1935

The economic, social and religious history of the Negroes in Brockton, Massachusetts

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Boston University

http://hdl.handle.net/2144/19662

Boston University
BOSTON UNIVERSITY

GRADUATE SCHOOL

Thesis

THE ECONOMIC, SOCIAL AND RELIGIOUS HISTORY OF THE NEGROES

IN BROCKTON, MASSACHUSETTS

by

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(Th.B., Northern Baptist Theological Seminary, 1931)

submitted in partial fulfilment of the
requirements for the degree of

Master of Arts

1935
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PREFACE.

The purpose of this thesis is to gather significant fragments of history relative to the Negro in Brockton, Massachusetts, and to compile them into a synthetic whole. In undertaking such a task, much depends upon the co-operation which is given by the group of whom the history is being written. For the most part, there has been good response, both through letters which were written and through private interviews. As strange as it may seem, a few were suspicious in the beginning, and a small number have never been much interested in volunteering important material. On the whole, however, the willingness manifested to impart knowledge has been gratifying.

If, for any unknown reason, the author has made any erroneous statements, he is humbly apologetic. It has not been his desire to distort, create, leave out, or ignore any elements or factors of importance to the Brockton Negro. In recording main events in a history, it is not possible to mention everyone by name. Any omission, therefore, is not purposive, and there should be no offense felt by any reader. It should be remembered that each is a member of the group which makes the whole complete.

In this thesis the author has endeavored to give an accurate account of the things which appealed to him as having historical significance. No attempt has been made to
show partiality, either among persons or organizations. The only desire or concern of the author has been to discover and record factual knowledge as regards the Negroes of Brockton and their activities. While our study may have no immediate value, it is hoped that the preservation of this phase of Brockton's history may prove worthwhile to future generations, enlightening them as to their pioneering ancestors.
I. EMANCIPATION PROCLAMATION: ITS CAUSE AND MEANING.

Abraham Lincoln, some years before he was made president, witnessed the selling of a girl upon a slave block. It so incensed him that he said: "If I ever get a chance to hit that thing, I'll hit it hard!" Time rolled on and he was nominated for the presidency. His platform, at the same time that it made him popular in the North, caused the South uncompromisingly to react severely against him.

The North had not been successful in making slavery profitable. It was highly industrialized, and the Negro could not fit well or readily into a factory system. Hence, it is but natural that the North should think the institution of slavery both unwise and unethical. It gave the South an undesirable advantage in the competitive labor struggle, an advantage that might have spelled economic defeat for the North.

England, too, sensed the danger, and began to discourage the very institution which in earlier days she had so heartily sanctioned. That nation had encouraged emigrants to set out for the shores of the South, and had even equipped them with farm machinery, not forgetting, however, to exact her toll at harvest time. The farmer exchanged his cotton for horses, machinery, and clothing. In the exchange, he realized little, if any, profit, and the remuneration for his labors was indeed small. England, motivated by this
great source of revenue, sought to stimulate the barter by encouraging the use of slaves on the cotton plantations. The result was a greatly increased amount of profit, especially since the lucrative slave transportation was carried on chiefly by English shippers. After the Negro race was established on American shores, however, it was found that the native-born slave was better adapted to the climate, food, and customs than was the imported one. Consequently, foreign slave-trade diminished. When financial returns ceased, then England was no longer ready to stand by the system. That nation subsequently became a sympathizer with Northern idealism. The profit motive gone, England now viewed the situation differently, and readily conceded the evils of the slavery institution.

The Southern cotton farmer could not understand all the political maneuvers directed against him, but, understanding that his right to enslave black human beings was being attacked, he rebelled. He believed in a democracy, but in a democracy that did not impose limitations upon him. The South, having no desire to control the North, asked the North to be equally considerate of her. She insisted that her possession of slaves was a legal property right not to be interfered with.

Of course, the North viewed democracy differently. She declared that such major problems as this one could not be localized, but, rather, concerned all the people. The pol-
itical issue took on religious fervor, and the strife was, consequently, much intensified. No doubt there were many people who had religious convictions in the matter, but many used religion merely as a cloak. Many Christian churches, that should have spoken, kept quiet. In fact, there were several that were ready to mob any speaker that took it upon himself to speak in favor of slavery abolition. In Boston, many heated discussions arose, and some churches were divided as a result. A strong Baptist Church in the down-town section of the city desired to keep quiet on the problem. The result was a division. The new church formed by the dissenters was Boston's well known Tremont Temple. Some churches were surrounded by mobs, waiting to lay hold of any speaker who dared raise his voice in protest of slavery; the whole country was in ferment. The division was not so readily discerned as was the Mason-Dixon line, but there were divisions nevertheless, even among family groups. Even in the great war that subsequently ensued, brothers were aligned against brother and fathers against sons.

After Lincoln's election to the presidency, the states of the South began to secede. Lincoln realized the task that faced him. He saw that something must be done to keep the states within the Union. "A house divided against itself cannot stand." "A nation half slave, and half free, cannot long endure." Regardless of the price involved the
states must be welded more securely together! The full strength of an undivided nation must be maintained! The South could not be persuaded that her actions were wrong; consequently, the North made plans for coercion. In 1861 the war started and for four years it endured. It was a question in the minds of many as to whether 'might was right', or whether 'right would win'. It is now generally conceded that right won. The Southern states reluctantly returned to the Union, and the slaves went free.

Was the war fought to bring the states back into the Union, or to free the slaves? The Negroes like to think that the war was fought to restore the Union, and it is widely argued that if it had not been for Jefferson Davis there would have been no war. Jefferson Davis was a Southern leader whose influence was instrumental in persuading the Southern states to secede. Now if there had been no Jefferson Davis, and no breaking of the Union, what steps would Abraham Lincoln have taken to free the black man? That is a question which no finite being can answer. It may well be that the primary cause of the Civil War was the slavery issue. Many battles have been fought in home, community, and country under similar circumstances. Few fights occur from one offense, it is the continual ferment and agitation that creates the strife. Usually the great mass of people is acquainted only with the result of an action rather than with the cause of the action itself.
Was the Civil War fought as the result of an economic, or moral drive? The answer to this also indicates the answer to the previous question. There is not much doubt but that the war was motivated, partly, at least, by economic greed. The Northerners feared that plantation owners might enrich themselves by means of the slavery institution and thus be enabled to establish their own factories and mill facilities; the Southerners naturally wished to maintain slavery since it meant so much for their economic security. To say the war was fought just to maintain the Union would be to slightly pervert the truth. The industrial North saw the financial hazards of slavery. Slave-labor was giving the South too great an advantage and leverage in industrial matters.

New England, and particularly Boston, has the reputation the world over for being the 'cradle land' for the development of that liberal spirit which eventually flared into the abolitionist movement. There were a few liberal-minded citizens of New England who made slavery a moral issue. William Lloyd Garrison, Wendell Phillips, and Phillips Brooks, and John Brown of the West, began the moral war even before the first military skirmish took place. Brown, at his own expense, made trips to Europe in behalf of the slaves. At last, the issue so gripped him that he could no longer remain peaceful and law-abiding. He left his ranch in the West, came to Virginia, and with
two of his sons, started to free the slaves with physical force. Stephen A. Douglas sympathized with him and would have accompanied him had the plans and tactics not seemed so futile. Brown was wounded and his sons were killed. The Virginians, wishing to show their fairness to this over-enthusiastic emancipator, allowed him a court trial. He was sentenced to die.

In New England, sentiment was being created against slavery. William Lloyd Garrison, as a young newspaper editor, was contributing his share of propaganda in the interest of this cause.

"When his apprenticeship was completed, he became on March 22, 1829, editor of the local 'FREE PRESS.' After the 'FREE PRESS' failed, Garrison sought employment in Boston — joined Nathaniel H. White in editing the 'National Philanthropist.' — He was elected corresponding secretary and in 1832 became a salaried agent for spreading its doctrines." 1

Another reformer who joined Garrison and became a great help to him, was Wendell Phillips. He joined the Anti-Slavery society in 1837 and protested against the murder of Elijah Lovejoy, the Abolitionist editor in Illinois. He agreed with Garrison that the Abolitionist cause should not be linked with any political party. Phillips was a lawyer who devoted his time to reform movements by speeches and written articles.

Both Phillips and Garrison figured in street disorders. The mobs dragged Garrison through the streets,

and, further to show their contempt for him, they built a scaffold in front of his home. It was only through the quick action of Boston's mayor that Garrison was spirited away and thus escaped what might have been serious bodily injury. He went down into South Carolina where he was hailed as a god. He said that anything he would want for his own children, he would also desire for colored children. Phillips Brooks, a Boston clergyman, did his part by proclaiming abolition from his pulpit and from the speaker's stand. These men had many sympathizers. Consequently, the Civil War was partially fought on moral grounds. After the Emancipation Proclamation, in 1863, the moral issue became more bitter.

The Emancipation Proclamation has various interpretations for the Negro. To some, the Emancipation Proclamation is only an historical event, while to others it is the providence of God. Those who attach no special significance to it are usually those who have experienced hardship as a result of it. Once, perhaps, they viewed it as the providence of God, but as time wore on, and they met difficulty after difficulty, they began to be in doubt as to its divine origin. The Negro folk, before their emancipation, looked forward to some Utopian age. At last emancipation came, but Paradise did not follow. Their emancipation did not grant them immunity from social evils.
In fact, the latter were multiplied. The Southern farmer had lost much---sons, slaves, and homes. He had now to rehabilitate himself; he had no time for thought of others. Especially, he did not have time nor disposition to consider the needs or comforts of his former slaves. The Negro was now without a home, a job, and without money. He had now obtained his political freedom, but only at the expense of economic pressure. Some were only too glad to stay with their masters, but many were thrown upon their own resources. Some of the colored people even fought in the Civil War for their owners. They were perfectly content and wished to make no change. Others were justly dissatisfied, and tried to escape their masters before they were freed. Some bettered their conditions but others only impoverished themselves the more. The Northern folk, sensing the indifference of the Southerners, gave whatever aid they could to the oppressed race.

The two main problems concerning the Negro during the Civil War concerned his freedom and his employment as a soldier. In 1861, Major-General Butler followed the policy of placing those Negroes who came to the army to work. Major-General David Hunter issued an order to free the slaves in his department in May 1862. This brought the matter of the employment of Negro soldiers in the Union armies to the public attention. The exponents of the anti-slavery cause brought pressure to bear upon
President Lincoln in an effort to get him to free the slaves. Horace Greeley led this movement with his editorial, "The Prayer of Twenty Millions." President Lincoln felt that the freedom of the slaves was a necessity as a war measure in order to strengthen the cause of the North. This belief was increased after McClellan's unsuccessful campaign against Richmond in the spring of 1862. The opportunity to issue the statement of his purpose came after Lee had been defeated at Antietam in September, 1862. The Proclamation of Emancipation was finally issued on January first in 1863. This became one of the most important documents in the history of the United States.

After the war, the problem arose regarding the recognition which should be extended to the Negro race by the country as a whole. The North was eager to grant generous treatment to those Negro soldiers who had fought in the war in behalf of the Union. There was some uncertainty as to whether the Negro would be permitted to remain free or not. The freedom of the slaves had been granted as a war measure and might be repealed after the close of the war. The war had stirred up the force of race hatred and the rights of the Negro were seen to be not so easy to achieve as it had appeared during the war.
The main problem which confronted the country after the Civil War was the adjustment of the half million Negroes in the South to their new conditions. This was mainly a question of race relations. The South had been demoralized during the war due to the confiscation of property and privation. The adjustment of the Negro to these new conditions was hindered by politicians who sought to use them for their own gain. The government set up agencies to take care of the Negro refugees, especially those who had fought in the war. The best known relief work was the Bureau of Refugee Freedmen and Abandoned Lands which was created in 1865 and lasted until 1869. It made several notable achievements.

"The greatest success of the Freedmen's Bureau lay in the planting of the free school among Negroes, and the idea of free elementary education among all classes in the South. --- For some fifteen million dollars, beside the sum spent before 1865, and the dole of benevolent societies, this bureau set going a system of free labor, established a beginning of peasant proprietorship, secured the recognition of black freedmen before courts of law, and founded the free common school in the South. On the other hand, it failed to begin the establishment of good will between ex-masters and freedmen, to guard its work wholly from paternalistic methods, which discouraged self-reliance, and to carry out to any considerable extent its implied promises to furnish the freedmen with land." 1

Twenty-five years after the war, the white South was more fully organized with a new economic program. This program was based upon the fallacy that the Negro existed only for the good of the white man in the economic field.

1. DuBois: The Souls of Black Folk, 32-32
Discrimination was common in all the phases of social life. The Negro was disfranchised on the ground of illiteracy and non-payment of poll tax. Louisiana passed the "Grandfather clause" in 1898 which permitted all descendants of men who had voted before the Civil War to be exempt of the education test for voting. This clause succeeded in preventing the greater number of Negroes from voting. The other Southern states passed similar laws within the next decade. Florida passed an act to prohibit white and coloured children from being taught in the same schools. This was in 1895. Even in the churches, the policy of encouraging separate groups for the Negro and the white people was followed. This social discrimination was based upon the unjust economic system of the exploitation of the Negro worker in the interest of the white man. The system of peonage brought about these unjust conditions.

"To this one source may be traced most of the ills borne by both white man and Negro during the period. If the Negro's labor was to be exploited, it was necessary that he be without the protection of political power and that he be denied justice in court. If he was to be reduced to a peon, certainly socially he must be given a peon's place. Accordingly there developed everywhere—in schools, in places of public accommodation, in the facilities of city life—the idea of inferior service for Negroes; and an unenlightened prison system flourished in all its hideousness. Furthermore, as a result of the vicious economic system, arose the sinister form of the Negro criminal. Here again the South begged the question, representative writers lamenting the passing of the dear dead days of slavery, and pointing cynically to the effects of freedom on the Negro. They
failed to remember in the case of the Negro criminal that from childhood to manhood - in education, in economic chance, in legal power - they had by their own system deprived a human being of every privilege that was due him, ruining him body and soul; and then they stood aghast at the thing their hands had made. More than that, they blamed the race itself for the character that now sometimes appeared, and called upon thrifty, aspiring Negroes to find the criminal and give him up to the law. Thrifty, aspiring Negroes wondered what was the business of the police. 1 Early in the nineties, however, the pendulum had swung fully backward, and the years from 1890 to 1895 were in some ways the darkest that the race has experienced since the emancipation.

In 1895, Booker T. Washington delivered a remarkable speech at the Cotton States Exposition in Atlanta in which he stated the importance of industrial education for the Negro. He had organized a school for industrial education at Tuskegee Alabama in 1881. This school began extension work for the district farmers in 1892. Schools of this type began to spring up all over the South and proved an important factor in improving the condition of the Negroes. The organization of these schools made Booker T. Washington the acknowledged leader of the Negro people. He was in line with the needs of the time, meeting both the economic and educational demands of his age. He organized the National Negro Business League in 1900 which promoted the establishment of Negro business institutions in the South. His statements indicate his genius.

"As a race there are two things we must learn to do, one is to put brains into the common occupations of life, and the other is to dignify common labor. -- There is no defense or security for any of us except in the highest intelligence and development of all." 2

2. Ibid. Page 304.
The mass action of hostility is primarily social. The labor situation intensifies it. Politicians took advantage of the economic rivalry between coloured and white labor in order to turn the prejudice of the white laborer against the Negroes. This was part of the campaign to disenfranchise the Negro voter in many states. The prejudice thus aroused resulted in race riots and mob violence which was frequent at the start of this century. Labor unions did not take the Negro into their organizations during this period but sought to prevent employers from hiring Negroes at less pay than white laborers.

"The fatal campaign in Georgia which culminated in the Atlanta Massacre was an attempt, fathered by conscienceless politicians, to arouse the prejudices of the rank and file of white laborers and farmers against the growing competition of black men, so that black men by law could be forced back to subserviency and servitude."

The greatest movement on the part of the Negroes to create better economic and social adjustments took place in 1909 when the National Association for the Advancement of Colored People was formed in New York. The organization was successful and slowly penetrated the South. The Director stated the purpose of the society as follows.

"Of two things we Negroes have dreamed for many years: An organization so effective and so powerful that when discrimination and injustice touched one Negro, it would touch 12,000,000. We have not yet, but we have taken a great step toward it. We have dreamed, too, of an organization that would work -- the 'Negro problem' is simply one phase of the vaster problem of democracy in America."

2. Ibid. page 339.
II. EARLY HISTORY OF THE NEGRO IN BOSTON.

A. The Coming of the Negro to New England.

In 1638 a trading vessel by the name of "Desire" landed on these New England shores with the first Negroes to become a part of this community. These Negroes were purchased by the people of Boston. This was a representation of those strange twists in the reasoning of people that will permit them to extol the virtues of a cause in one breath and selfishly deny it to another in the next. There were those within the Puritan ranks that condoned the enslaving of these black creatures on the basis of the Hebrew experiences of the Bible. However, it cannot be truthfully said that this represented the consensus of opinion, for there were many who could not dove-tail their ambition for religious freedom with freedom of slave possession. Neither could they completely deny salvation to these ignorant and heathen Blacks.

But certainly, in some cases at least, the church was a party to the propogation of the slavery institution. History records that it participated, to some extent, in the slave traffic. In one instance we find it altogether willing to accept a slave as an inheritance from a slave-owning member. Of the tasks assigned the Negro by his new masters we have no knowledge. Without doubt, he became the fore-runner of the many members of his race who, even to this day, must con-
tent themselves with menial tasks such as janitorial services, street-cleaning, ditch-digging, or coal mining. Probably he cared for the church property in exchange for food and clothing and, at death, a proper burial. It is not inconceivable that the church, in providing these things, thought herself the donor of Christian charity. She was expressing the love of God for humanity.

"It appears that at first the slave trade was an enterprise undertaken with the authority of the colony, for in March 1639 the General Court ruled that three pounds, eight shillings should be paid Lieutenant Davenport 'for the charge transported for the slaves, which, when they have earned it, he is to repay it back again'. The marginal note states 'Lieutenant Davenport to keep the slaves'".¹

In 1742, in a rather crude count of persons in Boston, there were listed 1374 Negroes, slave and free. In ten years this number had increased by over a hundred. Between 1742 and 1765 this element of Boston's population fluctuated considerably. At one time it came close to constituting a third of the total number of Boston citizens. But apparently the Blacks were very susceptible to the ravages of this wild country and must have succumbed to its hardships, for in 1790 only 766 of them could be found. We must take into account here the fact that slave-trading was at a low ebb. Thus their ranks were not greatly increased from the outside.

There seems to be but little information concerning the Boston Negroes' participation in the Revolutionary War. Cer-
tain inferences of history, however, indicate that, even in this matter, slaves were not unfaithful to their masters despite the threat of extreme danger. For instance, we find this statement from the report of a Massachusetts Bureau of Labor:

"......... Negroes were fighting shoulder to shoulder with white colonists. From the Boston Massacre to the conclusion of the war they were numbered among those at practically every major engagement."  

B. Early Education of the Negro.

Early education in America was chiefly a function of the church. If a Negro member of any given community were given the privileges and rights of church attendance he could also avail himself of the opportunities offered for training in the arts of reading, writing, and arithmetic. But in those communities where his Christian status was in doubt or unrecognized he was denied the chance to improve upon his state of ignorance. However, in some communities schools were being established independently of churches. Until about 1820 the Boston Negro had access to these schools on an equal basis with white citizens. But in that year a significant thing happened.

