

THE • SPRINGFIELD • NEGRO.

Graduation Thesis

by

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International

Young Men's Christian Association College.

1914.

P R E F A C E.

On January 1, 1905, Rev. William N. De Berry, pastor of St. John's Congregational Church, made a careful sociological study of the Negroes in Springfield, Mass. It has been felt, however, that during the past nine years changed conditions among the negroes have been sufficient to warrant another investigation.

During the period from October 1, 1913 to March 31, 1914, I have personally visited every negro home, asking and receiving first hand information concerning their home, industrial and social life.

There are two particulars in which I have sought to make this thesis serviceable. In the first place, it has been my attempt to obtain the exact status of the colored people, showing wherein progress has been made, and pointing out the channels in which their efforts can be most effective. In the second place, it is hoped that the facts presented will be conducive to a more harmonious action between white and colored citizens, by creating a keener interest in the factors that materially and morally develop citizenship.

I am very grateful to Prof. H. M. Burr, of the College, for his timely advice and willing assistance.

By the guidance and fellow-feeling of Rev. William N. De Berry, this study has been wisely directed and greatly enhanced. Gratitude, I owe to him, my friend and pastor.

In this general way I wish to thank the colored citizens and all others who, in any way, have contributed to this thesis, for their candor and co-operation.

Chapter III - The Negro in the South

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- 2. Property rented.

Chapter IV - The Negro in the North

- 1. Property owned.

Chapter V - The Negro in the West

- 1. Property owned.
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FOREWORD.

Two hundred and fifteen years after William Pynchon founded the town of Springfield, Mass., John Brown formed an organization among the Springfield colored people, many of whom were refugees, to resist the capture of any fugitive slave, no matter by what authority. The letter of instructions given by Mr. Brown to his Springfield "Gileadites", as he called them, was adopted January 15, 1851 with the motto "Union is strength".

In accordance with Mr. Brown's effort, forty-four colored people signed an agreement which was as follows:-

"As citizens of the United States of America, trusting in a just and merciful God, whose spirit and all powerful aid we humbly implore, we will ever be true to the flag of our beloved country always acting under it. We, whose names are hereunto affixed, do constitute ourselves a branch of the United States League of Gileadites. That we will provide ourselves at once with suitable implements, and will aid those who do not possess the means, if any such are disposed

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to join us. We invite every colored person whose heart is engaged in the performance of our business, whether male or female, old or young. The duty of the aged, infirm and young members of the League shall be to give instant notice to all members in case of an attack upon any of our people. We agree to have no officers except a treasurer and secretary pro tem, until after some trial of courage and talent of able-bodied members shall enable us to elect officers from those who shall have rendered the most important services. Nothing but wisdom and undaunted courage, efficiency, and general good conduct shall in any way influence us in electing our officers."

From this we can get some idea of the colored people before freedom. Since freedom they have constantly worked for civic betterment; perhaps the greatest individual effort was that cited in the first annual report of November 18, 1898, of the Springfield home for the aged men, which stated that the founder, Primus Mason's bequest, the net value of which was then \$29,451.95, was made over to the home.

Is the stability of the older generation passing away with them, or is it being retained by a thrifty generation?

THE SPRINGFIELD NEGRO.

POPULATION.

The majority of negroes in Springfield are located in the hill and down town sections; the former being bounded by State, Logan, Hickory and Walnut streets; the latter, west of Walnut street to the river, including all south of State street to Elmwood street, and all north of State street to Carew street. For purposes of convenience the dividing line has been an imaginary line on the plane of Walnut street extending north and south, all east of it is termed the hill district and all west the down town district.

The total negro population of Springfield, March 30, 1914, is 1841, of which 1311 are adults and 530 are children. Of the total number of adults 657 are living on the hill and 654 down town. On January 1, 1905 the population was 1253, hence in nine years it has increased 588.

In the following tabulation will be seen the division of the adult population according to birth-place. This does not include the fifteen white people married to colored people.

Virginia	325	Tennessee	6
Massachusetts	303	Rhode Island	6
North Carolina	133	Alabama	5
South Carolina	86	Louisiana	4
New York	83	Delaware	4
Connecticut	68	Michigan	3
Maryland	34	Ohio	3
Pennsylvania	33	Maine	2
West Indies	30	District of Columbia	2
Georgia	26	Indian Territory	1
Canada	21	Colorado	1
Washington, D.C.	20	Cuba	1
New Jersey	19	Texas	1
Vermont	19	Africa	1
Florida	15	Wisconsin	1
Unknown	12	Kansas	1
Portugal	10	Minnesota	1
Kentucky	8	Missouri	1
Mississippi	7		
			1296

From this tabulation we find that the largest proportion of Springfield colored people are from the south. It has contributed 51.6% of the adult population of which amount Virginia claims 24.7%.

In 1905, 52.4% of the population were Southern. The slight decrease in nine years does not greatly affect the assumption that northern life and activity is greatly influenced by the Southern negro.

Length of residency by decades.

<u>Time</u> <u>People,</u>	<u>Time</u> <u>People,</u>	<u>Time</u> <u>People.</u>
<u>Week</u> 3	<u>Years</u>	<u>Years</u> <u>Years</u>
Month 38	11 24	21 21
$\frac{1}{4}$ yr. 60	12 29	22 11
$\frac{1}{2}$ yr. 52	13 27	23 18
1 yr. 115	14 39	24 4
2 yrs. 86	15 32	25 28
3 yrs. 66	16 15	26 8
4 yrs. 67	17 17	27 19
5 yrs. 53	18 15	28 8
6 yrs. 44	19 8	29 3
7 yrs. 43	20 41	30 38
8 yrs. 38		
9 yrs. 21	247	158
10 yrs. 46		
722		

In the chart on this and the following page, the number of people is marked opposite the number of years they have lived in the city.

<u>Time</u> <u>Years</u>	<u>People.</u>	<u>Time</u> <u>Years</u>	<u>People.</u>	<u>Time</u> <u>Years</u>	<u>People.</u>
31	1	41	0	51	1
32	12	42	7	52	0
33	5	43	3	53	2
34	5	44	5	54	0
35	24	45	9	55	6
36	6	46	2	56	4
37	3	47	5	57	1
38	9	48	0	58	1
39	2	49	0	59	2
40	39	50	8	60	1
	<hr/>		<hr/>	61	1
	106		39	64	1
				65	2
				68	1
				80	1
				<hr/>	<hr/>
					24

From this chart we note that 722 adults or 55% of the adult population have come to the city within the last decade; and 258 adults during the last year. The population is steadily increasing. We note from the chart that the increase is permanent, something like 1.8% of adults have lived in the city for more than fifty years. The extent to which a permanent,

industrious, growing population will contribute to the welfare of a city and people can never be estimated.

Married and single people.

	<u>Families</u>	<u>Single Women</u>	<u>Single men.</u>
On the hill	188	195	86
Down-town	160	172	162
	<u>348</u>	<u>367</u>	<u>248</u>

The married people represent 53.1% of the adult population and the single people 46.9%.

In 1905 there were 268 families in the city, at present there are 348, showing an increase of 80 families or an increase of nearly nine families a year for the past nine years.

The single people represent 46.9% of the adult population and to a very large degree shape the social activities of the people. The problem of how to obtain a healthy, moral and social life is one that confronts this community as it does many others. Most of the young people do not look to the church for their social recreation, which it might be stated, is the only place apart from the dance floor where numbers of colored people can enjoy themselves. Where can large numbers of colored men find healthy pastime? There are places where tobacco smoke is the only objectionable thing, and this we will

agree is a serious objection when we consider its damaging effect upon the lungs. The fact of the whole matter is that there is no place where men can come and go away physically and morally strengthened for the next day's task. There are little odd clubs here and there which if combined into a city organization could furnish parlors, baths, and a gymnasium which would be inviting to groups of men. The young men of Springfield need a club of high moral tone, one where a premium is placed upon good lung capacity as well as upon good pastime. Unless the colored people become sufficiently interested to attempt such a movement, it is a question whether the ideals of character and life they desire will ever be realized.

There are 367 single women and 248 single men in the city. In the hill district there are more than two single women to one single man, while down town their numbers are more nearly even. We can readily see the dangers that linger about such a condition of affairs. The problem of securing necessary employment for these women is one, which if solved will do very much toward obtaining higher standards of morality, which are so much needed by all races in our American cities. It is gratifying to note the effort that is being put forth by individuals and organizations in

this regard.

Children according to ages.

	<u>Girls.</u>	<u>Boys.</u>
Under 5 years of age	73	80
From 5 to 14 years	119	118
From 15 to 20 years	67	73
	<hr style="width: 50%; margin: 0 auto;"/> 859	<hr style="width: 50%; margin: 0 auto;"/> 271

The total number of colored children in Springfield is 530 an increase of 185 since 1905.

The question before us is how are these children going to spend their leisure hours? they must have pastime; where shall they get it? Our answer will decide very much whether they will be creditable men and women of the race.

Children according to families.

Number of children on hill in families,	343
Number of children down-town in families	183
	<hr style="width: 50%; margin: 0 auto;"/> 526
Widows rooming have	4
	<hr style="width: 50%; margin: 0 auto;"/> 530
Number of families with children on hill	145
Number of families with children down-town	81
	<hr style="width: 50%; margin: 0 auto;"/> 226

Families according to number in family.

