

Belva's Museum Artifacts

The news articles about
Frederick & African American History

Complete Newsletters

Volume 3

January 2016

-

December 2017

Volume 3
January 2016 - December 2017

- 1..... **Negro Mountain,
Colored Orphan Asylum Token,
Ms. Snowden and the Elks,
National People's Democratic
Uhuru Movement,**
- 11..... **What Shall I Tell My Children
Who Are Black?,
How Do I Find Descendants
of My Ancestor's Slaves?,
Milly Butcher Frazier,
Oland House,
Black History Month in Frederick,
Lord Nickens was Fearless**
- 25..... **Disappearance of a Distinctively
Black Way to Mourn,
Pullman Porter Museum,
Rose Hill Manor,
Federal Gazette**
- 37..... **Antietam Re-Enactment,
Benjamin Banneker,
Unearthing History,
Burial Records -St John
the Evangelist Church**
- 51..... **Burial Records -St John the Evangelist,
History of First Missionary Baptist Church,
Pioneers of the Medical Community,
Sunnyside,
Richard Allen**
- 63..... **Various Frederick News-Post Articles,
Golden Corral,
Reginald F. Lewis Museum,
Jenne Glover: Voicing Art,
Rev. Richard S. McNair**
- 77..... **History of Old Mills in Frederick County,
Underground Railroad
Free Press®,
Black Facts,
Elizabeth Fraizer,
African American Newspapers**
- 93..... **Biker Safety Day,
Black Facts,
Fraizer Family Photos,
Black Remains and Site C,
East Street Residents**
- 111.... **Bartonsville Has "All The Magic",
Bellgrove Plantation Event,
George Dredden,
Black Facts,
Journey From Mississippi to Maryland**
- 127.... **Diggs Family History,
Black Facts,
Doubts,
Your Life, Your Community Pictures**
- 141.... **Diggs Family History,
Black Facts,
Sunnyside United Methodist Church,
Modern Day Protest,
Lincoln High School
Class of 1946 50th Reunion,
Bernard W. Brown**
- 163.... **Diggs Family History Continued,
Black Facts,
Life in Hopehill,
Journey Through Hallowed Ground,
Georgetown 272 Project,
Jerry Hynson**
- 185.... **Esther Grinage,
Ronald Nickens,
Black Facts,
Journey Through Hallowed Ground,
Finding Enslaved Ancestors,
Yes, Slaves Built the White House**
- 203.... **Pillars of Frederick,
Black Facts,
Sunnyside,
Future Minority Business
Leaders Program,
Hospice**
- 223.... **Maynard Hurd, Jr.,
Black Facts,
Little Children Blow Your Trumpets,
First Black Senators and Representatives
in Congress,
Fell's Point Lectures**
- 241.... **Black Facts,
Frederick Events,
African American Cowboys,
1958 Integration of Frederick High School,
Frederick County at 250th Anniversary,
Calendar of Events**
- 267.... **Black Facts,
Jaxon Harris Accepted at Naval Academy,
First Black Female Graduate,
School Integration in Frederick,
Uncle Tom's Cabin,
The Horrible Fate of John Casor**

**Volume 3
Continued
January 2016 - December 2017**

- 283.... Frederick Events,
Black Facts,
Children Marches 1958/1959,
Diggs Family,
Black Jockeys at the Kentucky Derby,
Pete Sewell**
- 301.... Frederick Events,
Black Facts,
Diggs Family,
Your Life Your Community,
Dr. I. Blanche Bourne-Tyree,
The Mason-Dixon Line,
Old Annapolis Road**
- 323.... Frederick Events,
Black Facts,
Tracy K. Smith Poet Laureate,
Robert Smalls Sailed to Freedom,
James Weldon Johnson**
- 345.... Frederick Events,
Black Facts,
Anti-Slavery Jewelry,
Inspired by Thoreau's
Civil Disobedience,
Lincoln High Graduation,
Beverly Hill-Ford**
- 365.... Frederick Events,
Black Facts,
Maryland Black Beach,
Harvard and Enslaved People,
More Family History
of Alice Frazier Bouldin**
- 385.... Frederick Events,
Black Facts,
Laboring Sons Cemetery,
Your Life, Your Community Pictures,
Protest at Summer Olympics,
Diggs Family History**
- 411.... Frederick Events,
Black Facts,
Laboring Sons Cemetery,
The Hall's of Frederick from 1777**

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The news articles are about
Frederick History

Negro Mountain

Colored Orphan Asylum Token

Ms. Snowden and the Elks

**National People's Democratic
Uhuru Movement**

January 2016

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Negro Mountain by JW Kent

If you drive west on Interstate 68 from Cumberland, Maryland, you will cross over several tall, steep ridges. These ridges were formed by the Alleghenian Orogeny during the late Permian Period, when the African continent slammed into what is now North America. On the summit of one of these ridges there is a sign that has sparked a good deal of controversy. "Negro Mountain", the sign reads.

Not too long ago a white politician attempted to change the name of Negro Mountain because the name was "embarrassing and offensive". He may well have succeeded if not for the efforts of a group of African American historians, who raised an outcry of "Don't you dare!" Good for them. The mountain was named by Thomas Cresap, circa 1756. Cresap was an early settler, who built a fort, and trading post on what was then the western frontier of Maryland. You probably won't see his name in a school textbook, because someone famous didn't write a silly poem about him. Cresap did a lot of trading with the Native Americans that frequented the area, and they referred to his trading post as "The big spoon", because he was famed for feeding any and all who came. He was even invited to the council fires of one tribe, an honor seldom bestowed.

When the Seven Years War broke out, the French came up with a strategy to pull British resources away from the "real" fighting, by sending Indian mercenaries to attack the western settlements. Before you go all politically correct on me, I must say that if a group has to travel for hundreds of miles to torture, murder, burn and butcher innocent civilians that are no threat to them, and do so under the payroll of another European power, they are not "defending their homeland", they are simply acting as mercenaries. This war of terror did not have the desired effect, because the British sent precious little help to the frontier. Sure, they sent a few token Provincial troops, but for the most part, the settlers were left to defend themselves. Thomas Cresap was given the rank of Colonel, and in 1756 raised a group of forty Rangers. The colonial Rangers were the elite of the militia. The best of the best. They did not fight "in Line" like regular troops, they used guerrilla tactics, and were commonly deployed as scouts. Rangers, unlike regular troops, had to be able to think and act independently, so only the most intelligent and skilled of men were allowed to volunteer. One of Cresap's forty Rangers was a freed African slave. Yes, one of the "best of the best" was black.

This may sound surprising, but it shouldn't. The early settlers were a diverse bunch. Sure, many like Cresap, were English, but most of them were Germans, Dutch, Swiss, Welch, French Huguenots, Irish, and Scots. Many of the last two were former slaves themselves. Most of them didn't speak English when they arrived on American soil. A man's background didn't matter on the frontier. The color of his skin didn't matter. A man was judged by his own merit. He was judged by his sense of honor, his skills, and his willingness to help others face hardships and adversities that a few today can even comprehend. I must say that this is how it should be; everywhere, and in all times.

This black Ranger was by all accounts a huge man. Possessed of an almost unbelievable strength. He refused to give anyone his name. His comrades had a great deal of respect for him, and refused to refer to him as “Hey *insert “n-work” here”, as he jokingly requested, so they gave him a nickname. They called him Nemesis based on his prowess in battle, for when it came down to the inevitable hand-to-hand combat, none could stand against him.

On one fateful day there was an attack on the settlements. Several settlers were killed, and some horses were stolen. Cresap’s Rangers went in pursuit, and caught up to the Indians on an unnamed ridge. Using tactics similar to that of modern Rangers, the men split up. One larger force acted as a diversion, while the rest flanked the enemy. Unknown to the Rangers, many of the Indians, mounted on the stolen horses, had circles around, and caught Cresap, and the diversionary force unawares. The Indians immediately dismounted to fire. With no time to re-load, the men were sitting ducks, and would surely have been killed. Enter Nemesis. Roaring like an enraged bear, Nemesis burst from the woods some thirty yards away, and discharged his weapon into the enemy’s midst, drawing their fire. He saved Cresap’s life, and the lives of many of his fellows. Sadly, he was killed. His act of selfless heroism gave his comrades the time needed to re-load, and the Indians were defeated, and those not killed “ran off”.

There is no greater deed a man can so than to give his life for his friends. Today, his heroic actions would surely earn him the Medal of Honor. Alas, there was no equivalent of such an award then.

To honor Nemesis, Cresap named the ridge after him. He believed it inappropriate to give the ridge his nickname, and so gave it the name of the big man had requested they call him. Negro Mountain it has been ever since.

Perhaps it is a good thing that the name makes many people uncomfortable. If it did not, the story of Nemesis may well have been long forgotten. That would be a tragedy of mountainous proportions, because his story of courage and sacrifice should never be forgotten.

Somewhere on Negro Mountain rest the unmarked grave of a big, big man. A man so big, that only a mountain could serve as his monument. All Americans owe him a huge debt. It was partially him, and those men like him on the frontier, that defined this country and what it stands for.

So here’s to you Nemesis. I can only wish that I could shake your hand. If the name of your monument makes some uncomfortable, so be it. Maybe it’s a good thing. If nothing else, perhaps it will raise awareness that not all heroes of that time were white, and not all men with black skin were friendless slaves. His almost two hundred sixty year old story stands as a shining example that men of different races can walk together in friendship, mutual respect, and love.

Memories of Jerry Bell - by June Howes of Keymar, MD

I have fond memories of Jerry Bell, a wonderful man who lived in the black community of Sandy Spring. Jerry was our blacksmith. I met him through my father-in-law, who was a tenant farmer in Olney and always used Jerry to shoe the horses on the farm and later when I married into the family, we had Jerry care for our horses.

Although Jerry was a wonderful blacksmith, his true talent was with his community. Jerry was the self-elected "leader" of the community. He served as the banker for the black community but more importantly he tried to keep the community and families together and made sure each child was well cared for. Often this meant taking some of the children into his family. I'm not sure how many children Jerry and of his own buy I have been told that he cared for more that 55 neighborhood children over the years.

Jerry never knew or admitted how old he was; he just said he was shoeing horses with his father during World War I.

I have several treasured items that Jerry made for me on his forge and several treasured pictures of him shoeing our horses.

I never knew how tall Jerry was because the years of bending over the horse's feet permanently bowed his legs and curved his back. You know he had to be in pain but he always had a big smile and a favorite name and friendly pat for each of our horses. All the animals love him and loved to blow the sweat off his brown hairless head.

I had to share these memories of a wonderful person who help to shape my life.



This article is from the Nova Numismatics web site (www.nova.numismatics.com). It presents a very interesting history of Baltimore meeting the need of some African Americans orphans in the late 1800's. The article was written by Aaron Packard.

The Johns Hopkins Colored Orphan Asylum Token



Typical African American Orphanage for Girls – Late 19th Century

Johns Hopkins, a Quaker and a strong proponent of abolition, was a Baltimore businessman who made his fortune in business as well as in the railroads.

Upon his death, it was Hopkins' intent that the bulk of his fortune be used to establish a Baltimore hospital and university. In addition, he also earmarked a portion of his riches to finance an orphanage for Baltimore's homeless African-American children.



Johns Hopkins

After his passing in 1873, the Johns Hopkins Colored Orphan Asylum was founded. Opening in 1875 with 26 children, the orphanage was established at 206 West Biddle street†.

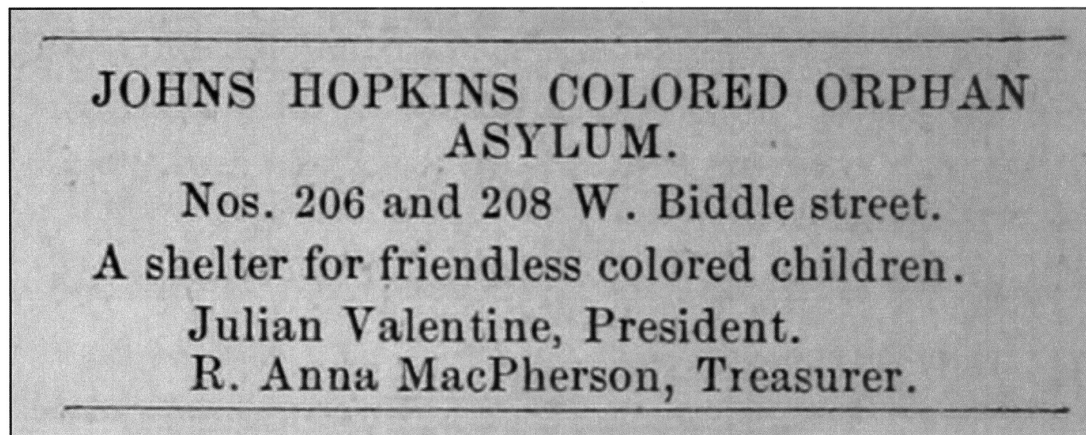
Praised by prominent periodicals of the time, it was modeled after other successful and similar institutions throughout Europe and America.

The orphanage itself wasn't new. It traced its roots to the time of the Civil War. Originally conceived by members of the Society of Friends, the institution's inception actually came about to meet the needs of Baltimore's 'contraband' population.

A free city behind Union lines, Baltimore was home to a number of runaway slaves whose children had pressing needs for food and shelter. It was this institution, upon Hopkins' death, that became the Colored Orphan Asylum.

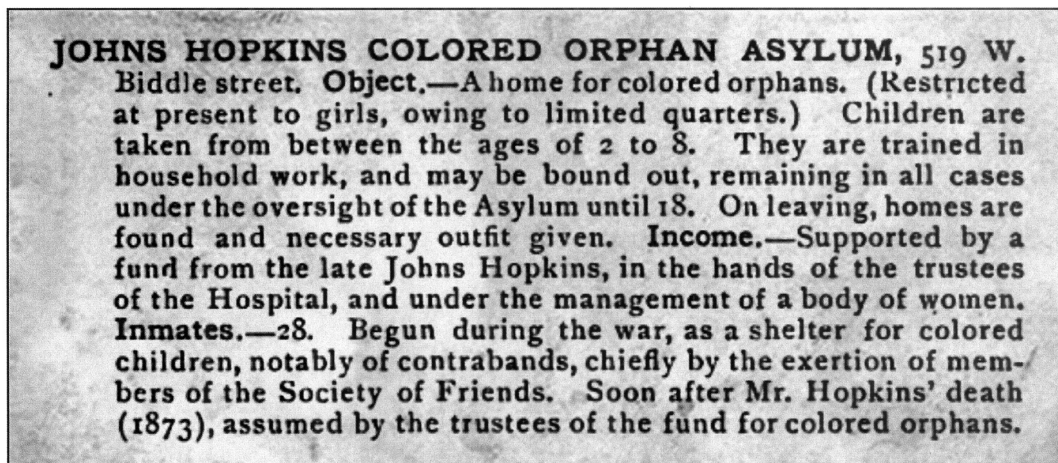
Hopkins' vision was for an orphanage that cared for both girls and boys. Indeed, it was his hope that his orphanage would become a nurturing home for upwards of 400 children.

However, after the asylum opened, its mission was changed.



Where once it was intended for both girls and boys, its trustees soon began only accepting orphaned girls. And in addition to Hopkins' goal to provide education and shelter, its girls were trained in domestic work, and were put to work in homes of prominent families throughout Baltimore.

Hopkins' dream was never fully realized; By 1892 his orphanage sheltered a mere 28 African American girls.



In 1894 the orphanage was moved to Remington Avenue and 31st street. In 1913 the Asylum's Board of Trustees changed the orphanage's mission, and converted it into a convalescent home for "crippled colored children who received orthopedic treatment at Johns Hopkins Hospital."

The existing children, who had called the orphanage home, were uprooted and placed under the supervision of the hospital's social service department. They were sent to live and work in private homes, or transferred to other Baltimore area institutions.

In 1917 the convalescent home was closed. Seven years later, after the last remaining orphan came of age, Hopkins' social services department shuttered the endeavor.

Numismatic Specimens

There exist several token emissions of the Johns Hopkins Colored Orphan Asylum. Rulau reports three varieties consisting of 1-cent, 5-cent, and 10-cent denominations, while Schenkman reports two. The following table outlines these emissions:

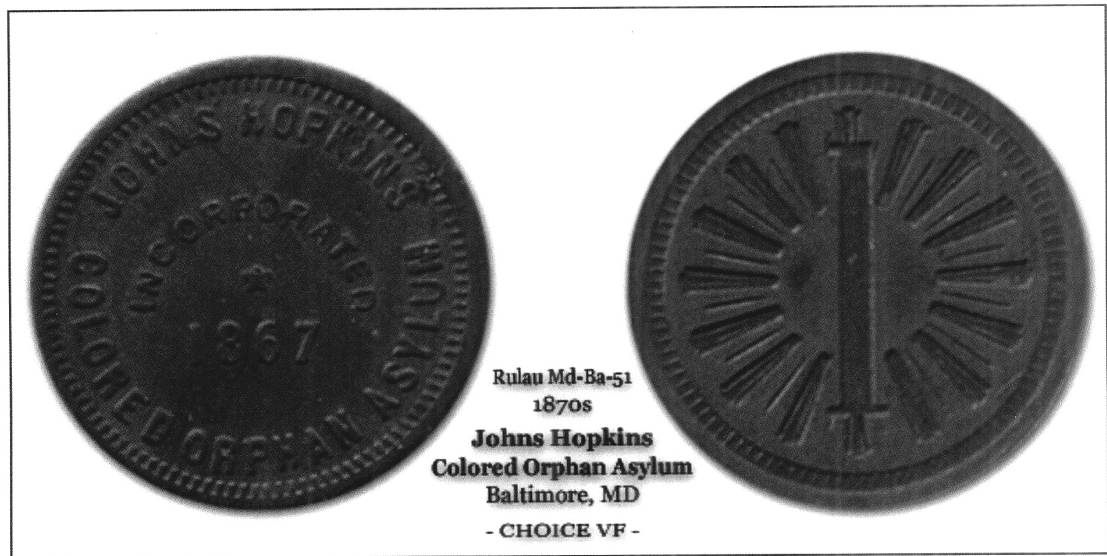
Johns Hopkins Colored Orphan Asylum Varieties				
Rulau	Schenkman	Denomination	Diameter	Composition
Md-Ba-51	MD60-J60-1	1-cent	20mm	Copper
Reported	MD60-J60-5	5-cents	22mm	Aluminum
Reported	Unlisted	10-cents	Unknown	Unknown

Stylistically, all three varieties possess a reverse that depicts a numeral and a sun ray pattern. There exist two known engravers who frequently utilized a sun ray design.

The first engraver was Silas H. Quint of Philadelphia. The second engraver was J.F. Dorman of Baltimore. Given that both the asylum and Dorman were both in Baltimore, it is most plausible that Dorman produced the tokens.

Below is a Johns Hopkins Colored Orphan Asylum 1-cent token.

The specimen is approximately Choice Very Fine in grade, and hails from the collection of Russ Sears, a Baltimore numismatist.



Hello all!!

This is the information I mentioned in the Executive meeting last week about the upcoming presentation in 2016 at the National Council on Public History annual conference. The conference will be in Baltimore, MD. I will be chairing this session (see below) and Anthony will be one of the speakers. Our session will be on Saturday, March 19th 1:30-3pm. I am not sure of the location in Baltimore if it will be at the RENAISSANCE BALTIMORE HARBORPLACE HOTEL on Pratt Street. I will have confirm location. Thanks!

Not Lost and Not Forgotten: How to Help Cultural Communities Preserve Their Sacred Traditions and Sacred Spaces

(Fells Point)

The African American Singing and Praying Bands of Maryland and Delaware are one of the oldest living sacred musical traditions derived from American slavery, but without preservation this tradition could be lost. However, many cultural communities do not trust "outsiders" to properly document their history. How can we change this? Join this roundtable discussion with both community and public historians from Maryland and Delaware to learn what tools are needed to build a collaborative partnership.

Participants: George Beckett, Living Historian

Terrance Burns, Delaware Historical & Cultural Affairs

Marian Carpenter, Delaware Historical & Cultural Affairs

Jerry Colbert, Pastor

Anthony Johnson, Community Historian

Mari Carpenter

Curator of Collections Management

Delaware Historical and Cultural Affairs

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DEAR ANCESTOR

Your tombstone stands among the rest;
Neglected and alone.

The name and date are chiseled out
On polished, marbled stone.

It reaches out to all who care
It is too late to mourn.
You did not know that I exist
You died and I was born.

Yet each of us are cells of you
In flesh, in blood, in bone.
Our blood contracts and beats a pulse
Entirely not our own.

Dear Ancestor, the place you filled
One hundred years ago
Spreads out among the ones you left
Who would have loved you so.

I wonder if you lived and loved,
I wonder if you knew
That someday I would find this spot,
And come to visit you.

Twisted Twigs on Quarled Branches

Ms. Snowden to receive Elks award

Ms. Kathleen I. Snowden, who in 1969 became the first black woman ever elected to a municipal governing body in Frederick County, will be honored this Sunday with the annual Civic Award of the Merry Men of Mountain City, the Mt. City Lodge 382, IBPO elks of the World.

Ms. Snowden, wife of Kenneth Snowden of New Market, will receive one of two awards at the Elk's annual awards banquet at 1:30 p.m. Sunday at the Elks Home on west All Saints Street. The second award, to be announced at the affair will honor the "Outstanding Elk of the Year".

Guest speaker for the banquet will be Ms. Neil Pendleton of Washington, DC, a research chemist in biochemistry at Walter Reed Army medical Center and a noted leader in the cause of equal employment opportunity for minorities, especially women.

Kathleen Snowden not serves as the assistant unit head of the Germfree Section, DRS, National Institutes of Health at Bethesda. She also operates the popular Afro-American Specialty Shoppe in New Market.

Ms. Snowden also collects and displays items of black history and culture, and works with legal defense funds for blacks. She also lectures on "Black History and Culture" and on race relations.

She has been an equal employment specialist and counselor for the US government, served as a special adviser on race relations and black employment, has designed and conducted race seminars, and is an active member of many civil and human rights organizations.

Numerous honors and awards have been conferred on Ms. Snowden for her work. She is also listed in "Who's Who".

The Elks note that "all of her work is volunteer in nature, which is the living evidence of her concern for her fellow man."

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Black history commemoration Local group host lectures, movies

The Frederick chapter of the National People's Democratic Uhuru Movement will present a series of events next week to commemorate Black History Month.

The organization, a black empowerment group, has scheduled nightly seminars and activities from Feb. 20 to Feb. 25, which will highlight black history and explore African-American themes.

On Tuesday, Feb. 20, the group will screen the film "Bland and blue," a documentary that examines police violence against black and depicts the Philadelphia police bombing of the M.O.V.E. headquarters, a black activist organization.

The movie begins at 6 p.m.

The video night, and all of the group's Black History Month events, are held in the organization's office at 107 S. Market Street.

On Wednesday, Feb. 21, a discussion group will focus on the movement to free Fred Hampton, Jr., a jailed Uhuru leader who the organization considers a political prisoner. The discussion begins at 7 p.m.

On Thursday, Feb. 22, speakers will explain the Uhuru Food Buying Club.

"Find out how to get nutritious and affordable foods instead of food of poor quality that is the cause of many of the diseases that are responsible for African people having a life span 10 years less than that of white people," according to the organization.

The presentation begins at 7 p.m.

On Friday, Feb. 23, the group will screen the video "Sankofa," an acclaimed movie by award-winning director Haile Gerima. The film depicts the slave experience from the shores of West Africa to the New World.

The organization warns that, due to the graphic nature of the movie, parental discretion is advised.

Show time is 6 p.m.

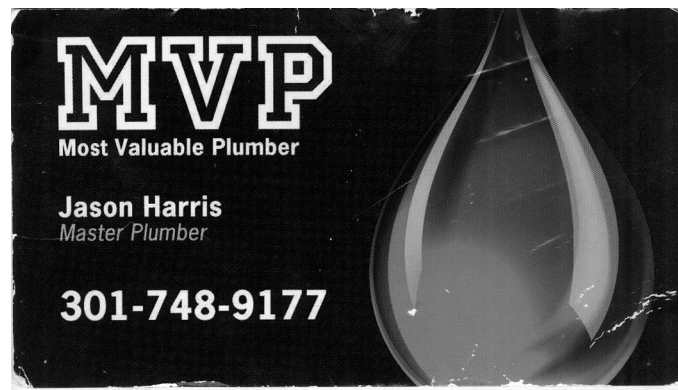
On Saturday, Feb. 24, author Dorothy Fardan will lecture on the topic of reparations for African-Americans. Dr. Fardan is the author of a book on race problems.

The lecture begins at 6 p.m.

On Sunday, Feb. 25, the Uhuru movement presents a tribute to local jazz great Lester Bowie. The tribute will be hosted by Wayne "Hot Dog" Smith.

Show time is 6 p.m.

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**What Shall I Tell My Children
Who Are Black**

**How Do I Find Descendants of
My Ancestor's Slaves?**

Milly Butcher Frazier

Oland House

Black History Month in Frederick

Lord Nickens was Fearless

February 2016

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What Shall I Tell My Children Who are Black

What can I do to give him strength
That he may come through life's adversities
As a whole human being unwarped and human in a world
Of biased laws and inhuman practices, that he might
Survive. And survive he must! For who knows?
Perhaps this black child here bears the genius
To discover the cure for ... cancer
Or to chart the course for exploration of the universe.
So, he must survive for the good of all humanity.
He must and will survive.
I have drunk deeply of late from the fountain
Of my black culture, sat at the knee and learned
From Mother Africa, discovered the truth of my heritage,
The truth, so often obscured and omitted.
And I find I have much to say to my black children.

I will lift up their heads in proud blackness
With the story of their fathers and their fathers
Fathers. And I shall take them into a way back time
Of Kings and Queens who ruled the Nile,
And measured the stars and discovered the
Laws of mathematics. Upon whose backs have been built
The wealth of two continents. I will tell him
This and more. And his heritage shall be his weapon
And his armor; will make him strong enough to win
Any battle he may face. And since this story is
Often obscured, I must sacrifice to find it.
For my children, even as I sacrificed to feed,
Clothe and shelter them. None will do it for me.
I must find the truth of heritage for myself
And pass it on to them. In years to come, I believe
Because I have armed them with the truth, my children
And their children's children will venerate me.
For it is the truth that will make us free!