"A group of Negroes petitioned the school committee to establish a separate primary school..... Continued taunting by the white children had made school attendance unpleasant for their own. This request was at first turned down, but later granted. In 1831 a separate Grammer School was opened in the North End but due to the fact that the Negro population was drifting out of that section, it had to be closed four years later for lack of attendance. A little later the Smith School

was erected on Joy Street. This school was named after Abrel Smith, who left a legacy to the city to be used in the education of Negroes.1

It was not long, however, until the Negro, in clamoring for recognition and equality in all matters, began to react against the separate school idea for which they had earlier asked. About the year 1840, led by Garrison and Phillips, a group of Negroes petitioned the School Committee to open the doors of the Public Schools to the Negro Children. In the following report this petition was denied:

"Our inquiries into the origin and history of separate schools have also convinced us that the leading motive for their establishment was precisely the opposite of a design to degrade the colored people, as has so often been charged. The colored children in Boston possessed equal rights with others, as everyone knows, yet very few, often not more than two or three in all, attended the Public Schools. It was next to impossible to bring them in. Benevolent individuals undertook, therefore, to sustain special separate schools for them, and it was with great difficulty for a long time that they could be brought into these institutions. The labor of getting them in was far greater than the labor of teaching them when once brought in. It was by the exertion of benevolent white persons, in connection with the most intelligent of the colored people, that this class of children was brought under school instruction in any considerable numbers.... The question arises by what means the views and feelings of the colored people in reference to these special schools for their benefit have been so mysteriously changed."2

Continued effort, however, brought about the desired effect. Intelligent colored leaders, aided and encouraged by such men as Garrison and Phillips, stubbornly refused to give up the battle. In April, 1855, there was enacted legislation to abolish separate schools throughout the en-

tire state.

C. The Negro and the Civil War.

The Fugitive Slave Law brought a division of opinion in Boston. This law required that all the fugitive slaves be returned to their owners regardless of where they had been found or how long they had successfully eluded their masters. Many of the Negroes in Boston had been fugitive for a long time and had settled on the northern slope of Beacon Hill where they thought themselves secure. At one of the meetings in Faneuil Hall the new law was denounced and the Negroes were given instructions to stay where they were for they should receive protection from their white friends.

In some cases the Negroes managed their own affairs in seeking protection of their freedom. A Negro by the name of Shadrach was arrested in February, 1851. Shadrach was placed in confinement in the United States Court-room to await his arraignment before the United States Commissioner. A mob of Negroes rescued him and sent him to Canada. But Sims, another fugitive, was not so fortunate. He was tried, found guilty of deserting his master, and, with a police escort of three hundred men, was placed aboard a ship sailing for Savannah. "That day the funeral bells were tolled in Boston." 1

The most important of all the slave cases was that of Anthony Burns, in 1854. Previous to the trial involving him

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1. Howe, DeWolfe, Boston, the Place and the People, p. 275.
Charles Sumner had stirred up quite a bit of controversy in the Senate concerning the moral and social grounds for being lenient with the struggling race. From this time on there seemed to be a weakening of the potency of the Fugitive Slave Law and popular sympathy began to be expressed to the advantage of the slave.

At one time, when it was thought probable that a couple by the name of Crafts, being married by Theodore Parker, would be captured and returned to slavery, they were provided at the wedding ceremony with a Bible and a bowie knife. The former was for the protection of the soul, and the latter was equally important in that it was for the protection of the body. The couple made haste to sail for England where they found safety.

It is known that the above mentioned minister preached his sermons with a drawn sword and a pistol lying at hand for instant use. It is easily seen that anti-slavery feeling was rising rapidly among the educated and influential people of the East.

Burns was arrested on May 24, 1854, in Boston. Immediately such men as Wendell Phillips, Theodore Parker, Samuel Howe, and Thomas Wentworth Higginson came to his assistance. During a meeting at Faneuil Hall it was the plan of the men mentioned to break up the proceedings and rescue the prisoner. Police, sensing the disturbance, stood on guard within locked doors. The men on the outside battered upon the door
with a heavy joist, and when they succeeded in gaining an entrance they were taken in hand by the police. During the struggle a shot was fired which resulted in the death of a marshal's deputy.

Despite the failure of the attack, it indicated quite forcibly that clergymen, educators, and philanthropists were taking up the cause of the Negro.

On the Monday immediately following the riot, the Burns trial began. The court-room was guarded within and without with many soldiers and police. Dana, pleading for the defense, pled in vain, for the court eventually decided that the slave must be returned to his former owner, Mr. Edward G. Loring. Protesting this decision the women of Boston sent Mr. Loring thirty pieces of silver. "So much of local sympathy went out to the surrendered slave that little was left for the officer who administered the law."1

The next problem was to remove Burns safely to the ship that was to convey to the southern plantation of his servitude. Dr. Bowditch describes the occasion as follows:

"In full, broad daylight, in the middle of the day, in front of the assembled merchant-princes of State Street, with a right royal cortege of two companies of United States troops, and cannon loaded with grape, and all the military of Suffolk County, the poor slave was escorted, as with royal splendor, to the end of Long Wharf. But the splendor was entirely within the procession and not in the surroundings. Shops and offices were closed and draped in black. Flags with the Union down were hung across State Street. Swinging in air, near the old State House, was a huge coffin bearing the legend 'The funeral of liberty'. Hisses and cries of 'Shame! Shame!' met the procession throughout its line..."1

1. Howe, DeWolfe, Boston, the Place and the People, p. 279.
of march. A brother of a member of the Corps of Cadets, later a distinguished officer in the Civil War, tells the story that when this young soldier came home at evening he flung himself down and cried like a child for very sorrow at the part his military duty had forced him to play in that day's work."

With the sentiment already stirred up, it was seen that this would be the last attempt to send fugitive slaves back to their owners. Dr. Bowditch started an organization called the "Anti-Man-Hunting League". Its plan was to affiliate lodges in Boston and throughout the state for the purpose of seizing slave-hunters who would not, even for a consideration, give freedom to their fugitives. In the event of refusal to release his slave, he was sent from lodge to lodge in the custody of persons who saw to it that his hunt for his fugitive should no longer continue. Of course, this procedure was virtually kidnapping, but it was condoned by a great part of the population.

Actual participation of Negro forces in the Civil War that followed these events was at first frowned upon by the North. But because of military reversals at both Vicksburg and Fredricksburg it became necessary to receive recruits from some source or another. Finally it was agreed that Negroes should be allowed to fight under the supervision of white officers. Boston responded to this call for colored troops by organizing the Fifty-fourth Regiment of Massachusetts Infantry under Colonel Robert Gould Shaw. That young officer had confidence in the men given under his

1. Howe, DeWolfe, *Boston, the Place and the People*, p. 279.
charge. He drilled them arduously, trained them in all the arts and sciences of fighting, and convinced them of their worth and value for this patriotic and moral issue. Amidst the cheers of an enthusiastic Boston populace they left the city for the field of battle. In their seige of Fort Wagner these men covered themselves with undying glory, and justified all the confidence and faith that had been placed in them by their young superior. An historian writes of this splendid enterprise as follows:

"But of all the good work in which Governor Andrew and Mr. Forbes were associated, that which stands as the fullest flowering of thirty years of anti-slavery agitation in Boston was the raising of the Fifty-Fourth Regiment of Massachusetts Infantry, Colored. This was the first of all Negro regiments raised in the Northern States. From the outbreak of the war, Governor Andrew had eagerly wished to enlist colored troops, but for two years the War Department withheld its consent. When permission was finally granted, it became a point of pride with the governor to show the country that Massachusetts was ready to give of its best to the work. His choice for the Colonelcy fell upon young Robert Gould Shaw, an officer of rare power, who was already winning himself distinction in the Second Massachusetts. Turning his back on certain advancement there, though doubtful of his ability to command the new regiment, he gave himself heart and soul to the task. His fellow officers were also of gentle birth and breeding and were also strong abolitionists. In the camp at Readville the spring days were given over to grounding the black men in the elements of soldiery. On May 28, they set sail for South Carolina. Let Major Henry L. Higginson bring the day back to us: 'Can you see those brave men, well-drilled and disciplined, proud of themselves, proud of their handsome colonel, (he was only twenty-six years old) and of their gallant, earnest young white officers, marching through crowded streets in order to salute Governor Andrew, their true friend, standing before the State House surrounded by his staff of chosen and faithful aides; then once more marching to the steamer at
Battery Wharf while thousands of men and women cheered them—the despised race—as they went forth to blot out with their own blood the sin of a nation? Every Negro knew that he ran other and greater risks than the soldiers of the white regiments; and, further, everyone of those white officers knew that at the hands of other white officers and superiors he would receive severe criticism and condemnation. In less than two months the regiment led the attack upon Fort Wagner, where the 'fair-haired Northern hero' and nearly half his guard 'of dusky hue' fell together and were buried in a common trench.1

Opposite the main entrance of the State House in Boston there is erected a memorial to this brave regiment and its officers. The bronze statuary depicts the regiment on the march, determination and courage showing on the faces of the men who so earnestly follow their leader. Beneath this bronze are written these words:

ROBERT GOULD SHAW.

Colonel of the Fifty-fourth Regiment of Massachusetts Infantry. Born in Boston October X, MDCCCXXXVIII. Killed while leading the assault on Fort Wagner, South Carolina, July XVIII, MDCCCLXIII.

"Right in the van on the red rampart's slippery swell
With heart that beat a charge he fell forward,
as fits a man;
But the high soul burns on to light men's feet
Where death for noble ends makes dying sweet."

On the reverse side of the memorial we find this inscription:

TO THE FIFTY-FOURTH REGIMENT OF MASSACHUSETTS INFANTRY.

The white officers taking life and honor in their hands—cast in their lot with men of a despised race unproved in war—and risked death as inciters of servile insurrection

1. Howe, DeWolfe, Boston, the Place and the People, pp. 291-295.
if taken prisoners-- besides encountering all the perils of camp, march, and battle.

The black rank and file volunteered when disaster clouded the Union cause-- served without pay for eighteen months until given that of white troops-- faced threatened enslavement if captured-- were brave in action-- patient under heavy and dangerous labors-- and cheerful amid hardships and privations.

Together they gave to the nation and world undying proof that Americans of African descent possess the pride, courage, and devotion of the patriot soldier. One Hundred and Eighty Thousand such Americans enlisted under the flag in MDCCCLXIII to MDCCCLXV.
III

NEgro War Veterans IN Brockton

The Negro soldier played an important part in the civil war during the last few years of the war. Negroes were used by both the North and the South in connection with the war. The Confederates used Negroes from the start of the war to do the manual work. The employment of Negroes as soldiers was a problem that aroused considerable dispute during the first years of the Civil War. The Proclamation of Emancipation changed the status of the Negro so that he became a free man. This fact along with the actual need of larger forces by the North resulted in a federal policy of definite enlistment of Negro troops. Negroes were to become non-commissioned men under white officers who were experienced soldiers. A campaign for Negro volunteers was pushed forward with the result that 107,000 men were employed in the Union armies.

The enlistment of Negroes as soldiers had several advantages. It met the need on the part of the Northern armies of a larger number of loyal troops. The former slaves, although inexperienced in warfare, were valuable for doing the hard work as well as the actual fighting. The enlistment of these colored men furnished a definite job for them during the war. A large number of Negroes that had been freed had no work and no way of earning a living. The Negroes
gained a feeling of self respect and honor by fighting for the nation. The fact that the Negroes fought for the Union gained for them the respect and admiration of the Northern people. This helped to make secure the freedom which they had gained during the war. The Freedmans Bureau was established after the war to take care of these Negro soldiers and their families. On the other hand, the war caused an increase of race consciousness which was increased by the participation of Negro troops in behalf of the North.

The Negro troops showed courage and ability in their conduct during the war. There were four major engagements where the Negro troops distinguished themselves. These were at Port Hudson, Fort Pillow, Fort Wagner, and Petersburg. The respect of the officers for the loyalty and devotion of these troops is shown by the following accounts, the first from the New York Times of 1863.

"General Dwight, at least, must have had the idea not only that they (the Negro troops) were men, but something more than men, from the terrific test to which he put their valor.-- Their colors are torn to pieces by shot, and literally bespattered by blood and brains."

The Massachusetts regiment of Negroes distinguished itself for bravery under General Shaw.

"On June 6 the Negroes again distinguished themselves and won friends by their bravery at Milliken's Bend. The Fifty-fourth Massachusetts, commanded by Robert Gould Shaw, was conspicuous in the attempt to take Fort Wagner, on Morris Island near Charleston, July 18, 1863. The regiment had marched two days and two nights through swamps and drenching rains in order to be in time for the assault. In the engagement nearly all the officers of the regiment were killed, among them Colonel Shaw.

2. Ibid. page 257.
Two Brockton Negroes fought in the Civil War. These men were Lemuel Ashport and Lonis Simpson. Mr. Simpson enlisted in Company G of the Fifty-fourth regiment in 1861. His enthusiasm for right never ceased, and his tireless efforts in behalf of good citizenship won him high respect. A short sketch of Mr. Ashport portrays his career during the war.

"It was sometime in 1846 that one of the first Negro families settled in what is now known as Brockton, Massachusetts. The father of this family was Norah Ashport. One of his three sons, Lemuel, enlisted at the outbreak of the Civil War under the leadership of Charles F. Cabot. When that officer was killed, Lemuel accompanied the body back to Boston. He then entered the famous Fifty-fourth Regiment under the direction of Robert Gould Shaw and was in every engagement in which that regiment participated. At the end of the war he was discharged upon his arrival at Galloupes Island, Boston, on September 1, 1865. He reenlisted for a term of three years with the Twenty-fifth S. I. Regulars, and, at the expiration of his term, received honorable discharge at Fort Clarke, Texas. The succeeding October he was appointed to a position on the New Orleans Police Force by General Sheridan. He remained there for two years, then returned to Brockton."

SPANISH-AMERICAN WAR VETERANS.

During the Spanish-American War, there were four regiments of Negro soldiers in the regular army. These were the Twenty-fourth Infantry, the Twenty-fifth Infantry, the Twenty Ninth Cavalry and the Tenth Cavalry. Many Negroes enlisted in the volunteer service and formed some regiments commanded entirely by Negro officers. The Negro regiments saw active service and fought bravely.
"The very first regiment ordered to the front when the war broke out was the Twenty-fourth Infantry; and Negro troops were conspicuous in the fighting around Santiago. They figured in a brilliant charge at Las Quasimas on June 24, --the First Volunteer Cavalry (Colonel Roosevelt's "Rough Riders") was practically saved from annihilation by the gallant work of the men of the Tenth Cavalry."

The following comment was made by the "Review of Reviews" in an editorial at the time of the war.

"One of the most gratifying incidents of the Spanish War has been the enthusiasm that the colored regiments of the regular army have aroused throughout the whole country. Their fighting at Santiago was magnificent. The Negro soldiers showed excellent discipline the highest qualities of personal bravery, very superior physical endurance, unfailing good temper, and the most generous disposition toward all comrades in arms, whether white or black. Roosevelt's Rough Riders have come back singing the praises of the colored troops. There is not a dissenting voice in the chorus of praise.---Men who can fight for their country as did these colored troops ought to have their full share of gratitude and honor." 2

There were two Negro volunteers from Brockton in the Spanish-American war. These men were Mr. Jacob H. Goings and William Allen who served in Company L of the Sixth Massachusetts Infantry. Each served for more than a year and participated in some of the major skirmishes around Porto Rico. They helped invade the island and assisted in the battles of Ponce, Arisbo, and Yauco.

WORLD WAR VETERANS.

In the World War, the Negroes furnished 400,000 men of which number half of them actually were engaged in service in France. Negro men also served in all branches

of the army. A special camp was formed, Camp Dodge, for the training of Negro officers. This camp trained 1,800 men who received commissions. The Secretary of War had a Negro, Mr. Scott, as a special representative and assistant. Negro nurses served in the hospitals. There were Negro Y.M.C.A. secretaries and chaplains. The Negro race contributed their share to the support of the army also in their occupations and by contributing loyally to the Liberty Bonds and Red Cross. Negro troops were cited for bravery in many engagements and made as fine a record as in past wars. Several regiments received the Croix de Guerre for exceptional valor. General Vincenden said of a Negro troop, "Fired by a noble ardor, they go at times even beyond the objectives given them by the higher command."

Race discrimination continued here in the United States in spite of the noble sacrifices and loyalty of the Negro regiments in the war. The war tended to intensify the antagonism against the Negro in the South. The Negro did not receive due credit for his services in the war. The moving pictures of the war did not give the Negro any part in its list of honorable forces. Negroes were the victims of small discrimination in the service which increased their hardship in the war. The result of the war was to intensify the feeling of bitterness between the Negro and the white people.
On a percentage basis, the Negro race in Brockton contributed more than their share of soldiers and sailors to the Great War of 1917. The first one to fall victim to the shells of the enemy was Oleanis William Burton. The quotation below was taken from a book dedicated to Brockton war heroes who lost their lives in service.

"Orleanis William Burton, private of Company E, 367 Infantry, was born in Boyton, Va. July 28, 1892. He was the son of Samuel and Anna Price Burton, now of 189 Crescent Street, Brockton. He came to Brockton November 10, 1905 and was employed in the textile mills at Lawrence later. He was married to Elizabeth Hall -- he was a member of the Lincoln Congregational Church of Brockton. He died July 2, 1918, and is said to have been the first colored man to have died in the service."

Although many Negroes fought in the front line trenches in the war, Burton was the only one to die in action. Two were gassed and died months later, after returning home to Brockton. Morris Gale of the 308th Infantry rendered efficient services during the World War but was gassed and died shortly after returning home. Julian Young, of the 307th Infantry and William Allen, of the Engineers fought in many engagements but returned home safely.

George Gabrouel had experiences which are typical of those which the Brockton Negroes underwent during the war. Gabrouel was drafted in 1918 and was sent to Camp Devens for training. After thirty-eight days of camp training he was at the front, near the German border. He was a member of Company A, 307th Infantry. His term of service was eleven months with thrilling experiences. One day, after
a twenty-three mile hike, having had for their rations one canteen of water and a very small portion of food, they entered what is known as Death Valley. One colored regiment had been entirely wiped out there and the company of which Mr. Gabrouel was a member had been sent to take its place. Shots and shells were continually whizzing over their heads, a bombardment which continued for sixteen days.

Mr. Gabrouel participated in the Meuse Argonne battle. He was never wounded or gassed, but he had many narrow escapes. He relates an incident in which he had been talking with a group of men and, immediately after leaving them, a shell burst in their midst, wounding seriously the very person with whom he himself had but only a moment before conversed. On another occasion one of the men of his company was carrying a shell. It exploded, beheading the one who had held it. This took place after the war when Corporal Gabrouel and his men were given the task of destroying German ammunition found stored on French soil. There were many tons of these large shells which had been brought into France. Many of them had been timed to explode at some time in the future. This, of course, made them very dangerous to handle. Their presence constituted a constant danger and Gabrouel and his men emptied their contents by attaching fuses and applying the necessary ignition.

Mr. Gabrouel had two brothers in the service, one of
whom was gassed and wounded nine times. He recovered from
the wounds, but in 1925, he succumbed as a result of the
gas. His gassing was of such nature that the drinking of
water poisoned him. Just a small amount of water would
turn his skin as yellow as gold. For seven years he sur-
vived on the ice-cream that the doctor recommended.

Mr. Gabrouel, although made a corporal in France, spoke
about war as being a 'hell on earth'. We have reason to
believe that many of the hardships he suffered have never
been uttered. For a time he was reported in Brockton as
being among the missing. It was at that time that his
wife was confined after the manner of women, expecting her
first-born. She travailed, and brought forth twins. These
home conditions added to the worries of Mr. Gabrouel and it
is said that the year he spent 'in hell' has aged him con-
siderably.

