Interview with
Dr. Arthur Mayo
December 13, 2007
Richmond, California
INT: Today is December 13th, and I’m in Richmond, California interviewing --

AM: Arthur Mayo

INT: And Mr. Mayo, you are starting off with the Revolutionary War was it?

AM: You mentioned that you met a lot of people from Nova Scotia, and I said they’re probably my cousins because what happened was blacks escaped from the plantations of South Carolina and Virginia, went to New York, were freed, and went to Nova Scotia, and they stayed there. There is a community in the back country of Nova Scotia called Upper Big Tracadie

INT: Say that one more time.


INT: Upper Big Tracadie.

AM: And what it is was the government gave some land to free slaves, and they stayed there. And they married one another. And in 1850 -- '60 -- they began to come down to the Boston area.

INT: 18 -- when say that again.

AM: ‘50 -- 1860. And many of them are there. And people married their cousins, their next door neighbors. Everybody is related -- so, they’re probably my cousins. You asked me how we happened to come to this project. It was the end of the 1930s --

INT: Can you tell me when you were born?

AM: I was born in 1936 in Boston.

INT: And tell me a little bit about your parents.

AM: My mother was born in 1912. She was born in Everett, which is outside of Boston. She is a second generation Nova Scotian who came down to the Boston area. My father was born in 1904. His parents are from North Carolina and Virginia. Both my parents’ parents came to the Boston area around 1890, 1891, ’92 thereabouts. They married in 1935 -- my mother and father. And they lived in various areas of Boston but primarily up on the Hill. I was born on Holyoke Street in the South End. About 1938 or
so, my parents and I and my sister moved up to Herald Street where we lived. And the --
oh boy -- that’s all for now. Thank you. Thank you very much. The South End -- lower
South End and upper Roxbury were being redeveloped at that time.

INT: Tell me what year this was?

AM: About 1937 -- 1938 -- and my understanding was that the free blacks came
through Boston in the 17th Century and lived in the North End. About 1800, they went
down to the north slope of Beacon Hill where the free blacks lived. The Irish came from
the old country. They moved in the same area, and the blacks moved out to Roxbury.

INT: So, that would have been the West End.

AM: The West End -- yes -- to Roxbury.

INT: I just recently heard that story how the upper -- like business owners blacks
were there in the West End because I lived by the West End.

AM: I think they were freed blacks.

INT: Freed blacks?

AM: Yes, because the first African meeting house was built in 1806. So, there were
no slaves left in the Boston area, and the church was built by free blacks. I think they
were domestics, and they worked in the homes of people in the West End of Boston. I’m
told that the area around the projects was in decline. And I don’t know anything about it
-- but it was.

INT: You mean the Lenox Project.

AM: And so they tore the buildings down, and they built projects. I was a young
child when we moved into the project. It was probably about 1939. I’m not sure of that
-- but that’s about right -- 1940. And I can recall the projects being very homogenous.
Most people who lived there were second and third generation Bostonians. This is before
the migration for World War II -- we came from the South. The families were the
conventional old fashioned families with the father, mother and children. The class of
people -- probably they were upper/lower class and maybe lower middle class for black
people at that time. I recall that the fathers worked for the military in the arsenals --
munition factories -- had a good living. Many of the mothers didn’t work, and if they did
work, they worked as domestics. There was a lot of discrimination in Boston so black
folk couldn’t get a job in the trades or in the banks or things like that.

Outside of the projects, across the street, on one side of Lenox Street, I guess, the
south side is where the project was, and on the north side of Lenox Street between Lenox
and Northfield Street, I think that’s the name of the street, there were the old houses that
probably were in the same area where the projects were built, and they were in severe
decay, in decline, and many of them were vacant. And so, it was very obvious where we
lived was an oasis within the blithe of Roxbury.

My mother tells me that you had to wait for a long period of time to get on the list to
get an apartment in the projects. And because of that, it meant that the immigrant
families from the South could not get in because they weren’t there long enough. They
didn’t know the people that you had to know to get onto the list. So, that being the case,
it was a very unique culture within the projects. It was, from my point of view, a very,
very wonderful place to live.

