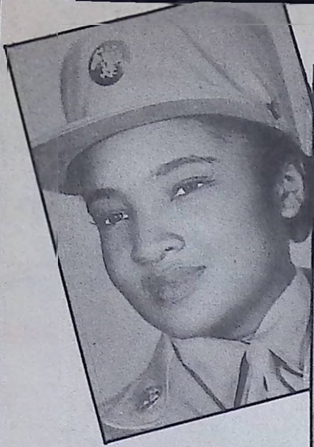
2/22/91



McKinnon

Miller

Williams

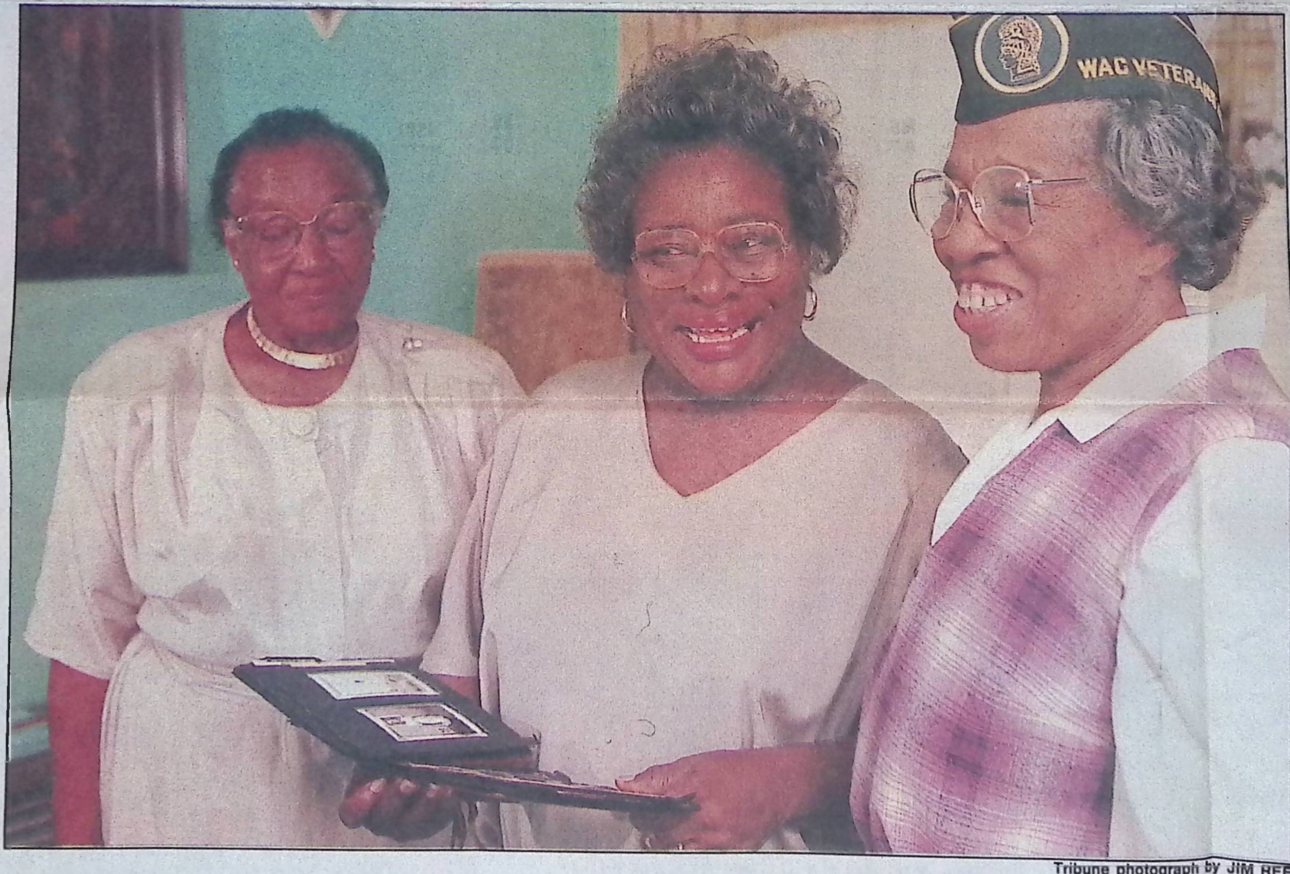
Although they were segregated by race and sex, three retired black members of the Women's Army Corps cherish their service in World War II, and they hope they paved the way for the next generation.

BLACK HISTORY MONTH

A FIGHT FOR DIGNITY

TRIBUNE

Friday, February 22, 1991



Tribune photograph by JIM REED

Former World War II WACs Judy McKinnon, left, Dorothy Miller, center, and Willie Maye Williams look through a scrapbook.

Friday, February 22, 1991

WAC VETERANS

Tribune photograph by JIM REED

Former World War II WACs Judy McKinnon, left, Dorothy Miller, center, and Willie Maye Williams look through a scrapbook.

By SUZIE SIEGEL
Tribune Staff Writer

TAMPA

Willie Maye Williams felt ill. During a layover, another soldier hopped off the troop train to fetch her a glass of water. The restaurant made him buy the glass.

"They wouldn't have it back," Williams explains, "because I'm black."

Dorothy Miller recalls male guards yelling outside her barracks: "You should have stayed home."

As black women in the Army, they had to fight during World War II — even though they never went overseas. They fought racism and sexism with a dignity that paved the way for black women in the military today.

"Despite the insults, the prejudiced remarks, we held our heads up," says Judy McKinnon, 67, a retired corporal in the Women's Army Corps (WAC).

At MacDill Air Force Base, Staff Sgt. Joy Fowlkes appreciates those who came before her. She says she hasn't had to worry about racism in her 11½-year career.

"But sexism is going to be here a long time."

Some men "don't think you can handle the hard work given you, and a lot of them don't like to be told what to do by a woman," says Fowlkes, 30. "You have to show them your strength."

The former WACs — as WAC members were called — tell happy tales of their war years, despite the difficulties.

Although units were segregated by race and sex, they say the military offered black women more opportunity, with less prejudice, than the rest of society did.

The women say they had no problem serving a country that segregated them.

"This is where we live and where we belong, and we have just as much right to protect it as anyone," says Williams, with fierce pride. McKinnon adds: "We felt changes would come."

Critics say a disproportionate number of blacks enlist because they have few other opportunities. The women see this as a compliment to the military, not a criticism. They say people who join cannot accept the benefits without the risks.

See WOMEN, Page 3

Black women have volunteered from the first

Before they could enlist in the armed forces, both black and white women cared for the wounded and made flags, uniforms and bandages.

Three black women who made notable contributions are:

■ Phillis Wheatley, the first recognized black American poet. Brought from Senegal, she was sold as a slave in 1761 in Massachusetts. During the Revolution, George Washington invited her to visit after she wrote a poem criticizing colonial tyranny.

■ Harriet Tubman, born a slave in 1823 in Maryland. She escaped and brought 300 slaves to freedom through the Underground Railroad. During the Civil War, she led raids by Union soldiers; served as a nurse, spy and scout; and

See COLOR, Page 3

Women recall armed service highlights

■ From Page 1

"You didn't join just to get these benefits," McKinnon says. "You joined to serve."

The war with Iraq brings mixed reactions.

Miller, 69, thinks the United States must protect weaker nations, such as Kuwait.

Saddam Hussein reminds her of Hitler. She had never heard of Hitler until the U.S. entered the war against Germany. She went to films on base that gave details of his atrocities.

"When you'd come out, you'd want to strangle him with your bare hands."

McKinnon has five grandsons of draft age. She would hate to see them go to the Persian Gulf.

"My husband and I served in World War II, my brother fought in Korea and my son went to Vietnam. But this war has disturbed me more than anything else. I read and I listen, but I'm not sure what it's all about."

'A television war'

With disgust, Williams nods toward the droning television.

"It's a television war," she says. She thinks Hussein learns too much from news reports. "America needs to keep its mouth shut."

Williams has no use for Hussein. "I would be willing to go over there myself and lead him out by the neck."

Still, she blames Western nations for selling arms to Iraq for years, and she thinks Bush wanted a war to his credit. She says he used such harsh language against Hussein that he left no room for negotiation.

The war will last longer than people think, Williams says. "You have to pay for it and you have to clean up afterward."

To stop interruption, she raises one long, long finger. Her friends tease her, saying she sounds like a sergeant.

"I was always like this," says the former private first class. "Very firm."

Williams grew up in Tampa and gives her age only as "over 75." She did domestic work to pay for college *but dropped out after becoming ill. She packed for Washington, D.C., where she had friends.*

"When war broke out, I came back to Tampa. I figured the first place they'd bomb would be the capital."

Williams' interest in travel and education led her to enlist in February 1943, along with four other black women, the first from Hillsborough County, she says.

Miller signed up at the same time, becoming the first black woman from Lakeland to go, she says.

"I had just seen the movie, 'Sergeant York.' "

She wanted to free a man to fight. Later, she learned many men didn't want to leave their stateside assignments.

"They resented us very much," McKinnon says. "They said, 'You're taking our job and forcing us to go overseas.' "

Insulted by rumors

Miller was a junior in high school with a young daughter, whom her mother agreed to raise until Miller returned. She says her decision to enlist delighted everyone except her grandmother, who thought the Army was recruiting women to sleep with soldiers.

"She had been told they picked only a certain kind," Miller says, her hands outlining deep curves in the air.

People opposed to women soldiers had spread rumors that only immoral ones enlisted. The WACs found this ridiculous. They say the Army kept men and women apart, with great restrictions on dating.

McKinnon enlisted in May 1943 from a small North Carolina town. She did not tell her mother or grandmother beforehand, for fear they would object. She says they believed a woman should not leave home until she married.

"I know they were sad. But I was as happy as I could be. It was the first time I had ever ridden on a train."

McKinnon hoped to attend college after the war.

Education had always been hard won. She started *school at age 8,* when she was old enough to walk the four miles. School buses picked up white children, but not black ones.

"The road would be full of us," she says. On cold days, they would stop occasionally, build a fire and warm their feet. "Then we would run some more."

Surprised by POWs

Miller and Williams rode the same train to Fort Devens in Massachusetts.

"There was ice on the ground when we got there," recalls Miller, who had never been out of Florida. "I almost froze."

They then traveled to Fort Des Moines in Iowa, where stables had been converted into barracks for women. In the rain, the floor boards smelled of horses, Williams says. "I don't care how hard we scrubbed."

She was sent to Fort Gruber in Oklahoma to cook for hospital patients. The first morning, the women didn't know prisoners of war were housed there. They recoiled in horror when they saw Germans goose-stepping in the side yard.

"We jumped up and locked the doors," Williams says. "Then we put chairs against the doors."

Sometimes American men would sneak into the barracks.

"We'd throw shoes. We'd take sticks after them. We'd run them all the way down the street."

For their first Christmas, no presents arrived in time. To cheer them up, the Red Cross gave boxes of fruit, candy and razors.

"That's all they had — these boxes for men," Williams says. "We looked at them and cried, wishing we were home."

Homesick at first

Miller remembers feeling homesick, too. She had been sent to Camp Forrest in Tennessee, where she received her first furlough.

"When I got home, I kissed the ground."

Her barracks were built for men, complete with urinals. The women kept the place spotless, she says, and they took great pains with their own appearance, out of respect for the uniform.

Still, some soldiers could not accept women in uniform.

"I had men tell me, 'You should be home barefoot and eight months pregnant,' " Miller says.

"The men controlled the Army. I think they did everything they could to discourage us," McKinnon adds. "They thought girls should be wives and mothers and that's all."

The women had little contact with their white counterparts. Miller recalls one who came to her barracks.

"She said, 'I'm looking for someone to do our laundry.' I said, 'If you find anyone, please tell us, because we have some laundry to do, too.' "

Miller, a corporal technician Grade 5, assisted in a hospital operating room. She fainted three times before she could stomach the sight. She was later transferred to Fort Benning in Georgia, where she was made a mail clerk, despite her hospital training.

Barred from beaches

McKinnon went to Des Moines, Camp Rucker in Alabama and Fort Huachuca in Arizona as a cook. She had never seen vegetables, such as broccoli and cauliflower, that didn't grow in her neighborhood.

"I was straight out of the country."

At Fort Lewis in Washington state, she met the man she would marry.

For their first date, she pressed her uniform with brown paper to keep the wool from looking shiny. Another WAC lent her a $5 bill that she pinned inside her bra, in case she had to take a cab home.

The Army discharged her in 1945 when she became pregnant. She went to Tampa, her husband's hometown.

"I had always heard of the white sand and waving palms."

McKinnon found the sand was off-limits to blacks.

She went to a trade school on the GI Bill, as did Miller and Williams. She worked as a beautician, a baker in a school cafeteria and a grocery store cashier. A great-grandmother, McKinnon now sells home accessories.

After her discharge in 1946, Miller had trouble adjusting to less-disciplined civilian life. Noisy theaters irritated her, for example.

"At movies on the post, you could hear a pin drop."

She finished high school and applied for a hospital job. She blames the lack of response on racism.

Now a great-great-grandmother, Miller retired from the city of Tampa as a clerk and receptionist. She now volunteers for the Salvation Army, sewing lavish dresses for dolls given to needy families.

American Legion firsts

Williams was discharged in 1945. She lived in Columbia, Mo.; Cleveland; and New York. She returned to Tampa after retiring from the U.S. Postal Service.

She has been active in the American Legion 46 years, longer than anyone else in Carmichael-Lagree Post 167, which she once commanded.

Williams says she was the first woman to command an all-male post in Cuyahoga County, which includes Cleveland. She was invited to join the National 20 and Four, the Honor Society of Women Legionnaires. She says she was the first black to join the local chapter, and she later became its leader.

She started a local chapter of the Women's Army Corps Veterans Association, and she has been searching for former WACS to sign up. (Anyone interested can call (813) 837-1438.)

Williams volunteers at the Veterans Administration hospital and sews lap robes, small pillows and other items for patients there and in nursing homes.

She turns the pages of her photograph album, the old black paper crumbling in her hands. McKinnon and Miller search the fading pictures for faces they remember.

They say they matured in the military.

"I wouldn't trade those 2½ years for anything," McKinnon says. "We shared a lot of sisterly love."

Color determined war armed service duties

■ From Page 1

organized freed blacks to provide tactical information on Confederate forces.

■ Susie King Taylor, born a slave in 1848 in Georgia. She escaped and followed her husband when he joined a black Union regiment. She taught soldiers to read and write and nursed the wounded. In 1886, she met Clara Barton and formed the Boston branch of the Women's Relief Corps. In 1902, Taylor published the only written record of black nurses in the Civil War.

Black women first were recruited for jobs as trained nurses during the Spanish-American war in 1898. Whites believed falsely that blacks were immune to typhoid fever.

During World War I, black women were accepted as nurses only at the end, after a flu epidemic struck.

The Women's Army Corps (WAC), created in World War II, provided the first chance for sizable numbers of black women to serve. They were trained for a variety of jobs after the Army was criticized for assigning them only traditional work, such as cooking.

An executive order ended racial segregation in the military in 1948. Women were gradually integrated into the different branches in the 1970s. The WAC was disbanded in 1978.

Hazel Winifred Johnson, now retired in Virginia, became the first black female general when the Army promoted her in 1979.

Source: The Women In Military Service For America Memorial Foundation, which hopes to record the story of every female veteran. The memorial, including a computerized data bank, will be carved into the hillside of the Arlington National Cemetery, outside Washington.

For more information, call (800) 222-2294.

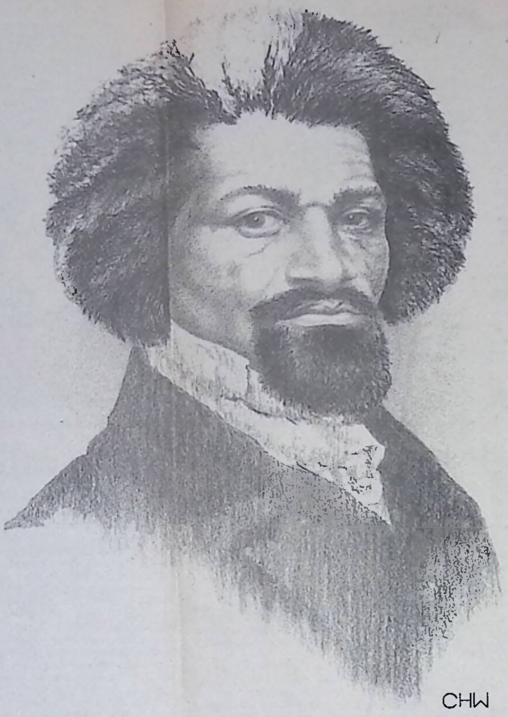
— **SUZIE SIEGEL**

Figures on black women in the U.S. armed forces

The Veterans Administration reports 4.7 percent of the nation's 27.1 million veterans are women. Of those, 14 percent are black.

Women now compose 11 percent of the armed forces, according to the U.S. Department of Defense. Of the 223,154 women, 69,279 are black, which translates into 31 percent.

Blacks make up 44.3 percent of the women in the Army, 28.1 percent in the Marines, 24.2 percent in the Navy and 21.7 in the Air Force.



Tribune artwork by CAITLIN HOPE WRIGHT

FREDERICK DOUGLASS

FREDERICK DOUGLASS. By William S. McFeely. Norton. 465 Pages. $24.95.

Few Americans even know his name, but this escaped slave, one of the true geniuses and great orators of the 19th century, had a greater impact on his era than many other more well-known American literateurs. Like Walt Whitman, Douglass' epic, told over three autobiographies (*Narrative of the Life of Frederick Douglass*, 1845; *My Bondage and My Freedom*, 1855; and *Life and Times of Frederick Douglass*, 1881, 1892), echos his "song" of himself. Like Herman Melville's *Moby Dick*, Douglass' story depicts one man's struggle in a sea of evil. Like Ralph Waldo Emerson (unknown to Douglass, this American scholar blackballed Frederick from membership in Boston's Town and Country Club in 1849) in his *Essays*, Douglass reveals his growing self-confidence and self-reliance. Perhaps most of all, like Henry David Thoreau, Douglass' narratives focus on his own Walden, coming to grips with an emancipation that freed him not only from slavery but also from the personal demons that might have kept him merely a freed slave instead of a free man. Professor McFeely notes all this with comparative research, narrative skill and sympathetic yet scholarly detail.

McFeely does not portray a black plaster saint. Arrogant, easily offended, intuitive but clearly untrained in the critical thinking that might have helped him avoid later political pitfalls, Douglass emerges a single-sighted individual whose high moral purpose and well-developed character far surpass his obvious faults and persisting peccadilloes.

Raised in his first years by his grandmother and other trusted women relatives, Douglass never appreciated true familial relationships he had grown up without. He learned to live around them. Betsy Bailey took her 6-year-old slave grandson (Frederick's legal name remained Bailey until he changed it shortly after his escape from slavery) from her backwoods Tuckahoe, Md., plantation hovel to Edward Lloyd's Wye House. Without so much as a good-bye, she simply left him with his older brothers and sisters, relatives almost unknown to young Frederick. "Grandmammy gone!" No wonder he never truly trusted most other human beings.

Frederick did live up to a public persona committed to high moral purposes, however, and to the political and social justice causes that so consumed most of his waking hours. All the more amazing that he did fall in love, marry, raise a family and come to love them in his own distant way.

Born into slavery on the Eastern Shore of the great Chesapeake Bay, Frederick never learned (we still do not absolutely know) his father's identity ("My father was a white man ..."). The slaveholder Thomas Auld, however, provided his early years with the security and serenity that later enabled Frederick to condemn Auld in print and thereby break with this original father-figure. On the old man's death bed many years after Frederick's escape from slavery, Douglass reconciled with Auld and with a part of that past Douglass had necessarily had to portray unfavorably and reject.

Thomas Auld and his wife, Lucretia, took the slave child to their home in Baltimore as a companion for their son Tommy and provided Douglass a rescue from the abuse of the cruel Aunt Katy. This tyrannical black Wye House cook denied him food and denigrated his clearly superior intellect.

McFeely constantly links Douglass' progress with historical details and persons familiar to the average reader, simultaneously providing a background on African-American arcana and socio-economic facts that set the struggles of the 19th century black man, free and slave, on a sadly familiar 20th century stage. One would miss much of the power of McFeely's narrative if he failed to sense that the basic bigotry, the same color prejudice, the unintelligible human hatred of the black man endured in the Western world and in our own county well before the days of the Civil War.

But the greatness of Frederick Douglass also infuses the pages of this biography. Douglass' diligent use of *Webster's Spelling Book*; his nervy purchase of the *The Columbian Orator* and his studious and methodical declamation of those liberating speeches; his constant discussion and extroverted mingling with all those he met — these signs alone marked the young man for something more than anonymity. His tireless work and boundless energy; his personal strength and handsome appearance; his skillful planning and prodigious attention to detail— these character traits and natural endowments Douglass fashioned into that powerful personage that could move an audience to tears and laughter and the determination to change the world.

Make no mistake, Douglass saw his whole life as helping to fashion a colorblind society that would permit blacks and whites to live and work together in peace and justice. He sacrificed the intimate joys of a successful private life for the public duties of the permanent lecture circuit. His work with William Lloyd Garrison and the American Anti-Slavery Society altered the fabric of his freedom. Frederick, as a result, developed along lines that never fit him for the realities of political life or the daily economic complexities faced by former slaves without his talents, determination or opportunity.

> *Douglass saw his whole life as helping to fashion a colorblind society that would permit blacks and whites to live and work together in peace and justice.*

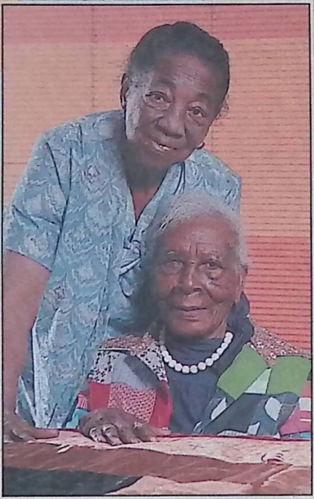
Douglass never dreamed his friendship with John Brown and his foreknowledge of the raid on Harper's Ferry would mean a self-imposed exile in England for the larger part of the Civil War. Nor did he ever imagine that his location in Rochester, N.Y. — the *North Star* location that assisted so many fugitive slaves into Canada and freedom — would provide him the providential escape he needed to live to fight another day. After his beloved Anna's death, he could not have known that his second marriage to Helen Pitts, a white co-worker and friend, would model the kind of racial harmony he had always preached.

