

African American Civil Rights in Rhode Island People and Places

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About These Materials:

Teacher materials on the Civil Rights Movement often have a focus on events in the 1960s and national topics. However, the Civil Rights Movement is rooted in and informed by much earlier periods of history. Additionally, many significant events related to Civil Rights history happened right here, in Rhode Island.

The Rhode Island Historical Society, in partnership with the Rhode Island Black Heritage Society and the Rhode Island Historical Preservation and Heritage Commission, was awarded a grant from the National Park Service* for a multiphase project on African Americans' Struggle for Civil Rights in Rhode Island: The 20th Century. The project consisted of conducting archival research, collecting oral histories, and documenting places of significance to civil rights in Rhode Island over the course of three years, 2017-2020. Public exhibits and school unit plans were also created thanks to this grant.

The following lessons reference many types of primary sources from local, Rhode Island collections and some created for this project, like the oral histories in lessons 3 and 4. They also include new secondary source documents called Historic Property Data Forms that were completed in the course of this grant-funded project by The Public Archaeology Laboratory, Inc.

These lessons are meant to serve as a supplement to the Civil Rights history already being taught in classrooms; the focus is on local events and people. Some lessons may reference time periods earlier than the 1960s, while also drawing connections from those events up to today.

The lessons are not designed to be used in lecture-style teaching or as independent homework assignments. The lessons use collections of primary and secondary sources with guiding questions and graphic organizers to help students analyze the sources and gather their thoughts to be used as points of class discussion, either in groups or as a whole class. Some of the questions ask students to formulate and back-up their own thinking. As such, there may not be right or wrong answers, and students should be encouraged to listen to and consider the perspectives of their peers.

*This material was produced with assistance from the Historic Preservation Fund, administered by the National Park Service, Department of the Interior. Any opinions, findings, and conclusions or recommendations expressed in this material are those of the author(s) and do not necessarily reflect the views of the Department of the Interior.

Learning Objectives:

Students will understand and evaluate differences between primary and secondary sources

Students will evaluate and analyze sources to gather historical information which will inform their own decisions and arguments

Students will make connections between the events of the Civil Rights Movement to current circumstances today

Students will analyze and evaluate criteria for designating structures for historic preservation and learn why historic preservation is an important process

Educational Standards:

RI K-12 GSEs for Civics and Government

GSEs for Grades 9-12

C&G 1: People create and change structures of power, authority, and governance in order to accomplish common goals.

C&G 1–2: Students demonstrate an understanding of sources of authority and use of power, and how they are/can be changed, by...

- a. identifying how actions of a government affect relationships involving the individual, society and the government (e.g., Homeland Security)

C&G 2: The *Constitution* of the United States establishes a government of limited powers that are shared among different levels and branches.

C&G 2–2: Students demonstrate an understanding of the democratic values and principles underlying the U.S. government by...

- c. identifying and giving examples of the discrepancies between democratic ideals and the realities of American social and political life

C&G 3: In a democratic society all people have certain rights and responsibilities.

C&G 3–2: Students demonstrate an understanding of how individuals and groups exercise (or are denied) their rights and responsibilities by...

- d. identifying and explaining ways individuals and groups have exercised their rights in order to transform society

C&G 4: People engage in political processes in a variety of ways.

C&G 4–1: Students demonstrate an understanding of political systems and political processes by...

- e. analyzing multiple perspectives on an historical or current controversial issue

C&G 4–3: Students participate in a civil society by...

- b. identifying and describing the role that various institutions play in meeting the needs of the community

C&G 5: As members of an interconnected world community, the choices we make impact others locally, nationally, and globally.

C&G 5-2: Students demonstrate an understanding of the benefits and challenges of an interconnected world by...

- b. analyzing and evaluating a contemporary or historical issue (e.g., free trade versus fair trade, access to medical care and terrorism)

RI K-12 GSEs for Historical Perspectives/RI History

GSEs for Grades 9-12

HP 1: History is an account of human activities that is interpretive in nature.

HP 1 –1: Students *act as historians*, using a variety of tools (e.g., artifacts and primary and secondary sources) by...

- a. formulating historical questions, obtaining, analyzing, evaluating historical primary and secondary print and non-print sources
- b. explaining how historical facts and historical interpretations may be different, but are related

HP 1–2: Students interpret history as a series of connected events with multiple cause-effect relationships, by...

- a. explaining cause and effect relationships in order to sequence and summarize events, make connections between a series of events, or compare/contrast events

HP 2: History is a chronicle of human activities, diverse people, and the societies they form.

HP 2– 1: Students connect the past with the present by...

- a. explaining origins of major historical events
- b. identifying and linking key ideas and concepts and their enduring implications
- c. analyzing and evaluating how national and world events have impacted Rhode Island and how Rhode Island has impacted national and world events

HP 2– 2: Students chronicle events and conditions by...

- a. creating narratives based on a particular historical point of view
- b. synthesizing information from multiple sources to formulate a historical interpretation

HP 3: The study of history helps us understand the present and shape the future.

HP 3– 1: Students demonstrate an understanding of how the past frames the present by...

- a. gathering evidence of circumstances and factors contributing to contemporary problems
- b. formulating a position or course of action on a current issue from a choice of carefully evaluated options, taking into account the historical underpinnings

HP 3 – 2: Students make personal connections in an historical context (e.g., source-to-source, source-to-self, source-to-world) by...

- a. articulating an understanding of the meaning, implications, and impact of historical events on their lives today
- b. analyzing how an historical development has contributed to current social, economic, or political patterns

HP 5: Human societies and cultures develop and change in response to human needs and wants.

HP 5– 2: Students demonstrate an understanding that culture has affected how people in a society behave in relation to groups and their environment by...

- a. analyzing how membership in particular cultural groups has affected civic engagement on the local, regional, and national level, citing evidence.

HP 5– 3: Various perspectives have led individuals and/or groups to interpret events or phenomena differently and with historical consequences by...

- a. utilizing sources to identify different historical narratives and perspectives about the same events.

RI K-12 GSEs for Geography

GSEs for Grades 9-12

G 1: The World in Spatial Terms: Understanding and interpreting the organization of people, places, and environments on Earth's surface provides an understanding of the world in spatial terms.

G 1–1: Students understand maps, globes, and other geographic tools and technologies by...

- c. analyzing how place shapes events and how places may be changed by events

G 2: Places and Regions: Physical and human characteristics (e.g., culture, experiences, etc.) influence places and regions.

G 2-1: Students understand the physical and human characteristics of places by...

- a. evaluating how humans interact with physical environments to form past and present communities.

G 2-2: Students distinguish between regions and places by...

- a. analyzing and explaining how concepts of site and situation can explain the uniqueness of places.

Additionally, these lessons meet the ELA Common Core anchor standards of reading and writing--especially the literacy in history/social studies strand--as well as the anchor standard of speaking & listening.

Definitions:

Activist- a person who works to bring about social or political change

Commemorate- to celebrate and/or remember by doing or building something

Congregation- a group of people assembled for religious worship

CORE- stands for "Congress of Racial Equality." This organization was nationwide but had many state-run chapters

Emancipation- the process of being set free from restrictions; liberation

Fair Housing- a practice and eventual legislation that prohibits discrimination in home sales, rentals, and financing based on personal demographics such as race

Historic Preservation- an endeavor that seeks to preserve and protect buildings and landscapes with historical significance

Injustice- a lack of fairness

Mobilize- to make something capable of moving; to begin putting plans into action

NAACP- stands for "National Association for the Advancement of Colored People." This organization, like others, was nationwide but had many state and regional chapters

National Register of Historic Places- The U.S. federal government's official list of districts and buildings designated for preservation because of their historical significance

Oral History- the collection and study of historical information using sound recordings of interviews with people having personal knowledge of past events

Prosecution- conducting legal proceedings against someone in a criminal charge

Rehabilitation- the act of restoring something to its original condition after being damaged

Strategic- carefully planned to serve a specific purpose

Sue- institute legal proceedings against someone or something

Vigil- an event when a group stays in a place and quietly waits, prays, etc., especially at night

Lesson 1: Identifying Primary and Secondary Sources

All primary and secondary sources in this lesson relate to African Heritage Civil Rights in Rhode Island in the 20th century. All five of these sources are also used in the following lessons in this unit.

This hand-out gives a quick overview of what kind of materials are considered primary and secondary sources. Review it and complete the following worksheet.

Primary & Secondary Sources



Primary Sources

Primary Sources were created at the time of an event or topic you are studying. Think of them as first-hand or eye witness account.

- Letters
- Diaries
- Photographs
- Advertisements
- Autobiographies
- Maps
- Objects & artifacts
- Business/organization records
- Government records
- Oral histories

Secondary Sources

Secondary Sources are not first-hand accounts. They include analysis and interpretation of events, people, or topics often using the primary sources listed above.

- Biographies
- Textbooks
- Research papers
- Books



Both?

Some types of sources can be either a primary or secondary source. It DEPENDS on their use and content.

- Newspapers
- Magazines
- Speeches
- Film
- Art



(Chiles, 2018; and Hoyer, 2018, <https://www.bklynlibrary.org/blog/2018/03/09/teaching-primary-sources>)

Primary and Secondary Source Worksheet

In this box, list three (3) examples of primary sources:

1.

2.

3.

In this box, list three (3) examples of secondary sources:

1.

2.

3.

List some examples of primary sources that could tell us about ***your*** life:

1.

2.

3.

Are there any secondary sources that could tell us about your life? If so, list them here:

Document Analysis:

As you analyze each of the following primary sources, complete the document analysis worksheet for each.


Document 1:

This poster is from 1854 and announces an Emancipation Day celebration.

First of August
CELEBRATION!

LIBERTY! LIBERTY! LIBERTY!

THE ANNIVERSARY OF BRITISH WEST INDIA EMANCIPATION, which took place on the 1st day of August, 1834, will be commemorated by the Colored Citizens of Providence, and by all the Friends of Freedom. Let the neighboring cities and towns send in their delegations on that day. Let societies, schools, all unite in swelling the ranks of the Procession of Freedom. On that day let the NEBRASKA INIQUITY be discussed. On that day let the FUGITIVE SLAVE BILL receive its deserts. On that day let the Progress of Freedom be accelerated. Lay aside labor, and assemble in Nature's garden, with the blue vault of Heaven for a covering, and express how we love Liberty and hate Slavery.

 Due notice will be given where the Procession will be formed, and the Grove to assemble at.

By Order of the Committee of Arrangements.

WM. H. C. STEPHENSON,
JOHN BANKS,
REV. EDWARD SCOTT,
RICHARD WATERMAN,
WM. H. HOWARD.

PROVIDENCE, July 11, 1854.

