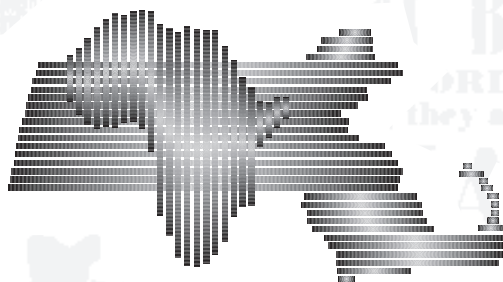


The Black Timeline of Massachusetts

A History of White Supremacy
in the Bay State



TINGBA APIDTA

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Cover

Artist John Wilson's "Eternal Presence" is a seven-foot-tall sculpture that stands at the corner of Walnut and Crawford Streets in Roxbury. Designed as a tribute to the history of Black people in Massachusetts, and known as the "Black Head" to most, this work is described by Wilson as "a symbolic Black presence infused with a sense of universal humanity."



The Reclamation Project

**"Reclaiming Black History
for Its Rightful Owners"**



**Ense Petit Placidam Sub
Libertate Quietem**

(By the Sword We Seek Peace,
but Peace Only under Liberty)

Massachusetts State Motto

TO BE SOLD,
A Healthy Negro Girl,
about twenty three years old, born in this coun-
try. — *L I K E W I S E*, —
A Serviceable *M A R E*,
which goes well in a Carriage, Enquire of the
Printer.

The Massachusetts State Creed *

When the Lord shall raise up
coloured historians in succeeding
generations, to present the crimes
of this nation, to the then gazing
world, the Holy Ghost will make
them do justice....

David Walker, 1830



The Black Timeline of Massachusetts

The Hidden History of White Supremacy in the Bay State

A new continent in possession, old Ethiopia must be ransacked that the holders might enjoy it more speedily. Cool, shrewd, sagacious merchants vied with punctilious, dogmatic priests in promoting this prostitution of industry.

—William B. Weeden

Though Massachusetts has tried to tuck itself away from the racial cauldron that has always inflamed America, a close inspection of the historical record shows the Bay State to be at racial Ground Zero. ***The Black Timeline of Massachusetts*** is filled with information that has eluded nearly every textbook in the state. In fact, for the first time ever, these alarming historical facts have been gathered and published for the benefit of those seeking a true and verifiable account of the racial history of Massachusetts.

Most accounts of the history have focused on the **Pilgrims of Plymouth** and the **First Thanksgiving** myth, the alleged friendly relations with Indians, and the colony's role in the **American Revolutionary War**—but they ignore the sordid legacy of race hate that is the true face of the Bay State. The historical timeline on the official Massachusetts state web site, for example, treats Blacks and Indians as if they were not even present at all in the early history. But Blacks and Indians were there, of course, and contributing significantly—and most often involuntarily—to the enormous fortunes of the white race.

In fact, the economy of the early Bay State was entirely dependent on the labor of enslaved Indians and Africans under tyrannical white domination. The first ship built in America was built in Marblehead—**and was a slave ship!** Its very first cargo carried enslaved Pequot Indians out of the colony and returned with kidnapped Black Africans. Boston was once the very center of the international slave trade, and every family of means enslaved Africans against their will. Even the Abolitionists, endless sources of white Massachusetts pride—to a man—believed in the inferiority of the Black race.

The Reclamation Project's *Black Timeline of Massachusetts* re-examines this lost part of history and brings this disturbing legacy front and center, for no people can understand the nature of the oppression they face today if they are blind to the history that created it.

1492

A lost slave-trader named **Christopher Columbus**, believing himself to be in India, stumbles into the western hemisphere to begin the Holocaust of the indigenous peoples. Though his voyage takes him far south of the land of the **Massachusetts** people, Columbus begins the European invasion into the region. **African** and even **Chinese** mariners had already visited the hemisphere, having carried on trade with the Red man for thousands of years before Columbus hears of it while slave-trading in Africa in the 1480s. The Europeans claim to come in peace, but soon set in motion a centuries-long process which ultimately destroys the land, the air, the water, the wildlife, and the people. An **Indian** (the name Columbus gives to the Red man) declares to the European explorers: "We hear you are come from under the World to take our World from us."



1614

English captain **Thomas Hunt** entices several of the friendly Red citizens of **Cape Cod** onto his ship and then tries to sail back to Europe with them. Many were killed in the ensuing struggle and at least 27 "poor silly savages" were sold into slavery for £20 a head, including the Pilgrims' first Indian friend **Squanto**. The English marauders went on to destroy 200 acres of prime Indian cornfields. Sick sailors spread their tenacious diseases among the Indians. Infected rats swam to shore from European ships, and between 1616 and 1618 the spread of European disease throughout the Indian population progressed so rapidly that as many as 60 percent of the native population was wiped out—years before any Pilgrim laid eyes on the Massachusetts shoreline.



Early drawing
of Squanto

1620

35 Leiden Separatists, a religious cult later referred to as **Pilgrims**, are among the 102 passengers who land the ship **Mayflower** at Plymouth and begin their destruction of Indian civilization. Over the next half century tens of thousands of Indians in the region are decimated via systematic murder, disease.

1621

A harvest feast occurs in Plymouth, many years later becoming known as "**Thanksgiving**." Contrary to the well-rehearsed mythology about the event, there is no turkey, no cranberry sauce, and no pumpkin pie; they most likely ate duck or geese and the venison from the 5 deer brought by the settler's Indian benefactor **Massasoit**. The Pilgrims engaged in military drills during the feast and later built a fortified wall around their settlement to keep the Indians out.

1630

700 **Puritans** (another religious cult, separate from the Pilgrims) from England arrive and settle in the Algonquin village of **Shawmut** (believed to mean "Living Waters"), which they steal and rename Boston after the English town whence many of them came. 200 died that winter and 200 more return to England the following spring. In the next ten years, 20,000 persons calling themselves Puritans will invade the land of the Massachusetts Indians to form the **Massachusetts Bay Colony**.

1637	<p>White settlers aggress against the Pequot Indians, killing some seven hundred in cold blood. Describing the massacre, an English officer wrote: “[N]ot above five of them escaped out of our hands.” One historian had to admit that “[t]he barbarous treatment of the Pequots by the New Englanders in their ruthless war of extermination against them, must ever remain a blot upon New England...” Roger Ludlow (1590-1664) and his party present the scalps of the Pequot Indian leaders Sassacus and his brother to Governor John Winthrop.</p>
1638	<p>Massachusetts slaveship <i>Desire</i> carries, among other items, 17 enslaved Pequot Indians, who are sold in the West Indies; it returns with cotton, tobacco, and an unknown number of kidnapped Black African human beings. The <i>Desire</i>, built in Marblehead and sailing from Salem, is the first ship built in America.</p> <p>Samuel Maverick (c. 1602 - c. 1676) becomes the first slaveholder in New England. He keeps as many as thirty kidnapped Africans at his small fortified mansion, complete with artillery, on Noddles Island (now East Boston). He attempted to breed Africans and tried to forcibly rape an African woman who had been a queen in her homeland.</p>
1641	<p>Massachusetts officially recognizes and legally sanctions slavery in its mis-named body of laws, the Massachusetts Body of Liberties. It declares that captives of “just wars and such strangers [who] willingly sell themselves or are sold to us” will legally become slaves in the Bay State. The word “strangers” was removed in 1670, apparently to prevent lawsuits from the children of slaves who might claim that their birth on Massachusetts soil gave them freedom. This made slave status hereditary in Massachusetts, expanding the number of African slaves substantially.</p>
1645	<p>White Bostonians sail to Africa, kidnap free Black African human beings and bring them to Barbados for sale to other whites. Hundreds of such trips would follow into the next century.</p>
1653	<p>A Boston slave is beaten so violently by his white enslaver that his back is broken. The African is refused rest or medical attention and is forced to carry heavy weights. The sadistic white man continues to beat and abuse him, according to a historian, “in ways too gross to specify.”</p>
1657	<p>The founder of Springfield settlement, William Pynchon, paid John Leonard for “bringing up (the Connecticut River) my negroes.”</p>
1659	<p>Puritans outlaw the celebration of Christmas and fine those who skipped work or celebrated in any way 5 shillings. They also outlawed the days Thursday and Saturday (the names, that is) because of their pagan origins: Thursday meaning “Thors” day, and Saturday, “Saturn’s day.” The holiday was reinstated in 1681, but not before it was roundly condemned as blasphemous and far removed from the way of Jesus.</p>



1660	Massachusetts General Court schemes to take the children of Indians and make them servants in white homes. They find it hard to believe that the Indian parents resist even when they are offered “new coats.”
1670	Massachusetts whites approve the enslavement of the infants of Black women . (See also 1641 entry.)
1675	<p>Whites start a war against the great Indian chief of the Wampanoags, Metacomet (whom whites have re-named King Philip). About 1,000 English were killed during this conflict, and an underestimated 6,000 Indians died from combat and European diseases.</p> <p>There are reportedly 200 Black slaves in Massachusetts.</p> <p>Colonel William Turner (Turners Falls) and Samuel Holyoke (Holyoke) attack an unarmed Indian village, where at least 300 men, women, and children are killed, many shot in their dwellings.</p>
1676	<p>On September 16, “a number of Indians” are hanged on Boston Common. Whites engaged in “wholesale executions” of the Indians as part of their Holocaust against them.</p> <p>Colonial official Edward Randolph, in this year, and Governor Bradstreet in 1680 verify that slaves were brought into Massachusetts from Madagascar and Guinea.</p> <p>The great Indian chief of the Wampanoags, Metacomet, is ghoulishly murdered by whites, decapitated, and cut into pieces, with parts “left for the wolves.” Metacomet’s nine-year-old son was destined for execution because, the whites reasoned, the offspring of the devil must pay for the sins of their father. The child was instead shipped to the Caribbean to spend his life in slavery. White authorities proclaim a “day of public Thanksgiving for the beginning of revenge upon the enemy.” All remaining Indians that can be found are gathered up and forced onto Deer Island in Boston Harbor, which is used as a concentration camp for the Indians. A law is passed allowing whites to shoot to kill any Indians outside the island. Hundreds of captives die in the harsh winter and at the hands of murderous whites.</p>
1680	A vessel brings some 50 Black Africans into slavery in Massachusetts.
1681	Maria , a Black woman enslaved by Abiel Lamb of Roxbury, is burned at the stake when it is claimed that she was “instigated by the devil” to burn down a building. A Black man is hanged and then burned in the same fire with Maria.



Engraving of Metacomet
by Paul Revere

1684	Black freedom fighter Robert Traves of Scituate strikes a blow for freedom when he shoots and kills a white townsman.
1688	The king of England orders Massachusetts lawmakers to pass a law forbidding the murder and maiming of Black slaves in the colony after cruelty to Blacks had become commonplace.
1689	An enslaved Black man named Robin resists slavery by administering to John Cheeny of Cambridge , a free white man, “a mortall wound on the head with a stick.”
1692	The Salem Witch Trials are held by a gang of superstitious white men who accuse several white girls and some Blacks and Indians of consorting with Satan . An enslaved Indian woman named Tituba (she is mistakenly portrayed as an African) is blamed for bewitching the Salem whites.
1695	The traffic in Black slaves is considered the most profitable branch of British commerce, with New Englanders leading the way. So central is the slave trade that the coins were called guineas after the country in Africa wherefrom so many Blacks were abducted.
1696	The crew of the slaveship <i>Seaflower</i> , owned by Boston merchants and captained by Thomas Windsor , captures 47 Blacks in Africa; an unknown number are murdered in the assault.
1697	Hannah Dustin , a white woman, claims to have tomahawked and scalped ten Indians and demands a bounty payment of £25. She and her husband used the money to buy new land.
1700	White merchant Thomas Win[d]sor brings into Massachusetts an unknown number of African human beings in 1699 and at least 25 in 1700. One shipment around this time “consisted almost wholly of children.”
1701	Boston selectmen unsuccessfully encourage Bostonians to import white servants instead of Black slaves . There are reportedly 550 Black slaves in Massachusetts.
1703	Massachusetts prohibits white slave-owners from setting free “ Negro or Mulatto Slaves ” without posting a bond. It had become a frequent and evil practice for owners to “liberate” sickly or aged slaves. The Bay Colony orders that owners cannot deny marriage to their captives. The General Court orders that Indians under ten years of age, taken in war, and Indian women, are to be sold as slaves.

