

(James Moody - Should have noted Interviewer & Date)

Q: Mr. Moody, when did you first come to Middletown?

A: I came to Middletown in 1929, June of 1929.

Q: What part of the country did you come from?

A: Originally, I came from Norfolk, Virginia.

Q: What were your reasons for moving here?

A: Well, there, I guess I just wanted to get away from where I was at. At the time things wasn't so hot then. I met a friend who was from South Carolina and he decided that he had an offer for a job here in Middletown and offered to take me, and others you know, so we all decided to come to Middletown.

Q: What kind of job was it?

A: Working in a brick yard, Tuttle Brick Company of Middletown. At that time the most of us colored living here worked there. In fact, the only place they worked at, but there was a few that worked in construction, one or two, but not much more than that. All colored folks worked in the brick yard.

Q: Where did you live when you first arrived in Middletown?

A: I lived on the brick yard. They had some houses for some of the help, you know, and I board and lodged at one of the fellows that had a house on it, on a place on the premises.

Q: Was the housing, did it have enough rooms for, like, for your family? Could you bring your family here then?

A: Well, no, I was just roomin', you see. Actually, in '29 I went back to Norfolk and my foreman, Mr. George Tuttle, he let me know that I could get a job the next year. He liked the way I worked and if I could arrange it, I could bring my family back. I promised my wife that I would bring her back, and my children.

Q: Did you work all year round at the brick yard?

A: Well, no, it was seasonal, you see. Some of the fellows worked all the time. In fact, I was led to believe that I could be working all year round, too.

Q: When you weren't working at the brick yard, did you find other jobs? Were there a lot of other jobs for blacks in Middletown?

A: No, I went home after the season closed, it was seasonal work, and when the season started opening, I was to come back, but that was during the Depression then, it crashed, the stock market crashed. Well, Mr. Tuttle wrote me that I'd better wait a few days longer or weeks longer because things didn't look so well at that particular time. In the meantime, I'd left home. I guess I passed the letter while I was coming back up here and then when I got back here, there was no work hardly at all. Some of the fellows was working and since I come up here, he made a place for me. He took me back and I worked just the same. In the meantime, my wife she didn't like it cause I told her how

things were and I would rather come back home. She thought I was wrong, you know, saying I just didn't want to come no way. I hung on and I borrowed money, with what I had, to bring my wife and family up here. Actually, I had four children at that time, three or four children. She came and the next week after I'd got up here, I was laid off. The next week, and there, I went to Mr. Tuttle, that was the old man, that was George Tuttle, and told him my predicament. I just got my wife up here and I didn't have any money and no ways of getting them back so he made this other foreman, the Tuttle that laid me off, to rehire me, put me back to work again. Which I did. And my wife got sick afterwards and I had it pretty rough at that time. Finally, I got laid off then because they had a big layoff, a massive layoff, and I couldn't miss that one. That's when I had to go to the City for help. How I got on, my wife's cousin had rented a house, a three-room house from Rev. Banks, another colored man, and we stayed together here. We had two bedrooms and a kitchen, that's all. We had my four kids and that's how I survived with the help of the City. They give me a slip, \$3.00 or \$4.00 a week, and I had to do that quite a while.

Q: What other blacks were here in Middletown when you arrived? Were there many other families?

A: No, there wasn't too many colored people here at that time. I'd say about seven or eight colored families, maybe. More or less, I couldn't say definite, but if I had time to think, some more might come to my mind, something I'd remember. At the beginning there was Rev. Banks and he had Mrs. (). There was three, one, there was two ladies there, an elderly woman living by herself, and another fellow and his wife. That's all I can remember, except the rest was out at the brick yard.

Q: Was there a black church in Middletown?

A: Oh yes, there was, but the membership consisted of people from Portland, Cromwell and Middletown and the folks and families from the brick yard out in Newfield. That consisted of the whole congregation. And, there really wasn't too many and I imagine during that time there wasn't only about three cars in the whole city that belonged to the colored, maybe four, and I imagine when the church had a full capacity of maybe about two dozen or three dozen, something like that. But remember they came all the way around, it wasn't just from Middletown, the congregation.

Q: Was that the same for the brick yard? Did blacks from other towns take the bus into Middletown to work at the brick yard?

A: Oh, yes. They had a shuttle train come from Berlin, East Berlin, and Portland, Cromwell. All of them, they all came, all colored. We were in the minority at the brick yard, see. Mostly it was white, most Italian people and like that and they were in the majority there and, of course, they were here longer than we were and, I imagine in the supervisory. They were, most of them, foremen, bosses, and all. The Tuttle Brick Company was quite a large family and most all the Tuttle's was foremen and so on, you know.