First of August Celebration!, 1854, RIBHS Collections

Document 2:

This is an article written in 2019 in the Providence Journal about Juneteenth celebrations.



By **Madeleine List**
Journal Staff Writer

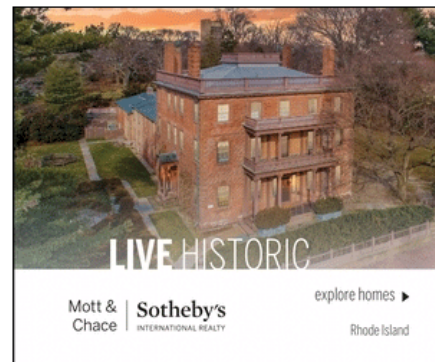
 [Follow](#)

Posted Jun 23, 2019 at 8:02 PM

Updated Jun 23, 2019 at 8:23 PM



The event at Roger Williams Park's Temple to Music included music performances, poetry readings and speeches by city politicians, as well as stands from local vendors.



PROVIDENCE — Music flowed over spectators at Roger Williams Park on Sunday as dozens of community members gathered to celebrate Juneteenth — a holiday marking the end of slavery in the United States.

In Providence, Juneenth celebrations marks end of slavery in America, 2019,
<https://www.providencejournal.com/news/20190623/in-providence-juneteenth-celebration-marks-end-of-slavery-in-america>

Document 3:

The following is an oral history clip of Cliff Montiero reflecting on his experience during the Civil Rights Movement in Rhode Island in the 20th century.



Oral History of Cliff Montiero, recorded Spring 2018 in Johnston, RI. Interviewer is Keith Stokes. Courtesy of Rhode Island Historical Society, Rhode Island Black Heritage Society, and Rhode Island Historical Preservation and Heritage Commission with support from a grant by the National Park Service. Image courtesy of the Rhode Island Black Heritage Society.

[Cliff Montiero Oral History](#)

Transcription

Keith Stokes: What happened the day Martin Luther King was assassinated?


Cliff Montiero: I worked with the council of churches and had an office on the third floor. I get a phone call from one of my friends. I'm still active in CORE but I'm at the council of churches. He said Martin Luther King got killed by a white man. I was crazy for an hour, yelling and screaming. And then, I called a white man named Al, Albert. He ran the Unitarian church on Elmwood Avenue. Can't think--Public Street comes down and goes across Elmwood Avenue. There's a Unitarian church right there. I can't think of the name of that. He calmed me down. He was a white man. He calmed me down. He says 'okay, what are we going to do?' Before we know it, we were discussing going to the State House, putting together a candle vigil.

Keith Stokes: Did that happen?

Cliff Montiero: Yes it did. I went on the radio talking about my commitment to nonviolence and that the need to continue with nonviolence and the importance of supporting Dr. King's dream. So everything I did was to push nonviolence.

Document 4:

This document is called a Historic Property Data Form. The form was completed in 2019 by The Public Archaeology Laboratory, Inc. (PAL) and provides details on the property at 65 Friendship Street in Newport, RI.

Rhode Island Historical Preservation & Heritage Commission HISTORIC PROPERTY DATA FORM		DATABASE ID#																		
TOWN	Newport	VILLAGE																		
ADDRESS	65 Friendship Street	PLAT/LOT																		
NAME(s) Louis and Sarah Walker House/Eleanor Walker Keys House																				
PROPERTY TYPE	Bld	OWNERSHIP Priv																		
STATUS																				
NR DISTRICT																				
USES: Select terms from National Register table																				
CURRENT	Multiple Dwelling	HISTORIC Multiple Dwelling																		
SITING:	SETBACK 10 ft	LOT SIZE 2,178 sq ft																		
STORIES	2	ROOF(s) Gable																		
MATERIALS: Select terms from National Register table																				
ROOF	Asphalt	WALL Vinyl																		
FOUNDATION	Concrete	OTHER																		
WINDOWS 1/1 double-hung vinyl																				
Photo ID NEWP FriendshipSt 65 W																				
																				
Photo ID																				
<table border="1"><thead><tr><th>ALTERATIONS:</th><th>PORCH</th><th>WINDOWS</th><th>TRIM</th><th>OVERALL</th></tr></thead><tbody><tr><td>Material</td><td>Maj</td><td>Maj</td><td>Maj</td><td>Mod</td></tr><tr><td>Configuration</td><td>Mod</td><td>Min</td><td>None</td><td>None</td></tr></tbody></table>			ALTERATIONS:	PORCH	WINDOWS	TRIM	OVERALL	Material	Maj	Maj	Maj	Mod	Configuration	Mod	Min	None	None			
ALTERATIONS:	PORCH	WINDOWS	TRIM	OVERALL																
Material	Maj	Maj	Maj	Mod																
Configuration	Mod	Min	None	None																
INTEGRITY Excellent <input checked="" type="checkbox"/> Good <input type="checkbox"/> Fair <input type="checkbox"/> Poor <input type="checkbox"/> Destroyed <input type="checkbox"/>																				
PROPERTY COMPONENTS: List & number in order of importance. Include the primary component of the resource as number 1.																				
Component Type	Code	Count	Component Type	Code	Count															
(1) House	B-C	1	(4)																	
(2) Garage (Shared)	B-C	1	(5)																	
(3)			(6)																	
<table border="1"><thead><tr><th>EVENT</th><th>DATE</th><th>SOURCE</th><th>NAME (person/firm/organization)</th><th>ROLE</th></tr></thead><tbody><tr><td>Original Construction</td><td>1907-1921</td><td>Maps</td><td>Louis and Sarah Walker</td><td>Owners</td></tr><tr><td>Shared Garage Built</td><td>1921-1950</td><td>Maps</td><td>Louis and Sarah Walker</td><td>Owners</td></tr></tbody></table>						EVENT	DATE	SOURCE	NAME (person/firm/organization)	ROLE	Original Construction	1907-1921	Maps	Louis and Sarah Walker	Owners	Shared Garage Built	1921-1950	Maps	Louis and Sarah Walker	Owners
EVENT	DATE	SOURCE	NAME (person/firm/organization)	ROLE																
Original Construction	1907-1921	Maps	Louis and Sarah Walker	Owners																
Shared Garage Built	1921-1950	Maps	Louis and Sarah Walker	Owners																
ARCHITECTURE: If more than one, list & number in order of importance																				
TYPE	Side Hall	STYLE(s)																		
SURVEYOR	PAL	DATE	March 2019	REVIEWER	DATE															
Use reverse for comments, history, and bibliography																				
Form version 200702rev161101																				

This form was produced as part of a survey of resources associated with the twentieth-century African American Civil Rights Movement in Rhode Island and provides a summary of information relevant to that historical context. The surveyed property may have associations with additional historical contexts that are not discussed.

History:

The house at 65 Friendship Street was built by Louis and Sarah Walker between 1907 and 1921 (Richards 1907; Sanborn 1921). The Walkers also owned the houses at 63 Friendship Street (where Louis had previously lived with his Virginia-born parents and his siblings) and 98 Kay Street, just around the corner (U.S. Census 1910). In 1925, Louis and Sarah lived at 98 Kay Street (originally designated 100 Kay Street) with their son Louis Jr., daughters Sarah and Eleanor, and Louis' brother Edwin (Ancestry.com 2013). Their other houses were partially occupied by family members and may also have been used as rental properties.

Beginning in 1945, or possibly earlier, Louis and Sarah lived in the house at 65 Friendship Street with their daughter, Eleanor Walker Keys (1922–2012), and her husband John (*Newport Mercury* 1945; Eastern Publishing Co. 1950; CNRPR 2250/27). Eleanor and John purchased the house from Eleanor's parents in 1958 and continued to live there until 2012, when Eleanor sold it to the current owner (CNRPR 195/173). John Keys worked as a mechanic at the City Garage. Eleanor worked as a draftsman at the Naval Central Torpedo Office on Goat Island in Newport until 1946, then at the Naval Undersea Warfare Center until her retirement in 1986. In 1963, she was awarded \$15 for suggesting that working conditions could be improved by the installation of pull-down utility shelves (*Newport Daily News* 1963).

Eleanor was involved in various civil rights organizations in Newport, including the NAACP and the Women's League Newport. In 1960, she was a chairperson for the local NAACP branch and by 1970 headed the branch (*Newport Daily News* 1960; *Newport Mercury* 1970). Eleanor was active in promoting the understanding of black history in Newport, delivering presentations about black historical figures to Newport classrooms. She also belonged to the Rhode Island Black Heritage Society and the Newport Historical Society. Eleanor received numerous awards for her civic work, including the City of Newport "Medal of Honor" Award, the *Newport Daily News* Community Service Award, and the 1978 George T. Downing Award (Memorial Funeral Home 2012).

Bibliography:

Ancestry.com

2013 *Rhode Island, State Censuses, 1865–1935*. Ancestry.com, Provo, UT.

City of Newport Real Property Records (CNRPR)

1958 Book 195/Page 173 Louis and Sarah Walker to John and Eleanor Keys

2012 Book 2250/Page 27 Eleanor Keys to Daniel Foley

Eastern Publishing Co.

1950 *City Directory of Newport*. Eastern Publishing Co., Newport, RI.

L. J. Richards & Co.

1901 *Atlas of the City of Newport and towns of Middletown and Portsmouth, RI*. L.J. Richards & Co., Springfield, MA.

Newport Daily News

1960 "NAACP Chapter Starts Member Drive." 19 May, p. 3.

1963 "CTO Employee Awarded \$150." 20 February, p. 2.

Newport Mercury

1945 "Local Briefs." 17 August, p. 7.

1970 "NAACP Membership Will Cost More In '70." 2 January, p. 10.

Sanborn Fire Insurance Co.

1921 *Atlas of Newport, Jamestown, Middletown, and Portsmouth, Rhode Island*. Sanborn Map Company, New York, NY.

United States Bureau of the Census (U.S. Census)

1910 *Thirteenth Census of the United States, 1910* (T624, 1,178 rolls). National Archives and Records Administration, Washington, D.C., ancestry.com database.

Document 5:

This is an article written in the Providence Journal in 1962 by Reverend Percy A. Carter of the Olney Street Baptist Church.

In the Day's Mail

How Far Away Is Albany, Ga.?

With the people of Albany, Ga., being very much in the news presently, the question of "How Far Is Albany?" has significant implications in terms of race relations in Providence.

Attempts in the form of non-violent protests have been made in Albany on the part of organized minority forces under the dynamic leadership of the Rev. M. L. King Jr. to integrate churches, restaurants, parks, libraries, motels, downtown stores and to encourage as far as possible the rightful recognition and practice of those constitutional rights to which the Negro as a United States citizen is entitled, one of which is the right to vote.

