

1652- In May of 1652 it was enacted by the General Assembly: "whereas there is a common course practiced among Englishmen to buy negroes so that they may have them for service or slaves forever; for the preventing of such practice among us, let it be ordered that no black mankind or white, being forced by covenant, bond or otherwise, to serve any man or his assignees, longer than ten years or until they be twenty four years of age, if they be taken in under fourteen, from the time of comings within the liberties of the Colonie and at the end of ten years to set them free as in the manor of English servants. And that man that will not let them go free or shall sell them away to others for a long time hee or they shall forfeit to the Col the Colonie forty pounds."

This legislation was the first positive declaration against slavery by any of the Colonies, but

1696- Historians accept May of 1696 as the introduction of slavery into Rhode Island when the first cargo of slaves reached Newport, R. I., on the brig Seaflower. Part were unloaded and the rest sailed next day for Boston, Mass.

More than 25 distilleries made rum in Newport and a slaver paid 115 gallons for a healthy male, 95 for a female.

More than 124 ships made Newport their home port and by 1750, Newport became the chief slave market in America, Bristol second, Charleston, third.

There were several slave markets in Newport, one at the corner of Mill and Spring Streets which was torn down in 1870, another at North Baptist and Thames Streets. If they became overcrowded or sales became slow, they were kept at Gravelly Point, now the city dock until times were better. CAB - W.P.H. F

1717- A tax of three pounds was levied on the sale of each slave to help pave the streets on Newport, repealed in 1732. WPHF

1730- The earliest census in Providence shewed 3700 whites and 128 Negroes. RJD

1735- The population of Rhode Island was 71936, 1648 Negroes and 935 Indians. RJD

1745- Newport Gardner (Occramer Marycoe) 1745-1826

His parents hearing of the great opportunities in America, entrusted their son, age 14 to a white ship's captain to bring to America to gain an education but instead was sold to Captain Caleb Gardner, a sympathetic person.

Mrs. Gardner helped teach him English, made it possible for him to have music lessons also one of her friends taught him French.

After six months he surpassed his music teacher, maintained a room on High Street giving lessons to the leading families. He took a woman of colour to be his wife, had children and a home of his own on Pope Street.

1745- Newport Gardner continued

Gardner, a very religious man came under the influence of Rev. Dr. Hopkins, pastor of the First Congregational Church in Newport who listened to his dreams.

In 1791, he and nine others bought a lottery ticket which helped financially, winning \$2000.00.

His master hearing his prayers and hopes, finally gave freedom to him, his wife and children.

The funds of the African Colonization Society had increased so that Gardner with 23 others left Newport to join with others in Boston, arriving there December 18, 1825.

In a short time the old Park Street Meeting House was organized with Salmar Bubia and Newport Gardner, deacons, a large attendance. A sizable collection of money, books, tools, a printing press, food, etc., was raised for the voyage.

The brig "Vine" left Boston, January 4, 1826, reached Liberia, February 6, 1826 but Gardner and his chief lieutenant, Salmer Nubia fell victim to African fever, dying soon after arriving. Gardner's interest was in religion, sacred music, help to his people, his freedom and to return to his home-land.

At the age of 50, he composed many anthems, the most famous of which was called "Promise", published in Boston and sung in many Negro churches.

The only known copy in existence was in the hands of the widow of Dr. M. Alonza Van Horne, (1932) CAB

"One of the most remarkable men, black or white, the State has known." (Eve Bul Feb 1, 1935 "These Plantations" J.E. Clauson.

1758- PATIENCE BORDEN, 1758-1811

Patience Borden, a free woman of colour was probably the FIRST NEGRO PHILANTHROPIST, left a will dated March 19, 1811, after leaving certain bequests... "with the rest and residue (including one share of the Roger Williams Bank) as a fund, the interest of which was to be applied for the relief of indigent persons (colour) who shall be members of the First Baptist Church. Nathan Waterman was named executor with power to appoint a successor or in case of his failure to do so, the First Baptist Church was to appoint one."

A grave stone bearing the following is in North Burial Ground, "Patience Borden, commonly called Sterry, a free woman of colour and a humble disciple of Christ. She gave to the First Baptist Church in this town of which she was a member, 230 dollars as a fund for the relief of the poor of colour of that church..She died April 1, 1811 in the 53rd year of her age." (Rhode Island History, Winter 1969, page 26. Written by C.W. Farnham, F.A.S.G. C.R.)

1760- The last slave to die in Rhode Island was JAMES BUFFUM of Jamestown, R. I., January 3, 1860. Eve Bul Feb 1, 1935 JEC

1763- The First School for Colored Children was opened by the Rev. Mamaduke Browne rector of Trinity Church, October, of 1763 at the corner of Division and Mary Streets, Newport, R. I. Girls were given the rudiments of education and domestic arts while the boys received class-room work and were apprenticed to blacksmiths, carpenters, coopers etc. Battle mentions in his booklet that Neptune Thurston, a slave and cooper by trade, gave Gilbert Stuart, his first lessons in painting.

Upon the death of Rev. Browne, the school was carried on by Mrs. Mary G. Brett until the outbreak of the Revolution. The school was re-opened in 1785, closing upon her death, April 14, 1799.

Again it was re-opened under the auspices of the African Benevolent Society with Newport Gardner, teacher in charge on October 10, 1808. The society was organized for the sole purpose of maintaining a school for colored children, a Constitution adopted calling for a set of officers, a board of directors of nine members, five of whom shall be colored. Newport Gardner was elected President and Isaac Rice, Secretary. The school charged a fee of fifty cents yearly. The school went on with varying success until the City of Newport took over the education in 1842. CAB

1770- Rev. Hopkins of the First Congregational Church had owned slaves but upon going down to the wharves, saw conditions which caused him to preach from his pulpit, strongly against slavery.

It was so effective that the members of his church VOTED TO EXCLUDE ALL MEMBERS THAT WERE SLAVE HOLDERS. In this he was aided by the Episcopalians and Quakers.

Rev. Hopkins was the father of the idea of civilizing and Christianizing Africans and for sending them back to Africa as missionaries. The first African Colonization Society was the out-growth of his idea. CAB

1778- In February of 1778, the General Assembly of Rhode Island voted and resolved, "That every able bodied Negro, mulatto or Indian slave in this State may enlist to enter either of two battalions to serve during the continuance of the war with Great Britain, that every slave so enlisted shall be entitled to receive all bounties, wages and encouragements allowed by the Continental Congress to any soldier enlisted in the service."

"It is further voted and resolved, that every soldier so enlisting shall upon passing muster before Colonel Christopher Greene, be immediately discharged from his master or mistress and shall be absolutely free as though he had never been encumbered with any kind of servitude or slavery and in case such slave shall, by sickness or otherwise be unable to maintain himself, he shall be supported by the State, not his master or mistress. And whereas slaves have been deemed by law the property of their owner, compensation ought to be made for the loss of their services."

1778- Continued

"It was further voted and resolved, That there be allowed and paid by this state to the owners for every slave enlisting, a sum according to his worth, a price not exceeding one hundred and twenty pounds for the most valuable slave and in proportion for a slave of less value. Provided, the owner shall deliver to the officer who shall enlist him, the clothes of said slave or otherwise he shall not be entitled to said sum."

These regiments created by the General Assembly were the first in the history of the Nation to be received and accepted into the armed services of the country on terms of equality with other soldiers.

CAB

1778-The first major contribution of the Negro to the State of R. I. was the formation of the first Negro regiment in America which fought so bravely in the Battle of Rhode Island, August 29, 1778 at Portsmouth, R. I.

These men both slaves and free more than proved their fighting ability, withstanding the Hessians and taking a toll of five for every man they lost.

The Hessian officer refused to lead them the next day for fear of his life and asked to be transferred.

After this battle, Colonel Greene's regiment was sent South rendering further service to the new nation and following its leader was wiped out to a man in the Battle of Point Bridge, N. Y., May 13, 1781.

In August of 1928, the 150th anniversary of the Battle of Rhode Island was celebrated and a suggestion was made that the State honor in stone or bronze the memory of Colonel Greene's regiment.

Mr. Oliver C. Burton, Jr., of the Newport chapter of the NAACP had promised Charles A. Battle that he would work to help establish such a memorial, enlisting the help of Senator Erich A. O'Day Taylor of Newport.

Finally on July 4, 1967, a site at Barker's Bridge was dedicated with appropriate ceremonies with representatives of the State, Newport chapter NAACP, officials of Portsmouth, veterans organizations and the general public. CAB Eve Bul 7-5-67 & 8-30-68.

1779-The General Assembly passed an Act in 1779, prohibiting the sale of slaves to parties outside the State against their will unless said slave proved to be a person of bad character. CAB

1780-A meeting held at the residence of Abraham Casey of Levin Street November 10, 1780 was to consider the present condition of the Negro and their possible future.

Subsequent meetings were held in the Old Fourth Baptist Meeting House, one of the important considerations was the adoption of a Constitution also a motion, "We raise a sum of money in such a way as may be thought best to purchase four books for record, one for births, one for marriages, one for deaths and one for other important records."

1780- Continued

Vital statistics of Negroes were not faithfully kept until after the Civil War so these books show some of the written history of the past. Another wise provision was leaving this material in the possession of the Union Congregational Church which when it merged in 1964 with the United Congregational Church, they became the possessors of this valuable material.

JWD & CAB

- 1783- IS THERE AN OLDER NEGRO CHURCH? J.E.Clauson, Eve Bul 2-1-35
 It was at the home of Newport Gardner on High Street that the Union Congregational Church was hatched of the organism out of which the Congregational Church has grown." Some members of the African Union Society met assuming a religious nature, followed by meeting in other members homes. Inspired by the African Union Meeting House and School House Society, formed in Providence in 1819, twelve men met at Newport Gardner's house on January 6, 1824, again on February 24, 1824 and established the Colored Union Church and Society, electing Newport Gardner and Shadrack Hawkins, deacons, the Rev. Mr. Patten, (white) treasurer, Ahama Gardner clerk. Isaac Rice, Turnbridge Hammond and Ishmael Payerweather were appointed to find a site. They purchased a lot, 100x60 at the corner of Church and Division Streets and on this site was built the first COLORED CHURCH on the Island of Rhode Island which was dedicated on June 23, 1824. They called their first pastor, Rev. Jacob C. Perry of Narragansett who served from 1826 to 1845. Out-growing their quarters in 1835 they acquired the Fourth Baptist Meeting House, called the "Old Salt Box", having services there, February 1835. Rev. Luke Waldron, 1845-1852, also from Narragansett was the next pastor, under him the church was incorporated under the laws of Rhode Island. Charles W. Gardner, 1852-1858, he stressed the importance of the Sunday School. Under Benjamin Lynch, 1858-1863, the church lost its community aspect and in 1859 became an orthodox Congregational Church being recognized by a council, March 29, 1859. In the fall it was re-incorporated as the Union Congregational Church. He resigned to become a chaplain in a newly formed Negro regiment in the Civil War. Rev. Samuel Harrison came in 1863 and resigned in 1865. Rev. Malon A. Van Horne, 1868-1897. Called as acting pastor in Septe in September of 1868, made permanent in January of 1869. He was a member of the first class to graduate from Lincoln University in Oxford, Pa. The church grew enormously under his 29 years as pastor. In 1871 the church was demolished with work on the new edifice commenced in May, the cornerstone laid June 15, 1871 and the new church dedicated in October following. He resigned in 1897 to accept an appointment by President McKinley as U. S. Counsel to St. Thomas, D.W.I.

1783- Union Congregational Church continued

Other ministers to follow were Rev. Byron U. Gunner, Rev E. F. Barrows, Rev. Harold M. Kingsley, Rev. Clifford L. Miller, the ablest financier, the church was heavily mortgaged when he came in 1913 but when he left in 1917 every debt had been removed and many improvements made and paid for. Rev A. T. Peters was the scholar, Lincoln University, Yale School of Religion, a Ph.D Brown University, LL.D of Cambridge College, he came in 1917 and many others.

CAB

1781- R.I. Reg which fought in R.F. wiped out, Battle of Point Bridge, N.Y. 5-13-51

1784- An Act passed in 1784 provided that "all children born after March 1, 1784 were to be free, their support and education to be provided by the towns in which they resided. This Act was later amended to put the cost of rearing a child upon the mother's owner.

CAB

1784- Newport's first charter ⁷⁻¹⁰⁻⁹⁷ Geo Hayward but mayor p 267 in cycle *men in*

1787- An Act passed in 1787, under its provisions, the slave trade in the State was abolished as well as trading with the West Indies Indies. A fine of 100 pounds for every person imported and 1000 pounds for each ship engaged in this traffic. CAB

1791- A call was sent out by Newport Gardner to the members of the African Union Society for a "Slaves Thanksgiving Service, April 28, 1791.

The last of these services was held in April, 1824 in the Fourth Baptist Meeting House and the sermon was preached by Professor William Gammell of Brown University.

The original Thanksgiving Proclamation were in the possession of the Union Congregational Church as well as other Colonial records of Negroes.

In 1964 this church merged with the United Congregational Church of Newport, the records passing on to them for posterity.

CAB

1792- Isaac A. Rice was born in Narragansett in 1792 and died in Newport in 1866, a free man.

He was brought to Newport in his early life, embraced religion, belonged to the First Congregational Church, later one of the charter members of the Union Congregational Church and gave it its first organ, and was its clerk.

A gardner by trade, he worked for some of the leading families of Newport and while working for Governor Gibbs, he planted the trees in Toure Park.

He was a great worker in the anti-slavery cause forming the acquaintance of Frederick Douglass after his escape from the South to New Bedford, a life long friendship.

His home was the station of the Underground Railway in Newport at the corner of William and Thomas Streets, *(sk. in family 1970)*
 Later in his years he was in the catering business with a fashionable establishment on Cotton Court and he and Downing were the caterers for the reunion of the sons and daughters of Newport in 1859.

C.A.B

1795- The African Freedman's Society which later developed into Bethel A.M.E. Church was founded and established in Rhode Island exactly 100 years before the incorporation of Bethel, in 1895. In 1795 it was a free mission, and in May of 1800, it joined with four other Bethel Methodist bodies:- (Mother) Bethel in Philadelphia, Bethel in Baltimore, Bethel in New York and Emanuel in Charleston, S. C.

It was the only organization wholly owned, ~~and~~ operated and controlled by the American Negro, The African Methodist Episcopal Church.

They met in homes, the old Quaker Meeting House on North Main Street, a tenement at Thayer and Cushing Streets. In 1820 they purchased a lot at 193 Meeting Street later building a church of logs which was set afire by Indians and destroyed.

The cornerstone of a larger church was laid June 22, 1865, completed in 1866, the members financing it themselves, owing nothing. (Told to me by Mrs. Florence West Ward, the oldest living member, residing at the Bannister House, Providence, R. I. The red brick church had a large auditorium, pulpit, choir loft and organ with a gallery in the rear. The first floor contained the Sunday School room, kindergarden room, pastor's study and kitchen.

