THE NEGRO MOTORIST

GREEN BOOK

Exhibition Script

Smithsonian Institution
Traveling Exhibition Service

Prologue

The Negro Motorist Green Book guided Black Americans to thousands of businesses for over thirty years.

Between 1936 and 1967, the guide provided an annual listing of businesses that offered Black citizens dignity and respect in segregated America.

There were over 10,000 businesses or associations advertised within the *Green Book*. Though only a fraction of those sites can be seen in this exhibition, envision them as symbolic for the many that once stood.

Title: The Negro Motorist Green Book

Exhibition Intro

When the first *Green Book* was published, the American road was a metaphor for freedom. Freedom to change your present situation, freedom to determine your destiny, freedom to travel. Yet, in 20th century America, this same road was a dangerous place for Black citizens.

The land was divided by segregation—through policy or through custom. If you were Black, the prejudice was severe: a systematic effort to deny access to your basic human rights.

Imagine the indignity of government-backed and socially normalized oppression. Imagine the pain, the violence, the disrespect. And yet and still, African Americans created destinations and strategies that affirmed their humanity, their worth, their light—their lives. And, took to the roads.

It was done with ingenuity, with community, and with the help of a man named Victor Green, and his travel guide: *The Negro Motorist Green Book*.

1.SS.1

The story of the *Green Book* is an American story of success. It is a story of freedom expressed through movement and exploration. It is the story of innovation, entrepreneurship, creativity, community, and pride.

It is the story of hope—and democracy.

It is our story: who we have been, who we are today, and who we have the potential to be when we understand the complexity of our past.

1.Q.1

"I looked in my rearview mirror and there was a guy in a Klan outfit approaching me from the back. Full Klan outfit. The face was cutout. I could see his face, and it was right at dusk dark. And I said to myself, 'What can I do?'"
—Curtis Graves, former Texas state legislator and NASA Director of Civil Affairs

1.ST.1

The landmark 1896 Supreme Court decision, *Plessy v. Ferguson*, created a legal precedent for the separation of Americans by race. The resulting policies constructed an intricate system of rules and regulations that disempowered Black people and subjected them to constant harassment. This was Jim Crow.

This is a period in the country's history when Negro spelled with a capital "N" was revolutionary.

1.Q.2

"For the first six or seven years in my life, [my parents] lied a lot . . . For instance, we would go to one of the department stores downtown where there was a lunch counter, and I would say I wanted to have a Coke or I wanted to have a sandwich, and my mother would say, 'The glasses are not clean there.' And we would go home to have a Coke. She had a lie for everything that would have demoralized me."
—Curtis Graves, former Texas state legislator and NASA Director of Civil Affairs

1.SS.2

Sanctuary

The Negro Motorist Green Book was more than a travel guide. It was a shield, empowering Black people to explore their world with more dignity than fear, more elegance than embarrassment.

Victor Green introduced his *Green Book* into a divided political moment, and as part of the rising tide of Black travel. It would go on to be the most popular and longest lasting travel guide of its kind, offering its readers safe havens and community as they traveled throughout America and beyond.

1.Q.3

"Carry your Green Book with you . . . You may need it."
—The Negro Motorist Green Book cover

1.SS.3

Movement is Freedom

The American proclamation of freedom has always been intertwined with movement. Exploration has defined us—at our best and our worst.

Americans have navigated oceans, scaled mountains, crossed many rivers, and followed stars to freedom. By the early 20th century, the car had become American's signature symbol of freedom through movement.

1.ST.2

By the 1930s, there were nearly thirty million cars on the road, and 85% of Americans vacationed by car. Significantly, the car industry created a new path to prosperity for Black Americans.

1.Q.4

"The automobile has been a special blessing to the Negro."
—*The Negro Motorist Green Book*, 1938 edition

1.EL.1

[DESIGN NOTE: THE FOLLOWING LANGUAGE CAN BE INTERSPERSED WITH ABOVE IMAGES OR THE ARTICLE]

(Image of article referenced in above quote)
In 1936, Black employment was the highest it had been since the Great Depression. Over 60% of Black women worked as domestic servants, while others worked as seamstresses, laundresses, waitresses, and cooks; 90% were paid less than five dollars a week. It was previously estimated by the National Industrial Conference Board that a wage of over $28 per week was needed to maintain a fair standard of living in a medium-sized American city.

Black men were finding different opportunities. Mechanics could earn as much as $25 to $50 a week. Many Black men migrated to northern cities to earn these higher wages, ensuring a better standard of living—enabling many the opportunity to buy a car of their own.

1.ST.3

In a Jim Crow world, where policy limited access to affordable housing and neighborhoods of choice, having a car opened your world. It was a prized possession, as thrilling as it was useful. It was a portal to humanity, from work and family functions to household needs and leisurely getaways.

And for Black Americans, having a car protected you from the psychological torrents of segregation, and the physical harm of racist ideology.

1.Q.5

"The traveling was and wasn't fun . . . We couldn't eat in the restaurants in the South and so we had to go in the market to get what you called 'souse' [hogshead cheese] *and white saltine crackers. But listen, darling, I loved souse . . . That was fun. We'd laugh right on down the highway and still have a good time."*
—Aretha Franklin, vocalist, composer/arranger, and civil rights activist

1.SS.4

Victor Green

The great promise of American freedom celebrates individual liberty and achievement. A declaration of your right to define who you are in the world—not to be determined for you.

Mr. Victor Hugo Green embodied this American birth right.

He was a postal worker. He was an entrepreneur. He was an innovator. Victor Green lived in the famed Sugar Hill community in Harlem, New York. With a seventh-grade education, Green was a savvy businessman, exuding the epitome of class and dignity wherever he traveled.

1.Q.6

"He was a very tall man, impeccably well-dressed . . . There was a reaction in the shop when this distinguished, Black man came in, which was quite unusual. And I don't know if he would have been served coffee at the local . . . diner that existed on 6th Ave . . . [but] he had a manner about him."
—Howard Glener, son of the first publisher of *The Negro Motorist Green Book,*

1.Q.7

"I loved to be at the kitchen table when Uncle Victor came in after his rounds. His legs were so long that his knees met the edge of the table. Aunt Alma had already poured the coffee, and as I watched, Uncle Victor performed his daily ritual of adding cream until it came right up to the brim of the cup, then adding three spoons-full of sugar. When he stirred the milky, sweetened brew, it spilled over the top."
—Paula Lawrence-Wehmiller, niece of Alma Duke Green, 1992

1.ST.4

In the first half of the 20th century, over six million Black Americans left the South. Most were seeking escape from the extremism of Jim Crow and looking for economic opportunities heralded in the Negro press like the *Chicago Defender* and the *Philadelphia Enquirer*.

Those who left the South to escape Jim Crow also left loved ones behind. It was in going back home that many found the *Green Book* so useful. With the *Green Book*, Black Americans could reunite with the ones they loved and find new community along the way.

As travel by car became more common, the dangers of the road became clearer. From potentially deadly police stops to the embarrassment of being refused service, a strategy to travel safely and with dignity became vitally important.

1.ST.5

Alma, Victor Green's elegant wife, was from Richmond, Virginia—a city governed by people proud of its confederate past. Driving to Richmond for family gatherings meant

encountering the racial segregationist realities of the South. It is possible that Victor drew inspiration for the guide from those road trips.

