

BROKEN CHAINS

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AFRICAN-AMERICAN HISTORY

By Michelle Carr

As my black pen scribbles across this page, I hear

Clank, clank, clink.

Clank, clank, clink.

THEY CAME IN CHAINS.

Clank, clank, clink. Stripped of their dignity, pride, and self-worth — their minds, bodies, and souls — NAKED. Once kings and queens — NOW just a SLAVE.

Clank, clank, clink. Can you imagine the feelings of confusion, bewilderment, and fear? Parents no longer with children. Brothers no longer with sisters. Husbands no longer with wives. Hear the cries? Feel the pain? Can you picture the expression of despair? Am I not a Man and a Brother?

Clank, clink. STOP. Take this moment to experience being examined like cows for purchase. Take off your clothes. Allow an unknown person to inspect you — every part. Feel the cold hands as they touch your lips, gums, your teeth. Cringe as a stranger's eyes roam, search, and look at every nook and crack of your body. Then, if you are healthy, prepare for your mark of identification with a red, hot, iron — BRANDED. Remember, everything about you, your body, your feelings, your mouth, your actions, your dreams, your hopes, your fears — are no longer yours.

Clank, clink. Branded and chained, rowed out to the slave ships, prepare for a voyage of fifty days, if all goes well. The men and women are placed in different compartments, with the men in leg irons. Everyone packed tightly, like sardines in a can, into holds which in some cases, were no higher than eighteen inches. This space enabled a slave to lie down and the decks were so narrow, the slave had just enough height to crawl out to the upper deck at feeding time. These kings and queens, princes and princesses, once warriors — now lived like animals.

What is happening?

Where could this new land be?

What does the future hold?

Will they ever return to Africa?

Clank, clink. I imagine they feel hopelessness, as if we were to lose our jobs and all we were accustomed to doing and having, but, no longer existed. They are now prepared for a trip called the "MIDDLE PASSAGE." This voyage got its name because it was the second stop in the ship's triangular journey — home base to Africa, then to the West Indies, and finally back to the original departure point. To the new slaves it had to feel like the point of no return. How would you feel?

Clank, clink. What would you do? Commit suicide by jumping off the ship, or go on hunger strikes? Others, chained to the deck by the neck and legs, would go mad before dying or suffocating. Some killed others in hopes of obtaining more room to breathe. No claustrophobic or asthma attack could touch this feeling. Men strangled men. Women sometimes drove nails into each other's brains. It was common, John Newton said, to find a dead slave and living slave — CHAINED TOGETHER. The dead were thrown overboard for the sharks which trailed the ship for this common practice. If they made it to America, they were auctioned or sold.

Clink. The chains are broken. This is the beginning of African-American history.

We hope this issue will give you a sample of the achievements made by many African-Americans, make you aware of the struggles African-Americans, and encourage you to look closer at the importance of black history. This issue is dedicated to **BLACK HISTORY MONTH.**

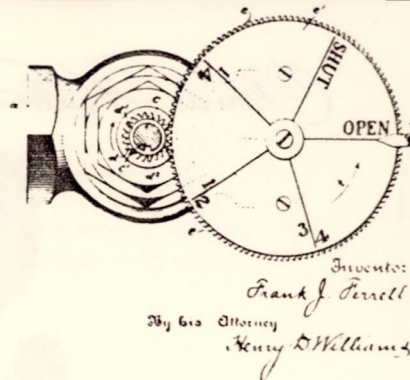
FROM THE DIRECTOR'S CHAIR

Robert C. Watson

A HISTORICAL NOTE

There are too few Americans who are aware of the major contributions of African-Americans to the fields of science, technology, and inventions.

I have listed below four biographical statements of African-Americans whose inventions contributed much to enhance the standards of living of human-kind all over the world.



NORBERT RILLIEUX (1806-1894)

Mr. Rillieux was born in the city of New Orleans, the parish of Orleans, the state of Louisiana. He invented the evaporating pan, cooling liquids, especially intended for the manufacturing of sugar. This invention is listed in the United States Patent Office as patent #4,879, and was patented on December 19, 1846. Rillieux's invention revolutionized the sugar industry by reducing the cost, thus making inexpensive sugar available to all.

GARRETT A. MORGAN (1857-1963)

Scientist and inventor, Morgan invented a smoke inhalator and an automatic stoplight. Born in Tennessee, he moved to Ohio, where he made his first invention, a belt fastener for sewing machines which sold for \$150. In 1914 he won first prize at the second International Exposition of Sanitation and Safety with his breathing helmet and smoke protector. He saved more than twenty doomed men using this device when a tunnel exploded in Cleveland, Ohio. In 1923 he invented the traffic light and sold rights to it to General Electric for \$40,000.

JAN MATZELIGER (1852-1887)

In 1883, a black shoemaker's apprentice named Jan Matzeliger invented the "lasting machine." This machine binds the leather of a shoe to the heel by gripping and pulling the leather down around the heel, guiding and driving the nails. Matzeliger sold his invention to the American Shoe Manufacturing Company, who immediately captured ninety-eight percent of the shoe machinery market. New England's income from the shoe industry increased three hundred and fifty percent as a result of this new invention.

MATT HENSON (1866-1955)

Matt Henson was a scientist, and also an expert in the techniques of Arctic survival. While a member of Commander Robert E. Peary's polar expedition on April 6, 1909, Henson became the first man to stand on the North Pole. In 1945, Congress awarded him a medal for outstanding service to the United States of America. A monument in his honor stands in Maryland.

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Suggestions, comments, questions, articles are welcomed.

Send to Franklin Street Annex, Room 106.

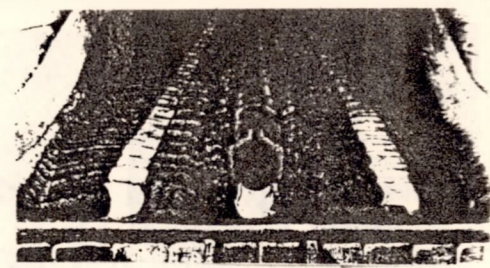
Editor Michelle Carr

Department Director Robert C. Watson



ECHOES FROM THE PAST . . .

Important Dates in Black History



February 1, 1960 Four students from North Carolina A & T College started Sit-in Movement at Greensboro, North Carolina, five-and-dime store. By February 10th, movement had spread to fifteen Southern cities in five states.

February 2, 1870 Fifteenth Amendment ratified, guaranteeing suffrage to black adult males, including former slaves.

February 7, 1926 The first **Negro History Week** begins. Originated by Carter G. Woodson and the Association for the Study of Negro Life and History, the Sunday kickoff celebration involves ministers, teachers, professionals, and business people in highlighting the "achievements of the Negro." The concept expanded in 1976 to an entire month.

February 11, 1990 Nelson Mandela is released from prison after being held for nearly twenty-seven years without trial by the South African government.

James "Buster" Douglas defeats Mike Tyson in Tokyo.

February 12, 1909 National Association for the Advancement of Colored People (NAACP) founded. Call for organizational meeting was issued on 100th anniversary of Abraham Lincoln's birth by forty-seven whites and six blacks.

THEY SAID IT . . .

(Famous Black Quotations)

Would America have been America without her Negro people? — **W. E. B. DUBOIS**

Intellectuals ought to study the past not for the pleasure they find in so doing, but to derive lessons from it. — **CHEIKH ANTA DIOP**

February 13-14, 1957

Southern Christian Leadership Conference organized at New Orleans meeting with Martin Luther King, Jr. as President.

February 15, 1992 At memorial services attended by over 1,600 in Memphis, Tennessee, author Alex Haley is eulogized by his wife, who says, "Thank you, Alex, you have helped us know who we truly are."

February 18, 1688 Quakers of Germantown, Pennsylvania, made the first formal protest against slavery in colonial America.

February 21, 1965 Malcolm X (39) assassinated in Audubon Ballroom at a rally of his organization. Three blacks were later convicted of the crime and sentenced to life imprisonment.

February 25, 1964 Muhammad Ali defeated Sonny Liston for world heavyweight boxing championship.

February 28, 1943 *Porgy and Bess* opened on Broadway with Anne Brown and Todd Duncan in starring roles.

Once a year we go through the charade of February being 'Black History Month.' Black History Month needs to be a 12-MONTH THING. When we all learn about our history, about how much we've accomplished while being handicapped with RACISM, it can only inspire us to greater heights, knowing we're on the giant shoulders of our ANCESTORS. — **SPIKE LEE**

A MOMENT OF SILENCE . . .

IN REMEMBRANCE OF a few great African-Americans who left their race in 1993, we dedicate this section. We say goodbye to Mr. Civil Rights, the Father of Gospel Music, Mr. Bebop,

THURGOOD MARSHALL (1908-1993)

When Thurgood Marshall was appointed and confirmed as a Supreme Court Justice, another page in history was recorded. He was the first black to be elevated to this position. Reaching a position on the highest court in the nation culminated an illustrious legal career that had seen him successfully argue landmark cases that altered the racial fabric of America.

