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Lynchings in Frederick County

The Underground Newsletter

Dear Old Faithful Lincoln

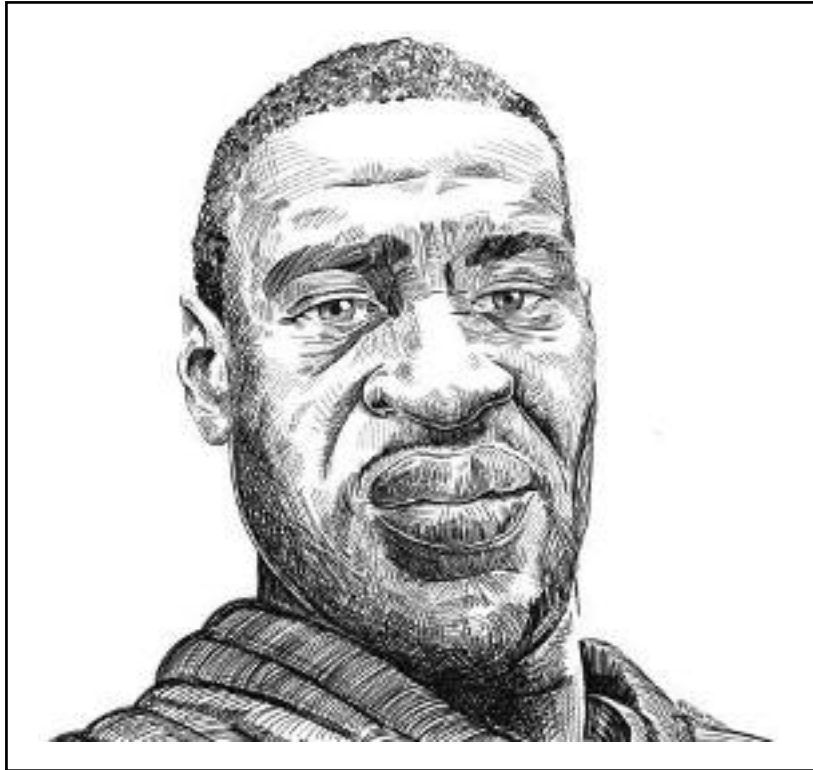
Red Summer

Chicago Race Riot 1919

J. A. Rollins Book

July 2020

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George Floyd

October 14, 1873

May 25, 2020

His Life Matters

Your Life Matters

Black Lives Matter

Lynchings in Maryland

Jonathan Pitts, writing and research
Caroline Pate, design and development

From the hanging of laborer David Thomas in 1854 to the hanging and mutilation of field worker George Armwood in 1933, Maryland played host to at least 44 lynchings, according to research conducted at the Maryland State Archives, the Equal Justice Initiative and Bowie State University. The killings bore many of the hallmarks of lynchings across the U.S. The vast majority involved the killing of a black man by whites; the victims were denied not just life but due process; newspapers typically assumed the guilt of the accused and described him in racist terms; and lynchers were rarely held accountable. As Maryland – and America – attempts to confront the legacy of lynching, scroll down to learn more about the victims from the state’s dark history.

April 17, 1879 **James Carroll**

Point of Rocks, Frederick County
Age: Unknown

An 1889 article in The Frederick News on the history of lynchings in Frederick County is the only known reference to this lynching. The paper reported that he was killed for “an outrage” on a female at Licksville (now a community known as Tuscarora) in southern Frederick County.

Feb. 17, 1880 **Page Wallace**

Point of Rocks, Frederick County

Age: 24

Accused of raping a 12-year-old white girl, Mary Morman, in Loudon County, Va., Wallace escaped across the Potomac River into Frederick County, where he was later captured at a tavern, reportedly as he bragged about the crime. A sheriff was escorting him back to Virginia by ferry when 150 masked men – and the girl – swarmed them on the Virginia side of the river. After they hanged Wallace at the scene of the alleged assault, Morman was invited to fire the first shot into his body. “This she did with good aim,” the Richmond Dispatch reported.

Nov. 17, 1895 **James Bowens, or Goings**

Frederick, Frederick County

Age: 23

Bowens, described in the Frederick News as “a 23-year-old colored man of bad reputation,” reportedly tried to rape “Miss Lilly Long, a comely white woman of 22.” A mob took him from the Frederick jail to the same Jefferson Heights farm where John Biggus had been killed in 1887, and hanged him from a locust tree. The News decried the act, adding that “the Frederick lynchers deserve credit for one thing, at least. They did not try to emulate the example of the Texans, who burn black ravishers and butcher them.”



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Matilda McCrear Identified as Last Survivor of Slaves Imported Into US

The prohibition of importation of slaves into the United States began with legislation by the United States in Congress Assembled, the original United States government chartered by the Articles of Confederation in 1781. In 1787 as part of creating the Northwest Territory, the Congress enacted a provision that the importation of slaves would be permitted for another 20 years and then outlawed in 1808. When the first government created the second by convening the Constitution Convention in 1787, the prohibition was carried intact into law when the second United States government came into being in 1789. In 1808, importation of slaves into the United States became illegal but rogue ships still occasionally continued the trade across the Atlantic until 1860 when the *Clotilda*, a two-masted 86-foot schooner under the command of Captain William Foster, put in at Mobile Bay, Alabama, with 116 slaves aboard. The *Clotilda* was the last known ship to bring enslaved people from Africa to the United States.

On the ship were Oluale Kossola, who later took the name Cudjo Lewis, Redoshi whose original last name remains unknown, and a two-year-




Matilda McCrear in the 1930s

old who would come to be known as Matilda McCrear. The three would live into their eighties and become the last American survivors of enslaved people brought from Africa.


From the 1930s until well into the 21st century, it was thought that Cudjo Lewis (1841-1935) had been the sole remaining survivor of the *Clotilda*. Lewis, along with some number of other *Clotilda* survivors, settled in the community of Africatown which they founded near where the *Clotilda* had

IN THIS ISSUE




The nation's last surviving enslaved person brought from Africa has been identified. She lived until 1940.

1




Waterford, Virginia, looks virtually the same today as it did in Underground Railroad days.

1



Corona virus claims the life of a Canadian Underground Railroad icon.

2



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landed. Lewis adopted Christianity, became the sexton of his church and, beginning in the early 20th century, began sitting for interviews by anthropologists and others.

In 2019, Dr. Hannah Durkin of Newcastle University's School of English Literature began researching *Clotilda* survivors and found that Redoshi, later

Please go to Last Survivor, page 3, column 1

Waterford, Virginia's Quaker Underground Railroad Village

One of an occasional series of Underground Railroad sites and people

In wandering into remote Waterford, Virginia, one steps through the looking glass back into the 1700s, the 1800s at the latest.

With nearly all of its original architecture, street layout and many of its ancient trees intact, Waterford is one of the nation's most authentic time trips. The best time to visit is during the annual Waterford Fair held on the first weekend of October.

Unlike many other very old places that show off by becoming kitschy — think Key West or Mystic, Connecticut, or Old Town San Diego — Waterford's relative remoteness has left it just as sleepy as when in 1732 a community of Quakers led by the Janney family burrowed as

deeply into the woods as they could get to escape the growing hullabaloo of colonial powerhouse Virginia. One of the main routes to Waterford today is as it was then, the old dirt road up the side of Furnace Mountain.

Populated today with preservationists, Waterford carefully husbands its ancient look, keeping virtually the entire village in period.

Significant buildings include Janney's Mill (circa 1750), Arch House Row (circa 1750), Camelot School (circa 1800), the Hague-Hough house, which is Waterford's oldest (circa 1740), and the 1882 Presbyterian church.

Please go to Waterford, page 3, column 3



Coronavirus Fells Wilma Morrison, Prize-winning Preservationist

Wilma Morrison, winner of the Free Press Prize for Preservation, died April 24 of complications from corona virus at St. Catherine's Hospital in St. Catharines, Ontario, Canada. She was 91. Her passing was announced by Canada's Ministry of Heritage, Sport, Tourism and Culture Industries.

Morrison's citation in winning the 2010 prize recognized her "For her six decades of work preserving the Nathaniel Dett Chapel in Ontario, Canada, and promoting Canada's Black history."

Free Press extends heartfelt condolences to Ms. Morrison's family, colleagues and friends. Excerpted below is her obituary from Canada's *Niagara Falls Review*.

She was a Niagara Falls icon.

Wilma Morrison may have appeared small in stature, but looks can be deceiving. She was a titan of a woman often recognized and honoured for her tireless advocacy of Niagara's Black history for decades.

The 91-year-old died Thursday at St. Catharines General Hospital after a battle with covid-19. But those who knew the modest and unassuming Morrison don't want her to be remembered as a pandemic statistic. Instead, they want to remember her for bringing Niagara's Black history to the forefront, for a life well lived.

"Definitely in her case, big things came in small packages," said Niagara Falls Mayor Jim Diodati. "She was a ball of fire — full of really great energy." He said the first time he met Morrison was 10 years ago when he first ran for mayor. "I was going door-to-door and I liked her right away. She just had a real, likeable way about her. She was a tireless advocate for Black history and a great lady."

Recently retired Niagara Falls city historian Sherman Zavitz said while Morrison's personality displayed "copious amounts of warmth and wit, she also had a firm resolve to educate people about the story of Niagara's Black history. That mission was successful. She has gone from our midst but leaves an important, immense and permanent legacy." He described Morrison as a "very capable, intelligent woman. A gentle woman, but hard, too, when she had to be, in a gentle sort of way. She was firm when she was on a cause or working for a cause and knew it



was the right way to do things. I admired her very much."

Morrison fought to save the BME Church in Niagara Falls from demolition in the 1990s. The Peer Street church is where many former slaves congregated after fleeing the U.S. via Niagara's Underground Railroad. Thanks to Morrison, it was declared a heritage site in 2000.

She has received numerous awards for her dedication to Black history and her volunteer efforts, including the Lieutenant-Governor's Ontario Heritage Award, the Niagara Falls Arts & Culture Wall of Fame, and the Hamilton Black History Committee Award of Merit. In 2010, Morrison received an honorary degree from Brock University, recognizing her efforts in promoting and preserving Black history. In 2011, she received the Order of Ontario, the highest official honour the province can bestow.

"If it wasn't for Wilma, this church would not still be in existence," said Rev. Lois Dix, from Nathaniel Dett Memorial Chapel of the BME Church of Canada. "It's the only physical exhibition that this was a Black community around this area many years ago. It's the only remaining structure and she was the one responsible for everything — having it declared a heritage site and keeping it up and running."

Dix said Morrison, who turned 91 in February, was still going to the church until she started to feel unwell. "People in the congregation would pick her up and bring her into the church on Sundays. She was able to come most Sundays. Everybody is devastated. We'll definitely have a celebration of the life of this woman because it needs to be celebrated."

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Last Survivor



Redoshi (Sally Smith)

Sally Smith (1848–1937), who had been enslaved on a farm near Bogue Chitto, Alabama, had outlived Lewis by two years. Redoshi had been captured from the same village in present-day Benin as had Cudjo Lewis.

No sooner had Durkin announced Sally Smith as the last survivor of the American slave trade than in early 2020 she came across a 1931 newspaper interview of Matilda McCrear in the *Selma Times-Journal*. McCrear had come to the county Courthouse in Selma to make an unsuccessful claim for compensation for herself and Redoshi as *Clotilda* survivors. McCrear had been emancipated in 1865 at age seven and lived until 1940. Given that she was only two when she arrived in the United States and lived until 80, it is doubtful that any other *Clotilda* survivor outlived Matilda McCrear.

Durkin began piecing together the life of this latest find through census and genealogical records, which led her to Matilda McCrear's 83-year-old grandson, Johnny Crear. Said Mr. Crear, "I had no idea she'd been on the *Clotilda*. It came as a real surprise. Her story gives me mixed emotions because if she hadn't been brought here, I wouldn't be here, but it's hard to read about what she experienced."

Research showed that Matilda had been brought to the U.S. with her mother Gracie, her three older sisters, and the man who would go on to be her stepfather, and that two brothers had been left in Africa. Matilda had a long marriage with a white German-born man. The couple had 14 children including the father of Johnny Crear.

Wrote Durkin, "On arrival in the USA, Matilda was bought by Memorable



Oluale Kossola (Cudjo Lewis)

Walker Creagh along with her ten-year-old sister Sallie and her mother Gracie. Gracie was forcibly paired with Guy, another *Clotilda* survivor, while her two oldest daughters were bought by another slave owner and never seen again. Even though Matilda left West Africa as a toddler, she appears throughout her life to have worn her hair in a traditional Yoruba style, presumably taught to her by her mother. She also changed her surname from Creagh — her former enslaver's spelling — to McCrear. In some ways Matilda was more fortunate than the vast majority of Middle Passage survivors. She got to stay with her mother and one of her sisters, and because she was only two when she was taken from Africa, she was still very young when she was emancipated. But make no mistake, her life was incredibly hard. The story of Matilda and her family highlights the horrors of slavery, the abuses of the US South's sharecropping system, the injustices of segregation and the suffering of black farmers during the Great Depression. Even more remarkably, McCrear's claim for compensation in Selma in 1931 preempted later work there by Civil Rights Movement campaigners and her death in 1940 reminds us just how recently the slave trade ended."

Amidst much press notice, the remains of the *Clotilda* were discovered in Alabama last year, not far from Africatown where many of its passengers had begun a new life after gaining their freedom five years after their arrival and the Civil War.

Readers interested in deeper information on these last survivors of the slave trade may refer to Dr. Durkin's research published in "Slavery and Abolition: A Journal of Slave and Post-Slave Studies."

Correction

In our March, 2020 issue's article on the successful efforts to save New York City's Hopper-Gibbons House, we described James Sloan Gibbons and Abby Hopper as father and daughter. As preservationist Fern Luskin has pointed out, the two staunch abolitionists were actually husband and wife. We regret the error.

Professor Luskin adds that, in the long 13-year struggle to preserve Hopper-Gibbons House, the support of Carl Westmoreland and of the students at the Bronx Lab School "were incredibly helpful."

Dr. Westmoreland has long been active in the civil rights arena and in Underground Railroad promotion and preservation. He served for many years in senior positions at the National Underground Railroad Freedom Center and was the 2010 winner of the Free Press Prize for Leadership in the international Underground Railroad community.

The Bronx Lab School is a New York City public school located in the city's Bronx Borough that specializes in "a rigorous, liberal arts, college preparatory experience." The school is noted for readying capable students from poor neighborhoods who otherwise would likely not realize their academic potential.

Waterford

The Janneys and many of the other townsfolk being Quaker, most were abolitionists sympathetic to northern causes and freedom seekers. During the Civil War, local sympathies were Unionist and the area in fact mustered a unit of Union Army troops, the Loudoun Rangers, who staged guerilla raids on Confederates. In 1863 when Virginia's northwest counties broke away and formed West Virginia, Loudoun County, where Waterford is, voted to be included but Robert E. Lee deemed the county too important geographically and blocked its will.

Through the end of the Civil War, it was no secret that Waterford was the county hotbed of Underground Railroad activity. Accounts tell of escape routes from Waterford across the nearby Potomac River at Edwards' Ferry and the shallows at Point of Rocks.

Waterford and a significant portion of its surrounding countryside were declared a National Historic Landmark in 1970 in recognition of the town's well-preserved 18th- and 19th-century architecture and landscape.



Mr. Charles E. Henson

The third and last principal of Lincoln School, Mr. Henson took the reins in 1938 and kept them until the full integration of Frederick County Schools in 1962. Married to the former Gwendolyn Bolden and father of one daughter, Peggy Henson Bowie, they were a strong pillar in our community. Mr. Henson saw the coming and going of many students and teachers—all with the motto: “Enter to learn—Go forth to serve.”

Continuation of Dear Old Faithful Lincoln, written by Joy Hall Onley, with her permission.



The Principal Speaks

“Nothing great was ever achieved without enthusiasm.”

Ralph Waldo Emerson

Emerson was certainly right—but not right enough. For enthusiasm is the key, not only to achievement of great things, but to the accomplishment of any thing that is worthwhile.

Enthusiasm is a wonderful word. But more—it is a wonderful feeling. It is a way of life. It is a magic spark that transforms “being” into “living.” It makes hard work easy and enjoyable. There is no better tonic for depression, no greater elixir for whatever happens to be wrong at the moment, than enthusiasm.

All of you have abilities to do something worthwhile in life, something that you will want and love to do. If you have not found it, keep searching and find it. There are many opportunities in the world (and they are as plentiful today as ever despite what some people say) that will come within reach of the individual who earnestly seeks to accomplish his goal.

Lincoln School, and especially the guidance program of this school, has tried to help you choose the right path. It is now up to you to use the tools, thus provided, wisely.

The most precious ingredient in any recipe for successful living is love and enthusiasm for work and life. And the greatest feature of this ingredient is that it is available to everyone—within himself.

Charles E. Henson

Lincoln, "For Auld Lang Syne"

Where one lives often determines where one's children go to school and also the quality of that schooling. During the late 1920's up through the early 1960's, in most cities there was a definite line between where blacks lived and where whites lived. The public schools available were not as well equipped or as well staffed in the black communities as those in the white. Black teachers often begged or borrowed textbooks, blackboards, maps and any other equipment they could find! They then taught far more students with a wider range of aptitudes and with less help than their white counterparts. They were also paid considerably less.

School boards who provided funds for black schooling usually believed that black children did not need and could not use anything beyond agriculture and industrial, or domestic training, so consequently, children were taught a vocation so as to go out to work in white homes.

It is a fact that African Americans, as a whole, have long attached great importance to education for themselves and their children. Over and over again during our history in this country, education has always been seen as a way to be accepted into first class citizenship. Here, in this area, blacks would stow away at night and try to learn words out of the Bible or old hymnals. Soon after the Civil War one of the first schools for blacks was held at the Quinn A.M.E. Church, and later many other church schools began springing up all over the County.

Lincoln High School's beginnings date back to 1920 when the Frederick County Board of Education purchased a site for a high school for blacks on West All Saints Street, at the urgency and foresight of Professor John Bruner. Up until this time there was no high school for blacks in Frederick County. If we wanted to obtain more than an elementary education, we had to travel, in most cases, to Storer College in West Virginia. Already built on this site at 170 West All Saints Street was a one-room building which was renovated to accommodate 35 students. Mr. Maurice Reid became principal

of this first black high school on September 7, 1920, and he stayed on, not only as principal, but the only teacher, for the first three years of its existence. The school was named "another Frederick High School." Enrollment increased the second year to 50 students, and by the third year, it was necessary to rent an additional classroom on Bentz Street in the rear of the Bentz Street School.

In 1922, Professor Bruner took it upon himself again to petition the Board, and in that same year the Board of Education purchased eight acres of land on Madison Street. Professor Bruner appealed to State Superintendent G. Lloyd Palmer, to organize this new Negro high school. This was to mark the beginning of a new educational era for the Negro here in Frederick.

