



Madera's Journey **from JIM CROW to CIVIL RIGHTS**

The Journalistic Record

**SCOTT GANDY & EASTIN-ARCOLA 8TH GRADE CLASS
SAMUEL COLUNGA & LA VINA 8TH GRADE CLASS
MADERA UNIFIED SCHOOL DISTRICT**

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Dedicated To



Rev. Naaman Haynes
1915–1985

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Introduction

Madera was founded and first populated by whites. The first recorded African-American resident of Madera was Dexter Hunt, a 31-year-old porter who worked for Captain Russel Perry Mace in his hotel. He arrived here in 1880.

For the next 20 years, Madera continued to grow, from 217 residents in 1880 to 2,500 in 1900. By comparison, the African-American population of Madera grew from that single individual in 1880 to 42 in 1900. For the next two decades of the 20th century, the influx of black residents to Madera remained at a trickle, until the Great Western Migration of the 1940s, '50s, and '60s. That's when the direction of black migration changed from North to West, and that's when the foundation for Madera's African-American community was formed.

Research into Madera's African-American community reveals three distinct patterns in the lives of the town's black residents. The years from 1900 to 1940 can be described as the "Jim Crow" stage. Although Madera managed to avoid the lynchings that swept the South, a Jim Crow mentality did exist here.

Living in that portion of the southeast quadrant of town, which was referred to as "Colored Town," blacks tended to stay "in their place," filled the need for manual labor, and entertained the white majority by conforming to the caricature of the compliant, happy-go-lucky, devil-may-care "Steppen-fetchit," which was forced on them through the newspapers, and from the Opera House.

By 1940, however, change was in the air. Black soldiers were returning from WWII only to discover they were still second-class citizens. That was just as true in Madera as anywhere.

The Madera City Pool was closed to black patrons. Black students were discouraged from using the Madera High School swimming pool. The Madera High School baseball team was refused service in a restaurant because one of its players was an African-American.

The all-black drill team had to march behind the band in parades. Several restaurants in town posted signs indicating that black patronage was not welcome.

At the same time that the South was engaged in the fight to maintain its Jim Crow culture, Madera was gearing up to resist racial discrimination. Led by the ACLU, a group from Berkeley held a protest against Madera's attempt to segregate its city pool. Cries of injustice were raised when racial discrimination raised its ugly head at the County Hospital. Then in 1959, the Rev. Naaman N. Haynes moved to Madera to pastor the Mt. Zion Baptist Church. He involved himself in the community like few before him had. He threw himself into the struggle for civil rights, an effort that even took him to the streets of Birmingham to march beside Dr. Martin Luther King, Jr. By the time he left Madera in the late seventies, the town had passed through the second phase in the formation of its African-American community—the Civil Rights stage. Now the black community was prepared to enter its third stage to sing with a host of black leaders, "We Have Overcome."

This brief overview of Madera's African-American community in its formative stages has become the heartbeat of a Madera Method project, which seeks to tell the story of Madera's black populace. Two 8th-

grade classes, one at Eastin-Arcola School and the other at La Vina school, have researched its history and are publishing their findings in two parts.

The first has been entitled *Madera's Journey from Jim Crow to Civil Rights: The Journalistic Record*.

The second will be named *Madera's Journey from Jim Crow to Civil Rights: Personal Stories of Courage*.

Led by their teachers, Scott Gandy (Eastin-Arcola) and Samuel Colunga (La Vina), the students have analyzed articles out of the archives of the Madera Mercury and the Madera Tribune as well as personal narratives provided by some of those who were part of Madera's evolution from Jim Crow to Civil Rights. The present work is the "The Journalistic Record."

The reader will find newspapers articles from 1903 to 1966. Each article was chosen because it reflects some aspect of the Jim Crow mentality that once existed in Madera. The articles are arranged chronologically, and preceding each one is an introduction.

As one follows this journalistic trail left by local newspaper reporters from years past, Madera's journey from Jim Crow to Civil Rights unfolds. The record shows that from 1900 to the late 1930s, Madera made no attempt to hide its Jim Crow mentality. The articles reflect an attitude of condescension and at times outright hostility toward African-Americans.

By the 1940s, however, the tone of the articles begins to change. By that time, blacks had begun to stand up against racial discrimination, and that shift dominates the news as it relates to African-Americans.

Then by the late '50s, the push for civil rights becomes stronger, until in the late 1960s it becomes obvious that Madera's black community has "overcome."

The teachers and students offer this work with the realization that it is only the beginning of an attempt to fill the blank pages of a book on Madera's African-Americans. Its sequel, *Personal Stories of Courage*, will hopefully enhance the project by allowing leaders of the black community to speak for themselves.

The Clarks & The Tribune

George Clark emigrated to California in 1890 and on March 31, 1892, moved to Madera to found The Tribune. Over the years, he became known as a man of unbending principles in the matter of social issues.

Judging from the content of the articles, which appeared in The Tribune, Clark was endowed with certain anti-black sentiments. From 1892 until his death in 1944, blacks were subjected to the humiliating, stereotypical treatment that was so prevalent in newspapers of the day.

Readers of The Tribune during these years were reminded again and again that Madera's black population tended to "stay in their place." Clark entertained his readers with the antics of blacks who conformed to the caricature of the compliant, happy-go-lucky, devil-may-care, "Steppen-fetchin" character who was so popular on stage and in the movies of the time.

In 1919, George A. Clark brought his son, Howard A. Clark, into partnership with him, and the two were co-publishers of The Tribune until the time of the father's death.



George Clark (1865–1944) in the Tribune office on D Street

The elder Clark's demise came precisely at the time when Madera's blacks were demanding an end to racial discrimination. As that struggle escalated, readers began to see a change in The Tribune's treatment of blacks. By the 1950s, Howard Clark had reversed his father's editorial position and began to take note of the progress that was taking place in Madera's race relations.



Part 1: Jim Crow

Article 1

A colored man who was on trial in the Superior court, Sam Scarborough, was accused of stealing money. They put him on trial, and he told them that he got the money in Los Angeles. Contrastingly, Sam had told a man named Bowen that he had no money and was broke. The jury didn't believe him and declared him guilty. They said he was guilty despite the fact that they had no evidence at all. The only fact they had was that he was a black man.

Madera Mercury

September 20, 1902

Found Him Guilty; The Jury Returned a Verdict Against Sam Scarborough

Sam Scarborough, the colored man who was on trial in the Superior court yesterday for grand larceny, was convicted by the jury which was out but a short time.

Scarborough took the stand in his own defense and sought to account for the money found on him and which the prosecuting witness said was not his, by saying that he had got the money in Los Angeles and other places. His story did not tally with the statements he made to P.M. Bowen and which was testified to by Mr. Bowen on the witness stand yesterday and which was to the

effect that he (Scarborough) was broke when he arrived in Raymond.

When the case was given to the jury they returned a verdict of guilty.

—*Pancho Mercado, Angelique Cortes*

Article 2

The article explains that two people got a divorce. The woman slept or worked with a man other than her own husband. Then one day the wife was working with another guy. After the divorce was done, the lawyer said the woman could get alimony. The man said, “She kin have Alimony if she wants him, but Lawd help him when he gits her!”

The African-American is made fun of by the paper because he did not know what alimony meant. The way he speaks is also made fun of by the paper.

Madera Mercury

June 27, 1903

He was Willing

“You are granted a divorce,” said the lawyer to a colored client, “but you’ll have to give her alimony.”

“All right, suh,” was the eager reply. “She kin have Alimony if she wants him, but Lawd help him when he gits her!”

—*Leobardo Morfin*

Article 3

Intelligence is more than books. It is knowing nature and how to use it to help people. Negroes weren't taught to be mechanics, but the brightest of Negroes were trained during slavery to be carpenters, blacksmiths, shoemakers, spinners, weavers, etc. They called the Negroes' work, "for the most part careless and inefficient." The generation of freed Negroes has not learned as much as the slave generations. Since machines and factories are getting more complex, blacks will never catch up because they aren't capable of understanding how things work, the reporter said.

Madera Mercury
January 23, 1904

Not a Good Mechanic

—John B. Commons in Chautauquan

Intelligence is more than books and letters—it is knowledge of the forces of nature and ingenuity enough to use them for human service. The Negro is generally acknowledged to be lacking in "the mechanical Idea." In Africa he hardly knows the simplest mechanical principles, such as that of the lever. In America the brightest of Negroes were trained during slavery by their masters in the handicrafts, such as carpentry, shoemaking, spinning, weaving, blacksmithing, tailoring, and so on. A plantation became a self-supporting unit under the oversight and discipline of the whites, but the work of the Negro artisans was "for the most part careless and inefficient." Since emancipation the young generation has not learned the mechanical trades to the same extent as the slave generations. Moreover, as machinery supplants tools, and factories supplant handicrafts, the Negro is left still farther behind.

—*Angelique Cortes, Francisco Mercado*

Article 4

December 1, 1905, John McAvoy and James Bagney planned to disturb the peace in a saloon. Their true intentions weren't obvious but escalated quickly. In the tavern was a black man, and they tried to sell him a watch, which he declined. His name was Eli Robinson. Eli's response made the men furious, and they became more corrupt as they relentlessly attacked Eli. They roughed him up by kicking him in the ribs. A lethal hit would have arrived, if it wasn't for the bystanders. They saved Eli from receiving a deadly blow. John McAvoy and James Bagney intended to leave the city by train after the attack but were stopped by the deputy. John McAvoy and James Bagney were both arrested on December 2, 1905, for disturbing the peace. It looks like they started the trouble because Eli was black.

Madera Mercury

December 2, 1905

Disturbed the Peace

John McAvoy and James Bagney were arrested last night by Deputy Constable White on a charge of disturbing the peace. The men raised a rough house in a saloon, and later one of them attempted to sell a cheap watch to Eli Robinson, a colored man. Robinson stated that he did not want the watch. When the fellow became abusive, he attempted to strike Robinson, but the latter, although crippled with rheumatism, landed first. The man went down, and Robinson with him, and while they were on the ground, the other kicked Mr. Robinson in the ribs and would have done so again had he not been pulled off by bystanders. The men were getting ready to take the train out of town when Deputy Constable White arrested them.

—*Heriberto Campos, Daisy Villagomez*

Article 5

On June 1st, 1907, a fight commenced between two black women. These two women were Mrs. Jud Brown and Mrs. Amelia Hunter Brown. Mrs. Amelia Brown was known to be the niece of Mrs. Jud Brown. Mrs. Jud Brown accused her niece of battery in court. She told the judge that on that day, she was peacefully riding her horse around the county when her horse randomly took her to her niece's house. According to Mrs. Jud, her niece came storming out of the house and punched her in the mouth. Her niece then grabbed a whip and started to hit her with it. Mrs. Jud told the judge she defended herself and started to hit her back. Mrs. Brown insisted on showing the judge a welt on her bosom, and despite the courts objections, she did! It was very embarrassing. Some witnesses reported that the two women kept going back and forth with the whip, hitting each other. This all led to Mrs. Amelia getting arrested and the case being tried the following day. Mrs. Amelia pleaded self defense.

Madera Mercury

June 1, 1907

**Used A Whip; Fight Between Colored Women
Leads to Arrest**

Mrs. Jud Brown, colored, swore to a complaint in Justice of the Peace Barcroft's court today, charging her niece, Mrs. Amelia Hunter Brown, wife of L. Brown, with battery. She related a story of a family row and stated that Amelia Hunter Brown punched her and struck her with a whip. She exhibited a swollen lip, a contused eye, and a welt across the breast, in corroboration of the truth of the statement.

"I was driving my old grey horse along the county road, and he stopped in front of my sister's house," related Mrs. Brown, "and before I could tell him to go 'long, out

rushed that hussy and punched me in the mouth. Before I could do anything, she grabbed the whip and hit me. I had to defend myself Jedge, and spec I hit her as good as she gave me. I doan want you to believe a word I say, for there was lots of white people who seen it and who can prove my story." She offered to show the Judge the welt on her body, but the court blushingly said he would take her word for it.

"I hates to do it, Jedge, but you're the law an' I has to," and she was as good as her word, displaying a bosom on which was the livid mark of a whip.

Witnesses to the fight say that the whip was first in the hands of one then of the other of the angry women, and passed back and forward until it was worn to a frazzle. Mrs. Amelia Hunter Brown was arrested and asked what her plea was, to which she responded "self defense." The case will be tried by a jury tomorrow afternoon at 2 o'clock.

—*Linda Rosales, Elizabeth Mendoza*

Article 6

Jim Barber, a black man, had just gotten released from a 30-day stay in jail. He was in for drinking. Once he got out for good behavior, he drank and got drunk. Eli Robinson, who was also black and was a dog catcher, saw Barber drunk. Robinson got upset because he said that Barber was being an embarrassment or a "disgrace" to other black people. Robinson then arrested him and took him to the city marshal. Barber was upset that a dog catcher had arrested him since Barber was no dog, but a human.

Throughout this article, the words are misspelled to make it sound like black dialect. They do that to just make fun of blacks. The article could have just used the actual spelling of the words. Also, a dog catcher arresting someone is like calling them an animal.

Madera Mercury

November 30, 1907

Was Indignant; Mr. Barber Objected to Being Arrested by Dog Catcher

Jim Barber, a colored man, floated in from Merced yesterday with a load of blankets on his back and a thirst that had been accentuated by an enforced abstinence of thirty days in the Merced jail, and in a short time quenched his thirst so thoroughly that he was sloppy. Eli Robinson, the colored man who officiates as dog catcher, placed Barber under arrest.

“What are you arresting me for?” indignantly asked the prisoner.

“Ah don’t allow any member of my race to disgrace us,” said Eli as he turned the visitor over to the City Marshal.

Barber was indignant at the jail when he learned that it was a dog catcher who had taken him in.

“Ahm no dog. Ahm a yooman,” he declared. “Ah just got out of jail where ah served thirty days and got five days credit for good behavior. Ah wasn’t drunk and could have gone to work today, as two men gave me a job cuttin’ wood. Ah want to have that dog catcher taken off his Job. Ahd like to know what authority of law a dog catcher has to arrest a yooman anyhow?” said Mr. Barber.

The prisoner was charged with disturbing the peace and was sent to the lawn for ten days.

—*Amilia Arriaga*

Article 7

There was a black citizen mowing the lawn at the court house. He was James Barber, who was doing a ten-days job mowing the lawn because he drank too much. James was mad at Eli Robinson, who got him arrested. He wrote to the newspaper saying that he has rights as a citizen.

The letter he wrote said, "The Fifteenth Amendment to the Constitution concerning the rights of a citizen. I am faithfully serving the duties involved and am under arrest made by a dog catcher and was slandered and called a monkey of a colored race. If I owes an allegiance and support to the United States, they at least owes protection to me."

There is evidence of a Jim Crow mentality in this article. The reporter states over and over that James Barber is colored. Why don't they do this to white people? He is stated as being colored so often that it implies there would be a different punishment if he wasn't black. James Barber also says he has rights as a citizen meaning he doesn't get his proper rights since he's black. James was called a "monkey of a colored race." He is being verbally abused and faces racism so bad that he is pleading for protection.

Madera Mercury
December 7, 1907

The Strolling Don

There is an indignant colored citizen mowing the grass on the court house lawn. He is James Barber, a colored man, who is doing ten days' stint with the lawn mower because he imbibed too much. James has it in for Eli Robinson, who caused his arrest, and writes to this paper to the effect that he has some rights as a citizen.

His letter states: “The Fifteenth Amendment to the Constitution concernin’ the rights of a citizen. I am faithfully serving the duties involved and am under arrest made by a dog catcher and was slandered and called a monkey of a colored race. If I owes an allegiance and support to the United States, they at least owes protection to me.”

—*Diego Cervantes*

Article 8

This article is another example of how the local newspaper showed contempt for African-Americans. The story, if it was true, told how a black man got in trouble by complimenting a black woman. He used a word she apparently didn’t know. This was followed by the woman knocking the man down.

The entire story was an attempt to make both people look foolish.

Madera Mercury
July 11, 1908

A Timely Present

A certain colored gentleman recently saluted a large colored lady of the Amazonian type in the following language;

“Yuh’s lookin’ mighty fascinatin’ this evenin’, Sal.”

Sal hauled off and knocked him down. Then, looking at him expecting him to get up, she said. “Now, yuh jest lay thar till I goes an’ find out what dat word ‘fascinatin’ means!”

Next day the aforesaid colored gentleman presented the said Sal with a copy of Webster’s Dictionary, saying, “I might want ter salute yuh again, so jes

please look up the meanin' of some of these heah complimentation terms."

Sal promptly refused to accept the present upon the grounds that one would have to know the word in order to look it up.

Article 9

On October 31, 1908, a black man named Juber Haynes was accused by a black woman named Parthenia Houston of disturbing the peace. According to Mrs. Houston, Haynes whistled and talked to her on the street. Haynes went looking for Mrs. Houston and found her at Mrs. Whiteside's home. Mrs. Houston reported that during the time she was at Mrs. Whiteside's home, Haynes called her a hussy, a strumpet, and many other horrible names. Mrs. Whiteside did not back up Mrs. Houston's accusation. She said Haynes had asked Mrs. Houston if she had told his wife about him talking to her on the street, and she said "yes," to which Haynes replied and said, "You're a d— liar." Haynes admitted to calling her a black hussy, but the jury declared Haynes not guilty of disturbing the peace.

Madera Mercury
October 31, 1908

Haynes Was Acquitted

Juber Haynes, porter at the Yosemite hotel, was acquitted yesterday by a jury in Judge Barcroft's court, of a charge of disturbing the peace, preferred against him by Mrs. Parthenia Houston. Both parties are colored.

From the testimony adduced, it was plain that the trouble began over the defendant's anxiety to refute a statement made by the complaining witness that defendant had whistled at her on the street and had spoken to

her. He called at the home of Mrs. Whiteside, where Mrs. Houston was, and according to the latter, called her a hussy, a strumpet, and worse.

The allegations of Mrs. Houston were not borne out by Mrs. Whiteside, who stated that when Haynes asked Mrs. Houston if she had told his wife that he had spoken to her on the street Mrs. Houston replied, "Yes." Haynes then said; "You are a d— liar."

The defendant admitted calling the woman a black hussy, and when he was leaving told his wife never to have anything to do with that woman, designating her by a title usually applied to female dogs.

The jury promptly acquitted Haynes.

—*Linda Rosales, Liz Mendoza*

Article 10

Judge D. Brown received two complaints against Norville Horn, a chauffeur. Horn was charged with attempted murder and assault on May 21st. He assaulted a man named Samuel J. Moore. He assaulted him with a beer bottle and a knife. To bail himself out, he had to pay \$250 for the first charge and \$500 for the second charge. It was reported that Moore was cut at a social party with only colored people attending.

Madera Mercury
May 29, 1909

Serious Charges Against Him

Judge D. Brown swore to two complaints in Justice of the Peace Barcroft's court last Saturday night against Norville Horn, a chauffeur, charging him with assault with a deadly weapon and assault to murder.

The complaints specifically charge that on the night of May 21st, Horn assaulted Samuel J. Moore with a beer

bottle, and also assaulted him with a knife. Horn was arrested and secured his release by furnishing a bond for \$250 for the first offense and \$500 for the more serious one.

The complaints are the sequel to a little social party, in which Moore was cut. All of the parties involved are colored people.

—*Linna Cervantes*

Article 11

On May 21, 1909, Dr. Ransom was called to the hospital because an African-American had been stabbed. One wound was above his left eye, another in his groin, and the third in his back. The one in the back was serious because it was about four inches deep. Sam Moore, the victim, told the story of what happened. He said, "I was attending a little social party and was just finishing up some nice chicken when a few little drinks were brought on, and before I knew what happened a feller hopped on me and cut me." Moore refused to say who the perpetrator was and where the social party had taken place.

In this article, the news writers used slang words "Ah, attendin', soshul, pahty, an', and befo." By using these words in the newspaper, they were making fun of the slang some African-Americans use.

The reporter also made fun of what they were eating. Many white people said that chicken was a favorite food of all black people. The reporter wrote that "Mr. Moore had just finished up a nice piece of chicken."

Madera Mercury

May 29, 1909

Was Cut At Social Party

Dr. Ransom was called at 2:30 o'clock this morning to attend Sam Moore, a colored man, who was suffering from three knife wounds, one of which was above the right eye, the other in the groin, and a third in the back. The last was the most serious, as it was a stab about four inches deep. While the surgeon was dressing the wounds, Sam gave the following account of the fracas:

“Ah was attendin’ a little soshul paity an’ was just finishing up some nice chicken when a few little drinks were brought on an’ befo’ I knowed what happened a feller hopped on to me an’ cut me.”

Moore declined to give the name of his assailant or to state where the “social party” was held. He said he was in ignorance why he was attacked.

—*Anthony Saucedo*

Article 12

Basically what happened was a bunch of people were at a party drinking whiskey. When one person didn't want to drink anymore, a fight broke out and a bottle was broken. After the fight settled down, no one wanted to fight anymore. One witness said a man named Horn hit another man named Moore with a bottle. Then someone said that someone had a knife. The charge was assault with the intention of murder.

Nobody at the party wanted to testify at the trial. They were all black. The case of assault with a deadly weapon was dismissed.

The article made it sound like black people had lots of fights and lots of wild parties.

Madera Mercury

June 5, 1909

Cases Against Horn Dismissed

The charge of assault with intent to commit murder and assault with a deadly weapon, which were preferred against Norville Horn by Judge Brown, were dismissed by Justice of the Peace Barcroft, after the evidence had been heard.