Nor did his almost uncritical admiration of Lincoln and his enthusiastic allegiance to Lincoln's Republican Party help him see the truth about the political system that ended the progress of Reconstruction for black people in the South. How could Douglass give lifelong support to the Republican Party that effectively removed federal protection for former slaves and their families until the passage of the 1964 Civil Rights Act? How could Douglass agree to become the president of the Freedman's Saving and Trust Company, the institution that failed because of pre-Douglass, unscrupulously bad loans? How could he take issue with other prominent post-war black spokesmen and women whose knowledge and opinions more clearly articulated the real problems of Southern blacks?

Answers to these questions and many others uncover the complexity Frederick Douglass embodies. William McFeely provides an affectionate warmth and scholarly dignity that maintains Douglass' greatness without patronizing his humanity. Anyone reading this tome will discover much about Douglass, 19th century America and the African-American experience touching current issues and affecting present-day perspectives. This American hero merits the admiration, attention and hearing McFeely's text so richly provides.

— **JOHN KAACK**

John S. Kaack, S.J., teaches theology at Jesuit High School.



Tribune photograph by JOCK FISTICK

Dora McGriff, seated, says she has made at least 50 quilts. The 104-year-old woman never thought they would be called art. She holds one made by Ruby Jackson, standing.

Pieces of history

By SUZIE SIEGEL
Tribune Staff Writer

LAKELAND — As her hand rises and falls over the cloth, she does not think of art. She does not think of Africa. She never dreams that quilts like hers will hang in museums and someday become the subject of dissertations.

BLACK HISTORY MONTH

Decades pass. Dora McGriff, who turns 105 next month, gazes at the brochure for "Ten Afro-American Quilters," a traveling exhibit at the Polk Museum of Art. Her fingers trace the cotton-leaf quilt on the cover as if she were touching the face of an old friend.

"I did a quilt like that once," says McGriff, wearing a quilted jacket made by a friend.

In the early 1970s, quilts went from bed covers to folk art. But ones made by black women received little notice until recent years, when scholars began to study their African symbolism and techniques.

The African influence was passed from generation to generation, says Maude Southwell Wahlman, who assembled the museum exhibit. She says many modern quilters do not realize their style holds keys to their heritage.

Two miles from the museum, McGriff says she never saw anything of Africa in her quilts. She created her own patterns, favoring one that resembled a bunch of bow ties.

"My mother was born in the third year of freedom" for the slaves of South Carolina. (McGriff cannot recall the date, but the Emancipation Proclamation took effect in 1863. During the Civil War, slaves were freed as Union troops moved through the South.)

McGriff says her mother taught her daughters to quilt before they started school. McGriff says she made "nice little stitches." When she didn't, her mother made her pull them out and try again.

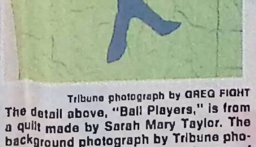
In contrast, Wahlman says many black quilters use large stitches because appearance from a distance mattered more in Africa than close-up details. But Africa was not the only influence. She says Indians and people of European descent also affected black quilters.

Clues can be found in McGriff's ancestry: One grandfather was half Indian, and her mother went to work for white families at a young age and may have learned to quilt from them.

In slave days, the plantation mistress and the slave seamstress often worked together, learning from each other, says Gladys-Marie Fry in her new book, "Stitched from the Soul: Slave Quilts from the Ante-Bellum South."

In the family of former Georgia state Sen. Julian Bond, for example, a slave and a mistress worked on quilts together as good friends.

See SLAVE, Page 3



Tribune photograph by GREG FIGHT

The detail above, "Ball Players," is from a quilt made by Sarah Mary Taylor. The background photograph by Tribune photographer Jim Reed shows a closeup of a star-pattern quilt made by Johnnie Mae Morris' aunt.

Slave men, women and children turned to quilting

Tribune photograph by JIM REED

Johnnie Mae Morris holds a quilt made by her aunt. Quilts are often handed down to family members as heirlooms.

■ **From Page 1**

Fry, a professor of folklore at the University of Maryland, describes quilting parties that sound much like the ones McGriff remembers. She grew up in Georgia, where quilting parties drew blacks and whites.

A wooden frame was stretched in the living room.

"If you had one," McGriff says, chuckling. Some houses had only one large room. The quilters placed tin oil lamps on the cloth so they could see what they were doing.

"Someone would make a big churn of cream and someone would bake a cake. We'd get to singing hymns. 'Amazing Grace, how sweet the sound . . .' " she sings softly. "We'd get to shouting, we'd be so happy."

The conversation always centered on children.

Older children helped quilt, while younger ones played. Some men quilted; others simply threaded needles. The women took the needles as fast as the men threaded them, she says.

The participation of men made sense. In Africa, men often did the sewing, the book says. Although it was considered a female chore in America, many male slaves remained handy with a needle.

Families saved scraps

Scraps of cloth were sewn into blocks, which were connected by strips of store-bought calico to form the top of the quilt, McGriff says. The top was sewn to a layer of stuffing and then a lining.

She says she was once a skilled seamstress, able to copy any dress she saw. She pieced the leftover material into quilts. When she picked cotton, she used the discards from processing to stuff the quilts. Later, when she cooked and cleaned for white families, they saved bags of scrap material for her.

TEN AFRO-AMERICAN QUILTERS

■ **WHAT:** Sixteen quilts, with portraits and biographies of the quilters, who come from Georgia, Alabama and Mississippi. Their influences can be seen in photographs of African textiles.

■ **WHERE:** The Polk Museum of Art, 800 E. Palmetto St., Lakeland.

■ **WHEN:** The exhibit runs through March 10. Hours are 10 a.m. to 4 p.m. Tuesdays-Saturdays, and noon to 4 p.m. Sundays.

■ **HOW MUCH:** Admission is free. For more information, call (813) 688-7743.

"Sometimes they'd want me to make them a quilt."

On cold nights, she slept under two heavy quilts.

"You'd get too hot. They were so thick, you couldn't turn over sometimes."

She says she has made at least 50 quilts. She gave some to family, friends and the needy. Others were sold, stolen or worn out.

All are gone, as are her two husbands and her three daughters. She says she taught the girls to quilt. But the skill was not passed to the three generations that followed. They did not need quilts the way their elders had.

"They could go buy blankets."

McGriff moved to Lakeland in 1930 and now lives with a granddaughter.

"I never could learn her how to sew. If her dress needs hemming, she says, 'Mama, could you fix this?' "

Still sewing for others

Ella Mae Staten, 88, of Tampa still quilts lap robes for people in nursing homes. She learned to sew at a boarding school that later became Bethune-Cookman College in Daytona Beach.

Years ago, when she made clothes for friends and family, the scraps went into quilts. She favored the color blue, and she found cotton easier to sew.

"Sometimes you don't have anything to do. So, you quilt."

Johnnie Mae Morris, 76, of Tampa says she learned quilting from her mother, who probably learned from her mother.

As a child in Starke, she marveled at the beauty of her mother's sewing. Whenever her mother left, Morris would snatch up her needle to work on clothes for her doll or her brother.

Her mother would tease her: "I can't even drop a scrap without you picking it up."

The children worked in the fields after coming home from school. When night fell, the girls quilted. Morris slept soundly then, worn out from the fullness of her days.

She disdains quilts made by machine.

"We'd quilt with our fingers," she says.

She says she often made quilts in strips. Sewing scraps into strips, called strings, is the oldest technique known in African-American quilts, Wahlman says.

Morris sleeps under electric blankets these days. None of her quilts has survived; she has only a star quilt made by her late aunt.

"I've been trying to get back into it," she says. "I have plenty of scraps."

Ancient quilting found

The quilting technique was first seen in ancient Egyptian robes, says Wahlman, who is chairwoman of the art department at the University of Central Florida in Orlando.

The research for the exhibit was done for her dissertation at Yale University. The exhibit has toured galleries and museums around the United States, as well as U.S. embassies in Africa.

She summarizes the African influence in quilts: strips, bright colors, large designs, asymmetry, multiple patterns, improvisation and symbolic forms.

She calls them "the visual equivalent of jazz."

The improvisation is striking. In the exhibit, a quilt will follow a pattern, block after block. Suddenly, different colors take over, as in Joanna Pettway's nine-patch quilt.

Appliqued figures of ball players run across a quilt by Sarah Mary Taylor. Cloth shapes have been sewn onto a larger piece of fabric, a technique common in West Africa, Wahlman says.

In her book, Fry warns against generalizations. Although many quilts by black women have strong African influences, others follow European traditions completely, the book says.

"Stitched From the Soul" says quilts often told of family history and beliefs. Some sent messages. For example, ones containing the color black were hung on clotheslines to indicate a place of refuge on the Underground Railroad.

The book details African symbols in quilts, such as the Congo cross and the red and white from the Shango cult of Nigeria. Snakes symbolized a West African god of fertility, and intricate flowers represented a goddess of love.

"It was considered bad luck to make a perfect quilt or to use straight, unbroken lines," the book says. Evil spirits were supposed to follow straight lines while an imperfect quilt would distract the devil.

Slaves were rarely allowed to read, write or speak of their past. But they could tell about Africa in their quilts, the book says.

"It is a record to be read as it was written, not in words, but in feelings."

BENJAMIN BANNEKER DAY REMARKS

Delivered by Rohulamin Quander,
Co-Chairman,
Benjamin Banneker Memorial
Banneker Senior High School,
Washington, D.C.
February 7, 1991

ON THE EVENING OF FEBRUARY 7, 1791, BENJAMIN BANNEKER AND OTHERS CHECKED IN AT WISE'S FOUNTAIN TAVERN IN ALEXANDRIA, VIRGINIA - A MOST INAUSPICIOUS BEGINNING TO WHAT WAS TO BECOME A WORLD CLASS EVENT. THEIR CHARGE - TO PERFORM A SURVEY OF THE PHYSICAL SPACE PERSONALLY SELECTED BY PRESIDENT GEORGE WASHINGTON, TO BECOME THE CAPITAL CITY OF A NEW NATION. THE PLACE SELECTED HAD MANY ASPECTS OF NATURAL BEAUTY, AND EVEN MANY SWAMPS WHERE MOSQUITOES AND OTHER INSECTS WERE LATER DISCOVERED TO BREED.

THE LOCATION, SPREAD ACROSS TERRITORY GEOGRAPHICALLY A PART OF MARYLAND AND VIRGINIA, WAS 10 MILES SQUARE, AND LIKE ROME, SPREAD OVER SEVERAL HILLS. YET IT REMAINED FOR ANDREW ELLICOTT, IV, CHIEF SURVEYOR, BENJAMIN BANNEKER, WHOSE TITLE WAS "PRINCIPAL ASSISTANT", AND THE FIRST AFRICAN AMERICAN MAN OF SCIENCE, AND THE OTHER FOUR TO FIVE MEN, TO TAKE THIS NATURALLY BEAUTIFUL LAND, AND BEGIN TO TRANSFORM IT INTO A WORLD CLASS CAPITAL CITY.

WE GATHER THIS AFTERNOON TO PAUSE AND REFLECT - TO PAY TRIBUTE TO ONE OF THOSE MEN, BENJAMIN BANNEKER, WHOSE ASTRONOMICAL CALCULATIONS WERE CRITICALLY ESSENTIAL TO THE LAYOUT, PROJECTED USE AND ENJOYMENT OF THE LAND, WITHOUT WHICH THE FULL REALIZATION OF THIS GREAT NATIONAL CAPITAL CITY WOULD HAVE BEEN SIGNIFICANTLY DELAYED.

BENJAMIN BANNEKER, A SELF-TAUGHT MAN, CLOCK MAKER, AMATEUR SCIENTIST AND MATHEMATICIAN, REPUTEDLY BORN OF ROYAL AFRICAN ANCESTRY, WHOSE FOREBEARS WERE TRANSPORTED TO THE NEW WORLD IN SHACKLES, TO BE THE PERSONAL PROPERTIES OF ANOTHER. BENJAMIN BANNEKER, A GREAT AMERICAN, WHO TAUGHT US ALL - AND TAUGHT US WELL - THAT ALL MEN ARE CREATED EQUAL, AND ENDOWED WITH CERTAIN UNALIENABLE RIGHT, AMONG WHICH ARE LIFE, LIBERTY, AND THE RIGHT TO A PURSUIT OF HAPPINESS. HE TAUGHT US - NOT BY THE VOLUME OF HIS VOICE YELLING, LET MY PEOPLE GO!, NOT BY ACTS OF CIVIL DISOBEDIENCE, AS WOULD LATER BECOME THE MOST EFFECTIVE METHOD TO BRING ABOUT SOCIAL CHANGE! BUT BY QUIET RESOLVE, INTELLECTUAL ACHIEVEMENT, AND BEING THERE IN 1791, TO WRITE A LETTER TO SECRETARY OF STATE THOMAS JEFFERSON, DECRYING HUMAN BONDAGE AND THE RELEGATION OF THE AFRICAN TO CONTINUAL ABUSE, PERHAPS EVEN MEETING PRESIDENT

WASHINGTON DURING THE LATTER'S VISIT TO THE SURVEY SIGHT.

HIS ASTRONOMICAL CALCULATIONS, BUILDING A WOODEN STRIKING CLOCK THAT WORKED UNTIL THE DAY HE DIED IN 1806, AND PUBLISHING HIS WORLD FAMOUS ALMANACS WERE ACTIVITIES WHICH DEMONSTRATED TO ANYONE WHO MIGHT HAVE BELIEVED OTHERWISE, THAT THE AFRICAN AMERICAN WAS AS INTELLECTUA CAPABLE AS ANYONE; THAT ALL THE AFRICAN AMERICAN REALLY NEEDED AND WANTED, WAS AN OPPORTUNITY - AN OPPORTUNITY TO LEARN, TO SHARE IN THE PROMISE OF THE AMERICAN DREAM, AND TO LEAVE A LEGACY FOR THOSE WHO FOLLOWED.

IT IS MOST FITTING THAT WE GATHER IN THIS GREAT STRUCTURE TODAY, NAMED IN HIS HONOR, AND PAY RESPECT TO HIS MEMORY AND MULTI-FACETED CONTRIBUTIONS. IT IS MORE THAN HIGH TIME THAT WE PAUSE AND DECLARE THAT WE ARE GOING TO BUILD A PERMANENT PHYSICAL MEMORIAL TO BENJAMIN BANNEKER, WHICH WILL BE ONLY THE SECOND SUCH SPECIFICALLY DESIGNATED PUBLIC DISPLAY STATUARY MEMORIAL TO AN AFRICAN AMERICAN INSIDE THE BOUNDARIES OF WASHINGTON, DISTRICT OF COLUMBIA, THE OTHER BEING TO MARY MC LEOD BETHUNE AT LINCOLN PARK.

AS WE BEGIN THE BICENTENNIAL CELEBRATION OF THE DISTRICT OF

COLUMBIA, 1991 THROUGH 2002, WE ASK THAT YOU JOIN US IN THIS EFFORT, AN EFFORT WHICH WILL TAKE TIME TO CONVINCE THE LOCAL AND NATIONAL AUTHORITIES OF THE NEED FOR SUCH A MEMORIAL, AND WILL CERTAINLY TAKE MONEY TO ERECT. AS THE COMMUNITY RISES UP AND VOLUNTARILY WORKS TO GIVE BANNEKER HIS DUE, THIS IS YOUR OPPORTUNITY TO SIGN ON WITH US. WE HAVE SIGN UP SHEETS AVAILABLE IN THE FRONT OF THE ROOM, AND REQUEST THAT YOU COMPLETE THEM. WE NEED YOU TO FAN OUT TO YOUR COMMUNITY ORGANIZATIONS, AND LET THEM KNOW THAT THE BENJAMIN BANNEKER MEMORIAL COMMITTEE IS HERE, IS WORKING, WHAT OUR OBJECTIVES ARE, AND THAT THE COMMUNITY OF RESIDENTS OF THE DISTRICT OF COLUMBIA, MOST OF WHOM ARE AFRICAN AMERICAN, WILL NOT BE DENIED IN THIS EFFORT.

FOR THOSE OF YOU INCLINED TO SUPPORT OUR PROJECT WITH YOUR TAX DEDUCTIBLE CONTRIBUTIONS, WE STRONGLY URGE YOU TO DO SO. OUR TWILIGHT BLACK HISTORY TOUR AND SOUL FOOD DINNER, OUR FIRST FUNDRAISING EVENT, IS SCHEDULED FOR SUNDAY MARCH 3RD, AND WE WOULD LOVE FOR EACH OF YOU TO JOIN US.

THANK YOU FOR YOUR INTEREST AS DEMONSTRATED BY YOUR COMING OUT TO SUPPORT US TODAY.

Rohulamin Quander, Co-Chair
Benjamin Banneker Memorial Committee
1703 Lawrence Street, N.E.
Washington, D.C. 20018
(202) 635-7732

"Why not just sanctions? Why not just cut him (Saddam Hussein) off? We could have really put a hurt on him with sanctions. I have yet to listen to anything (in the decision to use force) that makes sense." So on Saturday, Rangel was out there, as he said, "to help create an atmosphere—that you can be against the war and still be patriotic."

As a member of Congress, Rangel also stands with the minority in another way. He has a son—22 years old now—who is a Marine. So his son now faces what Rangel faced 40 years ago.

The bill Rangel has fashioned to provide G.I. benefits has several major components. He asks $1 billion to aid families of soldiers. The money would be to assist in emergency rent payments, mortgage payments, tuition and other contingencies. His bill also seeks to provide a flat $10,000 bonus for all who serve. The idea being to give those soldiers some options when they come home. The proposed legislation also asks funds to expand veterans' benefits in housing, health care, job training and to guarantee reemployment rights.

As the war in the Pesian Gulf progresses, it especially angers Rangel that no peace talks are taking place. "I don't expect Colin Powell to talk about peace or Dick Cheney. But where is Baker?" he asks, referring to the secretary of state. "Someone ought to be saying, (to Saddam) 'Do you give up?' But we don't have anyone talking while we're doing the bombing. It's insane."

ENHANCED OIL RECOVERY

HON. WAYNE OWENS

OF UTAH

IN THE HOUSE OF REPRESENTATIVES

Wednesday, February 6, 1991

Mr. OWENS of Utah. Mr. Speaker, America has had an empty energy policy for a decade. The Persian Gulf crisis has again reminded us of our addiction to foreign oil, and that our national security is dependent on our energy security. Sadly, in the rush to find new energy resources, some want to invade the Arctic National Wildlife Refuge and other environmental jewels with oil and gas development. Many forget that 70 percent of all the oil we have ever discovered remains untapped in existing wells.

Enhanced oil recovery, or EOR, involves innovative techniques which increase oil and gas recovery from existing petroleum reserves. Known EOR technologies can produce another 80 billion barrels of domestic oil—almost 50 percent of all the oil ever produced within the United States. Petroleum engineers predict more than a billion barrels of oil will be recovered in Utah with technological advances and economic incentives.

It is time we stopped giving tax breaks to huge oil companies who want to drill ANWR. We can do better. Let us redirect our efforts to encourage domestic oil production in areas of existing development. Enhanced oil recovery, with the present infrastructure and delivery systems, is a cost effective and environmentally safe alternative to increase energy security.

If we do not act quickly, however, access to two-thirds of the remaining oil in place may soon be lost due to well abandonment. A delay in pursuing enhanced oil recovery will be a decision to forever lose 325 billion barrels of proven oil reserves and with it any hope of energy security.

To those who want to drill in wild places like the Arctic National Wildlife Refuge, I say, "ANWR—no—EOR—yes."

BENJAMIN BANNEKER

HON. ELEANOR HOLMES NORTON

OF THE DISTRICT OF COLUMBIA

IN THE HOUSE OF REPRESENTATIVES

Wednesday, February 6, 1991

Ms. NORTON. Mr. Speaker, on the occasion of the first public event, initiating the celebration and observance of the Bicentennial of the District of Columbia, 1991–2002, I rise to pay tribute, including support for the effort to erect a permanent physical memorial to a truly great man who was a major architect of the Capital City, Benjamin Banneker, the first African-American man of science, a self-taught surveyor, astronomer, mathematician, and author, who, born a free man, rose from humble beginnings, working the family farm in Howard County, MD, to a place of international prominence and respect. Even today, the beacon representing his lasting, multifaceted contributions to the early history of this city and our country continues to beam brightly.

Benjamin Banneker's scientific talents were evident early in his life. In 1753, at the age of 22 years, he single-handedly built a striking clock, made entirely of wood, except for a few metal parts, one of the first such clocks made in America. The clock worked perfectly, keeping time accurately for more than 50 years, a marvel of invention, which drew the attention and admiration of his family, neighbors, and American Colonials everywhere.

In the 1780's, having been befriended by his Ellicott neighbors, who were fascinated with his intellect and abilities, with a loan from them of a few astronomy books and some secondhand equipment, Benjamin Banneker nourished and developed a keen interest in astronomy, and calculated a set of the ephemerides, charting the positions of the celestial bodies for each day of the year. He developed this ability with great exactitude and was widely praised.

In February 1791, upon the recommendation of Andrew Ellicott IV, chief surveyor, for the new Federal city, then Secretary of State Thomas Jefferson, approved the appointment of Benjamin Banneker to serve as principle assistant to Ellicott in the initial survey of Washington, DC.

In February 1791, Benjamin Banneker began the mammoth task of maintaining the astronomical clock, and recording the precise time of each survey of the heavens, a delicate and exacting task, given the susceptability of the clock to air-temperature changes and vibration.

The astronomical observations and calculations were critically important to the success of the fieldwork, requiring the ability to understand and utilize the finest technical equipment of the day, and to maintain extensive notes of the observations. Andrew Ellicott realized that Banneker was not only capable of making and recording his observations, but that he was also so exact, that he could be left alone in the field tent, and relied upon to complete his tasks without continuous and direct supervision.