Frank R. Smith was born in Boston. He enlisted in the
army in 1911 and was sent to Camp Allen, Vermont, for
training. There he remained for two years and eight months.
He was enrolled in the Tenth Cavalry of Company K. In
1913 Villa and his men were causing trouble on the Mexican
Border, and Mr. Smith was sent there to help maintain the
peace. Subsequently, in 1914, he received his discharge
from Fort Fichuga, Arizona. From there he came to Brock-
ton where he resided until 1916. During this time work
was anything but plentiful, and, desiring further travels, he enlisted in the Navy. This enlistment took place February 15, 1916. Mr. Smith was first sent to Norfolk, Va., where he cruised up and down the Atlantic. Visits were made to Mexico and Cuba, from which place they were ordered back to the United States at the beginning of U. S. participation in the World War. Mr. Smith's new task was to serve as an escort, piloting ships to England and France. His ship was fired upon many times by submarines, but no disasters occurred. He was aboard the battle-ship "Tacoma" when it was sinking just off the coast of Vera Cruz. Most of the men were rescued; only about twelve or fifteen perished as the ship went down.

Mr. Smith spent eighteen years in the Navy, and during that time he saw a great deal of the world. He has served on over a hundred-and-fifty different vessels. His active naval service ceased July 3, 1933. He is now a member of the reserves, and also a member of the American Legion Post 35 of Brockton.

The author of this thesis does not wish to show partiality, but space will not permit a biographical sketch of each Brockton Negro who participated in the World War. Some of Mr. George Gabruel's experiences have been recorded, and as a number of men from Brockton served in his Company, their experiences were parallel.
IV.

BUSINESS MEN IN BROCKTON.

It seems quite impossible to ascertain any definite facts as to race discrimination in business dealings. Negroes who have been interviewed do not seem disposed to advance any information which is concrete. They do not want to admit that race prejudice exists in Brockton. They seem to have a race consciousness rather than an individual outlook on the problem. They feel that the black man is not getting a square deal, but they hesitate to place specific blame on any person or business concern. The white man is quite prone to talk about himself and his business affiliations. If he is not getting a square deal in the business world he is quite willing that all of his friends and associates know about it. Now perhaps the Negroes discuss these more personal business problems among their own kind, but their prudence is profound in the presence of others. Possibly fear dominates them to the extent of carefulness. They might have been skeptical of the inquisitor, thinking that their words might reach the ears of their employers.

On the other hand, white employers were interviewed as to their general attitude and practice regarding colored labor. All testified that blacks and whites were treated alike, no partiality being shown. The criterion which served as a basis of judgment was efficiency.

Regardless of the fact that the Brockton colored man will not admit race prejudice, and the white employer denies that
such exists, certain statistics would cause us to infer different conclusions. Realizing that the Negroes are rare in the minority, yet on a proportional basis, they should have a better showing. In considering over one hundred years of Brockton's history, only five colored men have attained to distinct business positions; a mail carrier, two policemen, another a real estate man, and the last an executive in a shoe company is not a large percentage in the field of achievement. Of these five, only three carried on their business activities in the city itself. It is true that a few girls have been given opportunities for practice teaching, but that was only for a short duration of time. In order to obtain permanent positions they had to seek elsewhere. A few girls have been employed as stenographers, but only for short periods of time. Likewise, there have been a few barbers and garage men, a plumber, a carpenter, and a few store keepers. Also some have succeeded in the pressing and dyeing business. The barbers, as a rule, did not survive long, usually closing shop after only two or three years of operation; the garage men soon found their business unprofitable; and everyone of the store keepers has failed at least once. There are two grocery stores and a fruit and vegetable store in operation at the present time, but it has been a hard struggle for them to cope with the keen competition of their white neighbors.

Yet, this group represents the highest business achievements of the colored race in Brockton. All others of the past
century fall in the category of common laborers. Only one stands out from the crowd because of business success. He is Mr. Watt Terry. He came from Virginia as a very poor boy, worked for a time as porter on a train, and then as janitor in the Y. M. C. A. He was encouraged to buy an apartment house and finally secured money enough to make a down payment. This started him on a conquest for property and launched him on his career as a dealer in real estate. In 1912 his business had grown until he was devoting full time to it and found it necessary to rent an office in which to do business. Today his business activities are divided between two cities - New York and Brockton. It is said that now he has in his name over two million dollars worth of property.

Brockton is an industrial city with many shoe factories, yet only a comparative few Negroes have ever been employed steadily in any of these factories. All of these concerns have had, at some time in their history, colored men in their employ and most of them have a few even now. But only one colored man of the number employed in the past and present has ever arisen to an executive position. The man to whom I refer is Mr. Edward Malery who has for years worked for the Douglas Company as an adjuster of claims. All of the other employees have been ordinary laborers, many of them working day by day at piece work.

Brockton is a city of approximately sixty-five thousand people, and yet in the entire city there is not one college trained Negro man or woman employed. Those who graduate from colleges find it advantageous to themselves to depart for other
sections of the country. Two Brockton boys have honored their people by becoming physicians. These are Dr. Jones and Dr. Harris who have established their practices in New York and Brooklyn. One girl who graduated from Boston University and took graduate work at Columbia is now a missionary in Africa. A few of the girls who have been trained in Normal Schools are teaching in the South, but the greater number of college young folk are located in New York or vicinity.

We again ask the question: Is Brockton treating its colored population without prejudice? Our conclusions are that the evidence is none too strong in its defense.

The labor situation has never been acute in Brockton. On the average, the colored man has had an equal chance with others. For the past five years work has been none too plentiful for workers of any race, regardless of locality. Some Negroes have been forced to resort to charity, but they do not stand alone in this predicament. The majority of the Negroes have work of some sort—at least one member of the family is usually a wage-earner. This is not the best that might be hoped for, but it saves the family the embarrassment of accepting public relief. Most of the middle-aged men have employment of some kind, for they have established themselves in previous years. The big problem faces the Young People just out of High School who find it impossible to get a job. This applies equally to Caucasians and Negroes.

Most of the jobs that are obtained are but part time affairs. Thus the problem of how to use leisure time is not
an inconsiderable one. What shall young people do with their excess energy? Possibly, in time, various cities will launch projects wherein wood workers and mechanics can work out and perfect their ideas. This will stimulate initiative and make for creativity.

Until the spring of 1932, the only union among the shoe workers in Brockton was the "Boot and Shoe" factory union. The union was in the saddle and it was impossible to force it to dismount. They had the agreement with shoe companies that workers were to be given no rights that would conflict in any way with those of the union. One of the requirements was that all workers be members of that union. Anyone who refused to become a member was to be released from the employment lists.

The union, in return, gave the men some compensation, for the money that was exacted from them. Small insurance was given in case of sickness or accident, and some aid was given in the event of death. In spite of this the workers became dissatisfied, and determined to break with the union. They made the attempt and were successful.

Revolt against the union was interpreted as rebellion against the industry. All the employees were released, and other workers imported. Of course many riots ensued.

The Douglas Company was so crippled that it could hardly operate. It attempted to continue as before but was so handicapped that it had to resort to arbitration with former
workers. A new labor union, which is still functioning, was organized. It is a local affair, and is known as the "Brotherhood Union".

The colored laborers in Brockton have never been strong enough in any particular field of labor to maintain a separate union. In all cases the Negroes have paid their dues and have been regular members. But the unions have not greatly concerned the Brockton Negro.

Until a few months ago, one of the requirements for working in the shoe industry was membership in the "Boot and Shoe Union". The union had an agreement that anyone becoming employed in one of the factories was automatically a member. A small initiation fee was charged and dues were regularly collected.

The workers became dissatisfied and objected to the payment of dues. They felt that adequate benefits were not forthcoming. When the workers finally refused to pay, the companies were in a great dilemma. The "Boot and Shoe" union objected to the use of their stamp on the product of such a company. It was deemed unwise by the company to discharge all its men, and the union had no power to force it to do so.

The results were that the men continued to work as non-members of the union. The companies continue to function without the use of the union stamp. As to the advantages of the new union formed by the men themselves, it is not now
possible to say. The new organization has not functioned long enough.

The Brockton Negroes have never been active in labor disturbances. In most instances, they are held in high esteem by their employers, and are considered very dependable. They do their tasks without grumbling, and try to fit themselves into the organizations of both the companies and the workers.

Albert Bushnell Hart has this to say of the "Boot and Shoe" union:

"In one noteworthy instance the union even fought, in behalf of the employers, an outlaw strike against certain workers who had violated their agreement and gone on strike. This was in 1924 at Brockton, where the "Boot and Shoe" union long remained dominant. The union emerged victorious in this encounter and demonstrated to the employers that when the union made an agreement it was able to enforce it upon its own members. Following the disintegration of the "Amalgamated" in the shoe cities north of Boston, the "Boot and Shoe" workers stepped in; and at present they are rapidly aiding in restoring the prestige of such cities as Lynn and Haverhill that for a few years after the World War suffered severely from internal labor troubles."

Although the Brockton Negro has not been given a chance to distinguish himself in an executive way, he has nevertheless forged ahead, and made a good showing as a citizen. The majority of the Negroes own their own homes, or in the process of purchasing them. These homes are not in any one section, but are scattered throughout the city. Some of these homes are of the finest kind, and are located in the best dwelling quarters of Brockton. These homes are also modernly equipped and well furnished for ideal living conditions. Not all now—
ever are so well favored, as many are forced to rent, and accept conditions as offered them. The renting problem is not nearly as acute now, as it was a few years ago, when houses were more in demand. Then too, the Negroes in Brockton have an advantage over the Negroes of many other cities, due to their kindred friend, Mr. Watt Terry. Mr. Terry is a Real Estate man, and has under his charge a great number of homes; thus he can give to his race their choice.

As it has been stated, the most of the Negroes have not risen above the level of common workmen; consequently, some may wonder how they manage their payments on a home. The answer is not hard when we take into consideration the family as a unit. The wife works, as well as the husband, and the children also if there is any possible chance. Often the wife makes far more money than her husband, due to the type of work she is able to secure. She may serve as maid in some wealthy home, and although her wages may not seem so large, the things that are given her make up for it. She may take home every night a large portion of food, nearly enough to supply her family. Either her mistress does not know about it, or does not care, often the latter. The mistress does not want stale foods to be served, and orders all such to be thrown out. The maid takes advantage of this by seeing that there is a liberal supply left over, and instead of throwing it out she carries it home.

Not all Negro ladies are fortunate enough to have places in which to work, or such an ideal nature, but the most of them do find work. Some of them in the past have obtained work in
but in relation of the case, the question does not concern us.

I have never considered the problem of the presence of life in the past, but the question to me, whether the presence of life in the past, in my opinion, is not the same.

The question does not relate to the one, but to the other, to the two. It is not the other, but the two. It is not the other, but the two.

And the question is, whether the presence of life in the past, in my opinion, is not the same.

I have never considered the problem of the presence of life in the past, but the question to me, whether the presence of life in the past, in my opinion, is not the same.
Children in homes where the mothers work seem to grow up and become quite as respectable citizens as others. Although they do not have the close supervision of parents, they often associate themselves with children who do, and as a result profit by their environment. If they are of school age, they either have odd jobs to perform, or are interested in sports which take up their time and keep them off the street.

The difficulty which perplexes many today, that of leisure time, never has troubled the colored generations of the past. Their daily routine of life kept them busily engaged, so that they did not have time to worry about recreation. Now the situation has changed, and what to do with one's time is a problem.

This is a special concern for many young people today, both for colored and white, regardless of the city in which they dwell. It not only applies to the young, but people of all ages are wondering what next they can do to amuse themselves. Movies and other amusement places have capitalized on this desire, but since the people who have the most time, have the least money, these capitalistic concerns can not minister to their needs. Brockton, along with other cities, has realized this, and to cope with it has laid out large sums of money on public works, such as parks and play grounds.

In addition to sitting in the park, and playing ball or golf, what do the Negroes in Brockton do with their surplus time? The various activities of the Lincoln and Messiah churches solve for many the leisure time problem. Social events have to
be planned, and have to be attended and this takes time. As the Brockton Negros are socially minded, either one or the other of the Churches manages to have something going on most of the time. For a larger perspective on how leisure time is absorbed, read the ensuing chapters on Lodges, Clubs and Music.
V.

EDUCATION AND THE BROCKTON NEGRO.

We have already witnessed some of the movements for better adjustments for education in Boston. We have observed some of the problems incidental to both the schools in which the students learned together and those systems in which they were separated according to race. We have been impressed with the liberality of the Boston school trustees in granting to the colored folk their wishes. First, the Negro asked for separate schools; then he wished his children to attend the regular schools established principally for white children. All these desires were granted, not, however, without much debate, conflict, and wrangling.

In Brockton, the issue has never been forced. Never has there been any serious contention. The Negro has never sought separate schools for his race, but has been quite content to allow the children of his race to mingle with those of white people in the public schools. He has been given a square deal by the Brockton School Board, and the white students enjoy no privilege or consideration that is not shared by his colored class-mates. There is no record that the Negro students were ever discriminated against by teachers or superintendents.

Communication with the present Head Master of the Brockton schools reveals that the colored children do not constitute the problem that is often attributed them. We
quote from the Head Master's letter of March 4, 1935:

"I do not feel that Negro pupils are any more of a problem to us than white children. They mix with other pupils freely, have no particular interests as to studies, do not as a rule prepare for college, engage in sports, and seem to have no great interest in music."

The first Negro to graduate from the Brockton High School was Edward Mallery. He received his diploma in 1903. Miss Pearl Ashport, youngest daughter of Lemuel Ashport, graduated from the same institution in 1907. Miss Mary Pearvis was graduated at about the same time. Of course, the number of Negro graduates has increased greatly in recent years.

As is the case with white students also, many Negro boys and girls do not complete their High School courses. Several of the Brockton graduates, however, have been very diligent in pursuing higher education and not a few of them have become enrolled in colleges, universities, and Normal Schools. An attempt has been made to secure a complete list of such students. If any have been omitted, we wish to assure the reader that it has not been done intentionally. From information available the following roll has been compiled:

Mrs. Mary Kilson, nee Reavis, Bridgewater Normal, graduated in 1910. Now married.
Paul Lincoln Jones, Tufts Medical College, 1927, surgeon in Harlem hospital, New York.
Chester E. Harris, Tufts Medical College, 1927, practicing physician in New Kensington, Pa.
Myrtle E. Harris, Bridgewater Normal, B.S. 1924, now teaching.
Arthur Royster, Syracuse University, A.B. 1929, teacher.
Ruth Royste, City College, Washington, 1931, in school.

Edna Royster, Bridgewater Normal, 1931, in school.

Lester Bryant, Syracuse University, 1927, undertaker.

Wallace Terry, Northeastern University Law School, 1927, real estate, New York.


Alta Jones, S.R.E., Boston University, New York University, 1930. B.A., M.A. Missionary in Africa.

Zilpha Hopp, Bridgewater Normal, 1931, in school.

Thomas Bradford Hilliard, attending New York University.

Elyse Hilliard, Secretary Urban League, New York.

Raymond Turner, Boston University, B.S., Electrician.

Mildred Turner, Boston University, B.S., Secretary High School, Brooklyn.

Lloyd Turner, Boston University, B.A., Social Service in Brooklyn, 1934.


These young people have continued their education, in many cases, because some outstanding individual has brought influence to bear upon them to do so. A brief biographical sketch of each of several leading Brockton citizens who were interested in higher education of the Negro follows.

Rev. Allan Hudson, for many years pastor of the First Congregational Church in Brockton, was deeply interested in the education of members of his race. He spoke on several occasions before the students of Howard University in Washington, D.C. In 1904 that institution conferred upon him the degree of Doctor of Divinity. Also, that in-
stitution made him a trustee. He later became president of
the school and held that position until his death in 1915.

Reverend J. Stanley Durkee, Ph. D., for several years
pastor of the South Congregational Church in Brockton,
succeeded Dr. Hudson as president of Howard University.
He remained in that position until early in 1927.

Another Brockton minister who became deeply interested
in educating the colored people was Reverend Pitt Dilling-
ham. He was for several years the pastor of Unity Church.
Later, he was identified with collegiate education among
the Negroes of the South.

Reverend Charles M. Nelden, several years pastor of
the Central M.E. Church of Brockton, was in later years
president of a colored university in the South.

The first church organized among the colored people in
Brockton had as its organizer its first pastor, Reverend
Sebastian D. Turner. He remained in Brockton until he went
into the army as a chaplain. He was induced to remain in
the service after the war.

One of the conspicuously successful colored men of
the Brockton Church is Watt Terry, once janitor of the
Y.M.C.A. and of some of the apartment buildings in the city.
He took up real estate and at one time controlled a great
deal of Brockton property. He is on record as having been
one of the largest property owners in the country. Later,
he changed his base of operations to New York where his
phenomenal success continued. He maintained his Brockton home and is still a member of the Messiah Baptist church. He has been much in demand in recent years as a speaker before colored men's organizations. For the most part, his talks are of the inspirational type based upon the richness of his own experience. The need for continued educational progress of his race is one of his strongest convictions.

Reverend Benjamin Brawley was one of the strongest advocates for Negro education that Brockton ever had. Before taking up his duties as pastor of the Messiah Baptist church he had been engaged in literary work in Cambridge. He was a former instructor and professor of English, and later dean, of Morehouse College, Atlanta, Ga.

Mr. Brawley was born in Columbia, S.C. April 22, 1882. When but nineteen years old he received his A.B. from Morehouse college. He also came into possession of degrees from University of Chicago and Harvard. He continued his study in the Boston School of Expression and the Divinity and Graduate Schools of the University of Chicago. From 1910 to 1912 he was professor of English in Howard University of Washington, D. C. He taught three summers at Hampton Institute and in 1919 and 1920 he was president of the Association of Colleges for Negro Youths.

Reverend Brawley has written many books, most of which are of a distinctly educational nature.
VI.

RELIGION AND THE BROCKTON NEGRO.

According to the "Brockton Enterprise" Negro church history dates back to 1800. Here we see Mr. Easton and his men attending a religious service in a colonial meeting house in search of spiritual refreshment. The sexton mistook their zeal for disorderly conduct, as the following clipping from the "Enterprise" indicates:

"The story has been told, and is alleged to be true, that on one occasion Mr. Easton took the boys to church. During the meeting there were frequent shouts of 'Pallelujah'. The sexton objected, and asked what they meant by such procedure. They replied by saying 'We are all getting religion.' The sexton requested that they leave, saying that the church was no place for such actions. He ordered their arrest."

Later in Brockton's history, when colored people were more plentiful, some deacons and pew-owners were disturbed by the visits of their ebony brothers.

"In the early records of this first church in North Bridgewater (now Brockton) it is recorded under the date of March 19, 1787, 'Voted to build a porch, provided it can be done without expense to the parish, and also to put seats in the porch and belfry for the Negroes, and all the room where the stairs and Negro pews now are'. Evidently there was some resentment on the part of the colored people at being expected to occupy a loft especially set apart for their use. There is a letter dated August 4, 1800: 'To see what measures the parish will take to prevent the blacks from occupying the seats appropriated to the use of white people, so as to prevent any disturbance in the time of public worship'.

At one of the meetings it was voted 'that the side galleries and the seats in the body of the meeting house be appropriated to the use of white people, and the seats in the porch above to the use of the black'.
Whether the desires of this vote were carried out or not we do not know. There was no controversy worth mentioning, however, for sixteen years. In December, 1816, it was 'voted that the people of color may occupy the two back seats in the West Gallery of our meeting house, and no others, or that they may have ground for one pew in the northwest corner of the gallery, and ground for another pew in the northeast gallery, as they choose, and that the parish clerk serve the people of color with a copy of this vote'.