Q: So where did you move after you left the housing area down at the brick yard?

A: To my wife's cousin on Bridge Street with Rev. Banks, and I stayed there until I got a

chance to get a house back at the brick yard. So I had a house there. That's where I moved my family. The rent was cheap and I had room because in the meantime my family was growing, see. And, I lived at the brick yard for, oh, about eight, no fifteen years, I lived at the brick yard. Then I was getting jobs in other places because, as I said, it was seasonal work and during the Depression there was hardly any work at all there. I made sometimes \$1.50 a week, \$2.00. I was making 20 cents an hour and we had to cart a load. Maybe the foreman would pick out four or five fellows to move it, which was about three hours' of work. Then the next group, maybe the next day, they might have another cart and they'd pick out another group, and the next day they might not have anything, and the next two days, then three days. And of course, I still was on the City because I couldn't afford to, my family couldn't exist on what I was getting there, some weeks \$1.80 to \$2.00, eighty cents. My rent was \$5.00 a month but I never could pay it up. Only when I'd get all the way behind they just wouldn't put me out. But when the season opened it would take me practically the whole season to catch up, \$5.00 per month, and then I went right back into debt again. The City had to supplement that because I just couldn't do any better and my wife would have children. Well, they'd take care of this and take care of that. Of course there's milk and (). Now, a person that had a few children, quite a few children, they got along much better than a man and his wife because, I don't know, the children came first and in that respect I got along pretty good, see, because we had, altogether we had eight children, afterwards.

Q: So the amount of relief money you received depended on the number of children that you had?

A: I imagine it was because I would get a \$4.00 check, that's for a relief check to get groceries.

Q: Was this during the Depression?

A: That was during the Depression and of course, that was plenty because a 24-1/2 pound bag of flour wouldn't cost but 40 cents. You'd get four pounds of hamburger steak for a quarter. Sirloin meat would cost you 8 cents a pound. Ham, smoked ham, would cost you 12 cents a pound, and rice cost you 3 cents a pound, I think, so I lived pretty good under those circumstances. Only one thing, you know, a person has a little pride. I still didn't like the idea I had to go to them and ask them for what and they decided that they wanted to know my whole history and why I wanted and why I shouldn't and all those things, but that was one of the things we had to pay. That's when they had to make a record of everything. They had to inquire, check I guess, to let the (). There would be somebody () to say ()

Q: So, it really wasn't easy to get?

A: No, no, it wasn't easy but you got was if you did get a chance to get a job you would really take the job to avoid that (). Just askin' them for this and that and they'd decide what you shouldn't have and that's too much and you'll have to come back later, and all that that sort of stuff.

Q: During the Depression, did the Government set up any agencies to give out food to people?

A: Yes, they did. But the City controlled that. The city that. Eventually we got the WPA, CWA and all that. So I worked on that fifteen hours, four days I think, three days, four days a week. I'd make \$15.00 a week. Then the next group, they'd do four days. Now, during the time the City had its program they would pay us \$2.00 a day, 3 days a week--\$6.00, and then the next group would work the other three days. Now, if it rained on your two days, three days, whatever, you was out of luck because you couldn't get anywhere. Well, the City would come in and give you a little slip, of course. They wouldn't have anything else. It could rain my whole three days and I would be out my whole pay of \$6.00. And, of course, a person with a family, as I said, they got the first chance, that was, in those days, \$2.00 a day for three days a week. Once the PWA got operated and started it was much better. \$15.00 my pay was and I felt like I was rich almost, being so long getting \$2.00 a week, \$3.00 a week, and all that sort of stuff.

Q: You mentioned something about a slip that the City would give you. Was this to buy food?

A: Yes, yes, that's right. It be made out to certain stores and you'd get the food while it was there. A few restrictions, they didn't want you to buy any cigarettes, certain things like that. But that could always be evaded because they didn't know how you was () a pack of cigarettes or two packs.

Q: Was it the same thing like food stamps?

A: No, no food stamps. They just made out the slip and they had a duplicate they put there, and they had the other part of the check, you know, balance there. It was, as I said, I didn't have it, I've seen like it could have been much worse but, luckily, they treated me pretty good, I think, under the circumstances. It wasn't like workin' and makin' your own. It was a little more restricted on the way you did things. Now, during the holidays like Thanksgiving, Christmas, various organizations around town, churches, they'd look for families like me. I was assured of gettin' a turkey, goose you know, all the trimmings that go along with it. () and Christmas time, the same thing, and they give various parties for the children, Christmas party and toys and all that sort of stuff.