Since the project just opened, I remember there was a person named (Seaky)
Robinson who ran the physical part of the projects. He was in charge of the gardens and
buildings and things like that. And Victor (Bino), I think, was the manager of the
projects. And the two of them walked through the projects and were very, very proud of
what was there -- what they were managing. And that atmosphere pervaded throughout
the entire community. You knew that you were not to walk on the grass. You knew you
were not to go over the fences. You just knew. So, that being the case within a
homogenous community with a concerned management, a brand new facility, the people
who lived there felt privileged to live there. And I can recall in my youth that people
would come from the surrounding community into the projects to play because we had a
swimming pool and places to play, and they had organized programs. My mother, I
believe, was one of the first persons or the first person to develop a social program for the children at the projects.

INT: Can you tell me her name again?

AM: Doris Mayo. And I recall that she was the Brownie leader, Girl Scouts leader. They used to have movies on one night during the week -- I don’t remember what it was any longer -- she ran that. There were dances. She ran that. There were all kinds of things going on that as a young child I wasn’t really aware of it. But as I look back upon it, I remember, and then I spoke to my mother about these things -- she’d say -- yes, I did this -- did this -- did that. So, it was a very, very healthy community. There were no drugs. There were some people who drank too much. But often times, they came from outside of the project into the area. I don’t think there was any crime. But again, I was a young kid, and I wouldn’t know whether that was happening or not.

INT: Because they were more protected.

AM: I think so. I did know that down at the corner of Mass. and Columbus Avenue, which is about maybe four blocks away or thereabouts, it was no mans land. I knew all kinds of bad things were going on there even as a young kid. I just knew what was going on. But it didn’t come into the projects. So, for me it was a wonderful opportunity to be young. I went to a Twelfth Baptist Church, which is on Shawmut Avenue, and it was for me a very, very important part of my community. There were two ministers -- one is William Hester -- Reverend Hester who is a very, very distinguished minister from Georgia, who was probably the quintessential adult respected leader from the South. He was the minister till about 1952 or something like that. And then Michael Haynes became the minister. And Michael was a different kind of minister. He is a with-it, together urban activist, community organizer, socially concerned, motivating person. So, it was a different type of experience with Michael. I knew Michael better than Reverend Hester because I was closer to Michael’s age.

Schooling -- my mother organized it so that we went to a school outside of the
community. We lived right on the border of the South End in Roxbury, and I didn’t know it at the time -- I went to the Louisa May Alcott School. I think it was on West Concord Street -- I don’t remember exactly -- for elementary school and the De White School, which is a few blocks south of Mass. Avenue. The demographics there was different in that South of Mass. Avenue, there was a poly god of people. There were Irish, Italians, Greeks, Germans, Poles, blacks, Jews -- all kinds of people. And most of them were probably again the same as my parents -- second generation Americans living in the area. I went to school with that. I guess those people were there because of discrimination as well against them. They were newcomers, and it was my opinion that in Boston in those days if you were not the “Bostonian” who has been there for a long period of time, you were an outsider to be looked down upon, and they also were discriminated against as well. So, there were small ghettos south -- I’m sorry -- north of Mass. Avenue, and there was a big black ghetto south of Mass. Avenue. I’m going to guess that the racial mix in my schools was maybe ten percent, twenty percent black -- I don’t remember exactly, but I’m going to guess that’s what it was.

INT: Would you like to stop while we’re eating?

AM: Yes. I was saying that life is full of near misses and near hits because of the fact that I went to a school -- remember I said Boston as a whole -- I had a very, very good education. The people in the projects -- many of them didn’t go to the same schools. They went to the schools on the south side of the projects. And that community was probably 90 percent black. It was mixed. It was the older black Bostonians and the newer immigrant Bostonians who lived there, and it was a place where the teachers turned over. Education wasn’t very good. Even as a young kid -- in the fourth or fifth grade -- I knew there was a difference in the schools.

INT: I was told this was the high --

AM: Yes, the high school.

INT: And that this was the Sherwin --
AM: Sherwin --

INT: The Sherwin School.

AM: Yes. And there’s a difference in education. And that was the benefit of having
gone to the better of the school districts even though I lived in the same project. And
that was engineered by my parents. And I’m forever thankful for having had that
beginning. Economics in the community -- there were no black businesses -- except
funeral parlors, I guess, owned by blacks.

INT: A woman that was born and came to Boston in 1924 told me that most of the
businesses -- or all the businesses she remembered, there were white Jewish men. But
she remembered hearing about a black woman who had a store on Washington Street
called Dolly’s or something.