This was the most likely factor that led to the founding of the colored churches. This was not the only reason, however. No doubt, the temperaments of the two races were so different that separate churches were desired by both the white people and the Negroes. In some instances, Negroes belonged to white churches and there is no evidence that racial discrimination of any kind was manifested. Just prior to 1897 it was recorded that the Terry girls, and several others were members of the Methodist Episcopal organization. But due to difference in temperament, it soon became advisable to establish separate groups for the purposes of worship.

Early in the year 1897, Reverend Turner came to Brockton and called the Negro people together in the interests of founding a church of their own. He was a young man just out of school, and in Brockton he thought he saw a deep religious need for his people. Reverend was willing to effect a separation from the dependence upon the white churches and to lead his people into green pastures of their own. In his attempt to lead the group, from out the land of Egypt the company became divided. Meetings were held very peacably in
Kingman Hall until the problem of denominational affiliation arose. Reverend Turner was a Congregationalist, but by no means a bigoted one. The chances are that at this time one strong denomination would have been established for the colored folk of Brockton had it not been for the fact that another strong faction sought recognition.

A historical sketch of this newly found Congregational church, as printed in the Souvenir Program of May 28, 1912, is as follows:

"On April 9, 1897, Rev. S. D. Turner visited Brockton, and preached the following Sunday to the colored people, in Kingman Hall. Services were held regularly each Sabbath and a Christian Union was formed. After several weeks of successful meetings in the above place, the Union moved to 140 Court Street, and continued its regular services with a membership of twenty-two. A Sabbath School was soon organized, with thirty-seven members. The Congregational ministers interested themselves in the Union, and advised the forming of a regular Congregational Church. The Union voted to do so at a meeting of the Union held June 23, 1897, with Rev. Robert L. Rae, Rev. Andrew W. Archibald, D. D., Rev. William Thomas Beale and Rev. Allenudson, representing the Congregational churches. A council was called to meet with the Union, and organize a Congregational Church, which was done on October 19, 1897. On suggestion of Rev. Allenudson, the new church was named the Lincoln Congregational Church, and one year later it was admitted to the Norfolk Conference of Congregational Churches.

At a reception held in the Lincoln Congregational Church, on Court Street, about one hundred friends of the church were entertained. The reception was tendered them in testimonial of their thanks and appreciation for the donations which had been given toward a building fund. The books were all called in and the money counted. It showed a liberal response to the appeals which had been made.

Following were the amounts collected by the various ladies: Mrs. L. T. Slaughter, $80.85; Mrs. George Levis, $42.00; Mrs. L. Manning, $20.85; Mrs. F. F. Chavis, $15.00; Miss E. Terry, $8.10; Mrs. E. B.
During February 1900, a definite step was taken to secure funds for the new building. At a banquet held in the Porter Congregational church, at which William L. Garrison, Jr., was the speaker, on suggestion by Rev. Albert F. Pierce, D. D., of the South Congregational Church, a fund was started, and Rev. S. D. Turner was endorsed, and went forth to solicit $2500.00, and on July 20 announced that the fund was complete. Arrangements were immediately made to purchase and build. The present site was secured, and the cornerstone of the new building was laid November, 1900, and on January 1, 1901, the building was dedicated with the following services:

At the morning service, the sermon was delivered by Rev. J. P. Bixby, of Revere. This was also a baptism and reception of members at this service. Six members were received by baptism, and two by letter. An interesting feature of the morning service was a presentation to the church of a silver communion service, by E. E. Bennett Lodge, U.O.O.F. The church had previously been presented with a pulpit set, by the First Congregational Church, and a pulpit Bible, by William A. Boyden.

The dedication services proper took place at three o'clock in the afternoon. The program for these services was very interesting, and was as follows:

Hymn Prelude.
Responsive Lesson. Rev. James Lade, Pastor of Wendell Avenue Church.
Prayer. Rev. R. L. Rae, Pastor of the Waldo Church.
Scripture Lesson. Rev. Allen HUDSON, Pastor of First Congregational Church.
Sermon. Rev. Albert F. Pierce, Pastor of South Congregational Church.
Statement. George E. Keith, Chairman of Board of Trustees.
Offering.
Hymn.
Benediction. By the Pastor.

At the evening service, Rev. Edward Brown, of St. Luke's church, Boston, preached the sermon. Mrs. Hannah Soule presented the church with a Bible.
The church went steadily on, increasing in membership and usefulness. A Young People's Society of Christian Endeavor was formed, and the society was admitted to the Bridgewater Local Union of Christian Endeavor.

The property with furnishings cost $5000.00 which was all paid for by the society in 1903.

The Ladies Aid Society have purchased and made the church a present of an Estey organ, costing $350, upon which $300 has been paid. A piano was purchased for the Sabbath School, and is being paid for by a club of young ladies connected with the church. Our church membership has grown from 22 to 110. Two-thirds of the additions are by conversion. The Sabbath School has also increased until now we find our present quarters inadequate. The young life of our church claims our attention, and challenges our effort. We are very anxious to care properly for our young people, and feel we must do it or we will all suffer. A plant in which their social life can be cared for is needed. To meet this need we have added three rooms in the basement, but we find they are damp and can only be used occasionally. There is space in the rear to build, and we hope to be able to do this. The building is kept in good repair, inside and out; has been painted three times outside, and decorated once inside. We have a vested choir of fifteen young people for the morning worship, and an adult choir for the evening service. The young people, when they are ten years of age, are given one year in the Pastor's Religious Training Class.

If our friends who believe in the future usefulness of our work, will help us, we will be very grateful, and will try in the future, as in the past, to merit their confidence and assistance. Our future depends upon our young people, and we must train them. The present population of colored people in this city is about 800.

We take this opportunity of thanking our many friends for their sympathy, prayers, and financial support. 'The Lord bless thee and keep thee. The Lord make his face to shine upon thee and be gracious unto thee. The Lord life up his countenance upon thee and give thee peace'.

Under the Supervision of Rev. Turner, a church building was erected on Appleton Street. This was used for sometime as the Lincoln Congregational meeting house. During these years a theological debate arose in the First Baptist church
and a part of their members broke away. The result was a new church on Court Street which was known as the Free Will Baptist Church. Finally, the older members of this group died out, or became reconciled to the mother church, and there was a move to reunite. The trustees of the Lincoln Congregational church made negotiations for the Free Will Baptist building and were successful in securing it. They had no use for two buildings so they sold their Appleton Street building to the Christian Advent people. The Lincoln Congregational church has worked hard to pay off its mortgage, and has finally succeeded. Today the church is free of all debt.

After the celebration of the fifteenth anniversary of the Lincoln church, a student from Boston University, Mr. Lawrence, was called to take charge. He was a native of the West Indies, but was thoroughly accustomed to American ways. He was well liked and his services were well attended. His remuneration was eight dollars a week. After two years of service he resigned and went to Tennessee.

Martin Jennings was then brought from New Jersey. He and his family remained in Brockton for a number of years, and his efficient services were much appreciated by the church. Nothing striking has been reported concerning his ministry, but he is reputed to have been an excellent leader. After many years of active service, he resigned and went back to New Jersey.
Thomas Dausell next took up the work, and remained with the church for about five years. Although no large additions were made to the church, he was able to hold the group together. He still has many friends among the Brockton folk.

After Rev. Dausell's time of service, the church used several supply ministers. Finally, it decided upon a young man who was then a graduate of Boston University. He had completed his divinity course at Yale, and was anxious to put into practice some of the things he had learned. This man was Robert T. Peacock. He was keen energetic and tactful. His personality attracted the young people, and, when in their circles, was always popular. The result was that he accomplished much in building up the young people's organizations in his church. He organized them into a club known as the Alpha Zeta Circle. Rev. Peacock was also successful in persuading a large number from this group to join the church. He remained as pastor for about two years, and resigned to accept a call to the St. John's Congregational Church in Springfield, Massachusetts.

Robert Boston Dokes, also a single man, and a student from Gordon College, was invited by Lincoln church to take up the work. As a student he did very nicely, but, of course, was not the leader that his predecessor had been.

After Rev. Dokes, the church again resorted to supplies for a time. Among these men was Joseph Reed, who later became a pastor of the Messiah Baptist church. His work in
Lincoln church was considered very satisfactory.

The next Lincoln pastor was Thomas J. Bell, who was brought from the Nazarene Congregational church in New York City. He is the man in charge at the present time and his work is most satisfactory. Rev. Bell has revived interest in the church, and has made a number of new additions to the membership. He is active in his pastoral work and is well abreast of the times so far as the timeliness of his preaching is concerned. Because of his activities upon the field, it has been said of him, 'It takes two to see Rev. Bell; one to see him coming, the other to see him disappear.'

Rev. Bell rooms across the street from the church. His quarters are in the Y.M.C.A. hotel located there, and he has free access to the nearby public library. He is much interested in Y.M.C.A. work, having held secretarial positions with that organization and having helped establish new branches for it in the Middle West. In an address, which he recently delivered, Rev. Bell was heard to state, 'All my life I have been a pioneer, and my purpose is to continue pioneering for Christ.'

For the past twenty years, some of those to be remembered, who are now deceased, are: Henry Chavis, Thomas Slaughter, Mr. J. Smith, Lewis Terry, Edward Kennady, Anna Kersey, Robert Royster, John Kersey, and James Atus.

On July 22, 1897, a little band of faithful Christian workers met in Kingman Hall to express their desire for
starting another Negro church. They were interested in having the Baptist denomination represented among them, and at that meeting, they asked Dr. W. H. Eaton, of the Massachusetts State Convention to outline the possibilities of such an enterprise and inform them as to the essentials of membership.

Letters were called for from those who were already in good standing with that denomination. Three Responded: Kitty Brummell, Theophilos Brummell, and John Parker. These three, then, became the founders of the Messiah Baptist Church. Others who were in good standing but had not the necessary letters were also made members. They were Susan Parker, Nannie Gales, Jennie Kallery, Betsy Burrell, Bella Gales, Sallie Royster, Lucy Kersey, Cornelia Kersey, C. S. Wyatt, Charles F. Harris, Hilary A. Gales, James Kallery, John Rawlis, W. S. Kersey, James Finnie.

Sympathy with the newly organized society was expressed by James Royster, Margaret Wright, and Joseph Royster.

At that meeting Rev. Johnson W. Hill was moderator, and the clerks were C. S. Wyatt and Wm. H. Royster. Services were scheduled to be held each Sunday at 10:30 A. M., 3:00 P. M., and 7:00 P. M. Tuesday evening was set aside for prayer meeting.

Rev. Henry E. Jones was called to serve as the first pastor in August 1897. A special council for the purpose of designating the Messiah church as an official Baptist
organization was held on October 5, 1897. Nine Baptist churches were represented at that council. That same evening, public recognition services were held. Deacons at this time were F. A. Gale, C. F. Harris, and Henry Hamilton. Theophilos Brummell was made clerk.

Dedication services for the new church home were held April 27 to May 4, 1902. This new home was located on Alton Street. Benjamin Jones presented the church with a new pulpit in August, 1908. In 1911 the church received as a gift from Mr. Wooton an individual communion set.

In 1913 Rev. Jones felt that his work in behalf of the Messiah church was completed, so, after nearly seventeen years of faithful service, he handed in his resignation. Shortly afterward he accepted a call to the St. John Baptist Church in Woburn. He was installed there July 15, 1914.

A call was then extended to Rev. N. A. Harriot as pastor of the church to serve one year. He accepted in August, 1914 and resigned in November 1916.

Rev. C. C. Weathers accepted the pastorate in July, 1920, and remained until November of that year. He was succeeded by Benjamin Brawley. Rev. Brawley remained until June, 1922. During his pastorate the church purchased the Borden estate on High Street for a future church site.

Rev. Zechariah Harrison accepted the pastorate in February 1923 and remained until August, 1924.
Rev. John W. Walker accepted a call to the church in February, 1925. During his pastorate, plans were made and carried to completion—plans that brought about the church building of the present day, and its beautiful interior decorations. At that time the membership roll listed 146 resident members and 46 non-resident members.

Under the faithful leadership of Rev. Walker, the following officials were installed: Deacons Theophilos Brummell, Charles F. Farris, James Kallery, James Overby, and Harry Bernard.

A list of the officials in the year 1927 is as follows:

Trustees: Theophilos Brummell, Watt Terry, Charles F. Farris, William Turner, Benjamin Jones.
Treasurer: William Turner.
Clerk: Edith Royster.
Organist: James E. Brummell, Jr.
President of Brotherhood: Deacon Bernard.
President Missionary Circle: Fannie Bernard.
President Volunteer Society: Allah Brummell.
President Christian Endeavor: Alice Karrow.

(Signed)
Edith Royster, Clerk.

The following is a copy of a paper read by Edward Kallery and contains the history of the Messiah church from the years 1897 to 1907. The paper was written by a white lady, Mrs. Bradley.

"In the Sacred word we find the infinite love of Jehovah for His church expressed by various emblems. The beloved disciple speaks of the church as the 'Bride of Christ'. The apostle Paul frequently illustrates the same thought by calling the church the 'Body of Christ', of which He is the head. In the prophecy of
Ezekiel we find another figure used, which is a fitting symbol of the church whose tenth anniversary we observe today. In the seventeenth chapter of Ezekiel we find these words: 'He took also the seed of the land and planted it in a fruitful field... and it grew and became a spreading vine, and brought forth branches and shot forth sprigs'. Ten years ago, another vine was planted by the Divine Hand, and it was named after the Great Head of the Church— the 'Messiah' Baptist church. It was a slender vine— weak numerically— consisting only of three members, but strong in faith and integrity of purpose. The little band realized the need of a human husbandman to culture and nourish the tiny vine. The name of an earnest ordained man was brought to their notice, and a call was sent forth to him. It found him busy toiling for the Master in Virginia. But as the 'Vaccanonian Cry' from the infant church sounded in his ear, he recognized it as a divine call, and he promptly responded. Therefore, only a few weeks intervened before the pastorate commenced, and it has continued uninterrupted until the present time. The struggling vine was not left to languish.

Early in September, 1897, a public recognition was given the new church by a council consisting of pastors and delegates from nearly every Baptist church in the Old Colony Association. This meeting was held in the First Baptist Church in this city. The following month of October, at the annual meeting of the Old Colony Association of Baptist Churches, the new church was received into fellowship. At that time the number of members had increased to twenty-eight. The next year there were ten additions, and there has been a steady increase until now there are eighty-three on the roll. The largest number received during any one year has been sixteen. There have been more than one hundred additions in all, but deaths, removals, and suspensions have decreased what otherwise would have been the present number of members. Only four members have been called away by death. Their names are as follows: Betty Terry, Gertrude Chavis, Henry Pookroom, and George Ashport. While we mourn the loss of those who have been taken from our ranks, we realize that additional responsibility rests upon those of us who survive, and that we can most truly honor their memory by serving faithfully.

The sacred vine whose planting and growth we commemorate today not only grew, like Ezekiel's vine, but also, like his, 'brought forth branches and shot forth sprigs'. One stately, fruitful branch was named the "Willing Workers". Their labors and fruitage have
been so abundant that the church treasurer's record shows an entry as large as $225 contributed by them at one time, besides many lesser contributions. A sprig of similar character was named "Young Ladies' Turquoise Club". Its wisely directed efforts have helped to fill the coffers of the church treasury. Still another twig which we must not overlook in this mention is the "Busy Bees"—a brave band of girls who have sought to contribute their help to the work.

A department which calls for constant abounding labor is our Sabbath School branch. Its date of organization is not far behind the organization of the church. There have been only four superintendents: John Parker, Hilary Gales, Charles Harris, and Watt Terry, the last of whom is now in charge. Our school has a well-stocked library, a set of maps, and uses the Baptist Quarterly of the International Series of lessons. It does not fail to observe Red Letter Day, or make an annual outing.

A vigorous sprig which deserves mention in this connection is the 'Men's Bible Class'. It is taught by the pastor and has been maintained throughout the entire decade. Its membership varies in numbers as there is a draft made upon it for officers and teachers, but the class roll has included forty at its maximum. A comely branch is that of the 'Young People's Society of Christian Endeavor'. Its weekly devotional service is held at the twilight hour of the Sabbath, and is directed in lines to secure the deepening and broadening of the Christian life. As its constitution calls for a semi-annual election of officers, many of our young people have held offices in that department of Christian work with acceptance and success. Two who have filled the office of president have been called to leave their earthly work. The names of James Chavis and Peter Jones will ever be treasured with grateful remembrance by the band that survives.

We would not omit to mention our church choir, composed, as it is, of our young people, who, including chorister and organist, have grown up in our Sabbath School and Young People's societies. Their valuable aid in leading the worship of our church services is greatly appreciated and enjoyed by our people. They are surely entitled to be accorded a place among the fruitful branches of the vine whose majestic growth we are celebrating tonight.

In recounting the tokens of divine favor which have been bestowed upon our church as the years have rolled by, we cannot forget the Providences which led to our being in possession of this house of worship.
The by-laws of the Messiah Baptist Church are as follows:

Article I. Name.
The name of this corporation shall be the Messiah Baptist Church of Brockton.

Article II. Membership.
Any member of the religious society of the Messiah Baptists of legal age, may become a member of this corporation by making application to the clerk, and signing his assent to the by-laws; none but resident members of said church shall have the right to vote.

Article III. Meetings.
The annual meeting shall be held on the evening of the third Friday in May of each year.
Special meetings may be called at any time by the standing committee upon application of five members in writing.
The warrant calling the meeting of the church shall be posted at least seven days before the time of holding the meeting in a conspicuous place near one of the principal entrances of the usual place of meeting of said church. Seven members shall constitute a quorum for the transaction of business.

Article IV. Officers.
The officers of the corporation shall consist of a standing committee of three persons, a treasurer, a clerk, and such other officers and agents as the corporation may from time to time authorize. The standing committee, treasurer, and clerk, shall be chosen by ballot at the annual meeting, or an adjournment thereof, and shall hold their offices for one year from the third Friday in May in the year in which they are chosen, and thereafter until others are chosen and qualified in their stead.

Article V. Duties of Officers.
The standing committee, shall by its warrant, order all meetings of the corporation, and shall have the care and management of all property of the corporation, unless such care and management shall, by vote, be assigned to a special committee. But the standing committee shall not buy property, nor sell, nor lease for a term of years, any of the property of the corporation, unless authorized to do so by vote of the corporation.
The treasurer shall have the custody of all the monies, of the deeds, bonds, and other business papers of the church, and shall keep accurate books of account, showing all money received and disbursed. He shall give
bonds for the faithful discharge of his duty whenever required by the standing committee.

The clerk, who shall be sworn, shall attend all meetings and keep accurate records thereof in a proper book, and perform all other duties incident to his office. In his absence from any meeting, a clerk pro-tempore shall be chosen, who shall be sworn.

Article VI. Amendments.

These by-laws may be amended, or repealed, or additional by-laws may be adopted, not inconsistent with law, at any meeting duly called for that purpose. Such proposed changes or additions shall be submitted in writing and shall lay over at least one week for consideration.

July, 1901.
Sworn to by Warren Goddard,
Justice of the Peace.

Reverend Benjamin Brawley came to Messiah church as a Harvard graduate. He was a man of power and influence, and was able to maintain control. He overcame the procrastinating tendency of late-church-going through a very clever plan which he originated. It is said that the people actually ran to church to be there on time. One did not dare come in late. His plan not only stimulated promptness, it also increased the attendance. The increase was due to the numbers who came to witness the sad plight of those whose arrivals were delayed. Although punctual church habits were gradually formed, they were not deeply ingrained in the church goers, as more recent pastors will testify.