1.EL.2

While some inspiration may have come from travel, Victor and Alma didn't live in a bastion of equality and fair treatment. In the mid 1930s, Harlem was still a highly segregated neighborhood.

1.EL.3

(Newspaper article on campaign image)
In the early 1930s, Black Americans banded together to create the "Don't Buy Where You Can't Work" campaign. Once they understood the impact of the reach of their collective economic power, the campaign galvanized Black communities to boycott businesses that wouldn't hire them. *The Negro Motorist Green Book* was born in the midst of the 1935 race riot in Harlem and a few years after the "Don't Buy Where You Can't Work" campaign.

1.Q.8

"There were no blacks on 125th Street. It was all Irish . . . The theater that's now the Apollo, you entered from 126th Street up the back stairs. The Alhambra just wouldn't sell [Black people] an orchestra seat . . . Also on 125th Street, Frank's Lunchroom—you couldn't get served in there. Across the street was Childs. You couldn't get served in there . . . All the bars here and everything else was the same way."
—Doll Thomas, Harlem theater worker, 1914 onward

1.EL.4

(*Green Book* cover image)
Green's was not the first travel guide created for communities seeking safe travels while retaining their humanity within a highly segregated United States.

In fact, a similar guide existed for the Jewish community in New York. It was a guide to the Borscht Belt, a vacation mecca for the Jewish community in New York's upstate Catskill Mountains.

And the *Green Book* was not the first guide created specifically for Black Americans. The first, *Hackley and Harrison's Hotel and Apartment Guide for Colored Travelers*, was published in 1930, six years before the *Green Book*. It was only published for one year.

Throughout the thirty-year lifetime of *The Negro Motorist Green Book*, nearly a dozen other Black travel guides were published: *Smith's Tourist Guide*, started in 1940; the *Go Guide to Pleasant Motoring* (1952–59); and *Travelguide* (1947–63). None were as ubiquitous, or ever-present, as the *Green Book*.

1.ST.6

Until his retirement in 1952, Victor Green was a full-time letter carrier for the U.S. Post Office five days a week. When he created the *Green Book*, he enlisted his fellow postmen

to make contact with Black entrepreneurs along their routes, and invite them to list in the *Green Book* as well as sell the guide to travelers.

Green's business approach was crafted in the footsteps of Black entrepreneur/innovator Madam C. J. Walker, the first American woman to become a self-made millionaire. From door-to-door sales to grassroots marketing tactics, Green was a part of a legacy of Black entrepreneurial success.

2.Q.1

"*Must we sit and pray and hope for better times when the white man will see our need and give us better wages? Certainly not. Let us put our shoulders to the wheel . . . establish and carry on every species of industrial enterprise for ourselves, employing and paying fair wages to our people.*"
—*The Virginia Star*, 1882

"At the bottom of education, at the bottom of politics, even at the bottom of religion, there must be for our race economic independence."
—Booker T. Washington, educator, author, and orator, 1915

"[Victor Green's] philosophy is that we can create our OWN 'name brands.' We should have the patience to build. Build for ourselves and the future of our children. The Green Book *is the symbol of one man's patience."*
—Novera Dashiell, editor, *The Negro Travelers' Green Book*, 1961

2.SI.1

Dignity Creates Community

Since legal enslavement, financial independence has been critical to Black liberation in America. The *Green Book* would not have been possible if not for the community of self-sufficient, talented, and successful Black businesses that filled its pages.

By the 1930s, Black Americans owned nearly 70,000 small businesses, and throughout its thirty-year history, *The Negro Motorist Green Book* embraced as many as it could.

2.ST.1

Green Book sites owned by Black women were dominant throughout the pages of the guide. From beauty shops to funeral homes, woman-run businesses provided comfort, service, and personality to travelers across the country. Additionally, in the latter years of the *Green Book's* publication, the guide's editing staff was almost entirely made up of women.

Without Black women business owners, the *Green Book* would not have had as many successful listings as it did; and, without the *Green Book*, these businesses would not have been as successful as they became.

2.Q.2

"Don't sit down and wait for opportunities to come. You have to get up and make them for yourself."
—Madam C. J. Walker, entrepreneur, philanthropist, and social activist

2.EL.1

(Tourist home ad image)
Tourist homes became popular after the Depression. Tourist homes were largely run by women. A precursor to today's popular home rental sites, these were private residences that opened their doors when suitable accommodations for Black travelers could not be found elsewhere.

Renting out rooms was a way for families of all races to earn extra income. More than 1,400 tourist homes were listed in the *Green Book* during its publication.

2.Q.3

"We rolled up to Mrs. Blank's home where we met some friends who came in from NY and were just starting their vacation. In the evening it was nice to sit around and talk to Mr. Blank . . . I can assure you that you cannot lend your ear to a more absorbing story-teller."
—Baxter F. Jackson, "A Canadian Trip," *The Negro Motorist Green Book*, 1941 edition

(Objects: Velvatex College of Beauty Culture, Little Rock, AR)

"Now I realize that in the so-called higher walks of life, many were prone to look down upon 'hair dressers' as they called us; they didn't have a very high opinion of our calling, so I had to go down and dignify this work."
—Madam C. J. Walker, National Negro Business League Convention, 1913

2.EL.2

(Madam C. J. Walker school/other ad image)
Of the seventeen beauty schools listed in the *Green Book*, the two most popular were Madam C. J. Walker's College of Beauty Culture and Annie M. Turnbo Malone's Poro Colleges.

Walker and Malone revolutionized the Black hair care industry by creating unique products to condition, grow, and straighten hair, which resulted in unprecedented wealth for both entrepreneurs. They trained thousands of women throughout the nation to use their hairstyling techniques, sell their products door-to-door, and run their own businesses.

2.ST.2.1

In 1934, Esso Standard Oil, now ExxonMobil, hired James A. Jackson as a special representative to research the role and impact of the Black consumer in America.

This was revolutionary: Jackson was African American.

At the time, Esso was one of the largest companies in the world, and Victor Green saw an opportunity. Through a savvy business strategy, Green and Jackson devised a plan to

distribute the guide in Esso stations across the country. Their collaboration became a catalyst for the forward movement for Black business, and cemented the *Green Book's* three decades of success.

2.ST.2.2

Esso Standard Oil was a leader in offering opportunity to Black Americans during Jim Crow, opening doors to Black intellectual expertise, and those with higher education and training.

They hired Black Americans at every level of the organization, making Esso one of the most progressive corporations in America. In 1948, when a station near Joliet, Illinois, posted a sign that read "We Do Not Cater to Colored," Conger Reynolds, the director of public relations, had it removed.

It is likely that Esso's engagement in the Black community was inspired by Laura Spelman Rockefeller, the wife of John D. Rockefeller, Esso's CEO. Her parents, Harvey Buell Spelman and Lucy Henry Spelman, had been fearless and powerful abolitionists, and their house was a stop on the underground railroad.

2.EL.3

(Esso billboard image)
Ellis Marsalis Sr., jazz trumpeter Wynton Marsalis's grandfather, owned Billboard Esso. Jackson, whose past marketing prowess earned him the nickname Billboard, taught Marsalis Sr. how to operate his own Esso station. In homage to his mentor, Marsalis named his multi-gas station business "Billboard Esso."

