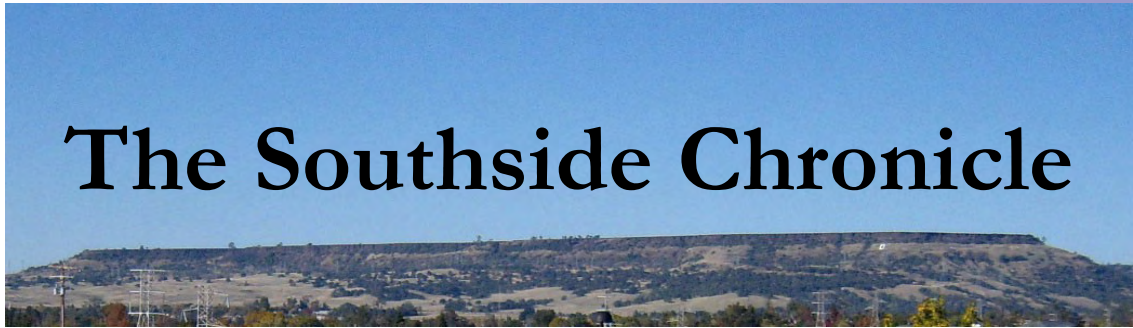


March 2011

Volume 3 Issue 1
Oroville, California



The Southside Chronicle

President's Message

By Dr. John H. Rivers

Greetings and good health and prosperity in 2011,

As the Society enters the third year in our journey, our energy is high and our vision is clear and promising. We will resubmit our grant proposal to the State to construct an Historic Center and Family park. The proposal will be prepared and submitted before the deadline date in July, 2011. We were not selected in the first round awards, but our proposal is very competitive, which strengthens our confidence of receiving funds in the second round.

The Board's planning committee is currently working hard on a plan for the third annual reunion which will be held during the first weekend in November, 2011. Specific information on the programs and activities will be mailed in April. Please save the date and plan to register early for this historic and wonderful event.

We are continuing to collect and verify the historical records of people and events that describe the migration, settling, and achievement experiences of our parents, grandparents, families, mentors and friends. We need your help, however, in growing our archive of old pictures of family members and others who settled in Oroville from the early 1900s to the present. Those pictures will greatly help us tell our story. We will make copies of originals and promptly return them. Please send the pictures to our address, 936 18th St. Oroville, Ca. 95965. We can collect your pictures if they are local.

In closing, last month I was asked by one of my students, "What IS the significance of Black History Month"? I told her that its significance is to enhance the legitimacy of U.S. History, but the effort should be ongoing throughout the year until we are collectively satisfied that all who contributed to the development and success of our nation is identified and recognized.

Be well

John

The Historical Function and Development of the Black Church in Oroville

By Dr. John H. Rivers

The historical roots of the Black Church run deep in the teachings of Jesus Christ, which appealed to African Americans because it gave them hope, a renewed way to cope with their troubles on earth, and a spiritual escape from the hostile and inhumane treatment they received from White oppressors. The "Great Religious Awakening" of eighteenth century America led to the Christianization of free and enslaved African Americans. Their transformation from the indigenous tribal and Islamic religions of West Africa of the sixteenth century to America's form of Christianity was neither forced nor encouraged.



Number One Church of God In Christ

The great historian, John Hope Franklin, wrote, (From Slavery To Freedom page 31) "The religion of the early Africans can most accurately be described as ancestor worship, a belief that the spirits of their forefathers had unlimited power over their lives, and upon death, the

(Continued on Page 3 The Black Church)

Inside this issue:

Membership	2
In Memoriam	2
The Historical Function and Development of the Black Church in Oroville	3
Membership Application	4

Upcoming Events

March 19, 2011 Tour of the Tehama County Museum in Red Bluff, CA, for more information call 530 533-7388.

March 26, 2011 Tour of the Butte County Museum in Oroville, CA, for more information call 530 533-7388.

March 26, 2011 1pm Board of Directors meeting at New Home Missionary Baptist Church, 4380 Lower Wyandotte Rd., Oroville, CA. Society members and the public are invited to attend.

November 6th and 7th Reunion/Legacy awards weekend. Be sure to save these dates. Registration forms will be available starting in April.