Attorney W.H. Larew, representing the District Attorney's office, moved for the dismissal owing to the insufficiency of proof, and the further fact that neither Horn nor Moore, the victim, were willing to prosecute each other.

The preliminary examinations were set for 9 o'clock, but attorney Larew did not get into court until a few minutes after 10 o'clock, through a misunderstanding of the hour. The court had just made an order continuing the cases without date, when Mr. Larew entered, and the order was set aside by the court, attorney Fee, counsel for defendant, stating he would rather go on than have the charges hanging over his client.

The charge of assault with intent to commit murder was the first brought up. All the witnesses were colored.

Sam Moore, the man who was alleged to be assaulted by Horn, was the first witness, but declined to testify on the ground that he might incriminate himself.

Juba Haynes, at whose house the party was given and where the trouble took place, didn't see any trouble or hear any quarrel, but went in to quiet a disturbance.

"Had you all been drinking?" asked Mr. Larew.

"Yes; just soft drinks; the same as at other people's parties."

"What kind of soft drinks?" insisted the attorney.

"Whiskey and beer," replied the witness.

W. Dyer convulsed the court room with his quaint description of the fight. He said he saw Horn pour out a glass of beer for Moore and ask him to drink it. Moore said he would not drink with any blanket-blank man. Horn then hit Moore with the bottle.

“What did Moore do?” asked attorney Larew.

“He went to the mat; couldn’t stand the count,” replied the witness.

“When Moore got up,” continued witness, “I grabbed him and wanted to put him out, and my little dog began to bite him. I grabbed the dog under one arm and I put Moore out. He said: ‘Turn me loose; turn me loose.’ I didn’t want to fight, and I turned him loose. I saw him in the kitchen hung up again.”

Witness explained that “hung up” meant that Moore was fighting.

“I was afraid that he would break the man’s furniture or kill some of his kids, and I turned him out the gate and locked the gate.”

Witness didn’t see any knife, but heard someone say, “Look out; he’s got a knife.”

Mrs. Dyer saw Horn hit Moore with a bottle, and saw Moore pick up a butcher knife, and Amelia Brown testified similarly. J.L. Clark, a colored fashion plate from Fresno, gave similar testimony, as did also Bill Jones and Mayme Ford.

Sylvester Brown, aged 20, known as “Old Man Brown,” testified that he had said: “Look out. he’s got a knife,” and that he meant Horn, although he didn’t see any knife. He saw Horn putting his hand in his pocket, and thought he had a knife.

The case of assault with a deadly weapon was dismissed, as attorney Fee’s demurrer to the complaint was granted.

—*Savannah Mata*

Article 13

In the article, Ed Fulpher, a black man, was accused of stealing some chickens. When the owner of the chickens, Mr. Linn, found out, he went to confront the African-American, who denied the accusation. According to one

side of the story, Mr. Linn was yelling at the black man while shaking his fist. Then the black man struck Mr. Linn on the head, causing his head to burst open and make him fall on the floor.

This article shows that Madera had racism at one time. Not only was Fulpher called “colored” but they called him Darkey, which sounds very mean and racist. Another thing is that they called Mr. Linn “Chinese” many times instead of using his name. One more thing is that they called Fulpher “Negro.”

Madera Mercury

July 17, 1909

Skull Broken By Broom

Ah Linn, a well known Chinese merchant, lies hovering between life and death, with a fractured skull, and Ed Fulpher, a colored hostler employed in Freeland's stable, is in jail. He struck the blow that endangers Linn's life and is now in jail awaiting the result of that injury, which will determine on what charge of two serious ones will be made against him.

Linn keeps a Chinese store a few doors north of the stables and his chickens wander about the stable yard. According to one story, a Chinese told Linn that he had seen the colored man take a couple of Linn's chickens and pen them up. Yesterday morning Linn went to the stable to complain to Mr. Freeland about it. As Mr. Freeland is away, Linn went to the back part of the stable where Fulpher was sweeping with a heavy stable broom. He accused the darkey of having penned up his chickens. This Fulpher denied, applying an offensive epithet to the Chinese, who retorted in kind. Fulpher raised the broom and brought the head of it down on the Chinaman's skull, flooring him. The blood formed a big pool where Ah Linn fell, and the Chinaman's head was fractured by the blow. He was semi-conscious when taken to his home.

Dr. Ransom was sent for and removed several particles of skull which had been crushed and which pressed against the brain.

Linn was conscious today and has a chance to recover, although it is too soon to make any positive statements regarding his case.

Mr. Murray, the stableman in charge of the City stables, stated today that Linn went there yesterday and applied an offensive epithet to Fulpher and accused him of stealing his chickens, at the same time shaking his fist at him. The second time he shook his fist at the Negro, the latter hit him with the broom. Murray states that Fulpher did not use abusive language to the Chinese.

—*Bianca Recio*

Article 14

A man named James Robertson was found not guilty of disturbing the peace. A woman named Mrs. J. Whiteside had accused him of this. When it got to court, both the man and the woman refused to answer questions. Because of this, the judge found James Robertson not guilty. He fined the woman \$5 for not answering questions about her marriage. The reporter wrote that she was “colored,” but didn’t mention the man’s color.

Madera Mercury
August 28, 1909

Was Promptly Acquitted by Jury

A jury in Judge Barcroft’s court this morning promptly acquitted James Robertson of a charge of disturbing the peace, preferred against him by Mrs. J. Whiteside, a colored woman, who yesterday was fined \$5 for refusing to answer questions put to her on cross-examination by Mr. Robertson, touching her marriage relations.

When court convened this morning, attorney W.H. Larew stated that he appeared on behalf of Mrs. Whiteside solely for the purpose of protecting his client from improper questions that might be asked her on cross-examination. He wanted it understood that he was not there to prosecute Mr. Robertson.

The court informed him that there would be no cross-examination of the witness, as the people had no further evidence, and Mr. Robertson did not wish to testify. The case was submitted, with the result above stated.

Article 15

One night in July 1910, Harry Edwards, who lived in Merced was arrested for vagrancy in Madera. When he went to court he said that he was trying to get to Reno to watch a boxing match.

Edwards said that the reason he didn't have any money was because he had lost all his cash at a black picnic in Hanford. He came to Madera to get some money from a friend of his who was a shoeshine man here.

The judge asked him if he had ever been in trouble before, and he said he had been arrested once before in Merced for making too much noise on New Year's Eve. He said the Merced judge had let him go.

The Madera Judge decided to let Edwards go too.

The thing that makes this a racist article is because of the way it makes fun of Edwards. It pokes fun at him by telling how he lost his razor and his money at a black picnic. Also, they printed what he said in black dialect because that is the way white people thought all blacks talked, and they made fun of it.

Madera Mercury

July 2, 1910

Lost Money At A Picnic

Harry Edwards, a colored man, who might pass for a heavyweight pugilist, was arrested last night on a vagrancy charge. Edwards' home is in Merced, but he attributes his present plight to the fact that he attended a colored picnic at Hanford. When taken before Judge Barcroft this morning he said:

"Judge, ah done went to a colored picnic at Hanford an' ah done lust mah razor an' all mah money, an' ah sure caynt get to Reno to see de fight, unless mah friend, Mistah Whiteside, de colored gemman what operate de bootblack stand, hep me."

He blushingly denied that he was a prize fighter, but seemed immensely pleased that he was taken for one.

Mr. Edwards stated that he knew Judge Griffin, of Merced, very well, and had a speaking acquaintance with the city marshal. When asked if he had ever been arrested, he stated that he had been in only once in Merced for making a noise on New Year's, and that Judge Griffin had been considerate and allowed him to go.

Judge Barcroft also allowed Mr. Edwards to flit.

Article 16

The sheriff's office received a telegram from Minturn that the railroad section house had been broken into. They searched the house and found out that an Iver Johnson revolver had been stolen. The sheriff and an under-sheriff went out to patrol the area and saw an African-American male at Califa. They detained him, thinking that he might have stolen the gun, although the revolver was not found on him. The man gave his name as M. Rogers; he denied taking the gun and told the police officers that he had been held up on the road near Minturn.

This was certainly a case of racial discrimination. They thought he committed the crime just because he was a black man. They decided that they would only let him go if they couldn't get some evidence.

The black man didn't have the revolver. His only crime was being African-American.

Madera Mercury
August 20, 1910

House Entered; Suspect Arrested

A telegram was received at the sheriff's office last night from Minturn, stating that a section house there had been broken into and a revolver of the Iver Johnson make was stolen. The sheriff and under-sheriff started for the scene and found a colored man at the warehouse at Califa and took him into custody, although the revolver was not found on him. When brought to jail, the prisoner gave the name of M. Rogers. He denied his guilt and told the officers that he had been held up on the road near Minturn. He was searched for a revolver, but none had been found on him. He will be held for a time to await evidence against him, and if not the man wanted, will be discharged.

—*Brissia Infante Gomez*

Article 17

A 16-year-old boy known as Fred Robinson left Madera to join a traveling road show. It was known as the Koon Town Kids. They were black.

Fred was very good at dancing. He told his brother before he left that he didn't want to work anymore—just dance. Fred's father was Eli Robinson. He wasn't worried about his son, but he didn't want Fred to run around with the hobos and learn bad habits.

There is a lot of Jim Crow in this article. Everybody in the story is black, and the name of the show, Koon Town Kids, was racist.

Madera Mercury
December 3, 1910

Ran Away From Home

Fred Robinson, the 16-year-old son of Eli Robinson, left yesterday to go on the road. He did not tell his father of his intended departure, and his whereabouts up to the present time is unknown.

The boy, it is believed, went away with the colored "Koon Town Kids" that held forth here in the Star theater for a few nights. He is a pretty good dancer and did a stunt on the stage at the Star. It is thought that he likes the life of a showman and will follow that business. Before going, he told his brothers that he never intended to work hard any more as he could make easy money dancing.

Mr. Robinson is not at all worried about the boy, as he can make his way. His only fear is that Fred may get in with hobos and acquire bad habits.

—*Roberto Medina*

Article 18

This article is about a chicken that doesn't have an owner, and it was just wandering around along Yosemite Avenue. Jim Haynes, who owns or works at Lecussan's barber shop, saw the chicken and thought, "That chicken would look good in a pot pie." Then he chased the chicken. When the chicken saw Haynes, the chicken did some twisting and dodging in and out among vehicles at Barnett's corner; the chicken led Jim out of D Street and then through the last crowd. When the crowd saw Jim and the chicken,

they had been crossing the bridge over the Fresno river, and Mister Chicken was still in the lead. I don't know how it ends but I think the chicken got away.

It is racist that this event made the news. If this was a white person chasing a pig down the street for bacon, the event would not have made the paper.

Madera Mercury
December 17, 1910

Chicken Looked Good To Porter

There was quite an excitement on the street this morning when Jim Haynes, the colored porter at Lecussan's barber shop, saw a chicken wandering along Yosemite Avenue. The chicken apparently had no owner, so Jim decided that the said chicken would look good in a pot pie; consequently he gave chase. After twisting and dodging in and out among vehicles at Barnett's corner, the said chicken led Jim a merry chase out D Street, and the last the crowd saw of Jim and the chicken was when they were crossing the bridge over the Fresno river, and Mister Chicken was still in the lead.

—*Leobardo Morfin*

Article 19

This is about a man named Jasper Rastus Anderson, who appeared before the Justice court one morning on a charge of disturbing the peace. He was described as colored, and a cook by "pefffishion."

Jasper worked overtime one day, which led him to fall asleep on the sidewalk. People saw him and laughed, so Constable Hollister arrested him and took him to jail.

Jasper's option was to pay a \$10 fine or to work in the courthouse park for ten days. The paper said that unless he was bailed out, "there will be other attractions than gold fish and guinea pigs in the park." (They were talking about the zoo in the Courthouse Park).

The evidence of Jim Crow mentality here is that the reporter made fun of Jasper, and he did not get a reasonable sentence.

This isn't fair that Jasper has to pay this much for basically working. It would be better if he just got a warning instead of the unreasonable punishment.

Madera Mercury

February 25, 1911

Went To Sleep On The Sidewalk

Jasper Rastus Anderson, colored facial contortionist and a cook by "peffhion," imbibed too freely yesterday, and as a result he appeared before the Justice court this morning on a charge of disturbing the peace. Jasper has a very flexible countenance, and he worked it overtime to the infinite amusement of passersby, but when he went to sleep on the sidewalk, time was called on him by Constable Hollister, and he was given a bed in Hotel de Westfall (County Jail). Jasper was given the alternative of paying a \$10 fine or becoming an addition to Bill Heiskell's menagerie for the next ten days, and unless Judge Brown (another black man) shows up with the price, and Jasper says he will, there will be other attractions than gold fish and guinea pigs. (The zoo in the Courthouse Park.)

—*Diego Cervantes*

Article 20

This article is about a black man named Martin, who owned a barber shop. He made another black man, Eli Robinson, mad by talking bad about some of the people who lived near his barber shop who were also black. Eli told Martin to stop talking that way because it made black people look bad.

This made Martin mad, so he began to say a lot of bad things to Eli. Things got so bad that Eli went to the police and told them Martin was disturbing the peace. Martin was arrested.

When Martin went to court, he demanded to have a jury trial. The judge said okay, but Martin would have to pay \$50 to keep from going to jail. He didn't have the \$50 so he had to stay in jail.

There is lots of evidence of Jim Crow mentality in this article. If Martin had been a white man he would never have got in trouble, and he wouldn't have had to pay \$50 bail.

Madera Mercury

March 11, 1911

Colored Barber Landed In Jail

D. Martin, colored, who operates a tonsorial parlor on D Street, got in bad this morning, when he opened his mouth and began to abuse people in the neighborhood of his shop. Eli Robinson, who claims he did not want to see one of his race breaking the law and throwing discredit on the colored people, expostulated with the barber, who, according to Mr. Robinson, turned the flood gates of abuse on him. This was too much for Eli, and he went before Justice of the peace Montague and swore to a complaint charging Martin with disturbing the peace.

Constable Hollister arrested Martin and took him before the Judge. Martin pleaded his innocence, stating that he

had never been in jail. He demanded a jury trial. Martin's trial was set for next Wednesday at 10 o'clock. In default of \$50 bail, he went to jail.

—*Wendy Luis-Santos*

Article 21

One time a colored minister arrived in Madera, and he started reading the Bible where it says, "Take a little wine for thy stomach's sake." The minister then began to do what the Bible said. He took some wine for his stomach's sake, but it was more than a little. He continued to drink so much that he got drunk and was thrown into jail. Even though he was a minister, he still violated ordinance 5a by getting drunk in public. He wasn't allowed to preach for six months because the judge sentenced him to that long in jail.

This is evidence of Jim Crow in Madera. The preacher was black, and that is why he got such a long sentence. A white man committing the same crime would have not been in such trouble. In fact, a white preacher probably would not even have been arrested.

Madera Mercury
November 8, 1913

A Little Wine For The Stomach's Sake

A colored minister, Wm. White, arrived in town last Friday, and it is said, after consulting the Scriptures from a small hand Bible in his possession, quoted the text, "Take a little wine for thy stomach's sake," and proceeded to do so. It appears that he continued to quote the passage, and as he did, he obeyed the command, until Marshal Barnett, believing the colored minister to be a religious personage

in this town, escorted him to the city jail where he was left to sober up.

When he was arraigned, he pleaded guilty to violating ordinance 5a and asked to be allowed to preach on the streets, but the six-months floater tendered by the judge took effect immediately and was not retracted.

—*Albert Santos*

Article 22

On January 16, 1914, George Haley, who had previously served 90 days in jail, was taken into custody for begging on the streets. Haley was one of the worst prisoners to deal with, and had records as a beggar in other cities. Haley was caught begging by a nightwatchman named Knabler who tried to take him into custody. Haley resisted and lay down on the ground. Marshal J.H. Barnett came to assist Knabler. A few moments later, Eli Robinson, the driver of the city wagon, came, and both Barnett and Knabler transferred Haley onto the wagon. When Haley was in the wagon, they started to head off, but Haley grabbed Robinson from behind and started to beat him on the floor of the wagon. Robinson and Haley both went back and forth hitting each other. The men soon were stopped. Haley is one of the worst prisoners ever in Madera. Eli Robinson was a well-known black man in Madera.

Madera Mercury
January 16, 1914

Begger Fights 3 Arresting Officers; First Refused to Budge, Then Came To Life With Spurt and Fought Like Mad; Eli Robinson Battered—Seized Driver From Behind and They Clinched In Bottom Of City Wagon

George Haley, who just finished a term of ninety days in the Fresno County Jail, was “floated” from Madera today by Justice of the Peace J.W. Montague by reason of his strenuous opposition when Nightwatchman Knabler sought to take him into custody Saturday night, charged with begging on the streets. When told to “come along,” Haley lay down on his back and refused to budge. Marshal J.H. Barnett came to Knabler’s assistance and together they put Haley into a city wagon driven by Eli Robinson.

When taken into the wagon, Haley suddenly grew animated, seized Robinson from behind, got him to the floor, and began to beat him. The men were disentangled with some difficulty, and Haley was “sat upon” literally and figuratively. He was one of the most obstreperous prisoners with which local officers have had to deal. Haley has had a disagreeable record in several cities as a public beggar.

—*Linda Rosales*

Article 23

A colored man by the name of Jack Johnson had created a disturbance at a local saloon while being drunk. As he was causing trouble, Marshal J.H. Barnett arrived to arrest Johnson, but Johnson resisted. Both men fought, which then lead to a bruise beneath the eye of Barnett. Johnson was charged with battery and was sentenced to 90 days in jail. As he was being arrested Johnson made a threat against Barnett, saying he would kill him when

released. The county jail has contained many prisoners, but Johnson has been one of the worst.

Madera Mercury

March 6, 1914

90 Days in Jail is Given Johnson; Negro Threatens He Will Kill City Marshal Barnett

For ninety days Jack (Whiskey) Johnson, colored but no relation of the dusky prize fighter, will furnish the motive power for a lawn mower at the county park, or take, as City Recorder Jos. Barcroft expresses it, "a course in landscape gardening" at the expense of the county.

Johnson was beastly drunk recently and created a disturbance in a local saloon. When Marshal J.H. Barnett went to arrest him, he strenuously resisted and they clashed; the Marshal suffered an ugly blow just beneath the eye. In this connection a charge of battery was preferred against the fighting Johnson and he was sentenced to ninety days in jail this morning by Justice of the Peace J.W. Montague.

When the Negro was arrested, he made a threat against the life of Barnett and declared he will kill the marshal first thing upon his release. Johnson is a surly man of mean disposition and bad reputation, on the whole one of the worst prisoners the county Jail has ever contained.

—*Ulisses Valdez, Linna Cervantes*

Article 24

On Aug. 7, 1914, an African-American was arrested on the S.P. tracks near Merced after he threw a rock at an S.P. brakeman on train number 52 Sunday night. He was mad because they threw him off the train for not paying.

This article shows evidence of Jim Crow thinking by the reporter. He kept using the word, "Negro." If it had been a white man, the reporter would not have told his color.

The man is also described as being "black as the ace of spades." If it had been a white man, he would not have been described as "white as snow."

The article does not say the black man was seen throwing rocks, only that he was sitting on the tracks and the officer arrested him. This makes it seem that he may have just been in the wrong place at the wrong time, with the wrong skin color.

Madera Mercury
August 7, 1914

Caught Negro Stone Thrower; Marshal J.H. Barnett Lands Man Who Threw Stones at S.P. Train

The Negro who hurled a rock at an S.P. brakeman on train No. 52 Sunday night, as told about in Monday night's Mercury, was arrested late Monday afternoon by Marshal J.H. Barnett of this city. Barnett was requested by S.P. officials to keep a lookout for the miscreant as he was headed for Madera when put off the train this side of Merced.

In the middle of the afternoon, Marshal Barnett took a hike up the S.P. tracks along F Street and soon discovered a big black individual sitting by the side of the road. Sizing him up as his man, he stepped up to the fellow and remarked, "You had better come with me."

"What for you want me?" blurted out the big Negro, roiling his eyes and rising to his feet. "Never mind what I want of you," replied Barnett, showing his star.

The Negro started to follow the officer up the road. "Get in front," commanded Barnett, not wishing to take any chances. The Negro was a big burly fellow and as black as the ace of spades. His face was badly pitted, showing that he had been a victim of small pox. At the jail, the Negro gave his name as Clis North. He is wanted

on a warrant issued in Merced and is charged with throwing rocks at the passenger train after he was put off for not paying his fare. An officer came down today after the Negro.

—Wendy Luis-Santos

Article 25

In September 1914, there was some excitement on Yosemite Avenue. Marshal J.H. Barnett happened to catch a black man by the name of Searcy taking a robe out of a buggy that had been parked in front of the Rosenthal-Kutner department store. When Searcy saw Barnett coming toward him, he took off running with Barnett close behind.

The race continued up Yosemite Avenue until Searcy turned a corner and ran right into the arms of L. Wells, a local painter and carpenter. Wells held Searcy until Barnett got there to arrest him.

Barnett took Searcy to jail where he tried to explain that he wasn't stealing the robe; he just wanted to see how heavy it was.

When Barnett asked Searcy why he started running, the black man said it was because he heard that Madera was a bad town for "N—rs."

This article shows that there was racism in Madera in two ways. First, it shows that Madera had the reputation of being a bad place for blacks to be.