Rev. Brawley was the pastor of Messiah during the Brockton Centennial. Rev. Jennings was the minister at the Lincoln Congregational church, and both were called upon to speak at the Centennial celebration. Rev. Brawley
used for his subject "Making a Sure Foundation", and Rev. Jennings spoke on "Making the City Glad". As to whether the subjects were assigned, no one seems to know, but those who happened to hear these addresses say that the subjects were very well handled. These addresses were delivered before large crowds of people who had assembled in celebration of their city's birthday.

Rev. Brawley was a school teacher in former times, and a business man. He carried the great principles of both over into his religious life. He used an application of good business principles to effect the punctual church attendance we mentioned above. He told his people that if one rings a time clock late consistently, his employer calls him into the office for an explanation. If a pupil arrives at school late, he must soon bring a reason for his tardiness in the form of a signed excuse from the parents. The business man goes to work at eight, the pupil goes to school at nine, why cannot those who come to church arrive by ten-thirty? Rev. Brawley often indicated that if folks could not arrive on time he would just as soon have them stay away altogether.

From the columns of the "Brockton Enterprise", December 7, 1909, and again printed December 7, 1934, just twenty-five years later, we find this item:

"After struggling seven years to overcome the mortgage of two thousand dollars, members of the Messiah Baptist church, at last succeeded in making the
final payment, and the parishioners rejoiced in the fact that the house of worship was free of debt. Plans were made immediately to burn the mortgage. Rev. H. H. Jones had the pleasure of burning the papers at a jollification meeting."

John W. Walker led the church into a reconstruction program which has proved burdensome. In 1928, when money was plentiful, plans were set into action for remodelling the church. Some of the members felt ashamed of their little church and thought it should be completely overhauled. There is no doubt but that they had some grounds for their convictions. Many of them owned their own homes, and had them nicely furnished. Why should the Lord's house be less attractive? No one can say that the argument was not logically sound. The church was now situated on the most fashionable street in Brockton, and the little woody structure did not harmonize with its surroundings. A proposal was made to face it with brick. This was done, and the church was consequently placed in a class with its neighbors. Others then contended that it was not enough just to fix up the outside—- the inside, too, should be redecorated. Surroundings must be conducive to worship if religious values are to be had. Any man with spiritual insight could see that, so the project was undertaken. Rooms were partitioned off for conveniences; in the basement there was placed running water, and a new furnace was installed. In the main auditorium new light fixtures were hung and a pipe-organ installed. At last, the little church was remodelled, and every member
was proud of the transformation which had been effected.

The only discouraging note in the whole procedure came at the time the bill was presented for payment. The cost of constructing the original building was two thousand dollars, and that had comparatively easily been paid. But the new debt amounted to something like nine thousand dollars. Had prosperity continued the burden might have soon been lifted, but the reduced income of the families making up the churches membership made it impossible to diminish the debt in any very significant way.

The thirty-eight dollars a week which they paid their pastor became more and more difficult to raise. Interest on the notes has increased the debt to quite a great deal more than it was originally.

There is no itemized account of the expenses incurred in the remodelling process. It is suspected by some that the work actually done on the project did not nearly approach such an immense amount. But efforts to procure itemized statements of the bill are unavailing.

Rev. Walker saw the predicament of Messiah. He resigned in the fall of 1930. Joseph Reed was next called, but on a much reduced salary. He received twenty dollars a week, an amount much lower than that received by his predecessor. It was only by faith, on this sum, that he ventured into matrimony. He also received the experience and recognition of ordination. He was the first colored man to be ordained
into the Old Plymouth Association. Messiah church took great pride in the social and professional attainment which their pastor experienced.

Rev. Reed was not a college or seminary trained man, but he was a good speaker. He completed one year of college in Atlanta, Georgia, at Morehouse, and had taken some religious training in Boston. He was assisted in obtaining his ordination by Rev. F. K. Swaffield, of the First Baptist church. After one year of service at Messiah, Rev. Reed resigned and accepted a pastorate in Atlanta, Georgia.

The ordination service for Rev. Reed was as follows:

- Prelude. Organ.
- Hymn.
- Anthem. Choir.
- Scripture. Rev. J. E. Berry.
- Solo. Miss Iva Fargrove.
- Charge to Candidate. Rev. F. K. Swaffield.
- Charge to Church. Rev. Daniel Rider.
- Hymn.
- Postlude. Organ.

This service took place in the Messiah Baptist church on January 22, 1932.

Financial obligations were bearing down harder and harder, and Messiah no longer felt able to pay a living wage to a resident minister. Andover-Newton Theological Seminary was asked to send a supply preacher to them. Richard I. McKenney was chosen. Mr. McKenny served in this
capacity for about a year. He was to have received ten dollars a week, but it was found necessary before the end of the year to cut his salary to five dollars. This amount he received for the remainder of his time among them. McKenney had a good voice and easily sang his way into the hearts of the people. He was also a good speaker and a good mixer. He left in January 1934, to take up a pastorate in Providence.

The next one to serve the Messiah church for any length of time was Leon R. Searles. He, also, was a student at Andover-Newton, but was not colored. He was Messiah's first white pastor. He served from April 16, 1934 to December of the same year. Every new minister had his salary cut into two, and this was also true of Searles. He delivered two sermons for two dollars. He could not sing like McKenney, so he was successful in starting a mixed quartet. It received no pay, but it rivalled the quartet of any other church. The organist was a high-school girl, and her services, also, were donated.

Rev. Outlaw, from Hyde Park, is now acting as supply pastor.

The Messiah church has welcomed and has listened to some of the best Negro speakers in the country. It has also had the privilege of listening to men of honor in other races. Everett Ferrick, D. D., of Andover-Newton Seminary, has spoken to them several times on various occasions.
Rev. Swaffield, of the First Baptist Church in Brockton, has always manifested keen interest in the Messiah organization. He has arranged speakers for them and has always intended the Messiah people cordial invitations to come to his church upon auspicious occasions. He has given invaluable aid in helping the Messiah folk select their pastors. Rev. Joseph Reed was one of his students, and it was through him that this young man was given the chance to serve Brockton so well.

Mordecai Johnson, a distinguished lecturer and worker among both the white and colored races, has been guest speaker at Messiah many times. Dr. Johnson is now president of Howard University, a college for colored students located in Washington, D.C.

Clayton Powell, pastor of the Abyssinia Church in New York has appeared before congregations at Messiah. His messages were always enjoyable, and his coming to Brockton was always appreciated.

Rev. Tindley, pastor, evangelist, and song writer from Philadelphia, held special services at Messiah. He was fearless in attacking sin, and assumed the proportions of a Billy Sunday in many respects. His outspoken way often involved him in no small amount of trouble. He met his death while 'taken for a ride'. He was forced into a car. Later his lifeless body was found riddled with bullets.

Roland Hayes, the well known singer, has thrilled the
Messiah people with his songs. His visits stand out as 'mountain top experiences'.

Dr. W. E. B. DuBois, a graduate of Harvard, a writer and teacher, used to visit Messiah frequently. Whenever he came, he was asked to speak, and his messages were greatly appreciated. He has been editor of "The Crisis", a teacher in Ohio, and is now associated with "The National Association for the Advancement of Colored People".

Rev. Jackson, president of the New England Conference, has paid his compliments to the church by speaking there. He was considered a powerful speaker with a vital message.

The above were eminent men, and it is with much pleasure that the Messiah people remember their coming. The church glories in the past, and looks forward to the future with doors wide open to men of outstanding character and reputation.

The young people's society of the Messiah Baptist Church was first known as the Christian Endeavor. The Society was connected with the Plymouth County Christian Endeavor Union. It participated in the many rallies, banquets, mass meetings, and conventions held by that organization.

Some of the young people who were active in the young people's society several years ago were 'the Mallerys, the Overbys, the Sandridges, the Joneses, the Parrises, and the Bryants'. We quote from a letter submitted by one of the
Messiah Endeavorers:

In 1926 the society severed its connections with the Christian Endeavor Union and joined the B.Y.P.U. Auxiliary of the United Baptist Convention of Massachusetts and Rhode Island. The change was made while Rev. J. W. Walker was pastor. The B.Y.P.U. also has membership in the Brockton Young People's Council.

Since 1926 the B.Y.P.U. usually opens the fall session with a mass meeting with some theological student or another well known leader in charge. These students address the members and help them get the right start for the beginning of another year. Delegates from the B.Y.P.U. are sent to the get-together meeting of the convention which is held in September. They also attend the Thanksgiving get-together, the Mid-Winter Conference, the Educational Meeting, and the Annual Convention in May.

The president and field secretary of the Convention visit the societies once or twice a year, or more often if needed. Presidents from the various B.Y.P.U. societies throughout the state exchange places on certain specified dates; ideas are exchanged and suggestions offered.

Through the Brockton Young People's Council much is done to improve the society. Union meetings are held with other groups, and speakers and entertainers are secured through the Council. The Council is active from September to June, presenting something interesting each month.

Among the leaders of the young people's society since 1922 are: Wallace Terry, Alice Harrow, Lulu Stroud, Bradford Hilliard, and Janet Scott."

For the past thirty-seven years, Lincoln and Messiah have been friendly church rivals. They have never challenged one another to a duel, nor have they fought in open battle. Each church has progressed beyond the stage of denominational intolerance and have arrived at comity. Church co-operation in a big way; as yet, however, is not too evident. The young people fraternize in a very congenial manner, but the older people do not mix so readily. The young folks have at least one joint service a month. This, of course,
makes for improvement for both organizations represented.

Occasionally the pastor of the Messiah church extends an invitation to the Lincoln minister to address the Messiah group. But such co-operative measures are not frequent. Both churches maintain morning and evening services. The evening service is not usually largely attended, but it is then that the pastors are expected to deliver their best sermons. Suggestions were made for a union evening service, but despairing remarks were so prevalent that the idea was dropped.

Perhaps there is a reason why union services cannot be carried on effectively. Denominational bigotry has not sufficiently died out so that there is common meeting ground. Then, too, remarks of the past have been known to antagonize and offend. For the most part, they were not purposive, but, due to misinterpretation, uncomfortableness resulted. If a person anticipates or expects offense, he usually finds it.

In some instances, over-zealousness has produced tense-ness. Some religious leaders, and many Negroes, believe that one strong colored church is enough in the ordinary community, but tactless spreading of this belief has usually brought only antagonism. At least, it has failed, so far as Brockton is concerned, to promote friendliness between the two denominations.
VII.

LODGES AND THE BROCKTON NEGRO.

A. Odd Fellows.

In the year 1893 the Head Office of the "Grand United Order of Odd Fellows" in Philadelphia granted a charter to fifteen of Brockton's leading Negro citizens. That charter authorized them to proceed as a local chapter of that organization, which, it will be recalled, corresponds to the "Independent Order of Odd Fellows" composed solely of white persons. The new local organization obtained a lease on Kingman Hall, and great interest was shown in the meetings held there. At one time the membership roll of the lodge listed fifty-eight names, a number which it was never able to exceed. By sub-letting their hall to other organizations such as churches, clubs, and societies, the "Grand United Order of Odd Fellows" was enabled to realize no small amount of revenue.

After receiving the charter, the members lost no time in naming their group the "Edward E. Bennett Lodge". Mr. Bennett had been a prominent white citizen of Brockton and had been instrumental in the successful operation of the 'underground railroad' before and during the Civil War.

An early group of officers includes the following names:

First Noble Grand-------- George Sandridge.
Vice Grand-------------- Francis J. Davis.
Noble Father------------- James E. Atus.
Past Noble Father------ Parmeanus Pierce.
Treasurer------------- Lemuel Ashport.
Permanent Secretary---- Benjamin Simpson.
Elective Secretary----- Thomas Davis.
Chaplain------------- Charles Harris.
Warden-------------- Edward Lewis.
Inside Guard--------- Prescott Simpson.
Past Noble Grand------ William Cornell.

The lodge offered insurance benefits for both sickness and death. According to the regulations, liability for sickness benefits could not exceed a total of sixty-five dollars. This was usually paid the recipient in weekly payments of five dollars each. Accordingly, the lodge's responsibility ceased at the end of thirteen weeks. Death benefits were cared for simply by assessing every member one dollar at the time the death occurred. Running expenses for the organization were obtained through a system of dues. Each member was compelled to pay an annual due of twenty cents to the District headquarters and a monthly due of fifty cents to the local chapter.

The "Edward E. Bennett Lodge" met bi-weekly for almost thirty-seven years. In 1930, however, it was forced to disband for economic reasons not unfamiliar to practically every similar organization of the land. In that year it returned its charter and ritual to headquarters.

One of the most sacred memories of the men who have been members of the Brockton Chapter of the "Grand United Order of Odd Fellows" is that it was the first organization to contribute to the Brockton Hospital. It contributed a
sum of twenty-five dollars.

B. Household of Ruth.

The women's auxiliary of the "Grand United Order of Odd Fellows" is known as the "Household of Ruth". Two years after the "Edward E. Bennett Lodge" had secured its charter it assisted the colored women of Brockton in organizing the auxiliary society. On June 20, 1899, this auxiliary began its existence and was officially known as "Household of Ruth 1351". Among the Odd Fellows who aided in setting up the new organization were Lemuel Ashport, William Gray, Robert Thompson, and George Clary. All these men are now deceased.

When first organized the membership of "Household of Ruth 1351" consisted only of the wives, sisters, and daughters of the members of the "Edward E. Bennett Lodge", but in later years any woman could be admitted upon recommendation from three members already in good standing.

The membership roll has listed as many as thirty-two names, but at the present time the list is quite small. Only one charter member, Mrs. Gertrude Simmons, survives. Many of the members of the lodge were quite active and, in several cases, became officers of the "District Grand Household" — a body that supervised some fifteen or twenty local organizations.

For some time the group held its meetings in Kingman Hall. Kingman Hall was replaced, however, by the present-day Kennedy Building, and "Household of Ruth 1351" had to
seek new quarters. It moved to 167 School Street and soon gained full title to the property. The building came to be known as "Ruth Hall", and meetings are held there at the present time.

C. Knights of Pythias.

A colored branch of the "Knights of Pythias" was organized in Brockton in 1899. The number of members has always been small, but at one time there were thirty names on the roll. The man most interested in the founding of the group was Henry McDonal. In return for his efforts he became the first Chancellor Commander. He held this office for two years, after which he was succeeded by his brother-in-law, W. H. Royster.

In 1903 that organization affiliated itself with the larger order of the lodge. It thus became recognized as on equal basis with any other "Knights of Pythias" branch in the world. The charter granted them in that year is still held.

At the same time a membership campaign was put into action. The result was a number of new recruits. The special club rates offered for the occasion were a powerful incentive. Henry McDonal was again elected to lead the organization. After rendering efficient service for quite a lengthy period of time, Mr. McDonal was succeeded by Ralph J. Fargrove. Mr. Fargrove held the office for a term of two years, and was, in turn, succeeded by Thomas Reed.
Meetings were first held in Kingman Hall. The practice continued for a number of years, but the group finally became too small to bear the expense. Meetings were then carried on in private homes. The man most interested in the order at the present time is Jacob Goings.

The present status of the order is critical, and unless there is an immediate revival among the Pythias members, the charter will be lost. That document calls for at least seven active members in good standing. This number is still registered on the books, but for the three months immediately preceding the time of this writing, March 15, 1935, no dues have been paid. This automatically renders the members without compensation in case of sickness or death.

Efforts have been made to secure the assistance of the Grand Chancellor Commander of Boston, and other state officers, for the purpose of reviving interest in the Brockton chapter, but as yet nothing has been done. Membership dues are being withheld on this account. Only a few have expressed the desire for the order to be maintained; many are indifferent.

D. Order of Calanthe.

The "Order of Calanthe" is the official auxiliary of the "Knights of Pythias". Since it is a comparatively young organization, at least so far as Brockton is concerned, there is but little that can be said of it.

Through the efforts of Mrs. Geraldine L. Johnson, a
member of a "Calanthe" chapter in Boston, the order sprang up in Brockton on June 27, 1921. At that time officers were elected as follows:

Worthy Counsellor------------- Mrs. Ophelia Smith.
Worthy Inspector------------ Mrs. Bertha Manning.
Worthy Inspectress---------- Mrs. Francis Hargrove.
Worthy Orator-------------- Mrs. Matilda Powell.
Worthy Register of Deeds----- Mrs. Flora Simpson.
Worthy Recorder of Accounts— Miss Iva Hargrove.
Worthy Register of Accounts-- Mrs. Florence Wells.
Worthy Senior Directress— Mrs. Sarah Johnson.
Worthy Junior Directress— Miss Doris E. Young.
Worthy Escort---------------- Mrs. Bertha Skinner.
Worthy Protector------------ Mr. Thomas Reed.
Worthy Herald--------------- Mr. Edward Johnson.

Concerning this organization which Mrs. Johnson was so instrumental in establishing, she says:

"In recognition of my good work I was officially made Grand Deputy of the Grand Court for the Plymouth County District. 'In Fidelity, Harmony, and Love' is our chief motto."
VIII.

CLUBS AND THE BROCKTON NEGRO.

1. The Willing Workers.

The "Willing Workers" were organized by Mrs. Jones as an older women's Sunday School Class. They were brought together as volunteers to help lift the financial burden of the church. This was in the early history of the church before the first mortgage was paid. They gave suppers, entertainments, and whatever else their hands might find to do, in the way of swelling the budget.

These "willing workers" were not only interested in the mundane things of life. They were also organized to promote the Kingdom and to manifest Christian values by Christian living. They were diligent students of the Word, and they made their knowledge effective. They did this by introducing to the Sunday School a Home Department, and seeing to it that pamphlets, quarterlies, tracts, and other religious literature were distributed.

2. The Busy Bees.

This was a young girls' class which was organized and taught by Mrs. Jones. We will have to admit that Mrs. Jones must have been a 'willing worker' as well as an exceptionally good minister's wife. She used discretion in the choice of her club names. Both "Willing Workers"
and "Busy Bee" implies activity, a characteristic necessity for progress.

3. "Phylis Wheatly Club"

This was also a Sunday School class which was made to function through the efforts of Mrs. Mabel Terry. She put life into this class by taking the girls on hikes, entertaining them in her home, and, at the same time, training them for usefulness. The girls were brought before the public several times as entertainers. Musicals, minstrels, and concerts were given.

4. Alpha Zeta Circle.

This group was organized by Reverend Peacock of the Congregational church. Elmer Farris was made its first president and its popularity gripped the interest of the young people. Everyone wanted to be young and join in the social endeavors of the club. No age limit was set, and no one was excluded. Consequently the membership of the club was more than half that of the church itself. They held their business meetings at the church after which social games were enjoyed. They became a great asset to the church through their financial maneuvers as well as through their social attainments. Once a year, at least, they arranged for a banquet, which always went on record as a grand success. Food was donated, so the receipts
were, for the most part, clear profit. This was never just an ordinary banquet; it was a memorable affair and no one grumbled at the price set at a dollar a plate. Upon some of these occasions as many as two hundred were served.

The club has not been so active in recent years, but there is a move to rekindle the fire of enthusiasm. Other social activities have detracted, but they cannot contribute to the welfare of the church as can the Alpha Zeta Circle.

5. The Good Hope Club.

The Good Hope Club is made up mainly of adult men and women from the Messiah Baptist Sunday School. Their purpose is to live up to their name by creating good fellowship among all. Many of their activities are centered in uplifting the social life of the church. Parties, socials, special day festivities have to be arranged for, and they contribute their share in these activities.

One of the successful social events of this club was a dog show which was given in the fall of 1934 at the home of Mrs. H. O. Bernard. Announcement was made from the pulpit with the anticipation of live dogs being brought together. The pastor was afraid that the purpose of the club might be thwarted.

The evening came and everyone brought his dog. Some were home made, some had been purchased. Prizes were
awarded, refreshments served, and everyone had a jolly time.

This is just one of the many things they do. Their efforts are directed in maintaining balance between religion and life. They do not forget their religion in their good times, but they give the good times that religion may be more wholesome.