AM: I don’t remember that. But she said her father was very strict, and they weren’t
allowed to go --

INT: On Washington Street?

AM: On Washington Street. Most of the stores were owned by non-community
people. I had a job working in a couple of those.

INT: Which ones? Do you remember?

AM: No.

INT: What did you do there?

AM: I was a stalker -- delivered groceries. Across from the projects from the flagpole
-- to a store person by the name of Al.

INT: The flagpole would have been here where the (voice fades) track was?

AM: This end -- this end. And I remember him. Mr. Pena -- that store there in the
same block.

INT: And there was Shawmut and Kendall.

AM: No, it was -- maybe Al was right in front of the flagpole and maybe three or four
down because this way was where Mr. Pena had his store.
INT: So, that would be on Shawmut -- midway between Lenox and Kendall.

AM: That’s right. And I believe John (Bino) whose name you may have heard already had a liquor store in that block, I think. And he’s Victor (Bino’s) brother.

INT: I don’t think I have -- I prepared -- but I don’t think it’s in this case -- a list of businesses -- people’s names -- schools -- streets that are gone.

AM: I remember Slade’s was down the corner of Hammond and Tremont Street, and that may have been black owned -- I don’t know. But they served Southern food black style. Estelle’s was between Northfield Street, I think, and Lenox Street. I remember those two businesses.

INT: One’s specialty was fried chicken -- Estelle’s -- and Slade’s specialty was barbecue because I know --

AM: That’s right.

INT: Is that right?

AM: That’s right. I remember the old Chickering Piano Factory was on Tremont Street between North Hampton -- I forgot the other streets -- on the corner of North Hampton and Tremont Street anyhow.

INT: Say that again -- Chick

AM: Chickering Piano Factory. And on this map, it would have been right about there. It takes up a whole block between Tremont Street and Columbus Avenue on one side -- on either side -- and North Hampton on the third side -- and the fourth side -- I forgot the name of that street.

INT: So, again, tell me -- because I’ve forgotten -- how old you were and what year you moved.

AM: I must have been 4.

INT: And that was when?

AM: In 1939 -- 1940. And I had a sister who was 2.

INT: And how long did you live there?
AM: We lived there from about 1950 -- and I’m guessing that parents earned too much money, and it was probably a main test in order to live in the projects -- so we had to move out - in 1950 -- 1952 thereabouts.

INT: Could you tell me what work -- I don’t remember if you told me what your father did?

AM: My father worked for the government. He worked at the Watertown Arsenal for a number of years and also for the Navy Yard -- I think in East Boston -- Navy Yard -- but Navy Yard anyhow -- for many, many years.

INT: And can you -- I’m thinking about -- you were telling me of the Twelfth Baptist Church -- just tell me -- if you can tell me something about what the life of the church was like -- what kinds of --.

AM: Well, the church for my family was the center of the community. Again, I was a young kid, so the things that I did was -- Sunday School and the choir -- basketball teams. Under Mike Haynes’ leadership, we had a club called the Pi Kappa Kappa Club, which is probably preceding the club you told me about.

INT: Exquisites.

AM: The Exquisites. And Mike’s thing was education. It probably still is. And the purpose of the club was to motivate young people to go to school and to college and have a career. And I think that most of us in that group did all of that. So, that was something that we did. So, socially it was a very, very important part of the community for me. Now the Shaw House was across from the old church down on Shawmut Avenue. But because I went to school in the South End, some of my orientation was toward the South End. I recall going to the Boys Club down on Washington Street -- is that Blackstone Park?

INT: Yes. This seems right.

AM: So, it was on the east side of Washington Street near the cathedral downtown because some of my classmates lived in that area. I also went down to play with them.
So, I had a dual existence. I was in both communities because of where I went to school. I attended the South End Music School in Rutland Square because of the dual existence. I keep on saying it’s near misses. And so, and I took music lessons from the age of maybe 5 till -- I told my parents I wouldn’t do it anymore -- maybe 12 to 13. And I think it’s very important having motivated parents who direct you and take you -- and take advantage of things that are available in the community.