Margaret Burroughs
Chicago, Illinois



The inspection and sale of a Negro. This reproduction of a wood engraving was originally published in Captain Canot, Twenty Years of an African Slaver by Brantz Mayer. It depicts an African man being inspected by a white man while another white man talks with slave traders.

PUBLIC DOMAIN

Dear Professor Gates:

D Through wills and census reports found during family research, I have discovered a couple sets of ancestors who owned slaves. Although most of the documents note slaves only by age and gender, I have come across three names: Sam, Dinah and Sutton, who were owned by James W. Hampton Sr. in Virginia around 1774.

I am hoping to find a database somewhere that helps match up slaveholders and the people they held. Do you know where I can upload documents and other identifying information that could help people track down any of their enslaved ancestors? I know it's a long shot, considering all the gaps in the record, but maybe someone is looking for Sam, Sutton or Dinah. —Carrie Bowers

Oh, we wish it were that easy! To the best of our knowledge, a singular database of slave owners in the United States that compiles information on slave owners and the enslaved does not exist. However, we applaud you for your desire to help people who may be searching for information about ancestors in bondage, and there are a variety of ways for you to share the information you located about Sam, Dinah and Sutton.

As you noted, finding their names was a stroke of good fortune. Even when slave schedules were added to the U.S. census in **1850** and **1860**, most locales listed enslaved people under the names of their owner, identified only by race (“black” or “mulatto”), age and gender, though a **few counties listed slaves by name**, including Hampshire County, Va.

Databases and Lists

A great place to start is the Virginia Historical Society, which has a database called **Unknown No Longer**. This project has digitized a number of manuscripts and documents relating to African Americans in Virginia. The search option on the site allows you to locate documents in the digitized collection by first name, surname or occupation, as well as a number of other options, including owner’s surname, in the advanced search menu. The goal for this project is to create a database of the enslaved Virginians included in documents in their collection. There is a **message board** section of this website where you could post your information. You could also contact the project director to

inquire about the possibility of including your information in this project.

Another great resource is **Our Black Ancestry**, which has a list of slave owners who owned a large amount of slaves in 10 Southern states. You can browse the slaveholders by surname. There is also a **Connections** section of the website that allows for individuals searching for information on their families to post the information they have along with their contact information. You could search this site to see if any individuals are already looking for information on the slaves owned by James W. Hampton Sr., and you could also submit the information you discovered on the site in hopes that it may prove useful to someone searching for their ancestors.

Another potentially useful resource is a Web page, **Large Slaveholders of 1860 and African-American Surname Matches From 1870**, which is hosted by Rootsweb and Ancestry.com. The goal of the site is to match up individuals found on the 1860 census with the slaveholders listed in the 1860 Census Slave Schedule in order to identify slaveholders on earlier census records. Though this is a later time period than the records you located for Sam, Dinah and Sutton, an index of slaveholders in 1860 may direct researchers to look for slaves in an individual's household in earlier census records. If you have information on slave owners from around 1860 as well, you may want to check if your ancestor has been documented in this project.

Forums, Message Boards and Listservs

AfriGeneas has a number of forums, including one on **slave research** and another on **surnames and family research**, both of which are relevant places to post your findings. There are also message boards on Ancestry.com, including one specific to **slave information**. This particular message board is fairly active, so your post may be seen by a number of people. There is also a message board specific to **African Americans in Virginia**, which is another good place to post your information. Genforum is another website for genealogical message boards that has a topic section for **African-American** research that also gets a lot of traffic. The forums are searchable, so your entry would show up if someone searched for any individual names in your post.

You may also benefit from posting your information on email Listservs specific to African-American genealogy. To join a Listserv, you subscribe to the email list and you can then submit an inquiry or information to the list manager, who can email it to everyone who subscribes to that particular list.

Probably most relevant to the information you would like to share is **SlaveInfo-L**, which focuses on sharing genealogical data about slaves included in wills, deeds and vital records. You could submit an email including all the information you have on Sam, Dinah and Sutton. Once you compile your email, you could submit it to other lists, including **AfricanAmer-Gen-L**, which is a general email list for African-American genealogy. There are others that are specific to region, such as **Va-Freedmen-L**, which is a list for people with interests in freedmen in Virginia, and there is also **POCSouth-L** for people researching in the Southern United States.

Uncovering More Clues

You may also be interested in locating more information about Sam, Dinah and Sutton to include in your posts. In addition to the wills and deeds you have already located, you could check to see if any other records exist of James W. Hampton Sr. and his estate. The Virginia Historical Society has a **guide to African-American manuscripts** that includes the collections of materials relating to free and enslaved African Americans in the state. You could see if it holds any records relating to your ancestors that may provide more information. If you are interested to see if anyone Hampton enslaved was ever freed, a great resource is **FreeAfricanAmericans.com** which has a page dedicated to **Virginia slaves freed after 1782**.

You may also want to check out the collection of **public claims, slaves and free blacks, 1781-1865** housed at the Library of Virginia. This collection contains runaway slaves whose owners were never located and were thus transferred into the custody of the state to be sold to new owners. The collection also includes tax information for free blacks and slaves and accounts of convicted African Americans who were transferred out of state or executed. The collection is available on microfilm through the Family History Library. Since the documents date as early as 1781, it may include information on Sam, Dinah or Sutton or others owned by the Hampton family.

On a related note, there is also a database you can search online for British slave owners as well. **Legacies of British Slave Ownership** is a database that contains information about slave owners compiled for the records of the Slave Compensation Commission, which managed the compensation to slave owners in 1833 when slavery was abolished in Britain. The database includes the names of slave owners who filed a claim for compensation and how much they received, but it does not include information on the enslaved. Perhaps one day a database such as this one will include a broad list of American slave owners, but until then there are plenty of ways to share your information with those who may be searching for their forebears.

SEE ALSO

Black in the USSR: 3 Generations of a Russian Family

Were My NC Ancestors Afro-Latino Immigrants?

Do Mormon Genealogy Records Include Black People?

Were My Black Texan Ancestors Actually Mexican?

Recognizing the Household Workers on the Front Lines of Protest in Montgomery, Ala., 1955

How Did My Enslaved Kin Get to Va. From Madagascar?

*Henry Louis Gates Jr. is the Alphonse Fletcher University Professor and founding director of the Hutchins Center for African and African American Research at Harvard University. He is also editor-in-chief of **The Root**. Follow him on **Twitter** and **Facebook**.*

Send your questions about tracing your own roots to TracingYourRoots@theroot.com.

*This answer was provided in consultation with Meaghan Siekman, a researcher from the New England Historic Genealogical Society. Founded in 1845, NEHGS is the country's leading nonprofit resource for family history research. Its website, **AmericanAncestors.org**, contains more than 300 million searchable records for research in New England, New York and beyond. With the leading experts in the*

By: Henry Louis Gates, Jr. and Meaghan E.H. Siekman, NEHGS Researcher
Posted to The Root, September 12, 2014

New video to be shown in February

I have produced ,with FCC, a video of Lord Nickens being honored at Hood College. The video will be shown free of charge at 3:00 pm on February 20th at the St. James AME Church. Please attend and remember Lord Nickens.

CHAPTER 4

Milly Butcher Frazier



According to documents left by Alice Frazier Bouldin, her mother Milly Butcher was born in Libertytown, Maryland, and before being owned by William Tyler she belonged to a Mrs. Rice of Libertytown. Census records state that Milly and both of her parents were all born in the state of Maryland. Though there has been no identification of either parent or sibling existing in Milly's life, several photographs of at least three Butcher tombstones were found in the William O. Lee Jr. collection at the Frederick Historical Society, and there was a Mary V. Butcher who witnessed Alice Frazier Bouldin's will in 1934. How Milly Butcher was related to the people whose tombstones appear in the pictures or Mary V. Butcher is not known. The tombstones have been quite difficult to follow, and Mary V. Butcher may have been a niece or grand niece of Milly's.

THE BABIES

Charles and Milly had seven daughters and none were named after Milly. "*The absence of infant girls named for their mothers appears to have been a distinctive slave practice.*" Herbert G. Guttman, 1977. This practice was in contrast to that of their owners, who during that same time period often named daughters for their mothers. Instead Milly named two daughters for a dead sibling, this is called necronymic naming, where a child is named for a dead relative. Milly did this twice, in 1851 she named a daughter Laura after a Laura who had been born in 1843 and died in 1845. Then in 1853 she named a daughter Elizabeth for another daughter who had been born in 1840 and died in 1852. The origins of necronymic naming within the Frazier family is not known. It could have simply been Milly's way of remembering her deceased children. It may also have been a practice that was developed within the larger slave community she was a part of.

Both baby Laura who died at the age of two years and baby Rachel who died at the age of six months had their births and deaths recorded by Milly in her small book. A cause of death or burial place was not included in these records. If Milly noted the burial places of her children that information no longer exists and was not found in the family papers.

In later years Milly extended her role as mother to include the daughter of Martha who would have been little more than a year old when Martha passed away. In 1870 Hettie born in 1861 was in the household of her grandparents and remained with her grandmother until Milly's death in 1880. Milly's refusal to lose any of her children through slavery or death is a testimony of her role as mother, protector, and nurturer, regardless of the circumstances she was forced to live by.



Tintype of Milly Butcher Frazier.



ENOCH PRATT *free* LIBRARY

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The Pratt Library's Annual Genealogy Lecture: Judy G. Russell



Judy G. Russell, the Legal Genealogist, will present four lectures on the intersection of family history research and the law.

Russell is a genealogist with a law degree who writes and lectures on topics ranging from using court records in family history to understanding DNA testing. On the faculty of the Institute of Genealogy and Historical Research, the Salt Lake Institute of Genealogy, and the Genealogical Research Institute of Pittsburgh, she is a member of the Board of Trustees of the Board for Certification of Genealogists, from which she holds credentials as a Certified GenealogistSM and Certified Genealogical LecturerSM. Her award-winning blog is at <http://www.legalgenealogist.com>.

Saturday, March 26

10 a.m. - 4:30 p.m.

Southeast Anchor Library

3601 Eastern Avenue
Baltimore, MD 21224

The free educational and cultural programs at Pratt libraries are made possible by the generous support of donors to the Enoch Pratt Free Library.

prattlibrary.org

Oland House

This is the farm house that Carrie Oland and her husband Specht from German bought and settled with there with four sons and two daughters. The farm consisted of 1,000 acres and incorporated land on both sides of Route 97 in Montgomery County and around the town of Unity. The house is located on a long lane which passes the Mt. Carmel cemetery. The lumber and land for Mt. Carmel Church in Sunshine, MD was cut and donated by the Oland family. The garage/store in Sunshine was built by one of the sons, Parker. As the sons married, farms were cut from the original farm for each son the their family. The farm, which is located behind the church, is the only part of the original farm that is still owned by a family relative.

One of the owners of the original farm house built a new brick home. A more recent owner has restored the old farm house and slave quarters. I have on information regarding the history of the farm prior to the Olands, but Cal's cousin would probable know more about the background.

If you want more information on the farm, the family that lived there and the current owners, you can contact Cal's cousin. His name is Willard Oland and his email is roksig@aol.com.

June



Oland Smoke House



Oland Farm House



Black History is Part of American History

by Judith Holland

When Carter G. Woodson was crusading during the '20s and '30s to promote Negro History Week throughout America, the process was long and enduring.

A noted black historian, Woodson felt that because so few people were aware of contributions black have made to American life that something must be done. The outcome was the development of the Organization for the Study of Negro Life and History. This group was responsible for doing careful research and writing accurate accounts about black history.

Many of Woodson's textbooks were used in the one-room black school houses. But even still, Woodson felt it was necessary for whites also to become aware of the accomplishments blacks have made.

Negro History Week was designed to fall during the week that Frederick Douglas and Abraham Lincoln observed their birthdays. As a young child I remember that during one week in February, photographs of blacks and their accomplishments were placed neatly on a bulletin board. But when Monday rolled around once again all traces were gone. It was as if black history amounted to only one week of work.

But now the month of February has been designated to the cause of black history. It is during this month that many civic organizations, as well as school sponsor programs and other special events in honor of the history making blacks.

Perhaps there was a need for black history week or month during Woodson's era because something was better than nothing.

But as we approach the '80s, a new decade, should there be a black history month?

As more and more schools accept integration as part of the American way and more blacks than ever are going to school, many feel that black history should be interwoven in the text of American history and become as one rather than remain separate. If there is a separate history for all the ethnic groups, then we should have American Indian Week, Hispanic Month, Oriental Month, etc.

After glancing through the history books that are used today by many schools, some blacks are frequently mentioned. Crispus Attucks, Booker T. Washington, George Washington Carver and Martin Luther King, Jr. are some of the more prominent ones who continue to be recognized as the most influential blacks.

Despite what many people believe, there are many black who have made great contributions. Black History Month becomes necessary and is important in this sense – it gives the blacks who have not gained substantial recognition a chance to take their place in history.

If Black History Month is abolished and the area becomes incorporated in the regular history books one problem would arise in the writing of these books. There is a big difference between black history as whites see it and black history as blacks see it. An example: how Abraham Lincoln is portrayed in many history books. Lincoln is painted as the great man who freed all the slaves. But black history books point out evidence that shows Lincoln was also prejudiced.

Another example: The scientist Charles Drew. Drew is sometimes mentioned in

regular history books as the man who discovered blood plasma. But what these history books fail to mention is that Drew died following an accident because he was not admitted into a hospital which would allow blacks.

Another problem could develop in the teaching of black history and regular history as one. Because the two have been separate for so long, it would be difficult for some of the students to digest both at one time. Some blacks, even today, still hesitate to talk about their history, while whites feel it is not necessary. But this problem can be overcome with time and patience.

Black history should become a meaningful part of the history of the United States. Advancing from one week to one month was indeed a step forward, but the true test will come when it is accepted as a part of American History, and not just black history.

Black history is beautiful and it truly needs to shine.

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Black History

Performance at Fort Detrick to Depict Black History.

A cultural awareness and talent performance portrayed in "A Narrative of the Black American Experience," will be given at 7 p.m. Thursday, Feb. 16, in Strough Auditorium, at Fort Detrick.

Written by Melissa A. Richardson, this stage performance depicts over 300 years of black history through reenactment and narrations.

This program is sponsored by the EO-EEO Council and is being hosted by USAMRIID and USAG.

Presentation to Highlight Black History Activities

The Historical Society of Carroll County will sponsor a special presentation at 8 p.m. Thursday, Feb. 23, about Black History activities occurring locally and throughout the state.

The speaker will be Steven C. Newsom, executive director of the Maryland Commission on Afro-American History. He is in charge of developing exhibits, conferences, workshops, and concerts that interpret the wide range of Black History throughout the state.

This event will be held at the Historical Society's Shriver-Weybright auditorium, 210 E. Main St., Westminster. The public is invited to attend. For information, call Joe Getty at 848-6494.

Black History Movies

In honor of Black History Month, the C. Burr Artz Library will be showing the movies "Black Music in America – Then till Now" and "Black Music in America – the 70s," along with a video, "Dance Theatre of Harlem." Show date is Saturday, Feb. 22 from 2-4 p.m. in the multipurpose room. For more information, call 694-1630.

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Nickens was “Fearless”



Hundreds attend funeral of civil rights icon

A small corner of Frederick stood still Saturday as nearly 300 mourners paid their respects to civil rights leader Lord Dunmore Nickens.

Nickens, 99, of Adamstown, died January 4 at Frederick Memorial Hospital of complications from pneumonia.

State and county dignitaries offered remarks during his funeral service Saturday at the International Community Church of God. Among the condolences were written statements from Gov. Martin O'Malley and Benjamin Todd Jealous, president and CEO of the National Association for the Advancement of Colored People.

Nickens was a dedicated supporter of the NAACP. When the Frederick chapter from 1972 until 1994 and received a lifetime achievement award from the organization in 2009.

“Let us make the legacy of Lord Nickens go on by encouraging young people to continue the fight for civil rights,” said Guy Djoken, president of the Frederick County NAACP.

Djoken recalled the support he received from Nickens when other NAACP members were skeptical about Djoken's ability to lead the local chapter.

“Just like you, I lost a father,” Djoken told Nickens' family.

Frederick Mayor Randy McClement and state Sen. Ron Young, a former Frederick mayor, also spoke. The two men sat in a section of the church filled with a host of police officers and city officials who had come to pay their respects.

“We are honored an privileged to say we had a civil rights icon right here in our city,” McClement said.

Nickens' contributions include desegregating city landmarks such as Baker Park and the Tivoli Theater, now the Weinberg Center for the Arts. He became an advocate for fair housing laws in the 1950s and '60s, and in the '70s he turned his attention to supporting political and community leaders who embraced the fight for equality.

One of those leaders was Young, who served as Frederick mayor form 1974 to 1990. He called Nickens “a mentor, brother and a friend.”

Young recalled giving Nickens a membership card for a Frederick political club that at that time did not accept black members.

The two men forged a bond that night when they were told to leave the club.

Members of the club told Young that he would “never ever win another election in Frederick,” Young said. He went on to win several elections, and Nickens continued his

work as a civil rights leader.

Bill Hall, a former Frederick alderman, sat near the front of the church during the high-spirited funeral service infused with African-American traditions including a host of church nurses dressed in crisp white uniforms, black hats and pearls.

As Hall sang the gospel hymn "Because He Lives," every nurse stood at attention.

"I was asked to sing, not speak," Hall said. "But if I can say one thing about him...He was fearless, absolutely fearless."

In his lifetime, Nickens battled the Ku Klux Klan and was the target of death threats on more than one occasion.

Several speakers made reference Saturday to his fight for equality, crediting him with being outspoken whenever he witnessed injustice.

But the service also honored Nickens' love of the outdoors. During an interview after the service, County Commissioners President Blaine Young said he remembered Nickens' affection for fishing.

"He loved to catch a batch of catfish and take it down to the soup kitchen," Blaine Young said. "It was some of the best catfish you'd ever have."

A flag was flown Saturday at the U.S. Capitol in honor of Nickens – at the request of former Frederick Police Department Chief Kim Dine, who recently took over as chief of the U.S. Capitol Police.

Nickens was buried Saturday afternoon at Resthaven Memorial Gardens, some six miles north of the Frederick street that bears his name.



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Belva's Museum Artifacts

The news articles are about
Frederick History

**Disappearance of a Distinctively
Black Way to Mourn**

Pullman Porter Museum

Rose Hill Manor

Federal Gazette

March 2016

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The Disappearance of a Distinctively Black Way to Mourn

by Tiffany Stanley, *The Atlantic*, January 26, 2016

As many African American-owned funeral homes close, the communities they serve are losing a centuries-old means of grieving – and protest.



A funeral procession in Monroe, Georgia, for George Dorsey and Dorothy Dorsey Malcolm, who were lynched in 1946

As a child, Richard Ables played hide-and-seek with his brother among the caskets. He has spent his entire life in the family business, the Hall Brothers Funeral Home, founded in Washington, DC, by his uncles in 1938. Along with the funeral parlor down the street, they once buried nearly everyone in LeDroit Park, the historically African American neighborhood in the heart of the nation's capital.

Now 73, Ables still runs Hall Brothers, though the business isn't what it once was. Its historic brick row home is aging alongside its proprietor. There's water damage on the ceiling tiles, and the front parlor's carpet is matted down to a threadbare pile. The steep stairs out front aren't accessible for all customers, and the property taxes are high. Ables wants to make improvements, but he says it's hard to get loans for the space's upkeep. "I would like for the firm to continue on and on and on," he says, "but that's up in the air."

For more than a century, black funeral directors have been serving black communities in the United States, keeping African American funeral traditions alive. But now those institutions, which withstood segregation and prospered through it, are struggling to survive as market forces change. The largest black trade group in the industry, the National Funeral Directors & Morticians Association, or NFDMA, does not track the number of black-owned funeral homes in the U.S. But the organization's director, Carol Williams, says its membership is shrinking – today, the NFDMA represents 1,200 members, compared to a reported 2,000 members in 1997. Many, she says, "cannot afford to keep their doors open."

Black funeral traditions are distinctive from other burial rituals in American culture. Funeral directors have long preserved the African American tradition of homegoings, as these Christian ceremonies are often called: Bodies are typically viewed in an open casket, and a richly adorned one at that, with large floral arrangements and ornate fabrics. There are limousines and nice cars to escort families, which lends a sense of pride and

pageantry to the lengthy rituals.

“To give a peaceful, celebratory homegoing, it’s the whole idea of a celebration of life,” says Karla F. C. Holloway, a professor of English, law, and African American studies at Duke University. It’s become a part of black burial traditions, she says – even though “it is a contradiction to the ways in which many black bodies come to die.”

Homegoings can offer black Americans the respect in death that they don’t always receive in life. Black funeral spaces also provide refuge for the living: A family in mourning can be comforted and understood within a community institution, away from an often racist world. Mourners can feel at home during an otherwise disorienting moment, knowing their traditions will be honored without question. “Culture and practice and ritual are known and remembered in a black funeral home,” Holloway says. “And that matters in a time of grief.”

Untimely death and dying marked the African American experience at its beginning – from mortality plagued transatlantic voyages to the violence of forced labor and the privation of the slave quarters. Surrounded by these unnecessary deaths, funeral ceremonies were an urgent and central rite in slave communities. They also formed the foundation of the black church tradition.

From their earliest incarnations, black funerals were political, subversive – a talking back to the powers that be. Particularly in the 17th and 18th centuries, if slaves were allowed to bury their own dead and craft their own rituals, away from the overseeing eyes of whites, they could plan for their freedom, spiritually and physically.

In Richmond, Virginia, in 1800, a slave named Gabriel plotted an insurrection at an enslaved child’s funeral, according to Suzanne E. Smith, the author of *To Serve the Living: Funeral Directors and the African American Way of Death*. “They often insisted masters had to be present.”

Three decades later, Nat Turner led a slave revolt in Virginia. “It was never shown that Nat Turner had organized anything at a funeral, but there were rumors he had,” Smith says. In response, Virginia passed a new legal restrictions on slave activities, including funerals. The fear of rebellions prompted similar laws curtailing unsupervised slave gatherings across the South.

The end of slavery, and the war that brought it about, transformed American funerals across races. It was the massive death toll of the Civil War – the bloodiest conflict in U.S. history – that brought the modern American funeral industry into being. With so many soldiers dying on battlefields far from home, families scrambled to ship bodies home. Until the war, embalming was practiced primarily by doctors and scientists. During the war, undertakers set up shop near battlefields, selling their wares and ensuring embalmed bodies could make the long journey home without decomposing. As for the many soldiers whose bodies remained where they’d fallen, black soldiers were often assigned the lowly task of burying the war’s dead.

Undertakers had once been tradesmen who simply made coffins and buried bodies. After the Civil War, the craft professionalized. More Americans were dying in hospitals, not in homes, and families gladly handed off the job of caring for bodies at life’s end. Owning a funeral home became a profitable business, and one that attracted African Americans looking for economic opportunities. In 1912, the funeral industry’s major trade association began excluding blacks from membership, officially segregating the industry. Black funeral directors worked to serve and retain black customers, who relied on them to give their

loved ones respectful burials, as Jim Crow deepened racial divisions.

The funeral industry created a class of African American millionaires, as Smith notes in her book. In 1953, *Ebony* magazine headlined an article, “Death is Big Business,” declaring that “Negro undertakers gross more than \$120 million for 150,000 (black) funerals each year. The next year the publication ran an essay by a prominent black undertaker called, “How I Made a Million.” With growing clout, funeral directors often went into politics, and served as mayors, pastors, and community leaders.

Funeral directors also played a key role in the civil rights movement. Not only did they care for those who died in lynchings, protests, and other conflicts, but they also staged large scale funerals – for Emmett Till, Medgar Evers, and others – that galvanized American to the civil rights cause. They provided bail money when activists were jailed, and offered their premises for meetings. Hearses and funeral home cars became a way to ferry civil rights leaders, including Martin Luther King Jr., around the South inconspicuously. On the night that King was assassinated, a funeral home worker, acting as his chauffeur, was one of the last people to see him alive.

But those in the industry, both black and white, also faced scrutiny for their perceived profiteering. In 1963, the British writer Jessica Mitford published a muckraking volume *The American Way of Death*, which sharply criticized the excesses of the then \$16 billion dollar funeral business. Writing in what was then *The Atlantic Monthly*, Mitford’s article “The Undertaker’s Racket” called out swindling funeral directors for their unscrupulous sales methods. In shock at the money being taken from the living, ostensibly on behalf of the dead, she wrote, “The cost of a funeral is the third largest expenditure, after a house and a car, in the life of an ordinary American family.” The average funeral in 1963, according to Mitford, cost \$1,450 (about \$11,000 in today’s dollars).

Mitford’s findings prompted an examination of the industry. But black funeral directors reacted somewhat dismissively to the book, according to Smith. She prophesies their thinking like this: “Nobody is going to tell us we can’t have an elaborate funeral. We are the ones came when the lynching happened and we picked up the bodies off the ground. We have an elaborate funeral because that’s our tradition and that’s our way of honoring people.”

Today, the overall industry is thriving – it takes in about \$16 billion per year, according to the latest data from the National Funeral Directors Association (which is different from, and much larger than, the NFDMA). But the model has changed: Chains and corporations have swallowed up much of the business. Since the 1990’s, the largest chain, Service Corporation International, along with its Dignity Memorial products, has bought up competitors and small businesses to amass more than 1,500 funeral homes and more than 20,000 employees across North America, with \$3 billion in revenues. The Houston based SCI is often dubbed the Walmart of death care, but it rarely passes along its cost savings to consumers, instead charging more than many small companies, according to reporting from *Bloomberg Businessweek*. American funeral run an average of \$7,000, but top-of-the-line caskets can cost more than \$10,000.

Many African American homegoings, though, are still handled by small, family owned businesses, and these continue to be elaborate, sometimes expensive affairs. Although African Americans are typically much more averse to cremation than other Americans, a

growing number of people are choosing this option, which avoids the cost of a casket, burial plot, and embalming. Cost effective cremations cut into the profits for funeral homes – one of many challenges family owned firms are facing.

