Form 10-900

(Oct. 1990)

OMB No. 10024-0018

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APR - 9 2008

NAT. REGISTER OF HISTORIC PLACES
NATIONAL PARK SERVICE

428

United States Department of the Interior
National Park Service

National Register of Historic Places
Registration Form

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

1. Name of Property

historic name King, A.D., House

other names/site number First Baptist Church of Ensley Parsonage

2. Location

street & number 721 12th Street Ensley NA☐ not for publication

city or town Birmingham ☐ vicinity N/A

state Alabama code AL county Jefferson code 073 zip code 35218

3. State/Federal Agency Certification

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

[signature] 4/4/08

Signature of certifying official/Title Date

State Historic Preservation Office, Alabama Historical Commission

State or Federal agency and bureau

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

Signature of certifying official/Title Date

State or Federal agency and bureau

4. National Park Service Certification

I hereby certify that the property is:

☑ entered in the National Register.
☐ See continuation sheet
☐ determined eligible for the National Register.
☐ See continuation sheet
☐ determined not eligible for the National Register.
☐ removed from the National Register.
☐ other (explain)

Signature of the Keeper Date of Action

Patrick Andrus 5/22/2008

5. Classification

Ownership of Property
(Check as many boxes as apply)

- ☒ private
- ☐ public-local
- ☐ public-State
- ☐ public-Federal

Category of Property
(Check only one box)

- ☒ building
- ☐ district
- ☐ site
- ☐ structure
- ☒ object

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

Contributing	Noncontributing	
1		buildings
		sites
		structures
1 (barbecue pit)		objects
2		Total

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

Birmingham Civil Rights Movement, 1933-1979 MPS

Number of Contributing resources previously listed in the National Register

N/A

6. Function or Use

Historic Functions
(Enter categories from instructions)

RELIGION: parsonage

Current Functions
(Enter categories from instructions)

DOMESTIC: single dwelling

7. Description

Architectural Classification
(Enter categories from instructions)

MODERN MOVEMENT: Ranch Style

Materials
(Enter categories from instructions)

foundation	BRICK
walls	BRICK
roof	ASPHALT SHINGLE
other	METAL

Narrative Description
(Describe the historic and current condition of the property on one or more continuation sheets.)
See Attached Sheets

A.D. King House
Name of Property

Jefferson County, AL
County and State

8. Statement of Significance

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

☒ **A** Property is associated with events that have made a significant contribution to the broad patterns of our history.

☐ **B** Property is associated with the lives of persons significant in our past.

☐ **C** Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.

☐ **D** Property has yielded, or is likely to yield, information important in prehistory or history.

Areas of Significance
(Enter categories from instructions)
Social History

Period of Significance
1963

Criteria Considerations
(Mark "x" in all the boxes that apply.)
Property is:

☐ **A** owned by a religious institution or used for religious purposes.

☐ **B** removed from its original location.

☐ **C** moved from its original location.

☐ **D** a cemetery.

☐ **E** a reconstructed building, object, or structure.

☐ F a commemorative property

☒ **G** less than 50 years of age or achieved significance within the past 50 years.

Significant Dates
1963

Significant Person
(Complete if Criterion B is marked)
N/A

Cultural Affiliation
N/A

Architect/Builder
Gaillard Jr., Leroy, Builder

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

9. Major Bibliographical References

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

Previous documentation on file (NPS): N/A
☐ preliminary determination of individual listing (36 CFR 67) has been requested
previously listed in the National Register
☐ Previously determined eligible by the National Register
☐ designated a National Historic Landmark
☐ recorded by Historic American Buildings Survey
_____
☐ recorded by Historic American Engineering Record #

Primary location of additional data:
☐ State Historic Preservation Office
☐ Other State Agency
☐ Federal Agency
☐ Local Government
☐ University
☒ Other
Name of repositories:
Birmingham Historical Society, Birmingham Public Library Archives

A. D. King House
Name of Property

Jefferson County, AL
County and State

10. Geographical Data

Acreage of Property 0.15 acres

UTM References
(Place additional UTM references on a continuation sheet.)

	Zone	Easting	Northing
1	16	510300	3708480
2			
3			
4			

☐ See continuation sheet

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

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

11. Form Prepared By

name/title Linda Nelson, Marjorie White, Birmingham Historical Society, with David Ray, AHC
Organization Birmingham Historical Society date June 20, 2007
street & number One Sloss Quarters telephone 205-251-1880
city or town Birmingham state AL zip code 35222

Additional Documentation
Submit the following items with the completed form:

Continuation Sheets
Maps
A **USGS map, Adamsville Quadrant,** indicating the property's location
A **Sketch map**

Photographs
Representative **black and white photographs** of the property.
Additional items
(Check with the SHPO or FPO for any additional items.)

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

name Omie Crockett Sr.
street & number 1301 Avenue L telephone 785-0673
city or town Birmingham state AL zip code 35218-1121

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listing. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 *et seq.*)
Estimated Burden Statement: Public reporting burden for this form is estimated to average 18.1 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P. O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Projects (1024-0018), Washington, DC 20303.

VII. Description

This is a ranch-style house dating from 1960, in dimension 30' X 70' with a 5' deep front porch. The house is situated on a flat but slightly elevated corner lot at 12th Street and Avenue H in Ensley, an industrial neighborhood in the western area of Birmingham. Although oriented with its length along Avenue H, its actual front porch and door are in its short side facing on 12th Street; a secondary entry into the kitchen is sited off a shallow ell on one side of a projection in the middle of the 12th-Street side. The low hipped roof is covered in asphalt shingles. The house is of standard timber-frame construction built on a concrete pad; it is veneered in a varitone red log-tech brick in running bond, and there is a large end-exposed brick chimney near the 12th-Street front that rises against the house and breaks the eave-line. The foundation level is punctuated by decorative iron vents.

