

RELIGION AND SOCIAL LIFE IN DELRAY BEACH

STRAND A			
TIME, CONTINUITY AND CHANGE			
INFUSION POINT	BENCHMARKS	REFERENCES	SUNSHINE STATE STANDARDS
1890 - 1930	<p>A.2 Understand how beliefs, decisions, and chance events have been used in the process of writing and interpreting history.</p> <p>A.3 Identify and understand themes in history that cross scientific, economic and cultural boundaries.</p> <p>A.5 Use chronology, sequencing, patterns and predication to examine interpretations of an event.</p>	<p>Bryant, Isa H. <u>We Are Florida</u>. Florida Black Historic Research Project, West Palm Beach, Florida, 1996.</p> <p>Cayce, Pat. <u>Designation Report of the Susan Williams Historic House</u>. Historic Planner for the City of Delray Beach, 1997.</p> <p>Colburn, David R. and Jane Landers. <u>The African American Heritage Of Florida</u>. University Press of Florida, Gainesville, Tallahassee, Tampa, Boca Raton, Pensacola, Orlando, Miami, and Jacksonville. Board of Regents of the State of Florida, 1995.</p> <p>Deans, Helen E. by and Patricia F. Spears. <u>Florida Pathways To Progress</u>. Pathways Publishing Company, Inc., 1979.</p> <p>Farrar, Margo Ann and Cecil W. <u>From Sapling To Sturdy Oak</u>. Star Publishing Company, Inc., Boynton Beach, Florida. 1975, St. Paul's Church in Delray Beach, Florida.</p> <p>Porter, Kenneth. <u>The Black Seminoles</u>. Revised and edited by Alcione M. Amos and Thomas Senter. Board of Regents of the State of Florida, 1996</p> <p><u>Delray Beach - 1895 – 1995</u> A pamphlet produced in honor of the Diamond Jubilee of the City of Delray Beach. Historical advisors: Kenneth Ellingsworth, Tina Eno, Buster Musgrove, Leroy Croft, Spencer Pompey and Roy Simon. Copyright 1986. Published by Delray Beach Chamber of Commerce.</p>	<p>SS.A. 5.3.2</p> <p>SS.A. 5.4.8</p>
			GOAL 3 STANDARDS
			<p>3.1 Information Managers</p> <p>3.2 Effective Communicators</p> <p>3.3 Numeric Problem Solvers</p> <p>3.4 Creative and Critical Thinkers</p> <p>3.5 Responsible and Ethical Workers</p> <p>3.6 Resource Managers</p> <p>3.7 System Managers</p> <p>3.8 Cooperative Workers</p> <p>3.9 Effective Leaders</p> <p>3.10 Multiculturally Sensitive Citizens</p>

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GOAL: Students will understand the importance of the **Caribbean** Diaspora as a binding factor in the growing African American Community in Delray Beach.

INFUSION POINT

OBJECTIVES

1890 - 1930

Students will be able to:

- Explain the **Caribbean** Diaspora to the growth of Linton/Delray and discuss the role of African American churches in the lives of African Americans living in Delray Beach, FL.
- Demonstrate an understanding of both the exact and relative locations of African American neighborhoods in Delray Beach.
- Understand the cultural differences between the Bahamian newcomers and settlers who migrated to Linton/Delray from northern Florida and other states.



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1890-1930	<p>African slaves brought with them, on the slave ships, their religious styles and beliefs. These are traced back to the 1600's in West Africa where some of these behaviors are still practiced today. Regardless of the differences in the way they worshipped, the Africans who came here felt the need for spiritual guidance in their lives. The African American church was, and still is, considered an important part of a community.</p> <p>The first <u>Christian</u> church organized in Delray Beach was Mount Olive Baptist Church. In 1895, a group of Baptists began meeting in the Fagan Henry packinghouse and carried out their religious practices. On March 8, 1896, they became officially organized under the leadership of Rev. N. B. Williams. There were about thirty people.</p> <p>Mount Olive Baptist Church is listed on the historical records as the third oldest religious church in Palm Beach County. January 26, 1898, church trustees, Albert Cohen, Ed Chambers, and Fagan Henry bought, on behalf of Mount Olive Baptist Church, Lot 7 Block 28 from the Model Land Company for \$1.25. They built a small wooden building, which was completed in 1899. Unfortunately, that building was destroyed by the 1928 hurricane. In 1929, they rebuilt a concrete building. Mount Olive has always been a center for community and civic affairs. It allowed the members of Mount Tabor AME Church to worship there until they were able to build their own. It was the place where citizens could go to get information about city affairs and city officials. It was used for school activities, such as graduation exercises, plays, and Parent/Teacher Meetings.</p> <p><u>Saint John Primitive Baptist Church</u> was organized in 1914 in Jim Monroe's packing house. The organizer was Deacon Richard Muse, who had come to Delray to visit his son and family. Because he was an ordained Deacon, he offered to help these struggling members organize and maintain a spiritual program. In 1915, Rev. Henry was called and became the first</p>

