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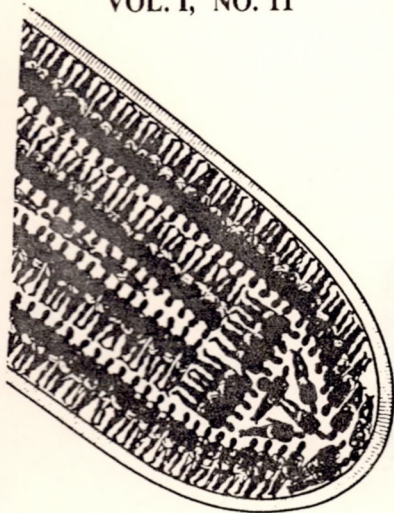
# BROKEN CHAINS

VOL. I, NO. 11

JUNE 1993

## AFRICAN-AMERICAN LANDMARKS

By Michelle Carr



**Land•mark** (land'märk')*n.* 1. A fixed marker, as a concrete block, indicating a boundary line. 2. A prominent and identifying feature of a landscape. 3. An event marking an important stage of development or a turning point in history. 4. A building or site that has historical significance, esp. one that is marked for preservation by a municipal or national government. (Source: *The American Heritage Dictionary*)

Has the thought ever crossed your mind, will I be remembered when I am gone? Or, will anyone realize I was here? I wonder if our ancestors imagined the marks they left in the making of America.

Virginia, richly blessed with African American landmarks and museums, is where it all began.

She came out of a violent storm with a story no one believed, a name no one recorded and a past no one investigated. She was manned by pirates and thieves. Her captain was a mystery man named Jope, her pilot an Englishman named Marmaduke, her cargo an assortment of Africans with sonorous Spanish names — Antoney, Isabella, Pedro. A year before the arrival of the celebrated *Mayflower*, 113 years before the birth of George Washington, 244 years before the signing of the Emancipation Proclamation, this ship sailed into the harbor at Jamestown, Virginia, and dropped anchor into the muddy waters of history. It was clear to the men who received this "Dutch man of War" that she was no ordinary vessel. What seems unusual today is that no one sensed how extraordinary she really was. For few ships, before or since, have unloaded a more momentous cargo.

From whence did this ship come?

From somewhere on the high seas where she robbed a Spanish vessel of a cargo of Africans bound for the West Indies.

Why did she stop at Jamestown, the first permanent English settlement in America?

No one knows for sure. The captain "ptended," John Rolfe noted, that he was in great need of food and offered to exchange his human cargo for "victualle." The deal was arranged. Antoney, Isabella, Pedro and seventeen other Africans stepped ashore in August, 1619. The history of Black America began. (Source: *Before the Mayflower*)

Benjamin Banneker, Dr. Charles Drew, the Dismal Swamp, Hampton University, Booker T. Washington, Maggie L. Walker, Nat Turner, the home of the first African-American governor in the United States of America, and many more historic sites are located right here, in Virginia.

Let's pay tribute to the strides, struggles, and contributions of our African-American ancestors in the making of America. This summer as we get out and enjoy the sun, family reunions, and vacations, take your family on an educational trip to the past. I am sure it will be an experience of a lifetime.

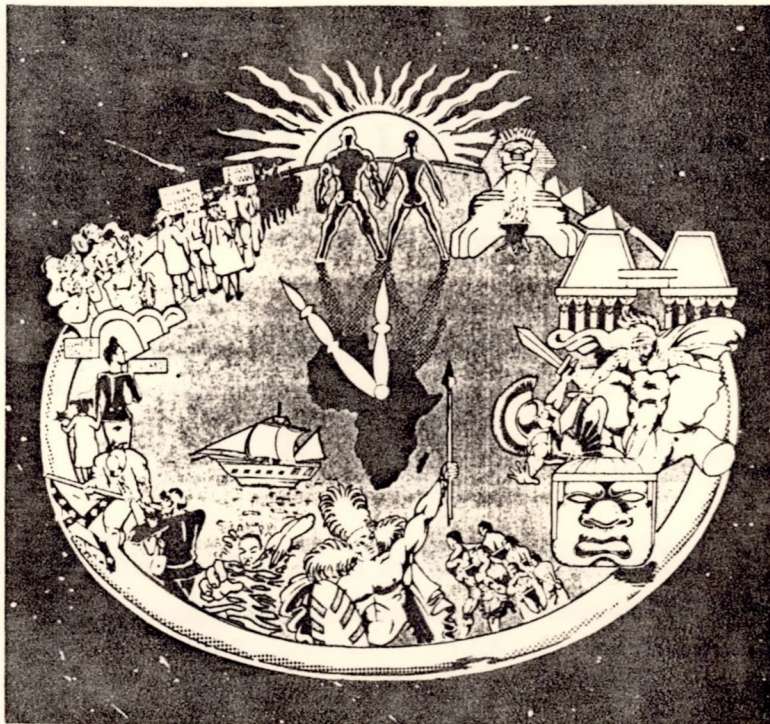
Can you see the footprints, hear the conversations, feel the presence of those who came before us? We challenge you to take a peek into the past.