Q: This was your job; your job did this?

A: No, no, no, the City.

Q: I see.

A: Now the man and wife what didn't have any children, it was a little more difficult for him. He was exempted from those things like a turkey and () and all that sort of stuff, but they could go after the Government put in some subsidy, some canned beef they had to give them and eggs and butter, potatoes. Everybody was entitled to get some of that according to the size of the family.

Q: So, that was free?

A: That's right. You'd go down and they'd check your name and all. You know, anybody just couldn't go in and get it now. It had to be some--they had to know who you were and all that sort of stuff. So they always kept a list of the different ones who want, you know-

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Q: The bare necessities?

A: That's right. And another thing too, some fellas would have, or did have, a car. They couldn't drive it. They had to send their license in or something. I've heard of one turn over their home insurance policies and all that sort of stuff, but I told them I didn't have any, I know. I just kept mine. I didn't have any insurance. I just couldn't see myself doing that. But I heard about quite a few had to just leave the cars there. See, now you can go up and drive right to the Social Security and get your check, you know. At this place where I'm eatin' at they making this hot meal, you know (). People come up in their nice fine cars. The reason I won't drive mine because it's only a couple of blocks, so why should I drive? I see a lady come up there with one of those big Grand Prix and, hell, big duffel bags. She's just gettin' all the extras puttin' in. Oh, you can see so many people just gettin' away with everything and I look at her and wonder how maybe they got two or three homes, man and wife, () So you can't get away from this graft and all that sort of stuff.

Q: What kinds of jobs were created under the WPA? More people could get work then after that program was created?

A: Well, WPA was the type of work they was doing, and stuff, maybe digging ditches, cutting shrubbery and trees, and all that sort of stuff and it wasn't nothing creative, just cleaning up, just making something.

Q: Well, more people had an opportunity to get work?

A: Oh, yes, yes, you could apply for it and then get it. Since you didn't have anything else to do, so they'd give you a job and that took the strain off the City itself because those were Government funds, you see, WPA. And, we were glad of it, of course; it gave us a little more money and, I remember, sometimes where I was living I had kerosene lamps and the kids would sometimes break all the globes and smoke up everything. That's how one night, I remember, we woke up () and all the smoke, soot was hanging over everything and my kids were all sooted up. I'm glad we woke up because that, you know, could have been combustible. But, in those days we took it in stride. And, all-in-all, though, it had a tendency to bring most people together, see, because the whites and the colored, all of us was broke, didn't have nothing, didn't have anything and you'd be surprised how nice the whites and the colored got along then. We all in the same boat. The whites got up real high faster than we did. (Missed a good deal of dialogue). Why don't you go back South? Some guy telling me that who couldn't even talk English. So, why don't you go back down South where you come from? (Spoken with Italian accent). He's talking the best English he can. The fellow said, "Why you no stay-a-home where youse belong?" and I wondered what he was talking about. You see, I'm part Indian, part white and I'm part Negro. Now where do I belong there? My people was here when this country was supposed to be discovered, the Indians. Some of our people were the color of those who discovered it, white. Some of our people, the African folk, some of my people, which is me. Now where am I supposed to go back? That's what I wondered sometimes. Where is he supposed to go back? Where? All those things is ignorant. Like I say, I wonder what kind of (people?) do that? What kind of answer can they give me? They just shrugged it off, you know. You see, I learned we are the largest minority in the United States, the Negroes. But, they push the French, the

German, the Swedish, the Irish, and Danish, Finnish, all together--whites. So that makes them in that context the largest, that's the majority, but you put them out in the other context, we'd be the largest. But in order to protect themselves, I imagine, if you want to put it that way, they fused themselves together. Sometimes I'm downstairs in the lobby or over there where we eatin' at, it's about six or seven of us at a table in a group, talking, and there's six or seven nationalities and only me there, see? And another colored guy, but we're the minority because all the six or seven men are white and they assumed themselves as that. Now, even the Puerto Ricans, they said, the blacks, whites and the Puerto Ricans, now what color is a Puerto Rican? (). Do you notice that, kind of? I was taught in school, I don't know who taught you black, white, brown, yellow. Black, white, they're brown, they're yellow. Now the Puerto Rican race, what color is that? Those are the things that occurred to me, I don't know. I'm too old a man now, I guess. That's the answer, what they do () What keeps them from being all of us () But he thinks he's better than us. But the whites they puts him below him so that puts a Puerto Rican in a bad spot because he gets along better than the Puerto Rican. And these Italians up here you'll never see down the South. A Mr. (), an old senator. They mention a name like that in the South they gonna be no senator. ()

Q: After your job with the WPA, did you go back to working at the brick yard, or did you find another job?