Original primary windows are four-panel roll-out metal jalousies. The large picture window on the front corner now contains a trio of metal-frame 12-over-6 sash; this replaces the original front door, which was relocated after the 1963 bombing of the house (see History following). The original window on the west side (where the door is now) was a plate picture window; after the bombing, the decision was made to have multiple panes in the picture window. The half-width projecting hipped open porch fronting the present entry was likewise relocated to this other half of the front, using the original wrought iron railings and roof supports but with the steps coming up from the side rather than directly from the sidewalk from the street as before. The foundation level fronting the ell created by the porch is now fronted by a brick planter wall. The rebuilding was done so skillfully by the original builder, Leroy Gaillard Jr., that anyone not knowing the original configuration of this face would not be able to tell there had been so much destruction and change to it.

The long side paralleling Avenue H is essentially divided into three parts: the 12th-Street front portion with the entry, the chimney, one large window and the stair rail to the kitchen door; a shallow projecting bay with one small single kitchen window and one larger three-part jalousie; and the somewhat longer end bay containing two single windows and the paneled wood roll-up garage door. The garage is reached by a short drive up a low grade from Avenue H; its floor is a few steps below the main level of the house, but this is not readily apparent from the exterior.

The short side and rear yards are enclosed with a wire fence. The short side wall contains a solid single door flanked by one small and one large window, while the long back wall, invisible except by oblique view, is blind behind the garage and contains small windows serving the private rooms on that side and a larger one serving the front room interior to the entry. Just at the 12th-Street corner on the back wall is the cornerstone, which was inset by the First Baptist Church of Ensley at the time of the house's construction in 1960. In the side yard near the garage is a brick barbecue fireplace, in somewhat deteriorated condition.

The interior floor plan is unusual in that the front-end public rooms, *i.e.* the living and dining rooms, are actually an L-shaped single space, with the kitchen just beyond the dining area on the Avenue H side of the house. This large area interior to the public entry would be a logical one for a house meant to be a gathering place for church members as well as for the family, and if in use it could be avoided by the comings and goings of the family and children because there is a second door directly into the kitchen from the Avenue H front.

The more private family spaces then are arranged on either side of a hallway that bisects the long rest of the house, with a den, a bath and one bedroom on the front side and another bath and two bedrooms on the back side. The hall terminates in a door to the garage, which is down a few steps to a lower level. At the back of the garage is a laundry room, the door to which is an original one with four upper lights and three lower panels. (The other one of these is the door into the kitchen from the outside.) These utility areas are concrete-floored, and there is a hatch to the crawl-space under the house from the garage.

The original interior finishes are 2 ½" oak floors, blown-in ceilings, and gypboard walls with simple floor moldings, quarter-round toe moldings, and no ceiling moldings. The fireplace in the living room, now fitted with gas logs, is on a slightly raised brick hearth with a simple brick surround and Colonial Revival style mantelpiece, with flanking fluted pilasters. The den is walled in the original knotty pine paneling, almost miraculously left unpainted. The oak floors are in good condition but stained where wet carpets stayed on them too long after the bombing; they are now cleaned, polished and left exposed except for area rugs. The floors in the kitchen, den and hallway have been recently overlaid, the kitchen with roll vinyl and the den, hallway and one bathroom with composition vinyl tile (CVT). The two bathrooms retain their original ceramic tile floors, sink surrounds and wainscoting. The bedrooms all have double walk-in closets. Other than the two doors already noted, the present front door and most interior doors are hollow wood with brass hardware.

VIII. Statement of Significance

The A.D. King House, the First Baptist Church of Ensley Parsonage, is significant under Criterion A for its association with the climax of Civil Rights Movement in 1963.

The house is locally significant under the Birmingham Civil Rights Movement, 1933-1979 Multiple Property Submission (MPS) for the events that took place here during May of 1963.

As the parsonage of the First Baptist Church of Ensley, which congregation gave strong support to the Birmingham Movement, and as the home of the Rev. Alfred Daniel Williams (A.D.) King, brother to the Rev. Martin Luther King, Jr., the house was bombed on May 11, 1963, just following the negotiated accord that ended the marches and demonstrations.

Historical Narrative

The First Baptist (Colored) Church of Ensley (First Baptist Ensley) was established in October 1900 and by 1920 had completed the foundations and first story of a three story brick church at 1534 19th Street in Ensley. The church was finished and dedicated in 1926 under the leadership of the Rev. C. H. Taylor. Located at the intersection of 19th Street, a major streetcar route, and Avenue L, First Baptist's four-story corner tower dominated the residential district of early 20th century frame residences. A wide central staircase led to the raised sanctuary that could seat 600 to 900 persons. From 1934 to October 1956, the Rev. Wesley H. Thomas pastored the congregation of several hundred members. First Baptist was one of the two largest African American churches in the Ensley neighborhood, which was a thriving community due to the presence of the Tennessee Coal and Iron Company (TCI, the Southern subsidiary of U.S. Steel) industrial plants just blocks from the church. Most church members worked for TCI's mines and mills that had dominated the economy of Ensley since the 1880s when the community was established to manufacture iron and steel and especially steel rail. In 1910, with a population estimated at 25,000 persons, the manufacturing town of Ensley was annexed into the city of Birmingham.

In 1957, the Rev. Walter L. Little became pastor of First Baptist Ensley. In June of 1959, the First Baptist Church of Ensley (First Baptist Ensley) purchased two vacant lots: lots 10 and 11 of the Ensley Land Company's Second Addition to Ensley for the 12th Street parsonage. Louis Williams sold the undeveloped site to the church for $4,000. Williams lived elsewhere in Ensley and worked as a driver for TCI. The parsonage at this time was a five-room frame bungalow located at 1528 19th Street, next to the church.

Upon the slightly elevated corner parcel at 12th Street and Avenue H, First Baptist Ensley built an eight-room ranch style residence for their pastor, Walter L. Little. On February 5, 1960, the church executed a mortgage with Jefferson Federal Savings and Loan of Birmingham for $12,500 to finance construction of the residence by the city's finest African American builder, Leroy Gaillard Jr. According to the Tax Assessor's records, the parsonage was first occupied in 1960, the date that also appears on the cornerstone.