This reaction helped to refute the opinion, widely held among many that Americans of African ancestry were incapable of performing such purely scientific or intellectual tasks. But there is more.

Between 1791 and 1797, Benjamin Banneker published his world renowned and widely read "Almanacs," which drew the attention of famous persons of the day, including Thomas Jefferson and the leaders of the abolitionist movement, and which were read aloud on the floor of the House of Commons in a attempt to advance the abolitionist cause in England.

Benjamin Banneker's contributions ranged beyond the scientific. In August 1791, Banneker wrote a now famous letter to Thomas Jefferson, decrying the institution of slavery, and pointing to himself as but one example of refutation of the widely held view regarding the technical limitations of blacks. He stated:

> I suppose it is a truth to well attested to you, to need a proof here, that we are a race of Beings who have long laboured under the abuse and censure of the world, that we have long been looked upon with an eye of contempt, and that we have been considered rather brutish than human, and Scarely capable of mental endowments. . . . I apprehend you will readily embrace every opportunity to eradicate that train of absurd and false ideas and opinions which so generally prevail with respect to us, and that your Sentiments are concurrent with mine.

When Benjamin Banneker died in October 1806, he was buried simply in an unmarked grave in Oella, MD, an unauspicious ending for a man whose life and contributions are a continuing inspiration for millions of men and women of color and others, both in America and worldwide. Yet Benjamin Banneker has not been forgotten. His quiet, but direct protestations against the institution of slavery, and his illustrious accomplishments as a mathematician, scientist, and astronomer, have left a marvelous trail of achievement that still shines.

I am proud to be graduate of a junior high school, now a high school for gifted and talended children, named for Benjamin Banneker in this city. I salute the memory of Benjamin Banneker, and join in the effort to erect a lasting physical memorial to the man for the many contributions that he made to American society and culture.

INTRODUCTION OF LEGISLATION TO ASSIST COMMISSIONED OFFICERS

HON. FRANK HORTON

OF NEW YORK

IN THE HOUSE OF REPRESENTATIVES

Wednesday, February 6, 1991

Mr. HORTON. Mr. Speaker, today, I am introducing legislation designed to update our Internal Revenue Code, making it more equitable for our Nation's commissioned officers. My bill would amend the Internal Revenue Code of 1986 to increase the exclusion from gross income for combat pay received by a commissioned officer to $2,000.

The compensation that America's commissioned officers receive for action in combat zones has traditionally been excluded from their gross income for tax purposes. For the risks these military officials take in such situa-

OFFICE OF THE MAYOR
WASHINGTON, D. C.

Proclamation

BENJAMIN BANNEKER DAY

FEBRUARY 7, 1991

BY THE MAYOR OF THE DISTRICT OF COLUMBIA

WHEREAS, February 7, 1991 marks the 200th anniversary of the arrival of Benjamin Banneker to the physical space now known as Washington, District of Columbia; and

WHEREAS, Washington D.C. was created by an Act of the Congress of the United States, July 16, 1790, to serve as the capital city of the young nation; and

WHEREAS, Benjamin Banneker, a self-taught man and the first African-American "Man of Science," was selected by Andrew Ellicott, IV, Chief Surveyor of the Capital City, to assist in the lay out of the federal, residential city and to compute the astronomy calculations which were critically important to the success of the land survey; and

WHEREAS, the Bicentennial of the District of Columbia is being celebrated by residents of the District of Columbia; and

WHEREAS, residents of the District of Columbia are actively pursuing the creation of a permanent memorial to commemorate the contributions of Benjamin Banneker to the District of Columbia and the nation:

NOW, THEREFORE, I, THE MAYOR OF THE DISTRICT OF COLUMBIA, do hereby proclaim February 7, 1991 as "BENJAMIN BANNEKER DAY" in Washington, D.C. and call upon all the residents of this city to join me in observance of this day by participating in the Bicentennial celebration of our great city.

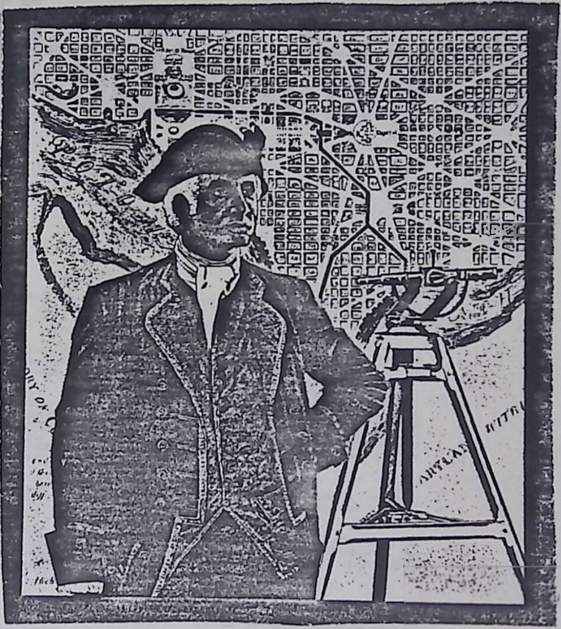
SHARON PRATT DIXON
MAYOR

HEAR YE! HEAR YE! HEAR YE!

WHY DON'T YOU COME AND JOIN US?

THE BENJAMIN BANNEKER MEMORIAL COMMITTEE ANNOUNCES A "SALUTE TO BENJAMIN BANNEKER, FIRST AFRICAN AMERICAN MAN OF SCIENCE", AND GUIDED TOUR OF BLACK HISTORICAL SITES IN THE DISTRICT OF COLUMBIA, INCLUDING A SOUL FOOD DINNER AT ED MURPH'S SUPPER CLUB.

DATE:	Sunday, March 3, 1991
TIME:	Busses depart promptly at 5:00 p.m., and return at 9:00 p.m.
BUS DEPARTURE:	Carter Barron parking lot, 16th and Kennedy, N.W.
PRICE:	$35.00 per person



**BENJAMIN BANNEKER,
SCIENTIST AND MATHEMATICIAN**

Make checks payable to:

"The Benjamin Banneker Memorial Committee, Inc."*

* This is a 501(c)(3) purpose organization

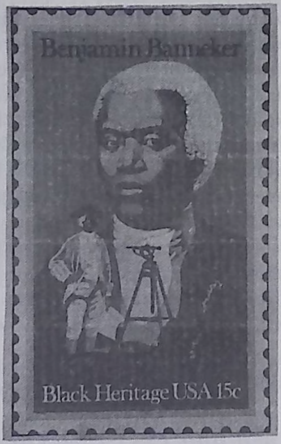
Information: Contact Rohulamin and Carmen Quander, Co-Chairs,
Benjamin Banneker Memorial Committee, Inc.
1703 Lawrence Street, N.E.
Washington, D.C. 20018
(202) 635-7732

HISTORICAL NOTE: The objective of this Committee is to erect a permanent stature to Benjamin Banneker, who, among his many achievements, calculated much of the physical layout of the Federal City, known as the District of Columbia.

BENJAMIN BANNEKER DAY

IN THE DISTRICT OF COLUMBIA

FEBRUARY 7, 1991


Benjamin Banneker
Black Heritage USA 15c

copyright U.S. Postal Service 1979

BENJAMIN BANNEKER SENIOR HIGH SCHOOL
800 EUCLID STREET, N.W.
WASHINGTON, D.C.

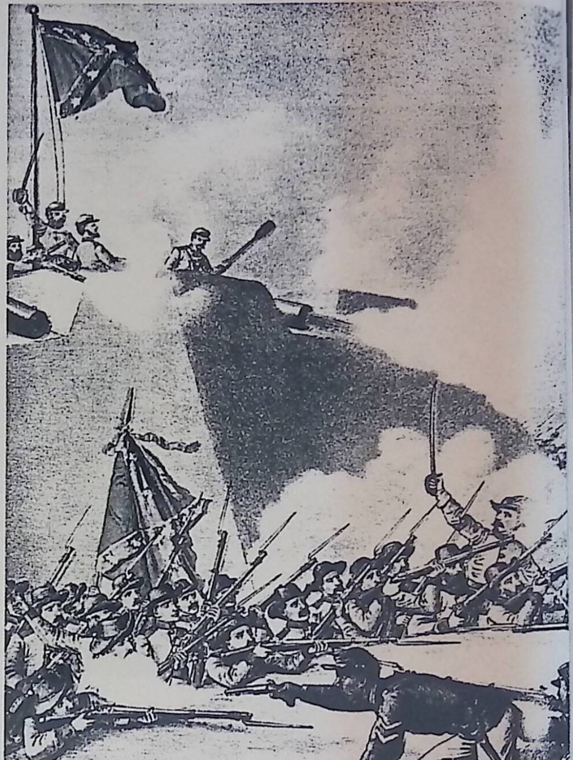
THURSDAY, FEBRUARY 7, 1991
TIME: 2:30 p.m.

SMITHSONIAN - OCT./NOV. - 1990

By Jack Fincher

The hard fight was getting into the fight at all

After 130 years, Americans are finally learning about the late, anguishing role black soldiers played in the Civil War

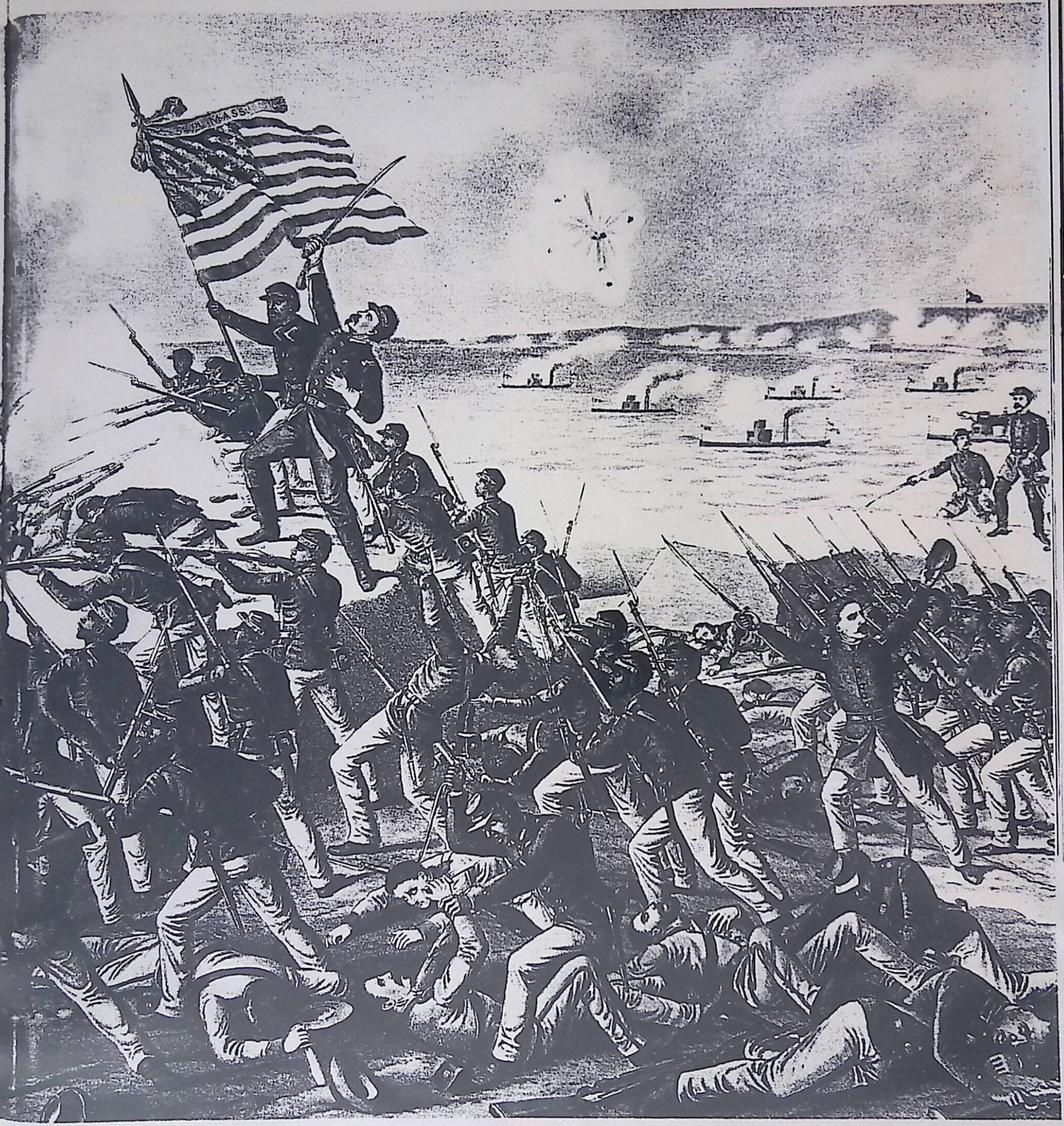

A 19th-century lithograph romanticizes assault on Fort Wagner by troops of 54th Massachusetts Regiment.

It was a charge to remember, that doomed three-quarter-mile rush down a naked beach and up the bristling earthworks of Fort Wagner. When it was over nearly half the 54th Massachusetts, a black regiment of 600 volunteers, had been killed, wounded or captured. Col. Robert Gould Shaw, 25, the pride of his Yankee abolitionist family, fell at the head of his men and was buried in a common sandy grave "with his niggers," as Confederates who buried him would put it.

For some five million Americans who have lately seen the film *Glory*, as well as the recent monumental public television history of the Civil War, the 54th's brave action has stirred interest in what was, for decades, too often ignored—the role of black men in the war that ended slavery. Some 130 years ago, too, Americans were stirred by that demonstration of black courage. "If this Massachusetts Fifty-Fourth had faltered when its trial came," the New York *Tribune* would write, 200,000 black troops "for whom it was a pioneer would never have been put into the field."

But crucial as that moment in mid-July 1863 was, the men of the 54th were not the only pioneers. Black courage in battle had been proved in the American Revolution and in the War of 1812, though white Americans kept refusing to credit it. During the Civil War, the hardest problem for black men was not in being brave; it was in getting a chance to fight at all. At every step, they were confronted with racial scorn and fear, created by the long existence of slavery itself.

Few events offer a better way into the agonies and



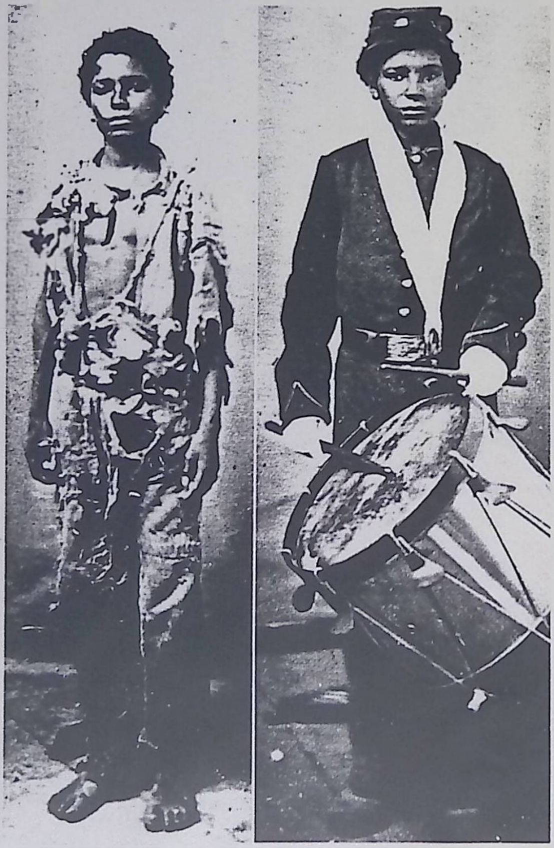
Some 600 men attacked July 18, 1863; more than half were killed or wounded, including Col. Robert Shaw.

But their effort stirred national admiration and helped to give other black units a chance to fight.

ambiguities involved than a scene that *Glory* didn't show. Only a few days before the black troops of the 54th stormed Rebel ramparts outside Charleston, South Carolina, other blacks—one related to a member of the 54th—had been killed in the streets of New York City by white rioters.

Most of this was the work of immigrants protesting President Lincoln's latest call for a new federal draft. Union armies had just won their two greatest victories of the war. On July 3, 1863, Lee was defeated at Gettysburg, ending Northern fears that England and France might recognize the South as an independent nation. The next day Vicksburg fell, after 47 days of siege, all but cutting the South in two and threatening to make the Mississippi a Union canal. As usual, casualties had been appalling, and volunteers had long since proved insufficient. But the draft had certain loopholes. Anyone could be exempted from service till the next draft call by paying the government $300, or exempted till war's end by hiring a substitute to fight in his place.

Economics and racism thus combined to make scapegoats of free blacks. Predictably, it had been rumored they were just waiting to step into the jobs left behind when white New York conscripts marched away. The nation was already two years into a war that would claim as many lives as all other U.S. wars including Vietnam. Yet as everyone knew, only a handful of blacks had done any fighting.

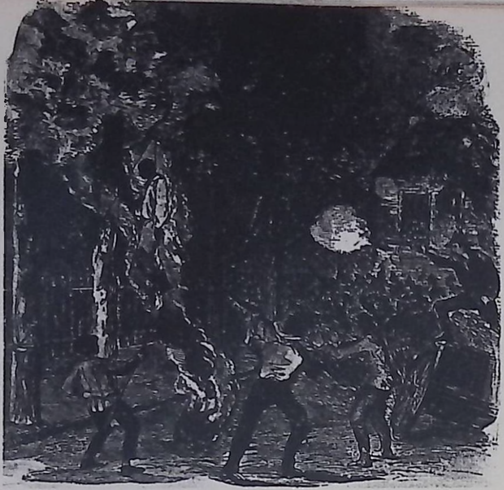


Before-and-after pictures like these—of a drummer boy in a new black regiment—encouraged enlistment.

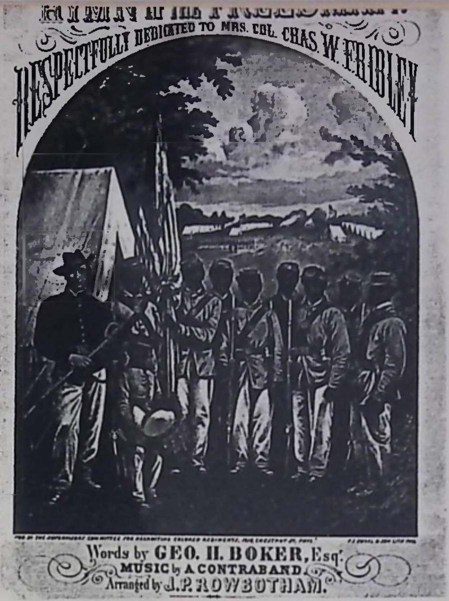
"This is a white man's war!"

How this came to be so is a tortuous chronicle of politics and racism. When the war started, most men in the North, including military officers, thought that blacks couldn't fight. Early in the war blacks who tried to form a defensive home guard in Cincinnati were threatened by a mob and dispersed by police. Whites shouted at them, "We want you damned niggers to keep out of this, this is a white man's war!" But in political terms, the successful effort to keep blacks from fighting for the Union and their freedom was to a large extent the work of Abraham Lincoln, the man now rightly known to history as the Great Emancipator.

Well into the fighting, Lincoln hoped to save the country from the appalling destruction of a long war, somehow bringing the Southern states back, through a negotiated cease-fire and some informal plan for the gradual and recompensed emancipation of slaves. Yankee abolitionists were still seen as zealots and troublemakers. Political support for the war was shaky in the North, and most of it came from people who wanted to save the Union, not get killed to free the slaves. Preserving the Union was Lincoln's rallying cry. Well into 1862, he made his priorities clear: "If I could save the Union without freeing any slave, I



Just three days before Fort Wagner assault, blacks were butchered by New York mob protesting the draft.


RESPECTFULLY DEDICATED TO MRS. COL. CHAS. W. FRIBLEY
Words by GEO. H. BOKER, Esq.
MUSIC by A CONTRABAND.
Arranged by J. P. ROWBOTHAM.

Popular song featured black troops with a white colonel who, like Shaw, died in battle with his men.

would do it; and if I could save it by freeing all the slaves I would do it; and if I could save it by freeing some and leaving others alone, I would also do that." Meanwhile it was all-important to keep the slave-owning Border States, Kentucky, Missouri, Delaware and Maryland, from joining the South. (In Maryland's case, he would demonstrate his deadly seriousness on this subject by sending federal troops to shut down a session of the State Legislature meeting in Frederick when representatives seemed about to vote for secession.)

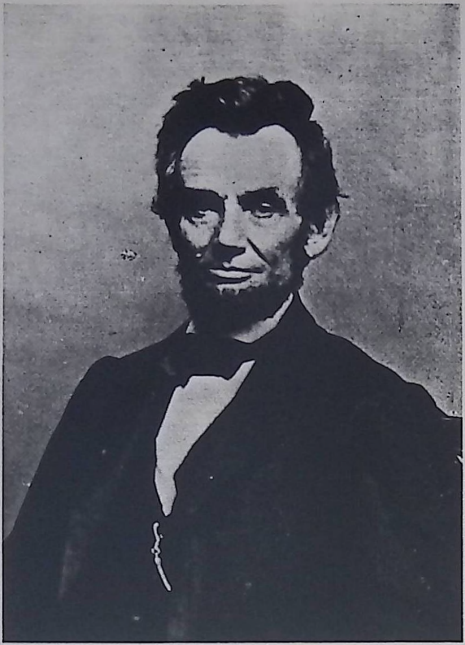
Blacks petitioned the President early on for a chance to fight and flocked to enlist. Everywhere they were rejected. Even after Congress had authorized black troops, when Indiana offered to contribute two black regiments, Lincoln replied, "To arm the negroes would turn 50,000 bayonets from the loyal Border States against us that were for us."