90 families with 1 child.

67 families with 2 children.

25 families with 3 children.

17 families with 4 children.

13 families with 5 children.

7 families with 6 children.

4 families with 7 children.

3 families with 8 children.

and Widows families with 4 children.

There are 526 children in 226 families which make an average of 2.3 children per family for those having children or an average of 1.5 children per family for the total number of families.

It is to be noted that 64.9% of the families in Springfield have children ranging in numbers from one to eight children; 77.1% of the families on the hill and 50.6% of those down town have children. The increase of children in families since 1905 shows an average of 2.3 children for each family. The colored people of Springfield are doing reasonably well in reproducing the race.

Miscegination.

White women

White men.

During this study the writer has discovered fifteen cases of intermarriage between the two races. Six of the white women and one man were born in the United States while five women and three men were born in foreign countries.

Marriages.

This report has been obtained from the city records. The marriages by months for the year 1913 are as follows:-

January	3	July	2
February	1	August	1
March	0	September	1
April	5	October	3
May	3	November	2
June	2	December	2

There were twenty-five marriages in 1913.

Vital Statistics.

	Male	Female.		Male	Female.
January	2	1	July	1	1
February	1	3	August	1	2
March	1	4	September	1	1
April	1	2	October	2	1
May	4	1	November	2	1
June	0	1	December	1	0
				<hr/>	<hr/>
				17	18

During the year 1913 there have been 35 births of which 17 were males and 18 females.

Deaths.

The deaths for the year 1913 are tabulated as follows:-

	Male	Female.		Male	Female.
January	1	1	July	0	1
February	0	0	August	2	4
March	3	3	September	1	0
April	0	1	October	2	0
May	5	1	November	1	1
June	1	1	December	2	2
				18	15

The total number of deaths for 1913 were 33 of which 18 were males and 15 females.

The most deaths for any single month have occurred in the months of March, May and August. The principal causes and numbers of deaths have been 10 still births, 4 pulmonary tuberculosis, 3 pneumonia, 3 heart disease, 2 arteris sclerosis, and the others one for each disease. The births for the year show an increase of two over the deaths. The death-rate is 18 per 1000.

The fact that the births among the females

exceed those among the males, and the deaths among the males exceed those among the females, portends of an excessive female population.

From the preceding tabulations we note that in nine years the colored population has increased 46.9%, the number of families 29.8%, and the number of children 53.6%. These facts are sufficient to show an evident growth in the colored race of this city.

Domestics	100	Printers	1
Labourers	100	Students	2
Teachers	100	Waitresses	2
Sanitars	80	Patrol Detectives	2
Cooks	34	Painters	4
Washers	10	Spanglers	2
Porters	40	Firemen	2
Ice-makers	10	Barbers	1
Carters	30	Holders	1
Chauffeurs	20	Septicians	2
Clerks	10	Electricians	1
Lawyers	10	Writers	1
Bankers	10	Railroad	1
Millers	10	Postmen	1
Machine operators	8	Cooks	1
Blacksmiths	8	Medics	1
Apprentices	7	Telephone Operator	1
Millers	7	Shoemakers	1
Millers	7	Shoemakers	1

Chapter II.

INDUSTRY AND BUSINESS.

The Varieties of Occupation.

There are 894 Negroes in Springfield engaged in some occupation. The following tabulation will give the numbers engaged in various occupations.

Domestics	186	Printers	3
Laborers and Jobbers	185	Students	3
Janitors	88	Hairdressers	3
Cooks	54	Medical Doctors	2
Laundresses	53	Painters	2
Porters	40	Cane-setters	2
Teamsters	39	Firemen	2
Waiters	30	Grocers	2
Chauffeurs	25	Molders	2
Clerks	22	Dentists	2
Elevatormen	18	Caterers	2
Dressmakers	16	Plumbers	2
Nurses	10	Roofers	2
Machine operators	8	Poolroom	1
Bricklayers	8	Chemist	1
Carpenters	7	Medium	1
Hostlers	7	Furniture Dealer	1
		Upholsterer	1

Engineers	6	Electrician	1
Barbers	6	Photographer	1
Ice Dealers	6	Paper-hanger	1
Expressmen	6	Contractor	1
Tailors	6	Embalmer	1
School Teachers	5	Baker	1
Bellman	5	Decorator	1
Butlers	5	Millineress	1
Clergymen	4	Coachman	1
Musicians	4		

There is a total of 894 negroes employed and of this number there are 75.7% in unskilled labor, 22.4% in skilled labor and 1.9% in professional lines.

The wages of the unskilled non-union workmen range from nine to twelve dollars a week with the exception of janitors whose wages range from twelve to sixteen dollars a week.

Unions.

There are 69 men belonging to the various unions.

Builders and laborers	25
Coal-handlers	16
Carpenters	7
Bricklayers	7

Engineers	7
Horseshoers	2
Street Railway	4
Painters	1
	<hr/>
	69

The wages of union men are as follows:-

Builders	37 $\frac{1}{2}$ cts per hour.
Coal handlers	25 cts per hour.
Carpenters	47 cts per hour.
Bricklayers	65 cts per hour.
Laborers	\$14 per week.

It will be noted that nearly 100% of the carpenters, bricklayers, coal handlers and engineers belong to the union. In the case of the engineers one member lives outside the city.

In speaking with various men concerning the unions it seems that there are some that refuse to accept qualified colored men, yet it was felt that there were opportunities of joining some which were not taken advantage of.

Securing Employment.

Employment is the basis of good homes and of an industrious citizenship. What then is the colored

man's employment? At present there are 15 colored men employed by the city in various departments, namely; School Department 3, Police Department 1, Street Department 8, and the Municipal Group 3. This shows an appreciable increase of colored men employed by the city, which is largely due to an increase of initiative and efficiency on the part of the colored men and an increase of opportunity by the city. There are not many colored men in the employ of the city, but, in the face of preceding facts, we must agree that the opportunity is there and the preparation and application is lacking. But while the city is generous in its attitude towards all its citizens, such is not the case in private concerns where skilled labor and clerical work is followed. There is no doubt existing in our minds, that negroes are refused clerical employment because of their color, neither is there any doubt that many negroes are incapable and do not apply. This is believed to be a just view of the question.

About 3% of the colored men are employed in factories, and in almost every instance as laborers; there are, however, some factories that have refused them admittance. The colored people do not care to speak unduly about this matter, but feel that the city should know that some taxpayers are not receiving their ordinary rights from public concerns.

The employment of intelligent colored young women is fraught with the same difficulties as that of the young men. They agree that many young women are incompetent to accept clerical positions in offices and business concerns, but on the other hand, there are those efficient in every way who find it very difficult to obtain positions commensurate with their ability. This suggestion, that our women of ability be given such opportunities, will create rancor or rather stir it up in the hearts of many so-called Christian missionary workers. The missionary enterprise needs not only to begin here, but to work here. Are not all women, according to the mighty Creator, endued with feminine qualities? Does there not lurk in every feminine breast the spirit of achievement? Should not that spirit be recognized? Men denounce the man as unchivalrous and un-Christian, who ignores woman's benefits; humanity declares, that any woman, knowing as she does the frailties joys and sorrows of her own God created sex and who will not give every woman of ability opportunity, and who ignores and hates any creature bearing her image, because of race, color or any other God-given distinction, is not simply unchristian, but inhuman to a degree that only ill-guided intelligence can drag God's creatures. What has color to do with womanhood? What has color to do with ability? What should color have to do with

clerical employment? Let our employers ask and enforce a sane answer.

During the past nine years the percentage of those employed in menial labor has decreased from 86% to 75.7% which shows that the door of opportunity has been gradually opening and has in like manner been recognized by the people. We believe that employment and good citizenship rests upon a combination of initiative and opportunity.