1704

Governor **Joseph Dudley** (for whom **Dudley Square** in Roxbury is named) declares a "General **Thanksgiving**" for God's "delivering so many of [the Indians] into our hands..." There are several instances of colonial leaders calling for these "General Thanksgivings" most often to celebrate victories in their **Holocaust** against the Red man. This is the basis for the Thanksgiving Day celebrated today.

French and Indian forces destroy the English settlement at **Deerfield**, Massachusetts.

1705

Massachusetts imposes a **tax of five pounds** "upon every **Negro** imported into the colony." The act equates Blacks in the Bay State with horses, cows, swine, and lumber and formally considers **Blacks as chattel**.

Lawmakers enact legislation threatening **severe penalties** for marriage and fornication between "**Negroes or mulattoes**" and whites. Because the law stated that the children carry the legal status of the mother, some portion of Black men may have sought out white women for mates so that their children would be legally "free."

1706

45 enslaved Black Africans perish during the harsh Boston winter. The city fathers calculated their loss to be £1,320, or £30 per head.

Cotton Mather assures slave owners that "**Your Negroes** are immediately Raised unto an astonishing Felicity when you have Christianized them." Mather's own parishioners give him a **Black man named "Spaniard"** as a gift.

Whites could **reap a £50 reward** in Massachusetts for the **scalp of an Indian**—demonstrating that the practice of scalping was a routine European practice. According to one scholar, "Hunting redskins became...a popular sport in New England, especially since prisoners were worth good money..."

Dr. Zabdiel Boylston (1679-1766) petitions the legislature to force the sale of a Black slave to pay a bill owed to him by a white woman. The slave had been accused of injuring the woman, who was treated by Boylston.

1707

A five-part law prevents "**free**" **Blacks** from harboring or entertaining nonwhite servants in their homes without the approval of the white enslaver. The law also orders "free" Blacks to repair highways, clean streets, and perform other tasks **without compensation** of any kind.

A Boston merchant named **David Jeffries** seeks a **tax abatement** "for four small **Negro Children Imported**," because one of them was "a Sucking Child."

Peter Faneuil's uncle **Andrew Faneuil** sells Black human beings from his home. An advertisement appeared in a Boston newspaper which read in part:

Ran Away...A short thick Indian girl, named Grace, aged about 17 years, her face is full of pock holes, very few hairs on her eye-brows, a very flat nose, and a broad mouth...Whoever shall apprehend and take up the said servant and deliver her unto Mr. Andrew Faneuil merchant in Boston...[shall be rewarded].

1708	Massachusetts Governor Joseph Dudley tells the Board of Trade that “[e]verybody is sensible of the absolute necessity and great benefit of that [slave] trade for the West Indies, but it is not so serviceable for these northern plantations.” He then suggests that a tax on Africans of £4 per head be levied to encourage the importation of white servants.
1712	Puritan Cotton Mather writes of the entrenched immorality in the colony’s celebration of the birth of Jesus, popularly known as Christmas : [T]he Feast of Christ’s Nativity is spent in Reveling, Dicing, Carding, Masking, and in all Licentious Liberty...by Mad Mirth, by long Eating, by hard Drinking, by lewd Gaming, by rude Reveling... The Massachusetts legislature forbids the importation of Indian slaves—not because of any moral compunction—but because they were “of a malicious, surly and revengeful spirit; rude and insolent in their behavior, and very ungovernable.”
1717	80 Black and Indian slaves die as a result of harsh conditions in Boston. One writer to a Boston newspaper calculates that if white servants had been used instead, the town would have saved £1,200.
1718	A Boston newspaper gleefully prints a gory description of a white man castrating a Black man .
1721	The Boston Gazette prints an ad for the sale of “several lusty negro men , arrived lately from the island of St. Jago [Cape Verde Islands].” Dr. Zabdiel Boylston uses his captive and at least two dozen Black and Indian slaves (many of them children) in his smallpox experiments . In 1812, Frogg Lane in Boston is changed to Boylston Street to honor the doctor and his Mengele-like experiments.
1722	Massachusetts rescinds its Scalp Act , which authorizes government rewards for the scalp of an Indian . It is reinstated in 1747 by public demand.
1723	A Black man is lynched and burned to death by white Bostonians. “ Free ” Blacks are again prohibited from entertaining slaves without permission and prohibited from keeping firearms and selling food and strong drink to the militia (in which they could not serve); “free” Blacks are required to apprentice all their children between the ages of four and twenty-one to “Some English master.” Enslaved Blacks are subjected to a curfew and are prohibited from forming groups of more than two, striking “any of his Majesties Subjects,” and being around fires.

To be SOLD,
*A Very likely Negro Boy, about 17 Years old, who has
 been in the Country 5 or 6 Years, has had the Small
 Pox, is in perfect Health, and speaks good English.
 Note, He can do all Sorts of Business about a House
 very well. Enquire of the Printer of this Paper.*

1726

Boston's "Christ Church" votes "that for the future the sexton shall keep ye rails at the Altar clear from Boys and Negroes setting there."

1728

An Act to secure a sales tax on **Black slaves imported** into the Bay State is passed. This measure was re-enacted in 1739.

1731

A Black man is **executed** for burning down a house.

1733

The **slaveship Orange Tree** returns to Boston from Barbados with "Rum, molasses, Six Bags of Cotton and Twenty Negroes." **Nathaniel Saltonstall** is among a committee of **Boston Selectmen** who certify the ship to enter Boston Harbor.

1736

To be Sold,
A Very likely spy and healthy Negro Woman, about 13 Years old, with a very fine Child Eighteen Months old, She is an excellent Breeder, and is now big with Child. Enquire of the Printer.

To be sold by Capt. Edward Tyng, at the House in Milk-Street, Boston, a likely well set Negro Man, aged about 22 Years, speaks good English, and has had the Small Pox; is a Black-Smith by Trade, at which he works very well.

Boston Evening Post, August 9, 1736.

Ebenezer Dorr of Roxbury sells "a negro girl named **Flora**" to **Ebenezer Craft** for a mere £105. Craft was unhappy with the transaction, as "Flora" apparently gave him so much trouble that he spread notice of his dissatisfaction around town. Dorr, suffering from a rumor that he was a purveyor of damaged goods, tried to rescind the sale. Later, Dorr joined Roxbury's other wealthy whites in a petition to stop "the unhappy practise of the negro servants of this town to be abroad in the night."

1738

Peter Faneuil, a probable pedophile who **targets young Black boys**, directs the captain of his slaveship to buy "a straight negro lad, 12 or 15 years old—if possible one who has had smallpox." It is this Faneuil who gave Boston the Hall that bears his name.

There are reportedly **2,600 Blacks** in Massachusetts; **1,514** in Boston.



1739

A Black freedom fighter in Boston **blows up his enslaver's house** with thirty pounds of gunpowder.

Roxbury slaveholder **Jonathan Seaver** joins **Edward Ruggles** and others in promoting legislation to suppress and control the local Black population. The street in Roxbury is named for Seaver's son **Ebenezer**, who was, for a time, considered "father of the Town."

1741

First identifiable “**Negro Election Day**” is held in Salem—a “Black” holiday of sorts held in various New England towns by Black slaves who are allowed this single day to gather. They choose “leaders” from among themselves who are given the “honor” of representing Black desires to whites. Their actual job, however (as it is today with Black elected officials), is to enforce white demands. New England whites immediately dubbed the affair “Nigger Election Day.”

“Kate and a male accomplice—who ‘looked upon every white man as his declared enemy’—attempted to burn down Charlestown.” They were only able to burn down one house.

1744

TO be sold, a likely Negro Girl, about 20 Years old. *Enquire of the Printer.*

TO be sold, a Gbalye and Manje, and a Negro Man. *Enquire of the Printer.*

Three very likely young Negro Men to be sold on board the Snow Dr-
light, now lying at Clark's Wharf.

A Likely strong, healthy Negro Wench, about 23 Years of Age, that can do all sorts of Household Business very well. *Enquire of the Printer.*

T. O. B. S. O. T. D.
Boston Evening Post, August 27, 1744.

1745

Boston forbids Blacks from raising hogs.

The Rev. Isaac Chauncy preaches the “word of God” in Hampden County and enslaves a Black man named Arthur Prutt. His daughter, Jerusha, sells Arthur’s son, 14-year-old Zebulon, to a white man named Capt. Moses Porter, assuring him in writing that “the said negro [is guaranteed] well and sound and free from all known ails or maladies.” Young Zeb later runs away.

1746

A meetinghouse is erected with the help of Paul Dudley and Joseph Heath (Heath Street, Roxbury), with a corner allotted to “the negroes” so that they would not “intrude on the pews.”

1746

[Five Pounds to be giv.]
RAN away from Thomas Fleet of Boston, Printer, on Tuesday the 22d Instant, a Negro Fellow named Newport, about 21 Years old, of a middle Stature, but sly and slim, and has a large Scar over his right Eye. He is a cunning prating Fellow, pretends to be free, and has a great Inclination to go to Sea.
He had on a Cotton and Linen Shift, a striped homespun Jacket, and a thick blue Jacket over it, and thick Leather Breeches.
Whoever shall take him up, and bring him to his Master, at the Heart and Crown in Cornhill, shall have Five Pounds Reward, Old Tenor, and all reasonable Charges paid.
N. B. He will endeavour to get off by Sea, therefore all Masters of Kessels and others are cautioned against harbouring, concealing or carrying him off on any Pretence whatever, as they would avoid the Penalty of the Law.
Boston, April 23. 1746.

Boston Evening Post, May 5, 1746

William Brown of Framingham places a runaway slave notice for Crispus Attucks in the *Boston Gazette* 20 years before Attucks is the first to die for Brown's own freedom in the Boston Massacre :



1750

Ran away from his master William Brown of Framingham on the 30th of Sept. last a mulatto fellow about 27 years of age, named Crispus, 6 feet and 2 inches high, short curl'd hair, his knees nearer together than common; and had on a light colour'd beaver skin coat, plain new buckskin breeches, blue yarn stockings and a checked woolen shirt. Whoever shall take up said runaway and convey him to his aforesaid master shall have 10 pounds old tenor reward, and all necessary charges paid. And all masters of vessels and others are hereby cautioned against concealing or carrying off said servant on penalty of law.

Massachusetts boasts **63 liquor distilleries**, which one official calls "the main-spring of this [slave] traffick."

1751

A "Negro wench" is executed when she resists slavery by slipping rat poison into the milk of her enslaver's children.

1754

A census reports that 33 African men and 23 women were enslaved in Cambridge, nearly a century before the city was incorporated in 1846.

1755



Codman Square

Black Africans named "Mark" and "Phillis" are lynched on Cambridge Common. The *Boston Evening Post* reported it thus:

They were both drawn from the Prison to the place of Execution, attended by the greatest Number of Spectators ever known on such an Occasion, where the former was hanged by the neck till dead, after which, his Body was Gibbeted; and the later was burnt to Death.

"Mark's" body is "hung in chains" in a tree for public display, where it remained for the next twenty years. "Mark" and "Phillis" were accused of attempting to free themselves by poisoning their captor, Captain John Codman, who was one of the wealthiest men in Boston.