In the basement was the furnace, storage room and a sub-cellar it was a station of the underground railway. (see history in the 161st Anniversary program of October 21, 1956.)

The church weathered the financial storms very well until the early 30ths when a mortgage was obtained to buy a parsonage on Lippitt Street. Then the depression came, loosing the house leaving the church with a \$5000.00 debt.

In September of 1838, fifteen persons led by Daniel Morse and Ichabed Northup met and organized and in 1839 incorporated as Bethel African Methodist Church of Providence, R. I.

Numerically and financially the church dwindled and in August of 1961 it was sold to Brown University for \$50,000.00. With this money they purchased a church edifice and parsonage on Lower Rochambeau Avenue where they are now, continuing their religious life.

The Rev. Jabez P. Campbell was the first pastor and others at the pleasure of the Bishop and Presiding Elder were:- Revs. Hansberry, Griffith, John F. Robinson, J. B. Lacey, J. Julian Jenkins, Leo Pottinger, Parks, C. C. Dunlap, Childers, Bowser, W. S. Crawford, Newby, Marian F. Sydes, P. G. Moorep Browne, C. B. Barrows, W. J. Law, George Rue, H. H. Burley, W. H. Thomas, Sr., W. H. Thomas, Jr., Cole, Mills, Jennefer, George J. Richardson, 51, W. Y. D. Delaney, Richard A. Hilderbrant, LaCelle Watts, 56, Yearwood, Guillins, Hamilton, James Campbell, Sr., Elijah Collins, Leonard F. Maxwell, 68, T. C. Walker, 65, U. George Blake, 66, Young std supply, Theodore E. Moran, std. supply, 20, N. C. W. Cannon, 1841, Eli N. Hall, 1844, Henry Johnson, 1848, James D. Hall, 1853 and Lewis, 1858.

Bibliography see other side

1797 A brief history of negro masonry in R. I., from Hiram Lodge No. 3, To Am. P. H. instituted and was nant 25th day of June 1797 up to the present

1797 Hiram Chase B 5-31-1797 His home in Valley Falls Ar., a safe way station of the underground Railroad.

Bibliography:

Early history of the Negro in Providence, R. I. William J. Brown

Notes on Negro church in Rhode Island by Mrs. Ulysses T. Carter, Sr., and Mrs. Beverly Tinsley.

Notes and clippings by Carl R. Gross, M. D.

Told to me by Mrs. Florence West Ward, the oldest living member of the church living in the Bannister House, 45 East Transit Street, Providence, R. I. 1970. CRG

Church history told to me by Mrs. London S. Hines, the second oldest living member.

161st Anniversary Program, October 21, 1956, given to me by Mrs. James West Gross, another of the older living members. It give an interesting history of the church. *Lenny Brown*

Compiled and edited by Carl R. Gross, M. D. Providence, R. I. 1970

1808- Rhode Island General Assembly abolished slavery in the state.

1808- School for colored children which was started by Rev. Marmaduke Browne in 1763, reopened with Newport Gardner as teacher. CAB

1816- George Henry, 1816-1900 was born a slave in Virginia in 1816-19 of slave parents, spending his early years on a plantation. Not being satisfied with farm life, he left going to sea as a cook on a coastal schooner, the Llevelyn which was engaged in running lumber from Virginia to Baltimore, acquiring a good knowledge in grading lumber, so much so that when the acqueduct was built across the Georgetown river, the selection of all piles was left to him entirely.

On his last trip as skipper he left the ship in Baltimore, going to Philadelphia, then on to Providence in 1847. He soon found a position on a vessel plying between Providence and New York, finally leaving the sea to follow other pursuits. He became sexton of St. Stephen's Episcopal Church here for 25 years, where he became a member.

In 1855, he with George Downing and Jefferson initiated and maintained a long fight which lasted 11 years to desegregate the public schools in Rhode Island, ending in 1866.

In 1872, he was the first Negro to serve on a Rhode Island jury.

On the repeal of the inter-marriage laws, which John F. Toby, Chr of the House Judiciary Committee opposed, Mr Henry worked hard on account of his stand and remarks to defeat Toby in three successive elections with help from other Negroes. A few years later he led an assault on the Metropolitan Life Insurance, forcing them to give somewhat near equal benefits to colored people.

He was associated with the Young Men's Friendly Assitant Society, the Franklin Lyceum, the Union League, the Park Association and one of the founders of the Burnside National Guards.

In 1894, he presented Ives Post, No. 13, G.A.R., Department of Rhode Island an immense volume, designed to contain personal war sketches at a cost of \$100.00. A personal sketch of the donor, compiled and written by William A. Heathman, Esq., on August 4, 1894. Mr. Heathman was post historiah. He was one of the wealthiest Negroes in the State in his time, making charitable donations to Winter Street AME Zion Church of two stained glass windows. In 1895, he presented his entire library of valuable rare books on the history of the race during the first half of the century, the entire works of Charles Sumner, oil paintings of John Brown, Sumner, L'Overture, himself and others, to Livingston College. This gift is among, if not the best that Livingston has ever received from a member of our race.

I close with his own words, "Let us give glory to God on high and peace on earth to men. My country, my flag and the Republican party and its principals, first, last and forever."

William A. Heathman Esq., Providence Evening Bulletin, Mar 24 vury 24, 1900, compiled by Carl R. Gross, M. D. 1970

Heathman notes
1816-
Llevelyn owned by Sally Coffin + her nephew. She was born in 1780, she + Alex Smith, Sr + Geo Henry was master for 10 years

Book titled "Life of George Henry" together with a "Brief History of the colored People in America." Published by George Providence H. I. South + Co Printers 1894

Owner of land wanted \$16000.00; Vassar had left \$14000.00; sixteen men among them George T. Downing made up the difference, his name being on the scroll in the park. (added there 1971) G.R.J.

1819- George T. Downing was born in New York city, December 30, 1819, he attended the public schools there with Henry Garnett, Dr. Cro Crummell and Prof. Reason, men of great quality.

Early in life he became involved in the rights of the people, was a agent of the Under Ground Railroad, helped to spirit away "Little Henry" who had been placed in jail in New York, was arrested but the matter was compromised with the value of the slave paid.

He was one of the committee of 13 organized at the time of enactment of the Fugitive Slave Law.

He fought to abolish the property qualification of New York, that colored people had to own \$250.00 worth of real estate.

His father had carried on a large oyster buisness for 40 years on Broad Street in New York so it is fair to assume his son George would follow established in buisness in 1842. Later at 690 Broadway under the name of George T. Downing, Confectioner and Caterer, catering to the elite of the city.

Some of them induced him to open a summer buisness in Newport, R. I., in 1849 he bought a Bellevue Avenue estate in which the United States Naval Academy was located for several years.

In 1850 he moved to Providence where he opened a catering buisness on Matherson Street near Westminster, after two years he moved to Benefit Street near College Street, catering to the summer colonists in Newport, also.

Mr. Downing helped to form several colored regiments and on a trip to Washington in connection with enlistments, Congressman Dixon of Rhode Island persuaded him to take over the House restaurant, staying there for twelve years then coming back to Newport continuing his buisness until he retired in 1879.

While in Washington he made many friends of the figures in the political world, through the help of Charles Sumner he secured equal right for his people on the Baltimore and Ohio Railroad. Mainly through his efforts, Rhode Island public schools were desegregated.

He was the only Negro, among sixteen who contributed toward the purchase of Touro Park in Newport where the old stone mill, is, his name on the scroll commemorating a gracious gift. He died July 7, 1903 in Newport, leaving three sons and three daughters.

"If a long life of usefulness and honor can make a man's name great, certainly no one has a higher claim than the one who heads this sketch."

Evening Bulletin 7-22-03; Biography of George Thomas Downing, by S.A. M. Washington, Milne Press, Newport, R. I. Compiled by Carl R. Gross, M. D. Providence, R. I. 1970.

1819- The African Union Meeting House and School House Society. Colored people attended different white churches, the largest number at the First Baptist Meeting House in America, wanting one of their own a special committee was formed to see Moses Brown, a Quaker, some had been in his service. After hearing their plea he said, "I have always wanted to help the colored people.....Now go seek ye out a lot suitable for your purpose and I will pay for it".

1819- continued

The colored people had raised \$500.00, the deed had been drawn up on April, 11, 1819, submitted and corrected by Moses Brown who signed it May 14, 1819.

In April work began and by December the first floor room, 50-40-30 was raised and covered. The work stopped to begin again in May, 1820, the roof and school room were finished.

On the first Sunday in June, 1820 the first worship was held, the clapboards and exterior were finished in 1821 with the white friends furnishing the pews and paint. The pews held four persons and sold for \$20.00, the first one sold going to the highest bidder, the sale being held September 1, 1821, only Negroes allowed to own pews, 48 pews and 158 free seats, Pew 21 for white strangers, pew 28 for the minister and school teacher, pews 11 to 14 and 35 to 38 were free unless the need to sell for expenses. Only pew holders could vote, one pew, one vote, men only on financial matters.

A minister was hired annually with the business of the society transacted quarterly at 3 P. M., the first Wednesday in May, August, November and February.

It was to be of no particular denomination according to Moses Brown's wish with pastors from the white churches serving, the oldest opening and the youngest closing the service.

The early life of the Negro in Providence by William J. Brown Notes on Negro Churches in Rhode Island by Mrs. Ulysses T. Carter, Sr., and Mrs. Beverly Tinsley.

Compiled by Carl R. Gross, M. D., Providence, R. I. 1970.
See file on Negro Churches.

1820- About 1820 a school for colored children was opened on Middle Street, Providence, one of the teachers being Miss Gano, daughter of Rev. Gano of the First Baptist Meeting House in America.

Book by William J. Brown

1824- The First Negro church building on the Island of Rhode Island was by the Colored Union Church and Society on a lot, 100x60 at the corner of Church and Division Streets, Newport, R. I., dedicated June 23, 1824. CAB

1826- Benjamin J. Burton was born in Darien, Conn., July 3, 1826, coming to Newport, R. I., in 1845 where he died October 6, 1885. In 1849, during the gold rush, he went to California where he worked side by side with a Mr. Flood who later became a New York banker.

Returning to Newport he became a teamster accumulating a sum of money, launching an express business under very trying circumstances, i.e., his harnesses were slashed, his team damaged but under these hardships he managed to survive.

He was the first citizen to introduce and operate busses on Bealveue Avenue and later on Broadway in Newport. CAB

1819- The African Union Meeting House Society continued from page 10
The colored people made great preparations to celebrate at the
dedication of the church at Hodge Congdon's house. Young men
had drilled having formed a military company under the command
of Colonel George Barrett, a black man well posted in military
tactics through association with British officers.
The Quakers were to be met at their church but when they saw a
band and a military company, they refused to march and went by
themselves, leaving it to the African societies to march to
the church. In deference to the Quakers, the military company
had to stack arms outside. William J. Brown book, 1883

1828- Edward Mitchell Bannister was born in St. Andrews, New Brunswick in November, 1828, the son of Edward and Hannah Alexander. He died in Providence in 1901 while attending an evening service at the Elmwood Avenue Baptist Church. (died Jan. 9, 1901) As a young boy he shipped on vessels plying the coastal trade later making Boston, Mass., his home. While there he attended the Lowell Institute also studying under Dr. Rimmer an anatomist. He married Christina Cartreaux, a Narragansett Indian from North Kingston, R. I., about 1855 or 1856. She was a wig maker and hair-dresser and in the early 70's they moved to Providence, R. I. Around 1878, Whitaker, Stetson and Bannister met in his studio in the Woods building, 2 College Hill discussing plans for mutual benefit and out of these came the Providence Art Club with James Sullivan Lincoln, the first president and the first signer of the document forming the club, Bannister the second signer followed by Whitaker, Stetson and others. It is very significant he was the only Negro member out of some Negro artists here who might have qualified. (Founded on February 18, 1880) His first efforts were scriptural scenes later to pastoral ones, "Under the Oaks" won a major award at the Centennial Exposition in Philadelphia of 1876, the "Oaks" referred to those on the farm of William Geddard in Potowamut, R. I., was sold to a Mr. Duff of Boston for \$1500.00. A gathering of artists and friends raised money for a memorial to honor one of the leading artists in Rhode Island, a granite boulder with a bronze palette with his name and dates also a scroll with a poem by Mrs. Smith was placed in the North Burial Ground, Providence, R. I. T. Trosby, director of the Barrington Art Gallery opened negotiations with the Smithsonian Institution to acquire a collection of Bannister's works for the United States Collection of Fine Arts.... a letter from Neal Peterson, assistant to Vice President Humphrey said, this would make a valuable find on your part and they would be delighted to receive these paintings for a permanent part of the collection." (Prov Sun Jour 9-12-65) (Prov Eve Bul and J. K. Ott, 1965, "The Barbizon School in Providence")

1830- The Second Free Will Baptist Church, 1830-19 had been meeting with the African Union Meeting House and School House Society, being known as the Abyssinia Free Baptist Church when they left in 1830. Because of their abhorrence to slavery, seven men and two women withdrew and in 1835 were admitted to the Rhode Island Free Will Baptist Quarterly Conference meeting which was incorporated in 1826 with churches in Burrville, Smithfield, and Pawtucket.

They met in homes and a hall but soon decided to have a church of their own. Through their treasurer, Cato Northup, land was purchased at the corner of 4th and Angle Streets for \$225.00, a deed was recorded in 1841 under the name of the Second Free Will Baptist Church and a church 30x40 was built and occupied. In 1842, Mr. Northup mortgaged the land for \$422.00 to William Brown, being deeded back to the Second Free Will Baptist Church. Later they rented at the corner of Franklin and Pond Streets,

↑
Cato Northup

1830- Second Free Will Baptist Church continued next renting a hall over a blacksmith shop on Fenner Street, later destroyed by fire. They worshiped next in a hall on Union Street, leaving when the corner stone was laid at Pond and Angle Streets, September 28, 1871 with the church dedicated September 29, 1872.

Title to the Steward Street Baptist Church was given to them and the old church was sold to the Church of God and the Saints of Christ. Having to move for a re-development project, they accepted the invitation of the Cranston Street-Roger Williams Baptist Church to worship from the late 40's until 1888 when the cornerstone was laid by the Prince Hall Grand Lodge of Rhode Island, F. and A. M., with the dedication at 75 Chester Avenue, Providence, R. I., March 28, 1865.

In the 70's during Rev. Dungee's pastorate \$1200.00 was raised, \$600.00 coming from a dinner for white business men in Howard Hall. He had been a slave but escaped to Canada and after the emancipation proclamation returned to Virginia where he gained an education and became a minister.