Nicknamed, "Mr. Civil Rights," his most celebrated case was *Brown vs. the Board of Education of Topeka, Kansas* (1954), which removed the legal basis for segregation in public schools.

Marshall began his journey up the federal judicial ladder on September 23, 1961, when President John F. Kennedy nominated him as a judge of the Second Court of Appeals. Three years later, President Lyndon Johnson appointed him Solicitor

THOMAS A. DORSEY (1899-1993)

Thomas Dorsey called the "Father of Gospel Music," was born in rural Georgia. He often traveled as a child with his father, an itinerant Baptist preacher, to rural churches, where he played the pump organs.

He settled in Chicago about 1916, and supported himself with various jobs: playing in bars and wine saloons and with jazz bands, demonstrating songs in music stores, and working with record companies and music publishing companies. During the years 1923-26 he toured with blues singer Ma Rainey.

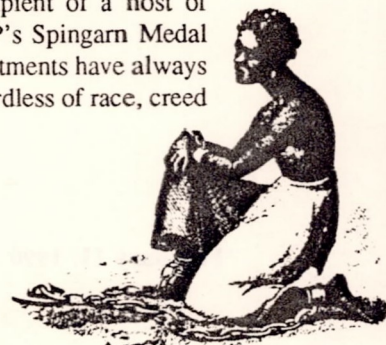
As "George Tom" he became noted for his blues, but he also was writing religious music. He had never forgotten the power and excitement of the gospel hymns he sang as a child at the "Colored Night" service in 1911. When he attended a meeting of the National Baptist Convention in 1921 and heard the Rev. A. W. Nix electrify the congregation with the hymn *I Do, Don't You* (written by Excell), Dorsey

and a tennis legend. Remember: Although they are gone, they must not be forgotten.

Let us take a moment of silence . . .

General, the first Black to ever hold this post. This position set the stage for his nomination as Associate Justice to the U.S. Supreme Court in 1967 by President Johnson. After Senate confirmation, he joined this revered body as part of the liberal group of justices.

Thurgood Marshall, who waited tables to get through law school, and who grew into one of the country's best legal brains, was a feared antagonist to his legal opponents. For his tireless work in effecting positive change, he was the recipient of a host of honors, most notably the NAACP's Spingarn Medal (1946). He once said, "My commitments have always been to justice for all people, regardless of race, creed or color." (Various sources)



decided he would be a gospel singer, and he wrote his first song, *If I Don't Get There*. Dorsey is credited with being the first person to use the term "gospel song" to apply to the church songs of the black folk, but the term did not come into common usage until much later.

Dorsey was a prolific composer. He wrote nearly a thousand songs and published more than half of them. Although he was inspired by Rev. Charles Tindley's songs, he wrote in a different style. To the religious intensity of the Tindley song he added the melodic and harmonic patterns of the blues, and his experience as a blues-jazz pianist was reflected in the musical density and improvisatory nature of his accompaniments. Dorsey's best known songs were *Precious Lord, Take My Hand* (which was translated into more than fifty languages), *When I've Done My Best, Hide Me in Thy Bosom, Search Me, Lord, and There'll Be Peace in the Valley*.

(Source: *The Music of Black Americans* by Eileen Southern)

JOHN BIRKS "DIZZY" GILLESPIE (1917-1993)

During the early 1940s several black jazzmen developed the habit of dropping into a Harlem night club, Minton's Playhouse on West 118th Street, after their working hours to play together in jam sessions. Usually the group included pianist Thelonious Monk, drummer Kenny Clarke, guitarist Charlie Christian, and trumpeter **Dizzy Gillespie**. The musicians were bored with the sweet insipid sound of commercial jazz; they experimented with creating something more exhilarating.

At the time of the Minton gatherings, Dizzy was playing in Cab Calloway's orchestra, having previously played with Teddy Hill and Mercer Ellington. Influenced by the style of Roy Eldridge, Gillespie's trumpet playing was driving, powerful, and biting, with short, choppy phrases.

ARTHUR ASHE (1943-1993)

Arthur Ashe was born July 10, 1943 in Richmond, Virginia. After high school, he entered UCLA where he graduated in 1966 with a bachelor's degree in business administration. While at UCLA, he became one of the outstanding amateur tennis players, winning the Intercollegiate Championship and the U.S. Amateur Championship. He was also a

The originator of Bebop, Gillespie became a legend in his own time as he toured extensively throughout the world during for thirty-five years. In 1956, he made history when he toured abroad as a goodwill ambassador for the U.S. State Department; it was the first time the United States had given official recognition to a jazz orchestra. Not only was he one of the major architects of bop, he also was credited with being the first to bring Afro-Cuban rhythms into jazz and the first to use the electric bass strings in a jazz group. He made a smooth transition from bop to contemporary music, and in the 1980s remained the trumpeter without peer in the world of jazz. Like Armstrong, he contributed original tunes to the jazz repertory that became standards over the years, such as *Salt Peanuts*, *A Night in Tunisia*, and *Woody'n You*. (Source: *The Music of Black Americans* by Eileen Southern)

member of the 1969 U.S. Davis Cup Team. He was a touring professional who won the U.S. Open title and the Wimbledon Championship becoming the first African-American to reach this accomplishment. He was an ex-army officer, and one of the owners of First Service, a Richmond, Virginia insurance company.

MILESTONES FROM A DIVERSE LIFE

August 1, 1963: Named first black on U.S. Davis cup team.
June 21, 1965: Leads UCLA to NCAA tennis title.
Aug. 25, 1968: Becomes first black to win men's amateur U.S. Nationals.
Sept. 9, 1968: Wins inaugural U.S. Open title.
June 30, 1969: Banned from South African championships.
Jan. 28, 1970: Refused visa for South African Open.
Oct. 31, 1973: Granted visa for South African Open.
1974-1979: Named president, Association of Tennis Professionals.
July 5, 1975: Becomes first black to win Wimbledon men's singles.
Dec. 21, 1979: Announces he'll try for comeback, eight days after quadruple bypass heart surgery.
April 16, 1980: Announces retirement.
Sept. 7, 1980: Named U.S. Davis Cup captain, replacing Tony Trabert; team wins in 1981-82.
June 21, 1983: Undergoes double bypass heart surgery.
Jan. 11, 1985: Arrested, along with 46 others, in anti-apartheid protests at South African Embassy in Washington.

March 21, 1985: Named to International Tennis Hall of Fame.
Oct. 22, 1985: Resigns as U.S. Davis Cup captain, unhappy with the "required conduct code."
Sept. 16, 1988: Released from hospital after brain surgery and treatment for "severe bacterial infection" that caused arm numbness.
Oct. 20, 1991: Heads 31-member delegation of African-Americans to Johannesburg to assess South Africa's political changes.
April 8, 1992: Announces, reluctantly, he has AIDS, probably from 1983 blood transfusion.
Sept. 9, 1992: Arrested for participating in Washington, D.C., demonstration opposing Bush administration policy of repatriating Haitian refugees.
Sept. 10, 1992: Hospitalized after mild heart attack.
Dec. 15, 1992: Named Sports Illustrated Sportsman of the Year, the first retired athlete so honored.
Feb. 6, 1993: Dies of AIDS complications at age 49. (Source: USA Today)



BLACK HISTORY NOTES

DATES TO REMEMBER (1442-1925)

- | | | | | | |
|-----------|---|------|---|------|--|
| 1442 | Portuguese bring first Africans to Europe. | 1790 | America's first treaty (with the Creek Indians) contains a provision requiring the return of slave runaways. | 1841 | Frederick Douglass joins the abolitionist movement as a speaker. |
| 1538 | Estevanico, an African with the Spanish explorers, opens Arizona and New Mexico to exploration. | 1793 | Eli Whitney invents the cotton gin. | 1841 | William Leidesdorff, destined to become a wealthy and noted Californian, arrives in Spanish California. |
| 1619 | First Negroes brought to Jamestown as indentured servants. | 1800 | Massive slave revolt led by Gabriel Prosser is smashed in Virginia. | 1844 | George W. Bush leads white settlers into the Oregon territory. |
| 1688 | Pennsylvania Quakers make first group anti-slavery protest. | 1815 | Paul Cuffee, a wealthy Negro merchant, helps a group of Negroes reach Africa. | 1846 | Free Negro Norbert Rillieux devises a vacuum pan that revolutionizes the world sugar refining industry. |
| 1770 | Crispus Attucks, a runaway slave, is the first to fall in the Boston Massacre. | 1816 | U.S. troops ordered into Florida to destroy a Negro fort. | 1848 | Lewis Temple of Massachusetts invents the toggle-harpoon so important to the New England whaling industry. |
| 1741 | Slave revolts erupt in New York and South Carolina. | 1822 | Denmark Vesey's conspiracy to capture Charleston is crushed in South Carolina. | 1850 | James Beckwourth, a runaway slave who became a famous Indian fighter, discovers an important pass in the Sierra Nevadas. |
| 1773 | Slave Phillis Wheatley's book of poems is published. | 1827 | <i>Freedom's Journal</i> , America's first Negro newspaper, appears in New York City. | 1850 | The Compromise of 1850 includes a strict Fugitive Slave Law that generates greater Northern resistance. |
| 1176-1781 | Five thousand slave and free serve in the Revolutionary Army and Navy. | 1829 | David Walker's <i>Appeal</i> , calling for slave revolts, initiates a militant fight to abolish slavery in America. | 1855 | John M. Langston of Ohio becomes the first Negro elected to political office in America. |
| 1787 | The Northwest Ordinance bans slavery in all land north of the Ohio River. | 1831 | Nat Turner's Virginia revolt is ended by state and federal troops. | 1859 | John Brown leads Negroes and whites in a futile raid on Harper's Ferry, Virginia. |
| 1787 | The Constitutional Convention protects property in slaves in three separate sections. | 1831 | William Lloyd Garrison, relying on Negro financiers and readers, begins publication of the <i>Liberator</i> . | 1861 | Negro volunteers are officially rejected by the Union Army, but by September Negroes have fought in battles. |
| 1787 | Philadelphia Negroes, forced from a white church, begin their own. | 1837 | William Whipper, a wealthy Negro and civil rights advocate, calls for non-violent resistance to unjust laws. | | |
| 1814 | Two Negro battalions answer Andrew Jackson's call to defend New Orleans against the British. | | | | |