When a citizen in Providence, R.I. asks this question, "How Far Is Albany?" he may be speaking as Mr. U. P. North (Up North) and be inclined on the one hand to insist that Albany is a long way from Providence not only in terms of geographic proximity but in terms of treatment of its minority citizens and recognition of their lawful rights.

He may be speaking as Mr. "Contented"—who says he would rather be a lamp post in Providence, R.I. than a "King" in Georgia. In other words, things aren't so bad here in R.I., we've done pretty well flowing with the tide. He may be speaking as a true "Yankee" boasting of the history, the traditions, the leaders who have been directly related to the founding and care of this our cradle of freedom and the historic places which mark the events relating thereto and the melting pot of peoples which has resulted. "A pot into which a large part of the minority has yet to be melted).

But he knows as well as you and I that the distance from the state capital to the slums is less than a stone's throw. Finally, he may be speaking as a responsible citizen who affirms that in a real sense, Albany, Ga., is closer than they want to think, and in many instances we would do well to take note of the lessons to be learned.

The lessons to be learned are there both for the minority and the majority. It is written in bold letters so that all who read may understand. This would suggest that all is not quiet in Providence and that what has been a smoldering ember among the minority may either burst into a raging flame or die out altogether to the detriment of all the citizenry of R.I., unless we determine to build a beloved community together.

It was through reading an August 9th edition of the New England Sun (a Negro weekly) that it was brought to my attention that on Thursday, August 2nd, 1962 "57 Negroes were rounded up in a raid-like fashion while in the Blackstone cafe, 228 Plain St. Police using their trained dogs, surrounded the cafe, and herded the occupants into waiting patrol wagons. After allegedly spending two hours in the city jail, during which time they were subjected to questioning establishing their identity, these citizens were reportedly released with no explanation as to the reasons for their detention. Many of them, including some pregnant women, were said to have been forced to walk to their South Providence homes because of lack of transportation."

I do not recall having heard

or received any word of this event through our local news and radio media. It remains to be seen what steps are taken to investigate this matter and to lay the groundwork for the prevention of a recurrence of such. Surely the decision regarding the Triggs Memorial Golf Course and its club house comes as a sign of hope on the heels of the August 2 event. Both Mayor Reynolds and the Board of Park Commissioners are to be commended for this significant decision. But much remains yet to be achieved.

The answer to the August 2 incident and other incidents of a similar nature lies only partly in protest. That protest will become more effective only as there is an all-out effort on the part of the affected minority to mobilize its forces to effectively dramatize the problems that are to be brought to the attention of the reigning majority—and moreover to establish the injustices that exist. This might include any one of several steps in this regard:

1) Full utilization of the various media of communication—radio, T.V., newspaper, etc., (including Negro weeklies which are prominent in the New England area.)

2) Express our refusal to be swayed by patronage "appointments" of Negroes in government which appointments are used to win Negro vote and support and which often have little significance beyond their title.

3) Sustained efforts to examine the record and past performance of candidates running for political office in order that we might vote more intelligently and independently.

4) A deliberate effort on the minorities part to work with those individuals and to

support those political candidates who on the basis of their records can be the most effective means toward bringing to fruition the ultimate concerns of the minority group. If we have concerns as a minority group, let's be frank and open about them and make our position clear and unequivocal to whom-ever would presume to represent us as citizens.

5) A coordinated effort on the part of the minority leadership to mobilize for immediate and definitive action all agencies, groups and organizations representing minority interests with a view to properly informing the public, protesting, bringing pressure to bear, and effecting social action until the desired goals are obtained. In this connection a strong emphasis should be placed upon an "education for responsible citizenship" program and other types of clinics on an adult educational basis as the needs may dictate.

The time for protest has come and the time for sustained deliberate action to correct the evils from which such protests stem is well nigh past. Can it be that Dan South may yet have the last laugh on U. P. North?

Percy A. Carter, Jr.
Pastor
Olney Street
Baptist Church
Providence

The Providence Journal
Registered U.S. Patent Office
Established as a Daily 1829
An Independent
Newspaper
Published by the
Providence Journal Company
75 Fountain St.
Providence 2, R.I.

How Far Away is Albany, Ga.?, 1962, Providence Journal, RIHS Collections

Document Analysis Worksheet

As you look through each source, complete this worksheet. When explaining why you think something is a primary or secondary source, make sure you use evidence to support your argument.

Document #	Primary or Secondary source?	Why? Be sure to use evidence from the source to support your argument.
#1- "First of August Celebration!" poster, 1854		
#2- Juneteenth Providence Journal article, 2019		
#3- Cliff Montiero oral history audio clip, 2018		
#4- 65 Friendship Street Historic Property Data Form, 2019		
#5- Reverend Carter Providence Journal article, 1962		

Appendix A: Teacher Answer Key

Though this answer key serves as a guideline of which sources are primary and secondary, please be sure to note that for some sources, an argument can be made either way. Encourage students to use evidence to support their arguments either way rather than just focusing on getting the correct answer.

Document #	Primary or Secondary source?	Notes:
#1- "First of August Celebration!" poster, 1854	Primary	An advertisement for an event that took place in 1854.
#2- Juneteenth Providence Journal article, 2019	Secondary	Written after the event it's discussing; writer wasn't a participant in the event.
#3- Cliff Montiero oral history, 2018	Primary	This oral history is a first-hand account of events in history.
#4- 65 Friendship Street Historic Property Data Form, 2019	Secondary	This form compiles and is informed by primary sources about the property at 65 Friendship Street.
#5- Reverend Carter Providence Journal article, 1962	Primary (case can be made for secondary)	This article is primary because it is an opinion piece based on someone's personal experience in history. However, a logical case can be made that it's secondary.

Lesson 2: The Power of Place

When we learn about history, we often start the story by establishing place: where did the events take place? How did this place impact the story we're telling? Or, when we venture out to learn history for ourselves, we often find ourselves at museums or historic sites that use a physical place to tell a story. These physical places have been preserved because they help us keep historic stories alive and offer a clear connection between the past and present. This is the power of place.

In this lesson, you will learn about celebrations of African heritage and resilience during the 20th and 21st centuries in Rhode Island and the places where these celebrations took, and continue to take, place. In doing this, you will also get an in-depth look at the process of nominating places for historic designation to ensure that they can be saved for future generations. As a culminating activity, you will explore important places in your life and discuss what stories those places can tell us.

DO NOW Activity: If you were going to make a museum about your life, where would you put it? What kind of building would it be in? Would it even be a building? Where would it be located? What would it look like? Why is that space important for telling the story of your life? You can draw, write, or do both to explain your answer.

Visit this website to learn a little more about the National Register of Historic Places, managed by the National Park Service.

<https://www.nps.gov/subjects/nationalregister/what-is-the-national-register.htm>

Document 1: Historic Property Data Form

In 2018 and 2019, Crescent Park and Crescent Park Carousel were researched by The Public Archaeology Laboratory, Inc. (PAL) and in doing that research, PAL completed a Historic Property Data Form for the park. That form is on the next page. Read the form and complete the questions on the following pages.



Rhode Island Historical Preservation & Heritage Commission HISTORIC PROPERTY DATA FORM

TOWN East Providence VILLAGE Riverside

ADDRESS 700 Bullocks Point Ave PLAT/LOT 413/13/001

NAME(s) Crescent Park and Crescent Park Carousel

PROPERTY TYPE Bld Site OWNERSHIP Loc

STATUS NHL NR Indiv C

NR DISTRICT _____

USES: Select terms from National Register table

CURRENT Recreation HISTORIC Recreation

SITING: SETBACK _____ ft LOT SIZE 3.51 acres

STORIES 1 ROOF(s) Conical

MATERIALS: Select terms from National Register table

ROOF Asphalt WALL Wood

FOUNDATION Stone OTHER _____

WINDOWS 6-, 8-, and 11-light wood

ALTERATIONS:	PORCH	WINDOWS	TRIM	OVERALL
Material	Min	Min	Min	Min
Configuration	None	None	Min	Maj

INTEGRITY X Excellent Good Fair Poor X Destroyed

PROPERTY COMPONENTS: List & number in order of importance. Include the primary component of the resource as number 1.

Component Type	Code	Count	Component Type	Code	Count
(1) Carousel	B-C	1	(4) Gazebo	St-NC	1
(2) Clam Shack	B-NC	1	(5) Former amusement park site	Si-C	1
(3) Bathhouse	B-NC	2	(6)		

EVENT	DATE	SOURCE	NAME (person/firm/organization)	ROLE
Crescent Park opens	1886	ArtInRuins	Charles Boyden	Owner/Operator
Carousel construction	1895	Sign	Charles I. D. Looff	Designer
Crescent Park closes	1977	ArtInRuins		
Crescent Park sold/demo	1979	ArtInRuins		
Concession Stand built	2004	Assessor	City of East Providence	Owner
Carousel restored	2018	Website	City of East Providence	Owner

ARCHITECTURE: If more than one, list & number in order of importance

TYPE _____ STYLE(s) _____

SURVEYOR PAL DATE Nov. 2018 REVIEWER _____ DATE _____

Use reverse for comments, history, and bibliography

DATABASE

ID#



Photo ID EAPR_BullocksPointAve_700_E



Photo ID EAPR_BullocksPointAve_700_S

This form was produced as part of a survey of resources associated with the twentieth-century African American Civil Rights Movement in Rhode Island and provides a summary of information relevant to that historical context. The surveyed property may have associations with additional historical contexts that are not discussed.

History:

Crescent Park in East Providence opened in 1886 under the ownership of Charles Boyden. Boyden hired famed wood carver Charles I. D. Loeff to build the Crescent Park Carousel, which opened in 1895. The park changed ownership in 1901, and the new owners, the Hope Land Company, had Loeff add other rides to the nascent amusement park, including a tunnel of love and rollercoaster. Loeff's son, Charles Loeff, took ownership of the park in 1920 and expanded it, adding a roller rink and the Alhambra Ballroom. Other rides were added through the mid-twentieth century. In 1969, the Alhambra Ballroom burned down. Through the remainder of the mid-twentieth century, attendance dwindled and the park began to fall into disrepair. The park closed in 1977, and pieces of it were auctioned off in March 1979. The buildings and structures that didn't sell, including the carousel, were slated for demolition, but local residents rallied to save the carousel, which remains in operation today following a 2018 restoration (ArtInRuins.com 2019; CrescentParkCarousel.org 2019).