A: Oh, yes, (). I commenced to get into high society, you would call it. I worked at Founders. I got to be a molder. I worked as a heat treat operator. In fact, a lot of the jobs I didn't know existed because when I came here, I could hear some noise at the Wilcox Crittenden--BOOM, BOOM, BOOM! I didn't know what it was. Someone said that was a hammer, you know. It's a hammer? I couldn't understand what kind of hammer it is. Of course, all white men worked there. Colored didn't get a chance to learn their secret, I swear. Then World War II came on the scene and the company was getting short of men. Your color didn't mean anything; they needed manpower. They needed somebody, and the worst part of this country for us they were caught short with a lot of fellows who didn't understand. They didn't give us a chance to handle those things. Then they had to break us in on a crash program. They had to break us in on it and, of course, we messed up a whole lot of stuff because we didn't know where to start. They would say, "That's all right, we all have to learn" and, eventually, we did learn how to galvanize, how to run and kill and all that sort of stuff, something I didn't know. So, since then (). This recession is coming back. We could work ().

Q: You would say that economic opportunities for the blacks had increased substantially?

A: I can't say substantially. Substantially means pretty good. They had increased us that way because now there's lots of places here that you have the privilege of going in to ask for a job and they'll take your name and address and they'll let you know, and all that sort of stuff, and if you was making out an application for, if you go out the door and remember something else you should put on the application and come back and tell them, they've put it into the wastebasket but say, "yes, yes, I'll make a note of that", but they've thrown it in the wastebasket, that same application. There's one thing about the South, whatever job they want you to do you can do it, you won't be making no trip there

needlessly because there some white folk's jobs and colored folks' jobs. That's how it is. You see, in the South, a job digging ditches, cleaning streets, colored man get that job, he knows it. Truck driving? That's our job. That isn't the case here. You see, a ditch digger's job here in this county, all white. Man, you might see a colored fella now and then going back to school, I guess you would call it. On the other hand, it's progressing, I'd say that.

Q: What kinds of social activities did family members engage in?

A: Well, gee, that's nice () social activities, you see. Well, I'm a musician. I'm just a () and during the depression we'd, our form of entertainment was, we'd go out to the woods to pick grapes, make our own wine. Everybody had a barrel of wine or something. They'd come to my house, two or three of us. I'd go down cellar and get a half gallon of the stuff on the table and we'd all drink. No money involved because nobody had no money, and then I'd come to your house and, you know, you'd do the same, reciprocate. Now we gonna have a party, the big thing was a jigsaw party. You might know about jigsaws, and all that. I'm sure you know about jigsaws parties. Cut up little pictures and put blocks together and make out the pictures. () Well, those big jigsaws cost about a quarter, twenty-five cents. So we put in, I put in three cents, four cents, what I got two cents, other guy may got five cents, another may have ten cents. And we get two jigsaw parties.

Q: You were telling us about the jigsaw parties you used to have.

A: Oh, yes. All us put in more than twenty-five cents, we get two, for fifty cents. They be good for all of us, maybe twenty-five or thirty, and that be our party. We'd have a big bowl, or table, and spread all up and everybody started putting pieces together, you know. Then we had a little wine, dance, cider, we'd have some music which we'd be playing our instruments, dancing, and we partied until eleven, maybe twelve, one o'clock. It didn't hardly make no difference what time we go home because there was no work nowhere and nobody had work to do. That was our form of enjoyment in the form of social activity besides going to church; we did that too. The collection was very meager. Going to church we had five cents, maybe ten cents, maybe to put in. You never seen no dollars and all that sort of stuff. Money was being change. Rev. Biddle was the pastor and when I came here, oh, that was years ago, he was a Civil War veteran and he died, later. There was two alive at the time I was here, a Mr. Meech of Meech and Stoddard Grain Company, he was a white man, and Rev. Biddle was a colored minister. That was our form of--we'd go swimming, too, at the swimming hole and, let's see, what did we do? Baseball. We got up a team, got a ball team and we'd throw parties and sell hog heads, baked beans, chitin's and all that sort of thing and make money. We finally got together and got the whole team equipped with uniforms. So we did pretty nice and, as I said before, we was just like the rest of them, nobody else didn't have anything, so we didn't either.

