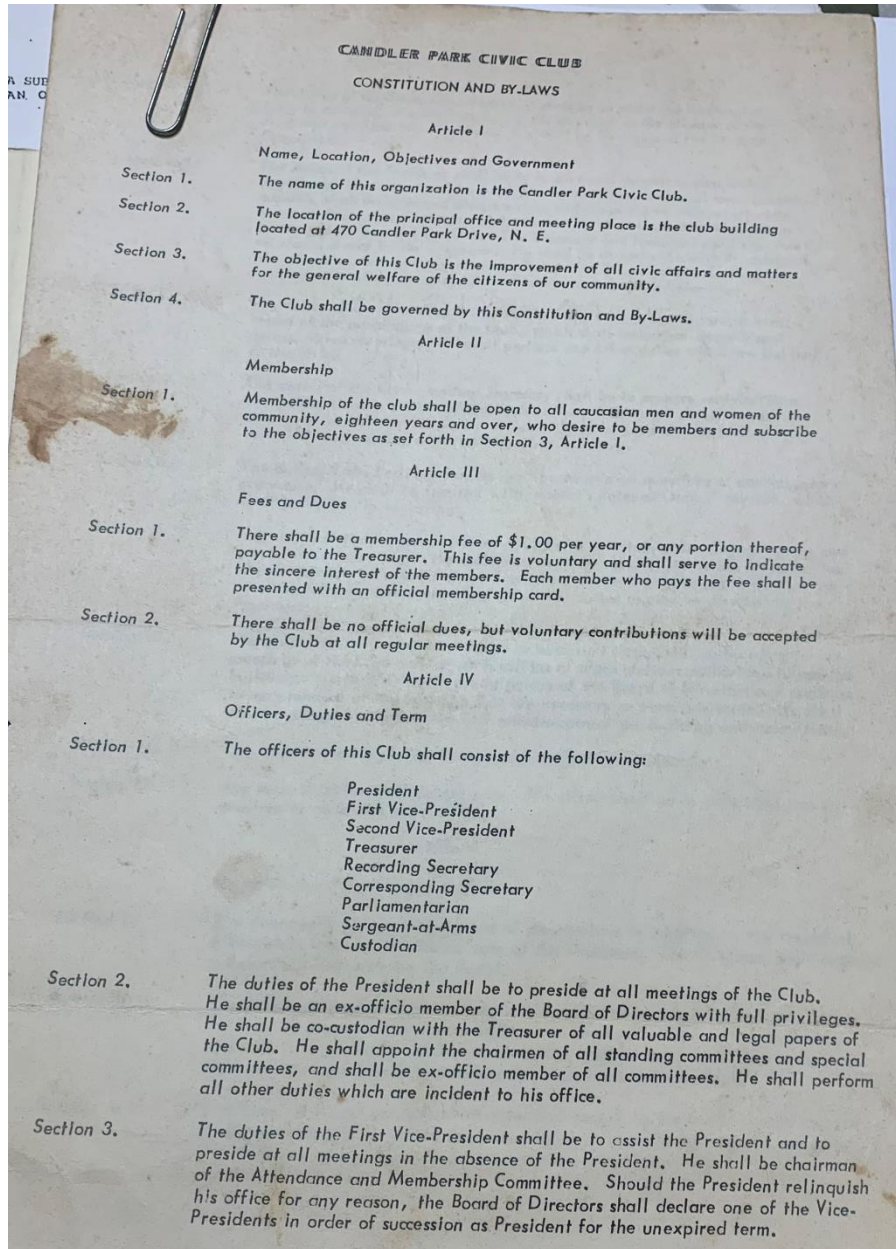


Figure 21: Candler Park Civic Club By-laws, *Bi-Racial History Project Archives*

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AN. O

- Section 4. The duties of the Second Vice-President shall be to assist the President as fully as possible. He shall preside at all meetings in the absence of the President and First Vice-President. He shall be Chairman of the Program Committee.
- Section 5. The duties of the Treasurer shall be to receive and deposit in designated depository all monies turned over to him by the Club. He shall keep accurate accounts of all receipts and disbursements and present a written report each month at first regular meeting of the Club. He shall make disbursements as authorized on order of the Club. The Treasurer and President shall sign jointly all checks drawn by the Treasurer. He shall be co-custodian with President of all valuable and legal papers of the Club. The Treasurer's books shall be audited at least once a year by the Finance and Auditing Committee.
- Section 6. The duties of the Recording Secretary shall be to keep an accurate written record of the proceedings of the Club, which shall include all regular and special called meetings. He shall perform any other duties which are incident to the office.
- Section 7. The duties of the Corresponding Secretary shall be to prepare and distribute any publications or notices of the Club, or any that would be of interest and concern of members of the Club. He shall keep an accurate membership record and shall work closely with the Recording Secretary.
- Section 8. The duties of the Parliamentarian shall be to rule on questions of parliamentary procedure. He shall be familiar with "Robert's Rules of Order," revised, which shall guide him in his rulings.
- Section 9. The duties of the Sergeant-at-Arms shall be to maintain order during regular and special called meetings. He shall also assist by making provisions for collection of contributions on request of the Treasurer, conveying messages to or from the presiding officer, and performing such other duties as may be directed by the President.
- Section 10. The duties of the Custodian shall be to open and close the Club building for all meetings of the Club and for all functions of organizations authorized to use the building. He shall bring to the attention of the Board of Directors any additions to maintenance of the building that are necessary or seem advisable. He shall also be charged with the care and maintenance of the building and its contents.
- Section 11. The officers are elected in the manner set forth in Article IX.
- Section 12. The term of office shall be one year. No officer shall serve more than two consecutive terms in the same office.