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|------|--|------|--|------|--|
| 1862 | Slave Robert Smalls and his Negro crew deliver their Confederate gunboat to the Union Navy outside Charleston. | 1873 | Negro war veteran P. B. S. Pinchback serves forty-three days as Governor of Louisiana. | 1896 | The Supreme Court rules segregation laws do not violate the United States Constitution if facilities are equal. |
| 1863 | On New Year's Day Lincoln signs the Emancipation Proclamation. | 1876 | Negro Cowboy Nat Love wins three contests in the Deadwood Rodeo to earn the title of "Deadwood Dick." | 1900 | Booker T. Washington begins the National Negro Business League. |
| 1863 | Negroes are officially accepted in the Union Army and Navy. | 1875 | First Kentucky Derby has thirteen Negro jockeys out of fourteen. | 1901 | George H. White of North Carolina, last negro to be elected from the South, leaves Congress. |
| 1863 | Anti-Negro riots, worst racial conflicts in American history, rock New York City, leaving hundreds dead. | 1877 | Last federal troops are withdrawn from the South by President Hayes. | 1909 | Commander Robert E. Peary and Matthew Henson reach the North Pole. |
| 1865 | As Negro soldiers and civilians demand the right to vote, Lincoln proposes enfranchising Negroes who are veterans or educated. | 1879 | Pap Singleton, a former slave, leads a Negro exodus of thousands from the South to Kansas and points west. | 1909 | Birth of the National Association for the Advancement of Colored People (NAACP), organized by negro and white reformers. |
| 1865 | President Andrew Johnson of Tennessee comes to office determined to reconstruct the South without the aid of Congress or the Southern Negroes. | 1883 | Jan Matzeliger invents a machine that manufactures an entire shoe; it revolutionizes the industry. | 1910 | Birth of the National Urban League to promote job and urban opportunities for Negroes. |
| 1866 | America's first Civil Rights Bill passes over presidential veto. | 1890 | Colored Farmers' Alliance reaches a membership of one million. | 1919 | W. E. B. DuBois organizes a Pan-African Congress in Paris. |
| 1867 | Congress divides the South into five military districts, insists on Negroes voting on new constitutions and in all elections. | 1892 | The Populist party, welcoming Negro votes, breaks the one-party system in the South. | 1923 | Garrett A. Morgan invents the automatic traffic light. |
| 1868 | Negro and white delegates write new constitutions for the Southern states. | 1892 | Negro journalist Ida B. Wells launches an anti-lynching campaign in Memphis, Tennessee, and is forced to flee. | 1925 | A. Philip Randolph organizes the Negro Pullman Porters' Union. |
| 1869 | First convention of the National Colored Labor Union. | 1893 | Dr. Daniel Hale Williams performs the first successful open-heart operation. | 1925 | A reinvigorated Ku Klux Klan marches forty thousand strong in front of the White House. |
| 1870 | Senator Hiram Revels of Mississippi becomes the first of twenty-two Southern Negroes elected to Congress. | 1895 | Educator Booker T. Washington delivers his historic speech at Atlanta known as "The Atlanta Compromise." | 1925 | Dr. Ossian Sweet of Detroit successfully defends his home from hoodlums in a white neighborhood. |

WE'VE GOT A VISITOR

Guest Writer

Larry Earl

African-American Interpreter
Colonial Williamsburg Foundation

BLACK AND FORGETFUL



We no longer remember the igniting rage of the Los Angeles Revolt. Nor do we remember that Steven Biko was beaten to death in a South African prison, and that the Mau Mau was able to liberate Kenya by embracing the protection of the Nyandura (Mt. Kenya). Atlanta's soil was saturated with the blood of our children, but I guess all of that doesn't matter anymore, because like Ntozake Shange wrote, "We Black and poor, so it don't matter anyway." Well I suggest that we have evolved. We are no longer just "Black and poor," we are Black and Forgetful.

Our tears do not drain into our streets anymore. We no longer hear the explosions, gun shots, and screams of Osage Avenue, but still I can't sleep at night. I can remember the destruction of an entire city block in the Cobbs Creek community of Philadelphia on August 8, 1985. It doesn't matter, that Eddie Africa is imprisoned unjustly in a federal penitentiary. I would like to call up Eddie right now and tell him, "Hey man, hold tight, cuz we com'n to get ya," but I can not because we're Black and Forgetful, we don't want to remember.

Today MOVE merely means, get out of my way, and nobody knows who John Africa is. Nobody cares that Romona Africa has finally been released from prison, and I guess, it is all because we're Black and Forgetful and it doesn't matter anyway.

I thought, that John Coltrane composed, "A Love Supreme" for us. I thought that Rosa Parks sat so Martin Luther King, Jr. could march, to allow

Jesse Jackson to run, for us. I had forgotten that we were Black and poor because my mama taught me that all we needed to be, was Black and proud. I thought that revolution and religion were synonymous, that a rifle was just as effective as a prayer, and that sometimes, you needed both to prevail.

My bedtime stories were not the *Three Little Pigs* or *Little Red Riding Hood*. My stories were *Ego Tripping* by Nikki Giovanni, *A Daughter's Geography* by Ntozake Shange, and *Che' Guevara* by Rojo Ricardo. I knew I had a brother Brazil, a sister called Cote D'Ivoire, and a cousin Cuba, and although we did not speak the same language, we all knew that we were Black and proud.

Strong Black men like Arthur Ashe subdued the entire world with silence and rage. He made sure they wrote about us in their history books, not once, but three times, in Australia, New York, and England. When he felt *that* was not enough, he wrote an entire sports encyclopedia about us. He was even imprisoned for trying to send my aunt Soweto and uncle Port Au Prince a message. Yet, he still found time to teach everybody's child how to play tennis and showed them how possible it was to achieve their dreams.

We committed Arthur's shell to the ground and shouted his soul back home on Wednesday, February 10, 1993, but if we continue to be Black and Forgetful, we will never be able to continue what he and so many others devoted their lives to achieving for humanity . . . equality. Yes, we must not be Black and Forgetful, but Black and Proud.

BLESSING IN DISGUISE

By Michelle Carr

To Be
Young

is an
Advantage.

To Be
Gifted

is a
Favor from God.

To Be
Black

is an
Honor.

To Be
Young,

Gifted,

and

Black,

is a

Blessing.

—mec

GLORIFY BLACKNESS

By Nannie H. Burroughs

Where is the Negro going and what is he going to do when he gets there? That's the question.

Despite the fact that the race is traveling at high speed materially, it cannot get within hailing distance of the race that has a thousand years lead of him in material things . . . In fact, America will destroy herself and revert to barbarism if she continues to cultivate the things of the flesh and neglect the high virtues. The Negro must not, therefore, contribute to her doom, but must ransom her. Furthermore it will profit the Negro nothing to enter into ungodly competition for material possessions when he has gifts of greater value. The most valuable contribution which he can make to American civilization must be made out of his spiritual endowment . . . The Negro has helped save America physically several times. He must make a larger contribution for her spiritual salvation . . .

The tragedy in this problem-solving enterprise is that the Negro is not being taught the tremendous achieving power of his virtues. He is not being taught to glorify what he is . . .

When the Negro learns what manner of man he is spiritually, he will wake up all over. He will stop playing white even on the stage. He will rise in the majesty of his own soul. He will glorify the beauty of his own brown skin. He will stop thinking white and go to thinking straight and living right. He will realize that wrong-reaching, wrong-bleaching, and wrong-mixing have "most nigh ruin't him" and he will redeem his body and rescue his soul from the bondage of that death . . . I believe it is the Negro's sacred duty to spiritualize American life and popularize his color instead of worshipping the color (or lack of color) of another race . . . No race is richer in soul quality and color than the Negro. Someday he will realize and glorify them, he will popularize black.