Q: Did you used to make money on ()?

A: Yes, we'd, the money was at a minimum there, \$1.00, \$1.25, that's what you'd get. [big time, big time].

Q: What was the name of your band? Did you have a band?

A: Yes, () down the river. Yes, quite a few. I belong to this union now, this local. In fact, the president was asking me last night, I guess, yesterday morning, why didn't I apply for a gold card and not be anything else no more because I've been in so long. I was thinking about doing that because I don't play actually, you know, not too much now, because I've got arthritis and all things to do with old age and I have my fingers, one of them is crushed and I can't bend it. I played three times last year, at the Union there. Gave me a purpose to do those jobs. It was quite a nice little thing. () two hours of work. Other two I got \$38.00 for two hours' work.

Q: Were there many blacks involved in politics?

A: Politics? Oh, yes. We had, now, McRae, he's a councilman here and we had also Rev. Davage, he was chairman of the Human Relations Committee. That was ().

Q: Is this a long time ago we're talking about, like way back in the '30's, 40's and 50's?

A: Oh, no, no. No, no. All in the 40's. The only thing we had then was we had some police, two supernumeraries, and there was Captain Eddie Jackson. He was a captain, and this fellow that used to have a cleaning and pressing shop on Sumner Street, I can't think of his name. He was working at one of the colleges now, the one (). He had a cleaning and pressing shop right across from (Frank Marino's?). Anyway, he was one of the first supernumeraries that we had, but he dropped out and Eddie continued on and he got to be a regular. Now he's a captain. I guess he's retiring soon.

Q: Did any blacks own their own businesses?

A: Well, that was why I'm trying to recall his name. Now he had a cleaning and pressing shop. (William Holloman). He had a cleaning and pressing shop and he was a tailor and he had a little parlor and poolroom there. My brother-in-law, he's a Commissioner now, he owns a grille, that's my niece's father.

Q: What was your brother-in-law's name? What is his name?

A: John Davis. John Davis. Well, we had quite a few in the later years. We got a few little things, you know, started. But the only one that's still holding out is my brother-in-law, John Davis. He's the only one hasn't, that I can think of now, that has any business. I can't think of anyone. We have a barber, Jerome (Byrd?), and there's another one, I don't know his name. Then we have Hooker's Restaurant. That's another. He caters to quite a few parties and all. In fact, he has a contract of serving the foods that we eat at the Senior Citizen's. My niece's husband, he's one official that I think he's (Long pause on tape.)

Q: How did blacks in Middletown get around? Was there public bus transportation?

A: Well, they had public bus transportation. They had a bus that run out all over and they also had a gas car, a gas train, that went in from Middletown to East Berlin. It was like a coach on a train only it ran by gas, you know, gas engine and all that. To get around was pretty good, but most of us was used to walking a lot then because we'd been

poor so long. They didn't think of nothing. I remember me and a fellow walked from Middletown up to New Haven looking for a job and got right into New Haven. Just before we got to New Haven, somebody picked us up and gave us a ride about four blocks. Needless to say, we didn't get the job so we had to walk all the way back again. We had better luck coming back. We had a couple of lifts. We got back the same day--but two days, one day going there and one day coming back, but we walked back and the old blisters going there.

Q: Can you remember any severe winter storms? I know there was a flood back in 1933.

A: Yes, I remember. In fact, one of my sons, my oldest son, stuck a needle in his foot and the only communication we had with Middletown outside was (Ollie Pierson). He had a battery-operated radio and, of course, all the power was out all the way around () and everything like that. We was pretty good for water until the flood was so high it inundated the pump at the brick yard so they couldn't pump no water. It took about three hours to get my son to the hospital. We took him to Newfield, across the hills, all the way up to Meriden and all the way around in boats and transferred him to get him back to Middletown to give him antitoxin shots for (infection?). But the weather was pretty severe back in those times. I don't know what happened, now things are much different. We don't hardly have any weather at all now. Can't get used to it. You might have one day real bad and then another--but back in those days, say from December to February, you just wouldn't see the ground no more until Spring in its entirety come on about, oh, maybe, April, May, sometime like that. I've seen it snow here in May. I've seen it snow yet.

