IN COLONIAL DRESS are members of the Chinquapin Middle School as it celebrated America's Bicentennial Year along with other city schools. Seen with teacher Raymond Kelly are (l to r) Karen White, 13, Tedja Kearney, 13, Robin Link, 13, Michael Tate, 14, Cindy Ellingson, 13, and Beth Cellini, 15.

Dates to remember

JAN. 19
In 1848 black inventor Lewis Temple invented the Temple-Toggle, which revolutionized the whaling industry of the 19th century. This invention prevented a harpooned whale from slipping off the hook by locking the head.

JAN. 20
First Bryan—Baptist Church later called First African Baptist Church founded in Savannah, Ga. in 1788

JAN. 21
In 1773 the first edition of Phillis Wheatley's poems entitled Poems on Various Subjects was published.

JAN. 22
In 1790 there were 757,208 black persons in the U.S. or 19.3 percent of the population. About 700,000 were slaves.

JAN. 23
The banner bearing the insignia of the Bucks of America, a black regiment formed during the American Revolution is retained in the Massachusetts Historical Society.

JAN. 24
Black scientist Benjamin Banneker was appointed to the committee to lay out the City of Washington in 1791.

JAN. 25
Constance Baker Motley was the first black woman appointed to a federal judgeship in 1966.

JAN. 26
Elizabeth D. Koontz was the first black president of the National Education Association. She was elected in 1964.

JAN. 27
Marian Anderson, internationally acclaimed contralto, was denied the use of Constitution Hall in Washington, D.C. by the Daughters of the American Revolution because of her color. Instead, she sang in the open air under the Lincoln Monument to a crowd of 70,000 in 1939.

JAN. 28
The first National Conference of Colored Women was held in Boston in 1895.

JAN. 29
In 1757 Quakers began taking action against slave-owning members.

JAN. 30
Elizabeth Keckley, born into slavery in Dinwiddie Court House, Va., was the seamstress for Mary Todd Lincoln.

JAN. 31
Nicodemus, Ka. is an all-black town founded by freed slaves in 1877.

JULY 11
In 1866 an all-black unit, the 10th U.S. Cavalry was organized for Ft. Leavenworth, Ka. This unit was also known as the Buffalo Soliders, a name thought to be given by the Indians because of their wooly hair.

JULY 14
In 1834 black inventor Henry Blair received a patent for a corn harvester. He was probably the first Black to receive a patent in the U.S.

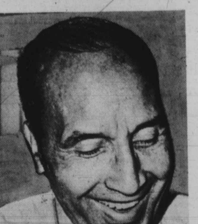
JULY 15
The OAAU, Organization of Afro-American Unity, was founded by Malcolm X in 1964.

JULY 16
Slave named Pompey rendered services as a spy for the Patriots and aided in the capture of Stony Point, N.Y. in 1779.

JULY 17
Congress passed two acts providing for the enlistment of Black men as soldiers during the Civil War Confiscation Act and Militia Act in 1862.

JULY 18
Birth of Lemuel Haynes in West Hartford, Conn. He served as a minuteman during the American Revolution in 1753.

The AFRO-AMERICAN NEWSPAPERS ARE PROUD TO ANNOUNCE THAT



SAM LACY

VETERAN SPORTS COLUMNIST

WILL COVER THE...

1976 Olympics

IN MONTREAL, QUEBEC

July 17th – August 1st

MR. LACY will be covering events and features such as:

- Opening and Closing Ceremonies
- Interviews with, Leroy Walker and Col. Don Johnson, black head coaches with the U.S. squad

The evolution of

(Continued from D-2)

becomes a member of the family for life.

This conception of family is three conceptions in one. It is a legal conception of family in the sense that it is prescribed, recognized, supported and protected by the laws of the countries involved. It is at the same time social, in the sense that it is actually practiced by large numbers of individuals in these societies and sanctioned by large numbers of members of those societies. At the same time, this conception of family is psychological in the sense that individuals who are part of arrangements such as the one described above feel themselves to be members of families, those who are not, do not.

This conception of family, dependent so heavily on marriage and direct lineage and common residence, is not a universal conception for all peoples. It was and is, not the exclusive or even dominant conception of family among some other great peoples including particularly the African peoples, the Asian peoples, and many of the peoples of South America. It was certainly not true of the native Americans whom we call American Indians. For these peoples, the concept of family was somewhat broader and more embracing than the European conception. It included a larger number of people who could be members of the family by a variety of routes sometimes without legal marriage and without direct lineage and sometimes without sharing a common residence. For many of these non-European peoples and for certain southern Europeans as well, the concept of family turned on a set of relationships and feelings which include arrangements of legal marriage and direct lineage and common residence, but are not confined to these states of affairs.

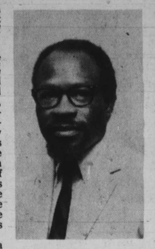
Culture Is Man-Made

Since the population of the United States is made up of peoples from all these major cultural groupings in the world, and since culture is man-made, cumulative, interchangeable and fairly enduring over time, it is important to recognize the cultural pluralism inherent in the concept of family. One way to do this is to recognize the distinctions among the legal, the social, and the psychological conceptions of family.