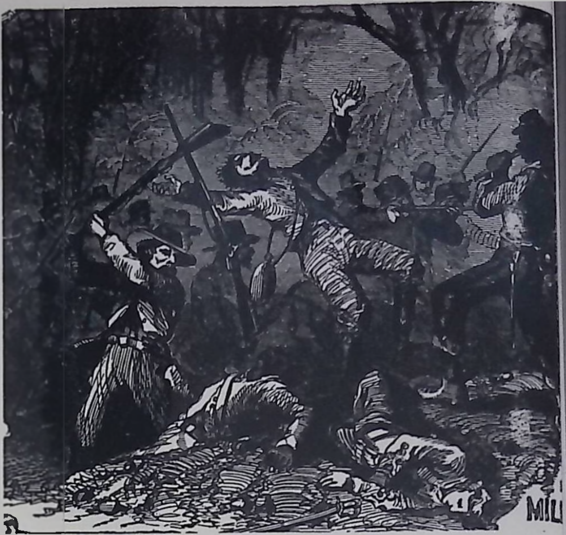
The great antislavery leader Frederick Douglass called upon Lincoln to use blacks in the war. "Once let the black man get upon his person the brass letters, U. S., let him get an eagle on his button, and a musket on his shoulder," Douglass declared, "and there is no power on earth which can deny that he has earned the right to citizenship in the United States." As new calls for volunteers were made, he struck pungently at what he saw as the illogic and unfairness of Lincoln's position. The government keeps screaming "Men, men! send us men!" he wrote. The edifice of state was burning, but the government would let only "Indo-Caucasian hands" help put out the fire.

Pressure from blacks eager to fight, from abolitionists and from a few Army officers who needed men, as well as changing circumstances, eventually altered Lincoln's policy. Along the way, convoluted legal questions involving the Constitution and slaves as property had to be got around. According to the Supreme Court's 1857 Dred Scott decision and the Fugitive Slave Act, slaves were beings without the rights of citizens, property that had to be returned to owners, no matter what.

After secession but before the war had started at Fort Sumter, Lincoln tried to limit the rift between the states by pledging in his First Inaugural Address that the government would not interfere with slavery where it already existed. Constitutional law naturally applied in more dramatic and perplexing terms to the thousands of slaves who soon began fleeing their white masters and taking refuge behind Union lines.

War had hardly begun, in May 1861, when Benjamin Butler, a worldly political general from Massachusetts, adopted the dodge of treating escaped slaves not as returnable property but as captured "contraband of war." On August 30, Gen. John C. Frémont, a hero for his role in claiming California, and the defeated Republican candidate for President on an antislavery platform in 1856, tried to expand the franchise.





In Battle of Milliken's Bend, black troops proved capable of defending against attack in close quarters.

Until well into the war, Abraham Lincoln insisted his purpose was saving the Union, not freeing slaves.

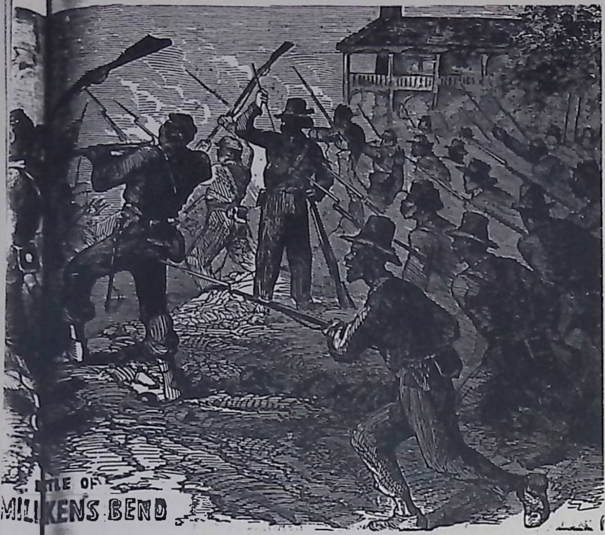
Caught in a mini civil war in Missouri, he put the whole state under martial law and declared that slaves of anyone who took up arms against the Union were forfeit—and forever free. Lincoln sacked him. In December, Secretary of War Simon Cameron publicly declared that a time would come when the government would not only have the right but the duty to use freed slaves in the war to suppress rebellion. Cameron had been a loose cannon in other ways, too. Now, Lincoln banished him as U.S. Minister to Russia.

In the new year Lincoln's new Secretary of War, Edwin Stanton, reiterated the Administration's position: blacks, slave or free, were not to fight. But in May 1862, in the Sea Islands and along the coasts of South Carolina, Georgia and Florida, which Union forces had occupied with little resistance, Maj. Gen. David Hunter proclaimed martial law, telling all slaves in his jurisdiction that they were free. In South Carolina he began recruiting them, sometimes at gunpoint. Without approval from Washington, however, the experiment was abandoned.

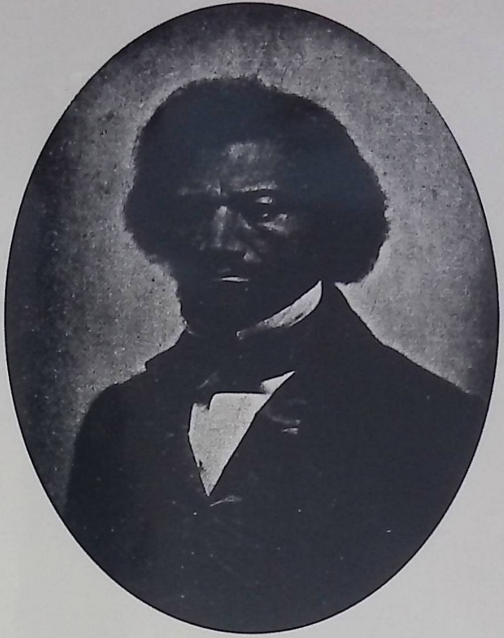
Throughout the year, casualties kept mounting. So did the political drumbeat from black newspapers and abolitionists, and from officers tantalized by a source of soldiery nearby, yet unable to make use of it. Though George B. McClellan had mostly managed to avoid fighting, other generals had engaged the enemy, with bloody results. In the spring of 1862 at the Battle of Shiloh on the Tennessee River, nearly 100,000 men fought for two days, with 23,000 casualties. It was a draw, with a slight edge to a chunky, unshaven, cigar-smoking general named Ulysses S. Grant. After Shiloh, General Grant gave up all hope of saving the Union with just a few victories and some kind of political compromise. It would take total war and "complete conquest" of the South. And that meant many more men to kill or be killed.

Down in New Orleans, where the North established a large bridgehead at the mouth of the Mississippi, astute and well-connected General Butler had lately become military governor of New Orleans. For weeks he had dickered with Washington about how to deal with the problem of using blacks in the war. Now he took action, knowing that at last he might receive official approval. On August 22, Butler shrewdly recruited as part of the federal forces in the area the 1,400-man Louisiana State Guard, an elite force of free black volunteers. They had formed the guard themselves, but the South never called them to combat (SMITHSONIAN, March 1979). When Union forces took

Among the writer's recent SMITHSONIAN *articles: the 1918 influenza epidemic (January 1989); women's baseball (June 1989); fingerprinting (October 1989).*



Till then Army stereotype had insisted that they were good mainly for wild, high-speed, offensive charges.



Antislavery publisher Frederick Douglass took Lincoln to task for refusing to use black men to fight the war.

New Orleans the guard refused to follow the retreating Confederate Army.

Feeling such pressures, Lincoln came to the same conclusion as Grant, and was at last sure that the war could not be won without the abolition of slavery. In the summer of 1862 he secretly told his Cabinet about the Emancipation Proclamation. It would be announced after the next successful battle, to take effect in January 1863. Even so, freedom would be limited to slaves in areas in open rebellion against the Union. Slavery was still firmly in place in the Border States and Tennessee, and in Union-occupied portions of Virginia and Louisiana.

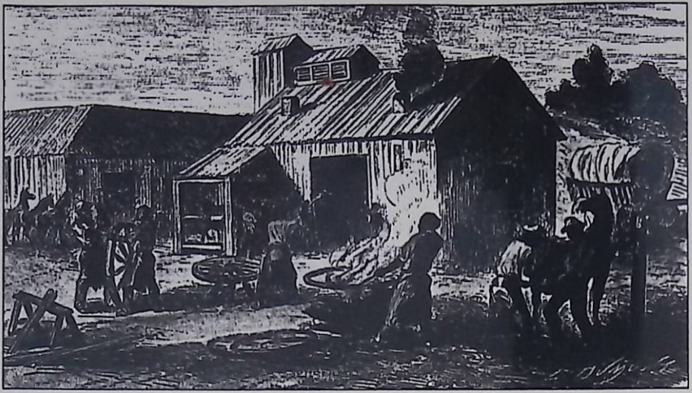
The dam was broken, however. Congress passed a new Militia Act, permitting the President to use "as many persons of African descent" as he needed "for suppression of the Rebellion." It also repealed a 1792 ordinance barring "persons of color" from serving in the militia. Free blacks and ex-slaves would be recruited, but they were regarded as laborers and their pay was not to be as much as that of white soldiers—$10 a month less clothing expenses, rather than $13 plus clothing expenses. They were not to have black officers, either.

When Frederick Douglass confronted Lincoln personally about these discrepancies, he was told that the whole idea of blacks as soldiers would be hard for the country to digest. Once that had happened, matters such as pay would be reconciled. About 100 blacks did eventually get commissions in the Union Army; 2,000 became noncommissioned officers.

In September, at Antietam Creek in Maryland, the Union Army under General McClellan finally gave Lincoln something like the victory he needed. Five days after the battle, the President made public his preliminary Emancipation Proclamation. In response, the South declared that captured slaves in Yankee uniforms, as well as their white officers taken in battle, would be executed. Hundreds of Northern soldiers deserted rather than serve with blacks; two Illinois regiments had to be disbanded as a result.

Nevertheless, the recruiting of blacks in Northern states went on apace. Wherever the Union armies were operating, teams of recruiters were authorized to offer $100 to $300 enlistment bounties. This was the period in which Gov. John Andrew of Massachusetts created the celebrated 54th Regiment, mostly composed of literate freemen, recruiting young Col. Robert Gould Shaw as its commanding officer.

Frederick Douglass proved right about the effect of weapons and uniforms on ex-slaves. Especially to men who risked terrible punishment, perhaps death, to escape—who stumbled on foot through the dark toward distant guns in the hope the guns were in friendly



A French magazine ran this picture of ex-slaves at work in a Union forge in 1864. By then, though thousands of blacks were soldiers, many more were employed by the Northern armies as civilian laborers.

hands—the soldierly ritual that followed enlistment had considerable power. Each man was stripped and bathed, his old clothes burned, his Army blues put on. One white soldier described the process: "Put a United States uniform on his back and the *chattel* is a *man.*" Black recruit Elijah Marrs, who escaped slavery in Kentucky to join the Union Army, remembered the moment more simply: "I felt freedom in my bones."

Many were treated well and trained well. But many were brutalized, even by Army standards—until some said they were no better off than slaves. Many got inferior equipment and medical care. They died of diseases in the field at nearly twice the rate of whites. Of some 180,000 black men to serve in the Army, only about 2,800 died in combat; 34,000 were taken by disease.

The matter of inferior pay was somehow harder to bear, perhaps because it involved both hardship and principle. One of *Glory*'s most dramatic scenes, in which the young Colonel Shaw joins his men in tearing up their pay chits rather than take less money than whites, did not actually take place. But Shaw did write Governor Andrew that his regiment would refuse pay until the matter was corrected. In this Shaw was an exception. All over the country white officers backed their troops in the struggle for equal pay, but ultimately urged them to take what they could and get on with the war. So did many black leaders. But some soldiers remained adamant. "Do we not fill the same ranks?" a private wrote. "Do we not take up the same length of ground in the grave yard?"

The government continued to welch on pay (it did not make amends until 1864 and then only partially). The situation was ripe for some kind of martyr. In 1863, after rumors of the New York draft riots and the Fort Wagner charge had spread throughout the Army, William Walker, a black sergeant in the 3d South Carolina Volunteers, became one. He ordered his men to stack arms because they would "not do duty any longer for $7 per month." It was clear that he had no idea of the gravity of his act in an army in wartime. Tried and convicted, Walker was executed for mutiny.

The 180,000 black soldiers in uniform by war's end represented nearly 10 percent of all Union forces. This at a time when blacks accounted for only 1 percent of the North's population, as opposed to 13 percent of the whole country, the same percentage as today. Despite their own zeal to volunteer, and objections from their own officers and abolitionist leaders, relatively few were ever allowed to see action. Black soldiers drew excessive fatigue duty, backbreaking work behind the lines that took time away from the training on which their lives might depend in battle. One private from Louisiana actually wrote a letter of complaint to the President: "Instead of the musket It is the Spad[e] and the Wheelbarrow and the Axe."

The first real clash between black troops officially recruited into the Union Army and Confederate soldiers did not take place until the war was almost half over. The time was January 1863. The outfit was the 1st South Carolina Infantry. The commander, by no coincidence, was Thomas Higginson, a Boston abolitionist already renowned for supporting the idea of blacks as potential combat soldiers. The mission: to free slaves and confiscate lumber at the head of the St. Mary's River on the border between Georgia and Florida.

Shortly after midnight, at the head of a hundred handpicked infantry, Higginson marched through thick forest toward a Confederate camp—and a skirmish that, partly because of his eloquence, has become known to history as the Battle of the Hundred Pines.

"Nobody knows anything about these men who has not seen them in battle," Higginson wrote in his remarkable memoir, *Army Life in a Black Regiment.* "I find that I myself knew nothing." In the dark his troops met some Rebels. "They were as cool and wary," Higginson reported, "as if wild turkeys were the only game," and they fought with a "fiery energy" he had seen matched only by French Zouaves. A brief firefight followed, in which one soldier was killed and seven wounded, as against ten of the enemy killed, including their lieutenant. The rest were routed. Glowingly, Higginson reported, "No officer in this regiment now doubts that the key to the successful prosecution of this war lies in the unlimited employment of black troops."

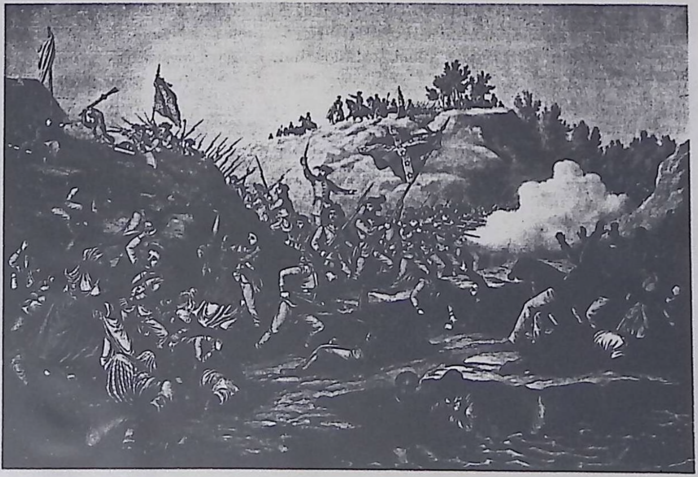
These views were intended for Northern newspapers, but other observers confirmed them. The enthusiasm, loyalty and humor of black troops were all noted. White commanders, accustomed to having their authority resented, were pleased by the touching allegiance many enlistees showed them. Black volunteers in South Carolina were on their own home ground and new to war. When the bugle sounded for battle, they didn't go on sick call in droves to avoid fighting, as now often happened in battle-weary white outfits.

On the other side of the war, on the lower Mississippi, where Adj. Gen. Lorenzo Thomas had been raising black regiments from escaped slaves, officers also had a high regard for the new troops. Col. Robert Cowden, later the commanding officer of the 59th U.S. Colored Infantry, noted that the Army had to get rid of "plantation manners," including "awkward bowing and scraping, with hat under arm, and with averted look." Once uniformed and trained the men were good soldiers, he reported, except that, because their only free time as slaves had been during the hours of darkness, they were used to leaving camp at night. Strict discipline was needed, said Cowden, so that they would retire at 9 P.M. and "*stay retired* till reveille."

Stereotyping was common. When given a chance to fight, black troops seemed to excel at quick, all-out, headlong assault—which was encouraged because of the psychological effect it was supposed to have on Confederate fears of uncontrollable slave "savagery." As a result, the notion grew that black soldiers were of little use in tough, rearguard action but charged with a "terrible fierceness." This general impression persisted, despite a brave showing in two bitter fights that occurred far away on the Mississippi.

. Complete control of the great river required the capture of Port Hudson in Louisiana, another Rebel bastion on the river, 250 miles south of Vicksburg. A short march north from Baton Rouge, Port Hudson was defended by 6,000 Confederate troops in heavily fortified positions and had been under siege for weeks that spring. On May 27, 1863, among those forces ordered to make the almost impossible assault were elements of the 1st and 3d Louisiana Regiments, both black. But the 1st had been the Louisiana State Guard, the only regiment with black officers, most notably Capt. André Callioux, a Paris-educated Louisiana landowner who proudly called himself the blackest man in New Orleans.

Six times, a thousand black soldiers of the 1st and 3d charged across an open field against high battlements. Six times, they were driven back by rifle and mortar fire, grapeshot and canister. After each charge Callioux led them forward again, the last time with his arm smashed at the elbow by a rifle ball. There were 212 casualties, with nearly 40 killed, including



The most famous atrocity of the war occurred in 1864 at Fort Pillow, Tennessee, when Rebel troops under Nathan Bedford Forrest killed black soldiers after their surrender. "Remember Fort Pillow!" soon became a rallying cry for blacks.

An unknown soldier with a cigar gravely posed for a formal portrait with his wife before going to war.

André Callioux. Except for undeniably demonstrating courage and discipline, these men fell in vain.

Less than two weeks later, on June 7 at Milliken's Bend, 1,400 Union soldiers—the remains of two white companies and three black regiments—took the brunt of a charge by 1,500 Texans. In close combat marked by terrible bloodshed, the men beat back the Rebels. Word went out: the novice black soldiers had held their ground defensively against a seasoned assault.

After the battle, Capt. M. M. Miller, of the 9th Regiment of Louisiana Volunteers of African Descent, wrote his aunt back in Galena, Illinois, "I never more wish to hear the expression 'the niggers won't fight.'" "The bravery of the Blacks in the battle at Milliken's Bend," Assistant Secretary of War Charles Dana optimistically concluded, "completely revolutionized the sentiments of the Army." The stage was now set for the doomed 54th Massachusetts and Robert Gould Shaw to demonstrate black courage on a national scale.

By the time Shaw's regiment arrived, Northern forces in South Carolina were at last able to turn their attention to the necklace of heavily fortified islands that adorned Charleston harbor, and to Fort Sumter, where the war had started. The key to the Confederate defense was Fort Wagner. When the attack was planned no black troops appeared on the order of battle. "Our whole experience, so far, has been in loading and discharging vessels," Shaw wrote two weeks before the battle. "I feel very much disappointed." He complained to Brig. Gen. George C. Strong, arguing that "the colored soldiers should be associated as much as possible with the white troops, in order that they may have other witnesses besides their own officers to what they are capable of doing."

Shaw's connections, as well as his logic, were not lost on his superiors. Orders arrived on July 8: be ready to move at an hour's notice. Ten days later, the 54th Massachusetts was poised before Fort Wagner. Three brigades would mount the attack, and Shaw had offered the 54th as its spearhead.

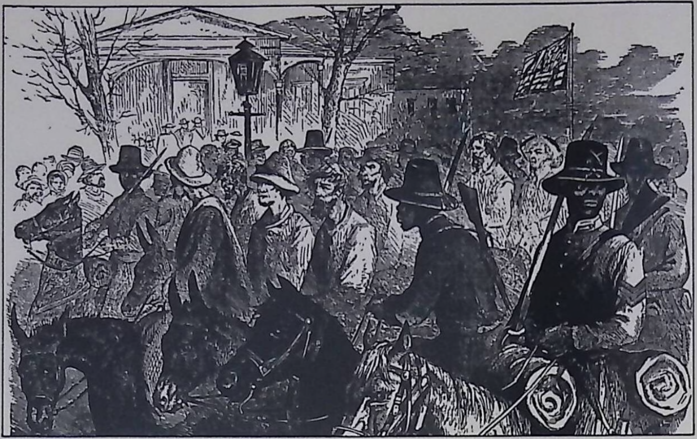
"We may as well get rid of them"

Seasoned brigade commanders thought a charge up an open beach against defenses as forbidding as Fort Wagner's was foolhardy, but the assault commander, Maj. Gen. Truman Seymour—"a devil of a fellow for dash"—overruled them. The fort, he thought, would be softened by a massive daylong artillery bombardment. Beyond that, according to later testimony before the American Freedmen's Inquiry Commission, Seymour told the operating commander, Maj. Gen. Quincy Gillmore: "Well, I guess we will . . . put those damned niggers from Massachusetts in the advance; we may as well get rid of them one time as another."

All during the day of July 18, Union artillery banged away at the fort. Shortly after 6:30 P.M., 600 men of the 54th formed two wings and moved slowly up Morris Island beach. Just beyond reach of Confederate artillery, they lay down. Shaw dismounted and sent his horse cantering to the rear.

At 7:45, the bombardment stopped and the attack signal came. Shaw spoke to his soldiers: "Move in quick time until within a hundred yards of the fort, then, double-quick and charge!" Off they rushed into history, as 1,700 Confederate riflemen—almost six times as many as Union military intelligence had said were in Fort Wagner—clambered from their shell-battered bombproofs and raced to the ramparts (only eight of them died from the Union bombardment). Confederate batteries, mostly silent during the day to save ammunition, now opened up from the harbor's other islands.

Just before battle, Sgt. Robert Simmons, one of Shaw's men, sent a prophetic note to the members of his family, who only three days before had been under violent racist assault back in New York City: "God bless you all! Good-bye!" Despite a moat, some wire and a rifle pit, Shaw and a few of his men actually reached the parapets of the fort before being cut down by fire. The rest, less than half of the assault force, were driven



Engraving used in the first history of blacks in war, published in 1888 by a black Union soldier named Joseph Wilson, depicts Yankee cavalrymen herding Rebel captives along the streets of a Southern town.

back. For having carried the regimental colors despite multiple wounds, Sgt. William Carney became the first black to win the Medal of Honor. "The old flag never touched the ground, boys!" he shouted.