Large chains can more easily absorb profit losses because of their size and because they have capitalized on the cremation industry. SCI, for instance, bought up the largest cremation organization and dozens of crematories. The dominance of chains portends the struggles of many small businesses, which contracted during the recession in 2008. Those issues are compounded for black owned companies, which are less likely to get loans and comprise only about 7% of U.S. small businesses. Black owners often start out with less capital, as the wealth gap between black Americans and white Americans continues to widen. Without money for upkeep, the owners of small funeral homes are finding themselves losing customers to nicer, newer facilities, which are increasingly run by chains.

Richard Ables' storefront in DC is facing these economic issues: Hall Brothers Funeral Home is in a neighborhood whose demographic have shifted. It's now across from a renovated theater and a row of new restaurants. Ables's closest competitor, Frazier's Funeral Home, was shut down in 2008 and its building was converted to luxury apartments. Much of his black clientele has decamped to Maryland or other more affordable places, and his area is now full of new, white residents. In his experience, few whites cross the so called color line to ask for his services. "Maybe it's time to move from here to somewhere else," he says, adding that he will soon need a less expensive location.

His story is not unusual. Where once many black funeral homes catered to black clients across the economic spectrum, some are now located in areas that are increasingly segregated by wealth and race. Low income residents can't afford many of their services, and as neighborhoods gentrify and see an influx of white residents, these businesses are left with even fewer patrons. In an effort to broaden their customer base, some black funeral directors are trying to market to white clientele or income immigrant families.

The challenges of the industry may explain why the heirs of funeral home owners are increasingly moving away from the family business. Carol Williams of NFDMA, the black funeral home trade association, says succession planning is one of the biggest issues facing her members. Historic black funeral homes have typically been passed from generation to generation, but eager successors are hard to find as the lucrative work dries up. "When (owners) don't have a succession plan, and something happens when they can no longer operate it themselves, they end up closing," Williams says.

As Smith, the professor at George Mason, says, "When these funeral homes disappear, you lose all that history. It's just gone." But their decline is also a cultural loss for the present moment. Black Americans are still eight times more likely than white Americans to die by homicide. They are more likely to die at younger ages. Last year, young black men were five times more likely to be killed by police than white men of the same age. Directors of historic, black funeral homes know this better than anyone: They've tended to these bodies, and those of their loved ones. They understand that even if the moment of death is tragic or violent, care for the dead can be different.

This resonates with the personal experience of Holloway, the Duke professor. In 1999, she was working on a book about African American mourning when her own son died. At the time, he was serving 95 years in prison for a string of crimes, including rape

and attempted murder, which she traces in part to his unraveling mental state. He was on a work detail in a prison cotton field when he and two other inmates took off running, attempting to escape. A corrections officer fired 19 shots. Holloway is still haunted by an aerial image taken from a helicopter, shown on the news: a white sheet in the middle of the field, and under it, the body of her black son.

The historical resonance of his state sanctioned death also haunts her. “After all, the pitiful traverse from plantation landscape to prison cotton fields was only the short matter of a century and a few score years,” she wrote in her resulting book *Passed On: African American Mourning Stories, a Memorial*.

“I don’t mitigate at all the violence and trauma that my son inflicted on his victims,” Holloway says. “But in the end, he was our son and we were left to bury his body.” She and her husband specifically wanted to work with a black funeral home after their son’s death – it was one way of getting assurance that their son’s body would be treated with respect. “We expected them to treat him as a child who was loved,” she says. “I don’t think I could have had that conversation with a white funeral director.”

REGINALD F. LEWIS MUSEUM
of Maryland African American History & Culture



Save the date
Saturday, April 2, 2016

Annual Spring Lecture

**Free & Enslaved:
Exploring a Spectrum of 19th Century
African American Life with
Dale Green Ph.D., Morgan State University &
Heather A. Williams Ph.D., Univ. of PA**

This event is in conjunction with the Baltimore Chapter of the Afro-American Historical and Genealogical Society. For more information email lisa.crawley@lewismuseum.org

OUR CHILDREN CAN SOAR

Our ancestors fought so George could invent
George invented so Jesse could sprint

Jesse sprinted so Hattie could star
Hattie starred so Ella could sing

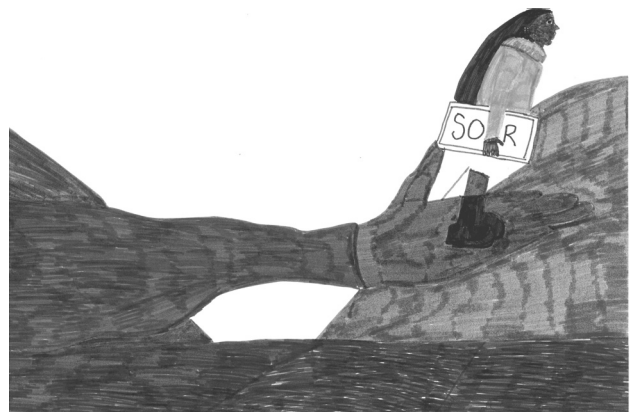
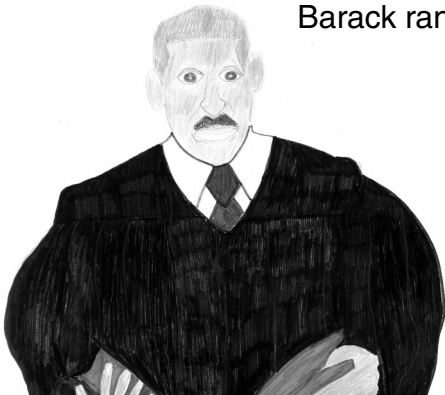
Ella sang so Jackie could score
Jackie scored so Rosa could sit

Rosa sat so Ruby could learn
Ruby learned so Martin could march

Martin marched so Thurgood could rule
Thurgood ruled so Barack could run

Barack ran so our children can soar!!

Marian Right Edelman



Dominic Phillip Moore, 10 years old, received the Martin Luther King Award for his essay regarding MLK. Dominic attends Hillcrest School.

The pictures are drawn by Rodney Dorsey, Jr. He is in 11th grade and attends Tuscarora High School.

Pullman Porter Museum Launches Online Registry of Black Railroad Laborers

Theodore Berrien worked as a Pullman porter from about 1940 to 1969, during which time he was chosen to accompany President Franklin Delano Roosevelt's funeral train on its route between Georgia and Washington, DC.

"He spoke of how kind Mrs. Roosevelt was and thanked him for his services during the trip," his grandson recalled in a new searchable online registry of African-American railroad laborers.

This entry – and thousands of others – have been recorded in the registry that will be launched by the A. Philip Randolph Pullman Porter Museum, with the help from DePaul University, this week. Descendants and scholars will be able to preserve oral histories on the website that otherwise might be lost.

"(Railroad workers) are not among those selected annually to parade during Black History Month, but they represent a real concrete example of ordinary men who did an extraordinary thing," said Lyn Hughes, the founder of the Pullman museum. "They made a place for us, and they made history."

Fifteen years ago, Hughes set out to honor African-American laborers, like Berrien, whose names, for the most part, weren't mentioned in history books, but who many scholars credit with creating the foundation of the black middle class.

Now her initiative is one of several projects and events that aim to commemorate the centennial of the Great Migration (1916-1970) when 6 million African-Americans attracted by manufacturing jobs and a better quality of life moved to Northern cities. About 500,000 African-Americans moved to Chicago, transforming the city's demographic landscape from 2 percent black, prior to the Great Migration, to 33 percent in 1970.

"You have no idea how happy people are that their family members are listed in this registry, to acknowledge their existence, their contribution to the black middle class," Hughes said. "I don't think I initially grasped the significance, but my sense is these people are very proud about their ancestry."

Hughes originally crafted an informal research project to document surviving members of the once renowned Brotherhood of Sleeping Car Porters, the first black labor union chartered by the American Federation of Labor. Over the years, Hughes became curious about those who visited the museum in Pullman National Monument, claiming to be descendants of railroad workers.



As a result, Hughes widened the scope of her search to include all African-American railroad employees from 1865 to 1969, and she launched a national advertising campaign asking descendants to submit entries with their ancestors' names, title years of service and a "snapshot" of their lives in hopes of gathering data. Soon after, the museum was inundated with more than 7,000 entries, which were condensed to around 3,500.

"I was too blown away since we serve a small niche of history dedicated to an exclusive group of people," Hughes said. "So it was amazing to get a sense of who these people were, what families were wondering, what kind of people are they."

David Peterson, the museum's executive director, was a student at Florida A&M University at the time and helped Hughes publish a print edition of the registry in 2006.

Hughes knew moving the entries online would require technical savvy the museum didn't possess. After she was unable to secure grant funding to hire a contractor, she reached out to DePaul University officials, who agreed to assign a class of students in its Computing and Digital Media course to prepare the digital registry.

The students largely finished arranging the database by the end of the 10-week course, but most of the web design was unfinished. As a result, the university's Irwin W. Steans Center hired graduate student Aniruhd Bomadevar to complete the project. Bomadevar, a native of India and resident of London, made it his mission to launch the registry for Black History Month after meeting with Hughes, who gave him a personal tour of the museum.

"I'm new to America, so I was not aware of the culture," Bomadevar said. "So, getting a chance to work on this has given me great insight, and it's been a great experience."

Once the registry launches, visitors to the museum's website will be able to type a person's last name into a search query to view entries from thousands of submissions spanning from California to Georgia.

Within are nuggets of interesting history about laborers, including Blaine McKinley Fitzgeralds, of Birmingham, AL, who worked as a Pullman porter on the Illinois Central and Louisville and Nashville railroads from 1920 to 1946.

"Blaine's major route was from Birmingham to New York, his descendants wrote. "He also worked the Rose Bowl trips to California when Alabama was a major contingent. "Blaine raised a family of six children, who all attended black colleges. They all became teachers, lawyers and engineers."

R. Eugene Pincham, a longtime civil rights attorney and Cook County Circuit Court judge, is one of the notable names in the registry, according to Hughes. Pincham, who died in 2008, sent in a handwritten letter that revealed he had worked as a dining car attendant, she said.

"I never even knew he had that history," Hughes said. "He was very proud to share that personal story of his."

Hughes collected other entries herself. When she assisted with the TV movie "10,000 Black Men Named George," she spoke with Chicago actor Andre Braugher, who portrayed A. Philip Randolph – only to learn Braugher's great-grandfather was a Pullman porter, she said.

Hughes insists the museum will look to build on the historic registry, starting with the search for funding to clear a backlog of 2,000 entries that haven't been processed. In the interim, they are still asking descendants of African-American railroad employees who

would like to submit an entry to email the museum at natreg@pullmanportermuseum.info.

Once the registry launches, it will be available at the museum's website: www.pullmanportermuseum.com.

Tony Griscoe, Chicago Tribune, February 7, 2016

Civil War Encampment at Rose Hill This Weekend

In July of 1863, Rose Hill Manor in Frederick was a first hand witness to the effect of the Civil War.

Now over a hundred years later, the park will be a witness to Civil War living history during the park's first annual Civil War Encampment which occurs on Saturday, July 9, from 10 a.m. to 4 p.m. and on Sunday, July 10, from 8 a.m. to 2 p.m.

Interpreting its Civil War connection is a new endeavor for the Children's Museum at Rose Hill Manor Park, whose basic focus has been the 1790 - 1820 period and its connections to Thomas Johnson, Maryland's first elected governor and his family. Jennifer Roth, museum manager, is "looking to represent the life of the manor and Civil War era because Rose Hill Manor is a living museum that has been occupied throughout history, not one specific period."

Also, interest had been expressed by the local Civil War Round Table to gain more information about Rose Hill during the Civil War, therefore, she plans to expand upon this and represent that era in museum programming.

During the Civil War, the Rose Hill property played host to several encampment, both Union and Confederate. In September, 1862, prior to Antietam and in July of 1863 both before and after Gettysburg, troops were bivouacked on or near the Rose Hill property.

Now, 20th Century Civil War "devotees" will encamp at the park and reenact the life of civil war soldiers during this living history encampment. A variety of activities and demonstrations are planned for the weekend. In the manor, costumer guides will further introduce visitors to Rose Hill's Civil War history, and a temporary exhibit will display pieces from several private collections. In the manor's back yard children will be able to play with period toys and games and experience life at their own tent encampment. Two Civil War staples – writing letters hoe and hardtack will be "experienced" as children will be able to write with a quill pen (perhaps even help to create their own ink) and make pretend hardtack.

Re-enactors, living historians, and sutlers from various units will encamp on the property for the weekend with the Union and Confederates both setting up individual camps in the park. Special demonstrations have been planned.

Following is a preliminary list of scheduled demonstrations:

Saturday, July 9:

10:30 a.m.	17th VA Infantry
11:00 a.m.	Period fashion show
11:30 a.m.	4th MD Light Artillery (with cannon)
12:30 p.m.	2nd MD Infantry
2:00 p.m.	17th VA Infantry

2:00 p.m. 4th MD Light artillery
2:30 p.m. Mourning rites demonstration in the manor parlor
3:00 p.m. 2nd MD Infantry

Sunday, July 19:

10:00 a.m. Civil War Church Service – a Civil War period church service by the Rev. R. Kinard from Hanover with period music and preaching as if presented to Civil War soldiers prior to going into battle.

10:00 a.m. to 2 p.m. Book sale and signing with Edie Hemingway, author of “Broken Drum”, the story of a boy drummer during the Civil War, will be available to talk about this aspect of the war as well autograph copies of her book.

Noon 17 VA Infantry

12:30 p.m. 4th MD Light Artillery

Signaling demonstrations and medical demonstrations will occur periodically during the weekend. The blacksmith will be working at the forge, and the carriage museum will be open to visitors.

The Museum Council of the Children’s Museum will off sandwiches, drinks, popsicles, and baked items to help raise funds for their efforts to support museum displays and activities.

This family friendly costs \$5 per vehicle. Visitors are invited to attend the event, walk through the camps, talk with the soldiers, check out the sutlers’ wares, and view the special demonstrations.

The Children’s Museum of Rose Hill Manor Park is operated by the Frederick County Department of Parks and Recreation, and offers further information at www.rosehillmuseum.com and the program line at 301-694-1650.

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FEDERAL GAZETTE,

OR

Frederick County

THE
Weekly Advertiser.

Price 15¢ per annum.] WEDNESDAY,

JUNE 12, 1799. [No. 370.—Vol. VII.]

Printed, every Wednesday, by MATTHIAS BARTGIS, at his English & German Printing Office, opposite Doctor John Fisher's at the corner of Market & Patrick Streets, Frederick-Town; where Subscriptions, Advertisements, Essays, Articles of Intelligence, &c. are thankfully received, and where Printing & Bookbinding in general are executed with neatness and dispatch.

TERMS of the GAZETTE.

THE price of this paper is TWO DOLLARS per annum, payable one half on subscribing and the remainder at the end of nine months, or the whole at the expiration of six months. Gentlemen at a distance, by sending One Dollar and an Half in advance, and paying the postage, will have them forwarded with the utmost punctuality one year. Subscriptions Communications, &c. [POST-PAID,] thankfully received and carefully attended to.

No paper discontinued until paid for.

Advertisements
For the English and German Newspapers will be thankfully received with the *Calls*, and duly inserted in either or both, as may be required.

NOTICE.

ALL persons having demands against the estate of George Jacobs, on the 25th day of May next, in order to receive a dividend of the assets then on hand—and all persons indebted to the said estate, are requested to make payment on or before the above mentioned day. Due attendance will be given on that day, by

ANNA JACOBS, Adm'r.
Frederick county, May 8, '99.

NOTICE.

I hereby forewarn all persons from troubling my wife Catherine, as I am determined not to pay any debts of her contracting after this date.

JOHN KROSEMAN.

A Tan-Yard for SALE.

THE Subscriber has for sale a Tan-Yard, with 18 or 20 Vats, a Bark-house and Mill, Shop and Dwelling house, with about 10 Acres of Land, lying within six miles of Frederick-Town on the main road leading to Creager's Town, Rimmitsburgh, and Johnson's Furnace. The Purchaser can be accommodated with mountain land, nearly the whole of the timber thereon, chestnut-oak, lying about four or five miles from the said yard.

TOBIAS BUTLER.

Wanted Immediately,

A JOURNEYMAN BOOKBINDER who can work at press—Such a one will meet with constant employ by application to the Printer herof.

Wanted,

AN active BOY about 14 or 15 years of age, as an APPRENTICE to the PRINTING BUSINESS. Apply at the Office of the Federal Gazette.

FOR SALE.

HAVING obtained a Deed, I will now sell LOTS No. 3, 4, & 12, parcels of New-Bremen, 302 and an half acres for 302 and an half Guinea, payable with interest, in one two & three years. This land lies on Monocacy near to its junction with the Potomac, is thin, but will admit of improvement. The prospect of a town at the mouth of Monocacy and the advantage of water conveyance to George Town, and the Federal City, are circumstances deserving of consideration with a purchaser.

ABNER RITCHIE.

May 10, 1799.

JOHN HOFFMAN,

Has just received from Philadelphia, Fresh TEA of the latest importation.

A large assortment of DRY GOODS.

Which he will sell cheap for Cash—Those who wish to lay out their money to advantage, let them come and try.

He earnestly requests all those who have their accounts open with him to come and settle, and if not in their power to pay, to give their bonds or notes, and all those whose notes or bonds, in his hands, have become due to call on him, pay them off, as no longer indulgence will be given.

Frederick Town, May 15, '99.

NOTICE

Is hereby given, that the subscriber has removed from Annapolis, to the city of Baltimore, Marsh Market, No. 14. Where he has opened TAYLOR, and is provided with a large Yard, Stabling, and Sheds, with Hay and Oats of the best quality, and a good assortment of Spirits and Wines—He is also determined that no attention shall be wanting to render satisfaction.

H. CRIST.

May 15, 1799.

20 Dollars Reward.

RAN AWAY from the subscriber on Sunday night the 5th inst. Three slaves viz. One fellow named BAKER, about 42 or 3 years old, small but well made, bow legged, has a grow forehead, a scar on his breast, occasioned by the whip when young, he has a lively walk and is very sensible; he took with him a negro cotton great coat, and had also sundry furs of cloaths which are unknown, and it is likely he will change them often as he is very artful.

GRACE is a small woman, spare made, thin visage, dark complexion, has a down look when spoken to; she is between 30 and 40 years old, has sundry clothing, which is unknown, and it is probable she will change them.

SILVA is a small girl, spare made, yellow complexion, 7 or 8 years old. Whoever will take up the said slaves, and bring them in me or secures them so that I get them again shall have Twenty Dollars Reward.

JOHN DEARING.

Fauquier county, Leeds Manor, near the Big Cehler-Mountain.

N. B. obelieve the above slaves have got a pals from some malicious person.

To Let.

I WILL LET on the 15th of next month, that noted STONE BREWERY and DWELLING HOUSE and LOT, where Mr. Barry now lives. For terms enquire of John Mont. FREDERICK DEBL.

Frederick-Town, May 22, 1799.

NOTICE.

THE subscriber is going from home on business, and means to tarry some time—Those that may want to see him before he returns, may call at No. 6, close by the middle bridge, at Mr. John Dove's, Baltimore!

L. B. APPOLO.

N. B. He still continues to tell at his house, as usual, in Frederick-Town, near the Presbyterian Church, all kinds of PASTRY.

May 15, 1799.

For Sale,

A VALUABLE two story BRICK HOUSE, in the town of Martinsburg, 25 feet front and 30 feet back, with an excellent cellar, eight feet deep, under the whole, and a Lot of Ground, 67 feet front, and extending 103 feet back, situate on Queen Street—There are also on the said lot a good work shop, 24 feet by 24, calculated for a yoke of mechanical business, a convenient Stable, an excellent Garden, &c. The above property having been occupied for a considerable time past as a Tavern, would suit any person in that line—or, from its eligible situation, would be an excellent stand for a merchant, being in the centre of business.

ALSO FOR SALE,

TWO LOTS OF GROUND, in the said town, fronting on public streets, each 100 feet front, and 200 feet back—On each of those lots there are a number of young thriving fruit trees of different kinds. As it is presumable no person will purchase without viewing the premises, a further description is considered unnecessary. The terms of sale will be one half Cash, and the remainder in two equal payments, one in twelve months from the time of sale, and the remainder in two years—Or the subscriber will exchange any of the above property for property in Frederick-Town.

LIKEWISE FOR SALE,

ONE HUNDRED ACRES OF LAND, within three miles of the Warm Springs in Berkeley county; five acres of which are cleared, the rest well timbered. On the premises is erected a comfortable Log Cabin, with good water very convenient.

JOHN ROHR.
Martinsburg, (Virginia)
May 29, 1799.

JOHN S. MILLER,

RESPECTFULLY informs his friends and the public in general, that he has removed his Medicine Shop to the former stand, opposite the market-house, where him and his father will thank the continuance of their custom. They have just received and now on hand a fresh and general supply of Drugs and Medicines, Paints, Oil, Dyes, and a great many more articles too lengthy to insert in a paper.

40 Dollars Reward.

RAN AWAY from the subscriber, living in Montgomery county, Maryland, four miles from the courthouse of said county, on the 7th ultimo, a negro man, named DICK, about thirty years of age, five feet six or seven inches high, of a yellowish complexion, red eyes, thick upper lip, a set of good teeth; his hair combed back; has no beard; small straight legs, large feet; his left foot much deformed; a large scar on the out side of it, near the ankle; a large knot on the joint of the big toe; the toe inclines much towards the small toe of said foot. He professes the Methodist religion, and is fond of disporting on that subject; when questioned, speaks positive and insulting. Had on when he went away, a coat, waistcoat, breeches, and leggings of twilled country full of cloth, of black and white yarn, white yarn stockings, coarse shoes, with nails in the soles and heels, row linen shirt, half worn, low crown felt hat, bound. Took with him one pair black grain leather shoes, with straps and large white metal or plated buckles.

Any person that will secure said fellow to that I get him again, shall receive Twenty Dollars, and if brought home, the above reward.

THOMAS RAWLINS;

N. B. Matters of vessels and others are hereby forewarned from carrying off or concealing said fellow at their peril. May 29, 1799.

MILLS FOR SALE.

A COMMONS MERCHANT MILL, well built, containing one pair of Burrs and a pair of Country Stones, situated on a constant stream of water, about thirty miles from the city of Baltimore, seven from Little Winchester, and twelve from Liberty-Town, with 162 acres of LAND belonging thereto; sixty acres are cleared, eighteen acres in good Timothy meadow and seven more may be made; there are, like wife, on the premises, a good House, Barn, and out Houses. ALSO, a SAW-MILL adjacent thereto, with every thing in complete order, and a Still-House with two Stills and all the materials thereto belonging. This property now rents at the rate of Four Hundred Dollars per annum.

Any person wishing to purchase the above described property, may view the premises, and know the terms of sale, by applying to the subscriber, living on Sim's creek, near Mr. Joshua Howard's mill, Frederick county, Maryland.

MICHAEL HAINES.

May 29, 1799.

10 Dollars Reward.

STRAYED or STOLEN from the subscriber, living in Clarkburg, on the 29th of April last, a dark sorrel HORSE, about 14 hands high, nine years old, branded (O). Any person, securing him and giving information, or otherwise delivering him to the subscriber, at the place where he strayed, shall have Four Dollars, and if stolen the above reward.

EDWARD ARCHRY.

Montgomery county, May 29, '99.

Belva's Museum Artifacts

The news articles are about
Frederick History

Antietam Re-Enactment

Benjamin Banneker

Unearthing History

**Burial Records - St John the
Evangelist Church**

April 2016

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**1,200 Soliders to “Fight” Today at Antietam
Will Re-Enact the Bloodiest Battle on the Civil War
Roosevelt Will Speak Briefly**

Col. D. John Markey, this city, commanding officer of the First Regiment, Maryland National Guard, will head the Union forces today in the reenactment of the famous “bloody Lane” phase of the Battle of Antietam. The mimic warfare is expected to start about 1:15 o’clock on the battlegrounds near Sharpsburg and last little more that an hour.

It will immediately follow an address by President Roosevelt and approximately 50,000 persons, including governors of eight states and Civil War veterans, are expected to be present. The exact time whin the President will go through Frederick had not been determined Thursday, but no change had appeared in earlier plans which would have placed him at Frederick between 10:30 and 11 o’clock, and here about 1:45 o’clock on his return from Antietam.

Both Regimental Headquarters Company and Company A, of this city, will take part in the “battle” and , with the remainder of the First and Fifth Regiments, will be on the Union side. The guardsmen plan to leave here early this morning in trucks for the scene, where they will receive final instructions.

To be Gen. McClellan

Col. Markey, who left for Sharpsburg Thursday afternoon, will enact the roll of General George B. McClellan, who faced General Robert E. Lee during the Antietam campaign. General Lee’s part will be taken by Col. John Oehmann, commander of the One Hundred and Twenty First Combat Engineers, Washington.

The Union forces will be largely made up of the First and Fifth Regiments, the First with 350-400 men and the Fifth, from Baltimore with 150-200 men. Other troops taking part are the combat engineers, 275 men. Confederate forces: One Hundred and Tenth Field Artillery, Maryland, 125 men, divided among the north and the south, One Hundred and Fourth Cavalry, Pennsylvania, 75 men, both sides and Fourth Medical Regiment, Maryland, 100 men, both sides.

Many of the soldiers poured into Sharpsburg Thursday night just as soldiers in Blue and Grey encamped there 75 years ago on the eve of the Civil War battle. Major General Milton A. Reckord set up his headquarters on the site of the fieriest fighting of the battle. He is in command of the 1,200 troops which will reenact the battle.

Also arriving in Antietam were 700 soldiers of the regular army, members of the Fifth Engineers from Fort Belvoir, Va. They will meet the president at the battle field and will act as an escort while the president is on the field.

Soldiers arriving to take part in the battle reenactment carried regulation rifles and pistols and thousands of rounds of blank ammunition and shells so that the spectators may hear the rattle of musketry and the booming of cannon. The contest has been planned with military precision. Each soldier is carrying not only his side arms and rifle but also full marching equipment. Officers are carrying sabers and field glasses.

Each soldier will eat at the rate of 25 cents a meal for four meals or a total coast of about \$1,200 for the 1,200 men who will take part. Plenty of food was ordered by Col. Thomas G. McNicholas, state quartermaster.

