SCOTTISH RITE MASONS portrayed Prince Hall's historic 1776 meeting with General George Washington on the 200th anniversary of the event. Participating were (L to R) Laban C. Maultsb, Elijah Brown, Michael Marshall, James E. Colson, Lenzlea F. Mosley, and Leon D. Holsey.

The Bicentennial: An appropriate observance for black Americans

(Continued from A-5)

source of hope and inspiration for justice and freedom.

This point was made by Benjamin Rush the very year in which the Founding Fathers met in his city, Philadelphia. Revered by blacks of that day, Rush was a signer of the Declaration of Independence and one of the organizers of the Pennsylvania Society for Promoting the Abolition of Slavery.

Rush wrote an article for one of Benjamin Banneker's almanacs, and he had a personal acquaintance with Paul Cuffe, a prominent Massachusetts shipmaster, and with a black fellow-physician, James Derham, for both of whom he had written glowing testimonials. Commenting on the Revolutionary War, Rush made an observation to which all blacks could subscribe: "The American War is over," he wrote in 1787, "but this is far from being the case with the American Revolution. On the contrary, nothing but the first act of the great drama is closed."

Since Rush's day we have doubtless progressed beyond the first act of the drama, although we are far from curtain time. But Rush, with his instinct for the future, was basically right. The Revolutionary War unleashed an ideology that would not down. Intensified rather than diminished By time, the great affirmations of the Revolution would continue to quicken the blood, retaining their power to inspire.

They have left their mark on America. "If the American Revolution could not solve the problem of slavery," writes David B. Davis in 1975, "it at least led to a perception of the problem." Another present-day historian, Richard B. Morris, points out that the "long history of the anti-slavery and civil rights movements in the United States provides continuous and abundant proof that men of conscience in America considered equality for the Negro to be the great unfulfilled commitment of the American Revolution."

"We cannot escape history," wrote Abraham Lincoln in a year as perilous to the nation as that of 1776.

In like fashion our country cannot escape its Revolutionary inheritance, its solemn declaration of man's essential equality, and its avowal to secure the blessings of liberty to present and future generations of Americans. These ideas that launched the new nation constituted a commitment, a promissory note that, however long deferred will continue to haunt us until we redeem it or repudiate it.

It is in this sense of history not only as the past but also as the present and the future that thoughtful Americans, black and white, can find reason to support the Bicentennial. They can find in it the opportunity to commemorate the freedom fighters of an earlier day.

In like fashion the Bicentennial affords us an opportunity to celebrate the work of those leaders of today who are addressing themselves to the unfinished business of the Republic.

If we grant that the Bicentennial should be celebrated, the question may arise: In what ways might this best be done? The answer readily suggests itself. The very reasons we give for observing the Bicentennial point in themselves to some of the things we might do. Just as we are selective in our reasons for taking part in the Bicentennial, so might we be selective in our modes of celebrating it.

Of the many worthwhile ways to commemorate the Bicentennial a few might be noted by way of illustration. One of these is to assemble reliable data on historic sites and buildings that are significant in demonstrating the rich and varied black component in the history of the United States.

To do this on a national scale an organization was founded in Washington, D.C. in 1971, the Afro-American Bicentennial Corporation. It has carefully and methodically proceeded to identify black landmarks. Then it has sought to have these sites designated officially as national historic landmarks.

As a result of the work of the Afro-American Bicentennial Corporation, thirteen sites were given such status in July, 1974. On that occasion, Secretary of the Interior, Rogers C. B. Morton, said "Black Americans have played many prominent roles in the development of our country, and it is only fitting that more of the sites involved in their efforts be recognized in this way as we approach the nation's Bicentennial."

The work of calling attention to historic black landmarks has also been undertaken on state and local levels as well as on a national scale. For example, the State of Maryland Commission on Afro-American and Indian History and Culture, has launched a historic landmark survey of significant black sites and buildings throughout the state.

Closely connected with identifying and designating black landmarks is the effort to preserve them from neglect or outright demolition. In an article, "An S.O.S. for Saving Maryland's Black Heritage," appearing in the Fall Quarter, 1973, of **Maryland Magazine**, Carroll Greene, Jr. calls attention to this vital effort.