. . . Preachers, teachers, leaders, welfare workers are to address themselves to the supreme task of teaching the entire race to glorify what it has—its face (its color); its place (its homes and communities); its grace (its spiritual endowment). If the Negro does it there is no earthly force that can stay him.

(Source: Excerpts from "With All They Getting," *The Southern Workman*, Vol. 56, No. 7 (July 1927).

IT'S GREAT TO BE A PROBLEM

(1920)

By J. D. Work

It's great to be a problem,
A problem just like me;
To have the world inquiring
And asking what you be.
You must be this,
You can't be that,
Examined through and through;
So different from all other men,
The world is studying you.

My grandfather cursed my father,
For Noah cursed Ham, you know;
Therefore, my father's children,
The rocky road must go.
We can't turn here,
We can't turn there,
Because the world's in doubt,
What we would do,
Where we would go,
What we would be about.

I'm sullen if I speak not,
I'm insolent if I speak;
Must curb my aspirations,
I must be lowly, meek.
I can't eat here,
I can't sleep there,
Must "Jim-Crow" on full fare;
The world can't know
What I would do,
If I were treated square.

It's great to be a problem,
A problem just like me;
To have the world inquiring
And asking what you be.

Note about author:

"J. D. Work" is thought to have been the pseudonym of a Black schoolteacher who preferred to remain anonymous.

(Source: *Crisis*, vol. 21, no. 1 (November, 1920).

AFRICAN PROVERB: (Ethiopia)

"To one who does not know, a small garden is a forest."

IF WALLS COULD TALK

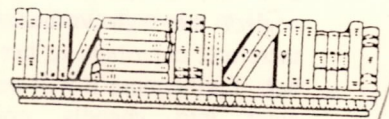
On-Site Report by Michelle Carr

Listen closely, I've gotta make this quick. I'm snooping somewhere I don't belong and I can't tell you where. Now, if you know, like I know, then you know, that I know, that you know I don't repeat gossip, right? (Shewew, did you get all of that?) Well, wait until you hear this!

Did you hear about the **AFRICAN-AMERICAN PROGRAMS DEPARTMENT**? Child, I heard that the CBS Sunday Morning News television crew was in town. They picked and plucked members of the department about African

American history. The staff were stars for a couple of days as CBS filmed interpretations, music, and storytelling. The staff members had a ball! You can see the results on Sunday, February 14th, at 9:00 in the morning, on CBS.

Gosh, I've gotta go before I get caught with my ear against the wall . . . oops, I slipped! Don't tell anyone and remember, if you know, like I know, then you know, of course, you didn't hear this from me!



THE BOOKSHELF

I, Too, Sing America

The African American Book of Days

By Paula L. Woods and Felix H. Liddell

I, Too

I, too, sing America

I am the darker brother.

They send me to eat in the kitchen

When company comes,

But I laugh,

And eat well,

And grow strong.

Tomorrow,

I'll sit at the table

When company comes.

Nobody'll dare

Say to me,

"Eat in the kitchen,"

Then.

Besides,

They'll see how beautiful I am

and be ashamed—

I, too, am America. Langston Hughes

This book of African-American days is definitely a collector's item. From cover to cover, this unique book shows how black history as an African-AMERICAN phenomenon, rich in contributions to what has made this country great and full of milestones that deserve every American's contemplation. As stated in the foreword, the simple truth is that African-American history is not a

February media event, but a daily part of the fabric of this country. In recognition and celebration of this fact, Woods and Liddell compiled *I, TOO, SING AMERICA*.

As Langston Hughes so powerfully described in the poem from which this book takes its title, too long have our history and art been kept "in the kitchen." This book brings us "out of the kitchen," and recognizes African-Americans' contributions in education, medicine, science, business, literature, sports, entertainment, politics, history, and religion. *I, TOO, SING AMERICA* celebrates over 500 years of familiar dates in black history and little known facts, such as the achievement of African-American inventors. It also includes many ironies in African-American history, such as the death of noted anti-lynching advocate Ida B. Wells-Barnett on the same day as the Scottsboro Boys' arrest; or the withdrawal from office of the first appointed African-American governor, P.B.S. Pinchback of Louisiana, on the same day that the only elected African-American governor, L. Douglas Wilder of Virginia, took office 117 years later.

Equally important, *I, TOO, SING AMERICA* is filled with African-American art that for almost 200 years has defied notions of what we are capable of achieving despite the crushing oppression of racism and discrimination. *I, TOO, SING AMERICA* rings out with the stories and fine art reproductions of artists of yesterday and today. More than 60 fine art and photography reproductions grace the pages of *I, TOO, SING AMERICA*, together with over 300 pictures and 1,500 entries. And whether you use this book to record the births, anniversaries, and milestones in your family's history, as a diary, appointment book, or for your coffee table, *I, TOO, SING AMERICA* proves that black history is a 365-day-per year affair, a celebration we can all share with pride.

CALENDAR HIGHLIGHTS

PEOPLE OF THE PAST Portrayal of people of the eighteenth century.

Meet . . . **Gowan Pamphlet, African-American Preacher**, as he gives a short sermon and answers questions about slave religious life in the eighteenth century. Sundays 10 A.M. to 12 NOON and 2 to 3 P.M. at the Benjamin Powell House.

Winter Discovery Series January 11 through March 20, 1993

"Ain't I Your Equal?" — African-American Life and Struggle in Eighteenth-Century Williamsburg.

Black and white is our American story. At Colonial Williamsburg, the telling is exciting as the tale. Our scholars, performers and craftsmen will introduce you to the people who helped build the foundations of American culture in this week-long visit into the African-American world of the eighteenth-century. February 1-6, 1993

"According to the Ladies: Women's History at Colonial Williamsburg"

After two centuries, the "silent" half of the eighteenth-century is finding a voice at Colonial Williamsburg. Throughout this week you will meet these women of America's past and learn how they have been brought to life. February 22-27, 1993.

SITES AND BUILDINGS that interpret or exhibit the black experience.

Brush-Everard Site — Tours of this property and original house feature the lives of Thomas Everard, immigrant and public official, and his family. Learn more about the African-Americans who lived and worked on the property. Saturdays 10, 11 A.M., 1, 3, and 4 P.M.

Benjamin Powell House — Benjamin Powell was a carpenter and builder who lived next to Christiana Campbell's Tavern. Scenes of daily life are portrayed by people of the past representing family members, friends, and African-Americans who lived on the property.



UPCOMING EVENTS

Oral History Community Night Program — March 20, 1993

"Celebrating African-American Music in Rural and Urban Churches"

Area church choirs and musicians will raise their voices and instruments in song. The sixth annual Oral History Community Night program will include a multi-image presentation of local choirs and gospel quartets, live jazz and gospel quartet performances and a videotape of Colonial Williamsburg's Department of African-American Interpretation and Presentations' Black Music Program. The public forum will begin at 7 P.M. in the Williamsburg Lodge Auditorium.

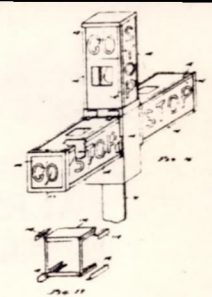
EVENTS AROUND TOWN

JUMPING SHIP AND OTHER STORIES — February 19, 1993

The Mariners' Museum, Newport News, Virginia, begins its Spring Maritime Lecture Series with a presentation by award-winning author Kelvin Christopher James. James will present a reading of selected stories from his first book, *Jumping Ship and Other Stories* at 7:30 p.m. and will be followed by a reception for the author. The admission for this presentation is \$5 general admission, \$2.50 for participating members, and free for contributing members. Reservations are required. For more information, call The Mariners' Museum at (804) 595-0368.

INVENTORS AND SCIENTIST

Advertisement for Morgan's
"safety system"



Patent drawing for Morgan's
automatic traffic signal,
which he patented in 1925

I bet you did not know that an African American invented the thermostat, guitar, potato chip, or even the lawn mower?

As stated in Portia James', *The Real McCoy: African-American Invention and Innovation, 1619-1930*, we know more about blacks in the 1700s, particularly about outstanding ones such as Benjamin Banneker, Richard Allen, and Jupiter Hammon. The mid-1700s saw a wave of experimentation and innovation sweeping the colonies. Though blacks contributed to the technological development that resulted, there was little public recognition of their achievements. Thus, much of the struggle of outstanding blacks of the era revolved around the battle to assert themselves upon the national consciousness.

The enactment of the U.S. Patent Act in 1790 gives us some records of black inventors and their inventions. But this documentation is incomplete. Though free black inventors were legally able to receive letters of patent before the Civil War, very few actually received them. Slaves were legally prohibited from receiving letters of patent for their inventions; and there are few surviving accounts in which slave inventors are fully identified.