As many members of both sides arrive on the battleground Thursday night, camps were set up. The Union forces were bivouacking on the Boonsboro road, east of the National cemetery, and the Confederates camping on the Hagerstown road, just north of Sharpsburg.

Reprinted with the permission of the Frederick News-Post and Randall Family LLC as published on September 17, 1937.



Woodcut portrait on the title page of Banneker's *Almanac* for 1795 and the title page of his *Almanack and Ephemeris* for 1792. Both were published in Baltimore.

Banneker was a key part of the team that surveyed the boundaries of the District of Columbia and also a successful almanac publisher. But he is perhaps best remembered for a letter he wrote in August 1791 to Thomas Jefferson, upbraiding the author of the Declaration of Independence for statements deriding the intelligence of blacks. He also criticized Jefferson for "detaining by fraud and violence so numerous a part of my brethren under groaning captivity and cruel oppression, that you should at the Same time be found guilty of that most criminal act, which you professedly detested in others, with respect to yourselves."

The eloquent letter accompanied a handwritten copy of Banneker's almanac, which he sent Jefferson as proof that the intelligence and talents of African-Americans were not inferior to those of whites. Banneker urged Jefferson and the other founders "to wean yourselves from those narrow prejudices which you have imbibed with respect to" African-Americans.

Jefferson's reply was gracious, though he did not address Banneker's charges and said nothing about the almanac. In a letter to a friend a number of years later, Jefferson mentioned the "long letter from Banneker, which shows him to have had a mind of very common stature indeed."

Banneker was born November 9, 1731, in Baltimore County, Md. Many details about his family and his early life are vague or poorly documented, in part because virtually all his journals, diaries and other documents were destroyed in a fire shortly after he died.

Man of Many Hidden Talents: Benjamin Banneker

Eighteenth-century America produced a number of extraordinary individuals whose accomplishments seem almost impossible given their early upbringing. Some, such as Benjamin Franklin, remain famous today while others, such as Benjamin Banneker of Maryland, are relatively unknown. Both were largely self-educated men, but fate dealt a crucial difference: Franklin was white, while Banneker—an astronomer, mathematician, surveyor and author—was a free African-American living on his family's farm in a slave state. By Bill Hudgins

It is well-established that his white maternal grandmother, Molly Welsh, was born in England and worked as a dairymaid in Devon, England, according to Banneker's biographer, Charles A. Cerami, in *Benjamin Banneker: Surveyor, Astronomer, Publisher, Patriot* (John Wiley & Sons, 2002). In 1682, her master accused her of stealing and selling milk from his cows—potentially a capital offense. The judge offered her a choice—death or immigration to the Colonies as an indentured servant. Not surprisingly, she chose to take her chances in the New World.

Fortunately, her master in Maryland was kinder and more generous. When she completed her indenture, he gave her land for a small farm and some money to get started. Realizing she needed help to run a farm, she purchased two slaves at an auction. She fell in love with one of them and freed him. They married and had four daughters, one of whom, Mary, was Benjamin's mother.

According to Cerami's biography, young Benjamin was precocious, showing clear signs of remarkable talents. Before he was 6 years old, he had mastered mathematics to such a degree that the family's neighbors, both white and black, called on him to check their arithmetic on accounts and other matters. He had a phenomenal memory and a highly logical manner of thinking far beyond his years, according to Cerami.

Young Banneker likely learned how to read and write from his

grandmother Molly, with the family Bible serving as his textbook. He may have had some formal schooling—when he was 8 or 9 years old a local Quaker schoolmaster took an interest in the well-spoken, inquisitive youth—but the demands of farming eventually ended that. The rest of his education came from voracious reading, and he borrowed books on any and all subjects whenever possible.

Cerami describes Banneker as always fascinated by the world around him and with trying to figure out processes and relationships. A lifelong diarist, Banneker's surviving journals demonstrate an intelligence beyond not only his age but also beyond the era's mainstream thinking.

Always fascinated by the nature of time, in his early 20s Banneker was loaned a pocket watch, which he disassembled, studying the parts and determining the ratios of the gears to each other. In 1753, he built a clock out of wood, having extrapolated the correct dimensions of the mechanism from the watch. The clock ran for many years, and was one of the first wooden clocks built in America, Cerami says.

Banneker also spent long hours gazing at the night stars, speculating on their nature and whether they were surrounded by inhabited planets. This early fascination with celestial objects would later help him in creating his almanacs and in surveying the District of Columbia's boundaries.

Though Banneker's mind ranged widely, part of it remained firmly fixed on running the family farm, where he lived his entire life. His father died when Banneker was a teenager, leaving the youth to shoulder much of the burden of feeding his family.

"Tobacco was their cash crop, though the family tried to be as self-sufficient as possible and raised vegetables and livestock. This became increasingly difficult because tobacco strips nutrients from the soil, and the quality and quantity of the crop declined steadily. Cerami notes that the Bannekers used African methods of nurturing the soil that helped them somewhat offset the damage and improved the yield.

Hiatus, Then Renewal

In 1759 when he was 28, Banneker suddenly lapsed into what appears to have been a major depression that lasted nearly 12 years. He continued to work on the farm, but he lost interest in the intellectual pursuits that had previously consumed him. The cause is unknown—there were rumors of an unsuccessful romance, according to Cerami.

Whatever the reason, Banneker emerged from his shell in the early 1770s with the arrival of the Ellicott family, Quakers who established a grain mill not far from the Banneker farm. Local farmers had long debated switching from tobacco to wheat as a cash crop, and the Ellicott mill helped trigger this transition.

*and now Sir, I shall conclude
and subscribe my self with the most profound respect
your most obedient humble servant
B B Banneker*

FAC-SIMILE OF SIGNATURE TO LETTER WRITTEN TO THOMAS JEFFERSON.

Banneker visited the mill, marveling at the complicated machinery that reduced manpower needs and increased efficiency and quality. He also began buying goods at the Ellicott Company store, where he met one of their sons, George, who shared Banneker's fascination with astronomy and mechanical devices. They became friends and even collaborated on several papers about astronomy.

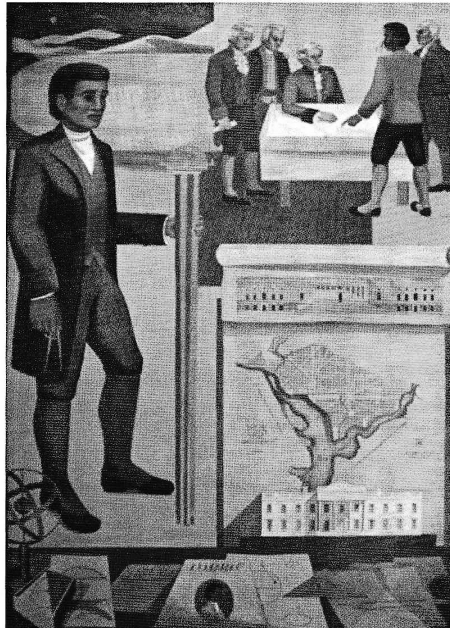
The friendship revitalized Banneker's intellectual curiosity and whetted his ambition. He had become intrigued by almanacs, and decided he wanted to publish his own. Well-written almanacs were reliable moneymakers, but challenging to create. One of their most important sections was an ephemeris—a detailed description of the positions of the stars and moon that made celestial navigation possible. An ephemeris for a given area required hundreds of calculations, as did predictions of tidal patterns for that region, another key item in almanacs.

In addition to the ephemeris, almanacs contained articles on numerous subjects, humorous anecdotes and weather predictions. So the creator had to be a gifted writer as well as mathematician and astronomer. Banneker knew he lacked the means then, but years later he would produce a successful almanac.

Surveying the 'Federal City'

After much wrangling and lobbying by a number of states, Congress in 1790 decided to locate the permanent capital of the United States in a 10-mile square area carved out of Maryland and Virginia on the Potomac River. In 1791, President George Washington chose Major Andrew Ellicott, an uncle of George Ellicott, to survey the boundaries of the new District of Columbia.

Ellicott insisted on being allowed to pick his assistants, and he chose his friend Banneker as the team's



Mural by Maxime Seelbinder of "Benjamin Banneker: Surveyor-Inventor-Astronomer," at Washington, D.C.'s, Recorder of Deeds building, built in 1943. Photograph by Carol Highsmith, 2010.

astronomer. Banneker's job involved taking astronomical sightings and, using a delicate and finicky clock, computing the exact location of each starting and stopping point—he was essentially a human GPS. The measurements had to be precise, to help the team keep on course as they slogged through brush, forests, streams and marshes.

Banneker put the care of the family farm in his siblings' hands and spent two months with the survey team. At that point he was almost 60 years old and suffering from rheumatism; the rough camping the team endured plus having to wake up at odd times during the night to make measurements from the stars likely wore on him. But he completed his task and then went back to his farm, where he at last began working on his almanac.

Banneker's *Almanack and Ephemeris* for 1792 hit the market in Baltimore, Philadelphia and Alexandria, Va., in

late 1791, and sold well, aided by marketing that unabashedly played up his race. Cerami notes that the printers of the first edition proclaimed that the book was the product of "Genius ... calculated by a sable Descendant of Africa who, by this specimen of ingenuity, evinces to Demonstration that mental Powers and Endowments are not the exclusive Excellence of White People, but that the Rays of Science may alike illumine the Minds of Men of every Clime."

But, as noted earlier, the first almanac led to an uncharacteristically bold move by Banneker, who had hitherto been mostly quiet on the subject of slavery and human rights. His letter to Jefferson (www.pbs.org/wgbh/aia/part2/2h71t.html) turned Banneker into a well-known figure within abolitionist circles—and also made him notorious among slavery's supporters.

As he had hoped, the book's success enabled Banneker to reduce his farming efforts. He published almanacs for five more years, often addressing the subjects of race and equality. The last almanac was published in 1797, the victim of declining sales and the author's declining health.

During the last years of his life, Banneker spoke of hearing people and sometimes gunfire outside his cabin, and he assumed it was harassment by people his views had angered. Banneker died on October 9, 1806, and during his funeral, a fire destroyed his cabin along with most of his journals and other possessions. Only a few papers and a single journal that had been in the possession of the Ellicott family survived.

The destruction of Banneker's papers prevented future generations from learning more about this self-taught genius and how he viewed the world. What we do know reveals an intelligence unfettered by conventional wisdom, a man who deserves a place alongside the other greats of his era.

GRANGER, NYC — ALL RIGHTS RESERVED

The following obituaries and article were sent in by Patricia Laverne of Northern California

WM Brown

William Brown, an old and well known colored resident of this city, died at his home in Klinehart's Alley on Saturday afternoon, about 1 o'clock, after a sickness of about one year. Deceased was about 77 years of age. The funeral will take place tomorrow afternoon at 3 o'clock. Services will be held in Quinn's Chapel and interment will be made in Greenmount Cemetery.

Reprinted with the permission of the Frederick News-Post and Randall Family LLC as published on April 28, 1894.

The funeral of Mrs. Lydia Brown took place yesterday afternoon at 1:30 o'clock. Services were held at Quinn A. M. E. Church. Rev. C. M. Murry officiated, assisted by Revs. A. D. Holder, of Washington, W. H. Chews, of Petersville, and George D. Pinkney and Nicholas Gasoway, of this city. The bearers were John McCormick, Charles Barnes and Charles H. Smith, of the Kazarite Order, and Thomas H. Hall, William Downs and Hiram Keys, of Star Chapter. A. T. Rice & Sons were the funeral directors.

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Miss Stoxz

Miss Lydia A. Stone died this morning of heart disease at the residence of Charles W. Heimes, at Feagaville. She was aged 55 years 7 months and 29 days. The funeral will take place on Friday morning from Mt. Zion Lutheran Church. Internment in the graveyard adjoining

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**Unearthing History: Blacks' Remains May Surface in Site C Dig
by Liz Babiarz**

Frederick City is prepared to spend \$290,000 for an archeological dig of Site C, along Carroll Creek, to determine if any human remains lie beneath. The 2.2 acre tract of land, opposite the C. Burr Artz Library, was once home to two historic cemeteries, one white and one black. If bodies are found there, it will be the third time skeletal remains have been found in Frederick after they were supposedly reinterred in another plot.

Two time skeletal remains have been found - at Frederick Memorial Hospital in 2002 and at the Laboring Sons Memorial Park, then a playground, in 2000. Both times black remains were unearthed.

According to maps of the city from the 19th century, Frederick City was home to three black cemeteries: Asbury Methodist Episcopal Church Cemetery on Site C, Greenmount Cemetery on West Seventh Street, and Laboring Sons Cemetery, now Laboring Sons Memorial Park, between Fifth and Sixth streets.

Details of the historic burial grounds and those interred there have faded from the city's history. Some cemeteries disappeared completely.

Such is the case with Site C, where only in January city officials discovered two cemeteries were located there. "I think it had really been lost sight of," said Barbara Wyatt, the historic preservation planner for the city. "I don't even think it was well known in the black community."

The All Saints Church, a mostly white church, occupied the site's east side from 1750 to 1814. The Asbury Methodist Church occupied the west side beginning in 1827. Both churches had cemeteries.

About 150 years ago, Frederick out grew its church cemeteries and Mount Olivet Cemetery was established. White residents were exhumed from the separate church cemeteries and reinterred there. Records from All Saints Church show 324 bodies of white parishioners were moved to section MM of Mount Olivet in 1914, according to Ernest Helfenstein's "History of All Saints' Parish." Paul Gordon, a local historian, said the family members of the deceased made the decision to move the bodies to Mount Olivet and some may have decided to keep their loved ones on the Site C plot.

For the blacks buried in the Asbury Methodist churchyard and possibly the black All Saints Church parishioners buried beyond the church's stonewall, there is no detailed record of their reinterment. Because the deceased were black, they were not allowed to be reinterred at Mount Olivet Cemetery with the rest of the white All Saints parishioners.

Carroll Hendrickson, a local resident who researched the two churches, said the All Saints Church vestry shows that in 1914 the church paid to have the black bodies exhumed from Site C. However, Mr. Hendrickson said there is no record of where the black remains were moved to.

City officials think it is unlikely they will find any skeletal remains under Site C. Ms. Wyatt said the land has been leveled about 30 feet. There is little potential of any lingering human remains, except for one portion of land where the Asbury Methodist Church sat, she said. "Our expectation is we are not really going to find much there between the change in the grade, and the small part that remains undisturbed," Ms. Wyatt said. "We really don't think we'll find much but still feel our obligation to look."

But, Mr. Gordon and Mr. Hendrickson remember playing in the graveyards on Site C in the 1920s, after the plots were supposedly cleared and there were still graves. "In my estimation, they will probably find bodies still on that site from both cemeteries," Mr. Gordon said.

Construction workers at Frederick Memorial Hospital found black skeletal remains during excavation work for the new emergency department in February 2002. At the time, Ken Coffey, FMH spokesman said only "fragments of bones" were unearthed and buried at Fairview Cemetery, off Gas House Pike.

Bernard Brown, the president of Fairview Cemetery Inc. and caretaker, said eight bodies worth of bones were found at FMH and buried at the cemetery in March 2002. Calls to FMH were not returned.

In 1925, the hospital bought the Greenmount Cemetery and decided no more burials would be allowed, according to Joy Onley's "Memories of Frederick, Over on the Other Side." "Frederick Memorial Hospital wanted to expand and build that time. And, they said so we're going to move you," said Mr. Brown, repeating what he has heard from his elders.

"...Blacks during the 1920s didn't have any say at all. When the people in charge were all white, and they wanted to do something they took care of it. And told you this is

the way its going to be.”

FMH relocated 268 graves to Fairview Cemetery in 1925, according to Scott Rolle, state’s attorney for Frederick County. When the bodies were being reinterred, some bones were possibly left behind, he said. J. Ronald Pearcey, superintendent of Mount Olivet, said sometimes bones get left behind during reinterment involving a large amount of bodies. “When you do a mass removal, you’re not going to get everything,” Mr. Pearce said. “You are going to try your best, but you’re likely to miss something.”

On two occasions, human remains were found at FMH, “a couple months apart,” said James E. Bowes, former Frederick County health officer. “We just saved the bones,” Dr. Bowes said. “It was the construction, happened within a year and I just told them to save them and give them to me when they were done digging.”

Dr. Bowes said he was called to the hospital in February to examine the bones. Hospital officials wrote to Mr. Rolle for approval to move the remains, following Maryland code that says a person needs permission from the state’s attorney to remove human remains. In March, the remains were put in one casket and buried at Fairview Cemetery, Dr. Bowes said.

About 2,000 black are buried in that cemetery, a good portion from Greenmount Cemetery. However, no remains were reinterred there from Asbury Methodist Episcopal Church or from Laboring Sons Cemetery. It was not until 2000 that city officials realized they had built a playground on top of Laboring Sons Cemetery, a black burial ground that has an estimated 1,500 bodies. In January, 2003, city officials dedicated a memorial at the forgotten cemetery and put up a plaque bearing the names of 160 of the known deceased.

William Lee, Jr., former alderman, said the city did the right thing by paying respect to those people interred there, who were forgotten for so long. “The communities were not sensitive to the importance of preserving and recognizing black cemeteries during that time, that’s what happened at laboring sons,” Mr. Lee said.

Mr. Lee said black cemeteries also faded because of poor record keeping in the black community and lack of funds to care for the grounds. What little information remains about historic black burial grounds makes it difficult for some black to track their lineage. Mr. Lee said he regularly gets calls from people all over the country asking about relatives buried in Frederick. He has been “very successful in helping them,” thanks to a record of 32 black cemeteries in Frederick, Carroll and Howard counties compiled by himself and two other men.

Keith Roberson, funeral director at Keeney and Basford Funeral Home, is writing a book about historic Frederick cemeteries and has encountered problems tracking down specific information about black cemeteries. “In trying to do research, things that I can’t find more often deal with African-American burial from cemeteries than what they do with white churches,” Mr. Roberson said. “I think African-American families experience that more so with death reporting, record keeping and trying genealogy work. In our society, there was not a lot of emphasis on organization or the reporting of deaths...which had to do with the prejudice and racism of the time.”

Mr. Brown remembers that time and thinks it’s “wrong and inhumane” what happened to black cemeteries in Frederick. Today, he works hard to keep Fairview Cemetery preserved so it won’t disappear like he has seen others.

“My grandparents are buried in Hyattstown and I can’t find the cemetery anymore.” Mr. Brown said. “That’s what happened. They disappeared ... and that’s exactly what happened here.”

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The following chapters are from Patricia Washington’s book ,“Little Children Blow Your Trumpets, The Family History of Alice Frazier Bouldin 1812 - 1965”.

CHAPTER 5

The Frazier Brothers



GEORGE FRAZIER JULY 1, 1835- MAY 1, 1883



CHARLES FRAZIER NOVEMBER 2, 1845- 1866



LEWIS FRAZIER MARCH 1847- 1875

George Frazier was the first born child of Milly and Charles, he was not named after his father, but may have been named for a close relative. By 1852 he was no longer with his mother, and following the buying and selling practices of slave owners he may have been sold off before the age of sixteen. He did not have any children and no record of marriage was found. The family must have known where George was as they did record his date of his death. By 1883 both parents were deceased and buried in Greenmount Cemetery, George may have also been buried there.

Charles Frazier was the second son, and fifth child. Shortly after his birth he was baptized at All Saints Church in Frederick. At the time of his death Charles was nineteen years of age. There were no records of marriage, or children for Charles. I thought at first that he might have gone to fight in the Civil War, but a search of war records came up empty. The last living record of Charles was documented in 1852 when he appeared in the slave assessment record with his mother and several siblings. Lewis Frazier the third son and sixth child like his two older brothers did not marry or have children.

What happened to the Frazier brothers? Why didn’t any of them have children, or get married? I cannot imagine that they did either, as all marriages and grandchildren were written down in the family bible, and the Frazier brothers would have been no exception. I have spent hours imagining numerous scenarios that could have befallen them but have found no proof to substantiate that any of them ever happened. I imagine that one or the other could have run away and this would be one reason why no records, census or other were found. As I searched Civil War records, including receiving the packet of one Lewis Frazier whom I believed was my Lewis, I found that many colored soldiers enlisted from places other than their home towns. Some used aliases instead of their own given names, as they could have been run-aways, and needed to be wary of owners and bounty hunters who were trying to capture and return them to slavery. Still others changed their ages in order to either become younger or older on paper. A young male slave who was healthy and had a skill was a valuable slave and could bring both the seller and buyer a large sum of money. For this reason I cannot dismiss that either of the brothers were sold out of state but somehow were able to keep in touch. What occurred in the lives of these three Frazier men, that two of them lived some years after the end of slavery but left no record of their existence I often ponder.

CHAPTER 6

Martha Frazier & Hettie Frazier



*M*artha Frazier was born December 2, 1837, in either Libertytown or Frederick, Maryland. She was the second child born to Charles and Milly. From her birth in 1837 to her death in 1862 her whereabouts are unknown. Like her older brother George she was sold away by the time the 1852 slave assessment was taken. Martha does not appear in any records I was able to locate. A search of slave assessments for all districts in Frederick and surrounding areas failed to produce either Martha or her brother George who would have been 15 and 17 in 1852. Judging from Charles Frazier's life after freedom, and Milly's documentation of her children's birth and death, Martha was not too far away from her parents. Martha would have been the first daughter to be sold away, and may have been taken to the same place as her brother George. At one point Charles Frazier's occupation as a coachman, and the fact that he was a free man would have given him the opportunity to either see, or visit Martha and relay messages back and forth between mother and daughter. Charles and Milly had three grandchildren, the first being, Henrietta or Hettie. Martha gave birth to Hettie on July 21, 1861, she did not marry and Hettie's father is unknown. Martha died in 1862 leaving behind an infant Hettie, who sometime during slavery or right after was in the care of her grandparents, and not sold away. In the early 1890's she married Henry Williams, and they had seven children, Lewis and Charles who both died as infants, Arie their only daughter, John, Thomas, Franklin and Marshall. By 1910 Hettie was a widow, and in later years she remarried to a man named George West.

Hettie was an important part of the Frazier family, in several letters between Alice Frazier Bouldin and her granddaughter Alice Bouldin, either Hettie, or several of her children are mentioned. For most of her young years she lived and worked in Frederick. In a 1919 Asbury Church Bulletin she is listed as one of its members. In 1910 she appears in a Frederick News article as a victim of a fire. She was living on Ice Street when the property caught fire, causing her to lose her place of residence and all of her personal property.



Hettie Frazier Circa. 1880

From “Burial Records, St. John the Evangelist Church, Frederick, MD, From 1779 through December 31, 2000”, pages 36 - 41

Black History

St. John’s Cemetery is the burial ground to more than 250 African Americans. The exact number is difficult to determine for various reasons including:

- The Priest did not record the burial for many of the same reasons stated before, e.g., forgetfulness, epidemics, etc.
- The race of the deceased was not entered in the records. This occurred especially in later years.

As mentioned in the introduction, burial locations for Catholics, including Black Catholics, would have been: the Novitiate Graveyard – all these graves were moved to the present St. John’s Cemetery about 1902; St. John’s Cemetery located between Third and Fourth Streets; and the Novitiate property on Church Street where the present Third Street intersects as indicated on old city maps. Whether this last site was ever used or was used exclusively for Black is not known. In addition, during the time of slavery, burials for Blacks could have been in cemeteries reserved for Blacks on their owners land.

Many of the Catholic English families moving to Frederick County from Southern Maryland during the last half of the 18th century had slaves and a great proportion of them were Catholic. Their instruction in religious matter was of great importance to the priests assigned to Frederick. It is known that the Jesuits and other priests in Maryland did own slaves during the 16th, 17th and 18th centuries. A book by Edwin Warfield Beitzell entitled “The Jesuit Missions of St. Mary’s County, Maryland” records some interesting discussions on the “Jesuit Negroes”. One priest recounts the following story: In the Jesuit Order, the phrase “One of Ours” is often used to express membership in the religious community. At one of the Jesuit residences there was a colored porter of many years service. Whenever a stranger would come to the door, he would invariably report, “He ain’t One of Ours”.

From the book “John Dubois: Founding Father” by Rev. Richard Shaw, about Father Dubois the founder of Mount St. Mary’s College and Seminary and pastor in Frederick from 1794 to 1806, he wrote that Father Dubois became acculturated not only as an American but as a Southern American. He would eventually own slaves. Nevertheless, he saw the slaves as part of his missionary responsibility. Visiting plantations and farms, he carefully instructed the slaves and listened to their catechism lessons. Concentrating on persons rather than systems, Dubois saw slaves as individuals with rights. The only time Father Dubois used his political connections for any personal advantage was on behalf of a slave awaiting execution in Virginia for having killed his master. In 1802, as pastor in Frederick, Father Dubois wrote James Monroe, then Governor of Virginia, appealing to the same sense of kindness which prompted him to take in a refugee priest (Father Dubois had tutored Monroe’s children) “I know too well of your benevolent disposition to hesitate a moment to solicit your executive interference in a case where both justice and humanity claim it.” The slave, Jack Neale, a blacksmith, had been sold from one master to another, separating him from his wife and children. Dubois wrote “It is generally reported that the fellow had already paid tow hundred dollars toward his freedom to his master and would have paid the whole had not people abused his being a black man to keep him out of his money.” The owner had betrayed his trust and sold him to a man heading for Spanish territory. Dubois added: “the idea of being torn thus from his wife and children and from his

native country drove the poor man to despair.” Neale was a powerful man and had broken the chains which held his wrists while he was being transported. A stronger chain with an iron hook wrapped around his body replaced the first chain and he was dragged as far as the Ohio. Dubois continued, “An opportunity having offered in the boat, Jack, in defense of his natural rights executed his threats and killed his tyrant... When he and his fellow slaves were taken up he cleared the others immediately and declared that he was the guilty man.” Dubois couched his plea in the language of the revolution which Monroe claimed as his own philosophy and asked “whether the law has the right to punish a murder committed in defense of a right which no one could lawfully rob him of.” Unfortunately, no records in the Virginia State of Archives indicate whether Father Dubois was successful in his plea.



Richard and Stephenie Johnson married October 16, 2015 by Pastor Reverend C. M. Langston at Saint James A.M.E., Bartonsville Road, Frederick, MD.