1761

A Female Negro Child to be given away. Enquire of the Printers.

Boston Evening Post, June 15, 1761.

To be Sold,
A Lusty Strong and Healthy Negro Woman, about 25 Years old, who has had the Small Pox, is well season'd to the Country, having lived in it several Years, and can do all sorts of Household Business very well. Enquire of John Allen, Merchant in Bolton.

Boston Evening Post, July 1736

1761

A prosperous Boston tailor named **Wheatley** purchases an African child at a slave auction and names her "**Phillis**" after the slave ship that brought her. She is trained in plantation Christianity's vehemently anti-Black teachings and she begins writing poetry reflective of this brainwashing. Wheatley's poem entitled "On Being Brought from Africa to America" is even thankful to the white man for the slave trade.



1762

A Black man enslaved by **William Clapham** rebels by **planting a tomahawk** in his "owner's" back during a trading expedition to Detroit.

1763

Lord Jeffrey Amherst, for whom the Massachusetts town and college would be named, initiated the first known use of calculated **biological warfare** in the "New World." He wrote in a letter:

Could it not be contrived to send the smallpox among these disaffected tribes of Indians? We must on this occasion use every stratagem in our power to reduce them.



Prominent merchant **John Rowe** places this advertisement in the *Boston Post Boy*:

Just imported and to be sold by John Rowe at his store, a few likely negro boys, and two negro men between 20 and 30 years of age.

Massachusetts merchants protest to the king of England that his tax on molasses would **ruin the slave trade**. They claimed that it would throw 5,000 seamen out of work, would cause 700 ships to rot, and would seriously affect farmers and other tradesmen.

1766

A Black man named **Titus** resists his enslavement by beating **Ebenezer Downing** to death with the butt handle of a whip.

1767

The first legislative attempt that is made to abolish the **slave trade** (not slavery) fails in the state. [Many whites oppose the *international* slave trade only because it conflicts with the profitable domestic **slave-breeding** business. In 1638, for instance, **Samuel Maverick** had begun a slave-breeding venture in what is now East Boston, and Boston-born **Benjamin Franklin** from his Philadelphia shop advertised for sale "a breeding Negro woman about twenty years of age. Can do any household work."]

There are reportedly 5,779 Blacks in Massachusetts, including an unknown number that are the products of slave-breeding.

1768

Harvard-educated **John Adams**, an attorney, argued in a freedom case and secured a judgment in favor of his client, the slave-owner.

1769

"James," a slave of **Richard Lechmere** of Cambridge, brings a court action against his captor for detaining him in bondage since 1758. The outcome is inconclusive, but the case inspires many such suits by freedom-seeking Black slaves.

1770

British soldiers gun down **Crispus Attucks** and a group of protesting Bostonians. Attucks became the first casualty of the **American Revolution**, even though he and his people had nothing to gain by siding with the colonists. **John Adams**, the future president of the new nation, actually *defended the British soldiers* in court. Attucks, he said, was one of "a motley rabble of saucy boys, negroes and molattoes, Irish teagues and outlandish jack-tars." The British soldier who killed Crispus Attucks was found "not guilty."

Dr. **Joseph Warren** (1741-1775), famous revolutionary hero, pays £30 for an African boy. In 1775, Warren was the head of the white Masons when they denied entry to 15 Black men, including **Prince Hall**, who then founded Black Masonry in America.



Warren Street in Roxbury

1771

The legislature approves a bill to "prevent the Importation of **Slaves from Africa**." The bill is vetoed by **Governor Thomas Hutchinson**, who claimed that the measure was unnecessary. It is speculated that this legislative action was more an attempt to attack Britain than an admission of the immorality of the practice.

1773

Harvard College (now Harvard University) debates the humanity of Africans, with one white man arguing that Africans are scarcely human and that they should feel blessed to be slaves. They are, he said, "a conglomerate of child, idiot and madman."



1773

Several petitions are presented to the Massachusetts House of Representatives by Blacks asking that they be liberated from their "state of bondage" and that they be given **reparations** in the form of land. One laments that "We have no Property! We have no Wives! No Children! We have no City! No Country." They further ask for the right to self-purchase to transport themselves to Africa and out of **Massachusetts slavery**. All the petitions were ignored.

On 16 December the **Boston Tea Party** occurs, when whites disguise themselves as Indians and vandalize a ship and its cargo of tea. The disguise is no more than a cowardly attempt to make the British authorities believe that Indians had done the crime—a common practice of the time.

1773

A young, courageous Black man who says he is "**tired of working**" burns a barn, ten horses, a yoke of oxen, twelve tons of hay, and a load of oats.

1774

Blacks again petition white Massachusetts rulers, charging that “Our children are also taken from us by force and sent many miles from us where we seldom ever see them again there to be made slaves of for Life which sometimes is very short by Reason of Being dragged from their mothers’ Breast.” The petition is again ignored.

Boston Blacks secretly and boldly offer the British governor of the colony their services in the impending **Revolutionary War** with the rebel colonists if he would promise them their liberty. The rebels discover and foil the plan.

Martial Law is declared in Massachusetts.

1775

The **Revolutionary War** officially begins with the Battles of **Lexington** and **Concord**. Massachusetts officials declare that enlisting **Black slaves** as soldiers is “inconsistent with the principles that are to be supported, and reflect dishonor on this colony, and that no slaves be admitted into this army upon any consideration what ever.”

The **Battle of Bunker Hill** is fought and includes the forced participation of at least **36 enslaved Blacks**. The battle itself actually took place on nearby **Breed’s Hill**. It was a war that, while freeing the European colonists from England’s control, only served to plunge the African even deeper into slavery in America for the next 100 years.

1776

White political opportunists calling themselves **patriots** declare “independence,” but only for those with white skin and male genitalia. Their **Black slaves** are forced to fight in this war against British whites—for *their own continued enslavement by the rebel American colonists*. [For the record: Based on the stated policies of the British and the “American patriots,” Blacks would have fared better had the British defeated the Americans.]

The Massachusetts House of Representatives appointed a committee to consider the condition of “**the Negroes**,” but takes no further action.

Jonathan Jackson sets “Pomp,” his African slave, “free,” but only after “Pomp” pays Jackson five shillings!

7000 total number of Blacks in Massachusetts, 1500 in Boston; whites total 520,000, according to census.

RAN-AWAY from me the subscriber,
a **NEGRO MAN** named **FORTUNE**, about 50 years
of age; talks very broken English; had on when he
went away, a grey coat and jacket, and leather breeches.
Whoever will take up said run-away, and return him
to his master at Reading, shall be handsomely rewarded,
and all necessary charges paid by me,
NATHAN PARKER.

Continental Journal & Weekly Advertiser, June 1778

1776

RAN away from me the subscriber, a Negro man, named SAM, about 5 feet 6 inches high, 30 or 40 years old, had on when he went off, a light crimfon-coloured coat, his upper fore teeth sticks out, speaks good English, has been 19 years from Africa. Whoever takes up said Negro, and returns him to me, shall have One Dollar reward. JOHN HUNTER.
 N. B. All masters of vessels are hereby desired not to harbour, conceal or carry off said Negro, so as to avoid the Penalty of the Law.
Londonderry, New-Hampshire, June 24, 1776.

Independent Chronicle (Boston), July 11, 1776.

1777

Boston Blacks led by Prince Hall petition the all-white Massachusetts General Court, seeking the abolition of slavery on behalf of the

Great Number of Blackes detained in a State of slavery in the Bowels of a free & Christian Country... Deprived of Every social privilege of Every thing Requisite to Render Life Tolerable...

Patriot leaders James Warren and John Adams agree to oppose a slavery abolition bill before the Massachusetts House "lest it antagonize their Southern allies."

1777

It is reported that **Black slaves are commonplace** on "most of the farms" west of **Springfield**. Their accommodations are described as like outhouses, with the "negress" doing all the strenuous housework, the Black children waiting on the white children. The Black males are used in building thousands of miles of **stone walls**, many of which still exist today throughout the Massachusetts countryside.

1778

The new government drafts a **constitution** for the new state, which maintains the institution of slavery and specifically **denies the vote** to "Indians, slaves, Negroes."

1780

Boston limits the number of bells tolled for **Black funerals** to cut Black attendance, and requires that the procession take the most direct route to the segregated Black cemetery.

Massachusetts passes a **Bill of Rights** stating that "all men are born free and equal," but, in practice, applies it only to whites.

Black brothers **Paul and John Cuffee** and five others challenge their tax bill under the Revolutionary concept that taxation without representation is tyranny. Their effort stirs debate, but ultimately fails.

There are reportedly **7,000 Blacks** and 516,419 whites in Massachusetts.

A Negro Child, soon expected, of a good breed, may be owned by any Person inclining to take it, and slavery with it. For further Information apply to the Printer.

Independent Chronicle, December 1780

1781

Jonathan Hobby of Concord sues **George Washington's** Army for release of a Black man named "Richard." He had been conscripted for a term of three years to fight in the Revolutionary War without the consent of his "owner."

Washington statue in Boston Common. He enslaved 317 human beings.



1782

A "free" Black man, **Anthony Frederick**, sues a white doctor named **Curtis** for *digging up and dissecting Frederick's deceased wife Jenny*—a common practice of whites in medicine. The judge, **Israel Keith**, rules that "it is no where said that thou shalt not dig up or dissect a dead negro."

1783

The **Treaty of Paris** is signed by Britain and the United States, officially **ending the Revolutionary War**, and the United States of America is recognized as a sovereign nation.

The **Supreme Court** rules that a Black man named **Quok Walker** was free to leave his white enslaver **Nathaniel Jennison**, effectively ending *legal* slavery in Massachusetts. De facto slavery, racism, racial discrimination, racial oppression, racial injustice, and racial segregation continue for more than two centuries unabated.

1784

Elisha Brewster of **Worthington** sold "my whole negro family," consisting of "my negro man named Peleg and his wife Lucy, and their son Peter & daughter Peggy," to **Jeremiah Wadsworth** of **Hartford**.

A "List of Polls" for **Longmeadow** shows that **Benjamin Swetland** enslaved **92 Africans** on his property—nearly one half of the entire Black population of the area. Swetland, it is speculated, was **wholesaling Blacks** to Southern plantations.

1787


Prince Hall, a West Indian mulatto of "free" status, receives a limited charter from the Grand Lodge of England, the mother lodge of **Freemasonry**, after being denied "integration" by white American masons. Hall tries unsuccessfully to enlist this organization in his attempts to obtain freedom for Blacks in Massachusetts. In 1791, Prince Hall founds the **Black Masons**.

1788

A Captain Avery of **Connecticut** lures three Black men on board his ship in **Boston Harbor** with a promise of employment. The captain unexpectedly weighs anchor and departs for the port of **Salem**, where he **kidnaps** still more **Black men** and heads for the West Indies. While being displayed for sale, three of the men are able to escape.

Massachusetts **prohibits "free" Blacks** from outside the state from residing in Massachusetts for more than two months. Blacks failing to obey the law are subject to whipping—the punishment repeated every two months if the Blacks refuse to leave the state. "In this manner," wrote one historian, "Massachusetts sought to get rid of her Negro citizens."