Second, the way Searcy was treated was not right. Barnett didn't know for sure that Searcy was going to steal the robe. He should have waited to see if Searcy was going to walk away with the robe. Because he was black, Barnett assumed that Searcy was going to steal it.

Madera Mercury
September 4, 1914

Records Smashed; Barnett is Winner

The people of Madera who are constantly wishing for something exciting to happen should have been on Yosemite Avenue Thursday evening about six o'clock and witnessed one of the fastest foot races ever known of in the valley. The distance was short and there were no stop watch timers, but it is generally conceded that Marshal J.H. Barnett and one W.R. Sercy, colored, broke all previous records for main street traffic.

Sercy, who now rests peacefully behind the bars of the city bastille, was caught in the act of taking a robe from a buggy in front of the Rosenthal-Kutner Store on Yosemite Avenue, by Marshal Barnett, who politely but firmly ordered him to stop. Sercy misunderstood the orders, and started down the street at a rate that would make Barney Oldfield or even Earl Cooper take a back seat.

Barnett pursued the villain for two blocks, gaining every minute, but the colored demon rounding a corner ran into the arms of L. Wells, a local painter and carpenter who held him until Marshal Barnett arrived. He was gently placed in the city patrol wagon and rushed to jail.

Sercy is very much peeved with the manner in which he has been treated and claims that he was not going to take the robe, but was merely looking at it to see how heavy it was. Asked why he ran, Sercy told the sheriff that he had heard it was a bad town for Niggers and was in a hurry to get out of Madera. The main question now before Marshal Barnett is whether he should charge Sercy with theft, vagrancy, or exceeding the speed limit. He will be given a hearing tomorrow.

Article 26

In this article, Mr. Brown is throwing a party for his birthday. According to the newspaper, all of Madera's

black people were there. There were games and dancing. Everybody had a great time, but the best thing of all was the food. The reporter said that there should have been a juicy possum, "roasted to a turn in its bed of yams." White people thought that black people all ate possum, but since there was none there, they had the next best thing, chicken, cooked just like they cooked it in the South.

Some Jim Crow thinking is shown here by the reporter when he made fun of the food at the party. The description of the party is racist. The whole article makes fun of the party because they are African-American. If it was a white party with 'lasagna,' the newspaper would not have been interested.

Madera Mercury

October 2, 1914

'Bud' Brown Gives Party; Madera's Colored Population was there with Bells on Tuesday Night

Had any one desired to make a census of the colored population of Madera, it would have been a simple matter Tuesday night. All the effort required would have been a trip to the home of "Bud" Brown on South D Street and there count the crowd. It was "Bud's" birthday anniversary and he celebrated in a style frequently known south of Mason and Dixon but rarely seen elsewhere. There were games and dancing, happily characteristic in their nature, but the happiest and most characteristic thing of all was the "feed."

In strict keeping with the nature of the affair, there should have been juicy possum, roasted to a turn in its bed of yams. But everybody knows that it is impossible this side of heaven to have everything to make one happy, so the guests contented themselves with substitutes in the shape of chicken et al, Southern style, a la Maryland, ad infinitum, et setra. The guests were today heard expressing

the wish that “Bud” Brown may have many birthday anniversaries, for “He sho does know how to celebrate.”

—Anthony Saucedo

Article 27

Henry Wilson, a black man, was arrested by Deputy Sheriff Chase of Chowchilla for selling liquor to an Indian. He was brought to Madera.

Chase said that he was in the saloon at Minturn and saw Wilson come in and buy a bottle of liquor then leave. Chase followed him and found him in a culvert drinking the liquor with two Indians. He brought Wilson and one of the Indians to Madera. Wilson was charged with a crime, but nothing was said about the Indian.

It seems racist that the African-American was put in jail but nothing happened to the Indian.

Madera Mercury
October 16, 1914

Caught Selling Liquor to Full Blood Indian

Henry Wilson, colored, was arrested by Deputy Sheriff Chase of Chowchilla this afternoon and brought to the local jail where he will be held to await a hearing on a charge of selling liquor in dry territory to a full blooded Indian. According to Chase, he was in the saloon at Minturn shortly after noon today, when a young colored man entered and asked for a bottle of whiskey. After questioning him as to his age, the bar-tender sold him the liquor, which he said he intended to drink.

Chase followed the Negro, who placed the bottle in his pocket, for a long distance down the highway when the colored man suddenly disappeared under a culvert. Upon reaching the culvert, Chase found the Negro and three Indians. The Indians were drinking from the bottle which

he is alleged to have sold them. Wilson and Willie Chepo, the Indian who was caught drinking, were brought to this city, Wilson being placed in jail to await a hearing.

—*Diego Cervantes*

Article 28

Bogus Wilson was one of the best known black men in Madera. He had just been released after serving a 90-day sentence for disturbing the peace at the library. Apparently he had disturbed the peace again and got arrested.

He came to the court early in the morning and he asked for forgiveness, but the judge didn't listen and told Wilson to leave town as soon as possible or serve another 90-day sentence. Bogus decided that he would leave town, and as he was leaving, reports even stated that he ran so fast that he set a fire on the train tracks.

Bogus is probably a nickname. Blacks were often given nicknames by whites. His sentence seems extra-long for disturbing the peace. The reporter made fun of Mr. Wilson at the end, which was not an unusual thing to happen in Madera to black people during this time.

Madera Mercury
October 30, 1914

Bogus Wilson Is No More

Yes! 'Tis sad but true. Bogus has gone, departed, vanished, vanished, literally speaking, "beat it."
HE HAD TO.

Bogus Wilson, colored dark, was probably the best known colored gentleman of the city. He got his walking papers this morning. He was only released last week after having served a ninety-day sentence for having disturbed

the peace at the county library, when he was shortly taken up on a charge sworn to by L. Koonce.

Bogus appeared before the Judge this morning and pleaded for leniency, but the judge turned a deaf ear to the colored gentleman and firmly suggested that he either get out of town immediately or serve ninety days more in jail. Bogus got. He went so fast that reports even stated that he set fire to the railroad ties by his speed.

—*Linna Cervantes, Ulisses Valdez*

Article 29

One night, Harry White went on a trip to visit his lady friend, Marie Miller. On the way to her house he had a few drinks. Actually, he got drunk, and this caused him to forget about even knocking on the front door.

White went inside and went to sleep on her bed.

Later that night Marie came home and was shocked at the sight of a man lying on her bed. She didn't recognize Harry. She started yelling and went running out to find Marshal Barnett. When they got back, Barnett carried White on his shoulders to the county jail.

After sobering up, Harry was fined \$10 or ten days in jail. He paid the fine.

The next night some of Marie's Italian neighbors made a scarecrow dressed up as a man. This caused another disturbance, and Marshal Barnett was called out again. Some of the Italians were arrested.

The paper makes this seem like a funny event, but it would have been scary if you were Marie. If this was a white woman, the paper wouldn't have tried to make it funny. Also, every time White is mentioned, the reader is reminded that he is "colored." This seems racist.

Madera Mercury
November 27, 1914

Woman Finds Strange Man In Her Bed. Thrilling Experience of Two Colored People is Related by Police Official—Arrests Follow Prank

A rather interesting story that might easily be divided into three chapters was brought to a close this morning with the paying of a ten-dollar fine by Harry White (black), porter at the Hotel Alta in this city, on a charge of violating ordinance number 5a. The first of the three chapters or scenes will be called:

“THE CALL”

On Monday night of this week, handsome Harry White, colored, started out to see his lady friend, Miss Marie Miller, who resides on south D Street in this city. White, colored, was feeling real jovial, having partaken of several various liquid refreshments, and by the time he reached the home of his friend, the courtesy of knocking at the door had been forgotten. White, colored, entered, and not finding Miss Miller at home, seated himself upon her bed and fell asleep. Act two will be called:

“THE RETURN”

Shortly after nine o'clock, Miss Marie Miller, having witnessed the movies at a local play house, returned to her home, which chances to be a goodly distance down south D Street. Entering the house, Miss Miller turned on the glim, and much to her surprise found a strange man on her bed. Needless to say the landscape, scenery, and darkness mingled beautifully together as Miss Miller hastened at top speed for Marshal Barnett. Mr. Barnett, ever faithful, succeeded in losing several pounds of avoirdupois in his race to the scene of the sleeping beauty, who was gently placed on Mr. Barnett's shoulders and taken to the city jail. The third act is laid in the County Jail, with White, colored, appearing before City Recorder Jos. Barcroft:

“THE FINE”

Being sufficiently sobered, White appeared before the magistrate and suffered a fine of \$10 with the alternative of a jail sentence. The fine was paid.

“THE AFTERMATH”

Tuesday night a large number of Miss Miller’s neighbor Italian friends gathered close to the Miller home and dressed a scarecrow up in men’s clothes. The scarecrow was poked up at the window and began singing. Other voices joined in the chorus, and Marshal Barnett and his associates were again called to the scene of action. This morning two more culprits are awaiting sentences at the county jail, while Miss Miller is seriously contemplating moving to a quieter part of town.

MORAL—LOOK WHERE YOU SLEEP.

—*Albert Santos*

Article 30

One Saturday night, a lot of trouble began to brew at the Columbia Ranch. The workers were feeding the stock when they heard a terrible yell. Suddenly a man came charging at them with a pitchfork. It was the sudden “greeting” from a black man that sounded like the scream of a maniac.

Some of the workers ran away, but others had the courage to stay and apprehend the so-called “coon.”

After a Mexican lassoed him, the workers held him down until Officer C.J. Russell and Deputy S.H. Heiskell could get there. Upon arriving, the officers arrested the man and took him to jail. He was intoxicated with a drug called “snow,” a drug similar to morphine.

The officers said if he does not sober up, he will be tried on an insanity charge.

Madera Mercury

April 23, 1915

Dark Skin Goes On Rampage; Colored Gentleman Runs Workmen Out Of Barn At Columbia Ranch And Has To Be Tied Down After Being Lassoed

Considerable excitement was raised at the Columbia Ranch last Saturday evening when a colored gentleman suddenly put in an appearance while the men were busy feeding the stock. He decided to run everybody else off the place. Grabbing a pitchfork, and with a war-whoop that sounded for a quarter of a mile, he ducked his head like his Satanic majesty and started in. Everybody decided it was best to leave, and did so.

A Mexican happened to be in the crowd of workmen and being handy with a rope decided to lasso the coon.

Getting within an easy throw of the fellow, the noose was slipped over him and with the aid of the rest of the workmen, the fellow was tied down to a manger, where he remained in a frightful rage until Officer C.J. Russell and Deputy S.H. Heiskell could arrive from this city.

The coon was hand-cuffed and brought to the county jail without trouble and was safely lodged in a steel cell. Since his incarceration he has at times attempted to break down the jail, and his yells could be heard for blocks.

He says he has been addicted to the use of "snow," a drug similar to morphine, and it is believed that he has gone crazy through the use of the poison. Where the fellow came from, no one seems to know. He will be detained for a few days, and if he gets no better will be tried on an insanity charge.

—*Heriberto Campos, Daisy Villagomez*

Article 31

Eli Robinson was Madera's dog catcher, and in November 1915, his jealousy got him in trouble. As he was going home

one day, he saw his wife sitting on the lap of another man in the back of a pick-up truck.

The man's name was Raf Hughes. Raf had been to see a movie with three women, and one of them was Eli's wife. All of them were piled in the back of the truck, and Eli's wife was sitting on Raf's lap.

When the truck stopped, Eli walked over and punched Raf in the jaw. He was arrested, and he had to pay a fine of \$6.

The article identified both men as being black, which was always the case with African-Americans, while whites were never identified by race.

Eli Robinson was in the newspaper often, and he was always identified as black. This is an example of Jim Crow mentality because, as the pound master, Eli was well-known, and nobody had to be told that he was black. This was a rule the paper had: every African-American had to be identified as black.

Madera Mercury

November 5, 1915

Colored Gem'men In Scrap; Eli Robinson Says Wife Sat on Other Man's Lap and He Objected—Arrested For Taking a Punch

Because Eli Robinson, the local pound master, who is colored, while going home last night, saw, so he claims, his good wife sitting right square-dab on the lap of Raf Hughes (also colored), his peace and quietude were disturbed and he sought revenge on Raf's jaw!

This morning he appeared in court and entered a plea of guilty to taking a swipe at his adversary and paid a fine to Judge Raburn of \$6. Now he goes his way rejoicing, but with the determination to take another swipe if he beholds any more such friendly relationship between his wife and Raf Hughes.

Mr. Robinson says his wife, Mrs. Jane Avery, Mrs. Sally Avery, and Raf Hughes were returning home last night in Cereghino's auto truck. They had been attending the picture show, and Eli says he would not have interfered had his peace not been so disturbed when he saw his wife sitting on another man's lap.

This was more than he could stand, so he just swung out and landed one on the lower part of Rafs chin and—“that's all there was to it exceptin' the fine, and I paid that,” remarked the pound master as he drove away, well satisfied with everything in general. The trouble took place on F Street.

Article 32

On November 19, 1915, the colored population objected against “The Clansman,” a new movie that was being presented. They felt that the movie was projecting differences between the black and white people incorrectly, and that this was leading to many conflicts. They were ignored. The movie was shown for two days in a row and almost every black person attended to watch the display.

Madera Mercury
November 19, 1915

Negroes Object To “The Clansman”

The Negro population raised an objection this week to the presentation of “The Clansman,” claiming that it did not represent the conditions as they really existed and tended to create an ill feeling between the Negro of today and the white people. Their objection was to no avail as the big picture was shown for two days to packed houses

both times, and it is said that there was hardly a colored person in the vicinity who did not take in the show.

—*Linda Rosales*

Article 33

This article is about Lewis Brown, a black man who was renting a house from a Frenchman named Uddoul. He got behind on his rent, and the landlord demanded payment. Brown agreed to meet with Uddoul at his house. Uddoul's nephew, Emiel, was at the meeting.

While they were at the house, the Uddouls tried to force Brown to sign some kind of paper. Since he couldn't read, Brown refused, and there was a fight. Brown was a tough fighter and whipped both Uddouls, so they had him arrested for assault.

The charge didn't stick because the stories of all the men were not the same. The case against Brown was dismissed.

Madera Mercury
April 28, 1916

Trouble Over Rent

Lewis Brown, a colored gentleman of some twenty-five or thirty summers, got tangled up in the meshes of the law last evening, and this morning appeared in the Justice Court of this city to answer to a complaint charging him with assaulting one Uddoul, a Frenchman.

The complaint was sworn to by Emiel Uddoul, who is a nephew of the man assaulted. It seems that Brown has been renting a house which belongs to the elder Uddoul and has been in arrears with his rent.

Last night Uddoul asked Brown to make a payment and threatened to take the colored man before Sheriff Lewis if a payment of some kind was not made. Brown

expressed a willingness to see the sheriff and straighten the matter out, according to Brown's statement. But while on the way to see the strong arm of the law, the two Uddouls attempted to steer him into the home of the elder Uddoul to sign a certain paper, he says.

As Brown cannot read, he objected, and a fight followed. The black gentleman, although not related to Jack Johnson, except by color, has considerable muscle and he did not hesitate to use it. He swung at the two Frenchmen with rights and lefts and considerably disturbed the countenance of the elder man. Brown's arrest followed. The case against him was dismissed, the evidence being conflicting.

—*Anthony Saucedo*

Article 34

On the night of April 16, 1916, the Madera police suspected that some illegal activities were going on in a house in the black section of town. When the officers went into the house, two black men dived under the bed. The article doesn't say what was going on, but it appears that it was a house of ill repute.

Nobody was arrested, but the people who were in the house that night were told to leave town, which they did.

The fact that the reporter found the situation "ludicrous but thrilling," shows that he was racist.

Madera Mercury

April 28, 1916

Colored Town Stirred Up

Madera's colored town was somewhat stirred up last night when it was discovered that suspicious circumstances surrounded a certain domicile in the colored quarters. The local officers paid the place a visit and

found things somewhat as reported. It is said that the way two colored "gemmen" disappeared under the bed when the local officers walked in at the front door was not only ludicrous but thrilling. No arrests were made, but a couple of the occupants of the house were asked to leave town and they left today.

—*Diego Cervantes*

Article 35

In the summer of 1916, a group of black people went to the city council to complain that a little black boy was not allowed to swim in the city pool. They said that black people should be able to use the pool the same as white people. The spokesman for the group said they deserve the right to use it since they pay taxes and live here.

They also wanted older black people to be able to use the pool, although they probably won't do it; however, they want to have the right if they want to.

The Mayor said the council was going to write a regulation telling the times that blacks could use the pool.

This is proof of racism in Madera in the old days. When black people couldn't swim at the same time as white people, this is segregation just like they had in the South.

Madera Mercury

June 23, 1916

Council Has Long Session

A contingent of Negro citizens headed by S.T. Waterford appeared before the city council last night to protest against discrimination in favor of the white people as regards the use of the municipal plunge. The agitation came as the result of an occurrence last Tuesday when a little colored boy, who was in the plunge, was asked

to leave. The colored people stated that they paid taxes, were law abiding, and were supposed to have equal rights under the law, and they held that they should be permitted to bathe in the pool. The matter was settled by the council granting colored children the right to bathe. Certain times will be set aside for them if they care to enjoy the water.

The council also offered to set aside certain periods when the adult colored people could swim, but the adults stated that this was not necessary. There were not enough Negroes interested in swimming to make such a proposition a success. The colored people stated that they did not care to bathe, but they did want the council to give them that right if only for the moral effect, even though they didn't intend to visit the pool.

Concerning the controversy with the little Negro boy, Mayor Danielson stated that it has been his intention to draw up certain rules and regulations concerning the plunge, and he advised the little boy not to swim until such rules and regulations had been formulated.

—*Savannah Mata*

Article 36

This article is unusual because it tells about a white man who worked for a black man. John Heuplin was the white man, and Eli Robinson was the black man. Eli Robinson was well-liked and a good fighter. When he and Heuplin got into a fight over money, everybody thought Eli would win, but they were wrong. Heuplin won, so Eli had him arrested. This may be the first time in Madera's history that a white man was arrested for whipping a black man.

Madera Mercury

July 28, 1916

Eli Meets His Waterloo

Eli Robinson, the good natured colored pound master and all around handy man, met his Waterloo Saturday night when he ran amuck of John Heuplin, a white laborer, who, it is said, had worked for Robinson.

They engaged in a few words over a little unsettled account and then came to blows. Robinson is an old timer when it comes to using his fists effectively and has a “head punch” that is usually a knockout, but even that failed to do the business with Heuplin. After the fracas, Robinson had the latter arrested on a charge of battery. He was jailed and this morning pleaded guilty and paid a fine of ten dollars to Justice G.W. Raburn.

Article 37

Madera’s dog catcher, Eli Robinson, had a real adventure one day in July 1916. Rancher H.C. Knowles had sent two men to bring a mean bull into town, but the cowhands decided the job was too much for them. They went and got Eli to help them. When they got to the corral, the 1,400-pound animal was snorting and pawing the ground.

Eli rode up to the bull and poked it with a pitchfork in the nose. By the time it was all over. Eli considered himself to be a lucky man.

Madera Mercury

July 28, 1916

Mad Bull Attacks Eli Robinson; Colored Pound Master Attempts To Bring Animal To Town For H.C. Knowles and Has Run For Life

Eli Robinson, the colored pound master, met with an experience Tuesday afternoon that he does not wish

to repeat again soon. Although he is suffering from a wounded right leg which causes him to limp considerably, he considers himself fortunate to be here on Earth instead of with the little black angels up in heaven.

Eli was the victim of an attack from a vicious bull which he was endeavoring to bring to town for H.C. Knowles. Two men whom Knowles had sent after the animal, which was in a corral on the other side of the county hospital, gave it up as a bad job and came after Eli.

"Although I am 61 years of age, I never did back down for any critter on four legs, and I recon' I wasn't goin' to do it this time," said Mr. Robinson, so he saddled up his old faithful horse that knew almost as much about roping cattle as Eli himself, and struck out.

The bull is a large one, weighing about 1400 pounds. He was standing in the corral when the three men arrived, sullen like, frothing at the mouth and pawing the earth. Eli rode into the corral, trusting to his steed to get away if anything happened, and with a pitchfork jabbed the bull in the nose.

This was a plenty. The animal made one lunge for the horse, and striking him between the front legs threw him twenty feet into the air. Eli went a little further into the ethereal, and when he came down he landed too heavily on the right leg and sprained it. This is the cause of the noticeable limp today.

Then the bull came for Mr. Robinson, and if you "ever saw a black streak go, you should have seen me," said Eli with a chuckle. "I made for the fence with that black brute right on my heels and when it came to going through a fence at sixty miles an hour, that's me."

The bull stopped for nothing and went over the fence. Eli retreated and took another slide beneath the boards and "dar was dat old hoss of mine, jes a-waitin' fer me. Into dat saddle I landed and Loddy, how dat hoss did go."

Fortunately for both Eli and the horse, the bull was a mulley, and all it could do was butt, but Mr. Robinson is not looking for any better, especially when his opponent is a 1400-pound bull with a temper worse than a mule.

Article 38

M. Madeline was a 23-year-old African-American woman who was accused of stealing a diamond ring belonging to Mrs. Chamberlain. Mr. and Mrs. Chamberlain had gone on a trip to the mountains, and Mrs. Chamberlain left her two diamond rings on her room dresser because she didn't want to lose them on the trip. While they were gone, Madeline came to the Chamberlain home to do their washing, just as she did every week. Mrs. Chamberlain's mother, Mrs. Hill, was also in the house.