Article V

Board of Directors, Duties and Term

- Section 1. The Board of Directors shall consist of six members in addition to the President. A Chairman shall be elected by vote of the Directors. The Chairman shall appoint a Recording Secretary for the Board.
- Section 2. The duties of the Board are to review all projects and activities proposed from the floor or presented by the committee, to recommend such action on projects and activities as the Board deems advisable, and to make such observations and recommendations that shall promote the best interest of the Club.
- Section 3. The Board of Directors shall meet once each month, prior to the second regular meeting of the Club, and at such other times as shall be deemed necessary by the Chairman of the Board or by two or more Directors.

Figure 22: Candler Park Civic Club By-laws, *Bi-Racial History Project Archives*

Segregate Pool or Close It, 300 Candler Citizens Demand

About 300 white DeKalb-Atlanta citizens made it plain to their two aldermen Thursday night that they want Candler Park swimming pool closed or segregated—one of the two.

A vice president of the group sponsoring the meeting, the Candler Park Civic Club, pointed at reporters and said, "You can write that this community is mad as hell."

The official, J. E. Saucier, then told the citizens to call city officials "day and night" about the swimming pool so they won't get "too much rest."

Second Ward Alderman Ed Gilliam, who was at the meeting with

By JOHN HERITAGE

the ward's other representative, alderman John M. Flanigen, said, "You don't have to call me. I'll be asleep, but I know how you feel."

Gilliam suggested the group ask alderman Charlie Leftwich to grant them a special hearing before his Parks Committee.

"What they'll do, I don't know," he said, "I'm not on the Parks Committee and I'm glad I'm not." Flanigen is on the committee.

But Gilliam added that the group ought to work toward keeping the pool from opening next spring, rather than getting it closed this summer. "It's harder

to get something closed after it's opened," he said.

And in the long run, he said, if the citizens don't like city policies, they can register to vote and then elect a new administration.

About 850 Candler Park citizens recently petitioned the Atlanta Aldermanic Board to close the integrated Candler Park pool as "a menace to the peace and tranquility of the community." The board referred the petitions to the Parks Committee without discussion. The petitions, which did not refer to desegregation, called the pool "a nuisance."

Gilliam quoted figures Thurs-

Continued on Page 12, Column 2

Figure 23: Heritage, John, "Segregate Pool or Close It!" *Atlanta Journal Constitution*, July 19, 1963

New Names Of Streets Asked In Racial Plea

Change of the names of three street stretches because Negroes have moved near the Whitefoord avenue-Candler Park area of Atlanta was recommended Wednesday by the joint Atlanta-Fulton county planning board.

Sam R. Young, chairman, presided at the session at which 26 petitions for rezoning also were considered. Of the petitions, 18 were approved, seven adversed and one was held for further study.

A large delegation of citizens, headed by J. H. Kennerly of 490 Whitefoord Ave., NE, appeared to urge the change in the names of stretches of Whitefoord avenue, Whitefoord terrace and Mayson avenue, NE.

There was no opposition. Kennerly and others urged the changes to separate the areas south and north of the Georgia railroad along DeKalb avenue. Negroes predominate in the segment south of the railway, but Kennerly and others said they want to keep areas north of the railroad for white occupancy.

If recommendations are approved Whitefoord terrace from Whitefoord avenue to Mayson avenue will be changed to Benning place, NE, by the simple extension of Benning place.

Mayson avenue, NE, from DeKalb avenue to the north line of land lots 239 and 240 of the district will be changed to Candler Park drive, NE.

Whitefoord avenue, NE, from DeKalb avenue north of Fairview road will be changed to Oakdale road.

The joint board adversed petitions affecting sites on Jonesboro road near Harper road; two petitions on Marietta boulevard near Chattahoochee avenue; Perry boulevard near Clarissa drive; Peachtree road near Narmore drive; Gordon road near Bolton road, and Parkway drive near Wabash avenue. Held was a petition for industrial use of a tract on Gordon road near Bakers Ferry road.

All other petitions were approved.

Figure 24: "New Names of Streets Asked in Racial Plea," *Atlanta Journal Constitution*, August 11, 1960.



Staff Photo—Frank Tuggle

YOUNGSTERS LEARN THOMPSON MELON TECHNIQUE

Right, J. H. Kennerly, president Candler Park Men's Civic Club

Figure 25: J.H. Kennerly, President of the Candler Park Men's Civic Club

ed costs are based on present. The plan for water supply im- Borrowing for sewers would cost of \$297,000. It has been

King's Death 'Turning Point,' City NAACP Leader Says

A group of National Association for the Advancement of Colored People officials from the Lehigh Valley saw many of the results of the death of Dr. Martin Luther King this week as they journeyed to Atlanta, Ga. for the funeral of the Negro leader.

In Baltimore, they experienced the atmosphere and a riot-torn city. At the funeral they saw hundreds of thousands of American mourning the slain apostle of nonviolence.

Their over-all impression was that some good may come out of Dr. King's death.

"I feel a turning point in the

nation has been reached with the assassination of Dr. King; a turning point of non-violence out of respect to his memory," was the way Charles Farmer, president of the Allentown Chapter, NAACP, put it.

Farmer used Stokely Carmichael's recent behavior to support his view. He pointed out that that militant black power advocate refused to appear or speak publicly during the days just before and after Dr. King's funeral.

This was an effort on Carmichael's part, Farmer said, "to keep things peaceful" out of respect for the dead leader's non-violent philosophy.

Besides Farmer, the Lehigh Valley group consisted of Willard Howard and John Burciaga, president and vice president of the Bethlehem NAACP Chapter and Calvin McLain of the Allentown chapter.