2.EL.4

(Jackson speaking to group at table image)
James Jackson gave talks throughout the country to Black entrepreneurs. In this photo Esso hosted an event with 40 business and marketing students from Howard University. The event made it into the 1956 edition of the *Green Book*. By this time Esso had also hired Wendell P. Alston to help Jackson. The two Black executives traveled about twenty thousand miles each year for their work, and they always used the *Green Book*.

2.Q.4

"A lot of the gasoline chains didn't serve African Americans; Esso was one of the only ones who went out of their way to help them."
—Joe Sonderman, Route 66 researcher, Missouri, 2015

2.ST.3

The guide included more than just yearly listings of Black-owned businesses. It included articles, humor pieces, travel tips, advertising, and eventually, political thought. Green was always looking for people to submit articles about their travels.

2.EL.5

(*Green Book* article, "How to Keep from Growing Old" image)

Despite the gravity of the *Green Book's* purpose, the tone of the guide remained positive, and in some cases even humorous. "How to Keep from Growing Old" was a tongue-in-cheek column that appeared in the first four editions of the *Green Book* and sporadically throughout the life of the guide.

3.I.1

[Map of early 20th century America. Features large compass that will visually assist audience members to know that we are traveling south, north, west, and abroad throughout this section]

3.Q.1

"Be prepared before you start, and more than likely you will have a pleasant and enjoyable trip with no regrets when you return."
—The Negro Motorist Green Book, 1937 edition

3.SI.1.

Traveling with The Green Book

When you traveled with the *Green Book* you found community, wherever you went. Black citizens coming together to eat, dance, talk, shop, and relax. The *Green Book* pointed the way to a Black experience not on the mainstream horizon, but it was there—real, alive, and thriving.

The *Green Book* traveled in glove boxes, jacket pockets, handbags, and suitcases. The guide traveled south to Jim Crow states. It went back up north and then west, over mountain ranges and through the plains. The *Green Book* spread across the United States and into Canada, the Virgin Islands, Europe, and Africa.

3.SS.1

The Black community was at the heart of the *Green Book*: the intertwining of perspectives, backgrounds, and stories that created a complex tapestry.

In the 1930s and 1940s, the creative and intellectual texture of the Black culture tapestry came together in a single New York City neighborhood: Harlem.

The *Green Book* was infused with the spirit of Harlem—its dignity, its culture, its aspirations. As the *Green Book* expanded its reach beyond New York, the same characteristics that made Harlem a political and cultural hub also influenced the guide.

3.EL.1

(Harlem streets image)
The Harlem Renaissance was the period between the 1920s and the early 1930s that saw an explosion of Black intellectualism and artistic expression, producing greats like Zora Neale Hurston, W.E.B Du Bois, Augusta Savage, and Langston Hughes. When Victor Green published his first guide, he and his wife were living across the street from jazz great, Duke Ellington.

3.ST.1

Smalls Paradise

Founded in 1925, at the height of the Harlem Renaissance, Smalls Paradise was listed in the *Green Book* between 1938 and 1967. Edwin Alexander Smalls ran it for more than thirty years. In the 1920s it was one of the few integrated nightclubs in Harlem, and one of fewer owned by a Black man.

In the early 1940s, Victor Green moved his operation out of his home and into an office above Smalls Paradise.

3.EL.2

(Smalls façade image)

Smalls Paradise hosted some of the greatest names in entertainment. Rumor has it that Billie Holiday had her first audition there. Additionally, in the early 1940s, Malcolm X—Malcolm Little at the time—worked there as a waiter, serving stars such as Glenn Miller, Tommy Dorsey, Tallulah Bankhead, Bill "Bojangles" Robinson, Ethel Waters, and Joe Louis.

Small's epitomized the rich exciting modernity of many clubs. Even some of the most storied, like the Cotton Club, permitted Black entertainers like Duke Ellington and Cab Calloway, but not Black patrons.

3.ST.2

The Savoy

One of the most famous nightclubs in Harlem was another *Green Book* site, The Savoy.

Opened in 1926, The Savoy was the size of an entire city block, and was one of the first integrated clubs in Harlem. Two bandstands hosted the best performers at the height of their careers, including Benny Goodman, Thelonious Monk, and Charlie Parker.

3.I.2

(Compass indicating traveling through the South)

3.Q.2

"Carry your Green Book with you . . . You may need it."
—The Negro Motorist Green Book cover

3.Q.3 (Entrance to "south" content "zone")

"It was on the outskirts of Atlanta that I first felt how the southern landscape—the trees, the silence, the liquid heat, and the fact that one always seems to be traveling great distances—seems designed for violence, seems almost, to demand it."
—James Baldwin, *Notes of A Native Son*, 1955

3.SS.2

Your Journey South

By 1938, the *Green Book* listed hundreds of tourist homes, service stations, beauty parlors, and nightclubs east of the Mississippi River. In the South, *Green Book* sites were a welcome relief from the ominous presence of Jim Crow.

3.ST.3

Going south, Black families readied themselves for an inhospitable world. First, the absolute necessities: a full can of gas, and ice coolers with "shoebox lunches"—eggs, sandwiches, and fried chicken.

Other essentials were unique to Black Americans: portable toilets, blankets that doubled as partitions for makeshift roadside restrooms, and spare fuses and light bulbs to avoid visiting unfriendly service stations for repairs.

Packing the *Green Book* also became essential to avoid the worst of segregation.

3.EL.3

(Chauffeur's hat object)
African Americans had many strategies in case of a dangerous encounter. For a traveling family, a chauffeur's hat could be a useful prop in an interaction with a racist police officer. If pulled over, Black men would invent stories claiming the car they drove was, in fact, their boss's. They were just a chauffeur, a servant. The woman and children? Just taking the boss's "help" home after a long day.

3.Q.4

"Everybody had one . . . And you always kept it in the car."
—Ron Burford, born and raised in Memphis, Tennessee, during Jim Crow

3.ST.4

Charlie's Place
Charlie Fitzgerald ran Charlie's Place, a *Green Book* site and legendary nightclub in Myrtle Beach, South Carolina. It was the stage for some of America's greatest musicians: Etta James, Fats Domino, Count Basie, and James Brown were common headliners.

Charlie Fitzgerald was a powerful man. But for all his influence, Charlie was violently attacked by the Ku Klux Klan in 1950. After parading through Myrtle Beach, intimidating and terrorizing African American residents, the Klan shot up Charlie's Place and destroyed the interior with baseball bats. Charlie was kidnapped and beaten, but lived.

After the attack, Charlie left South Carolina while his wife, Sara Fitzgerald, ran Charlie's Place. It remained a *Green Book* staple for years, offering club goers a chance to see some of the greatest music acts of the day.

3.Q.5

(Lap quote)

"Charlie, for some reason, didn't allow himself to be discriminated against. When he walked by a "Colored" water fountain, I asked, 'Mr. Charlie, do you drink out of that "Colored" water fountain?' Charlie said nonchalantly, 'Never noticed it.'"
—Dino Thompson, Myrtle Beach, South Carolina, 2018

3.SS.3

An atmosphere of violence rained on the heads of African Americans, just for the color of their skin. Yet, Black people traveled, lived, laughed, played, sang, danced, and rejected the oppression.