Mr. Bruner, along with many other industrious colored citizens, collected a total of \$950.00 toward the purchase of the new school.

Renamed Lincoln High School, most probably after President Abraham Lincoln, this new facility opened in September 1923 with a staff of four. In addition to Mr. Reid, there also were Miss Rose Stepney, Miss Emily Taylor, and Mr. James Allen. Miss Eunice Hutchins joined the staff shortly thereafter.

Mr. Reid remained principal from 1920 through the 1935 school year. In September 1936, Mr. Howard Pindell became principal and the following courses were offered under the Academic General and Vocational Curriculum: English, Mathematics, Social Studies, Biology, Chemistry, French, Physical Education, Agriculture, Home Economics and Industrial Arts. There was no such thing as a playground at this time so every teacher took their children out for Physical Education.

Mr. Pindell loved discipline and he also had the cooperation of the parents so the teachers did not have the problems like the schools today.

In 1939, the elementary schools on West Seventh Street and South Bentz Street were consolidated, and the students were transferred into the Lincoln High building. Miss Mary E.

Thomas, who had been principal of the Seventh Street School, became one of the teachers at Lincoln. At this time the word "High" was dropped from the school's official name, and it became known simply as "Lincoln School."

Mr. Charles E. Henson was the principal at this time—having taken over in September of 1938. Enrollment was now around 200 so the school was beginning to bulge at the seams. An auditorium, home economics department, five classrooms and showers were added onto the original building, and also at this time the high school moved to the new side of the building. There was no cafeteria. The Home Economics Department prepared and served lunches.

Before 1946, black students only received 11 years of education—seven years in elementary school and four years in high school. During the 1946 school year, the 12th grade was added and the 6-3-3 plan went into effect. Students from here on would spend six years in elementary, three years in junior high school and three years in senior high school.

Lincoln High did not have a graduating class in 1949. The first high school class with 12 years of schooling graduated in 1950. They had experienced the full 6-3-3 plan. Also, by 1950 the enrollment for the high school was 300 and the enrollment for the elementary side had likewise grown to 300.

In 1951, another wing was added which included: shop, cafeteria, two additional high school classrooms, two elementary school classrooms, a guidance office and a health room.

The largest graduating class thus far was in June 1958: 62 pupils received diplomas. The enrollment for Lincoln Elementary was 350 and for Lincoln High it was 345 now. In March of this same year the elementary side was destroyed by fire.

In 1958, integration started here in Frederick. Fifteen black students from the high school side went over to integrate the white Frederick High School. The seventh grade moved to West Frederick Junior High School in 1959 and every year thereafter, a junior high grade was dropped and in 1959 the rebuilt, modernized elementary side of the Lincoln School was reopened.

The class of 1962 would be the last graduating class for Lincoln School. At this time the enrollment was: 79 (high school) and 227 (elementary school). All underclassmen in 1963 were moved to Frederick High and all teachers were assigned positions in other Frederick City or Frederick County schools.

Renamed "South Frederick Elementary 'B' Building" this same edifice housed what many of us remember as "Lincoln School."

The academic curriculum was in place during the earlier years of Lincoln. All of the associated subjects for this degree were taught including a foreign language, French. After Mr. Charles Henson became principal, the highest diploma a black child could receive was the general degree. Black kids were encouraged to take vocational courses so as to become better able to go out to work for more industrious whites. Thoughts at that time were that most black kids would go no further than high school so they needed to be equipped and knowledgeable enough to work in those white kitchens and white homes. Black kids were not expected nor were they encouraged to seek higher education. During Mr. Henson's earlier years, some of the more courageous and daring teachers at this time would moonlight on their own and without pay to teach black girls to type so that they could at least have more of a choice of the kind of job they would get. After several years went by and more teachers joined the Lincoln staff, this kind of sentiment ceased to exist. Teachers pushed you to be *all* you could be.

During earlier years many teachers' meetings were held on Saturdays because of Mr. Henson's schedule. He also served as Supervisor of Black Schools as well as Principal. Being the third and last principal of Lincoln School, Mr. Henson led through thick and thin. Classrooms contained sometimes as many as 40 or 50 students and there were no aides or special teachers. One teacher did it all.

Most of the teachers were not local people so they boarded with someone during the school year. They all became involved in the community and the churches, however. Many

clubs were started by teachers during this time. Raffles and bake sales would be going on constantly to raise money for supplies for school. One teacher made the comment that "until integration, I did not know that paperclips were supplied by the board! We never received any."

Lincoln School had many diversified clubs in which students could join. There was the Camera Club, Dramatic Club, Glee Club, Crafters Club, Charm Club, Taxidermy Club, The New Homemakers of America, The Business Club, The Honor Society and the yearbook staff, The Library Staff, Lincoln Leaders, Student Council, Travel Club, The Y Teens, The Future Teachers of America, Mathematics Club and The Safety Patrol, just to name a few.

There were also girls and boys basketball teams, the boys cross-country and girls track team, a soccer team and cheerleaders.

Activities held during the school year were plentiful also. There were dramatic plays, basketball games, dances, the Follies, gymnastic demonstrations, May Day celebrations, assemblies, Junior-Senior Prom, Harvest Queen Festival and the Miss Lincoln pageant. Also, we had field day and oratorical contests.



Remember when Raymond Scott, Oswald Hoy, William Hall and Sherman Mason formed that quartet and would sing during class devotions...

Remember the Boys' Singing Group that Mrs. Henson started...

Remember the Tri-State Basketball Tournament directed by Ms. Corinda Stewart and Mr. Wallace Darius at the Armory in 1946...

Remember the 1937 and the 1961 State Class C Boys' Basketball Championships...

Remember when the school was first built, we used kerosene lamps and finally when lights were put in...it was paid for by the Emancipation Association...

Remember the first flag to fly over the school. It was presented to Lincoln by Captain Lester Smith, Sr. at the request of Minnie Dixon who was P.T.A. President 1930-1931...

Remember Patricia Holiday being crowned as queen of the Harvest Festival in 1957...

Remember when Mr. Henson would substitute for a teacher exactly when you hadn't completed your assignment...

Remember the big oratorical contest started by Professor Bruner...

Remember all the explosions in Mr. Robinson's chemistry class...

Remember the band organized by Mr. Charity and held in what was the nurses' health room...

Remember when we used to sell at graduation the things we made in Home Economics...

Remember the clay tennis court located behind the school—and also the baseball diamond...

Remember when all boys had to put on a tie during assembly...

Remember when Mr. Pitts would be teaching on one side of the portable blackboard and Mr. Horine would be teaching his drivers' education class using the other side...

Remember those crowded "Lincoln Tigers" basketball games down in the basement of Asbury Church...

Remember those three wild black cherry trees in front of the school...

Remember Bergers Pond near the school where we used to go to cut ice...

Remember the car we used in Mr. Horine's drivers' ed class...a steering wheel with a six-foot belt, like a roadway, in front...

Remember all those different instruments taught in Mr. Charity's band: trumpet, trombone, tuba, drums, clarinet, flute and saxophone...

Ah! Those were the days...the good 'ole days and **long** may they be remembered.

Our Teachers

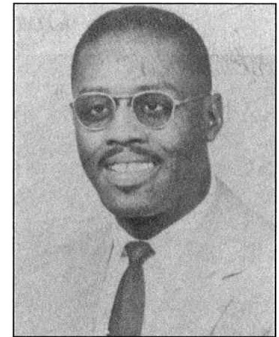


God uses "ordinary" people to do as He commands.
Little becomes much when you place it in our Master's
Hand...

**These black teachers viewed all children as having
worth. They looked at our assets and not at our defi-
ciencies. They cared.**



Edith M. Addison
B.S., Md. State Teachers College
7th Grade Core



William B. Barnes
B.S., Bluefield State
Mathematics
Industrial Arts



B. Dolores Berry
Senior Class Advisor
B.A., Storer College
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Barbara L.Z. Bostic
B.S. Morgan State
M.A., New York University
Guidance and English



Gladys C. Boyer
B.S., Morgan State
Mathematics
General Science



Ellain M. Brooks
B.S., North Carolina College
M.A., Columbia University
Mathematics



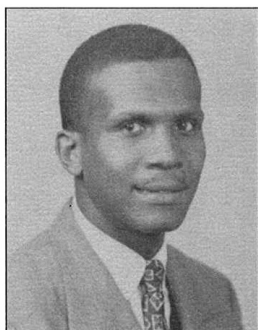
Faith B. Conway
B.A., Howard University
Guidance Counselor



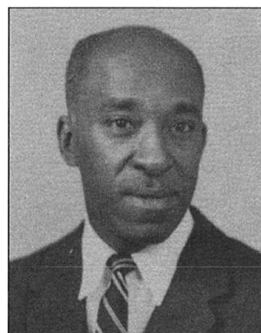
Alice D. DeLauter
B.S., Storer College
4th Grade



F. Elizabeth Browne
B.A., Howard University
1st Grade



John H. Charity
B.A., Virginia State
M.A., New York University
Social Studies



Claude R. DeLauter, Jr.
B.A., Storer College
9th Grade Core



Ruth C. Dredde
B.S., Morgan State
Physical Education



Edna B. Dykes
B.A., Storer College
3rd Grade



Mary Grant
B.A., North Carolina College
Social Studies & Librarian



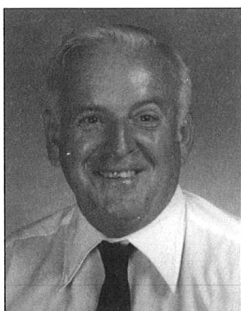
Eunice C. Hutchins
A.B., Morgan State
Home Economics



Margaret J. Jefferson
B.S., Md. State Teachers College
2nd & 3rd Grades



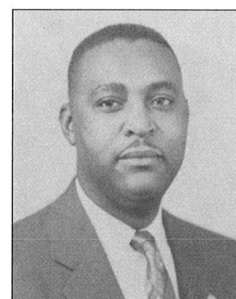
Gwendolyn B. Henson
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Music



Luther Horine
Drivers Education



Jerelean E. King
B.A., Maryland State College
Mathematics



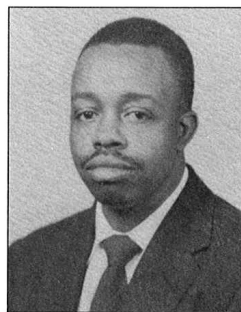
Nicholas E. Leakins, Jr.
B.S., Md. State Teachers College
B.S., Morgan State, Ed. M.,
Temple University
5th Grade



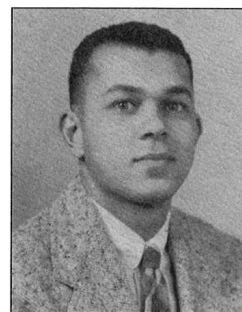
Margaret E. Lee
Bowie Normal School
2nd Grade



William O. Lee, Jr.
B.S., Howard University
Physical Education



Kenyon R. Parker
B.S., Delaware State
Industrial Arts



Robert L. Pitts
B.A., Morehouse College
English, History
Mathematics



Berthena McGowan
B.S., Md. State Teachers College
M.A., New York University
1st Grade



Louise C. Moore
B.S., Virginia State
Librarian



William A. Robinson
B.S., A. & T. College
Science



Erma Smith
B.S., Morgan State University
General Science & General
Mathematics



Ruth T. Summers
B.S., Storer College
4th, 5th, 6th Grades



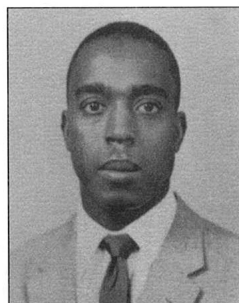
Mary E. Thomas
B.S., Morgan State
8th Grade Core



Cafeteria Staff
Cynthia Lee, Manager
Elizabeth Randolph
Phyllis Sewell
Hilda Parker



Thomas M. Toye
B.S., Md. State Teachers College
6th Grade



Cornelius H. Turner
B.S., Hampton Institute
Business Education



Custodians
William Penn
Richard Holland

Other teachers down through the years:

James Allen
Miss Bowland
Elinor Brown - Science
Harry Bruce - Physical Education and Social Studies
Ms. Perse Clarke - French
Kermit Cottman - P.O.D.
Wallace Darius - Physical Education
Mr. Fredericks - Industrial Arts
Leon Frisby - Industrial Arts
Margaret Greene - English and Music
Carroll Horine - Driver's Education
Clement Martin - Industrial Arts and Mathematics
Gloria McDaniel - English
Ellain McGhee - Mathematics
Alfred Mears - Science
Miss Mitchell - English
George Moore - French
Maurice Moore - Industrial Arts
Ruby Patterson - Home Economics and Guidance
David Shockley - 5th & 6th grades
Barbara Southall - Physical Education and Science
Rose Stepney
Corinda Stewart - English
Emily Taylor
Ida Mae Toney - English
Velma White - Music

Ro'Shaun Dorsey



Frederick, MD based painter, Ro'Shaun Dorsey, has been building up her skills in using oil paint for the years she has been at Hood College. Originally, with just being a drawer, Dorsey was inspired with painting because of the wide variety of mediums, expressing new ideas and having fun with it. Through abstract painting Dorsey is focused on creating the journey of happiness through the places that we can always fall back on and remember the special moments. With continuing her skills, Dorsey is graduating from Hood College with a concentration in Studio Art. She will enhance her love of art in becoming an Art Therapist.

My work explores the connections to and experiences of places, environment, and memories. Throughout my adulthood, I enjoyed traveling to places I have been before or places I always wanted to go visit. Traveling helped me create my interest in my connection with the environment that sustains me. Capturing the moments in my paintings will recall memories that will cherish us and pull us back to a time or place, we always enjoyed. In my paintings I use mixed media of oil paint to emphasize the information within our experiences and memories. The colors and details in my work are an attempt to bring the viewer to my own experience of the places I captured. Each time I board a plane to embark on a new journey, I am always excited to see what the world is presenting to my lens.

Red Summer

Red Summer is the period from late winter through early autumn of 1919 during which white supremacist terrorism and racial riots took place in more than three dozen cities across the United States, as well as in one rural county. The term "Red Summer" was coined by civil rights activist and author, James Weldon Johnson, who had been employed as a field secretary by the National Association for the Advancement of Colored People (NAACP) since 1916. In 1919, he organized peaceful protests against the racial violence which had occurred that summer.^{[1][2]}

In most instances, attacks consisted of white-on-black violence. However, numerous African Americans also fought back, notably in the Chicago and Washington race riots, which resulted in 38 and 15 deaths, respectively, along with even more injuries, and extensive property damage in Chicago.^[3] Still, the highest number of fatalities occurred in the rural area around Elaine, Arkansas, where an estimated 100–240 black people and 5 white people were killed—an event now known as the Elaine massacre.

The anti-black riots developed from a variety of post-war social tensions, generally related to the demobilization of both black and white Armed Forces following World War I; an economic slump ; and increased competition in the job and housing markets between ethnic European Americans and African Americans.^[4] The time would also be marked by labor unrest, for which certain industrialists used black people as strikebreakers, further garnering the resentment of white workers.

Red Summer

Part of the First Red Scare
and Nadir of American race relations



The riots and killings were extensively documented by the press, which, along with the federal government, feared socialist and communist influence on the black civil rights movement of the time following the 1917 Bolshevik Revolution in Russia. They also feared foreign anarchists, who had bombed the homes and businesses of prominent figures and government leaders.

Background

With the mobilization of troops for World War I, and with immigration from Europe cut off, the industrial cities of the American Northeast and Midwest experienced severe labor shortages. As result, northern manufacturers recruited throughout the South, from which an exodus of workers ensued.^[5]

By 1919, an estimated 500,000 African Americans had emigrated from the Southern United States to the industrial cities of the Northeast and Midwest in the first wave of the Great Migration (which continued until 1940).^[3] African-American workers filled new positions in expanding industries, such as the railroads, as well as many existing jobs formerly held by whites. In some cities, they were hired as strikebreakers, especially during the strikes of 1917.^[5] This increased resentment against blacks among many working-class whites, immigrants, and first-generation Americans.



(Clockwise from the top)

A white gang hunting African Americans during the Chicago race riot •

An inflammatory newspaper headline in Elaine race riot •

Body of Will Brown after being burned by a white mob during the Omaha race riot •

Motorcycle involved in the Washington DC race riot •

Article about the Putnam County arson attack •

Soldiers with a Black Resident during the Chicago race riot

Date	1919
Location	United States
Target	America's Black Community
Participants	Mostly white mobs attacking African-Americans
Outcome	White supremacist terrorist attacks, riots and murders against black Americans across the United States
Deaths	Hundreds
Inquest	<ul style="list-style-type: none"> • Haynes report • Lusk Committee

In the summer of 1917, violent racial riots against blacks due to labor tensions broke out in East St. Louis, Illinois and Houston, Texas.^[6] Following the war, rapid demobilization of the military without a plan for absorbing veterans into the job market, and the removal of price controls, led to unemployment and inflation that increased competition for jobs. Jobs were very difficult for African Americans to get in the South due to the racism and segregation still present in the South.^[7]

During the First Red Scare of 1919–20, following the 1917 Russian Revolution, anti-Bolshevik sentiment in the United States quickly followed on the anti-German sentiment arising in the war years. Many politicians and government officials, together with much of the press and the public, feared an imminent attempt to overthrow the U.S. government to create a new regime modeled on that of the Soviets. Authorities viewed with alarm African-Americans' advocacy of racial equality, labor rights, and the rights of victims of mobs to defend themselves.^[4] In a private conversation in March 1919, President Woodrow Wilson said that "the American Negro returning from abroad would be our greatest medium in conveying Bolshevism to America."^[8] Other whites expressed a wide range of opinions, some anticipating unsettled times and others seeing no signs of tension.^[9]

Early in 1919, Dr. George Edmund Haynes, an educator employed as director of Negro Economics for the U.S. Department of Labor, wrote: "The return of the Negro soldier to civil life is one of the most delicate and difficult questions confronting the Nation, north and south."^[10] One black veteran wrote a letter to the editor of the *Chicago Daily News* saying the returning black veterans "are now new men and world men...and their possibilities for direction, guidance, honest use, and power are limitless, only they must be instructed and led. They have awakened, but they have not yet the complete conception of what they have awakened to."^[11] W. E. B. Du Bois, an official of the NAACP and editor of its monthly magazine, saw an opportunity:^[12]

By the God of Heaven, we are cowards and jackasses if now that the war is over, we do not marshal every ounce of our brain and brawn to fight a sterner, longer, more unbending battle against the forces of hell in our own land.