Rev. Zachariah Harrison served as pastor for 26 years, from 1897 to 1923.

From the mid thirties the church seemed to have young men to serve, some as student supply who later became permanent. but the church seemed to a stepping stone for other fields, Rev. Henderson to California, Rev. McKinney to Storer College then to Virginia State University, Rev. Wynn left under the Congregational Church to head a school among the Ovimbudus in Galangue, Angola, West Africa ministering to one of the largest congregations in the world, (Prov Sun Journal 3-27-41.) Rev. Samuel Proctor left to join the faculty of Virginia Union University later having some official position in the Peace Corp. In my file on Negro churches in Rhode Island I have been able to get the name of every minister that has pastored this church from 1830 to 1970. (notes on Negro Churches, Mrs. Carter and Mrs. Tinsley; William J. Brown book; Negro churches in Rhode Island by Robert Glann Scherer, Jr.; The Free Will Baptist of R. I. and vicinity, Dever, W. H. 1880, p36, by J. M. Brewster; Carl R. Gross, M. D., who compiled these notes.)

1837- "informant Sister Catherine Chesbrow The beginning of the Church was when Rev George Spyward mother walked out of the Old Chestnut Street Methodist Church on account of subscribe treatment of the colored members then the rest of the colored members followed her. they had meetings around around to their house, until the society was formed in Minor Hall House where old Gaspee Street Church stood, the house was next to it the ground was given by Marshall Woods mother for a Colored Methodist Church."

The above is an exact quote from the "Journal of the Quarterly Conference of the Colored Methodist Ep Church of the Zion connection formed by Jehiel Bemone. September 2th 1837." The journal containing minutes of meetings from September 2, 1837 to 1859 in my possession, C.R.Gross, M. D., 1970.

Winter Street A.M.E.Z. Church continued

1837- A.M.E.Zion Church, Winter Street continued

When Rev. Spyward's mother and other colored left the Old Chestnut Street Methodist Church, they met in homes of different members until the society was formed in Minor Hall's house where the old Gaspee Street Church stood, (boiler room on State House grounds.)

It was a direct branch of the A.M.E. church which withdrew from the Methodist Episcopal Church, South in 1776. By 1840 it had forty members and more than doubled its membership by 1842.

"I hereby agree to remove the dwelling house belonging to me now standing on a portion of the lot No 26 on Gaspee Street conveyed by myself and Mrs. Woods to the African Methodist Episcopal Church, from the said lot, within six months from this date and if it is not so removed, the time named in my Deed to them, for the removal of this house from lot No 25, shall be proportionally enlarged.

Providence Oct 7, 1850-- Marshall Woods "

In 1888, Rev. Adderson with trustees Andrew Burgess, Isiah Reason and others were authorized to purchase a lot on Winter Street where a large brick church was started and finished in 1894 under Rev. Coffee.

The building had a bell tower, large church area with a balcony on three sides, pulpit, choir stall, organ, stained glass windows, two of which were given by George Henry on the upper half level. The lower half level contained the Sunday School room and utilities.

At one time it had a membership of over 500 with a Sunday school of 400, a lyceum with a large attendance, with a question and answer period following on various subjects.

The property was condemned by the Providence Re-development authority in the 1960's later joining with the A.M.E.Zion church on Wadsworth Street to build a new modernistic structure there as the Hood Memorial A. M. E. Z., with Rev. Hardge pastor.

The following served as pastors:-

1837	Jehiel Bemone	1888	Rev. Anderson	Rev. Alleyne
1838	Wm. Serrington	1894	Rev. Coffee	Rev. Carroll
1839	Nathan Blunt		Rev. Weller	Rev. Morgan
1840	Leven Smith	1918	Capt T. A. R. R. R. R.	Rev. Morris
41	" "		Rev. Terpen	Rev. B. Johnson
42	" "		Rev. Coles	Rev. Green
43	" "		Rev. Buster	Rev. A. Hodge
1844-49	D. Vandevere		Rev. Washington	<i>Hardge</i>
1849-57	Joseph Hicks		Rev. McCullum	
1857-61	Peter Ross		Rev. Holland	
1861-63	Joseph Hicks		Rev. Crooke	
1888-			Rev. Biddle	

After 1894 they are not in consecutive order

Notes on Negro Churches by Mrs. Carter and Mrs. Tinsley 1835

Negro Churches before 1860, R. G. Scherer, Jr. Jan. 1966

Notes from other sources by Carl R. Gross, M. D.

1839- Christ Church, (Episcopal) was organized in 1839 after meetings and worship were held in a school house on Washington Street, Providence, R. I., incorporating in 1842 in a wooden building, (38x52).

S. G. Degrasse served as rector in 1840 followed by a lay reader, the famous Alexander Crummell from 1840 to 1844. Mr. Crummell was a learned man later receiving a BS degree from Queen's College, Cambridge, became a missionary to Africa, returning to America to teach in Washington, D. C., where he founded the American Negro Academy. The membership dwindled after Crummell left, the church dissolved.

Alexander Crummell, B 1818 D. 1898 Souls of Black Folf, 1961 Robert Glen Scherer, Jr., "Negro Churches in Rhode Island Before 1860." Rhode Island History, vol 25, No I, Jan. 1966

1840- Malon A. Van Horne was born in Princeton, N. J., 1940, a Republican, a minister and teacher. He was a member of the first class to graduate from Lincoln University in Oxford, Pa.

He came to Newport October 1, 1868, shortly after was called as the pastor of the Union Congregational Church there until he resigned in 1897 to accept an appointment by President McKinley as U. S. Consul to St. Thomas, DWI. He resigned from the diplomatic service in 1908, taking up religious work in the Mowarian Church in Antigua where he died April 24, 1910. He was a member of the Newport school committee from 1873 to 1892, twelve years of which he was chairman of the committee on text books also on the committee to examine applicants for the Rhode Island State Normal School. He was a chaplain in the Rhode Island State Militia.

He was the first Negro to serve in the Rhode Island General Assembly, 1885-1886-1887.

His pastorate of the Union Congregational Church in Newport marked the golden era of its existence after a crisis when he first came.

Negroes on the Island of Rhode Island by Charles A. Battle Rhode Island Law Library, Providence, R. I.

1840- Brown Chapel was formed by some Negro members of the Indian Church in Newport from South Kingston at Curtis Corners in South Kingston in 1840, building a church there the same year. In 1842, the name, First Colored Baptist Church was adopted although not strickly Baptists. Ministers of mant denominations preached there and some of the members held prayers at Mooresfield where Mr. Daniel Redman furnished the land and helped build the church.

Negro Churches in Rhode Island before 1860, by Robert G. Scherer, Jr., Rhode Island History, January 1966 pp23-24.

Joseph Peace Hazard, "The Colored Baptist Church at Mooresfield" The Narragansett Historical Register, vol II 1883.

1840- Congdon Street Baptist Church was originally organized December 8, 1840 as the Meeting Street Baptist Church by Rev. Jeremiah Asher, a Licentiate from Hartford, Conn.

It had been meeting with other denominations in the African Union Meeting House but after the other denominations had lost their ecumenical spirit by leaving, the Calvinist Baptist were left in physical charge of the property, with nine members, 7 males and 2 females. Rev. Asher was ordained during the organization and served for eight years.

In 1863 nearly half of the male members joined the 14th R. I. Heavy Artillery going to serve the country and due to such a male loss, the church was unable to hire a minister for the next three years.

The church remained at the Meeting Street location, increasing its membership until 1869. The church had been erected almost in the back yard of the Hale property at Meeting and Congdon Streets who only had a ten foot access on Meeting Street. Mr. Hale approached the officers and members with an offer to exchange his lot at Congdon and Angell Court for theirs, also give the church \$1000.00. The idea did not set with some of the members but the majority prevailed and in 1870 the property was legally changed to be the Congdon Street Baptist Church. While these negotiations were going on some nearby whites complained to the City Council, had the building condemned, torned down after a Sunday service and by the next Sunday they had no place to worship.

They held services in private homes until they secured the services of a contractor, a new edifice was begun, the Vestry completed and dedicated April 21, 1874, the church completed in July of 1875 at a cost of about \$16,000.00.

In 1874, the New England Baptist Missionary Convention was organized in the vestry of this church.

During the pastorate of Rev. Joseph O. Johnson, 1891-1896, the church debt was cleared and the mortgage burned, he also increased the membership to 330.

Around forty members left to meet in Slater's Hall on Weybosset Street and in 1884, Ebenezer Baptist Church was organized, a building erected and incorporated in 1888 on A Street,

In 1901 over 100 members again left and formed the Olney Street Baptist Church under Rev. J. H. Presley who had been locked out of Congdon Street Baptist Church.

Misce:- Members were baptised in the Providence River; the pastors were paid \$300.00 per annum, one half by the State Convention; Rev. Chauncey Leonard who served from 1853 to 1855 was the first Negro chaplain appointed by President Lincoln during the Civil War; Mr. Edward S. Peters over 40 years a Deacon, 28 years church Clerk, 38 years Sunday School Superintendent; Mrs. Lena L. Gross Assistant under Mr. Petess; Mrs. FreeLove Peters, Kindergarten Superintendent with its little red chairs; From this church came a past President of the Rhode Island Baptist Sunday School Convention, Dr. Andrew L. Jackson, Sr., who also served as the church's Sunday School Superintendent for many years. William J. Brown book

Notes on Negro Churches by Mrs. U.T. Carter, Mrs. Beverly Tinsley, 1936

Historical Sketch of Congdon Street Church, Rev. L.L. Johnson, 1965

1841- "I, Michael Tillinghast of Providence in the County of Providence and State of Rhode Island, man of colour, mindful of my mortality, do make my last Will and Testament in manifying downing."....."The net of said rents, incomes, issues and profits, or fits or so much of them as said Trustees shall think expedient they shall from time to time apply to the relief of such poor and destitute colored people residing in Providence....." Michael Tillinghast 17 ?-1841 was the second of Rhode Island Negro philanthropists who left an estate in trust to benefit the "poor and destitute colored people of Providence. The property was located at 25-27 Beacon Avenue and Pine Streets, Providence, R. I. (The copy of the will says Pine and Plane Streets which was later changed to Beacon Avenue.) Five Trustees were named and according to the will hereof elect to fill vacancies. I was at one time one of the Trustees and in the late fifties five ladies, members of the Junior Service League of Providence were named the present Trustees, (1970). They asked the Superior Court permission to sell the property and use the proceeds to invest, using the interest for continued charitable purposes to the poor. (Copy of his will encl) Eve Bul 7-23-57

1845- Mt. Zion A.M.E. Church, Newport, R. I. 1845-19 ? The society was organized by Rev. Henry A. Johnson, acting presiding Elder in 1845 and was incorporated in 1849. It started in a carpenter shop, moved to Gran Lane, Johnson Court then to Bellevue Avenue adjoining the Jewish Cemetary. There is a movement on foot (1969) to make this church a national shrine or a Black Museum. Being near the Viking Hotel, it has been used as the headquarters for the International Cup Races skippers who see file on Negro Churches skippers + navigators committee EB. 6-12-70

Official Opening
of the
Black Museum
& Bellevue Ave
New York, N.Y.
12-3-1970

1849- In John Mowatt's home on Division Street, Newport, R. I., the first meetings were held in 1849 to organize a colored Masonic Lodge. He was a grocer and substantial citizen. CAB

1854- Osceola Cook, 1854-1899. Inventor, barber, politician was born in New Bedford, Mass., about 45 years before his death March 14, 1899 in Providence, R. I. He was a colorful figure, weighing 449 lbs, a man who did not know his strength, an artist with a bull whip. It is said, he once whipped a white news man who had said something derogatory about him, was arrested but the case was dropped, politically as he was high in Republican politics. Cook bought out a barber shop in the Narragansett Hotel also had a best-black stand where the Old Bristol Hotel on Market Square stood about 1885. The curved handle to fit the hand was his improvement which he sold his half to Brown & Sharp for \$800.00, the other half belonged to the mechanic who machined it, their being other inventions, a shampooing machine. He kept in his room a set of chest weights also Indian clubs with which he exercised daily to try to keep his weight down. On account of his weight, a special casket was built which was so large it was carried to the cemetery on a dray. Eve Bul 3-15-99

Amy Fenner Parker * B 11-5-07, Prov.

1854

Dr. Daniel Leung negro great Auntmouth 1854
related to the Parker family

- 1855- Start of the long fight to desegregate the public schools in Rhode Island, led especially by George T. Downing of Newport and others, because his children were refused admission in the Newport schools. RJD & CAB
- 1859- Josephine Silone Yates was born in Mattituck, Long Island, N. Y., November 17, 1859 and was brought to Newport in her early youth. She attended the public schools there, graduating at the head of her class from Rogers High and received a medal for scholarship. ~~Another far-attending girl~~ to graduate from there. Two years later in 1879, she was the first colored girl to graduate from the Rhode Island Normal School in Providence, R. I. (?CRG) She went to the central West, teaching at Lincoln Institute, Jefferson City, Mo., in 1881 up to 1889 when she married Professor W. W. Yates of Kansas City. She is noted as an educator, writer, club organizer and is an Honorary President of the National Association of Colored Women also Professor of English and History at Lincoln Institute. She died September 3, 1912. (CAB, The Colored American Magazine, 1905-1907 CRG)
- 1860- Jimmy Buffum, 100 years of age was the last slave to die in Rhode Island at Jamestown. JEC Eve Bul 2-1-35
- 1860- Mount Zion African Methodist Episcopal Church, erected in 1860 the first colored church on the west side of Providence at a cost of about \$3500.00, its first pastor, Rev. George H. Washington. Chartered in 1872 by an act of the General Assembly of Rhode Island: "Section 1: Howard Edwards, James LeCount, Thomas Rogers and Samuel Jackson are hereby created a body, corporate, with perpetual succession by the name of the Mount Zion Methodist Episcopal Church in Providence, R. I., for the purpose of establishing and supporting the public worship of Almighty God". Wadsworth Street AMEZ merged with Winter Street AMEZ church which fell to the Providence Redevelopment, adding to their former land area, building a new modern church under the name of the Hood Memorial AMEZ Church with Rev. Arthur L. Hodge, formerly pastor of the Winter Street AMEZ as the pastor of the merged bodies. CRG Church file
- 1862- An order issued by Governor Sprague, August 4, 1862, called for the enlisting of a sixth regiment to "consist entirely of colored persons. On the question of whether they were to be employed on equal terms arose and the movement was temporarily suspended. This was to have been the Sixth regiment of Rhode Island Volunteers.
- 1863- The Fourteenth Regiment of Rhode Island Volunteers, 1800 men strong, enlistments began August of 1863 with the first company mustered in at Camp Fremont, (Dexter Training Ground) under Captain Nelson Viall and by September, four companies were transferred to Camp Bailey, Dutch Island, R. I. (By Edwin W. Stone of the 1st R.I.L.A. George H. Whitney, publisher, Providence, 64)