Emancipation brought more recognition to black inventors, for after the Civil War significant numbers of black inventors began to patent their inventions. These inventions served as a source of personal pride, achievement, and spiritual "uplift" for the race, and, not insignificantly, they brought financial security to many patent-holders. Like the vast majority of other inventors, most nineteenth-century blacks patented inventions that, though not revolutionary in their impact, added to the existing knowledge and made later, path-breaking innovations possible. (Interestingly enough, those few inventors whose innovations can be argued to have made an immediate impact—such as Norbert Rillieux, Lewis Temple, Jan Matzeliger, and Elijah McCoy—most often seem not to have fully enjoyed the benefits of their inventions, whether due to untimely death or lack of capital.)

For the most part, early inventors worked alone or perhaps with a partner or two. Their expertise derived primarily from their familiarity with problems encountered in the course of their own work, and a practical, working knowledge of the technology involved. By the beginning of the twentieth century, however, the profile of the successful inventor began to change. Many inventors became entrepreneurs, spending as much or more energy on marketing, promotion, and distribution of their innovations as they did on inventing and manufacturing them.

The rise of twentieth-century corporate enterprise also led to more centralized research. Large companies quickly saw the advantages of having salaried research and design personnel available and of having patents developed by staff inventors. As technology became more complicated, inventors in emerging fields began to have more formal education. Advanced degrees in engineering and the sciences were necessary to participate in these new technologies. Blacks found it difficult to get access to higher education and also found it difficult to obtain research staff positions.

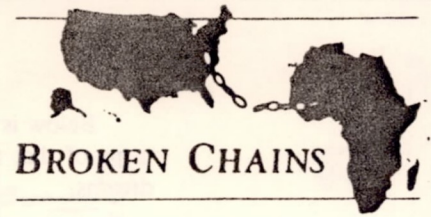
Despite all of these changes, many inventions are still patented by inventors who work alone—individuals who are suddenly struck by a solution to a daily encountered problem, or individuals who laboriously work out an innovative solution or a cheaper means of producing something. Even today, the role of the individual inventor remains an essential one.

SELECTED BIBLIOGRAPHY

- Baker, Henry E. *The Colored Inventor: A Record of Fifty Years*
- Burt, McKinley. *Black Inventors of America*
- Garrett, Romeo. *Famous First Facts about Negroes*
- Gibbs, Carroll R. *The Afro-American Inventor*
- Klein, Aaron. *Hidden Contributors: Black Scientists and Inventors in America*
- Williams, James C. *Recognition at Last: The Story of Black Inventors in America*

Below is a list of just a few inventions by African Americans. This is proof that all things are possible, never give up on your ideas and dreams.

INVENTIONS	INVENTOR	INVENTIONS	INVENTOR
Automatic car washer	<i>Richard Spikes</i>	Stop light	<i>Garrett Morgan</i>
Automatic gear shift	<i>Richard Spikes</i>	Gas mask	<i>Garrett Morgan</i>
Directional signal on cars	<i>Richard Spikes</i>	Bridle bit for horses	<i>L. F. Brown</i>
Beer keg	<i>Richard Spikes</i>	First clock	<i>Benjamin Banneker</i>
Automatic transmission	<i>Richard Spikes</i>	Almanac	<i>Benjamin Banneker</i>
Guitar	<i>R. F. Fleming, Jr.</i>	Portable X-ray machine	<i>Frederick Jones</i>
Brush	<i>L. D. Newman</i>	Method for air cooling units	<i>Frederick Jones</i>
Riding saddle for horses	<i>W. D. Davis</i>	Radio station transmitter	<i>Frederick Jones</i>
Fountain pen	<i>W. B. Purvis</i>	Ticket machine used by theatres	<i>Frederick Jones</i>
Elevator	<i>A. Miles</i>	Starter generator	<i>Frederick Jones</i>
Lawn sprinkler	<i>Elijah McCoy</i>	Design postage stamp	<i>George Olden</i>
Oil lubricating cup	<i>Elijah McCoy</i>	Oil derrick	<i>J. W. Benton</i>
Pencil sharpener	<i>J. L. Love</i>	Fire escape for upper floors	<i>J. B. Winters</i>
Map	<i>T. W. Stewart</i>	Cotton planter machine	<i>Henry Blair</i>
Thermostat	<i>Fred Jones</i>	Corn harvester	<i>Henry Blair</i>
Temp. control system	<i>Fred Jones</i>	Mechanical potato digger	<i>P. D. Smith</i>
Ironing board	<i>Sarah Boone</i>	Sugar cane planter	<i>Leonard Julien</i>
Lawn mower	<i>J. A. Burr</i>	Apparatus for managing sails	<i>James Forten</i>
Dough roller and kneader	<i>J. W. Reed</i>	Folding cabinet bed	<i>Sarah E. Goode</i>
Improved monkey wrench	<i>Jack Johnson (boxer)</i>	Gong and signal chair used in U.S. House of Rep.	<i>Miriam Benjamin</i>
Lock	<i>W. A. Martin</i>	Urinalysis machine	<i>Dewey Sanderson</i>
folding chair	<i>Charles Beckley</i>	Exhaust purifier	<i>Rufus Stokes</i>
Flying landing platform	<i>Peachy Booker</i>	Stairclimbing wheelchair	<i>Rufus Weaver</i>
Stainless steel scouring pad	<i>Alfred Benjamin</i>	Vacuum pan	<i>Norbert Rillieux</i>
Sanitary belt	<i>Beatrice Kenner</i>	Machine for cleaning cotton seeds	<i>P. Walker</i>
Golf tee	<i>George F. Grant</i>	Incandescent lamp	<i>Lewis Latimer</i>
Paper bag	<i>William Purvis</i>	Created test to detect syphilis	<i>Dr. William Hinton</i>
Automatic playing piano	<i>Joseph Dickinson</i>	Developed food preservation	<i>Dr. Lloyd Hall</i>
Ice cream	<i>Augustus Jackson</i>	Disposable syringe	<i>Phil Brooks</i>
Potato chip	<i>Hiram S. Thomas</i>	Automatic pressure cooker and smoker	<i>Maurice Lee, Sr.</i>
Cigarette holder and ashtray	<i>George Stephens</i>	Venetian-blind restringer	<i>Clarence Nokes</i>
Footwarmer	<i>Joe Thompson, Jr.</i>	Airplane safety appliance	<i>Hubert Julian</i>
Helicopter	<i>Paul E. Williams</i>	Carbon dioxide laser fuel	<i>Lester Lee, Sr.</i>
Fireplace damper	<i>Virgie Ammons</i>	Electradyne paint spray gun	<i>Dr. Meredith Gourdine</i>
Bed rack	<i>Henrietta Bradbury</i>	Performed first open hear surgery	<i>Dr. Daniel Williams</i>
Home security systems	<i>Marie Van Brittan Brown</i>	Air brake	<i>Granville T. Woods</i>
Mortician's table	<i>Leander Coles</i>		
Hearing aid	<i>Harry Hopkins</i>		
Car park	<i>Joseph Gilliard</i>		
Rocket catapult	<i>Hugh MacDonald</i>		
Door bar latch	<i>Emanuel Cogar, Jr.</i>		
Adjustable shackle	<i>Irvin Frye</i>		
Coin changer mechanism	<i>James Bauer</i>		
Bulldogging	<i>Bill Pickett (cowboy)</i>		
Developed cure for glaucoma	<i>Dr. Percy Julian</i>		



EACH ONE, TEACH ONE

THE THINK TANK

1. Q: Name the African-American man who was the first to give his life in the skirmish later known as the Boston Massacre, which touched off the American Revolution. He rallied his comrades saying, "Do not be afraid," as he led the ranks. Today his name tops the list of five carved in the monument erected to commemorate that historic night in Boston Commons.
2. Q: Dr. Percy Julian was the renowned African-American chemist who, in 1935, developed a drug for the treatment of what dreaded eye disease?
A. retinitis B. astigmatism
C. color blindness D. glaucoma
3. Q: In 1963, this prominent civil rights leader was assassinated in the doorway of his home in Jackson, Mississippi.
4. Q: Who was the outstanding historian who founded the Association for the Study of Negro Life and History in 1915, which was later named the Association for the Study of Afro-American Life and History. He is responsible for founding Black History Month. One of his most famous works is the *Miseducation of the Negro*.
5. Q: Who was the first African-American appointed as an Associate Justice of the Supreme Court in 1967, by President Johnson?
6. Q: In 1865, in Tennessee, this terrorist group was formed by whites with the expressed purpose of reasserting white supremacy and minimizing the influence of the Union in the South. Name the group.
7. Q: Haile Selassie was what nation's leader who repulsed the Italian invasion of his country in 1936. Claiming to be a direct descendant of King Solomon, he harshly ruled his poor East African country, attempting to modernize and educate his largely illiterate people. Deposed and exiled, he died in 1975. What country did he rule?
A. Egypt B. Somalia
C. Ethiopia D. Sudan
8. Q: Jean Baptiste duSable was the African-American man who first established, in 1772, a small settlement, which later grew to become one of America's greatest cities. The establishment of this midwest juncture opened new doors to the West and North. Name the city.