Every Sunday afternoon as a young kid, there’s Ronnie, and Milton Paige and I would go someplace. And one of the places we would go to is the Museum of Fine Arts because on Sunday afternoon they had concerts, and they gave milk and cookies to the young kids who came. And so, we went often to the museum and saw many, many things there because of milk and cookies. And I recall one of our weekend things -- just the three of us -- went down to Logan Airport and were looking at a plane, and I’m guessing we were 10, 11, something like that, and a pilot saw us, took us onto the plane, and we sat in the cockpit -- the things you’re bringing back to me -- because I hadn’t thought about it in a long period of time. And again, I think this was a different time. I don’t think that I was unique. I think it’s just uniqueness of the project and the culture of the time. I think that many kids had the same experience as I did for being in the project. It was a wonderful place.

Education was excellent, and it was available to everybody. After I finished at De White School, I went to Boston Latin School.

INT: So, when would that have been?

AM: 1954 -- no, 1948. I went there in the seventh grade. And I went through a six year course. I finished in 1954. And with the foundation I had from my church -- from the projects -- from my parents -- going to Latin School absolutely made my life because I learned how to compete. I learned how to study.

INT: What were the numbers like then -- I mean in terms of how many other black students might there have been there?
AM: I don’t remember but maybe out of a class of fifty -- there were five. I don’t remember. It was an all boys’ school at that time, but there were very, very few of us. I think in my graduating class, there were five of us who finished.

INT: And did any of them come from the same neighborhood?

AM: No. Most of them lived up on the hill, which was a more middleclass community than the projects. The projects were looked down upon because of public housing, I guess. I had some friends -- of course, they went to Latin School -- they’re my classmates -- maybe in a (inaudible word: 14:01-3) I can think of -- Bobby Watkins who was a year behind me.

INT: Say the name again.

AM: Bobby Watkins. He’s in Washington D.C. He’s an attorney -- and Robert White was -- he passed away. I think he was a community organizer -- and all of us have gone on to grad school and things like that. So, a combination of factors I told you about made that very, very easy to do. I have gone back to the projects in the past ten years, and from the way I talk to you, you can tell I have very fond memories of the place and think it was very, very good. And now when I see the place tarred over, broken windows, buildings painted white -- white bases -- search lights on the buildings -- it’s just no more grass -- no more white picket fences -- it’s a disaster. I don’t know anybody there. And so, I don’t know how it is to live there. But you can never go back home because it’s never ever the same. But it has to be very, very difficult from looking at it.

When I go back to Boston, very, very few of my friends who grew up in the project are still in Boston. They’ve all moved out. They moved first to Lower Roxbury and then to Mattapan and to West Roxbury and to Brockton and on and on and on and on --

INT: Milton.

AM: Milton -- on and on and on. And that’s where they live. So, people that I see aren’t part of my community. I’ve lost touch with the people who are there now. I guess my connection now with Boston is the church and a few friends.
INT: Do you have any memories of this area here?

AM: I didn’t go up to Ruggles Street area too often I did -- but since the project was the center of the community -- unless you’re going to somebody’s house, you wouldn’t go up there to play because the play areas were across the street -- out my door.

INT: You had mentioned to me that you had lived on -- did you say Trodder?

AM: Yes, 9 Trodder Court. I think 633 Shawmut Avenue -- and I think Ramsey Park is across the street now from my old building. I think so.

Those are freed blacks from the 17th Century that you’re talking about. As an aside, I just took a trip from the (Isle de Gorey 19:47 -3) in Senegal -- and I crossed the ocean to Salvador in Brazil. Do you know what I’m talking about?

INT: Yes, I was in Senegal two years ago.

AM: And so taking the trip on an ocean liner, saw an ex-slave going luxury across the Atlantic Ocean to Brazil where most of our slaves went. It was a very, very extraordinary emotional experience doing that -- to see the dungeons -- to go across and see our brothers and sisters in Brazil.

Well, I was in Kenya maybe twenty years ago, and I heard that there was a promotional luncheon that the Kenyan government was putting on for airlines and tourist agents where they were going to serve indigenous food of Kenya. So, I talked my way into it. I went to it. And the food was the same as the food in the South -- rhubarb -- chitlins -- sweet potato -- all the things that I know about from the South are from West Central Africa but is from Africa. And it’s interesting seeing how the cultures come from Africa over to America.

Why is there a need for a new museum? Isn’t the museum up on Walden Avenue the African-American Museum?

It’s old home -- that’s why.