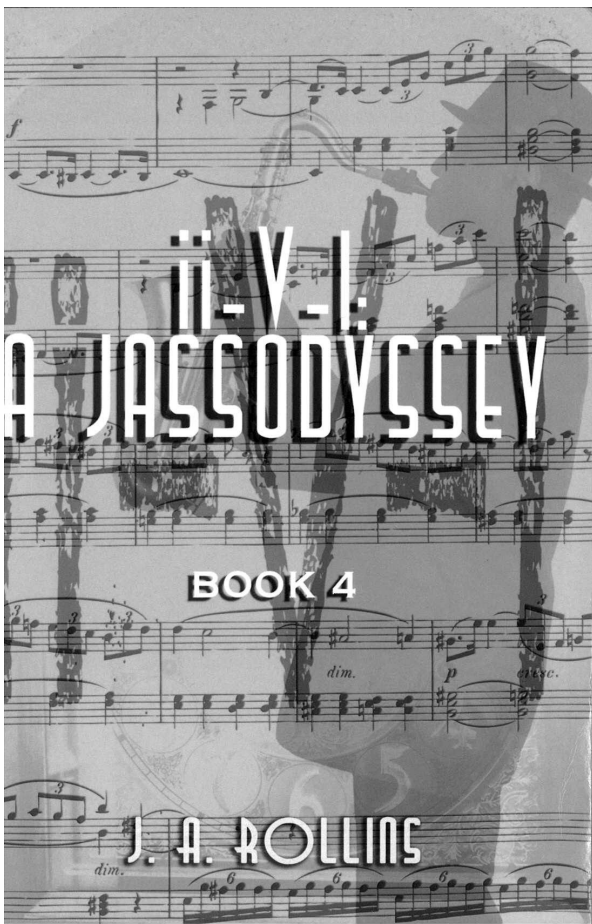
Chicago race riot of 1919

The **Chicago race riot of 1919** was a violent racial conflict provoked by white Americans against black Americans that began on the South Side of Chicago, Illinois on July 27, and ended on August 3, 1919.^{[1][2]} During the riot, thirty-eight people died (23 black and 15 white).^[3] Over the week, injuries attributed to the episodic confrontations stood at 537, with two-thirds of the injured being black and one-third white, while the approximately 1,000 to 2,000 who lost their homes were mostly black.^[4] It is considered the worst of the nearly 25 riots in the United States during the "Red Summer" of 1919, so named because of the racial and labor related violence and fatalities across the nation.^[5] The combination of prolonged arson, looting, and murder made it one of the worst race riots in the history of Illinois.^[6]

In early 1919, the sociopolitical atmosphere of Chicago around and near its rapidly growing black community was one of ethnic tension caused by competition among new groups, an economic slump, and the social changes engendered by World War I. With the Great Migration, thousands of African Americans from the American South had settled next to neighborhoods of European immigrants on Chicago's South Side, near jobs in the stockyards, meatpacking plants, and industry. Meanwhile, the Irish had been established earlier, and fiercely defended their territory and political power against all newcomers.^{[7][8]} Post-World War I tensions caused inter-community frictions, especially in the competitive labor and housing markets.^[9] Overcrowding and increased African American resistance against racism, especially by war veterans contributed to the visible racial frictions.^[5] Also, a combination of ethnic gangs and police neglect strained the racial relationships.^[9]

The turmoil came to a boil during a summer heat wave with the murder of Eugene Williams, an African-American youth who inadvertently drifted into a white swimming area at an informally segregated beach near 29th Street.^[10] One white beachgoer, indignant, began hurling rocks at Williams, causing the teen to drown. The pervading rumor was that Williams was struck in the head by one of the stones and drowned. Although in the autopsy, Williams' body showed no bruises. The official coroner's report cited that Williams drowned because the stone throwing kept him from coming to shore. Tensions between groups arose in a melee that blew up into days of unrest.^[5] Black neighbors near white areas were attacked, white gangs went into black neighborhoods, and black workers seeking to get to and from employment were attacked. Meanwhile some blacks organized to resist and protect, and some whites sought to lend aid to blacks, while the Chicago Police Department often turned a blind eye or worse. William Hale Thompson was the Mayor of Chicago during the riot, and a game of brinksmanship with Illinois Governor Frank Lowden may have exacerbated the riot since Thompson refused to ask Lowden to send in the Illinois Army National Guard for four days, despite Lowden having ensured that the guardsmen were called up, organized in Chicago's armories and made ready to intervene.^[11]

An interracial official city commission was convened to investigate causes, and issued a report that urged an end to prejudice and discrimination.^[4] United States President Woodrow Wilson and the United States Congress attempted to promote legislation and organizations to decrease racial discord in America.^[5] Governor Lowden took several actions at Thompson's request to quell the riot and promote greater harmony in its aftermath.^{[12][13]} Sections of the Chicago economy were shut down for several days during and after the riots, since plants were closed to avoid interaction among bickering groups.^{[12][14]} Mayor Thompson drew on his association with this riot to influence later political elections.^[15] Even so, one of the more lasting effects may have been decisions in both white and black communities to seek greater separation from each other.^[1]



An excerpt of J. A. Rollins' book, *ii-V-I: A Jassodyyssey*, with his permission. Chapter 12, pages 307 - 312.

CHAPTER 12

MARYLAND REVISITED

Miles and Roland left Pittsburgh. As they drove eastward through the state of Pennsylvania, Miles again told Roland that he was upset when he saw him in the clutches of Mac and his goons and was very reluctant to leave him behind. He also acknowledged that when he returned to the past and the site of the Crawford Grill, he was surprised to find that the place had burned to the ground.

"Based on what Barry Jefferson had said during that radio interview we listened to, I should have known it," Miles admitted, "but hearing about it and actually seeing it are two different things."

His uncle agreed.

Roland told Miles about Mac and his squad and about Jackie. He mentioned how brave the young woman had been to hide him from Mac, and how she talked him into wearing women's clothing so that Mac and his hoodlums would not recognize him.

"Yeah, you did look pretty funny," Miles said. He giggled. "I almost didn't know it was you, especially with that wig and all of that make up that you had on."

He and Roland shared a laugh.

As they drove between the valleys and mountaintops of southern Pennsylvania, Roland continued his narrative. He spoke about trying

to convince Jackie that he was from the future by describing certain events that would take place at a later time and giving her his solar-powered timepiece in gratitude for her help.

"I know that giving her the watch could have possible consequences, but at the time I didn't think about it. I just wanted to show my appreciation for her bravery. I sure hope I didn't make a mistake."

"What do you mean?"

"Well, people will have never seen a watch like that before. Someone like Mac or his boss might try to take it from her and use it for some evil purpose."

"But it's only a watch. What harm could it cause?"

"They could give it to a person with the right skills and know-how to figure out how it works and duplicate it in a larger size. They could then use the new device to try to corner the market on energy by decreasing the cost to customers and could drive all of his competitors out of business. Once they're gone, he would jack up the price of electricity. Then everybody would suffer."

Could what I did change the course of time? he wondered.

Miles scoffed at the idea. "But they can't do anything with that watch with that tiny battery."

"That's the same thing that the recording industry said when small indie companies were bypassing them and producing their own music. We talked about this when we were in Detroit. It's all about scale. They didn't see them as a threat, so they ignored them. Now new musicians are not just making their own music, and avoiding the studios and large record producers, but they're also distributing their own songs."

"Uncle Roland, you think too much."

Miles was trying to downplay the significance of Roland's giving the watch to Jackie, but deep down he knew that what his uncle had said could be right.

Roland recalled the reason they had gone back in time to Pittsburgh in the first place—to find out the identity of Big Red. They still didn't know. All they knew was that, according to Lena Horne, a guy by the name of Gus owned the Crawford Grill.

I guess for the time being, we'll just have to be satisfied with that.

He remembered his cousin Yusef who had suffered the same fate of being stuck in the past.

Is he okay? Is he still alive? he wondered.

Roland promised himself that one day they would find Yusuf.

They finally arrived in Maryland, "the Free State." Its nickname was derived from the fact that, during the Civil War, even though it was part of the South, its legislators abolished slavery within the state's borders, thus freeing all the slaves. To celebrate the emancipation, the residents of municipalities throughout the state fired their guns into the air and rang church bells.

Miles and Roland passed meadows rich with corn, forests teeming with life, and numerous historical markers, including some that indicated where famous battles had taken place during the war to preserve the Union, such as Antietam and Sharpsburg.

After driving through the Catocins, the easternmost portion of the Blue Ridge Mountains, they approached Frederick, a small historic town nestled in a valley at the base of the mountains, about an hour's drive from Washington, D.C. and Baltimore. The schoolhouse poet John Whittier immortalized the city in his poem "Barbara Fritchie," in which he created a myth about a confrontation between this intensely patriotic elder of the city and Stonewall Jackson, a Confederate general who led his troops up Patrick Street and past her house on their way to Antietam. The city housed a number of sites along the Underground Railroad, which served as a passage for runaway slaves as they followed the North Star to freedom. It was also the final resting place of Francis Scott Key, the author of "The Star-Spangled Banner."

Roland and Miles could see the city in the distance. Its famous spires were easily visible as part of the city's hardscape. Churches, downtown buildings, shopping centers, malls with large parking lots, and schools with their playgrounds dotted the area. The whole place looked serene and tranquil in the bright, overhead sunshine, which was reflecting off the trees and lush foliage. The urban skyline was striking against the brilliant blue sky. Roland admired the picturesque

view, but Miles was more concerned with his stomach, which had started to gurgle. He suggested that they stop to get something to eat. The mention of food also made Roland's stomach growl.

They pulled into a truck stop just outside of town in Evergreen Point, went into the restaurant, and sat at a booth. Rudy, a part-time employee at the diner, was sitting behind them in a separate booth, waiting for his ride home. His ride was late—so late, in fact, that he had to find an alternative means of transportation.

While they were waiting for their food, Miles picked up a copy of the local newspaper, the *Frederick News-Post*, and started to read. The daily contained a section that periodically highlighted different parts of the city. This edition featured All Saints Street, the center of Frederick's tight-knit black community. It mentioned that the three-block-long street and its surrounding neighborhoods served as the heartbeat of the black community. Miles found the article interesting and shared some of the details with Roland.

"All Saints Street?" Miles said. "I wonder how they came up with that name for a street."

Roland thought about his question. Although he had heard the term in reference to churches, he had never heard of a street with that name—not even in New Orleans.

"I don't know," Roland responded.

Miles continued to read.

"You know," he said, "they talk about the community, how it was during segregation, and how they had their own schools and a hospital separate from the rest of the city. They even mention something about a castle and a secret society." He paused momentarily. "We ought to check this out. Who knows? There might even be a hidden treasure there waiting to be discovered."

He handed the paper to his uncle just as their food arrived. Roland took a sip of his coffee and started to read. What really got his attention was the mention that Count Basie and Fats Waller had performed locally.

How can a town this small house some of the giants of jazz? he wondered.

"Yeah, we ought to stop in and see what it's all about," he said in answer to Miles.

Because of the close proximity of the booths, Rudy overheard their conversation and saw the possibility of a ride home.

"Excuse me," he said. "My name is Rudy Jurricks. I couldn't help but notice that you said something about wanting to know more about All Saints Street."

The stranger was a bit portly and had a gray, receding hairline and a face that inspired trust.

"Yes," Roland said.

"Well, I know all about the place. I've been livin' in Frederick all my life and I know everything there is to know about All Saints Street. I even know where the castle is. But can you do me a favor?"

"Sure," Roland replied.

He introduced himself to Miles.

"I need a ride home. If you drive me there, I'll show you all around All Saint Street, and then you can let me off."

Roland and Miles realized that this would be a good way to find out about the area.

"It's a deal!" Roland said, adding, "We've got a lot of stuff in the back of our van. I hope you won't mind."

"I'll be fine as long as I get home in one piece," Rudy replied.

The three of them headed to the Jassmobile. Rudy climbed into the back while Miles and Roland sat up front.

With the van's gas tank full, they pulled out of the truck stop and headed towards the city.

Although a tarp covered the cargo in the back, some of the jazz albums and the windup phonograph were still visible. Rudy took notice.

"Are you a collector?" he asked.

"What?" Roland replied.

"A collector—do you collect records and old phonographs?"

Since Rudy had already seen the contents of the van, it was too late to cover them up. However, Roland didn't want to reveal too much information about the records, the phonograph, or his and Miles's ability to time travel.

"Yeah, I do a little collecting."

"I'm a collector too. That phonograph that you've got there is a real beauty. I used to have one just like it, but it got stolen."

Roland and Miles looked at each other. Roland wanted to make sure he didn't say anything that might arouse suspicion.

"We got this at a garage sale up in New York."

"Are you two from New York City? That's one place I've never been, but always wanted to go to."

"Yes," Roland answered.

"From Harlem," Miles added.

"Harlem!" Rudy said excitedly. "Have you ever been to the Apollo Theater?"

Miles and Roland nodded their heads in unison.

"Man, that's great. I've never been there, but I almost had the chance. Years ago I used to play in this R&B band here in Frederick—a group by the name of Tony and the Newports. I was the drummer. Tony Naylor, my nephew, was the singer. We had John and Joe Thomas and Larry Orem on the guitar, Jenks Jenkins on the trombone, his brother Ikie on the trumpet, Rucky Rollins on the saxophone, and Bill Jackson on the congas. We were good. We even had uniforms like those musicians you would see on television. We played at the nightclubs in Frederick and the people loved us. We also played in Baltimore, Rockville, and D.C. We even had a couple of gigs in West Virginia. The hometown crowd, who loved us, would follow us wherever we performed."

It was obvious that Rudy was very proud and excited that he had played with the group. Not only did it show in his body language but also in the joyful look on his face.

"Our manager at the time was a guy by the name of Thomas Hill although everybody called him Frosty. He was good at his job. He arranged for us to play at the Apollo Theater. We couldn't believe how lucky we were. Because a lot of people from Frederick had never been to New York or Harlem and wanted to see us on stage, Frosty arranged for two buses to take everyone. He and some of our fans

NEGROES FOR SALE.

Two or three men, aged 20, 25 and 30 years and a woman, aged about 20 years and her Child, Slaves for life. They are likely and healthy negroes. For reference inquire at The Examiner office.
Sept. 9. 1857.

From the
Examiner, September 23, 1857.

Public Sale OF VALUABLE REAL AND PERSONAL PROPERTY.

BY virtue of an order of the Orphans' Court of Frederick County, the subscribers, as Executors of the last Will and Testament of William Lynch, late of said County, deceased, will sell at Public Sale, at the late residence of said deceased, about one mile and a half South-west of Jefferson,
On Thursday, the 8th of October, 1857, at 9 o'clock, A. M., the real and personal property of the deceased, as follows:

THEIR CONTENT

THIRTEEN Valuable Negroes,
LETHE, aged about 33, to serve 3 years 6 months.
HENSON, aged about 22, to serve 5 years 2 months.
WASHING'N, aged about 24, to serve 13 years.
ELLEN, aged about 21, to serve 15 years 4 months.
MARY, aged about 21, to serve 15 years 9 months.
FRANK, aged about 18, to serve 18 years 9 months.
THOMAS, aged about 17, to serve 20 years 6 months.
JACOB, aged about 15, to serve 22 years 6 months.
LEONARD, aged about 13, to serve 23 years 8 months.
LINGAN, aged about 11, to serve 26 years.
CORNELIUS, aged about 3, to serve 33 years 8 months.
REBECCA, aged about 2, to serve 25 years.
LUCRETIA, aged about 1, to serve 36 years.
(The above negroes can be bought at private sale.)

FOUR BROOD MARES, Three Work Horses, 2 COLTS, 1 and 2 years old, SEVEN FIRST-RATE MILCH COWS,

FOUR STEERS, TWO HEIFERS and THREE CALVES, 8 SHEEP and Twenty Pen Hogs, in good condition, two Brood Sows, one Hog, nine Sows and thirteen Pigs, two WAGONS and Wagon Belts in good condition; three Bar-shorn ploughs, two harrows, one double-shovel and three single shovel ploughs, two pair of hay cartwheels, one wheat fan, one spring tooth rake, a lot of grain rakes, grain and hay forks, single, double and triple trees, one log chain, one fifth chain, traces, spreaders; also complete sets of Wagon and plough gears, wagon wheels, riding bridles and saddles, shoes, horse-tackles, grain cradles, mowing scythes, and farming utensils of every description.

1600 Oak Shingles, 200 feet of Lumber. A two-horse

CARRIAGE AND HARNESS, in good condition. About 500 Bushels of WHEAT, a lot of RYE and OATS (This grain can be bought at private sale.) A lot of Potatoes by the bushel. Six tons TIMOTHY HAY. 27 acres of CORN GROWING, and about 70 ACRES OF WHEAT in the ground. Also a great variety of

HOUSEHOLD AND KITCHEN FURNITURE

consisting of beds, bedsteads and bedclothes, chairs, tables, bureaus, washstands, one large eight day clock, and a lot of crockery, 200 yards of cloth, three parlor stoves, two coal do, one ironing board, a cooking stove, with fixtures complete, pots, kettles and many other articles too tedious to enumerate. Also all the furniture and place, the

Home Farm,

containing about 215 acres, about 30 of which is well set in timber and the balance is under the best state of cultivation; the improvements consist of a two story

DWELLING HOUSE

with Kitchen under the same roof, a good negro quarter, smoke house, hen house and spring house, with a never failing spring of excellent water near the dwelling; a large

SWITZER BARN, with stabling for horses and cows; there is also on the premises a young and

THRIFTY ORCHARD

of excellent fruit. This Farm is in the immediate neighborhood of four good flouring mills and two woolen factories and 21 miles from the B. & O. Rail Road and Chesapeake and Ohio Canal, and one mile south of the Frederick and Harpers Ferry turnpike road. For session given on the 1st of next April. Also, a

A MOUNTAIN LOT,

with a right of way to the same, containing about 17 acres well set in oak and chestnut timber; the lot is on the west side of the Catoctin Mountain, adjoining the lands of Mr. Geo. Souther and Dr. Crum, about two miles from the Farm and above the same distance from said Canal and Railroad and within a half mile of the country road leading from Jefferson to the Point of Rocks.

Possession of lot given immediately.
TERMS OF PERSONAL PROPERTY, (except the Wagon, Rye, and Oats which will be cash.)—A credit of six months will be given on all sums above \$10, by the purchasers giving notes with approved security, and bearing interest from the day of sale; all sums of \$10 and under, cash.

2D—No property to be removed until the terms are complied with.

TERMS OF REAL PROPERTY.—One-third of the purchase money on the 1st day of April next, and the balance in two equal annual payments, bearing interest from said first day of April. Upon payment of the whole purchase money, (and not before) a deed executed sufficient deed or deeds will be executed clear of all incumbrance.

For information inquire of John A. Lynch, Frederick, Md., William B. Lynch, Leesburg, Va., William H. Boteler, Jefferson, Md.

JOHN A. LYNCH, WILLIAM B. LYNCH, Executors.

WILLIAM B. TADLER, Auctioneer.
September 19.