FAMOUS AFRICAN-AMERICAN ARTISTS

(Unscramble)

- | | |
|----------------------|----------------------|
| 1. ECBCOJALAERWN | 2. ERNEDROMBEARA |
| 3. RROUBMGAARRETBHSG | 4. JSSOONNHUO |
| 5. TTTTAAELIEZEHLCB | 6. NNNTAREOHSSAEAYWR |
| 7. AEIIOOULLSMJNS | 8. FFURDOOWELAH |

AFRICAN PROVERB: (Nigeria) "Not to know is bad; not to wish to know is worse."

THE TALENTED TENTH (1903)

By W. E. B. DuBois

The Negro race, like all races, is going to be saved by its exceptional men. The problem of education, then, among Negroes must first of all deal with the Talented Tenth; it is the problem of developing the Best of this race that they may guide the Mass away from the contamination and death of the Worst, in their own and other races. Now the training of men is a difficult and intricate task. Its technique is a matter for education experts, but its object is for the vision of seers. If we make money the object of man-training, we shall develop money-makers but not necessarily men; if we make technical skill the object of education, we may possess artisans but not, in nature, men. Men we shall have only as we make manhood the object of the work of the schools — intelligence, broad sympathy, knowledge of the world that was and is, and of the relation of men to it — this is the curriculum of that High Education which must underlie true life. On this foundation we may build bread-winning skill of hand and quickness of brain, with never a fear lest the child and man mistake the means of living for the object of life . . .

You misjudge us because you do not know us. From the very first it has been the educated and intelligent of the Negro people that have led and elevated the mass, and the sole obstacles that nullified and retarded their efforts were slavery and race prejudice; for what is slavery but the legalized survival of the unfit and the nullification of the work of natural internal leadership? Negro leadership, therefore, sought from the first to rid the race of this awful incubus that it might make way for natural

selection and the survival of the fittest. In colonial days came **Phillis Wheatley** and **Paul Cuffee** striving against the bars of prejudice; and **Benjamin Banneker**, the almanac maker, voiced their longings . . .

Where were these black abolitionists trained? Some, like **Frederick Douglass**, were self-trained, but yet trained liberally; others, like **Alexander Crummell** and **McCune Smith**, graduated from famous foreign universities. Most of them rose up through the colored schools of New York and Philadelphia and Boston, taught by college-bred with men like **Neau** and **Benezet**.

After emancipation came a new group of educated and gifted leaders: **Langston, Bruce and Elliot, Greener, Williams and Payne**. Through political organization, historical and polemic writing, and moral regeneration, these men strove to uplift their people. It is the fashion of today to sneer at them and to say that with freedom Negro leadership should have begun at the plow and not in the Senate—a foolish and mischievous lie; two hundred and fifty years that black serf toiled at the plow and yet that toiling was in vain till the Senate passed the war amendments; and two hundred and fifty years more the half-free serf of today may toil at his plow, but unless he have political rights and righteously guarded civic status, he will still remain the poverty-stricken and ignorant plaything of rascals, that he now is. This all sane men know even if they dare not say it.

(Source: Excerpts from *The Negro Problem* by William E. B. DuBois)

Note about author:

William E. B. DuBois (1868-1963), sometimes called "the intellectual father of Black America" was born in Great Barrington, Massachusetts. He received his B.A. from Fisk and his M.A. and Ph.D. from Harvard. Starting his career as a college instructor, he became Professor of History and Economics at Atlanta University (1896-1910).

In 1905, he founded the militant Niagara Movement and in 1909 became the chief colored leader of the newly formed NAACP, as well as editor of the militant magazine *Crisis*. His historical study *The Suppression of the African Slave Trade, 1638-1879* (1896) was the first of

many influential works. Among the other most influential of his nineteen books are *The Souls of Black Folk* (1903), *John Brown* (1909), *Black Reconstruction* (1935), and the autobiographical *Dusk of Dawn* (1940). His works of fiction include *The Quest of the Golden Fleece* (1911), *Dark Princess* (1928), and the trilogy *Black Flame* (1958-1962).

Following World War I, he turned increasingly to both Marxism and Pan-Africanism, and when he died in Ghana, West Africa, in 1963, it was both as a citizen of that country and as a professed Communist.



MARTIN LUTHER KING, JR. (1929-1968)

In February 1957, a cover story in *Time* magazine referred to the Reverend Martin Luther King, Jr., as a scholarly Baptist minister "who in a little more than a year has risen from nowhere to become one of the nation's remarkable leaders of men." The "nowhere" was Montgomery, Alabama, where in December 1955, a black woman named Rosa Parks was arrested for refusing to give up her seat on a bus to a white passenger. King was elected president of the Montgomery Improvement Association, a group formed to protest the arrest.

After the success of the Montgomery boycott, King was elected president of the Southern Christian Leadership Conference, whose goals were to increase black voter registration in the South and to eliminate all forms of segregation. He led campaigns for voter registration in the cities of Birmingham and Selma, and he helped organize the massive march on Washington, D.C., in 1963.

"I HAVE A DREAM"

... I say to you today, my friends, so even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident; that all men are created equal."

I have a dream that one day, on the red hills of Georgia, sons of former slaves and the sons of former slaveowners will be able to sit down together at the table of brotherhood.

I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, weltering with the heat of oppression, will be transformed into an oasis of freedom and justice.

I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

I have a dream today.

I have a dream that one day, down in Alabama, with its vicious racists, with its governor having his lips dripping with the words of interposition and nullification, one day right there in Alabama, little black boys and black girls will be able to join hands with little white boys and white girls and walk together as sisters and brothers.

I have a dream today.

I have a dream that one day "every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plains, and the crooked places will be made straight, and the glory of the Lord shall be revealed, and all flesh shall see it together."

This is our hope. This is the faith that I go back to the South with. With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together, to pray together, to

King was born in Atlanta, Georgia, and nurtured in the Christian ideas of his father, a Baptist minister. The most notable element of King's leadership was his commitment to the philosophy of nonviolent resistance, first learned from the Christian faith and then from the teachings of Mahatma Gandhi. Especially dedicated to King's cause were young people — even children— who withstood attacks by dogs, firehoses, bombs, and club-wielding police. Images of these brutalities, broadcast by the media, stung the conscience of the nation and helped to bring about the overthrow of Southern segregation laws and passage of the Civil Rights Act of 1964.

King's struggle for human dignity earned him many awards, including the Nobel Peace Prize in 1964 and the Presidential Medal of Freedom, Posthumously, in 1977.

struggle together, to stand up for freedom together, knowing that we will be free one day.

And this will be the day. This will be the day when all of God's children will be able to sing with new meaning "My country 'tis of thee, sweet land of liberty, of thee I sing. Land where my fathers died, land of the pilgrim's pride, from every mountainside, let freedom ring."

And if America is to be a great nation this must become true. So let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from the mighty mountains of New York. Let freedom ring from the heightening Alleghenies of Pennsylvania!

Let freedom ring from the snowcapped Rockies of Colorado!

Let freedom ring from the curvaceous slopes of California!

But not only that; let freedom ring from Stone Mountain of Georgia! Let freedom ring from Lookout Mountain of Tennessee.

Let freedom ring from every hill and molehill of Mississippi. From every mountainside, let freedom ring.

And when this happens, and when we allow freedom to ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of that old Negro spiritual, "Free at last! Free at last! Thank God almighty, we are free at last!"

August 28, 1963

Washington, D.C.

Excerpt from the speech given at the March on Washington



In the 1950s, Malcolm X gained prominence as a spokesperson for black separatism. His public appearances inspired many people in the African American community, but they also produced a chilling effect on many others who heard him. His rhetoric about violence—"the ballot or the bullet" alienated many black Americans who sided with the nonviolence teachings of Martin Luther King, Jr. Toward the end of his life, Malcolm X accepted the possibility of a "worldwide multiracial brotherhood." At the time of his assassination, he was working to unite blacks throughout the world.

Malcolm X was born Malcolm Little in Omaha, Nebraska. His father, a Baptist minister and organizer for the Marcus Garvey movement, was killed under suspicious circumstances. Malcolm's mother became ill and the children were separated and sent to foster homes.

After eighth grade, Malcolm went to Roxbury, Massachusetts, to live with an older sister. He slipped into a life of crime. Before he was twenty-one, he was arrested for robbery and sentenced to ten years in prison. In the penitentiary, he became converted to the Black Muslim

religion. It was through his desire to communicate with Elijah Muhammad, founder and leader of the Black Muslims, that Malcolm began his program of education. He denounced his Christian surname and took the name Malcolm X.

After his release, he became a minister at a mosque in Harlem. He rose in rank and influence. Malcolm X became increasingly critical, however, of Elijah Muhammad. On a tour of Mecca, he experienced a profound conversion. He renamed himself El-Hajj Malik El-Shabazz and decided to work for unity and harmony among all blacks. He founded his own Muslim association, the Organization of Afro-American Unity.