In Baltimore, the four were detained by police after they made a wrong turn and entered the riot-torn city at 2 one morning.

Police pointed out that no one was supposed to be on the streets because of a city-wide curfew. "We were questioned and screened and thoroughly checked for weapons before being allowed to proceed under escort," Burciaga said.

When they arrived in Atlanta, the four discovered that Burciaga was the only white man registered in their motel. Howard, McLain and Farmer said that despite the situation "there were no reprisals of any kind aimed at John (Burciaga) and he was "accepted" wherever he went.

The group was surprised at the progress made in race relations in the south. It was especially apparent to Farmer, a native of Richmond, Va., and McLain, who comes from Miami, Fla.

McLain mentioned the many Negro policemen on the Atlanta force.

"The southern whites have

identified the racial problem and are far more frank in recognizing their own prejudices than northerners," Farmer said.

They said public reaction throughout the south was "very sympathetic" toward Dr. King's death.

Farmer expressed his appreciation to the Allentown Council of Churches, the Allentown Jewish Community Center and the city's Negro community for financial contributions which made the trip possible.

The Bethlehem representatives were financed by funds from the city's NAACP.



PFC. ALLEN MACK

Wounded at Quang Tri, Walnutport Marine Dies

A 21-year-old Walnutport Marine was fatally wounded in Quang Tri, South Vietnam, last Saturday.

Pfc. Allen G. Mack of 218 Main St., Walnutport, died in the station hospital at Da Nang.

He was the husband of Dorothy V. (Stephen) Mack, whom he married Dec. 16, 1967. He arrived in Vietnam Jan. 6.

Prior to enlisting in the Marines, he was a driver-salesman for the Allen Laundry, Allentown. He enlisted Aug. 2, 1967.

He attended Allen High School. He was a member of St. Paul's United Church of Christ, Allentown.

Born in Slatington, he was a son of Mrs. Lillian (Iseline) Horwath and the late Edward Mack Sr. Mrs. Horwath lives at 219 Main St., Walnutport.

Surviving, with his widow and mother, are a brother, Edward Mack Jr. of Kreidersville; six stepbrothers, Roland Mack of Walnutport; Stanley Mack of Ohio; Vernon Mack of Cherryville; Norman Mack of Walnutport; Malcolm Mack of California, and Stephen Horwath of Mexico; six sisters, Mrs. Ellen Eckhart of Walnutport; Lorraine, wife of Richard Smolick of Allentown; Joyce, wife of Donald Wiker of Lancaster; Evelyn Mack of Walnutport; Mrs. Heldia Blose of Trexler-town, and Mrs. Joan Wertman of Slatington.

The Trexler Funeral Home, 1625 Highland St., Allentown, is in charge of funeral arrangements.

Slatington

Swim Pool Manager Appointed

By MRS. R. H. ROBERTS SR.

The Northern Lehigh Swimming Pool Committee has appointed Michael Papay assistant pool manager and chief life guard for the summer season.

Other life guards designated are Kathy Mills, Linda Mantz and Clifford Williams.

POLICE SESSION—The Slatington - Washington Township Civil Defense Emergency Police has scheduled a meeting at 7:30 p.m. Monday in the Library building to program summer sessions.

WEEKEND SPECIALS	
LADIES' DRESSY SHELLS & BLOUSES	\$2.99 and up
Regular & Extra Large Sizes	
Reg. \$5.95 LADIES' WASHABLE SKIRTS	\$4
Reg. \$2.95 ATTRACTIVE KITCHEN CURTAINS	\$1.88 pair

Emmaus

Rotarians Hear Talk On Cuyana

Figure 26: Article on John Burciaga attending the funeral of Martin Luther King, Jr.

The story of the Good Samaritan is "a powerful reminder of the bottom line of all social ethics — that we are not truly known or judged by our talk or by our high-flown preachments or by all of our cute, shallow little slogans about love or democracy, but by what we do."