*"contraband" slaves coming north were housed in the barracks on Dexter Training Ground
 Mrs. J. A. G*

- 1863- 14th Reg R. I. Vol continued
Outside of about 75 men that were drafted, therrest were volunteers and due to Colonel Viall, the success of the experiment of preparing for service the first colored regiment sent from Rhode Island since 1776. is given credit. (By Edwin W. Stone of the 1st R.I.LIA. Prov 1864 George H. Whitney publisher.) P. 8. The title of Mr. Stone's book is Rhode Island Regiments. The commissioned officers were white, non-commissioned were Negroes.
- 1864- The Shiloh Baptist Church, Newport, R. I., was organized May 10, 1864 at the residence of Mrs. Esther Brinley, 73 Levin Street with fourteen original members. They held meetings in the Seventh Day Baptist Church which they hired since the membership increased with a native African, the Rev. W. J. Barnett as their first pastor. Others were Theodore Valentine, George Hamlin, Ananias Brown, Henry N. Jeter, N. J. Marriott, W. J. Preston, J. R. C. Pinn, Esq. Dr. Livingston and others. In 1868 the church bought its present home from the Trinity Church Corporation for \$2000.00. Some of its finest work was under Rev. Henry N. Jeter who was called in 1875 and served for over forty years, the longest pastorate of any Negro in Rhode Island. In 1878, he married Miss Thomasinia Hamilton of Brooklyn, N. Y. Her father, Thomas Hamilton was the editor of the Anglo-African, one of the earliest Negro newspaper in this country. The children were exceptional musicians, having been received at the White House by President McKinley in 1897. They traveled throughout New England as the Jeter Family of Musicians. (Notes of Negro Churches by Mrs. Carter and Mrs. Tinsley of the Negro group of the Tercentenary Committee; Prov. Chronicle) Etes. During Rev. Jeter's time he established the Shiloh Baptist Mission on the Island of Jamestown, R. I., in 1889.
- 1866- The fight to end segregation in the public school in Rhode Island was in 1866. GTD
- 1869- Jehn C. Minkins, 1869-1959, the only Negro editor of a white newspaper in the United States, was editor of the Providence News, (white) from 1906 to most of 1911, (His Claim). Mr. Minkins was born in Norfolk, Va., January 29, 1869 and died here October 30, 1959 at the Roger Williams Hospital. He married Rosa J. Jessup in 1894, fathered eight children, five of whom survive, all girls, four of the five surviving graduated from Pembroke College in Brown University. He was in the first class to graduate from the Norfolk Mission College in 1888. He wrote a daily column, "Among OUR COLORED PEOPLE" in the white Evening Telegram. In 1891 he came to Providence to manage the New England Torchlight, Joseph W. Henderson, publisher, a Negro from Texas, Republican inspired, where he remained precariously three months. The Providence News was established as a Republican organ so he sought an opening, being paid "a penny a line", received 80 cents the first week.

1869- John C. Minkins continued

While with the Telegram, he handled the famous "Lizzie Borden" trial and in the course of his newspaper experience, had had copy for the Hearst papers for 20 years, wrote a Providence Sunday letter for the Boston Globe for 45 years.

In his early days here he leaned toward the Republicans but later went over to the Democrats.

Joining the I.O.B.F.Elks of the World, he was made Grand Lodge Reporter which he held for 15 years. At the convention in Montreal in 1955, he was endorsed for the honor of Past Grand Exalted Ruler. CRG-His personal typed autobiography-Eve Bul 10-31-59)

1869?-Madame Sissieretta Joyner Jones, the "Black Patti" was born in Portsmouth, Va., about 1868-69 on January 5th, the daughter of the Rev. Jeremiah M. and Henrietta B. Joyner. He was pastor of an African Methodist church there and the daughter was about eight years of age he received a call to a church in Providence. While a mere child, Madame Jones had a remarkable voice, soon attracting the attention of the musical people who encouraged her financially, when 15 studied under M. Maures and Baroness Lacombe here, at 18 going to the New England Conservatory of Music in Boston, Mass., later to New York where she studied under Madame Louise Cappiani, the great voice teacher. After singing at the Sans Souci Garden in Providence she received a call to come to New York for Abbey, Schoeffel and Grau with such success at Wallack's Theater that she was immediately hired for a tour of South America, no colored artist had ever appeared at Wallack's before. She made her European debut in Berlin, Germany followed by an appearance before the King of England around 1888. Coming back to America she sang before three presidents, Harrison, McKinley and Roosevelt.

Major J. B. Pond became her manager, he also managed Reverent T. DeWitt Talmage, Clara Louise Kellog, Mark Twain, Henry Ward Beecher and others.

Once she remarked, "I woke up famous at the Garden and didn't know it", singing before 75000 people in one week. Her accompanist was Mrs. Alberta Wilson, a finished colored pianist also under Major Pond.

Madame Jones has the distinction of having appeared before consecutive performances than any other living singer. The New York Clipper gave her the name, the Black Patti and said, "she sings like Patti without the slightest effort". Scores of gifts were showered upon her, the richest of all a tiarra of solid gold with three diamonds projecting; from the Governor-General of Demerara; the cestry by the citizens of St. Thomas, a large solitaire diamond in the center of a bar set with emeralds, the largest a gold medal from the President Hyppolyte of Haiti, these and many others. Her mother became ill so she came home to care for her until she passed. She made one appearance at the Grand Theater in Chicago, then retiring to her home at 7 Wheaton Street.

1869? Madame Sissieretta Joyner Jones continued

She was a very proud woman, selling her jewelry to live on except three gold medals out of the seventeen she wore across her bosom in concert, selling off her property except the home at Wheatton Street.

She tried taking in state children as a foster-mother until her health commenced to fail. She went on relief, that not being enough so through the kindness of a friend who had ~~shared~~ with her mother, for two years paid the taxes, water bill, coal and wood bill.

She died penniless in the Rhode Island Hospital, Providence,,, in July of 1933 and no doubt this same friend saw that she was not buried in a pauper's grave where they bury the indigent. My buddy, John L. Davis, Jr., also roomed with Mrs. Joiner so I was in and out of that house quite frequently and saw Madame Jones when she came home summers.

This same friend when she had passed, three gold medals, two scrapbooks, one containing press releases of her tours, photographs etc knowing of my interest in Negro history in Rhode Island so for my files I wrote a short history of Madame Jones and when Radcliffe College sent for ~~information to place her in their dictionary of American Women~~, I sent them a copy which was sent to Mr. Lichtmawager, head of the reference section, Library of Congress, who was to write the article on her. For posterity I sent the medals, photographs, scrap books to the Jesse E. Moorland Collection, Howard University, Washington, D. C. Radcliffe suggested the Schlessinger collection or the Moorland one. (Prov Sun Jour 7-16-33 Short History by CRG, 1966.) (Afro-American, Providence Chronicle)

187?- In the early 70's, Dr. Andrew Jackson was the first registered dentist to practice in Providence with his office around Public and Elmwood Avenue. My father went with his cousin, Caroline Prout Brown to have her tooth pulled. Registered R.I.CB67? CRG

1872- George Henry, 1816-1900 was the first Negro to serve on a jury in Rhode Island in 1872. see #826r 18(Short biography) BY WAH)

1872-#William Arran Heathman, Esq., 1872-1968 Attorney at Law, and Master in Chancery, admitted to the R. I. Bar, May 20, 1898. Mr. Heathman was born in East Providence, R. I., September 14, 1872 and died February 9, 1968 in Providence, R. I. He attended the public schools of Providence, was the first native Rhode Islander to enter Brown University which he left while in his sophomore year to enter Boston University School of Law from which he graduated. He contracted to study preparatory for the bar examination in Lawyer Monroe's office, three months later Mr. Monroe died so Mr. Heathman asked a white lawyer whose office adjoined if he would leave his door which separated the offices open when he was not busy, and in this way he completed his six months prerequisite.

* native born

continued

- 2/
- 1873- William H. Higgins, M. D., was born in Marion, North Carolina, December 14, 1873 and died in Providence, May 23, 1938. He was a graduate of Liftingston College at Salisbury, North Carolina, later he became a Trustee. A graduate of Leonard Medical College of Medicine in 1902, took a post graduate course at Long Island College of Medicine, coming to Providence where he registered June 1, 1903 for the practice of medicine. Member and Chairman of the Board of Trustees of Winter Street A.M.E.Zion Church; member of the Providence Medical Association, the Rhode Island Medical Society, the What Cheer Medical Society, (state Negro), member and Past President of the National Medical Association, (National Negro), was appointed a member and became chairman of the Rhode Island State Board of Pediatrics in 1936. He was married and is survived by a daughter, Mrs, Prudence C. A. Irving. CRG
- 1874- John Henry Ballou was the first Negro lawyer to be admitted to the Rhode Island Bar, June 3, 1874 and to practice here. CRG
- 1877- The Second A.M.E. Church, (Allen Chapel) was situated on A Street Providence, R. I. It was a mission or branch of Bethel A.M.E. Church on Meeting Street. It was completed around 1877 and was intended to serve members of the Bethel A.M.E. faith on the west side of Providence. It succumbed to re-development. CRG
- 1877- Josephine (Silone) Yates of Newport was the first Negro girl to graduate from Rogers High there with honors and two years later was possible the first girl to graduate from the old Rhode Island State Normal School. CAB
- 1877- Inman L. Page, AB Brown 77; MA Brown 80; 1918 LLD; superintendent of the colored schools in Oklahoma City. He with the next named were possibly the first Negro graduates from Brown University in Providence, R. I. Brown Directory p 46 CRG
- 1877- George Washington Milford, BA Brown 77; LLB Howard Univ Sch Law, 1901. (I roomed at his house in the 500 block on Florida Avenue, Washington, D. C., when I was attending medical school, also one of the first. Brown Directory p CRG
(While researching the two above at the John Hay Library ~~was another~~ being shown a picture, another man but I knew nothing about him at the time. CRG
- 1884- Ebenezer Baptist Church was organized in Slater's Hall on Weybesset Street, Providence in 1884 by some members who had left the Congdon Street Baptist Church and a building was erected and incorporated on A Street, in 1888, mortgage paid in 1889. Under the pastorate of Rev. J. Isaiah Goodman they moved to a new church on Dedge Street where in 1946 the church suffered a fire. Under Rev. Goodman it was decided to rebuild and re-entry ceremonies were held in 1947. Rev. Jesse L. Connors, 1949-1964 had a very successful pastorate additional land was acquired and the mortgage of \$38,000 was burned.

continued

32

- 1884- Ebenezer Baptist Church continued
The Cranston Street-Roger Williams Baptist Church (white) faced with declining membership offered Ebenezer their 800 seat granite church and parish house in January 1969 for \$10000 effective in June. This was accepted and the church moved to larger quarters with greater potential. SC CRG
- 1885- Rev. Malon A. Van Herne, elected a member of the Rhode Island Legislature in 1885 and served for three terms, the first Negro to be so honored.
Elected a member of the Newport school committee in 1873, serving until 1892, during this period was chairman of several important committees, 12 years chairman of the committee on text books and was also one of the committee on examination for the State Normal School.
He was called as the pastor of the Union Congregational Church in Newport, September 1, 1868, made permanent in January, 1869, resigned in 1897 when appointed by President McKinley as U. S. Minister, St. Thomas, D. W. I. CAB
- 1885- Benjamin J. Burton, 1826-1885. He was the first Negro to own and operate a bus on Broadway in Newport. R. I. CAB
- 1888- *The compiler, Carl R. Gross of these notes was born on South Main Street, Providence, R. I., near Hopkins Street, July 24, 1888. see his autobiography CRG
- 1888- *John J. Burch, the first native born Negro to register and practice dentistry in Providence, R. I. CRG
- 1888- Catherine Tolliver, R. N., the first Negro to register in Providence, R. I., in nursing. She was a graduate of the New England Womens and Childrens School of Nursing, Boston, Mass. CRG
- 1890- Emily Tolliver, R. N., sister of the above and a graduate of same school. CRG
- 1890- *Nancy Elizabeth Prophet- * 1890-1960, Sculptress was born in Artic, Center, Rhode Island in 1890.
Elementary education here, graduate of the Rhode Island Sch of Design 1913-1918.
She went to New York where she found no opportunity then to France where she was admitted without any question to the Beaux Arts, the greatest art school in the world. After some exhibitions there she came to America exhibiting, not as a colored artist but as an artist.
She was given the Greenough Grand Prize for true sculpture. Like so many of our famous Negro artists, she died penniless December 14, 1960, her body lying in the state morgue waiting for some one to claim it.
Through the generosity of an anonymous friend she was buried outside of "Potter's Field" CRG

1889- Shiloh Baptist Mission, Jamestown, R. I., was a mission branch of the Shiloh Baptist Church of Newport *see file on churches*

1890 * *marry Elizabeth Prophet* 1890-1920 *file on churches*

1893- The Union Baptist Church, Pawtucket, Rhode Island was organized in 1893, worshipping in a church on School Street which was purchased from a white group. Due to re-development they held services at 27 Elm Street, Pawtucket, R. I. SGC see church file

1893- The Providence Sunday Journal had an article, September 8, 1912 saying a Dr. McQuade was the first Negro physician here and that he did not pass the medical practice act examination, he had been practicing. Peter L. Moore, a Howard Medical School graduate of 1893 was licensed in 1893. He had an office on Cushing Street near Thayer for a short time than he left. see medical file CRG

1895- Mt. Olivet Baptist Church, Newport, R. I., was organized at a meeting held at the home of Deacon A. J. Tabb by a group from the Shiloh Baptist Church due to differences. 1897 they purchased the present church from the Cottrell family and have made many improvements. SGC see church file

1896 *Oru Ooy OF 1843-1896 53rd Anniversary*

1896- The History of The Northeastern Federation. "A call was sent out by Mrs. Mary H. Dickerson of Newport, R. I., in 1896 for a meeting to organize a sectional group, according to instructions from the international organization which met previously in Boston, Mass., in 1895." The meeting was held at the residence of Mrs. Josephine St. Pierre Pierre Ruffin, 103 Charles Street, Boston, Mass., on June 3, 1896.

The outgrowth was the formation of the New England Federation of Women's Clubs, which became after extending its borders to become the Northeastern Federation of Women's Clubs, Mrs. Mary H. Dickerson, its first president. (Souvenir Program Thirty Second Annual Convention, Mount Zion AME Church, Newport, R. I. Rewrite by CRG)

" A French stone cottage at 40 Corne Street, Newport, R. I., was offered as a memorial and shrine for documents and histories of the Negro race, at the 31st annual convention of the Northeastern Federation of Women's Clubs, in Washington, D. C. The offer was made by Mrs. Leïse M. Fayerweather, to perpetuate the memory of her husband, George H. Fayerweather for many years the Fayerweather home. (23rd Convention-Newport.)