A year later, Reverend Little accepted a call to pastor another congregation. In December 1961, First Baptist Ensley called the Rev. Alfred Daniel Williams King ("A.D." King). The 31-year old had just finished formal ministerial studies in Atlanta. He and his wife Naomi Ruth Barber King moved into the parsonage with their children: Alveda, Alfred Daniel, Jr. (Al), Derek, Darlene and Vernon, ages 11, 9, 8, 6 and under one year. A.D. King was the younger brother of the Rev. Martin Luther King Jr., then the co-pastor with their father Martin Luther King Sr. of Ebenezer Baptist Church in Atlanta and also president of the Southern Christian Leadership Conference (SCLC). [i]

First Baptist Ensley's parsonage was a trendy, ranch style structure built in a neighborhood of early 20th-century frame residences in a section of Ensley known as Little Italy. While Italians began moving out of this neighborhood following World War II, an Italian grocery store run by the Lovoy family remained less than a block away from the parsonage. The parsonage was on high ground, somewhat away from the floodplains of the Village Creek, which traverses Ensley.

The only known photograph of the original exterior of the parsonage is one of the front elevation made on January 24, 1962 by the Tax Assessor's office. At that time, the surrounding streets were of chert and water was drawn from a well. A single streetlight shone from a pole at the southeast corner of the 12th Street and Avenue H, across the avenue from the parsonage. Under this light, a young pipe plant worker and Korean War veteran would observe unusual happenings at the parsonage in May of 1963.

Reverend King's predecessor Reverend Little strongly supported the local civil rights movement led by the Rev. Fred Shuttlesworth and the Alabama Christian Movement for Human Rights (ACMHR). ACMHR had organized June 5, 1956 to fight segregation in the state. According to long-time First Baptist Ensley Deacon Ples Erskine Lewis, "Ensley Baptist was always a civil rights church . . . goes way back. Sam Hollaway was a leader in the Voter's League; Walter and Fannie Lewis, Brown Peterson, Woodson were all active."[ii]

Indeed, First Baptist Church of Ensley was one of the stronghold churches for the ACMHR, hosting a well-recorded mass meeting for the ACMHR in October of 1956. At that meeting, First Baptist's longtime pastor the Rev. Wesley Thomas "took the night train," as ACMHR leader, the Rev. Ed Gardner, told it; he dropped dead while making announcements at the meeting.[iii] Such was the stress upon ministers who opened their doors to Movement meetings in Birmingham. Bombings and other intimidation often followed use of area churches as Movement meeting sites.

First Baptist Ensley was the largest of the Ensley churches that participated in the Birmingham Movement. The church's large sanctuary could hold the crowds that came in times of testing of segregation laws and after ACMHR's legal successes of the early 1960s gave hope to the cause. Macedonia was another of the large churches in Ensley, but Reverend Norwood would not let the Movement meet in its sanctuary. Other Ensley churches active with the ACMHR included Abyssinia Baptist Church at 1501 Avenue L, Bethel A.M.E. Church at 1524 Avenue D, Metropolitan C.M.E. Church at 1733 18th Street and Mt. Ararat Baptist Church at 1920 Slayden Avenue. First Baptist Ensley church members still living in 2006 who were ACMHR Movement regulars include Ples Erskine Lewis, Roy Smelley, Robert Louis, Mrs. Rustine Ashford, Earlene Hunter,

Rebecca Evans, Henton Stinson, Robert Dennis, Robert Holmes Sr., Mims David McCarrol, Brown Peterson, Ruth Carlisle, Ella Jenkins, Alfred Harris, Julia Haynesworth Coleman, Juanita Cummings Moore.[iv]

During the period from January 1961 to December 1963, Birmingham police detectives sat in on the regular Monday night mass meetings of the ACMHR. Using radio communications, police transcribed proceedings and filed reports, of which 169 remain for the period January 1961 to December 1963. During this period, First Baptist Ensley hosted 11 recorded mass meetings. Only St. James Baptist and New Pilgrim Baptist Churches, both located in the city center, hosted more meetings. Five meetings at First Baptist Ensley are recorded during the April-May campaign of 1963. The Rev. Alfred Daniel Williams (A.D.) King served as pastor at this time.[v]

A.D. King was well liked as the pastor of First Baptist Ensley. Attendance swelled at Sunday services, as did eagerness to sing in the five choirs that provided music for the various services. The church was full on First Sundays for the communion services. Following a strict interpretation of the New Testament, King scheduled the Lord's Supper at 5:00 p.m., not at lunch. Sunday School was at 9:30 a.m., after which the pastor would summarize the lesson in five or ten minutes. At 11:00 a.m. was the worship service and when King was in town he preached. Church deacon Ples Lewis said that "[h]e could make a sermon on any subject and he could bring it all in. . . . He had read the Bible three times and was on his fourth reading." Lewis also noted that King's many speaking engagements often took him away from Sunday services. [vi]

Church deacons Ples Lewis and Omie Crockett, who worked out of the same office at the church as their pastor and were expected to do anything to help (Lewis was King's driver), characterize A.D. King as a "down to earth, a noted figure, but a common man . . . who didn't have no animosity, all men were the same." At the parsonage they described an open door policy: "If you come in and you had a problem, he would take and sit down and try to correct it and give direction. . . . He always tired to get young folks back together, particularly if there were children." He was a good counselor. The deacons also noted he had "plenty of laughter." They described Mrs. King as "a jovial, nice person . . . from Dothan, Alabama." Other reports indicate Naomi Barber King was the perfect wife, reserved, busy keeping the home front in order, and always ready to fix a meal at whatever hour her husband arrived home with church or Movement friends. Atlanta family members also came to the parsonage. Brother Martin King most often came for a meal. Martin Luther King Sr. ("Daddy") King loved to sit out on the lawn along Avenue H and receive visitors. The A.D. Kings entertained the Trustees and Deacons at the parsonage each year and held other church gatherings there. [vii]

Although A.D. King was serving as pastor at First Baptist Ensley during the climax of the Birmingham Movement, scholars have not yet examined his role in the Birmingham or national civil rights movements. A published account by his eldest daughter, Alveda King, provides a profile of Martin King's younger and only brother. Alveda's account, however, provides scant commentary on the Birmingham years. She was aged 11 to 14 at this time. Civil rights historians contribute some additional information.