— Rev. John Burciaga

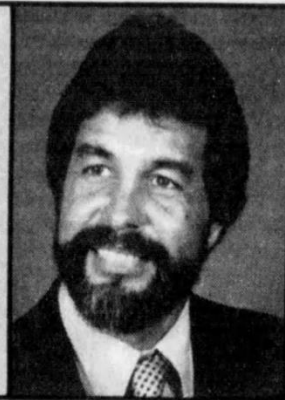


Figure 27: John Burciaga, pastor of the Phoenix Unitarian Fellowship

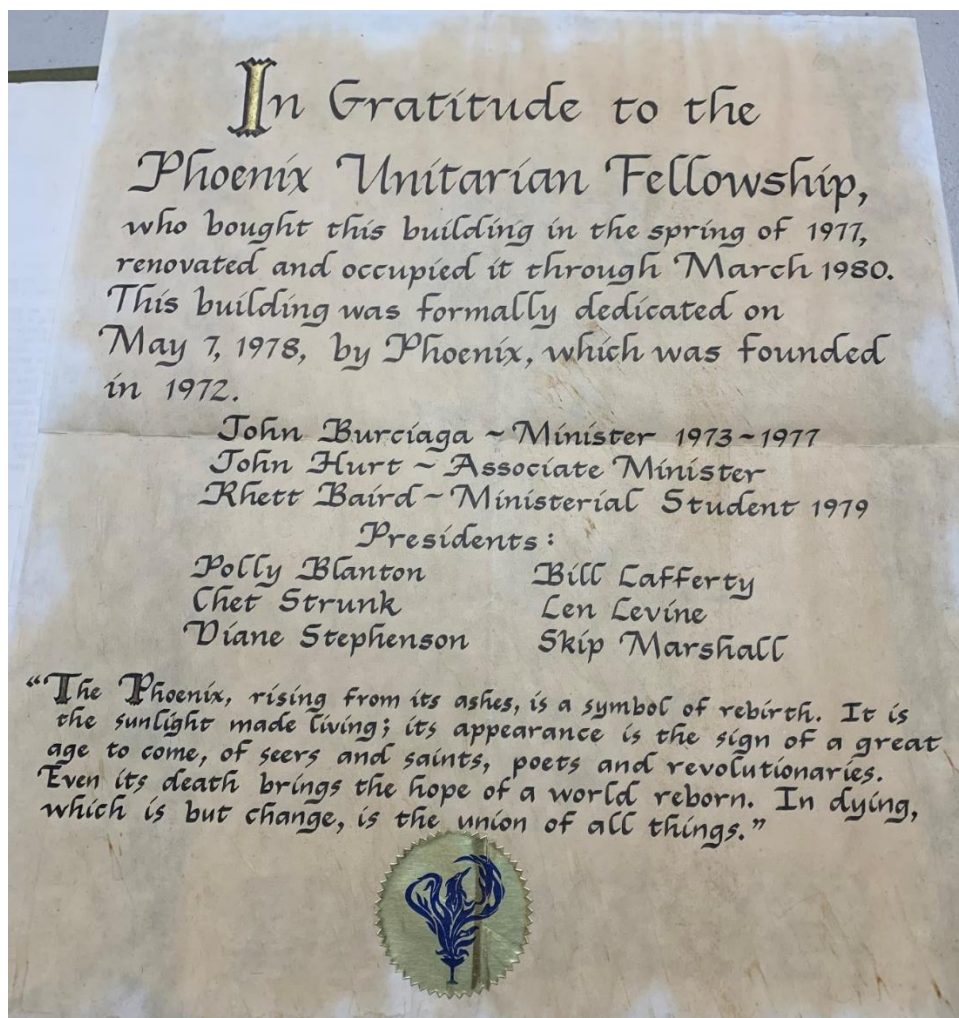


Figure 28: Phoenix Unitarian Fellowship documents, *Bi-Racial History Project Archives*

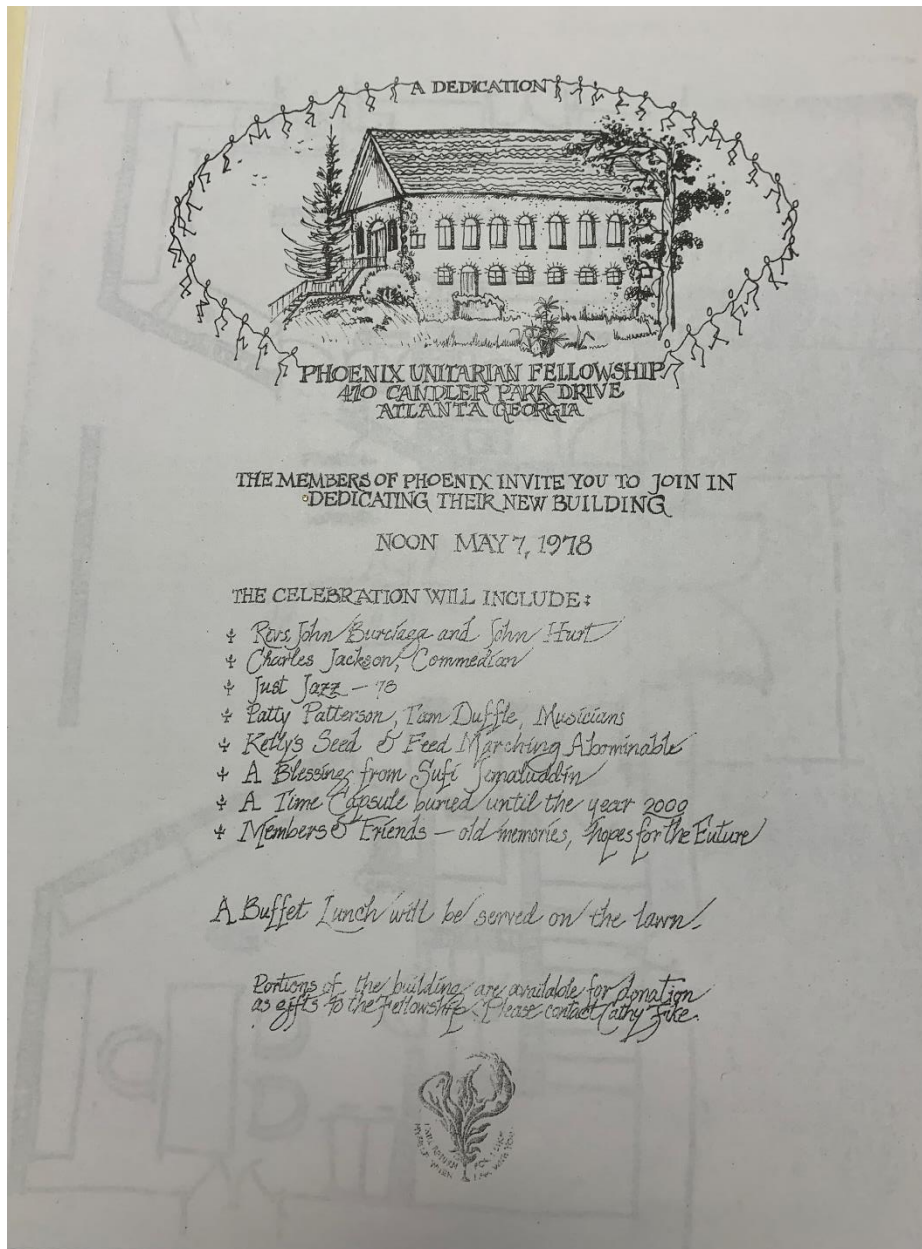


Figure 29: Phoenix Unitarian Fellowship dedication ceremony program, *Bi-Racial History Project Archives*

stone building located on approximately one acre of land at the address of 470 Candler Park Drive