3.ST.5.1

Dooky Chase
The Dooky Chase restaurant listed in the *Green Book* from 1947 to 1964, opened in 1941 in New Orleans. The restaurant began as a sandwich shop, bar, and check cashing retailer. There were no Black-owned banks in New Orleans, therefore Black people who worked along the Mississippi couldn't easily find a place to cash their checks. Dooky's became a community hub and a vital resource.

Edgar Lawrence "Dooky" Chase and Leah Lange Chase ran the restaurant together until Dooky's death in 2016. Leah Chase was the creative energy—transforming the restaurant to "white tablecloth" fine dining, and supporting Black artists by showcasing their work.

Dooky Chase became one of the most notable African American fine dining restaurants in the country. In 2016, Leah Chase became the first African American to receive a Lifetime Achievement Award from the James Beard Foundation.

3.ST.5.2

During the years of operation—through Jim Crow and Hurricane Katrina—Dooky Chase's has fed locals, tourists, celebrities, political powerhouses, and literary giants. James Baldwin, Jesse Jackson, Quincy Jones, and Barack Obama all dined at Dooky Chase. The restaurant embodied the elegance and heart of Southern hospitality, elevated by African American tradition.

Leah Chase ran the business until her death in 2019. Combined, the Chase's kept their restaurant alive for more than seventy years. And, in their wake, the family keeps it alive still.

3.Q.6

"I went to Dooky Chase to get something to eat. / The waitress looked at me and said, 'Ray, you sure look beat.' / Now, it's early in the morning . . . / I ain't got nothin' but the blues."
—Ray Charles, lyrics to "Early in the Morning"

3.EL.4

(Dooky façade image)

During the civil rights era, in a meeting room at Dooky's, Dr. Martin Luther King Jr., Thurgood Marshall, and members from the Student Nonviolent Coordinating Committee and the NAACP ate Creole food and strategized the most effective ways to fight racism.

3.ST.6

Black families would have seen many signs traveling through the South. Jim Crow was a system facilitated by signage—placards that read "White only" or "Colored served in rear." But the signage of a *Green Book* business also carried weight.

Whether it was the familiar logo of a Black-owned restaurant or simply the emblem of a liquor store where you were welcome, seeing the names of *Green Book* businesses would have been a welcome relief in a world where words posted in public meant the difference between life and death.

3.ST.7

Alberta's Hotel & Snack Shop
Alberta Ellis ran a hotel, beauty salon, barbershop, snack shop, and a nightclub called the Rumpus Room in Springfield, Missouri. Her businesses were listed in the *Green Book* from 1954–64 and 1966–67.

Alberta's family-run operation served everyone, from Route 66 motorists to celebrities passing through. The Drifters, a teenage Stevie Wonder, the Imperials, and the Harlem Globetrotters could be spotted there.

3.EL.5

(Above image of Alberta & sign)
Shortly after World War II, with the help of her family members, Alberta Ellis purchased a defunct hospital at auction for $10,000. One year before Alberta's appeared in the *Green Book*, Ellis purchased ten acres of land just west of the city to grow produce for the hotel's restaurant. A bed-and-breakfast on site provided additional lodging when the hotel was fully booked.

3.ST.8

Haugabrooks Funeral Home
Geneva Haugabrooks ran Haugabrooks Funeral Home listed in the *Green Book* on Auburn Street in Atlanta.

In 1929, Haugabrooks opened the business with only $300, and kept it going until 1977. She operated with a single hearse and a small number of employees, and is recognized as a pioneering African American businesswoman.

Haugabrooks Funeral Home remains a successful business to this day.

3.Q.7

"[Geneva Haugabrooks] owned Atlanta. She went to the Cadillac dealership on Spring Street [because she would buy three or four Cadillacs at a time.] . . . she wasn't well dressed or anything, so the salesman didn't think she had any money, so he blew her off.

The manager knew who she was . . . fired the salesman, [saying,] 'Do you know who you just disrespected? That's Ms. Geneva Haugabrooks.'"
—Marcus Wimby, Geneva Haugabrooks' grandson, 2018

3.ST.9

While many travelers driving in the South did so to visit family and friends, many also sought the sun and fun of beach recreation. Beaches were staunchly segregated, and over the life of the *Green Book*, only seven were included. Two of the most popular were Carr's and Sparrow's beaches, both on the Chesapeake Bay, near Annapolis, Maryland.

Carr's and Sparrow's beaches hosted summer camps, church picnics, beauty contests, and dances. Sensational musical artists such as Count Basie, Ella Fitzgerald, Dinah Washington, James Brown, Chuck Berry, Fats Domino, Little Richard, Etta James, Ray Charles, and Aretha Franklin drew crowds of more than 10,000 people.

3.EL.6

(Carr's Beach image)
Carr's was originally purchased by Frederick Carr, who was born enslaved. After inheriting the land from their father, Carr's and Sparrow's beaches were run by his daughters, Elizabeth Carr Smith and Florence Carr Sparrow. Florence first developed the Carr's Beach Resort in the early 1930s. Later, she established Sparrow's Beach nearby, building cabins for guests.

3.ST.10

Atlantic Beach
South Carolina's Atlantic Beach was another major tourist destination. It was referred to as the "Black Pearl," and founded by George W. Tyson, a Black businessman who had paid $2,000 for 47 acres of oceanfront land in 1934.

3.Q.8

"Atlantic Beach was kicking."
—Herbert Riley, Myrtle Beach, South Carolina, 2018

3.SS.4

<u>The *Green Book* helped point the way to joy.</u>

The Black beaches listed in the *Green Book* illuminate a segment of Black life not often seen in the African American story: families, friends, lovers, and entertainers putting worry aside and enjoying a vacation like anyone else.

Yet, unlike beaches for white Americans, "colored beaches" were seldom supported by local authorities, and therefore lacked finances for basic safety and health standards. Even at the beach, Black Americans were at greater risk of harm simply for the color of their skin.

3.I.3

(Compass symbol indicating we are now traveling north)

3.Q.9

"It didn't take long for me to discover that Chicago was no promised land either . . . If a cop stopped you for anything, you had to shove a dollar in his hand. It was a racket, and everyone knew it, and went along with it."
—Earl Hutchinson Sr., *A Colored Man's Journey Through 20th Century Segregated America*, 2000

(Panel entering north content zone)

3.SS.5

Your Journey North

Many Black travelers had heard fantastic tales of the North: a land of respect and humanity not accessible in the southern states. Yet, those who left the South quickly learned that the practice of segregation was in full force throughout the country.

3.ST.11

Though there was not the prevalence of the southern legal tradition of signs marked "colored" or "white" in the North, there were, in fact, many doors closed to African Americans.

Rare relief from constant discrimination did, however, exist in the North. There was the wealth of creativity in Harlem. There was the pulsing vibrancy of Chicago, and the booming business of Detroit. As Black Americans moved north to escape discrimination and seek greater opportunity, they established communities and found allies wherever they landed. There were Black vacation resorts, white businesses that bucked segregation, and tourist homes that offered comfort and peace.

3.ST.12

Robbins & Bronzeville
Robbins was a semi-rural Black town south of Chicago, and a source of pride in the Black community. In 1931, John C. Robinson and Cornelius R. Coffey made Robbins the home of the only Black-owned and operated airport in America. Coffey would go on to train some of the Tuskegee Airmen—the first African American combat pilots in the U.S. military.