Alfred Daniel Williams King Sr. was born July 30, 1930, the third child and second son of Alberta Williams King and the Rev. Martin Luther King Sr. His father was pastor of Ebenezer Baptist Church in Atlanta, a strong congregation built during Daddy King's tenure and also that of the Rev. Adam Daniel

Williams, his wife's father. Daddy King had married the preacher's daughter and continued his legacy at Ebenezer. Christine was the eldest sibling; Martin Jr. was 18 months older than A.D. [viii] Both boys were programmed from an early age to be preachers and to return to Ebenezer and help their father pastor the large congregation.

As A.D. King's daughter tells it, "Daddy and Uncle M. L. grew up hearing Granddaddy preach. College and graduate training were just a matter of formality in their lives. Of course, refined, cultured sons of middle-class families went to college. But all the real training they would ever need to follow Granddaddy's chosen vocation was to be gotten from watching and hearing him preach. Granddaddy was a fireball preacher. . . Daddy was a little more reluctant, being somewhat rebellious and resentful of the fact that his life was being programmed. He did finish Morehouse (in 1960), where he was also a swimming champion. The thing is, Daddy wanted to be a businessman, not a preacher. Preaching was okay for M.L. -- after all, he was the old man's namesake. But Daddy meant to plan his own life."[ix]

A.D. King followed a career in business, but in 1957 accepted the call to become a minister. At age 27, he pastored his first church, Mt. Vernon Baptist Church in Newnan, Georgia, and four years later completed instruction for the ministry at the Interdenominational Theological Center in Atlanta.

In 1951, A.D. King had married Naomi Ruth Barber, who was originally from Dothan, Alabama, but later an Ebenezer Church member and his longtime sweetheart. In the early years of their marriage, they lived upstairs in the Williams family home on Auburn Avenue, today's Historic Martin Luther King, Jr. Birth Home.

A. D. King was his brother Martin's close friend and best man at Martin's wedding to Coretta Scott in Marion, Alabama on June 18, 1953. Following Martin's tenure at the Dexter Avenue Baptist Church in Montgomery, Alabama, Martin returned in 1960 to co-pastor Ebenezer Baptist with their father.

In late 1961, having just completed his ministerial studies, A. D. King brought his wife Naomi and their five children to Birmingham. Ensley Baptist Church would continue to host mass meetings of the Alabama Movement for Human Rights under his pastorate. And during the major marches and demonstrations of the April-May 1963 joint ACMHR-SCLC campaign, the church would host weekly gatherings with standing room only crowds. To his church members, A.D. King strongly professed "not to be his brother" and that "he would fight. Martin didn't want to pass no licks." [x] This attitude appeared to change as A.D. King participated in the Movement and helped put its non-violent principles into action.

The 1963 demonstrations were organized jointly by the ACMHR, the local host organization, and the SCLC staff from Atlanta. That Martin King, the leader of the SCLC, relied heavily on his younger brother is revealed by the roles for which his brother tapped him during the campaign. A.D. King served on the coordinating committee, spoke to the press, and helped calm the crowds of rowdy demonstrators.

The Reverends Shuttlesworth and Charles Billups Jr. led the first -- and an unplanned -- march of the Birmingham campaign on Saturday, April 6, 1963. The SCLC plan had called for sit-ins and an economic boycott. But, now, it was important that Movement leaders of stature lead subsequent marches, but none of the

SCLC staff wanted to go to the Birmingham jail, where Shuttlesworth and Billups remained incarcerated. If Martin King went to jail, the campaign would be over too soon. And so, Martin tapped his brother A. D. and then asked his former associate and A.D.'s college friend, the Rev. John Porter, and the Rev. Nelson Smith to join his brother as leaders of the second march set for the next day, Palm Sunday, April 7. Marchers gathered at St. Paul Methodist Church to march to city hall, six blocks to the east. More than 1,000 persons lined Sixth Avenue. Police set up a road block at 17th Street. When the marchers crossed 17th Street, the police stopped them. The group knelt for prayer (a moment commemorated in a sculpture now in Kelley Ingram Park) and was arrested for "parading without a permit." Photographs of the march show A.D. King, striding eagerly at the head of the trio. On the way to jail in the police wagon, King countermanded an officer's orders for the ministers to stop singing and launched into the chorus of "We Shall Overcome." King was not, however, eager to remain in jail for several days as Movement demonstrators were expected to do. To his church deacon and driver Ples Lewis, who was in the crowd at 17th Street, he had shouted, "Don't get arrested. I want you to come get me." All three ministers made bond quickly and were at the mass movement meeting the next evening.[xi]

Martin King had appointed his brother to the Central Committee that met daily throughout the Birmingham campaign to coordinate Movement activities. The Committee also met with white businessmen to attempt to settle the demonstrators' demands for civil rights. On April 9, 1963, at the Episcopal Church of the Advent, Movement leaders -- including the Birmingham Reverends Fred Shuttlesworth, Nelson Smith, and A.D. King -- met with the white leaders [xii] Historian Diane McWhorter reports nothing came of the meeting except a growing rapport between A. D. King and Episcopal bishop George Murray as well as Reverend Shuttleworth's warning to King "not to be too snowed by white folks." [xiii] Several days later at a mass meeting, following the April 13, 1963 publication of a letter from white clergymen "urging local Negroes to withdraw from demonstrations," a police reporter at a mass meeting quoted A.D. King as saying defiantly, "Tell the white preachers we ain't going to call it off, we are going to call it on a little bit more." [xiv]

The next day, Easter Sunday, April 14, 1963, the three ministers -- King, Smith and Porter -- led another march. At Thirgood C.M.E. Church, Frank Dukes, a former Miles College student leader, joined them at the head of the procession as 50 marchers headed down 11th Street to the Birmingham Jail to pray for those imprisoned there. More than 500 bystanders followed and when they threw rocks at the police, the police used nightsticks and billy clubs to break up the crowd.[xv] Meanwhile, brother Martin, still in jail, was preparing his own response to the letter from the clergymen. Martin King Jr.'s "Letter from the Birmingham Jail" of April 16, 1963 defined the protest and the ideals the civil rights movement.