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1890-1930	<p>pastor. The worship site was changed to St. Paul Methodist Church building where services were held one Sunday per month. In 1917, the members were able to buy land and build a small church on NW 1st Street and 3rd Avenue.</p> <p><u>St. Matthews Episcopal Church</u> was organized in 1908 in the home of Marian and Timothy Clark. These pioneers migrated from the Bahamas in 1900 and wanted to continue their religious church services in the manner in which they were taught. They had a quiet style that was programmed quite differently from the Baptist and Methodist. This church was organized by Bishop William Gray, a white Episcopal missionary. Almost all of the migrants from the Bahamas joined this church. When the congregation became too large, they held services in Mrs. Reynolds vegetable packing house until they built their church. The first building was destroyed by the 1928 hurricane; however, within two years the members built another that is the one they worship in today.</p> <p><u>Saint Paul African Methodist Episcopal Church</u> was organized on November 19, 1897 in Fagan Henry's vegetable packinghouse. When it was organized, it was given the name "Mount Tabor African Methodist Episcopal Church". The members of Mount Tabor shared the vegetable packinghouse with the members of Mount Olive Baptist Church to hold their religious services. Their first church building was built in 1902. This building was destroyed during the 1928 hurricane. Several years later a larger church building was constructed.</p> <p>There are many more churches in Delray Beach today and several major styles of worshipping, but emphasis on religion was, and is, the most important social activity in the African American Community of Delray Beach.</p>



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INFUSION POINT	CULTURAL CONCEPTS/INFORMATION
1890-1930	<p data-bbox="415 337 541 370"><u>Social Life</u></p> <p data-bbox="415 412 1927 1068">Those who examined the records of slave masters on the various plantations realized there were differences in the handling of slaves. Many slave masters found it wise to permit slave marriages, others did not. Some allowed socialization among slaves from other plantations, especially on weekends; others did not. Some treated their slaves with compassion and kindness while others did not. The policies of the slave owners were reflected in the behaviors of the slaves when they fled to Southeast Florida. They became allies with each other and the Indians, but formed small communities according to their experiences and beliefs. They, in a sense, were separated in their own community. However, their economic and financial needs led to the demise of this practice, but not before hard feelings and disputes had taken place. The personalities of settlers from the Caribbean, mainly the Bahamas, were considered aggressive, more motivated and ambitious. The personalities of the settlers who migrated from North Florida and the other states were just the opposite. In the late 1800's and early 1900's, there were basically two groups of African Americans in this area. The <i>Nassaws</i> and the <i>Mericans</i>. However, as time passed, this was completely annihilated.</p> <p data-bbox="415 1117 926 1149">The neighborhoods that were formed were:</p> <ol data-bbox="426 1190 1917 1222" style="list-style-type: none"><li data-bbox="426 1190 1917 1222">1. Frog Alley. This was located on Southwest 5th Avenue from Atlantic Avenue, South to 4th Street. Many African Americans



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STRAND A TIME, CONTINUITY AND CHANGE