As so often happens with military disasters, the most elementary things had been left undone. "There was no provision for cutting away obstructions, filling the ditch, or spiking the guns," Regimental Historian Luis F. Emilio wrote afterward. "No engineers or guides accompanied the column; no artillery-men to serve captured guns; no plan of the work was shown company officers. . . ."

The attack once again indisputably showed black courage in battle. It also had other effects. One involved the treatment of prisoners. When the Confederate Army refused to exchange prisoners captured during the siege, word spread that those taken alive had been put to hard labor and might be sentenced to death.

If Northern admiration for the gallant 54th was enormous, Northern outrage at mistreatment of prisoners matched it. Within a fortnight Lincoln announced the Union would answer atrocity man for man. Sporadic eye-for-an-eye retribution set in, reaching some sort of apogee on April 12, 1864, at Fort Pillow, Tennessee. There, Gen. Nathan Bedford Forrest and 1,500 Confederate cavalrymen overwhelmed a 570-man, racially mixed garrison, driving survivors into the Mississippi, which was soon, in Forrest's words, "dyed with the blood of the slaughtered for 200 yards." After their surrender, scores of the black soldiers and some of the white soldiers were murdered. For black soldiers, "Remember Fort Pillow!" became a rallying cry, giving them a reason both to fight to the death and to offer no quarter. As another fallout from Fort Wagner, Fort Pillow deeply impressed on white enlisted men the danger of fighting alongside blacks in battle.

Retaliations escalated well into 1864, as the Union realized that victory would require the destruction of the South. Union general William T. Sherman laid waste to Georgia. Grant, at last promoted to commander of all Union armies, smashed away at Lee in Virginia with overwhelming numbers. The appalling series of battles of attrition that resulted became known as the Wilderness to Petersburg Campaign. In six weeks of fighting, Northern casualties amounted to 65,000; Southern, 35,000.

In the North, meanwhile, the 1864 Presidential campaign was being waged, with the Democrats running George McClellan against Lincoln on a "stop the war" platform. Though the war, begun as a fight to save a political union, had become a crusade to free blacks from slavery, the continued carnage with no sign of victory made the Democrats' cause popular, especially in the Midwest, where Yankee abolitionists were still far from loved and dying to free slaves was not exactly popular.

All through the late summer Lincoln was sure he would be defeated, especially without some dramatic military victory to show for the years of killing. But Grant's attempt to wear out Lee and take Richmond ended in the siege not of the Southern capital but of Lee's prime remaining supply depot, Petersburg, Virginia, 20 miles away. During the resulting stalemate, another legacy of the fatal charge of the 54th Massachusetts— government sensitivity to the political implications of consigning black soldiers to slaughter— contributed to one of the more bloody and bizarre blunders of the war.

After five days of Union failure to take Petersburg, Lt. Col. Henry Pleasants, a former mining engineer from the Pennsylvania coal country, offered a daring

A lone soldier slumps on the edge of what was once a trench in still-raw, exploded earth at Petersburg, where the disastrous Battle of the Crater was fought. It is May 1865 and the Civil War has been over for a month.

plan: to tunnel under the Rebel lines and set off a huge blast of dynamite—enough to blow an opening so big that the superior numbers of the North could sweep past dazed and demoralized defenders and wheel toward Richmond.

A 510-foot tunnel, one of the longest of its kind ever dug, was created by troops of the 48th Pennsylvania Infantry, many of them coal miners by trade. On July 27, its two 40-foot lateral galleries beneath Rebel lines were packed with four tons of fused and tamped gunpowder.

Maj. Gen. Ambrose Burnside's four divisions had been chosen to provide "shock troops" to exploit the general chaos that would follow the blast. He selected for special training Gen. Edward Ferrero's black 4th Division. They were new men, untested in battle; his white soldiers were by then exhausted from the Wilderness fighting. Two days before the detonation and long after the 4th had mastered its plan for an attack on both sides of the area that was to be exploded, Burnside's superior, Maj. Gen. George Meade, the victor at Gettysburg, abruptly vetoed the plan. Grant backed Meade. "It would then be said," he later testified before Congress, "that we were shoving those people ahead to get killed because we did not care anything about them."

Burnside allowed the white division that would lead the attack to be chosen by lot. Tragically, the short straw fell to Brig. Gen. James Ledlie's 1st Division. Ledlie was a drunk, an incompetent and a coward whom Grant once described as "the poorest division commander that General Burnside had." The 1st Division was a collection of former artillerymen for whom Burnside had little regard, labeling them "worthless."

When the explosion went off, the resulting havoc was beyond anyone's expectations. Most of a Confederate regiment and several artillery pieces disappeared entirely. The fort was blown apart. Confederates on both sides of the crater ran in horror. "Stones, timbers, arms, legs, guns unlimbered and bodies unlimbed" rained back down into the dust-filled, sulfurous crater, 170 feet long, 80 feet wide and 30 feet deep. Ledlie was back in a medical tent, drinking, as his 1st Division stumbled blindly forward through a narrow opening in the Union trenches and into the reeking crater. Caught there, they did not fan out to either side as the plan had intended them to, but having lost critical momentum and nerve, sought cover in the crater and huddled clinging to the shattered, blood-wet earth. Brigades from the 2d and 3d Divisions followed, to be lost in the smoke and confusion. By the time the black 4th Division was sent forward, the Confederates had recovered and were mounting a counterattack. The 4th was caught in a withering fire. Buckling at last, the black soldiers also retreated, many falling into the crater.

When the smoke had cleared, the Union had lost 3,798 men killed, wounded or missing.

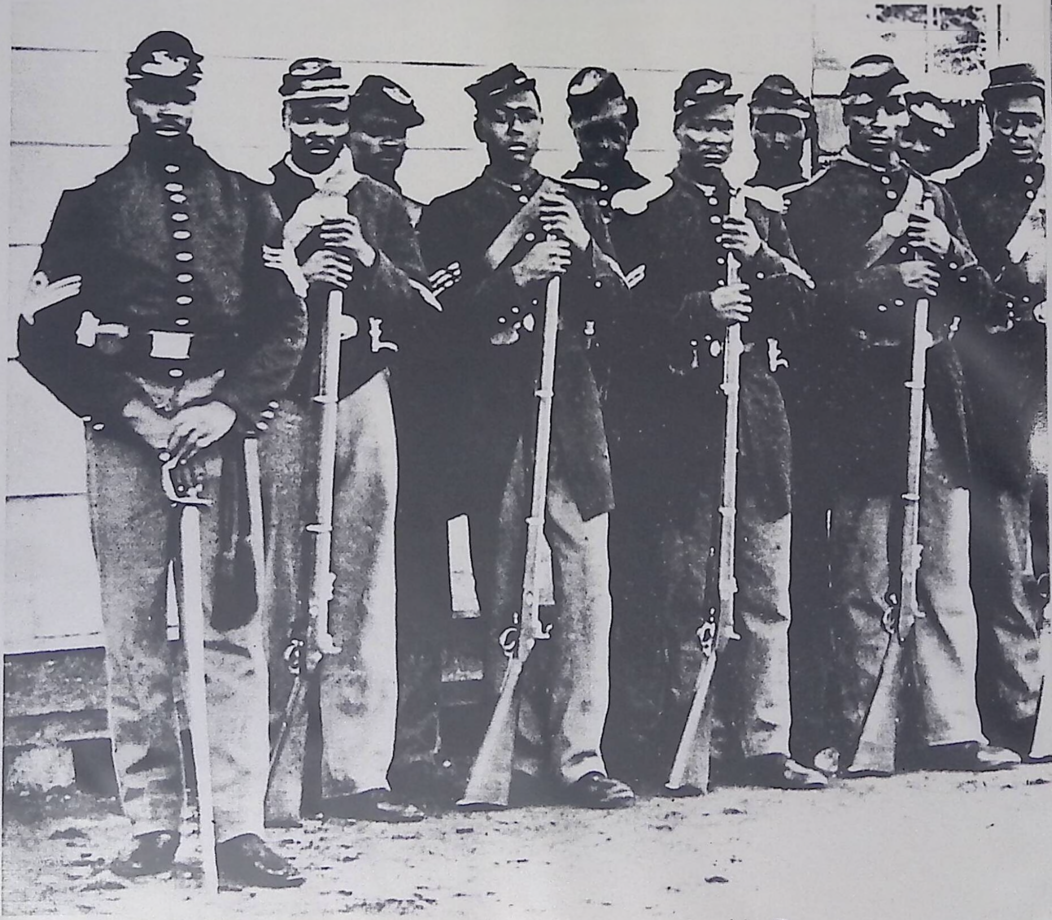
Reports of the fiasco provided one of the sorriest footnotes of the war. Some Confederate soldiers had followed the 4th down into the crater and killed wounded blacks who were trying to surrender. They, too, remembered Fort Pillow. That was predictable. But there was worse news from the Union side. It was asserted that white Union soldiers bayoneted Union blacks to preserve themselves from Confederate vengeance. According to George Kilmer, a white artillery-man from New York. "Men boasted in my presence that blacks had thus been disposed of."

A lengthy court of inquiry also confirmed that the black division had lost far more men than any of the white divisions. As to white soldiers killing black soldiers, that was never looked into. No one was ever court-martialed.

Grant later said, "General Burnside wanted to put his colored division in front and I believe if he had done so it would have been a success." Nevertheless, in military myth the Battle of the Crater was such a disaster that it cast a general pall over the reputation for bravery that blacks had thus far earned. It was left for General Butler, the first to make use of the "contraband" label, and a man who had once belittled black soldiers for alleged awkwardness in gun handling, to fashion a long-overdue tribute. Fittingly, it came after another battle—at New Market Heights, Virginia. There, after having been ordered to remove the caps from the nipples of their guns so they could not fire them (officers believed that stopping to shoot might slow the momentum of the charge), nine black regiments victoriously stormed a Confederate redoubt at bayonet point, suffering 1,000 casualties.

"In a space not wider than the clerk's desk and three hundred yards long, lay the dead bodies of five hundred and forty-three of my colored comrades," Butler wrote, "and as I looked on their bronzed faces upturned in the shining sun, as if in mute appeal against the wrongs of the country for which they had given their lives, whose flag had only been to them a flag of stripes, on which no star of glory had ever shone for them—feeling I had wronged them in the past, I swore to myself a solemn oath . . . 'to defend the rights of

In full dress, complete with brass shoulder scales, men of Company E 4th U.S. Colored Infantry stand at ease at Fort Lincoln, near Bladensburg, Maryland, which was part of the defenses for Washington, D.C.



those men who have given their blood for me and my country that day and for their race forever.' "

Before 1864 was out, the all-black XXV Army Corps was formed. The largest black unit ever in American military history, it was commanded by Gen. Godfrey Weitzel who, as a lieutenant, had asked to be relieved of an expedition with black troops because he thought leading them into the South would stir bloody slave insurrections. In the black corps hopes ran high of playing a major role in the spring campaign of 1865 that would end by vanquishing Lee. But then the XXV Corps was dismantled. Divisions were split off, brigades scattered, regiments ordered to temporary duty with white units, the corps' command fragmented and removed to secondary rear echelons. Grant already had 110,000 men in the field to Lee's 50,000. But with some justice, a member of the corps lamented bitterly, "It was clearly not intended that the colored troops should win any glory. . . ."

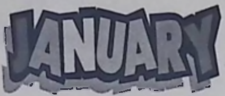
On the great day when Union troops finally marched into the Confederate capital at war's end, they were led by black detachments from the XXV Corps. A Chicago *Tribune* editorialist reflected on the encouraging fact that representatives of a formerly enslaved race "bore the banner of freedom" into the birthplace of the rebellion. But he also rhapsodized about "sable warriors . . . rolling up the whites of their visual orbs, and exhibiting an untarnished display of nature's dentistry" as they entered Richmond. Immediately thereafter, wonder of wonders, the XXV Corps was reconstituted—and shipped to the Texas border with Mexico. Grant's order left little doubt what fate awaited them there: "You should take a fair quantity of intrenching tools. . . ."

Some 180,000 black soldiers served in the Union Army, about 10 percent of its total strength; 2,800 were killed in battle, 34,000 died of disease in the field and 21 were awarded the Medal of Honor for bravery.

Micanopy Historical Society

January 2004—Vol. 22, No. 4

News



The Micanopy Historical Society will meet at 2:00 p.m. on Saturday, January 10th at Church of the Mediator. The program will bring to life some of the early efforts for education here in Micanopy by our pioneer families who had as their first priorities in a new area to build a church and then a school.

EAST FLORIDA
SEMINARY
MICANOPY
1852

The East Florida Seminary was built by the Methodist Church in 1852 and will be the topic of our speaker, Mary Flekke, who is Librarian for the Center of Florida History at Florida Southern College in Lakeland. The cornerstone of the Seminary has been in her keeping for many years and she was instrumental in its current loan to our museum. Jimmy Geiger will share his remembrances of the cornerstone when his family owned the property where the Seminary one stood, and the Chorale from the Micanopy Area Cooperative School will entertain us with some of the folk songs of that time.

In further celebration of the Seminary's cornerstone presence in Micanopy, on Sunday, January 18th at 11:00 a.m., there will be a combined service of the Micanopy Methodist Church and Paradise Methodist Church, to be attended by several Methodist dignitaries. Following the service, the congregation will walk down Seminary Avenue to the site of the Seminary, now the DesForges home, where the stone will be re-dedicated. Refreshments will be served. Later in the month, several programs will be presented at both MACS and Micanopy Middle School so our school children will learn more about schools in early Micanopy. The cornerstone will be on display at the museum for one year.

Carmen Smyth

From the Museum

Docent Training Sessions Scheduled

Mandatory docent training sessions have been scheduled for Thursday, January 15th at 7:00 p.m. or Saturday, January 17th at 10:00 a.m. Docents may select the most convenient date to attend, but attendance is necessary at one of these sessions. This update training is vital as all docents need to be brought up to date on the changes in our museum. Please mark your calendar.

Museum activity for the next two months will include the already-booked tours:

1/12/04	Elderhostel
1/19/04	Elderhostel
1/23/04	Florida Bar Association Spouses
2/02/04	Elderhostel
2/09/04	Elderhostel
2/23/04	Elderhostel

A typical Tour Day Schedule will begin with a 10:15 a.m. arrival by tour bus at the museum. At 10:30 the tour group, numbering between 15 and 30, will have a Museum Talk and a tour of the museum, lasting about an hour. A guided walking tour of the town will take place from 11:30-12:15 p.m. Lunch will follow. A period of time for shopping or a re-visit to the museum is customary and then at 2:00 p.m. the tour group goes by bus to Cross Creek. Typically these

Micanopy Historical Society
P.O. Box 462, Micanopy, FL 32667
This newsletter is published by and for friends of MHS. Annual dues are $10 per person. Send items to Nancy Macaulay, editor, at above address, or to email address: nancopen@hotmail.com
Opinions expressed in the newsletter are not necessarily those of the society.

Micanopy Historical Society
P. O. Box 462
Micanopy, Fl 32667

GAINESVILLE FL 32608
PM 1
07 JAN
2004

USA 37
2002

Citrus County Historical Society
Old Courthouse, Room 105
Inverness, Fl 32650

34450/9999

EBONY MAGAZINE, FEBRUARY 1989

Four Greats of the Black Experience—Frederick Douglass, W.E.B. Du Bois, Mary McLeod Bethune, and Martin Luther King Jr.—received unanimous support from panel of 18 historians and political scientists.

FREDERICK DOUGLASS
(1817-1895)
Abolitionist, editor, author, lecturer and the major Black leader of 19th century is often called "The Father of the Civil Rights Movement."

W.E.B. DU BOIS
(1868-1963)
Civil rights leader, editor, scholar was co-founder of the NAACP and the chief organizer of the First Pan-African Congress of 1919.

MARY MCLEOD BETHUNE
(1875-1955)
College president, civil rights leader, adviser to presidents was the first Black woman to receive a major U.S. government appointment.

MARTIN LUTHER KING JR.
(1929-1968)
Civil rights leader, minister and nonviolent activist led the Montgomery Bus Boycott and was major leader of the Freedom Movement.

The 50 Most Important Figures In Black American History

Experts list men and women who made indispensable contributions

By Lerone Bennett Jr.

SOME of the names command instant recognition. Others on the list may not be widely known but are legendary figures to specialists in the field.

Some died at the height of their fame. Others died in obscurity. All, however, have been nominated for immortality by a select panel of nationally known scholars who were asked to submit the names of 40 Black immortals who made, in their judgment, indispensable contributions to Black America. The key criterion suggested was an individual who transcended his or her field and made an essential contribution to the development of Black America by contributing an idea, invention or program or by organizing and/or leading a pivotal organization and movement. Living persons were excluded.

The names mentioned most often on the separate lists appear on the following pages. There were several tie votes and the list was rounded off at fifty.

Four persons—Mary McLeod Bethune, Frederick Douglass, W.E.B. Du Bois and Martin Luther King Jr.—were named by all respondents. Eight historical figures received between 14 and 17 votes: Ida B. Wells-Barnett, Marcus Garvey, Langston Hughes, A. Philip Randolph, 14; Carter G. Woodson, 15; Malcolm X, Paul Robeson and Booker T. Washington, 16. Asterisks indicate individuals who received nine or more votes.

As might have been expected, the list of 39 men and 11 women is dominated by activists and civil rights leaders—23 of the 50.

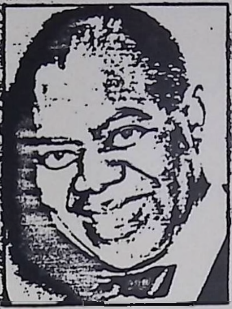
The list includes nine ministers, eight writers, four athletes, three scientists, three musicians, two surgeons, one actor-singer, one politician, and one practicing lawyer. Two Whites received votes—John Brown and William Lloyd Garrison.

[illegible] were [illegible] ret Walker Alexander, author of *Jubilee* and professor of English emeritus, Jackson State [illegible] or of *Before The Mayflower*, Mary Frances Berry, co-author *Long Memory: The Black* [illegible] roughs, founder of DuSable Museum of African-American History; Samuel DuBois Cook,

Continued on Page 184

ROBERT S. ABBOTT
(1870-1940)
Chicago Defender editor and publisher established a new type of journalism and vigorously supported the Great Migration to Northern cities.

RICHARD ALLEN*
(1760-1831)
Minister and protest leader sometimes called "The Father of the Negro." First Black bishop was president of first national Negro convention.



LOUIS ARMSTRONG
(1900-1971)
Bandleader, entertainer and the first great jazz soloist to achieve worldwide fame and influence as a trumpet player and symbol of a new music.

ELLA BAKER
(1903-1986)
Civil rights leader played key leadership role in SCLC and organized the Shaw University conference that led to the founding of SNCC.

JAMES BALDWIN
(1924-1987)
Writer and lecturer helped define the Freedom Movement of the '60s with *The Fire Next Time* and other books and statements.

BENJAMIN BANNEKER
(1736-1806)
Astronomer and mathematician helped survey the Federal Territory that became the District of Columbia and published annual almanacs.

IDA B. WELLS-BARNETT*
(1862-1931)
Editor, civil rights leader, and women's rights advocate was a co-founder of the NAACP and "began the anti-lynching crusade" in America.

RALPH J. BUNCHE*
(1904-1971)
Political scientist was first Black to win a Nobel Prize. He received the peace prize in 1950 for negotiating an end to Arab-Israeli conflict.

GEORGE WASHINGTON CARVER* (1861?-1943)
Agricultural researcher developed hundreds of products from the peanut and sweet potato.

MARTIN R. DELANY
(1812-1885)
Editor, physician, abolitionist published the first full-length [illegible] and [illegible]

CHARLES R. DREW*
(1904-1950)
Surgeon was a pioneer in the development of blood plasma preservation and a major influence as a role model.

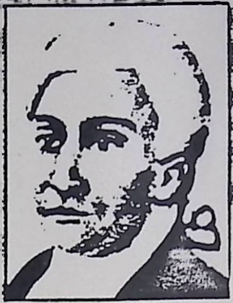
PAUL LAURENCE DUNBAR
(1872-1906)
Poet was the first Black writer to achieve national fame. Critics said he was the "Poet of His People."

Continued on Next Page

Office Depot.

EDWARD KENNEDY ELLINGTON (1899-1974)
Pianist and band leader expanded vocabulary of American music and was called "greatest composer America has produced."

MARCUS GARVEY*
(1887-1940)
Orator and Black nationalist organized America's first real Black mass movement and articulated a new vision of African independence.



PRINCE HALL
(1735?-1807)
Abolitionist and Masonic leader organized the first African-American lodge and the first Black interstate organization in America.

FANNIE LOU HAMER
(1917-1977)
Civil rights leader came out of a sharecropper's cabin and played a major role in the Freedom Movement and the Freedom Democratic Party.

W.C. HANDY
(1873-1958)
Composer and bandleader published the first blues and collected and preserved the musical heritage of Southern blues singers.

FRANCES E.W. HARPER
(1825-1911)
Poet, abolitionist, novelist, lecturer and women's rights advocate was a reformer and one of the most popular poets of her day.

CHARLES H. HOUSTON*
(1895-1950)
Lawyer and first NAACP special counsel was the architect of the legal campaign that led to the *Brown* v. *Board of Education* decision.

LANGSTON HUGHES*
(1902-1967)
Poet, playwright, author, newspaper columnist carried poetry to the people and is often called the "Poet Laureate of Black America."

ZORA NEALE HURSTON
(1901?-1960)
Anthropologist and writer pioneered in the study of Black folk culture and was one of the most widely published women writers of her era.

JACK JOHNSON
(1878-1946)
First Black heavyweight champion won the title in 1908 and [illegible] symbol [illegible]

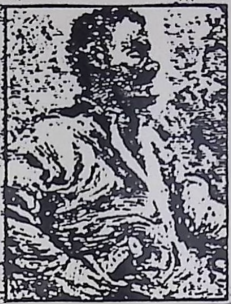
JAMES WELDON JOHNSON*
(1871-1938)
Civil Rights leader, poet, diplomat was the first Black secretary of the NAACP and the [illegible]uthor of *Lift Every Voice* [illegible]*ing.*

ERNEST E. JUST
(1883-1941)
Scientist and Howard Univer sity professor was a leadin zoologist and made key con tributions in the fields of e perimental embryology.