The Embroidery Circle.

The Embroidery Circle is mainly for the purpose of sewing. The ladies meet together and bring their own sewing or sew for some needy family of the community. The ladies who belong to the society are, for the most part, Baptist ladies. Mrs. Charles Harris is the president of the Circle. The club is small but, even so, it has great possibilities. Many poor and needy children may derive material benefits from the work of the ladies' needles.


This club was organized in 1932 by Clara Hargrove. Meetings are held every week at the homes of its constituency. The procedure is first a business meeting, then a social time, after which refreshments are served. A good time is always enjoyed by those who attend.

The club was organized in interest of a community center. The girls realized the need of such a place in
which they might congregate. The colored boys had the privilege of going to the Young Peoples' Christian Association at certain times. The girls had no such place for recreational opportunity. In the summer the city afforded them a playground but there was no provision made for winter social life. The girls wish to improve the facilities for their recreation and, if possible, expect to start a social center settlement. As yet they have not attained this end but their meeting each week is a step in that direction. The disadvantages are that the club does not and cannot extend itself in service to the larger group of young people. The club cannot offer adequate recreation because of lack of equipment, limited space, and home conditions.

The girls are still working on this project and in due time they may succeed in the fulfillment of their aims. If they faint not, their labors will not be in vain. The money they are saving will someday amount to a sufficient sum for the launching of their program in a more effective way.

The girls have staged two very successful minstrels which increased their financial resources. It is hoped that their perseverance will eventually bring them reward.

8. The Hock-a-toise Club.

This is a girls' club which was organized in 1931 by
Martha Hilliard. She later became president and served in that capacity for three years. Evelyn Fitzgerald succeeded her and is now the head of the organization. Meetings are held semi-monthly in the homes of the members. Fees for membership amount to twenty cents a month for each member. The club is not large, but the girls always enjoy a good time when they come together.

The original purpose was to establish a sorority house, in which social functions might be perpetuated. The only thing that is hindering the realization of the goal is finances. The girls have not given up hope, but partially because of another club with similar ambitions, their progress is slow. Some day the clubs may amalgamate and together achieve the one primary desire--- to found a community center for colored young people.

The girls of the Rock-a-toise club have conducted several dances and given a few studio parties. These were all reported successful, especially the studio parties. The studio party, as given by them, is invitational. It may be formal but is usually given informally.

These social affairs help the girls to partially realize their ambitions. They serve to compensate the lack and satisfy the need of social life among them.

The majority of these young people are church members, but as yet the church is not alive to their needs. Possibly some day the church will awake, and the community center

The Wianna Bridge Club was organized a few years ago by some enthusiastic bridge players. A small number had been meeting around in various homes and someone found support to his suggestion that a club be formed. Plans were made, the club organized, and it has been carried on during the winter months with apparent success.

This group was never large. It was desirable to have enough for two tables—four members playing at each table—and that number has quite consistently been maintained. The club meets every week at the home of one of its members. During the course of the evening light refreshments are served.

For the past few years this organization has enjoyed several days of camping on the Cape. When the weather is hot and the city annoying, they remove themselves to where the cooling and refreshing breezes from the ocean side sooth their tired bodies and give them new vim and invigoration. After this little outing they return to their homes with gleeful memories of the past and happy thoughts for the future.

10. The Missionary Circle.

The Missionary Circle of the Messiah church had its
origin many years ago. It reached its zenith under the pastorate of Reverend Brawley who gave the ladies much encouragement in their activities.

The purpose of the organization has been two-fold: to enlighten darkened minds, and to lighten the burdens of the depressed. Regular business meetings were held, boxes and barrels were packed, and were soon directed to the Southland. Local conditions, however, were not forgotten.

The ladies were granted their request, by a vote of the church, in regard to their presentation of missionary news. Whenever a fifth Sunday occurred in any given month they were allowed to use it for their purposes as they saw fit. On such a Sunday the ladies made extended preparation in an effort to advance the Spirit of Christ, broaden peoples' horizons, and create an enthusiastic and sympathetic feeling toward all mankind. They did this by preparing papers and reading them, by reading certain missionary literature, commenting upon it, and by reading letters direct from the field. This brought before the people the needs of other people and the ways for meeting those needs.

Whenever the ladies were in charge they always dressed in white. This made for uniformity, simplicity, and attractiveness. Two collections were taken, the second of which was used for missionary purposes. Occasionally, on these days, the ladies would have both the morning and evening services. In such cases special music was arranged
and interposed at the right time. This day always proved to be a profitable one for all concerned.


The Women's Efficiency Club was organized December 12, 1920 by Mrs. Watt Terry. The object of this club is to further intellectual, philanthropic, moral, and social advancement of its members and the community in which it is established. At the present time there are about fifteen active members. This organization has had three scholarships in the Brockton High School, has donated barrels of clothing to schools in the South, and has contributed to the Red Cross and Visiting Teachers' Association. The club is also a member of the Massachusetts State Union. Its motto is: "Aim high in all you do!"
IX.

SPORTS AND THE BROCKTON NEGRO.

Wherever outdoor sports are being featured, one is sure to find the colored boy. His interest runs high in all such activities, and oftentimes, someone of the group is in the game itself. One will find Negro boys on the High School ball teams, and regular players on the city teams. It is not infrequent that members of the Negro race are found on football teams also. Because of the strength they add to the various athletic organizations, they are often to be seen holding responsible positions on the court or the gridiron. No race discrimination, whatever, is made when teams are organized. Only scholastic requirements, identical with those necessary for white students, determine eligibility. The Negro student in Brockton has an equal chance with the white student, at least so far as athletics are concerned.

The Y.M.C.A. of Brockton sponsors an inter-church basketball tournament. This is an annual fete which the young people of the churches greatly enjoy. Time in the gymnasium is apportioned out for practice and playing. Thus, there is little opportunity or chance for any kind of group confusion or conflict. To light, heat, and keep the gymnasium in shape, a small fee from each competing group is charged. The various churches, usually the Sunday Schools, or young peoples' organizations, assume the responsibility for financing the particular group in which they are most
interested. The amount charged is only four dollars, so the financial burden is not great. Some of the churches even furnish the boys with suits, but in most cases the boys buy their own.

The Lincoln Congregational boys have been playing for several years, and through practice and experience, have developed a strong team. The regular players on this team are Clayton Scott, Stanley Harris, Baron Gorrence, Leslie Harris, Ernest Solomon, James Torrence, Vincent Kersey, Lloyd Baker, and Enos Christiani.

The Messiah Baptist boys organized a team and entered into the contest in 1934. At first they labored under the handicap of inexperience. Other players, from various teams had been playing for a number of years. Their experience had given them confidence, as well as technique and efficiency. The Messiah boys have made rapid progress during the last few months, and soon they will undoubtedly prove no mean adversary for any other team in the community. The boys who play are Samuel Gale, Edgar Hilliard, Francis Young, Clayton Scott, Ralph Morrow, and Mervin Watson. In addition there are several substitute players.

On February 16, 1935, the first game between the Messiah and Lincoln teams was played. Enthusiasm ran high, both before the game and after it. During the week prior to the contest, the Lincoln girls tried to encourage and mislead the Messiah sympathizers by telling them that with-
out doubt the Messiah team was the better of the two and would quite easily win. The modulation of the voice, however, betrayed the sincerity of the statement. This irony on the part of the Lincoln boosters was sensed and was interpreted as such.

From the start, the Messiah team had doubted its ability to conquer the Lincolnians. The game opened with a number of enthusiastic fans on the side-lines. When the final whistle blew, the Messiah boys had been defeated to a score of 29 to 7. The vanquished team was not discouraged, but expressed the belief that with a bit more practice it could be equipped adequately for subsequent victories.

The Y.M.C.A. is rendering a great service to the church boys of the city by making possible these basketball tournaments. Few of the churches have gymnasiums of their own. Those that are fortunate enough to possess them, find them too small and inadequately equipped for the purposes of public contests. The Y.M.C.A. gymnasium is well equipped, and, by giving the Brockton boys a chance, it serves its purposes well. Commendations to the organization for its endeavors and accomplishments are frequently voiced. The Y.M.C.A. binds boys together in a common interest of wholesome sports and amusements.

The outstanding baseball team composed of Brockton Negroes is known as the "Lincoln Giants". A member of that team makes the following historical statement concerning it:
"At the close of the 1932 basketball season the members of the "Lincoln Basketeers" decided to form a Sunday School baseball team. Not enough members could be found among the Sunday School boys, so membership was opened to the public. At one of the meetings, Mr. Hargrove was elected manager, John Shanks was made captain, and Mr. Watson became coach. Dues were paid and socials given. Not much success crowned the efforts of the first year. In 1933 Lafayette Hargrove was re-elected manager. Charles Solomon was chosen captain, and Albert Walters was designated coach. New equipment was purchased, and the team entered the Community Twilight League. This League was quite slow, and the Giants easily won the championship. They became members of another Community League and did not show up so good. At the end of the season they ordered new uniforms. At the beginning of the 1934 season James Hilliard replaced Solomon as captain. The other leaders were retained.

With a newly uniformed team we received many offers to join various leagues. We finally became members of a league that represented the fastest teams of the city. After playing Taunton Lumber Company-- the heralded champions-- to a 14 - 14 draw, we travelled to Whitmore, Avon, Weymouth, Deighton, Bridgewater, and other places.

Several colored teams from Boston vicinity were played and, as the season got under way, more and more games were arranged. Because of lack of fields, many were cancelled.
Now, in 1935, we look forward to a very prosperous season. A colored club is always welcomed, and is usually given a big hand."

The above report concerning the Lincoln Giants comes from Bennet Torrence.

The baseball and basketball teams that have been discussed are made up wholly of Negroes. This is something comparatively new in the history of Brockton. The colored boy has always played these games, but, until recent years, he has not had the distinction of having a team of his own.

Some Negroes in Brockton have taken up professional boxing. These men nearly always make a good showing. Thomas Bridges is the only one who has ever been organically injured. He now sits in darkness, due to eye failure. He takes his handicap without a murmur, and is ever cheerful. He has a wife and ten children to console and assist him.

Little has been said about the girls and their athletic life. What has been said of the boys is equally true of the girls. Of course, they have not taken up boxing, nor are they organized into teams. They are granted certain recreational privileges by the Y.W.C.A. There, they are treated with every courtesy and consideration. In this respect, Brockton offers Negroes many advantages that are seldom offered them by other cities.
X.

MUSIC AND THE BROCKTON NEGRO.

The Negro is thought of as having special musical ability. This conception arises out of the fact that the Negroes who do sing and play delight in staging public performances. Those who take to music seem to have come by their ability naturally, and quite frequently, through a bit of training and voice culture, they become quite adept in the musical world.

The following are Brockton Negroes who have succeeded in mastering some instrument well enough to gain admission into bands and orchestras. A number of these have played together in various combinations. Some have played and sung in organizations whose memberships are composed primarily of white men and women. The men listed below once maintained a large orchestra of their own:

John Prince—— piano.
Kenneth Royster—— leader and saxophone.
Earl Morallyce—— drums.
Albert Morallyce—— cornet.
William Winslow—— trumpet.
U. Kingsbury—— banjo.
Andrew Gale—— violin.

A group of boys has also formed itself for purposes of performing musically together. Among them are:

James Demarzo—— conductor.
Albert Torrence—— drums.
Jerry Lang—— saxophone.
Eugene Katz—— trumpet.

This group is especially in demand for Jewish dances.
It has played a number of times for the Young Men's Hebrew Association. It is also popular among its own people, and is usually the first choice of Negro dancers.

Albert Torrence plays the drums in the High School orchestra. When dances are put on, he features special song selections. He is well liked by his fellow associates, and is very popular among white groups. His happy expression, and pleasing manner, win him many friends.

In addition to the orchestras we have just mentioned, it is also to be understood that many others are also quite proficient with certain instruments. They play well, in many instances, but hesitate to play in public. Mr. Harry Barnard likes to strum his mandolin, but seldom plays for any other purpose than for his own amusement. This is true of a great number of Brockton's colored population.

Choral, and vocal music generally, also play a great part in the Negro's musical repertoire. The Messiah Baptist church has always maintained a choir for use during both the regular services of the church and for special musical occasions. As nearly as can be ascertained, the most successful choirs of that church existed during the years 1900 and 1909 when Rev. H. E. Jones was pastor. The organization of 1900 was directed by Theophilos Brummell. Miss Alice Jordan was the organist. The following people comprised its membership: Mrs. Mary Turner, Charles Strother, Otis Strother, Ethel Jordan, Mrs. Mary Shanks Cooper, Miss
Ethel Strother, and Benjamin Gales. There was also the Strother quartet composed of Ethel, Helen, Charles, and Otis Strother.

In 1909 the choir was directed by Edward Mallery. Miss Maria Sandridge presided at the organ. At that time she was the youngest organist in this part of the state. The choir itself was composed chiefly of young people including Miss Eliza Fields, Miss Della Fields, Helen Strother, Emma Overby, LueBelle Overby, Mary Mosely, Marion Sandridge, Katherine Johnson, Julia Mallery, Benjamin Gales, and Nathaniel Strother. A quartet composed of LueBelle Overby, Della Fields, Nathaniel Strother, and Benjamin Gales was also active at this time.

Later there was a quartet composed of four sisters, Cora, Amy, Elizabeth, and Marion Sandridge. The organist, Maria Sandridge, was another of the sisters. They sang at various church socials, at the Bridgewater State Prison, and frequently aided Rev. Jones in the church services.

The choirs gave several musicales for the financial benefit of the church.

In later years the Messiah church was fortunate in having for its organist James Brummell, a young member of the church. His grandfather, Theophilos Brummell, was a church founder and a deacon, and had directed the choral singing of the early church. He had a natural gift for musical expression, though he had studied but a short time
with an instructor. He directed several choruses in the South and his reputation became quite well spread. James finished his training for the piano and took up the study of the pipe-organ. He is now quite accomplished and has been organist for the Brockton theatre for some time.

During the last few years a junior choir has been organized under the leadership of Mrs. Marion Boyd. The young people's ages range from twelve to seventeen years. The group is composed of twenty of the boys and girls of the church school.

One of the finest affairs conducted at the church was a music festival given in the month of July, 1933. The purpose was to raise money in order to reduce the church mortgage. The efforts of the choiristers were crowned with great success. This performance was given under the direction of a supply pastor, Richard I. McKinney, a student of Newton Theological Seminary.

The latest venture in the line of music is a mixed quartet that sings at the morning service. The personnel of this quartet is as follows: Mrs. Katherine Smith, soprano; Mrs. Marion Boyd, alto; Harold Carter, tenor; and Carl Marrow, basso. All are members of the church. Their parents were also members of the church for many years, two of them being among the founders.

The soprano, Mrs. Katherine Smith, is a member of the Brockton Music Festival Association, an organization con-
aining almost a hundred white singers. Miss Iva Fargrove, of Lincoln Church, is also a member of the group. These two singers are the only members of their race represented in the Association. Women and men members of the chorus are numbered among some of the best families of the city.

At one time Mrs. Smith was elected a member of a committee of five to arrange a musical. In every respect the two Negro members of the group are shown impartial courtesy and consideration.

The Lincoln Congregational church also has a choir and has rendered some very fine musical entertainments. At Christmas time the choir of this church unites with that of the Messiah Baptist church for the singing of carols and spirituals. This concert usually takes place somewhere in the business district of the city. It is sponsored by the Brockton Women's Club, an organization of white ladies. Other choruses, glee clubs, and quartets add special features to the program. George Johnson officiates at the organ.

The organist of the Messiah Baptist church at the present time is Miss Evelyn Brooks, a young girl of seventeen. She is a member of the church and is a Junior in the Brockton High School.

As is the case among those who play instruments, so many good Negro singers of the community hesitate to display their talents in public. Francis Young, Pete Bernard, William Marrow, and others, have fine voices. A bit of
cultivating and use would no doubt raise their natural ability
to high planes of efficiency. Barnard sang at the theatre
upon one occasion and received much applause from the
audience. A quartet, composed of Farold Carter, Pete Bar-
nard, William Marrow, and Carl Marrow, were very acceptable
to all those who heard them.

A great deal might be said concerning other musical
features indulged in by this talented Brockton group. Of
significant teas, socials, and other entertainments where
music and drama played a major part, there is no end. There
are two outstanding successes, however, that cannot be for-
gotten. One is a play, the other a musicale.

On Sunday, April 16, 1922, the Messiah Baptist church
presented an early English Morality play entitled "Everyman".
A program, printed for the occasion gives the following
information:

"Everyman is commanded by Death's Summoner to go
on a long journey from which he will never return. He
begs for more time, to no avail, but is told that he
might take any of his friends who will go with him.
In succession he appeals in vain to Fellowship, to
Kindred and Cousin, and to Riches (Goods) by whom he
had set special store. Forsaken by all in his need,
Everyman turns at last to Good Deeds that he had done
little to cherish. Good Deeds assists him, however,
calls forth her sister, Knowledge, who gives clearer
vision, and summons Confession. Thus Everyman is made
ready for his journey. He scourges himself by way of
Penance, is at last forsaken even by Beauty, Strength,
Discretion, and Five Wits, and only Good Deeds acc-
companies him to the hereafter."

CHARACTERS.
Messenger--------------------- Berkeley Rudd.
Death's Summoner-------------- James P. Overby.
Everyman---------------------- Rev. Benjamin Brawley.
Fellowship--------------------- Wallace Terry.
Kindred----------------------- Hobart Harris.
Cousin------------------------ Mrs. Parvey Scott.
Goods------------------------- Theophilos Brummell.
Good Deeds--------------------- Mrs. Benjamin Brawley.
Knowledge---------------------- Mrs. William Turner.
Confession-------------------- Joseph S. Carter.
Beauty------------------------ Bessie Daniels.
Strength---------------------- Alice Royster.
Discretion--------------------- Esther Anderson.
Five Wits---------------------- Lanie Bryant.

Of the musicale, a Brockton newspaper says the following:

FINE EDUCATIONAL CONCERT PRESENTED.

Entertainment given at
Messiah Baptist Church

A delightful entertainment in charge of Mrs. Jessie Brown was given Wednesday night by young women in the auditorium of the Messiah Baptist church. Various speakers and musicians participated and Miss Sarah Ellen Harris was mistress of ceremonies. The programme included piano selections and a duet by Miss Marjorie Harrison and Mrs. Ruth H. Barnett, preceding the opening address given by Deacon Charles Harris. A solo was given by Mrs. Katherine Burrell, accompanied by Mrs. Barnett. Miss Ruby Carter featured a piano selection and an encore.

The speakers for the evening were then announced. Mrs. Carrie Hilliard read some of Paul Lawrence Dunbar's poems, which were a feature, followed by a paper on President Coolidge by Ray Hamlin Scott. Miss Elsie Hilliard entertained with a
comedy sketch, followed by original papers written in interest of various business men of the city, with an introductory address by Miss Alice Marrow and readings by Mrs. Jessie Brown, Miss Alice Royster, Miss Lanie Bryant, Miss Alice Carter, Miss Ruth Royster, and Miss Mildred Turner.

Miss Ordis Harris gave a solo, accompanied by Miss Sarah Ellen Farris. A speech by Mrs. Edith Royster concluded the educational concert which was one of the best in the history of the church. Two prizes as announced by Mrs. Brown were given to the best speakers. Miss Ruth Royster, a writer of promising ability, won first prize. The second prize was won by Miss Carrie Hilliard, prominent and active young member who resides at 50 Elm avenue. The awards were made by William Turner, the first prize being a necklace, the second, a correspondence box. Mrs. Albert Bryant assisted Mrs. Brown with the tickets.
XI.