As planning for the marches and demonstrations continued in May 1963, A.D. King was among Movement leaders who urged his brother Martin King and the Central Committee to use children in the Movement, a decision Martin King never approved, but the one that turned the tide of events in Birmingham.[xvi]

As thousands went to jail for freedom, on the final day of the marches, A.D. King joined Reverend Shuttlesworth in attempting to calm the crowds that gathered to witness the demonstrations. Taking a police megaphone, King was reported to say to rowdy demonstrators, "You're not helping our cause."[xvii]

A.D. King was prominent enough for Birmingham Police Commissioner Bull Connor to signal him out. His Deacon Ples Lewis relates that, "[w]e got him a mohair black suit from Tillman Levenson [a store that sold designer clothing at discount prices]. After a mass meeting at 12 or 1, Connor spotted A.D. and shouted, 'That's him. There's that nigger A.D. King. Wash him upside that building.' And we had to have that suit cleaned and he had it on the next Sunday."[xviii]

Federal negotiators came to Birmingham to work out an end to the demonstrations. They thought they had a deal but when, on May 8, City judge Carl Brown found SCLC leaders Martin King and Ralph Abernathy guilty of parading without a permit and imposed appeal bonds of $2,500 each (The usual fee was $300), King and Abernathy refused to pay and went to jail. Movement leaders were outraged and the negotiations appeared to be falling through. A.D. King exploded, "This makes it obvious that City officials are not willing to cooperate. The negotiations are off and plans are being made for the biggest mass demonstrations this city has ever seen."[xix]

However, on May 10, 1963, at a press conference at the Gaston Motel, the big three of the SCLC: the Reverends Martin King, Fred Shuttlesworth, and Ralph Abernathy, announced a negotiated settlement to end the protest marches during which thousands of children and demonstrators flooded the retail district and city hall petitioning for their rights and economic opportunities.

The next evening, Saturday night, May 11, 1963, 2,500 Klansmen met at a rally in the western section of Birmingham to hear speeches decrying the white businessmen who had negotiated a truce with the demonstrators. Later that evening, bombs were thrown at city center department stores and at two other sites in an attempt to kill the Rev. Martin King Jr. According to family sources, he was to have been at A.D. King's house in Ensley that weekend, a claim substantiated by Martin King's *Memoirs* written at a later time. However, Martin King had returned to Atlanta.[xx]

A little before 11:00 p.m. that night of May 11, 1963, two explosions destroyed the front entrance of the First Baptist Ensley parsonage, the home of the Rev. A.D. King and his family.[xxi] Following the first explosion that rattled the picture window, the King family escaped out the back door, physically unharmed. A second bomb blew the front entrance "almost to the kitchen." Glass was broken and scattered down the corridor to the rear of the house, which filled with debris and insulation particles. Later that evening, terrorists bombed the A.G. Gaston Motel where Martin King and SCLC staff often stayed when in Birmingham and where the truce of the preceding day had been announced.

The bombs set off angry responses in the black community. In the usually quiet Ensley neighborhood, white hecklers jeered and shouted hateful threats as they drove past the bombed down house. Crowds with knives and ice picks responded by puncturing the tires of police and fire vehicles. In the city center some 2,500 protestors ransacked and torched the area around the Gaston Motel in what civil rights historian Glenn Eskew terms "the first urban riot of the 1960s."

Rev. A. D. King joined other Birmingham movement leaders at the Gaston Motel. King attempted to telephone President John Kennedy at the White House but could only reach the FBI. "You've got to do something, the whole town has gone berserk," King shouted into the receiver. . . "The Negroes are up in arms."

Outside, attempting to calm the crowds of rioters, A.D. King stood atop a Cadillac and lectured them from a bull horn: "We're not mad at anyone. We're saying: 'Father, forgive them for they know not what they do.'" By dawn the riot had burnt out. President Kennedy ordered more than 3,000 troops into Alabama; but local movement leaders and city officials got the situation under control. Local officials were upset federal troops had been called to the scene.[xxii]

The next day, May 12, 1963, *The Birmingham News*, published a photograph of the "A.D. King Home destroyed by 2 dynamite blasts in Ensley," on its front page.[xxiii]

Two days later, Detective C. B. Golden, in his report to his superiors in the Birmingham police force, stated: "There had been two separate bombs thrown or placed, one near the sidewalk at the front of the house, the other against the porch also in front of the house, approximately 25 feet apart ...". The crowd "was completely unruly and out of order, it was extremely difficult to tell anything about it or find any scraps of evidence whatsoever ...". "On the night of the bombing, when we talked to Reverend King and his wife, neither of them appeared to be upset, scared or shaken up and were apparently enjoying the attention they were getting. Instead of cooperating with us in the investigation in the house she appeared to be trying to be a hostess to the crowd instead of assistance to the police investigation."[xxiv]

Birmingham contractor Leroy Gaillard, Jr., who had built the parsonage in 1960, repaired the damage to the house, changing the placement of the front entrance, and doing such a fine job that one would not know that the structure has been physically desecrated. Men of the church and from the community continued guarding the parsonage, the King family and the church.[xxv]

A month later, President John Kennedy went on nationwide television to endorse the civil right activism of Birmingham Blacks. It was the same day that Alabama Governor George Wallace sought to stop desegregation of the University of Alabama by blocking the registration of two black students accompanied by federal authorities.

Later that summer, the Birmingham schools prepared to desegregate. A federal judge ordered the admission of five Black students to three all-white schools. The next day on August 20, 1963, terrorists bombed the home of civil rights lawyer Arthur Shores on Center Street (which had become known as Dynamite Hill in 1950, when Klan terrorists bombed to prevent residential desegregation here). Following the evening bomb blast, a crowd of 1,000 flooded onto the hill and started throwing bottles and rocks at the Birmingham police. Among Movement leaders at the scene attempting to calm the crowd was A.D. King. The next day, the *Birmingham Post Herald* carried King's photograph and his plea for nonviolence. The police "stand here with pistols and other magic power. We can't beat them tonight. We are going to win this town regardless of what they do. Stand in love, not violence."[xxvi]

The next day, United States Attorney Macon Weaver issued a press release accusing one Roosevelt Tatum of inciting the rioting of the past evening. [xxvii] Roosevelt Tatum was a young black man who claimed to have witnessed the bombing of the Ensley Baptist Church parsonage in May and told his story to A.D. King. King urged him to tell his account to FBI officials, which Tatum did, in their Birmingham and Washington D.C. offices in June. Tatum also testified before congressional officials and other parties in Washington. He alleged a police-Klan conspiracy, one that the FBI's own star informant had already uncovered.