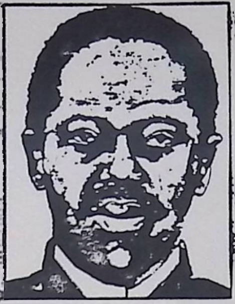
Continued on Page 1

HARRIET TUBMAN*
(1821?-1913)
Abolitionist, Union scout and spy, and symbol of Black tradition of heroic women made 19 trips into South and rescued some 300 slaves.

HENRY MCNEAL TURNER
(1834-1915)
College president, bishop, Union Army chaplain and politician was a leader of the post-Reconstruction Colonization movement.



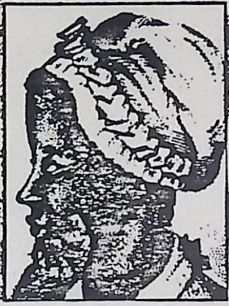
NAT TURNER*
(1800-1831)
Leader of Southampton, Va., slave revolt that triggered an impassioned national debate on the wisdom and viability of the slave system.



DAVID WALKER
(1785-1830)
Abolitionist and businessman called for a slave revolt in 1829 pamphlet, *Walker's Appeal.* (Artist rendering by Herbert Temple).

MADAME C.J. WALKER*
(1867-1919)
Businesswoman and one of the first self-made woman millionaires. She made a fortune with hot-iron process for straightening hair.

BOOKER T. WASHINGTON*
(1856-1915)
College president and national leader de-emphasized protest and emphasized education, hard work and economic development.



PHILLIS WHEATLEY
(1753?-1784)
First major Black poet whose 1773 work was the second book published by an American woman. The former slave was born in Africa.

DANIEL HALE WILLIAMS
(1856-1931)
Surgeon and educator performed the first successful operation on the human heart at Chicago's Provident Hospital in 1893.

CARTER G. WOODSON*
(1875-1950)
"Father of Black History" organized first Negro History Week and founded the Association for the Study of Afro-American Life and History.

RICHARD WRIGHT*
(1908-1960)
Author of *Native Son* and other novels and books that helped redefine American race relations. He died in self-imposed exile in Paris.

Continued from Page 176

political scientist and president of Dillard University; Clayborne Carson, director, Martin Luther King Jr. Papers Project; Adelaide Cromwell, emeritus professor of sociology/Afro-American Studies, Boston University; Howard Dodson, chief, Schomburg Center for Research in Black Culture; Helen G. Edmonds, professor of history emeritus, North Carolina Central University; John Hope Franklin, author of *From Slavery To Freedom* and James B. Duke Professor Emeritus, Duke University; Paula Giddings, author of *When and Where I Enter: The Impact of Black Women on Race and Sex in America*; Vincent G. Harding, author of *There Is A River* and professor of religion and social transformation, Iliff School of Theology; Robert L. Harris Jr., director, Africana Studies & Research Center, Cornell University; Darlene Clark Hine, John A. Hanna Distinguished Professor of History, Michigan State University; Alton Hornsby Jr., editor of the *Journal of Negro History* and professor of history, Morehouse College; Doris E. Saunders, professor of mass communications, Jackson State University; James Turner, associate professor, Africana Studies and Research Center, Cornell University; Hanes Walton Jr., Fuller E. Callaway Professor of Political Science, Savannah State College.

JOE LOUIS*
(1914-1981)
Boxer was heavyweight champion longer than any other person. He was a major symbol of Black assertion in the '30s and '40s.

MALCOLM X*
(1925-1965)
Protest leader and Muslim minister championed Black nationalism and a strong alliance between Africans and African-American.

BENJAMIN E. MAYS*
(1894-1984)
College president, minister, World Council of Churches leader taught Martin Luther King Jr. and served as role model for leaders.

JESSE OWENS
(1913-1980)
Track star won four gold medals at the 1936 Olympics and became an international symbol of racial harmony and the Olympic movement.

ADAM CLAYTON POWELL JR. (1908-1972)
Politician and minister was the first Black congressman from the East and the first Black chairman of a major congressional committee.

A. PHILIP RANDOLPH*
(1889-1979)
Labor leader and activist founded the March on Washington movement and helped organize the Brotherhood of Sleeping Car Porters.

PAUL ROBESON*
(1898-1976)
Singer, actor and activist created a new stage image of commitment and projected an international vision of art for freedom's sake.

JACKIE ROBINSON*
(1919-1972)
Baseball star joined the Brooklyn Dodgers in 1947 and became the first Black to play in the major leagues in modern times.

MARY CHURCH TERRELL
(1863-1954)
Civil rights leader, co-founder of NAACP and first president of the National Association of Colored Women, which she helped organize.

HOWARD THURMAN
(1900-1981)
Preacher, philosopher, mystic developed nonviolent "love ethic" that influenced Martin Luther King Jr. and other leaders.

WILLIAM MONROE TROTTER (1872-1934)
Civil rights leader and editor initiated the anti-Booker T. Washington campaign that led to the Niagara Movement and the NAACP.

SOJOURNER TRUTH*
(1797?-1883)
Abolitionist, orator and leader of women's movement lectured widely and fought for the rights of Black settlers on the Western frontier.

Continued on Page 184

THE WASHINGTON POST

C8 Thursday, February 9, 1989 ...

ANN LANDERS

DEAR ANN LANDERS: I saw this piece in The Maryfaithful Magazine in Powers Lake, N.D. Author unknown. I hope you think it's good enough to print.—G.M., Virginia, Ill.

Dear G.M.: I sure do. Here it is:

How Come?

When I was born I was black.
When I grew up I was black.
When I'm sick I'm black.
When I go out into the sun I'm black.
When I die I'll be black.
But you:
When you were born you were pink.
When you grow up you are white.
When you get sick you are green.
When you go out in the sun you are red.
When you go out in the cold you are blue.
When you die you turn purple.
And you call me colored?

Dear Readers: The word "colored" has been out of use for a long time. It was replaced with black. And now there is a strong move to discard black and use African American. This seems appropriate to me because it gets away from color and designates origin instead. I hope it catches on.

PREPARED BY ROHULAMIN QUANDER,
THE QUANDER HISTORICAL SOCIETY, IN
JANUARY 1989

INVENTORS

JAN MATZELIGER (1853-1889). He made thousands of shoes per day by inventing a shoe manufacturing machine, enabling the shoe industry mass production millions of shoes, instead of one pair at a time.

GARRET A. MORGAN (1877-1963). He invented the "Morgan Helmet" about 1910, which allowed fire fighters to be protected from breathing smoke. Later inventions included the gas mask, a type of clutch for machines, and the traffic light.

LEWIS HOWARD LATIMER (1848-1928). He drew the patent plans and drawings for Alexander Graham Bell's telephone. An associate of Thomas Edison, he wrote the first textbook on the Edison electrical system, invented one form of the light bulb, and patented an electric lamp and socket.

GRANVILLE T. WOODS (1856-1910). Railroad and electricity wizard. Invented a telegraph system that made it possible for moving trains to send and receive messages. He sold his technical knowledge to American Bell Telephone. Invented a device that powered trains by electricity, rather than the use of steam. Had more than 60 patents.

ELIJAH MC COY (1843-1929). He invented an automatic lubricating device so machines could keep running without having to stop to oil them, saving time and money. Because people wanted his machines and not copies, the term, "the Real McCoy" was born. Had more than 50 patents, including the lawn sprinkler and the ironing board.

EXPLORERS

PEDRO ALONZO NINO (ALONZO DI PIETRO). Arrived with Columbus as one of his boat pilots, October 12, 1492.

ESTAVANICO (d. 1539). Was a freed slave who was one of the four black men in the group that discovered Arizona and New Mexico in 1527. They were called the "Children of the Sun" by the Indians.

NUFLIO DE OLAN. Was one of 30 black men with Balboa in 1513 when the expedition discovered the Pacific Ocean. He helped to build ships at the Pacific and chart the coastline. Many blacks were also with Pizarro in founding Peru in 1541, and with Velas when he went to Ecuador in 1520.

JEAN BAPTISTE POINT DU SABLE. Born in Haiti in 1745, he was a great explorer and fur trader, and founded the trading post at the place that was later developed as the city of Chicago.

MATTHEW A. HENSON (1866-1955). He was from Charles County, Maryland, and was a long time friend of Robert Peary. Henson was the lead person on the expedition to discover the North Pole in 1909, and placed the United States flag on the North Pole. Peary had fallen ill, and it was up to Henson to complete the mission. Henson was honored by President Truman about 40 years after this great discovery.

JAMES BECKWOURTH (1798-1867). He discovered a pass through a mountain in 1844, which led to the Pacific Ocean. The pass is called "Beckwourth Pass" and made the California Gold Rush of 1849 truly possible.

SCIENCE

GEORGE WASHINGTON CARVER (1864-1943). He was a great scientist and teacher. At Tuskegee Institute, he found more than 350 uses for peanuts, pecans, and sweet potatoes. His advise was sought by men like Henry Ford and Thomas Edison, both of whom offered Carver large sums of money to work for them. He was a pioneer in crop rotation to replace nutriants to the soil.

ERNEST E. JUST (1883-1941). He was a pioneer in cytology (the study of cells), and a professor at Howard University. He trained many blacks who would later become leading doctors in the nation and the world.

CHARLES R. DREW (1904-1950). He was a pioneer for blood plasma and researched the method to preserve blood for later use, and established the American Red Cross Blood Bank. Before Dr. Drew, blood decayed after a couple of days. His method allowed storage for later use.

BENJAMIN BANNEKER (1731-1806). He was one of the three men who planned and laid out the Nation's Capital (the District of Columbia). He was an architect, surveyor, mathematician, astronomer, and composer of a widely read and respected almanac, which President Thomas Jefferson read with great interest. Banneker lived and died in Baltimore, Maryland, and was a descendent from the African prince, **"BANNEKA"**.

PERCY L. JULIAN (1899-1975). He was a soybean expert and chemist. His great research resulted in the manufacturing of synthetic pain killing drugs, one of which was cortisone, at a fraction of their original costs. His research also helped to develop drugs to treat glacoma, a blinding eye disease.

MEDICINE

DANIEL HALE WILLIAMS (1856-1931). He was a great heart surgeon and performed the first successful open heart surgery in 1893.

JAMES DERHAM (b. 1762). He was the first recognized black medical doctor in America, and practiced medicine in Philadelphia.

IMHOTEP (c. 3000 b.c.). Egyptian and earliest definitively Black physician. He established schools of medicine in Egypt as well as unified medical procedures.

PREPARED BY ROHULAMIN QUANDER,
QUANDER HISTORICAL SOCIETY, IN(
JANUARY 1989

RELIGION

THE THREE BLACK POPES: a) **St. VICTOR I** (189-199). He established the exact date for the observance of Easter and is buried in St. Peter's in Vatican City; b) **ST. MILITIADES** (311-314). He was the first pope to have an official residence and called the first Synod (Convention meeting) of the bishops of the church; he was the last pope to be buried in the Catacombs; c) **ST. GELASIUS I** (492-496). He was a great orator and the first advocate of separation of church and state. His writings and sermons are still widely read today. He was a champion of the poor.

JAMES AUGUSTUS HEALY (1830-1900). He was the first black Roman Catholic bishop in America, and the bishop of Maine.

PATRICK HENRY HEALY. He was the brother of James, and was President of Georgetown University, Washington, D.C., in 1874. He was also the first black man in America to earn a Doctor of Philosophy, 1874.

ABSALOM JONES (1747-1818). Born a slave in Delaware, he was the first black man to be ordained a minister.

RICHARD ALLEN (1760-1831). Born a slave in Philadelphia, in 1794 he founded and later was first bishop of the African Methodist Episcopal (AME) Church.

SIMON THE CYRENIAN. He carried the cross to Calvary for Jesus Christ, when Jesus was too weak to carry it for himself.

KINGS, QUEENS, AND RULERS OF ANTIQUITY

MAKEDA, QUEEN OF SHEEBA (c. 960 B.C.). She was an ancient beauty who went to meet King Solomon in Jerusalem. The gold she took as a gift was valued at $3.69 million in ancient worth. She was the richest woman on earth. Just a few years ago, her tomb was discovered in Axum, Ethiopia.

TAHARKA (c. 560 B.C.). He was Pharoh of Egypt and his control was so complete that the was called "Emperor of the World".

CHAKA (1787-1828). He was an 18th century Zulu King and warrior in the Natal area of South Africa, and fought to unite his tribal friends and foes alike.

THUTMOSE III (1504-1450 B.C.). He was Pharoh of Egypt, member of the 18th Dynasty of ancient Egypt. A great warrior, he strengthened the sovereignty of Egypt and extended its influence well into Western Asia. His sister, **HATSHEPSUT (HAPSHETSUT)**, was considered the greatest woman and queen of ancient times, and shared the throne with her brother. The Great Temple constructed in her memory was designed by **SEHMUT**, a great black architect.

NAMER (3000 B.C.). He was Pharoh of Egypt 5000 years ago, and united Upper and Lower Egypt into one giant country.

TUTANKHAMEN. Boy Pharoh, he died as a young ruler. His tomb was discovered in the 1920s, the contents of which were recently displayed at the Smithsonian Museum, Washington, D.C.

NEFERTARI (1292-1225 B.C.). She was a Nubian Queen of Egypt, and married **RAMESES II**, Pharoh, bringing to an end hundreds of years of war. Their lives were a great love affair, and the great temple of Abu Simbel was built by Rameses to honor his love for Nefertari and to celebrate peace.

Other black rulers: **RA NAHESI**, Nubian Pharoh of Egypt (c. 2000 B.C.); **AMENOPHIS II, III, & IV**; and **QUEEN TIYI**, Queen of Egypt who was described as "Black as coal."

AUTHORS

AESOP (c. 560 B.C.) Born an African slave, he lived in Greece; was a great moralist, story teller, and profound author of Aesop's Fables. His works have been translated into many languages. His name means "Ethiop" (Ethiopian). His writings continue to have great influence on Western thought and morals, through such men as Aristotle, Cicero, Julius Caesar, William Shakespeare, and others.

ALEXANDER PUSHKIN (1799-1837). "Russia's greatest poet." His poetry is still widely read in Russia and throughout the world. Among his most famous works are "Ode To Freedom" and "Ruslan and Ludmila", a six part epic poem of 3,000 lines. His grandfather was the famous soldier, military commander, and former slave, **ABRAM HANNIBAL**.

ALEXANDRE DUMAS (1802-1870). Born in France, he authored over 200 volumes of plays and historical romances, including the "Three Musketeers" (8 volumes) in 1844, and "The Count of Monte Cristo" (12 volumes) in 1845, and was known for his capability of writing several different books at the same time. His son, **ALEXANDRE DUMAS** fils ("son" in French), also became a very distinguished author in his own right.

PAUL LAURENCE DUNBAR (1872-1906). An outstanding poet, he edited the high school newspaper and yearbook in Dayton, Ohio, and was a personal friend of Orville and Wibur Wright (airplane) and had several poems published in their own newspaper.

IDA WELLS BARNETT (1862-1931). The most famous black female journalist in America during her day, she wrote for several different newspapers, was an active civil rights leader, and was involved in anti-lynching crusades. She was one of the 6 black people who signed the document which caused the conference to be convened, out of which emerged the NAACP in 1909.

ARTS

HENRY OSSAWA TANNER (1859-1937). Foremost painter of religious scenes in late 19th and early 20th century America. He achieved great fame in Europe and his art works are in great demand today the world over.

PAUL ROBESON (1898-1976). Singer, actor, lawyer, athlete (football, basketball, and baseball), linguist (9 languages), he was not only a "Jack of All Trades", but a Master of them too. He graduated from Rutgers University as a Phi Beta Kappa in 1919, and from Columbia University School of Law in 1923.

ROLAND HAYES (1887-1976). An opera singer who was often called "God's own tenor", he received initial recognition as a member of the Fisk University Jubilee Singers, and achieved his greatest fame and recognition in Europe.

MARIAN ANDERSON (b. 1902). A world reknown contralto soprano opera singer, she made international history when the Daughters of the American Revolution (DAR) refused her the opportunity to sing in Constitution Hall because of her race, which resulted in an international storm of protest. As a result, Mrs. Eleanor Roosevelt, First Lady, withdrew from the organization, and arranged for Marian Anderson to sing on the steps of the Lincoln Memorial on Easter Sunday morning in 1939, before an audience of more than 50,000 people. Miss Anderson's career was never the same after that, as she received recognitions for her artistic ability that she otherwise might not have.

MILITARY

PRINCE WHIPPLE and **OLIVER CROMWELL**. They were two free Black men who fought with George Washington in the American Revolution, and were with him on December 25, 1776, when Washington was crossing the Delaware River.

COLONEL CHARLES YOUNG (1864-1922). The second graduate of West Point (1884), but the first to achieve military distinction. He rode with Teddy Roosevelt's Rough Riders in San Juan Hill, Cuba. He spoke 7 languages, owned a mignificant library, and was a poet, musician, and teacher. He is buried at Arlington National Cemetery.

ABRAHAM HANNIBAL (1697-1782). Soldier and Commander of troops in Russia, he was captured in Africa at age 8, and sold into slavery to Tsar Peter the Great of Russia. Strong and intelligent, he was sent to Paris to study military engineering, and served the Russian army well in many distinguished posts. His grandson, **ALEXANDER PUSHKIN**, is still regarded today as Russia's greatest poet.

BENJAMIN O. DAVIS, SR. (1877-1970). First Black general in the U.S. Army, which he achieved in 1940. A graduate of Howard University, Washington, D.C., he served the military all over the world and worked tirelessly to end segregation in the military. His son, **BENJAMIN O. DAVIS, JR.** (b. 1912), was the first Black to graduate from West Point in 47 years, and achieved great distinction during World War II in bombing German military installations. He won many distinguished military recognitions, and in 1945 was the first Black man to command [illegible]

OTHER SIGNIFICANT FIRSTS

EDWARD M. BOUCHET. He was the first black man in America to be awarded a doctoral degree, earned from Yale University.

JAMES B. PARSONS. First black Federal judge in the Continental USA.

CHARLOTTE RAY. America's first black woman attorney; graduated from Howard University School of Law in 1872.

MADAME C.J. WALKER (1867-1919). Well respected businesswoman who made her fortune in black hair care, she was one of America's first black female millionaries, and one of the first women, black or white, to become a self made millionaire.

CARTER G. WOODSON (1875-1950). "Father of Black History!" In 1926, he organized the first Negro History Week (now called Black History Month), as one ongoing part of his 1915 efforts to found the Association for the Study of Afro-American Life and History.

CRISPUS ATTUCKS Born in Barbados, West Indies, he was a runaway slave, who was a known and visible protestor of the suppresion of the rights of the Colonists in the days before the American Revolutionary War. He was the first person, black or white, to die, in 1770, in the American Revolution.

PRESENCES OF BLACK PEOPLE IN ANCIENT CIVILIZATIONS

Looking elsewhere, including into the Holy Bible, we seek references to people, lands, and civilizations which today's scholars recognize and agree were black people. Among them, **HAM**, one of Noah's sons, who is often referred to as "Father of the Black Race", although the black race preceded him, since civilization began in Africa. Ham's "sons", as referred to in antiquity were **CUSH**, **MITZRAIM**, **PHUT**,and **CANAAN**, all represented by black civilizations. Cush was a land south of Egypt on the Nile. Mitzraim is the Hebrew name for Egypt. Phut is either Somalia or Libya. Many other black personalities founded Babylon, Sheba, and Havilah, all black societies and civilizations. The ancient Babylonians were called Sumerians, and their county, **SUMERIA**, which means, "Black Heads."

Looking at the Indus Valley, where India is located, we note, as stated by the scholar Runoko Rashidi, the acknowledged expert on the presence of black people in Asia, that ancient India was Africa's Asian heartland, and modern archaeology is now discovering strong evidence of the African presence and contribution in India. For example, many of the early Buddah statutes clearly show him with a broad nose, thick lips, and tightly curled hair.

Ancient Egyptians called their country, "**KEM**" and themselves "**KEMITES**", which means, in their ancient language, "The Blacks".

10

This was not the racially mixed society that later became indigenous to the area, but an ancient, black African civilization, which over a period of hundreds of centuries invented and developed astronomy, mathematics, medicine, the solar calendar, monumental architecture, and the basis for language and religion.

Among those great people were: **NAMER**, the Pharoh (king) who first united Upper and Lower Egypt in about 3000 B.C. (5000 years ago). His lead minister was **IMHOTEP**, referred to above, who was both the "father" of medicine and "father" of the pyramid. **AMENHOTEP IV**, was the Pharoh who introduced strict monotheism (belief in only one God) to the world.

Whenever explorers of recent times dig into ancient civilizations in Palestine, Greece, Italy, and others, they find conclusive evidence in language, art, science, culture, etc., that **KEM** (Egypt) and **"KEMITES"** (Egyptians) have been there and contributed.

In ancient China, there was a race of black dwarfs, and we know that the First Chinese Emperor, **FU-HSI** (2953-2938 B.C.) was described as " ... a wooly haired negro." He was given credit for establishing formal government, writing, social institutions, and religion in ancient China. It was also known that the **SHANG DYNASTY** (1766-1100 B.C.) was largely made up of black men, and the Shang were also called the **"NAKHI"**, which means, "the black men".

In Europe, we know that the civilizations of Greece and Rome for hundreds of years copied African and particularly Egyptian civilization. The Greeks themselves admit that the great thinkers of the day, including Socrates, Plato, and Aristotle, were all taught by **KEMITES** (Egyptians) in **KEM**, and then brought back the ancient concepts like the atom, supreme good, belief in one God, theories of motion and space, all ideas of which were generally rejected and not welcomed in the more primitive societies to which they belonged. Eventually, many of the Greek and Roman citizens were themselves black men and women, who hailed from Africa, and who lived throughout the ancient empires.