See attached description

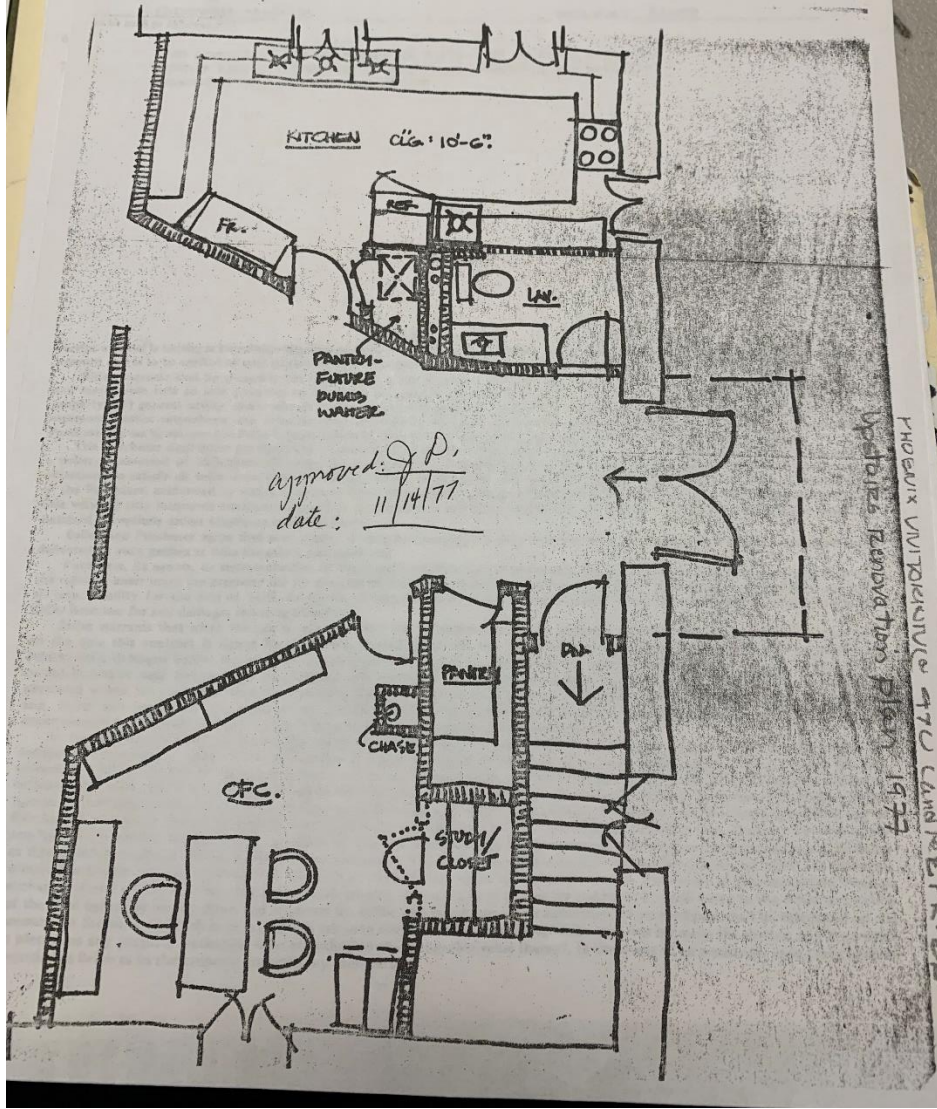


Figure 30: Pheonix Unitarian Fellowship alterations to the Old Stone Church, 1977, *Bi-Racial History Project Archives*



Figure 31: Old Stone Church, when owned by the Pheonix Unitarian Fellowship, *Bi-Racial History Project Archives*