MEMBERSHIP COMMITTEE'S CORNER

By Van Bilbo

The new year is upon us, and SOAAHS is preparing to submit its second-round proposal for the Proposition 84 California Parks & Recreation grant. We have high hopes of being funded in the second round. Our other efforts include continuing to collect artifacts and conducting oral interviews so that we can preserve the history of South Oroville.

Last year we did not reach our goal for adding new members. In 2011, I have asked each board member to bring in at least one new member, and I would like to extend this request to the general membership as well. Talk to your family members, friends, and neighbors about the Society and what we are trying to achieve. If

you are following the activities of SOAAHS but have not yet joined, I urge you to do so. The financial support and valuable resources that each individual can bring to the Society will make our organization successful. It is also very important for all members to renew their membership. Dues are a major source of income for the Society; without the support of each member, it will not be possible to reach our goals.

We are looking forward to a fruitful and rewarding year. Make sure you are a part of it!!

Historical Photos



Myles Royal Dry Cleaners on Fort Wayne St. early 1960's



Boy Scout and Cub Scout Troop 63
at Oro Vista Baptist Church early 1950's

In Memoriam

Once a year we will dedicate this section to remembering individuals from the Southside Community who have passed away during the previous calendar year.

Mr. James Harris**	Dec 21, 1936 – Feb 7, 2010
Mrs. Sebell Curry*	May 11, 1909 – Mar 15, 2010
Mrs. Doris Eloise Goodson	June 1, 1920 – Mar 17, 2010
Mrs. Daisy Randolph*	Nov 15, 1909 – May 3, 2010
Ms. Alice Faye Steel	July 25, 1946 – May 10, 2010
Mr. Ellis Ray Barnes	Oct 27, 1951 – July 2, 2010
Mrs. Rosetta White	Feb 1, 1919 – Aug 30, 2010
Mr. Hilliard Parkinson, Jr.	Oct 16, 1943 – Sept 10, 2010
Mr. Dick Bjork**	July 24, 1942 – Nov 19, 2010
Mr. Charles Edward Whitfield	Mar 29, 1955 – Nov 29, 2010

*100 years of age or older

**SOAAHS Board Member

Please let us know if we have missed anyone, and their name will be listed in a future newsletter. Contact SOAAHS at 936 18th St., Oroville, CA 95965; 530-533-7388.

(Continued from Page 1 The Black Church)

spirits continued to live and take an active interest in the family of the deceased.” While some slaves in America held onto their particular forms of tribal worship, others were able to reconcile the contradictory message of equality and brotherhood with the practice of tearing the Africans from their homes and transporting them to a distant land to become slaves.

African Americans began to attend Christian churches in large numbers during the early eighteenth century. Slaves were permitted to attend their master’s church, but they were not welcomed by the White worshippers. Slaves were restricted to back rows or gallery spaces, or, in most cases in the South, they gathered in the churchyards to hear the singing and sermons. Free Blacks had more freedom to worship separately or alongside Whites in the North, but slaves were not able to worship separately from Whites in the South inside the church. These conditions were the primary factors that led to the establishment of Black Churches.



Pastor Kevin Thompson

Separate Black Churches started first in the North with the establishment of the Bethel African Methodist Episcopal Church in 1793. Richard Allen led a group of Free Blacks in forming a separate denomination of the St. George Methodist Church in Philadelphia, and Absalom Jones established St. Thomas African Episcopal Church in 1794 in Philadelphia. Southern Blacks attended Presbyterian Churches prior to the Civil War because their masters did. The Colored Cumberland Presbyterian Church was formed by freed Blacks in 1874. Free Blacks in Virginia formed a separate Black Church in 1867, which later became the National Baptist Convention in the USA, Inc. In 1816 Richard Allen established the first major Black denomination, the African Methodist Episcopal (A.M.E). Because the Black Church was the only institution that African Americans controlled, it served as the primary forum for addressing their social, political, and religious needs.

The first Black church in Oroville, established in 1911, was the Number One Church of God in Christ. It is an institution in the Church of God In Christ, New Holiness and Pentecostal Denomination, which emphasizes the doctrines of sanctification and speaking in tongues. The Church was built on its current location on the corner of Burlington and B Streets in Southside. The founding Bishop for the Church of God in Christ Denomination was Charles Mason, who served as Bishop from 1907 until 1961. Number One Church was built by church members who used purchased and discarded lumber from the mills where most of the men worked. The first name of the Number One Church was The Gospel Mission Holiness Church of God for all Nations. The Church name was changed when other churches in the area began to believe and practice the same doctrine.