Although he knew that his life was in danger, he continued to speak out for his views. On February 21, 1965, while he was addressing an audience in the Audubon Ballroom in Harlem, he was gunned down.

He left a legacy of recorded speeches. *The Autobiography of Malcolm X* was completed, with the assistance of Alex Haley, just before his death.

MALCOLM X TALKS TO YOUNG PEOPLE

The following is part of a speech given by Malcolm X on December 31, 1964, at the Hotel Theresa. In his audience were thirty-seven teenagers from McComb, Mississippi who were on an eight day trip to New York. The trip was sponsored by the Student Nonviolent Coordinating Committee for those youth who had been outstanding in the civil rights struggle in their area.

One of the first things I think you people, especially nowadays, should learn is how to see for yourself and listen for yourself and think for yourself. Then you can come to an intelligent decision for yourself. If you form the habit of going by what you hear others say about someone, or going by what others think about someone, instead of searching that thing out for yourself and seeing for yourself, you will be walking west when you think you're going east, and you will be walking east when you think you're going west. This generation, especially of our people, has a burden, more so than any other time in history. The most important thing that we can learn to do today is think for ourselves.

It's good to keep wide-open ears and listen to what everybody else has to say, but when you come to make a

decision, you have to weight all of what you've heard on its own, and place it where it belongs, and come to a decision for yourself; you'll never regret it. But if you form the habit of taking what someone else says about a thing without checking it out for yourself, you'll find that other people will have you hating your friends and loving your enemies. This is one of the things that our people are beginning to learn today—that it is very important to think out a situation for yourself. If you don't do it, you'll always be maneuvered into a situation where you are never fighting your actual enemies, where you will find yourself fighting your own self.

I think our people in this country are the best examples of that . . .

(Source: *African American Literature: Voices in a Tradition*)

BLACK MEDICINE

As stated in *Medicine and Slavery*, by Todd Savitt, beyond the master's and overseer's eyes, back in the slaves' cabins, some Virginia blacks took medical matters into their own hands. When under the surveillance of whites, slaves usually (but not always) accepted their treatments. Some even administered them in the name of the master. But others developed or retained from an ancient African heritage their own brand of care, complete with special remedies, medical practitioners, and rituals. The result was a dual system of health care, the two parts of which constantly conflicted with each other. Masters did not appreciate slaves overusing the plantation infirmary, medicines, or the family doctor, but they preferred this to black self-care for several reasons. Their

quarrel with the bondsmen was the same as the physician's with the masters: slaves waited too long before seeking medical assistance and often misdiagnosed illnesses. Most owners were willing to permit blacks a small amount of freedom to treat minor ailments at home but lost their patience when the sickness got out of hand.

Below is an excerpt from *The Compleat Housewife*, a facsimile of the sixteenth edition of 1758, by Eliza Smith, which gives an example of the Negro Caesar's cure for poison. The following receipts were inserted in the *Carolina Gazette*, May 9, 1750; and it is presumed that the introductory letter will be a sufficient authority for adopting them into this work.

Sir,

I am commanded by the commons house of assembly to send you the inclosed, which you are to print in the "Carolina Gazette" as soon as possible: it is the negro Caesar's cur for poison; and likewise his cure for the bite of a rattle-snake: for discovering of this the general assembly hath thought fit to purchase his freedom, and grant him an allowance of 100 l. per ann. during life.
May 9, 1749.

'I am,

'James Irving'

The Negro Cæsar's Cure for Poison:

TAKE the roots of plantane and wild horehound, fresh or dried, three ounces, boil them together in two quarts of water, to one quart, and strain it; of this decoction let the patient take one third part three mornings fasting successively, from which if he finds any relief, it must be continued till he is perfectly recovered: on the contrary, if he finds no alteration after the third dose, it is a sign that the patient has either not been poisoned at all, or that it has been with such poison as *Cæsar's* antidotes will not remedy, so may leave off the decoction.

During the cure, the patient must live on a spare diet, and abstain from eating mutton, pork, butter, or any other fat or oily food.

N. B. The plantane or hore-hound will either of them cure alone, but they are most efficacious together.

In summer, you may take one handful of the roots and branches of each, in place of three ounces of the roots of each.

For Drink, during the Cure, let them take the following:

Take of the roots of golden-rod six ounces, or in summer two large handfuls, the roots and branches together, and boil them in two quarts of water to one quart (to which also may be added a little horehound and saffrafras.) To this decoction, after it is strained, add a glass of rum or brandy, and sweeten it with sugar, for ordinary drink.

Sometimes

T H E
Compleat Housewife :
O R.
Accomplish'd Gentlewoman's
C O M P A N I O N .

by
ELIZA SMITH

*Sometimes an inward Fever attends such as are poisoned,
for which he orders the following :*

Take a pint of wood-ashes and three pints of wa-
ter, stir and mix them well together, let them stand
all night, and strain or decant the lye off in the morn-
ing, of which ten ounces may be taken six mornings fol-
lowing, warmed or cold, according to the weather.

These medicines have no sensible operation, tho'
sometimes they work in the bowels, and give a gen-
tle stool.

*The Symptoms attending such as are poisoned, are as
follows :*

A pain of the breast, difficulty of breathing, a
load at the pit of the stomach, an irregular pulse,
burning and violent pains of the viscera above and
below the navel, very restless at night, sometimes
wandering pains over the whole body, a reaching
and inclination to vomit, profuse sweats (which prove
always serviceable) slimy stools, both when costive
and loose, the face of a pale and yellow colour,
sometimes a pain and inflammation of the throat, the
appetite is generally weak, and some cannot eat any;
those who have been long poisoned, are generally
very feeble, and weak in their limbs, sometimes spit
a great deal, the whole skin peels, and likewise the
hair falls off.

Cæsar's Cure for the Bite of a Rattle-Snake.

TA K E of the roots of plantane or hore-hound,
(in the summer, roots and branches together)
a sufficient quantity, bruise them in a mortar, and
squeeze out the juice, of which give, as soon as pos-
sible, one large spoonful; if he is swelled, you must
force it down his throat: this generally will cure;
but if the patient finds no relief in an hour after, you
may give another spoonful, which never fails.

If the roots are dried, they must be moistened with
a little water.

To the wound may be applied a leaf of good to-
bacco moistened with rum. *Terms*

POETRY

Although the first Negro poet of record in America is Lucy Terry, a woman who wrote poems in the 1740s, and the names of Jupiter Hammon and Phillis Wheatley stand out in the history Negro poetry in the eighteenth century, Paul Laurence Dunbar was the first Negro poet to win national recognition and full acceptance in America. His poems and short

WE WEAR THE MASK

Paul Laurence Dunbar

We wear the mask that grins and lies,
It hides our cheeks and shades our eyes,—
This debt we pay to human guile;
With torn and bleeding hearts we smile,
And mouth with myriad subtleties.

Why should the world be overwise,
In counting all our tears and signs?
Nay, let them only see us, while
We wear the mask.

We smile, but, O great Christ, our cries
To thee from tortured souls arise.
We sing, but oh, the clay is vile
Beneath our feet, and long the mile;
but let the world dream otherwise,
We wear the mask!

The most prolific and perhaps best-known of modern Negro American writers, Langston Hughes was the only Negro poet who lived entirely on the professional earnings of his literary activities in a long and diverse literary career. Hughes is the most famous writer of the Harlem Renaissance, but much of the work for which he is internationally known was published long after the Renaissance ended. Hughes was from the Midwest. He was born in Joplin,

AFRO-AMERICAN FRAGMENT

So long,
So far away
Is Africa.
Not even memories alive
Save those that history books
create,
Save those that songs
Beat back into the blood—
Beat out of blood with words
sad-sung
In strange un-Negro tongue—
So long,
So far away
Is Africa.

Subdued and time-lost
Are the drums—and yet
Through some vast mist of race
There comes this song
I do not understand,
This song of atavistic land,
Of bitter yearnings lost

Without a place—
So long,
So far away
Is Africa's
Dark face.

stories were in demand by the best American magazines, and before his death, at the age of thirty-four, he wrote four novels and numerous stories. We present two of Dunbar's poems, one in the literary English he wanted to be known for, and one of his dialect poems.

A DEATH SONG

Paul Laurence Dunbar

Lay me down beneaf de willers in de grass,
Whah de branch 'll go a-singin' as it pass.
An' w'en I's a-layin' low,
I kin hyeah it as it go
Singin', "Sleep, my honey, tek yo' res' at las'."

Lay me nigh to whah hit meks a little pool,
An' de watah stan's so quiet lak an' coll,
Whah de little birds in spring,
Ust to come an' drink an' sing,
An' de chillen waded on dey way to school.

Let me settle w'en my shouldahs draps dey load
Nigh enough to hyeah de noises in de road;
Fu' I t'ink de las' long res'
Gwine to soothe my sperrit bes'
Ef I's layin' 'mong de t'ings I's allus knowed.