The *Green Book* listed more than 180 businesses in Chicago, with nearly 80% of the listings in the city's Bronzeville District—350,000 Black people lived, ate, shopped, and worked there. It was also a mecca for Black manufacturing, along with the Black hair care, publishing, and banking industries.

3.EL.7

(Bronzeville article image)
The 1949 *Green Book* featured a seven-page article spotlighting Bronzeville, with a full-page image of the South Center department store, which employed 200 Black workers; the Mutual Assurance Company; the Metropolitan Funeral Parlor; and the Supreme

Liberty Life Insurance building. Victor Green proudly called these places “monuments to Negro business.”

3.ST.13

Idlewild

Known as “Black Eden,” Idlewild was listed in the *Green Book* from 1939 to 1967. Located in northwestern Michigan, Idlewild was the largest and most legendary resort specifically created for Black travelers. Idlewild was purchased in 1912 by four white land developers, but it was marketed exclusively to Black people.

During the 1950s and 1960s, more than 25,000 people patronized its more than 300 Black-owned businesses every year.

Tourists and residents could see Etta James, Dinah Washington, and Aretha Franklin perform at Idlewild’s Paradise Club, another *Green Book* listing. For those with the stamina, visitors could enjoy themselves into the morning at yet another *Green Book* site, Club El Morocco, a dance hall that only opened its doors after 2 a.m., and stayed open until the early morning.

3.EL.8

Idlewild was a magnet for tourists and celebrities. W. E. B. Du Bois, Cab Calloway, Zora Neale Hurston, Langston Hughes, and Madam C. J. Walker went there to vacation: to fish, swim, camp, roller-skate, and ride horses.

3.ST.14

Shearer Cottage

Shearer Cottage, a *Green Book* site in Oak Bluffs, on Martha’s Vineyard, was a family-owned business that opened in 1903. The owner, Charles Shearer—who was born enslaved—turned this cottage into the first inn for Black vacationers on the Vineyard.

Artists, judges, lawyers, and celebrities such as Paul Robeson, Ethel Waters, and the Reverend Adam Clayton Powell Sr. all vacationed there. Today, the cottage is still a destination for a myriad of African American vacationers, and continues to host guests of prominence in the tradition of its first visitors.

3.ST.15

Charlie’s Sandwich Shoppe

Charlie’s Sandwich Shoppe was a restaurant in Boston, listed in the *Green Book* for fifteen years. Charlie’s was unusual. It was a white-owned *Green Book* site that served Black patrons in the city’s mostly white South End, bucking local expectations.

Above Charlie’s was the meeting site for the Brotherhood of Sleeping Car Porters, the first Black trade union in the United States. Porters commanded respect in the Black community; they were engines of the Black middle class, and their travels exposed them to news and information across the country—making them valuable sources of knowledge.

The proximity of the powerful union likely helped influence the Black community's trust in Charlie's Sandwich Shoppe and made it a popular after-hours spot for Black and white musicians.

3.EL.9

(Brotherhood club image)
Charlie spent time socializing at the Porters' headquarters. They befriended him, making him the only non-Black person to become an unofficial member of the Brotherhood of Sleeping Car Porters Union.

3.EL.10

(Charlie's façade image)
Charlie came from a Greek family, but his restaurant was known for favorite foods of the American South: corned beef hash, cabbage, pig knuckles, and broiled lamb heart with bacon. It was open 24 hours a day, but the hours between one and three a.m. were the busiest; that's when musicians would come to eat after their gigs.

3.I.5

(Panel entering west content zone)
Compass symbol indicating we are now traveling west

3.SS.6

Your Journey West

Through conquest, adventure, oppression, and opportunity, the West became an American symbol of new horizons and second chances.

Black people traveled west to escape discrimination, seek economic opportunity, and for the chance to soak in the majesty of its otherworldly landscapes. However, the danger Black Americans faced traveling west could be just as treacherous as the dramatic surroundings.

3.SS.7

In 1946, Nat King Cole recorded "Route 66," a song celebrating what became known as America's Highway. It symbolized freedom, prosperity, and the American Dream.

Yet, the fantasy of "getting your kicks" on Route 66 was a dream reserved for white America. Half of the 89 counties on Route 66 were sundown towns, all-white communities that banned the presence of any Black person after dark, after the sun had set.

Finding lodging, food, and a safe place to refuel could be a deadly gamble on Route 66.

3.ST.16

There were so few places Black Americans could stay on Route 66 that Black drivers were getting into deadly accidents due to exhaustion. The *Albuquerque Tribune* reported on

this in 1955, noting that the state police chief determined that one accident that took six lives had been caused by "speed and fatigue."

Green was dedicated to opening up more travel options for Black Americans; yet the West was a struggle. His is efforts to do so often bore no fruit, leaving the West with the smallest number of *Green Book* sites compared to other parts of the country.

3.Q.10

"They could not have found a welcome [sign] at any of the [motor] courts on Route 66 from the Texas border to Albuquerque, [and the motels are] consistent in their refusal to accommodate Negroes."
—Edward L. Boyd, NAACP, Albuquerque, New Mexico, 1955

3.EL.11

(Letter from *Green Book* image)
Transcription from image:
"There are two reasons why I hesitate on your correspondence. One is that if I list one place of business I would be discriminating against another. Another is that several places of business, while they are glad to provide for Negro customers, do not care to advertise for Negro trade. The attitude of the majority of those I contacted was that, while they themselves had no color prejudices, some of their regular customers did have. This was the impression I gained from hotel operators, barbers, and others contacted . . . Ignorance is the root of prejudice. There is a special type of ignorance in this section regarding Negroes. There are so few Negroes living in North Dakota that a colored person is still a curiosity. Some of the prejudice here is merely unfamiliarity with any of the races. It is a general thing, and not specific. When talking about Negroes, abstractly, they feel differently than if a colored person, in person, asks them for services."
—North Dakota resident, *The Negro Motorist Green Book*, 1948 edition

Extended Label Text for above image:
In 1948, North Dakota was the only state that had no listings. Green reprinted a letter he'd received from a man in Dickinson, North Dakota, attempting to explain why Green was having such a difficult time finding businesses to advertise in the guide.

3.EL.12

(Call for businesses from 1953 image)
Missouri was another state that needed more sites listed, so Green published a call for suitable businesses in the 1953 edition.

3.ST.17

Despite the danger, Black people went west, and *Green Book* sites were there to greet them. The most celebrated *Green Book* destinations in the West were alike in their unique character. Like the landscape itself, they were surprising, grand, and humble all at once.

3.ST.18

Seventy-five miles west of Tulsa, Black motorists could fuel up at the Threatt Filling Station, in Luther, Oklahoma, before passing through the sundown town of Edmond, Oklahoma. Threatt Filling Station wasn't listed in the *Green Book*, but this Black family-owned gas station served Route 66 motorists from 1915 to the 1950s.

3.ST.19

Regal Hotel
When the Regal Hotel opened in Los Angeles, California, in 1939, just one year before it was listed in the *Green Book*, it was called "The Finest Negro Hotel on the Coast." A fabulous gala announced the opening of this "ultra-modern" hotel decorated in "restful" colors and catering to the "highest type of Negro clientele."