Belva's Museum Artifacts

The news articles about
Frederick & African American History

Bowie Thomas Family Renunions

Aunt Jemima Retired

Ruth Onley 106th Birthday

J. A. Rollins Book

Frederick Roots Website

August 2020

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Typeset by Sir Speedy Printing, 316 East Church Street, Frederick, MD 21701

Bowie and Thomas reunion organizers and records
The Family That Prays Together Stays Together



Lynne Duckett

President:	Lynne Duckett
Vice President:	Linda Duckett
Secretary:	Celestine Dixon
Treasurer:	Peggy Bowie and Michelle Dorsey
Activity Games for Kids:	Ellen Ray and Shelia Ray

A big thank you to these organizers of our reunion. President Lynn ask the younger members of the family to join them in organizing future reunions. Please step up and contact Lynn Duckett about becoming an organizer.

Record Holders

Who Comes Farthest
Joe Bowie, Netherland

Who Is The Oldest
Mrs. Celestine Bowie, 90 years old

The Youngest
Two week old Casper Chambers
of Brunswick, Maryland
Proud parents Mr. & Mrs. Mory Chambers

From: beldking99@aol.com,
To: saddlepals@aol.com,
Subject: Fwd: Family Reunion
Date: Tue, Jul 14, 2020 3:53 pm

-----Original Message-----
From: Lynne Duckett <lynne_duckett@comcast.net>
To: Belva King <beldking99@aol.com>
Sent: Tue, Jul 14, 2020 2:44 pm
Subject: Family Reunion

My name is Lynne Duckett. I am the oldest granddaughter of the late Paul and Dorothy Bowie, my parents are Linda Duckett/Clarence Duckett. I have three sons,

Kordarus (Darus) 32, Kavonte (Tay) 26 and Kwaveon (Kwa) 25 and one Grandson Micah 9 months old

I have been president for the last ten (10) years. There is so much I would like to do but this Bowie -Thomas Family they are a tough bunch. I love them to the moon and back. If I could get some of the younger generation to participate on our committee, I think we can make a difference. We started our reunion at the Frederick Fairgrounds but it grew so large we had to move it to another location (Pine Cliff Park, Utica Park and now Urbana District Park)

Words my son (Kavonte) lives by: **"If you're not at the table, you're on the menu"** So if you want to voice your opinions about the reunion please attend our meetings and/or join our committee.

In this day and age, family reunions have become rare, and I urge everyone to learn about and celebrate their family history and meet new cousins.

We have been blessed with 57 years Bowie-Thomas Family let's celebrate and keep this tradition going on for 57 more years to come.

Love my Bowie-Thomas Family

Lynne Duckett -President

Thanks,
Lynne Duckett
lynne_duckett@comcast.net
Have a blessed day!

Bowie, Thomas families hold annual reunion at Pinecliff

The 16th annual Bowie-Thomas family reunion was held the weekend of Aug. 24-26.

A banquet was held Friday, Aug. 24, at the Dan-Dee Restaurant, in honor of the immediate descendants of Emory Columbus and Mary Bowie. Those honored were, Mrs. Mamie Davis, Walter S. Bowie, Mrs. Edna B. Dykes, Lester Bowie, Austin Bowie, Mrs. Thelma Allen and Mrs. Beatrice Jackson.

Church services were held Saturday, Aug. 25, at St. James AME Church with Mrs. Alice Hill, serving as mistress of ceremony. Singing heart-warming selections was the gospel group, "Souls on Fire," of the Asbury United Methodist Church. The Rev. Luther Brown delivered a sermon of

reminiscence, assisted by the Rev. Don P. Leak, pastor of St. James AME.

Memorial services were conducted during the service for deceased family members, Moses Brown, Wilma Davis, Lillian Gary, Spencer Bowie and Perry Goines. Following the church services everyone attended festivities held at Pinecliff Park.

Saturday evening, a Disco was held at Brodbeck Hall, Hood College, with music provided by Bill Jackson and Tim Hall.

Sunday evening, Aug. 26, family members and friends attended an evening of roller skating at Skatehaven Roller Rink.

THE NEWS, Frederick, Md.
Monday, October 8, 1979



BOWIE-THOMAS REUNION — Immediate descendants of Emory Columbus and Mary Bowie were recently honored during the 16th annual reunion of the family. Shown above are, left to right, Mrs. Mamie Davis, Lester Bowie, Mrs. Thelma Allen, Mrs. Edna Dykes, Mrs. Beatrice Jackson, Austin Bowie and (sitting) Walter Bowie. The reunion weekend included a banquet, church services and a disco party.

John Bowie in the 1870 United States Federal Census

Name:	John Bowie																										
Age in 1870:	45																										
Birth Year:	abt 1825																										
Birthplace:	Maryland																										
Dwelling Number:	311																										
Home in 1870:	New Market, Frederick, Maryland																										
Race:	Black																										
Gender:	Male																										
Post Office:	Urbana																										
Occupation:	Farmer																										
Cannot Read:	Y																										
Cannot Write:	Y																										
Male Citizen over 21:	Y																										
Personal Estate Value:	310																										
Real Estate Value:	1600																										
Inferred Spouse:	Nettie Bowie																										
Inferred Children:	William Bowie Josias Bowie Rachel V Bowie Emory Bowie																										
Household Members:	<table> <tr> <th>Name</th><th>Age</th></tr> <tr> <td>John Bowie</td><td>45</td></tr> <tr> <td>Nettie Bowie</td><td>45</td></tr> <tr> <td>William Bowie</td><td>10</td></tr> <tr> <td>Josias Bowie</td><td>8</td></tr> <tr> <td>Rachel V Bowie</td><td>3</td></tr> <tr> <td>Emory Bowie</td><td>10/12</td></tr> <tr> <td>Emily Bowie</td><td>21</td></tr> <tr> <td>Thomas Bowie</td><td>6</td></tr> <tr> <td>Franklin U Bowie</td><td>2</td></tr> <tr> <td>Resin H Bowie</td><td>5/12</td></tr> <tr> <td>Hilleary Denmark</td><td>23</td></tr> <tr> <td>Mary E Denmark</td><td>19</td></tr> </table>	Name	Age	John Bowie	45	Nettie Bowie	45	William Bowie	10	Josias Bowie	8	Rachel V Bowie	3	Emory Bowie	10/12	Emily Bowie	21	Thomas Bowie	6	Franklin U Bowie	2	Resin H Bowie	5/12	Hilleary Denmark	23	Mary E Denmark	19
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Source Citation

Year: 1870; Census Place: New Market, Frederick, Maryland; Roll: M593_587; Page: 401B; Family History Library Film: 552086

Source Information

Ancestry.com. 1870 United States Federal Census [database on-line]. Provo, UT, USA: Ancestry.com Operations, Inc., 2009. Images reproduced by FamilySearch.

Original data:

- 1870 U.S. census, population schedules. NARA microfilm publication M593, 1,761 rolls. Washington, D.C.: National Archives and Records Administration, n.d.
- Minnesota census schedules for 1870. NARA microfilm publication T132, 13 rolls. Washington, D.C.: National Archives and Records Administration, n.d.

Description

This database is an index to individuals enumerated in the 1870 United States Federal Census, the Ninth Census of the United States. Census takers recorded many details including each person's name, age at last birthday, sex, color, birthplace, occupation, and more. No relationships were shown between members of a household. Additionally, the names of those listed on the population schedule are linked to actual images of the 1870 Federal Census. [Learn more...](#)

John H Bowie in the 1900 United States Federal Census

Name:	John H Bowie [John H Bouse]						
Age:	66						
Birth Date:	Aug 1833						
Birthplace:	Maryland						
Home in 1900:	New Market, Frederick, Maryland						
Sheet Number:	8						
Number of Dwelling in Order of Visitation:	134						
Family Number:	138						
Race:	Black						
Gender:	Male						
Relation to Head of House:	Head						
Marital status:	Married						
Spouse's name:	Lettie G Bowie						
Marriage Year:	1855						
Father's Birthplace:	Maryland						
Mother's Birthplace:	Maryland						
Occupation:	Farmer						
Months Not Employed:	0						
Can Read:	No						
Can Write:	No						
Can Speak English:	Yes						
House Owned or Rented:	O						
Home Free or Mortgaged:	M						
Farm or House:	F						
Household Members:	<table border="0" style="width: 100%;"> <tr> <th style="text-align: left;">Name</th> <th style="text-align: left;">Age</th> </tr> <tr> <td>John H Bowie</td> <td>66</td> </tr> <tr> <td>Lettie G Bowie</td> <td>73</td> </tr> </table>	Name	Age	John H Bowie	66	Lettie G Bowie	73
Name	Age						
John H Bowie	66						
Lettie G Bowie	73						

Source Citation

Year: 1900; Census Place: New Market, Frederick, Maryland; Page: 8; Enumeration District: 0019; FHL microfilm: 1240622

Source Information

Ancestry.com. 1900 United States Federal Census [database on-line]. Provo, UT, USA: Ancestry.com Operations Inc, 2004.

Original data: United States of America, Bureau of the Census. *Twelfth Census of the United States, 1900*. Washington, D.C.: National Archives and Records Administration, 1900. T623, 1854 rolls.

Description

This database is an index to individuals enumerated in the 1900 United States Federal Census, the Twelfth Census of the United States. Census takers recorded many details including each person's name, address, relationship to the head of household, color or race, sex, month and year of birth, age at last birthday, marital status, number of years married, the total number of children born of the mother, the number of those children living, birthplace, birthplace of father and mother, if the individual was foreign born, the year of immigration and the number of years in the United States, the citizenship status of foreign-born individuals over age twenty-one, occupation, and more. Additionally, the names of those listed on the population schedule are linked to actual images of the 1900 Federal Census. [Learn more...](#)



1920 United States Federal Census Record about Hilleary Demar

Name: **Hilleary Demar**
Age: **73 years**
Estimated birth year: **abt 1847**
Birthplace: **Maryland**
Race: **Black**
Home in 1920: **Damascus, Montgomery, Maryland**
Sex: **Male**
Marital status: **Married**
Relation to Head of House: **Husband**
Able to read: **No**
Able to Write: **No**
Mother's Birth Place: **Maryland**
Father's Birth Place: **Maryland**
Image: **991**

Image Source: Year: 1920; Census Place: *Damascus, Montgomery, Maryland*; Roll: T625_671; Page: 5A; Enumeration District: 142; Image: 991.

Aunt Edna said that Hillery Demar has been missing for years. Well, I finally found him, his great great great grand father was named Hillery Demar. I found young Demar and we hope to get together at the reunion. I have the land records that explain everything.

Belva



Dorothy Mae Bowie

June 02, 1935 - February 02, 2020

Dorothy "Dot" Mae Bowie, 84, of Frederick, MD entered eternal rest on Feb. 2, 2020 at her home surrounded by her family. Born June 2, 1935 in Frederick, MD, she was the daughter of the late Horace "Dad" and Sarah E. "Sallie" Jackson Disney. She was the beloved wife of Paul N. Bowie for 63 years.

Dot attended Lincoln High School. In earlier years, she was employed by Billy Boots Motel as a domestic worker. Along with raising her own children and numerous others, she also babysat for many families in the community. She attended and was a lifelong member of St. James AME Church.

Dot, affectionately known as "Grandmum" and "Aunt Dot," loved spending time with family, cooking, playing cards, and listening to gospel music. She loved watching Judge Judy, Family Feud and wrestling. Grandmum had a weekly menu for Monday to Wednesday (anything), Thursday (fried chicken), Friday (fish), Saturday (bean soup), and Sunday (always a huge Sunday dinner). If she saw you without a plate, she'd ask, "You not going eat?" Having such a huge family, her house was the meeting house. She welcomed everyone! And when it was time to go, she made sure everyone left too! She was pretty good at remembering her grandkids names but when the greats and great greats started to arrive they were known as "that gal" or "so and so's boy," but there was definitely no love lost! Grandmum did not like social media so if you see us sharing anything, please don't tell!!!

She leaves to cherish her memory her: husband, Paul N. Bowie; children, Linda Duckett, Paulette Bowie, Bonnie Sneed (Edward), Brenda Bowie, Anthony Bowie, Michelle Dorsey (Alan), and Sarah Bowie; 17 grandchildren, Lynne, Nicki, Kashena (Jason), Tameka, Krisma, Juwan (Trinity), Alan Jr., Durrell, Markia, Ryan, Ronika, Erik, Anthony Jr., Nathaniel, Brendel, Dontrell and Patrick; 34 great-grandchildren, Kordarus, Nakea, Kavonte, Nakiya (Mory), Jae'shon, Kwaveon, NaQuasia, Troniqua, Rayshaun, Cortae, Jason Jr., Anazje, Saniya, Gayon, Gionni, Maurice, Syriah, Nyima, Jakera, Aniyah, Carlito, Durrell Jr., Savant, Indie, Semaj, Yahnir, Uriyan, Selah, Nathaniel Jr., Skye, Monie, Jamauri, Skylar, and Jordan; 6 great great grandchildren, Elijah, Naimen, Cassius, Zion, Cali, and Micah; in-laws, Celestine Dixon, Gilbert Bowie (Betty), Ellen Ray, and William Bowie (Veronica); special nieces and nephew, Ruthann Diggs (Mike), Jeanette Carroll and Reginald Jones (Amanda); devoted cousins and friends, John Disney, Joyce Scott, Hilda Diggs, Mildred Brown, Melvin "Mack" Spriggs (Joan), and Blanche Duvall; godchild, Matthew Diggs; and a host of family and friends.

In addition to her parents, she was preceded in death by her: children, Yvonne and Paul Bowie Jr., and Larry Carter; special niece, Janice Dotson; sisters, Sarah Bowie, Mary Disney, Josephine Snowden, and Erma Disney; and special son, Jerome "Wheatmoe" Thomas.

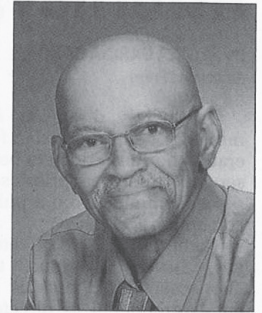
Paul Bowie Sr.

Paul N. Bowie Sr., 88, of Frederick, MD, went home to be with his Lord and Savior and was reunited with his beloved wife, Dot, on Mon., June 22, 2020.

Born March 30, 1932 in Bartonsville (aka Jug-bridge) in Frederick, MD, he was the son of the late Walter S. and Cora Lee Diggs Bowie. He was the beloved husband of the late Dorothy Mae Bowie, to whom he was happily married for 63 years before her passing on Feb. 2, 2020.

He leaves to cherish his memory his: children, Linda Duckett (Willie), Paulette Bowie, Bonnie Sneed (Edward), Brenda Bowie, Anthony Bowie, Michelle Dorsey, and Sarah Bowie; 17 grandchildren; 34 great-grandchildren; six great-great-grandchildren; siblings, Celestine Dixon, Gilbert Bowie (Betty), Ellen Ray, and William Bowie (Veronica); and a host of family and friends.

In addition to his parents and wife, he was preceded in death by his: children, Yvonne Bowie, Paul Bowie Jr. and Larry Carter; brothers, Spencer, Charles Sr., Walter, and Gerald Bowie; and sisters, Louise Weedon, Catherine Haynesworth and Edna Diggs.



A public viewing will be held from 9 to 11 a.m., a private family viewing at 11 a.m. and private funeral at noon on Tuesday, June 30, 2020 at Gary L. Rollins Funeral Home, 110 W. South Street, Frederick, MD.

The public may watch services online (and post condolences) at www.garyrollinsfuneralhome.com. Interment is at Resthaven.



Dorothy and Paul were married for 60 years



Walter "Buddy" Brooks

January 15, 1947 - May 03, 2020

Walter Brooks, 73, went home to be with the Lord on May 3, 2020. He was born January 15, 1947 to the late Ruth C. Haynesworth and the late Lucius W. Brooks.

He was raised in Frederick, MD and a 1965 graduate of Frederick High School. He was drafted in the U.S. Army to Germany. He retired after 42 years from Giant Food Grocery Store in Bethesda, MD. He attended St. James A.M.E. Church.

He is survived by his: loving wife of 22 years, Deborah Brooks; daughter, Clarissa Brooks-Jones (Richard); stepdaughter, Yolanda Smith (Vincent); granddaughter, Elizabeth R. Jones; sisters, Wanda Naylor, Bonnie Sanders, Pauline Jackson, and Shirley Braddy; devoted sisters-in-law, Wanda Rollins and Zelene Fogg (Tyrone); niece, Brea Rollins; brothers-in-law, Nathaniel Rollins, Shelly Cleckley, John Thomas, Larry Rollins (Debbie), Duane Ambush, Gaylon Ambush, and Darryl Ambush (Wanda); sisters-in-law, Ruth Rollins and Roseanna Hill (Clarence); father-in-law, W. Arnold Ambush (Marilyn); and a host of aunts, uncles, nieces, nephews, cousins, and friends. In addition to his parents, he was preceded in death by his: stepfather, Paul Haynesworth Sr.; and siblings, James R. Brooks, Paul Haynesworth, Jr., Sylvia Cleckley, and Linda Thomas.

In lieu of flowers, donations can be made to St. James A.M.E. Church/Building Fund, 6002 Bartonsville Road, Frederick, MD 21704.

Other teachers down through the years:

James Allen
Miss Bowland
Elinor Brown - Science
Harry Bruce - Physical Education and Social Studies
Ms. Perse Clarke - French
Kermit Cottman - P.O.D.
Wallace Darius - Physical Education
Mr. Fredericks - Industrial Arts
Leon Frisby - Industrial Arts
Margaret Greene - English and Music
Carroll Horine - Driver's Education
Clement Martin - Industrial Arts and Mathematics
Gloria McDaniel - English
Ellain McGhee - Mathematics
Alfred Mears - Science
Miss Mitchell - English
George Moore - French
Maurice Moore - Industrial Arts
Ruby Patterson - Home Economics and Guidance
David Shockley - 5th & 6th grades
Barbara Southall - Physical Education and Science
Rose Stepney
Corinda Stewart - English
Emily Taylor
Ida Mae Toney - English
Velma White - Music

This is a continuation of Joy Hall Onley's book Dear Old Faithful Lincoln. The September issue will have Joy's chapter of the other "colored" schools in Frederick County.

Lincoln High School - The Early Years

Located on a wall in an out-of-the-way area of Frederick's Asbury Methodist Church is a sports trophy case that is rarely seen by the parishioners. The case contains some state championship trophies, district trophies and several plaques.

They all belong to Lincoln High School which for 42 years, from 1920 to 1962, was the only high school for blacks in Frederick. Sports, like everything else in those days, was segregated and Lincoln High played against black teams in black leagues for black championships.

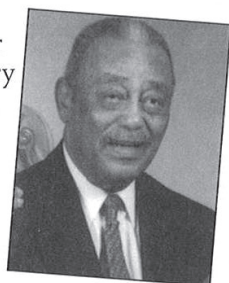
In today's integrated society it is hard for most young blacks and whites to visualize such a segregated system. Lincoln was not allowed to play white schools until the 1950's. There were many great athletes at Lincoln, but because of segregation and prejudice, they never received the publicity or benefits of their white counterparts.