It is to be noted that two years ago a number of preservationist organizations among them the Maryland Commission on Negro History and Culture, succeeded in preventing the old Mount Moriah African Methodist Episcopal Church in Annapolis from being leveled to the ground by Anne Arundel County.

Local black preservationist groups may likewise play an important role in this work. One of the oldest black historic sites in Baltimore, the Orchard Street Methodist Church, recently facing demolition by the City, has been saved by a group formed for that purpose. The Committee for the Preservation of Orchard Street Church. Like others of its kind, this group felt that historic sites are as much a part of the American heritage as are the philosophies set forth by Patrick Henry, Thomas Jefferson or Tom Paine.

The Bicentennial is a time to take especial note of those organizations devoted to the study of black life and history. These organizations have responded to the Bicentennial by suggesting a rich variety of ways in which it might be celebrated. For example, the Spring, 1975 issue of the **Negro History Bulletin**, published by the Association for the study of Afro-American Life and History, is devoted wholly to the planning and celebrating of the Bicentennial. The most ambitious of these proposals is "that a one-day or two-day conference on Afro-American life and history be held in every city and town in the nation, on the same day (s) at the same hour, according to time zone."

The activities of state and local historical societies might well engage our attention during the Bicentennial. In the activities of these groups we would find much to enlighten us, much of it specifically dealing with the Bicentennial. Our own Maryland state commission, for example, has drafted an imaginative "Proposal for a Black Historical Bicentennial Exhibition."

More locally, the ongoing work of the Citizens for Black History Exhibits, founded in Baltimore in 1970 as an affiliate of the Peale Museum, is well worthy of public interest and support.

It is to be noted that the proposed ways to celebrate the Bicentennial are primarily educational and informational. Obviously, therefore, the schools and colleges could play a major role in promoting an enlightened awareness of the Bicentennial. Each school could appoint its own Bicentennial Coordinating Committee, which could initiate a number of projects, including such things as arranging trips to historic sites, conducting art and library exhibits, staging one-act plays, conducting debates, and having the students express in writing their thoughts on the Bicentennial.

And, finally, those Blacks who are disposed toward a celebration of this celebration of this country's two-hundredth anniversary might wish to join with various municipal, county and state commissions established for that express purpose. These groups would profit from an increased awareness that Afro-Americans have something to bring to the observance of this nation's birthday, just as their forbears had something to bring to its birth. Blacks were there at the seedtime and they would not wish to be left out at the harvest.

Black American culture, reflecting something of its African antecedents, is deeply celebrative, taking time for appropriate ceremonies in commemoration of significant events. The Bicentennial of the Revolutionary War would seem to commend itself to such a traditional response from America's black sons and daughters.

Dates to remember

FEB. 1
Rhode Island, unable to supply its quota of white troops for the continental line raised a troop of black soldiers known as the Black Regiment of Rhode Island in 1778.

FEB. 2
In 1787 the Continental Congress passed the Northwest Ordinance, excluding slavery from the Northwest Territory.

FEB 3
In 1899 black inventor B. F. Jackson received a patent for a gas burner.

FEB. 4
In 1811 Captain Paul Cuffe sailed his ship Traveller to Sierra Leone, Africa.

Bicentennial poetry

OUR PLACE

White race, black race
This is our place
It certainly is
Sweet land of his
My tis of thee
Your race, such charming
face
My race, such charming
face
In happiness and sadness,
together
Moving or whatever
You can be a big white
star
Or a little black run down
car
Your race and face, a
dyad in our place