The presence of black people in the ancient civilizations in the Americas was no different. I refer to the many, many scholarly texts that have been written over time, which carefully document evidence that black seafarers found their way to the New World, and that several of those arrivals took place before the birth of Jesus Christ. One of the best sources to consult, and one that I recommend highly is the book by Dr. Ivan Van Sertima, They Came Before Columbus, a story about the African presence in Ancient America. Although time does not permit my going into the documentations in detail, it is sufficient to note that in chapter after chapter, Dr. Van Sertima cites evidence to support the belief that Africans found a sea route to cross from Guinea, West Africa and other places to the New World, and that this "secret" was [illegible] well kept after Columbus heard about it in the 1470s and 1480s, when he was sailing the coastal route between Europe and the countries of West Africa. Do you think this was the information that Columbus relied upon, since it is pretty obvious today, when we look back at historical events, that he already knew that there were new land masses to be claimed for European explorers lying in what later became [illegible] The Americas?

What about the disappearance of **KING ABUBAKARI** of Mali in 1311, when he set out on an Atlantic Ocean voyage, followed in 1312 by the appearance among the Indians in Mexico of someone matching his description, as to his person, his color, the entourage of ships, men, armour, dress, etc. Although he and his people never returned to Mali, the records of the voyage they set out upon is a matter of record in Mali and in the archives of the Great Museum of Cairo, Egypt. In addition, the year before, 1310, 400 boats set out from the Mali Kingdom, heading for the New World. Do you think that they knew it was there, or were they committing suicide by setting out into the open ocean with no hope of ever getting to a new land mass? Think about it!

I urge you not to forget, and if in fact you never knew, then be advised, that when Balboa set out on his mission in 1513, a mission that included many blacks among his group, and which later led to the discovery of the Pacific Ocean, he came upon a tribe of men who were, according to Balboa's log books, plainly and unmistakably African, which presences were also recorded as having long standing residency in the area by Peter Martyr, the first historian of America. Shortly thereafter, there are records of repeated citings and encounters with groups of Africans living in small communities, sometimes harmoniously with the native Indians, and sometimes not, but present nonetheless.

Did you hear about it before today? Very possibly not! There was a very consistent and quite successful effort on the part of the Spanish and the early settlers to conceal this discovery. Why? Well, because the Spanish and other slavers decided that they wanted to give only credit to white men for the discovery of America, and they did not want to recognize the fact that black men, from Africa, had scientific and navigational skills and had in fact set out in boats centuries before, and already discovered, explored, and in many cases actually colonized the Americas. A recognition of such a fact was totally inconsistent with their efforts to make black people appear inferior and unable to do things for themselves.

But, I want to end on a high note. Research has clearly established the presence of the African in the Americas from at least as early as 860 B.C. and not later than 680 B.C. - art, stone carvings, and many scientific tests to support this statement, long, long before Columbus and any European, including Leif Erickson ever heard that there was such a place as the New World, the Americas. My own mother-in-law, who is from the Dominican Republic, advises me that her family was black and in the Dominican Republic before the arrival of Columbus, and that this is simply because her African ancestors arrived there and were waiting when Columbus got there in 1492. Columbus's own diaries, which were largely suppressed by the Spaniards, who only allowed heavily edited excerpts to be widely published, make reference to his being told repeatedly by the Indians in Espanola (the Dominican Republic and Haiti today), that they had been trading for several years with black men who came from some where else.

Office DEPOT.

Black people have been a recorded part of the history of the New World, the Americas for close to 2,000 years. Not only did we come with Columbus, as mentioned earlier. Not only have we made many, many meaningful contributions to every part of American life through the centuries in science, arts, sports, military, religion, education, literature, etc., but black people have been an important part of all aspects of life in the New World, having set the tone in language, culture, dress, foods, music, the arts, farming, customs, religion, and others, long before Columbus, for indeed as much as black people have done in recent times, our history and record of achievement is by no means new, as we did come before and make our presences felt long before Columbus, and each one of you should realize that you too are a part of those valuable and very significant moments in history.

When many Europeans were still living in caves, wrapping themselves in fur, and wandering from place to place, their societal structures not yet having been permanently established; when many of the traditional European institutions that are now very famous, including the great universities and the monarchy of Great Britain, were not yet thought of; when the barbaric tribes were plundering the Roman Empire and eventually succeeded in overwhelming the Romans, causing Europe to be cast into centures of darkness, often called "The Dark Ages", your forebears were already gaining knowledge passed from generation to generation; your forebears were living in structured societies under ancient monarchies, and that it was from this accummulated knowledge and the existence of a structured society that the mood and attitudes emerged that enabled men to sail the high seas, in open ocean, discovering new worlds, exhibiting bravery, and establishing new communities of black men and women in the Americas.

You and I are a part of this rich cultural history, and we each have a duty and responsibility to do our individual parts to preserve what we have discovered, and to seek to uncover that which is not yet known, and to pass this rich and exciting history of our people onto the next generations.

Thank You!

Rohulamin Quander

THE QUANDER HISTORICAL SOCIETY, INCORPORATED
ROHULAMIN QUANDER, President and Founder
1703 Lawrence Street, N.E.
Washington, D.C. 20018
(202) 635-7732

IV. FLORIDA AFRICAN-AMERICAN HISTORY, 1513-1842

Florida's African-American history begins in 1513 with the encampment of Spanish explorer Ponce de Leon north of Indian River on the East Coast of the peninsula. It is reported that some slaves were among the members of the landing party. Since that time, African Americans have continuously played a prominent and important role in Florida's history and development.[1]

These first visitors were no doubt slaves taken from Africa. Nothing more is known about them. In 1528, another slave, described as "a blackamoor of Asemmur on the West Coast of Morocco," accompanied Panfilo de Narvaez' expedition of Florida's Gulf Coast. Esteban -- also known as Estavanico or "Little Steven" -- landed near Tampa Bay with his master Dorantes, an infantry captain in Narvaez' army. It is believed that Esteban was one of the few survivors of this group to reach Mexico, and served as a guide for Fray Marcos de Niza in 1539 when he led an advance party for Hernando de Coronado. Spanish explorer Hernando de Soto also landed near Tampa Bay in 1539. His expedition roster lists four men "de color loro" -- men of color. There is no evidence indicating whether they were former Moorish slaves (free) or slaves.[2]

Twenty years later, in 1559, Don Tristan de Luna was chosen to command a Spanish expedition to colonize and Christianize Florida. There were numerous African slaves with the expedition when it attempted to settle Pensacola. The expedition failed. A successful colony, however, was established at St. Augustine on September 8, 1565. Among the earliest settlers were Black laborers whose legal status -- slave or free -- is unclear.[3]

Research by historian Jane Landers has revealed that the Spanish royal government employed slaves at St. Augustine in many capacities. Slaves worked as auctioneers, town criers and messengers. They worked in the royal hospital and in the barracks for the military, and on public construction projects. They were also cowboys, field hands, and lumberjacks; hunters, fishers, trappers; artisans, domestics, musicians, soldiers and sailors. Landers says, "In short, slaves were a critical component of both the economic and social structure of Spanish Florida." By 1603, thirty-two slaves were reported to be working in St. Augustine.[4]

Based on the example set by the Spanish, in 1619, English settlers began to import African slaves to the New World. By 1630, both settlers in the Carolinas and Spain claimed ownership of the territory that included St. Augustine and most of Florida. The threat to St. Augustine served as the impetus for the formation in 1683 of a Black and mulatto militia to oppose Spain's enemies: "Indians, French, English, Georgians, and even the United States Marines." By the 1680s, Africans imported to the Carolinas were running away to Spanish Florida at St. Augustine. In 1693, the Spanish king granted "free" status to slaves who became Roman Catholics.[5]

The English opposed this action, declaring it "flagrant provocation." It meant St. Augustine was an even stronger magnet for fugitive slaves. In protest, Colonel John Moore of Charleston led an attack on St. Augustine in 1702. Black forces in St. Augustine successfully defended the fortifications of Castilo de San Marcos. The Spanish at St. Augustine were not the only safe refuge for fugitive slaves. The lower Creek Indians welcomed runaways from Georgia and South Carolina. The former slaves were treated well, enjoyed a free life, and even intermarried with the Indians.[6]

The Spanish next sent escaped slaves and Indians northward to raid British-owned plantations in the Carolinas in 1728. As a result, the British plantation owners retaliated by raiding St. Augustine. The Black militia was successful once again at repelling the enemy. This success was rewarded when the Spanish Governor granted the militia their freedom and abolished the St. Augustine slave market. A free Black community -- Gracia Real de Santa Teresa Mose (Fort Mose) -- was created in 1738 by Spanish Governor Manuel de Montiano.[7]

Fort Mose was commanded by Black Captain Francisco Menendez, a Mandingo born in West Africa who had escaped from the Carolinas. The homestead consisted of Menendez and thirty-seven other families who lived outside the fort walls in thatched huts similar to those built by the Indians. The refuge was also provisioned for military and religious instruction: "a church, the priest's house, a lookout, a well, and guardhouses."[8]

Also in 1738, Georgia was created as a "buffer state," that is a "free," non-slave-holding state, to stem the flow of slaves into Spanish Florida. The South Carolina colonial government demanded the return of all runaway slaves. The Spanish refused. England declared war on Spain in 1739 over a territorial dispute, and, in 1740, Georgia Governor James Oglethorpe led a British attack on Fort Mose. The fort was destroyed and the militia was defeated this time. The Blacks took refuge in St. Augustine and the fort was not rebuilt until 1752.[9]

During the 1730s, both Indians and fugitive slaves settled around the Suwanee and Apalachicola rivers and in eastern and central Florida. Fugitive slaves residing with the Indians usually lived in "Negro towns" near "Indian towns." By 1736, there were Indian-Negro forest settlements known as King Hejah's Town (Koe Hadjos Town), Big Hammock, and Mulatto Girl's Town. Floridians began to look to these settlements as allies to defend Florida. The influx of Georgia Indians increased in 1750 under the leadership of the Creek chieftain Seacoffee. At this time, the intermingling of Creeks, Negroes and Miccosukee Indians gave rise to the Indian group known as Seminoles. Until the British occupation of Florida (1763-1783), Seacoffee and the Creeks lived on unoccupied lands as they wished and were protected by Spanish law.[10]

The 1763 Treaty of Paris which ended the French and Indian War forced the Spanish to evacuate the Spanish settlement at St. Augustine and remove to Cuba. The exodus of 545 families included twenty-one Black families. Wealthy planters and merchants of South Carolina had long been interested in East Florida along the St. Johns River for cultivating rice and indigo. When the British took possession of the territory, approximately 200 slaves were left in Florida. It was during the period of British occupation from 1763-1783 that a signifiant number of slaves were brought into colonial Florida.[11]

The English government induced settlement of East Florida by offering one hundred acres of land to heads of households, as well as fifty acres for every man, woman, and child, white or Black. Nicholas Turnbull came to Florida with his whole property, including slaves. His father, Dr. Andrew Turnbull, came to St. Augustine from England and received 20,000 acres. He bought slaves to cultivate cotton and, in 1768, brought 1,400 indentured servants -- Greeks, Italians and Minorcans -- to Florida.[12]

The flow of fugitive slaves continued. While Florida remained loyal to England during the bid for American independence in 1776, it also requested the American Congress to send continental troops to prevent slaves from deserting their Georgia masters. Historian Charlton W. Tebeau states that the Negro population was a constant source of difficulty. It was a valuable, marketable, movable property which caused raids during the American Revolution, often purely for the purpose of stealing slaves. Southern slaves often escaped from bondage to enlist in the British army, and were regarded as British subjects. Others escaped to the West Indies and settled as "free persons," or escaped to the Seminole Indians in Florida. At the conclusion of the war, refugee planters from the Carolinas and Georgia brought more than 8,000 slaves with them to East Florida. These slaves were then tasked with clearing and fencing land, and tilling and planting the soil. By 1783, approximately 13,375 persons had moved to Florida, 8,285 (an estimated 61.9 percent) were Black.[13]

The issue of ownership of fugitive slaves began to escalate in 1783 when the Creeks made an agreement with the American government to return fugitive slaves that resided with them. Creeks then began raids into Florida for captives to "return" in the United States. The summer of 1784, Florida was returned to Spanish ownership. Approximately 1,133 of an estimated 9,000 Blacks remained and 200 of them swore allegiance to Spain. Creek hostilities continued.[14]

In 1807, the United States Congress ended the overseas slave trade from Africa, which increased the value of slaves present in Spanish Florida. So desirous was the United States of obtaining the Florida territory, that the Congress passed a law in 1811 to take possession of Florida from Spain. United States raids were begun into Spanish Florida near Apalachicola. Georgia passed an act in 1812 to enter Florida and punish the Seminole Indians for refusing to surrender runaway slaves. Indian towns were burned, cornfields were destroyed, and herds of cattle were stolen from the former slaves, but no fugitive slaves were captured. On June 18, 1812, the United States declared war on England. Early in February 1813, Tennessee volunteers burned 386 Indian houses, 2,000 bushels of corn, and took 300 horses and 400 cattle. Twenty Indians were reported killed and nine Indians and fugitive slaves were captured. The Indians of Central Florida were left to starve, and both Indians and fugitives fled deeper into the swamps. At Apalachicola Bay, British troops led by Lieutenant Colonel Edward Nichols landed and built a fort in 1814. The British issued an offer for the fugitive slaves to either join the British royal navy or to settle as free persons in the British West Indies. The British troops were driven off by United States General Andrew Jackson. A treaty was drawn between the United States and England, leaving the Seminole Indians and fugitive slaves whose plantations were along the Apalachicola River in charge of the fort. Known to the Americans as the Negro Fort, it was destroyed in 1816 by troops led by General Jackson. Approximately 270 of the 334 occupants in the fort were killed.[15]

A constant pursuit by nearly 4,000 regular and volunteer American troops defeated Seminole Indians and fugitive slaves in several towns around Lake Miccosukee, St. Marks on the Gulf, and along the Suwanee River. Indians and fugitive slaves fled to the Everglades.

The situation became more critical in 1819, when the United States acquired Florida from Spain. The United States now had control over Creeks, Seminoles and fugitive slaves in Florida. On July 10, 1821, Florida became a United States Territory, which, in the words of Zora Neale Hurston, meant "the almost sure enslavement of every Negro who could be captured" from the Seminole Indians. Archaeologist Brent R. Weisman adds that the prosperity enjoyed by the Seminole Indians and their slaves "ultimately led to their demise." The Indians had provided agricultural products to traders and settlers alike, thereby proving that sandy, remote Florida terrain could yield profits. Since the Seminole Indians were not good farmers and needed the fugitive slaves as laborers, it therefore became necessary to remove the Seminole Indians and presumed runaways from the land in order to possess it. Whites wanted the Indians removed from the territory. The extension of the plantation system and slavery "spelled the doom of the Seminole Indian in Florida. The plantation regime could not permit a people who offered refuge and sympathy to escaped slaves to exist in the same geographical area." The full-scale campaign of Indian removal began.[16]

In the summer of 1820, Reverend Jedidiah Morse toured Florida and submitted a report on his findings on Indian affairs to the Secretary of War.

"There are, in East Florida, about twelve hundred pure blooded Seminole Indians....Before the wars of 1812 and since, these Indians with their Negro slaves, lived in comfort, and many of them were wealthy in cattle and horses. But these wars have broken them up...; also their villages and cattle, and thrown them into a state, most distressing and pitiable...."

"Although the greater part of the population is English or American, scarcely any intelligent or industrious men are to be found. They are fugitives, deserters, or smugglers. It will be difficult to form a prudent determination with regard to the maroon negroes, who live among the Indians....They fear being again made slaves, under the American Government; and will omit nothing to increase or keep alive mistrust among the Indians, whom they in fact govern. If it should become necessary to use force with them, it is to be feared the Indians would take their part. It will, however, be necessary to remove from the Floridas, this group of lawless freebooters, among whom runaway negroes will always find refuge...."

"These Indians have negro slaves, who live in separate families; of from five to ten in a family. They raise corn for their subsistence; if they have surplus, it goes to the families of their masters....Their game has become scarce, and they are often constrained to feed on nuts. Their cattle, on which they formerly subsisted, have been wantonly destroyed....The negroes, who dwell among these people, as their slaves, are intelligent, speak the English language...."

In Rev. Jedidiah Morse, A Report to the Secretary of War of the United States on Indian Affairs, Comprising a Narrative of a Tour Performed in the Summer of 1820. (New Haven, Connecticut: S. Converse, 1822), pages 33, 150, 309.

At Camp Moultrie, on September 18, 1823, Creeks brought thirty to forty Seminole Indian leaders to sign a treaty whereby the Seminoles would remove to south of Tampa Bay and would capture and deliver runaway slaves. Into the 1830s, planters and farmers from Georgia, Alabama, the Carolinas, and Virginia continued to move into Middle Florida with slaves. The boldness of these settlers in Florida as trespassers on Indian lands was a contributing factor in the resultant Second Seminole Indian War. A letter dated February 8, 1827 from the Florida Territorial Legislature to the United States Congress makes it clear that claims for ownership of runaway slaves compounded the problem:

> "The demands for negroes said to be among the Indians, continued to agitate the country, threatening the most serious results."

The Seminoles refused to deliver up fugitive slaves, many of whom by this time were married to Seminole Indians or were relatives or children of Seminoles. Additionally, slaveowners feared that their slaves would join other fugitive slaves in Seminole camps. (By 1830, Florida's population had reached 34,730, with 15,501 slaves and 844 free Blacks.)[17]

In May 1832, James Gadsden appointed a commission to force the Seminole Indians from Florida. On the Oklawaha River, a treaty for emigration was signed (Treaty of Payne's Landing. For several years, Blacks living with the Seminole Indians had served as interpreters between the United States and the Indians. At Payne's Landing, Negro Abraham and Cudjoe served as interpreters.). Lands in Florida were to be exchanged for equal territory west of the Mississippi River, adjoining the Creek Nation (the same Creeks who had labored to capture and enslave those living with the Seminole Indians). During 1833 and 1834, there were two removals of Seminole Indians to the west.[18]

A. CENTRAL FLORIDA

A major base for removal of the Seminole Indians to the west was established in present-day Seminole County. In February 1835, President Andrew Jackson signed a proclamation that all Seminole Indians remaining in Florida would go west. By April 1835, a site for a military post, Camp Monroe, had been selected on the southeast shore of Lake Monroe. An Indian trail crossed the site and troops led by General Winfield Scott hoped it would help them to locate the hideout of the Seminole Indians' wives, children and slaves.[19]

The following December, troops under the leadership of Major Francis L. Dade were ordered from Fort Brooke near Tampa to Fort King near Ocala. Louis Pacheco (Fatio), an ex-slave of an old Spanish family, directed the path of the troops. It is alleged that Louis alerted the Seminole Indians of the troops' intended movement and, on December 28th, Dade's troops were ambushed and massacred in retaliation for the bombing of the Negro Fort at Apalachicola. **The Second Seminole Indian War began in earnest.**[20]

The declaration of war by the Seminole Indians had been prompted by various actions by whites. The reservations were under seige by white desperadoes and pirates who robbed the Indians of horses, cattle and money, as well as the Indians' slaves. The Commissioner of Indian Affairs acknowledged another problem: "if the Seminoles were compelled to remove West, these descendents of the Exiles [runaway slaves] would be enslaved by the Creeks, and if they remained in Florida, they would be enslaved by the whites." Therefore, the Seminole Indians had prepared for war. **In the words of Marjorie Stoneman Douglas, "Florida erupted in flames and suffering."**[21]

General Thomas S. Jesup, commanding general in Florida from December 1836 until May 1838, wrote to the United States War Department that the Negroes ruled the Indians [a position already expressed by Reverend Jedidiah Morse in 1820], and that this was a Negro not an Indian war. Jesup subsequently signed an agreement that the Seminole Indians with their slaves could immigrate west. The whites objected, as they wanted the slaves. To push the odds in its favor, the United States Government signed a treaty with the Creeks for 600 to 1,000 men to fight with the United States troops against the Seminoles. The agreement amounted to a license for piracy, as the Creeks received payment, supplies, and rights to plunder, as well as were under orders to capture all Negroes and hold them as slaves.[22]

The combined United States military and Creek army based at Lake Monroe engaged local Seminole Indians in chase, battle and capture throughout 1837. Troops sought out the Indians encamped around Lake Apopka and at Lakes Jesup and Harney. On February 8, Camp Monroe was attacked by a group of Seminoles that included Coacoochee, King Philip and Louis Pacheco. Captain Charles Mellon was the only United States casualty, and the encampment was renamed Fort Mellon in his honor.[23]

In the spring of 1837, Seminole Indians, Seminole-Negroes and fugitive slaves were encamped at Lakes Jesup and Harney awaiting deportation. General Jesup finally yielded and reworded the deportation agreement to permit "the Seminoles and their allies" to go west together. Among those who left from Fort Mellon on Lake Monroe were Osceola's Creek-Negro wife, Morning Dew. Osceola had arisen as a defiant Seminole Indian leader following Dade's massacre. Coacoochee and his inseparable friend Louis Pacheco and Micanopy and Negro Abraham, who interpreted government treaties, also were held at Fort Mellon for deportation to Tampa and west. In May and June alone, over 1,500 Seminole Indians were captured and transported west from Tampa. Once the Seminoles were at Fort Brooke, General Jesup declared the war at an end. Throughout the rest of 1837 and into 1839, military supply depots were established to serve as stepping-stones and as bases for slave-catching forays. Whites did not consider the war at an end, as they had viewed its purpose as to catch fugitive slaves from the Seminole Indians.[24]

B. FROM INDIAN WAR TO COLONIZATION

Hamersly's Army Register in May 1842 declared that Fort Mellon was officially abandoned on the 27th.[25]

All hostilities were declared at an end. It would seem that the territory around lakes Monroe and Jesup had been under such seige that any attempts at settlement by civilians would have been impossible. There are strong indications, though, that several settlers did indeed come to the area between the lakes prior to the end of the war. A few of these settlers later made official claims to land under the terms of the Armed Occupation Act of 1842, which allowed a claim for 160 acres of land to be occupied, developed and defended for a period of five years prior to ownership. Some of these settlers brought slaves with them to the uncivilized land. No record exists as to whether any of the slave families have descendants in modern Seminole County.[26]

Throughout the 1840s, 1850s, and early 1860s, a few white settlers came into the region, some bringing a few slaves with them. The only transportation routes in and out of the area were the St. Johns River or overland (approximately thirty miles on old army or Indian trails to New Smyrna). The region remained remote and mostly unsettled. Following the emancipation of all slaves in the United States, freedmen, for the most part, left Central Florida in search of family members or better opportunities.