If Church Foreman had been born ten years earlier, he would not have been a running back in the NFL because Lincoln did not have a football program. County basketball greats like Kenny Boyd and Gordon Smith probably would have been denied the chance to play major college basketball because few college scouts noticed Lincoln. No one knows how many Lincoln athletes did not have a fair chance to play major college or pro sports because of segregation.

The sports history of Lincoln dates back to 1927 when basketball, track and soccer programs were organized at the school, there was also girls basketball. Some of the early athletes included John Francis Davis, Bernard (Lefty) Davies and Wesley Crampton. The first coach was Kermit Cottman. Lincoln played other black schools in Hagerstown, Cumberland and Leesburg.

Bill Foreman, one of the school's greatest athletes, remembers some of those early days. He first came to Lincoln in 1932 when Julian Mears was basketball coach. Some of Foreman's teammates included Amos L. Brown, Bob Henderson, Bob Palmer, Charles Edward Brown, Jack Bosie, Dorsey Bryant, Ed Leakins, Harry Hill, Edward Smith, Vincent Keyes, Richard Henderson and John Francis Smith. Most played basketball and ran track. In

those early days they would play all of their basketball games in the basement of Asbury Methodist Church. Needless to say it could get rather crowded. Folding chairs were placed along the wall. Foreman recalled when Phelps of Washington, D.C. once brought about 50 fans. In 1938 a gym was built at Lincoln.



"In 1937 we beat Cambridge for the state title," Foreman recalled. "Some of us felt we could beat any team in any state. We won something like 16 or 17 games and lost only to Hagerstown and Cumberland. We wanted to play white teams and felt we could have beaten them." Lincoln also went to the state finals in 1936, but lost to Cambridge.

The trophy the team received for winning the 1937 state title is in the trophy case at Asbury. It is covered with dust and few people have seen it. On the trophy are inscribed the words, "Invitational State Colored High Schools Boys Basketball Champions."

The school had a good track program, but few people knew about it. Foreman recalled one year reading about how someone won the state long jumping title with a leap of 21'3". "We laughed at it because some of us could do much better," he said. In softball the school won Maryland titles in 1931, 1936 and 1937.

In the 1940s the school joined the Tri-State League for black teams. Other league members included Robert Moten (Westminster), Lincoln (Rockville), Ramer (Martinsburg), Douglass (Leesburg), Douglass (Charles Town), North Street (Hagerstown), and a school from Cumberland. Lincoln had to do a lot of traveling in those days. A trip to Cumberland lasted three days.

Some of the athletes of the 1940's include Jake Hollingsworth, Albert Weedon, Bucky Hollingsworth, Garfield Hoy, Ed Brown, Bill Reid, Bill Lee, Theodore Hutchins, Edgar Weedon and George Goins. Coaches included Wallace Daris and Stu Jackson.

In the trophy case is a trophy for the 1945 Western Shore Basketball Championship. In 1946 the school won a state soccer title. But little is known of these two titles held by Lincoln.

Memories In Verse

Fond farewell, Dear Lincoln,
 For we must say adieu,
 Our struggles here are won,
 And still our love is true.
 Your faith has been our guide
 It's kept us from going astray,
 You've been right by our side,
 As we faced life's rocky way.
 You've taught us honor and respect,
 To have an honest thought,
 To know what we must yet reject,
 To seek what can't be bought.
 Fond farewell, Dear Lincoln,
 For all good things must end,
 We'll strive to reach our ambition,
 Dear teachers, classmates and friends.

- Mary Harris, Class of 1957

Memories In Song

Farewell
Tune of "Danny Boy"

Verse 1

The time has come, to say farewell to all our friends,
And teachers dear, who helped us through the years,
Deep in our hearts, we'll use this knowledge to the end,
That we've acquired through happiness and tears.

Chorus:

For Lincoln High, will live forever in our hearts,
As years go by, we'll reminisce so well,
Of friends and times, and things we did to pass the days,
Now deep within our hearts, we hate to say farewell.

Verse 2

As time draws near, the curtains slowly closing,
Before we leave, here's what we wish to pass,
We thank the ones, who've helped us reach this moment,
And give our blessings to the striving Junior Class.

- Margaret Delores Jenkins, Class of 1957

The following poem was first titled "Faithful Lincoln" and was composed by Mildred Weedon. The poem later became The School Alma Mater.



Nothing to do lazy students, Nothing to do,
So you say, Let's take a trip to memory's ship,
~~Back to the by-gone days,~~
Let's sail to the Old Lincoln High School
Anchor outside the school door, look in and see,
There's you and there's me,
Back to our task once more.

Chorus:

Lincoln, Lincoln,
Dear old faithful Lincoln,
With all our students and teachers near,
We get the most fun and pleasure here,
Although our hearts are often sad,
After we've come to our final task,
Yet deep in our hearts we know at last,
That Lincoln, Old Lincoln' the best.

Words: Mildred Weedon, 1938

Music: Gwendolyn M. Bolden Henson, Music Instructor



From Belva's collection of Black memorabilia.

School Motto

"Enter To Learn, Go Forth To Serve"

School Colors

Blue and Gold

...and I pray that I can grow to be that tall someday.
I am grateful for those sweet songs the ancestors left
for me, for the rhythm and the rhyme of their pains, for
the form into which they molded their hearts, for the
words that calmed their restless souls...

I am blessed to have traces of their lives to hold on
to—to keep close to my spirit so that I will not forget
who I am or how to carry on in the wake of adversity or
how to bask in the glow of salvation or how to recognize
a good day when I meet one.

I am thankful for their stories and their triumphs
because, in them, the ancestors teach me lessons in how
to treat my fellow man with respect (because the ances-
tors didn't get any), and I see how destructive it can be to
be ignored by the ignorant—I will not be ignorant.

The ancestors teach—not with textbooks but with
truth—and I respect them and love them and praise
them and remember them as moral, spiritual, intellectu-
al, creative GIANTS...and I pray that I can grow to be
that tall someday.

– Tara Jaye Centeio

Quaker Oats to Retire Aunt Jemima After Acknowledging Brand's Origins as 'Racial Stereotype'

The breakfast line's rebranding arrives amid widespread protests against systemic racism and police brutality



Quaker Oats announced this week that it will retire the Aunt Jemima name and logo. "We recognize Aunt Jemima's origins are based on a racial stereotype," said a spokesperson in a statement. (Photo by Ron Adar / SOPA Images / LightRocket via Getty Images)

By Nora McGreevy
smithsonianmag.com
June 18, 2020

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On Wednesday, Quaker Oats announced plans to remove the Aunt Jemima name and image from its products, including pancake mix, syrup and other breakfast foods. The decision, which comes amid widespread protests against police brutality and institutional racism, arrives just days after a video detailing the 131-year-old brand's history went viral on social media, reports

Tiffany Hsu for the *New York Times*.

In a statement, Kristin Kroepfl, vice president and chief marketing officer at Quaker Foods North America, acknowledged that “Aunt Jemima’s origins are based on a racial stereotype.”

She added, “While work has been done over the years to update the brand in a manner intended to be appropriate and respectful, we realize those changes are not enough.”

Quaker Oats—a subsidiary of PepsiCo since 2001—has made numerous tweaks to Aunt Jemima’s image over the decades, removing her kerchief in 1968 and giving her pearl earrings and a lace collar in 1989. More recently, notes the *Times*, a 2016 rebranding campaign yielded such suggestions as changing the character’s name to “Aunt J,” inviting artists to design a new likeness and adding to her backstory.

“The decision to discontinue the Aunt Jemima brand comes as this discourse regarding black lives elevates and continues to gain momentum,” says Kevin Strait, a curator at the Smithsonian’s National Museum of African-American History and Culture.

“Based on the mammy archetype from blackface minstrel shows from the 19th century, the image of Aunt Jemima is an historical embodiment of racist caricature that is thoroughly entrenched in the shared memory and language of American popular culture.”



The 131-year-old brand draws its name from a 19th-century minstrel character. (Mike Mozart via Flickr under CC BY 2.0)

Aunt Jemima’s ready-made pancake mix first appeared on shelves in 1889. Named after the minstrel song and character “Old Aunt Jemima,” the company floundered financially and was acquired by milling company owner R.T. Davis just two years after its creation.

Davis chose Nancy Green, a cook and former enslaved individual born in Kentucky in 1834, to portray the character and act as a spokesperson for the brand. According to Marilyn Kern-Foxworth’s *Blacks in Advertising, Yesterday, Today and Tomorrow*, Green won fame after appearing as Aunt Jemima at the 1893 Chicago World’s Fair. She went on to travel the country in

promotion of the breakfast line.

Cook and former sharecropper Anna S. Harrington started playing Aunt Jemima in 1935. Speaking with Conor Wight of CNY Central, Robert Searing, curator of history at the Onondaga Historical Association, says, "She became a national celebrity, getting flown around by Quaker Oats [and] giving pancake demonstrations across the country."

In 2014, two of Harrington's great-grandsons sued Quaker Oats for failing to pay royalties to Green and their great-grandmother, who they credit with helping to formulate the self-rising pancake mix's recipe, as Jere Downs reported for the *Courier Journal* at the time. The case was later dismissed by a judge.

As protests and calls for accountability sweep the nation, corporations have started to publicly reckon with their roles in perpetuating racism, writes Chauncey Alcorn for CNN. NASCAR, for instance, recently banned the presence of Confederate flags at its events. And other major food brands are starting to place their controversial imagery under review, too: Mars is set to retire the Uncle Ben's rice logo; B&G says it will revisit its Cream of Wheat packaging; and Conagra, the corporation that makes Mrs. Butterworth's syrups, is launching a "complete brand and packing review," reports Emily Heil for the *Washington Post*. (In April, Land O'Lakes said it would retire Mia, the indigenous woman once featured prominently in its iconic logo, from all packaging, but did not directly address her departure in its rebranding announcements.)



This button bears the phrase "Liberate Aunt Jemima"—wording borrowed from a 1972 artwork by Betye Saar that references the racist "mammy" stereotype perpetuated by the breakfast brand. (Collection of the Smithsonian's National Museum of African American History and Culture / Gift of T. Rasul Murray)

“We’re experiencing this extraordinary moment in history where the very subject of black lives has become a central part of our shared national discourse,” says Strait. “... It’s a broad demand for justice and sweeping change that targets not just the policing of black neighborhoods, but all aspects of African American life, including the anachronistic symbols, monuments and iconography that have historically framed the racist and stereotypical ways that black people are viewed and treated.”

Criticism of Aunt Jemima as a “stereotypical trope of black womanhood” is nothing new, adds Strait. In one of her most iconic works, *The Liberation of Aunt Jemima* (1972), artist Betye Saar depicts an Aunt Jemima figurine holding a broom in one hand and a rifle in the other, transforming her “docile image ... [into] a rifle-carrying warrior that symbolically frees the character by challenging and confronting the inherent violence of racist imagery and pejorative stereotypes,” according to the curator. (The National Museum of African American History and Culture houses a pin inspired by Saar’s artwork in its collections.)

“I used the derogatory image to empower the black woman by making her a revolutionary, like she was rebelling against her past enslavement,” wrote Saar in a 2016 essay for *Frieze*. “When my work was included in the exhibition ‘WACK! Art and the Feminist Revolution’ at the Museum of Contemporary Art in Los Angeles in 2007, the activist and academic Angela Davis gave a talk in which she said the black women’s movement started with my work *The Liberation of Aunt Jemima*. That was a real thrill.”

About Nora McGreevy

Nora McGreevy is a freelance journalist based in South Bend, Indiana. Her work has appeared in *Wired*, *Washingtonian*, the *Boston Globe*, *South Bend Tribune*, the *New York Times* and more. She can be reached through her website, .

Sent: Fri, Jul 3, 2020 3:46 pm
Subject: "A Lazy Ride Up The River"



Hello JassOdyssey fans. Hope you're enjoying this holiday weekend. Here is another song based on the adventures of Park and Maria as they travel across the country during their JassOdyssey. This adventure can be found in Book One of the series. The two get a chance to travel up the Mississippi River aboard the S.S. Sydney, a steam-powered paddle boat. As they travel up the river spreading jazz music, they encounter some characters--some good...some not so good. If you listen closely to this song, you'll hear the haunting sound of a trumpet. Perhaps as the boat passed Alton, Illinois, a young child was listening to Park play, and based on the music that he heard it had a major influence on his musical development. Can you name this musician?

This song, as well as others, can be streamed from Spotify, iTunes, Google Play, as well as other streaming services by typing in J A Rollins in the search bar. Hope you enjoy it.

As always, Take the Test, Take the Journey!

P.S. Listen to at least one jazz song a day--it will free your mind and expand your horizon.

J. A. Rollins

Belva is going to email J. A. Rollins's songs to you in the near future.

Ruth Onley celebrates 106th birthday with car parade

By Erika Riley eriley@newspost.com
Jun 21, 2020



Ruth Onley, who turned 106 years old last week, waves to well-wishers from the porch of her downtown Frederick home during a parade of vehicles Saturday organized in her honor.

Staff photo by Graham Cullen

Ruth Onley doesn't have any secrets for what it takes to live to 106 years old. But if she had to answer, she'd tell you it's all faith and hard work.

And laughter. Onley loves to laugh.

She says she reads the obituary pages of the newspaper every morning.

"If my name's not in there I live it up," Onley said. "I think I've had a real good life."

Her life started in Knoxville, where she lived with her parents and nine siblings, some of whom passed when they were young. When she was eight, she entered the third grade. It was her first time going to school, which was a mile away from where she lived.

Within a few days, Onley said, her teacher told her she was too smart to be in the third grade and moved her up to fourth. But once the winter came and Onley could not walk to school in the harsh mountain snow, she stopped going. Come spring, she didn't go back.

There were things to do to help her family, and education wasn't a priority. But almost a century later, she makes sure to tell her great-grandchildren that she only had a few months of formal education after she beats them in Scrabble.

On Saturday, Onley's family gathered in front of her house for a 106th birthday parade. Onley sat on her front stoop, wearing a crown and sash, as her six granddaughters and other family members greeted a long line of cars.

Leading the cars was a firetruck and ambulance, who turned on their sirens and lights to celebrate Onley, who waved from the stoop.

Many cars were decorated with birthday banners and balloons, and signs emblazoned with "Nana" and "Our Queen." Family and friends rolled down their car windows to yell happy birthday to Onley and hand gifts, cards and flowers to her granddaughters, who then placed them in a large bin.

Neighbors opened their doors to sing "Happy Birthday." Passers-by who didn't know Onley rolled down their windows to wish her a happy 106th.

Several generations were present at the socially-distanced party, including a great-great-granddaughter.

Onley is the matriarch of a big family. She doesn't have any great-great-great-grandchildren, but it doesn't worry her.

"Give me a little more time," she said, smiling. "I'm just getting started."

Family matters

As a teenager, Onley left home to take a job housekeeping for a family. These jobs took her from Knoxville to Silver Spring to Jefferson.

A family Onley worked for brought her to Frederick one night so she could catch a bus to Knoxville. But after he dropped her off, she realized the bus had already left. She ended up walking all the way back to Knoxville to see her family.

Her four children, Mary, Bob, John and Jane are not surprised by this when she told them, gathered in her living room a few days before her birthday. Their mother is headstrong and tireless.

Around age 20, Onley moved to Frederick and got a job at Bennett's, which was on Market Street, before meeting her husband at the Elk's Lodge on All Saints Street a few years later.

After getting married, she had four kids in four years.

Her children, grandchildren and great-grandchildren fondly remember the Sunday lunches she would make after church. She would tell them, "I just made a few things," but they would find ten or more dishes set on the dining room table like mac and cheese, potato salad, ghoulish and lemon meringue pie.

She cooked for her family until she was in her 90s.

"We had to take her out of the kitchen," said her son Bob Onley.

Johnny remembers neighbors coming over to eat, and Ruth never turned anybody away. He said he'd often have to go find somewhere else to sit, because the table was so full.

He also remembers Ruth being stricter than his father. If he was in trouble, he'd rather have his father discipline than his mother. This only makes her laugh now.

"I think I did a right good job raising my kids, because now they won't let me go," Ruth said. Three of her children live in Frederick and one lives in Baltimore, so there is always someone to help her around the house.

But she's fairly self-sufficient. She takes medication for diabetes and checks her blood sugar every day on her own.

"I think I'll overcome it some day," she said.

Once her kids had grown up, Onley began working in the nursery at Frederick Health Hospital, taking care of newborns and helping new mothers. She loved it.

She bought the house she still lives in, on 5th Street, for \$11,500 in 1967. It was the first house she had ever owned. While living in the Lincoln Apartments, her friend Marjorie Fortman found the house and helped her get everything she needed in order to purchase it.

All four of Ruth's children attended Lincoln School, when it was still an all-Black school. Schools did not integrate until a year after Jane, the youngest child, had graduated.

Her daughter Mary Hoy remembers the school fondly, remembering that her Black teachers cared deeply about the students and wanted them to succeed.

But Jane emphasized that separate did not mean equal. She wasn't able to learn a second language at Lincoln, or learn some of the more advanced subjects that were taught at Frederick High, where she wanted to attend.

"I felt like I would have been more prepared [for college] because most of the things they taught at Lincoln were things that ... prepared you for the basics of life," Jane said. "But I was more academically minded."

Jane said she marched in the civil rights protests of the '60s. She recalls asking her mother if she would get her out of jail if need be, since many of her friends had been arrested during the protests.

"I don't remember that, but I would have come and got you," her mother said upon Jane recalling the memory.

Despite not having the high school education she desired, Jane went on to college. But even without a second language class, she knew she could do anything she set her mind to, because that's what her mother taught her.

"I always felt that because of the love I was given, that I could do anything," she said. "And so even though I didn't have the background that a lot of other people had before they went onto school to further their education, I always felt like I could do it."

A lasting legacy

Dawn Onley, Ruth's granddaughter, takes her grandmother out to dinner once a month with the five other granddaughters of the family. They call themselves "Ruth's Six Spitfire Granddaughters," and they have quite the time taking Ruth out to new restaurants.

Even at 106, Ruth manages to be social. During the pandemic, she's missed the volunteers from Meals on Wheels who come to drop off food at her house a few times a week. Now, they'll occasionally come over, but don't get near her.

People want to talk to her. She has that way about her.

A group of teenagers once came over to paint the outside of her house, and by the end of the day she had talked to several of them about their personal goals and problems. She can give advice, but more than anything, she'll pray for people.

Her son Bob says that's something that's stuck with him about his mother: how faithful she is. Dawn says Ruth can recite scripture like nobody else.

"You have to listen to what she says," Bon Onley said. "Because I'd get into situations and she'd say, 'Bobby, if you had told me about it, I would have prayed for you.'"

Her great-granddaughter, Anaya King, 17, said her fondest memories of Ruth are sitting with her in her house and talking about life. She always has good advice.

And she always has a good joke.