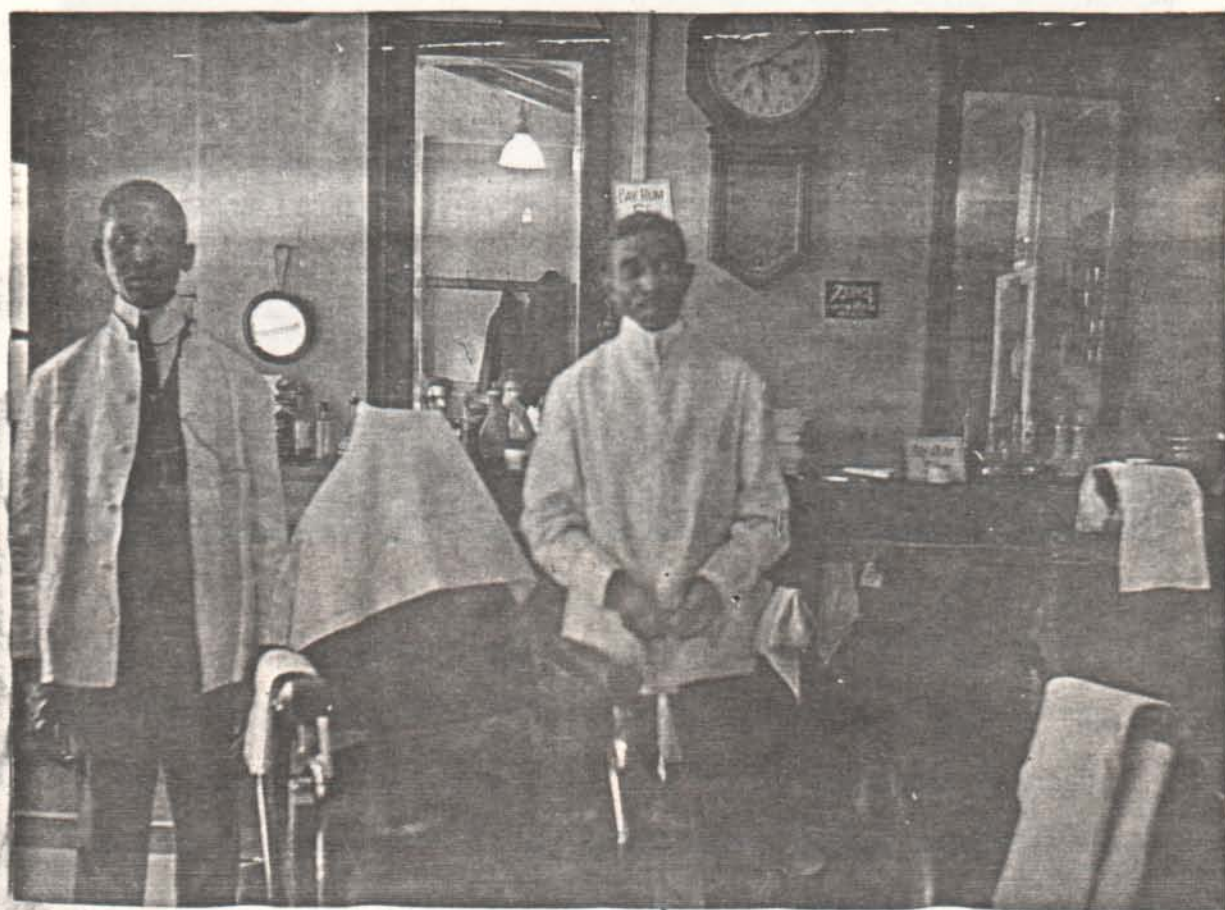
It is gratifying to note that colored help is again accepted at the Worthy Hotel, after its prejudicial expulsion by the former proprietor.

Business.

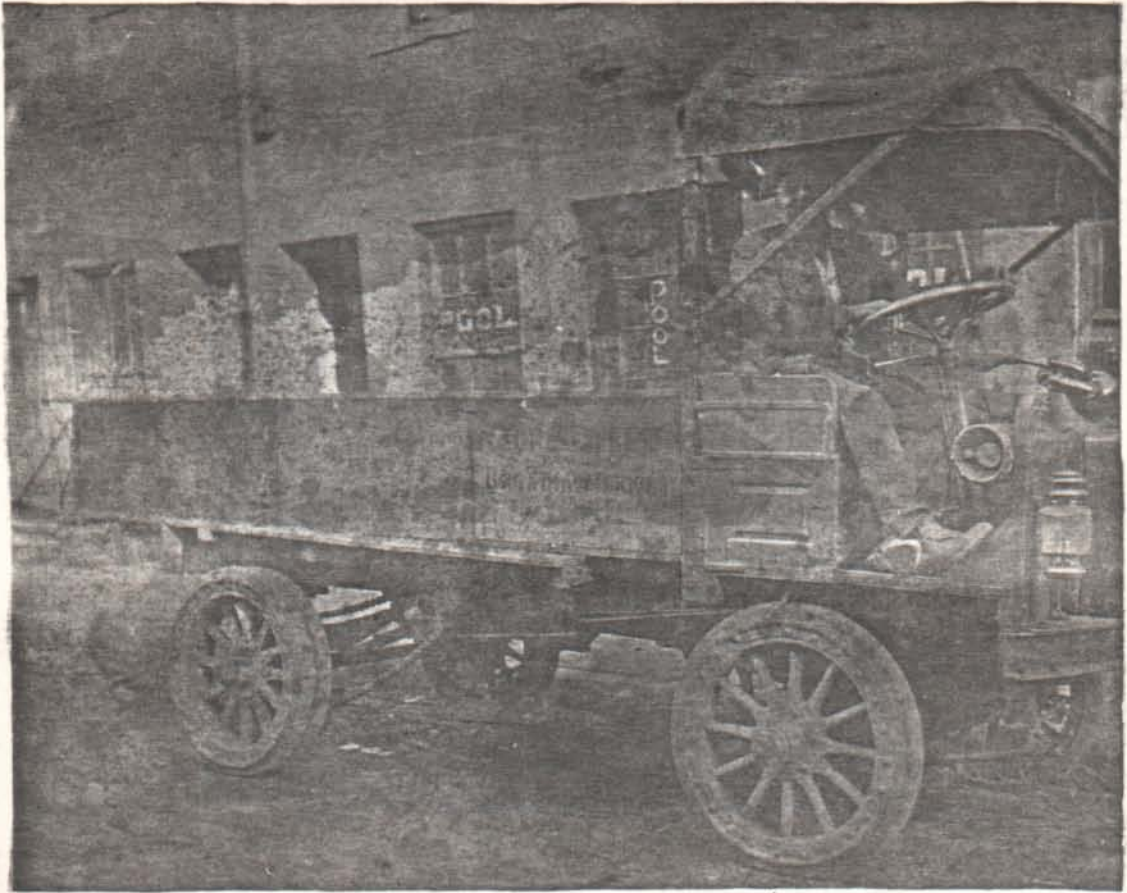
The Springfield negroes are getting more and more the spirit of the southern negroes in regard to business enterprise. The growth of unity among the colored people has made possible the development and success of various lines of business.

For the past twelve years Mrs. Ella M. Stewart has successfully conducted the Highland Employment Bureau at 53 Mason street. The Bureau furnishes private families both in and out of the city with white and colored help, such as, butlers, first-class cooks,

general, second and third maids. In many instances the help thus placed has remained for nine or ten years, which fact testifies to the efficiency of the Bureau. During the year there is an average of twenty-five calls a day most of which have been supplied. In addition, the Bureau could furnish many more first class colored men for butler, store and chauffeur work, if the opportunity were given. Mrs. Stewart has long been engaged in charitable work which has developed within her the sympathy and sincerity that has made possible the success of the Bureau.



The picture on the preceding page is a type of the four barbor shops conducted by colored men in this city. Three of these cater to both white and colored men and one to white men only. The proprietors are well satisfied with their patronage.



From a small beginning, Mr. Sydney Clore has developed his express business to such a degree that he has found it necessary to add an auto-truck to his equipment. There are other expressmen doing business on

a smaller scale.

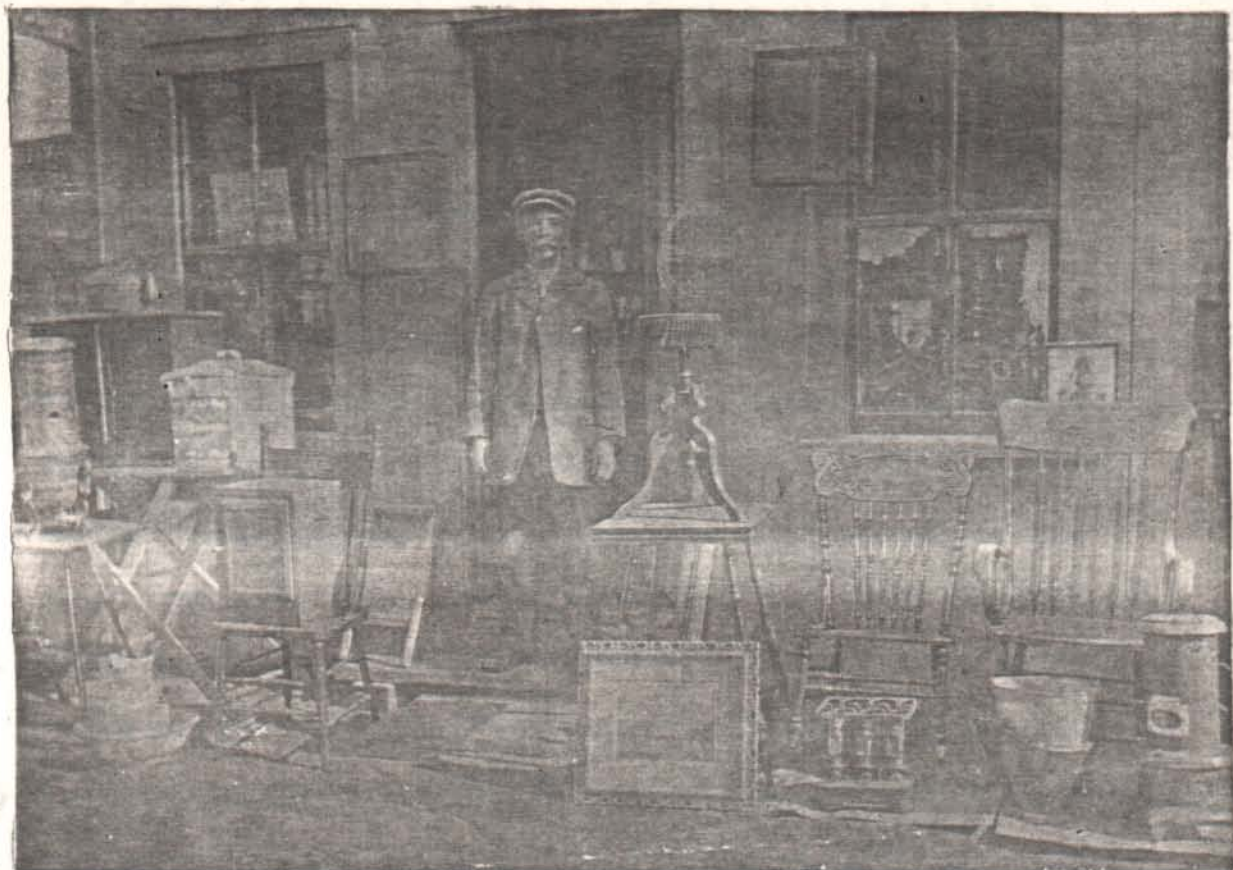
The following is a picture of Mr. James Jackson's bakery. His patronage is among both white and



colored people in all parts of the city and has demonstrated what cleanliness and ability will do in the bakery business.