HEALTH AND THE BROCKTON NEGRO.

The Negro in Brockton is fully as healthy as the average citizen. He is seldom overtaken by disease which requires hospitalization. His record, in comparison with other races, is almost negligible. If there is any one disease that is more prevalent than another, it is lung trouble. This would indicate that the Negro has never become fully acclimated to the Northern weather. In this connection it is evident that he either takes less precaution or has lower resistance. It is very likely that both are contributory factors. The Negro man is often found among the laborers where he is exposed to all sorts of weather throughout the entire year. Instead of seeking shelter on a cold, rainy day, he may merely place himself up against a lamp post and there stand or talk until he is chilled through. Onlookers may remark, "I wish I could do what that colored man does without suffering sickness!" If asked concerning his remarkable physical stamina, the Negro might reply, or be inclined to reply, that 'a little alcohol, advisedly taken, warms one up, peps one up, and keeps one going'.

Insurance companies consider Negroes poor risks. It is rare that an agency will insure one for as much as five thousand dollars. A few years ago, a Negro who was financially able to carry a five thousand dollar policy sought to
procure one on a 'straight life' contract. This was denied him by one of the leading companies despite the fact that he passed the physical examination acceptably. The company offered him a twenty-year endowment policy, but this he was not inclined to accept. After much effort, the Negro finally succeeded in getting himself satisfactorily insured in another company. This hesitant attitude, in such matters as this, prevails in practically all good insurance companies.

Despite the fact that a Negro is considered a poor risk among insurance companies, it is believed that a certain colored citizen of Brockton is insured in the amount of at least a million dollars. If that be true, he ranks among the most highly insured of America, not excepting white policy holders. His premiums amount to something like ten thousand dollars a year. According to the revenues of his business, this financial burden, it is reputed, would not be too heavy. The policy holder of whom we speak is Watt Terry.

The accusation against the Negro that he is not yet properly acclimated, would hardly hold true for those born in the North. Unless it can be proved that there is a racial tendency which demands warmer and less changable weather, then, the statement is false. Negroes who have been born and reared in the North, and have been given all the modern conveniences of other residents, need not be
less healthy than other citizens. If sanitation is properly applied, and good food available, the health differences between Negroes and white citizens should not be great. It has not been detected in Brockton that such differences prevail.

In the South the health of the Negro may be impaired by circumstances. He usually has a large family; living conditions are poor; he has but few conveniences. For these reasons, chiefly, he is subject to all sorts of attack in regard to his physical well-being. When sickness comes, he has little or no money for the services of a doctor. It is especially during that part of the year when he has no food in sufficient amounts that his vitality is weakened to such an extent that disease germs easily ravage his system.

In the North, such characterizing distinctions are not so pronounced. The Negro claims to have health records that equal, and sometimes surpass, those of white people. Without doubt, in the case of the Negro at least, equal rights and considerations make for physical normalcy.

It might be of interest to mention a few instances in which hospitalization for Negro citizens has been necessary. A girl of sixteen, one of a family of ten children, was taken sick with sudden and severe pains in the chest. A doctor was summoned but he was unable to ascertain the nature of the trouble. He recommended that she be taken to a hospital for observation and attention. The necessary
arrangements were made and she was removed to the City Hospital. Even there, her case proved baffling. Since the girl showed no signs of recovery, the father became impatient and took her back to the home. There, she remained in a critical condition for several weeks, finally succumbing. A post mortem diagnosis of the case revealed that the fatal disease had been pleurisy. Although the father is frequently condemned for having removed the patient from the hospital, the question is debatable as to whether or not she was just as well off in her own home.

The Negro is sometimes thought to be more susceptible to tuberculosis than are members of other races. This idea is not borne out so far as the Negro of Brockton is concerned. It is true that some Negroes of that city have been afflicted with that dread disease. Mr. Watson, an active member of the Messiah Baptist church, a world war veteran, and a public spirited individual, died a few months ago in a tuberculosis sanitarium in Hanson. Visitors in his ward sensed the fact that he was reconciled to his fate and no longer hoped for recovery. For a week or so prior to his death he found it extremely hard to get his breath. He could not restrain tears at the futility of his attempts to talk. For him, it had been a long, hard fight, but he wavered not, even when the end finally came.

In the same sanitarium with Mr. Watson was the young twelve year old son of Mrs. Johnson. He had been but
recently taken there, and still had the appearance of any normal person. His face was full, and his body plump. Indeed, he was a very 'picture' of health. Conversation with his nurse, however, revealed the fact that one lung was in a very dangerous condition. His youthfulness and determination, however, gave the doctors much hope for his recovery.

The nurse asked him to show me about, so he took me into the school-room. There, he told me about his studies, his opportunities for play, his diet, and his treatment in general. There were five other boys of near the same age as he who were also threatened with the great white plague. They had classes daily. Their teacher was a regularly accredited instructor, and she saw to it that the boys did not lack any of the scholastic opportunities of healthy children.

Their play life, however, was somewhat restricted. They were not permitted to engage in such vigorous pastimes as baseball or football. In order that they might never tire themselves greatly, they were made to limit themselves to games of a quiet nature. Daily rest periods were essential. Balanced diets of pure foods were scrupulously maintained. These two items—food and rest—served as their chief medicines.

During the past few months, Mr. Filary Gales was taken to the sanitarium. He was a plumber by trade, and a well loved and public spirited citizen. He had always been a man
of superior physical strength, and it was quite unexpected that he should fall a victim of that strange disease. His nervous temperament, however, was one contributing factor to his breakdown. It was requested, upon his admission to the sanitarium, that only the immediate relatives should visit him.

There is not another hospital in Brockton which is not so much for the sick as for the aged. It has been called the "City Home". In this home, both the patients and the employees are colored. At the present time there are five employees: Miss Alice Marrow, Miss Grace Butter, Mrs. Cornelia Rawlins, Mrs. Ruth Reed, and Mrs. Lamie Bowles. The patients who live there help the institution by doing certain small things to help. They make beds, sweep floors, wash dishes, and engage themselves in other similar chores. For the most part, they are contented and quite willing to remain. Just now the patients are only two in number, Mrs. Nannie Young and Miss Julia Terry.
At the beginning of the Twentieth century, there appeared defamatory publications of the Negro race. A Bible house in St. Louis, in 1902, published a book entitled, "The Negro a Beast, or In The Image of God." This book had a large circulation, especially in the South, where it promoted mob spirit among the poorer classes of whites. Other books were written such as: "The Negro" by Snufeldt; "The Color Line" by Smith; The American Negro" by Thomas. Thomas was himself a Negro, but his book was unparalleled by its vindictiveness and exaggeration. The governor of Mississippi, J. K. Vardaman, in an inaugural address said concerning the Negroes; "

"As a race, they are deteriorating morally every day. Time has demonstrated that they are more criminal as freemen than as slaves; that they are increasing in criminality with frightful rapidity, being one-third more criminal in 1890 than in 1880."

Only a few weeks later, Bishop Brown of Arkansas, held that the southern Negroes were declining both morally and intellectually; consequently, they could not be expected to take any constructive part in government. He even justified lynching, as being a legitimate means of control.

Thomas Dixon, in 1905, wrote "The Klansman". This was written as a novel, but it was later put on the stage. It caused much excitement and prejudice against the Negro. The play has been said to be partly responsible for the

Atlanta Massacre. All of this feeling which was created against the Negro tended to increase his inferiority, and destroy his initiative. This array of uncomplimentary propaganda, made it very hard for the race to receive justice, irrespective of its character and merit.

The Negro was forced to live under the worst of conditions; without sanitation, proper housing, or desirable living districts. These degrading living conditions, often caused him to react criminally. If brought into the court, justice was not given to him, thus driving him further down the social scale. One instance of which shows the limit of unfairness in court procedures is as follows; a colored man failed to make a payment of one dollar at the appointed time and as a result he served virtually as a slave for approximately three years. He was sold for twenty-five dollars to pay the cost of court procedures because he was unable to raise the money for the fine.

The Jim Crow law was originally intended only to segregate the Negroes from the white people by giving the groups separate conveyances. It was not originally intended to discriminate against the Negroes by giving the white folk better service but in most instances, the Negro accommodations were inferior to those of the white race. Because of interstate commerce, the law was declared unconstitutional by the Supreme Court of the United States. This was forced to an issue by a case from Louisiana.
The Louisiana statute, which was declared unconstitutional, discriminated against interstate passengers on account of color. The result of the Supreme Court's decision culminated in a new phrasing of the law, so as to apply to intrastate commerce. Though interstate passengers have legal rights of non-discrimination, yet in reality the intrastate laws take precedence.

In seventeen states and the District of Columbia, school segregation is enforced. This often works an injustice to the Negro, due to appropriations and school equipment. In the State of South Carolina in 1945, there was an appropriation per capita of thirty-nine dollars for white children over against four dollars for colored children. The average salary for a white teacher was eight hundred and eighty dollars, while only two hundred and sixty one dollars was paid Negro teachers. The above applies to public schools and when it comes to high schools, the rate per capita for Negro children is far less. In the State of Georgia, up until recent years, there was not a single high school in the State, which was open to the Negro. With only a few exceptions, there is no other opportunity for a high school education for the Negro in the South than through schools supported by religious organizations, or philanthropists.

Negroes are forced to pay taxes, the same as whites, but they do not receive equal benefits. The Negro section
of the City of Fort Valley, Georgia, in 1922, was destroyed by fire because the water system paid for by equal taxation did not extend into this section. In Wilmington, North Carolina, a Negro died, because he was refused first aid at the hospital.

"He is barred from the 'public' library. He may walk or rest on municipal bathing beaches, nor swim in the municipal pool. A Negro city official of the northernly city of Pittsburgh, Pa., recently obtained an injunction as the first step in a fight to obtain for his daughter the right to swim in a pool erected at public expense. Provision for public recreation does not include the Negro in the South. More, it is a misdemeanor and sometimes a crime in most southern states to conduct a public meeting where segregation is not observed in seating blacks and whites. By law or custom, the Negro is segregated in public gatherings everywhere in the South.

"To seat Negroes and whites together brings trouble. Stephen Graham, a white labor organizer, conducted a meeting in Virginia. Six white workers and 130 Negroes came to hear Graham explain the benefits of labor organization. They sat together, Graham was arrested, the charge being 'inciting the Negro population to insurrection against the white population'. After two trials he was acquitted, only to be rearrested, and recommendations for his deportation were drawn up. (charged with advocating the violent overthrow of the government)"

Crime is born in the travail of social agony and rocked in the arms of economic stress. Criminals, as such are not born, but because of environmental conditions, they are produced. A boy who is brought up not to respect the law is apt to become an offender of the law. Children of foreign parents cause the courts the greatest amount of worry. This may be due to the confusion in loyalties, resulting from conflicting views, as taught in home, school, and church.
The Mosaic code declares, "Thou shalt not steal." The Bible also states that, "Man shall earn his bread by the sweat of his brow." The foreign parent who is brought up to be thrifty, forces his children to find work, and if there is no work to be found, then other methods must be sought. Stealing is often resorted to when work is not available. The father seeks justification on the grounds that he needs the financial aid of the children. The children appeal to justice on the basis that it was the only solution to their immediate problem. The complainant asks for justice on the legal rights of a property owner. It is impossible to deal out justice to all three of the above cases. It seems to me, that the only approach to such a dilemma, is to rectify the system that promotes it.

Under depressing circumstances, individuals are so constituted that baser desires usually supercede moral scruples. A man will usually steal before he will starve; he will generally lie rather than receive punishment; he will sometimes commit adultery rather than bear the responsibilities of married life; he will resort to violence rather than be enslaved; and often accept the stigma of irresponsibility, rather than grimly face the realities of manhood. Why is this true? Is it not because of the social set up of our civilization? Economic and social pressure causes moral and spiritual dwarfs. Pressure of this type either drives
men to God, or from God. It makes them seek refuge in
religion, or become pioneers on the road of individualism,
without consideration of man or God. This is what hap-
pened to the Negroes; some became very religious, while others
became lawless. Those who became lawless were held up as
examples of the race, consequently the whole race was
punished.

Race friction has never been so tense in the North, as
in the South. Friction is caused by contact, and for the
most part there have not been sufficient Negroes in the North
to cause friction. Even in Northern Cities, where the black
man has migrated, the conditions are greatly changed.
Attitudes toward him are different, and as a result his
environment is conducive to better living. Human souls,
if they are not too calloused, usually respond to kindness.
The black man, as we have seen, has often been made a crim-
inal, because of social sentiment against him. If society
condemns a man, that man has no self respect to preserve.
He has no reputation to maintain, thus, the way of least
resistance may be followed. There is something innate in
man that causes him to fight against those who persecute
him, and the Negro is not exempt from this human trait. If
his record reveals a greater amount of crime than that of
the white man, society is responsible.

Very few Negroes resided in Brockton, prior to 1890.
About that time a number moved in from North Carolina,
Virginia, and Maryland, but they came peaceable, and were received hospitably. Even today, the white citizens speak well of their colored population. The inferences which may be drawn are strongly in evidence of our past discussion; namely, kindness is rewarded by trustworthiness. Treat a person squarely, and seldom will he betray your trust. We find that this has generally held true in Brockton and as a result few Negroes have been brought before the bar of justice.

For specific cases see the appendix. Even there, we will find some justification for their action. A triangular love affair never works out smoothly, whether it is between white or colored. A saloon generates no influence for social good. A saloon keeper is not motivated to conform to the standards of right conduct. A man slightly under the influences of liquor, lacks the finer qualities of self propriety. The rape charge was denied, and evidence seems strong in his defense, even though there never was an acquittal.

Crap shooting and gambling appeals to the colored man, because of his emotional tendencies. Drinking helps him to forget his troubles and bury his cares and woes. Desertion from family may be due to a nagging wife, or it may be due to a cruel world of just demands. The store keeper demands his pay, and the home owner calls for his rent, but if labor has failed to yield her increase, wherein shall the
bills be met? The easiest escape from trouble may be to leave home.

One remedy for social ills is to apply the golden rule. Another solution is to follow Christ in the pathway of love. "Love thy neighbor." "Render to no man evil for evil," but seek peace and pursue it. If either the white man, or the black man had followed these principles, less social maladjustments would have occurred.

See Appendix for individual Brockton cases.
In twenty-seven States of the Union, a difference in color is a legal barrier to marriage, either by statute, or judicial decision. Some States go so far as to prohibit a couple to dwell within their borders although legally married within another State. In Oregon, the law reads as follows:

"Hereafter it shall not be lawful within this State for any white person, male, or female, to intermarry with any Negro, Chinese, or any persons having more than one quarter Indian blood; and all such marriages, or attempt at marriages shall be absolutely null and void."

It may be well from a sociological point of view to discourage, or prohibit, race intermarriage but in cases where marriage has taken place, a different attitude should be assumed. In most cases, it will be hard enough for the couple to get along, without sentiment or public opinion being against them. The remedy should be in the State laws. It should be made impossible for any State to give marriage to a couple, who come from a territory, where race intermarriage is illegal. To allow a man to get married, and then arrest him for being married, is unethical, and should be unconstitutional. To illustrate this point, let us take a definite example. A young man was married in the District of Columbia to a white girl, and afterwards he was arrested on the grounds that he was colored. The evidence however
was not sufficient to convict him, as his school chums always testified that he was a member of the white race. Even though he was acquitted by the court, there was a great injustice met out to him, which only the future could reveal, as to its effects on his personality and married life.

There has been a large intermixture between the Negro and the Indian. This is natural seeing that both at one time were enslaved. There were no barriers to social equality between them and both had a sympathetic feeling for the other group. The English colonies had made slaves of the Indians before the coming of the Negro slaves. These groups intermarried and the Indians were gradually absorbed into the Negro population. Many Negro slaves escaped from slavery and fled to Indian tribes bringing about an intermixture of blood. Some Southern Indian tribes are more Negro than Indian but choose to be called Indian.

Prior to the Civil War, racial intermixture depended a great deal upon the locality as to the sentiment concerning the relationship of Negroes and whites. There were not any barriers to intercourse between slaves and the slave-owning class except in sections where social opinion disapproved it. The chief factor which determined the degree of intermixture of the races was the opportunity for contact between the slaves and the white population. There was a greater amount of intermixture of races in the cities. Negro women usually sought the preferment that came from social relations with
the upper class white population. As a result of the Civil War there was a long period of sex irregularity and racial intermixture until a sex code had been formed and the social status of the Negro had been made more rigid.

Interruption has not been so prevalent as the sex contact of the races. It is probable that the sex contact of the races exists to considerable extent but there are fewer children as a result of these sexual relations because of birth control information. Statistics do not show the increase of the mulatto offspring as the intermixture of the races may go on without the fact being noted in the records. Considerable intermixture of blood occurs between mulattoes and whites or mulattoes and blacks without having these marriages recorded as intermarriages. The intermixture of blood usually flows by this gradual route rather than by marriages of pure blacks and whites.

"After the status of the Negroes became fixed and generally understood racial intermarriages almost never occurred; there were none in the slave states and very few in other parts of the country. There was some increase during the sentimental period centering about the Civil War but the number was not great. In the period since the Emancipation, intermarriages have been rare. It is not possible to know the exact number but such figures as are obtainable show the exact number to be negligible— an average of perhaps less than one hundred per year. Such marriages are prohibited in all of the southern states and in many states of the North and West. Where there is no legal prohibition, they nevertheless take place rarely; white sentiment is everywhere opposed to such unions and a similar attitude has recently appeared in the Negro population." 1

The primary difference between races is not biological but cultural as far as marriages are concerned. Biological differences do not prove a barrier to successful marriages. Desertions and divorces are usually on the basis of cultural differences in national life.

"Every student of our foreign population elements has stressed the difficulties of family adjustments to the new environment. Then there is added to this the difficulties of adjustment of two individuals possessing diverse culture traits to each other within their own marriage relations, the task is made doubly hard. One does not need to look beyond the differences in marriage and family mores among the various nationality groups in respect to the authority and domination of the husband, the status of the wife, the discipline, the education, the employment of children, standards of living, sexual attitudes, and ethical valuations, and the like, or to consider the different rates at which Americanization in the different groups proceeds, to discover a wide variety of causes, from any one of which serious tensions may develop."

Interrmarriage among the Negroes of Brockton has not been common. However, there have been instances in which this has occurred. As far as information lends itself, only one such union has proved disastrous. In that case a white girl was married to a Negro gentleman. Apparently the cradle of matrimony rocked smoothly for a number of years, but a conflict was occasioned by the entrance of their two daughters into the public schools. Because of remarks made by unthinking school children, the mother became so disturbed that she committed suicide.

Other such marriages have worked out more satisfactorily. Mrs. George Louise, an English lady, married a Negro man.

and lived happily with him for many years. Two Swedish gentlemen, each named Johnson, married Negro ladies. Despite the differences in color, background, and religious faith, there was no lack of harmony in their marital relations. There has been one marriage between a Negro and a Chinese, and several between Negroes and Portuguese. All have been reported successful.

William Allen, the Spanish-American war veteran mentioned in another connection, married a French girl. His complexion was rather light, and her's rather dark, so the contrast was not great. Their marriage career was very happy. Mr. Allen is now deceased.

Florence Edwards, one of the daughters of the mother mentioned above who committed suicide, married James Atus, a Negro. He was her first husband, but he had entered matrimony twice previously.

The latest intermarriage on record in Brockton is that of Ulysses Ravis, who married an Italian girl. They seem to be very well matched socially, and the color distinction is not great.

Divorces are not common among the colored people and, in Brockton, none have occurred in cases where intermarriage has taken place. If the Negro has domestic troubles, he tolerates them or forsakes them. Occasionally, a Negro leaves his home in search of freedom, but almost invariably he returns after a short period of time. In Brockton, all those who
have intermarried have found contentment or have been too fearful to dare make a change. That the former condition exists is the general belief.
XIV.