A few days before her birthday, with the family gathered in Ruth's living room, Jane asked if her mother would like some water, saying her voice sounded hoarse.

"You wait until you turn 106 and see if your voice sounds hoarse," Ruth said, not missing a beat.

The family erupted into laughter.

Follow Erika Riley on Twitter: @ej_riley

Erika Riley

Reprinted with the permission of the Frederick News-Post published on June 21, 2020.

Remembering the Man, Charles E. Henson

He was a great man who, although short in stature, stood tall among men of all races. I had the good fortune of knowing him as a colleague, a fellow administrator, and a friend.

Mr. Henson was well aware that separate and equal did not always go hand in hand, but as a highly skilled school leader, he worked diligently within the system to make certain that all students received the very best education available at that time.

Mr. Henson assumed the principalship of the Lincoln School in 1938 when it was made up of grade one through grade eleven. At that time, there was no public school kindergarten and no grade twelve in Frederick County. Lincoln High School was the only high school for African American children in Frederick. He continued to serve as principal there until all high school students were transferred to Frederick High School in 1962, and at that time, he became a vice-principal of Frederick High School.

When Governor Thomas Johnson High School opened its doors in 1966, many students were transferred from the very badly overcrowded Frederick High School to the new school. Quite naturally, a number of teachers were transferred to the new school along with the students. At that time, Mr. Henson could have had just about any assignment in the new school, but he elected to stay at good old FHS. We discussed the matter a number of times and with his permission, I requested that the Board of Education assign him to stay with us. When I told him that our request had been approved, he smiled and said, "This makes me very happy. It is a fitting way for me to complete my career. I'll stay here until I die."

Sadly, he did just that. Our Christmas celebration in 1966 was a sad one because on December 27, 1966, Mr. Henson suffered an embolism and passed away.

For me, this was a great personal loss. The school, the faculty, the students and the Frederick community also suffered an irreplaceable loss. This man had taught me so much, not only in dealing with integration and race relations, but about living.

There was a tribute in the 1967 yearbook of Frederick High School, which is most appropriate to share. In part, it states, "He showed deep insights into the needs of mankind, evident in his support of many unselfish causes, his friendliness as a neighbor, his courtesy, his loyalty, and his integrity as a community leader."

This quote is a fitting description of this great educational leader – Charles E. Henson.

Warren C. Smith
Retired Principal, Frederick High School



Charles Henson



Gwendolyn Bolden
Henson

This website is authored by Rick Smith and contains many articles about Frederick African American history. Log in and find many interesting historical items.



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African American History of Frederick County, Maryland

FrederickRoots* exists to serve as a resource for researching the history of the African American families of Frederick County, Maryland. Particular emphasis is placed upon the small farming communities of the County. Over the years, our work has revealed that most of the families of these communities have their roots in slavery. A primary mission of this site is to trace those roots back to the first slave who was freed, identifying his or her owner, location, and documents of manumission**.

While a wealth of resources are available for tracing the roots of white families, the sources for black families are much more limited. Some information is accessible, but much is buried. Census records are less complete, official documents are less detailed, and birth/death data are fragmentary. The information on this site is intended to fill a critical gap, and can provide a beginning point for those wishing to learn about the black families of the County. In addition to a genealogical database, the site also contains useful information extracted from the US Census and other sources. While far from complete, these data can provide a beginning point for investigation of more complete sources, either online or in local libraries.

ANNOUNCEMENTS

Important New Reference Work:

Manumission Deeds of Frederick County, Maryland 1754 - 1865 (in 2 Volumes)

This online compendium lists the names of 3,874 slaves from 2,376 deeds and contains tables organized by slave name, owner name, and as a chronological listing. A Notes table provides additional information.

This compendium can be accessed from our [Research link](#) in the left menu bar.



Still available:

Commissioner of Slave Statistics Report: Frederick County, Maryland - 1864 by Richard H. Smith, Jr., 2012

See it at our Bookstore link in the left menu bar.

Support Frederick Roots

Frederick Roots does not charge for assisting folks in their search for their roots. Over the years, we have helped dozens of individuals trace their family line, free of charge. If you would like to contribute to support our work, click on the "Donate" button below and make a contribution to lend a hand in this effort. You need not be a member of PayPal to make a contribution. PayPal will accept credit card donations in any amount, and they will not store your credit card information - a safe, easy, secure way to share in our effort.

⚠ Please note that your donation will show as a contribution to Accomac Roots/CCA, our sister site which has its 501(c)3, tax-exempt status through the Chincoteague Cultural Alliance (CCA). Donations to tax-exempt, 501(c)3 organizations are tax deductible. Please use the "Contact Us" link below if you want additional confirmation of your contribution.

Donate



* FrederickRoots.com is a subsidiary of its sister site, AccomacRoots.com. AccomacRoots centers on the African American history of Accomack County, Virginia and is affiliated with the Chincoteague Cultural Alliance (CCA), a non-profit (501c3), tax-exempt organization formed to enhance community life on Chincoteague Island and the Eastern Shore by fostering and promoting the growth and vitality of the arts and culture.

** Manumission is the act of freeing a slave, normally either by deed or last will and testament. In many cases, freedom came about as a result of the conclusion of the Civil War.



Belva's Museum Artifacts

The news articles about
Frederick & African American History

11 Anthems of Black Pride
Dear Old Faithful Lincoln
African American Funeral Programs
The Green Book
Frederick Roots Website
Vote, It Is Important
Reverend J. G. Goines

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11 ANTHEMS OF BLACK PRIDE AND PROTEST THROUGH AMERICAN HISTORY

THAD MORGAN

Bettmann Archive/Getty Images

For centuries, Black Americans have used music as a powerful tool. In the antebellum South, enslaved people sang spirituals to covertly plan their escape to freedom. Poems were put to music and performed to celebrate the eradication of slavery, and ballads and hip hop have been leveraged to protest violence and discrimination against Black Americans.

Below are 11 songs through history that have given voice to African American progress, protest and pride.

1. 'Swing Low, Sweet Chariot' — Unknown

Throughout the antebellum South, spirituals became a vital form of folksong among enslaved people. Some were also used as a form of coded communication to plan escape from slavery. As abolitionist Harriet Tubman guided Black people to freedom along the Underground Railroad, she sang certain spirituals to signal it was time for escape. Among Tubman's favorites was reportedly "Swing Low, Sweet Chariot."

*"Swing low, sweet chariot,
Coming for to carry me home,
Swing low, sweet chariot,
Coming for to carry me home"*

The melody was a signal that the time to escape had arrived. The "sweet chariot" represented the Underground Railroad, swinging low—to the South—to carry them to the North. The song, which is still commonly sung in Black churches, was performed at Tubman's funeral in 1913.

2. 'Lift Ev'ry Voice and Sing' — John & James Johnson, 1900

"Lift Ev'ry Voice and Sing" was originally written as a poem by educator James Weldon Johnson, with accompanying music created by his brother, John Rosamond Johnson. The lyrics were recited by 500 schoolchildren on February 12, 1900, in Jacksonville, Florida to celebrate President Abraham Lincoln's birthday. While composing, James Johnson struggled to write lyrics that spoke to the traumatic yet triumphant lives of his ancestors.

*"Sing a song full of the faith that the dark past has taught us,
Sing a song full of the hope that the present has brought us;"*

The poem was eventually used in graduations, churches and celebrations. James Johnson later became a leader within the NAACP—an organization that adopted the poem as its official song. "Lift Ev'ry Voice and Sing" became popularly known as the "Black National Anthem," and is still sung at significant Black functions to this day.

3. 'Strange Fruit' — Billie Holiday, 1939

The haunting song popularized by Billie Holiday was written in 1937 by Abel Meeropol, a Jewish high school teacher and civil rights activist from the Bronx. Similar to "Lift Ev'ry Voice and Sing," "Strange Fruit" was originally written as a poem. Meeropol was driven to write the lyrics after seeing a photo of two Black men who had been lynched in Indiana. The eerie, mournful lyrics never call out lynching explicitly, but use a painful metaphor to describe the horrible terror that ravaged Black communities in the South.

*"Black bodies swinging in the southern breeze,
Strange fruit hanging from the poplar trees"*

Once Meeropol put the words to music, the song made its way around New York City. When blues singer Billie Holiday heard the lyrics, the vivid depiction of death reminded her of her father, who died from a lung disorder after being denied treatment at a hospital because of his race.

"It reminds me of how Pop died," Holiday said of the song in her autobiography. "But I have to keep singing it, not only because people ask for it, but because 20 years after Pop died, the things that killed him are still happening in the South."

4. 'A Change Is Gonna Come' — Sam Cooke, 1963

Two key moments inspired Sam Cooke to write his monumental hit "A Change Is Gonna Come": Bob Dylan's release of an anthem and a racist rejection at a Louisiana hotel. When Cooke first heard Dylan's "Blowin' in the Wind" in 1963, he was both impressed and irked that a white artist had written a song reflecting the shifting tides in the country while he hadn't.

It didn't take long for Cooke to find inspiration to write an anthem of his own. Later in the same year, Cooke arrived at a Holiday Inn in Shreveport, Louisiana, where he had made reservations for himself and his wife. However, he was informed that there were no vacancies after arriving. Upset, Cooke and his wife left the hotel to find new lodging. He was then arrested at the next hotel for honking his horn and disturbing guests at the Holiday Inn.

A few months later, he wrote and recorded "A Change Is Gonna Come" in early 1964. He was only able to perform the song once on *The Tonight Show with Johnny Carson*, as he was killed at an L.A. motel later that year. Cooke's song lived on, however, and became an anthem in the fight for civil rights.

*"And I go to the movies, and I go downtown,
Somebody keep telling me, don't hang around
It's been a long, a long time coming
But I know a change is gonna come, oh, yes, it will"*

5. 'Mississippi Goddam' — Nina Simone, 1964

Frustration and anger drove Nina Simone to write "Mississippi Goddam" shortly after the murder of Medgar Evers in 1963 and the deaths of four Black girls in the Birmingham church bombing.

As Simone reached what felt like a boiling point, she considered taking up arms, but instead wrote “Mississippi Goddam” in just an hour. She used the lyrics, underscored by a show tune-like piano, to call out the fury that she and Black Americans felt in response to countless racially motivated murders across the country.

*“Alabama's gotten me so upset,
Tennessee made me lose my rest,
And everybody knows about Mississippi goddam!”*

The song was originally released as part of the album *Nina Simone in Concert* in 1964. She performed the anthem at Carnegie Hall, springing the controversial lyrics on a majority-white audience. While there were many who objected to, and even banned the song after its release, it became popular during the civil rights movement and was played by activists at demonstrations for years.

6. ‘Say It Loud, I’m Black and I’m Proud’ — James Brown, 1968

James Brown’s “Say It Loud, I’m Black and I’m Proud” was released at a time when Black Americans were feeling particularly raw and enraged, following the assassination of Martin Luther King, Jr. on April 4, 1968. Four months after his murder, Brown released the song that boldly celebrated Black culture. In the call-and-response number, Brown declares:

*“Say it loud! I'm black and I'm proud!
Say it louder! I'm black and I'm proud!”*

In the early to mid-60s, “negro” was the preferred term for African Americans, while “Black” was sometimes taken as an insult. But Brown’s song helped remove the stigma around the term “Black” and it became preferred by the end of the 1960s. While most anthems of the civil rights movement spoke to the challenges that Black Americans faced in the form of white supremacy and racism, “Say It Loud” instilled a sense of pride and power within the community.

7. ‘The Revolution Will Not Be Televised’ — Gil Scott-Heron, 1971

Gil Scott-Heron was among the first children integrated into grade school in Tennessee, before he became a revolutionary writer and civil rights activist. In 1970, he released his debut album *Small Talk at 125th and Lenox*. The album featured Scott-Heron narrating his poetry over drums in the background—an early precursor to what would eventually become hip-hop.

The album’s first track, “The Revolution Will Not Be Televised,” described the uprising of Black Americans taking to the streets, with white Americans having no choice but to acknowledge the movement in spite of distractions like television. The song would go on to be used synonymously with Black Power and protest.

*"'Green Acres,' 'Beverly Hillbillies,' and 'Hooterville Junction'
Will no longer be so damn relevant
And women will not care if Dick finally got down with Jane
On 'Search for Tomorrow'
Because black people will be in the street looking for a brighter day
The revolution will not be televised"*

8. 'What's Going On?' — Marvin Gaye, 1971

Marvin Gaye was Motown's golden child when he released the song "What's Going On?" in 1971. He had made a name for himself with his sensual and apolitical songs like "How Sweet It Is (To Be Loved By You)" and "I Heard It Through the Grapevine" in the 1960s.

That all changed when Ronnie "Obie" Benson of the soul group, Four Tops, introduced Gaye to the song that he wrote in response to police violence against Vietnam War protesters. The song resonated strongly with Gaye, whose cousin had been killed in the war and whose brother had recently returned from serving in the war.

"What's Going On?" was a different type of protest song. Gaye didn't abandon his signature smooth tone, and he called for peaceful protests and an end to war and violence on a national level. Although the song wasn't as radical as some of the anthems released by other artists, Motown executive Berry Gordy was still hesitant to release it. After months of waiting, Gaye eventually gave an ultimatum—either they release the record or he would never record with Motown again. Gordy reluctantly released the song, which became a commercial success—and gave voice to protests against injustices.

*"Picket lines and picket signs,
Don't punish me with brutality,
Talk to me, so you can see,
Oh, what's going on"*

9. 'Happy Birthday' — Stevie Wonder, 1980

The life—and death—of Martin Luther King, Jr. inspired countless protests and demonstrations across the country. Yet the federal government was hesitant to designate a holiday to acknowledge the role that King had played in the nation's progress. Just days after King's death in 1968, Congressman John Conyers proposed making his slain friend's birthday into a national holiday, but he received little support from his colleagues. In response, Stevie Wonder made it his mission to advocate for a Martin Luther King, Jr. federal holiday with his song "Happy Birthday," released in 1980.

*"And we all know everything,
That he stood for time will bring,
For in peace, our hearts will sing,
Thanks to Martin Luther King,
Happy birthday to you"*

The song wasn't a hit when it first released, but Wonder performed it at concerts and events, advocating for the celebration of the civil rights icon. Although several states made King's birthday a local holiday, some members of Congress still opposed making it federal. Wonder testified to Congress in 1983 in hopes of swaying the majority and continued his crusade as citizens across the country protested in solidarity. King's birthday was finally approved as a federal holiday in 1983, and all 50 states made it a state government holiday by 2000. Wonder's version of "Happy Birthday" is still traditionally sung at Black birthday celebrations and as a tribute to King.

10. 'F*** tha Police' — N.W.A., 1988

In the 1980s, the voice of the Black community moved from R&B and soul to newly-emerging hip-hop. N.W.A. was among the most controversial and commanding rap groups of the time. Their song "F*** tha Police" was released as part of their debut album *Straight Outta Compton*. The pioneers of "gangsta rap" introduced themselves to the world with lyrics that reflected the violent and harsh conditions that they experienced as residents of Compton, California. "F*** tha Police" specifically called out racial profiling and police brutality.

*"F*** the police comin' straight from the underground,
A young n***a got it bad 'cause I'm brown,
And not the other color so police think,
They have the authority to kill a minority"*

Accounts of what inspired the song vary among the group's members. Dr. Dre—whose history of traffic arrests made him hesitant to record the song—claimed it came about after he and Eazy-E were shooting paintball pellets while waiting for a bus, and the police pinned them down with guns drawn. Ice Cube stated it was written in response to the Los Angeles Police Department's police chief declaring a war on gangs. The statement, as interpreted by Ice Cube, was a declaration against any person who looked like a "gang member."

There was strong pushback against the song, which many claimed encouraged violence against the police. The album cover was the first to carry a "Parental Advisory" label warning, "These Songs Contain Explicit Lyrics: Parental Guidance Suggested." And the FBI's Milt Ahlerich sent a letter to Priority Records, which distributed N.W.A.'s album, to state that the song "encourages violence against, and disrespect for, law enforcement officers."

N.W.A. claimed they weren't condoning violence in the song, but were describing it. In fact, frustration with the police boiled over in Los Angeles in 1992 following the brutal beating of Rodney King by police. When asked about the relevance of the song in 2015, Ice Cube told Rolling Stone, "It's our legacy here in America with the police department and any kind of authority figures that have to deal with us on a day-to-day basis. There's usually abuse and violence connected to that interaction, so when 'F*** tha Police' was made in 1989, it was 400 years in the making."

11. 'Fight the Power' — Public Enemy, 1989

In addition to music, films in the late 1980s and 1990s spoke to the Black experience like never before. Movies like *Boyz n the Hood* and *Menace II Society* offered a lens into underprivileged Black communities in the country. And Spike Lee's quintessential 1989 film, *Do the Right Thing*, depicted racial tensions reaching a boiling point during a hot Brooklyn summer. Lee enlisted Public Enemy to write a song for the movie and originally suggested they remake "Lift Ev'ry Voice and Sing." Instead, the group crafted a theme song that pulled from the work of other Black artists:

*"Got to give us what we want,
Gotta give us what we need,
Our freedom of speech is freedom of death,
We got to fight the powers that be,
Lemme hear you say,
Fight the power!"*

The title "Fight the Power" was inspired by a 1975 song of the same name by the Isley Brothers. Public Enemy's Chuck D wrote the lyrics, drawing influences from James Brown and Bob Marley, while simultaneously calling out white American celebrities like Elvis Presley and John Wayne.

The song encapsulated the strained race relations between characters in the movie, and provided fighting words for communities of all kinds as they spoke out against oppression and injustice.

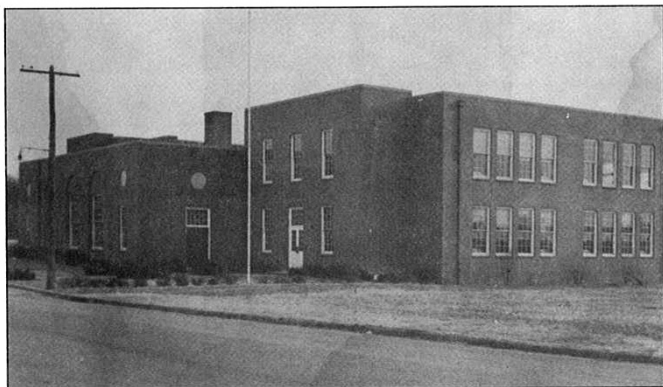
Hello, JassOdyssey fans. Last week we posted the narrated introduction to Book One. We got many positive responses. To keep the ball rolling, here is Chapter One. In this chapter, Miles talks about his two best friends, Lee and Morgan, and some of their outlandish antics. Like the introduction, Chapter One also has background music and sound effects. If you listen carefully, Miles's friends might give you a clue about one of the songs.



Featured in this audio chapter are artists such as Dan Siegel, Kenny Burrell, Terrell Stafford, and others. If you like these audio journeys, you can find them all in one place at www.jassodyssey.com. Hope you enjoy.