The picture on the following page is Mr. Frank Giradeau's place of business on Union street

near Walnut. He is proprietor of the East End Furniture Company and has by energy and thrift made considerable progress.



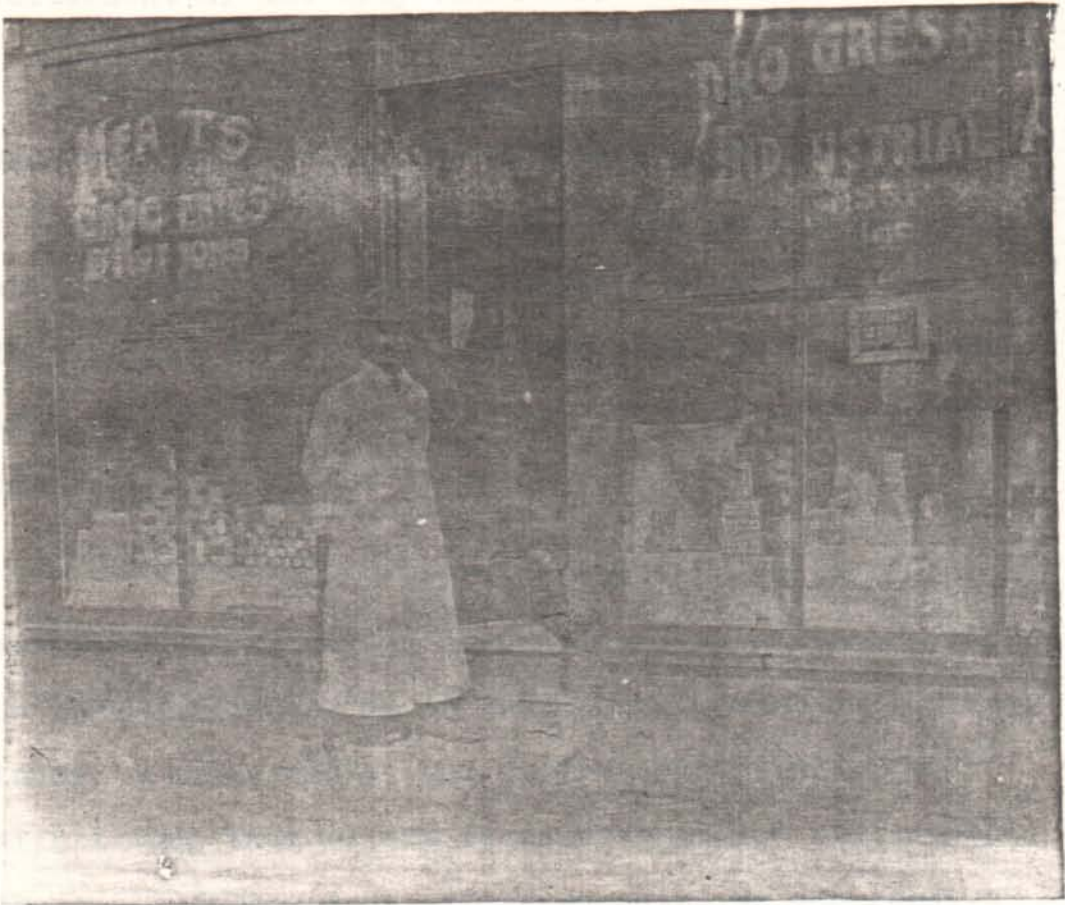
Mr. T. S. Burnett is the proprietor of a similar business in the down town district, he also has become well established.

There are other colored men engaged in business on a small scale where men are hired a few

months in the year; such businesses quite often prove to be the nucleus for large enterprises.

CO-OPERATION.

The Mutual Housing Company of Springfield was formed October 1, 1907, at Loring street A. M. E. Church. Fifteen persons paying one dollar each, on a on a basis of one dollar a week constituted the first membership of the company. From this small beginning the membership has increased to sixty-four with one hundred and twenty-three shareholders. The total assessed valuation of property controlled to date is \$10,700 of which \$3,000 is land and \$7,700 buildings. The trustees and officers are the representative colored men of the city, and are to be highly commended for their sagacity, which has been an important factor in the Company's rapid progress. There has been considerable difficulty in getting homes for the colored people for which reason a great need has existed; the Company was formed to meet this need and has done so to a reasonable extent. Any colored man with an iota of race pride should give his hearty support to the Company, that it may in time to come stand as a monument to negro thrift and co-operation in the city of Springfield.



The Progressive Industrial Aid Association was incorporated December 1, 1913. The object of this Company is to form a wholesale establishment for general merchandise and the manufacture of various household articles. The Company possesses at present one store and is doing a very profitable business.

Both of these organizations illustrate what co-operation and sound business principles will do for the colored people. With co-operation of 1311

adults these organizations will make for the infinite betterment of the city and race.

When we note the development from a push-cart to a co-operative establishment, and from a handful of men to a successful business enterprise, we must admit that the Springfield negro does not despise the day of small things. With this fundamental idea as a basis, it seems impossible to estimate the possibilities of the future.

The negro has been characterized as seeking only the clean handed jobs, no statement could be more untrue; he is in menial employment as in business, a human worker who desires opportunity for effort when that effort is deserving; and will accept the small filthy jobs, if by so doing he can receive some recognition and advancement. The writer believes that this spirit is very human. If unlimited employment is the basis of good citizenship, is it not damaging to the city's welfare to limit the lines of employment to deserving thrifty citizens?

Chapter III.

REAL ESTATE AND HOUSING.Property owned.

The colored people of Springfield have seen the necessity of acquiring property; and to-day control 111 dwellings valued at \$337,800 of which the land is assessed at \$141,700 and the buildings at \$196,100. The total amount of taxes are \$4,570.78 of which the people living on the hill pay \$3,822.50 and the people down town \$748.28.

Ninety-nine persons or 7.5% of the adult population control private property valued at \$278,400, the land valued at \$130,000 and the buildings at \$148,400. The following tabulation will give the division of the property in the two districts showing the total amount of property therein.

	Hill district.		Down town district.
Land	\$103,600	\$26,400
Buildings	\$123,400	\$25,000
	<u>\$227,000</u>		<u>\$51,400</u>

The fact that \$227,000 worth of property is controlled in the hill district and \$51,400 downtown shows quite clearly that the hill district offers the best opportunity for the acquiring of property.

The following tabulation will show the places from which the land owners come.

Virginia	36	Vermont	2
Massachusetts	23	West Indies	2
North Carolina	10	Tennessee	2
New York	4	New Jersey	2
Maryland	4	Delaware	1
Pennsylvania	4	Ohio	1
South Carolina	3	Washington, D.C.	1
Georgia	3	Canada	1

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The 51.6% of the people from the south control 59.5% of the property. This makes the southern negro an important factor in the thrift of his race in the north. On January 1, 1905, the assessed value of the property of colored people, not including church property, was \$177,320, hence the increase for the nine years has been \$101,080. All values given to property are taken from the assessors books.

The colored people have surmounted great difficulties in securing property; it has been hard to obtain employment through which to get the money and then difficult to get anyone to accept it for property in a respectable part of the community. A most disgraceful affair in this connection, occurred when the colored people were about to build the finest institution they have in the city. The colored man, however, is persevering and becoming aware of the fact that he is making some progress.