A.D. King attempted to get Roosevelt Tatum's story out and to get the bombing of his residence investigated. On August 24, 1963, A.D. King and Roosevelt Tatum held a press conference to counter Weaver's statements. The *Birmingham News* reported the story in which Tatum identified another eyewitness, who corroborated the essentials of Tatum's statement. Both witnesses to the bombing told of two police officers planting and throwing the bombs at the King House.

No bombers have been charged in the case. The only person convicted in the bombing of the King House, and the first conviction brought in the more than 50 Birmingham bombings since the late 1940s, was that of Roosevelt Tatum. On November 18, 1963, Tatum was convicted of making a false statement to an FBI agent. Historian Diane McWhorter concludes, "The case represented a new low in the dubious record of the FBI."[xxviii] Roosevelt Tatum's life was shattered; he left the city and was unable to hold down a job. He died in 1970, all the while sticking to his story.

Many years later, Benjamin Greenberg, the son of the Washington civil rights attorney who took Roosevelt Tatum's deposition on the bombing of the Ensley parsonage, posted the deposition and a summary of the resulting events on a website to help bring justice to Tatum and others.[xxix]

In January 1965, after Martin King had accepted the Nobel Peace Prize in Oslo, Norway, A.D. King returned to Birmingham and accepted a call to pastor Zion Baptist Church at 22nd and Walnut in Louisville, Kentucky. His brother wanted A.D. to go to Louisville and establish a SCLC chapter there, which A.D. King did. King also remained involved in civil rights causes nationally and served on the SCLC board.[xxx]

In 1965, Louisville schools and stores were desegregated, however residential neighborhoods remained segregated. Blacks could not buy homes in white neighborhoods. Open housing became a major issue upon which A. D. King focused attention, eventually organizing a successful campaign to establish a new ordinance in April 1967. During these nonviolent demonstrations, King was wounded by stones thrown by jeering whites who yelled, "Nigger, nigger, nigger." [xxxi]

Seven months later in 1967, A.D. King served four days in jail in Birmingham with ACMHR and SCLC officials -- his brother and the Reverends Shuttlesworth, Abernathy, and Wyatt Tee Walker and three others -- after the U.S. Supreme Court upheld their conviction for contempt of court for not complying with the local injunction against the freedom demonstrations of spring 1963.[xxxii]

According to his daughter, Alveda King, "The [Louisville] congregation was growing -- Daddy had something to write home and brag about. And he was a bonafide civil rights leader now. People came to him,

asking him to lead marches. He appeared in news stories. . . . Daddy was in his prime. He had a big church and a big movement." He increased the youth ministries and young families came in droves.[xxxiii]

On August 16, 1968, Rev. A. D. King hosted a voter registration rally at Zion Baptist Church. Two days later, the Louisville church was bombed. A resolution of the 642-church General Association of Baptists in Kentucky, then meeting in the city, expressed "shock and shame" at the bombing and their "oneness with the Rev. A. D. King, the pastor of Zion, in his commitment to the complete freedom for the black people of this community and nation." The resolution further urged all pastors to support the voter registration campaign now under way in Louisville and all members to qualify to vote "in order to keep our state out of the hands of white racists."[xxxiv]

Earlier in April of 1968, A.D. King had been in Memphis "to help his brother" for the crusade on behalf of striking garbage workers there. Following his brother's death and the Louisville bombing, A.D. and his family returned to Atlanta to help his aging father co-pastor the 4,500 member Ebenezer Baptist Church, help his bereaved extended family, and help the struggling SCLC organization his brother spearheaded. According to his daughter, her father was not interested in taking over the SCLC, but he became obsessed with solving his brother's murder.

The family moved into a ranch style house in southwest Atlanta to which they added a swimming pool, located off the master bedroom and study. The champion college swimmer gave his children and nieces and nephews swimming instructions. He remained engaged in civil rights causes.

On Monday morning, July 20, 1969, Al King found his father's body in the backyard swimming pool. His father was dead at age 38, just 15 months after the assassination of his uncle Martin King. Reports in the Atlanta papers and *The New York Times* stated that A. D. King had drowned and that there was "no evidence of foul play." The Atlanta papers alleged that King had alcohol in his blood. However, there was no coroner's report cited in the press accounts and later no autopsy report could be located at the Fulton County Medical Examiner's Office. And the medical examiner left no notes, as the Atlanta Bureau Chief of the *Los Angles Times,* Jeff Prugh, found when he attempted to investigate the death. King's daughter Alveda, then age 18, recalled discussing with her father the threatening phone call she overhead the previous evening, as well as seeing a new bruise to her dead father's head and hearing medical personnel drawn to the scene mention that her father's lungs were not filled with water. She also noted the presence of mysterious persons living in the neighborhood for the brief period during which her father died. The cause of A.D. King's death has never been fully resolved.[xxxv]

A.D. King had returned early from a family vacation in Jamaica to meet with striking laundry workers and was scheduled to lead a picket line at an Atlanta linen supply business on the day after he turned up dead. His wife and two youngest children were still in Jamaica. Later that week, he planned to speak at several engagements. His funeral was held at Ebenezer on Thursday, July 24, 1969. Rev. Ralph Abernathy, head of SCLC, also led a memorial service at Plaza Park in downtown Atlanta where King had planned to meet and address concerns of those living in Atlanta housing projects.