Crescent Park's association with the civil rights movement in Rhode Island stems from its use for Emancipation Day festivities. Rhode Island's Emancipation Day celebrations began in August 1854 at Roger Williams Park and initially celebrated only the emancipation of Caribbean blacks (Stokes 2018). In the United States, Emancipation Day is recognized on a variety of dates, depending on when various states and territories learned of the signing of the Emancipation Proclamation by President Abraham Lincoln, which took place on January 1, 1863. Celebrations were often held on January 1 and on August 1, the date of the emancipation of blacks in the West Indies, but the January celebrations appeared to have died out by the 1880s (Greenwood 2009:176). The shift to a preference for August celebrations in New England may have been influenced in part by the harsh winters (Greenwood 2009:176). Celebrations sponsored by the Grand United Order of Colored Odd Fellows began in 1882 and were initially held at Crescent Park's rival amusement park across Narragansett Bay, Rocky Point (*Providence Daily Journal* 1890). In the late 1920s, the Otha Boon Lodge 931 of the Improved Benevolent Protective Order of Elks of the World took over organizing Emancipation Day celebrations at Rocky Point, promoting the event and receiving a percentage of the day's ticket sales in exchange. Several years into the arrangement, the Lodge learned that park management was closing the swimming pool during the Emancipation Day celebrations so black visitors were unable to use it. Park management refused to change the policy despite protestations from the Lodge, prompting the Elks to move the celebrations to a rival amusement park across the bay – Crescent Park (Bell Jr. 1997).

Former Rhode Island State Historic Preservation Officer Fred Williamson was interviewed by Rhode Island state folklorist Michael Bell about his memories of Emancipation Day celebrations at Crescent Park (quahog.org 2015). According to Williamson, the events provided an opportunity for older folks to gather and reminisce about the old days while children played at the amusement park. People came from across the region, including Worcester, Boston, and Springfield, to take part in the celebrations. Families packed a picnic lunch or ate at the Shore Dining Hall, which served clam cakes, clam chowder, and other seaside favorites. In the evening, the Alhambra Ballroom hosted a dance played by one of the leading black bands in New England that lasted until around one in the morning (quahog.org 2015).

At the 1951 Emancipation Day celebrations, noted newspaper editor John Carter Minkins, then 82 years old, addressed nearly 15,000 people about uplifting the African American race (Lemons and Lambert 2003:437). Emancipation Day celebrations were held at Crescent Park through at least the 1960s (Conrad 2012). Later celebrations in Rhode Island were held at Roger Williams Park and Waterplace Park in Providence and continue to the present day.

The Crescent Park Carousel was listed in the National Register in 1976 and became a National Historic Landmark in 1987.

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2003 "John Carter Minkins: Pioneering African-American Newspaperman." *The New England Quarterly*, Vol. 76, No. 3, pp. 413–438.

Providence Daily Journal

1890 "Emancipation Day." 2 August, p.4.

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2015 "A Living Museum." Electronic document, <http://www.quahog.org/factsfolklore/index.php?id=130>, accessed March 2019.

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2018 "Rhode Island African Heritage Civil Rights History Timeline." Draft document, April 2018.

Document Analysis Worksheet

1. What do Emancipation Day celebrations commemorate the anniversary of? Are there multiple dates to commemorate? If so, why?
2. When were the celebrations moved from Rocky Point to Crescent Park? Why were they moved?


Document 2: Historical Broadside

Below is an 1854 announcement for an Emancipation Day celebration in Rhode Island. Read and analyze the poster and answer the questions that follow.

**First of August
CELEBRATION!**

LIBERTY! LIBERTY! LIBERTY!

THE ANNIVERSARY OF BRITISH WEST INDIA EMANCIPATION, which took place on the 1st day of August, 1834, will be commemorated by the Colored Citizens of Providence, and by all the Friends of Freedom. Let the neighboring cities and towns send in their delegations on that day. Let societies, schools, all unite in swelling the ranks of the Procession of Freedom. On that day let the NEBRASKA INIQUITY be discussed. On that day let the FUGITIVE SLAVE BILL receive its deserts. On that day let the Progress of Freedom be accelerated. Lay aside labor, and assemble in Nature's garden, with the blue vault of Heaven for a covering, and express how we love Liberty and hate Slavery.

 Due notice will be given where the Procession will be formed, and the Grove to assemble at.

By Order of the Committee of Arrangements.

WM. H. C. STEPHENSON,
JOHN BANKS,
REV. EDWARD SCOTT,
RICHARD WATERMAN,
WM. H. HOWARD.

PROVIDENCE, July 11, 1854.

First of August Celebration!, 1854, Courtesy of the Rhode Island Black Heritage Society

Document Analysis Worksheet

1. Who is organizing the event advertised in this poster?
2. Who is invited to the celebration according to the poster?
3. Where do you think the organizers would've hung these posters to advertise the events? Why?

Document 3: Digital Article

The Historic Property Data Form for Crescent Park, prepared by PAL, states that:

"Emancipation Day celebrations were held at Crescent Park through at least the 1960s. Later celebrations in Rhode Island were held at Roger Williams Park and Waterplace Park in Providence and continue to the present day."

One of those celebrations that continues today is called Juneteenth. Juneteenth is celebrated in Rhode Island and across the US. The source below is a digital article from the Providence Journal about the 2019 Juneteenth celebration. Read the article and answer the following questions:

"In Providence, Juneenth celebrations marks end of slavery in America," 2019,
<https://www.providencejournal.com/news/20190623/in-providence-juneteenth-celebration-marks-end-of-slavery-in-america>

Document Analysis Worksheet

1. What anniversary does Juneteenth celebrate?

2. Why does Jay Lew say it's important to celebrate black culture?

3. Why do you think Rhode Island has shifted to celebrating Juneteenth instead of Emancipation Day?

4. Why do you think both of these celebrations took place in parks?
(Emancipation Day in Crescent Park and Juneteenth in Roger Williams Park)

Lesson Follow-up:

The sources included in this lesson are some of the very few that exist to tell us about the Emancipation Day celebrations at Crescent Park. Often in history, the people collecting sources so that historic stories could be told to future generations did not value collecting sources that tell stories about black history or the history of people of color. But, we know today that just because there are few sources, it doesn't mean that we can't tell those stories. Instead, we use what we do have to make connections and evidence-based assumptions about the past. We can also use our own experiences to try and think about how people living in those historic moments might have felt and thought.

This lesson has shown that places need to be preserved to tell us important stories about the past. Think back to what you wrote in the "do now" activity; what place would house the museum that tells the story of your life? Use this worksheet, a modified Historic Property Data Form, to tell us about that place and make a case for its preservation for future generations.

Name of Property: _____

Town: _____

Address (if known): _____

What is the property currently used for? (is it a house, a business, etc.):

What was the property historically used for (if not the same as its current use)?

What year/time period was the property built/created?

Draw or insert a photo of the property here:

History (tell the story of this place and why it's important to preserve to tell your life story):

Lesson 3: Community Leaders

While we mainly know the names of famous, male leaders like Martin Luther King, Jr. we also know that all kinds of people, nationwide and locally, made a difference in their communities by exercising leadership during the Civil Rights Era.

During this lesson, you will read and hear about local Rhode Island civil rights leaders and what qualities made them great leaders.

DO NOW Activity: Fill in this chart questioning “what makes a leader?” You can write sentences, write attributes, draw, or even describe one person whom you view as a leader.

Qualities Leaders Have	Actions Leaders Take

Document 1: Historic Property Data Form

In 2018 and 2019, The Public Archaeology Laboratory, Inc. (PAL) researched and documented the homes and offices of many Civil Rights leaders in Rhode Island. In doing that research, PAL completed Historic Property Data Forms for those properties. The form for the Eleanor Walker Keys House is on the next pages. Read the form and complete the questions following the form.



Eleanor Walker Keys. Image courtesy of the Rhode Island Black Heritage Society

Biography: "Eleanor was involved in various civil rights organizations in Newport, including the NAACP and the Women's League Newport. In 1960, she was a chairperson for the local NAACP branch and by 1970 headed the branch (*Newport Daily News* 1960; *Newport Mercury* 1970). Eleanor was active in promoting the understanding of black history in Newport, delivering presentations about black historical figures to Newport classrooms. She also belonged to the Rhode Island Black Heritage Society and the Newport Historical Society. Eleanor received numerous awards for her civic work, including the City of Newport "Medal of Honor" Award, the *Newport Daily News* Community Service Award, and the 1978 George T. Downing Award (Memorial Funeral Home 2012)."

Historic Property Data Form, 65 Friendship Street, Newport, RI, 2019, Available in the RIHS Collections



Rhode Island Historical Preservation & Heritage Commission
HISTORIC PROPERTY DATA FORM

DATABASE ID# _____

TOWN Newport VILLAGE _____

ADDRESS 65 Friendship Street PLAT/LOT _____

NAME(s) Louis and Sarah Walker House/Eleanor Walker Keys House

PROPERTY TYPE Bld OWNERSHIP Priv

STATUS _____

NR DISTRICT _____

USES: Select terms from National Register table

CURRENT Multiple Dwelling HISTORIC Multiple Dwelling

SITING: SETBACK 10 ft LOT SIZE 2,178 sq ft

STORIES 2 ROOF(s) Gable

MATERIALS: Select terms from National Register table

ROOF Asphalt WALL Vinyl

FOUNDATION Concrete OTHER _____

WINDOWS 1/1 double-hung vinyl



Photo ID NEWP_FriendshipSt_65_W



Photo ID _____

ALTERATIONS:	PORCH	WINDOWS	TRIM	OVERALL
Material	Maj	Maj	Maj	Mod
Configuration	Mod	Min	None	None

INTEGRITY Excellent X Good Fair Poor Destroyed

PROPERTY COMPONENTS: List & number in order of importance. Include the primary component of the resource as number 1.

Component Type	Code	Count	Component Type	Code	Count
(1) House	B-C	1	(4)		
(2) Garage (Shared)	B-C	1	(5)		
(3)			(6)		

EVENT	DATE	SOURCE	NAME (person/firm/organization)	ROLE
Original Construction	1907-1921	Maps	Louis and Sarah Walker	Owners
Shared Garage Built	1921-1950	Maps	Louis and Sarah Walker	Owners

ARCHITECTURE: If more than one, list & number in order of importance

TYPE Side Hall STYLE(s) _____

SURVEYOR PAL DATE March 2019 REVIEWER _____ DATE _____

Use reverse for comments, history, and bibliography

Form version 200702rev161101

This form was produced as part of a survey of resources associated with the twentieth-century African American Civil Rights Movement in Rhode Island and provides a summary of information relevant to that historical context. The surveyed property may have associations with additional historical contexts that are not discussed.