Albert R. Payne

IF THE STATUE LIBERTY COULD TALK ABOUT THE BICENTENNIAL

America, two hundred
years I hear,
So how come you got
colored folks--
Or blacks as they're
known now--
Still living in fear?
'Understand doors are
still closed in their
faces.
Why can't you unite your
many races?
You've had two hundred
years!
What a rainbow you
should have by now,
Bordered by your red,
white, and blue.
America, you said that
they could depend on
you.
'Hear you're good at
keeping promises
For those across the seas.
But there just ain't
enough money here at
home
And employment is in the
deep freeze.
America, after two
hundred years?
'Hear your women are up
in arms,
They and other minorities
Are voicing the same
alarms
For equal this and equal
that
While your political
pockets are getting fat.
What gives, America?
Is everyone expected to
celebrate?
Those who are poor
Those who are hungry
Those fighting to
penetrate
The walls of bias, violence
and hate?
I hear blood still spills on
your shores
America, will it take
another two hundred
years
To open all the doors
To peace and harmony
and equal rights for
everyone?
I stand proud in your
harbor, America,
I feel good, I feel strong,
warmed by your sun.
My torch is raised to your
boundless sky.
I am your symbol,
America,
Not a perch for birds that
fly.
I asked for your tired,
your poor,
Your masses yearning to
be free;
Come on, America, don't
make a liar out of me!
Your bicentennial
celebration
Is being viewed by every
nation;
Wipe the smirks off of
their faces.
You united your states,
Now unite your races.

Ms. Dorothy C. Alves

A BICENTENNIAL KNOCK-KNOCK

Knock-knock!
Who's there?
Sir, the life line of
America's here!
I don't seem to recognize
you, fellow!
Yes, I'll admit Polka Dot
is a strange color
For the life line of
America.
Polka Dot am I to
represent all races,
So don't be confused.
I mirrow the colors of all
faces;
A dot of yellow, black,
white and red.
So sir, let it not be said
That I am partial to one
color of skin.
So, Opportunity, Sir,
Won't you let me in?

MS. DOROTHY C. ALVES

SET ME FREE

Slaves that my fore-
fathers were,
Slaves of white men.
Slaves with no life to live
for them,
Slaves of others who
slaves have been.
Master called us all
around,
Just before he left for
town.
I no longer can keep you.
Lincoln said so. It be true.
All of you have been faith-
ful To me I set you.
Be on your way!
For tomorrow is the day
When all slaves, all their
own.
I've owned
Must be free to go on their
own.
Slaves no longer cry:
Set me free before I die!
Let me taste the spirit of
life
Carry me on as this day I
strive!
Set me free to run and see
What life has given to my
masters—and to me!

MS. LINDA C. HALL

A DIALOG OF OPPOSITION

Said the oppressed to the
oppressor:
I warn you, sir!
I hear a distant roar.
I hear the sound of glory.
I hear a call to war.
Said the oppressor to the
oppressed:
I scorn you, sir!
And are you really sure?
Were you not taught to
love me,
And thus be patient more?
Said the oppressed to the
oppressor:
Sir,
I learned to awe and serve
you
—my paramount
disgrace.
I learned the sin of
'waiting.'
And yes, to know 'my
place.'
But sir, with all my
yearning
I learned a cause for
living.
For which his life he'd
give.
I learned that those who
fear you
Soon live a living death.
You breathe your life by
giving men
A lifeless kind of breath.
So sir,
The leach that bleeds
men,
I'll smite as not before.
I'll smite the fear that fills
them.
This is my call to war.

FRANK GREGORY NEWTON

AIRMAN WILLIAM E. CRUM, son of Mrs. Sylvia D. Crum, 2700 block Fenwick Ave., is undergoing training in the transportation field of the U.S. Air Force after completing basic training. Airman Crum is a 1974 graduate of Lake Clifton Senior High School and attended Morgan State University

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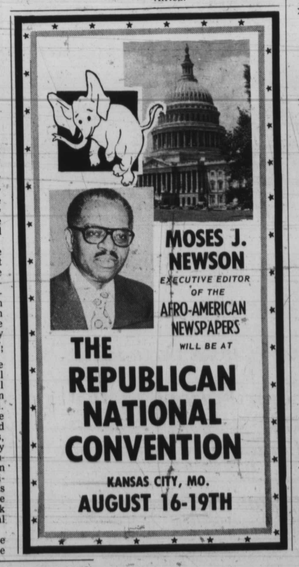