The fact that all of the eleven negro inventors of 1911 were city-dwellers, goes to show that perseverance in city land owning is repaid by wonderful possibilities. The buying of property on the outskirts of the city has proved to be a profitable investment. With property, the negro is here to stay, without it, the outcome is obvious. Over 97% of the land owners are married people; the question arises as to what the single man is doing; one thing is certain that he is not interesting himself in real estate. Why is it? Is it because he makes more money after he is married? The writer is inclined to believe that this plays a very little part in such an argument, but the real answer probably is that he has tasted and literally

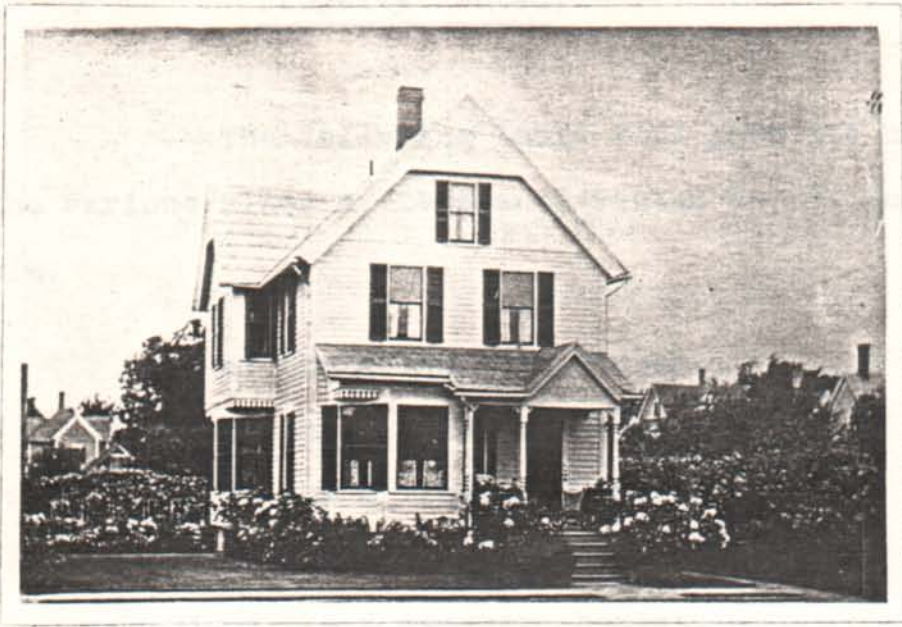
digested the epigram, "Eat, drink and be merry for tomorrow we die". The young man who is conscious that he is classed with the colored race, and lacks in will power to bind himself to what might be termed the white man's job of acquiring property is putting in an early bid for the almshouse, and paying for his reservation on the installment plan. All of us need character, but strange to say, character will only serve, at least economically, as it shines forth to a white man in a real and tangible way, and that way is through property. It should be remembered that property helps the children and the race more than it helps the owner.

Some one has said, "Not failure but low aim is crime". Considering the limitations of education and opportunity of the past generation, there are good reasons why they should expect the support of their children. But if any healthy young man, in this era of education and opportunity, flits his time and dollars to the winds, and in his old age must seek aid of his children, handicapping them to that extent, such an act is crime and can only be the outcome of an aimless life. This generation needs to be one of property-seekers which must come of necessity from stable moral young men.

But listen! Springfield has her duty to perform. Some negroes are seeking homes in localities

where they can live respectable lives and rear their children in accordance with Christian Americanism. It should be remembered that only honest respectable colored people are fortunate enough to get sufficient money to seek such homes, and it may be stated that there are plenty of such people in Springfield. The writer finds that time and again they are refused simply because of their God-given distinction, which refusal is not simply an insult to man but an infamy before the Almighty Creator. Authorities are wont to speak much about good housing and sanitation but it might be well to note that much insanitation and bad housing is forced upon such citizens. Laws are needed that will give the public the purchasing right whenever the purchaser is of good character and willing to meet legitimate terms. Many white citizens have interested themselves in this matter and it is everywhere felt that the colored people are respecting their efforts and living up to the highest ideals of citizenship. Two things are needed, first, young men desirous of acquiring property and second, a citizenship responsive to their efforts.

The next picture is of the residence of Mr. Alexander Hughes, one of the leading colored citizens of Springfield.



The Home of Mr. Alexander Hughes.

For the best kept lawn and most beautiful garden in Springfield, Mass., in 1909 the prize was awarded to him by the Springfield Republican and in 1910 it was awarded by several prominent and influential ladies in co-operation with the newspapers.

Much has been omitted about Mr. Hughes as a citizen, but this much is cited to give tangibility to the fact of idealism in home culture that rests beneath the negro's skin who seeks a home in a respectable community.

Property Rented.

The following table will give the number of the various kinds of tenements rented by the colored people.

123 of the 2 tenement houses.

40 of the 3 tenement houses.

42 of the 4 tenement houses.

2 of the 5 tenement houses.

23 of the 6 tenement houses.

3 of the 7 tenement houses.

21 of the 8 tenement houses.

254 Total.

The average rental for tenements on the hill is \$13.85 per month, while the average rental for tenements down town is \$14.01 per month.

The number of single houses rented are 68 of which 44 are in the hill district and 24 down town. The average rental for single houses on the hill is \$13.93 per month while the average rental for single houses down town is \$15.77 per month.

Investigation has shown that 231 families, or 66.3% of the married people, are living in the 254

rented tenements, that 19.5% of the married people are living in rented single houses and that 14.2% are living in owned houses, or rooming.

It has been found that 74 people paying \$7, \$8, \$9, \$10, and \$11 rental per month are not getting worth for their money. It is unfortunate that city authorities permit such foul breeding places to remain; the people living in these places are not to blame, very often mothers, when questioned about their surroundings, have remarked, "We have been looking for a place for two weeks". These places do not belong to Jews, as some are liable to think, but to penurious white citizens who keep them for rental to negroes and foreigners, and then we hear words of censure regarding the inhabitants of such places. The writer is of the opinion that even cultured authorities would have grave difficulties in living in such environment. The difficulty is with the landlords and here city authorities can well seek sanitation, health and morality by censuring them with heavy fines wherever improper conditions exist. Unless some condition is made by which colored people may rent respectable homes, the city will find that it is forcing upon honest home life and innocent children environment which makes for immorality. Very often we hear that the

negro needs to be educated up to a wholesome way of living, this statement only applies to people forced in such surroundings as above mentioned and would certainly apply to anyone forced into such misery. But this is truly not the colored man's standard of living, a thorough investigation will clearly show that. It is appalling to hear of the disreputable acts that happen every day to honest thrifty negroes who are in search of homes, yet many of them seem to surmount the difficulties.

Words of commendation are heard on every hand concerning the jew, he builds large well equipped tenements, charges reasonable rents and leases them to respectable people of all races, which is more than can be said for many church-goers and their forms of godliness.

Chapter IV.

SCHOOL ATTENDANCE.

From a report received from the Superintendent of Schools in Springfield on November 29, 1913, there were 286 colored children in the schools, an increase of 48 since the year 1905. In that year there were 16 in the High Schools; on November 29, 1913, there were the same number, 7 being in the Central High, 6 in Technical High and 3 in the High School of Commerce.

Under certain provisions children may leave school from fourteen to sixteen years of age; to get some estimate of the children attending school after compulsion, I have taken the number in schools over fifteen years of age. Investigation shows that 27.8% of colored children attend school after it is compulsory; the percentage of girls that attend is 32.8% and that of boys 21.8%. If education is impossible to those desirous of it, because of home circumstances, our benevolent associations should feel it their duty to interest themselves in such cases, but if lack of education is due to indifference, there is, of course, no remedy apart from the individual concerned. The investigator is inclined to believe that opportunities for education are lost because of indifference, if this were not so many would be found in our

evening schools, and it should be here stated that it is not prejudice that keeps them away. Recently Mrs. Ella M. Stewart received a certificate of proficiency in millinery from the Evening School of Trades at the Technical High School; this is a distinction for Mrs. Stewart as she is the first colored person to receive such a certificate from the Evening Technical High. There may be other instances unknown to the writer, but such are few, because it is very often stated that a number start but few finish. These cases are cited to show that there are fine opportunities of which the people do not make good use.

The ignorance of the past fetters the man that knows not. The opportunities of to-day, whether they be few or many, are opened only to educated colored men and women. The educated man can best serve his city and race, regardless of his employment. It is true that some educated colored people have been forced to do menial labor, but no one can dispute the fact that they have added efficiency to their task. It is here to be noted that such employment has been the means and not the end of the educated, such fact is corroborated by instances we see day by day of men and women rising from the position of butler to that of professor of classics in a college or from domestic employment to teachers in schools. These rises may not occur in Springfield, but what difference

does it make where they occur, so long as they occur to Springfield people who have taken advantage of the educational opportunities afforded by the city. This is a thought our young men and women might well ponder.

During the past nine years there have been 15 colored graduates from the Central High School, one of which has the distinction of being an honor pupil. The graduates in various years were as follows:-

1905	1	1910	0
1906	4	1911	1
1907	1	1912	1
1908	0	1913	5
1909	1	1914	1

Total----15

Concerning the occupations of these graduates, 5 are unknown, 1 married, 2 are music teachers, 2 clerks, and 5 attending college. Of the 6 graduates in the years 1913 and 1914, four are attending college, and 1, Miss Lillian Witten the honor pupil, is taking advanced study at High School.

There have been 4 colored graduates from the High School of Commerce.

1900 - -1 1902 - - - 2 1908 - - - 1

Of this number the occupation of 1 is unknown, 1 is in office work, 1 married, and 1 at home. There has been one colored graduate from the Technical High School and he is attending college.

The fact that 85.7% of the graduates of the past two years is attending college is evident proof that the Springfield colored people are seeing more and more the advantages there are in a college education.

Chapter V.

BENEVOLENT AND SOCIAL INSTITUTIONS.

Churches.