History:

The house at 65 Friendship Street was built by Louis and Sarah Walker between 1907 and 1921 (Richards 1907; Sanborn 1921). The Walkers also owned the houses at 63 Friendship Street (where Louis had previously lived with his Virginia-born parents and his siblings) and 98 Kay Street, just around the corner (U.S. Census 1910). In 1925, Louis and Sarah lived at 98 Kay Street (originally designated 100 Kay Street) with their son Louis Jr., daughters Sarah and Eleanor, and Louis' brother Edwin (Ancestry.com 2013). Their other houses were partially occupied by family members and may also have been used as rental properties.

Beginning in 1945, or possibly earlier, Louis and Sarah lived in the house at 65 Friendship Street with their daughter, Eleanor Walker Keys (1922–2012), and her husband John (*Newport Mercury* 1945; Eastern Publishing Co. 1950; CNRPR 2250/27). Eleanor and John purchased the house from Eleanor's parents in 1958 and continued to live there until 2012, when Eleanor sold it to the current owner (CNRPR 195/173). John Keys worked as a mechanic at the City Garage. Eleanor worked as a draftsman at the Naval Central Torpedo Office on Goat Island in Newport until 1946, then at the Naval Undersea Warfare Center until her retirement in 1986. In 1963, she was awarded \$15 for suggesting that working conditions could be improved by the installation of pull-down utility shelves (*Newport Daily News* 1963).

Eleanor was involved in various civil rights organizations in Newport, including the NAACP and the Women's League Newport. In 1960, she was a chairperson for the local NAACP branch and by 1970 headed the branch (*Newport Daily News* 1960; *Newport Mercury* 1970). Eleanor was active in promoting the understanding of black history in Newport, delivering presentations about black historical figures to Newport classrooms. She also belonged to the Rhode Island Black Heritage Society and the Newport Historical Society. Eleanor received numerous awards for her civic work, including the City of Newport "Medal of Honor" Award, the *Newport Daily News* Community Service Award, and the 1978 George T. Downing Award (Memorial Funeral Home 2012).

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City of Newport Real Property Records (CNRPR)

1958 Book 195/Page 173 Louis and Sarah Walker to John and Eleanor Keys

2012 Book 2250/Page 27 Eleanor Keys to Daniel Foley

Eastern Publishing Co.

1950 *City Directory of Newport*. Eastern Publishing Co., Newport, RI.

L. J. Richards & Co.

1901 *Atlas of the City of Newport and towns of Middletown and Portsmouth, RI*. L.J. Richards & Co., Springfield, MA.

Newport Daily News

1960 "NAACP Chapter Starts Member Drive." 19 May, p. 3.

1963 "CTO Employee Awarded \$150." 20 February, p. 2.

Newport Mercury

1945 "Local Briefs." 17 August, p. 7.

1970 "NAACP Membership Will Cost More In '70." 2 January, p. 10.

Sanborn Fire Insurance Co.

1921 *Atlas of Newport, Jamestown, Middletown, and Portsmouth, Rhode Island*. Sanborn Map Company, New York, NY.

United States Bureau of the Census (U.S. Census)

1910 *Thirteenth Census of the United States, 1910* (T624, 1,178 rolls). National Archives and Records Administration, Washington, D.C., ancestry.com database.

Document Analysis

1. List some of the organizations Eleanor Walker Keys was involved with.
2. The Historic Property Data Form says that Eleanor Walker Keys was "active in promoting the understanding of black history in Newport." What actions did she take to promote understanding of black history?
3. Describe how Keys displayed leadership.

Document 2: Historic Property Data Form

The next Historic Property Data form is for the Joseph G. LeCount law office. Read the form on the next pages and complete the questions that follow.



Joseph LeCount. Image courtesy of the Rhode Island Black Heritage Society

Biography: "Lawyer Joseph G. "J. G." LeCount was born in Washington, D.C., and came to East Providence, Rhode Island, to live with relatives when he was two years old. His family later moved to the racially mixed West Elmwood section of Providence. As a high school student, he was one of the founders of the Marathon Club, an organization that sponsored athletic teams and later took up complex social and political issues to prove that black youth had ambition, could be respectable, and were involved in civic issues. Upon earning his law degree at Howard University Law School in Washington, D.C., LeCount returned to Providence where he became further involved in civil rights (Bell Jr. 1997:106–107). He was an active member of the Providence NAACP branch, serving as its president from 1935 to 1939, then as the chairman of the organization's legal redress committee. LeCount was initially opposed to the establishment of the Urban League in Providence, believing that the NAACP could accomplish everything the Urban League was trying to do (Bell Jr. 1997:107). Despite this, he was a member of the Urban League from its founding, although he was not very active within the organization (LeCount 1976). He later changed his stance and led the Providence NAACP in working with the local branch of the Urban League to address issues in the black community. He also enjoined the Massachusetts, Rhode Island, and Connecticut NAACP branches to band together and became the first president of the New England Regional Conference of the NAACP (APA 1981:26). In 1963, LeCount became the legal adviser to the statewide NAACP Housing Committee, which worked toward the passage of a fair housing bill in Rhode Island (*Newport Daily News* 1963)."

Paraphrased from the Historic Property Data Form, 68-76 Dorrance Street, Providence, RI, 2019, Available in the RIHS Collections



Rhode Island Historical Preservation & Heritage Commission
HISTORIC PROPERTY DATA FORM

DATABASE ID# _____

TOWN Providence VILLAGE _____

ADDRESS 68-76 Dorrance Street PLAT/LOT 20/136

NAME(s) Case-Mead Building/Joseph G. LeCount Law Office

PROPERTY TYPE Bld OWNERSHIP Priv

STATUS NR Dist C

NR DISTRICT Downtown Providence Historic District

USES: Select terms from National Register table

CURRENT Mixed HISTORIC Mixed

SITING: SETBACK 10 ft LOT SIZE 5,227 sq ft

STORIES 5 ROOF(s) Flat

MATERIALS: Select terms from National Register table

ROOF Tar and Gravel WALL Stucco

FOUNDATION Stone OTHER _____

WINDOWS Casement, 1/1double-hung metal sash



Photo ID PROV_DorranceSt_68-76_N



Photo ID PROV_DorranceSt_68-76_E

ALTERATIONS:	PORCH	WINDOWS	TRIM	OVERALL
Material	Min	Min	None	Min
Configuration	Min	Min	None	Min

INTEGRITY X Excellent Good Fair Poor Destroyed

PROPERTY COMPONENTS: List & number in order of importance. Include the primary component of the resource as number 1.

Component Type	Code	Count	Component Type	Code	Count
(1) Building	B-C	1	(4)		
(2)			(5)		
(3)			(6)		

EVENT	DATE	SOURCE	NAME (person/firm/organization)	ROLE
Original construction	1859	NR		
Building remodeled	1906	NR		

ARCHITECTURE: If more than one, list & number in order of importance

TYPE _____ STYLE(s) Italianate

SURVEYOR PAL DATE April 2019 REVIEWER _____ DATE _____

Use reverse for comments, history, and bibliography

Form version 200702rev161101

This form was produced as part of a survey of resources associated with the twentieth-century African American Civil Rights Movement in Rhode Island and provides a summary of information relevant to that historical context. The surveyed property may have associations with additional historical contexts that are not discussed.

History:

The Case-Mead Building was originally constructed as a four-story building in 1859. The fourth floor was initially occupied by an infantry hall, and in the late nineteenth century the building hosted an infamous Turkish Parlor. In 1906, the building was completely renovated and a fifth floor was added, which resulted in the current unusual fenestration pattern. The first story is currently occupied by stores and restaurants, and the upper stories were converted from offices into microloft, studio, and one-bedroom apartments (Paolino 2019; Woodward 1983).

The Case-Mead Building's association with the civil rights movement stems from the occupation of an office at 76 Dorrance Street by lawyer Joseph G. "J. G." LeCount (1887–1981) from 1950 to 1969. LeCount was born in Washington, D.C., and came to East Providence, Rhode Island, to live with relatives when he was two years old. His family later moved to the racially mixed West Elmwood section of Providence. As a high school student, he was one of the founders of the Marathon Club, an organization that sponsored athletic teams and later took up complex social and political issues to prove that black youth had ambition, could be respectable, and were involved in civic issues. The Marathon Club supported the activities of the NAACP, secured a pardon for a black man, and worked to reinstitute an all-black militia company in Rhode Island (LeCount 1976). Upon earning his law degree at Howard University Law School in Washington, D.C., LeCount returned to Providence where he became further involved in civil rights (Bell Jr. 1997:106–107). In 1914, LeCount and his new wife settled in an East Side neighborhood referred to as Sugar Hill, in reference to an upscale black neighborhood in Harlem, New York. He was an active member of the Providence NAACP branch, serving as its president from 1935 to 1939, then as the chairman of the organization's legal redress committee (Bell Jr. 1997:107).

In the 1940s, LeCount worked with Thurgood Marshall, a member of the NAACP National Legal Defense Team, in the prosecution of a discrimination case involving members of the Providence International Brotherhood of Boilermakers working at the Walsh-Kaiser Shipyard who were being forced into a segregated auxiliary union (see 59 Chestnut Street) (APA 1981:26). In 1949, the NAACP assigned LeCount, along with J. Clifford Clarkson of Springfield, Massachusetts, to assist in the defense of Ralph Jennings, a black man from Rochester, New Hampshire, who was accused of murdering a white children's nurse from Newark, New Jersey (*Portsmouth Herald* 1949). LeCount later became an expert in family law and laws relating to the rights of children (APA 1981:26).

LeCount was initially opposed to the establishment of the Urban League in Providence, believing that the NAACP could accomplish everything the Urban League was trying to do (Bell Jr. 1997:107). Despite this, he was a member of the Urban League from its founding, although he was not very active within the organization (LeCount 1976). He later changed his stance and led the Providence NAACP in working with the local branch of the Urban League to address issues in the black community. He also enjoined the Massachusetts, Rhode Island, and Connecticut NAACP branches to band together and became the first president of the New England Regional Conference of the NAACP (APA 1981:26). In 1963, LeCount became the legal adviser to the statewide NAACP Housing Committee, which worked toward the passage of a fair housing bill in Rhode Island (*Newport Daily News* 1963). LeCount was elected Grand Master Mason in the Prince Hall Grand Lodge in Rhode Island and belonged to other fraternal organizations (Bell Jr. 1997:109). In the early 1980s, the Rhode Island Bar Association gave him a special award in recognition of 63 years as a practicing attorney and the University of Rhode Island awarded him an honorary Doctorate of Laws (APA 1981:26). In 1989, the Providence NAACP created the Joseph G. LeCount Award for community service and leadership and gave it to social worker Cleophas N. Clark, the former program director of the John Hope Settlement House (see 7 Thomas P. Whitten Way) (*Boston Globe* 1989).