Socially, a family is a group of people related to each other by a variety of means, including but not confined to the legal relationships above, who share patterns of intimacy, sustained interaction, mutual interdependence, and mutual responsibility of an enduring nature and who perceive themselves as belonging to a common unit and who act in common, and who hold themselves out to the public to be so related and interdependent.

Psychologically, a family is a group of people related to each other in either of the two ways above, legally or socially, and who are not related in either respect, but whether related or not in a legal (by law) way or social (patterns of interaction) sense, feel themselves to belong to a relatively small intimate circle of belonging.

The key elements in family, then, are intimacy and interdependence, mutual responsibility and a sense of boundaries which distinguished that behavior appropriate within the family only and that behavior which may also be shared with the larger society. Intimacy may be physical or psychological, but must be sustained. Interdependence and mutual responsibility may be legal, social or



DR. ANDREW BILLINGSLY, President of Morgan State University and author of this article.

psychological. It may be voluntary or mandated, but must be sustained and recognized by parties both inside and outside the family.

There are two important implications of this way of categorizing families based on the sources of their legitimation. First, it helps us to examine the strength and viability of family life in relation to the cultural context of family life. Second, this typology helps us to understand directly the structure and the functioning of modern black families with their roots in slavery when there were vast distinctions to be drawn between legal, social and psychological conditions and opportunities.

It is clear from both theoretical construction and observation that families without legal sanctions, but with strong and active patterns of social interaction and strong psychological interdependence can be very viable in meeting the needs of their members, both instrumentally and expressively, though they may not be able to meet the requirements of the larger society as well as if they had legal status. The crippling effects of the absence of legal status will be experienced most acutely in the area of instrumental functioning of these families. The extent to which the lack of legal sanction is crippling, however, depends heavily and directly on the extent to which the forces of society, the police, and other legal agents are active in their hostility towards units holding themselves out to be families and functioning as families without the sanction of the state. This varies from time to time and from group to group. In the black community before, during and after slavery, these types of families have existed side by side.

After Slavery

After the Civil War, the elements of family life among the Africans which had survived and been modified into distinct patterns in relationship to slavery, came into full fruition. Thus, the family along with the church and the school became the three institutions most responsible for black progress. Professor Reddick has observed:

"As we have seen, one of the first things the former slaves did as soon as they got free was to start looking for the members of their family, who had been separated from each other.

"Often, as soon as the family was reunited, the next move was to make the family legal.

"This urge on the part of the freedmen often preceded the legislative changes that were expected or required. Congress by act of July 25, 1866 and even earlier in support of the policy of liberating slaves, who were inducted into the military, included the freeing of the entire family of the black soldier. Later on, the southern states as a part of the process of their own return to the Union, joined Congress in recognizing "common law" and "informal" marriages that had occurred among slaves as well as free people.

"But the blacks did not wait for the technicalities to come through. Immediately upon recovering his mate and offspring, the "husband" and "father" sought a church or civil ceremony that would make his union "official." His "wife" or "bride," depending upon whether there were any children very often exceeded him in enthusiasm for a "marriage paper."

"The marriage fever also involved couples who had no children or had not been separated from each other. Also, sweethearts who had just met could look forward to a wedding in a simple ceremony or with elaborate frills.

"Thus, as the Civil War ended, the blacks stood on top of an upward curve of progress and hope. Their real life was beginning with freedom as its foundation and full citizenship its goal."

Some Problems and Some Achievements

In those days just after the end of slavery, however, there were several major sources of achievement of black families which are not generally understood. One of those is the acquisition of land which was available to only a very few of those families. In 1865, immediately after the Civil War, a program was developed by the U.S. Government, and administered by the Freedmen's Bureau which provided for black families, newly freed from slavery, to receive 40 acres of land. It was not, however, an outright gift. In a research project my associates and I are conducting at the National Archives, we have found that the granting of titles of confiscated lands varied among districts and states. The official policy stated in July of 1865 said that every male, whether freedman or refugee (those whites in the Confederate states who did not bear arms against the Union) could be assigned not more than 40 acres of land for his cultivation and use for three years at an annual rent up to 6 per cent of its tax value as of the 1860 appraisal of the land. The settler could purchase the land at any time during those three years if he could pay the appraised value of the acreage.

Various states, however, seemed to operate for some time under their own regulations. In Mississippi, for example, all freed blacks and loyal whites could possess up to 80 acres of land if they were at least 20 years of age, head of a family and had been loyal to the Union. They paid a five dollar registration fee and at the end of five years, if they had cultivated the land, they were to pay another five dollars to receive title to the land. And apparently, as the program continued in different locations, other charges were required to be paid before title would be granted.