1788	<p>French traveler Brissot de Warville comments on what every Black sees even today:</p> <p>Those Negroes who keep shops live moderately, and never augment their business beyond a certain point. The reason is obvious; the whites...like not to give them credit to enable them to undertake any extensive commerce nor even to give them the means of a common education by receiving them into their counting houses.</p>
1790	<p>The first federal census indicates that Massachusetts is the only state <i>reporting</i> that it has no slaves. It claims that there are 766 Blacks in Boston who are “free,” yet they cannot vote, work in the profession of their own choice or own property, among many other restrictions. In actuality, they are, at best, slaves with no masters.</p>
1793	<p>Massachusetts authorities attempt to enforce the Fugitive Slave Law, the law which required that state officials and police assist Southern slavemasters in reclaiming escaped slaves. The despicable act is introduced in congress by the Salem-born Massachusetts senator George Cabot. The unnamed Black man being tried escapes from the courtroom in the midst of the proceedings against him.</p>
1795	<p>A group of Black comedians appear in Boston and are opposed by the white women of the city.</p>
1796	<p>Two white performers, John Taylor and Madame Gardie, blacken their faces and publicly ridicule Blacks in a Boston theatre. Gardie calls her mockery “Comic Dance in Character of a Female Negro.” After the Revolution and the waning of slavery in Massachusetts, whites focus on ridiculing Blacks in this manner and in literature, attempting to cast them as unfit for equal citizenship. A year earlier, in 1795, a group of Black comedians appeared in Boston and were opposed by the white women of the city.</p>
1800	<p>Boston “authorities” order the immediate deportation of Blacks who are not residents, a total of about 240.</p>
1806	<p>Blacks build the African Meeting House on Beacon Hill.</p>
1808	<p>Several hundred Black men march through the streets of Boston to commemorate the end of the Atlantic slave trade (not slavery, which continued for 60 years). They are taunted and mocked by a mob of racist, pro-slavery whites. The whites, primarily Irish, used “clubs and brickbats” against the peaceful Blacks. The gatherings were nonetheless held annually for the next several years. The United States government outlaws the slave trade—not slavery—because the trans-Atlantic trade competes with their domestic slave-breeding program.</p>

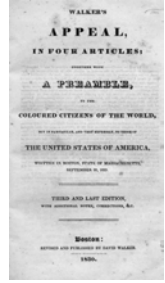
1809	The town of Salem appoints a teacher to “educate” its Black children, even though she has only enough education herself to sign her salary receipt with an “X”. In 1833, 176 Salem whites sign a petition against the admission of Blacks to their schools, claiming that it would be harmful to their “children’s feelings.”	
1815	Black mariner Paul Cuffee transports 38 Blacks back to Sierra Leone, Africa , at his own expense.	
1816	The American Colonization Society organizes in Boston “to demonize free people of color and raise funds to ship them to Africa.”	
1817	Black Philadelphia sailor William Read became so enraged at being refused the right to go to a Black “Lecture Day” (or “ Negro Election Day ”) celebration on Boston Common that he blew up the ship <i>Canton Packet</i> in Boston Harbor, killing himself and wounding several others. This Black festival event, held annually around New England, provided the only opportunity for Blacks to gather for fun and unity, without official interference from whites. The event included dancing and singing and mockery of white behavior. In 1831, whites move the day to January, when outdoor celebration in Massachusetts is nearly impossible.	
1825	Harvard-trained Massachusetts Congressional representative (and later governor) Edward Everett takes to the floor to declare that if there were a revolt by the Blacks held in bondage in the South, he would spare no effort to put it down. In fact, said he: “there is no cause in which I would sooner buckle a knapsack to my back, and put a musket on my shoulder than that.” Further, he would give the whole continent “to any one who would take it” or watch it sink to “the bottom of the ocean” before he would let the slaves succeed in freeing themselves.	
1826	Irish mobs attack “ Nigger Hill ” (the north side of Beacon Hill , and the most concentrated Black ghetto in the United States) for three days in July, destroying several houses. Blacks in Boston formed an organization, the Massachusetts General Colored Association , for the purpose of working and speaking against slavery.	
1827	Black man Seymour Cunningham maimed his own body to make it conform to the descriptions of deformities on his borrowed freedom papers. He was captured in Boston and returned to his white captor in Virginia. He was purchased a year later by Blacks in Boston.	

RAN away from the Brigantine *Happy Return*, Richard White Majler, two Indian Men, the one named Samuel Attaker, the other Jacob Harry. This is to give Notice, that if the said Indians will return to their Duty on board the said Vessel as Col. Hutchinson's Wharf at the North End, they shall be kindly received, otherwise upon a Deferment.
Boston, December 29th, 1744

Boston Evening Post, January 1745

1829

Publication of **David Walker’s Appeal**, one of the most stridently anti-white-supremacy declarations ever written. Walker spoke sardonically of the pervasive “derision, violence and oppression, with which we as a part of the community are treated by a benevolent and Christian people.”



Circulation of the document was prohibited in five states. A reward of one thousand dollars was offered for Walker’s head, and ten times this amount for “the live Walker.” Copies of Walker’s *Appeal* found in the possession of slaves led to stronger laws against teaching Blacks to read and against distributing inflammatory writing in a number of southern states.

The mayor of Savannah, Georgia, wrote to the mayor of Boston and demanded that the publication of this work be stopped. Mayor Otis couldn’t find a law that allowed him to comply with the request, but he did warn southbound sea captains against carrying the pamphlets with them. Even the white abolitionist **William Lloyd Garrison** editorialized against Walker’s *Appeal*. Threats against his life became so frequent that his friends advised him to go to Canada. But Walker declined to do so and remained in Boston.

1830

David Walker dies of mysterious causes after publishing the third edition of his *Appeal to the Coloured Citizens of the World*.

The **census** claims that there are 7,048 Blacks in Massachusetts.

“**Jewish philanthropist**” and slave dealer **Judah Touro** teamed with a **Boston Christian** to finance the building of the 221-foot **Bunker Hill Monument**, to commemorate the famous battle. In 1809, Touro profited from the auctioning of 12 Africans, and in 1812 offered rewards for the apprehension of 7 Black run-aways. He also did extensive business in merchandise, such as rag clothing, which was to be used specifically by slaves. The Bunker Hill Monument opened in 1842.

1832

After a full **two hundred years** of Massachusetts participation in Black African slavery and in the international slave trade, **William Lloyd Garrison** forms the **New England Anti-slavery Society** with other whites and begins printing the *Liberator* newspaper (1831). Blacks are invited to join only after the Society’s plans are formed. Until the publication of **Walker’s Appeal** (see 1829 entry), no organized abolition movement among whites existed at all.



Garrison statue on Comm. Ave.

1835

The **Boston Atlas** and the ***Morning Post*** newspapers team up to promote an anti-abolition meeting, which draws an overflowing crowd of Boston’s most respected citizens to **Faneuil Hall**—the very “seat of American freedom.” Speakers defend the South and slavery.

Nearly 50 violent anti-Black and anti-abolition outbreaks occur, up from 20 the previous year. **William Lloyd Garrison** can not find a single church that will allow him to hold an abolitionist meeting. A Boston mob of whites attack Garrison, and lead him through the streets by a rope.

1835

The *Boston Transcript* worried that the abolition of slavery would put the Southern whites in danger of the “brute passions” of Black violence. The newspaper denounced critics of slavery and charged that anti-slavery foreigners were engaged in a conspiracy against America and that they should be refused the right to speak on the subject.

1836

Massachusetts establishes the first “**Jim Crow**” railroad cars in the United States, restricting Blacks to designated cars called the “dirt cars.” Distinguished Black citizens like **David Ruggles** and **Frederick Douglass** are physically assaulted by mobs of whites for attempting to ride as free men. Only Black slaves who accompany their white “masters” are allowed to ride in the whites-only railroad cars. It is not until 1865 that Mississippi and Florida followed Massachusetts’ racist public transportation policy.

Two Black women, **Eliza Small** and **Polly Ann Bates**, are arrested as escaped slaves on faulty warrants. Supreme Court chief justice and Harvard graduate **Lemuel Shaw** allows the slave catchers to correct their warrants so that they can re-arrest the Black women right in his courtroom. Blacks who came to court refuse to stand by and allow this outrage and attempt to rescue the women. Shaw himself tries to stop them before he is knocked to the floor during their successful escape.

1837

Massachusetts governor **Edward Everett** attacks the abolitionists as a danger to the country. He assures the Southern slaveholders that “whatever...is calculated to incite an insurrection among the slaves...may be prosecuted as an offense against the people of the Commonwealth.” He further attacks the law used by abolitionists to defend runaway slaves and ultimately prevails in having it repealed. Massachusetts attorney general **James Trecothick Austin** tells an anti-Black mob at **Faneuil Hall** that the 1837 murder of an abolitionist is the work of true patriots of the Revolutionary War variety.

1837

Black minister **Hosea Easton** describes the “Intellectual Character, and Civil and Political Condition of the Colored People” from his vantage point in Boston:

Negro, or nigger, is an opprobrious term, employed to impose contempt upon them as an inferior race, and also to express their deformity of person. Nigger lips, nigger shins, and nigger heels are phrases universally common among the juvenile class of society, and full well understood by them...Children in infancy receive oral instruction from the nurse. The first lessons given are[:]....[G]o to sleep, if you don't the old nigger will carry you off; don't you cry—Hark; the old nigger's coming—how ugly you are, you are worse than a little nigger...[T]o inspire their half grown misses and masters to improvement, they are told that if they do this or that,...they will be poor or ignorant as a nigger, or that they will be black as a nigger; or have no more credit than a nigger...[P]lacards descriptive of the negro's deformity are every where displayed to the observation of the young, with corresponding broken lingo, the very character of which is marked with design. Many of the popular book stores, in commercial towns and cities, have their show-windows lined with them. The barrooms of the most popular public houses in the country sometimes have their ceiling literally covered with them.

1840	<p>The United States Census officials in Massachusetts and other northeastern states count the “insane,” “blind,” and “deaf & dumb” among the “negro” population—even though these afflicted individuals are actually white.</p>
1842	<p>George Latimer, a Black man escaping enslavement in Virginia, is recaptured in Massachusetts, an act that stirs the white population—not because Latimer is a slave, but because Latimer’s skin is light enough to pass for white. That a white man can be a slave outrages whites, who eventually buy Latimer’s freedom.</p> <p>Blacks form Freedom Association and arm themselves to repel Southern slave catchers invited into Massachusetts by white lawmakers. The Association is established to provide Black fugitives from slavery with shelter, clothing, medical care, legal aid, and passage to the British territory of Canada.</p> <p>Boston Vigilance Committee is founded as a result of the failed escape from slavery of Black man John Torrence, a stowaway from North Carolina who was not permitted to debark in the “free” city of Boston.</p>
1843	<p>Massachusetts passes the Personal Liberty Act, which prohibits the use of public facilities for the detention of fugitive slaves. Private facilities are exempt.</p> <p>On a Sunday in August, white sailors attack innocent Blacks in Boston, while crying “Kill the niggers.” White Irish respond and beat every Black person they see, some nearly to death. All arrested were Irish and some of the many injuries were serious.</p>
1844	<p>A ban on interracial marriages in Massachusetts is repealed despite protests from Black petitioners, who argued that it was “already sufficiently difficult...to defeat the frequent advances which are made by white [women].” White women who support intermarriage are charged by the <i>Boston Morning Post</i> with being unable to get white men and hence willing to try “de colored race.” [The real purpose of the ban was to render illegitimate the offspring that resulted from the widespread rape of Black women by white men. These children, of “milk and molasses color,” were, until the ban, legally able to inherit their white father’s wealth.]</p> <p>Abolitionists seeking to meet in Concord—the very same town of American Revolution legend—ask the sexton of the First Parish Church to ring the church bell to announce the meeting. He refuses because he wants nothing to do with “irresponsible” activities.</p> <p>Four percent of white Bostonians own more than two thirds of the city’s wealth.</p>
1846	<p>Escaped former captive Lewis Hayden and his wife Harriet settle on “Nigger Hill” (now known as Beacon Hill) in Boston and eventually move to 66 Phillips St. The sub-basement of their residence has an entrance to a secret tunnel of at least several hundred yards that is used to conceal runaway Blacks from pro-slavery white Bostonians and their Southern allies. They establish a series of safe-houses around Beacon Hill. The only true abolitionists—those who demand full equality for Blacks—are <i>Black</i>, and the Haydens are leaders of that movement.</p>

Roxbury and the Black Man

"...Northerners ruin Negroes, then hate them after they've ruined them."

