

Траппе

A Mullikin Scrapbook

two sick persons in his territory outside of Oxford.

NEAT RESIDENCES

The Protestant Episcopal and Methodist Episcopal parsonages are fine buildings, with large shady yards. The finest residence in town is that of Mr. I. Davis Clarke. Messrs. Robert Kemp, Squire Jump, Dr. Chapman and others have fine residences. There is much care taken of the front yards, which are generally large and shady.

THE SCHOOLS

Trappe has good schools. Professor William Hardcastle is principal of the high school; ~~nixn~~ Miss Nettie Martin, assistant. Miss Henny Merrick has charge of the primary department. The colored people have a neat little school building, lately erected. It is taught by Mr. Daniel Fry, who is quite an intelligent colored man from the North.

FARMERS AND FARMING

Maryland cannot boast of better framers than are found in Talbot county. Dilapidated fences, rotten barns, and ricketty dewllings are seldom found here. Everything bears the impress of thrift. Every farmer has a commendable

... in command. Apparently the Talbot County
company was somewhat late in becoming part of the regiment, for the dates
of commissions to company officers are dated as late as December 23. How-
ever, it appears that the company had joined its regiment at Cambridge in
October and was ready for duty at that time or immediately afterward.

First commander of the Talbot company was Charles R. Mullikin, who
subsequently resigned and was succeeded by the company's first lieutenant,
Regulus G. Hennessee, who became captain. ~~xxxx~~ The unit's second lieutenant,
James C. Mullikin, thereupon was promoted to first lieutenant. Solomon
Burn was second lieutenant.

As finally organized the company comprised the four officers named
above, ~~xxx~~ 13 non-commissioned officers, ~~xxx~~ and 65 enlisted men. Careful
examination of the company roster indicates that the men were from all
portions of the county but with a preponderance from Trappe District. Un-
fortunately, no details of recruitment or the time required to com-
pile have come down to us. But surely it

Uncle Nace's Day" or "Nace Hopkins' Day", and which developed into an observance of such vitality
the minds of the Negro folk of the ~~Trappe~~ Trappe area that it
persisted down to the present time.

the village still boasted two drug stores, one operated by B.H. ~~En~~ Craig
the other by Simpson & Ross.

UNCLE NACE HOPKINS AND JESSE CRYER

During the period immediately following the Civil War there developed
a local celebration of Emancipation Day by the area's Negroes --- a
celebration which in time became known variously as "Uncle Nace's Day" or

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"Jace Hopkins Day." So far as the name goes the celebration was, and is, unique, and it became an observance of such vitality in the minds of the colored folk of Trappe that it has persisted down to the present time.

Emancipation Day in Maryland, it should be pointed out, is not the same as that observed ~~in~~ in States farther to the south. The reason is that when President Lincoln issued the Emancipation Proclamation in September, 1862, it affected only the slaves in those ~~States~~ states which were in rebellion against the Federal government. Maryland was not one of the Confederate States, and therefore the Emancipation Proclamation did not free the slaves here. It was necessary for Maryland to hold a constitutional convention to enact new organic law abolishing slavery. This convention met in 1864 and established the date of abolition of slavery in Maryland as November 1. This date became the local Emancipation Day.

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Near Trappe at that time lived a ~~XXXXXX~~ Negro veteran of the Civil
War named ~~XXXXXXXX~~ Nathaniel Hopkins, his first name being shortened by
~~XXXXXXXXXX~~ neighborhood usage to Nace. Various factors, not the least of
them his war service, made Nace Hopkins a leader of his race in Trappe Dis-
trict. When Emancipation Day was proclaimed Nace decided it should be
celebrated appropriately by a parade and religious services. Under his
leadership the first Emancipation Day celebration in Trappe was held in 1867.

It was planned by Nace, bossed by Nace, and made a success by
Nace. He marched at the head of the parade in full uniform with epauletts
on his shoulders, a colorful sash around his waist, and carrying a gleaming
sword. Religious services followed in the colored church at Trappe. The
entire word of event spread around the county, and the following year a
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~~regular~~ Word of event spread around the county, and the following year a
similar parade, similarly planned, ~~was~~ directed, and led by Nace, attracted
hundreds. Thereafter it became an annual event, always with Nace as the
prime mover. Arrangements for the celebration varied from year to year.
Sometimes a religious service would be held ~~before~~ first, with the big

parade following. Often there were additional religious services in the

evening, with colored folk from all over the county spending a day of joll-

ification in Trappe. Speakers would be imported from Easton and sometimes

even from Baltimore. Since the celebration took place a few days in advance

of the quadrennial general election, politicians made a practice of attending

to solicit the votes of the multitude. Nace was always the major-domo of

the ~~xxxxxxx~~ celebration.

Inevitably the ~~xxxxxxx~~ event became known locally as Nace's

Day as a tribute to its moving spirit. Nace himself, as he grew older,

became grey and less bony, and in accordance with the custom of the day he

was as Uncle Nace. So in later years the day was called Uncle

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