Q: Did they have snow plows to come around to clear the streets so people could walk ()?

A: Oh, they had some plows, but mostly we had shovels. That's how we made our money, us poor people. That's when the City had to hire blacks with shovels to shovel out. I don't know, one time I shoveled in the little town of Maromas, all the way around on () and sometimes even () had long-handled shovels where you (), the snow was so deep. And also, Wilcox Pond, that's right across on (), on Hartford, would freeze over and we would cross over to that island and cut wood, saw wood. That was some of the WPA's jobs and sled the wood back cross ice, cross the Connecticut River back on this side, and give it to poor people, and all that stuff. We had a (flood) marker right on the bridge going to Hartford now. You might have seen it. The marker up there told you the high water mark. The flood was in '37, I think, or '38. We had one in both years (). Cars, you couldn't park cars or nothing, and some of these places that you really (). Of course the electric was all dead. You had to raise the wire and row your boat underneath it. In some places you'd go right over the wire. And Cromwell, we couldn't get there unless by boat. In Middletown they had most of the people in the low part just live up in the "Y", the YMCA, and the Armory; that's where they had to stay. The water came up to my house, that's about 3-4 feet from our back door, before it stopped, subsided. We wouldn't sleep nights. Everybody would be watching and it would keep coming closer and we'd set a deadline time they was going to start to get away from it.

Q: Did the Red Cross come in and help flood victims out?

A: Yes, yes, they came in. We all had shots, various kinds of shots. The PWA, I mean, not the PWA, the CC boys, the CC Camps, they'd bring out water because we didn't have no water.

Q: To the people's houses?

A: That's right, five gallons in five-gallon jugs. And some people they all lived, all the furniture was gone that they bought.

Q: What was the CCC boys, what was that?

A: That was the Civilian Conservation Corps. That was something the government had for the younger fellows to give them something to do, those 15-16 years old, not 14. They got \$30.00 a month and food and they was supposed to give some of that to their parents, you know, and they could have some ().

Q: What can you tell me about tent city?

A: Tent city. Well, tent city. Man, I can't remember what the name of the place was that had that name on it. That was one of the times that I got a job in New York working as a janitor. I left my family here and went to this job and I can't remember this mayor, but he decided to put all the colored people out and I'm sure you might even get somebody to interview who knows just about how it was.

Q: Because you weren't here?

A: I wasn't here at the time. I knew about it, but I can't say with accuracy just how it was. I do know that all the boys got together and burnt it down and he lost his electorate the next year. That same year that put him up. I'm sure you'll find someone can tell you more definite, accurately, about the happenings there. It was a massive (). Putting the colored people in tents! I know the place where it was at but I can't say just definitely just how or what happened. I knew some of the fellows involved in burning it down but I won't tell that.

Q: Although there were no black politicians running, did black citizens still go out and vote?

A: Oh, yes. They could vote but Rev. Davage is the one you're speaking about. He spearheaded the fight against that and, of course, he won and he won promises there. And from then on he was in politics, up to his death. When he got sick why he retired. He retired from the job then. He never recovered from his illness.

Q: He came down and spoke against tent city?

A: Yes, he spoke plenty about it, yes, and he won and a lot of the white's were right on our side because, you remember, lots of things that happened to us that was good. We had some good white people then. See, all whites are not bad. We realize that, but some of them they won't come outright because of their fear they'd lose their other friendships with those not so outspoken. After Rev. Davage, he spoke out against it. He spoke out against almost (everything); he ran for several offices and I guess he decided to shut his

mouth like in his other jobs (). But this job then (was?) the last job he had was Human Relations Commissioner and any time any of us people felt discriminated against about housing, whatever, () and most of the time, he was--if you had a good case, or if you didn't--why he'd just tell you if that person was in their rights.

Q: Was this during the 1950's?

A: No, it was 1967. But he started in the '50's. That's when Rev. Davage start.

Q: Yes, but Tent City, when was that? in the '50's?

A: Tent City was in the early '50's. See, I'm not (sure of that).

Q: Can you tell me anything about the history of black churches in Middletown?

A: Well, I can say something about them. We had two, oh, no, you're speaking about Middletown? Well (AME) Zion on Cross Street (AME), not this church. That's one of the oldest churches in the city of Middletown that was given to the colored, deeded in the sixties, 1860's, maybe earlier.

Q: That church was here long before?

A: A long time, a long time before any of us around here living know about it and the church I belong to, the Zion Baptist Church just recently ---- end of interview--incomplete.