The first of the so-called Puritans arrived in Roxbury in 1630, three weeks after the founding of Boston. The town was originally called Rocksberry, Rocksbury, or Rocksborough and is named after the unique rock outcroppings known as Roxbury pudding-stone, which was used in church building. It is connected to Boston by a thin strip of land along what is now Washington



Known widely as the "Black Head," the sculpture by John Wilson is entitled "Eternal Presence." It is located about 100 yards east of the original geographical center of Boston, which is at the corner of Westminster and Walnut Streets in Roxbury.

Street, and originally the town included West Roxbury, Roslindale, Mission Hill, and Jamaica Plain. Roxbury became a thriving mill town and in 1868 it was annexed to Boston.



The first burial site in Roxbury, at the corner of Eustis and Washington Streets near Dudley Square. Slave-owning white families like the Ruggles, Heaths, Welds, Gores, and Holbrooks are buried here.

Today, the 3.8-square miles that is Roxbury forms the geographical center of Boston and also the center of Boston's Black community, its citizens steered there by white city planners who demanded that Blacks be separate and apart from white Bostonians.

In colonial times Roxbury's principal slaveholders affixed their names to a 1739 petition to stop Black slaves from congregating at night. The names are well-known streets and landmarks today:

John Holbrook
James Jarvis
Ebenezer Dorr
Nathaniel Brewer

John Williams
Ebenezer Weld
Ebenezer Gore
Thomas Baker

Jonathan Seaver
Joseph Williams
Edward Ruggles

The map below honors these great white founders of Boston's Roxbury section for all they have done for the Black Africans, whose lives they destroyed and whose existence we will never forget.

South Boston whites boast that “not a single colored family” lives among them.

Frederick Douglass meets with **John Brown** for the first time in **Springfield**, Massachusetts. Of the meeting Douglass stated that “though a white gentleman, [Brown] is in sympathy a Black man, and as deeply interested in our cause, as though his own soul had been pierced with the iron of slavery.” It was at this meeting that Brown first outlined his plan to Douglass to lead a **war to free slaves**. John Brown lived in Springfield from 1846 to 1849.



1848



Black **New Bedford** resident **Lewis Temple** (1800-1854) invents but does not patent a new whaling harpoon called the “**Temple’s Toggle**.” Whaling, the leading industry in New England, provided the oil for lamps until Black man **Lewis Latimer** (born in Chelsea this same year) invented the electric light years later. Temple’s harpoon had a pivoting head which prevented the whale from slipping loose. Though historians have called Temple’s Toggle “the single most important invention in the whole history of whaling,” Temple himself died destitute.

1849

Distinguished **Harvard graduate Lemuel Shaw** delivers the unanimous opinion of the Massachusetts Supreme Court that upholds the legality of **school segregation**, providing the basis for “separate but equal”—America’s official legal racial policy until 1954. Between 1872 and 1949 at least eleven states cited Shaw’s decision to justify their own state’s racist policies.

1850

A crowd of Blacks estimated to be 1,500, as well as 500 whites, stops the would-be kidnappers of fugitive slave couple **William and Ellen Craft**. The previous year the Crafts had escaped from Georgia by way of a ruse, where Ellen, who can easily pass for white, dressed as a man and posed as the master of her much darker husband, William. To conceal the fact that she can not write she puts her arm in a sling as though she were injured. The whites have joined the Boston crowd, not because the Crafts are slaves, but because they are outraged that the near-white Ellen can be considered a slave. The Crafts flee to Great Britain, which affords them some of the rights they do not have in America.

White immigrants account for 97 percent of the residents at the **Deer Island** poorhouse, 75 percent of the prisoners in the county jail, 97 percent of Boston’s truants and vagabonds, and 58 percent of its paupers. The Irish, who by now make up half of Boston’s population, are castigated as being “immoral and uncivilized.”

Only 14 percent of Blacks in Massachusetts can not **read and write**. By 1860 **illiteracy** was 8 percent (about the same percentage as that for white Virginians).

Three Blacks were admitted for the first time to **Harvard Medical School** ostensibly to be trained to practice the primitive and barbaric mix of superstition and crude allopathic hokum whites called medicine. All three were dismissed the next year when white students objected to their presence.

1851	<p>Fugitive Slave Law is strengthened, turning <i>all</i> Americans into slave catchers. News of the “law” is brought from Boston to New Bedford by a messenger on horseback. Like a Black Paul Revere he rides all night and rings the bell at “Old Hall” to warn Blacks that the “U.S. Marshalls are coming.”</p> <p>Seventeen-year-old fugitive Thomas Sims is forced onto a ship in Boston Harbor by 250 federal marshals and shipped back to Georgia, where he is subsequently whipped nearly to death by his white “owner.”</p> <p>“Free” Blacks are arrested for carrying guns they use to defend themselves against slave catchers from the South and their Northern white allies.</p>
1853	<p>Fifty Blacks, including former fugitive slave George Latimer, forcibly liberate from a white Massachusetts courtroom an escapee from slavery named Shadrach.</p> <p>Massachusetts Ku Klux Klan leader and Groton native Charles Jacobs graduates from Harvard University.</p>
1854	<p>In his famous “anti-slavery” speech from the Senate floor, Charles Sumner (1811-1874) shamelessly submits the following:</p> <p style="padding-left: 40px;">in all her annals, no person was ever born a slave on the soil of Massachusetts [and] if, in point of fact, the [children] of slaves were sometimes held in bondage, it was never by sanction of any statute-law of Colony or Commonwealth.</p>
1854	<p>Anthony Burns is arrested by white Boston cops for having escaped from Virginia slavery. Angry Blacks storm the courthouse where he is held but can not secure his release. One white federal marshal is killed and 13 protesters are arrested. The Catholic newspaper <i>Pilot</i> demands that Burns be returned to his “rightful owner.” The liberty-loving white authorities march Burns to the Boston Harbor, wherefrom he is shipped back to his white Virginia enslaver.</p>
1855	<p>Segregated schools are <i>legally</i> abolished in Massachusetts, though the <i>actual practice</i> of racial segregation continues past 2003. Boston school officials close “black” schools and also fire three Black teachers, claiming that white parents would not send their children to Black teachers.</p>
1856	<p>Two Black men who are refused admission to Howard Atheneum sue in the state’s highest court before Judge Theron Metcalf, who upholds the right of the theater owner to exclude Blacks, calling them “trespassers.” The high court would consistently uphold segregation for the next century. Four of the five Boston theaters refused admission to Blacks—the fifth allowed only restricted attendance.</p> <p>A Black member of the Boston Mercantile Association was told to walk in the rear of their group procession because there were white Southerners present. A prominent Black woman was not allowed to take her meals at the public tables of Boston’s Marlboro Hotel.</p>

1857	<p>Harvard graduate George Lunt begins running the <i>Courier</i> newspaper of Boston. Lunt is a vicious white supremacist who hates both abolitionism and abolitionists. He swiftly gains a reputation for being a defender of slavery and its attendant evils.</p>
1858	<p>Black abolitionists meet in New Bedford to discuss the plight of the Black man in America. According to the meeting minutes, C. L. Remond "regretted that he was obliged to ask for rights which every pale-faced vagabond from across the water could almost at once enjoy....We must depend upon our own self-reliance." He declared himself "a traitor to the government" as long as his rights were denied him. "Were there a thunderbolt of God which he could invoke to bring destruction upon this nation, he would gladly do it." Remond then moved that the body work to inspire an insurrection among the enslaved Blacks in the South. The motion was voted down.</p>
1859	<p>Black Boston attorney and dentist John Rock lectures regularly on the greater beauty and strength of the Black race, contrasting their "beautiful, rich color" with the whites' "wan color" and "lank hair." Henry Highland Garnett refers to whites as "our colorless brethren."</p>
1860	<p>A "mainly Irish" Boston mob disrupts a meeting honoring radical abolitionist John Brown and beats up Blacks in attendance. Frederick Douglass is forced to flee, but only after he defends himself as if he were "a trained pugilist."</p> <p>Boston's four agencies helping homeless children admit only white children.</p> <p>A U.S. government official reports that "the clipper ship Nightingale of Salem shipped 2000 negroes and has gone clear with them....She is a powerful clipper and is the property of the captain, Bowen, who is called the 'Prince of Slavers.'" The ship operated "illegally" for another year before it was impounded off the coast of Africa. Pro-slavery U.S. Navy officials allowed Francis Bowen to escape even though he murdered 160 of the 961 Africans on his last voyage in 1861.</p> <p>The per capita worth of property holdings for the entire Boston population is \$872. Per capita holdings for Blacks, however, are only \$91. Most are either domestic workers, day laborers, or seamen. Blacks could own nothing whereby wealth could be accumulated, such as land, homes, businesses, etc.—except at the pleasure of whites. Additionally, Blacks were permitted by whites to work only in certain menial, service jobs, and many other industries were off-limits. Such patterns of redlining and discrimination exist today!</p>
1863	<p>Boston hosts enthusiastic mass meetings of whites who cheer the Southern Confederate president Jefferson Davis. Whites, primarily Irish, broke out in open rebellion against the Civil War draft in July, randomly attacking innocent Blacks. Fourteen people of unspecified race were murdered.</p> <p>For 25 years, Blacks have been admitted in disproportionate numbers to the Northampton State Lunatic Hospital and the Boston Lunatic Hospital.</p>

1866

Records show that 25 white men were jailed on **Deer Island** for **idleness**, two for **torturing a horse**, six for **fornication**, and one for **molesting a cow**.

1868

Roxbury, a thriving mill town and the 3.8-square-mile geographic center of Boston, is annexed to Boston. It would become the segregated section of Boston designated for its Blacks. The **per capita wealth** of **Black Bostonians** is just 40% of that of Irish immigrants.

1877

The **Emancipation Monument**, better known to Blacks as “**the shoeshine monument**,” is donated to the city of Boston. It is created by Charlestown native **Thomas Ball** and stands in a small park in Boston’s Park Square. The statue depicts a “freed slave” kneeling at Lincoln’s feet, reaffirming the old racial power relationship of master and slave. The bronze insult to the Black race was restored under the 1980s administration of Mayor **Raymond Flynn** and paid for by the **Boston Park Plaza Hotel and Towers**.

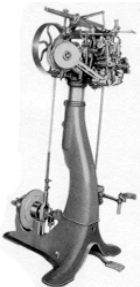


1883



Chelsea-born Black man **Lewis Latimer** (1848-1928), the son of the famous escaped slave **George Latimer**, invents the **electric light**. Though **Thomas Edison** is credited with the invention, he was not the first to conceive of or attempt to develop an electric light. It is Latimer who is the first to succeed by creating a filament (the part that burns inside the glass bulb) that can be lit over long periods of time, finally making electric lighting practical. Further proving that he—and not Edison—is the inventor, it is Latimer whose drawings are patented; it is Latimer who supervises the installation of electricity in New York, Philadelphia, Canada, and London; it is Latimer who writes the first electricity manual entitled *Incandescent Electric Lighting: A Practical Description of the Edison System*. It is Latimer—not Edison—who provides the critical expert testimony in court in defense of Edison’s patents and on which millions of dollars were at stake. Latimer died poor in 1928, while Edison’s family empire is based almost entirely on the genius of this Black man.

Black Massachusetts Inventors



Left; **Jan Ernst Matzeliger**'s shoe lasting machine.

Right; **Lewis Latimer**'s electric light.