INFUSION POINT	CULTURAL CONCEPTS/INFORMATION
1890-1930	<p>from the Bahamas settled here. They bought their land from Mrs. Emma Reynolds, a daughter of Mary Cohen. Mrs. Reynolds and her husband invested in a large parcel of land between 3rd and 4th Street, Southwest. They built several rental houses. Their land holdings were known as “Reynolds’ Quarters”. The name, “Frog Alley”, was given to the entire area because during the rainy season, when many frogs became active in their mating activities, their croaking was loud, seemingly endless.</p> <p>2. Hanna Town. This was the area of Northwest 3rd and 4th Avenues, between Northwest 3rd Street and Lake Ida Road. This was also a Bahamian neighborhood. The patriarch, for whom this area was named, was George <i>Pa</i> Hanna, who came from Bimini, in the Bahamas in 1896. He had a large family and most of his children and other relatives cared for him in his older years.</p> <p>3. Greens Corner is the area of Northwest 5th Avenue between 2nd Street and Lake Ida Road. This area was also known as The Sands. Joseph Green, George Henry Green and their families settled in this area. These settlers were from North Florida. The Sands also extended across Lake Ida Road and included a neighborhood called Davis Town. The African Americans who lived in Davis Town were the families of Austin Phoenix, George Cooper, Anderson Collier, Nellie Brown and Willie Jones. In the early 1950’s, these families’ homes were relocated south of Lake Ida Road and a concrete barrier was erected to separate “white” town from “colored” town. The area was named Chevy Chase. The barrier still exists.</p> <p>4. Monroe Quarters was the area between Northwest 6th and 7th Avenues on 1st Street. James and Nellie Monroe bought</p>

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STRAND A TIME, CONTINUITY AND CHANGE

INFUSION POINT	CULTURAL CONCEPTS/INFORMATION
1890-1930	<p>most of that land and built several rental homes. These land owners and the settlers who lived there were from North Florida.</p> <p>5. The Redline was a group of houses located on the east side of Northwest 3rd Avenue between 1st and 2nd Street, Northwest. They were built by a white settler, Mr. Allen and later bought by Jesie Greens. They were bedroom rentals, all painted red with tin roofs. There were several outhouses that were shared by the tenants. Most of the Redline occupants were families who came to Delray and worked for the railroad.</p> <p>6. Joe Reynolds' corner today is the vacant lot on the southwest corner of Atlantic Avenue and 5th avenue. At one time, Mr. Reynolds, who was the son of Mary Cohen, owned and operated businesses upstairs. This building was strictly off limits to children and citizens of high moral standards. By today's standards, African Americans of Delray Beach settlers would be considered ill clothed, under-fed, ill-housed and under-privileged. But they did not know it. They were, and still are, self-supporting and always striving to maintain high morals.</p>