Lisa Laverne Bowie and Blair Anthony Hoy will be married on May 21, 2016.



Genesis King received another Achievement Award from North Frederick Elementary School. She is currently in Kindergarten and is looking forward to entering First Grade in the fall.



Birthday party given on February 27, 2016, for Lt. Charles Lancaster, age 97, by the Buffalo Soldiers Motorcycle Club. Lt. Lancaster was a Buffalo Soldier during World War II. The Lancaster family was most appreciative for the celebration given by the club.



Col. Charles McGee, a Tuskege Airman, visited Frederick in February. Members of the St. James A.M.E. Church visited with him.

Belva's Museum Artifacts

The news articles are about
Frederick History

**Burial Records - St John the
Evangelist Church**

**History of First Missionary
Baptist Church**

**Pioneers of the Medical
Community**

Sunnyside

Richard Allen

May 2016

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From “Burial Records, St. John the Evangelist Church, Frederick, MD, From 1779 through December 31, 2000”, pages 36 - 41

The following are some of the observations made by Father McElroy, pastor from 1822 to 1845, on the “colored” members of his congregation:

From a paper entitled “This Was Frederick” from the Georgetown archive:

He (Father McElroy) may have occasion to praise the colored members of the Congregation for the Fair which they recently run for the support of the church, or praise them for their uniformly good behavior during their Sodality meetings.

From the Woodstock Letters provided by the Midwest Jesuit Archives on the church at Petersville - St. Mary’s:

The land for the church was given by Mr. West, a Protestant gentleman. A few years ago the old log building was enlarged. The colored people form the larger portion of the congregation, and what may seem strange to those who look on this class of people as dull and uninstructed, have the choir to themselves and sing very fair music at Mass on Sundays. Of late years, a great deal has been done for the religious instruction of the colored children by the heroic self-devotion of a young lady who, though wealthy and admired by the world, has given herself entirely to this good work.

From the Woodstock Letter on the life of Father McElroy from the Maryland Jesuit Province:

He (Father McElroy) had no work of criticism either for the “peculiar Institution” (slavery) or their masters. And even while pastor of St. John’s at Frederick, Maryland and of the adjoining mission stations, although he notes with joy the conversion to the Catholic Church of slave and their obvious happiness at being received, he in no way allows us an insight into his own personal reaction to slavery.

1822 - Sally, a colored woman about 17, belonging to Mr. Key (Francis Scott)...Baptized her conditionally, heard her confession and gave her Extreme Unction...Died next day. I buried her in our ground (St. John’s Cemetery) at which about 400 colored and other persons attended.

1823 - Edward Smith, colored man about 20 years old - called about noon - The Presbyterian Parson had been with him, but Smith was not satisfied with him - sent for me - I confessed and baptized him and administered Holy Communion. He died before I left the house.

From the same source as above as an Army Chaplain in 1846 en route to the Mexican American War:

June 14 - Stopped to take on wood from a farm with over 200 slaves. They were well treated and comfortable lodged. Their cabins are neat. They cut wood for river boats at \$1.50 a cord. The master gives them 62.5 cents - they earn between \$3 to \$4 a week. I met an old negro woman perhaps a hundred years of age and asked her if she knew anything about religion. She replied "to be sure - I know my Jesus made me: me to him, him to me." This seemed to be all her creed and she repeated it over and over again with great animation.

From The Story of the Mountain, Vol. 1, an incident recorded by James McSherry, historian of Maryland and an 1838 graduate of Mount St. Mary's, in a letter to a New York paper dated May 3, 1945, described the First Communion at Father McElroy's Church of St. John's in Frederick, Maryland.

"There was about seventy young persons who had the inestimable happiness of approaching the Holy Sacrament for the first time and the converts, some of whom, if not all, were baptized the evening previous. The students of St. John's Literary Institution first proceeded to the communion rail, and here occurred one of those little incidents which mark the spirit of the Church and the equality of all human souls in her eyes. There were some half a dozen or more colored boys, slaves, prepared for their first communion. As the students proceeded first to the railing they went to the extreme left when an open space remained on the right. Which was soon occupied by the negroes, who humbly remained kneeling in their pews until directed to proceed by a motion of one of the officiating priests. Thus the poor, lowly slave received first into his bosom Him before all men are equal....this little incident reminds me forcibly of the expression of Bancroft on a similar occasion: "Beautiful testimony to the equality of the human race: The very Body and Blood of Our Lord, all that the Church offered to the princes and nobles of the European world, was shared by the humblest of the savage neophytes."

In his book "200 Years...A History of the Catholic Community of Frederick Valley", Thomas R. Bevan includes the following excerpts taken from Grove's history of Carrollton Manor by William J. Grove:

Some years after the church was built, the beautiful altar was donated by a saintly black Catholic, John Belt, in memory of his good wife.

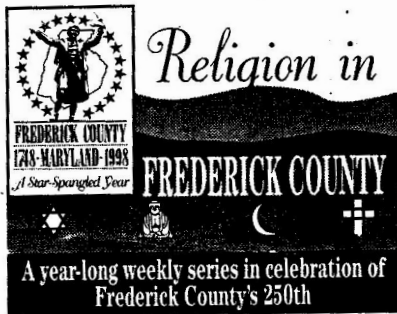
Families made many sacrifices to attend church and it often meant a day's travel. The old colored members deserve special mention for it usually fell to their lot to walk

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GAIL CISSNA Editor

FREDERICK, MD., SATURDAY, NOVEMBER 28, 1998 B-11



History of First Missionary Baptist Church

By the Rev. William H. Graham
Special to the News-Post

The First Baptist Church built was Chestnut Ridge, Baltimore County, nine miles northwest of Baltimore, now in the city limits, July 10, 1742, on land owned by Henry Sater, at his own expense. On Nov. 17, 1742 he deeded the church with one acre of ground to the trustees, to be a meeting house, burying ground and other conveniences of the congregation. The deed read "Forever to the End of the World."

The Second Baptist Church was the Harford Church, at Winters Run, Harford County, 1754.

The third was this church built upon the land leased from John Gibhart in 1773, the trustees being Thomas Beatty Alexander Ogle and Posthumus Claggett. At the time of this church, the surroundings were

a woods, a space being cleared for that purpose. Market Street at this time was a marsh land 10 feet below its current level, this spot being on an elevation of about 18 feet above Market Street or the Old Plank Road.

The structure is of quarried Frederick County limestone, built square with a four square roof. When the woods were cut out, the church was enclosed with a 6-foot paling fence, which was later removed. The inside was four straight walls with a gallery across the front that housed the choir and worshippers.

The entrance was straight in from the street, a stairway on the right leading to the gallery. The pool was under the pulpit directly in from the street. The roof was four square rafter comb; suspended from the center was a chandelier in circle form holding candle dips, later replaced with eight oil lamps. A bracket lamp was on either side of the pulpit.

The pastors from 1773 to 1869 were the Rev. Abaaslom Bainbridge, the Rev. William Parkinson, the Rev. William Gilmore, the Rev. Plummer Waters and the Rev. Joseph H. Jones.

In 1861, the Rev. Jones began holding two services, one for white and one for colored. When the white church ceased worshipping in 1869, the Rev. Jones continued to serve the colored church until 1875, when he called in the Rev. Harvey Johnson and the Rev. Warren Roan, and on June 13, 1875 organized the colored church.

As the First Colored Missionary Baptist Church with 30 members as

follows: Joseph H. Scott, Henry Daly, Elias Fisher, William H. Randle, Daniel Fisher, Jessie Dalton, J.W. Aukard, Isaac Thomas, Thomas Smith, Joshua Herbert, Joseph Edwards, Jane Wright, Jan Green, Martha Fisher, Fannie Ennis, Charlotte Aukard, Millie Brooks, Rosa A. Wilson, Mary E. Scott, Anna Fisher, Lucy Burk, Kate Gwinn, Catherine Donifos, Maggie Powell, Frances Jones, Zeb Smith, Benjamin Coleman, Esther Douglass, George Combach and John (Major) Taylor. And through bonds of fellowship, Eliza Broaim, Eliza Daly, Elizabeth Fisher, Jane Randles, Mary Ann Daly and Estelle Butler.

The Rev. Roan served until 1879, when the church asked the Rev. W.B. Johnson to serve. He served until 1881. The Rev. W.R. Burrill was asked and served until December 1883.

The church has undergone three major renovations. The first, during the pastorate of the Rev. A.B. Fisher, the second during the pastorate of the Rev. Thomas J. Houston and the third during the pastorate of the current pastor, the Rev. William H. Graham.

The church has more than 300 members. The church has acquired six acres of land at Rt. 180 and Butterfly Lane. The congregation envisions a church large enough to seat 1,000 members as well as provide adequate parking, a day care center and a senior citizen day care center.

First Missionary Baptist Church intends to continue to be a beacon within the community where anyone can worship and spread the good new of Jesus Christ.

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Pioneers in the Medical Community

*A determined family who opened the door
for black physicians in Frederick*

Dr. Ulysses Bourne Sr. opened the first hospital for black patients in Frederick, at 173 West All Saints Street. His son Ulysses Bourne Jr. was the first black physician granted privileges at FMH.

In the first half of this century, among the many committed doctors who served our community, two — a father and son — advanced the cause of justice as well as healthcare. The elder, Dr. Ulysses Grant Bourne Sr., a Frederick physician from 1903 to 1953, was honored last month during ceremonies on the Carroll Creek promenade at which the Kiwanis Club unveiled two plaques in his memory.

"Doc" Bourne, the first African American physician in Frederick, worked with Dr. Charles Brooks to open in 1919 a 15-bed hospital for black patients since Frederick City Hospital did not admit them at the time. In addition to managing a thriving practice that drew blacks and whites alike, Dr. Bourne founded the Maryland Negro Medical Society and the local chapter of the NAACP.

Frederick City Hospital began admitting black patients in 1928, when the hospital expanded by means of a gift from Joseph Dill Baker and his wife, who stipulated that the hospital be open to all races. Although his patients now had access to a better equipped facility, Dr. Bourne was not granted privileges to treat them at FCH. His professional reputation was such, however, that hospital physicians often followed his advice to the letter.

The son of Dr. Bourne and his wife Grace Lane Bourne, Ulysses (Uly) G. Bourne Jr., was born in 1905. He attended local public elementary schools, but because there was not a black high school in town, he attained his high school diploma at Storer College in Harper's Ferry. In 1932 he received his medical degree and, a few years later, joined his father's practice.



The younger Dr. Bourne supported his father in efforts to break the color barrier in the medical profession. In an era of legal segregation, both doctors became business members of the Frederick County Medical Society, although it was some time before they were invited to the premeeting dinners. And for years both father and son applied for privileges to treat their patients at what in 1952 had become Frederick Memorial Hospital. Year after year permission was denied.

Then, as the civil rights movement gained momentum, a new FMH chief administrator asked why there were no minority physicians on staff. He was told that Dr. Bourne Sr. had retired in 1953 without being given privileges, but that Dr. Bourne Jr. continued a highly respected practice and had recently been denied. The next day, Uly Bourne became the first black physician to have privileges at FMH. It was 1961 — five years after the death of Uly's father.

Dr. Bourne Jr. served the community tirelessly. He volunteered at the Board of Health's baby clinic, was the physician to the jail and served on the boards of the Frederick County Heart Association, Epilepsy Board and United Fund (now the United Way). Like his father, he was president of the Maryland Negro Medical Society. He retired in 1980 after a career that spanned 46 years.

Dr. Bourne Jr. died in 1983. His widow, Yvonne Duckett Bourne, and his sister, Dr. Blanche Bourne-Tyree, still reside in Frederick. Dr. Bourne-Tyree, the first native-born Frederick County woman to become a physician, practiced in Cincinnati and Washington, D.C. She now cohosts "Young at Heart," a program for older adults, on Cable 10. ☺

John Ashbury, a local columnist and a member of Frederick County's 250th anniversary committee, is a contributor to a series of articles celebrating the hospital's history as FMH enters its second century of service.

Photo of Dr. Ulysses Bourne Sr. provided by The Community Foundation of Frederick County, Inc.

Sunnyside

By Marie Anne Erickson



Photos courtesy Dena Barnes

“Conard Hawker emphasizes that the little community’s name is actually *Mountville*, explaining, “It was the name of the post office . . . in the same building with the store. Sunnyside came in when they built the colored schoolhouse here. People called it Sunnyside because it was on the sunny side of the mountain.”

Mr. Hawker, nearing 80, grew up on Mountville Road. Several generations of Hawkers operated a grocery store there. He mentions that “there was a store in that location before the Civil War. Mrs. Hankey ran that store. It sold to Perry Waskey. His son Charles was postmaster and ran the store. RFD [Rural Free Delivery] came in around 1908 or 1910. When the Mountville post office closed, Charles took the job as postmaster at Lander.”

According to the bicentennial book, *Jefferson, 1774–1974*, most of Mountville’s homes “were built of logs hewed by hand. There were two grocery stores and a dry goods store. The school house was built in 1888. At the present time, it is used as the community hall.” It still is. But the businesses operated by Charlotte Basford, Henry King and the Hawkers are gone.

The description continues: “The first people who settled in the community of Sunnyside were mostly slaves. They first held church services in private houses. In 1885 they built their first chapel. It was located on what is now Basford Road and Mountville



Conard Hawker at Millard Horine’s in 1933.

Road, but at that time was known as Bridle Road.”

By the early 1900s, according to Mr. Hawker, Mountville had achieved a 50–50 racial balance between black and white residents. “The church started in 1899,” he says, referring to the Sunnyside United Methodist Church. Those who purchased the land for a place of worship included Jacob and Ellen McKinney, George and Ellen Jones, John and Ellen Weedon, George and Caroline Nickolas and

Joseph Shorter. They donated an acre to the community for a school building and a cemetery as well.

★ Weedons have made up a large part of the population in the vicinity. John Thomas Weedon, formerly a slave in Licksville, was the first of that family to settle as a free man in what was called Mountville. During the Civil War, it was not uncommon for runaway slaves to seek refuge at Union Army camps. Such was the case with Weedon, who escaped his slaveholder



Above left: Gus Rhoderick delivering the mail to Sunnyside (Route 4) in the 1920s.

Above: A bearded Grandfather Hawker, with family, in front of the old store (note shingle roof and board floor), 1920s.

and worked as a mule driver for Union troops. A 1979 *Frederick News-Post* article quoted grandson Oscar Weedon: "When the fighting was through, John returned to Licksville and got his wife and child. With the money he had saved, John took his family to Sunnyside and bought a piece of land, which made him the first Weedon in the community."

Mr. Hawker tells of a tiny black settlement once nestled on the other side of Mountville. People called it Halltown, for Nathan Hall, who, with his wife, Solly, had fled from slavery. Other families there were the (Henry) Thomases, Prices, Whitens, Herberts and (Dan) Halls. Folks would walk or ride in wagons from Halltown to Sunnyside or Jefferson to obtain the few goods and services they could not themselves provide, such as blacksmithing.

Mrs. Ardella Young, almost 92, was born and raised in Halltown. She remembers that while there was always plenty to eat, people in the village did not have a lot of worldly possessions. She says, "All of us girls would wear the same dress to school on Monday, and when Friday came we would take the dress off. On Saturday we would wash our dresses and hang them up to dry. Then Sunday morning we would put that same dress on to go to Sunday school and church. And we'd wear that same dress to school on Monday."

Generations of Frederick County schoolchildren, participating in the outdoor school program, share Mrs. Young's memories of a prominent rocky feature on the mountain: A stay at Mor-Lu Ridge camp, off Mountville Road, always included a visit to Buzzard Rock, with its 50-foot dropoff on one side and a small cave beneath. Mrs. Young recalls that climbing there as a child was "like going up stairs," and she terms this amusement "our Sunday evening pleasure," remembering how the Halltown youngsters took delight in looking around from that elevation.

One need not take a long hike to find an interesting view. The casual weekend explorer of Frederick County's byways can pause for a bit of "Sunday pleasure" in gazing from Mountville toward Adamstown, even from the church and community center grounds, and reflect on this area's rich history. ▼

Mother

According to Wikipedia, each language has a word for Mother. Here are some of the words used around the world for Mother.

In American English other common words for mother are "Mom", "Mommy", "Momma" and "Ma".

In British English, "Mum", and "Mummy" are used instead of the American words. In the North of England it is "Mam".

In Australian English, "Mum", "Mother", and "Mother dearest" are used.

In Indonesia, "Ibu", "Emak", and "Bunda". "Madre is Mother in Spanish. "Mamma" or "Mor" is Mother in Norwegian. "Mater" is Mother in Latin. "Mutter" is Mother in German and "Mat" is Mother in Russian.

In all languages, Mother is a very special person in all of our lives.



Save the Date
»FOR THE WEDDING OF»

Michael Smith
And
Allysia Morgan
On Saturday
May 14, 2016

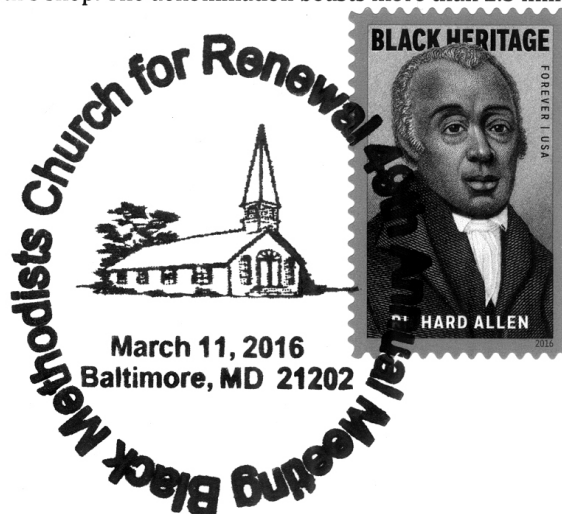
RICHARD ALLEN

Black Heritage Series



Allen, who was born into slavery in 1760, purchased his own freedom as a young man and became a traveling minister throughout the Mid-Atlantic States. Later, Allen became a social activist. He rallied black Philadelphians to serve as aid workers during a yellow fever epidemic in 1793 and prepared the black community to defend the city during the War of 1812. Eager to establish an independent African-American church, Allen purchased an old blacksmith's shop and moved it to land he owned. Bethel Church was dedicated in 1794 and soon attracted several hundreds of members. In 1816, Allen summoned other black Methodist leaders to Philadelphia, where together they founded the African Methodist Episcopal (AME) Church, electing and consecrating Allen as its first bishop.

Today, Mother Bethel AME Church stands on the site where Allen converted the blacksmith's shop. The denomination boasts more than 2.5 million members.



*All Mothers Are Sisters,
All Fathers Are Brothers
and All Children Are One*

*When you interact with children
you must always keep in mind
that everything you do and say
has an enormous impact on their lives
If you treat children
with love and respect
it will be easier for them
to love and respect themselves and others
If you treat children
with freedom and honesty
it will be easier for them
to develop confidence in their
abilities to make decisions
If you treat children
with intelligence and sensitivity
it will be easier for them
to understand the world
If you treat children
with happiness, kindness and gentleness
it will be easier for them
to develop into adults capable
of enjoying all the beautiful things
in life*



Reverend Debra R. Plummer received her license to preach from the Second Episcopal District African Methodist Episcopal Church. She is a dedicated member of St. James AME Church. She was born in Washington, DC and is the eldest of six sisters. The Lord has blessed her with a supportive husband, Gregory Plummer and a wonderful son, Reginald Brown, Jr.

Rev. Plummer studied at the University of Maryland, receiving a Bachelor of Science Degree in Human Resources Management and a Master of Science Degree in Management and Health Care Administration. She has worked for the U.S. Government in various capacities for 30 years and retired as a Human Resources Specialist from the United States Army Fort Detrick, Civilian Personnel Advisory Center, in Frederick, MD. She received numerous awards, Certificates of Appreciation, and Letters of Recommendation during her tenure.

Rev. Plummer has delivered the word of God on many occasions at numerous churches in the Washington, DC Metropolitan Area. She enjoys ministering to youth, is an active Vacation Bible School Teacher, and facilitates in local high school programs. **Rev. Plummer** also participates in Christian Education and Married Couples Ministries. She attends annual retreats, revivals, workshops and Women's Day Conferences.

Rev. Plummer's obedience to God's word and work has inspired her to minister in outreach programs, local nursing homes, hospitals, to the sick and shut-in, co-workers and to church members.

She studies the Bible daily and other spiritual and academic literature keeping abreast and prepared to follow God's plan for her life. **Rev. Plummer** is a living witness to the scripture found in **Mark 9:23, "Anything is possible, if a person believes"**. She believes so much in this scripture that it inspired her to write a book entitled, **"The Ultimate Best Friend"**. Her life exemplifies that when you have faith in God, there is no limit to his amazing power.

Rev. Debra Plummer's ultimate goal is to be an intercessor, uplift spirits, educate minds, strengthen faith and belief and most importantly, deliver souls to Christ.

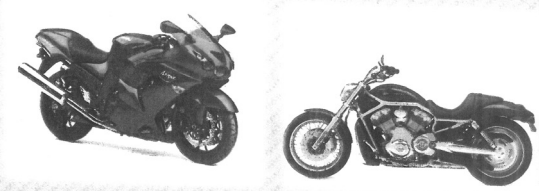


Darrick L. Bowens is a Franchise Owner with Colbert/Ball Tax Service, LLC. The Frederick, MD location is a tax and financial service provider located Historic downtown Frederick. Mr. Bowens leads overall operations and staff development initiatives to include tax preparation/consulting, financial needs analysis, and insurance planning.

Prior to franchise ownership Mr. Bowens has worked in the insurance industry since 1998 and the financial service/tax industry since 2004. He has served on the Executive Committee for a self-insured group of nonprofit organizations from 2010-2014. Mr. Bowens served as Vice President for Reinvent U a nonprofit organization located in Owings Mills, MD. He volunteers his time providing quarterly finance and tax seminars for Mission of Love Charities (MOLC) a nonprofit in Capitol Heights, MD. He has also volunteered his time as a mentor with Goodwill Industries Mentorship Program in Frederick, MD and served in the United States Army from 1994-1998.

Darrick L. Bowens was born/raised in Frederick, MD. He received an Associate's Degree from Frederick Community College 1991, a Bachelor's Degree from Wayland Baptist University 1998 and a Master's Degree from Strayer University 2010.

2nd Annual
Biker Sunday



Sunday, May 15, 2016 10:00am Service

Come out and hear an anointed word and receive a special bike blessing for a safe riding season from our Pastor, Rev C. Michele Langston.

All bikers welcome. Wear your biker attire and colors. Make this a club event. In fact, bring the entire family. Start your riding season off right.

**St James AME Church
 6002 Bartonville Rd
 Frederick, Md 21704
 301-695-6167**

**Picnic after service (park TBA)
 Short bike ride through Frederick after service...**

Directions from Baltimore: 695 north to I-70 west Directions from DC: 495 west to I-270 north Directions from VA I-495 north to I-270 north

Belva's Museum Artifacts

The news articles are about
Frederick History

**Various Frederick News
Post Articles**

Golden Corral

Reginald F. Lewis Museum

Jenne Glover: Voicing Art

Rev. Richard S. McNair

June 2016

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Two Missionary Baptist Churches

There are two Missionary Baptist Churches in the Frederick County region. One is the Calvary Missionary Baptist Church on Rt. 144 in Ridgeville, the Rev. Billy Dykes being the newly appointed pastor.

The other, the First Missionary Baptist Church at 141 West All Saints Street, Frederick, is one of the city's oldest churches, dating back to April, 1773. Little is known of this church's beginnings, other than that it predates the Revolutionary War. There have been a number of outstanding ministers, however.

One of the most notable, the Rev. J.W. Townes, was pastor of the church for 34 years (1903-1937). It was under the able leadership of Rev. Thomas J. Houston, who served as pastor from 1949 through 1956, that the church was remodeled and took on its present appearance. Under the Rev. Thomas J. Andrews, who has been the church's spiritual leader since 1965, a baptismal pool has been installed. The kitchen, lower auditorium, and parsonage have been remodeled, and many new pieces of church furniture and equipment have been added.

The church is an active supporter of the Maryland Baptist Aged Home; the United Maryland Baptist Convention, and local charitable organizations in Frederick County. A special series of sermons is planned for various Sundays of the year to commemorate the Bicentennial.

Reprinted with the permission of the Frederick News-Post and Randall Family LLC as published on December 23, 1975.

A Grand Promenade

A grand promenade under the auspices of the members and for the benefit of the First Baptist Church Colored, of this city, will be held tonight at Golf House. A dancing picnic will be held in the Grove of J.J. Funk, at Hemburg, this county, on Saturday, July 28th, dancing from 9 a.m. to 11 p.m. The committee in charge are J.J. Funk, William F. Hopper, F.F. Gaver and William H. Gilbert.

Reprinted with the permission of the Frederick News-Post and Randall Family LLC as published on July 21, 1888.

At the Rink

An entertainment will be given at the Rink this evening under the auspices of the Colored Baptist Church.

Reprinted with the permission of the Frederick News-Post and Randall Family LLC as published on May 6, 1890.

At the Rink

The entertainment held at the rink, East Patrick Street, last evening under the auspices of the colored Baptist church, All Saints Street was attended by several hundred persons and was financially a success. Jenkins' Cornet Band furnished music for the occasion.

Reprinted with the permission of the Frederick News-Post and Randall Family LLC as published on May 7, 1890.

Mrs. Elizabeth Sands

Mrs. Elizabeth Sands, of Baltimore, died Sunday morning, aged 101 years and 5 months. Mrs. Sands had lived in that city for 99 years; her grandfather was Cuthbert Warner, the first clock maker of Maryland. She leaves 15 grandchildren and 48 great grand children. Her funeral took place this afternoon from the First Baptist church.

Reprinted with the permission of the Frederick News-Post and Randall Family LLC as published on August 4, 1890.