1883

Former sailor and resident of Lynn **Jan Ernst Matzeliger** (1852-1889) patents the shoe lasting machine, a device that automates the manufacture of shoes. The lasting process involved the mechanical shaping of the shoe upper leather over the last, which is a block or form shaped like a human foot, and attaching the shoe upper to the sole. Previously, with this function done by hand, the best shoe manufacturer could only produce 40 to 50 pairs of shoes per day. Matzeliger's machine increased that number to 700. His invention revolutionized the shoe industry and doubled the wages of the shoe makers; seventy years later, the company that invested in Matzeliger's invention was worth over one billion dollars.



Matzeliger accomplished this feat—and several others—against all Massachusetts odds. He attempted to join the Episcopal, Unitarian, and Catholic churches in Lynn, but every congregation rejected him because of his membership in the Black race.

1886

The *Boston Transcript* prints this mockery of a “colored wedding” in Mississippi attended by some white Northerners.


When the happy couple stood before the minister, he said “Samuel, you an’ Lucinda are shortly to be jined together. Does you desire to back out?” “No, sah.” “How am it wid you Lucinda? Does you want to flunk afore dese yere white folks?” “No, sah.” “Den you two hitch hands.” They hitched. “Samuel, does you take her fur better or wuss? Am you gwine to do de fa’r thing by dis yere gurl, whose fadder was killed on de railroad up nigh Jackson?” “Yes, sah.” “Lucinda, does you realize de seriousness of dis opportunity? Am you gwine to stick to Samuel clean frew to de judgment day, or am you gwine to trifle around arter odder men?” “Ize gwine to stick.” “Den, chill’en, in de presence of dese yere white men from the Norf, one of whom subscribed two bits yesterday to help build de meetin’ house dat was browed down by de sighclone, I denounce you as hitched, jined an’ mar’d ‘cordin’ to de law an’ gospel. Now you go ’long an’ behave yerselves.”



1887


Massachusetts congressman **Henry L. Dawes** was responsible for the drafting of federal legislation which ordered the “registering” of Indians so that they could receive an allotment of their own land! But to get on the “Dawes Rolls,” Native Americans had to anglicize their names: Rolling Thunder thus became Ron Thomas, and so forth. This allowed white officials to slip the names of their relatives and friends onto the Dawes Rolls and reap millions of acres of land for their friends and cronies. In one state alone, the 138 million acres of Indian-held land at the time of the Dawes Act in 1887 had been reduced to 47 million acres of land by 1934, when the Act was repealed.



1890

Boston’s **Black population** is only 8,125 (1.8 percent of the city’s population) and ten percent live in Roxbury. There are 31 deaths for every 1,000 Blacks; 24 for every 1,000 whites. Only 5% of Black families own a house.


1894	The Parkman House , the ceremonial residence of the mayor of Boston, is constructed and named for historian Francis Parkman (1823-1893). In 1850, he opined on the race issue: "For my part, I would see every slave knocked on the head before I would see the Union go to pieces, and would include in the sacrifice as many abolitionists as could be conveniently brought together."	
1898	Black voting districts are gerrymandered in Boston to make the election of a Black representative impossible. Between 1866 and 1898, 24 Blacks were elected to political office.	
1900	Blacks make up 2% of Boston's labor force , but 77% of the Black males hold menial positions, including bootblack, coachman, cook, domestic servant, gardener, janitor, messenger, newsboy, porter, packer, steward, and general laborer. By contrast, only 36% of Irish hold menial labor jobs. Thirty percent of Boston Blacks now live in Roxbury.	
1901	The <i>Boston Guardian</i> newspaper is founded by George Forbes and William Monroe Trotter and targets the white-selected "negro leader" of that era, Booker T. Washington .	
1903	Booker T. Washington arrives in Boston to give an address, and activist William Monroe Trotter attends and demands that the accommodationist Washington answer a series of questions about his racial leadership. Several of Trotter's associates were attacked and arrested, and Trotter served 30 days in the Charles Street jail. The affair is known as the Boston Riot .	
1906	White parents at St. Peter's Church in Cambridge object to their children attending Sunday school with Black children. The new rector solves the "problem" by separating the races into white and Black classes. Eventually the Black worshippers were forced out of the "church" altogether.	
1908	Dr. Cornelius Garland converts a building on E. Springfield Street in Boston into a hospital for Blacks. Integrationist Blacks like activist William Monroe Trotter vigorously oppose the Black-run Plymouth Hospital despite the strong support of the Black masses (and even as Jews and Catholics are building their own hospitals). It closes in 1925 for financial reasons. When Garland tries to re-open the hospital in 1928, Trotter joins the white leadership of the NAACP and again attacks it. Dr. Garland was unable to open the hospital again.	
1912	The American Bar has a "serious disturbance" when it is discovered that a Black man is a member in Boston and that he might try to attend the annual convention. The man is accused of becoming a member by "misapprehension."	
1914	The NAACP requests that the Boston School Committee dispense with a songbook containing references to Blacks as " darkies " and romanticizing southern plantation culture. By the 1950s, however, the song " Ole Black Joe " is still being sung in Boston schools.	

1915	<p>Protests begin against the pro-Ku Klux Klan propaganda movie <i>The Birth of a Nation</i>, which is financed by Jewish businessmen from Brookline. There are mass meetings and arrests, but the film is wildly popular among Boston whites.</p>
1917	<p>The Norton Company of Worcester, the largest manufacturer of industrial abrasives in the world, puts on its annual blackface minstrel show. The performers were Norton employees, many of them first- and second-generation immigrants. The show was part of the company's Americanization campaign, helping the immigrants "to feel at home in their company."</p>
1920	<p>Parishioners of St. Cyprian's Episcopal Church on Tremont St. (founded in 1913) establish a chapter of the Hon. Marcus Garvey's Universal Negro Improvement Association. Among the notable Bostonians with UNIA roots are Elma Lewis, the Bynoes, the Guscotts, and Lester and Reginald Benn.</p>  <p>Boston's Black population is 16,350, 2.2 percent of the total.</p> <p style="text-align: right;">Hon. Marcus Garvey</p>
1921	<h2 style="text-align: center;">The Harvard Crimson</h2> <hr/> <p style="text-align: center;"><small>LXXXIV No. 28 CAMBRIDGE, MASS., MONDAY, OCTOBER 22, 1921 PRICE 5 CENTS</small></p> <p>In the midst of a resurgence of lynchings across America, Harvard establishes a Ku Klux Klan chapter and openly initiates a membership drive. Two years later the <i>Harvard Crimson</i> trumpets the growth of what it calls the "Harvard Klan":</p> <p style="padding-left: 40px;">Started two years ago and ever since, month by month, growing more powerful, the Harvard Ku Klux Klan has only been waiting for the favorable moment to show its strength. And now there are indications that the next few weeks will see the largest drive yet for Klan membership.</p> <p>The <i>Crimson</i> even promises to respect the secret identities of the KKK leaders, and announces the possibility of the establishment of the Kamelia—the female KKK—at Radcliffe.</p>
1923	<p>The Ku Klux Klan is believed to be responsible for a parochial school fire in the town of Shirley. One estimate of Massachusetts Klan membership is as high as 130,780 for the year 1925. In 1924, Worcester Klansmen hold a "grand konvocation" in their city, where thousands of whites gathered for an induction ceremony.</p> 
1926	<p>Thousands of white-hooded white men showed up in September for a 4-day Ku Klux Klan gathering in Agawam. Thousands more of New England's cross-burning finest attended the following June.</p>
1931	<p>The Ku Klux Klan Imperial Wizard goes on a tour of New England accompanied by gatherings of hooded white men complete with cross-burnings.</p>

1933	<p>The Rev. Roland T. Heacock, a Black pastor in Springfield writes, “[I]n this enlightened community of Springfield, there is a determined sentiment against the Negro’s possession of any job save that of some form of manual labor....We have yet to crash the gates of the police department, the fire department, the City Hall. Public opinion here is coldly apathetic to the right of the black man to possess the fullest extent of his earning power.”</p>
1933	<p>Louis Eugene Walcott is born in Roxbury. He would become Minister Louis Farrakhan, leader of the Nation of Islam—one of the strongest fighters in the struggle against white supremacy in the history of the Black race.</p> 
1934	<p>On July 8, George Borden, a Black man from Roxbury, is murdered by a white motor vehicles official, sparking a series of protests by Blacks. The NAACP, hardly more than a “parlor discussion group” at the time (and led by whites from 1909-1936), denounced the protests as “insanely wild” and detrimental to their integrationist goals: “It stirs up bad blood,” said the president. An estimated 4,000 people attended Borden’s funeral and protests lasted for months, though no official action was taken.</p> <p>A report by the city of Boston Health and Housing Department described the housing of Blacks as “miserable.” “Tenements...leaning & sinking. Foundations afloat. Terrible damp cellars. Poor heating. Infectious, pitiable. Rats, vermin.”</p> <p>The “Don’t Buy Where You Can’t Work” campaign in Boston successfully boycotts the First National Stores, demanding positions in management.</p>
1938	<p>Boston’s Lenox Street project is built to house “colored people.”</p>
1939	<p>Future Boston politician Royall Bolling, Sr., graduates from Framingham High School as president of his class. He applies for a job at the Dennison Manufacturing Company, which traditionally hired the graduating class president. He was told that “It’s a policy of this company not to hire colored people.” Bolling learns to tap dance, puts on a show, and raises tuition money to attend Howard University.</p>
1940-50s	<p>Blacks who live on Beacon Hill and in “Lower Roxbury” (a part of the South End) begin to move to Elm Hill a.k.a. “Sugar Hill,” replacing the fleeing mostly Jewish whites. Blacks are forced to pay \$20 more per month than whites to rent an apartment in this area. Roxbury receives an influx of Southern Blacks during and after World War II, who work in the new defense plants around Boston.</p>

1940	<p>Boston's Black population is 23,679, 3% of the total; six out of seven Blacks work in manual occupations.</p> <p>Malcolm Little moves to Roxbury from Detroit. He would become Min. Malcolm X, of the Nation of Islam.</p>	
1941	<p>Harvard University benches Lucien Alexis, Jr., in a lacrosse match with the U.S. Naval Academy because the Academy refuses to play against a Black man.</p>	
1945		<p>Jackie Robinson tries out for the Boston Red Sox at Fenway, and is called a "nigger" by team owner Tom Yawkey. Robinson enters the "major leagues" (whites-only leagues) in 1947 when he joins the Brooklyn Dodgers.</p>
1945	<p>Boston builds Orchard Park and other developments as temporary housing for returning World War II veterans. Blacks and whites live in these projects until the G.I. Bill and other benefit programs allow whites to move into single-family homes in racially exclusive suburbs. Whites also move into the many high-paying construction jobs in the post-war boom, while Blacks are discriminated against by the labor unions and forced into menial labor. This amounts to the only real Affirmative Action preference program in America—entirely for white men and their families. Black men and their families are left in temporary sub-standard housing—Orchard Park, for example—which becomes known in American urban centers as "the projects."</p>	
1949	<p>The Boston Red Sox has the exclusive right to sign baseball great Willie Mays, but Red Sox managers feel it is not worth the time to wait in rainy weather to scout a "nigger" player.</p> <p>The Freedom House is founded by Otto and Murial Snowden in an effort to defeat rampant racial discrimination.</p>	
1951	<p>Martin Luther King arrives to attend Boston University.</p>	
1958	<p>Black Boston Celtics players travelling to games are forced to stay in separate roach-infested hovels, while white players stay in first-class hotels. Team owner Arnold "Red" Auerbach, who is often heard using the Yiddish word for "nigger" (<i>shvartses</i>) when speaking of Blacks, tells the Black players that it is "better for all negroes" if they just go along with it. Blacks refuse to play in the future with separate accommodations. Not surprisingly, Auerbach belongs to a Maryland country club that refuses to admit Blacks.</p>	