ENDNOTES

1 Larry W. Kruger and Robert Hall, "Fort Mose: A Black Fort in Spanish Florida," The Griot, Spring 1987, p. 39; Marjory Stoneman Douglas, Florida. The Long Frontier (New York: Harper & Row, Publishers, 1967), p. 46.

2 Zora Neale Hurston, The Negro in Florida, 1528-1940 (Federal Writers Project in Florida, n.d.), pp. 4, 5; Kruger and Hall, p. 39; Robert Ranson, Chronology of the Most Important Events Connected with Florida.History During Four Hundred and Seventeen Years, 1513 to 1930 (St. Augustine, 1930), p. 5; John R. Swanton, Final Report of the United States De Soto Expedition Commission (Washington, D.C.: Smithsonian Institute Press, 1985), p. 80; Edwin L. Williams, Jr., "Negro Slavery in Florida," Florida Historical Quarterly (October 1949), p. 93.

3 Ranson, p. 6; Williams, p. 93; Kruger and Hall, p. 39; Jane Landers, "Blacks in Spanish Florida," Forum, Vol. xii, No. 1 (Spring 1989), p. 9.

4 Landers, pp. 9, 10.

5 Hurston, pp. 5, 6; Joshua R. Giddings, The Exiles of Florida (Gainesville: University of Florida Press, 1964), p. 1; Landers, p. 11, 12; Kruger and Hall, pp. 39, 40.

6 Landers, p. 10; Giddings, p. 1; "Black History in Florida: A Partial Chronology" (Tallahassee, 1990), n.p.; Wilbur H. Siebert, "Slavery in East Florida, 1726 to 1776," Florida Historical Quarterly (July 1931), p. 3.

7 Landers, pp. 10, 11.

8 "Black History in Florida," n.p.; Russell Garvin, "The Free Negro in Florida Before the Civil War," Florida Historical Quarterly (July 1967), pp. 1, 2.

9 Hurston, p. 7; Giddings, p. 2; Ranson, p. 17; Garvin, p. 2; Landers, p. 11.

10 Hurston, p. 7; Robert La Bret Hall, "'Do Lord Remember Me:' Religion and Cultural Change Among Blacks in Florida, 1565-1906" (Tallahassee, 1984), p. 64; Robert L. Anderson, "The End of an Idyll," Florida Historical Quarterly (July 1963), p. 35; Giddings, p. 2; Howard F. Cline, Florida Indians II, Provisional Historical Gazeteer with Locational Notes on Florida Colonial Communities (New York: Garland Publishing Company, 1974), p. 184.

11 Kruger and Hall, pp. 44, 45; Landers, p. 11; Julia Floyd Smith, Slavery and Plantation Growth in Antebellum Florida, 1821-1860 (Gainesville: University of Florida Press, 1973), p. 9; Williams, pp. 94-5.

12 Siebert, "Slavery 1726-1776," p. 8; Jane Quinn, Minorcans in Florida. Their History and Heritage (St. Augustine; Mission Press, 1975), p. 91; Douglas, p. 109.

13 Ranson, p. 19; Hurston, p. 7; Giddings, pp. 4, 11; Charlton W. Tebeau, A History of Florida (Miami: University of Miami Press, 1980), p. 93; Landers, p. 11; Wilbur H. Siebert, "Slavery in East Florida, 1776-1785," Florida Historical Quarterly (January 1932), pp. 150-3; Hall, "Do Lord," p. 52.

14 Hurston, pp. 7, 8; Hall, "Do Lord," p. 53; Siebert, "Slavery 1776-1785," pp. 158-60.

15 Hall, "Do Lord," p. 62; Giddings, pp. 29, 30, 32, 35; Garvin, p. 3; Ranson, p. 21; Anderson, pp. 38, 39; Tebeau, p. 110.

16 Hurston, p. 10; James E. Sefton, "Black Slaves, Red Masters, White Middlemen: A Congressional Debate of 1852," Florida Historical Quarterly (October 1972), p. 13; Giddings, p. 59; Williams, p. 101; Brent R. Weisman, Like Beads on a String (Tuscaloosa: University of Alabama Press, 1989), p. 78.

17 Giddings, p. 72; Williams, pp. 101, 105; Charles H. Coe, Red Patriots: The Story of the Seminoles (Gainesville: University of Florida Press, 1974), p. 13; John T. Sprague, The Origin, Progress and Conclusion of the Florida War (Gainesville: University of Florida Press, 1964), p. 41.

18 Douglas, p. 144; Sidney Lanier, Florida: Its Scenery, Climate, and History (Gainesville: University of Florida Press, 1973), p. 202; Giddings, pp. 82, 83.

19 Douglas, p. 144; M. M. Cohen, Notices of Florida, and the Campaigns (Gainesville: University of Florida Press, 1964), p. 217.

20 Giddings, pp. 101, 105.

21 Giddings, pp. 90-3; Douglas, p. 145.

22 Garvin, p. 6; Cohen, p. xviii; Coe, p. xxxvi; Sefton, pp.114-20; Giddings, pp. 129-31, 137; Jacob R. Motte, Journey into Wilderness (Gainesville: University of Florida Press, 1963), p. 271.

23 Arthur E. Francke, Jr., Fort Mellon, 1837-42. A Microcosm of the Second Seminole Indian War (Miami: Banyan Books, 1977), p. 28.

24 Francke, pp. 24-5, 71; Giddings, pp. 140-1, 254; Hurston,p. 11; Lanier, p. 205.

25 Francke, p. 74.

26 Mrs. J. N. Whitner, A Tale of a Mosquito (Sanford, n.d.), pp. 6, 7; Orange County Tax Rolls; Sixth and Seventh United States censuses.

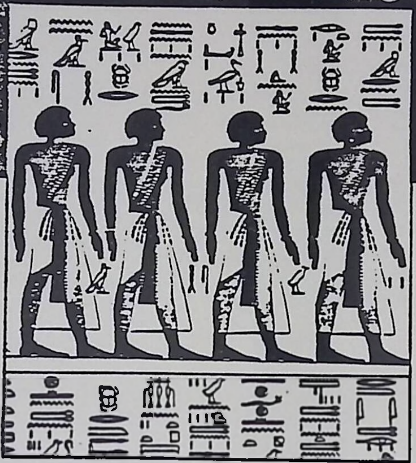
A. PHILIP RANDOLPH 1889–1979

Before There Was American History, There Was Black History.

FREDERICK DOUGLA
(1817-1895)

Garrett A. Morgan

MARY MCLEOD BETHUNE
(1875-1955)



People of Kush from a wall painting in the tomb of Seti I around 1300 B.C.

Alexandre Dumas

HISTORY MONTH

MARTIN LUTHER KING JR.
(1929-1968)

History, it's been said, is biography. Yet some of the world's greatest biographies, black biographies, are all but lost to history.

Sundiata. Mansa Musa. Sunni Ali. Askia Muhammad. Not exactly household names, but they were honored in their time as leaders of empires. Yet it appears their honors have vanished along with their empires.

But they weren't the end of black history. Only the beginning. Because black history is an ongoing entity: a progression of brilliant biographies still being written.

And this time, they won't be lost.

American history could itself be said to have begun with a piece of black history when the death of Crispus Attucks in the Boston Massacre made him the first of America's 600,000 war dead.

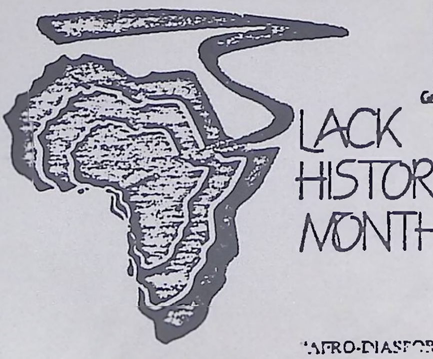
Dr. Daniel Hale Williams made black history, if not world history, when he performed the first successful open heart surgery. Edward M. Bouchet made history when Yale made him the first black in America to be awarded a doctorate. James B. Parsons went into the history books as the first black federal judge in the continental U.S.

Charlotte Ray joined black history when she became America's first black woman lawyer. Madame C.J. Walker, when she became America's first millionaire black woman.

THE QUANDER HISTORICAL SOCIETY, INC.

Harriet Tubman

General Daniel "Chappie" James, Jr.



AFRO-DIASPORA
THOUGH SC[illegible], WE COME AS ONE

Paul Rob[illegible]

W.E.B. D

2

FAMOUS PEOPLE IN ANTIQUITY AND IN THE HISTORY OF AMERICA, WHO ALSO HAPPENED TO BE BLACK

This information was assembled by **ROHULAMIN QUANDER**, President and Founder, **THE QUANDER HISTORICAL SOCIETY, INCORPORATED.**

Permission is expressly given to photocopy and distribute the enclosed information, as it is a capsule of the history of all of us who are black, and a great educational tool to anyone who wants to know about some of the contributions of black men and women in ancient civilizations and in the early and even recent history of the Americas.

Rohulamin Quander

January 1989

DeLand	**DeLand Public Library, 130 East Howry Ave. Must register to use the card catalog. Telephone: 904.822.6430**	Web Site
Fort Myers	**Family History Center, 3105 Broadway. Telephone: 941.275.0001**	Search LDS Library Catalog
Fort Myers	**Lee County Public Library, 2050 Lee Street**	Card Catalog
Fort Pierce	**Family History Center, 2900 Virginia Avenue. Telephone: 561.464.0600**	Search LDS Library Catalog
Fort Walton	**Family History Center, 339 Lake Drive. Telephone: 850.244.3338**	Search LDS Library Catalog
Gainesville	**Family History Center, 10600 SW 24th Avenue. Telephone: 352.331.8542**	Search LDS Library Catalog
Gainesville	**Alachua County Library, 401 E. University Ave. Telephone: 352.334.3900**	Card Catalog
Gainesville	**P. K. Yonge Library of Florida History, University of Florida, 200 Smathers Library. Telephone: 352.846.2746**	Web Site
Homestead	**Latter Day Saints, 29600 SW 167th Avenue. Telephone: 305.246.4194**	Search LDS Library Catalog
Jacksonville	**Family History Center, 7665 Fort Caroline Road. Telephone: 904.743.0527**	Search LDS Library Catalog
Jacksonville	**Family History Center, 461 Blanding Blvd. Telephone: 904.272.1150**	Search LDS Library Catalog
Jacksonville	**Jacksonville Public Library, 122 N. Ocean Street. Telephone: 904.630.2665**	Web Site
Jacksonville	**Southern Genealogist's Exchange Society Library, 6215 Sauterne Drive. Telephone: 904.778.1000**	Web Site
Lake City	**Family History Center, 706 Country Club Road. Telephone: 904.755.9432**	Search LDS Library Catalog
Lake Mary	**Family History Center, 2255 Lake Emma Road. Telephone: 407.333.0137**	Search LDS Library Catalog
Lakeland	**Family History Center, 5150 Lakeland Highlands Road. Telephone: 863.709.0800**	Search LDS Library Catalog
Largo	**Largo Library, 351 E. Bay Drive. Telephone: 813.586.7410**	Web Site
Lecanto	**Family History Center, 3474 West Southern Street. Telephone: 352.746.5943**	Search LDS Library Catalog
Leesburg	**Family History Center, 1875 Mt. Vernon Road. Telephone: 352.787.3990**	Search LDS Library Catalog
Leesburg	**Leesburg Public Library, 204 N. 5th St., Ph: 352.728.9790.**	Card Catalog
Live Oak	**Family History Center, 1310 Irvin Street. Telephone: 904.362.3573**	Search LDS Library Catalog
Madison	**Elmer's Genealogy Library, 203 S. Range**	Web Site

	Street. Ph: 850-973-3282. FAX: 850-929-2970. Send E-Mail.	
Madison	Florida Chapter of the Ohio Genealogical Society Library, RR #3. Telephone: 850.929.2846. FAX: 850.929.2970. Send E-mail.	*No known web site or on-line catalog.*
Marianna	Jackson County Florida Library, 413 No. Green Street. Telephone: 850.482.9631	Web Site
Marianna	Family History Center, 3141 College Street. Telephone: 850.482.8159	Search LDS Library Catalog
MacClenny	Family History Center, Hwy 228 & South Blvd. Telephone: 904.259.6910	Search LDS Library Catalog
Melbourne	Melbourne Public Library, 540 E. Fee Avenue. Telephone: 321.952.4514	*No known web site or on-line catalog.*
Miami	Family History Center, 9900 W Flagler Street. Telephone: 305.485.8174	Search LDS Library Catalog
Miami Shores	Family History Center, 11098 Biscayne Blvd, 3rd Floor. Telephone: 305.899.8606	Search LDS Library Catalog
Naples	Family History Center, 4935 23rd Ct SW. Telephone: 941.455.3544	Search LDS Library Catalog
Naples	Collier County Public Library, Central Avenue	Web Site & Card Catalog
New Port Richey	Family History Center, 10606 Hilltop Drive. Telephone: 727.868.8225 Closed each August.	Search LDS Library Catalog
Ocala	Family History Center, 1831 SE 18th Ave. Telephone: 352.351.4163	Search LDS Library Catalog
Okeechobee	Family History Center, 310 SW 6th Street. Telephone: 941.467.2425	Search LDS Library Catalog
Orlando	Family History Center, 3001 Apopka-Vineland Road. Telephone: 407.876.8135	Search LDS Library Catalog
Orlando	Orlando Public Library, 101 E. Central Blvd. Telephone: 407.835.7323	Web Site
Ormond Beach	Ormond Beach Public Library, 30 Beach Street. Must login in as a guest to search the catalog. Telephone: 904.676.4191	Web Site
Palatka	Palatka Public Library, 601 College Road. Telephone: 904.329.0126	*No known web site or on-line catalog.*
Palm Beach	Family History Center, 1710 Carandis Road. Telephone: 561.533.8803	Search LDS Library Catalog
Palm Beach Gardens	Family History Center, 4311 Hood Road. Telephone: 561.626.7989	Search LDS Library Catalog
Panama City	Family History Center, 3140 State Avenue. Telephone: 850.785.9290	Search LDS Library Catalog
Panama City	Bay County Public Library , 25 W. Government Street	Card catalog

Pasco County Genealogical Society, Inc.

P.O. Box 2072, Dade City, Florida 33526-2072

Members: If you have visited any of these libraries, please let us know. We would like to add more information for each location to assist in each of our research efforts. Also, if you know of other genealogy libraries anywhere in the country, we will add them to the list.

Please note for Latter Day Saints Web Link: The web site for LDS does not specify holding locations of reference material.

Search LDS Library Catalog

Family History Center Locator

FLORIDA

City	Library/Archive	Web Link
Dade City	**Family History Center & PCGS Library, 9016 Fort King Road (State Road 41) Telephone: 813.788.4826**	Search LDS Library Catalog
Dade City	**Hugh Embry Library, 14215 Fourth Street. Telephone 352.567.3576**	Web Site
Tampa	**Hillsborough County Historical Commission Museum, Historical and Genealogical Library, 225 South Franklin Street in the Convention Center Annex. Telephone: 813.228.0097**	Web Site Library web site under construction.
Tampa	**Tampa Public Library, 900 N. Ashley Street. Telephone: 813.273.3652**	Card Catalog **login: thor (all lower case)**
Tampa	**Family History Center, 4106 E. Fletcher Ave.**	Search LDS Library

	Telephone: 813.971.2869. The web site for LDS does not specify holding locations of reference material.	Catalog
Tampa	USF Special Collections, 4202 E. Fowler Ave. Telephone: 813.974.2731	Web Site
Apalachicola	Family History Center, 270 Prado Street. Telephone: 850.653.8501	Search LDS Library Catalog
Arcadia	Family History Center, 1760 NE Gibson Street. Telephone: 841.993.0996	Search LDS Library Catalog
Bartow	Polk County Historical and Genealogical Library, 100 E. Main Street. Telephone 863.534.4380	Web Site
Belle Glade	Family History Center, 601 North East Avenue A. Telephone: 561.996.6355	Search LDS Library Catalog
Bonifay	Family History Center, North Ride Road S, Hwy 79. Telephone: 850.547.4557	Search LDS Library Catalog
Bonita Springs	Bonita Springs Public Library, 26876 Pine Avenue. Telephone: 941.992.0101	Web Site
Bradenton	Manatee County Central Library, 1301 Barcarrota Blvd West. Telephone: 941.748.555 Fax: 941.749.7191	Card Catalog
Bradenton	Family History Center, 3400 Cortez Road. Telephone: 841.755.6906	Search LDS Library Catalog
Brooksville	Family History Center, 21043 Yontz Rd. Telephone: 352.796.7403	Search LDS Library Catalog
Bunnell	Family History Center, 402 N Palmetto Street. Telephone: 904.437.7881	Search LDS Library Catalog
Cape Coral	Cape Coral Public Library, 921 S.W. 39th Terrace	Card Catalog
Clermont	Cooper Memorial Library, 620 Montrose Street. Telephone: 352.394.4265	*No known web site or on-line catalog.*
Clermont	Family History Center, 14600 Greenvalley Blvd. Telephone: 352.242.6363	Search LDS Library Catalog
Cocoa	Family History Center, 1803 Fiske Blvd South. Telephone: 407.636.2431	Search LDS Library Catalog
Coral Springs	Family History Center, 10148 North West 31st Street. Telephone: 954.341.1725	Search LDS Library Catalog
Daytona Beach	Volusia County Public Library, City Island. Must register to use the card catalog. Telephone: 904.257.6036	Web Site
Daytona Beach	Family History Center, 1125 6th Street. Telephone: 904.257.9223	Search LDS Library Catalog
DeLand	Family History Center, 1345 S. Aquarius Ave. Telephone: 904.822.9695	Search LDS Library Catalog

Pensacola	**Family History Center, 9490 Fox Run Road. Telephone: 850.969.1254**	Web Site
Pensacola	**Pensacola Historical Society, 117 E. Government Street. Telephone: 850.434.5455**	***No known web site or on-line catalog.***
Plant City	**Quintilla Geer Bruton Archives Center, 605 N. Collins Street. Telephone: 813.757.9215**	***Library Tips !!*** **Web Site**
Plantation	**Family History Center, 851 NW 112 Ave (Hiatus Road). Telephone: 954.472.0524. Closed Easter, Independence Day, Thanksgiving, and Christmas to New Years.**	Search LDS Library Catalog
Pompano Beach	**Family History Center, 1530 W Camino Real. Telephone: 561.395.6644**	Search LDS Library Catalog
Port Charlotte	**Family History Center, 1303 Forrest Nelson Blvd. Telephone: 941.627.6446**	Search LDS Library Catalog
Sarasota	**Burdick International Ancestry Library, (a one name society), 2317 Riverbluff Pkwy. #249. Telephone: 941.922.7931**	***No known web site or on-line catalog.***
Sarasota	**Family History Center, 7001 S Beneva. Telephone: 941.921.5932**	Search LDS Library Catalog
Sarasota	**Selby Public Library, 1331 First Street. Telephone: 941.316.1181**	Web Site
St. Augustine	**Family History Center, 500 Deltona Blvd. Telephone: 904.797.4515**	Search LDS Library Catalog
St. Augustine	**St. Johns County Public Library, 1960 N. Ponce De Leon Blvd. Telephone: 904.823.2650**	Card Catalog
St. Petersburg	**Family History Center, 9000 106th Avenue N. Telephone: 727.399.8018. Closed each August.**	Search LDS Library Catalog
Stuart	**Family History Center, 2401 SW Matheson Avenue. Telephone: 561.287.0167**	Search LDS Library Catalog
Tallahassee	**Family History Center, 312 Stadium Drive. Telephone: 850.222.8870. Closed during the Christmas holiday.**	Search LDS Library Catalog
Tallahassee	**Florida State Archives, R.A. Gray Building, 500 S. Bronough Street**	Web Site
Vero Beach	**Family History Center, 3980 12th Street. Telephone: 561.569.5122**	Search LDS Library Catalog
Vero Beach	**Indian River County Main Library, Florida History and Genealogy Department, 1600 21st Street**	Web Site
Wauchula	**Family History Center, 630 Hanchey Road. Telephone: 941.773.3532**	Search LDS Library Catalog
Webster	**Webster Library, 85 E. Central Ave. Telephone: 352.568.1600 Fax: 352.568.1399**	***No known web site or on-line catalog.***

West Palm Beach	**Palm Beach County Genealogical Library, 100Clemantis Street. Telephone: 561.832.3279**	Web Site
Winter Haven	**Family History Center, 1958 North Street SE. Telephone: 941.299.1691**	Search LDS Library Catalog

Your Guide to Public Libraries

Additonal States		
ALABAMA	ALASKA	ARIZONA
ARKANSAS	CALIFORNIA	COLORADO
CONNECTICUT	DELAWARE	DISTRICT OF COLUMBIA
GEORGIA	HAWAII	IDAHO
ILLINOIS	INDIANA	IOWA
KANSAS	KENTUCKY	LOUISIANA
MAINE	MARYLAND	MASSACHUSETTS
MICHIGAN	MINNESOTA	MISSISSIPPI
MISSOURI	MONTANA	NEBRASKA
NEVADA	NEW HAMPSHIRE	NEW JERSEY
NEW MEXICO	NEW YORK	NORTH CAROLINA
NORTH DAKOTA	OHIO	OKLAHOMA
OREGON	PENNSYLVANIA	RHODE ISLAND
SOUTH CAROLINA	SOUTH DAKOTA	TENNESSEE
TEXAS	UTAH	VERMONT
VIRGINIA	WASHINGTON	WEST VIRGINIA
WISCONSIN	WYOMING	

Comments

You are our >> 2384th<< visitor -- thanks for stopping by!

This web page is "CONSTRUCTION IN PROGRESS"

Webspace provided by RootsWeb