News of the Churches

Rev. William M. Fields preached yesterday in the First Baptist Church, from Ephesians 5-6 "Warning of our path." His evening text was from II Corinthians, 5-17, "the Christian's Armor." The Sunday school connected with this church will hold their annual picnic at Island Park, August 18th. At the M.E. Church yesterday on account of the absence of Mr. Gill, the pulpit was occupied both morning and evening by the Rev. W.T. Thompson, of Washington, who preached two excellent sermons, which were listened to and appreciated very much by a large congregation. His morning text was Matthew 5-16, "Let you light so shine before men, that they may see your good works, and glorify your Father which is in heaven." His evening text was Paul's letter to Philemon. Services for the week will be as usual.

Reprinted with the permission of the Frederick News-Post and Randall Family LLC as published on August 15, 1892.

Union Service

Union services will be held at Quinn A.M.E. Church tomorrow. In the morning the congregation of the First Baptist church, colored, will participate. The sermon will be delivered by the Rev. Fields, and the choir of that church will also participate. In the afternoon the Asbury M.E. Church will take part in the services. The Rev. Lawson will deliver the sermon. The choir of this church will also take part in the exercises. At night, Rev. Young will deliver a sermon to the order of Chaldeans.

Reprinted with the permission of the Frederick News-Post and Randall Family LLC as published on APRIL 22, 1893.

The Census Bulletin

The census bulletin for May in its church statistics says: In Frederick there is one colored Baptist church with a seating capacity of 250. The property is valued at \$2,000 and there are 17 communicant members. Among the United Brethren in this county there are 14 congregations and as many church building, with a seating capacity of 3,700. The property is valued at \$31,250, and has 977 communicants.

Reprinted with the permission of the Frederick News-Post and Randall Family LLC as published on July 3, 1893.

Brief Bits

The colored Baptist Church of this city held their picnic in Cronise's wood yesterday. About 125 persons were present. The colored folks held a dance at Groff Bail last night. Reprinted with the permission of the Frederick News-Post and Randall Family LLC as published on September 1, 1893.

An Elocution Entertainment

Miss Ninceto Johnson, the Girl Elocutionist of Maryland, made her first appearance before a Frederick audience last night at the First Baptist Church colored. The audience was very appreciative and Miss Johnson scored a big hit.

Reprinted with the permission of the Frederick News-Post and Randall Family LLC as published on February 11, 1899.

Mentioning of Interest of Local and General Nature Worth Reading

Repairs are being made to the steps in front of the Evangelical Reformed Church, West Church Street. A new pavement has been laid in front of the colored Baptist Church on All Saints' Street. The parsonage adjoining the church has also been repainted.

Reprinted with the permission of the Frederick News-Post and Randall Family LLC as published on July 20, 1911.

Mrs. Jamie P. Hughes

The funeral of Mrs. Jamie P. Hughes colored will be held Wednesday afternoon at the Baptist Church at two o'clock. Burial will be in Fairview Cemetery. Albert V. Dixon funeral director.

Reprinted with the permission of the Frederick News-Post and Randall Family LLC as published on May 29, 1929.

Anniversary Ends - Concluding Service is Held at First Baptist Church

The 13th anniversary observance of the organization of the congregation of the First Baptist Church, Rev. William C. Royal pastor, which began Sunday afternoon, concluded Monday evening with the interesting fellowship service, followed by a social hour at which refreshment were served. The final offering together with that of the first day totaled slightly more than the goal of \$600.

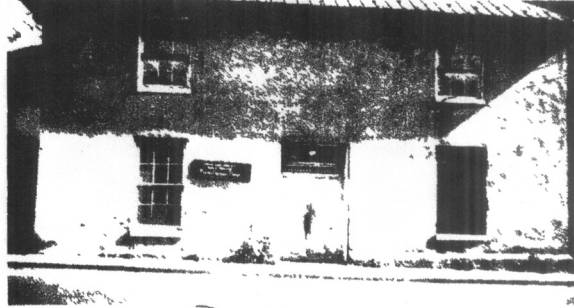
The service began with an organ prelude followed by a hymn and prayer by Rev. Ralph E. Hartman, pastor of Grace and Evangelical Reform Church and president of the Frederick County Ministerial Association. Selections were then given by the Bartonville colored quartet.

Reprinted with the permission of the Frederick News-Post and Randall Family LLC as published on February 12, 1935.

"Why was Jesus Baptized?"

Sunday, morning, 11:00 am at The First Baptist Church

Reprinted with the permission of the Frederick News-Post and Randall Family LLC as published on March 19, 1938.



'Asbury, Quinn, and the First Missionary Baptist were the churches. These three were the backbone of our Christian life. I am so proud that these three churches are still with us. Pastors have come and gone but the spiritual life is stronger than ever.'

-Adelaide Dixon Hall

History

These three were proud that these three churches are still with us. Pastors have come and gone but the spiritual life is stronger than ever. We had three grocery stores: Hunt Cambell, Nicholas and Edith Leakins, and Herbert Fredericks. All three stores were on West All Saints Street. Leakins store originated from Phebus Avenue. Fresh meat was the only item not sold in these stores. A shoe repair shop and shoeshine parlor was owned by Eliza Ball. He did a thriving business.

There was one pastor that will always stand out in my memory besides the Rev. Ezra Williams (father of them all). It was the Baptist minister who lived on West All Saints Street but pastored a church in Virginia. The Rev. Ruben Nickens was a walking wealth of knowledge. I loved to talk to him and he always loved to talk about the greatest book of all, The Holy Bible. He reached out all the time to people with an open heart. He probably could walk with a king and not out of place. He was a man that was proud of his race.

Reprinted with the permission of the Frederick News-Post and Randall Family LLC as published on February 20, 1987.

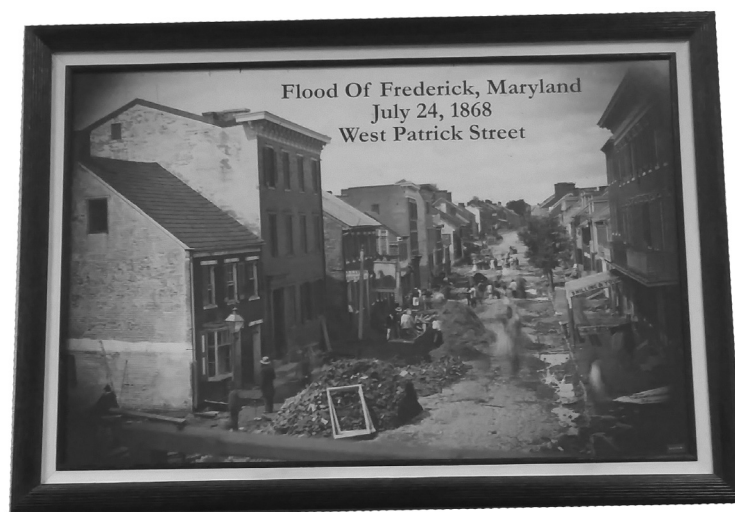
Upcoming Genealogy Workshop at Frederick County Public Libraries
Tracing Your Roots Back to Africa:: A Primer Course
Saturday, June 4, 2016 • 11 am - 5 pm
C. Burr Artz Public Library
110 East Patrick Street •Frederick, MD 21701

Michael Twitty, noted Maryland culinary historian, will be offering his genealogy workshop. This half-day workshop will be free, courtesy of FCPL's partnership with the NPS to celebrate the National Park Service Centennial.

Michael is a cultural historian and the creator of Afroculinary, the first blog devoted to African American historic foodways and their legacy. He has been honored by First We Feast.com as one of twenty greatest food bloggers of all time, and named one of "Fifty People Changing the South: by Southern Living and one of the "Five Cheftavists to Watch" by TakePart.com.

Widely acclaimed for interpreting the experience of enslaved African Americans through food and its preparation, among others he has spoken at Yale, Oxford, and Carnegie Mellon Universities, Thomas Jefferson's Montecello and Colonial Williamsburg, and the Smithsonian Folklife Festival.

Did you know that the Golden Corral Restaurant, not only has good food, but it has a picture gallery of old Frederick photos. Here is a sample. Drop in and see the other photos.



**golden
corral**

Valley Corral
T/A Golden Corral

TERRY AMAKER
Hospitality Manager

5621 Spectrum Dr.
Frederick, MD 21703

Phone: 301-662-5922
Fax: 301-696-1075

**Year of the Black Man
Reginald F. Lewis Museum
830 East Pratt Street • Baltimore, MD 21202
443.263.1800**

New Exhibition: Question Bridge: Black Males

April 28 - September 30, 2016

This video installation probes black men as they ask and answer provocative questions to reach each other such as, “Why am I a traitor for dating outside of my race?”, and “What’s your greatest fear?”

4th Annual African American Children’s Book Fair

Saturday, May 14, 12-4 pm

A Youth Perspective on the Uprising

April 16 - August 28, 2016

Please contact the museum for up to date programs
www.LewisMuseum.org

April 29, 2016

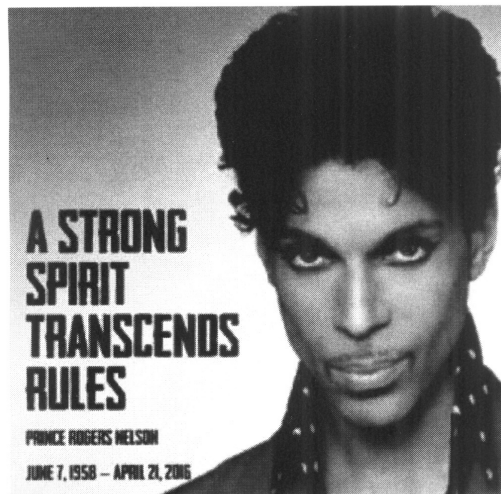
Voicing Art

Jenne Glover From the Heart Art Gallery

*Increasing awareness, appreciation, and knowledge of the
visual arts---people, processes, culture*



Bernard W. Brooks: Art for Sale



Prince Rogers Nelson = phenomenal musician artist genius

The sudden loss of our Prince left us all in shock, but clearly he had done what he was called to do.

What an amazing legacy he created for us to treasure.

Thank you Prince for being you.

In This Issue...

- Editor's Perspective: Getting Old is the Goal
- Bernard W. Brooks: Art for Sale

Editor's Perspective: Getting Old is the Goal

Some people can't walk and chew gum at the same time. Recently I discovered I am challenged to sit while talking. I never knew this was an issue until Saint Patrick's Day when I was talking to an associate, I stepped my feet over the bench of a picnic table, but when I sat down, I missed the bench completely. (The picnic table was a smaller metal version of what you see in a park.)

It was a bizarre moment, realizing that I'm heading backwards to the floor, and it felt like I was falling in slow motion. Instinctively, I tried to hold on with my legs and I stuck my right arm behind me to brace the fall, but one hand and arm was no match for my weight and I came crashing down. I did reduce some of the impact by rolling my spine up as I fell, but my right shoulder and hand were strained and my lower back is still tender. I didn't break anything, but frankly, I'm way too old for this kind of goofy mishap.

Laying on the floor with my feet stuck up in the air, I looked like a tortoise flipped on its shell. Thank God, no one pulled out their cellphone to video tape me in this ridiculous situation and luckily I had on pants.

I never thought of myself as being clumsy, especially since I've studied dance most of my life, but I've had a few weird accidents. And then, I recalled when I was a child, my mom calling me a bull in a china closet because I was always moving too fast and knocking over everything in my path.

So folks, if you see me flying by, please remind me to slooooowww down because I really want to dance with my grandchildren's children.

Peace and Blessings!!!!!!

Jenne



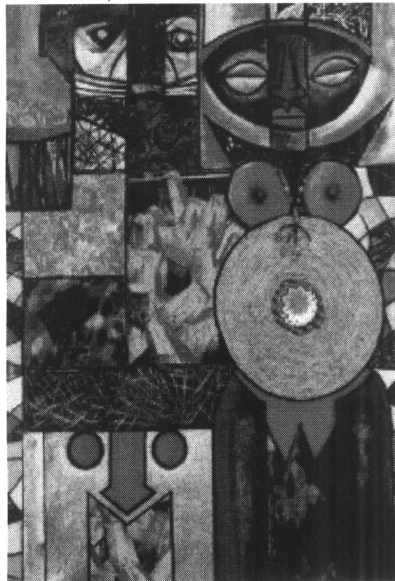


Bernie and Gwen standing next to "Dukes Big Band"

Bernard's life revolves around the visual arts and his work is authentic and in demand. His philosophy for marketing his artwork is simple, "What's the point of storing art under my bed if I can sell it and make room for new stuff."

Building a clientele base is second nature for Bernard and his wife, Gwendolyn Aqui Brooks, an accomplished visual artist, doll and quilt maker. Friends and colleagues for over 40+ years, they married in 2009, and together they have made finding homes for their artwork their mission.

When Bernard was a teenager he sold his first art work, a collage, to a patient at Alexandria Hospital and from then on he was bitten by the bug to produce art for sale. Bernard was inspired by his uncle, Linwood Jordan, a professional artist and master jeweler who repeatedly broke down color barriers. He founded the silk screening department at Carver Vocational High School in Baltimore; and he was the first black instructor to teach at the Maryland Institute College of Art. Ironically, during segregation the school had denied him enrollment. During the 1950's-60's, his uncle was the first to sell handmade jewelry in major department stores between New York and Miami, but he wasn't able to reap the full rewards of his craftsmanship, because he had to pay a middle-man to get his jewelry into the stores. Bernard remembers asking his uncle what price he should sell a piece of his art and his uncle told him as much as the market can stand, because it's one of a kind.



Family Origin

Purchased by the U.S. State Department, Art in Embassy Program. It is in the U.S. Embassy in Monrovia, Liberia.

Bernard honed his art skills at the Philadelphia College of Art where he studied under Wing Fong, a major American illustrator and under Dr. Edna Andrade, a professor of design. While attending the University of Maryland he studied life drawing under Professor Maurice Seigler, and at Howard University he studied watercolor and design under Professor Lois Mailou Jones and printmaking under Professor James Wells. He earned a Bachelor of Fine Arts at Howard University and served there as the chief medical illustrator for more than 26 years.

Bernard is an important fixture in the art community, enormously talented his artwork is part of the prestigious U.S. State Department, Art in Embassy Program, and his work is in many public and private collections in the United States and internationally. Committed to sharing his knowledge and guiding the next generation, he has mentored more than 60 students and interns.

Bernard's creative process begins with him sketching his ideas out on paper or canvas because he needs to see where he's going. He thinks drawing is the most important element for developing a successful painting or collage. He says Professor Jones used to say you can't have a good painting unless you have a good drawing. His creations emphasize positioning, colors, and placement. And, his travels to different parts of the world inspire him. When he travels he captures the essence of where he's been by taking photos and jotting down the principle colors of what he has seen.



Shango and his Bride

Serigraph Print

Edition 100

17 remaining

Bernard specializes in watercolors, what he calls a very unforgiving medium because once you've stained the paper there is no room for corrections. You can't go back and clean it up and you can't paint over what you've done. He no longer does silk screening, etchings, and lithographs because of the strong chemical fumes. Now a days, if he has work done in print he farms it out.

Bernard avoids creative blocks by working on three or four pieces at one time, so if a piece is challenging he may put it aside until later. He has some pieces he's worked on for two years because he didn't feel like getting back to them. And when he goes back, sometimes he finishes it in a day and sometimes it's still a long process. He adds, the main thing is to know when you are finished.

For the past two years he was working in mixed media, but he's gone back to watercolors because financially it is a successful medium. Bernard explains that a lot of times people get confused when he makes a reference to finance or to selling or marketing artwork, but commercialism is not new to the visual arts and was practiced by Botticelli, Michelangelo, Raphael, Picasso, and many other artists throughout history.

Bernard believes marketing is 30% of the business and a continuous process, he emphasizes, you have to market all of the time. He developed his marketing skills working as an assistant art director, an assistant advertising manager, a technical illustrator, and in retail sales. He adds, when marketing it is important to stick with your exhibition's theme. If you are doing a show on flowers, then that's what you should be featuring. Marketing is psychological and many people only buy what they were told would be for sale and some are really disappointed if they find other things being exhibited from what was advertised.



Duke Ellington
Watercolor and Collage

Bernard's art collectors date back to the 1960's when he was pursuing a commercial art career. During that time, he was able to work his way to the top where he was in contact with people who had money and were art collectors. Other clients from the 60's and 70's were people he met through his attorney.

Today he has a multi-faceted clientele base and many of his clients are now buying his art for their children. He's continuously seeking new patrons, but he also holds on to the old ones. He stays in touch with his clients by sending a Christmas present to them for that year. For instance, the people that bought from him in 2014 got a print that no one else will get because it is exclusively for his purchasing clients for that year. He explains people may frame his gift, they may put it up with thumb tacks, but the point is they have it and every time they look at it they will think about where they got it. One thing he learned from the advertising world is to always give people something to remember you by. Bernard feels the internet is a wonderful tool for selling your art, but if someone goes to the internet to buy a piece of art and can't find it, chances are they aren't going back to that site again. So in addition to using the internet, Bernard has something to put in a buyer's hand to take home and lay on the coffee table. Even if they throw it in the trash, they have to pick it up and will see it twice as opposed to once on the internet.



Haitian Madonna
Original in the collection of
Drs. Jack and Jackie Cole
5 giclees sold

He has a big problem with galleries and dealers because he believes their percentages are too high. If they didn't do

50% of the painting then why are they charging him 50% to sell it? He says the first thing a lot of younger artist want to do is grab a dealer or gallery to represent their work, but he doesn't advocate this because he thinks we all have the capacity to represent ourselves.

Bernard says a good way to start doing home shows is by having fifteen people over for a cocktail party, serve light refreshments, and if you sell one piece for more than you have invested it's a successful show.

He likes doing home shows, some with as many as 200 people. He says the most important thing with a home show is entertaining your guests and stimulating sales. He puts the refreshments out and lets his guests help themselves and that way he can move around and mingle. He likes the hands on approach rather than having someone else working his show and controlling his money.

Bernard explains that timing your home show is important. He has the marketing down to a science which is why it works so well for him and Gwendolyn. He recommends September through December and February as the best times to do home shows. He explains March through August are not good since most people are focused on preparing and paying taxes, or preparing for graduations, and vacations. In the summer people don't want to come out because it's too hot and he doesn't do January because it's too cold.

Another big concern Bernard has is that people often don't know the value of an art work. If someone offers you something at a specific price, you might think it's a good price on the market, but it may not be. Someone called him recently because they had the opportunity to buy an Elizabeth Catlett print, and Bernard's first question was for how much? The person wanted five thousand dollars for the print and Bernard thought that was way too much. His next question was how many prints were in the edition? There were five hundred prints in the edition which is a lot.



Cigar Maker
Watercolor

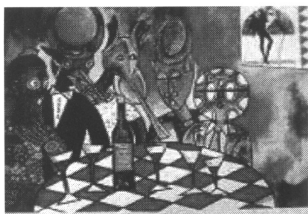
Additionally, it is also important to check the validity of an artwork before purchasing it. Several years ago, he framed up an Elizabeth Catlett print for a man who had paid a thousand dollars for it. Bernard said he wouldn't have purchased it for one thousand, but it might have been worth it if it had been valid. He questioned the validity of the print because it had printer marks on the back of it suggesting it had been run through a printing press versus Catlett having pulled it by hand. The print had her signature on it, but it could have been forged. He tested the signature and it was valid, but he was still concerned that the print had gone through a printing press. He thinks you have to be careful when purchasing prints because there's so much stuff being copied.

Bernard buys art based on an artist track record which is how dealers buy art. He doesn't randomly buy other nationality's work because American art dealers typically don't know the artist or the value of their work on the international market.

Bernard explains people need to understand that art is a major investment. When you want to buy or sell art you need to find out what the auction houses are selling? Two of Bernard's favorite reference sources are Michael Rosenfeld in New York City and the Sloan Auction House in Washington, D.C. because both handle African American art.

He thinks emerging artists will find success if they stay in their studio and produce, focus on building a track record, keep up with what other artists are doing, research what types of artwork are selling, and most importantly, get to know their customers.

Bernard can be reached at 202-506-7095 or at artonwheels@hotmail.com.



Cabaret Du Moulin Rouge
Watercolor

Love hearing from you!



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jenneglover@gmail.com

Rev. Richard S. McNair, new Pastor of St. James AME

Richard Sinclair McNair, Jr. is the oldest of three sons of the late Richard S. McNair, Sr. and Rose M. McNair. He was born in Southern Pines, North Carolina and was reared in Washington, DC. He is a product of the DC public school system where he graduated from Spingarn High School. While enrolled at Spingarn, he was selected by the United States Post Office to participate in a work scholarship program. Upon graduation, Richard enlisted into the US Army where he completed his basic training at Fort Bragg, NC and carpentry school at Fort Leonard Wood, MO. After completing this training, he was deployed to Vietnam and assigned to the Engineer Corps where he rose to the rank of Sergeant. While stationed in Vietnam, he served as a demolition/explosive specialist and a combat construction foreman. After serving 19 months in Vietnam, he returned stateside and was stationed at Fort Riley, Kansas and assigned to the 1st Infantry Division stateside and in Europe.

When Richard left the military, he immediately returned to the newly formed US Postal Service and also enrolled at Howard University and later at The George Washington University. He later returned to the military by joining the Army Reserves and

was selected for the Officer's Candidate School (OCS) from which he was later commissioned a Second Lieutenant in the Adjutant General Corps.

Later, he was assigned to the Corps of Engineers and advanced to the position of Chief, Resources Management Division within the Facilities Engineer Directorate which has the responsibility of managing the real estate property of the US Army.

Richard holds a Bachelor of Business Administration (BBA) in Marketing from The George Washington University and a Masters of Divinity (MDIV) degree from the Howard University School of Divinity. He was a member of the Metropolitan AME, Washington, DC (The Cathedral of African Methodism) and there received and acknowledged his call to the ministry of spreading God's Gospel message. He served on the ministerial staffs as associate and assistant Pastor. He also served as associate pastor of the Calvary AME Church, Mt. Rainer, MD. He received his ordination as Deacon in the AME Church in April 2000, and received his ordination as Elder in April 2002. At the April 2003 Washington Annual Conference he was appointed as the Pastor of Ebenezer AME (Charlotte Hall), Mechanicsville, MD, one of the oldest AME churches in the Washington Conference and one of the oldest Black Churches in the State of Maryland. Ebenezer is celebrating over 210 years of serving God, this year. In September 2011 he was appointed as the Pastor of Wayman Memorial AME Church in Baltimore, MD.

Currently retired after a 41 year career as a Manager of Customer Services in Alexandria, VA with the US Postal Service, he is married to the lovely and charming Deirdre Mill (MacNair) of North Charleston, SC and they reside in Bowie, MD. He is also the coordinator for the Sons of Allen (2nd African Methodist Episcopal District). In addition, he is the Chaplain for the Potomac District Church School Council. He is proud and privileged to be a child of the King and is joyous that he is blessed, blessed and blessed...and not necessarily in that order.



Belva's Museum Artifacts

The news articles are about
Frederick History

**History of Old Mills in
Frederick County**

**Underground Railroad
Free Press®**

Black Facts

Elizabeth Fraizer

African American Newspapers

July 2016

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History of Old Mills Given at Seminar of Society

The Frederick County Historical Society, Inc., held a seminar Tuesday on "The Mills of Frederick Town" at the society's home on West Patrick Street. President Joseph W. Urner presided.

An abstract of the seminar is as follows:

There were four kinds of mills in Frederick County: paper mills, woolen mills, linseed oil mills and grist mills. There were 185 grist mill in the County. Frederick Town had only grist mills, on others.

The first grist mill in Frederick Town was located on West Patrick Street on a lot owned by Jacob Schmitt where he kept a hotel, according to Scharf's History, which also mentioned the flour mill built in 1790 by Ramsburg and Bentz which was bought in 1848 by Mr. Lewis Brunner and was later owned by the Mealeys. This mill was located near the swinging bridge across Carroll creek on North Bentz Street. It was called the Town Mill and had a dwelling attached to it. Three generations of Ramsburgs owned it. It was sold to them in 1798 by Jacob Bentz who had acquired the land from the Commissioners who had confiscated it from Tories during the Revolution.

The mill was sold to William E. Hoffman in April, 1836. The house was occupied by his managers, Joseph Webb, a Quaker and Henry Robinson. Lewis Brunner rented the mill and then bought it. His family moved into the dwelling. The mill's last owner was N. M. Zent. The mill and the swinging bridge were rased about 1923.

There was another mill built later which operated until about 1936. This building still stands on the south side of Carroll Creek on South Carroll Street next to the B&O freight station. It is now the property of Dietrich and Gambrill, Inc.

The Araby Mill at Frederick Junction was built in 1830 by Col. J. McPherson and sold to James Gambrill in 1856. The mill had two buildings in 1882 and was run by over-shot water wheels of 30 horse power each. Sixty barrels of flour per day were produced by the mill and six or eight coopers.

Sometime later Mr. Dietrich purchased the mill and the name was changed to The Mountain City Mill and a new building was erected after a spectacular fire which maybe well remembered. Modern machinery driven by electricity was installed and produced 300,000 barrels of flour a year. They processed hard western wheat brought to them by the B&O and carried, after the milling, to bakers in Philadelphia on a single freight charge. Eastern wheat is softer than western and not as advantageous for baking pastries, cakes and crackers.

The price of bran removed from the wheat was so low that the mill turned it loose in the race and fed hungry fish. Many local persons remember catching suckers and fish in the raceway where they were attracted by the free food.

An old time buhr mill still operates on pipe Creek near Middleburg and turns out superior corn meal. Mr. Crouse is the owner.

One of the oldest mills in Frederick County was in Buckeystown and was built before 1792 and was originally owned by Theodore Delaplaine. Another old mill, pre-revolutionary, was located on Conococheague Creek. Its flour was sent to Boston. Miss Edith Miller, a descendant of John Stull, the owner, showed a picture of this mill. Mrs. Denmead Kolb also showed a pencil picture of the Old Town Mill which her ancestors had operated. The picture was made by a penniless artist who stumbled half frozen into the mill one

winter night and was allowed to warm up and be fed. After his sleep he arose and drew this picture of the mill and presented it to the owner in thanks. Another news item about the Town Mill is that it was the first place to have a public bath house. The charge was 25¢ per person. It is assumed that in the summer the mill made more money from renting the bath than from grinding wheat.