1897- Rev. Malon A. Van Horne, pastor of the Union Congregational Church of Newport, resigned to accept an appointment by President McKinley as United States Minister to St. Thomas, D. W.I., now the Virgin Islands. All the coal was bought up for our use, keeping it out of the hands of the Spaniards during the Spanish-American War, in 1898. He served until 1908. CAB

* native born

- 1897- Rev. Melon A. Van Horne, pastor of the Union Congregational Church in Newport, R. I., resigned when appointed by President McKinley as United States Consul, St. Thomas, Danish West Indies.
Encl CAB
- 1897- *Robert Eben Johnson, the first Speakers page in the Rhode Island Legislature, a position made in Newport, R. I., in 1898 and he served the following January, 1899, under Speaker J. Edward Studley.
Eve Bul 1904
- 1898- William Hercules Matthews, the first Negro pharmacist to own and operate a drug store in Rhode Island. He was a graduate of Howard University School of Pharmacy in 1898, came to Newport and operated a store on Thames Street,
CRG
- 189 Sarah Gardner of Newport worked opening and closing the homes of the rich summer people there also supplying help when needed. She was a frugal woman, saving her money, had a will made leaving her money to the Newport Hospital. While visiting a sick friend there, being deaf, she did not hear the bell, telling the end of visiting hours, just nodded when a nurse came and told her. Another person came later and in not too complimentary language spoke to her, this she did hear. She left, went to her lawyer, had another will drawn up, leaving her money to a society who care for her many cats when she passed, \$28,000.00. Mr. Reilly, superintendent of the R.I.S.P.C.A., on Fountain Street, Providence, R. I., which started in Newport, R. I., 4-19-1870 confirmed this story, telling me her money went into the building in Providence, when it was built. CRG
P. S. A plaque hangs in the building on Fountain Street, honoring her, I have seen it. CRG
- 1898- *Thomas R. Lewis, cert RISD 1898-1908 jewelry design. he had a jewelry plant at 19 Calender Street, Providence, R. I., at times he had as many as 60 men and women working for him, with 26 years continuous service. He designed the Richard Hudnut powder compact, at times an order for one million sets of earrings for the five and ten cent store chains, orders from the Waltham Watch Company for one thousand gold watch cases or an order for a quarter of a million buckles for shoes. He designed many of the tools now in use in the jewelry trade. He was an honor graduate from the RISD. After all the opulence he enjoyed, Christmas morning, 1911 found him without a job or a penny in his pocket, but luck was with him although the jewelry business was dull, he submitted samples to a firm in the morning and that afternoon a large order had been placed from one of his samples and he was on the payroll again. He was one of the prime movers in the What Cherr Tennis Club on Willett Avenue, East Providence, helping to put in two clay courts, making improvements inside the clubhouse but like many projects started here the attraction waned and the property was lost.
Encl Pittsburgh Courier CRG

189

At the time Mr. George Reilly told me about the story of Sarah Gardner, he told me about another incident. His father had two horse barns and hired many men. Being a true Irishman, he enjoyed the fights in Infantry Hall, South Main Street, Providence. One fight Sam Lanford, the "Boston Tar Baby" had fought and the fraternity afterwards went to the "Mahogany Palace", a place that did not serve Negroes but the older Mr. Reilly took Sam Lanford there. Mr. Reilly once saw a colored boy thrown off a wagon so he stopped and asked, what was the reason. The boy said he had asked for five cents for a loaf of bread from the man in whose barn he had worked.

The boy whose name was Scott was brought to Mr. Reilly's barn and given a job and he also took him to the fight, later to the Mahogany Palace.

Upon being introduced to Sam Lanford, who said to Scott, no niggers are allowed in here, a fight ensued, finally Mr. Reilly had to take Scott off Lanford. Scott had come up to defend himself in other fights around barns in a rough and tumble way.

(Mr. George Reilly, superintendent of the RISPICA, now deceased. CRG)

1898- Women's Sewing Club organized 1898 incorporating in 1902 with the privilege of establishing a Working Girls Home at 106 Bates Street, Providence, R.I.

Address of Public Schools - R.I.

Address by the Hon. Thomas W. Buchanan

A.M., [LHOD] June 14, 1903 in Barrington R.I., at the dedication of a ~~granite~~^{white} equality

Stone to slaves in 25 families at the time of the Revolution known on 12 names of slaves who won their freedom as well as

the Colonies - Jack Allin, Cate Bannister, Prince Brown, Prince Ingraham, Joseph Sachron, Pomp Watson, Prince Allin, Peter Buchanan, Leipio Freeman, Pomp Smith, Prince Tiffany

Prince Watson. Another marker is placed near this man Thomas other negro. Relict of the negro race

1903
with you buried in June 7 there in
buried with grave - a woman
Place in the town

1901- The Phyllis Wheatley Club was founded in Providence, R. I., by a group of Negro women in 1901, to honor, Phyllis Wheatley, a native of Senegal, born about 1744 who was brought to America as a child in 1761. Her poems were published in England in 1773 and caused quite a sensation, coming from the mouth of a black woman. Listed as founders of the club are, Mrs. Joseph Wright, Mrs. William Heathman, Mrs. Myers R. Armstrong, Mrs. Andrew J. Bell, Sr., Mrs. Walter Williams and Mrs. Edith Roy. The Club has been noted for its philanthropic ventures, for 69 years, donating baskets at Thanksgiving and Christmas, May baskets were made and distributed at the Bannister House, (formerly the Home for Aged Colored Women.) Other activities were the first cotillion for young black women, in 1955, a two week campership to the John Hope Settlement House. The founders have passed but younger ones have joined and are carrying still.

Prov Jour 1-4-70

CRG

1901- Olney Street Baptist Church, 1901- was incorporated, December 18, 1901 with the following as incorporators:- Mark Morris, Nelson Mergen, Armstead Lewis, Benjamin J. Mabray, John P. Walker, Frank S. Bowen, Wesley N. Watson and a man named White. In the early 1900's, more than one hundred members withdrew from the Congdon Street Baptist Church with the then pastor, Rev. Presley being locked out of the church. They met in homes, later in Gaspee Hall on South Main Street and seeing a large church on lower Olney Street for sale, they approached Mr. George Baker who had charge of the church, for sale, finally buying it for \$5,000.00. On December 21, 1901, a group of women went in to clean and prepare it for service, the next day. The Rev. W. T. Dixon, D. D., of Brooklyn, N. Y., president of the N. E. B. M. Convention was the speaker, taking his text from Matthew 16-16-20. Rev. J. H. Presley served for a short time leaving in February of 1902. Rev. T. L. Crocker supplied until Rev. E. H. McDonald, D. D., was called in September and installed, October 12, 1902. This church fell to urban renewal, was leveled in 1961 and the members met in the undercroft of the Church of the Saviour, later in the Providence Recreational Center on Benefit Street until their new church was finished. Wishing to stay on Olney Street, they bought from the re-development, a large area at the corner of Olney and Camp Streets. A contemporary brick building was built, the main floor with balconies on all four sides, pulpit with baptistry and large vestibule. The Sunday school rooms in the basement, pastors study and utility room, parking lot in the rear, beautifully grassed and shrubbed. (see file on churches es. CRG)

1902

Working Girl's Home Takes \$K, Prov. see 1895

1903-

According to the recording secretary's book, there was a re-organization and an election of officers held on May 10, 1903. It was moved and seconded, that George Noyes be nominated for President, carried; moved and seconded that Charles McMurley be nominated for Vice-President, carried; Frank King, treasurer and Moses Timberlake was voted Secretary. Thus the Irreproachable Beneficial Association was formerly formed and chartered on the 29th day of October, 1904.

1903- The Irreproachable Beneficial Association continued

A group of men, mostly cooks, waiters and porters would meet on their days off at some one's home where the wife would cook a dinner. Fifty cents per man was chipped in to buy the food, the liquor and beer they brought and they would eat, drink, tell stories, play cards until they broke up for the evening. At one home, a member had too much, upchucked on the lady's floor, she told her husband, never to bring that crowd to their home again.

After some sobering thoughts, the men began to look for quarters which they found above Mahagian's Tobacco Store, next to the Big Bear Market, for \$15.00 a month. *775 Westminster St. Prov.* One member worked at the Albee Theater and from their prep room, came tables and chairs, They bought a second hand refrigerator with the drip pan beneath for \$.75, a second hand sideboard for \$1.50 to place their liquor on and they were in buisness. some man had to empty the drip pan before leaving for the night. They were so exclusive that they limited membership to 25 and the black ball was used frequently.

At a meeting to decide on a name, one member in his cups arose and said "WE are Irreproachable" and that is how they get their name.

The group was incorporated under the laws of the State of Rhode Island, October, 29, 1904.

The demand for more room forced them to hire quarters at 923 Westminster Street over Halleck's Shoe Store where they had a pool table, (bought for \$55.00), piano, around which there were many not too sober voices at times, They enlarged the membership but were so choesey, they thought they were the "black Hope Club" of Providence with no women allowed in the club rooms.

Next they bought across the street at 918, using the upper two floors and renting the stores on the street floor.

The annual IBA clambake was a great event for the members and guests, also an annual church service, one minister after they came to his church, said he did not want those drunkards and again, they generally had their communion before reaching the church.

On January 10, 1910, a reception and banquet was held in the club rooms at 923 Westminster Street for Matthew Alexander Henson of North Pole fame with ex-Mayer Patrick McCarthy the main speaker and Dr. James A. Gilbert, toastmanter. encl

The club sold their property to the Citizens Savings Bank next door for their expansion and bought in 1952, 710 North Main Street, Providence and still there they are forced by urban renewal to move one place more.

Since coming to 710, they gave Christmas presents to the boys in the senior cottage at the Children's Center, raised money for scholarships, given at their annual banquet on the Sunday nearest May, 10th, the 67th on the 10th of May, 1970, so they are still going strong. encl CRG

1904- The Mother Dickenson Day Nursery was started by a group of Negro women on D Street for the purpose of caring for small children while their parents were otherwise engaged. Quarters werw rented, utensils such as rocking chairs, go-carts, toys, the latter two also a set of spoons, knives and forlks were given by the Providence branch of the Sunshine Society. Volunteer help saw that the stoves were kept going, floors and toilet cleaned but like many other ventures it folded for lack of finances. Mrs. Sadler and her sister Mrs. Wheeler were faithful workers. The thought of this kind of service was planted and in 1928, some of these women with other members of the race started the Crispus Attucks Community Association lagged along for over ten years became the John Hope Community Association, now the John Hope Settlement House, Burgess Street, Providence, R. I. (CRG)

- 1905- The Marathon Club of Providence, R. I., was organized in 1905 by ten high school teenagers with Miss Reberta J. Dunbar as a counselor for social and athletic purposes. Their foot-ball game on Melrose flats around Thanksgiving Day was a social event, particularly with the girl-friends there to cheer them on, playing against another Providence team also one from Newport, R. I. They first met in homes, later had a club room in Gaspee Hall, South Main and Planet Streets, then to a club house on the banks of the Ten Mile river in East Providence, this they sold building a home in East Providence until urban re-newal forced them to move once more. Now they own a three tenement house, renting two floors. Among their charities were scholarship aid, a holiday party at the Home for Aged Colored Women, now the Bannister House with a Marathon punch which some of the ladies guested and asked for more. Joseph G. LeCount, Esq., the president and only living founder of the Marathon Club was honored at the club's 65th anniversary dinner dance, held at the Holliday Inn, Providence on January 17, 1970. Eve Bul 1-15-70 CRG
- 1905- Ethel Esther Tremaine Robinson, Mrs. Joaquin H. Pineiro y Mora, Pembroke PhB 1905; grad std Phil 1934-1935, was the first Negro girl to graduate from Pembroke College in Brown University. In her teen she lived in the Tillinghast estate, Beacon Avenue and Pine Street, Providence, R. I. Shortly after leaving Pembroke, she taught at Howard University, Washington, D. C. Some years she married Mr. Pineiro, leaving the university and going to South America to live. During World War II she returned to Providence and having no teacher's retirement, she was obliged to go on WPA and OAA. Her sister, Cera Collette Robinson, Mrs. Hendrich Van Leesten was of the class of 1909 at Pembroke but did not finish. (Brown Directory CRG)
- 1905- Two missionaries came to Providence, R. I., and so interested a group here that they requested a minister be sent to form a church. Elder Allen Waters came and on July 5, 1905, organized a church under the name of the Church of God and the Saints of Christ. It was incorporated, August 14, 1908 under the same name with the following named as Trustees, Alenza Allen, Andrew Rhodes, Edward Petter and Samuel Crum. Their official day of worship was Saturday (Sabbath) according to Exodus 20: 8 to 11 and no servile work was done by members. Elder Benjamin H. Watkins became the pastor in 1935 until 1957, then Bishop Levi S. Plummer in 1957 with Rev. Judah A. Person becoming associate pastor in 1963. In June 16, 1964, they purchased a lot at the corner of Dedge and Cranston Streets from the Providence Redevelopment Agency, a split level structure with sanctuary for their present Tabernacle with Bishop Levi S. Plummer and the congregation on July 4, 1965 conducting the dedicatory services. (Encl see church file CRG)

1906- The Northeastern Federation of Colored Women met in Providence, R. I., August 15th for a three day session with over 100 delegates from various parts of the New England states. It was reported that Miss Maritcha R. Lyons, (first Negro teacher in the public school system in New York city and a graduate of the Rhode Island State Normal School in Providence, R. I.,) was the most brilliant extemporaneous speaker there with Mrs. Olivia Ward Bush of Boston, a close second.

The following officers were elected: Mrs. Mary H. Dickerson of Newport, R. I., honorary president; Mrs. Alice W. Williams of Brooklyn, N. Y., president; Mrs. Charlotte E. France, Boston, Mass., first vice-president; Miss Mary E. Jackson, Providence, R. I., second vice-president; Miss Ella P. King, Norwich, Ct., third vice-president; Miss Maritcha R. Lyons, New York, N. Y., fourth vice-president; Mrs. E. H. Greene, Portland Maine, fifth vice-president; Mrs. Rebecca A. Jackson, Jersey City, N. J., sixth vice-president; Miss C. C. Dunlap, Philadelphia, Pa., seventh vice-president; Miss Hattie A. Cook, Norwich, Conn., general secretary; Mrs. William Amos, New Haven, Conn., ass't secretary; Mrs. J. O. Henson, Boston, Mass., treasurer; Mrs. Minnie Gravatt Simpson, Chelsea, Mass., chairman executive board; Miss Elizabeth C. Carter, New Bedford, Mass., chairman of the Northfield Fund; Miss Reverta J. Dunbar, Providence, R. I., organizer. (Rewrite by CRG from Alexander's Magazine, September 15, 1906, p 15, Volumes 2-3.)