The Case-Mead Building was listed in the National Register as part of the Downtown Providence Historic District in 1983.

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Boston Globe

1989 "Cleophas N. Clarke, 70 Former Head of John Hope Center." 30 December, p. 30.

LeCount, Joseph

1976 "From Immigrant to Ethnic: Interview with Joseph LeCount by Joseph Conforti." *From Immigrant to Ethnic*. 14. Electronic document, <https://digitalcommons.ric.edu/immigrant/14>, accessed June 2019.

Newport Daily News

1963 "Lisbon to Head NAACP Effort." 1 March, p. 3.

Paolino Properties

2019 "76 Dorrance Street." Electronic document, <https://paolinoproperties.com/properties/76-dorrance-street/>, accessed April 2019.

Portsmouth Herald

1949 "Trooper Denies Beating Jennings With Blackjack." 23 June, p. 1.

Woodward, William McKenzie

1983 *National Register Nomination – Downtown Providence Historic District*. Providence County, Rhode Island, NRIS# 84001967.

Document Analysis

1. List some of the organizations Joseph LeCount was involved with.
2. List three accomplishments LeCount achieved in his civil rights work.
3. How are LeCount's work and achievements celebrated and remembered today?
4. What leadership qualities does LeCount's work exemplify?

Document 3: Oral History Clip

Below is an oral history clip recorded by Keith Stokes. Keith is interviewing Onna Moniz-John who is describing one of her high school teachers, Dr. Walker. Listen to the clip (and follow along with the transcription) then answer the following questions.

Onna Moniz-John is a self-identified black, Cape Verdean woman who grew up on the East Side of Providence and then eventually in East Providence.



[Onna Moniz-John's Oral History](#)

Oral History of Onna Moniz-John, recorded Spring 2018 in RI. Interviewer is Keith Stokes. Courtesy of Rhode Island Historical Society, Rhode Island Black Heritage Society, and Rhode Island Historical Preservation and Heritage Commission with support from a grant by the National Park Service. Image courtesy of the Rhode Island Historical Society.

Transcription

Onna Moniz-John: By the time I got to high school, we had 2 black teachers.

Keith Stokes: Is that East Providence High?

Onna Moniz-John: Yeah. Because Dr. Walker and then Dr. [inaudible] and then my brother. Now there were other black teachers but in the [inaudible] family but they were in the elementary. So I wasn't experiencing that but there were other black teachers. Black teachers started showing up. So that's when you knew things were changing.

Keith Stokes: The dates now are like the 60s. Mid-60s/late 60s?

Onna Moniz-John: Yeah. Dr. Walker was probably early 60s. My brother was there in '67. Izzy was already there. Dr. Walker was there long before Izzy. You could check that record.

Keith Stokes: And Kenny Walker, he was like officiating all of the basketball games and was so well known around the state.

Onna Moniz-John: He was everything.

Keith Stokes: He always smoked that pipe. That's how I remember him.

Onna Moniz-John: He never got his just dues. He never got the acknowledgement and the recognition that he needed. And deserved. As a matter of fact, I'm a member of the Martin Luther King State [Holiday] Commission and the first time I got a chance to recommend someone [for an award], I recommended Dr. Walker. Even though he wasn't our favorite in school. Because we were afraid of him.

Keith Stokes: He was tough.

Additional Information

For more context on Dr. Walker's accomplishments and why Onna Moniz-John may have wanted to nominate him for an award, read [his obituary](#) and this [Providence College article](#).

Document Analysis

1. Why do you think Onna Moniz-John said “you knew things were changing,” when she saw 2 black teachers at her high school?
2. Why do you think Dr. Walker stuck out to Onna Moniz-John as a teacher at East Providence High?
3. Based on what you heard in the clip and read about in the articles, would you describe Dr. Walker as a leader? Why or why not?

Document 4: Oral History Clip

Below is another oral history clip recorded by Keith Stokes. Keith is interviewing Cliff Montiero who is describing Irving Fain, noted for working on fair housing laws in Rhode Island. Listen to the clip (and follow along with the transcription) then answer the following questions.

Cliff Montiero is a self-identified black, Cape Verdean man who grew up on College Hill in Providence which, in the 1930s and 1940s when Mr. Montiero was growing up, had a large Black and Cape Verdean population. Mr. Montiero was active in the 1960s with voter registration and was very active in CORE and other civil rights organizations.



[Cliff Montiero Oral History](#)

Oral History of Cliff Montiero, recorded Spring 2018 in Johnston, RI. Interviewer is Keith Stokes. Courtesy of Rhode Island Historical Society, Rhode Island Black Heritage Society, and Rhode Island Historical Preservation and Heritage Commission with support from a grant by the National Park Service. Image courtesy of the Rhode Island Black Heritage Society.

Transcription

Cliff Montiero: Irving Fain, I met in the 1960s. I met him in the 60s when I was active in CORE. I was the President of CORE and he came in the office in late 1963 and said he was there to talk about Fair Housing and that he'd like my support and all this other stuff. I said to him "Look, you own APEX and there's no people of color at working at APEX and I need a job."

So, he became my employer. Then he (Irving Fain) would come by and see me and I would talk to him and I asked if he was buying something and he said "yeah, I want something." And then we started talking and then he said he was putting it on credit and asked "doesn't everybody use a credit card?" And I said, "poor people can't afford to buy anything, they don't have a credit card."

So, um, then I talked to him about the need to develop a housing program and then he started Hepzibah and he put me on the payroll of Hepzibah and he bought houses on Rochambeau Avenue and he bought houses in Cranston.

Keith Stokes: Which drove people crazy. People weren't happy about that.

Additional Information

For some context on the details Cliff Montiero mentions in his oral history, read this excerpt from the Historic Property Data Form created for Irving Fain's house:

"In 1965, Fain started the Hepzibah Realty Company as another experiment in fair housing based on 'affirmative integration.' Hepzibah purchased and rehabilitated multi-family housing in stable white neighborhoods in and around Providence but reserved one apartment in each building for a black family. By mid-1968, 95 white families and 35 black families occupied the company's 50 houses."

Document Analysis

1. Why do you think Cliff Montiero thought it was important to point out to Irving Fain that there were no people of color working at his company?
2. Brainstorm some ideas of why both Cliff Montiero and Irving Fain were concerned with fair housing. Why is that issue important to Civil Rights?
3. The interviewer, Keith, ends this clip by responding to Cliff Montiero's statements saying, "Which drove people crazy. People weren't happy about that." Why do you think people didn't like what Hepzibah Realty Company was doing?
4. Look at the excerpt from the Historic Property Data Form that follows the oral history clip. Do you think this method was effective to achieve "fair housing?" Why or why not?
5. After listening to Cliff Montiero's oral history and reading the excerpt describing Irving Fain, would you describe him as a leader? Why or why not?

Lesson 4: The Many Forms of Activism

During this lesson, you will examine various types of primary sources that show how African heritage Civil Rights leaders in Rhode Island responded to injustice and fought for their rights. After analyzing the sources, you will then analyze and evaluate the methods being used today by your peers in the Providence Student Union to fight for educational rights. Throughout the lessons, you will also think critically about the language we use to describe different types of activism.

Context:

Today, we often remember the “spirit” of action during the Civil Rights Movement to be centered on nonviolent action. While many did practice nonviolence, many others also engaged in different types of action. As this period became studied as “history,” nonviolence was championed, giving the illusion that it was the only course of action taken by those fighting for Civil Rights.

It is important to remember that nonviolent action didn’t always mean being without protection. Nonviolent action meant not to incite violence to make your point. For example, protests and sit-ins would be considered nonviolent actions. However, nonviolent activists were sometimes armed with self-defense techniques and sometimes would have weapons at the ready if they needed to defend themselves in a situation that became violent.

Nonviolent action also included detailed trainings that were often hosted in churches. One of the churches you’ll learn more about in this lesson, the Olney Street Baptist Church, held nonviolent classes in 1964 sponsored by CORE.

The influence of Civil Rights activism can be traced to WWI and WWII veterans. Many African American soldiers in these wars saw the hypocrisy of fighting for freedom abroad while being denied freedoms at home. That legacy connects the experience of WWI and WWII veterans to the activism many of them championed and led in the 1960s and 1970s. To read more about all of this, please see the following links:

Charles E. Cobb, Jr., "This nonviolent stuff'll get you killed," 2014 guest blog, *Washington Post*, <https://www.washingtonpost.com/news/volokh-conspiracy/wp/2014/07/28/this-nonviolent-stuffll-get-you-killed/>
World War I—Beginning of the Civil Rights Movement?, American Battle Monuments Commission, <https://www.abmc.gov/learning-resources/lesson-plans/world-war-i-beginning-civil-rights-movement>

Jarrett Bencks, "When World War I ended, the civil rights movement was just getting started," 2018, <https://www.brandeis.edu/now/2018/november/world-war-one-african-americans.html>

Chad Williams, African-American Veterans Hoped Their Service in World War I Would Secure Their Rights at Home. It Didn't," *Time Magazine*, 2018, <https://time.com/5450336/african-american-veterans-wwi/>

Catherine O'Donnell, "Black veterans were vital in the civil rights movement, says book by UW prof," 2009, <https://www.washington.edu/news/2009/11/05/black-veterans-were-vital-in-the-civil-rights-movement-says-book-by-uw-prof/>

Nonviolence training at the Center for Nonviolence & Peace Studies, University of Rhode Island, <https://web.uri.edu/nonviolence/nonviolence-training/>

DO NOW Activity: In each box, fill in what you think of when you see each word or what you associate with each word. You can write sentences, synonyms, or draw to make your point.

RESISTANCE	PROTEST
DEFENSE	ACTIVISM

Document 1: Historic Property Data Form

The Olney Street Baptist Church is a part of the College Hill Historic District, listed on the National Register of Historic Places (<https://www.nps.gov/subjects/nationalregister/what-is-the-national-register.htm>). In 2019, Olney Street Baptist Church was researched by The Public Archaeology Laboratory, Inc. (PAL) and in doing that research, PAL completed a Historic Property Data Form for the church. That form is on the next page. Read the form and complete the worksheet following the form.