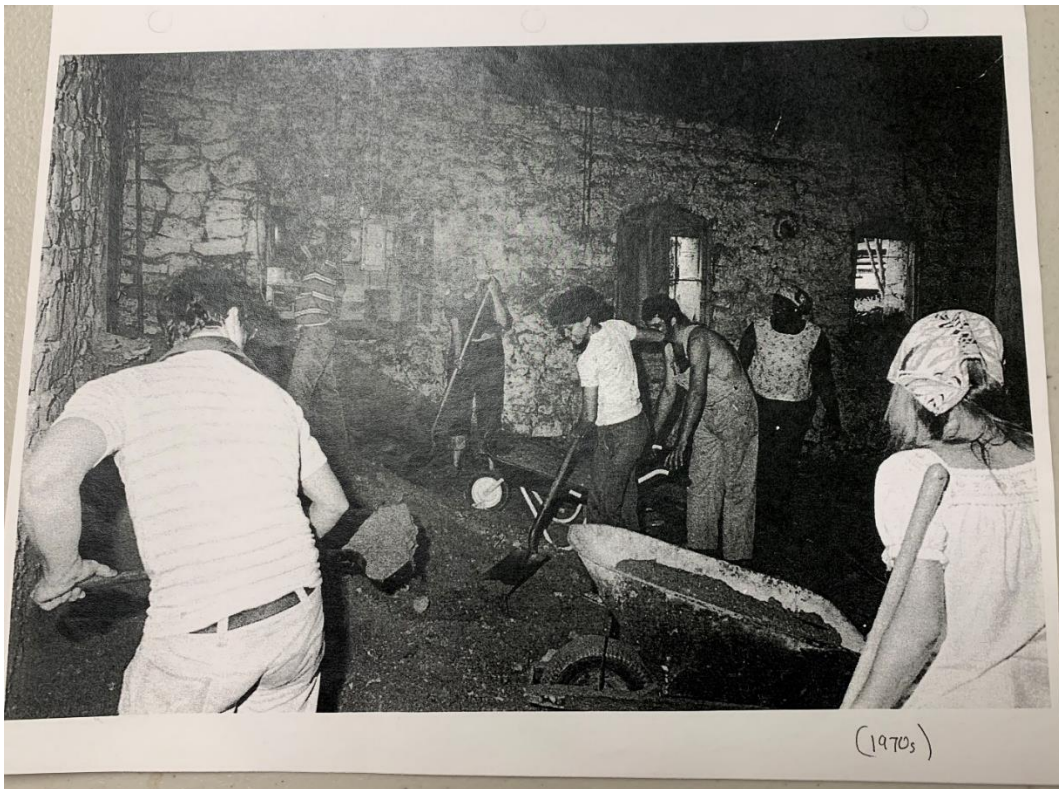


Figure 32: Old Stone Church, when owned by the Pheonix Unitarian Fellowship, *Bi-Racial*
History Project Archives



Figure 33: Old Stone Church, when owned by the Pheonix Unitarian Fellowship, *Bi-Racial*
History Project Archives

First Existentialist Congregation & Bi-Racial History Project, 1981-Present

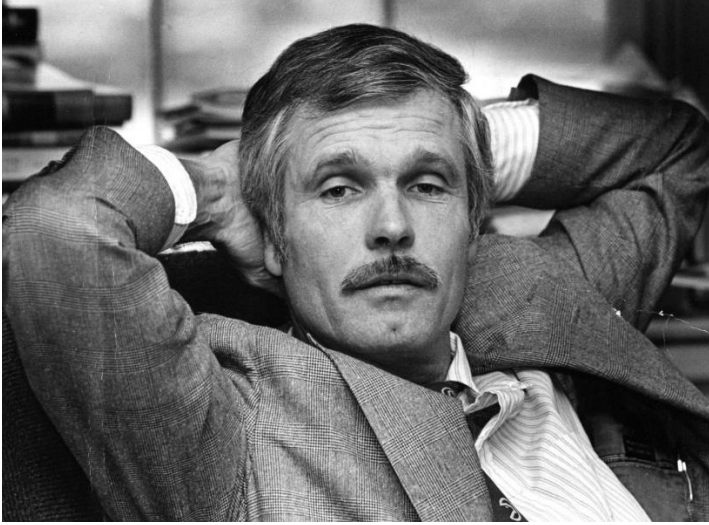


Figure 33: R. Lanier Clance, founder of the First Existentialist Congregation, circa 1976