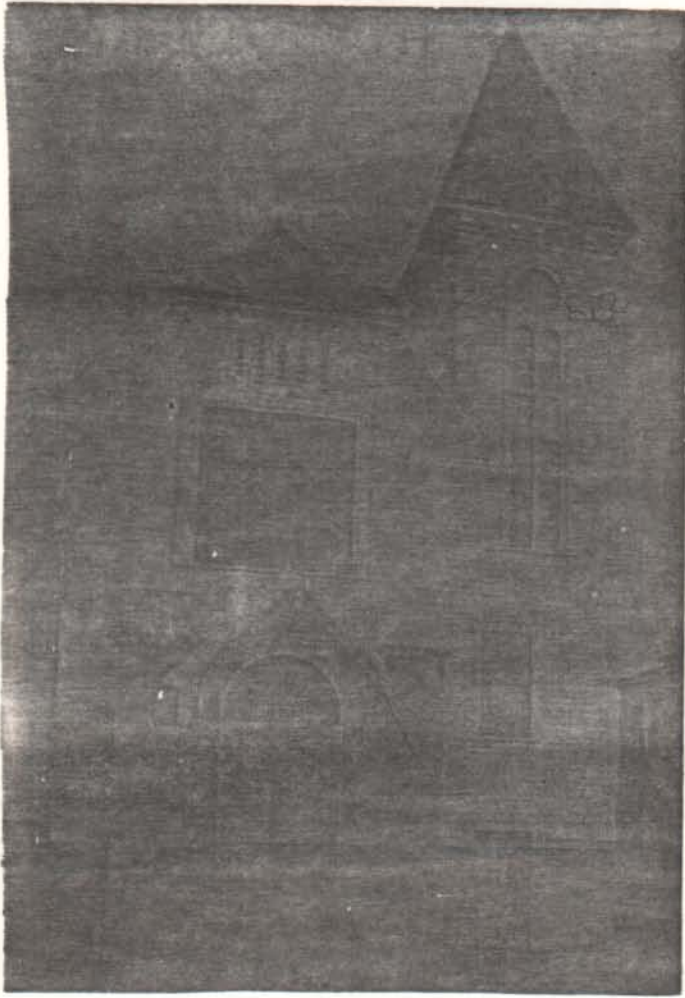
The total assessed valuation of church property controlled by the colored people of Springfield is \$48,700, of which the land is valued at \$8,700 and the buildings, at \$40,000. This estimate does not include the valuation of the St. John's Parish Home, since it was not finished when these valuations were taken.

The assessed valuations are as follows:-

	Land	Church.
Loring street Methodist	\$1,800	\$12,000
Third Baptist	3,400	10,000
St. John's Congregational	13,500	18,000
	<u>\$ 8,700</u>	<u>\$40,000</u>

The Loring street A. M. E. Church of which Rev. J. L. Witten is pastor, is the oldest of the colored churches and is located in the southern part of Springfield. The present house of worship was built in the year 1892 and in 1912 was remodelled at a cost of \$1000. This society, with one hundred and twenty members and a Sunday school membership of eighty, does all the work incident to a religious body. It has recently pur-

chased a two tenement house, one tenement is used as a personage and the other rented out bringing an income of



Loring street African Methodist Church.

one hundred and eighty dollars a year. The Church is now in a prosperous state having doubled its membership in the last two years.



The Third Baptist Church.

The Third Baptist Church had its beginning in weekly prayer meetings held in the homes of William M. Clark and Lucy Hicks on Hancock street in the years 1869 and 1870. In 1871 a number of colored families moved to Springfield from the South and the movement for a church for colored people gained such impetus that in 1872 rooms were engaged in the Institution for Savings

building, and the Church was organized on October 8 of that year as the Pilgrim Baptist Church. A split occurred in the Church in 1876 but the difficulty passed over and the Church was reorganized under the name of Third Baptist Church. Under the pastorate of Rev. S. Henri Brown the present Church building was erected on West William street and dedicated free of debt in the spring of 1892. When erected it was considered to be one of the best churches belonging to colored people in New England and one of the very few churches that have been dedicated free of debt. On July 28, 1911, the Church, assisted by Dr. Robert Stuart McArthur installed a Steere organ at a cost of two thousand dollars. The auditorium at the same time was redecorated and during the present year the same has been done to the Sunday school. The seating capacity of the Church is 400. Its membership is two hundred and sixty-five and that of the Sunday school is one hundred and forty-seven. The Church is confronted by the same problems as all the down town churches, that is, the scattering of its members to various parts of the city.

The Church has been without a pastor for eighteen months, during which time the pulpit has been filled by local preachers and many from out of town. The Rev. Garnett R. Waller, now pastor of Trinity Baptist

Church of Baltimore, Md., has accepted a call from the Church and will soon be installed as pastor.



St. John's Congregational Church.

The St. John's Congregational Church has the distinction of possessing the most modern and the best equipped plant of the colored churches of New England.

The present Church edifice, erected in 1911 and dedicated December 3 of the same year, occupies a very desirable site at the corner of Hancock and Union streets and is a model in architecture, furnishings and general arrangement. It is frequently inspected

by church building committees and its general plan has already been adopted by two other churches.

The Church was organized in 1890 by the union of the old Sanford Street Church and the Quincy Street Mission. It was in the Sanford Street Church that John Brown held a pew and worshipped regularly with the colored people during his residence in Springfield. The Church takes great pride in the fact of this relation to the "Hero of Harper's Ferry" and it preserves as a valuable treasure the old "John Brown Bible" which was the pulpit Bible of the parent Church at the time of Brown's connection with it.



The Church property as it now stands is

a beautifying addition to the community.

From its organization the Church has grown rapidly and especially during the ministry of the present pastor Rev. William N. De Berry who began his pastorate on May 18, 1899.



St. John's Parish Home.

During the year thirty-six new members have united with the Church raising the membership to two hundred and fifty. The Sunday school maintains a high standard of excellence both in numbers, organization, and efficiency. There are enrolled at present 216 pupils in 19 classes.

The annual bazaar held in October by the

fifteen circles of the Church netted \$953.34 for the running expenses of the Church.

In 1905 the pastor made a careful sociological study of the negroes of Springfield with a view to relating the work of the Church more closely to their social and industrial status. The result was the enlargement of the work by the addition of institutional features with the emphasis upon that for women and girls. The emphasis was thus placed because the female population was found to be largely in excess of the male population.

The St. John's Parish Home for Working Girls is perhaps the most important part of the institutional work. The building together with its furnishings represents an expenditure of about \$13,000 and was opened November 14, 1913. It is of the same architectural style and finished as the Church to which it stands adjacent and is thoroughly modern in construction and equipment. It contains twenty-six rooms in all, including the pastor's living apartments and the Church office.

Its purpose is to offer to colored working girls and women the advantages and protection of a well-ordered Christian home and it is open alike to all regardless of religious persuasion. It is conducted much after

the plan of the Y. W. C. A. home.

A charter of incorporation for the Parish Home has been applied for.

Here women and girls who come to the city as strangers may, at a nominal cost, secure lodgings and meals for either a transient or permanent period. Here also they are helped to find suitable employment and protected against the many dangers and snares to which the homeless young woman is especially exposed in every large city.

In response to the urgent demand in New England for competent maids in household service, young colored women are coming hither from the South and elsewhere in steadily increasing numbers. These young women constitute a large proportion of the parish of every northern colored church. It is the obvious duty of every such church to serve, in so far as it is able, the social and industrial needs of this large and important element of its constituency.

Free Employment Bureau.

They believe that as a church, they can no better promote the material welfare of the colored people of the city than by the means of securing work

for the unemployed among them. Accordingly, the Church conducts a free employment bureau through which it renders an invaluable service to the many of both sexes who daily apply for work.



Class in Sewing.

The Night School of Domestic Training.

A night school of domestic training is conducted in rooms specially equipped for this purpose in the church basement. The aim of this school is to meet the needs of young women in domestic service who wish to become more efficient in their work and to help

others not in domestic service who desire to increase their knowledge and proficiency in the domestic arts.



Class in Cooking.

Plain and fancy cooking, the preparation and serving of special meals, dressmaking, embroidery and the proper care of a home are among the subjects taught.

The teachers in charge of these classes are specialists in their professions, each having had thorough technical training and extended practical experience.

The emphasis, which in this day is everywhere being placed upon the study of domestic economy, is illustrative of the importance and breadth of this hitherto neglected field of education. Along with the steady development of domestic science must come necessarily the steady development of domestic service. The latter must be lifted ultimately from the degradation of a menial occupation to the dignity of a lucrative profession. No woman who engages in this form of service and fits herself for it need be ashamed of her calling. In no other field of human industry is there greater opportunity or need for specialized and thoroughly trained service.

While the proportion of colored women who must earn daily bread in this field of work is very large, it is also true that the proportion of those thus employed who are properly trained is very small. The majority are therefore at a grave disadvantage. It is this condition which prevails to so large an extent among the working girls and women that gives the work of this Night School of Domestic Training its significance and value.

Again, a working knowledge of domestic science is invaluable to every woman whether it be necessary for her to earn her living as a domestic or

not. It is indispensable to the orderly conduct of any home. It is therefore coming to be recognized more and more as a necessary part of the education of every girl regardless of her social position.

Women's Social Union.