Rhode Island Historical Preservation & Heritage Commission
HISTORIC PROPERTY DATA FORM

DATABASE ID# _____

TOWN Providence VILLAGE _____

ADDRESS 100 Olney Street PLAT/LOT 9/525

NAME(s) Olney Street Baptist Church

PROPERTY TYPE Bld OWNERSHIP Priv

STATUS NHL NR Dist C

NR DISTRICT College Hill Historic District

USES: Select terms from National Register table

CURRENT Religious Facility HISTORIC Religious Facility

SITING: SETBACK 30 ft LOT SIZE 53,143 sq ft

STORIES 1 ROOF(s) Flat

MATERIALS: Select terms from National Register table

ROOF Tar & Gravel WALL Brick

FOUNDATION Concrete OTHER _____

WINDOWS Wood and vinyl; fixed, awning, and sliding sash



Photo ID PROV_OlneySt100_NW

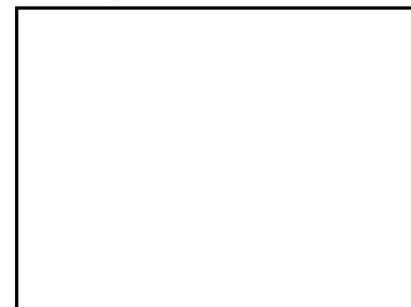


Photo ID _____

ALTERATIONS:	PORCH	WINDOWS	TRIM	OVERALL
Material	None	Min	None	None
Configuration	None	None	None	None

INTEGRITY X Excellent Good Fair Poor Destroyed

PROPERTY COMPONENTS: List & number in order of importance. Include the primary component of the resource as number 1.

Component Type	Code	Count	Component Type	Code	Count
(1) Church	B-C	1	(4)		
(2)			(5)		
(3)			(6)		

EVENT	DATE	SOURCE	NAME (person/firm/organization)	ROLE
Original construction	1962-1963	NR	Johnson & Haynes	Architect

ARCHITECTURE: If more than one, list & number in order of importance

TYPE _____ STYLE(s) Mid-Twentieth Century Modern

SURVEYOR PAL DATE Nov. 2018 REVIEWER _____ DATE _____

Use reverse for comments, history, and bibliography

Form version 200702rev161101

This form was produced as part of a survey of resources associated with the twentieth-century African American Civil Rights Movement in Rhode Island and provides a summary of information relevant to that historical context. The surveyed property may have associations with additional historical contexts that are not discussed.

History:

The current Olney Street Baptist Church was constructed in 1962–1963 as the second church building for the congregation, which incorporated in 1901. The early congregation consisted primarily of more than 100 African American members who withdrew from the Congdon Street Baptist Church. They initially met in the homes of members and in Gaspee Hall on South Main Street. The congregation purchased the former Olney Street Congregational Church on lower Olney Street in late 1901 and met there until 1961, when the building was demolished as part of the Lippitt Hill Redevelopment Project. Not wanting to leave the neighborhood, the congregation purchased a large lot at the corner of Olney and Camp streets from the Providence Redevelopment Authority for the construction of the current building (Gross 1971; Grover and Larson 2018). In addition to its associations with urban renewal in Providence and the related relocation of many members of its congregation, the Olney Street Baptist Church was an active participant in other aspects of the struggle for African American civil rights in Rhode Island.

In August 1962, the church's African American pastor Reverend Percy A. Carter Jr. (1929–1996) wrote an article in the *Providence Journal* calling attention to race relations in Providence in light of the recent non-violent protests led by Dr. Martin Luther King Jr. in Albany, Georgia. Carter countered the assumption that things must, by definition, be better “Up North” in Rhode Island than in the South. He noted that the slums were not as far removed from the state capital as some might have believed. Carter discussed in particular an event that occurred in Providence on August 2, 1962, in which 57 blacks were “rounded up in a raid-like fashion” in the Blackstone Cafe at 228 Plain Street (no longer extant). According to an article he read in the weekly black newspaper the *New England Sun*:

Police using their trained dogs, surrounded the café, and herded the occupants into waiting patrol wagons. After allegedly spending two hours in the city jail, during which time they were subjected to questioning establishing their identity, these citizens were reportedly released with no explanation as to the reasons for their detention. Many of them, including some pregnant women, were said to have been forced to walk to their South Providence homes because of lack of transportation (quoted in Carter 1962).

Carter noted that this incident was not covered in local news media. He ended his article with a call for more significant actions than protest, such as better use of all forms of media; a refusal to accept “patronage” appointments of little significance; a concerted effort to examine the voting records of political candidates; deliberate and vocal support of politicians whose positions align with civil rights goals; and a coordinated effort between agencies, groups, and organizations that are pursuing the same ideals (Carter 1962).

In 1964, the Olney Street church hosted non-violent resistance classes, sponsored by the Congress of Racial Equality (CORE) and taught by Rev. Arthur L. Hardge of the A.M.E. Zion Church; Hardge was also chairman of the Providence CORE (Porter 1964).

In 1969, Reverend Paul F. Thompson (1933–2008), pastor of the Olney Street Baptist Church and a member of the Providence Human Relations Commission (PHRC), protested the treatment of blacks by police while attempting to quell a riot outside the Rhode Island Auditorium on North Main Street (not extant) after a Sly and the Family Stone concert. The PHRC reported that out of 150 people involved in the riot, 13 police and 25 black teenagers were injured. Thompson stated that while some white teens were also beaten, they were not arrested, and that the police acted with excessive force (Antonucci 2012:133).

The Olney Street Baptist Church is a contributing resource in the College Hill National Register Historic District (listed in 1970, updated in 2018).

Bibliography:

Antonucci, Carl

2012 *Machine Politics and Urban Renewal in Providence, Rhode Island: The Era of Mayor Joseph A. Doorley Jr., 1965–1974*. Ph.D. dissertation, Providence College, Providence, RI.

Carter, Percy A. Jr.

1962 “How Far Away is Albany, Ga?” *Providence Journal*, 19 August, p. 102.

Gross, Dr. Carl R.

1971 “Manuscript E.” Electronic document,

https://digitalcommons.ric.edu/cgi/viewcontent.cgi?article=1004&context=crgross_papers, accessed May 2019.

Grover, Kathryn and Neil Larson

2018 *College Hill Historic District (Additional Documentation)*. National Register of Historic Places Registration Form. On file, Rhode Island Historical Preservation & Heritage Commission, Providence, RI.

Porter, G. Bruce

1964 “C.O.R.E. to Begin Classes.” *Providence Journal*, 20 January, p.9.

Providence Journal

1962 “200 Witness Baptist Church Ground-Breaking Ceremony.” 25 June, p. 25.

Document Analysis

1. When was the Olney Street Baptist Church building constructed?
2. When was the Olney Street Baptist Church congregation started?
3. How was the church significant in the Civil Rights Movement? List at least 2 different ways.
4. According to the Property Form, what was Reverend Percy A. Carter Jr.'s 1962 article in the *Providence Journal* about? Use your own words to describe it.
5. Why do you think Reverend Carter chose to respond by writing an article in the *Providence Journal*? What impact did his choice of action have or not have?

Document 2: Newspaper Article

Below is the article that Reverend Percy A. Carter Jr. wrote in the *Providence Journal* in 1962.

In the Day's Mail

How Far Away Is Albany, Ga.?

With the people of Albany, Ga., being very much in the news presently, the question of "How Far Is Albany?" has significant implications in terms of race relations in Providence.

Attempts in the form of non-violent protests have been made in Albany on the part of organized minority forces under the dynamic leadership of the Rev. M. L. King Jr. to integrate churches, restaurants, parks, libraries, motels, downtown stores and to encourage as far as possible the rightful recognition and practice of those constitutional rights to which the Negro as a United States citizen is entitled, one of which is the right to vote.

When a citizen in Providence, R.I. asks this question, "How Far Is Albany?" he may be speaking as Mr. U. P. North (Up North) and be inclined on the one hand to insist that Albany is a long way from Providence not only in terms of geographic proximity but in terms of treatment of its minority citizens and recognition of their lawful rights.

He may be speaking as Mr. "Contented"—who says he would rather be a lamp post in Providence, R.I. than a "King" in Georgia. In other words, things aren't so bad here in R.I., we've done pretty well flowing with the tide. He may be speaking as a true "Yankee" boasting of the history, the traditions, the leaders who have been directly related to the founding and care of this our cradle of freedom and the historic places which mark the events relating thereto and the melting pot of peoples which has resulted. (A pot into which a large part of the minority has yet to be melted).

But he knows as well as you and I that the distance from the state capital to the slums is less than a stone's throw. Finally, he may be speaking as a responsible citizen who affirms that in a real sense, Albany, Ga., is closer than they want to think, and in many instances we would do well to take note of the lessons to be learned.

The lessons to be learned are there both for the minority and the majority. It is written in bold letters so that all who read may understand. This would suggest that all is not quiet in Providence and that what has been a smoldering ember among the minority may either burst into a raging flame or die out altogether to the detriment of all the citizenry of R.I., unless we determine to build a beloved community together.

It was through reading an August 9th edition of the *New England Sun* (a Negro weekly) that it was brought to my attention that on Thursday, August 2nd, 1962 "57 Negroes were rounded up in a raid-like fashion while in the Blackstone cafe, 228 Plain St. Police using their trained dogs, surrounded the cafe, and herded the occupants into waiting patrol wagons. After allegedly spending two hours in the city jail, during which time they were subjected to questioning establishing their identity, these citizens were reportedly released with no explanation as to the reasons for their detention. Many of them, including some pregnant women, were said to have been forced to walk to their South Providence homes because of lack of transportation."

I do not recall having heard

or received any word of this event through our local news and radio media. It remains to be seen what steps are taken to investigate this matter and to lay the groundwork for the prevention of a recurrence of such. Surely the decision regarding the Triggs Memorial Golf Course and its club house comes as a sign of hope on the heels of the August 2 event. Both Mayor Reynolds and the Board of Park Commissioners are to be commended for this significant decision. But much remains yet to be achieved.

The answer to the August 2 incident and other incidents of a similar nature lies only partly in protest. That protest will become more effective only as there is an all-out effort on the part of the affected minority to mobilize its forces to effectively dramatize the problems that are to be brought to the attention of the reigning majority—and moreover to establish the injustices that exist. This might include any one of several steps in this regard:

- 1) Full utilization of the various media of communication—radio, T.V., newspaper, etc., (including Negro weeklies which are prominent in the New England area.)
- 2) Express our refusal to be swayed by patronage "appointments" of Negroes in government which appointments are used to win Negro vote and support and which often have little significance beyond their title.
- 3) Sustained efforts to examine the record and past performance of candidates running for political office in order that we might vote more intelligently and independently.
- 4) A deliberate effort on the minorities part to work with those individuals and to support those political candidates who on the basis of their records can be the most effective means toward bringing to fruition the ultimate concerns of the minority group. If we have concerns as a minority group, let's be frank and open about them and make our position clear and unequivocal to whom-ever would presume to represent us as citizens.
- 5) A coordinated effort on the part of the minority leadership to mobilize for immediate and definitive action all agencies, groups and organizations representing minority interests with a view to properly informing the public, protesting, bringing pressure to bear, and effecting social action until the desired goals are obtained. In this connection a strong emphasis should be placed upon an "education for responsible citizenship" program and other types of clinics on an adult educational basis as the needs may dictate.