1959	<p>The most racist team in the history of white baseball, the Boston Red Sox, becomes the <i>last</i> team in the major leagues to hire a Black player, "Pumpsie Green". Since Jackie Robinson entered in 1947, one hundred Black players enter the major leagues before team owner Tom Yawkey would hire any Black players. Manager Mike "Pinky" Higgins is quoted as having said, "There will never be any niggers on this team as long as I have anything to say about it." When Robinson tried out for the Red Sox with other Black players, Yawkey is reported to have shouted, "Get those niggers off the field!"</p> <p>Over the next decades Black players are poorly treated by management and fans. Reggie Smith wears a batting helmet in the outfield at Fenway to avoid injury by white fans throwing things at him, and he receives "Dear nigger" hate mail. Once free agency allowed players to choose the team they wanted to play for, many Black players included a clause in their contracts barring their teams from trading them to the Red Sox. Stars like Tim Raines, Joe Carter, Marquis Grissom, David Justice, and Ken Griffey, Jr., all voiced negativity toward the Red Sox, and Dave Winfield once said that he would never play for the team for any amount of money.</p>
1960	<p>The U.S. Census of Massachusetts shows that 31 of every 1,000 Black babies die before reaching one year, compared to 19 of every 1,000 for whites. One quarter of all Black households have no male head; 46% of all families receiving welfare are Black. Median income for Blacks is \$4,447 and \$6,753 for whites. The unemployment rate for Blacks is 8%; 4% for whites. Of the 1,300 building trade apprentices in the state only 15 are Black, and extra labor (whites) is imported from other states.</p> <p>In the sixties, Boston becomes one of the nation's centers of Black jazz music, hosting legendary musicians at clubs such as the High Hat, Eddie LaVene's, Wally's Paradise, the Savoy, the Handy Grove, the Rainbow, and Louie's Lounge.</p>
1963	<p>The "Vault," an elite group of wealthy Boston whites, meets with Mayor John Collins to discuss the "Negro problem." Vault president Ralph Lowell recalls the "gloomy" meeting in his diary: "The negroes [<i>sic</i>] are determined to have equality 'NOW,' despite the fact that comparatively few of them are qualified for the better jobs."</p>
1964	<p>Segregation is abolished in the United States through "civil rights" legislation, though, apparently, nobody tells white people.</p> <p>Edward Brooke beats a white candidate by half a million votes to become the first Black senator since Reconstruction. The aggressively non-Black Brooke hires only two Blacks out of a 19-member staff and campaigns twice for Richard M. Nixon. Brooke becomes the model for national negro politics, demonstrating that Blacks who seek success nationally must be willing to ignore Black issues.</p>

1965	<p>The Rev. Martin Luther King leads a march from Roxbury to the Boston Common to protest school segregation in the “free” northern city of Boston. The Rev. Vernon Carter protests outside the School Committee offices for 114 days until Governor John A. Volpe signs the Racial Imbalance Bill.</p>	
1965	<p>A report issued by the Massachusetts State Board of Education indicates that there are 45 Boston schools with over 50% non-white enrollment, 28 with over 80%, 16 with over 90%—including the Garrison (96.8%), the Hyde (99.1%), and the Lewis (100%).</p> <p>Boston School Committee member Joseph Lee (for whom the Dorchester school is named) gives a speech defending whites’ segregated institutions, maintaining that “white children do not want to be transported into schools with a large proportion of backward pupils from unprospering Negro families who will slow down their education.”</p> <p>A white Boston public school teacher, Jonathan Kozol, is terminated for allowing his Black students to read a Langston Hughes poem. He is told by school officials that no poem by a Negro author can be read if it involves suffering. School Committee member Thomas S. Eisenstadt confirms that the firing is “completely justified.” “What guarantees would parents have,” he asks, “that their children were not being taught that Adolph Hitler and Nazism were right for Germany and beneficial to mankind?” Black parents initiate Operation Exodus to bus 450 Black students from Roxbury to better-equipped Boston schools.</p> <p>The Bay State Banner begins publishing in Roxbury.</p>	
1966	<p>The Metropolitan Council for Educational Opportunity (METCO) is established (at first, temporarily) to bus Black children to white schools in white suburbs. The \$12 million-a-year program helps schools meet legal desegregation requirements but disconnects Blacks (by the year 2000, 4,300 students had been bused) from their families and communities and subjects them to unrestrained racism and unreformed curricula steeped in unvarnished white supremacy. Critics now ask why the quarter of a billion dollar investment in busing was not spent building, staffing, and equipping several brand-new high schools in Roxbury, Dorchester, and Mattapan, allowing children to be properly educated in their own environment—just like whites.</p>	
1967	<p>Police ignite a 4-day rebellion along Blue Hill Avenue after women protesters are brutally removed from the Grove Hall welfare office. Police beat, kick, and drag Black citizens while calling them “niggers.” Mayor John Collins calls it “the worst manifestation of disrespect for the rights of others that this city has ever seen,” and sends in 1,900 policemen. Fires destroy two buildings, and police club an NAACP official and arrest Council of Churches official Byron Rushing twice in the same night. The Boston Herald calls the protesters “Communist inspired.”</p>	

1967	<p>A report published by the U.S. Commission on Civil Rights states that Blacks in Roxbury “are subjected to inferior schooling, sub-standard housing, restricted job opportunities, and a lifetime of underachievement.”</p>
1968	<p>The Rev. Dr. Martin Luther King is murdered by the United States government for asking for racial justice and opposing the Viet Nam War. Rebellions break out in Roxbury and Mattapan, resulting in 30 arrests and 13 injuries. Boston mayor Kevin White cancels a live Boston Garden concert by Black entertainer James Brown and has him perform on television instead. Brown is paid \$60,000 in the city’s effort to pacify the angry Black masses. The shadowy white Boston money-trust known as The Vault gives White \$100,000 for this and other anti-riot events.</p> <p>After 25 years of serving 200 people a day, the famous soul food restaurant Ma Dixon’s is forced to move from Shawmut Avenue in Boston’s South End by the Boston Redevelopment Authority.</p> <p>200 Black Boston University students take over the administration building and demand changes in the Eurocentric curriculum and the admissions policy.</p> <p>CAUSE (Community Assembly for a United South End) sets up Tent City in protest against the Boston Redevelopment Authority’s callous relocation of thousands of Black and Latino residents to make room for a highway. The Tent City is established on a Dartmouth Street parking lot owned by Boston fire commissioner William Fitzgerald, who had acquired the land when it originally had low-income housing. Fitzgerald tore down the housing to set up his parking lot.</p>
1968-1970	<p>The Boston Bank Urban Renewal Group (BBURG)—a large group of white Boston bankers—conspire to pre-determine where Blacks will be allowed to settle and target the deteriorating Jewish neighborhoods of Roxbury, Dorchester, and Mattapan. White, Jewish homeowners along Blue Hill Avenue begin taking advantage of this pool of mortgage money and unload their run-down dwellings on unsuspecting Black homebuyers for top dollar. Jews move to lily-white suburbia and Blacks—gentrified out of the South End—are stuck with sub-standard, high-maintenance housing in an advanced state of disrepair, inflated high-rate mortgages, diminishing city and mercantile services, and increasing discrimination. Over the next few years seventy percent of mortgages go into default and banks foreclose on more than 1,000 Black homes.</p>
1970	<p>A study is released which concludes that even with the 350-year history of slavery and racism in Boston, no ethnic group was ever as segregated as Blacks are in 1970. Black males earn less than three quarters of what whites earn—this disparity is worse than the income gap in 1960.</p> <p>White Massachusetts officials refuse to allow the Indian they invited, Frank B. James, president of the Federated Eastern Indian League, to speak at a ceremony of the 350th anniversary of the landing of the Pilgrims because they don’t like the content of his prepared text. James refuses to speak at the event.</p>

1971	<p>During the festivities to honor the Boston Celtics legend Bill Russell, racist thugs enter his Reading home, smash his trophies, defecate on his bed, and spread the excrement all over his walls. White racism plagued the superstar throughout his time in Boston, and in 1973 he described the city as the capital of U.S. bigotry. (By contrast, white baseball "legend" Ted Williams was beloved by Boston fans despite his having actually spit on them.) Later when Russell tries to relocate, "neighbors" file a petition trying to block the move. When that fails, other neighbors band together to try to purchase the home that Russell wants to buy. What's more, Celtics teammate K.C. Jones had a cross burned on the lawn of his new Framingham home by white KKK members. Celtics player Tom Heinsohn said two white sportswriters from Boston told him they wouldn't vote Russell the league's most valuable player because he is Black.</p>
1973	<p>60 inmates at the disproportionately Black Deer Island prison become human guinea pigs for a federally funded heroin experiment.</p>
1974	<p>Citing the "evasion," "procrastination," "intransigence," and "bad faith" of the Boston School Committee in desegregating its whites-only schools, federal judge W. Arthur Garrity forces Black children to attend schools filled with hateful, violent, and vicious whites. Boston police escort Black children through rocks and bottles and crowds of whites shouting "Die, niggers, die!" and past signs that read "Bus Them Back to Africa!" "Everyone Should Own a Nigger," "Kill Niggers," "Klan Kountry," "Bus 'em Back to Africa," and "French-fried Niggers for Sale." This court ruling initiates a string of almost daily violence against the Black race in Boston, which included firebombings, dynamitings, beatings, brawls, arsons, lootings, shootings, stonings, and murder. Based on the 1966 statute that defined the term "riot," 42 race riots occurred between 1974 and 1976.</p>
1975	<p>Several Black bible salesmen from South Carolina decide to sun themselves on South Boston's Carson Beach. They are immediately assaulted by hundreds of white savages armed with pipes, sticks, and rocks. The Blacks flee on foot but the whites destroy their rented car and badly injure two of them.</p>
1976	<p>A Black businessman Theodore Landsmark is speared in the head with an American flagpole by anti-Black white savages on the plaza of Boston City Hall. The attempted impaling is photographed and later wins a Pulitzer Prize.</p> <p>The Massachusetts heyday of slave shipping is honored when dozens of "Tall Ships," including many replicas of actual slave ships, sail into Boston Harbor. Proud white people crowd the shoreline for the three-day event. Blacks were haunted again by the spectacle in 1980; in 1992, the 500th anniversary of the voyage of slave trader Christopher Columbus; and again in 2000.</p>

1979	<p>Darryl Williams, a Black Jamaica Plain High School football player, is shot in the neck while standing on the sidelines at a football game at Charlestown High. Two Charlestown whites are arrested about a week after but are released on \$100 bail. The shooting leaves Williams paralyzed.</p>
1980	<p>In a Boston area poll, sponsored by Miller Brewing Company, Bill Russell, considered the greatest player in the history of basketball, is voted only the <i>third best</i> Celtic in Boston history, behind whites Bob Cousy and John Havlicek. (Larry Bird had not yet come to Boston.)</p> <p>Between 1950 and 1980, demolitions for highway construction, urban renewal, arson, and abandoned housing result in a sharp decline in Roxbury's housing stock—from 21,660 to 13,957.</p>
1981	<p>The Boston Police list 214 “racial incidents”—most perpetrated by white youths against Blacks.</p>
1982	<p>Thirty people are injured when Boston Police on motorcycles and horses attack 1,000 anti-Ku Klux Klan protesters with billy clubs and mace, after an aborted KKK rally on Boston City Hall Plaza. Several lawsuits charge the police with excessive force; the police claim they were there “to preserve public order.”</p> <p>A Black man, William F. Atkinson, is murdered by five white males after they chase him while hurling rocks and bottles to the Savin Hill, Dorchester, subway station, where the Black man is hit by a train. Another Black family is fire-bombed in their home. Eight white men are ordered by a court to refrain from taunting, beating, or firebombing Blacks.</p> <p>Two revered institutions, the Boston Red Sox and the Boston Symphony Orchestra, each have just one Black member.</p> <p>An “arson epidemic,” driven by unscrupulous banks, insurance companies, and absentee landlords, hits Boston and is centered in the Black neighborhoods of Dorchester, Roxbury, and Jamaica Plain. Boston Fire Marshal John White had the problem all figured out:</p> <p style="padding-left: 2em;">Arson is a tool used by some ethnic groups as a means of showing their disfavor. The people that are causing the arson problem are coming into the city looking for welfare payments. It's a migratory problem...The Irish move out, blacks come in. We're probably going to have problems with Cambodians and Vietnamese later...[M]inority hiring quotas also contribute to arson since people become angry about reverse discrimination and may set fires.</p> <p>State Fire Marshal Joseph O'Keefe is quoted saying a woman he hired as a community liaison is “...as black as the ace of spades and she'll handle 'em.”</p> <p>A gang of Boston police officers allegedly rape a 16-year-old Black girl at a private police club in Roxbury called the Silver Shield Athletic Association. The victim is believed to be the same girl found dead weeks later in Franklin Park. Despite several probes and a federal grand jury investigation into the affair, a police coverup of testi-lying “officers” allows the case to remain “unsolved.”</p>