Since its founding, Number One Church has served as a cornerstone of the Black community. It is well known for its unconditional warmth and generosity and a highly anointed ministry. Saints, as members are called, fast and pray for long periods of time. Souls are saved and reclaimed for the glory of the Lord during noonday service, evening prayer, and praise services. The Church records indicate that one of the most respected saints, Sister Louella Walters, died in church and then came back to life. Word of this event brought a large number of worshippers to the Church. The Church was too small to accommodate the large crowd, and many people stood outside and peered through the windows on both sides of the Church in order to observe the spiritual happenings inside.



Pulpit in Number One Church

A number of historic Southside families were involved in establishing the church and served as its pillars. The Berry, Gill, Clark, Colvin, Rosie, Tampa, Thompson, Wilson, Johnson, Chase, Felder, Parker, Moore, Walter, Williams, Tobias, Broadway, Armster, Wills, Barrett, Harris, Alcut, Perry, Scoggins, Thomas, Bluford, Bradford, and Dixson families were all instrumental in its development. Mr. William Berry, Sr. was one of the original members of the Gospel Mission Holiness Church for all Nations. “Big Papa,” as he was called, was instrumental in redesigning the Church’s foundation. He was helped in this effort by Mr. Berkie Bilbo, Hamp Harris, and Paul McMillan Chase. Some of the outstanding Mothers of the Church were Mother Berry, who served until she went to the Lord in 1957, Mother Bilbo, Mother McMillan, Mother Grant, and Mother Chase, who served the Church from 1960 to 1990.

Some of the former church pastors include Elders Fagan, Caldwell, and Collins; Bishops Simms, Chase, Walters, and Bluford; and Pastor James Thompson, Sr. who served from 1980 to 2003. Pastor Thompson is the father of Pastor Kevin Thompson, Sr. who is the current Pastor at Number One Church. Pastor Kevin Thompson and his very able and devoted wife, Debra, are carrying out the historical Prophetic Mission of the Black Church through their active engagement in various community service projects and programs, including managing the Family Resource Center, which is located in the Southside Community Center. Number One Church has fostered and developed individuals who either led or supported efforts to enhance the religious and civic life in Southside.

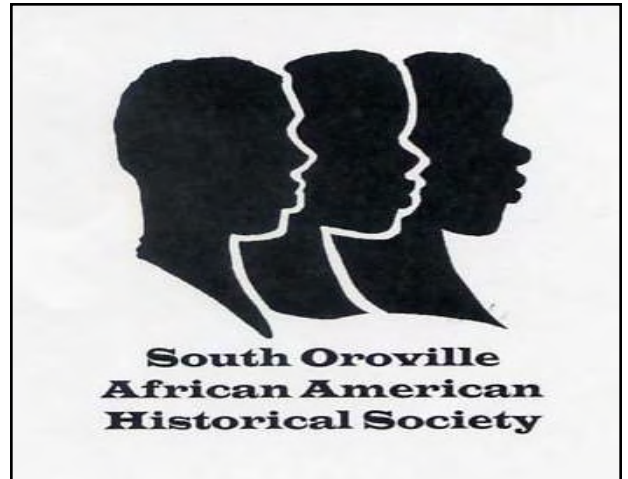
SOAAHS
936 18th ST
Oroville, CA 95965

MEMBERSHIP APPLICATION

Date _____
Name _____
Address _____
City _____ State _____ Zip Code _____
Phone _____ E-maile _____

Type of Membership

_____ Individual _____ \$50.00
_____ Student (K-12) _____ \$20.00
_____ Student(College) _____ \$30.00
_____ Senior(62 or older) _____ \$35.00
_____ Sustaining _____ \$100.00
_____ Family _____ \$150.00
_____ Organizational _____ \$150.00
_____ Life _____ \$4000.00



Make Checks Payable to: SOAAHS

Mail to: SOAAHS

936 18th St

Oroville, CA 95965

Phone Number 530 533-7388