3.ST.20

Murray's Dude Ranch
Murray's Dude Ranch was a forty-acre property listed in the *Green Book* that sat on the edge of the Mojave Desert. Murray's was owned by a Black couple, Nolie and Lela Murray. Nolie was a businessman who owned a cigar store on Ninth Street in Los Angeles; Lela was a registered nurse.

3.Q.11

"I am a bachelor. I like to ride horseback very much. I have always wanted to spend a few weeks on a dude ranch. Being colored, I doubted that I would ever have the chance."
—Murray's Dude Ranch visitor

3.EL.13

(Murray's image)
In 1922, Nolie and Lela Murray bought the property from a man named Arthur Cook, who attended church with Lela.

By 1937, the Murrays had turned the property into a dude ranch, which, at the time, was associated with affluence and good living. It offered Black travelers the popular culture idea of the opportunity to experience the luxury and comfort of the sprawling property. Murray's had twenty buildings and offered lodging, dining, horseback riding, and swimming. There was also a fenced-in baseball diamond and a tennis court.

3.EL.14

(Murray's façade image)
Lela dreamed of opening the property to troubled youth. She believed that the solitude and peace of the desert would not only heal the body, but also provide emotional comfort to city children who suffered from fear, stress, and poverty. Some were sent to the ranch by the courts, some came to heal their asthma, and others came to relax, swim, and learn how to ride horses.

3.EL.15

(*Ebony* magazine object)
Murray's gained popularity with celebrities like Lena Horne and Hedda Hopper, and it wasn't long before it made the cover of *EBONY* magazine. Paul Williams, a Black architect,

also vacationed at Murray's and was well-known among Hollywood stars, having designed homes for Frank Sinatra, Zsa Zsa Gabor, Tyrone Power, and Anthony Quinn. He also designed few hundred residences in Beverly Hills and Bel Air—making his voice likely an important one in advertising the business.

3.EL.16

(Joe Louis image)
Joe Louis trained at the ranch in the 1940s, which caught the attention of *Life* magazine photographers who were in town to work on another story. The article propelled the dude ranch to the world, and helped put the Murrays on solid financial ground. Eventually, the Murrays hosted about 100 people every week.

3.EL.17

(Additional Murray's image)
Murray's was fully integrated, and was one of the first sites in this part of the country where Black and white children played and swam together. The Murrays sold the ranch to entertainer and icon, Pearl Bailey, in 1955 for $65,000.

3.ST.21

Jack's Basket Room
Jack's Basket Room (also known as Jack's Chicken Basket) was a popular *Green Book* site opened in the heart of South-Central Los Angeles in 1939. Owned by Jack Johnson, the first Black heavyweight boxing champion, the Basket Room hosted the nation's top entertainers and served the Black upper class.

3.EL.18

Jack's was known as "the place where everyone comes to play." Jack's in-house radio station, KXLA, featured deejay King Perry, who was known as the "Pied Piper of Swingdom." Inside, chicken, steaks, ham, bacon, and barbecue were dished out until 2 a.m., and the music lasted until dawn.

3.EL.19

Being at Jack's was an all-night affair. Female impersonators entertained crowds with two floor shows between 12:30 a.m. and 3:15 a.m. Night owls would stay for the breakfast dance at 6 a.m. Jack's Basket Room also hosted Sunday afternoon matinees, and held an annual Christmas dinner for underprivileged children, serving up to a thousand free turkey dinners.

3.ST.22

Clifton's Cafeteria
Another western destination listed in the *Green Book* was Clifton's Cafeteria, a restaurant on Broadway in downtown Los Angeles. It was a sprawling five-story establishment located at the end of Route 66.

Clifton's was originally owned by Clifford Clinton, a white man who was the son of Christian missionaries. Clinton never turned anyone away, including those who couldn't pay. He created the "Cafeteria Golden Rule:" his menu read, "Pay What You Wish" and

"Dine Free Unless Delighted." After initially rejecting this compassionate approach, Clinton's business partners eventually accepted this business model and still the business became profitable.

3.EL.20

As a boy, Clinton traveled with his parents to China, where he witnessed brutal and abject poverty firsthand. Back home, he couldn't understand how America, a country with so much wealth, could allow its citizens to go hungry.

3.ST.23

The Rossonian
The Rossonian was listed in the *Green Book* from 1939 to 1955. It was a landmark hotel and jazz club in Denver, Colorado. The Rossonian was the first stop for Black musicians' as they traveled west. It hosted a variety of important artists, including Billie Holiday, Ella Fitzgerald, and Charlie Parker.

3.Q.12

"Carry your Green Book with you . . . You may need it."
—*The Negro Motorist Green Book* cover

4.Q.1

(Elevated quote)
"We have to protect our hope."
—Bryan Stevenson, founder of the Equal Justice Initiative

4.SI.1

Hope is a Tool

In the *Green Book* we see a tangible manifestation of hope. The guide was fueled by a vision and a wish that seemed improbable: that Black people in America could experience dignity, comfort, and safety as they navigated their world.

In the long arc of African American history, hope has always been unreasonable in the face of racism. Yet, at the same time, hope has been an essential tool of progress and accomplishment. As the civil rights movement dawned in the 1950s and 60s, the *Green Book* would reflect both the absurdity and necessity of a thing called hope.

4.Q.2

(Lap quote)
"It is a great pleasure for me to give credit where credit is due. Many of my friends have joined me in admitting that 'The Negro Motorist Green Book' is a credit to the Negro Race. It is a book badly needed among our Race since the advance of the motor age. Realizing the only way we knew where and how to reach our pleasure resorts was in a way of speaking, by word of mouth, until the publication of 'The Negro Motorist Green Book' . . . We earnestly believe 'The Negro Motorist Green Book' will mean as much if not more to us as the A.A.A. means to the white race."
—William Smith, letter to the editor, *The Negro Motorist Green Book*, 1938 edition

4.SS.1

A Place to Organize

The modern civil rights movement in America was an effort fueled by unrelenting hope. The *Green Book* listed some of the most significant locations central to the movement.

4.ST.1

Without safe places to plan, strategize, debrief, and recuperate, civil rights leaders of the 1950s and 60s would have failed to push social justice forward in America. From hotels to beauty shops, these places became the headquarters for holding America accountable to its promise of liberty and justice for all.

4.EL.1

(*Green Book* cover image)
In 1952, the *Green Book* underwent a seismic paradigm shift, changing its name from *The Negro Motorist Green Book* to *The Negro Travelers' Green Book*. Victor Green said he changed the name because it was "*confusing and a good many people thought it was intended for the motorist only, but [it] is used for any mode of travel.*"

4.EL.2

(*Green Book* Cover image)
The cover image on the 1960 edition of the guide was meaningful as it pushed against an American beauty standard that had a preference for lighter skin and straighter hair. Previous covers made conscious design decisions to show images that were "mainstream" in a Jim Crow world.

4.EL.3

(Know your rights article image)
According to this article, from the 1963–64 edition, Black travelers had no recourse for bad treatment in Montana, New Mexico, or West Virginia, because no anti–Jim Crow laws were on the books in those states yet.

Black people who were discriminated against could sue for damages in California, Idaho, Massachusetts, Michigan, Minnesota, New Jersey, New York, Ohio, Oregon, Pennsylvania, and Wisconsin. And violators could lose their business licenses in Michigan and Washington, D.C.