MOSES J. NEWSON
EXECUTIVE EDITOR OF THE AFRO-AMERICAN NEWSPAPERS
WILL BE AT
THE REPUBLICAN NATIONAL CONVENTION
KANSAS CITY, MO.
AUGUST 16-19TH

"HAPPY BIRTHDAY AMERICA"
FROM THE
MARYLAND COMMISSION ON HUMAN RELATIONS

In 1776, this country announced its independence and freedom as a Nation. Independence to establish our own laws and form of government. Freedom to exercise our human rights and liberties. It is now 200 years later, 1976, and citizens throughout America are celebrating this Nation's Bicentennial Birthday. In tribute to independence and freedom, the Maryland Commission on Human Relations staff also extends wishes of congratulation to America.

What is the Maryland Commission on Human Relations? The Maryland Commission on Human Relations is a state agency established to protect the rights of citizens by enforcing the state's anti-discrimination laws in the areas of employment, housing and public accommodations based on color, race, sex, age, religion, national origin, marital status and mentally or physically handicapped. In essence, MCHR is statutorily responsible for eliminating discrimination, when found, and protecting the public from its recurrence through conciliation agreements which set for specific affirmative steps or affirmation action that will correct any system that has the effect or potentially has the effect of being discriminatory.

In the area of affirmative action, this Commission has chronicled its growth through the elevation of many of its stellar employees.

One such person is Ms. Gertrude "Trudy" Green. In 1963, when the agency consisted of six employees, Ms. Green arrived as a clerk typist II. Now, 13 years and seven promotions later, she is one of the Commission's three Conciliation and Compliance Review Officers.

MS. GERTRUDE GREEN

In true American tradition, Ms. Green has risen up through the ranks. While still an employee, Ms. Green attended night school and graduated from the Community College of Baltimore in 1972 and Coppin State College, magna cum laude, in 1975.

Ms. Green has had the experience of working with such distinguished Executive Directors as Congressman Parren J. Mitchell, George T. James, Roscoe R. Nix, Treadwell O. Phillips and Elbert L. A. Guillory. All will attest to the contribution that she has made to strengthen this vitality needed agency. She is the widow of the late Leroy A. Green. Her daughter, Denise Amelia, is a student at Northwestern Senior High School.

We at MCHR are indeed proud of Ms. Green and the many others who have served so long and so well. Their value is incalculable.

Going from Banneker to emancipation

By Roland McConnell

On the eve of our country's two-hundreth anniversary of its independence, 29.8 per cent of the black families of the free state of Maryland, as compared with 5.8 per cent of the white families, receive income, according to the Census figures of 1970, below the poverty line.

In Baltimore city not only was a candidate for office of state attorney for Baltimore City, with superior qualifications including an experience record, rejected for a lesser qualified candidate, but in the recent primary a highly qualified black candidate lost because an unknown candidate with the same surname was entered on the ballot, thus dividing the vote.

Although economic conditions and political ineptness play a part here, there is no doubt that this situation reflects racism. This racism is as old as the country and has been continuous if not cumulative. From its inception it became and remains the principal obstacle against which black people have had to struggle throughout their entire history.

Black genius Benjamin Banneker was among, if not the first black Marylander, to articulate this when he condemned slavery and racism in his letter to then Secretary of State Thomas Jefferson in 1791.

By reminding Jefferson that he could do this by the great truth of the Declaration of Independence, Banneker not only assumed the role of freedom spokesman for blacks but proclaimed loud and clear that black people were heirs to the same promise of independence.

"We hold these truths to be self evident, that all men are created equal, and that they are endowed by their creator with certain inalienable rights, that amongst these are life, liberty and the pursuit of happiness."

Banneker extolled these words which he included in his letter as "this true and invaluable doctrine, which is worthy to be recorded and remembered in all succeeding ages." Reprints of Banneker's letter along with his almanac became prime anti-slavery propaganda as well as sources of inspiration to blacks, especially the so-called 'free' blacks.