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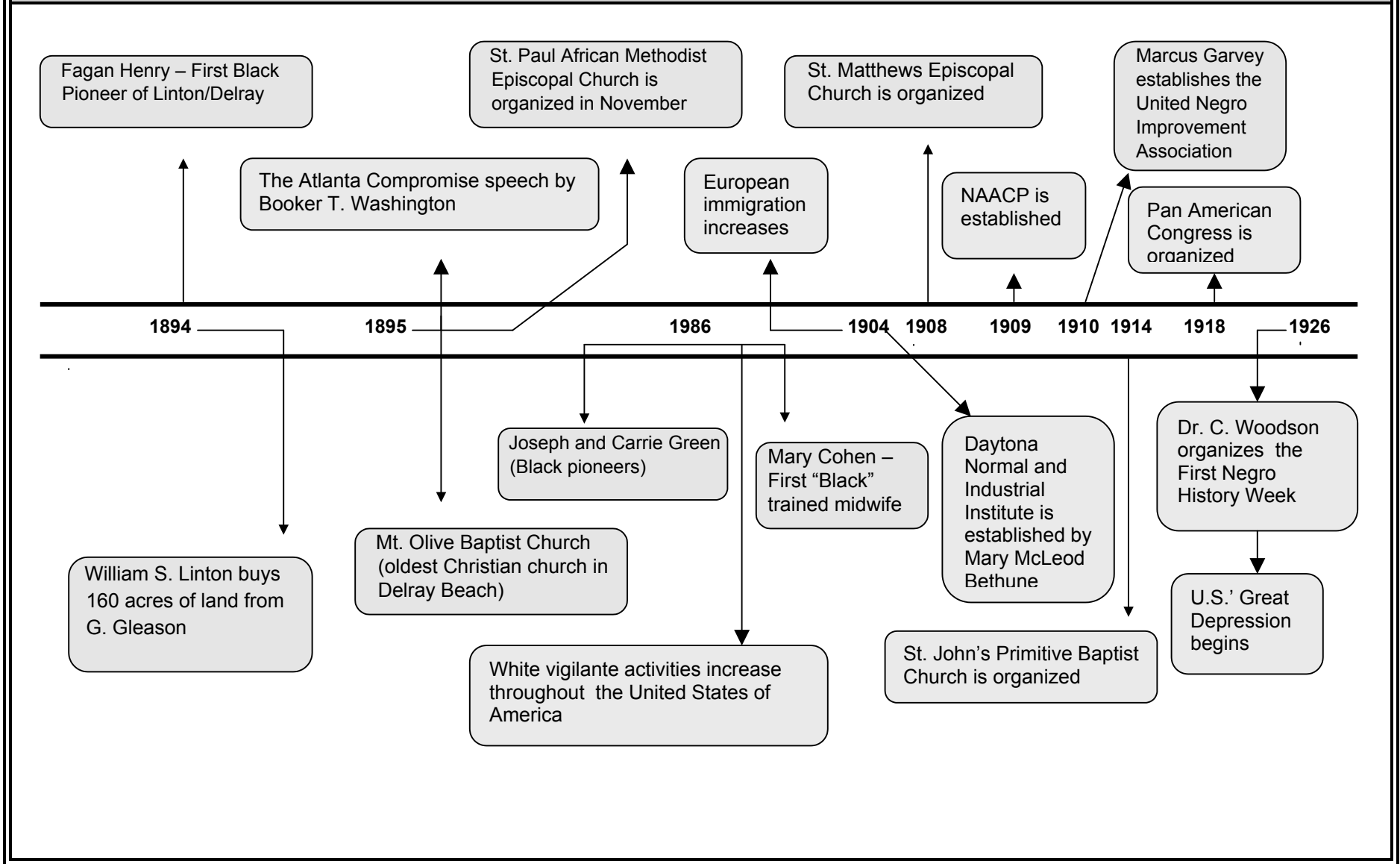
INFUSION POINT	LINKAGES TO AMERICAN HISTORY
1890 - 1930	<ul style="list-style-type: none"> ➤ 1894 - William S. Linton buys 160 acres of land from G. Gleason. ➤ 1894 - Fagan Henry – First Black pioneer of Linton/Delray. ➤ 1895 - Mt. Olive Baptist Church is established (oldest Christian church in Delray Beach). ➤ 1895 - St. Paul African Methodist Episcopal Church is organized in November. ➤ 1895 - The Atlanta Compromise speech is delivered by Booker T. Washington. ➤ 1896 - White vigilante activities increase throughout the United States of America. ➤ 1896 - Joseph and Carrie Green (Black pioneers). ➤ 1896 - Mary Cohen – First Black trained midwife. ➤ 1904 - European immigration increases. ➤ 1904 - Mary McLeod Bethune establishes Daytona Normal and Industrial Institute, which later becomes Bethune-Cookman College. ➤ 1908 - St. Matthew Episcopal Church is organized. ➤ 1909 - NAACP is established to fight for the rights of African Americans. ➤ 1910 - United Negro Improvement Association is formed by Marcus Garvey. ➤ 1911 - The National Urban League is formed to fight for economic development and the rights of African Americans. ➤ 1914 - St. John’s Primitive Baptist church is organized. ➤ 1914 - World War I begins and continues to 1918. ➤ 1917 - Thirty-nine African Americans are killed in riots in East St. Louis, Illinois. ➤ 1918 - Pan American Congress is organized by W.E.B. DuBois. ➤ 1921 - Black Culture is recognized through the beginning of artistic works embarked upon during the Harlem Renaissance ➤ 1926 - The first Negro History Week is organized by Dr. Carter G. Woodson. ➤ 1929 - The Great Depression in the United States begins to expand.