When they returned, Mrs. Chamberlain noticed that one ring was missing. Mrs. Hill said she left for 15 minutes to go see a neighbor, so Madeline was left alone in the house.

City Marshal John Barnett was notified about the situation, so he took Madeline into custody. She was quizzed by the lawmen and Mr. Chamberlain, but they didn't get anything out of her. She denied ever having seen the diamond rings. Later at 2 a.m. she was locked up, but local officials said that if there was no more evidence, then she would have to be let go because the facts were not sufficient enough to convict her of the charge.

Madeline was the only African-American in the house, so they automatically thought it was her because she was black. They never thought to question the mother because she was white, and she was Mrs. Chamberlain's mother. The mother could have stolen the ring.

Madera Mercury
November 3, 1916

Diamond Ring Gone; Negro Girl Accused; Mrs. Lloyd Chamberlin Loses Keep-sake, Colored Girl Denies the Charge

Late this afternoon M. Mandalin, who was jailed early this morning on suspicion of having stolen a diamond ring from Mrs. Lloyd Chamberlin yesterday, was formally charged with the offense. It is grand larceny and a felony. She will be arraigned tomorrow.

M. Mandalin, 23-year-old colored girl, was lodged in the local jail early this morning by Officers Barnett and Rea on suspicion of having stolen a \$125 diamond ring from Mrs. Lloyd Chamberlin yesterday. The girl stoutly denies the charge.

Yesterday Mr. and Mrs. Chamberlin and Mr. and Mrs. Paul B. Wilson went to the mountains for a day's outing. Before leaving home Mrs. Chamberlin left her two diamond rings on the dresser in her room, she says, fearing that she would lose them if she wore them on the trip. Her husband corroborates her statement that both rings were left on the dresser, saying that he saw her leave the valuables there.

The Mandalin girl came early yesterday morning to do the Chamberlin washing, as has been her custom for a number of weeks. She and Mrs. G.E. Hill, mother of Mrs. Chamberlin, were the only persons at the Chamberlin home from nine o'clock until noon, according to Mrs. Hill.

Shortly before 11 o'clock in the morning Mrs. Hill left the house for 15 minutes to visit a neighbor, and the colored girl was left alone with her washing. At twelve o'clock, the girl finished her work and left.

Late last night, Mr. and Mrs. Chamberlin returned home from their trip, and on going into her room, Mrs. Chamberlin found but one of her rings on the dresser. City Marshal John Barnett was notified and he took the Mandalin girl into custody at midnight. For two hours, Mr. Barnett, Night officer Rea and Mr. Chamberlin quizzed the girl in the Marshal's office, but could get nothing out of

her. She denied ever having seen the ring. At two o'clock this morning she was locked up.

Local officers admitted today that if more evidence is not obtained against the woman, she will have to be released, as the facts which have developed to date, are not sufficient to convict her of the charge.

The Mandalin girl came to this city three months ago from Tennessee. She has made a living here by washing and by doing other housework.

—*Brissia Infante- Gomez*

Article 39

On March 2, 1917, a 47-year-old black woman named Milinda Husted got drunk on the streets, so she was locked up on an insanity charge.

She told the judge that she had been drinking all of her life. She was examined by two doctors, and he decided that she needed to go to the State Hospital to see if she could be cured. He sentenced her to go to the hospital in Stockton.

Madera Mercury

March 2, 1917

Colored Inbriate Sent Up: Milinda Husted Says She Is Too Old To Try To Reform But She Will Be Given A Chance

Milinda Husted, the wife of Ralph Husted, the colored gent from Tulare, was today committed to the state hospital at Stockton under the Inbriate Act by Judge W.M. Conley.

Mrs. Husted was arrested on the street last Wednesday morning in a very intoxicated condition, and as she had reached the delirium state, she was locked up on an insanity charge. It was discovered later that it was merely the effects of the quantity of liquor that she had been

drinking, and today she was given a hearing on an inebriate charge, which was sworn to by her husband.

Milinda stated to the court that she was 47 years of age, and when asked how long she had been addicted to the use of liquors she remarked, "Forty-seben years Jedge."

"You don't mean to tell me you had drank all of these 47 years?" asked the court.

"Why, Jedge, I was plum raised on it, deed I was."

Although Mrs. Husted did not think it was any use to try and teach an old person new tricks, the court decided she had better go to Stockton and take the cure. The examination was made by Dr. J.L. Butin and Dr. C.L.A. Rinker.

Mrs. Husted has been a resident of this city for a great many years. Her husband was here today at the hearing.

—*Grecia Navarro*

Article 40

The first black church in Madera was built in 1917. Whites and blacks contributed to the building fund. It was named after the first pastor of the new church.

Madera Mercury

April 13, 1917

Colored Folks To Have Church

A movement is on foot in this city among the colored folks to purchase the house and 4 lots at the corner of 10th and D Streets for church purposes. Services have been in progress there every Sunday for the past few weeks, and it has been decided to purchase the property providing money can be raised for this purpose. A subscription list headed by the colored people of the town, is being circulated among the whites, and is being liberally signed, in fact almost enough money has already been

raised to buy the property in question. Rev. S.A. Knox of Modesto has been holding services here for some weeks and will be retained as pastor of the new church.

Article 41

Two black men, each driving expensive cars, came steaming through Madera one November night in 1917, and the local traffic officer took out after them. He caught them just before they crossed the Herndon bridge. They were cited and ordered to appear in court the next day.

The Jim Crow element in this episode is in the way it was reported. The writer made sure that the readers knew the men were black. Then he proceeded to make fun of their dialect.

Madera Mercury
November 2, 1917

Many Speed Violators; Speed Officers Put In Busy Session—Two Colored Men Of Wealth And One Deputy Sheriff Picked Up On Highway

The local traffic officers put in busy days Saturday and Sunday on the streets and the highways, and rounded up a goodly number of violators of the traffic laws.

Among those arrested last night were two gentlemen of color and wealth. They were traveling in a Mercer and a Winton and were making better than forty miles (per hour) on the highway between this city and the river.

Traffic Officer Hugh Wilson, finding business slack Sunday afternoon decided it was a lull before a storm, and hit the highway during the early part of the night. The two fast boys were overhauled just before midnight and were chased for several miles. The officer was unable to stop them until they had slowed up for the Herndon bridge.

When the officer dropped “along side” the big cars and gave them the signal to stop, one of the colored gentlemen asked “For de Lor sake, whar you come from?”

After they had been cited to appear, Officer Wilson asked them whether they wished to accompany him back to town that evening or return later.

“I gues I don take no chances gettin de Jedge out o’ bed dis time o’ night,” said one of the colored men, and the other man decided the same way. One said he was a resident of San Francisco and the other of Boles. They gave their names as Robert Rowe and E. Burr.

Article 42

In 1917, Madera sent many of its young men to war. One of them was Willie Fisher, the only black soldier from Madera. When it came time to depart, the white soldiers went in one train, and the black soldiers went in a separate one.

Since Willie was the only black draftee from Madera, the town decided to give him a huge going-away party. There was just one problem: Willie wasn’t there. He had gone to Tennessee. The paper told the story of how much Willie would miss by not being there.

The most interesting thing was the fact that the black soldiers could not travel with the white soldiers, proving that Jim Crow was alive in Madera.

Madera Mercury
November 2, 1917

Sad Day For Colored Folks; Monday Is Set Aside For Colored Contingent To Leave And The Only One To Be Honored Is Back In Tennessee

Monday will be a sad day for the “cullod” population of Madera. It is the day when all of Dark Town expected

to turn out en masse. It was the day when the brass band was to have been resurrected, the big base drum turned up, and the prime rooster decapitated and roasted to a crisp brown. It was the day when a big red vest with gorgeous yellow spots was to have been tied with pink ribbon, and a special comfort bag was to have been prepared with all the good things that a real colored gentleman of the army might need at the front.

But it will all pass out in a dream simply because the only colored man from Madera County drafted for the army and who was to have taken his departure for Camp Lewis from this city Monday with the colored contingent, is away back in sunny Tennessee.

Willie Fisher, Order No. 273, has shaken the dust of Madera from his feetlets and is back where the water melons are the sweetest and the lassies are the prettiest. He left here shortly after his examination, and while he must go to the training camp just the same, and Madera gets credit of his going, he doesn't know what he is missing. Monday in Madera would have been only a glorious day for him. He would have been the supreme leader of the minstrel show, and when that train of colored folks rolls in Monday evening, what a reception, what a send-off—Oh, Willie, you don't know what you're missing.

Article 43

In 1917, the authorities in Madera became suspicious of the activities of a woman who lived on the north side of the Fresno River. Apparently she was thought to be engaged in prostitution. The newspaper didn't say what led them to that conclusion, but it looks as if her race had something to do with it.

Apparently she was taken before the District Attorney without being charged. He must have threatened her because she agreed to leave town. This looks like a case of racism perpetrated against a black woman who was run out of town on flimsy evidence.

Madera Mercury

November 23, 1917

Found Bad One Operating Here

A questionable character in the form of a colored woman was found in this city Saturday night by Marshal J.H. Barnett and his deputies. It is said she was acting in a very suspicious manner on the other side of the river, and it is thought was leading an immoral life among the colored men of the town. She was taken before District Attorney Murray and upon her promise to leave town immediately, no charge was filed against her.

Article 44

Mrs. Lovina Hall, a local black lady, was minding her own business when a man kept insulting her for no reason. Mrs. Hall was highly respected and ignored the insults for the time being. Finally, she took matters into her own hands and walked into a store and grabbed a whip. She came out with the whip and started to beat the man, who seemed to be drunk, with the whip. The incident occurred near the Muglar harness shop on Yosemite Avenue. The insults from the white man were heard by numerous people nearby. During the whipping, some white men tried to stop Mrs. Hall but were warned by other black men to leave her alone. In about ten minutes the city marshal arrived and took the man into custody.

Mrs. Hall then returned the whip into the shop. The man was charged with disturbing the peace. He was given ninety days in the county jail.

The article mentions her race and the man's race without having any specific reason. The article also seems to paint the picture of the African-American witnesses in a negative light, since they did not stop the whipping.

Madera Mercury

December 7, 1917

Horse-Whips Man Who Insulted Her; Mrs. Lovina Hall Uses Buggy Whip On White Man Who Called Her Names While She Was Walking Along Street

Resenting insulting remarks that were hurled at her while she was quietly walking along the street this afternoon about 4 o'clock, Mrs. Lovina Hall, a local colored lady who is highly respected in this city, took the law into her own hands and gave the fellow (a white man) a thrashing that he will remember for many years.

The incident occurred near the Mugler harness shop on Yosemite Avenue. Mrs. Hall was walking in the direction of the post office, and the white man, whose name could not be learned at this writing, and who is evidently a stranger in this city, was standing on the edge of the sidewalk. As the colored lady passed, it is claimed that he made a number of insulting remarks which it is said were heard by several parties standing nearby. Mrs. Hall seemingly paid no attention to the remarks, stepped into the harness shop, and procured a good, strong buggy whip. She then came back to where the fellow was standing and without a word began laying on the lash with all of her might.

She was not particular as to where the blows fell and those who saw the whipping say the fellow will wear ridges for some time. During the progress of the whipping, the fellow attempted to stop the woman from her attacks but was warned by several colored men, who stood by and who had heard the remarks previously made, to keep

his hands off. It was nearly ten minutes before the city marshal arrived and took the fellow into custody.

Indignation is running at fever heat among the local colored people, and had not the marshal arrived when he did, the fate of the insulter might have been a sad one. It is claimed that the fellow had been drinking. There was considerable excitement on the street following the incident. Mrs. Hall remained perfectly cool and collected during the affair, and after the fellow had been placed under arrest, she calmly walked back into the harness shop and returned the whip with thanks.

Later during the afternoon, the fellow, who gave his name as James Reilly, was charged with disturbing the peace. He entered a plea of not guilty before Justice of the Peace Raburn and demanded a jury trial. He was unable to secure bonds at the time and was taken to jail. He later decided to change his plea and was given ninety days in the county jail. When asked where he was from today by Marshal Barnett, Reilly stated that his home was wherever his hat was off.

—*Amilia Arriaga*

Article 45

An African-American man by the name of William Pierson was accused of stealing a saddle worth \$40 from the City Stables in Madera. There was a witness who said he saw him take it from the stables. He then supposedly sold the saddle to a man in Fresno for \$22.60.

The saddle belonged to W.M. Lowe, and Pierson says he bought it from him. Lowe denied this.

The reporter wrote the story to make it sound like Pierson was guilty without any real proof. As usual, because he was black, his race was made part of the article.

Madera Mercury

January 4, 1918

Saddle Thief Is Arrested; Colored Man Who Took Saddle From City Stables Is Apprehended By Marshal J.H. Barnett

The party who took a saddle valued at about \$40 from the livery stable west of the track and known as the City Stables, was apprehended this afternoon by City Marshal J.H. Barnett. The party arrested is William Pierson, a colored individual, who has been around here for a number of years.

He had sold the saddle in Fresno for \$22.60 and was on the John White place, 18 miles east of this city, when located and placed under arrest.

The saddle belonged to W.M. Lowe, and Pierson claims that Lowe sold him the saddle and gave him a bill of sale. Lowe says he never saw the Negro. There is one witness who saw Pierson take the saddle.

—*Mercedes Benavidez*

Article 46

On January 11, 1918, Louis Brown, an African-American, was sentenced to 60 days in jail, and G.L. Freer, a white man, was sentenced to 90 days in jail after a fight over Brown's wife, Polly Brown.

Freer had been run out of town several times by Marshal J.H. Barnett because he was co-habiting with a colored woman; this is why he is called "poor white trash."

This article shows that there was Jim Crow thinking in 1918 in Madera. A white man was kicked out of town because he was living with an African-American. He was called, "poor white trash." Another example of Jim Crow

mentality is that Freer was sentenced to more time in jail than Brown because he was “cohabitating” with an African-American woman.

Madera Mercury
January 11, 1918

Two Get Long Jail Sentences; Polly Brown's Hubby is in Again, This Time For Sixty Days

L.C. Brown, better known as just plain Louis Brown, the husband of Polly Brown, (all colored folks), is in jail again. This time Brown will have to remain for a period of sixty days, although he claims that the other fellow was the one to blame for the fight that occurred on the street last night.

The other individual is a white man by the name of G.L. Freer. Freer was sentenced to ninety days in the county jail, and it is believed that the two will be able to settle their difficulties about the same festive board during the coming two months.

Brown and Freer were arrested by Nightwatchmen Rea and Hobbs on Thursday night for fighting. It appears from the story told by Brown to Judge Raburn this morning that Freer has been endeavoring to take him to see his (Brown's) wife, and this Brown declined to do. Brown accused Freer of breaking up his home, and Freer accused Brown of turning him down. Finally, Freer made a remark about Brown's wife, and the trouble broke loose.

Brown has been a frequent guest at the Hotel de Lewis (County Jail) during the past few months, and it was only a few days ago that he finished serving a sentence for disturbing the peace.

When he was sentenced to sixty days, and his friend, the “poor white trash,” got ninety days, Brown's face lighted up with a grin and he grabbed a mop pail and began his accustomed duties about the jail.

Freer is somewhat of a mystery. He has been run out of town several times by Marshal J.H. Barnett because he was co-habiting with a colored woman of ill-repute.

He travels about the country in a truck, and local officers have been unable to determine what his line of business might be.

One night it was feared that he was about to pull off a burglary stunt and use the truck to make way with the boodle. His machine was watched all night but nothing of a serious nature developed.

—*Wendy Luis-Santos*

Article 47

Although Jim Crow was alive in Madera, there were times when some black people were actually respected by white people. It didn't happen often, but it did happen as this article shows.

Madera Mercury
September 27, 1918

Well Known Colored Boy Dies

Andrew Hughes, better known as "Andy," who was as white at heart as he was black in color, and who conducted the main bootblack stand in town in the alleyway next to the Jay undertaking parlor for some years, passed away at the county hospital Sunday morning after a short illness. He was taken with pneumonia about a week ago and lived but a few days.

Andy leaves a wife, Willie, and one daughter, Elenor, 9 years old, besides a large number of friends, as everybody both white and black had a good word for the deceased.

Mr. Hughes was a native of Elmswood, Tennessee and came from that state to California about five years ago. He has resided here ever since. He was 31 years of age.

A short funeral service will take place from the Jay undertaking parlor at 2 o'clock Tuesday afternoon, following which the remains will be shipped to

Gordonsville, Tennessee for burial. Mrs. Hughes and her little girl will accompany the remains.

Article 48

This is another story that shows that black people were not always mistreated in Madera County. In 1918, a black truck driver was caught driving without a license. It was discovered that he didn't know he needed one. It was also discovered that the owner of the truck allowed the driver to drive the truck without a license, so the authorities took action against the owner.

Madera Mercury
October 11, 1918

Truck Driver Had No Operator's License

A colored truck driver, who has been operating in the hill country, hauling wood to Raymond, was picked up yesterday afternoon by Deputy Sheriff A.W. Clark, upon information furnished by Justice of the Peace E.L. McCapes. It was claimed that the fellow was operating the truck without a license. This was true, but the colored man was working for a party in Fresno and was wholly ignorant of the fact that he was violating the law. When the case was explained to District Attorney Murray, the colored man was released, and the action will be taken against the owner of the truck, if any action is taken.

Article 49

Charlie Copus was a white man who lived on South D Street. He did not like black people, especially Joe

Whiteside, an African-American who lived across the street from him. One day he decided to show that he didn't like his neighbor.

He trashed Whiteside's front yard and the street in front of his house. When Joe came home from a hard day's work, he saw old tin cans, old bottles, and other rubbish all over the place.

Of course what Copus had done was against the law, so Joe complained, and Charlie got arrested. He pleaded not guilty and asked for a jury trial.

Madera Mercury

September 2, 1919

Said He Littered The Street For Spite

Because Charlie Copus, who resides on South D Street, has a dislike for his colored neighbor, Jos. Whiteside, who lives across the street, Charlie decided to litter Joe's front yard, and yesterday, according to Whiteside, literally covered the street in front of the Whiteside residence with old tin cans, old bottles and other rubbish. In fact, when Whiteside returned home after a hard day's work, he decided that the city had opened a new dumping ground.

It is a violation of the law to throw cans and rubbish in the street, and Mr. Whiteside this morning swore to a complaint against his neighbor.

Copus was arrested and was taken before Judge Bennett. He entered a plea of not guilty to the charge and demanded a jury trial. His case was set for 10:30 tomorrow morning.

—*Francisco Mercado*

Article 50

Not everybody got away with racial discrimination in Madera's early days. J.G. George was one who didn't. Mr. George owned the California Restaurant, and one day he refused to serve two black men. The pair refused to be discriminated against any more. They decided to sue the restaurant owner and his partners for \$5,000 in damages.

The restaurant owner hired attorney Joe Barcroft to defend him. George claimed that he didn't humiliate the black men. He said he simply wasn't sure they could pay. The newspaper didn't say how the case turned out; however, the article does show that by 1919, some black Maderans were willing to fight against discrimination.

Madera Mercury
November 7, 1919

Filed Answer in Big Damage Suit

J.G. George, et al, proprietors of the California Restaurant, through his attorneys, Jos. Barcroft and Son, today filed an answer in the \$5,000 damage suit recently brought against him by D.M. Shafroth, a local colored man. The defendant is charged with not serving the plaintiff and a colored friend with a meal on account of their nationality (race).

In the answer, the defendant denies that he refused to serve the plaintiff and alleges that he had served him a number of times before. He also denies that he had any reason to believe that the plaintiff had the money with which to pay for the meal or that he would pay for it had he been served. He also denies that the plaintiff was humiliated in any way or entitled to any damages.

Article 51

Dusky Eva was a black girl from Merced who would sometimes visit her boyfriends in Madera. She was very pretty and popular with the black men in Madera.

She got in trouble a lot in Merced, and one December day in 1919, she came to Madera after being put on probation. She was here a few days and then went back to Merced to steal several things from the Meanie residence, where she had once worked.

After taking a suitcase, some clothes, and a purse with a little money in it, she came back to Madera.

Before the day was over, the Merced sheriff discovered the crime and phoned Madera City Marshal A.W. Clark, who caught Eva with the goods and arrested her. The Merced police took her back to her hometown.

The article sounds racist. The reporter not only told about the crime, he made Eva sound like an immoral woman, probably because she was black. The fun she had with the black men had nothing to do with the theft.

Madera Mercury
December 10, 1919

Dusky Eva Falls By Wayside

Dusky Eva Williams, a colored girl with dreamy eyes and a fascinating manner, who has been fascinating a few of the colored boys of Madera lately, was picked up this morning by City Marshal A.W. Clark on word received at the sheriff's office from Merced. Eva had been charged with committing a theft in Merced, it being claimed that she had stolen a suitcase, a number of articles of wearing apparel, and a purse containing a small quantity of money. The stuff was stolen from the Meanie residence in Merced where the girl had formerly worked.

She was out on probation, having been in trouble before, and was visiting a few “friends” in Madera. She had been here about a week.

Yesterday she went to Merced and pulled off the little job and returned last night with the swag.

When she was arrested this morning, the stolen articles were found in her possession. She admitted the crime and was later in the day taken back to Merced by the officers of that place.