One reason for the start of the family name Miller is that the operators of the grist mills were well-known as “millers” by the flour on their clothes, hair, faces, hands and shoes. A “Dusty Miller” is an old term for these people. It more recently has been transferred to a trout fly. The real “Dusty Miller” is a worker and the trout fly “Dusty Miller” is just bait.

The next seminar of the Society will be held on May 15 and the subject will be “The Foundries of Frederick Town.”

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A picture of the Bentz Street Mill. This picture and other picture of Frederick are located at The Golden Corral.



Remember Chris Haley? Well, Belva has a video of one of his performances. Contact her if you would like to see the video.

2016 Genealogical/Historical Programs, Conferences, Courses, etc.

May 17, 2016

PROGRAMS etc.

- **Underground** – WGN America (past episodes are available on demand on cable TV. Also, the website has a channel finder <http://www.wgnamerica.com/channel-finder> (It is best to watch the episodes in order. The season finale last night was unbelievable!)
- **Genealogy Roadshow** – Begins tonight: Tuesdays at 8 PM on PBS.
- **Research at the National Archives and Beyond**. Genealogy live talk radio program hosted by Bernice Bennett every Thursdays at 9:00 PM: <http://www.blogtalkradio.com/bernicebennett>
- **Who Do You Think You Are**-- Season 8 (2016) has ended, but be sure to catch the repeats on TLC, especially Aisha Tyler in first episode.
- **Roots** – TV miniseries begins on Memorial Day on the History channel.
- **Birth of a Nation** – Movie to be released October 7, 2016

CONFERENCES/COURSES

- **Midwest African American Genealogical Institute**—July 12-14th, Allen County Public Library, Ft. Wayne, Indiana. <http://www.maagiinstitute.org/>
- **Afro-American Historical & Genealogical Society, Inc.** – Annual national conference, Atlanta, GA, Oct. 13-16th www.aahgs.org
- **Genealogical Research Institute of Pittsburg (GRIP)** – Week-long classes in June and July 2016 <http://www.gripitt.org/>
- **Institute of Genealogy and Historical Research (IGHR)**— week long classes hosted by the Samford University Library, Birmingham, AL, June 12-17th. Note that beginning in 2017, IGHR will be held in Athens, GA.
- **International Black Genealogy Summit 2016 (IBGS)** – Sep. 1-3, Washington DC (Crystal Gateway Marriott, Arlington, VA) <http://www.blackgenealogysummit.com/>
- **Southern California Genealogy Jamboree 2016**, 3-5 June, Burbank, CA-- sponsored by the Southern California Genealogical Society. <http://genealogyjamboree.com/>

- **Genealogical Institute on Federal Records (Gen-Fed)**, formerly known as N.I.G.R., July 11-15th at the National Archives in Washington D.C. and College Park, Maryland. Primarily for experienced researchers, an Intensive program offering on-site examination of federal records. <http://www.gen-fed.org/nigr-becomes-gen-fed/>
- **Federation of Genealogical Societies National Conference**
August 31-September 3, 2016 Springfield, IL A four-day conference of members of hundreds of genealogical societies across the United States. <http://www.fgs.org/cpage.php?pt=43>



Courtesy photo

Chris Haley, a historian, leans on a sculpture of his late uncle, 'Roots' author Alex Haley. Chris Haley shares his uncle's desire to promote awareness about black history. He will speak in Frederick next week.

NEPHEW OF 'ROOTS' AUTHOR TO SPEAK AT FCC

By NANCY HERNANDEZ
News-Post Staff
nhernandez@fredericknews-post.com

FREDERICK — About 30 years ago, Alex Haley spurred a wave of interest in black history and genealogy with his novel, "Roots."

This month, Frederick County residents hope to generate renewed interest in local black history with help from Mr. Haley's nephew, Chris Haley. Chris Haley is director of research for the study of the legacy of slavery in

Maryland at the Maryland State Archives. He also serves as secretary of the Kunta Kinte-Alex Haley Foundation Inc., a nonprofit organization that promotes the appreciation and understanding of black history.

Mr. Haley will be the keynote speaker at a July 15 celebration of local black genealogy. The free event, entitled "Reaching for our Roots," begins at 7:30 p.m. at Frederick Community College.

The Frederick County Historical Society will also display two exhibits pertaining to black history. One showcases the work and artifacts of the late

William O. Lee, who documented black life in Frederick County in the 20th century. The other highlights the influence that the 1954 U.S. Supreme Court case of Brown v. Board of Education had on local education.

Members of the African American Resource & Cultural Heritage Society of Frederick County (AARCH) organized the event with support from several local organizations and individuals. AARCH is seeking nonprofit status.

Organizers hope to rekindle passion

(See NEPHEW A-6)

Nephew

(Continued from A-5)

for learning about the county's rich black history and inspire people to help establish a local black history museum, said the Rev. Samie Conyers, AARCH chairman.

Janet Foreman, a longtime Frederick resident, said she supports AARCH's work to create a museum because it would provide a place where people could share their artifacts to benefit others.

"People need to know all the true facts about black history in this community," she said. "I want to see this come to pass for the whole community to take part and enjoy it, especially for young

IF YOU GO

■ **WHAT:** Black history seminar featuring Chris Haley, nephew of "Roots" author Alex Haley

■ **WHEN:** 7:30 p.m. July 15

■ **WHERE:** Jack B. Kussmaul Theater at Frederick Community College, 7932 Opossumtown Pike

■ **COST:** Free

■ **DETAILS:** Call 301-874-2430

people who have absolutely no idea of things that went on in our past lives."

Reprinted with the permission of the Frederick News-Post and Randall Family LLC as published on May 8, 2006

We Wear the Mask

We wear the mask that grins and lies,
It hides our cheeks and shades our eyes, –
This debt we pay to human guile;
With torn and bleeding hearts we smile,
And mouth with myriad subtleties.

Why should the world be overwise,
In counting all our tears and sighs?
Nay, let them only see us, while
We wear the mask.

We smile, but, O great Christ, our cries
To Thee from tortured souls arise.
We sing, but oh, the clay is vile
Beneath our feet, and long the mile;
But let the world dream otherwise,
We wear the mask.

Paul Laurence Dunbar



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Free Press Lobbying Helps to Put Tubman on the \$20 Bill



It had been talked about for several years before Treasury Secretary Jacob Lew announced on April 20 that Harriet Tubman will be honored by appearing on United States currency.

Said Lew regarding public comments he reviewed, "I said we were going to listen. We really did listen. The pattern became clear that Harriet Tubman struck a chord with people in all parts of the country, of all ages."

Tubman will take the place of Andrew Jackson, who had become controversial in recent years, on the front of the \$20 bill.

Free Press has editorialized for several years to replace Jackson with Harriet Tubman on the \$20 bill rather than Alexander Hamilton on the \$10 bill as the government had earlier proposed, and contacted Secretary Lew and President Obama urging the change.

Only in recent years has Jackson's notoriety been acknowledged for his having broken treaties with several major Indian tribes in the southeast-

ern United States and ordered their infamous Trail of Tears forced march to Oklahoma Territory during which the mortality rate was one third.

In a fit of unwarranted suspicion that his political foes were using it against him, Jackson also brought about the demise of the nation's central bank, leaving the United States as the only major economy without one until the Federal Reserve Bank was created in 1913.

Coming full circle, an enslaver will be replaced by the most famous freer of the enslaved. In an unneeded hedging, Secretary Lew also announced that Jackson would be moved to the back of the \$20 bill in a smaller image beside the White House.

Jackson has been on the \$20 bill since 1928, the 100th anniversary of his election as president. He replaced President Grover Cleveland on the bill.

Other Women to Be on Currency

Secretary Lew also announced that *Please go to Currency, page 3, column 3*

Be on the lookout in your email next month for our invitation to participate in the **annual Free Press survey of the International Underground Railroad community**. To view results of past surveys, click on Surveys at our website, urfreepress.com.

IN THIS ISSUE



Have change for a "Tubman"? We'll be hearing this soon.

1



Don't wait. Nominate a deserving person or group for one of the 2016 Free Press Prizes.

1



National Park Service announces annual Underground Railroad conference for June.

2



Learn how to rate the authenticity of your Underground Railroad site and get it listed.

2



The first television series on the Underground Railroad makes an excellent debut.

3



Publicize your event at the *Free Press* Datebook. Get listed at Lynx. Submit an article or letter to the editor.

Email us at info@urfreepress.com.

Nominate a Person or an Organization for a 2016 Free Press Prize

Since 2008, *Underground Railroad Free Press* has awarded annual prizes for contemporary Underground Railroad leadership, preservation and advancement of knowledge, the top honors in the international Underground Railroad community.

Past winners have been honored for discovering or preserving Underground Railroad sites and artifacts, founding or leading organizations, writing books, performing research, and promoting the Underground Railroad. Artistic accomplishment, official

interest, legislation, financial support and other accomplishments also are considered.

Individuals and organizations from any country are eligible for nomination. **Nominating is easy.** Just download a nomination form from our website, complete it, then email it to us at info@urfreepress.com. The 2016 nomination deadline is June 30. Visit urfreepress.com/#prizes for more information and to view past winners.

National Park Service Announces Annual Underground Railroad Conference



40 Acres and Mule, by Sonja Evans commemorates Mitchelville, Hilton Head Island, South Carolina. Mitchelville Freedom Park is an Underground Railroad site recognizing the community established in 1862 as the first self-governing town of formerly enslaved people.

The National Park Service's Underground Railroad Network to Freedom Program will host its 2016 annual conference at Hilton Head Island, South Carolina, from June 13 through 16. The theme for this year's conference is "Into the Light: Striving for Freedom and an Equal Chance in the Battle of Life." This year's conference is co-sponsored by the Hilton Head-Bluffton Chamber of Commerce and will be held at the Westin Resort.

"We are very excited about the opportunities presented in Hilton Head and the Low Country to explore the meaning of freedom and these profound social transformations" said Diane Miller, Program Manager of the Network to Freedom (NTF). "This conference will bring the stories of Mitchelville, Fort Howell, and the Heritage Library into the national conversation as we explore all aspects of the transition from slavery to freedom, both at the individual and societal scale."

The four-day conference will include pre-conference events, renowned keynote speakers, panel discussions, an exhibit hall, and tours of local museums and historic sites. The NTF was established by legislation passed in 1998 to promote the preservation and interpretation of resources associated with the Underground Railroad.

Says Shirley Peterson, Chairman of the Mitchelville Preservation Project, "We are humbled by the National Park Service decision to hold its annual Underground Railroad conference on Hilton Head Island, South Carolina, a community of unparalleled beauty and known as a tour-

ism destination, but also recognized for its historic and cultural tourism value. Furthermore, this year's conference honors and recognizes historic Mitchellville, a significant untold story of American History, at the 'dawn of freedom' for Americans born under the bondage of slavery. Mitchellville in many cases served as the final destination of the underground railroad where men and women experienced their first taste of freedom." Fort Howell and the Heritage Library, both Network to Freedom members, are joining the Mitchelville Preservation Project in local planning efforts.

Conference Highlights

Monday, June 13

Tour of Mitchelville and Penn Center
Evening reception

Tuesday, June 14

Address by Robert Stanton, former Director, National Park Service
The Legacy of Mitchelville Luncheon

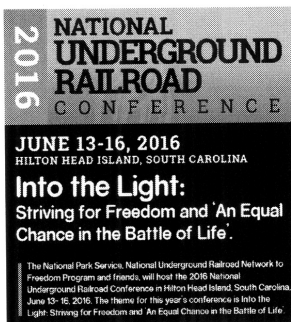
Keynote Address: to be announced
Four panel discussions
Evening banquet

Wednesday, June 15

Four panel discussions
Luncheon
Informal Networking
Organizational Empowerment and Funding Strategies
Preservation: Bricks and Mortar
Telling the Story: Heritage Tourism
Telling the Story: Programs and Exhibits

Thursday, June 16

Tour of Savannah, Georgia



Conference Signup

<http://bit.ly/24GGEQX>

or

contact Sheri Jackson

sheri_jackson@nps.gov

404.507.5635

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Television Channel WGN Launches "Underground" Series



The following is adapted from Neda Ula-by's review on npr.org of the WGN channel's *Underground* series which debuted on March 9. *Underground* has been renewed for a ten-episode second season in 2017.

Underground is the first major scripted drama taking the Underground Railroad as a setting. Given the drama of the actual history, it's hard to believe the Underground Railroad hasn't been a setting for a TV show before.

Creators Misha Green and Joe Pokaski met while working as writers for the series *Heroes*, which ran for four seasons on NBC. It was Green's idea to draw on their shared love of action movies for a show that in some ways would be more 24 than *Roots*. They wanted to make it exciting and high-stakes, real and relevant.

Underground is a multilayered drama following different groups: slave catchers, abolitionists, a Georgia plantation family, enslaved people forced to work there, and those who try to escape. Actress Jurnee Smollett-Bell compares *Underground* to spy thrillers where characters rely on cryptic clues to make their way to freedom. "They could use a star or they could use a song, or they could use code words or glances or markings on a tree," she says. The song "Follow the Drinking Gourd," for example, is said to contain coded messages about navigating north by using the Big Dipper.

Other TV shows have dramatized American slavery — but not many. And such shows tend to be miniseries, not regularly scheduled dramas that could air for years. The great *Roots*, from 1977, was a miniseries. So was BET's critically acclaimed *The Book of Negroes* from 2015. The PBS series *Mercy Street*, which debuted this year, is set during the Civil War.

"But slavery is folded within it and not its

center," writes Lisa Woolfork, a professor at the University of Virginia who studies representations of American slavery.

Woolfork has heard complaints about "slavery fatigue" since the success of high-profile movies such as *12 Years a Slave* and *Django Unchained*. Woolfork says she wholeheartedly understands wanting to put a shameful past behind us.

"We want to have it safely away so it doesn't impede our everyday life," Woolfork says. "But one way to understand why our present is the way it is, is rooted in the past. As Faulkner said, 'The past is never dead. It isn't even past.'"

Aldis Hodge plays Noah, leader of the underground resistance. He says the show's impact stays with him even after the cameras are off: "There's no way that you can come from the set without taking a little piece of that with you," he says.

I hadn't yet talked to Woolfork when Hodge and production designer Meghan Rogers took me to *Underground*'s reconstructed slave quarters at Louisiana State University. Around a vegetable garden were arranged seven wooden shacks, all authentic slave cabins from the 1830s, moved from elsewhere. "This was creepy sometimes," Rogers admitted.

Nothing in *Underground* is sepia-toned. The music is contemporary, and so is much of the language. Green said she aimed to pull American history off the wall of the proverbial museum.

"The Underground Railroad was the first integrated civil rights movement," she said. "And it's a great example of when we work together, what we can go against, which was 600 miles of crazy terrain being chased by slave catchers to get people to be what they should be in the first case — which is free."

Currency

Alexander Hamilton and Abraham Lincoln will remain on the \$10 and \$5 bills, but that the backs of both will be reconfigured "to bring to life" the United States Treasury Building and the Lincoln Memorial shown there.

The back of the \$10 bill will have an image of the historic 1913 march for women's right to vote that ended at the Treasury Building, and images of suffragists Lucretia Mott, Sojourner Truth, Elizabeth Cady Stanton, Alice Paul and Susan B. Anthony.

The obverse of the \$5 bill will continue showing the Lincoln Memorial and in the foreground add three Americans who famously appeared there: Martin Luther King, Jr., who delivered his "I have a dream" speech from its steps; African-American singer Marian Anderson, who was refused entry to sing in the segregated Constitution Hall; and Eleanor Roosevelt, who then made the Lincoln Memorial available to Anderson.

Secretary Lew has ordered the Treasury Department's Bureau of Engraving and Printing to accelerate redesigning the three bills, with the \$10 bill first in line. Mr. Lew said all three notes will be in circulation by 2030. Exact dates of official issuance are the purview of the Federal Reserve Board.

Though he and President Obama remain in their offices only until January 20, 2016, Mr. Lew is confident that succeeding Treasury Secretaries will not tamper with the new currency concepts. Said he, "I don't think somebody's going to want to do that, to take the image of Harriet Tubman off of our money, to take the image of the suffragists off."

Afro-American History: Blueprint for Survival
produced by the NAACP Department of Education

Black Facts: 1540 - 1986

- 1540 The second settler in Alabama was Black. He accompanied DeSoto's expedition.
- 1565 Blacks were among the group that founded St. Augustine, Florida.
- 1619 Twenty Blacks brought to Jamestown, Virginia, on a Dutch ship, as indentured servants.
- 1624 The first Black child born and baptized in the English Colonies was William Tucker.
- 1641 Massachusetts was the first colony to recognize slavery as a legal institution. Connecticut followed in 1650. Virginia, 1661; Maryland, 1663; New York and New Jersey, 1664; South Carolina, 1682; Rhode Island and Pennsylvania, 1700; North Carolina, 1715; Georgia, 1750.
- 1645 Voyage of the Rainbowe, first American slave ship.
- 1663 First major slave revolt, Gloucester, Virginia.
- 1670 The state of Virginia declared it unlawful for Black to buy White people. Blacks bought so many White people in large numbers in Louisiana that they made a law which was the same in effect in 1818.
- 1688 Quakers of Germantown, Pennsylvania made the first formal protest against slavery in the western Hemisphere.
- 1712 Slaves revolted in New York City. Pennsylvania passed the first legislation to prevent importation of slaves.
- 1733 Samuel Sewall published The Selling of Joseph - the first anti-slavery tract to appear in the colonies.
- 1739 Slave revolt in Stono, South Carolina.
- 1741 Slave revolt in New York City.
- 1745 A trading post which became Chicago was established by Jean Baptiste Du Sable. He is often referred to as the founder of Chicago.

To be continued

CHAPTER 7

Elizabeth “First Lizzie” Frazier



*B*orn in 1840 Lizzie was the third child of Charles and Milly.

When she was around eight years of age she was sent to live with Dr. William Tyler's newly married daughter Susan. Susan Tyler married Orlando Peck on April 3, 1849. Slave trading tore apart families in a way that folks today would never truly understand.

Jennifer Hill a former slave gave this description: "Some people think that slaves had no feeling that they bore their children as animals bear their young and that there was no heart-break when the children were torn from their parents or the mother taken from her brood to toil for a master in another state. But that isn't so. The slaves loved their families even as the Negroes love their own today and the happiest time of their lives was when they could sit at their cabin doors when the day's work was done and sang the old slave songs, "Swing Low Sweet Chariot," "Massa's in the Cold, Cold Ground," and "Nobody Know What Trouble I've Seen."

Children learned these songs and sang them only as a Negro child could. That was the slave's only happiness, a happiness that for many of them did not last."

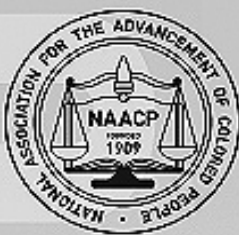
For Lizzie and her family indeed it did not last.

This original letter, over one hundred and fifty years old was written for the purpose of securing Charles Frazier's safety as he travelled to Washington to see his sick daughter Lizzie. Without this letter travelling outside of Frederick City could have resulted in some type of injury coming to Charles. Besides the piece of fabric found in the Bible this letter was all that the Frazier's had left of their Lizzie. I often wonder if Charles made it there on time to see her, and what his emotions were on what must have felt like a very long journey to Washington. Lizzie died July 16, 1852.

The bearer hereof, Charles Frazier is colored freeman, has been in my employ for several years, and is going in the day to Mr. Peck my son-law in Washington City to see his sick daughter as he is a well disciplined and orderly man at all times I hope that no one will molest or attempt to detain him on his route as it might prevent him from seeing his sick daughter before she dies.

Wm Tyler, Frederick City
July 14th, 1852

Little Children Blow Your Trumpets, Family history of Alice Frazier Bouldin 1812 - 1965

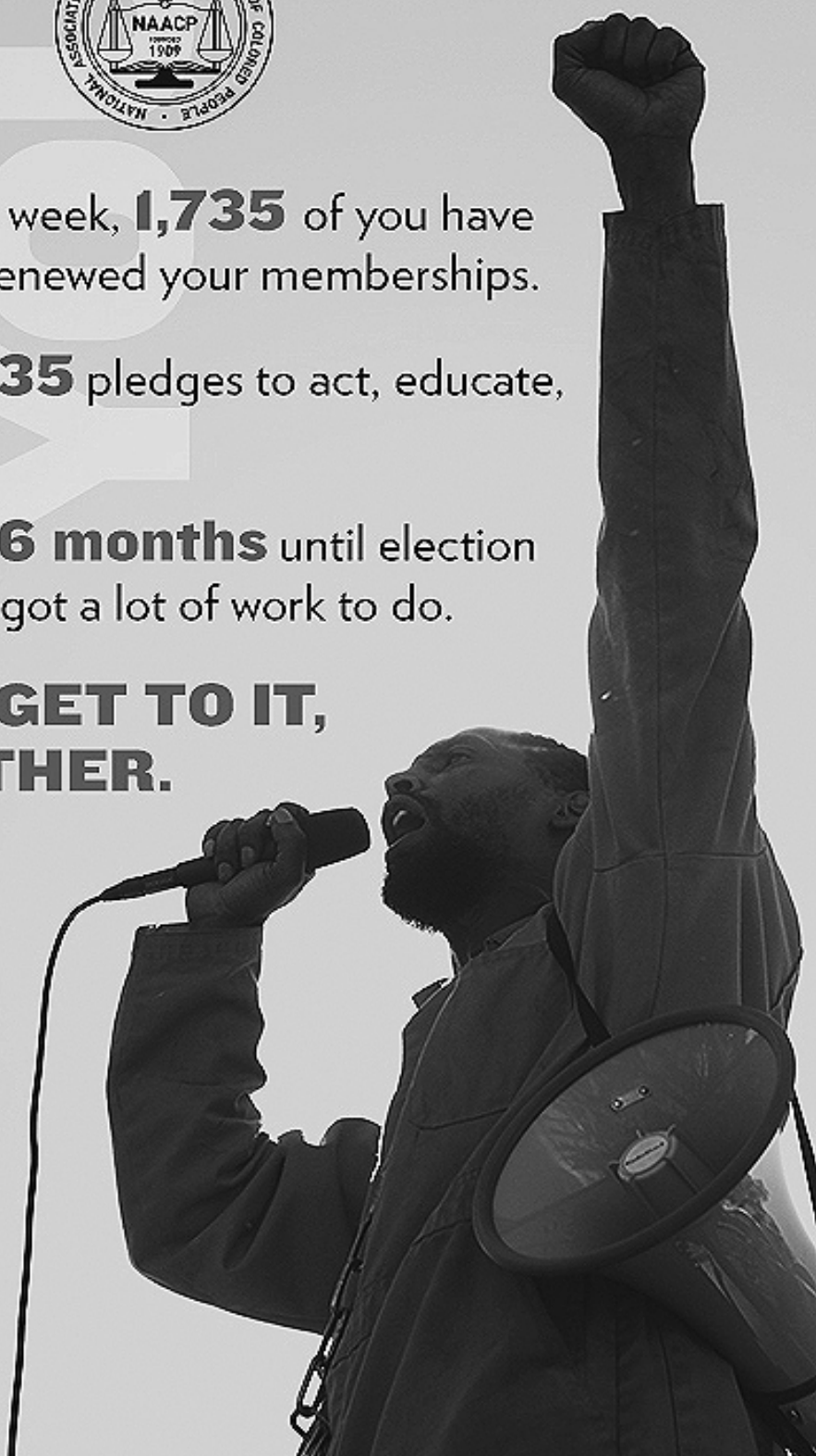


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**LET'S GET TO IT,
TOGETHER.**



THE PLANET AND BEYOND: AN UPDATE ON AFRICAN AMERICAN NEWSPAPERS AT THE LIBRARY OF VIRGINIA

17 May 2016

A single extant issue of *the Reformer*, an African American newspaper published in Richmond from 1895-1931, was recently added to *Virginia Chronicle*, the Library's free and searchable digital newspaper database. Described by Lester Cappon as "an organ of Grand Fountain United Order of True Reformers," the issue, dated January 16, 1897, is yet another title from the collection of the Huntington Library in San Marino, California to be added to *Virginia Chronicle*.



Until now, *the Reformer* was not in the Library of Virginia's catalog—because nineteenth century African American newspapers are so rare, the Virginia Newspaper Project is thrilled to have it as part of its digitized newspaper collection.

In addition to *the Reformer*, Virginia Chronicle also includes 1889-1910 issues of John Mitchell, Jr.'s *Richmond Planet*, 1886-1890 issues of *Afro American Churchman*, published in Petersburg, and 1892-1893 issues of the *Church Advocate* from Baltimore.



In the coming weeks, two editions of the *Staunton Tribune* will also be added to the digital database. One of the editions was published during the late 1920s/early 1930s. The other, with only one known copy from 1894, was published by Willis Carter, newspaper publisher and civil rights crusader. Thanks to Jennifer Vickers of Staunton, Virginia, the Library now houses this historically treasured newspaper.

Like John Mitchell, Jr., another early civil rights pioneer and newspaper man, Carter does not hold the place in Virginia history he rightly deserves. Fortunately, many years of careful research have led to *From Slave to Statesman, The Life of Educator, Editor and Civil Rights Activist Willis M. Carter of Virginia*, a new biography by Robert Heinrich and Deborah Harding.

Former Virginia Newspaper Project colleague and longtime research assistant to Harding, Margaret Rhett, has written an [Out of the Box blog](#) about Carter's journal and other research materials related to his life, which have been donated to the Library of Virginia. Check it out to learn more about this significant collection which is now available thanks to the combined efforts of those who wanted Carter's life remembered. Some of the materials, including *the Tribune*, are already available digitally. By adding the title to Virginia Chronicle, it will be searchable as well.

In addition to *the Tribune*, *the People's Journal*, published in Josephine City, a community in Clarke county established in 1870 for former slaves, will be available on microfilm in the near future and digitized within the next few months. This collection was generously lent to the Project by the Josephine School Community Museum in Berryville, Virginia. The Maggie L. Walker National Historic Site, located in Richmond's Jackson Ward district, is lending the Library its collection of *the St. Luke Herald* to be microfilmed and digitized as well. Look for more in-depth blog posts on these projects soon.