1907- The Macedonia Union American Methodist Episcopal Church started by the union of two churches, one a Baptist, the other a Methodist, both in a run down condition so they thought in union there is strenght. This was in the South Providence area of Providence and land was bought on Colfax Street where a church was built by Rev. John Wesley Fisher with the aid of his son Joseph and others.

With the passing of time this congregation became run down until the coming of Rev. Prince A. Hamilton when property was purchased from a white church at the corner of Ashment and Plain Streets.

This church was re-furnished making it ready for a re-dedication and corner stone laying, these ceremonies being preformed by the Most Worshipful Prince Hall Grand Lodge of Rhode Island, F. & A. M., on October 3, 1960. (Encl CRG)

1909

1912- Josephine (Silene) Yates, 1859-1912 was the first Negro girl to graduate from Rogers High School in Newport, R. I., with honors in 1877 and in 1879 graduated from the State Normal School, possibly their first Negro graduate. CAB

1913- The Church of the Saviour, Providence, R. I., is the second Episcopal Church in Rhode Island, the first, Christ Church, 1839 in Providence.

The first mass was held, Sunday, October 5, 1913, under the name of St. Augustine's Mission at Broad and Fenner Streets conducted by the Right Reverend James DeWelf Perry, Jr., D. D., Bishop of Rhode Island, assisted by the Reverend Frederick J. Bassett, D. D., Reverend Edward H. Sweetland was appointed Priest in Charge. The mission later moved to the old Church of the Saviour building at the corner of Benefit and Transit Streets also taking its name. in order to meet the conditions of the property deed. The Lay Reader in Charge, P. G. Moore-Browne was made a Deacon Sunday, September 29, 1916 and the following year on Sunday, October 14, 1917 he was advanced to the Priesthood, a capacity in which he served for 36 years, as Vicar in Charge. In 1932, the Diocese sold the building. After two more moves, plans for a new church building were made, acquiring property at 527 North Main Street in May of 1942, ground was broken on Thursday October 7, 1948, finally on Sunday, September 11, 1949, at the 11.00 A. M. Mass, the church was dedicated by the Bishop of the Diocese as the new Church of the Saviour.

Here they worshiped until January of 1960 when the church was sold to the Providence Redevelopment Agency and the church was interegrated with the Cathedral of St. John. There were two other Priests who served after Father Moore-Browne, Father Helly and Father Higginbotham. Fifteen donors raised the money to purchase a Hammond Organ for the church which was dedicated in honor of their lost ones, Sunday, October 30th, 1949 with a brass plate stating the same which was given by one of our white friends. (Encls Mrs. Percival G. Moore-Browne, Mrs. U. T. Carter, CRG)

1916 -

Volovered Odd Fellows dedicate their building 410 Cranston St. Prov. R.I., in Dec of 1916

See p 29

- 1915- The Mt. Pleasant Baptist Church, Apponaug, R. I., was a mission encouraged by some members of the 2nd Free Will Baptist Church on Pond Street, Providence, R. I. CRG
- 1916- The Grand United Order of Odd Fellows building was authorized April 30, 1914, \$20,000 was appropriated, ground was broken on August 16, 1915, the cornerstone laid on July 16, 1916 with the building at ~~470~~ Cranston Street, Providence, R. I., completed in December of the same year.
- 3: 6-314
- 1917- *Mary E. Jackson was the member of Miss Eve D. Bowles' staff during World War 1, heading up the work for colored women engaged in industry throughout the country. She was known as special industrial worker among colored women and girls under the War Work Council of the Y.W.C.A. She was an active worker of the New England Federation of Women's Clubs also worked for the Rhode Island Employment Division, office was on Westminster Street near Jackson Street. (Pittsburgh Courier; encl NEGRO WORKERS and the National Defense Program, Division of Research and Statistics, Washington, D. C., September 16, 1941. CRG
- 1918- 215 colored draftees, entrained for Camp Devens, Mass., August 1, 1918, this was the second and the largest quota from Rhode Island in World War 1. (Prov Eve Bul 8-1-18; Sun Tribune, 2-23-19; encl.) CRG
- 1919- Rose Butler Browne was born in Boston, Mass., in 1899, receiving part of her elementary education there and when about ten years of age, the family moved to Newport, R. I., completing it there, entering the old Rhode Island Normal School in 1916, receiving her certificate in 1919, later her BA., MA in Educ. She was finally accepted as a candidate for her PhD at Harvard, which she received in 1939. (See her book, "Love My Children Children", an autobiography, C 69- 19048, Meridith Press, New York, N. Y., a very interesting story of her life.) Rhode Island College, her alma mata, named and dedicated a seven story building, "Rose Butler Browne Hall" for girls on their campus September 28, 1969. (See encl.) Her mother took an apartment in Providence, to act as house mother for her daughters and other Newport girls and while here had a stroke, which she survived, I was the attending physician at that time. I thought so much of this wonderful lady that I sent a sketch, program etc to Radcliffe College where they have made a biographical file for the Schlesinger Library on the History of Women in America, (September 23, 1969 encls) CRG
- 1919- *Nellie (Nell) Occomy Becker was born in Providence, R. I., daughter of Mr. and Mrs. Walter Occomy, 85 John Street, Providence, R. I., who trace their origin back to 1732. She attended the elementary and high schools here, graduating from the Rhode Island Normal School in 1919, undergraduate degree from Columbia University and was studying for her MA. ~~CRG~~ CRG

- 1922-*Alfred C. A. Perry, 1861-1931, Grand Sachem of the National Algonquin Indian Council was elected at the re-organization of the 24 councils in 1922 when a few survivors had all but lost their identity with their original forebears. Under his leadership ship, customs of the tribe have been revived at several annual gatherings at his farm on Dugaway Hill, Scituate Avenue, Cranston where the braves from many states would gather for their powwows. He earned his name, "Chief Stronghorse" from a span of large horses which had competed in many pulling contests. At one time he was head of the highway department of the Town of Cranston, laying many of the roads there. He was born in Exeter, R. I., in 1861 and died in Cranston, R. I., in 1931. (encls Eve Bul Sept 1931; program of Pow-Wow, 12-13-23; copy of history telling of the interest of Thomas W. Bicknell, (white historian who visited Mr. Perry's farm many times;) also copy of an application of the Algonquin Indian Council, incorporated in Rhode Island, October 13, 1926.) CRG
- 1923- A History of the Providence Chronicle, 1923-1958, by William D. Wiley, telling how he became the editor. (Carl R. Gross, M. D., had requested this history for posterity)
- 1924-*Perry Watkins, a native born Rhode Islander, graduated from the R.I.S.D., in 1924, designed all the sets for "Mamba's Daughters", a New York hit, also sets for TV programs which came through some Providence stations. CRG
- 1924- Rudolph Chauncy Fisher came to Providence in his early youth, his father was the pastor and built the Macedonia AME Church on Colfax Street. He went through the elementary schools, Classical High, graduated from Brown University, BA, 19; MA, 21 and an M. D. from Howard University in 1924; Classical High in 1915 with honors. He was a brilliant student at Brown, Phi Beta Kappa; Sigma Xi, Delta Sigma Rho also a prolific writer, especially in Negro dialect, critics ranking him the "Ablest of Negro Writers". (Clipping 3-5-20). His original manuscripts are in the John Hay Library. Elected Class day orator, 1919 (File on Medicine & CRG (While visiting in New York, his sister Miss Pearl Fisher told of the request of Brown University to his wife for his manuscripts, which was granted. CRG)
- 1924-*Chester Wellington Chin, native of East Providence where he had his elementary and high education, BA, Brown 1920, MA, Brown 1921; MD Mich 1924. He took post graduate courses in Germany and was one of the first two Negroes to register in Ophthalmology in New York. (File on Medicine & CRG)
- 1927-*Mary (Howard) Jennings, native Rhode Islander, Providence elementary and high schools, RISD, 1927, BA., Yale School of Fine Arts, 1935. While a senior at Hope High in Providence, she won a four year scholarship to RISD. She painted a portrait in oil of Governor Theodore Francis Green also did some murals at URI. She is a school teacher in the Providence School Department. CRG

1927-* Charity Bailey was born in Providence, R. I., elementary education here and graduated from the Rhode Island College of Education in 1927.

After graduation, she applied for a teaching position in the Providence Public School system but the then Superintendent of Schools here, "would not appoint a Negro to teach in the school system here". Her mother fought this decision, had a hearing but to no avail.

Miss Bailey was later invited by Charlotte Hawkins Brown, a famous Negro educator and founder of the Palmer Memorial Institute in Sedalia, N. C., to teach there. She also taught at Spelman College and Atlanta University in Atlanta, Georgia. In 1935, Miss Bailey came to New York and under the federal Works Project Administration, taught and headed one of the largest children's centers there.

In 1943 she received a diploma from the Dalcroze School of Music also she studied at the Julliard School of Music. In 1958 she received an honorary Master of Education degree from Rhode Island College of Education, her Alma Mater. She has given music seminars for teachers at New York City College, Sarah Lawrence College, a recital in the Rhode Island College of Education Auditorium, March 14, 1958, a miniature folk festival at the Albee Theatre, December 27, 1966 with dancer, Judith Janus and singer-guitarist, Ted Dennis. Previously she had taught after school music at her own studio in New York and the Henry Street Settlement, New York.

Miss Bailey has been a music teacher at the Heathcote School in Scarsdale, New York, for ten years at the "Little Red School House in New York, also featured on WRCA's TV "Sing A Song" series, one of the earliest Children's TV programs. She is a writer, producer as well as a performer on radio and TV programs, one of her latest being the "Once Upon A Day with Charity Bailey Show" on channel 13, New York, has recorded for the national "Operation Headstart" program. She is currently conducting a workshop in music at the Bank Street College of Education in New York City. (Miss Bailey's short autobiography; Boston Advertiser, 1955; P. E. Bul, 1958 & 1966; rewrite by CRG, 1970.)

1928- Noah C. Wesley, 1855-1928, Seaton and Bell Ringer of the First Baptist Meeting-House in America for 46 years, 1882-1928. In Revolutionary times, the bell was rung at sunrise, mid-day and curfew which was twenty slow strokes later the times were changed and in his later years, Mr. Wesley was excused as a concession to his age. He lived off of Broad Street in the Roger Williams park area and it must have been an effort to get up to ring the sunrise bell. He joined the First Baptist Meeting-House around the early 1900's and died in the Rhode Island Hospital, August 20, 1928. His funeral was preached by the Rev. Edward Holyoke, the pastor, the honorary pall bearers being Deacons Frederick R. Chapin, Arthur E. Watson, Foster H. Townsend and Clinton T. Gamwell. (Reberta J. Dunbar's note book; a personal interview with Arthur E. Watson and rewrite by CRG 1970)

Pursuant to the foregoing paragraphs, let me tell you of the "Story of the Bell in the First Baptist Meeting-House in America Providence, R. I.," from Miss Reberta J. Dunbar's personal note book of facts you ought know. In Revolutionary times it ran at Sunrise--Mid-day-- Curfew, the church being paid \$125.00 per year. Morning bell at 8.30 A. M., WWI time. Mayor Gainer's time it was stopped during July and August. No holidays. Once a year the church got a check from the City Treasurer for \$125.00 from 1871 until 1900, when someone had it discontinued. Indignant citizens soon had it restored. In 1840, the sexton got an extra \$85.00, do not know why. Curfew in oldern times meant, "Time to go home and go to bed, children off the streets."

1929-William Clarence Foster PhD Brown, 29; grad std biol 29-30; MSc Minn 39; Came with Boericke from Minn to Hahnemann Med Col in Philadelphia, Pa., in its change to a regular school of medicine and became res.physiologist. Other heads were from Penn., Cincinnati, John Hopkins etc. (I have a letter from him telling me about the complications of being a Negro there but that came out all right later. Also I met him in Providence at a re-union and he told me Brown wanted his original 67 papers for their archives. CRG Brown Dictionary of Grads, 1950 p 259.)

1931-Alfred C. Perry*1861-1931, "Chief Strong-Horse, Grand Sachem of the Algonquin Council for 24 years since its re-organization in 1922 was born in Exeter, R. I. , in 1861 and died in Cranston in September, 1931. Under his leadership the customs of the tribe have been revived at the annual gatherings, many taking place on his farm at Dugaway Hill, Scituate Avenue, Cranston, R. I. He was fond of horses, having a pacer which he entered in many road races, also a large pair of farm horses, hence the name Strong-Horse entering them in weight dragging contests. as was the custom at the fairs. His daughter, Annie (Perry) Farrow was elected secretary of the Council back in 1922, still is although it is not active now on account of deaths etc. She has the minutes from its inception in her possession which she has shown me,(1970)(CRG) She told me of many visits to the farm by Thomas W. Bicknell, with her father. Mr. Bicknell was interested in Rhode Island history and encouraged Mr. Perry in the formation of the Council.(CRG Mrs. Annie (Perry) FarrowEve Bul 9- -31)

1931- Joseph E. Brown, 1844-1934, born in Fredericks, Co., Md., 9-11-44 died in Providence, R. I., 1-25-34, enlisted in the EdwardStewarts Corps, May 20, 1862 in Providence and the first assignment was to the "Constitution" at Annapolis, again at Newport when things got too warm, the U. S. Naval Academy moved north. Completing his service as a steward he returned to Providence, later re-inlisted in the regular Navy. A copy of his discharge was given to the Rhode Island Historical Society by CRG who came into possession of it after his son passed. The famous frigate Constitution made a visit to Providence in August, 1911 and the only living Rhode Island member of the crew was piped aboard with honors. (Prov Eve Bul 7-10-31 & CRG)

1932- Negroes on the Island of Rhode Island by
 * native born Char. C. Battle pamphlet printed 1932
 in New York, N. Y.
 GROSS P. 434

- 1931- A move to unite some of the Negro churches in Providence and in 1935, Rev. Lawson of the Congdon Street Baptist Church suggested again an organic union to throw strenght into a lesser number for the benefit of many. (Eve Bul CRG)
- 1932- Charles A. Battle of Newport, R. I., had printed a little booklet of 39 pages, June 14, 1932 under the title, "Negroes on the Island of Rhode Island". He was prompted by the fact that so little is known at this time that for two hundred years or more, black people have worked together with whites for the best interest of Rhode Island. Some notable thoughts and deeds are recorded which our descendants today can well be proud. (enclosure)
- 1933- Mme. Matilda Sissieretta (Joyner) Jones, the "Black Patti" died in Providence at the Rhode Island Hospital, in July, 1933. (See under the year, 1869 for notes, newspaper clippings etc also a short history of her compiled by Carl R. Gross, M. D., all of which has been copied and sent to the Moorland-Spingarn Collection, Howard University, Washington, D. C. (CRG)
- 1934- During 1934 the Rhode Island Baptist State Convention welcomed into its fellowship, the Pleasant Street Baptist Church of Westerly, R. I. Formerly an independent body known as the Pleasant Street Adventist Church of Westerly but it used the covenant of the First Baptist Church and operating under its by-laws. (See folder under churches, notes by Mrs. Ulysses T. Carter.)
- 1935- William H. Higgins, M. D., was appointed a member and became chairman of the Rhode Island State Board of Podiatry in 1936. He was born in Marion, N. C., graduate of Livingston College, later a trustee there, graduate of Leonard Medical College at Taleigh, N. C., post graduate course at Long Island College of Medicine and registered in Providence, June 1, 1903. He was deputy of Rhode Island and a Past President of the National Medical Association, the Negro equivalent to the American Medical Association which would not accept Negro physicians then for membership. (see folder on medicine)
- 1935- December 4, 1935 "At the request and suggestion of the Providence Branch, NAACP., the following persons were appointed members of the Rhode Island and Providence Plantations Tercentenary Committee, Inc., Dr. Carl R. Gross, Dr. Andrew L. Jackson, Miss Reberta J. Dunbar and J. G. LeCount of Providence; Mrs. Beverly Tinsley, Mr. Leroy Williams and Mr. William H. Hilton of Newport. The first meeting was held at the residence of Miss Reberta J. Dunbar, 77 Winter Street, Providence, R. I., Mr. LeCount chosen chairman and Dr. Gross, secretary. March 4, 1936..Wr. Le-Count: "We are pleased to see a copy of the minutes and recommendations made are interesting and there are parts of them which may well be brought before our Executive Board..." At the March 26th meeting Miss Dunbar moved that we have a book on Negro History and that she have charge of collecting material and editing it.