The West End Museum of?

I think it’s a different time, though. Vinny is much older than I am -- because I don’t
recall ever going to the West End. When I was a kid, I was told that the blacks have been there for a period of time. But the movement of -- the migration of blacks I think in the West End through the South End through Roxbury was complete by the time I was a kid, although I did leave Roxbury very, very young. I went to Latin School. Latin School was a way from Roxbury, so maybe I didn’t have a chance to do that. But I don’t recall my friends ever going there. You had to have a car. Nobody had a car.

One of the things that I regret in my education is that education was so very Eurocentric and Boston centric. At Boston Latin School -- in the auditorium, they had busts of presidents, governors, famous people. People came to visit the school -- musicians. I recall Leonard Bernstein coming to the school -- Nobel Prize winners. And everything revolved around Boston. The Puritan ethic and what the Bostonians did for the country. And there was never ever any discussion about the first peoples of America or the American Indians -- never discussion about blacks. I didn’t know there was such a thing as a freed black. I didn’t know what the term meant. And I went to one of the best two or three high schools in the country at that time. And I hope that this is not still the case.

Same thing -- that’s right. That’s right.

Well, I understood the word underground railroad. But I didn’t know that my church -- a small Baptist Church was involved in that. I didn’t know that. And Cops Hill -- I didn’t know about that.

It was in the 1600s though. That’s a long time ago.

Well, if they don’t teach you about it, and I guess also if you were not white, you were not of any value. I’m guessing they didn’t teach about that.

In the British Colonies at that time, probably Barbados was where they went. What happened was when the slaves came from West Africa to Barbados -- this was the nearest land in the Western Hemisphere from West Africa. That’s why they went there. And it was also the first British Colony in the Western Hemisphere. The Dutch had been in
Brazil, and the Dutch when they were kicked out by the Portuguese in the early 1600s
went to Barbados, and the Dutch had established plantations with slaves in Brazil. And
ythey brought it to Barbados. And so most of the slaves who came from Africa went to
Barbados first. It was a long time before Jamaica was even owned by the British. And so,
that’s how most slaves were treated. So, they probably went to British West Indies.
Honduras belonged to the Spanish at that time.

When I was a young kid, there’s a place at 558 Mass. Avenue -- the Colonist Club of
Massachusetts or something like that -- and it was a mansion. It was so clear. And then I
went back maybe five or six years ago to photograph it -- it’s in disrepair. And it’s so sad
seeing that.

The 30s were a different time. The migration from the South from 1890 to 1920 --
1930 went to Detroit -- Cleveland -- I guess New York, St. Louis, Memphis. They
didn’t get to Boston. And so, Vinny Haynes’ era -- these were people who had been
there for a long period of time. So, it was a developed community. And I’m guessing
even though everybody was poor, they kind of knew where they lived. They had a
culture, and they had time to do things like that. In my time, I don’t remember any of
that, and I was pretty active in the community. I did lots of things, and it wasn’t going on
while I was there. I would have loved to have learned that. It may be -- when I was a
young person, you mentioned the word Melados -- and I’m of color -- and I was aware of
the fact that there was a color line -- a cast, if you will, of the light-skin blacks and the
dark-skin blacks.

I don’t want to hear it. But it was a problem. And I think that we were more focused
upon people who were trying to move into that upper class based on color. There’s a
church called St. Mark’s Congregational Church up on -- I think it’s Townsend Street -- I
have forgotten -- and the light-skin blacks went there. And I was aware of that. And the
blacks were focused upon that. We were fighting amongst ourselves as opposed to
talking about us as a race and being part of who we were. Discrimination was severe
when I was a young kid. I can recall having gone to Latin School and being a good student and all that kind of stuff -- a lot of my classmates would get jobs in banks in the summer time. They wouldn’t hire me because I was black. And that’s part of the reason why I left Boston. I had had the best education. But I felt that I was going to be suppressed and repressed because I was a black. I lived on the best block on the best street in Roxbury where blacks lived. I couldn’t find an apartment outside of the ghetto, and you couldn’t get a job, and I felt that there was no future for me in Boston. And that’s why I left. I didn’t have any hope.