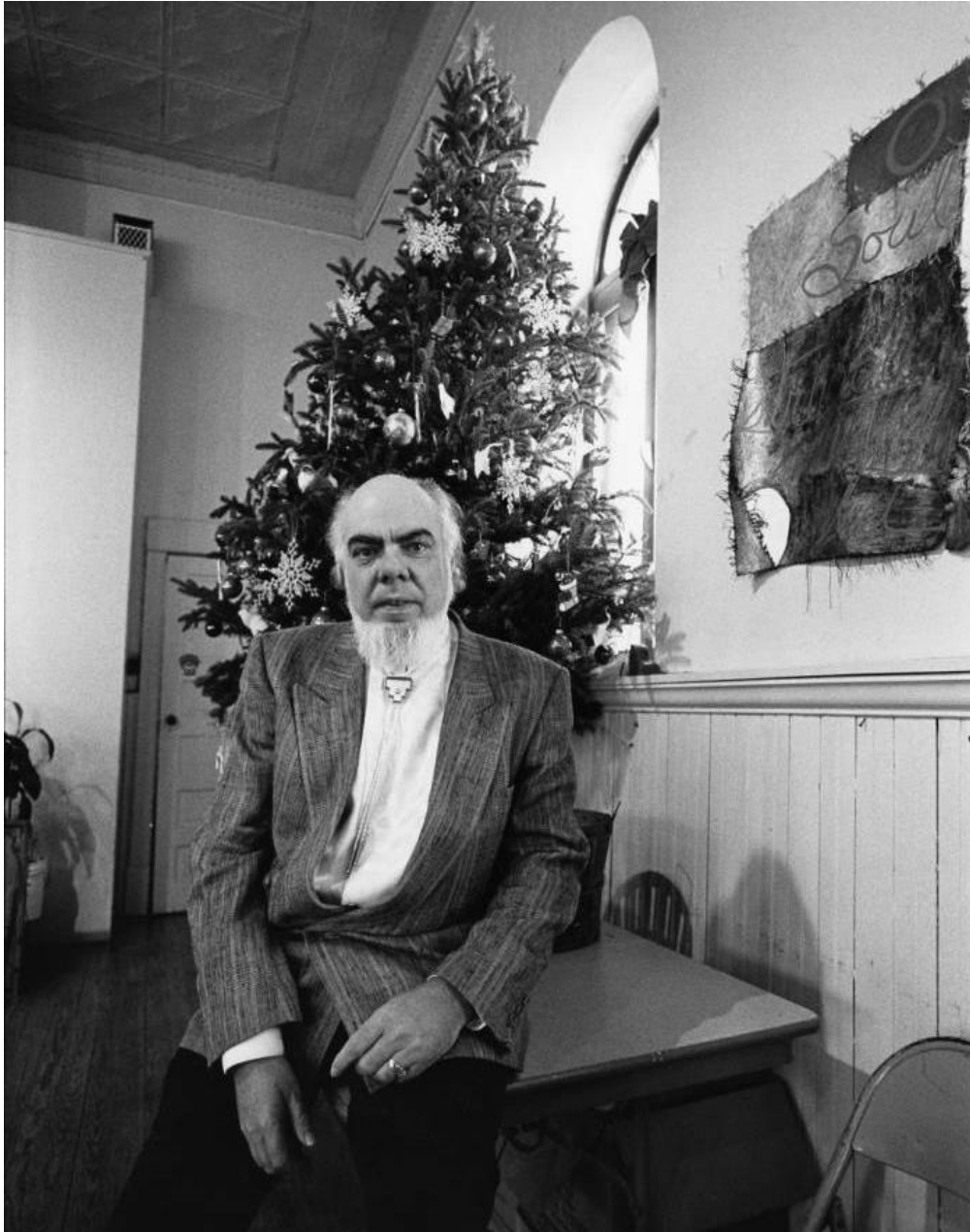


Figure 34: R. Lanier Clance in the Old Stone Church, 1988, Georgia State University Archives



Figure 35: R. Lanier Clance Woodland Sanctuary, est. 2005



Figure 36: Franklin Abbott, congregation member and founder of the Circle of Healing biweekly meetings of hands-on meditation process for HIV+ people and allies

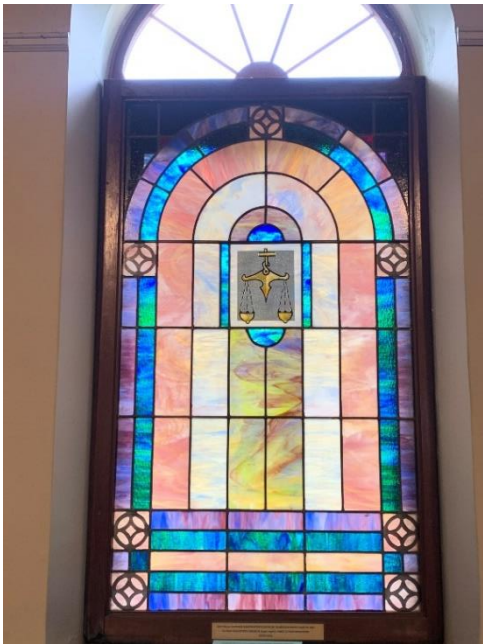


Figure 37: Two of four stained glass windows from the Hardee Street location of the Antioch East congregation installed in 2019.

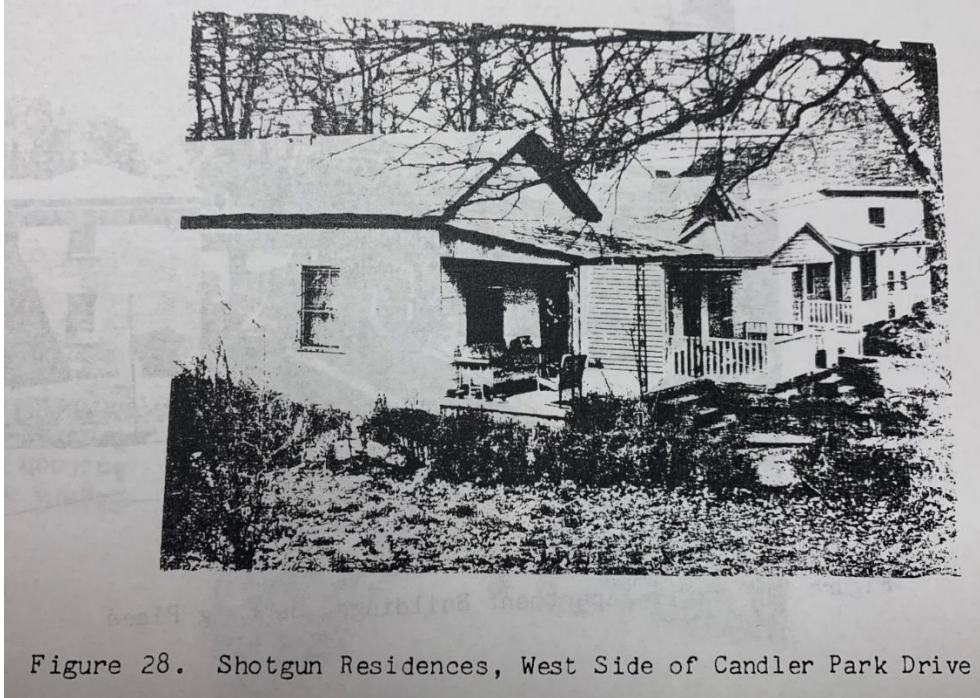


Figure 38: shotgun houses formerly adjacent to the Old Stone Church, now part of the church property, National Register form, Candler Park



Figure 39: Antioch East and First Existentialist members recreating the footprints of the Rose Hill neighborhood in Candler Park, Fall 2022



Figure 40: Front elevation, Old Stone Church



Figure 41: Rear elevation, Old Stone Church



Figure 42: Right elevation, Old Stone Church



Figure 43: Left elevation, Old Stone Church



Figure 44: Interior, Old Stone Church



Figure 45: Interior, Old Stone Church





**The Origin
of the
Old Stone Church**

Candler Park National Register
Historic District Structure

—●—

This historic sanctuary
was hand-built by
Antioch East Baptist Church
between 1918 and 1922
under the leadership of
the Rev. William Harris
and completed under
the Rev. A. L. Freeman.