SOME OF THE AUTHORS EXPERIENCES.

Before the author relates his experiences, he would like to give an aeroplane view of the entire thesis. Abraham Lincoln is our starting point, and for the first three chapters, we sail high over the landscape of Negro history. In the fourth chapter we are at Brockton's air-port, and take a brief tour through the Negro business section of the city. From the fifth to the twelfth chapters we stay in Brockton and scrutinize closely every phase of the Negro's religious and social history. In order to do this in more than a general way, we must observe things at close range. Consequently, the group may be hidden from view because of an outstanding individual who steps into the foreground. Even American history without the names of great individuals occasionally would seem strange. Therefore, it seems natural and logical that individuals should come into the lime-light, and that group activities should be examined minutely. Educational and religious movements, lodges and clubs, sports and music, as well as health considerations must be discussed. No one phase of Brockton's history has been stressed, but a comprehensive view of the entire Negro history has been brought to our attention.

Two episodes, familiar to me, reveal a distinctive Negro trait, religious emotionalism. An old man, who is alleged to be past ninety years of age, and who is still very well preserved, came to the front of the church waving a dollar bill, offering it to us as a gift, but proposing, before he parted
with it, to make a speech. He did not ask permission, he simply started in to voice his many impressions and reactions. What he said was not any too complimentary to the preacher. He told the people in a very sincere way that they needed more 'fire' and more manifestations of the spirit. The church was rapidly dying and something must be done. The longer he talked, the more interested the preacher became, for the latter fully understood the emotional reactions of the speaker. The speaker was a Negro of the Civil War type, and he felt that without all the emotional fervor that characterized the religious services of that time something was radically wrong. The 'amen corner' must be revived, and the minister must show more enthusiasm. "We need something more than high sounding phrases", he shouted.

Some of the people in the congregation were mortified with shame. They felt sorry that anything like that should take place in their church. Some had left while the enthusiast was still speaking, and others lost no time in explaining to the minister after the benediction. He was to be excused on the grounds that he was old. This was not the first time he had spoken in a similar fashion.

Nor was it the last. Several weeks passed before he was seen in the church again. When he did come, however, he commended the minister very highly. During the time when announcements were being made, he stood up as if to
make one. Upon this occasion he continued to speak well of the minister, but turned belligerently upon the congregation. He labeled the colored folk as being ignorant, and of course he met with much verbal resistance. For quite some time, several were speaking simultaneously, and the preacher was at his wits end as to what he should do. He found a solution to the problem in his suggestion that the quartet start a song.

Just before Thanksgiving, Sister G. Fowler of the Bethel Pentecostal Church in Boston, came into the service and gave us quite a surprise. The minister had nearly finished his evening discourse. She, and the lady with her, sat down near the front of the auditorium. Just before the time for pronouncing the benediction, Sister Fowler arose and asked if she might sing a song. Her request was granted. After finishing the song, she began to speak. Among other things she said, "This is a revelation of the Lord. I have been strangely directed here by Him and, since I am entirely under His guidance, I must not be disobedient. Blow ye the trumpet in Zion; sound an alarm in my holy mountain. Let all the inhabitants of the land tremble. For the day of the Lord cometh, it is nigh at hand." She had quoted this from Joel 2:1, and had printed it in the circular which she distributed. Her punctuation of this passage was original, as can be seen. She classes herself with the prophets and believes she has a supreme mission to fulfill.
Sister Fowler, as she called herself, (I do not know whether she was 'Miss' or 'Mrs') related a few incidents in which she and the Lord had co-operated to bring about His wishes. She told how the Lord gave her a message for a certain church, how hard it was for her to deliver it, how it was received, and the consequences attendant upon it.

A certain Negro church in Boston had a pastor who, apparently, was not living up to the standard of Christianity. She had rebuked him for his waywardness in the presence of his own congregation. She said that it was obvious she had pricked the colored man's conscience. He did not yield to the Lord's voice, however, and, because of his stubborness, soon suffered death.

She related further of yet another occasion when she played an indispensable part in carrying the Lord's messages. She felt herself called upon to warn some young men of the danger of their evil practices. When her message had been delivered to them they staunchly denied that they had ever indulged in card-playing, dancing, gambling, or drinking. Two weeks later she visited the boys again and caught them at the card table. One of the boys trembled for fear, and Sister Fowler said it was the fear of God. A few days later he was taken to the hospital where it was not discovered that there was anything organically wrong with him. But his illness was fatal.

Sister Fowler related one other incident which was
similar to those already given. The minister feared that his time had come at last, but was quite relieved, as was the congregation, when she chose to talk about the probability of another war. She warned that many of the boys then sitting in that church would doubtless be called upon to fight in it. Her note of pessimism predominated her entire discussion on this subject. She felt that despite the combined efforts of God and herself the world was surely going to hell.

After the service a number of the folk gathered around her, hoping that she might continue her little discourse. The preacher had made no comments, but had only pronounced the benediction. One thing he learned from the 'prophetess' was that she had the knack for social control. One has but to scare a Negro with religious fear and he can be made to do anything within his power. Of course, this is hardly true of all Negroes, for some are educated above the levels of superstition.

In the Messiah church there are three distinct groups: the reactionaries, the conservatives, and the liberals. The reactionaries are living in the past, and want to return to 'the good old days'. Some of them even think that the institution of slavery is scriptural. Since those who think so are usually quite religious, they indicate that they would gladly return to a state of servitude. This idea springs from the book of Genesis, in which a curse is placed
upon Esm, the colored man, and he is told that he must be the 'servant of all'.

Mr. Green, perhaps the oldest man in the city, was always wondering why the 'good old days' had passed. He liked the old time religious fervor that 'put life within the soul'. He argued at all times, both appropriately and inappropriately, for a return to the 'old time religion'.

The conservatives, for the most part, are to be found among the middle aged and older groups of people. They are quite content to maintain the status quo. The theology of Calvin is good enough for them. They cannot defend his views, but they are certain that he must have been right. Foreordination and predestination, they believe, are a part of God's universal plan.

The third group, the liberals, includes representatives from all age groups but is especially made up of young people. This group desires progress, and is willing to engage in constructive work for the Kingdom of God. There are many obstacles to hold them back; they are immune to neither the forces without the church nor those within it. The existence of patriarchal idealism within the church organization has greatly regimented the young people. This characteristic is evidenced in many other churches with which I have at some time or another been associated. It seems to be an axiom of all time that religious idealism advances slowly and perilously.
The author was once asked what were the differences he observed between the colored folk and the white people. The question is a good one but is hard to answer without much meditation and reflection. Even after trying to congeal impressions, or balance one against the other, it is difficult to render an accurate decision. Individuals cannot be measured. Too much bias and prejudice is bound to enter in. For instance, it would be unfair to make a comparison between my mother and some Negro lady; likewise, it is impossible to make a comparison between the 'girl of my dreams' and some colored young lady. It would be very easy to find colored women who are motherly, and colored girls who are most companionable, but innate tendencies, environmental conditioning, or race prejudices, would, in most cases, form barriers to an impartial judgement or comparison. On the other hand, so far as the author is concerned, in case of only two alternatives, in which he would have to choose a white girl of moronic tendencies or a Negro girl for a life-partner, he would not hesitate to choose the latter. Many colored individuals possess a large number of commendable characteristics that far exceed those possessed by white persons. My limited experience with the Negro people has given me only the highest regard for them. Their hospitality has been generous and their conversation has been stimulating and uplifting. In conclusion, so far as individual differences are concerned,
the author can tabulate none that are essential.

When considering the question from a racial standpoint, the verdict will be slightly changed. I am reluctant to draw conclusions on racial lines. However, it seems to many that the whole nervous structure of the Negro is different from that of the white man. It appears that he reacts to stimuli differently, but does it naturally. His psychological tendencies cause him to think, choose, and act slightly different. His temperament is not the same as that of the Caucasian. Usually, the Negro is easy-going, unperturbed at life, and determined only to make the best of whatever may happen. Yet his whole nature is emotionalized. Fear often possesses him and causes him to act as an irrational creature. He has always been more or less oppressed by the social system, and that has given him an abnormal sense of fear and insecurity. He is often afraid that other races are manoeuvering against him and that his race may, therefore, become extinct. It is little that the colored man will ever become extinct regardless of the amount of social pressure brought to bear upon him. He may lose his city job, but the soil of unoccupied areas will still bid him welcome. There is ample room in America for all our races. Our problem is one of adjustment.

The Negro, because of his emotional nature, often jumps at conclusions, and says things which are irrelevant and uncalled for. Oftimes he does not see fallacies in his
reasoning that are most obvious to other people. Through his own arguing, he persuades himself that his opinions are quite correct. This phenomenon is very likely to manifest itself often in business meetings where things of general and common interest may be discussed. The many various ideas displayed, even though they discredit some members of the group, are usually treated lightly and dismissed without any thought of retaliation or revenge. In such a meeting the waters may become turbulent, and from all appearances, the ship and all the people may seem to be lost. Usually, however, all waves subside, and the troubles are soon forgotten. Those between whom contention seems the greatest are the best of friends on the morrow.

Another racial trait which seems irrevocable is that of a natural resourcefulness, as it reveals itself in a spirit of song. The Negro has music in his soul which helps him to meet and solve the adversities with which life has confronted him. When he feels despondent, he plays upon his banjo or sings. He forgets the present and looks ahead to the future with a hope that conditions more favorable to him may await him there. No other race possesses the amount of endurance and hope that his race does.

As a colored man usually owns his own home, drives his own car, and educates his own children, it cannot be said that he is greatly different from the white man so far as citizenship is concerned. To be sure, his race does not
own as many homes, or drive as good cars, or educate as many children as does the white man, but this may be explained on a basis of economic planning. Families are often too large, and pay checks too small.

Through continued education and the application of scientific methods, the family may be restricted within the limits set by the husband’s earning capacity. Socially, the Negro is not eclipsed by any other race; he is competent to care for his own social needs quite adequately. He forms his own churches, his own lodges, his own clubs, and in some cases, his own schools. It is only as he tries to make a transition out of his own race that he finds maladjustment.

Religiously, the Negro is superior to almost any other group of people, at least so far as inclinations toward objective worship are concerned. Economically, he is at a great disadvantage so long as he depends upon the white employer for a livelihood. He is not apt to improve greatly until he pushes out for himself into the stream of business, and proves himself equal to his competitors.

"It may be said that the majority of intelligent colored people are, in some degree, too much in earnest over the race question. They assume and carry so much that their progress is at times impeded and they are unable to see things in their proper proportions."  

Some people sincerely believe that the Negro understands the white person better than the white person understands him. We have evidence in many instances that this may be so. James Weldon Johnson came to such a conclusion.

quite early in his experience. He says:

"I believe it to be a fact that the colored people of this country understand the white people better than the white people know and understand them."¹

Mr. Johnson is a Negro and has had very close contact with white people most of his life. He does not indict them as much as do some members of his race. On the other hand, he feels that white folk are, for the most part, willing to be fair with Negroes provided the latter are similarly disposed toward the Caucasians.

"The colored people may be said to be roughly divided into three classes, not so much in respect to themselves, as in respect to their relations to the whites. There are those constituting what might be called the desperate class. These men respond to the requirements of civilization much as a trained lion. They cherish a sullen hatred for all white men and they value life as cheap.

The second class comprises the servants, the washer-women, and all who are connected with the whites by domestic service. They come into close contact with the whites and may be called the connecting link.

The third class is composed of the independent workmen and tradesmen, and the well to do and educated Negroes. These people live in a little world of their own, and are about as far removed from the whites as is the first class mentioned."²

"Careless seems the great Avenger;
History's lessons but record
One death grapple in the darkness
'Twixt old systems and the world;
Truth forever on the scaffold,
Wrong forever on the throne;
Yet that scaffold sways the future,
And behind the dim unknown
Standeth God within the shadow
Keeping watch above his own."³

2. Ibid., pp. 76 ff.
XV
QUESTIONNAIRE TABULATIONS.

Total number of questionnaires returned --- 31

<table>
<thead>
<tr>
<th>Birthplace</th>
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<tbody>
<tr>
<td>Brockton, Mass.</td>
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<tr>
<td>Massachusetts (other)</td>
<td>2</td>
</tr>
<tr>
<td>East and South</td>
<td>13</td>
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| No. attending Grammar School only | 12 |
| No. attending High School      | 9  |
| No. attending College or University | 2  |

(One a mail carrier, the other unemployed)

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<thead>
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<th>No. unemployed:</th>
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<tr>
<td>Vocationally dissatisfied:</td>
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<table>
<thead>
<tr>
<th>No. discriminated against because of race, at present time or ever:</th>
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</tr>
</thead>
<tbody>
<tr>
<td>(The mail carrier)</td>
<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Attitude toward New Deal:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Favorable</td>
</tr>
<tr>
<td>Antagonistic</td>
</tr>
<tr>
<td>No reply</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Attitude toward Socialism:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Favorable</td>
</tr>
<tr>
<td>Antagonistic</td>
</tr>
<tr>
<td>No reply</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Attitude toward Communism:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Favorable</td>
</tr>
<tr>
<td>Antagonistic</td>
</tr>
<tr>
<td>No reply</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Health:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Good</td>
</tr>
<tr>
<td>Fair</td>
</tr>
<tr>
<td>Poor</td>
</tr>
</tbody>
</table>

| No. ever confined to hospital: | 3 |
| No. discriminated against because of race while confined to hospital: | 0 |

<table>
<thead>
<tr>
<th>No. having served in military unit:</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Spanish-American War - 1898)</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>No. of complaints of race prejudice in Brockton:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Police</td>
</tr>
<tr>
<td>Newspaper</td>
</tr>
<tr>
<td>Court</td>
</tr>
<tr>
<td>Charity organizations</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>No. having received or now receiving aid:</th>
</tr>
</thead>
<tbody>
<tr>
<td>(From city, requiring one year for request to be granted)</td>
</tr>
</tbody>
</table>
No. having received aid from Church organization -- 0

No. of Church members -- -- -- -- -- -- -- -- -- -- 16
Average years of membership -- -- -- -- -- -- -- -- 22½
(only nine members answering this question)

Influence of Church on moral life:
- Positive -- -- -- -- -- -- -- 11
- Negative -- -- -- -- -- -- -- 3
- No reply -- -- -- -- -- -- -- 7

Failure of Church to meet spiritual needs of people:
- Yes -- -- -- -- -- -- -- 6
- No -- -- -- -- -- -- -- 3
- No reply -- -- -- -- -- -- -- 12

Colored Churches of Brockton meeting needs of people:
- Yes -- -- -- -- -- -- -- 7
- No -- -- -- -- -- -- -- 4
- No reply -- -- -- -- -- -- -- 10

Has commercialized entertainment deadened the spiritual quest for God?
- Yes -- -- -- -- -- -- -- 8
- No -- -- -- -- -- -- -- 1
- No reply -- -- -- -- -- -- -- 12

Spiritual value of a social program in the Church:
- Positive -- -- -- -- -- -- -- 5
- Negative -- -- -- -- -- -- -- 3
- No reply -- -- -- -- -- -- -- 13
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A Dictionary of American Biography: Vol IV. p. 168

In Memoriam, a book dedicated to the Brockton heroes who lost their lives in action. 1920.


"Report of the Primary Schools", Boston, 1840.

"Report of Primary Schools", Boston, 1848.


"Brockton Enterprise".
APPENDIX
XII.

CRIME AND THE BROCKTON NEGRO.

In writing a history, it is necessary to consider all phases—both good and bad. As no race has survived for long without some one of its members being apprehended and brought before the bar of judgment, it should be beyond our expectations that the Negroes in Brockton would be exempt. However, a surprisingly few, in comparison to others, have been brought into city court in answer to charges made against them. Information at hand indicates that they have not been charged with any major crimes. Petty larceny, intoxication, gambling, and non-support are their chief offenses.

The colored man seems to have a natural affinity for gambling and drinking. His nervous structure and emotional tendencies contribute to his vice. His nature craves excitement, and gambling and drinking, for the moment, satisfy. He is strangely attracted to the mysterious, and the chance element in life often controls him. He is instinctively hopeful, as attested by the tenor of his 'spirituals'. This same hope motivates him to stake his last pennies in chance games.

The chance games, as we usually think of them, apart from the crap game, have not caused the city any anxiety or trouble. A few of the Negroes, down through the decades, have persisted in shooting craps and several times have appeared
usually drink, and those who both gamble and drink inevitably become involved in home-financing difficulties. If they are extremely fortunate in their games, and avoid intoxication, it may be that domestic troubles will not result therefrom, but drunkenness, combined with ill gaming luck, frequently causes wives and children to endure untold suffering and neglect. Quite often the wife is forced to work in order that her family may receive support. In her failure to provide the home necessities sufficiently, she often is compelled to resort to court proceedings against her husband.

Two outstanding episodes of crime involving some Negroes of Brockton took place several years ago. One was the outgrowth of a triangular love affair; the other involved a saloon keeper. The offender in the first was James Bullock. Mr. Bullock is now dead, and since he made full restitution for his error, it is improbable that there would be any objection to the use of his name in this connection. The story is told in two slightly different ways; nevertheless, in both accounts the shooting has a prominent place. The girl in the case was the unfortunate person who received the shot. Whether or not it was intended for her is debatable. James had been going with this girl for sometime and she was becoming rather impatient with the prolongation of the courtship. Too, another young man was beginning to attract her interests. James was aware of this and at times became very
angry. One evening, when he was very sure the young lady was
dating the other young gentleman, he purposed to do something
about it. In a fit of temper he picked up a revolver and
strolled down the street in the direction of her home. He
soon discovered that his intuitions had not misguided him,
for as he neared the young lady's residence, he spied a couple
coming in his direction. As soon as he recognized them to be
the couple he suspected, he drew the revolver and shot.

It was the girl who received the wound. Whether it
took effect in the breast, or was a slanting blow to the head,
it is not certain. A prominent Brockton historian relates
this of the incident: "The bullet entered the breast from the
side, where it lodged. It had not penetrated deeply, and was
in no wise fatal. The victim was taken into a nearby home and,
while waiting for the doctor, fell asleep. The doctor came
and was about to administer an anaesthetic when James, who
was responsible for the shooting, remarked: 'Let me pull out
the bullet. I can do it before she awakes.'"

The other story as related is as follows: "The girl was
stunned by a glancing blow to the head. Her stunned condition
gave her the appearance of being asleep". In due time the
girl recovered. James was convicted of an assault with attempt
to kill and, as a result, served time behind the bars. Since
he made no time an attempt to escape prosecution, and since
he sorrowfully confessed his guilt in the matter, his sen-
tence was very light.
Another indicted individual, who is now dead, and whose name should not be mentioned in this connection for various reasons, was the operator of a saloon and was very active in community affairs. Rumors indicate that trouble arose when a customer was injured by being hit with a bottle. Blame was placed on the operator and scandalous tales concerning him were circulated. How many of these were actually true, it cannot be ascertained. Nevertheless, the offender was brought before the bar of justice.

One accusation, a rape charge, was filed by his white stenographer. She aroused sentiment against him. As a consequence, he received a jail sentence. He always insisted upon his innocence, and those who understood the situation best declared him free of guilt. An elderly white gentleman who knew the offender, remarked: "I think this individual should have been acquitted." Visitors to his cell heard him reiterate again and again that his treatment was unjust. He would not admit even being familiar with the stenographer. He said it was a 'trumped up affair' and that all he could do was submit to the circumstances.

Although it was never admitted by the court, those who know of the case today believe the condemned man to be innocent of the charge for which he served sentence.