- 1935- Rhode Island Tercentenary Committee continued
Categories suggested were: Art, Churches, Clubs and Organizations, Dentistry, Education, Inventors, Law, Legislature, Medicine, Military, Nurses, Pharmacy, Press, Misc. Music, Sports. We applied to the State committee for funds to publish our notes but finances were not forthcoming. I have kept the correspondences as secretary, Mrs. Wlysses T. Carter, Sr., gave me the notes on churches which she and Mrs. Tinsley had collected, Mr. LeCount information on Law and Legislature, Mr. William P. H. Freeman the material on Mme. Sissieretta Joyner Jones and others gave so that I have been able to compile these chronological notes hoping they may be of some value. (CRG)
- 1938- Eger T. Rouzeau, feature writer for the Pittsburg Courier was sent throughout New England and the enclosure is what he wrote about Providence, R. I., "CIVIL RIGHTS BRAZENLY IGNORED", Aug. 4, 1938. I must admit there has been some progress made, in 1938 there were no public school teachers, policemen etc but now, 1970 there are, a deputy superintendent of schools, afformer R. I. State Bank Commissioner, a black junior high school principal but the Negro not so fortunate to go to college needs jobs such as plumbers, electricians, carpenters etc and pressure has to be brought to open up the unions. (enclosure CRG)
- 1939- Articles of incorporation were filed by the John Hope Community Association, Inc., May 11, 1939 by William P. H. Freeman, Carl R. Gross, Reberta J. Dunbar, Joseph G. LeCount, Anna A. Lewis, Andrew L. Jackson, James M. Stockett, Jr., William H. Bland, John F. Lopez, Sr., Harriet M. Hyde, Florence V. Lopez, Madeline H. Genebra and I. Anna Morgan. Before the incorporation not bein able to purchase the property at 15 Pratt Street, with the consent of the Home Owners Loan, the seller, Mr. William H. Bland, Sr., purchased the property for \$2350.00, 10% down and about \$16.00 per month on the balance. Mr. Freeman had contacted Aron Richman, NBC agent who promised 1/3 of all tickets sold. We surprised him netting a commission of \$367.00 which went to pay back Mr. Bland after we incorporated. The concert was by Miss Marian Anderson at the Metropolitan theater. We had been staffed by voluteer help until fortunely WPA took over with carpenters, plumbers, steamfitters and laborers who gave the building a good check and with Miss Enid Moore-Browne as directress, white coller workers in the various crafts, the nineteen room building was formerly opened. The association was named in honor of the late John Hope, a great Negro educator, an alumnus of Brown University who spent many days here in Providence. Around the mid 1990's a group of women started a day nursery, The Mother Dickerson Day Nursery, 22 D street caring for little ones ones while their mothers were busy otherwise. This effort gave rise later to the John Hope Community Association around 1928 when funds were solicited to around \$600.00. In 1939 to show good faith the effort was revived and the dream of many was realized. After a years probation we were accepted into the Work Group of the Providence Community Fund. (CRG)

1940 Prov. Chronicle 1940-1955
Boston Chronicle 1923-1940 with some Prov. news
W.D. Wiley
GROSS P.438

1940- The Rhode Island Inter-Racial Conference, A study of the Negro in Rhode Island, His Contributions and Needs, sponsored by the Rhode Island Interchurch Commission for Social Action, February 11-12, 1940.

Sunday, February 11,

- 9.15 A.M. Council of Churches Radio Service WPRO
Exchange of ministers and choirs
11 A. M. WJAR Rev W.H.E.Smith, Congdon Street
1.00 P. M. Vesper Service, First Baptist Church
8.00 P. M. Rev. Arthur E. Wilson, President, Inter
church Commission for Social Action,
presiding
Devotions Rev P. C. Moore-Browne
Speaker Mr. A. Phillip Randolph, pre-
sident Brotherhood of Sleeping Car
Porters.
7.30 P. M. Special services Trinity Union Meth-
odist, Providence; First Methodist,
Pawtucket.

February 12,

- 2.45 P. M. Central Baptist Church, Providence
Address; The Negro and his achieve-
ments in R. I., Miss Reberta DuBar
Symposium: The Negro and His Needs
Mrs. Madeline Genebra, YWCA Bd. of Dir.
Mr. William D. Wiley, Editor Providence
Chronicle.
Miss Helen Smith, Phyllis Wheatley
Senior Club, YWCA.
5.00 P. M. Annual Meeting Providence Urban League.
6.15 P. M. Abraham Lincoln-Frederick Douglass Dinner
Toastmaster, Rabbi William G. Braude
Reports of Discussion Groups
Speakers:
William P. H. Freeman, Pres. John Hope Ass'n
Bradford H. Kenyon, Pres. Prov. Urban League
Matthew W. Bullock, Former Special Ass't
Attorney-General of Mass.

Providence Public Library, Exhibit of
Negro Literature, Art and Music.

Open House at John Hope Community Center

15 Pratt Street, February 12-17

Pageant, "My Country, 'Tis" at Temple

Emanu-El, Morris Avenue.

Open House Codding Community Center,

140 Codding Street, Monday, February 19.

(CRG)

1945- The First Anniversary of the Knight Street USO was observed at its facility, 278 Knight Street, Providence, R. I.. The old Knight Street Police Station had been renovated and furnished It was open 24 hours a day for the benefit of servicemen from the surrounding areas. Pouring, Mrs. James M. Stockett, Jr., and Mrs. Andrew J. Bell, 11: Standing, James M. Stockett, Jr., Mrs. Harold B. Tanner, Mrs. William H. Gross, 11, Chairman of the Knight Street hostesses, Mrs. S. Foster Hunt, Mayor Dennis J. Roberts and Paris V. Sterrett, USO director.

(CRG)

- 1946-#Mrs. Emma Clarissa (Williams) Clement, daughter of the late Mr. and Mrs. John Williams was named "American Mother of 1946, the first Negro ever named for that honor. Her family lived in my father's house, 133 Wadsworth Street, Providence, R. I. Mrs. Clement attended the local schools, was a member of the Second Free Will Baptist Church on Pond Street and left here in her teens to attend Livingston College, Salisbury, N. C. While there she met her husband, the late George Clement who later became bishop of the African Methodist Episcopal Zion Church in Louisville, Ky. Mrs. Ruth M. Worrel, executive secretary of the United Council of Church Women nominated Mrs. Clement, chosen from about 60 nominees from all over the country and her election was announced by Mrs. Harper Sibley of Rochester, N. Y., the retiring American Mother of 1945. A social worker, a partner in her husband's ministry, a charter member of the Southern Commission on Inter-Racial Co-operation, statistician, Kentucky Federation of Women's Clubs, secretary (Negro division) American Field Army Cancer Society. Her children all are graduates of Livingston, one, Rufus E. Clement became president of Atlanta University, Atlanta, Ga., the others also held high positions in various fields. (See enclosures. CRG)
- 1948- The Rev. Dr. William S. Holland operates the only Negro Day Camp for Negro children at the Watchman Industrial School at North Scituate on a piece of property he owns, formerly the Smithfield Seminary. He also owns the Watchman Industrial School on Colding Street, Providence, one of the buildings built by the students. At North Scituate, the children help in the vegetable gardens which provides some income. The fee is 25 cents per day if they can pay otherwise free being carried from Providence by a bus, being taught by volunteer and paid teachers. (enclosure Eve Bul 8-23-48 CRG)
- 1950-#Mrs. Rose Butler Browne received an honorary degree, PhD edc from her Alma Mata, Rhode Island College. (CRG
- 1950- Carl R. Gross, M. D., was appointed by His Excellency, Gov. John O Pastore of Rhode Island, to the first Committee of 100 on Children and Youth, representing the American Legion of Rhode Island Child Welfare Committee. (encl CRG)
- 1952- William F. Johnson was still working at the age of 90 after he had been discharged 27 years ago, considered too old to work in 1925. This was the reason when he applied for a job with Starkweather & Shepley, Inc, 17 Custom House Street, at the age of 62. He was born in Beaufort, N. C., December 1862. As a boy he worked on a fishing boat out of Beaufort but learning that his father wanted to send him to Hampton, he left home, turpentine camps in Georgia, railroad construction gangs in Florida, coming North around 1922 working in New York, New Haven, Boston and finally Providence. Among other occupations here he was a porter at the Albee Theater which he left because of Sunday work, he being very religious. (Prov Sun Jour, November 30, 1952 CRG)

* Native born

1952-#At a social gathering a small group heard Dr. Effie Ellis a resident in Pediatrics at the Providence Lying-In Hospital tell of the concern of the white teaching staff as to the future of Negro medical students, their opportunities for getting an education and the opening of white medical schools to Negroes of high scholastic standing, the need of those who are out to aid another up the ladder. She was told of a Providence boy, premed at Howard University, on the Dean's list for three years, who graduates this week and who might not be able to finance himself on account of the drain so far. She said "that is the kind of a student who should be helped and who a white school wanted". She wondered if we had 100 friends who would give \$10.00. That is how the Greater Providence Graduate Scholarship committee was former with tuition in full for one year, \$45.00 per month for nine months for this young man with his family also contributing. He finished and is an internist in another city, there being a balance of around \$16.00 which was given to the Providence Urban League for the Margery Bland Scholarship fund they were the guardians of. (CRG Sec)encls

1953-#Navy Commander Reeves Ramsey Taylor was born in Providence, March 6, 1929, attended the elementary schools here, Hope High, Brown University, (did not finish) since he received an appointment to the U. S. Naval Academy from Senator Theodore Francis Green of R. I., entering in 1949 and graduating in 1953. He flew 56 Vietnam missions from the carrier Constellation then assigned to the Bureau of Naval Personnel where he headed a minority officer recruiting program, traveling to 36 predominantly Negro colleges. In 1967, navy commissions were given to 47 Negroes, over 100 in 1968. On 11-Mar-70, he relieved Comm. Patrick E. O'Gara on board the N.A.S., Albany, Ga., taking command, (E. B. 3-23-70). He holds the Navy's Air Medal with two gold stars, the National Defense Medal with bronze star, and the Vietnam Service Medal. He is married to the former Gloria Beau-bien and they have three sons. (PSJ 7-7-68) (CRG)

1953-#Lt. Walter S. Gladding Memorial Square was dedicated at the corner of Olney and Camp Streets, July 16, 1953 with appropriate ceremonies attended by the American Legion and Veterans of Foreign units. The principal address was given by Dr. Carl R. Gross, child welfare officer of Armstrong-Gladding Post, 69, American Legion he also being a member of the Dept. of R. I., Child Welfare Committee (P. J. 7-17-53 CRG)

1955-#Raymond T. Jackson was born in Providence, R. I., December 11, 1933, the son of Mr. and Mrs. Raymond Jackson of Providence. He began to study the organ at the age of nine, at 13, was the organist at the Macedonia AME Church on Colfax Street and at 15 he was organist and choir master at the Congdon Street Baptist Church, both of Providence, R. I. He attended the elementary schools here, graduating from Hope High in 1951 being called upon to direct in the absence of the Hope High director at various musical occasions. He commuted from New York for two years to be at Congdon Street for Sunday services. cont. p 38

E. B. 7-23-57

P 16A



The Michael Tillinghast house at 25-27 Beacon Ave.

—Journal-Bulletin Photo

'For Poor and Destitute'

7-23-57

Trustees Seek to Sell Property for Charity

Michael Tillinghast, an early Negro settler in Providence, lacked the wealth of Ebenezer Knight Dexter, but was imbued with kindred spirit of charity.

In 1834, just 10 years after Mr. Dexter gave his Neck Farm to the city for an asylum, Mr. Tillinghast made a will giving his two-story, wooden residence at 25-27 Beacon Ave, in trust to benefit "the poor and destitute colored people" of Providence.

The city recently obtained court permission to sell Dexter Asylum and use the proceeds to benefit poor residents. Today, five women, serving as trustees of Michael Tillinghast's gift, asked the Superior Court for permission to sell the old residence and invest the proceeds for continued charities to poor colored people.

The petition filed by Joseph G. LeCount as attorney for the trustees said the old Tillinghast property needs repairs badly and

it would cost so much it would be better to sell the property. It was estimated the sale might bring at least \$10,000 for investment to produce income to carry out Mr. Tillinghast's charitable wishes.

Mr. Tillinghast, who died in 1841, in the will he made seven years earlier, committed his soul "to Almighty God" and his body "to the earth to be decently buried." Then, "as it respects my worldly estate with which it has pleased Heaven to crown my industry," he specified that his real estate be placed in trust for use of certain relatives, and hereafter for the benefit of poor colored residents.

The property, which may be more than 150 years old, has been producing gross rentals of less than \$800 annually. From what remains after taxes, costs

Continued on Page 20, Col. 3
Tillinghast

The Michael Tillinghast Estate

Tillinghast

Continued

of upkeep, insurance and other charges, the trustees have been honoring Mr. Tillinghast's memory by donating sums to poor families, needy students and even to such general charities as the Heart Fund.

He stipulated in his will that in distributing annual income, the trustees "are hereby strictly enjoined not to let sectional and party prejudice or partialities interfere with or influence them in the discharge of their duties."