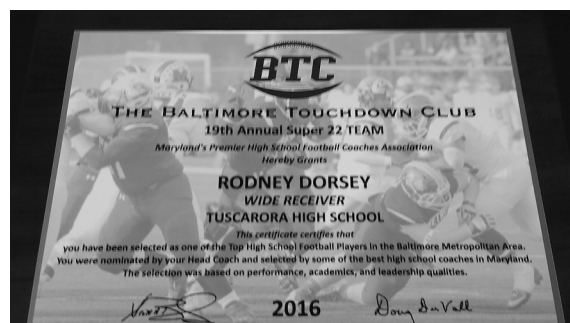
Visit the Library's African American Newspapers Guide for a list of available newspapers in the collection—many of which, if not digitally available, are on microfilm. And if you have newspapers that fill in gaps or add to these rare publications, please let us know, so they too can be accessed for historical research.

Posted by Kelley in Uncategorized.

Tags: African American Newspapers, Library of Virginia, Newspaper Research, Virginia Chronicle, Virginia Newspaper Project.



The Baltimore Touchdown Club recognized
Rodney Dorsey,
wide receiver at Tuscarora High School,
as a top high school football players
in the Baltimore metropolitan area..





The Washington DC singers presented an Annual Afternoon with Mon & Dad on Saturday, May 21, 2016 at the Jefferson Ruritan Fire Hall. Kevin Brown was the Master of Ceremonies, Janice Williams did The Welcome, and Pastor Thomas Smith gave the blessing and read from the scriptures.

The members of the Washington DC Group are:

Clyde Williams	Lead Guitar and Vocals
Harold Williams	Bass Guitar
Thomas "Jr" Howard	Drum
Leon White	Drum
Willie Cody	Vocals
Estee Hyman	Vocals
Lucky Pierre	Vocals
Kern Blanchard	2nd Guitar
John Hyman	Emcee

I Dream a World

I dream a world where man
 Not other will scorn,
 Where love will bless the earth
 And peace its paths adorn.
 I dream a world where all
 Will know sweet freedom's way,
 Where greed no longer saps the soul
 Nor avarice blights our day.
 A world I dream where black or white,
 Whatever race you be,
 Will share the bounties of the earth
 And every man is free,
 Where wretchedness will hang its head,
 And joy, like a pearl,
 Attend the needs of all mankind.
 Of such I dream –
 Our world!

Langston Hughes

Belva's Museum Artifacts

The news articles are about
Frederick History

Biker Safety Day

Black Facts

Fraizer Family Photos

Black Remains and Site C

East Street Residents

August 2016

All items reprinted with the permission of the Frederick News-Post and Randall Family LLC. Typeset by Sir Speedy Printing, 316 East Church Street, Frederick, MD 21701

Celebrating Gospel Music

August 13th 1:00 pm

Shab Row, 315 East Church Street

All are Welcomed to enjoy this Celebration



Reverend H. Carlton Talley
United Hearts Christian Community Church
Silver Spring, MD

Vocal Accompaniment
by
United Earth Christ Church Choir

and

Other Choir Groups and Frederick Gospel Singers

**Bring a Chair and Enjoy Gospel
Door Prize
Food
Beverage
Video of Shab Row
Share Stories of Shab Row**

We are asking for donations for children going back to school this fall.

**Please bring your donation to the celebration or
send your donation to Belva King at 805 Stratford Way
Apartment D, Frederick, MD 21701**

**In case of rain, the celebration will be held at the Junior Fire Company
535 North Market Street, Frederick, MD 21701**

Please contact Belva King at (301) 662-9035 for more information

**Biker Safety Day
May 15, 2016
at
St. James African Methodist Church
Rev. Richard McNair, Pastor**





Motorcyclists Should Be Seen And Not Hurt



Afro-American History: Blueprint for Survival
produced by the NAACP Department of Education

Black Facts: 1540 - 1986

1750 Blacks participated in the founding of Los Angeles, California.

1754 Benjamin Banneker, first Black astronomer, is credited with making the first clock to strike the hour. People came from miles around to see and hear it sound the hours. President George Washington appointed him to the Capitol Commission in Washington. It was here that he helped draw up the plans for the City of Washington, DC. For some reason the plans came up missing, and he drew them again totally from memory, to the astonishment of his Associates.

1758 The first Black college graduate in the Western Hemisphere was Frances Williams.

1770 Crispus Attacks, martyr of the Revolutionary War, escaped from his master in Farmington, Massachusetts and was the first of five men killed in the Boston Massacre.

1773 Massachusetts slaves petitioned state legislature for their freedom.

1774 The continental Congress agreed to import no more slaves.

1775 First abolition society in the United States organized in Philadelphia.

Black soldiers participated in the battles of Lexington, Concord and Bunker Hill.

1776 Declaration of Independence adopted without any statement on abolition of the slave trade.

Continental Congress approved Washington's action permitting free Blacks to enlist in the Revolutionary Army.

The Mason Dixon line was surveyed to separate Maryland from Pennsylvania and later separated Free Slave State.

1777 Seven hundred Black men distinguished themselves in the battle of Monmouth. A Black soldier captured Major Prescott of the British army at Newport.

Vermont was the first state to abolish slavery. By 1783, slavery was prohibited in Massachusetts and New Hampshire; Pennsylvania provided gradual emancipation in 1780; Rhode Island and Connecticut banned slavery in 1784; New York partially banned slavery in 1799; New Jersey eliminated slavery in 1804.

To be continued.

CHAPTER 8

Frazier Family Photos

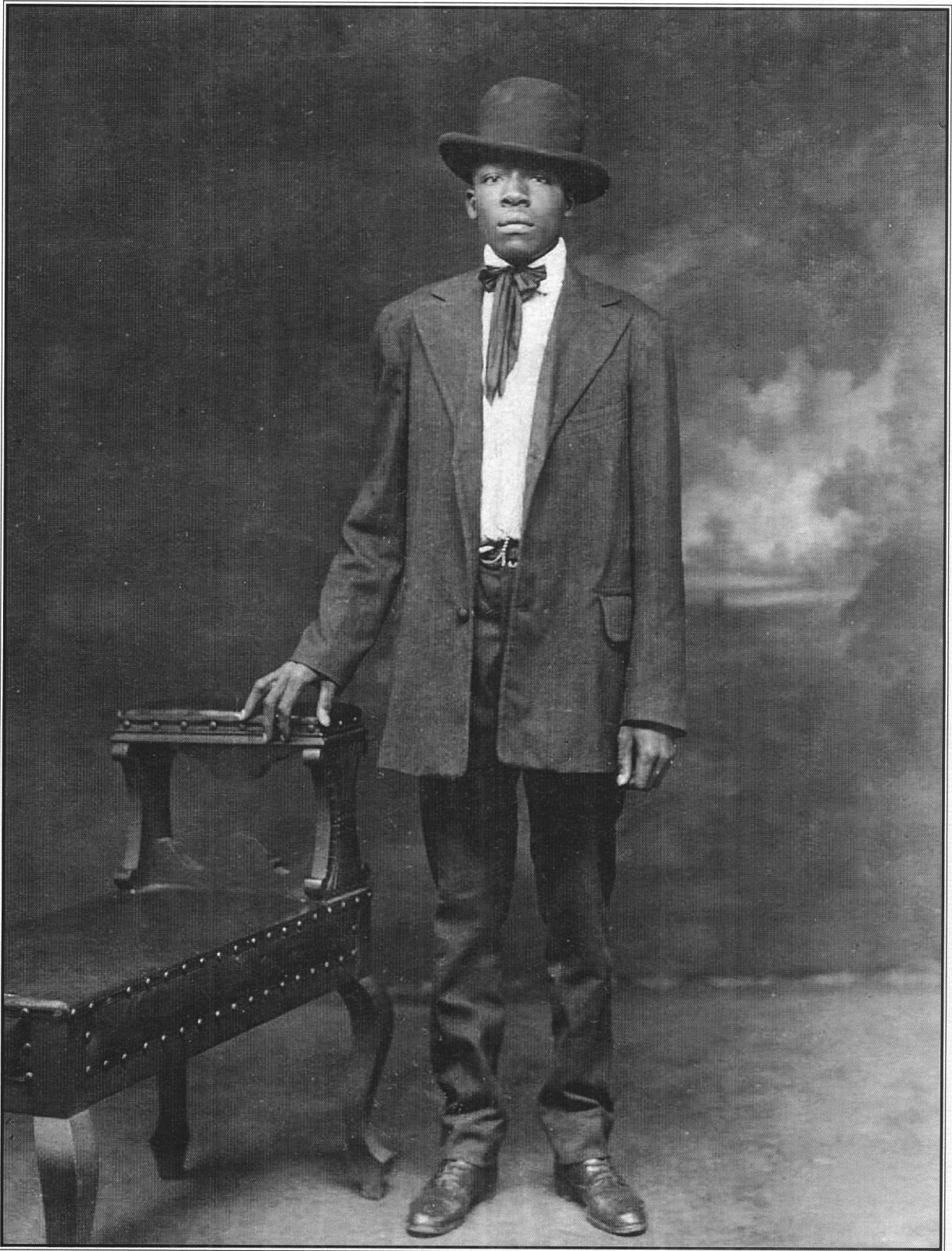


Unidentified little girl, believed to be Mary Margaret, daughter of Peter and Hannah Frazier.
Photograph by Jacob Byerly, ca 1845.



Unidentified woman.
Photograph by J. Davis Byerly, ca. 1868.
This carte de visite was found in the family album. it is possible that she is Hannah Frazier, Peter's wife.

LITTLE CHILDREN BLOW YOUR TRUMPETS



Picture postcard of young man all dressed up, wearing his bowler hat tilted slightly to the left, ca. 1910, Frederick, Maryland. This photo was found among Alice Frazier Bouldin's documents.

FRAZIER FAMILY PHOTOS



Unidentified young man,
photographer unknown, ca 1890.

Tintype of man believed to George Bouldin, husband of Alice Frazier.

He is wearing the uniform of a fraternal organization called the Odd fellows.

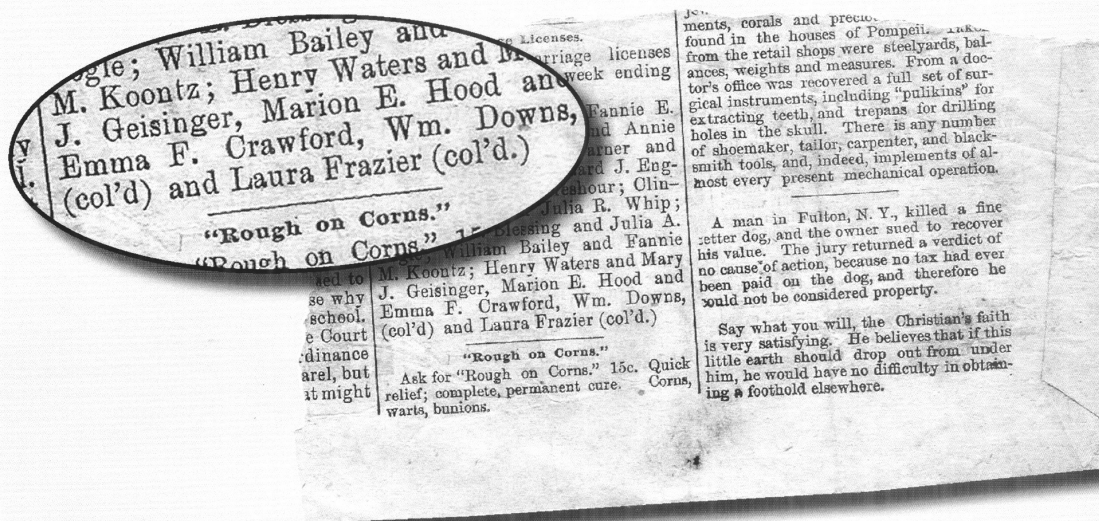
African American men joined Odd Fellow lodges that were chartered by The Grand United Order of Odd Fellows, founded in 1843. The original charter had to come from the Grand Lodge in Manchester, England because the white odd fellows would not support black chapters. Black Fraternal orders like the Odd Fellows were popular long before the Civil War as places where blacks could perfect their business and economic skills as well as socialize.





Tintype photo of Laura Frazier Downs circa 1870 Tintype photo of a young William Downs circa 1870.

These are the earliest photos found of both William and Laura. The nesting table which appears in both photos seem to be identical telling us that the photos were likely to have been taken by the same photographer on the same day. In William's picture the photographer must have prompted him to lie open the book to give one the impression that he had received an education. I don't think William Downs needed this touch at all. His posture, expression, and dress all suggest a very dignified and educated man all by themselves. The fact that the book's in Laura's photograph remained closed speak to a time when women were not expected to have an education at least not one that would lead to positions of leadership or power.



Original news clipping taken from the pages of the Frederick News Post, and found between the pages of the family Bible. It announces that William Downs, (col'd) and Laura Frazier (col'd) applied for a marriage license the week ending March 29th. Laura the eldest of the three surviving Frazier daughters married at the age of thirty to Williams Downs who was thirty-two years old. Laura and William married on April 11, 1883.

Preserving Baltimore's slave past

By **Amanda Nix, Travis Hess**

JUNE 15, 2016, 11:53 AM

The Maryland Department of Corrections plans to demolish the Warden House along with several other structures at the Baltimore City Detention Center complex before 2021. While it is long past time to cease housing inmates here, the Warden House is worth preserving for the lessons it offers.

Baltimore City authorized construction of what would become the Warden House in 1856. The city needed a new jail, and it selected the plans of brothers and architectural partners Thomas and James Dixon. The Dixons described the jail's planned designs as "Romanesque" and "jail within a jail." They incorporated an apartment for the warden's family. The brothers estimated the jail's construction would cost about \$120,000.

The completion of the re-constructed jail in 1859 established Baltimore's role in the slave trade. The jail held hundreds of runaways and abolitionists, both black and white, who helped slaves to freedom, according to nonprofit Baltimore Heritage. In addition to the Warden House, private jails housed slaves for several purposes, including the convenience of the slave owners, according to a 1999 article in this paper. Slave owners traveling through Baltimore checked their slaves into a jail while the owners slept comfortably in a nearby inn. These jails also housed unwanted and unreliable slaves until they were sold to southern plantation owners. The jail was a passage to an uncertain future for those who entered and for those who left.

The Warden House is an important aspect of Baltimore's history that shouldn't be forgotten. Just as with the preservation of the preservation of Auschwitz, the former German Nazi Concentration Camp in Poland, people need a physical reminder of the mistakes others have made so that they're not repeated. Other than the Warden House, no other slave jails remain, according to Baltimore Heritage.

We also need to preserve the Warden House for environmental reasons.

Older buildings are more energy efficient than people think. Buildings built before 1920 are about as energy efficient as those built between 2000 and 2003, according to U.S. Energy Information Administration numbers shared in a March 2009 report by The Abell Foundation. Preserving old buildings makes for less waste in landfills. The Abell Report noted that during a 12-year period, Maryland "saved" 387,000 tons of material from the landfill through preserving older structures.

How should the MDC reuse the Warden House? Why not turn it into offices for MDC's use? Better yet, why

not convert it into classrooms where parolees can be taught the skills they need to reintegrate into society? This would demonstrate a commitment to correcting the wrongs of the jail's past.

The structure of the Warden House is more than just a landmark, which some locals today call the "castle." Beyond the style of the structure's classic Victorian gothic design that keeps it a building worth preserving, the jail is Baltimore — history and materials. The Dixon brothers used Patapsco granite for the foundations and window sills. They used light blue stone from Jones Falls for the walls, and they trimmed their work with marble from quarries in Baltimore County.

A plaque denoting the history of the Warden House should be erected on the building. Because of its historical significance, it should become a must-see destination for tourists interested in Baltimore's history. Additionally, history and architecture buffs would delight at being able to see this unique structure, even if only from the outside.

Baltimore is a city rich in historical buildings, and these structures all have a story to tell. Preserving them will give us a chance to heed their lessons.

Amanda Nix and Travis Hess are graduate students at Towson University. Their emails are anix1@students.towson.edu and thess3@students.towson.edu.

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This article is related to: Jails and Prisons

Wm. Brown, an old and well known colored resident of this city, died at his home in Klinehart's ally on Saturday afternoon, about 1 o'clock, after a sickness of about one year. Deceased was about 77 years of age. The funeral will take place tomorrow afternoon at 3 o'clock. Services will be held in Quinn's Chapel and interment will be made in Greenmount Cemetery.
April 28, 1894

The funeral of Mrs. Lydia Brown took place yesterday afternoon at 1:30 o'clock. Services were held at Quinn A.M.E. Church. Rev. C. M-Murry officiated, assisted by Revs. A.D. Holder, of Washington, W.H. Chews, of Petersville, and George D. Pinkney and Nicholas Gasoway, of this city. The bearers were John McCormick, Charles Barnes and Charles H. Smith, of the Kazarite Order, and Thomas H. Hall, William Downs and Hiram Keys, of Star Chapter. Interment was made at A.T. Rice & Sons were the funeral directors.
January 8, 1900

Miss Lydia A. Stone died this morning of heart disease at the residence of Charles W. Heimes, at Feagaville. She was aged 55 years 7 months and 29 days. The funeral will take place on Friday morning from Mt. Zion Lutheran Church; Interment in the graveyard adjoining.
June 13, 1884



Phoebe Chaney Dorsey was born in 1923 so she is 93 years young! She was born in Clarksburg, MD and has a brother Henry Chaney, age 96. Phoebe lived her life in Montgomery County, MD but now lives with her son-in-law in Walkersville, MD.

She has a daughter, grand daughter and two great grand daughters, ages 7 and 9.



1868 Flood in Frederick. Picture, located at the Golden Corral Restaurant, shows West Patrick Street.

REGISTRATION CARD—(Men born on or after April 28, 1877 and on or before February 16, 1897)

SERIAL NUMBER 1. NAME (Print)
U. 1897 WALTER SPENCER BOWIE
(First) (Middle) (Last)

ORDER NUMBER

2. PLACE OF RESIDENCE (Print)
R.F.D. #1 FREDERICK FREDERICK MARYLAND
(Number and street) (Town, township, village, or city) (County) (State)

(THE PLACE OF RESIDENCE GIVEN ON THE LINE ABOVE WILL DETERMINE LOCAL BOARD JURISDICTION; LINE 1 OF REGISTRATION CERTIFICATE WILL BE IDENTICAL)

3. MAILING ADDRESS
SAME AS ABOVE
(Mailing address if other than place indicated on line 2. If same insert word same)

4. TELEPHONE
NONE
5. AGE IN YEARS
49
6. PLACE OF BIRTH
BARTONSVILLE
(Town or county)

DAYS OF BIRTH
NOV. 18 1892 MARYLAND
(Day) (Year) (State or country)

7. NAME AND ADDRESS OF PERSON WHO WILL ALWAYS KNOW YOUR ADDRESS
CORALIE BOWIE SAME AS ABOVE

8. EMPLOYER'S NAME AND ADDRESS
MCCRORY'S STORE, 13-15 N. MARKET ST.

9. PLACE OF EMPLOYMENT OR BUSINESS
13-15 MARKET ST. FREDERICK FRED. MARYLAND
(Number and street or R. F. D. number) (Town) (County) (State)

I AFFIRM THAT I HAVE VERIFIED ABOVE ANSWERS AND THAT THEY ARE TRUE

D. S. S. FORM 1
(Revised 4-1-49)

(over)

16-21000-4

Walter S. Bowie
(Registrant's signature)

Selective Service registration card for Walter Spencer Bowie. Mr. Bowie was born in 1892 in Bartonsville, MD and died in 1979. He registered in 1942 and at that time he worked at the McCrory's Store on North Market Street.

REGISTRAR'S REPORT

DESCRIPTION OF REGISTRANT

RACE	HEIGHT (Approx.)	WEIGHT (Approx.)	COMPLEXION
White	5'8-9 in	140 lbs	Sallow
	EYES	HAIR	Light
Negro	Blue	Blonde	Ruddy
	Gray	Red	Dark
Oriental	Hazel	Brown	Freckled
	Brown	Black	Light brown
Indian	Black	Gray	Dark brown
		Black	Black
Philippine			

Other obvious physical characteristics that will aid in identification

Scar in center of head grew below

2 bottom canines are gold

I certify that my answers are true; that the person registered has read or has had read to him his own answers; that I have witnessed his signature or mark and that all of his answers of which I have knowledge are true, except as follows:

None to my knowledge

Samuel H. Gunn
(Signature of registrar)

Registrar for Local Board 1 Hurler Md.
(Number) (City or county) (State)

Date of registration April 27, 1942

Local Board No. 1
Dorchester County
019
001
STATE SELECTIVE SERVICE BOARD

(The stamp of the Local Board having jurisdiction of the registrant shall be placed in the above space)

16-21000-4

This is a listing of residents on East Street as listed in Kiewin's Frederick City Directory, 1928-1929

East side of East Street going north from
Patrick Street .

4-6 Everedy Company
8 August Mehrling
8 Nicholas stull
10 Martin L. Firestone
12 Eliza Rhodes
14 Frank F. Treich
16 Mrs. Honora O'Connell
18 Mrs Eliza Lewis
20 Harrison Conley
22 Peter M. Eader

West side of East Street going north from
Patrick Street .

11 PRR Freight Depot
11 PRR Passenger Depot

East Church Street Intersection

24 Unfinished
28 Laura Edwards
28 John O. jackson
28 Mrs Sophie North
30 Urias Jones
30 William Stanton
30 Howard Sands
32 John Cartnail
32 Martha Hill
34 Charles Dawson
34 Charles Stanton
36 William Hill
38 William Craig
38 Kate Brown
40 Edward Thomas
40 lloyd Cole
42 William Cole
44 Charles H. Onley
44 Mrs Mary Onley
46 Alexander Nolan
48 Henry Coates
50 Mrs mary Douglas
52 Julius Caesar
54 Hiram Key
56 Frank Beander
58 William Mitchell
58 Mrs Harriet Brighton
62 Luther M. Stone

East Church Street Intersection

John F. Frerie
29 George W. Johnson
31 Jefferson Robinson
33 William Taylor
35 John Onley
35 Madison G. Lee
37 Vincent Beena
39 John Hill
41 Cato Cogar
Frederick City Shoe Manufacturing
Company

East Second Street Intersection

John E. Sifford

East Second Street Intersection

Solt & Brown

East Third Street Intersection

East Third Street Intersection

438

Edna Bowie

1919	Latin	75		
	Gram	Conditional		
	Arch	Failed		
	Phys. Geog.	77	1/4	
	Phys. Sc.	80	1/4	
	M.D. 1st	71		
1920	1st yr. Latin	80	1	Smith
	Alg. to Frae	76	1	
	Musie	80		
	Bible Study	83		
	Written Eng.	88	1	
	Beauty Cull.	80		
	Eng. Hist	76	1/4	
1921	1st yr. Latin	80	1/4	
	1st yr. Latin	79 1/2	1	
	1st yr. Latin	75		
	1st yr. Latin	89	1/4	
	Book Keeping	80	1/4	
	Zoology	79	1/4	
	Community Ed.	75	1/4	
	Botany	85	1/4	
1922	Music	84		
	American Lit.	79	1/4	
	Economics	78	1/4	
	Astronomy	78	1/4	
	French I	81	1/4	
	Geology	78	1/4	
	Com. Law	75	1/4	
1928	Short Normal Course			
	Course I	80		
	Course II	84		
	Principles of Teaching			
	Next of Educ.			
	School Management			
	Methods of Teaching			
	Observation Practice			
	Am. Hist.	83	1	
	Rural Soc	80		
	Ed. Psychology	80		
	Adventure	82		

Edna Bowie Dykes
report card from Storer
College, Harpers
Ferry, West Virginia
1919-1922 and 1928.

She took classes in
many subject such as
music, bible studies,
English history,
economics, astronomy
French, geology and
teaching.

She taught third grade
in Lincoln Elementary
School for many years.

Storer College

Following the Civil War, the Reverend Dr. Nathan Cook Brackett established a Freewill Baptist primary school in the Lockwood House on Camp Hill. Brackett's tireless efforts to establish freedmen's schools in the area inspired a generous contribution from philanthropist John Storer of Sanford, Maine, who offered \$10,000 for the establishment of a school in the South. The donation was offered on the condition that the school be open to all regardless of sex, race or religion.

On October 2, 1867, "Storer Normal School" was opened, and two years later, in December 1869, the federal government formally conveyed the Lockwood House and three other former Armory residences on Camp Hill to the school's trustees. Frederick Douglass served as a trustee of Storer College, and delivered a memorable oration on the subject of John Brown here in 1881. [\[Read passages from Frederick Douglass' memorable oration\]](#).

By the end of the 19th century, the promise of freedom and equality for blacks had been buried by Jim Crow laws and legal segregation. To combat these injustices, Dr. W.E.B. Du Bois and other leading African-Americans created the Niagara Movement, which held its second conference on the campus of Storer College in 1906. The Niagara Movement was a forerunner of the NAACP.

In 1954, legal segregation was finally ended by the landmark school desegregation decision handed down by the Supreme Court in *Brown v. The Board of Education*. The decision, however, brought an end to federal and state funding for Storer College, and a year later it closed its doors. Today the National Park Service continues the college's educational mission by using part of the old campus as a training facility.

US Park Service website

The Era of Slavery: Analysis of the Records Created

Hands-On Workshops

Participants will analyze actual case records

For AAHGS financial members only



Part 1 Jul. 9th

Analysis of slave records
Facilitator:
Aaron Dorsey

Part 2 Aug. 13th

Analysis of probate records & study of probate process
Facilitator: TBA

Saturday, July 9, 2016 @ 1:00 PM
Owen Brown Community Center
6800 Cradlerock Way
Columbia, MD 21045



Afro-American Historical and Genealogical Society, Inc.
Central Maryland Chapter, Columbia, Maryland
For additional information contact:
Alice F. Harris afharri@comcast.net Telephone 301-596-2924



Shab Row Reunion at the Golden Corral Restaurant in the early 2000s.
Contact Belva if you would like to purchase an 8.5 x 11 full color print
of this picture for \$15

A Celebration of Life



Edna F. Diggs

Sunrise *Sunset*
August 31, 1927 December 28, 2013

Friday, January 4, 2014

Wake 10:00 a.m. – Funeral 11:00 a.m.

International Community Church of God

*123 Byte Drive
Frederick, MD 21702*