The time for protest has come and the time for sustained deliberate action to correct the evils from which such protests stem is well nigh past. Can it be that Dan South may yet have the last laugh on U. P. North?

Percy A. Carter, Jr.
Pastor
Olney Street
Baptist Church
Providence

The Providence Journal
Registered U.S. Patent Office
Established as a Daily 1829
An Independent Newspaper
Published by the
Providence Journal Company
75 Fountain St.
Providence 2, R.I.

How Far Away is Albany, Ga.?, 1962, Providence Journal, RIHS Collections

1. Why do you think Reverend Carter titled his article "How Far Away is Albany, Ga.?"

2. What incident is Reverend Carter responding to? What happened in that incident?

3. Reverend Carter writes,

"the answer to the August 2 incident and other incidents of a similar nature lies only partly in protest. That protest will become more effective only as there is an all-out effort on the part of the affected minority to mobilize its forces to effectively dramatize the problems that are to be brought to the attention of the reigning majority--and moreover to establish the injustices that exist. This might include any of several steps in this regard."

Then, he lists 5 steps that he believes should be taken by African Americans to fight for their rights. What are the 5 steps?

4. Reverend Carter uses the word "protest" many times in his article. Based on your responses from the "do now" activity--do you believe what he is calling for is protest? Is it resistance? Activism? Defense? A combination of these words? Write at least 8 sentences to support your answer.

Document 3: Oral History Clip

Reverend Carter specifically mentions Martin Luther King Jr. and nonviolent protests in the second paragraph of his article. In the first oral history below, you'll hear Cliff Montiero discuss his commitment to nonviolence and the actions he took after learning that Martin Luther King Jr. was assassinated. After listening, answer the questions.

Cliff Montiero is a self-identified black, Cape Verdean man who grew up on College Hill in Providence which, in the 1930s and 1940s when Mr. Montiero was growing up, had a large Black and Cape Verdean population. Mr. Montiero was active in the 1960s with voter registration and was very active in CORE and other civil rights organizations.



Oral History of Cliff Montiero, recorded Spring 2018 in Johnston, RI. Interviewer is Keith Stokes. Courtesy of Rhode Island Historical Society, Rhode Island Black Heritage Society, and Rhode Island Historical Preservation and Heritage Commission with support from a grant by the National Park Service. Image courtesy of the Rhode Island Black Heritage Society.

[Cliff Montiero Oral History](#)

Transcription

Keith Stokes: What happened the day Martin Luther King was assassinated?

Cliff Montiero: I worked with the council of churches and had an office on the third floor. I get a phone call from one of my friends. I'm still active in CORE but I'm at the council of churches. He said Martin Luther King got killed by a white man. I was crazy for an hour, yelling and screaming. And then, I called a white man named Al, Albert. He ran the Unitarian church on Elmwood Avenue. Can't think--Public Street comes down and goes across Elmwood Avenue. There's a Unitarian church right there. I can't think of the name of that. He calmed me

down. He was a white man. He calmed me down. He says 'okay, what are we going to do?' Before we know it, we were discussing going to the State House, putting together a candle vigil.

Keith Stokes: Did that happen?

Cliff Montiero: Yes it did. I went on the radio talking about my commitment to nonviolence and that the need to continue with nonviolence and the importance of supporting Dr. King's dream. So everything I did was to push nonviolence.

Document Analysis

1. Cliff Montiero says that after he got the news that Martin Luther King, Jr. was assassinated, he was "crazy for an hour, yelling and screaming." Why do you think that was? (Think about Cliff Montiero's connection to religious organizations through the council of churches and involvement in CORE alongside thinking about Dr. King's involvement in activism and use of religion.)
2. Then, Cliff Montiero says he called a white man, Albert who ran a Unitarian church. Do your own research and describe a Unitarian church.

3. Why do you think he called Albert after getting news of the assassination?
4. Cliff Montiero mentions, twice, that Albert was a white man. Why is that detail important to this recollection?
5. What action do Cliff Montiero and Albert decide to take? What do you think about their choice of action?
6. Cliff Montiero's clip ends with him saying "I went on the radio talking about my commitment to nonviolence and that the need to continue with nonviolence and the importance of supporting Dr. King's dream. So everything I did was to push nonviolence." What evidence does he give in the clip to prove his statement that he has a "commitment to nonviolence?"

7. Which of the four words from the “do now” activity would you use to describe Mr. Montiero’s actions? Why?

Document 4: Oral History Clip

The next audio clip is from an oral history interview with Malcolm Farmer III. Malcolm Farmer is a self-identified white, Anglo-Saxon Protestant man and lawyer from Rhode Island who, during the summer of 1965, volunteered with the Lawyers Constitutional Defense Committee (LCDC) in Louisiana and Mississippi. He also volunteered at CORE with Cliff Montiero, advising people on legal rights.

After listening, answer the questions that follow.

[Malcolm Farmer III Oral History](#)

Oral History of Malcolm Farmer III, recorded Spring 2018 in RI. Interviewer is Keith Stokes. Courtesy of Rhode Island Historical Society, Rhode Island Black Heritage Society, and Rhode Island Historical Preservation and Heritage Commission with support from a grant by the National Park Service.

Transcription

Malcolm Farmer: He and I also had similar experiences about how many, how not nonviolent the Civil Rights Movement was, contrary to Dr. King's incredible leadership and the strategic necessity for nonviolence. We represented the Deacons for Defense from Bogalusa in northern Louisiana and they were all armed. They had all been in the Korean War and they were in the woods outside demonstrations, packing, in case there was danger. Charlie Cobb, who taught at Brown for a while, spent, I think, 5 years in the [Mississippi] delta as a SNCC field worker. I got to know him when he was here. And he's written a book about how the movement wasn't all nonviolent. "This nonviolent stuff will get you killed" or something it's called.

Document Analysis

1. Malcolm Farmer's clip begins by pointing out that the Civil Rights Movement wasn't all nonviolent despite "the strategic necessity for nonviolence." Brainstorm some ideas of why nonviolence would have been strategically necessary. (Think about who is writing, framing, and consuming mainstream news about civil rights activism. Who is making laws influenced by these events?)
2. In the same sentence, Malcolm Farmer highlights "Dr. King's incredible leadership." Often, Dr. King is associated with nonviolent action and is identified as one of the most influential Civil Rights leaders. Why do you think many activists would embrace tactics other than Dr. King's nonviolent ones?
3. Malcolm Farmer points out that many members of the Deacons of Defense were Korean War Veterans. Think back to the context essay you read at the beginning of the lesson. Why is it important to know that members were war veterans?

4. Mr. Farmer says that the Deacons of Defense were “in the woods outside demonstrations, packing, in case there was danger.” What kind of danger would they be anticipating?

5. In the clip, we hear about Charlie Cobb and his book “This Nonviolent Stuff’ll Get You Killed: How Guns Made the Civil Rights Movement Possible.” Here’s an overview of the book:

Visiting Martin Luther King Jr. during the Montgomery, Alabama, bus boycott, journalist William Worthy almost sat on a loaded pistol. “Just for self-defense,” King assured him. It was not the only weapon King kept for such a purpose; one of his advisors remembered the reverend’s Montgomery, Alabama, home as “an arsenal.” Like King, many ostensibly “nonviolent” civil rights activists embraced their constitutional right to self-protection—yet this crucial dimension of the Afro-American freedom struggle has been long ignored by history. In *This Nonviolent Stuff’ll Get You Killed*, Charles E. Cobb Jr. recovers this history, describing the vital role that armed self-defense has played in the survival and liberation of black communities. Drawing on his experiences in the civil rights movement and giving voice to its participants, Cobb lays bare the paradoxical relationship between the nonviolent civil rights struggle and the long history and importance of African Americans taking up arms to defend themselves against white supremacist violence.*

Why do you think Charlie Cobb titled his book in this way?

*overview from book’s page on Amazon: <https://www.amazon.com/This-Nonviolent-Stuffll-Get-Killed/dp/082236123X> more about this book and Mr. Cobb can be explored through the *Washington Post* link at the end of the context essay in the beginning of this lesson.

6. This discussion about armed action ends right where the clip you listened to ended. Is there more you want to know? If you were to meet Mr. Farmer in person, what would you ask him?
7. Which of the four words from the “do now” activity would you use to describe the Deacons of Defense’s actions? Why?

Document 5: Secondary Video

These primary sources show us that there are many ways to respond to injustice and to fight for people's rights. However, it is unfair and untrue to assume that African American leaders only fight for the rights of other African Americans. Throughout history, we've seen African American leaders at the head of movements to fight for women's rights, disability rights, and LGBTQ rights among others.

Today, the activists of the Providence Student Union, a diverse group of people, are showing us that young leaders can engage in activism so that all young people have the right to a civics education in school.

Watch this video to learn more about the Providence Student Union. After watching the video, complete the questions listed below.

****Content Warning for Teachers: There are two bleeped out curse words and one clear, not bleeped, curse word in this video. Please use this resource at your own discretion****

https://www.pvdstudentunion.org/daily-show?link_id=3&can_id=1d770d43f563abcf51ca1df919b85f99&email_referrer=email_570845_subject_740686&email_subject=watch-us-on-the-daily-show-last-night

Document Analysis

1. Why are Aleita Cook and Ahmed Sesay suing the government?

3. Which of the four words from the "do now" activity would you use to describe the actions of the Providence Student Union? Why?

Lesson 5: Who is Honored in Your Community?

(This lesson works best when lesson 3, "Community Leaders" is completed first. Lesson 3 provides helpful context for this activity)

Pick something in your community named after a leader such as a school, a street, or a memorial. Research that person and find out why your community chose to publicly honor them and treat them as a leader.

Write at least two paragraphs about what you found and one to two paragraphs about whether or not you agree with the decision. Was this person a great leader? Why or why not? Is there someone else you think should be publicly honored in your community but isn't?

As an example, you can look at this [Rhode Island resolution](#) that passed in 2017 to change the name of Magee Street (named after a slave trader) to Bannister Street (named after 19th-century local black activists Edward and Christiana Bannister) in Providence. [This article](#) also describes the change

1. Who is the leader honored in your community?
2. What is named after them?
3. Write two paragraphs about what you found out through your research:

4. Write one to two paragraphs about whether or not you agree with honoring this person. Was this person a great leader? Why or why not? Is there someone else you think should be publicly honored in your community but isn't?

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