The petition, as in all such cases involving charitable trusts, is brought against the attorney general as the representative of the public interest. A hearing probably will be held early in the fall.

Thumb Nail Sketches of the Negro in R. I.

Mrs. Amy Fenner Parker born in Providence Nov. 5, 1807. Her Daughter Mrs. Anna E. Laing married Dr. Daniel Laing, who was Minister to Liberia and their two children, Joseph Laing and Clementine Laing were born in Morovia, Liberia.

8

FOUNDER OF THE BENIGN SOCIETY

Mrs. Amy Fenner Parker, 90 Years Old, and Its Only Surviving Charter Member.



live to pass the century mark."
Mrs. Parker will attend the anniversary exercises in her honor next Wednesday evening, when the following program will be rendered, beginning at 8: Poem, by Mr. Charles H. West; addresses by Hon. George S. Downing of Newport, and Mr. William Coleman of Brown University.
The committee of arrangements consisted of Mrs. A. E. Wesley, chairman, Mrs. Green, Mrs. Howard, Misses McE. Wesley, Mrs. Purnell and

No
Dr
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bo

104

1954 C.R.Gross

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their
re

tion, besides which he carries a quan-
 ity of powder and wax to make more.
 He is looking for orders to make a great
 open field of skating wax in the midst of
 grounds, trees and shrubbery. He made
 a call at Ferncliffe, the home of Mrs.
 John Jacob Astor, and at the country
 place of Levi P. Morton. He reported
 that the latter had engaged him to
 transform a patch of woods into a skat-
 ing park with green overhead
 It is advocated, also, for ball room use
 and can be placed in block form upon
 any floor. This has been tried in the
 Paris ball room of the Countess Potolski,
 an exiled Polish woman of wealth and
 a leader of Parisian society, with such
 success that a cotillon was danced on
 skates on the ballroom floor.
 In Paris "mock skating parties" are
 now the rage. The skating is done upon
 private grounds in the midst of growing
 trees and fancy winter shrubs. Garden
 seats are placed out of doors and there
 is the most scene presented. The trees
 give shelter and warmth and the sport much
 interest.
 Skating uphill is a thing to be learned
 by accomplished skaters. When skaters
 first step upon a paraffine composition
 they find no difference between it and
 the ordinary ice surface. But when they
 find themselves facing a gentle incline,
 with only the skates to help them up,
 they have to acknowledge that they
 must learn to skate all over again. The
 only way to ascend the hill is by skating
 slowly and carefully from side to side,
 finally the top is reached. Coming
 down is like coasting. The skaters sit
 as a donkey ascends a mountain, and
 finally the top is reached. Coming
 down is like coasting. The skaters sit
 at the bottom of the hill in toboggan style.
 At country houses where there are
 skating rinks, not only in winter
 completed a substance which
 late all this Villard has this
 arrival brings skating within
 only a trip to Montreal during the
 write one with them, because so rare,
 good enough for skating. The sport is a
 many latitudes that never have weather
 in cold weather, there are a great
 Aside from the uncertainties of the
 artificial aid was used to keep them
 country the indoor skating rinks alone
 looked for other sheets of ice. In this
 kind each and every other ice event
 held upon the Seine, was declared off,
 in the present season the Paris tour-
 nament, which it was hoped could be
 nary winter it
 passed, it is ice again—though no-
 next day when the tournament date
 firm; tomorrow it is water; and the
 ice can be placed upon ice. Today it
 ings in the sporting world. No rel-
 uments are the most uncertain
 some years the fact that skating
 entus has been seriously considering
 cturer Villard of Paris. This inventi-
 has been made by the inventor-manu-
 A step toward the skating in summer
 after end of this century.
 ass in the turmoil and progress of the
 inter, and that all things will come to
 skating in summer and sunstroke in
 The Bible intimates that there will be

**Fun in Liquid Form Upon Water,
 Hardens and Becomes a
 Lake of Fine Ice.**

One of the oldest Rhode Islanders in
 the city, and, perhaps, the oldest native
 of this city, is Mrs. Amy Fenner Parker
 of 125 Cushing street. On Nov. 5 Mrs.
 Parker will attain her ninetieth birth-
 day and the event will be celebrated in
 anticipation by public exercises next
 Wednesday evening at Bethel A. M. E.
 church. At the same time the Ladies'
 Benign society, which Mrs. Parker
 founded, will observe its fifty-second an-
 niversary.
 Mrs. Parker was born in Providence,
 Nov. 5, 1807. Her father was an East
 Indian, her mother a mullatto. She is
 therefore, a quadroon. It is from her
 mother, however, that she derived most
 of the energy that has characterized her
 life during nearly four score years, and
 ten in this city. Only two years has she
 spent outside of the state. Out
 twenty-four years she was
 in Providence I may say it is so univer-
 sal that in almost everything where
 duty called she has been uppermost. Her
 whole life has been full of action for
 church, societies and outside agencies
 for good. Today, although beyond the
 sphere of active labor, she is still deep-
 ly interested in all movements designed
 to uplift fallen humanity.
 The Ladies Benign society, which she
 founded, has recently made her a life
 member. This society is one of the rep-
 resentative organizations of the city
 and is strong in membership and wealth.
 "Mrs. Parker has been a constant
 Christian, attending Bethel A. M. E.
 church, to which her husband, the late
 Ransom Parker, belonged, for the past
 fifty years. Before she was married
 Mrs. Parker professed another faith but,
 like Ruth, she went with her husband's
 people.
 "Three children were the issue of her
 marriage to Mr. Parker: Mrs. Anna B.
 Laing, widow of Dr. Laing; Mrs. Clem-
 entina S. P. Downing, first wife of Peter
 W. Downing of New York, and Francis
 Jackson Parker, who died in childhood.
 "Her grandson, Joseph Laing, has
 been employed at Greene's drug store,
 city, for years. Her grandchildren and
 great grandchildren are not numerous.
 "They have resided with their mother
 and grandmother in the house Mr.
 Parker built over a score of years ago
 on Cushing street.
 "Mrs. Parker has lived on the street
 over sixty years. She is still in good
 health, sews, reads and writes and visits
 her friends on foot, disdaining to use the
 street cars. She thinks she may yet
 live to pass the century mark.
 Mrs. Parker will attend the nine-
 tieth anniversary exercises in her honor next Wed-
 nesday evening, when the following pro-
 gram will be rendered, beginning at 8:
 Poem, by Mr. Charles H. West; ad-
 dresses by Hon. George T. Downing of
 Newport, and Mr. William Coleman of
 Brown university,
 the committee of arrangements con-
 sists of Mrs. A. E. Wesley, chairman,
 Mrs. Green, Mrs. Howard, Misses Mc-
 E. Wesley, Mrs. Purnell and

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 E. Wesley, Mrs. Purnell and

widely recognized. Mr. Downing was a great fighter for human rights in the public schools of Newport and he was also among the sixteen men who made up the deficiency of the Touro Bequest and bought Touro Park for our city. By the way, the original layout and planting in that park was done by a black landscape artist, Mr. Rice.

Another distinguished man was Rev. M. A. Van Horne from the Union Congregational Church. He led the city for many years in civil rights and served in our legislature for three terms. In '97 he was made consul to the Danish West Indies by President McKinley, a very wise move for through him the coal of those islands was purchased for the United States and prevented from falling into Spanish hands during the war for Cuba in 1898. We could continue ad infinitum. The service of the black man is the service of other Americans: equal, no better and certainly no worse. What should Newport do about it?

In our city there exists one building and one building only which bears the stamp of the period of the Civil War, that war which freed the black man as is so well demonstrated by our Civil War monument in front of the Presbyterian Church where white man and black man stand forever on guard. This building is, at present, the Mt. Zion A.M.E. Church opposite the Hotel Viking and directly next to the Jewish Cemetery. The use of this building, if it could be secured, would provide a center for the collections and records of which we speak. It is directly in geographical association with the Redwood Library, which already has some useful documents and with the Newport Historical Society just down the street. Its pastor and its trustees and its congregation have shown a continuing interest in black history and in the maintenance of proper pride for black accomplishment in our area. If an arrangement could be made possible, this interesting building could be restored to the 1850 form, a type of architecture unique in this area. It need not cease its function as a house of religion; it need not cease its function as a center of civic and charitable work but it could become a hall for expression of black historic values and it could become a shrine where these things might be preserved.

We are asking the people of Newport — are they interested in doing such a thing? We are asking the church of Mt. Zion — are they interested in doing such a thing? And we are asking all people of good will everywhere — is it not time such a thing were done?

16-a

GROSS P. 148

A BLACK MUSEUM

for

RHODE ISLAND

First Black Museum Is Open

EB 8-24-70

A Black Museum, called by some the first of its kind in the nation, was opened yesterday at the Mt. Zion A.M.E. Church in Newport, a Negro church dating back to before the Civil War.

Financed by private pledges including a grant from the Doris Duke Foundation, the small museum in the foyer of the church will focus on Negro contributions to the history of Rhode Island and the nation.

Included in the collection are memorabilia from the black garrison in the Battle of Rhode Island as well as documents relating to Negro and slave history, busts of prominent blacks and books and magazines on black history.

Formal dedication of the museum will be held after a fund drive is conducted. Restoration of the church also is planned. Admission to the museum is free.

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YES ?

or

NO ?

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by

ERICH A. O'D. TAYLOR

ings and poissings.
The number of Bermuda-bound vessels in the fleet swelled to 120 yesterday morning leaving 30 more to come before the start of the race Saturday afternoon. Actually all the entries will be on hand by 4 o'clock tomorrow when the traditional captain's meeting for skippers and navigators is held at the Mount Zion Methodist Church across from the Viking Hotel where the race committee's headquarters will be located starting today.

Evo. Dul
6-18-70

Newport and Rhode Island have played a very important part in the development of the black man as a citizen of the United States. From the earliest days, there have been black men going seafaring from Newport. They were sailors, not slaves, and later they were farmers and recognized citizens of the community. In 1652, the State of Rhode Island forbade the existence of slavery within its borders but the laws of England were to prevail and Newport knew slavery for many years. In 1673, however, some interest was taken in the position of the slave and it was required that slaves should not work on Sunday.

Going through the Colonial records book by book and year by year, we find innumerable mentions of vital sections of the black history of the United States. Yet Newport today has no single treasury where these may be found and studied nor has the State of Rhode Island such a deposit. That some such gathering be made soon is imperative unless valuable material now available and now, alas, fading and facing the erosion of time is preserved.

It has been suggested that some suitable spot might be found in Newport where this preservation and gathering might be made. We are summoning people of good will from this city and this state to assist us in the undertaking so described.

Interesting as has been the history of Colonial Newport, it would be very sadly lacking without this significant black chapter. Our graveyards contain valuable evidence of the high regard in which these slaves were held. The names Cuffee, Cudjoe and others betray the African origin of these people. These are the Guinea Coast names of the days of the week and men from those regions always took the name of their birth day as their first and known usual name. Thus the famous *Friday* of Robinson Crusoe was no accident and was perfectly understood by the people of Defoe's day.

When the Revolution came, the part of black men was not slight. Interesting memoirs show their early participation with the colonists' cause and, above all in the actual fighting, the black regiment of Colonel Christopher Green has a memory still living in the minds of those who know the importance of each Revolutionary contest. In the battle of Rhode Island, these men stood at the turning point of the entire action, twice facing and defeating the attack of the skilled Hessian troops. Where they stood that day, the state already is honoring with a park and a flag staff. The men who fought there remained in the army and the payment of pension to them throughout their lives is a matter of record of the State of Rhode Island.

With the coming of the end of the war came the end of slavery in Rhode Island. Originally preached by the Friends who allowed no slave owner to be a member of their meeting, Rhode Island abolished slavery by stating no one could be brought a slave, no one could be born a slave and no one could be sold a slave in its state. This left some in slavery but the institution was dead. Indeed, when it came time to join the Constitution, one of the main reasons that Rhode Island did not accede to the original draft was because it allowed slavery. The man making this noble appeal to right and humanity was none other than Major Barton who had distinguished himself by the capture of General Prescott with the assistance of a black man in 1777.

The new century brought to Newport the formation of a group determined to return to Africa, their native land. The records of this group are extant and form fascinating reading, too little available to the passerby. Taking part in the colonization that became Liberia, these men suffered the hardships of the opening of a pioneer colony and some of them came into contact with a great Newporter who was responsible in no small measure for the cessation of the slave trade. We refer to Matthew Perry, the Commodore who opened the gates of Japan. Perry, early in his career, served on the coast of Africa and his vigorous work bettering the condition of those on the Coast is commemorated on his monument in Touro Park.

The education of the black man was not neglected and as early as 1763, the Rector of Trinity Church, the Reverend Marmaduke Browne, started a school exclusively for black children. It was financed by the church and did work among these people. It was continued by Mrs. Brett whose husband was the famous surgeon, John Brett. This early initiation of education was matched by the very early establishment of churches among the black people of the community and several churches were founded, each of which has its own records and its own remarkable history. In the list of these is the Mt. Zion Church of which more later. The first known black graduate from the high schools of Newport was in 1877. She went on to teach in the normal schools in Jefferson City, Missouri and was widely recognized for her accomplishments.

George T. Downing, born in 1819, the son of a slave, was one of the leading men of this city, managing the famous Sea Girt Hotel where Downing Block now is. It is remarkable that he was a close friend of Frederick Douglass and Charles Sumner. Sumner was the leader whose foresight might well have prevented much of the unrest we have today had his intelligence and his humanity been more

16-a

A BLACK MUSEUM for RHODE ISLAND

First Black Museum Is Open

EB 8-24-70
A Black Museum, called by some the first of its kind in the nation, was opened yesterday at the Mt. Zion A.M.E. Church in Newport, a Negro church dating back to before the Civil War.

Financed by private pledges including a grant from the Doris Duke Foundation, the small museum in the foyer of the church will focus on Negro contributions to the history of Rhode Island and the nation.

Included in the collection are memorabilia from the black garrison in the Battle of Rhode Island as well as documents relating to Negro and slave history, busts of prominent blacks and books and magazines on black history.

Formal dedication of the museum will be held after a fund drive is conducted. Restoration of the church also is planned. Admission to the museum is free.

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YES ?
or
NO ?
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by

ERICH A. O'D. TAYLOR

ings and possessions.
The number of Bermuda-bound yachts in the fleet swelled to 120 yesterday morning leaving 30 more to come before the start of the race Saturday afternoon. Actually all the entries will be on hand by 4 o'clock tomorrow when the traditional captain's meeting for skippers and navigators is held at the Mount Zion Methodist Church across from the Viking Hotel where the race committee's headquarters will be located starting today.

July 1907 p 59
Aug p 141
Sept p 223
Oct p 294
Nov. p. 266
Dec p. 424