—*Savannah Mata*

Article 52

George English was a black man who was good with his fists. The newspaper called him a “real n—r fighter.” One day in early January 1920, while riding through Chowchilla on the train, he got into a fight with the waiter in the dining car. They had been playing dice and got into an argument.

English grabbed a meat cleaver and a razor and went after the waiter. The railroad policeman tried to break it up and throw English off the train, but English was too much for him.

Then Deputy Sheriff Crim and Deputy Sheriff Galarde got on the train. They were able to take English off the train, but one of officers hit him on the head and fractured his skull.

English was not the only one hurt. Deputy Sheriff Galarde was cut on the hand and the train cop was also cut.

The train stayed in Chowchilla until Sheriff Barnett and a constable got there to arrest English. They took him to the county jail in Madera. The paper didn't say what happened to English after that.

This is one of the most racist articles in the Madera Mercury. Not only does the article call English a N—r, it makes fun of the way he talks.

Madera Mercury
January 8, 1920

Cook Shoots Crap; Gets Into Row

George English, a colored cook with a failing for “crap shooting” and also a real nigger fighter, defied the officer on Train 109 that passed through here shortly past noon today and had to be taken off the cars by the combined forces of several officers when the train reached Chowchilla.

English is now at the county jail here awaiting a disposition of his case by the railroad authorities. He is suffering from a fractured skull and a badly cut arm, which he received in the fracas with the officers at Chowchilla.

It appears that English and one of the waiters in the diner indulged in a little game of “crap” and that an argument arose over the game.

English armed himself with a cleaver and a razor and went after the waiter, who called in the assistance of the “bull” on the train. The officer made an attempt at putting the colored gentleman off the train at Chowchilla but failed and called in Deputy Sheriff Crim and Deputy Sheriff Galarde to assist him. The combined efforts of the officers were successful, but in the fight, one of the train officers hit English over the head and fractured his skull.

Deputy Sheriff Galarde received a cut on the hand, and the train officer, a man named Klupp, was also badly cut. He was patched up by doctors in Chowchilla and was taken back to his home in Merced.

Sheriff J.H. Barnett made a quick trip to Chowchilla accompanied by Constable A.J. Russell and brought the Negro fighter to the local jail. He had but few clothes, and by the time the party reached this city, was almost frozen stiff. He was thawed out over the jail fire and when he came too his nigger wit revived with him.

English declares that somebody has to pay the bill, "das all."

"Jes, takes me back to Oakland, Boss, das all I asks," said English. Just what will be done with the Negro is not known.

—*Albert Santos*

Article 53

Eli Robinson was a well-known black man in Madera, and he was well liked. He was the dog catcher. One day a friend of his, Henry Lawson, asked him to endorse a check for him at the bank. The check turned out to be no good, so Sheriff Barnett arrested Lawson. This article shows that sometimes black people were not always kind to each other.

Madera Mercury
February 11, 1920

Beat Eli Out Of \$16 Cash

Because he beat Eli Robinson, the old and well known colored resident of this city, out of \$16 cold cash last August, Henry Lawson, another colored gentleman from the city of Lemoore, has found himself in trouble and will be brought back here on a charge of securing money under false pretenses. Sheriff J.H. Barnett left by auto this afternoon after the colored man, who was arrested this morning; according to advices received by wire at the local sheriff's office.

It appears, from the statement made today by Mr. Robinson, that Lawson came through here last August in a truck, which broke down near this city, and he did not have enough money to get it repaired. Meeting his friend Robinson on the street, he asked him if he would identify him at the local bank so that he (Lawson) might

get a check cashed. Having known Lawson for several years, Mr. Robinson consented, and the check on the Lemoore bank was made out, and after being endorsed by the local colored man, was cashed.

The check was signed "Francis Lawson," who is the wife of the arrested man. A few days elapsed and the check finally came back marked "no funds."

District Attorney Murray wrote several letters to Lawson but failed to get a reply. Mr. Robinson then swore to a complaint and Lawson was arrested and will be brought back here to face the music.

Article 54

This is a story of judicial injustice toward a black man over a simple mistake. It is a continuation of the article above.

Henry Lawson was travelling through Madera when he had a breakdown. He didn't have the cash to have it fixed, so he went to the Madera bank and wrote a check on his wife's account in a Lemoore bank. The trouble was, he wrote it on the wrong bank. His friend Eli Robinson endorsed the check for him.

A few days later, the check bounced and Lawson was arrested. His bail was set at \$1,000, which he of course was unable to pay. We suspect that the bail would not have been so high for a white man.

Madera Mercury
February 14, 1920

Wife Had Money In Another Bank; Lemoore Colored Man Failed To Draw Check On Right Bank To "Tetch Off" His Wife's Account—A Lesson To Greedy Husbands

Before you try to "tetch off" your wife's bank account, be sure you know where she makes her deposits; otherwise you might follow in the footsteps of Henry

Lawson and land behind bars for securing money under false pretenses.

Now Henry Lawson is a colored gentleman who hails from Lemoore. He knew his wife had a bank account in a bank at Lemoore, so when Henry was passing through this city the other day in August and burned out a bearing on his buzz wagon, he "drew" on his wife's account for \$16, but sent the draft to the wrong bank.

Eli Robinson, the local pound master, went security for his friend Lawson, and of course had to make good to the First National bank here for the money advanced.

Eli was well enough acquainted with Lawson to know that he was signing his wife's name to the customer's draft, instead of his own. The draft went to Lemoore and was returned marked "no account."

"No account is right," mused the district attorney this morning as he fumbled the draft a moment and then introduced it in evidence.

The preliminary hearing took place before Justice R.L. Bennett at 11 o'clock today.

Lawson, who was arrested in Lemoore a few days ago and is charged in a complaint sworn to by H.G. Johnson, cashier of the First National Rank of Madera, was not represented by an attorney. Stanley Murray represented the people.

Cashier Johnson was the first witness. He told of cashing the customer's draft for the defendant after the same had been endorsed by Eli Robinson and of the draft being returned marked "no account" by the Bank of Lemoore.

Mr. Robinson, who is really out the sixteen, was the next witness. He testified that he was acquainted with Lawson but didn't know him well enough to call him by his first name. He testified that he had made good at the local bank.

Lawson was then given an opportunity of testifying in his own behalf and stated that he was just returning from Sacramento when he met with his accident. Being without money and knowing that his wife had money in a Lemoore bank, he decided to take a chance and signed her name

to the draft instead of his own. But he wasn't sure about the bank and there are two in Lemoore. This was one time that his luck went against him and he drew the wrong card. He said he made no inquiry about the sixteen dollars at the bank, as he believed it had been paid.

"It was jes a mistake ob mine, das all. I didn't know whar my wife don had her money," remarked Lawson.

He said he was willing to make good the sixteen dollars, but it is now too late and so he was held to answer in the Superior Court with bonds fixed at one thousand dollars. He could not give bail and went back to jail.

Article 55

This "Wild West" story shows what some lawmen would do to capture horse thieves who were not white. In this case it was a black man and a Mexican. It took all night to capture the pair.

Madera Mercury
September 17, 1920

Hunted All Night For Horse Thief

After an all night search for a horse thief, Sheriff J.H. Barnett and Constable A.J. Russell were awarded for their trouble about three o'clock this morning when they landed a Negro by the name of Joe Edwards and a Mexican by the name of Fernando Diminich behind the bars in this city.

They were accused of stealing two horses from the Miller & Lux Pomona Farm located on the western borders of Madera County.

The theft was reported to the local office, but believing that the crime had been committed in Fresno County, Sheriff Barnett and Constable Russell did not make the thorough search they might otherwise have made.

Nothing more was heard of the matter until about 3 o'clock yesterday afternoon when the constable at Firebaugh telephoned that he had one of the horse thieves in jail at that place and wanted the local officers to come after him.

Going directly to Firebaugh, the local officers found the prisoner, a mere lad, in custody. He admitted taking one of the horses but claimed that the Negro had induced him to commit the theft.

It appears that the foreman of the ranch took up the trail on the morning the horses were missed and traced them about eight miles to a clump of willows on the bank of the San Joaquin River. The Mexican boy was discovered first, and as soon as the horses were located, the Negro broke and ran, and, jumping in the river, swam to the opposite bank and got away.

As soon as the incident connected with the escape was told to the local sheriff, he immediately planned a search for the coon. Taking the Firebaugh Constable with them, Sheriff Barnett and Constable Russell drove clear to Mendota and Jamison, and then decided that he must have turned back toward Fresno. Returning first to Firebaugh, they left the Firebaugh Constable, and getting the Mexican boy, they drove to Kerman and spent about two hours searching that place.

The next objective point was Fresno. The officers arrived there shortly past 3 o'clock this morning, and after securing the services of a detective from the police department who knew the hobo quarters, the officers paid a visit to the "Jungles." Hoboes were found sleeping there by the dozens and with the aid of a flashlight they suddenly ran onto the Negro wanted. Throwing a pair of hand-cuffs on the colored gentleman, they loaded him into their automobile, and an hour later he and the Mexican were safely behind the bars in this city.

The Negro admits taking the horse, or one of them, and claims that they were hiding in the brush along the river until that night when they expected to make their escape. The Negro has only been in the state about five days. The foreman of the Pomona farm appeared here

today and swore to a complaint against the Negro and the Mexican.

Article 56

This article was meant to be funny at the expense of black people. Such a story would never have been printed about a white woman.

Madera Mercury
September 27, 1920

Instinct

A Negro woman on a crowded train with a baby squalling its head off, was approached by a white woman, who asked to take the baby and quiet it. After trying in vain she returned the baby to its mother with the remark that she believed the baby was spoiled. "Indeed not," said the mother, "all colored babies smell like that."

Article 57

In this article, three black men were arrested for auto theft. It appears that they were guilty, but the Jim Crow mentality is revealed in two things. First, the headline is quick to point out that the men were black. Second, when they were first spotted in the car, they had done nothing wrong. It was a case of profiling.

Madera Mercury

July 21, 1921

Hold Three Negroes For Auto Theft

Three alleged auto thieves are in jail in Merced and a stolen automobile has been recovered through the efforts of City Marshal Andy Clark.

Yesterday he saw four colored men in a big Leach car driving away from the filling station of former Sheriff Frank Lewis on the corner of F and Olive Streets. He inquired of Mr. Lewis and was told that they seemed to be in a great hurry, and had damaged one of his pumps when driving in for gas. Marshal Clark drove back to town but the men had left. Later he was informed that a machine was abandoned just south of Berenda, and upon going there found the Leach automobile. He brought it back to Madera and phoned Fresno, finding that it belonged there, having been stolen yesterday. He also phoned the Merced police and in a short time was notified that three colored men had been taken off a freight train who answered the description of three of the four men seen in Madera.

Article 58

This story is about a black man from Tulare who wrecked his car in Madera. He was driving along with a jug of whiskey beside him and several pints inside him. Somehow he ran off the road and turned his car over. Some people came to his rescue and brought him to town where Sheriff Barnett arrested him.

Madera Mercury

September 9, 1921

Whisky-Gasoline Was Trouble Brew

A colored man named James A. Johnson, with a five-gallon demijohn of whisky and several pints of the

same inside him, got into trouble north of town yesterday morning when his automobile turned over a couple of times after he had driven off the highway into a lot of sand. He was badly bruised and was brought to town by someone passing in another car. His condition was such, say the officers, that he could not talk or give any account of himself. His name was ascertained from his driver's license, which gave his residence as Tulare. He is recovering under the care of Sheriff Barnett in the county jail.

Article 59

On Monday, December 19, 1921, a Burlesque took place at the high school. The show was in connection with a moving picture program presented at that time. The show was playing songs that African-Americans sang during slavery.

The people playing in the show are making fun of African-Americans and their songs, clothes, and other things. My thoughts on this are, why is the high school letting people put on a show that is basically a black-face presentation, and what is the reason behind it?

Madera Mercury
December 10, 1921

Students to Give Darky Burlesque

“Resolved Dat Der Ain’t No Ghosts,” a burlesque Negro debate, is to be presented by the members of the High School Dramatic club on the evening of Monday, December 19, in the school auditorium. The skit will be in connection with the moving picture program presented at that time, which will include “The Gauntlet,” a five reel production featuring Harry Morey, and a two reel story by O. Henry.

Also, the Negro minstrels, Jubilee Singers, will render a program before the students. Plantation melodies, dialect readings, jubilee songs, and violin and piano solos will constitute the program and are said to be especially fine.

—*Anthony Saucedo, German Verduzzco, Dave Chavez*

Article 60

The reporter who wrote this story is complementing black people for the way they sing the songs of the South, which are probably old plantation songs. We wonder what he would say about their singing if they were singing modern “white” music?

Madera Mercury
February 7, 1923

Jubilee Quartet Comes to School

There is always something about the music of colored singers and players which touches a responsive chord in the heart of every listener. They do the things they love so well. They sing the old folk songs of the South in their own inimitable way. There is nothing so full of genuine sweetness, so full of melody, as these old Negro songs with all their simplicity, and it takes the real Negro to sing them as they should be sung. The success of The California Jubilee Quartet is due to the fact that they stick very largely to these plantation melodies for which their voices are so peculiarly adapted. Their popularity with the audience is shown by the fact that oftentimes the many encores make it necessary for the announcer to “call time.”

The quartet will play at the Lincoln school auditorium, Wednesday, February 14th.

Jim Crow got a big boost in Madera in 1924 when the Ku Klux Klan received a huge welcome from large crowds at two local churches. A Klan leader got permission to give speeches at the Baptist church and the Christian church in Madera. He received a huge welcome at both places. The Klan leader went to the churches after being denied the right to speak at Lincoln School auditorium.

The Klan leader gave a strong speech in favor of Protestant churches and against the Catholic Church.

The Ku Klux Klan is a strong opponent of all blacks.

Madera Mercury

March 25, 1924

Klan Speaker Makes Boast Only Klan Members Will Be Elected As City Trustees; J. Rush Bronson, National Speaker for Klan, Addresses Two Audiences in Churches Here; Makes Attack On Catholics

Denied the use of the Lincoln Grammar school auditorium and declaring that as a result, the local branch of the Ku Klux Klan will gain at least 200 members and will sweep into office every Klan candidate at the city election April 14, J. James Rush Bronson, noted orator and author, delivered two fiery addresses last night, one at the Baptist church and the other at the Christian church, on the purported principles of the Ku Klux Klan.

"The school trustees have denied us the right of free speech," said Bronson, "but I want to thank the ministers for their liberality in allowing me the church to deliver my message.

"I delivered an address in the same auditorium, which I was denied the right to use tonight, to hundreds of school children under the auspices of the Knights of Pythias, several months ago. I was a Klansman then and I am a Klansman now. What is the difference?"

The Klan, asserted Bronson, has the same right of existence as any Catholic or Jewish organization. Protestants, he said, have the same privileges of organizing a purely Protestant organization.

"Twenty-eight members of the Ku Klux Klan have been assassinated, shot in the back," said Bronson, "since our organization. Men and women have lost their position because of their 'unholy' relation to the Klan. There is hardly a newspaper that does not rap us, but each knock is a boost for the Klan."

"We are going to show the people of Madera something big in the coming election. Every Klansman running for office will be elected. This sounds like boasting for a man to say who has been in your city for a few short hours, but I am a Klansman and know what I am talking about. We have investigated every man running for office and the 'bootlegging committee' of the Klan knows who the bootleggers are. There will be many big surprises after the election."

"The robe and hood paraphernalia of the Klan was taken from the Seventh Chapter of Revelations," stated Bronson. "The Klan" he asserted, "was founded and built upon the Twelfth Chapter of Romans. The Klan does not attack any religion," stated Bronson, "but the Klan does protest, when the church enters the field of politics."

Shortly after this assertion two women and one man left the church, and as they were leaving Bronson shouted, "Don't go yet, I am just about to shoot some hot shot."

Thereupon he delved into an attack upon the Catholic Church, reading from a pamphlet which purported to be an article by Bishop O'Connor of Newark, N.J., in which Bronson invited anyone present to write for an issue of the paper to bear out his remarks. He specially invited any Catholic in the audience to verify his claims.

The pamphlet had to do with the alleged condemnation by the Catholic Church of the singing of "America" as being unpatriotic.

Many other alleged Catholic attacks upon the American Constitution were cited by Bronson. "There will be enough Klansmen in the United States to make them sing it

(referring to the Catholics) in the next eighteen months even if we must hold them by the noses,” dramatically shouted Bronson.

“The nation is going to hear from the Klan at the next national election and we thank God for that.” The remarks brought tumultuous applause from the audience. The presiding officer, a kleagle, was called upon to read part of the Klan oath, particularly that part relating to law and order. This was done to disprove the theory that the Klan believes in mob violence but, on the contrary, was for the enforcement of law and order—even the eighteenth amendment, it was stated.

Despite the brilliance of his speech, Bronson, at times, perhaps unintentionally, discussed religious issues which would lead an unbiased listener to believe the remarks were directly aimed at the Catholic Church.

Mr. Bronson related the case of a man who instructed his five children to disregard the salute to the American flag. When the man was questioned on the matter he admitted it to be a fact and declared further that he would rather die than have his children salute the flag. The case was called to the attention of the Klan. The man was given an opportunity to amend his ways but refused to adhere from his stand. The man was forced to leave his home with the five children and wander to the southern part of the state enroute to Mexico. During the course of his journey Klansmen would stop him and ask him if he had changed his mind. A negative reply and he was ordered to keep moving on. The Mexican border was reached and again the man was stopped. He still refused to allow his children to salute. He was “dumped” onto the Mexican side out of the United States.

About thirty Klansmen in full regalia were in attendance. Only one was recognized as a Madera Klansmen.

Article 62

The Madera Mercury chose to print President Calvin Coolidge's speech on the advances black people have made in America.

In a surprising statement, he said that American slavery had been a good thing for blacks because it brought them out of Africa and taught them the ways of civilization. Most Maderans agreed with him.

Madera Mercury

June 7, 1924

Negroes Are Praised By President

President Coolidge, delivering the commencement address today at Howard University, an institution here partly maintained by the government for Negroes, declared the American Negro's progress was "one of the marvels of modern history" and that his future was in his own hands.

Contrasting "the rapid advancement of the colored people in America, with the slow and painful upward movement of humanity as a whole," the President advanced the thought that "the black man's probation on this continent was a necessary part in the great plan by which the race was to be saved to the world for a service we now are able to vision."

"The destiny of the great African continent, to be added at length—and in a future not now far beyond us—to the realms of the highest civilization, has become apparent within a very few decades," the President said. "But for the strange and long inscrutable purpose which is the ordering of human affairs subjected a part of the black race to the ordeal of slavery, that race might have been assigned to the tragic fate which has befallen many aboriginal peoples when brought into conflict with more advanced communities. Instead we are able now to be confident that this race is to be preserved for a great and useful work."

The special field of usefulness for educated Negro men and women was declared by Mr. Coolidge to be to work with their own people "needing help, guidance, leadership and inspiration."

"The Negro community of America has already so far progressed that its members can be assured that their future is in their own hands," he added. "Racial hostility, ancient traditions and social prejudice are not to be eliminated immediately or easily, but they will be lessened as the colored people, by their own efforts and under their own leaders, shall prove worthy of the fullest measure of opportunity."

Article 63

In the article, "Best Colored Show Ever," it talks about how the show "Steppin' High" is one of the best shows, even better than the ones on Broadway. It also says how it's a must-see show because of all the comedy, singing, and dancing. This is the first ever time a show like this has come to the city of Madera. The article says it is a can't-miss.

The article said the performers are good at dancing. It says that the actors were excellent at singing and dancing the way only colored people could. I found that very racist. The whole article was being racist to black people.

Madera Mercury
October 24, 1924

Best Colored Show Ever is "Steppin' High" Verdict

"Steppin' High" comes to the National Theatre next Wednesday for one performance. Just what this means to theater goers of Madera is evident from the enthusiastic reviews of the show that have been made in the Valley papers where the show has played. "The best colored

show we have ever seen,” says one reviewer. “It is so much better than the average musical dancing show that there is no comparison.”

Comedy, really excellent singing, and dancing as only colored people can dance, make up the show. It will be the first visit to Madera of a first-class colored show, of the kind that has played for months on Broadway, and it should not be missed. The seat sale is now open at the box office and Manager Koele is confident the house will be packed.

—*Bianca Recio*

Article 64

The story about five black youths attacking a black minister must have made Maderans who were racist grin with glee. Attacking one of their own kind with a weapon was terrible, and the fact that the victim was a minister made it even worse.

Madera Mercury
December 16, 1935

Colored Boys To Be Charged With Assault

Five colored boys are in the county jail this morning following an alleged assault on Anderson White, colored minister of this city. They will probably be charged with assault and battery as well as disturbing a church service. It is charged that one of the following: K.L. Turner, Sharper Turner, Lonnie Turner, R.L. Wynne, or John Wynne, hit White over the head with an automobile crank.

Part 2: A Turning Tide

Article 65

By the 1930s, Madera's newspapers were recognizing the cultural activities of blacks in the area. The Townsend clubs provided an opportunity for blacks to meet and enjoy socializing.

Madera Mercury
March 24, 1938

Townsend Club To Have Big Meeting; New Madera Club Will Be Instituted Tuesday

An enjoyable meeting is being planned by the Townsend Club, No. 1, for next Tuesday evening at the Lincoln school. A pot luck dinner and a fine musical program will feature the evening.