By 1790, when the first census of the United States was taken free blacks in Maryland, a border state, numbered 8,043, while slaves numbered 103,036. Some of the free blacks could trace their freedom to the completion of indenture during the colonial period, Revolutionary War service, law suits, self-purchase, acts of manumission because of relationship to the master's family, action of religious bodies like the Methodists and Quakers who condemned slavery, or to freedom at birth.

By 1830, the free blacks increased more than six-fold, showing 52,953 which was the largest number of free blacks in any of the United States. The number of slaves increased at the time less than 5,000, showing 107,397. At the outbreak of the Civil War, the number of slaves and free blacks in Maryland was almost equal, numbering 83,942 free and 87,189 slaves in 1860.

The achievements of this group of first generation blacks in the national period of Maryland's history is all the more significant in light of the presence of slavery in the State. In 1835, for example, the colored people of Baltimore had ten churches or religious institutions, thirty-five to forty benevolent institutions or mutual relief associations and a number of sabbath or penal schools.

Of the churches, three which were founded in the first quarter of the nineteenth century are still in existence. These were Bethel African Methodist Episcopal Church founded by Daniel Coker in 1797, the Sharp Street Methodist Church founded in 1802 by a group of free blacks in 1802, and St. James First African Protestant Episcopal Church founded by William Levington in 1824. Each of these added a church school.

Economic aspects of the black community were revealed in the variety of occupations in which their members engaged. In 1840, free blacks in Baltimore numbered eighteen blacksmiths, forty-five barbers, thirty-five caulkers, thirteen drayers, and seven grocers.

Free blacks were listed as butchers, cigar makers, comb makers, rope makers, stone makers, brass founders, ship carpenters, brick masons, coopers, plumbers, cordwainers, restaurant keepers, and hucksters. In the counties were many farmers, some of whom had slaves although they may have been relatives in some cases.

Slave holders believed that the free blacks as a group threatened slavery and directed an animosity toward them that increased as the free black population grew. Expatriation or enslavement of free blacks was the ultimate solution of the slave holders. Three times they attempted this solution, all in vain, largely due to the efforts and resolutions of the blacks. Poor whites whose increasing numbers competed for jobs held by free blacks supported the slave holders.

The free black population faced the slave holding interest and their ally, the powerful colonization society, for the first time in 1831, in the aftermath of the Nat Turner Insurrection. The Maryland Legislature at that time enacted the Act of 1831 on Free Negroes and Slaves.

Besides restricting the rights of free blacks to meet, acquire firearms and buy liquor, etc., it sought to conserve slavery and restrict the growth of the free black population through colonization in Africa.

Blacks reacted by calling a meeting in Philadelphia to consider their welfare and improvement. Hezekiah Grice, a free black of Baltimore, spearheaded the operation beginning the black convention movement in the United States for the improvement of blacks.

At the third annual meeting in 1833, forced colonization, always opposed, was decisively and officially rejected when a formal "Report on African Colonization," was presented unanimously adopted with provision to print and distribute three thousand handbills to that effect.

Samuel Elliott of Maryland was a singing member of the committee of eight which brought in the report. Grice, in Baltimore in 1832, organized the "Legal Rights Association," an organization considerably ahead of its time, having for its purpose the ascertainment and protection of rights of blacks through legal means.

In 1835, by prearrangement, a reply by black clergymen to a note from a "White Citizen" appearing in the **Niles Register** extolling the peaceful virtues of the free black was printed. Besides pointing out the progress of the Negro group in Baltimore, expressing gratitude for the patronizing relationship between whites and blacks which permitted such, and promising to pursue their blameless conduct on the side of peace and good order, it disavowed Nat Turner's insurrection and those who condoned it.

These two forms of reactions, one aggressive activism and the other pragmatic accommodation, which became classical precedents for the future, assisted in allaying the full enforcement of the Act in 1831.

By 1850 the progress of the free blacks again called for their restriction by the slave-holding interest. In the 1850-51 Constitution Convention, a committee appointed for this recommended the immediate removal of the mandated registration of free Negroes arrangement for their removal, and restrictions on their acquiring real estate. Each of these failed enactment due in part to black reaction, its coverage by a favorable press, and the sympathy of liberal whites.