In the *New York Times* article the day after King's death, unnamed sources, most probably Andrew Young and/or Ralph Abernathy, provided this description of A.D. King: "A good-humored, personal man, Mr. King was one of several youthful Negroes -- some of them clergymen -- who worked in the background of the Southern Christian Leadership Conference's demonstrations. Associates described him yesterday as 'a detail man,' 'a guy you always depended on' and 'the man you knew would do anything to help his brother and the cause.'" [xxxvi]

Daddy King began saying in public that both of his sons were killed as a result of the Movement and he continued to say this until he died in 1984.[xxxvii]

Later, on June 30, 1974, Daddy King's wife, "Bigmama" (Alberta Williams King, Martin and A.D. King's mother), would be shot dead while playing "The Lord's Prayer" on the organ at the Ebenezer Church. The gunman intending to kill Martin King's wife, Coretta Scott King, had asked an usher for "Mrs. King.[xxxviii]

On March 23, 1975, First Baptist Ensley moved into its new sanctuary and educational complex at 1508 19th Street. Designed by George Hunter Jr. & Associates and built by MacPon Company, the new sanctuary seats 1,200 and has a 275-seat choir loft. The movement era church and the original parsonage were demolished for a parking lot. These developments were completed under the leadership of Rev. William A. Hamilton and are similar to the new campus type churches completed in the era for other prominent African American churches in Birmingham, such as Sixth Avenue Baptist Church and New Pilgrim Baptist Church. Following Reverend Hamilton's death in 1982, the current pastor, the Rev. Thomas E. Gilmore Sr., took the helm of First Baptist Church of Ensley in April of 1983, about the time U. S. Steel closed the Ensley mills.

The pastors of First Baptist Ensley continued to live in the 12th Street parsonage until 2005, when long-time First Baptist members Omie Ross Crockett and his wife Naomi purchased the house for $45,000. The Crocketts undertook a major restoration of the property, which is currently rented to a young couple and their family who are also church members. In the vicinity, the new Ensley High School has recently been completed and plans are in the works for the Village Creek Greenway to be built in land cleared in the floodplains of the creek, to provide linear parks throughout the Ensley neighborhood.

Endnotes

[1] Jefferson County Tax Assessor Records; *Celebrating One Hundred and Six Years First Baptist Church of Ensley*, Souvenir Program, 2006. Collection of Omie Crockett Sr., Birmingham AL; *The New York Time*s, July 21,1969; Marjorie White, *The Birmingham District-An Industrial History and Guide*, 98-106.

[1] Celebrating One Hundred and Six Years First Baptist Church of Ensley; Interview with Ples Erskine Lewis, Omie Crockett and John Meehan, May 30, 2007.

[1] Diane McWhorter, *Carry Me Home: Birmingham, Alabama, The Climactic Battle of the Civil Rights Revolution*, 329.

[1] Anderson, Dr. Mabel B. and Meehan, John C. of the Village Creek Environmental Justice Society, Letter to Marjorie White, May 2, 2006, detailing active members of the First Baptist Church Ensley during the civil rights movement of the 1960s. A.D. King House File, Birmingham Historical Society; Marjorie White, *A Walk to Freedom*, 21, 39.

[1] Marjorie White, *A Walk to Freedom*, 21, 39,45.

[1] Interview with Ples Lewis, Omie Crockett and John Meehan.

[1] Ples Lewis Interview; Alveda King, *Sons of Thunder,* 190-191. Mrs. King did have a housekeeper, Minnie McCloud, who lived down the street to help with children and all the comings and goings at the parsonage. The family never saw her on May 11, 1963 or thereafter.

[1] Mrs. A. D. King, Naomi Ruth Barber King, in her "Foreward" to her daughter Alveda King's book, *Sons of Thunder*, describes the relationship between Martin King and his brother. "A.D. and Martin were always very close, even from their earliest childhood days. Martin was always more staid, studious and philosophical. A.D. was more outgoing, charismatic, and bold. Yet the two always stood up for each other. Because Martin was the firstborn male, his father was grooming him as the heir apparent. As the second son, A.D. was never afforded the same kind of attention and support that Martin received from their father. As a result, A. D. was rebellious. Yet, the two brothers remained close and fierce in their love and loyalty to each other. In the movement, Martin relied heavily on A. D. for unconditional support, advice and his organizational skills. Used to being in the background, with his brother as the focal point, A. D. had no jealousy. He was resigned to his role as second, and remained unwavering in his love and support for his brother. Martin remained a "protector" for his younger brother. . . . A.D. was so secure in his relationship with his brother, and with his calling from God, that he often worked unceasingly and effectively from the shadows of the dream." Alveda King, *Sons of Thunder*, 63-73.

[1] Ples Lewis Interview; Alveda King, *Sons of Thunder*, 159-160.

[1] Ples Lewis Interview.

[1] Glenn Eskew, *But for Birmingham-The Local and National Movements in the Civil Rights Struggle,* 225-226; Marjorie White, *A Walk to Freedom*, 52; Ples Lewis Interview; Diane McWhorter, *Carry Me Home: Birmingham, Alabama, The Climactic Battle of the Civil Rights Revolution* , 332

[1] Mills Thornton III, *Dividing Lines-Municipal Politics and the Struggle for Civil Rights in Montgomery, Birmingham and Selma*, 293.

[1] McWhorter, *Carry Me Home*, 343.

[1] Thornton, *Dividing Lines*, 304.

[1] White, *A Walk to Freedom*, 54.

[1] McWhorter, *Carry Me Home*, 404; Alveda King, A.D. King's children did not participate in the children's marches, other than the demonstration following the bombing of the 16th Street church in September of 1963.

[1] McWhorter, *Carry Me Home*, 404.

[1] Ples Lewis Interview.

[1] Mills Thornton III, *Dividing Lines*, 326.

[1] Alveda King, *Sons of Thunder*, 87, 98.

[1] Ku Klux Klansman Robert Chambliss later proposed that two bombs be planned for the bombing of the 16th Street Church which took place in September of 1963, as there had been at A.D. King's house: "one to draw the niggers out and one to kill them." This comment was recorded by FBI informant Gary Thomas Rowe and quoted in Diane McWhorter, *Carry Me Home*, 541.

[1] Glenn T. Eskew, *But for Birmingham: The Local and National Movements in the Civil Rights Struggle*, pp. 300-303; McWhorter, *Carry Me Home*, 343. Family accounts of the bombing are found in Alveda King, *Sons of Thunder*, 97-98 and Greg Garrison's 2006 interview with Mrs. King in The Birmingham News, June 5, 2006.

[1] *The Birmingham News,* May 12, 1963.

[1] Birmingham, Ala. Police Department Surveillance Files 1947-1980, File: 1125.6.46 Birmingham Public Library Archives. Memorandum of May 14, 1963, Re: Bombing of Reverend A.D. King's residence at 721 12th Street Ensley. Report located at Birmingham Public Library Archives by John Meehan of the Village Creek Environmental Justice Society.