Corresponding to the Young Men's Club is the Women's Social Union, an organization among the young women of the Church and parish, whose purpose is the social, moral and mental betterment of its members. Its monthly meetings held in the social rooms are well attended and the Union is doing a splendid work among the women.



The Social Center.

Social Center.

Two large rooms adjoining the main auditorium and separated from it by folding doors serve as a social center for young women. These rooms are in charge of a competent matron and are open every evening from seven until ten o'clock. They are equipped with ample and varied facilities for rest and recreation. They are supplied by the City Library with carefully selected books which are changed periodically. To these rooms come regularly also the local daily papers, the leading race journals, and a dozen or more good magazines.

The rooms are well used not only by working girls but also by the women generally of the parish and community. They are the meeting place of various organizations among women, both religious and social.

The cut on the following page gives an interior view of the Church office, the business headquarters of all departments of its work. It is on the first floor of the Parish Home.

From the beginning of his pastorate, it has been the persistent aim of Rev. De Berry to so regulate and conduct the business affairs of the Church as to maintain its honor and credit in the eyes of all with whom it has business relations. The Church today has

an orderly and efficient business system and a good name for business integrity in the community. Its books and records are kept by a trained office assistant who devotes her whole time to the work of the Church.



The Church Office.

The office is open daily, except Sunday, from 8.30 A.M. until 5 P.M. The pastor may be found in the office daily from 1 until 2 P.M.

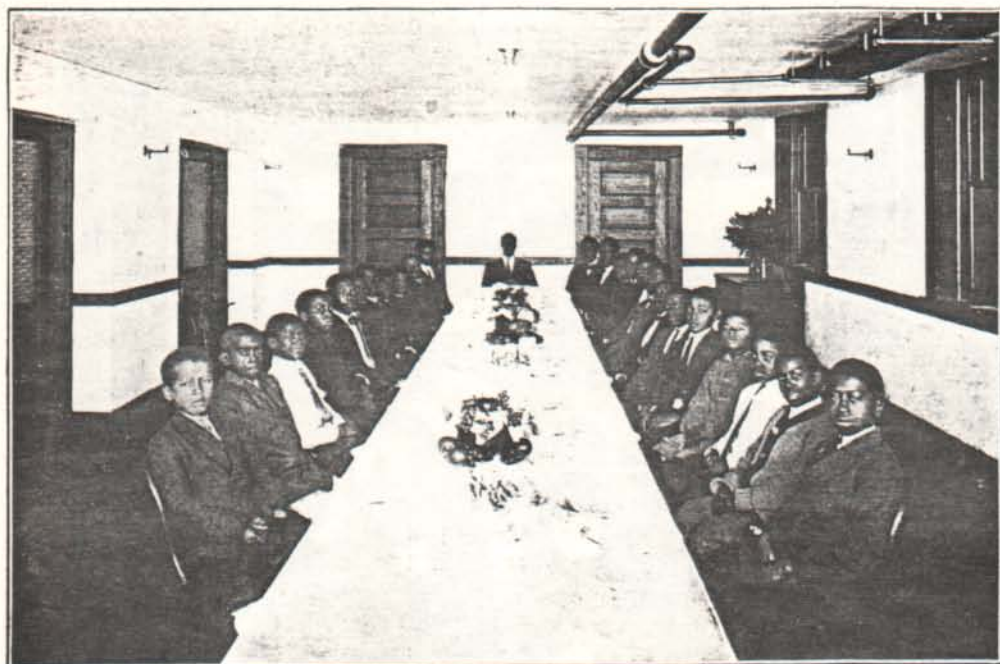
Young Men's Club.



Club Room for Young Men and Boys.

The Young Men's Club admits to membership young men eighteen years of age and over. The object of this organization is the moral, mental and industrial betterment of its members. The Club holds a fortnightly meeting for the free discussion of some topic of interest to men, or for hearing a lecture or address by an invited speaker. It has a well furnished club room in the Church tower in which its meetings are held and which is open every evening as a social

center for young men. The Club has been a popular rendezvous for the young men and older boys of the community, and to many of these it offers a substitute for the streets, as a place in which to spend their leisure evening hours.



Boys' Club at Banquet.

Boys' Club.

For boys under eighteen years of age, another interesting and vigorous club is conducted. It is under the efficient leadership of a young man who is

especially well fitted for the work, having received his training at the International Young Men's Christian Association College. Its meetings are held on Friday evening in the large Sunday school room in the basement of the building.



Boys' Club Basket-Ball Team.

Athletics is given a prominent place in the Club's work. For the past two years its basket-ball team has maintained a fine record in the meets of the Springfield Sunday School Athletic Association of which it is a member. The Club devotes much time also to debating, story-telling, and parliamentary drill.

Girls' Club.

Corresponding to the Boys' Club is a similar organization for girls. The work of this Club is directed by three of the church women. Its meetings are held weekly in the social rooms. The time is devoted to reading, sewing, embroidery, raffia work, basketry and such exercises as are interesting, instructive and helpful to girls. The Club members render such services as ushering at church entertainments, table-waiting at church suppers and singing in the Sunday School Choir.

Jubilee Singing.



St. John's Double Quartette and Reader.

Another unique feature of the work of St. John's Church is the cultivation of the southern plantation melodies and jubilee songs. The St. John's Jubilee Double Quartette which makes a specialty of this music and which during the past three years has become well known throughout western New England for the excellence of its singing, is the most popular musical organization in the Church. This Quartette with the

assistance of a reader raised through concerts more than \$2,000 for the building fund of the new Church.

Effect upon Church as a Whole.

An almost insoluble problem of the Church of our day is the problem of giving its members something to do aside from money raising for its own support. The institutional church has made a long step toward the solution of this difficult problem.

In St. John's Church there is life and activity not only on Sunday but every day and night of the week. The Church is therefore made to serve the social and practical needs of the people on the week day as well as their spiritual needs on Sunday. The result is that it is to them a very different institution from what it was when its energies were confined to the ordinary, traditional methods of church work. To these methods the colored people have no desire to return after the three years experience in the broader and more interesting sphere of every-day applied Christianity.

Financial Support.

The current expenses of the Church work proper are met in the main by the church membership. The

institutional work is supported chiefly by the voluntary contributions of friends outside of the Church. The number of such friends and the generosity with which they have remembered this cause has been most gratifying indeed. They are putting forth an effort to install a pipe-organ.

The Bethany Baptist Church.

Owing to some difficulties in the work at the Bethany Baptist Church, no services have been held during the past few months. Recently, however, Rev. Robert W. Fields came to the city and reorganized the Church which is now located on the corner of Greene and Nelson streets. The membership is one hundred.

The sixty-three colored people attending churches for white people are; Unitarians, Seven Day Adventists, Christian Scientists, Presbyterians, Methodists and those at Faith Tabernacle.

Never before was the feeling of brotherhood among the churches so apparent as it is to-day. This kindly spirit has been greatly increased during the present year by the inter-church Lyceum organized by Miss Bessie E. Rollins. The Lyceum is doing a practical piece of work by bringing the different pastors and churchmembers together for literary programs and social intercourse.

Clubs.

The Springfield Mutual Beneficial Association was organized in 1865 and incorporated in 1906. The society was formed for the purpose of helping returned soldiers from the civil war. The membership is composed of the older generation of people and at present numbers thirty-one. The organization has placed a memorial window in St. John's Church in honor of Eli S. Baptist their first president. From a bank account of \$2,000 the society pays sick benefits and death dues. It is a well organized society and is in a prosperous condition.

Women's Clubs.

The Francis Earl Wilson Harper Club was organized with twenty persons on February 22, 1900. Previous to this time a few women had joined in what was known as the King's Daughters' Society. This society endeavored to support a home for aged colored women, but being unable to do so, reorganized and became the present Club. This Club is a member of the Northeastern Federation of Women's Clubs, and has as its motto, "For God and Humanity". After accepting such an all inclusive motto they could think of no woman more great and noble, more broad-minded and

more practically interested in the colored people and especially the girls, than Mrs. F. E. W. Harper, thus the Club adopted her name and chose Mrs. Thomas Thomas as their first president.

The Club has done very useful work by furnishing a room in one of our city hospitals, by supporting an orphan girl in college at Richmond, Va., by giving two scholarships to southern schools and by paying an apportionment of fifty dollars to the Northeastern Federation. The Club has also busied itself helping unfortunate families with money and fuel and an annual distribution of baskets at Thanksgiving and Christmas time. We will all agree that this work is indispensable, and that the highest praise is due these women who see God in Humanity. Mrs. Higgins is the present president.

The Mary Highland Garnet Club.

On December 26, 1902 ten women came together and formed the Mary Highland Garnet Club, electing as their president Mrs. Jennie Lee. The work has brought the women in close contact with the poor and needy which has demonstrated the spirit of the Club motto, "For God and Humanity". Some of the work accomplished has been in the nature of furnishing rooms

for four teachers in Daytona, Fla., in furnishing two young men a room in an industrial school in West Alabama, by giving a scholarship to a young woman at Durham, N.C., and sending boxes and barrels from time to time to needy schools in the South.

The membership at present is thirty-six. Words can never express the content of the real, far-reaching work that is being done by this highly commendable society.

Men's Clubs.

The Masonic Lodge.

The Masonic Lodge of Springfield was granted its charter June 25, 1866, and is under the jurisdiction of Prince Hall Grand Lodge of Massachusetts whose warrant was granted by the Grand Lodge of England on September 29, 1784.