In the Sea Islands of South Carolina, each black head of a family could settle on not more than 40 acres of land. No refugee white persons were allowed to settle on these islands. In our preliminary study, we have found 747 freedmen who obtained possessory titles to these Sea Island lands during this period, and this was a major source of the achievement of those families down through the years.

Freedmen's Savings and Trust Company

There was another source of achievement as well in those fateful years just after the end of the Civil War — that is the savings among black people, particularly as made possible by the Freedmen's Savings Bank. On March 3, 1865, the Freedmen's Savings and Trust Company was incorporated as a banking institution established in Washington, D.C. for the benefit of the newly freed slaves. By 1872 there were 33 branches including two in the northern cities of New York and Philadelphia with the others in southern states. By 1874, when the company failed, the deposits in all branches totaled $3,299,201. In our research at the National Archives, we have been looking at microfilm publications of 55 volumes of signatures of deposit in 29 branches of the Freedmen's Bank. These records are rich in black history, many of them containing such information on the depositor as name, birthplace, place brought up, residence, age, occupation, family members, etc. In the remarks section of these forms there are often indications of family members the depositor wished to receive his or her funds in the event of death.

Amounts of deposits, where indicated, range from a dollar or less to thousands of dollars. For example, 43-year-old Martha Moore, wife of George Moore, went to the District of Columbia branch where she deposited $500 in silver, $250 in gold and $3500 in paper money for a total of $4250. Mrs. Moore said that she had no living children, but had had one son named Robert, who was sold. She thought Robert was sold to a slave owner in Georgia, but she was never sure. Mrs. Moore could not write so she signed the deposit slip with her mark, an "X." This small act, which was major at the time, was another source of major achievement in the building of the early black middle class.

The Early Black Middle Class

There are still other sources of achievement in the black middle class in

(Continued on D-5)

HAPPY BIRTHDAY! AMERICA AND THANK YOU BALTIMORE!

MS. DENISE DELEAVER

The R. L. Johnson Realty Company would like to thank the Black Community of Baltimore for:

1. Allowing us to develop into the most effective Black Sales Organization in the City.
2. Allowing us to have the first Black Million Dollar Sales Producer and the First Female Million Dollar Producer in the City of Baltimore. (Ms. Denise DeLeaver)
3. Allowing us the potential of having 3 Million Dollar Sales people in '76. Ms. Denise DeLeaver, Mrs. Betty Williams and Mr. Melvin Mason
4. Allowing us to become computerized to better service the Community
5. Allowing us to have the Black Business Woman of the Year (Ms. Denise DeLeaver (National Assoc. of Negro Business and Professional Women's Club, Inc.)
6. Allowing us to have the first Female President of the Real Estate Brokers of Baltimore, Inc. (Ms. Denise DeLeaver)
7. And lastly, allowing us to be a part of the continued growth of the City of Baltimore and especially the Black Community.

Even though we have grown in size and scope in these few short years, we shall continue to adhere to our original motto: "WE ARE SMALL ENOUGH TO CARE."

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Deborah J. Williams, Secretary
Della Johnson, Office Manager

Sales Staff
Denise DeLeaver
Jean Johnson
Melvin Mason
Betty Williams

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This great country was built with people just like you!

PEOPLE INSTILLED WITH THE LOVE, PRIDE AND FORESIGHT IT TAKES TO SHAPE A WILDERNESS INTO ONE OF THE WORLD'S GREATEST NATIONS.

ON THIS, THE 200th YEAR OF AMERICA, LET EACH OF US STRIVE TO END OUR PREJUDICES FOR EACH OTHER AND STRIVE TO TOUCH THE WINDS OF BROTHERHOOD FOR A BETTER, YES EVEN BRIGHTER TOMORROW. . .

America 200

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A STEP IN THE DIRECTION OF EQUALITY, BROTHERHOOD AND COMMUNITY SERVICE WITH QUALITY & LEADERSHIP

Mrs. Hauswald started baking bread in a little neighborhood bakery, in 1916 in her own hometown of Baltimore on Edmondson Avenue.

The formula she used was the same she had tested over and over again many years in her own kitchen. The ingredients she bought were selected with the same care as for her family baking. And because her bread contained an old fashioned goodness rarely before found, her little bakeshop grew and prospered by the word-of-mouth advertising of her friends and neighbors.

To meet popular demand, Mrs. Hauswald opened a stall in Baltimore's famous market place, Lexington Market. The result is now history. More discriminating Baltimoreans got the chance to taste and enjoy Mrs. Hauswald's bread and more of them liked it.

In fact, the many that came to Lexington Market liked Hauswald's old-fashioned deliciousness to such an extent that demand sprang up all over Baltimore, and hundreds of corner grocers took to selling Hauswald's home made Bread over the counter.

In 1950, when other baking companies would not even dream of hiring black route salesmen, Mr. John Hauswald took that giant step in the direction of employment equality and brotherhood by hiring black route salesmen thus enabling Hauswald to be a total community serving baking company with community roots identifiable with all Baltimoreans.

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3 JUL 3