As always, Take the Test, Take the Journey!!!

J. A. Rollins



Reflections of Yesterday at Lincoln



Betty Dixon Green
Class of 1952

I remember the short walks to school from Ice Street passing the orchard. We had very nice teachers in school starting in first grade with Miss Brown. My favorite was Miss Hutchins, our Home Economics teacher, but I enjoyed every one of my teachers. I have very vivid memories of the girls in my class stopping by my house every morning so we all could walk to school together. When we started the seventh grade, the Core Programs were instituted and all the kids thought we were really grown up.



Harriet E. Palmer
Class of 1955

During my years at Lincoln, I remember how the school and the students received great support from the community. I have grateful memories of Ms. Hutchins and the motherly love she showed me. She pushed me and all her students and encouraged you to want to learn. Her goal was to prepare you for a good life and future. She insisted on good discipline and gave you good direction. I thank her for who I am today because she stuck by me. She did the same with all her students who loved and respected her.



Mildred Bruner-Bowins
Class of 1924

Our class started out with about 40 students but by graduation time the number had dwindled down to 11. We all got along very well—we knew what sticking together meant back then. My mother, Jeannette Offord Bruner, was a teacher at the 7th Street School, and my father, Professor John William Bruner, as you know, was Supervisor of all Frederick County colored schools and founder of Lincoln. Frederick wasn't into honoring people back then, but I feel my father is deserving of a lot of credit. There were six of us children and Dad didn't expect any more from us than from the other black kids. He wanted the best for us all.



Emily Angelety
Class of 1958

I remember lunch time in Miss Berry's Classroom playing our 45 records. Miss Berry wouldn't allow us to play "Jenny, Jenny" by Little Richard, but when she left the room for her lunch, well, I guess you know. There was supposed to be someone standing at the door as a "lookout," but we would still get caught.

I also remember at the sock hops, Miss Hutchins walking through the gym when they played slow records saying, "Six inches, six inches...I want to see six inches between my girls and you boys."

I remember during basketball season going to Rockville for the Lincoln High vs. Carver High Games. It was one of Lincoln's biggest rivalry games.



Gene Snowden
Class of 1960

Everyone that went to Lincoln was a family. We had people that were on the honor roll, and they were so friendly, even with the people that had the lower grades. At Lincoln everyone was the same. No one was better than the other. Everyone at Lincoln wanted everybody to do their best at everything they did. We presented plays, played sports, and sang in the Glee Club.

If you were an honor roll student or a "D" student, everyone was just one big family. We had people who went from Lincoln High to Frederick High. 1958 was the first year blacks went to Frederick High. Lincoln High was a school that wanted its students to be recognized in everything we did in the community, such as in sports, in plays, in Glee Club, and on the honor roll, etc. Lincoln High was not just for certain people, but for anyone. As I go through life every time I see someone who went to Lincoln it brings back good memories. The older people that were in the community stood right by the side of the young ones who went to Lincoln.



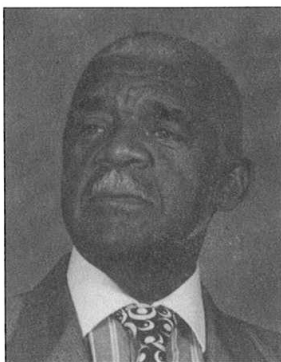
Adelaide Hall
Class of 1933

I graduated in June of 1933 from Lincoln High School with an academic diploma. Mr. Maurice Reid was principal. During his entire term as principal all students received an academic diploma as he believed as Mr. Bruner that Negro students should receive the best education given out to all students. It was never changed during his outstanding tenure. Mr. Reid taught French.



Dorothy Holland
Class of 1944

Ms. Hutchins was my favorite. We students planned lunch which was served to us for a small fee. We would make a schedule for a week, then buy the food and prepare it. Her sewing class I enjoyed. You base before you sew or she made you rip it out. This helped me to raise my family later in life.

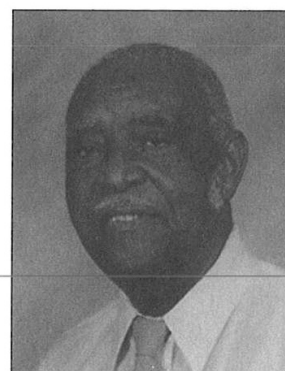


Charles "Duke" Wars
Class of 1941

I remember when Stines Lane ran between the school the apple orchard, and between where Carver Apartments and McMurry Street are, was like a jungle. Across the street from Lincoln was a dump. The teacher was a part of the village back then. We had much respect for them.

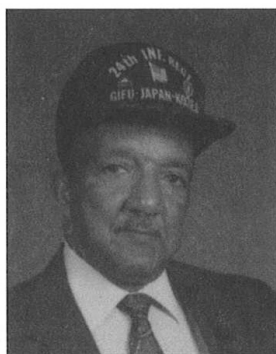
I fell in love with Edith during high school and I remember she used to bring enough lunch for the two of us. My favorite was the nutbread and cream cheese.

I remember all those basketball games in the basement of Asbury Church. Our "Lincoln Tigers" used to practice there, too. We could only play against other black teams, though.



Nicholas E. Leakins
Class of 1938

A Lincoln School student who became a Lincoln School teacher and later retired as the Principal of the same building. (now South Frederick Elementary School "B" Building)



Luther Holland
Class of 1944

I enjoyed the track and field events under the supervision of Mr. Herman Tyronce and realized the value of teamwork in the relays with Enoch Scott, Willard Davis and Charles Coates.

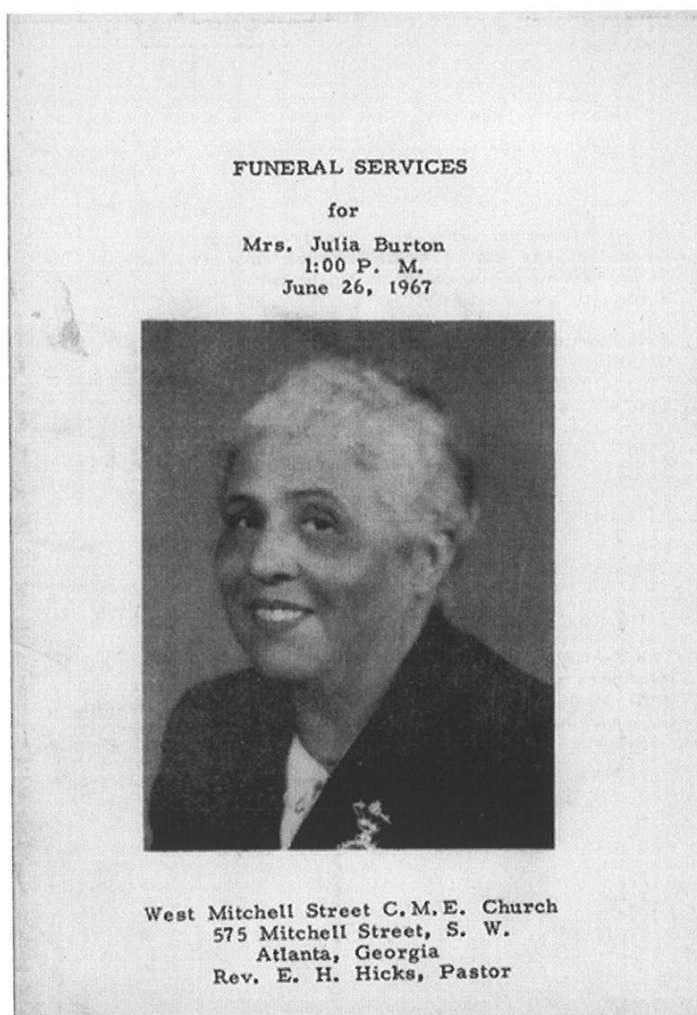


Virginia Green Smith
Class of 1945

I will always remember making this two-piece pink-and-green plaid suit in Miss Hutchins' class. I never did get it right, and I got so many cracks with her ruler across my knuckles because I wouldn't use a thimble. I just couldn't get used to using a thimble, but I still liked her as a teacher. I walked to school from Church Street every day, and we didn't have any snow days during those years, either. I also loved singing in the Glee Club with Mrs. Henson.

New Digital Archive Explores 133 Years of African American Funeral Programs

The online resource offers a veritable treasure trove of information for historians and genealogists



A 1967 funeral program for Mrs. Julia Burton (Courtesy of the Digital Library of Georgia)

By Nora McGreevy
smithsonianmag.com
June 25, 2020 4:01PM

251

1

20

Funeral programs serve a range of purposes, from offering a written record of a service to celebrating lives and aiding the grieving process. But for historians and genealogists, these documents also represent a gold mine of archival information: birth and death dates, photos, lists of relatives, nicknames, maiden names, residences, church names, and other clues that can help reveal the stories of the deceased.

Now, a newly digitized archive of African American funeral programs is set to bring thousands of Georgia residents' lives to light. As Kenneth H. Thomas Jr. reports for the *Atlanta Journal-Constitution*, the Digital Library of Georgia recently debuted a freely accessible collection of more than 3,300 programs printed for services in Atlanta and across the Southeast.

Dated to between 1886 and 2019, the trove encompasses photographs, prayers and guest signatures, among other records. It currently boasts more than 11,500 digitized pages and is expected to grow as more programs are contributed.

"Funerals are such an important space for African Americans," says Derek Mosley, an archivist at the Auburn Avenue Research Library who led the digitization project, in a statement. "The tradition of funerals is not reserved for the wealthy or privileged, but the community. It is that lasting document of someone's life. In the program is the history and throughout this collection, you see the evolution of the stories people left for future generations."

The new archive shares the stories of such individuals as Austin Thomas Walden (1885-1965), a municipal judge whose benediction was delivered by Reverend Martin Luther King Sr., notes Matthew Taub for *Atlas Obscura*. Mrs. Ida J. Howard (1857-1930), meanwhile, served as the president of an organization constituting 78 sub-societies with more than 10,000 members.

Many programs include obituaries filled with rich details on their subjects' lives. Mrs. Julia Burton's (1890-1967), for instance, states, "From childhood she displayed a deep interest in the fine arts, particularly in music and was an avid and knowledgeable sports enthusiast. She read widely and was known for her warm sympathy and understanding."

Slavery's legacy poses a particular challenge for those hoping to reconstruct African American genealogies. As Jason Daley reported for *Smithsonian* magazine in 2018, the details enslavers chose to record were usually extremely limited. Key information is often scattered throughout plantation inventories, baptismal records and other fragmentary documents.

Throughout the years, records of marginalized communities "were often either destroyed, kept in private hands, or never created in the first place," notes the library in the statement.

Due to Jim Crow segregation laws and the nation's long history of systemic racism, African American communities often lacked the political or economic power required to preserve their own cemeteries long-term. This means that many historically black burial sites have been lost to time and neglect—though efforts are underway in parts of the country to "rediscover" these important places.

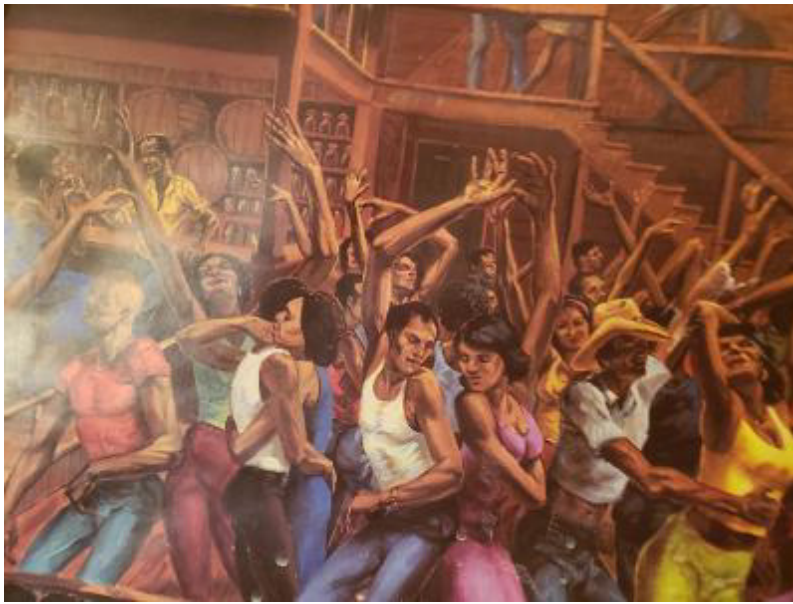
"The challenge for African American genealogy and family research continues to be the lack of free access to historical information that can enable us to tell the stories of those who have come before us," says Tammy Ozier, president of the Atlanta Chapter of the Afro-American Historical and Genealogical Society, in the statement. "This monumental collection helps to close this gap, allowing family researchers to get closer to their clans, especially those in the metro Atlanta area, the state of Georgia, and even those outside of the state."

Moving forward, Mosley and Ozier tell *Atlas Obscura* that they hope to see historic city directories and black American church records digitized as well.

"I was amazed at the one-pagers from the 1940s, and by the 2000s there was full color, multiple pages, and a ton of photographs highlighting the life and love shared by the families," says Mosley in the statement. "This collection is public space for legacy."

About Nora McGreevy

Nora McGreevy is a freelance journalist based in South Bend, Indiana. Her work has appeared in *Wired*, *Washingtonian*, the *Boston Globe*, *South Bend Tribune*, the *New York Times* and more. She can be reached through her website, .



Does any one have any information about this picture?



Volunteer help at St. James A.M.E. Church on Bartonsville Road.
From left to right: Celestine Dixon, Edna Diggs (Belva's mother),
Edna Dkyes (Belva's aunt) and Ellen Ray.
Do you know the two ladies on the right at the sink?

THIS POST TAGGED AS:

HISTORY

LATEST HISTORY POSTS



07/29/2020
BY WAXTER INTERN

Maryland Eats: Eastern Shore White Potato Pie

From spicy to sweet, Maryland food has it all. The origins of this pie are murky, with some recipes noting that it was a poor man's dessert, created by those who could not afford high-class ingredients. Joyce White, a culinary historian, and consultant who has worked with Riversdale and guest-curved for the Southern Food and Beverage Museum, suspects this pie has its origins in



*Makel tourist house appeared in the Green Book in Frederick, MD.
Photo by Anne Bruder.*

The Green Book in Maryland: The Makel, Grinage, and Roberts Tourist Homes in Western Maryland

04/08/2020
BY WAXTER INTERN

The Green Book is a document of a racialized America that required segregated locations for African American travelers to find safe accommodations, including rooms in private homes, often called *tourist homes*. In this dispatch of The Green Book in Maryland blog series, we'll learn about the Green Book sites in Frederick, Maryland.

Maryland's agricultural history.



07/29/2020
BY WAXTER INTERN

Maryland Eats: Baltimore Coddies

A Maryland favorite with unknown origins, the Baltimore coddie, essentially a codfish cake, was ubiquitous in the city in the 50s and 60s. Made with a mixture of salt cod, potatoes, milk, and crackers, and served with mustard between two saltines, this tasty snack sold for 5 cents a pop at delis and malt shops throughout the city.



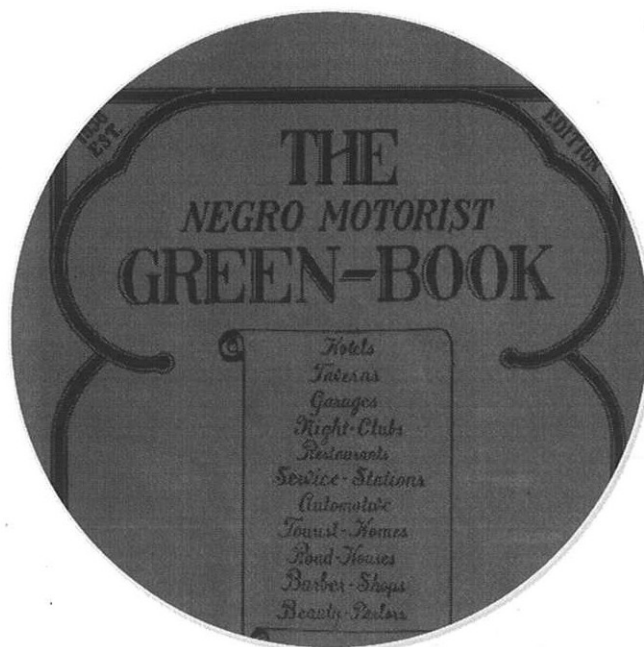
07/13/2020
BY WAXTER INTERN

Maryland Signers of the Declaration of Independence

Of the fifty-six signers of the Declaration of Independence, four white

In 1936, New York City mail carrier, Victor Hugo Green, created The Negro Motorist Green Book. The Green Book was created as a guide by and for African Americans to safely find everyday amenities like restaurants, stores, pharmacies, and motels in a time of intense segregation across America. In its foundational years,

The Green Book provided a small number of locations in New York and over time it grew into a resource containing over 1000 locations in most of North America, including in 100 Green Book sites in 26 towns across Maryland.



WHAT'S A TOURIST HOME?

In a previous essay from the series, we profiled Mrs. Etta Watson and her "tourist home" in Baltimore City. A *tourist home* was typically a private home that the owner opened up to tourists needing a place to stay usually in exchange for financial compensation. However, there were other instances where a *tourist home* was a boarding home that provided room and maybe a meal or two for paying guests. One could draw a parallel between the concept of the historic tourist home to bed-and-breakfasts and to our contemporary equivalent of renting an Airbnb.

The main reason tourist homes became a prominent fixture in the Green Book was because many standard hotels and motels refused to provide lodging to black people.

Segregation in the Jim Crow-era made it very difficult for Black people to exist in public spaces, let alone travel the country. This led to several Black homeowners to open up their homes and make space for black travelers, who otherwise wouldn't have a place to stay. Around the same time that Etta Watson opened her home in Baltimore City to travelers, three women in the small, more rural, City of Frederick, Maryland in Western Maryland.

Frederick was one of only three Maryland towns listed in the Green Book between the years 1938 and 1964.

men, Charles Carroll, Samuel Chase, William Paca, and Thomas Stone, represented Maryland's interests in breaking away from Great Britain's colonial rule and to embark on the creation of a new democratic government in America.



View of All Saints Street in Frederick, MD, 1930s. Image from the Library of Congress.

The Black community in Frederick was primarily located in two neighborhoods. One neighborhood was called "Uptown" which was understood as anything in between North St. and 5th Street. The other neighborhood had been identified as "Downtown" which was understood to be anything between South Street and All Saints Street, near the southern part of Carroll Creek. All Saints Street was the epicenter of Black businesses, like grocery stores, doctors, and restaurants, that the Black community in Frederick would often frequent.

Some of the first to be included in the Green Book were the tourist homes of Mrs. Esther Grinage, Mrs. Emma Makel, and Mrs. Ada Roberts. Esther Grinage was an educator and founder of the local African American kindergarten. Emma Makel had been a local widow, consequently with space in her home for tourists. Mrs. Ada Roberts was a Frederick-local and devoted wife of Mr. William Roberts.