The Lodge is interested in rendering assistance to worthy charities and charitable organizations. The present membership is thirty-five.

Affiliated with the Lodge is the Queen Esther Court, the Heroines of Jericho No. 2. This organization was formed in 1886 and is composed of the wives, daughters, and unmarried sisters of Masons. The membership is thirty.

Golden Chain Lodge # 1549.

G. V. O. of O. Fellows of America.

This order of Oddfellows originated from a society of colored men in 1871, who were desirous of having some place of meeting where they could feel at home and thereby lighten the burdens of everyday life. Their first idea was to establish a church, but after some hesitation it was decided to form a lodge of Oddfellows, as many of the men had seen the light of Odd Fellowship. The members held meetings in their homes and later in the Hancock Hall on Armory Hill.

Early in the year of 1873 the society made a formal application to North Star Lodge #1372 G.V.O. of O.F., Worcester, Mass., for a charter to establish a lodge. The request being granted, a number of Past Officers of the Worcester Lodge came to this city July 14, 1873, and established the Lodge known as Golden Chain Lodge #1549, of the Grand United Order of Odd Fellows. The charter members numbering sixteen.

The District Grand Lodge #26 of Massachusetts was organized soon after 1881. Brother A. N. Brown, one of the present Past Officers, being one of its life members.

One of the crowning events in the history of the organization was the entertaining of the New England Demonstration of Odd Fellows, September 5, and 6, 1886. From the evening reception of this demonstration the lodge netted(\$500) five hundred dollars, with which a sinking fund was started and which today amounts to (\$2,000),two thousand dollars.

During the year 1903 the lodge, then possessing a membership of seventy and sixteen officers, celebrated their thirteenth anniversary with a banquet at the Highland Hotel.

On July 22, 1908, ten members received a certificate of incorporation from the Secretary of the Commonwealth of Massachusetts, under the name of the Golden Chain Hall Association for the purpose of acquiring, holding, maintaining and managing a building for the use and accomodation of the Golden Chain Lodge #1549, Grand United Order of Odd Fellows. In the near future the Lodge expects to dwell in its own home.

On December 5, 1913, the Lodge celebrated its fortieth anniversary by holding a banquet in the beautiful assembly room of the St. John's Congregational Church. The present membership is seventy in good standing. The Lodge has made itself a factor in Springfield

and this has been in no small measure due to the assistance of their wives and daughters, who have formed an auxiliary known as the Household of Ruth #68 established October 5, 1875. In the beginning the society was composed of the wives, widows and all associated with the financial members of the Golden Chain Lodge but now the opportunity for membership is extended to all women who desire to share the blessings that come from efforts to strengthen the bonds of Friendship, Love and Truth.

Harmony Lodge #140 of Elks.

Harmony Lodge # 140 I.B.P.O.E. of W. was organized in December 1907 with an enrollment of twenty-five. The Lodge has made steady progress, yet not so great as it might have, had not some difficulty arisen between the order and the white order of Elks. It may be stated, however, that a substantial balance remains in the treasury which testifies to the progress and solidarity of the organization. The present membership is thirty-seven.

The Knights of Pythias.

On Saturday evening, January 3, 1914,

Grand Chancellor, Sir Henry E. Glen, S.M.A.; Sir James R. Farrar, D.D., G.C., Sir Miles R. Gordon, with Sir Knights from E. C. Day and Fidelity Lodges instituted Macas Lodge, No. 21, K.P., under the jurisdiction of the District Grand Lodge of New England.

The following Sir Knights were reobligated:

Jerry Bell, Walter R. Bell, George G. Brown, William Brunson, William M. Bryant, William E. James, Harry B. Jennings, George A. Ruley and Adam West. After which the following were initiated:

George Clark, John W. Clark, Isaiah Clinton, Livingston R. Gardiner, Parker Goode, John Hesco, Hercules Jones, Lewis Jones, John W. Layton, Henry Pittman, William A. Saunders, Thomas E. Simons, James Sumpter. The following officers were installed by the G.C., H. E. Glen, assisted by S.M.A., J. R. Farrar, acting G. M. A., and Miles R. Gordon, Acting G. P.

P.C. Adam West,	M.F. Walter R. Bell,
C.C. William Brunson,	M.E. William Bryant,
V.C. George A. Ruley,	M.A. George Clark,
P. John W. Layton,	I.G. Henry Pittman,
K. R. S. L. R. Gardiner,	O.G. Hercules Jones.

This lodge was organized this year for which reason it was thought fit to give a detailed announcement of its proceedings and officers.

Chapter VI.

The Negro in Politics.

Negro Civic League.

On November 29, 1910, a public meeting was called to consider plans for organizing the colored citizens of Springfield to keep abreast with the times, it being felt that some form of organization was needed apart from the church or any other organization. The result was that a "Negro Civic League" was organized December 14, 1910 with one hundred and thirty-five members, having as their motto: "One for all and all for one".

The object of the League may be summed up as follows:-

1. The protection of our rights as citizens
2. The advancement of our political rights.
3. The co-operation of each male member of the community when the negro is concerned.
4. To think out the best way to act, and to consider conditions as a whole and plan to systematically better the same.

While taking up every phase of their

connection with the city, state and nation, they have above all inspired the negro to higher ideals and given him an intelligent method of pursuing his manhood rights.

The method used is mainly educational. Speakers address the League on various topics. Some of the speakers have been:-

E. A. Johnson L.L.D. New York City.

Mr. Albert P. Langtry, Secretary of the Commonwealth of Massachusetts.

Rev. W. M. De Berry, St. John's Congregational Church.

Mr. Edward S. Bestie, ex-city solicitor.

Rev. John L. Witten, pastor Loring A.M.E. Church.

MR. F. G. Wooden, ex-city solicitor.

Mr. Charles W. M. Williams, clerk of Juvenile Court of Boston.

Mrs. M. I. Bethune, Dayton, Fla.

Rev. Charles A. Wright of Chicopee.

The financial end of the organization is wholly conducted by the colored people. The League contributed its quota towards defeating a candidate for Senator, whose opposition to an amendment it was thought, was damaging to the negro vote in the South. It also gave a testimonial to Howard Drew, the world

famed sprinter, the receipts of which were \$112.58. On July 4, 1912, they were successful in receiving second prize for their float.

This movement has completely solidified the negro vote in Springfield, not as a blind party vote, but as an intelligent vote for the best interests of the race. The League is well organized and has proven to be a real factor for good in this city.

Voters.

In the year 1905 it was found that 63.8% of the male population were registered voters; in 1914 investigation shows that only two hundred and thirty out of the five hundred and ninety-six adult males, or 39.5% are voters. The voters by wards are:—

<u>Ward.</u>	<u>Voters.</u>
1	3
2	20
3	33
4	11
5	70
6	41
7	33
8	19

In the opinion of men competent to know, the difficulty in getting colored men to use the ballot lies in the fact that they feel the colored race reaps no benefit from legislation. It is true that the negro in the South suffers from taxation without representation, and that northern representatives elected by northern negroes are not greatly concerned about this injustice; yet there are saner methods of securing justice than by refusing to vote. The Negro Civic League is doing much to change false impressions concerning the franchise, by making intelligent studies of conditions and by citing practical results.

In the South laws are passed that prohibit the negro from voting; in the north, that is in Springfield, it seems necessary to pass laws to force him to vote; accordingly it seems that the southerner could make faster time by giving the negro free use of the franchise. A note of seriousness is here present, for with such a state of affairs the people are wholly unprepared to withstand any inhuman enactment, the homes, the women and the children are at the mercy of any injudicial representative. Let no man cry about lack of opportunity who fails to recognize and use that first and greatest opportunity of any citizen, the franchise.

If some negroes do not see fit to vote upon every question, it is only fair to themselves, their race and their country that they register and be thus prepared to confront any hazardous situation.

CONCLUSION.

From this study it very apperant that the Springfield negro is making marked progress as the door of opportunity slowly but surely opens. It is evident that the colored young man of to-day must be both moral and proficient in order to obtain the real opportunities. If an employer desires a colored man for a position, he most always seeks a stable, educated man, it matters not whether the employment be menial or professional. There are, however, cases of indiscriminate hiring which quite often result in an indolent fellow getting an opportunity and falling down on the job, so incensing his employer that he refuses to hire any more colored men; the investigator would suggest that employers in such instances be considerate to the extent that they hire colored men for responsible positions who are recommended by colored men of good reputation in the city.

Money should talk to the young colored man in our city, but on the other hand it walks or rather flies, which is certainly damagng to progress. The young man here needs not simply to buy property, but to buy it on the outskirts where it will increase 100% in five or six years.

If, as we believe, the welfare of the city depends upon the welfare of its citizens, it should be the concern of the city to see that the initiative and efficiency of the negro be rewarded as that of any other nationality by opportunity in every line of employment.

Homes Owned or Rented	C.	Assessed value.
	R.	Amount of rental.
House Single or Tenement	S.	
	T.	No. of Tenements.

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Negroes of Springfield, Mass.

Individual.

Name,	Address,
Sex,	Age or about,
Birthplace,	How long resident,
Voter,	Occupation,
Assessed value of real estate owned,	

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