[1] A.D. King, *Season's Greetings* to members of the First Baptist Church of Ensley congregation, December 1963. Collection of John Meehan, Village Creek Environmental Justice Society.

[1] *Birmingham Post Herald*, August 21, 1963.

[1] Benjamin Greenberg, *Hungry Blues: From the Delmar Archives to Bombingham, Alabama* (Part 4), p. 8, http://minorjive.typepad.com/hungryblues/2004/04/from-the-delmar. html. Per Greenberg, "Macon Weaver wanted to use Roosevelt Tatum as an example of what would happen to anyone else who tried to speak the truth about the deep corruption of the Birmingham Police." (John Meehan of the Village Creek Environmental Justice Society discovered and shared this website with the author.)

[1] McWhorter, 483, 485. 567; *Hungry Blues, From the Delmar Archives to Bombingham*, pp.1-11.

[1] *Hungry Blues*, pp. 1-11.

[29] Ples Lewis Interview. Lewis drove him to his new assignment in Louisville.

[1] *The New York Times*, July 21, 1969.
[1] Glenn Eskew, *But for Birmingham*, 652.
[1] Alveda King, *Sons of Thunder*, 138.

[1] Alveda King, *Sons of Thunder*, 138; "Church Blast is Shameful, Baptists Say," unidentified Louisville newspaper, August 16, 1968 photographed and published in *Sons of Thunder*.

[1] Alveda King, *Sons of Thunder, pp.151-159*; *The New York Times*, "Dr. King's Brother Drowns in Atlanta Home Pool," July 22, 1969.

[1] *The New York Times*, July 21, 1969.
[1] Alveda King, *Sons of Thunder*, 154. Naomi Ruth Barber King, in the "Foreward" to *Sons of Thunder*, also "agrees with others that my husband's death was part of the overall evil that plagued the nation at that time." "Foreward", 26. The Creighton University website includes in the "Martin Luther King Jr. Day-Biography from the King Center" a notation that James Earl Ray was arrested in London, England on June 8, 1968 and returned to Memphis, Tennessee on July 19, 1969 to stand trial for the assassination of A.D. King's brother, Martin. Three days later, A.D. King is found dead.
[1] Alveda King, *Sons of Thunder*, 167-169.

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X. Geographical Data

Verbal boundary description and boundary justification:

The A.D. King House sits on two elevated city lots, lots 10 and 11 of block 12G of the Ensley Land Company's 2nd Addition to Ensley. The house with attached garage, drive and fenced-in back yard is included on this 50 x 135 foot site. This is the legal description and the only boundary associated with the property.

The nominated boundary contains all of the extant historic property.

PHOTOGRAPHS

A.D. King House-First Baptist Ensley Parsonage
Jefferson County, AL

Photos by: Linda Nelson
Birmingham Historical Society
One Sloss Quarters
Birmingham, AL 35222

Negatives: Birmingham Historical Society

Date: May 2007

1. 721 12th Street Ensley, Oblique view of house from intersection of 12th Street and Avenue H, looking southwest.
Negative No. 19

2. 721 12th Street Ensley, 12th Street front and oblique, view along Avenue H, view looking southwest.
Negative No. 1

3. 721 12th Street Ensley, 12th Street front, view looking generally south.
Negative No. 2

4. 721 12th Street Ensley, 12th Street face, detail of window, view looking generally south.
Negative No. 6

5. 721 12th Street Ensley, Avenue H face from across the avenue, view looking generally west.
Negative No. 3

6. 721 12th Street Ensley, Avenue H face, detail of north bay, view looking generally west.
Negative No. 4

7. 721 12th Street Ensley, Avenue H face from across driveway, looking northwest.
Negative No. 5

8. 721 12th Street Ensley, south rear elevation (garage wall), view looking north.
Negative No. 15

9. 721 12th Street Ensley, southwest, rear corner, view across fence looking generally north.
Negative No. 7

10. 721 12th Street Ensley, oblique view of west wall, looking generally north.
Negative No. 17

11. 721 12th Street Ensley, west wall, detail of cornerstone near 12th Street corner, view looking east.
Negative No. 16

12. 721 12th Street Ensley, living room fireplace on east wall, looking east.
Negative No. 8

13. 721 12th Street Ensley, kitchen from door to dining room, looking east.
Negative No. 9

14. 721 12th Street Ensley, den, view looking generally southeast.
Negative No. 10

15. 721 12th Street Ensley, den sliding door closet and hallway, looking toward garage, view looking south.
Negative No. 11

16. 721 12th Street Ensley, bath on west side, view looking west.
Negative No. 12

17. 721 12th Street Ensley, bath on east side, view looking generally southeast.
Negative No. 13

18. 721 12th Street Ensley, garage form entry, view looking northwest.
Negative No. 14

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Name of Property

County and State

Section number _____ Page _____ Name of multiple property listing (if applicable)

SUPPLEMENTARY LISTING RECORD

NRIS Reference Number: 08000428 Date Listed: 5/23/08

Property Name: King, A.D., House
First Baptist Church of Ensley Parsonage

County: Jefferson State: AL

This property is listed in the National Register of Historic Places in accordance with the attached nomination documentation subject to the following exceptions, exclusions, or amendments, notwithstanding the National Park Service certification included in the nomination documentation.

Signature of the Keeper Date of Action

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Amended Items in Nomination:

This SLR is issued to amend the registration form to make corrections under Section 5, Classification and under Section 8, Statement of Significance.

Section 5: Classification, Category of Property should indicate "Building" only.

Section 8: Statement of Significance

Under Section 8, page 3 the following information is added to the second paragraph identifying the Birmingham Civil Rights Movement 1933-1979 Multiple Property Submission (MPS):

"The A.D. King House (parsonage of First Baptist Church, Ensley) is identified under Section F, page 82 of the MPS as an example of one of the six major property types associated with the Birmingham Civil Rights period. The house is associated with the "Conflict Centers" property type, identified as properties that were bombed and/or vandalized by groups in opposition to the Civil Rights Movement."

Under Section 8, page 8, the date of the bombing should read May 11, 1963.

The Alabama State Historic Preservation Office was notified of this amendment.

DISTRIBUTION:

National Register property file
Nominating Authority (without nomination attachment)