Blacks reacted by calling the first state-wide meeting to consider their welfare and improvement which met at Baltimore, July 27-29, 1852.

After a hectic meeting, forty-three delegates from all over the State and Baltimore rejected colonization as a group and faced up to the challenge of remaining in Maryland and seeking their fortunes.

Committees were set up to establish schools for blacks and to study colonization possibilities on a voluntary basis in this and other countries. The **Baltimore Sun** gave this convention full coverage daily from July 27 through July 29, 1835. This helped to create and increase sympathetic sentiment for free blacks. This along with the action of the free blacks and other factors contributed to the defeat of these measures.

In 1860, in the wake of John Brown's Raid, the Reverend Mr. Jacobs of Worcester County, an ultra conservative slaveholding minister, introduced a series of excessively repressive recommendations. These required free Negroes eighteen years or older to renounce freedom and accept enslavement, prohibited manumissions, apprenticed free black children ages four to twelve, and strenghtened the colonization society. The proposed legislation had to undergo a referendum vote in each county at the presidential election of 1860 the following autumn.

Blacks mounted an attack against these measures involving both their white friends and themselves. They induced the influential and best whites to support them by signing petitions against the measures which were distributed in barbershops and other places and then forwarded to the legislature.

At the same time blacks organized themselves and held weekly meetings at churches for consultation and planning. On February 9, 1860, an interdenominational day of fasting and prayer was observed at Bethel, the largest black church in the city. Here Methodists, Baptists, Presbyterians, Episcopalians, and Catholics united in calling on God for salvation.

Meanwhile, Mr. Hackett, a successful black proprietor of a livery stable, organized the "Protective Association" which, besides the preparation and presentation of petitions to Annapolis, observed and reported legislative development pertaining to blacks. Hackett alone as a type liaison agent and lobbyist when blacks could not vote, collected and presented one thousand signatures. Later he invited and had a verbal confrontation with the Reverend Jacobs, March 17, 1860, at the Banner Hotel in Baltimore. Meanwhile in the heated election of 1860, the voters rejected the Jacobs measure by a vote of three to one, influenced in part by the black reaction.

Soon, Maryland was involved in the Civil War. Eight thousand seven hundred and eighteen black soldiers served from Maryland with 354 killed in action and a thousand casualties who later died.

Christian Fleetwood a sergeant major who kept a diary said he enlisted "to save the country from ruin," while an unnamed soldier gave as his reasons to "fight for our homes and our free children and our children's children." Maryland's black soldiers were organized into six regiments: Fourth, Seventh, Ninth, Nineteenth, Thirtieth, and Thirty-ninth, each of which saw action on the battle field usually in the Eastern Theater as part of the Army of the Potomac under Grant in his operations against Richmond.

Each regiment acquitted itself with honor and credit, at times being cited. Medal of Honor winners from Maryland who were black included: Sergeant Decatur Dorsey, Sergeant Alfred B. Hilton, Sergeant Major Christian Fleetwood, and Private Charles Veal.

Little is recorded concerning Maryland Negroes in the Navy although some 600 reportedly served.

Although the Emancipation Proclamation was inapplicable to Maryland as it was not in rebellion, nevertheless, the free blacks of Maryland were sensitive to the occasion and marked it by presenting Lincoln with a gift that pleased him more, according to Francis B. Carpenter, than any other he received as President. It was a beautiful pulpit size Bible embellished by an inscription expressing the appreciation and admiration of the colored people of Baltimore.

The gift cost $580.75, a sum contributed by 519 men and 272 women of Baltimore.

During the war, on October 29, 1864, Maryland adopted a new Constitution unique in that it ended slavery thus giving the State the honor of being the first among the border states to do so. The day it went into effect, November 1, became a special occasion in Baltimore led with sixty-five guns booming over Fort McHenry. Blacks regarding it as a day of Thanksgiving filled their churches.