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TIME LINE: 1890 - 1930



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INFUSION POINT	DEFINITION OF KEY TERMS
1890 - 1930	<ul style="list-style-type: none"> ➤ African Methodist Episcopal Church – Hierarchy of church leadership that includes lay people ➤ Bahamas – An independent country composed of over 700 islands. It is located in the Atlantic Ocean between Florida and Hispaniola ➤ Baptist – A member of the Protestant faith who believes that baptism should only be performed on adult members ➤ Caribbean – An extension of the Atlantic Ocean. A series of archipelagos between Central America, on the west and South America, on the east ➤ Christians – Persons who believe in Jesus Christ, and who follow his religious teachings ➤ Congregation – A group of people who have assembled for a specific purpose ➤ Diaspora – The deliberate scattering of a group of people ➤ Episcopal – A church that is controlled by a bishop or bishops ➤ Frog Alley – A Delray neighborhood that was located on SW 5th Ave, from Atlantic Ave., south to 4th St. ➤ Green’s Corner – A Delray neighborhood that was located in the area of NW 5th Ave. between 2nd St. and Lake Ida Rd. ➤ Hanna Town – A Delray neighborhood that was located between NW 3rd St. and Lake Ida Rd. ➤ “Mericans” – This nickname is given to the native African Americans by the Bahamian settlers ➤ Monroe Quarters – A Delray neighborhood that was located between NW 6th and 7th Avenues on 1st St. ➤ “Nassaws” – This nickname was given to the Bahamian settlers by the Native Americans ➤ Pioneer – A person who ventures into unknown territory to settle and change lives ➤ Redline – A Delray neighborhood that was located on the eastside of NW 3rd Ave between NW 1st and 2nd St.

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RECOMMENDED STUDENT ACTIVITIES

Language Arts

- Students will write a “Big Book” story, complete with written narratives and pictures on the lives of African Americans in Delray Beach between 1880 and 1930.
- Research and report the differences between the Episcopal Church and the African Methodist Church.
- Write a news documentary on Mount Olive Baptist Church.

Science

- Students will analyze the construction methods that were used to build Mt. Olive Baptist Church in 1899.
- Students will research, write and report on how the early settlers had their basic needs satisfied, i.e., food, clothing, and shelter.
- Create a neighborhood fruit stand that includes fruit that can withstand the South Florida weather.
- Research and report the food resources of South Florida.

Curriculum Infusion

Mathematics

- Students will convert the \$1.25 that was used to purchase land in 1898 to what \$1.25 would be worth in today’s economy.
- Students will determine the land size of the African Community in 1880. Use the formula for perimeter $L \times W = P$.
- Determine the dimensions of each neighborhood: Frog Alley, **Hanna Town**, Greens Corner, Monroe Quarters, The Redline, and Joe Reynolds Corner.

Social Studies

- Construct a street map of the African American community in Linton/Delray in 1890.
- Describe some of the accomplishments and obstacles that the early African American pioneers faced in Linton/Delray.
- Create a chart showing the importance of the relationship between Africans and Native Americans.

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RECOMMENDED STUDENT ACTIVITIES

Humanities/Arts

- Students will construct diagrams on the life of one of the African American neighborhoods in the early 1900's.
- Develop a play or role-play sketch, which captures the life of early settlers in Delray in establishing the community and church.
- Reconstruct a scale model of **Hanna Town** and Red Line houses.

Curriculum Infusion

Critical Thinking Skills

- Students will compare and contrast the similarities and differences between the Bahamian settlers and the Native African American settlers.
- Students will create a family tree.
- Write the pros and cons of what slave masters had to deal with in the handling of slaves.

Research Skills

- Investigate and report the role of a Deacon in African American churches.
- Investigate and report on the African American community and Henry Flagler's railroad in Delray Beach.
- Investigate and report the **Caribbean** Diaspora that molded life in Linton/Delray.

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STRAND A TIME, CONTINUITY AND CHANGE

INFUSION POINT	RECOMMENDED STUDENT EVALUATION
1890 - 1930	<p>1) Students will be assessed on their knowledge of exact and relative locations of churches and neighborhoods in Delray Beach between 1880 and 1930.</p> <p>2) Students will be assessed on their cultural knowledge of the Caribbean Diaspora and how it affected the growth of Linton/Delray.</p> <p>Pre/Post Assessment</p> <div data-bbox="464 581 1640 1162" style="border: 1px solid black; padding: 10px;"><p>K. CURRENT KNOWLEDGE – FORMATIVE</p><ul style="list-style-type: none">➤ Use a teacher made assessment instrument.➤ Use an instrument to assess students knowledge of the original of African Kingdoms, geography of Ancient Africa.<p>W. WHAT IS TO BE LEARNED? PROCESS</p><ul style="list-style-type: none">➤ Use unit contents and formulate assessment items.➤ Use journals, presentations, and portfolios in the process.<p>L. WHAT WAS LEARNED? SUMMATIVE</p><ul style="list-style-type: none">➤ Use journals and portfolios to assess gains.➤ Use multiple-choice exams.➤ Use product evaluation.➤ Use research papers and assess with a matrix.</div>