A new club to be known as Townsend Club, No. 2, will be instituted on that evening. Already more than 30 colored people have signified their intention of joining. As other towns have colored clubs, the colored people of Madera felt the urge to fall in line.

Taking part in the program will be a colored quartet, which will be accompanied by Miss Mable Brown. J.J. Wood of Southern California will give a talk on Slavery, and James Rankin, president of the Fresno club, will speak, as well as members of Fresno Club, No. 5, a colored club.

Dinner will be served promptly at 7 o'clock. Dancing will later be enjoyed to music by the Dunkley Trio.

At last Tuesday's meeting of the club, Mrs. Grant Wright gave a talk on the Crippled Children's Society and a collection was taken up to aid in the worthy work.

Article 66

The American Civil Liberties Union protested that the directors of the city pool incited white occupants of the pool to violence against white persons who yesterday took Negroes to the pool, and later on the police were called to the pool because there was "pushing" going on. The police were there for an hour and the blacks were still swimming when the officers left.

The manager of the pool said that a fight occurred because Negroes were brought to the pool. If I was ever in this situation I would be really mad.

Madera Tribune
June 20, 1947

Civil Liberty Group Protests Madera Plunge

The American Civil Liberties Union today protested to Attorney General Tom Clark that public officials of Madera are both encouraging mob violence and promoting race riots in attempting to exclude Negroes from the municipal swimming pool there. The Union charged that the directors of the pool incited white occupants of the pool to violence against white persons who yesterday took Negroes to the pool. Investigation was requested to determine whether there should be prosecution under the federal civil rights statutes.

Investigating police who were called to the pool in mid-afternoon yesterday reported they understood a minor "pushing around" occurred during the afternoon and that six Negroes swam for over an hour in the pool without being denied pool privileges.

Manager R.S. Rowland signaled all swimmers to circle around him after the colored group and a white spokesman appeared at the pool, according to information told to police. Rowland stood on a pool bench and said the colored group wanted to swim and he was without authority to keep them out of the pool. He said people who did not choose to swim with them were invited to leave, the story continued.

The white spokesman, a local resident, then indicated civil liberty rights and the colored group and some Caucasians swam. The alleged “scuffle” or “pushing around” apparently resulted after a verbal exchange while police were not in the vicinity. Officers remained at the pool for an hour, and the colored group was still swimming when police left, an officer reported.

—*Andrea Naranjo, Trace Nelson*

Article 67

Trouble at the municipal pool prompted the Madera Tribune to comment on the incident. In doing so, it gave clear evidence that Jim Crow mentality was alive and well in Madera.

In what was the strongest public statement against the mixing of the races, the Tribune tried to make a case for segregation based on the idea that race mixing was against nature.

Madera Tribune
June 21, 1947

For Public Thought

By Howard A. Clark

Action of the American Civil Liberties Union, apparent right hand of the Communists if its activities are to be the judge of its political faith in entering what was nothing but

a minor situation that is credited entirely to Caucasians with the mental attitude of Communists, could climax in serious results for innocent people. It is improbable that federal official notice will be other than routine and the matter will soon pass with the general belief that it was but another of many ill-advised moves that coincide with the Red elements' activities.

The Union Friday, according to the United Press, "protested to Attorney General Tom Clark that public officials of Madera are both encouraging mob violence and promoting race riots in attempting to exclude Negroes from the municipal swimming pool there. The Union charged that the directors of the pool incited white occupants of the pool to violence against white persons who yesterday took Negroes to the pool. Investigation was requested to determine whether there should be prosecution under the federal civil rights statutes."

First reports of the incident indicate that the Union gathered a rather fantastic view of the affair, seemingly the result of somewhat overworked enthusiasm on the part of local sympathizers with views of the Red movement. Due to the fact that the entire incident, according to reports at the time, carried the evidence that over-enthusiastic whites, with leanings that are more commonly known as "Red" because of the parallel, were responsible for the affair, little attention was given to it. There were elements that would lead only to race trouble and, if such came, the innocent bystanders would be the victims.

Those who are charged with responsibility for the affair seem to have been determined to make an issue of the race question.

Though there are a few who are overbearing and antagonistic who would boot about the whites, the great majority of the Negro population of Madera is composed of a peaceful, respectful group that realizes there can be no intermingling where the great melting pot cannot fuse two races. This majority group has no more desire to intermingle with the whites than the whites with the dark. There is nothing in the mode of life that is common to both. Their natural tendency is towards segregation. It is

planned that eventually they will have their swimming pool and playgrounds, something that is of major importance, though it may not have received the official attention that it should have had. Not only has the larger group sought to isolate itself, but it has sought to restrain the minority group, which would cause trouble by its actions. That whites should attempt to break down the line that nature defined and stir these people to do that which is against the natural inclination, the censure should not be for this group but for the whites.

Article 68

Not everybody agreed with the racist views of The Tribune on the swimming pool controversy, as this letter to the editor shows.

Madera Tribune
June 24, 1947

Dislike View Of Tribune On Pool Incident

Exception to Saturday night's comment of the editor of The Tribune on the swimming pool incident of Friday is taken by two young people who confess to having been participants in the affair. Their comment follows:

"In your 'Public Thoughts' column of last night, your article regarding the event at the swimming pool recently did not take into consideration all the facts.

"You asked a reporter to interview one of the eye witnesses, and then proceeded to make your remarks entirely on the basis of the information furnished by the authorities.

"It was not too long ago that the red and yellow races were also excluded from the privilege of the pool. Perhaps they, too, 'broke down the line which nature defined,' since they are now permitted to use the pool. The world has recently completed a war that was primarily for

the defense of the minority groups. But, alas, too many have forgotten the sacrifice made by all the races in that struggle.

“The same howl that you made in your article was put forth when a Negro was accepted in the major baseball league, but since he is making good, the resistance is becoming less. As an editor, you should know what communism or red means, and when you brand us as such because we chose to stand up for what we have been taught, and feel that we know is right, you have put yourself in the class with all the rest of the rabble that call every person a communist or a red because he disagrees with an established idea. The least you can do is apologize for having made this accusation, and we expect you to do so.”

Article 69

This article is about how racial discrimination was getting out of control. It mentioned that there was an incident where three campfire girls were not allowed to go to the pool. This was because they were African-American. They were also charged a lot more than the white swimmers to get into the pool.

Madera Tribune

July 23, 1947

Civil Liberties United Request Council Action

Appropriate measures to abolish the “lawless actions” in four reported cases of racial discrimination at the Madera plunge were prevailed upon the Madera city council this week in correspondence from Ernest Besig, director of the American Civil Liberties Union of Northern California. Besig, of San Francisco, stated in reference to the so-called incidents, “We want to put your Council on notice that there is discrimination against persons because

of their race and color. We trust you will investigate the matter and see to it that appropriate action is taken to put an end to such lawless actions. As matters stand today, we feel a serious area of tension has been created which could develop into racial strife that might get beyond the local authorities to control.”

Besig cited the state civil liberties statutes and reported alleged discriminatory occurrences.

The first, he said, involved the exclusion of colored high school girls from the plunge during physical education classes, with resultant action of the discontinuance of the school swimming program.

He charged there was another case on June 3 involving two colored campfire girls. After being excluded, they were granted admission only to be unable to swim because they had no swim caps.

On June 19, four colored youths were initially refused, then cited a price of \$5, and they were admitted at the regular price, Besig reported.

“Thereafter, however, Mr. Rowland (referring to pool manager R.S. Rowland) saw fit to create an incident by addressing those present in the pool and characterizing the white persons who accompanied the Negroes as agents of the Civil Liberties Union, a forerunner of Communism.” He charged Rowland with sowing dissension instead of harmony. “There were challenges to fights and one of the whites who accompanied the Negroes was struck several times,” he continued. Another challenge was reported on June 23 without disturbance. City councilmen by-passed the issue at their regular session Monday night.

—*Roberto Medina, Savannah Mata, David Moles*

Part 3: “Overcome”

Article 70

By the 1960s, things had changed in Madera for African-Americans, and this was reflected in the local newspaper. Stories that made fun of blacks no longer appeared. Instead, the Tribune covered the shift in the attitudes of blacks as they sought to improve their lives and become more involved in the affairs of the city.

This change in the journalistic treatment of African-Americans began with an announcement that blacks were organizing a political organization to press for their rights.

Madera Tribune
March 23, 1960

Group Formed To Focus Negroes' Vote

A new Madera civic group aimed at giving Negroes a central political organization is now being formed, Rev. Archibald Thomas, pastor of the A.M.E. Zion Church, announced today.

The group, unnamed yet, seeks 1,500 male members. It will hold a membership drive meeting Monday at 7:30 p.m. at the church, D and 10th Sts., Thomas said.

At this meeting, he said, a spokesman for the group will be elected, committees named, and plans made for holding a future public meeting at which candidates for the various offices will speak.

This meeting, he said, is tentatively scheduled for within the next two weeks.

After hearing the candidates, the group can decide which ones they want to back—which ones will do the most for improving Madera, and seek to swing its votes behind that person, Thomas said.

“This isn’t to be a club for a day or two,” he declared.

He said the activity would continue right on through the presidential elections. Nor is it a church club, he added. It’s aims are political, he said.

With such a strong voting power, he said he felt certain it could swing the balance of power in a city election.

Membership won’t be restricted to Negroes, he said, but will be open to any man.

BUSINESS FOR MADERA

Projects that the group will favor, Thomas said, would be those which will bring more business to Madera. More business will mean more jobs for all, including Negroes.

For instance, he said, he feels something could be done to develop South D St. along the Southern Pacific tracks for industry. He felt that since the railroad has a spur along there, as well as its main track, it would be a natural site.

Work should be done to secure jobs for competent Negroes, he said. Too many college educated Negroes are leaving town because there is no work for them here.

He said that he would like to see Negroes employed in local banks, chain stores, and governmental agencies.

All Negroes, he said, do their banking with the three local banks. Negro bank customers would like to see their own people there. If, for instance, one of the banks hires competent Negro employees, and the other two refuse to, his group proposes having its members withdraw their accounts from the two and depositing it in the one which will. Similar pressure can be brought on stores, he said.

The organization is not begging, Thomas emphasized. If a man is not competent, he isn’t qualified for any position, but if he is, then he should have it, he said.

PRESSURE FAIR

Bringing pressure against businesses that refuse to hire Negroes is not proposed in the case of small family

businesses which can't afford to hire outside help. It is proposed on large firms, Thomas said.

Negroes should be on all juries, Thomas said, not just on those trying Negro cases. Too often, he said, Negroes have been tried through purely Negro juries, while Negroes are ignored for jury duty when white men are being tried.

The group can serve as a central point for the probation office to contact when a Negro is in trouble, rather than seeking private opinions hit-or-miss on why someone is in trouble.

A Negro representative is also wanted on the school boards, the Grand Jury, and the recreation commission, he said.

Recreation facilities especially should be developed to keep people out of trouble. He said he thought that the Sierra Vista School playground could be kept open in the summer, and that McNally park could have rest rooms and a recreation building put in. It could also be fenced in so that trespassers can be kept out at night.

The police force, he noted, has one Negro policeman at present. The Sheriff's Office should similarly engage one, he thought.

CITES NEEDS

Citing how he thought the city needs improvement, Thomas said that not only have eight businesses closed in the past year, but also his church has lost 40 members because they weren't able to find jobs in Madera.

Too often, he said, the city hires outside experts such as Douglas Carmody (Modesto's parking consultant engaged by the City Council to survey Madera's situation) to tell people merely how to dig holes. There are people in town who can tell them just as well, he said.

The group will not be a one man show, he indicated. A spokesman will be chosen to voice the opinion of the majority of the members. Things will be run democratically, he stressed.

However, the Negroes are getting organized to fight for what they believe in, he said. Too often they have been told that they weren't standing together, but they

are now. "Uncle Toms" will not be tolerated. The group is not bargaining or conciliating, but means business, he declared.

With 1,500 votes, he feels that the organization can do something to improve Madera and get more equal rights for Negroes. In local elections, he said, this number can be the balance of power.

He said the group is not fighting anyone, nor is it affiliated with any national group. Its organizers are merely looking to the future, and to a bigger and better Madera.

Article 71

Five years after coming to Madera, Rev. Naaman Haynes ran for the school board. He came in third place in a five-person race and almost came in second, which would have given him a seat on the board.

Vote The Right Man. . .

Elect
REV.
NAAMAN
HAYNES
To Trustee
Of The
Board
Of The
Madera
School
District

With 11 children of his own, Rev. Haynes has an interest in children and adults. An member of the Mt. Zion Baptist Church, he has received much of his time in youth work. He has lived in Madera for five years and prior to that, lived in Fresno since 1952.

He is a graduate of the Pacific Coast Bible College in Fresno and is presently a member of the Eastern Woodmen Association.

Rev. Haynes is 47 years old, a married, intelligent and imaginative man who will bring a fresh approach to our School Board.

- A Man of Truth, Dignity and Sincerity.
- Concentration on Basic Education For All.
- Develop a Healthier Student Attitude Toward Education.
- Emphasis on Moral, Spiritual, Educational & Economic Values

MAKE PARENTS, EDUCATORS, CLASSIFIED PERSONNEL AND SCHOOL BOARD "WORKING PARTNERS."

Vote Tomorrow FOR REV. NAAMAN HAYNES

Madera Tribune
April 17, 1963

Howe, Chatoian Win Madera School Race; Haynes comes in a close third

Incumbent Robert Howe and independent candidate Vernon Chatoian won the two seats open on the Madera School District board of trustees Tuesday night.

Voters gave Howe, present chairman of the board, 854 votes at the polls, swelled to 860 by absentee ballots.

Chatoian, running as a new, completely-independent candidate, scored 773 at the polls, increased to 776 by absentees.

The incumbent and the independent scored solid victories over a team of three candidates connected with the Citizens Committee for Better Education.

HAYNES STRONG CONTENDER

However, Rev. Naaman Haynes was a strong contender, falling less than 100 votes behind Chatoian. Voters turned in 677 marks for Haynes, extended to 679 by absentee ballots. Next in line was Mrs. Geneva Turpenen, most

active committee member, with 446 at the polls and a 450 final unofficial total. Tom Robertson came in last with 383 at the polls, 386 with absentees. Observers felt that the committee-affiliated candidates would have scored higher had many voters not cast ballots for the entire block of three. An uncounted but substantial number of ballots were tossed out because voters had marked three candidates although only two positions on the board were open to election.

Howe led throughout the ballot counting, but Chatoian and Haynes fought a close battle, with Haynes ahead at times. Howe carried two of the four precincts and was only two votes behind Chatoian at a third, Jefferson, where the pair's victory was greatest.

Chatoian was a solid second to Howe's lead at Madison and Washington. In the fourth, Sierra Vista School precinct, however, Haynes trounced all contenders, more than doubling any other candidate's score. This precinct gave second place to the second resident of that area, Mrs. Turpenen, with 129. Howe came in close behind there with 116. Sierra Vista had probably the largest number of ballots thrown out because voters had marked the block of three candidates. Among a few write-in votes was one for Carma Drury, incumbent board member who did not seek reelection. The contest between the five candidates for two posts drew 1,772 voters to the polls, perhaps a record number for a school board election.

Article 72

As *The Tribune* began to take in interest in the determination of blacks to improve their lot in life, it also took note of the fact that the Black Muslims had some support in Madera. The paper began to ask why and wrote a series of articles that attempted to answer the question. The attitude of the reporter was very different from those expressed earlier. The paper now wanted to investigate

why an organization like the Black Muslims, with their anti-white philosophy, would have support in Madera.

Madera Tribune

May 22, 1963

What 'Conditions' Help Feed The Black Muslim Threat in Madera?

Members of the Black Muslim sect will find Madera lush ground for recruitment of new members.

We have been told this many times in recent weeks in talks with ministers, attorneys, labor officials, and the Negro "man in the street."

Also during recent weeks, the Black Muslims have approached Negroes leaving church, handing the churchgoers the Muslim message of hate for the white man.

Much to the chagrin of the ministers, very few members of their congregations turn the literature down.

Madera membership in the Black Muslims two years ago, when the sect began its activity, was estimated at 50.

Today no one actually knows how many members and followers the Muslims have in Madera. Some local officials in a position to know estimate that membership has grown in the last two years to as many as 70 (out of a Negro population of nearly 1,500).

Another reliable source confirmed that the organization still exists here and that its potential is great.

Why, we have asked, has Madera become a fertile recruiting ground for the Muslims?

The answer has been the same, time after time: "Conditions," conditions of housing, conditions of employment, conditions of finances.

But, one might ask, "why concern ourselves with the conditions that have led to the Muslims' successes here?"

To answer this legitimate question, let's talk about mosquitoes for a moment.

With the introduction of DDT, the mosquito was virtually wiped out in many places. But soon a stronger mosquito, immune to the effects of DDT, sprang up to take its place.

A newer and more powerful insecticide was needed to destroy the now-immune mosquito. But where the conditions under which mosquitoes thrived were removed, the insect was controlled.

The same might be said of the Muslim plague.

Find the conditions in which the disease thrives, remove them, and the threat lessens.

Ideas cannot be eradicated by force; the conditions which spawn them can.

What are the conditions which have contributed to the despair and hopelessness which feed the Muslim infection in Madera?

They are conditions like those which existed last Sept. 28, when three young Negro children died and four others were burned when fire turned their Harper Boulevard home into a holocaust.

Firemen found seven children and two adults living in a tiny house that wasn't equipped with power, gas, or even running water.

The blaze was believed caused by a "kerosene lamp," which was actually a soft drink bottle with a rag "wick," the flame of which spread to a blanket on the floor of the house.

One county official at the time commented that "These children were burned to death in a house that should never have been built or rented."

Several days earlier, a similar fire took the life of a North D Street Negro who lived within the city.

Although substandard housing in Madera is not wholly occupied by Negroes by any means, there is no question but what the Negro is the citizen most often found "on the fringes."

Many streets in areas of heavy Negro residency are little better than cow paths, drainage is poor, and pools of water remain long after the rains have stopped.

The Negro's place in political life is another point we have heard mentioned often during our inquiry.

One out-of-county Negro asked us the other day: "How many Negroes have served or are serving on your city council or your board of supervisors?"

"None," was our answer.

"How many Negroes hold positions on the main city and county appointed committees? How many sit on your local school boards?"

Again, our answer was "None."

"None," in spite of the fact that about one of every 10 Madera area residents is a Negro.

The Negro in Madera, unlike many other areas, is allowed to vote freely, and yet, according to reliable informants, Negro voters are few and far between, percentagewise.

The story of Negro crime in Madera is not a heartening one. The figures for 1962 tell a sad story. Although they constitute only about 6 per cent of the county population and 10 per cent of the City of Madera population, Negroes furnished about 21 per cent of Superior Court probation referrals and 21 per cent of Justice Court probation referrals.

Since the first of this year, approximately 113 Negroes have been booked into the Madera County jail on a wide variety of charges, both major and minor.

During the same period, the number of whites booked into the jail has been about 500.

These figures indicate the ratio of arrests is approximately five whites to one Negro in an area where the white population outnumbers the Negro by better than 15 to 1.

One of the big reasons for the Negro's relatively high percentage of jail occupancy is financial.

The Negro often will spend more time in jail awaiting trial or until he is cleared than the white man because the Negro often lacks the financial resources for bail or the services of a lawyer who has the time to really fight for his release.

And it has often been pointed out that prisons are the major recruiting stations for the Black Muslim movement, and city and county jails could well fall into the same category if not today, then perhaps tomorrow.

Many of the Negro's ills can be traced to two factors: limited employment opportunities and limited education.

Here it is more difficult to assess the Madera situation on the basis of exact figures, since statistics often are not kept on the basis of race.

But anyone with his eyes open has seen that there are few Negroes in the "better jobs"—few who hold civil service positions, few who teach in the local schools, few who hold positions of great responsibility in the community.

Nationally, the picture is clearer. In 1955, the median income for white males in the U.S. was \$3,542, for nonwhites, \$1,868.

Although many Negroes are given lower-paying jobs simply because of prejudice on the part of prospective employers, another factor strongly affects the Negro's income. And that is his comparatively lower level of education.

According to Gov. Edmund G. Brown, 60 per cent of the Negroes in California, 25 years old and older, have not finished high school, compared with 47 per cent of whites in the same age group.

"The actual disparity here is concealed," the Governor reports, "because the figures for whites include Mexican-Americans who are even more the victims of lack of education than the Negroes."

Broom and Selznick, in their book, "Sociology," well describe the vicious circle in which many Negroes find themselves trapped.

"Low family income leads to early work for children.

"Early school leaving restricts later job opportunities and qualifications for job advancement.

"Limited job opportunities result in low family income.

"Low family income leads to early work ..." and so, on and on and on.

Negroes have followed with great interest the attempts of Madera to land new industry, especially the apparel factory which would employ up to 800 persons.

They see industry, with its new employment opportunities and less discriminatory hiring practices, as a hope for the future.

One Negro, for example, told us he hasn't been able to find any work, other than mowing lawns and occasional janitorial work, in Madera for more than two years.

But he can't leave town because he owns his home here and has children in school.

The story of one middle-aged woman is an excellent example of the plight in which many Negroes find themselves. She is the sole support of three school-age children, plus a little girl who will enter school next year.

Although a high school graduate, she is confined to doing housework for white women.

"I've tried to find employment in other fields for which I feel I'm qualified, but never with any success," she confided.