The place with the most punitive repercussions, however, wasn't on the mainland; if a business in the U.S. Virgin Islands discriminated against a Black person, violators could lose their license and be sued for damages up to $5,000—equivalent to about $42,000 in 2020.

4.EL.4

(Last *Green Book* cover)
The final edition of the *Green Book*, 1967, had a lighthearted spirit, and for the first

time since 1940, the color green is gone, replaced by turquoise and magenta.

An illustration of a woman is featured waterskiing and snow skiing simultaneously, wearing a snowsuit on one half of her body and a bikini on the other. While this last edition celebrated glamour and a "we can do it all" attitude, it is contrasted by the 1960 cover that captures a more specific image of Black identity. The 60s were the height of the Black revolution where many aspects of Black identity were explored, and the *Green Book* reflected its time.

4.ST.2.1

A. G. Gaston Motel

The A. G. Gaston Motel, named after its owner, was a *Green Book* site listed in Birmingham, Alabama. Gaston insisted that he could create a motel that was available to people traveling while Black. It served high-end clientele and was considered the best place for Black people to stay in the city. At the A. G. Gaston, you felt safe to congregate, eat, socialize, and strategize.

A. G. Gaston was a self-made millionaire and would become one of the most successful Black businessmen of the twentieth century. Though a conservative who thought the radicals of the civil rights movement were moving too fast, he was struck by the strength of the activists forged in the pacifist tool of non-violence and angered by the brutality of the tools of violence used to try to contain them.

He made his motel available to the activists at no cost.

4.ST.2.2

Martin Luther King Jr. regularly stayed at A. G. Gaston's and held meetings in his "war room" to organize. It was here that King decided to go to jail to support the movement. During that incarceration in 1963, King wrote his influential "Letter from Birmingham Jail."

4.ST.3

Motel Simbeth

Modjeska Simkins co-owned Motel Simbeth, a *Green Book* site from 1956 to 1961 in Columbia, South Carolina. The motel's motto was: "Rest for the weary on this side of the Jordan."

Motel Simbeth offered accommodation for Black travelers, and was used as a headquarters for civil rights efforts, including important work with the NAACP. Simkins also housed civil rights leaders passing through South Carolina at her home, among them Dr. Martin Luther King Jr. and Thurgood Marshall.

Known as the "matriarch of civil rights activists in South Carolina," Simbeth's birth date of December 5 is now recognized as Modjeska Simkins Day in Columbia, South Carolina.

4.Q.3

"I don't even hate the Ku Klux Klan, because if they're fool enough to do what they want to do . . . just so they don't come here and step off that sidewalk onto my walkway . . . they can build a cross right out there if they want to, but don't come up on my porch."
—Modjeska Simkins, civil rights activist

4.ST.4

The Dunbar Motel
The Dunbar was listed in the *Green Book* for years. It was built in South-Central Los Angeles by a Black dentist named John Alexander. And it was the first American hotel built expressly for Black people.

The Dunbar became the cultural and social hub for Black intellectuals and activists. Celes King III, who became a bail bondsman to civil rights leaders and protesters, was a regular at the Dunbar. W. E. B. Du Bois, Billie Holiday, and Duke Ellington were also regulars. It became something of an unofficial country club for the Black elite.

4.Q.4

"Civil rights issues were discussed openly every night at the Dunbar."
—Jimmy Nelson, former NAACP president, Los Angeles branch, 1994

4.Q.5

"I remember from the days of my childhood, walking down the avenue just to get a look at some of those famous superstars who stayed at The Dunbar."
—Tom Bradley, Los Angeles's first Black mayor, 1987

4.SS.2

The Harlem Renaissance of the West had at its center destinations like the Dunbar. What began in the 1930s street scene, grew into a dynamic midcentury South-Central neighborhood that buzzed with culture, creativity, and rebellion.

4.ST.5

The Ben Moore Hotel
The four-story Ben Moore Hotel was a popular *Green Book* listing in Montgomery, Alabama. The hotel was built in 1952, by M.F. Dinty Moore, a carpenter who was the son of a tenant farmer.

Before, during, and after the Montgomery Bus Boycott, Dr. King and his inner circle held secret meetings on the roof of the Ben Moore Hotel. On the first floor, Dr. King, Ralph Abernathy, officials from the NAACP, and other civil rights leaders socialized in the Malden Brothers Barbershop.

4.EL.5

(Barbershop façade)
Nelson Malden regularly cut Dr. Martin Luther King's hair at Malden Brothers Barbershop at the Ben Moore Hotel.

4.SS.3

Change is Gonna Come

Hope is bold. It challenges us to rise above our pessimism and our spirals of doubt. It demands that we see a path to something better, however far away.

4.ST.6

In the last decades of the *Green Book*'s publication, the content of the *Green Book* grew bolder, mirroring the political tone of the day. The streets throughout America were buzzing with change—students, teachers, preachers, mothers, and fathers were part of a community of activists agitating the status quo.

Travelers on the road were a part of this sea change, and the editors of the *Green Book* met them there.

4.ST.7

Following the 1954 Supreme Court *Brown v. Board of Education* decision—which desegregated schools in the United States—the *Green Book* radically changed its design.

From 1938 to 1955, the *Green Book* had been filled with gas stations, nightclubs, drugstores, tailors, hair salons, liquor stores, and sanitariums. With the 1956 edition, only travel accommodation and restaurants remained.

We don't know why the change was made, but it's possible that Green felt the tide of racial segregation subsiding—a hope for change that was ahead of its time.

4.Q.6

(Lap quote)
"Every age across recorded time, had its minority group pinioned in the talons of prejudice . . . History shows the rewards gained when a race made its own struggle against the ebb and flow of local and national passions. We have had our torch-bearers . . . 1960 has been quite an eventful year for Negroes in both domestic and foreign affairs. Our young generation with their successful sit-in demonstrations have prodded the older generation to greater effort in the struggle for civic dignity."
—Novera Dashiell, *The Negro Travelers' Green Book*, 1961 edition

4.ST.8

Victor Green did not live to see the signing of the Civil Rights Act in 1964 or the Voting Rights Act in 1965. He would not oversee the last years of his guide, and would not witness the many businesses he listed fall into decay within decades of the last edition.

The hope that likely fueled Victor's efforts was like that of many Black heroes in American history: a two-sided and fragile thing, both bold in its potential, and tragic in its inability to be fully realized.

4.Q.7

(Panel quote)
"There will be a day sometime in the near future when this guide will not have to be published. That is when we as a race will have equal opportunities and privileges in the United States. It will be a great day for us to suspend this publication, for then we can go wherever we please, and without embarrassment."
—Victor Green, *The Negro Motorist Green Book*, 1948 edition

5.Q.1

(Lap quote)
"What is needed is a strategy for change, a tactical program that will bring the Negro into the mainstream of American life . . . Without recognizing this we will end up with solutions that don't solve, answers that don't answer, and explanations that don't explain . . . I'm concerned about justice."
—Martin Luther King Jr., *Where Do We Go from Here: Chaos or Community*, 1967

5.SI.1

History Travels With Us

In less than a decade after the passage of the Civil Rights Act, at least half of the *Green Book*'s Black-owned businesses were closed. Through government programs like "urban renewal," in which Black communities were disproportionately disrupted and destroyed, the entrepreneurial hopes of many Black citizens were dashed.