URBAN SERVICES AGENCY
CULTURAL ARTS PROJECT
Norman E. Ross, Executive Director
EXPANDED ARTS WORKSHOP
BICENTENNIAL
MINI FESTIVALS
JUNE 20TH - AUGUST 14th
Emphasizing Contributions of Black People to America's Cultural Development

Black Folktales (Expanded Arts Workshop Players) July 15-16
"Music Man" August 12-13
Bicentennial Mini Festival (Outdoor Mall) August 14
Raisin (Expanded Arts Workshop Players) August 19-20
Weekend Cultural Festivals in the Arts
Artists-in-Residence Eleo Pomare - Dance July 6-10
Lawrence Sykes - Photography July 12-14
Jimmy Heath Quintet - Jazz July 21-23
Roosevelt Newsom - Pianist July 19-23
Annapolis Brass Quintet - Brass August 2-4

Note: All activities will take place at the Dunbar Performing Arts Center, 1400 Orleans Street. For further information, please call 276-4646.

BLACKSTORY

A recognition: 200 years of contributions by Black Marylanders.

Benjamin Banneker, a native of Ellicott City, was the first prominent black scientist in the U.S. A mathematician-astronomer and inventor of the first American clock with movable parts to strike the hour, Banneker received an appointment from George Washington to survey and lay out the federal capitol. It was the first presidential appointment given to a black man. Banneker is also notable as the author of a letter to Thomas Jefferson taking him to task for hypocrisy in writing the Declaration of Independence at a time when he held slaves.

Frederick Douglass escaped from slavery to educate himself and eventually to become a major force for abolition. The house in which he learned to read and write still stands at 1815 Alliceanna St. He was a prominent orator and educator, and the first black to call officially upon President Lincoln in 1863. In 1889 Douglass was appointed U.S. Ambassador to Haiti.

Harriet Tubman, famous conductor of the "Underground Railroad" that saw many runaway slaves to freedom and safety, was herself a runaway. Ms. Tubman was born in Dorchester County.

Frances E.W. Harper, born free in Baltimore in 1825, was the first black female whose works appeared in the Atlantic Monthly. A poetess and novelist, she wrote several books dealing with blacks in slavery and during Reconstruction.

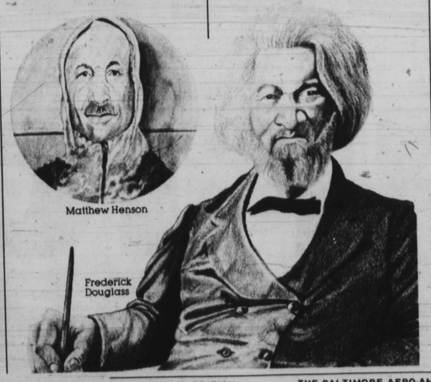
John H. Murphy began publishing the Afro-American in Baltimore in 1892. The Afro and its sister publications in other cities now form the largest chain of black-owned newspapers in the US.

Harriet Tubman

Justice Thurgood Marshall

Dr. Lillie Mae Jackson

Benjamin Banneker



Matthew Henson

Frederick Douglass

Matthew Henson, a native black Marylander, was the first American to reach the North Pole with Admiral Robert Peary on April 6, 1909. Henson was born a slave in Charles County.

Dr. Lillian Jackson, born in Howard County, was probably the outstanding Maryland civil rights advocate in the first half of this century. Elected president of a faltering NAACP chapter in 1913, she led picket lines and sit-ins at Baltimore stores as early as 1935. Morgan State College presented her with a Doctorate of Humanities in 1956, and she continued to serve as NAACP president until 1970.

Supreme Court Justice Thurgood Marshall is a native Baltimorean and the first black to be appointed to this post. He began his career as an attorney with the NAACP and gained national prominence as the attorney for the plaintiff in "Brown vs. the Board of Education of Topeka, Kansas," the landmark school desegregation case of 1954.

Equitable Trust Bank
Baltimore Maryland
Where good ideas just keep on happening.

Equitable Trust thanks the Maryland Commission on Negro History and Culture, and especially Mrs. Phyllis Hathaway, Investigator-Researcher, for their invaluable help in preparing these facts. Art by Edward Ghee, noted Baltimore black artist.

3 JUL 3