Asked about the possibility of getting financial help under the Aid to Needy Children program, she replied:

"This is my family, my responsibility, my problem. I don't want to bring up my family in a welfare home and I don't want your welfare money."

What this woman does want, she told, is to be treated and judged in the light of what she is and what she can do as a unique individual. This is what the great majority of Negroes want.

This phase of our report has painted a rather bleak picture. It is, of course, not the entire picture.

The Negro is making progress today, both nationally and in Madera. Negro youngsters excel in our schools; Negro families can afford better homes than their fathers and mothers could; Negro opportunities are growing. Gradually, throughout the nation, the Negro is making progress. But for many the progress simply isn't fast enough, and here is where the Muslim scores. He tells the Negro to forget about living in a white man's world, to

forget about integration with a white man who has been his oppressor but is actually his inferior.

He urges the Negro to raise his own standards, to go his own way, to struggle for the day when the Negro will have his own nation.

He points to the emerging nations of Black Africa as examples of what the Negro is doing NOW—not tomorrow or the next day. To many Negroes, it is an irresistible call.

In forthcoming articles, we will explore further the Black Muslim movement in Madera, the Negro's attitude toward his community and the Muslims, and, finally, the possibilities for the improvement of the Negro's conditions of life and relations between the races.

Article 73

Although by the 1960s, it was obvious that Madera's black residents were overcoming, there were still some who resented their progress. This letter writer tries to sound like he is in favor of the push for civil rights, but he fails to hide his prejudice.

Madera Tribune
June 13, 1963

Racial Question

Editor The Tribune:

I read Rev. Naaman N. Haynes' letter of Tuesday, June 4, in which many things that he said I was in favor of. He brought out many good points.

But Mr. Haynes, will the Negro please take the chip off his shoulders? He complains of oppression by the white man, and makes demands of the white man because of that.

Mr. Haynes, the Negro was not the only one brought here as a slave. The Chinese were, too, and they are of another race. But the Chinese, instead of holding a grudge,

continued forward, made many sacrifices on himself, worked hard, and denied himself many luxuries until he proved himself equal to the white man. Mr. Haynes, instead of demanding from the white man, demand from your people to improve themselves. It's a long, hard climb but you can make it. Forget the past and live for the present and future. This town of Madera is a great town. Everybody is willing to give all people regardless of race, creed or religion an equal chance. It is up to us with the help of almighty God to continue from there.

—Crescencio M. Ramirez, Fresno

Article 74

In 1963, the City of Madera established an official bi-racial human relations committee to promote racial equality. It was set up to focus on hiring, firing, and promotion of municipal employees in accordance with non-discriminatory practices. It also aimed to discourage school dropouts which contribute to unemployment of the unskilled, and other social and economic problems.

Madera Tribune

November 5, 1963

Way Paved For Racial Committee

The City of Madera Monday night paved the way for establishment of a bi-racial human relations committee.

The decision to set up a race relations study group on an officially-sanctioned basis was made by the City Council Monday night.

The council unanimously adopted an amended version of a civil rights resolution adopted earlier this year by the National Mayors' organization. Setting up of the race relations committee was the first point of the six-point resolution.

Appointment of the committee will be made after mechanics of its operation can be set up. Mayor Alex Robertson and City Administrator Robert C. Payette tonight will attend a meeting of an already-established race relations committee in Merced.

The resolution adopted by the council Monday night officially endorses "consideration" by it and the community's citizens in;

1. Formation of a bi-racial human relations committee.
2. The enactment of local ordinances in accordance with constitutional law.
3. Provision of equal opportunity for all people.
4. Hiring, firing, and promotion of municipal employees in accordance with non-discriminatory practices.
5. Discouragement of school dropouts which contribute to unemployment of the unskilled, and other social and economic problems.
6. The encouragement of all citizens to recognize the correlation of responsibility and duty with right, and that equality of responsibility should be encouraged with equality of opportunity.

The resolution is titled as "endorsing the promotion of mutual understanding and respect among racial, religious and nationality groups."

It points out that "recent activities in the United States have resulted in emphasis being placed upon consideration of civil rights or the lack of same in cities, and throughout the nation.

"It is the opinion of the council that it is desirable to determine the responsibility at the local level, for action in the field of civil rights."

An unofficial bi-racial study group has been operating locally for several months, studying such questions as housing, education, and employment opportunities for minority groups. Some progress has been made, especially in obtaining employment for Negroes in downtown businesses.

Two spokesmen for the committee, Rev. Naaman Haynes and Jim Drennan, asked the council last month to set up a race relations committee on an official basis.

Monday night's council action, in effect, paves the way for such a group.

Haynes and Drennan argued that only an official committee can make a systematic study of race relations in the community, drawing for its membership the best minds of the city. The committee, which would study a wide range of problems, including job opportunities, dropouts, minority group self-help, and other such issues, would report back to the council and the community.

Haynes and Drennan point out that, although such fields as fair employment and housing are covered by state law, the community by acting first often can head off state intervention.

Haynes, president of the local branch of the National Association for the Advancement of Colored People, reported that he had been requested to file complaints of local unfair employment practices with the state.

He added, however, that he has always been in favor of handling local problems locally, and expressed the belief that formation of the official bi-racial committee would make this possible.

Article 75

By 1963, two forces came together to promote equality for blacks in Madera. The Rev. Naaman Haynes became a driving force to end racial discrimination in Madera, and the NAACP became more active in demanding equal rights for blacks. It was no coincidence that Rev. Haynes became a leader in the Madera chapter of the NAACP, as this article shows.

Madera Tribune

November 8, 1963

Freedom Day Meeting Slated

Rev. Naaman Haynes, president of the Madera branch of the National Association for the Advancement of Colored People, will be the principal speaker at an NAACP-sponsored rally here Sunday.

Haynes' speech, on "The Role of the Negro in a Changing Society," will be the principal address at the "Freedom Day" rally at the Second Baptist Church, 13th and A Sts.

Funds raised at the 3 p.m. event will go toward the NAACP's Freedom Fund, which aids the organization's many programs in advancing the cause of the American Negro. The meeting is open to the public.

Article 76

In a Freedom Day speech at the Second Missionary Baptist Church in Madera, Rev. Naaman Haynes gave a speech that resembled one given by Dr. Martin Luther King, Jr. In his speech, Rev. Haynes told of his own dreams he had for blacks in Madera. The dynamic African-American preacher continued to be recognized here as a driving force for civil rights.

Madera Tribune

November 11, 1963

Local NAACP Leader Describes Negro's Dream of the Future

The National Association for the Advancement of Colored People is using every lawful method to make the American Negro's dream of justice come true.

So declared Rev. Naaman Haynes in addressing a "Freedom Day" rally Sunday afternoon at the Second

Missionary Baptist Church in Madera. The president of the local NAACP branch recalled the history of the Negro, from the signing of the Emancipation Proclamation by Abraham Lincoln some 100 years ago to the present time. He recalled that the Negro, who for some 250 years “had worn the shackles of American slavery, suddenly found himself free from the lash of the whip, the unreasonable toil, and the selling of black bodies at the auction block.”

But Negroes were “like sheep without a shepherd. They had no possessions. All they had was freedom,” Haynes pointed out.

He continued, “It is conceivable that not one of these unassuming, ignorant Negroes of that day could dream of his descendants being where they are today.

“Unassuming though he was, nevertheless, there emerged from his ranks and upon the horizons of American society personalities such as Booker T. Washington, Mary Bethune, and others, who contributed much to the culture of their era.

“However, even today, the Negro is oppressed and denied many of his rights given him by his Creator and by the Constitution of the United States.

“Yet he loves his country and is taught to be a loyal citizen and will not under any circumstances be a traitor when his country calls.”

Haynes recalled his own father, a man with only a second grade education, as telling him, “Son, you must get an education. You must not have to struggle to earn a living as I do.”

At that time, Haynes re-called asking himself, “What better job?”

Haynes went on to call for the Negro to elevate his standards.

“To do this,” he said, “we as parents must use all angles at our disposal and all that we can to see that our children pursue an education.

“We must begin with them in kindergarten and follow through to see that none become dropouts.

“We must join, attend, and work in our PTAs to show our children we are concerned about their education, and

urge them to prepare for college while in high school and actually attend college.”

Haynes applied an expression from Negro leader Martin Luther King's historic speech, “I Have a Dream,” which was given at last summer's Civil Rights March on Washington.

Rev. Haynes said that he too had a dream.

“I have a dream that more of you will be elected student body president as was Albert Wilburn; I have a dream that some of you will some day serve in important positions in our local government; I have a dream that some of you will serve as tellers in our local banks. I have a dream that the pursuit of happiness will become a fact; I have a dream that discrimination will be lost behind the hills of education and understanding. I have a dream that the American dream will become a living reality right here in Madera.”

Others participating in the Freedom Day rally included Mrs. N.C. Nelson, who gave the welcoming speech; and Grady Wilburn, chairman of the Freedom Drive, who explained that the purpose of the drive is to solicit funds to defray the expenses of the NAACP locally, regionally, and nationally.

Article 77

The Rev. Naaman Haynes continued to exert influence in the area of race relations in 1963. As a speaker for the Democratic Women's Club, Haynes told the group that changes had to take place in three areas: employment, education, and housing.

Rev. Haynes emphasized the need for education in the black community by pointing to his own background growing up in Mississippi.

The Tribune wrote a very respectful article about Rev. Haynes' speech, which showed that change had come to Madera.

Madera Tribune

November 21, 1963

Human Rights Topic Is Heard By Demo Women

Rev. Naaman Haynes was the speaker for the Tuesday meeting of the Madera Democrat Women's Club.

Because it was the 100th anniversary of the Gettysburg address made by Abraham Lincoln, the speaker opened by reading the famous address.

The speaker, who is a member of a bi-racial committee of Madera, stated that many problems confront all good Americans, regardless of color, and all must work together for a solution. He said he realizes the topic of human relations is not a particularly popular one, but that changes are inevitable.

Haynes stated that three necessary changes must be made for the Negroes throughout the United States—in employment, education, and housing.

Maderans are all involved in these changes, whether they wish to be or not, said the speaker, and certain dynamic forces and trends going on in society should be of deep concern to all.

The Negro, because of lack of education, many times through his own fault, has been the last to be hired, and the first to be fired.

Haynes told of his own childhood in Mississippi. His father was one of the few Negroes who insisted his children get an education. He said he only went to school six months a year, and many times had to walk the six miles, while the white children rode the bus. He couldn't understand why his father was so insistent that he get an education then.

When he finished the eighth grade, he had to go to the city to a Negro boarding school, and since his father had no money, they loaded up the Model T with farm produce,

black eyed peas, corn, and sweet potatoes, and with these paid his first year's tuition.

The speaker stated that the Negroes are thankful to be part of the progressive nation, but they must possess the ability to take the advantages available.

He stated that Negro leaders must dedicate themselves to accomplish the goals and must motivate their race to higher goals.

Haynes spoke of the Fair Housing law which is much under discussion, and said that while some call it the "forced housing" law, it does not in reality force anyone to do anything but does give the minority races a chance to live in decent neighborhoods and homes.

In closing, the speaker commended those Maderans and the City Council for the work that has been done here on the committee and said that at present at least six Negroes have been employed in places formerly where there were none.

New officers were installed for the Women's Club during the business portion of the meeting.

Article 78

The Rumford Fair Housing Act was a law that prevented discrimination in housing. Landlords could not refuse to rent to someone because of their race or religion. Owners could not refuse to sell a house to someone because of their race or religion.

In 1963, a large group of business people tried to put an end to the Act through an initiative. The Madera Tribune asked Rev. Haynes to comment on this attempt to kill the Rumford Fair Housing Act. Of course, he was for the Rumford Act and against the initiative to kill it. In this article, he explained why.

The fact that the Tribune asked Haynes to give his opinion shows how much the paper (and Madera) had changed over the years.

Madera Tribune

December 12, 1963

The Case Against Repeal Of The Rumford Fair Housing Act

EDITOR'S NOTE: The Madera County Board of Realtors, like realty organizations throughout the state, is circulating petitions to put an initiative on the November 1964 ballot. The measure would repeal the Rumford "Fair Housing" Act, passed at the recent session of the State Legislature, which bans discrimination in the sale of certain types of housing. Nearly half a million signatures must be obtained in the next three months to place the measure on the ballot. Backing the petition drive is the California Real Estate Association. In order to make sure that people who are asked to sign the petitions are aware of the issues involved, The Tribune has invited both sides to state their cases in this newspaper. Today the case against the anti-Rumford Act initiative (Pro Rumford Act) is stated by Rev. Naaman Haynes, Madera minister and head of the local branch of the National Association for the Advancement of Colored People. Here is Reverend Haynes' Case:

"I have accepted the task of expressing my feelings on why the "Rumford Fair Housing Act" should not be repealed. Of course, many readers may discount in some regards what I say because of who I am. They say my own bias is in favor of this Fair Housing Act. But permit me to honestly and sincerely state my personal position on this law.

"My position is first, one of pride and gratitude for being a Negro citizen of a country that is leaps and bounds ahead of all others in the world in social, economic, industrial, and educational values, even though all of its citizens have not been able to freely take advantage of these values. My thinking is that this ugly

barrier blemishes our national image both at home and abroad. I also have a deep conviction and abiding faith in the American principles as given in the Constitution of the United States, and that there is nothing in the mechanics of the Fair Housing Act contrary to these principles.

“CONSEQUENCES; I would like to point out some inevitable consequences that our great state would confront if this initiative is supported. It would cause members of minority groups to lose faith in the eventual reality of equal opportunity for all. It would simply say that the freedom we preach, and certainly strive for, is for white folks only, and that any other person, by reason of his race or ancestry, is denied this freedom. It would put to naught all the hard work of those leaders of all races who have strived for peaceful, harmonious and healthy solutions to the problems we face. In short, it would bring undesirable mass demonstrations to the fore in most all of our state's cities.

“RIGHTS QUESTION: I have been approached several times recently on this question of the Fair Housing Act affecting personal property rights. It seems to me that the right to acquire, to use wisely, and to dispose of property as profitably as possible is one of the human rights vital in the American system.

“Thus, there can be no question about the right of an owner or his agent to take any measure necessary to protect and improve his property investment. In doing this it is obvious that the property owner will encounter some lax, sloppy, and unfair people in every ethnic or racial group, and also some fine and responsible people regardless of race, color, or creed. The right to select good tenants, or to sell to good neighbors, in order to safeguard one's property against misuse is not taken away by the Fair Housing Act. As long as this right is not based solely and wholly upon race, religion, or ancestry, under the Rumford bill, the burden of proof is put on the lessee and buyer, not on the lessor or seller.

“SUBJECT TO SUITS; Under the Hawkins and Unruh Act of 1959, anyone in the housing industry was subject to lawsuit if it was known he discriminated against the

racism. I know of some who have deliberately sought out discriminators under this act just to profit monetarily. But the Rumford Act eliminates this sort of action, along with the practice of what some real estate brokers called "block busting." Could it be that this is why some real estate brokers are screaming?

"If the Fair Housing Act is given a fair chance, the result will obviously be the same as in nine other states: a continued growth economically in the housing industry. These states are Alaska, Colorado, Connecticut, Massachusetts, Minnesota, New Jersey, New York, Oregon, and Pennsylvania. We are now hearing some of the same cries we heard a few years ago when Fair Employment Practices became law. It was going to "annihilate industry," they said. But given a chance, FEP has not destroyed industry but, on the contrary, has been an implement of steady progress.

"VOTE IN '64: The California Real Estate Association, at its convention in Los Angeles in September, voted to start this initiative, which will go on the 1964 ballot if 8 per cent (about 500,000 voters) sign the petitions.

"The Negro knows that this initiative is pitted primarily against him. He wonders what under the sun can happen to suppress the hate that exists in a society such as ours which calls itself, and strives to be, a free society. It is all the more perplexing to the Negro in view of the recent assassination of President Kennedy.

"The accused assassin, because of his race, was able to live wherever he desired and could afford to and to work wherever he could qualify for the job.

"All this was despite the fact that he had renounced his citizenry of this country and actually lived for two years in Russia. Yet the record proves that the Negro has always been loyal to his country.

"The question is now, will California, the leading state of the nation, turn the clock back? Is it possible for our wonderful state of California to become a Texas?"

Article 79

After living in Madera for five years, Rev. Naaman Haynes announced that he was going to run for the Madera City Council. In the time that he had been in Madera, Rev. Haynes had made himself an outstanding leader through his membership in numerous local organizations. Rev. Haynes said that he was running to improve conditions for everyone in Madera, not just African-Americans.

Madera Tribune
February 20, 1964

Rev. Haynes Files For City Council Election

Rev. Naaman Haynes, pastor of Mt. Zion Baptist Church, filed nomination papers today for the City Council, bringing the total number of contenders for two seats to eight. Filing closed at noon.

Haynes is president of the National Association for the Advancement of Colored People local branch, president of the Sierra Vista PTA, a member of the City Human Relations Commission, and vice president of the Madera Ministerial Association.

He also is education chairman for the American Cancer Society and a member of the board of directors for the local Red Cross chapter.

In his announcement this morning, Haynes said his interests are in the city as a whole. Although he feels that all segments of the population should be represented, he said he does not intend to seek any favoritism for Negroes.

He is particularly interested in establishing youth recreation programs, in street improvement and other construction on a long-range planning basis only, and in continuance of city planning and zoning programs.

In 1964, the Civil Rights Act was passed. It made it illegal for anyone to be denied service in any place of business because of their race or religion. The Madera Tribune wanted to know how Rev. Naaman Haynes felt about the new law and how things were going for blacks in Madera. As usual, Haynes said exactly what was on his mind.

Madera Tribune

July 6, 1964

Civil Rights: What's the Picture Here in Madera?

By Ray Stark, City Reporter

President Lyndon Johnson's signing of the Civil Rights Bill for Americans means a better outlook for the Negro in Madera.

That's the opinion of the Rev. Naaman Haynes, pastor of Mount Zion Church, vice-chairman of the Madera Human Relations Commission, and president of the Madera branch of the National Association for the Advancement of Colored People.

"Unfortunately, here in America we have to outlive the thing," he commented, "but the time has come now; the Negro in bygone days was complacent and satisfied to go along, but no more. He wants what he deserves."

A CHALLENGE TO THE NEGRO

"I believe," said Rev. Haynes, "that this civil rights bill is a challenge for the Negro to prepare himself."

He pointed out that the main thing the Negro is interested in is breadwinning. "He wants happiness, to raise and educate his family, and for his family to be able to challenge this great society in which we live.

"There's little Negro segregation in Madera," Rev. Haynes said, "but once a Negro gets into the Arizona-New Mexico area, things change rapidly.

"There have been casualties," the Reverend said. "There will be more casualties, but it will be worth it."

NO LOCAL PROBLEM

He said there is no local problem in education—"our kids go to non-segregated schools, lower and upper-grade."

Demonstrations in Madera are almost non-existent. There was one last year—a mandate from the NAACP headquarters in New York, and that's all. There are about 3500 Negroes in the Madera area, and about 160 members of the NAACP.

With relation to the Negro work situation, Rev. Haynes said, "We have jobs available for us now for which we can't qualify." He said that there are nine office or semi-office positions for Negroes in Madera that weren't available last year.

NO SYMPATHY FOR RADICALS

"We have made great strides," he said. He mentioned that local Negroes keep in touch with some of the newly-freed African countries, citing Nigeria in particular.

"The feeling there is bound to affect South Africa sooner or later," he said, "and the status of the United States Negro is bound to be affected."

With regard to the Negro "radical elements," Rev. Haynes doesn't have too much sympathy. He doesn't appear to favor the methods of Malcolm X and the militant outlook.

"We work legally," he declared. "In 83 cases that went to the Federal Supreme Court, the NAACP lost only two. I'm proud that the well-thinking people outnumber these radicals."

"You don't fight fire with fire—you do it with water." And that statement seems to sum up Rev. Haynes' thoughts exceptionally well.

Article 81

By the 1960s, The Madera Tribune had completely reversed its editorial position on Jim Crow. No longer did it ridicule blacks and treat them as second-class citizens. With the

passage of the Civil Rights Acts of 1964, The Tribune was firm in its support of race equality. This change is evident in the next two pieces from the editorial page.

Madera Tribune
1964

Editor of the Tribune
Dear Sir:

In a recent issue of the Madera Daily Tribune, I noticed an advertisement attempting to drum up a "million men and women with guts and foresight to fight for our rights and freedom to rent, sell, or deal with who we please ... to gain back what our politicians took away from us and sold out to the Negroes."

This is one Tribune advertisement which I sincerely hope fails in its sales mission because I feel its purpose is wrong and its author is wrong. No one has had anything taken away from him by our politicians and given to the Negro, Mr. Gough. You speak of a right and a freedom to rent, sell, or deal with whom you please. Do you really think that right has been taken away from you, Mr. Gough?

No, Mr. Gough, that right has not been taken away from you because you never had that right to begin with; you just thought you had. You see, Mr. Gough, we don't have two United States of America, one for whites and one for Negroes, and we don't have two classes of citizens, one white and the other Negro, like some people have come to believe over the years. Either everybody, black or white, yellow or red, are all first class Americans entitled to all rights and privileges of being an American, or our Constitution is a meaningless scrap of paper.

True, there are some people who call themselves Americans, but who would relegate the Negro to a so-called second class citizenship: deprive him of his rights under the Constitution, because he is of a so-called minority group. By the way, are you one of this kind, Mr. Gough? How far would someone have to go to relegate

you or me or any other American to a minority group? Not very far I am afraid.