Desegregation was double edged. As public space became less divided, Black businesses had to compete with larger, well-funded white-owned businesses that had the favor of police, policy makers, and politicians. This reality left Black-owned business with few resources and little leverage.

5.Q.2

"We got what we wanted, but we lost what we had."
—Georgia Ayers, community activist, 2015

5.ST.1

Lenox Lounge
Live music was performed nightly in Harlem's Lenox Lounge, a legendary *Green Book* site.

At the Lenox, patrons heard swing, bebop, and the modern, profound, and transcendental artistry of John Coltrane and Miles Davis.

James Baldwin, Langston Hughes, and Billie Holiday were regulars.

It is now a derelict building.

5.ST.2

Ambassador Hotel

The Ambassador Hotel was one of Los Angeles' premier destinations, and a popular *Green Book* destination. The Ambassador was listed in the guide in the 1963–64 and1966–67 editions.

In June 1968, during his primary run for President, Robert F. Kennedy was assassinated at the hotel.

His death also marked the beginning of the end for The Ambassador itself. The neighborhood deteriorated throughout the 1960s, and by 1986 the majority of the hotel's rooms were closed. In 2005 the building was demolished.

5.ST.3

The Dew Drop

The Dew Drop opened in 1939 in New Orleans, Louisiana. It was originally called the "Groove Room," seeing performances from Sam Cooke, Ike and Tina Turner, and Otis Redding.

The police regularly raided the Dew Drop because it served both Black and white people, which was illegal in New Orleans until 1964. Ironically, it was legal integration that led to the Dew Drop's demise.

When Bourbon Street opened to Black patrons, they spent more time exploring the French Quarter. By the late 1960s the club declined, and closed its doors in 1970.

5.EL.1

(Dew Drop stage performers)

Female impersonators were also a staple at the Dew Drop. Sir Lady Java and Patsy Vidalia (born Irving Ale) hosted the Dew Drop's annual Gay Ball. White gay men from the French Quarter made the Dew Drop a regular stop, mingling with Black men, especially during the Gay Ball.

In addition to the celebrity musicians and female impersonators, a varied cast of characters could be spotted there, including card sharps; a ventriloquist; a tap dancer with a wooden leg, named Peg Leg Bates; and a man called "Iron Jaw," who picked up chairs with customers sitting in them, using his teeth.

5.SS.1

The unfortunate legacy of many *Green Book* businesses can be likened to the unlikely legacy of Dr. Martin Luther King Jr.'s name after his death in 1968.

In the years after his death, Dr. King's name began to adorn street signs at the center of Black neighborhoods once populated with *Green Book* businesses. Today, research suggests that communities on avenues named after Dr. King correlate with higher rates of crime, poverty, and poor health compared to their surrounding area.

Through street signs named after him, Dr. King's name has become both a symbol of hope and the marker of decline and decay. His is now like the other names that once

signaled the potential of the Black community: The Savoy, The Dunbar, The Dew Drop, Alberta's, Murray's. Lost, yet somberly remembered. Gone, but now serving as a lesson for us all.

[Wall of decline: A list of 50–100 *Green Book* destinations across the country and their current conditions. Most should be "Destroyed" or "Abandoned," etc.]

Cozy Shop, 2154 7th Ave., Harlem, NY..... Destroyed
Harlem Grill, 2140 9th Ave., Harlem, NY..... Destroyed
Pete's Creole, 2230 7th Ave., Harlem, NY..... Destroyed
Paradise Hotel, 770 Madison St., Detroit, MI ..... Destroyed
Club Valley, 666 E. Adams Ave., Detroit, MI ..... Destroyed
Hair Health, 1332 Gratiot Ave., Detroit, MI ..... Abandoned
Madeline's, 5107 Michigan Ave., Chicago, IL..... Destroyed
Como Hotel, 5204 S. King Dr., Chicago, IL..... Destroyed
A&G, 105 E. 51st St., Chicago, IL ..... Destroyed
. . .

5.EL.2

The status of these former *Green Book* destinations was drawn from the field research of Candacy Taylor. All contemporary conditions have been derived from 2019 data.

5.SS.2

Preserving Sanctuary

While the large majority of *Green Book* sites have been destroyed or left to decay, a handful of businesses have survived. Community efforts, government intervention, and individual support have been invested to give a few of these historic sites a sense of their former glory.

5.ST.4

A. G. Gaston Motel
A. G. Gaston sold his motel in 1986. Ten years later, Gaston passed away at 103. His net worth was estimated at over 40 million dollars, making him one of the most successful Black entrepreneurs of his time.

In 2017, President Barak Obama designated the motel as a National Historic Monument. Led by Birmingham, Alabama's mayor, Randall L. Woodfin, efforts to revitalize this *Green Book* site are underway. The renovation plans aim to bring the motel back to its former glory as a thriving travel accommodation.

5.ST.5

Hampton House
The Hampton House was a high-class motel listed in the *Green Book* in Miami, Florida.

The owners were Harry and Florence Markowitz, a white Jewish couple who originally opened the establishment as the Booker T. Washington Hotel. The building was set on

five acres and hosted both amateur and pro Black golfers, who made use of its access to nearby golf courses.

The Hampton House was on the verge of being demolished when Miami-Dade County invested millions of dollars in its restoration. Dr. Enid Pinkney spearheaded this effort, and since then, the Hampton House has undergone a full transformation. It reopened in May 2015.

5.EL.3

(Hampton House façade)
When world-renowned musicians such as Aretha Franklin, Sarah Vaughan, Count Basie, and Sammy Davis Jr. performed in Miami Beach, they traveled inland to the Brownsville neighborhood to stay at the Hampton House, where they'd often play a second, late night set.

5.EL.4

Civil rights organizations such as the Congress for Racial Equality met weekly in the hotel to implement desegregation policies, and Dr. King rehearsed his "I Have a Dream" speech there.

5.ST.6

Gate's Bar-B-Q
Ol'Kentuck Bar-B-Q was one of the few Black-owned chain restaurants in the *Green Book*. The family business is still operating today as Gates Bar-B-Q in Kansas City, Missouri. There are currently six locations in Kansas and Missouri.

5.Q.3

"Strut man He was created because we had to make folks realize that, regardless of how you dress, whether it's in rags or riches, everybody can strut with Gates Bar-B-Q, and that's a strutting man. It really came from a song from Louis Armstrong, "Strutting with Barbecue."
—Ollie Gates, Gates Bar-B-Q owner, 2018

5.SS.3

Knowing the story of the *Green Book* should give us new eyes. As we move through our towns, neighborhoods, and urban communities, the *Green Book* allows us to remember what once was: a thriving community, successful businesses, and centers of progress.

The 2010 census calculated there are nearly two million Black-owned businesses in America. The progress of Black entrepreneurship has, indeed, continued. Yet, we could be forgiven to think that this rise is a contemporary truth. With the destruction of so many of those historical sanctuaries, it is the *Green Book* that gives us proof of their existence.

How many fewer Black entrepreneurs would there be without the legacy of African American business that is captured in the *Green Book*? Victor Green's guide provides both inspiration and reflection—allowing us to celebrate past glory and meditate on the implications of racial justice and equality in the United States of America.

5.Q.4

"The great force of history comes from the fact that we carry it within us, and history is literally present in all that we do."
—James Baldwin, *EBONY*, August, 1965