These three women were quite active in providing for themselves, and the larger community. In fact, prior to their homes being opened as tourist homes to the public, they were already established as boarding houses for African American teachers, who were not being paid as much as their white counterparts. On average a Black teacher of the time made $\frac{1}{2}$ of what a white teacher had made. In 1938, Thurgood Marshall brought suit for Anne Arundel County teachers being denied equal pay. By 1941, the Maryland legislature had passed a law mandating equal pay for all teachers.

THE TOURIST HOUSES



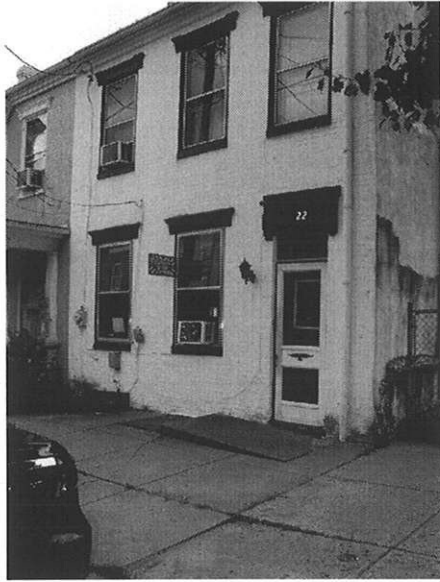
Belva's correction: Celestine Bowie Dixon is 90 years old.

Mrs. Alice King is 100 years old.

Pictured is Mrs. Clarice Reid who is 102 and is still dancing.

Both ladies live in Philadelphia, PA





Grinage tourist home and photography studio in Frederick, MD. Photo by Anne Bruder.



Ester Grinage as photographed by her husband, William Grinage.

The Makel Tourist home was located “Uptown” at 119 East 5th Street. Meanwhile, the Grinage and Roberts Tourist Homes were located downtown, with Esther Grinage living at 22 West All Saints Street and Ada Roberts living at 316 West South Street. While some of the Green Book sites that have been included in this series are no longer existing, the Grinage, Makel, and Roberts Tourist Homes are still standing:

The Makel home is a beautiful example of a Gothic Revival joined house with a decent sized porch, orange shutters, and an open balcony connecting the front and back of the building. The balcony was an early way of ventilating the building, allowing air to get in during the hot summer months but also allowing the harsh chill in during the winter months.

The Roberts house is a 2-bay, 2-story tall building with a mansard roof and a staircase that appears to have been adapted specifically for Ada Roberts tenants.

The Grinage home is a small-seemingly-plain-2-story-building painted white with black trim along the windows and door. Mr. Grinage used the home as his photography studio until his passing in 1925. The Grinage home has been repurposed as a barbershop, that according to the owner, has been in operation for 60 years.

MORE INFORMATION

“All Saints Street served as hub of Frederick’s black community”
Christina H. Martinkosky, The Frederick News-Post, 2018

“Frederick’s Green Book sites and African-American life”
Christina H. Martinkosky, The Frederick News-Post, 2018

“Why this house on West All Saints Street Matters”
Christina H. Martinkosky, The Frederick News-Post, 2019

EXPLORE GREEN BOOK SITES IN MARYLAND

- | [Introduction to Green Book sites in Maryland](#)
- | [The CYMCA and the CYWCA in Baltimore City](#)
- | [The Watson Tourist Home in Baltimore City](#)
- | [The Harmon Hotel on Jonathan Street in Hagerstown](#)
- | [The Blue Star Motel and The Blue Jay Hotel in Southern Maryland](#)
- | [The Makel, Grinage, and Roberts Tourist Homes in Frederick](#)

With assistance and upon the foundational research of Anne Bruder, this post was written by Anthony Plaag in his senior year of an undergraduate degree in Public History with a minor in Religion from Stevenson University. Anthony is interested in the intersections of History and Social Justice and believes history can be used as a tool for the liberation of marginalized and oppressed communities. Along with his writing about The Green Book in Maryland, he will also be assisted with Preservation Maryland's LGBTQ history project. In his free time, Anthony likes to listen to the sweet stylings of Frank Sinatra, hanging out with friends, and discussing religion, philosophy, politics, and history.

LEARN MORE ABOUT THE GREEN BOOK IN MARYLAND

SUPPORT PRESERVATION MARYLAND'S PUBLIC HISTORY WORK

WAXTER INTERN

A legacy gift from William D. Waxter, III established the Waxter Memorial Internship to help Preservation Maryland support the next generation in historic preservation.

SHARE:

Letter to the Editor

Why mail-in voting is needed for 2020 election

Alice L. Haber Frederick

Aug 8, 2020

Never at a loss for rants and rages, President Donald Trump has now turned his full attention to the election and has voiced his diabolical, inaccurate, and dangerous comments which are totally false and misleading.

Mail-in votes are extremely important. They are used by seniors, the disabled, the sick, people who are residing temporarily in another state, those who cannot physically reach their voting site, and others who fear the coronavirus because of large crowds.

There are a number of ways to make the mail-in vote accurate and safe. First, the voter must request the ballot identifying himself so that the ballot is mailed to an authentic registered voter. When the ballot arrives to the designated place to be counted, it is checked by volunteers from each party by using the voter records. The deadline for mail-in votes should be at least a week or more before the general election to allow for accuracy and to prevent fraud.

Also the tally of these ballots should take place before the general election so that number would be the first to appear. Commentators would consider this a win-win that gives us some idea of how the larger numbers of in-person votes will decide the winner. Representatives from each party, who are duly certified must be present when ballots are counted and at each point in their transportation to a central locale to prohibit any complaint of tampering.

Before voting takes place, machines are meticulously examined by members of each party. Questions about the mail-in ballots and in-person ballots will be answered by certified officials so there will be no doubts about accuracy. Governors may appoint judges from each party and swear them in if it is necessary to prevent fraud. There are certainly other recommendations which could be considered so that this election is conducted accurately and fairly. This presidential election is one of great importance. Probably one of the most important in a century.

It is absolutely necessary to ensure that it is beyond questioning. The future of how our country is going to be led in the next four years is a matter that accedes only the production of a vaccine for this virus which has caused so much pain and suffering in this country and has been dangerously handled by this president. Americans must have the opportunity to show their anger and disdain and vote for a leader who will restore the reputation of our country.

Letters to the Editor

Still available:

**Commissioner of Slave Statistics Report: Frederick
County, Maryland - 1864** by Richard H. Smith, Jr., 2012

See it at our Bookstore link in the left menu bar.

Support Frederick Roots

Frederick Roots does not charge for assisting folks in their search for their roots. Over the years, we have helped dozens of individuals trace their family line, free of charge. If you would like to contribute to support our work, click on the "Donate" button below and make a contribution to lend a hand in this effort. You need not be a member of PayPal to make a contribution. PayPal will accept credit card donations in any amount, and they will not store your credit card information - a safe, easy, secure way to share in our effort.

⚠ Please note that your donation will show as a contribution to Accomac Roots/CCA, our sister site which has its 501(c)3, tax-exempt status through the Chincoteague Cultural Alliance (CCA). Donations to tax-exempt, 501(c)3 organizations are tax deductible. Please use the "Contact Us" link below if you want additional confirmation of your contribution.



* FrederickRoots.com is a subsidiary of its sister site, AccomacRoots.com. AccomacRoots centers on the African American history of Accomack County, Virginia and is affiliated with the Chincoteague Cultural Alliance (CCA), a non-profit (501c3), tax-exempt organization formed to enhance community life on Chincoteague Island and the Eastern Shore by fostering and promoting the growth and vitality of the arts and culture.

** Manumission is the act of freeing a slave, normally either by deed or last will and testament. In many cases, freedom came about as a result of the conclusion of the Civil War.



Hello JassOdyssey fans. As they say..."a picture is worth a thousand words," so I've included one along with the next iteration of the JassOdyssey audiobook. If you can, try to enlarge this drawing. This photo is a depiction of the book created by Kirsten Newman, one of my nieces. While reading Book One, this is one of the images that she came up with. A good friend of mine, Jewel Ragsdale, helped me to get it framed. While listening to Part One of Chapter Two, keep this image in your mind. This image, along with others, are available for sale. As you listen to this recording, please let me know what you think. I've included songs by Dave Grusin, Ike Quebec, Jeff Oster,...I've also included one of my own, which can be streamed from Spotify, iTunes, or other streaming services. This narration is available at www.jassodyssey.com, along with the introduction and Chapter One. Many more to follow.

As always, Take the Test, Take the Journey!!

jarollins

Letter To The Editor

LET'S TALK SENSE
ON MR. WALLACE

To the Editor, Sir:

I was most disturbed by the number of names that were printed on the Wallace Petition on Tuesday. I am disturbed because some of the names I read were people that I had considered as intelligent and well meaning people; but I don't see how anyone can be considered intelligent and want to see a Racist like Wallace as President, which is supposedly the highest honor that can be bestowed on a citizen of the United States.

Do you honestly think that he can set the world back a hundred years and practice all his racist ideas? Do you think the Negro will stand meekly by while he, Wallace, stands in the doorway of schools trying to keep his children from better education and a better way of life? "States Rights," he says, which means let the dogs run loose on innocent people, use the fire hose and bully Negroes into making them afraid and meek. Those days are past and you may as well face reality. You can no longer live in the past of White Supremacy. There is no White Supremacy any longer.

You yell, "Law and Order," everytime the Rap Browns and the Stokely Carmichaels, open their mouths, but you condone Wallace who is no better. You are instigating the very thing that you so religiously claim you are trying to prevent "Revolution" White against Black! If Wallace or anyone like him

is ever President that is what it will be. Do any of us want to see our families maimed or killed, or our towns destroyed? And over a bunch of non-sense? I am writing this because I am concerned as a Negro mother and as an American Citizen. I am a Peaceable Person and up to now have talked against violence and destruction, as the majority of Negroes have, but I refuse to stand meekly and humbly by while you plan and boast about killing by Sons, killing his Spirit of Manhood out of Fear.

Every man that breathes life was given it by God and no mortal man has the right to try and play God with it.

You may say there was a small minority that signed the petition, but how many more were too cowardly to put their names in the paper but will push the button behind closed curtains, like the Klu Klux Klan that hide behind sheets. You play everything that you consider rotten by the minority of Whites down as nothing. You minimize it by saying—

"Oh, they are just a small group that don't think right, or what can a few people do?" But just let a few Negroes do something equal or less as rotten and the whole U.S. are up in arms. "KILL'em, get more policemen, more dogs; but let the malicious Whites continue to spread hate and chaos; that's all right."

I have written this article in very plain words, because I want everyone to face the brutal truth in language everyone can understand. Can we afford to let men like George Wallace go around creating chaos and lying about

what he is going to do about it? There is no possible way that Wallace can fulfill the promises he has made. The President isn't the only person that makes decisions in the White House.

Don't you know that he has a Cabinet to consider; bills must be passed through the House of Representatives and the Senate. He cannot Veto every bill that comes before him.

Now these taxes he claims that he will lower. How can he? He is going to put policemen on every corner in Washington and I am sure he means in other places that he deems it necessary. O.K., Who is going to pay for this protection? Wake up — You are, Now, what seems the best thing to do? Put your money to work for inciting riots, burnings, and even killings? Or put your money to work to get to the basis of what is causing the trouble and finding a solution through better schools, better jobs and equality for everyone, so that every man is limited only by his own will to act.

Wallace is just a publicity seeking adventurer and I am sure even he was surprised to find so many gullible White People, that would fall for everything they hear without analyzing it first.

If you support Wallace and continue to flaunt your racist attitudes around, I can see nothing but Chaos for America.

As grown ups, we should know that we cannot make life the way we want it and completely to our liking, but God made this world for a purpose and it was to Serve Him and be able to live together as brothers. If this end is not fulfilled we will all destroy ourselves.

DOROTHY THOMAS
419-CARROLLTON DR.
FREDERICK, MD.

The past



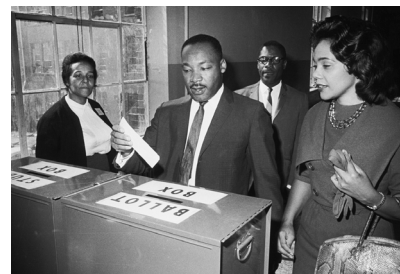
Register to vote



Vote November 3, 2020



It is up to you to vote.



Reprinted with the permission of the Frederick News-Post published on September 30, 1968.

Many people fought for the right to vote without poll taxes and reading test, without being beaten up, without being lynched.

The torch is now passed to you.

Vote on November 3, 2020.

March 4, 1966

The Rev. J. G. Goines, Served Area Churches

The Rev. James G. Goines, an African Methodist Episcopal minister who served churches in Maryland, Virginia and Washington, died Friday after a long illness. He was 80.



Mr. Goines

Mr. Goines was born in Frederick County, Md., and was graduated from Howard University School of Religion. Ordained an A.M.E. minister in the early years of the century, he was pastor of churches in Port Deposit and T.B. Circuit, Md., and Blackburgh, Va.

Transferred to this area in the early 1930s, he was affiliated with many local churches, most recently the Hemingway Temple A.M.E. Church. Mr. Goines was a

clerk for the D.C. Recorder of Deeds for about 20 years, retiring in 1960. He lived at 2420 2d st. ne.

*Bethel, Port
Deposit*

*St. James,
Havre De Grace*

*Son of Emily Bowie
+ Emanuel Goines*

*Father of Edna V. Davis
+ Ardella Wilson
+ several other children*

*Grandfather of
Gladys McDowell +
Dorothy Washington
+ several other children*

Dorothy E. (Davis) Washington, daughter of Edna V. (Gomes) Davis; Granddaughter of Rev. James Garfield Goines; Great Granddaughter of Emily Bowie Goines; and Great Great Granddaughter of John & Violetta Bowie.

Rev. Goines and his father Emanuel Goines were trustees in the signing of the Deed for St. James ^{AME} on Oct. 4, 1882. Rev. Goines worked for the Recorder of Deeds in Wash., D.C. for several years. (See attached Obituary)

Rev. Goines first wife Susan Butcher Goines was deceased early in life. He remarried and from that marriage he fathered several other children.

Dorothy is married to Henry F. Washington. We have 2 Children; 7 Grandchildren; 7 Great Grandchildren.

One of my siblings, Gladys McDowell, Edna V. Davis (Mother, Henry F. Washington & Dorothy Washington) were among the organizers Nineteen years ago.

Dorothy E. (Davis) Washington

From: beldking99@aol.com,
To: saddlepals@aol.com,
Subject: Fwd: In memory of Kay Gant
Date: Fri, Aug 7, 2020 10:36 am

-----Original Message-----
From: ROSE CHANEY <rodoch@aol.com>
Sent: Fri, Aug 7, 2020 9:29 am
Subject: Fwd: In memory of Kay Gant

David asked to share this:

The AARCH family mourns the loss of a friend and long-time member Kay Gant, who served as former Vice President and President of the AARCH Society.

It is worth noting as I reflect, how much I realize and appreciate how connected we are as a community. I, like many others, have known Kay most of my life, from our Lincoln School days, our years with the Lincoln Alumni Association, Friends Of Mullinix Park and AARCH.

This is not in any way unique to our friendship; this was true with many of the AARCH members who knew her as childhood friends and neighbors. Our parents knew one another and also went to school together as well.

I will always treasure the times we shared discussing the importance of AARCH and introducing new people into the organization along the way. Kay also had a very special gift, in that she was a straight shooter, unafraid to speak her mind. What a wonderful asset to have. We will indeed miss our friend, and will carry on with the meaningful benefits of all that Kay gave to our community.

Our hearts go out to Kay's family and friends, and please know we are close by.

Just some good memories I hope will help carry us along this important journey.

David Key

Newspaper Abstracts

The Examiner

Frederick, Maryland

Wednesday, May 3, 1882

- **Marriage Licenses**

The following marriage licenses were issued by Adolphus FEARHAKE, Jr., Clerk of the Circuit Court during the month of April 1882:

- James CARTNAIL and Anna MAYERS (both colored)
- George M. CLARK and Florence BUTLER (both colored)
- Samuel BUTLER and Mary BOWIE (both colored)
- Thomas PALM and Elizabeth WILLIAMS (both colored)

African Americans in Mid Maryland

website by Dorinda Davis Shepley



Land Record Abstracts Concerning African Americans

Maryland

Frederick County

- WR-13, 259 dtd 14 May 1795 – Declaration

List of Slaves now possessed in Frederick Co, MD by Lawrence EVERHART – man JACOB, abt 26; woman HANNAH, abt 26; girl NANCY, abt 7; Bought out of Loudon Co, VA on 7 May 1795.

- WR-41, 314-315 dated 21 Jan 1812

Bill of Sale to Thomas HAWKINS from Joseph DAVIS for \$120 – Slaves – Fanny, negro woman about 19-20 and her 2 children, Anne age 2 and Edy 6 months Pymt due by Jan 1813 or void. (wit/ James S. HOOK)

- WR-43, 443-444 dated 28 Dec 1812

Manumission freeing negro Isaac BRYAN, age 43 by Thomas John HAMMOND of Frederick County signed on 18 Dec 1812

- WR-47, 12 dated 19 May 1814

Certificate (of Ownership)

Joseph DAVIS (Previously of Loudon Co, VA), now of Frederick County, MD

– List of Slaves

– Fanny, age about 22, and her three children, Anne, age abt 4 (mulatto); Eve, 2 or 3; Charlotte, abt 8 months

He received them as a gift from his grandfather, Joseph RATLIFF of Frederick County, MD

African American Burials

Frederick, Maryland

- COOMS (COMBS), Adam, c1839 - 24 Nov 1824 (age 85)
buried in Lutheran Graveyard, Frederick City; only black man a regular (confirmed) member and first one buried here; helped to build the church and was formerly a slave to Michael ROEMER (donated by Rose Green, from "Jacob Englebrecht's Diary")

African Americans in Mid Maryland

website by Dorinda Davis Shepley



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-----Original Message-----

From: Russ and Karen Sparks <wrsparks54@hotmail.com>

To: Belva King <beldking99@aol.com>

Sent: Wed, Aug 12, 2020 3:58 pm

Subject: African American Info from Church and 2 more websites

https://www.familysearch.org/wiki/en/African_American_Genealogy

<http://www.freeafricanamericans.com/>

Free African Americans of Virginia, North Carolina, South Carolina, Maryland, and Delaware

Family history of 500 African American families who were free in Virginia, North Carolina, South Carolina, Maryland and Delaware from the colonial period until about 1820.

www.freeafricanamericans.com

<https://www.archives.gov/research/african-americans>

African American Research | National Archives

The Archives holds a wealth of material documenting the African American experience, and highlights these resources online, in programs, and through traditional and social media. Resources for African American ResearchContact Us
Guide to Black History Records relating to African Americans at the National Archives Black Power Portal Records relating to the Black Power

www.archives.gov