For instance, are you Catholic or Protestant? Blonde or brunette? Tall or short? Blue or brown-eyed? O or AB blood type? I am afraid you are already in a minority group, sir.

To carry the argument a little further, females outnumber males in the United States, therefore all male citizens are in a minority group and since the majority should rule, I am told, women should hold all our public offices from President, Vice-President, Supreme Court Justices, Congress on down. After all, they are in the majority, and the majority is always right, isn't it?

I could go on-and-on with my argument and it would seem just as ridiculous to Mr. Gough as his argument that our politicians have sold us out to the Negro seems to me.

—BILL BERG (Former Tribune Reporter)

ED. NOTE—Sirs, it is disgusting the way Maderans read the news articles about the Negro-white friction in the South and then shake their hypocritical heads in disgust. Even more sickening is the way we pat ourselves on the back for being such humane and tolerant citizens just because we are too hypocritical to show our prejudice in public. Our form of prejudice is worse than any obvious display: ours is a whispered affair. We draw an invisible line between the Negro and white but do not have the guts nor the character to admit it. However, prejudice cannot long hide behind the mask of tolerance without raising its scroungy head in full view. A symbol will sooner or later mark the town for what it really is, and indeed Madera has its symbol already on public display. What is this symbol? The Madera Municipal Swimming Pool, that's what. Or haven't Maderans noticed that suddenly the pool has become segregated with only Negroes occupying the water?

Yea, Maderans, we are really to be congratulated on our heroic conduct toward prejudice. Our hypocritical, back-biting, mud-slinging attitude is so impressive that

we should at least get a medal for being the Number-One Hypocrites in America. Sincerely,
—Douglas Winters

Letter # 2

Letters To The Editor; People's Voice

Answer To Gough

Editor The Tribune

After reading the letter to the editor of The Tribune, published Friday, May 31, and signed by the self-styled peaceful man, Mr. Leslee Gough, I fought with myself for literally hours trying to discover from his letter the peace he proposes to possess. Unfortunately, I could not. I had telephoned the editor and commended him for doing such a splendid job of speaking out on a situation that disturbs the well thinking of the white and Negro of Madera.

Why are we aroused about the Black Muslims? Simply because these people advocate hate between the races. It seems to me that Mr. Gough and these people have something in common. As a leader among the Negroes of Madera, I find that the articles done by the editor did not stir up hate among the majority of the Negroes of Madera. Instead, the articles were most pleasing. On the contrary, the one short article by Mr. Gough on the Negro was the type that invites dislike.

The Negro's pleasure over the articles by the editor was not because "they tried to push the Negro in on someone else." That is one point in the articles that Mr. Gough saw but the Negroes could not see. The Negro does not wish to be pushed on anyone. He only wants a chance to live in a society that he finds himself a part of as anyone else.

This peaceful man, Mr. Gough, is pretty good, and I quote him: "Anyone with common sense knows if you force someone or something in on you that it will cause hate or dislike. That is what our government is doing today, just politicians and The Tribune is now falling in the suckers list."

Not only does Mr. Gough here attack The Tribune, but our government, a government the Negro in general thinks is the best on earth. The principles these men are conducting and maintaining are found in the Constitution of the United States. The Negro wonders, Does Mr. Gough have any better?

As for cleaner and better homes, Mr. Gough asked and I quote, "If Mr. Berg or The Tribune really want to help the Negroes, why don't they try to work getting cleaner and better homes over in the Negro part of town?" But just a few paragraphs later, Mr. Gough answers this question himself. And I quote, "I am a building contractor and I have tried the banks, the loan companies, both Madera and Fresno to loan money so's I could go over in the Negro town and build new homes I could sell for 8 to 10 thousand dollars. But I got the same answer: poor risk."

Here again, this sounds like the Black Muslims. They wish to be given a state or states. It seems here Mr. Gough wishes to give the Negro a town, he continues. "They won't keep the new houses clean, they won't try to take care of it. They won't try to keep the district clean around it. So maybe if they would clean around their own back door, we could help them."

Yes, Mr. Gough, there is a lot to be desired in the situations and conditions among many Negroes as among some of all races. I am from Fresno, Mr. Gough, and just for the record, if you are interested, while in Fresno some time drive by 469 East San Jose Ave., a district somewhat like the Barsotti tract. Also go by 4455 East Indianapolis Ave. Negroes live at both addresses. These are two among many Negro families in Fresno who are living and keeping up their places in mixed districts. But don't be frightened, Mr. Gough. We do not have Negroes in Madera who can afford to buy a home in the Barsotti and other expensive districts.

However, this may frighten you. Within the next few days in Sacramento, before the Senate Governmental and Efficiency Committee a hearing will be held on Bill A.B. 1240, and I'm very optimistic about this bill passing. If not in this session, it will eventually.

I'm sure Mr. Gough knows this is a fair housing bill. Will Mr. Gough say the same to these elected representatives of our government as he said to our editor? And I quote: "So don't be a Communist and try to stir up trouble and hate. Let's all work together, but each in his place." Mr. Gough here seems to imply that the Negro has a special place in our society. The Negro cannot buy this. Why? Because he is a citizen of the United States. Yes, Mr. Gough, the Negro is also a citizen of this country, with great pride in this land of the free and home of the brave. Through the years we have proven it. We have not been defectors or traitors. We have been loyal because this is our land, too. It may have been that your ancestors fled here to avoid oppressions. Our ancestors were constrained to come here to be oppressed. But thank God we have been an indispensable factor in the making of this country. Our fathers were the first to plant cotton in Alabama, rice in South Carolina, tobacco in Virginia, sugar cane in Louisiana, and to fell the forests of Georgia. We were first to shed blood in the American Revolution. Mr. Gough, today we come after 100 years of so-called freedom to take a three-way look: a backward look to see from where we have come, and thank God for it; a look about us to see where we are, and thank God for that; and a look forward to see where we are going, and have faith in God that He will lead us.

And have faith in God that He will continue to give us men like our editors who can see that people like the Black Muslims will divide our house.

Three cheers for men like our editors who have the courage to speak out against such people as the Black Muslims, in an attempt to keep peace and harmony locally among the races in a town that just a few short years ago had "NO COLORED OR NEGRO TRADE SOLICITED" signs displayed in windows of some of its business establishments.

God bless the editors.

—Rev. Naaman N. Haynes

Article 82

Madera showed that it was serious about improving race relations when it formed an informal Community Relations Committee to work to find jobs for minority residents in 1964. The committee was headed by Rev. Naaman Haynes. In July, Haynes reported progress in finding employment for several Negroes.

Madera Tribune

July 10, 1964

Hiring Of Minorities Studied By Committee

Employment of the minority races, Negroes, Mexican-Americans, and others, was the major topic of discussion Thursday night at the Community Relations Committee meeting. Rev. Naaman Haynes said nine Negroes have been hired by Madera merchants during the past 10 months. "It's progress," Haynes said. "Now I receive applications from the city for numerous job opportunities as they come along."

He cited the case of a Negro man from Bakersfield who passed the test as fireman, but declined the job because he preferred to stay near his people in Kern County.

Haynes is the chairman of an informal community relations committee which has been active here more than a year. The informal group has been invited to meet with the official Human Relations Committee on August 13.

Don Hodge, manager of J.C. Penney Co., said Madera employers face two problems when considering hiring a person from a minority race.

One is: What will the reaction be if the employee is not suitable and must be laid off, and what will the public think? Speaking as an employer who has faced both situations, Hodge said there was little difficulty in either case.

The committee also took stock of its progress since being formed about a year ago. The main purpose is to

establish better communications among residents of the community.

Clergymen, educators, county employes, professionals, and businessmen belong to the group. Pete Badorine is chairman.

Article 83

Rev. Naaman Haynes was recognized as a leader in the civil rights movement in Madera on his seventh anniversary as pastor of the Mount Zion Baptist Church. Rev. Haynes was also recognized for his contributions to the survival of the church.

Madera Tribune
September 18, 1964

Mt. Zion Baptist To Celebrate Pastor's Seventh Anniversary Here

Members of Mt. Zion Baptist Church have selected Sept. 27 as the date for celebration of the seventh anniversary of the pastorate of Rev. Naaman Haynes.

The public is invited to attend a special program at 3 p.m.

Haynes is credited with making major contributions to progress in not only his church, but the community.

He led the congregation in construction of a new church with only \$8.26 in the treasury. The building was completed 18 months after he arrived in April, 1959.

Because of the unstable rate of employment of members of the congregation, Haynes voluntarily reduced his own salary to \$25 per week.

Outside the church, the minister has served as president of the Sierra Vista School PTA, vice president of the Madera Ministerial Association, a member of the board of the American Red Cross, education chairman of the American Cancer Society, president of the Madera branch

of the NAACP, and vice chairman of the Madera City Human Relations Commission.

He has been instrumental in bringing about better understanding and relationships between the different races in the city and the peaceful employment of people of his race in downtown businesses.

Any mail or gifts should be sent to Morris Davis, at 513 Wallace St., Madera.

Article 84

The Rev. Naaman Haynes continued to push for better living conditions for Madera's black residents when he gave a report to the State Social Welfare Board in 1964. He made a convincing case that welfare families were not getting enough money to obtain decent housing. He cited many cases of sub-standard housing in which poor blacks were living.

Madera Tribune
September 25, 1964

Hearing in Fresno; 'Housing \$\$\$ Inadequate: Haynes'

Both housing and the aid funds allotted for it are inadequate for many Madera families, the State Social Welfare Board was to be told today at a hearing in Fresno.

The Rev. Naaman Haynes, president of the Madera branch of the National Association for the Advancement of Colored People and active in other community organizations, was to present this view.

The minister, one of a group of Maderans invited to meet with the board, classified housing available to welfare recipients as generally poor. The situation is especially difficult, he said, for minority groups.

In talking to nine mothers receiving support for themselves and from three to five children, he found that

housing was costing up to \$20 more than their rental allowances of \$40 per month.

In fact, after subtraction of rent from their total monthly grants, each member of the family was left with approximately \$30 for food, clothing, and all other necessities in a month in most of these cases, Haynes said.

These are mothers and children left without husbands and fathers. The absent fathers, he added, lack desire to contribute to the family's support because of welfare regulations.

"I've asked some of these fellows," the minister said, "why they don't send money to help their families. The answer I get," he reported, "is that their welfare grants are reduced by the amount they contribute. They get the same amount of money anyway."

As a dramatic example of the poor housing in which aid recipients often find themselves, Haynes planned to tell the state board about the Sept. 29, 1962, fire north of Madera in which children died.

The family was paying \$40 per month rent for the small frame building without wiring or plumbing, on the back of a lot, according to Haynes.

Welfare agencies should check up on landlords, Haynes feels, because many are unfair. For their part, he feels, renters should improve care of the dwellings in which they are living.

Haynes was one of seven Maderans invited to participate in the Fresno hearing. Names were submitted by the County Welfare Department to provide a cross-section of local information and opinion.

Welfare Director Gerald Mabey said this morning his social workers' reports in many cases substantiate the minister's findings, particularly for minority groups.

The housing problem group is primarily that of the families on the rolls under Aid to Families with Dependent Children. Grants for the aged, he said, are more liberal, ranging up to \$65 for a single person or \$45 each (a total of \$90 rent money) per month for couples sharing a home.

Mabey also announced one new prospect for improvement, a cooperative project with the County Health Department under which social workers will team up with sanitarians.

On their visits, Mabey said social workers are to note any sub-standard conditions for report to the sanitarian. Should the problem be a structural defect, the County Building Department is to be called in and contacts made with the owner.

Article 85

In 1965, Rev. Naaman Haynes traveled to Alabama to participate in the historic civil rights march led by Dr. Martin Luther King, Jr. Rev. Haynes saw first-hand what blacks in Alabama had to deal with. When he returned to Madera, he gave several talks on his experiences on the march.

Madera Tribune
March 26, 1965

Madera Minister Tells of Marching in Alabama

Rev. Naaman Haynes returned to Madera this morning from “an indescribable experience”—participation in the march for civil rights to Alabama’s capital.

Although raised in Mississippi, Haynes, president of the Madera branch of the National Association for the Advancement of Colored People, found going to Alabama like leaving the United States.

Federal guards wore Confederate patches on their sleeves, and the capitol building, sited around the last turn in the marcher’s path, flew the Confederate flag atop its dome.

“Imagine being afraid to go across the street to get a drink of water,” Haynes said, labeling the Negro’s plight there “terrible, terrible.”

Lining the streets—as the marchers passed by, whom Haynes said numbered at least 50,000—were elderly residents of the Negro districts praying in their doorways and saying “Thank you for coming” with tears streaming down their faces.

The same greetings came from the white residents of neighboring poor districts. But from the well-to-do white sections came jeers.

The catcalls and jibes, Haynes said, were aimed at the white marchers, particularly at the ministers.

The white citizenry who jeered sought out the ministers as particular targets. He said they believed that all who wore the turned collars of clergymen were Catholic priests for whom they showed especial hate.

Haynes was one of a California delegation of 3,700 persons, of which an estimated 97 per cent were white. Many of the northern states’ white delegates’ faces burned, blistered, and peeled raw in the southern sun, but still they marched, as did a one-legged man, Haynes said.

Haynes will describe more of his experiences this Sunday at a 3 p.m. NAACP rally at his church, Mt. Zion Baptist, 332 Wallace St. Also here for the meeting will be two Methodist ministers who witnessed the fatal beating of a minister working for civil rights in Alabama.

Article 86

Just when it looked like racial discrimination had been eliminated from Madera, a huge quarrel at the County Hospital erupted and revealed that Jim Crow was still alive.

The trouble began when two black women brought their children to the hospital one night because they were sick. Unfortunately the doctor on duty and the receptionist were rude to the women, and a shouting match developed, and the sheriff was called.

The insults from the white doctor and receptionist were so bad that Rev. Haynes reported the situation to the Board of Supervisors. The Tribune covered the story fairly.

Madera Tribune
October 5, 1965

Discrimination Charges Hurled

Madera Negroes filled the Board of Supervisors' meeting chambers this morning to demand a halt to alleged discrimination at the County Hospital.

Their spokesman, Rev. Naaman Haynes, called for either a public apology for "biased and derogatory remarks" or a resignation from staff physician Dr. Adolph E. Drexel.

Rev. Haynes, president of the Madera chapter of the National Association for the Advancement of Colored People, also asked the board to make an immediate attempt to hire "one of our race" as a hospital receptionist.

He also asked that the board intervene to see that personnel in "all county agencies remind themselves that they are no better than anyone else in any way except by opportunity, and that brings with it responsibility."

The minister told the board that he was forced to come before the supervisors, as the county's duly elected officials, by a Sept. 13 incident at the hospital, which he termed only one of many evidences of discrimination.

Both a receptionist and Dr. Drexel, staff physician since December, 1964, are accused of making derogatory remarks to Mrs. Josephine Morris, mother of three children, and her sister, Mrs. Calvin Shoals, when they brought the youngsters to the hospital at 9:30 p.m.

The doctor is alleged to have remarked, "I think I'll get a bottle of shoe polish and paint my face black so that I can get free medical treatment."

Rev. Haynes said the doctor has admitted making this comment "jokingly," an admission he termed "sticking his foot in his mouth" because of the effect on Negroes who find it "hard enough" to pay their taxes already.

He also is accused of saying "two days ago you brought one child, yesterday another one and pretty soon it's going to be the whole d -- -- family."

The doctor's remarks and demands by Mrs. Shoals for treatment when needed as county taxpayers erupted into an exchange of cursing between the two, Rev. Haynes alleged, until finally, the physician "manhandled" the woman from the room.

The minister told the board that only "God's grace" prevented a husband or father from being present and retaliating against the doctor.

A deputy sheriff called to the scene by hospital authorities made a remark about "you people" when Mrs. Morris refused to go outside and show him the car in which her sister was sitting by the time the officer arrived.

But the fact that he made no arrest indicates some fault on the part of the doctor, according to Rev. Haynes.

The receptionist is accused of telling the women that they should get a job and work, as she does, so that the family could afford two cars.

This remark allegedly was made when Mrs. Morris explained that she hadn't brought the children earlier because the family has only one car and her husband works out of town.

The children were suffering from diarrhea and one was later admitted to the hospital for a stay of nine days.

Rev. Haynes said that he himself has encountered refusals to see patients by some receptionists, and has found that only one other minister in Madera, a Mexican-American, has the same trouble.

"If I can get in a room in Biloxi, Miss., I should be able to in Madera," he commented.

He also indicated other unspecified Negro grievances with the hospital and declared that the NAACP is prepared to pursue civil rights "to the hilt," but the group allowed him to appear before the board first.

On appointment of a Negro receptionist, Haynes said that "we have people who can pass the examination." He said his people agree with the civil service method of personnel selection, but he asked the board to set aside

the usual "top three" certification to allow appointment of candidates with lower examination scores. Fresno County has done this, he said.

Board chairman Harold Balmat promised investigation of the complaints with "both sides" to receive a hearing.

The delegation represented the NAACP, the Men's Progressive Civic Club and the Southeast Garden Club of Madera.

Article 87

The events at the County Hospital resulted in the Human Relations Commission conducting an investigation.

Madera Tribune
October 15, 1965

Discrimination Investigation Set

The Human Relations Commission agreed Thursday night to conduct investigations of discrimination for the County Welfare Department.

The commission would handle cases such as that of the recent County Hospital dispute whenever recipients of or applicants for welfare services are involved.

The Welfare Department's own investigative unit, however, will take care of charges against social workers.

Mrs. Georgia Robinson, member of the welfare staff and the commission, said she has seen very few discrimination charges in eight years here. Clients are most insistent on their rights since being informed and reminded of them in recent state bulletins, however, she commented.

Commission findings in a case handled for the Welfare Department will be submitted to the State Department of Social Welfare.

It was noted that the commission was created to hear complaints of discrimination involving any resident.

Rev. Naaman Haynes vice president of the commission and president of the local chapter of the National

Association for the Advancement of Colored People, said that had the commission accepted this duty at the last meeting, he would have brought the hospital case before it.

At the meeting last month, he noted, the commission postponed action pending more information and a question was raised as to jurisdiction of the commission outside Madera city boundaries.

Commissioners asked whether or not Haynes would have gained the action and public support he sought by coming to the commission. Commissioners would have worked quietly as a special group in contrast to presentation of the case to the Board of Supervisors in public session as was done.

Haynes said he would have been satisfied with bringing the case to the human relations group, and other members noted that the commission has made progress without fanfare in cases of employment refusal and similar incidents.

Article 88

In 1966 Rev. Naaman Haynes attended the national convention of the NAACP in Los Angeles and brought back a report that showed how much things had changed in race relations.

The convention, which Rev. Haynes attended, featured such high-powered leaders as Roy Wilkins and Vice President Hubert Humphrey, and the local clergyman brought back a brand new view of the term "black power."

Rather than implying a struggle between the races over power, Haynes said the term represented an effort by blacks to improve their lot in life. He said it was the same thing that other political organizations sought.

Madera Tribune

July 13, 1966

Rev. Haynes Reports On NAACP Meeting

The Rev. Naaman Haynes has brought a view of "black power" as a "peaceful, organized force" from the national convention of the National Association for the Advancement of Colored People.

Haynes, president of the Madera chapter of the NAACP, said the convention, held in Los Angeles, stressed nonviolence in civil rights movements.

The NAACP views the term "black power" as being identical to the force which can be achieved by Republicans, Democrats, and any other organization through concerted effort.

It is unfortunate, Haynes commented, that some people have interpreted the term differently and entered into violence.

Programs of the NAACP, the chapter president reported, will include meetings on economic problems and campaigns to increase voting strength.

Workshops at the national convention were on themes such as membership, the battle for economic justice and opportunity, and leadership development.

Featured speakers of the conclave were Roy Wilkins, national director, who stressed peaceful activities, and Vice President Hubert Humphrey.





Haynes Family. Naaman Haynes, far left, back row.



Madera was founded and first populated by whites. The first recorded African-American resident of Madera was Dexter Hunt, a 31-year-old porter who worked for Captain Russel Perry Mace in his Yosemite Hotel. He arrived here in 1880.

For the next 20 years, Madera continued to grow, and by 1900 the village had 2,500 white residents and 42 black citizens.

Research into Madera's African-American community reveals three distinct patterns in the lives of its black residents. The years from 1900 to 1940 can be described as the "Jim Crow" years. From 1940 to 1960 became the "Civil Rights" stage, and the 1960s became the decade when Madera's blacks could sing, "We Have Overcome."

This brief overview of Madera's African-American community in its formative stages has become the heartbeat of a Madera Method project. Two 8th grade classes, one at Eastin-Arcola School and the other at La Vina School, have researched its history and are publishing their findings in two parts.

The first has been entitled *Madera's Journey from Jim Crow to Civil Rights: The Journalistic Record*.

The second will be named *Madera's Journey from Jim Crow to Civil Rights: Personal Stories of Courage*.

Led by their teachers, Scott Gandy (Eastin-Arcola) and Samuel Colunga (La Vina), the students have analyzed articles out of the archives of the Madera Mercury and the Madera Tribune as well as personal narratives provided by some of those who were part of Madera's evolution from Jim Crow to Civil Rights. The present work is the "The Journalistic Record."

Madera's Journey

from JIM CROW to CIVIL RIGHTS

The Journalistic Record