(www.antiocheast.org)





15. APPENDIX

Pastors of Antioch East Baptist Church

1. Rev. A.L. Bryant, 1874-1892, donated the land for the wood church on Whitefoord Avenue in 1880, in 1892 he left at Atlanta to preach in Texas.
2. Rev. Solomon James, 1892-unknown
3. Rev. Alfred Williams, unknown-1916
4. Rev. J.A. Grisham, 1916-1922, in 1916 the wooden church burned while he was pastor.
5. Rev. William Harris, 1917-1922 (his death). Construction began on Old Stone Church.
6. Rev. A.L. Freeman, 1922-1926, Old Stone Church construction is completed.
7. Rev. T.T. Gholston, 1926-1930
8. Rev. C.A. Moore, 1930-1931
9. Rev W.W. Thomas, 1931-1947

Designation Report: Old Stone Church Landmark Building/Site (LBS)

10. Rev. N. Matthis, 1947-1951
11. Rev. C.J. Jackson, 1951-1957, moved church to 165 Mayson Avenue NE.
12. Rev. E.W. Lumpkin, 1958-1971, brick church is constructed at 1233 Hardee Street NE.
13. Rev. Jim Edward Howard, 1971-2005
14. Rev. Dr. John F. Williams, 2006-2016
15. Rev. Michael A. Smith, 2017-present, brick church is sold, and the church moved to Ellenwood, GA.

Founding Members of Antioch East Baptist Church (1874)

1. Rev. A.L Bryant, first minister, donated the land on Whitefoord where the first church was located, left to go to Texas in 1892.
2. James Lattimore (1848-1922) Decatur Cemetery, laborer
3. Charles Henry Hooper Sr. (1860-
4. Pinkie Goldsmith (1857-?) Decatur Cemetery, her two-room home on Mayson Avenue was where Antioch first met.
5. Smart Patterson
6. Eugene Carlton
7. Joe Sims
8. Sam Barnes
9. Henry Oliver
10. Jim Holmes
11. Georgia Howard
12. Peggy Davis

ⁱ Huston, Ann Elizabeth, "Edgewood/Candler Park: A Study of the Suburbanization Process in Atlanta 1880-1908," Masters Thesis, California State University, 1985.

ⁱⁱ Ibid.

ⁱⁱⁱ "Map of Negro Residential Areas, 1942," <https://atlmmaps.org/>

^{iv} Huston, Ann Elizabeth, "Edgewood/Candler Park: A Study of the Suburbanization Process in Atlanta 1880-1908," Masters Thesis, California State University, 1985.

^v Ibid.

^{vi} *Antioch East Baptist Church 97th Church Anniversary and Memorial Book*, November 16, 1969.

^{vii} "New Names of Streets Asked in Racial Plea," *Atlanta Journal Constitution*, August 11, 1960.

^{viii} "Notice to Wrecking Contractors," *Atlanta Constitution*, January 1942.

^{ix} "Map of Negro Residential Areas, 1952," <https://atlmmaps.org/>

^x DeKalb County Deed Book 113:213, June 11, 1918.

^{xi} *Candler Park Civic Club Bylaws and Regulations*, 1961.

^{xii} *Candler Park Civic Club Bylaws and Regulations*, 1947.

^{xiii} "Civic Club Outlines Improvement Program," *Atlanta Journal Constitution*, March 17, 1947.

^{xiv} "J.H. Kennerly Dies, Founder of Civic Club," *Atlanta Journal Constitution*, December 21, 1971.

^{xv} "Civic Club Outlines Improvement Program," *Atlanta Journal Constitution*, March 17, 1947.

^{xvi} Bi-Racial History Project, *Rose Hill Community Marker*.

^{xvii} "Youngster Lean the Thompson Melon Method," *Atlanta Journal Constitution*, August 8, 1951.

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- xviii Heritage, John, "Segregate Pool or Close It!" *Atlanta Journal Constitution*, July 19, 1963.
- xix Warranty Deed, May 18, 1949.
- xx *Candler Park Civic Club Meeting Minutes*, September 22, 1976.
- xxi *Ibid.*
- xxii *Ibid.*
- xxiii Dekalb County Deed Book 3642:793, March 24, 1977.
- xxiv *Dedication Program*, Phoenix Unitarian Fellowship, May 7, 1978.
- xxv "New Pastor Named," *Tampa Bay Times*, August 20, 1977.
- xxvi "New Pastor Named," *Tampa Bay Times*, August 20, 1977.
- xxvii Warranty Deed, July 11, 1977.
- xxviii *Dedication Program*, Phoenix Unitarian Fellowship, May 7, 1978.
- xxix Warranty Deed, August 5, 1981.
- xxx R. Lanier Clance, 74: Founder of the First Existentialist Church" *Atlanta Journal Constitution*, May 9, 2013.
- xxxi Warranty Deed, August 5, 1981.
- xxxii <https://firstexistentialist.org/about-us/>
- xxxiii Nimmo, Wes Et. Al, *The Atlanta LGBTQ+ Context Statement*, New South Associates, 2023. 147
- xxxiv *Ibid.* 187
- xxxv *Ibid.* 303
- xxxvi *Interview*, Edith Kelman, May 31, 2023.
- xxxvii Collection Notes, Candler Park Bi-Racial History Project Vertical File, James G. Kenan Research Center at the Atlanta History Center.
- xxxviii *Interview*, Edith Kelman, May 31, 2023.