You mentioned that you went to Orchard Park, and there were rats in the area. I don’t recall seeing rats. But I do recall seeing homes in great disrepair, locks where places were empty. And I was so despondent about that. I said to my wife that I wish that all the people at all those houses with all of their belongings -- I have a place for them to go -- and then we need to have somebody start a fire and have a hurricane come up and fan the flames and burn it down. It was so terrible.

INT: Have you seen it recently because they got a Hope Six -- a Hope something grant and reduced the number of buildings and put new faces on it. It actually looks like a Cape Cod Village.

AM: Where?

INT: Orchard -- it’s now called Orchard Gardens. And Edna (Bino) --

AM: What?

INT: Edna (Bino) -- several years ago -- many years ago -- went to the City of Boston and said she had this dream for a school.

AM: Same (Bino) family?

INT: Yes.

AM: Victor and John?

INT: Yes.

AM: That’s wonderful. Are their parents participating in the school?
INT: That I can’t say.

AM: I think that is the key. The schools in Boston -- they’re okay. But the parents did participate. And I think you have to have parents participate in the school activities. It makes everybody more honest. It makes the teachers more responsible. And it makes the School Board downtown more responsible because the parents are complaining about or extolling -- what is good and bad in the community. And I don’t recall any of that when I was a young kid. Now maybe it went on. I just didn’t know. But there was really no discussion about it.

INT: So Reverend Haynes had thought there was -- I’m going back to talk about the project -- the Lenox Street -- the Lenox Project sale -- he thought there was like a wading pool.

AM: Right here.

INT: Right here? That was this?

AM: That’s my building. I lived right there.

INT: Right there?

AM: Right here. That’s it. That white structure. I lived right here -- that’s at the front of my door.

Do you want a CD disc or DVD and send it to me?

INT: Have you heard of sendspace.com? It’s a public FTP site.

AM: I’m not too swift. Put it on a DVD. The resolution will be better anyhow than downloading, I think. No? That’s fine.

INT: Did you give me your card?

AM: I did in the very beginning.

INT: Is there any other story or anything else as you look at this photo that you can think about?

AM: I recall going over to Cotter Playground because we were a block away from there and playing. That was the playground for the project. And they had tennis courts
there and baseball and football and used to flood the park and at the time used to go ice skating there. And Northeastern is just across -- there used to be train tracks beyond that. I don’t think it’s there anymore. And Northeastern was across the train tracks -- on Huntington Avenue. So, I had a very, very complete life. And when I came to California -- I’m a physician -- and I was an intern. I had no money. And my wife and I were trying to find a place to live. So, I went down to the place -- a house in the projects -- because after all, that’s where I grew up, and they laughed at me. They said -- no. You don’t want to do that. Get an application. So, I’m thoroughly brainwashed.

I lived in a community as an adjunct to white communities. So, they were tied together. Upper Big Tracadie was a community about 20 or 30 miles back into the countryside. And the people stayed there from 1787 to the present. And there were 30 families -- 75 first -- then there were 30 after a few years, and they all married one another. And Parish, Gordon, Day, Rettick) -- it goes on and on and on. They’re all related. So, any name you think you can find in Nova Scotia, it’s probably the family. And then they escaped from there to bigger towns -- to Halifax and places like that.

What? Oh, I saw that -- just up in Hammond Street -- I saw that. I can recall going into the alleys and collecting cans -- for two cents a piece. That’s just across the street. I saw all of that.

**INT:** This is probably a little after you -- the Color Guard -- when they have the color guards -- the different churches had --

**AM:** I belonged to St. Richards Color Guard. Vinny did this, huh? It’s his name here. Yes, I was a drum major as a matter of fact.

**INT:** You were?

**AM:** Yes, believe it or not.

**INT:** So, now tell me about St. Richards Color Guard.

**AM:** It was something in the community, and I liked musical instruments. So, I went and joined. I’m not Catholic. I went to Mike’s Church. But a lot of the kids in the
community went there to perform. They had competitions and things like that.

INT: Do you remember -- when I spoke to you -- the man who was able to tell me about the Color Guards -- his name was -- well, I don’t think it was (Damusa Quaabid) when he was --

AM: That’s probably his new name. Yes, we did that. I’m guessing -- what year that would have been -- 1946 to 1944 to ’48, ’49 -- I was still a kid. I wasn’t at Latin School yet. It really was a community event where people did things together.

END OF INTERVIEW +++

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Dr. Arthur Mayo
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Lower Roxbury Black History Project