Missouri, and grew up in Kansas and Ohio. He came to New York City to attend Columbia University, a school he had chosen because it was located near Harlem. In his work, Hughes chose to identify with ordinary people. He once said that his poetry deals with "workers, roustabouts, and singers, and job hunters . . . people up today and down tomorrow, working this week and fired the next, beaten and baffled, but determined not to be wholly beaten."

DREAMS

Hold fast to dreams
For if dreams die
Life is a broken-winged bird
That cannot fly.

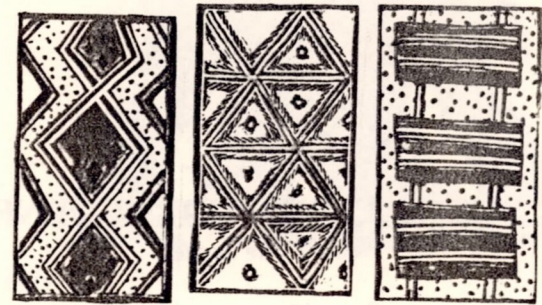
Hold fast to dreams
For when dreams go
Life is a barren field
Frozen with snow.

Langston Hughes

CHILDREN'S CORNER

AFRICAN-AMERICAN HERITAGE With Stamps

By Sandra Johnson
Museum Interpreter
Carter's Grove



The notion of collecting stamps that feature African-Americans is relatively new because few blacks appeared on United States postage stamps until the 1970s.

United States postage stamps have been available since 1847, but African-Americans do not appear on a United States stamp until Booker T. Washington broke the color line in 1940. Eight years later, George Washington Carver was added. These two men were the only blacks honored on United States stamps until the late 1960s.

In 1978, the Postal Service initiated the Black Heritage Series with African-Americans appearing regularly on United State Stamps.

The United States Postal Service has issued fifty stamps featuring African-Americans, but a number of those stamps included blacks in crowd scenes or group scenes, such as the stamp honoring the United States Postal Service that includes two black postal workers in the scene.

Here are African-Americans honored on stamps in the order they have been issued:

<u>ISSUE</u> <u>DATE</u> <u>HONOREE</u>	<u>ISSUE</u> <u>DATE</u> <u>HONOREE</u>	<u>ISSUE</u> <u>DATE</u> <u>HONOREE</u>
1940: Booker T. Washington Educator, 1856-1915	1980: Benjamin Banneker Mathematician, 1731-1806	1986: Edward Kennedy "Duke" Ellington Composer, 1899-1974
1948: George Washington Carver Scientist, 1861(?) -1943	1981: Whitney M. Young, Jr. Civil Rights Leader, 1921-1971	1986: Matthew A. Henson Explorer, 1866-1955
1967: Frederick Douglass Abolitionist, 1817-1895	1981: Charles Drew Scientist, 1904-1950	1987: Jean Baptiste Pointe DuSable Chicago's Founder, 1745(?) -1818
1968: Peter Salem 1750-1816 Revolutionary War Soldier	1982: Ralph Bunche Diplomat, 1904-1971	1988: James Weldon Johnson Writer, 1871-1938
1969: W. C. Handy Composer, 1873-1958	1982: Jackie Robinson Baseball Player, 1919-1972	1989: A. Phillip Randolph Labor Leader, 1889-1979
1973: Henry O. Tanner Painter, 1859-1937	1983: Scott Joplin, Composer 1869(?) -1917	1990: Ida B. Wells Journalist, 1862-1931
1975: Paul Laurence Dunbar Poet, 1872-1906	1984: Carter G. Woodson Historian, 1875-1950	1990: Jesse Owens, 1913-1980 Olympic Athlete
1975: Salem Poor (1758-?) Revolutionary War Soldier	1984: Roberto Clemente Baseball Player, 1934-1972	
1978: Harriet Tubman Abolitionist, 1821-1913	1985: Mary McLeod Bethune Educator, 1875-1955	
1979: Martin Luther King, Jr. Civil Rights Leader, 1929-1968	1986: Sojourner Truth Abolitionist, 1797(?) -1883	

FOOD FOR THOUGHT By Michelle Carr

Hey, did you know George Olden was the first African-American to design the United States postage stamp? Now, isn't that food for thought?! ■

EMPLOYEE'S CORNER

Behind The Scenes

Spotlight

Adriane R. Shivers was born and raised in New Jersey. She arrived in Virginia in 1982 as a member of the United States Air Force. She served in the Air Force for nine years as an Intelligence Administrative Specialist traveling to California, Texas, Illinois, Korea, Hawaii, and Japan. Prior to returning to Colonial Williamsburg, she worked for Bell Atlantic as a Leasing/Credit Administrator.

Adriane has two children, Joseph, age 10 and Khalilah, age 2. For the last two years she has been a full-time mother.



Adriane, our newest part-time staff member, will be using her office expertise to give us a helping hand and working on special projects. Shwew, boy what a relief! Welcome.

(Spotlight is a brief profile of a member of the Department of African-American Interpretation and Presentations.)

AFRICAN PROVERB: (Congo) "Love is like a baby: it needs to be treated tenderly."

SOLUTIONS TO PUZZLES:

EACH ONE, TEACH ONE

1. Crispus Attucks
2. D) glaucoma
3. Medgar Evers
4. Carter G. Woodson
5. Thurgood Marshall
6. Ku Klux Klan
7. C) Ethiopia
8. Chicago

FAMOUS AFRICAN-AMERICAN ARTISTS

1. Jacob Lawrence
2. Romare Bearden
3. Margaret Burroughs
4. Joshua Johnson
5. Elizabeth Catlett
6. Henry Ossawa Tanner
7. Lois Mailou Jones
8. Hale Woodruff

THOUGHT FOR TODAY

HARLEM

By Langston Hughes

What happens to a dream deferred?

Does it dry up
like a raisin in the sun?
Or fester like a sore—
And then run?
Does it stink like rotten meat?
Or crust and sugar over—
like a syrupy sweet?

Maybe it just sags
like a heavy load.

Or does it explode?



MY HEROES!!

Whenever I stop for a red light
Or see a soldier wearing a gas mask
I think about the man responsible
Garrett Morgan, an inventor of African descent.
He is one of my heroes!

To be a slave is hard to imagine
Having no control over your own life
But a woman called Moses made a difference
Harriet Tubman, conductor on the Underground Railroad.
She is one of my heroines!

While Tenkamenin, Mansa-Musa and Sonni Ali
Ruled the empires of Ghana, Mali and Songhay
Universities in Timbuktu, Jenne and Gao
Were training scholars from Egypt and Spain.
They are just a few of my African heroes!

She took a bus ride one day and the rest is history
Her feet were tired and she refused to give up her seat
The African American citizens of Montgomery fought back
Rosa Parks, a seamstress, was a Civil Rights mover.
There is no question that she is one of my heroines!

Then there are a couple of men who had the same dream
But they chose different methods to pursue it
Both were killed by those they tried to teach
Dr. Martin Luther King, Jr. and Malik El-Shabazz.
Yes, they are both my heroes!

She was a professor at UCLA and branded a Communist
She lost her job but not her determination
She even went to prison standing firm on her beliefs
Angela Davis is free and she's teaching again.
My list of heroines would be incomplete without her!

The next time you're asked to donate blood
Consider the pioneer who paved the way
Whatever your ethnic background, your blood is red
An African American, Dr. Charles Drew made a difference
Add him to the list as one of my heroes!

There's one woman that I must acknowledge
She's not a great scholar or a pioneer
But she has the wisdom you can't find in books
Her name is Barbara Roy, and I love her very much.
Yes, Mama you are my favorite heroine!

I would be remiss if I failed to recognize the one
Who is responsible for all that I've accomplished
Whenever I need him, I can count on his being there
He should need no introduction for He's God Almighty.
He is truly the greatest of all my heroes!

ON MYNE OWN TYME

The Department of African-American Interpretation and Presentations offers the following programs at various times. All programs are meant to provide unique glimpses into the lives of eighteenth-century African Americans.

WINTER DISCOVERY SERIES

"Woman to Woman: Mistress and Slave Dialogue"

A re-creation of the complex relationship of these two eighteenth-century women, the mistress and slave. February 26, 1993 at 3:00 P.M.



"THE OTHER HALF"
GONE BUT NOT FORGOTTEN

TOUR

Other Half Tour

Half of the population in Williamsburg during the eighteenth century was black. This ninety-minute walking tour gives an in-depth look at the black experience from the arrival of the first blacks in Virginia in 1619 through the abolition of the slave trade by the English in 1807. Check *Visitor's Companion* for a current listing of times.

For further information about programs and cost, please telephone 1-800-HISTORY.

AFRICAN PROVERB: (Zululand) "Without life, there is nothing."

*The
Colonial Williamsburg
Foundation*

African-American Interpretation and Presentations
P. O. Box 1776
Williamsburg, Virginia 23187-1776