1983	<p>Five-time elected state representative Melvin King unsuccessfully runs for mayor of Boston.</p>
1984	<p>Boston Red Sox fires coach Tommy Harper after he exposes the team's membership in a whites-only Elks Club. Harper files lawsuit and wins settlement.</p> <p>Drug dealer Jesse Waters operates his \$18,000/week business out of a Dudley Square storefront. He claims that he has paid at least 50 Boston police officers for protection for over twenty years at seven similar storefront operations.</p> <p>Nation of Islam members run drug dealers out of Grove Hall in Roxbury.</p>
1984	<p>The Free South Africa movement in Boston begins protesting Deak-Perera U.S. Inc., the giant precious metals dealer, for its sale of South African kruggerand gold coins. Sales of the coin bolster the white minority terrorist government. Dozens of protesters are arrested in front of Deak-Perera's downtown Boston office at 160 Franklin St. The movement spreads to the Boston offices of IBM Corp., which supplies nearly 50 percent of all computers in South Africa, and to Harvard University, which has investments with the apartheid regime. A Harvard professor said, "As a Jew, I regard the sale of Krugerrands as the moral equivalent of selling coins minted by and for the benefit of the Nazi regime in Germany in the late '30s and '40s."</p>
1985	<p>Judge W. Arthur Garrity relinquishes control over the Boston public schools, his desegregation ruling having made no difference in the quality of education received by Black children.</p> <p>A Boston Fair Housing Commission study is released concluding that "the neighborhoods of Boston remain profoundly segregated," and that non-whites are routinely discriminated against when seeking housing. South Boston, Charlestown, East Boston have fewer than 1% non-whites living there; West Roxbury and Roslindale have fewer than 2%. Roxbury and Mattapan remain about 93% Black. A 2001 study which viewed these figures concludes that "violence and the threat of violence, and the collaboration of realtors and bankers have kept Boston segregated."</p> <p>Seeking a more acceptable term than nigger, Boston Globe columnist Mike Barnicle coins the term Yummies, "which is short for young, urban maggots." This allows the Globe to continue in its tradition of criminalizing the Black race. Barnicle leaves no doubt that Black youth are his target: "Outfitted in Felony Fliers (sneakers)... 'Yo' is the name; robbing, the game." "What do you do with a Yummie?" Barnicle asks—"Lower the eligibility requirements for the electric chair to age 9." Barnicle was fired in 1998 for fabricating his columns' "true" stories.</p>

1986

Black Bostonians vote on a referendum to **secede from Boston** and form their own city called **Mandela**. The movement for the new city is championed by the **Greater Roxbury Incorporation Project (GRIP)** and would comprise parts of Roxbury, Dorchester, and Mattapan. It is defeated this time and in successive bids in 1988 and 1990.



1987

A study of Boston's **white media** is released which shows that their stories about the predominantly Black neighborhoods of **Roxbury and Mattapan** overwhelmingly portrayed Blacks as "drug-pushers, thieves, and as victims or perpetrators of crime."

Driving-While-Black becomes a more prominent issue in the Boston area. Black drivers riding through Boston suburbs are routinely stopped and harassed by white police for the purpose of intimidation. A study by residents over several months, on one stretch of Harvard Street between Beacon Street and Route 9 in Brookline, confirms that the *only* cars stopped by the **racially profiling Brookline police** had Black occupants or drivers.

The **average price of a single-family home in Roxbury** is \$99,500; for a two-family home, \$135,510. The yearly earnings needed to buy a single-family home are \$36,307. The average household income for Roxbury residents is \$19,400. Condo units sell in Roxbury for \$65,000 to \$80,000. Only 18 percent of Roxbury's housing stock is owner-occupied. The remaining 82 percent is leased by renters, and 73 percent of the rental stock is publicly assisted. The **poverty rate** in Roxbury is 10 percent higher than the overall rate for the city of Boston.

1988

A study is released showing that **white Celtics fans** (admittedly redundant) demand that their team maintain white players on the roster or they will not attend games. The study shows that even if these white tokens sat on the bench and had little playing time (as most did), the fans would still purchase tickets to Celtics games. Responsive **Celtics management** maintained their world-renowned affirmative action policy for white players. Billboards promoting the Celtics are hired in white neighborhoods and not Black ones, and Black fans are discouraged from attending games at the **Boston Garden**. Celtics stars **Curtis Rowe**, **Sidney Wicks**, and **Gerald Henderson** report racial harassment in Boston.

The **Orange Line** elevated train that connects Roxbury to downtown is demolished.

1989

A white man, **Charles Stuart**, shoots his own pregnant wife for insurance money and blames the crime on a Black man he picks out of a photo line-up. Boston police, led by police commissioner **Francis “Mickey” Roache** and mayor **Raymond “Ray” Flynn**, violate the rights of Blacks in search of a suspect. Despite serious questions about Stuart the *Boston Globe*, led by a negro editor, eagerly stirs racist fears about Black criminality. Politicians call for the re-instatement of the death penalty, commentators call Blacks “animals,” and efforts at bringing business and industry to the Black areas of Boston are stymied. Months later (in January 1990), before he could be arrested for murder, Stuart jumps off a bridge killing himself. **Boston police** are filmed by a local television station wiping their feet and removing their hats before politely entering the family home of the racist pregnant-wife-butcher Charles Stuart. The innocent Black suspect **William “Willie” Bennett** is railroaded for an unrelated crime and sent to prison for 7 years. Negro *Globe* editor keeps job. Business and industry still avoid Black neighborhoods.

A Superior Court judge declares unconstitutional a Boston police policy known as “**stop and search**,” which targets suspected gang members in Boston’s Black community. Police call the ruling “disturbing” and, with some Black community support, vow to continue.

The population of Roxbury is 60,000, one-tenth of the people of Boston.

1990

The predatory lender **Fleet Bank** is found to be refusing legitimate home improvement loans to Blacks while financing loan sharks who loan to Blacks at usurious rates. The foreclosed homes—thousands in **Roxbury**, **Dorchester**, and **Mattapan**—end up belonging to Fleet Bank. Negro Fleet “executives” are sent out to defend the behavior.

Freedom fighter **Nelson Mandela** comes to Boston after being released from a **South African** jail cell after 27 years. Blacks are kept away from the official welcome and his motorcade speeds through the Black community at nearly 50 miles-per-hour. Whites who had barely hiccupped a protest during the previous 27 years embrace him like a long-lost family member.

Boston Celtics rookie **Dee Brown** and his fiancée, who are house-hunting, are forced out of their car **at gunpoint** by **Wellesley police**, who claim he is a bank robber. They handcuff him and make him lie in the street face down.


The undercounting of the **1990 Census** shows that Boston’s 146,695 Blacks comprise 26% of the city’s population.

1992

The **Suffolk County House of Corrections** at **Deer Island** is torn down. Built in 1901, it became Boston’s dungeon for a disproportionate number of Black men. By the 1990s, the average age of inmates at the institution was 22; the average length of stay was 10 months. Blacks represented 46 percent of the prison population, whites 47 percent, and Latinos 7 percent. Each year about 30 men tried to escape; about 10 made it.



Deer Island today.

1993	 <p data-bbox="150 354 298 391">Prof. Tony Martin Teaching while Black</p>	<p data-bbox="314 155 974 383">Wellesley College whites initiate a racist onslaught against distinguished author and historian Dr. Tony Martin, who teaches the well-documented fact that all Europeans—including Jews—were participants in the Black Holocaust. Whites attempt to have Martin fired, others threaten violence; but Martin gains immense backing from Blacks. The incident proves that despite earning the highest degrees and obtaining tenure at a “prestigious” college, Thinking-While-Black is a crime in Massachusetts.</p>
1994	<p data-bbox="160 399 974 480">Harvard professor Richard Herrnstein publishes the notoriously racist book <i>Bell Curve</i>, successfully restoring Harvard’s white-hooded intellectual tradition of pseudo-scientific racism.</p>	
1995	<p data-bbox="160 501 974 615">Thousands of Black men leave Grove Hall in Dorchester and cities across Massachusetts to attend the Million Man March in Washington, DC, <i>the largest demonstration in the history of America</i>. They join two million others after a call by Boston native Min. Louis Farrakhan, leader of the Nation of Islam.</p> <p data-bbox="160 623 974 704">The Massachusetts Supreme Judicial Court rejects a plea by Coretta Scott King and declares Boston University (BU) the rightful owner of 83,000 documents belonging to her husband, the Rev. Martin Luther King Jr.</p>	
1996	<p data-bbox="160 724 974 870">The UMASS Trotter Institute releases a study which concludes that the <i>Boston Globe</i> joined the <i>New York Times</i> and the <i>Washington Post</i> in attempting to destroy the monumentally successful Million Man March. The report’s white author concludes that the newspapers “revealed an inability or intent not to understand the reality of African Americans.”</p>	
1997	<p data-bbox="160 894 974 1005">On “Thanksgiving” Day of Mourning, the United American Indians of New England (UAINE) march through the white festivities in the center of Plymouth. At least 50 local and state police officers and sheriff’s deputies blocked their path, using tear gas to subdue the protesters.</p>	
1998	<p data-bbox="160 1029 974 1143">The Boston branch of the NAACP accuses the <i>Boston Globe</i> of practicing a double standard for suspending white columnist Mike Barnicle for plagiarism just weeks after firing a Black female columnist, Patricia Smith, for fabricating characters and quotations.</p>	
2002	<p data-bbox="160 1159 974 1273">A study is released by the Boston Public Health Commission which reveals that despite being home to the world’s best hospitals and medical centers, Boston is where Blacks die at substantially higher rates than whites from cancer and are more likely to be stricken by other diseases.</p>	
2003	<p data-bbox="160 1289 974 1354">Black people still do not have parity politically, economically, and educationally in Massachusetts.</p>	

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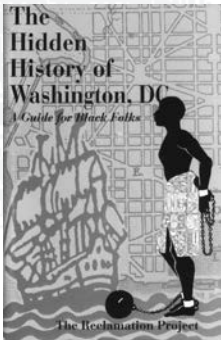
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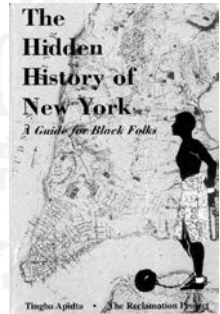


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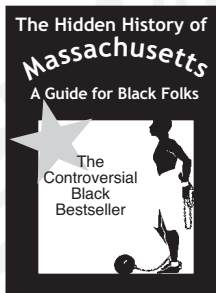
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