This issue is dedicated to a few of Virginia's African-American Landmarks and Museums.

# FROM THE DIRECTOR'S CHAIR

Robert C. Watson

## A HISTORICAL NOTE



For many people, summertime is a time for travel, education, and fun. Vacationers, people who are planning family reunions, and persons interested in learning history are looking for a variety of activities and programs to participate in. Landmarks focusing on African-Americans and the African diaspora provides numerous learning opportunities. For example, Gorée Island in Senegal or any of the other hundreds of forts or slave castles along the west coast of Africa to Angola would be the destination of summer travelers. What a great way to learn about the African culture.

If going abroad is not in your plans, there are many landmarks that celebrates the experiences of Africans in the Americas, i.e. United States, Caribbean Islands, South and Central America. Please note in the section "Another Day's Journey" that there are landmarks in the United States that can be reached in a day's trip.

To get information on African-American landmarks in the United States, one should contact their state's Bureau of Tourism.

**AFRICAN PROVERB:** (Guinea) "To make preparations does not spoil the trip."

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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



**June 1, 1843** Sojourner Truth left New York and began her career as an antislavery activist.

**June 2, 1899** Black Americans observed day of fasting called by the National Afro-American Council to protest lynchings and racial massacres.

**June 2, 1950** United States Supreme Court outlawed segregation of dining cars in interstate transportation.

**June 4, 1972** Angela Davis acquitted by white jury in San Jose, California, of charges stemming from a 1970 courtroom shootout.

**June 5, 1987** Dr. Mae Jemison, a Los Angeles-based physician, named the first black woman astronaut.

**June 8, 1953** United States Supreme Court ruling banned discrimination in Washington, D.C., restaurants.

**June 11, 1963** Two black students, escorted by federalized National Guard troops, enrolled at University of Alabama despite the opposition of Governor George C. Wallace.

**June 12, 1963** Medgar W. Evers (37), NAACP field secretary in Mississippi, assassinated in front of his Jackson home by a segregationist.

**June 13, 1967** Thurgood Marshall was appointed as the first black justice on the United States Supreme Court.

**June 15, 1877** Henry O. Flipper received degree at West Point and became the first black graduate.

**June 16, 1987** Bernhard H. Goetz was found innocent of the attempted murder of four black youths he shot on a New York City subway.

**June 17, 1972** Frank Wills, Washington security guard foiled break-in at offices of Democratic National Committee in first event of the Watergate conspiracy.

**June 21, 1923** Marcus Garvey sentenced to five years in prison after his conviction on charges of using the mail to defraud. Garvey said the charges were political.

**June 21, 1945** Col. B. O. Davis, Jr. named commander of Godman Field (KY) and became the first black to head an Army Air Force base in the United States.

**June 22, 1772** Lord Mansfield issued the "Somerset" decision, abolishing slavery in England.

**June 22, 1937** Joe Louis defeated James J. Braddock for heavyweight boxing championship.

**June 24, 1936** Mary McLeod Bethune, founder-president of Bethune-Cookman College, named director of Negro Affairs of the National Youth Administration. She was the first black woman to receive a major appointment from the federal government. The educator held the post until January 1, 1944.

**June 28, 1874** Freedmen's Bank closed, black depositors had some \$3 million in the bank, which had an imposing headquarters in Washington and branches in various cities. President Frederick Douglass said later that the Freedmen's Bank had been "the black man's cow and the white man's milk."

**June 28, 1964** Organization for Afro-American Unity founded in New York by Malcolm X.

**AFRICAN PROVERB:** (Senegal) "It is better to travel alone than with a bad companion."

## WE'VE GOT A VISITOR

Deirdre Lewis  
African-American Summer Intern  
Florida A & M University

### THE ORIGINS OF THE TERM AFRICAN-AMERICAN



**In** defining a group of people's distinctive race, nationality, or ethnic background, the name is important. There are three primary ways to name a group of people, according to their language, the French; their religion, the Muslims; or their country of origination, the Scottish. However, one group has had difficulty in identifying itself as a group of people, the African-American. This is an attempt to understand the various names African-Americans were called before arriving at the present appellation, African-American.

African-Americans did not choose their first names, rather they were given to us by our oppressors in an attempt to define who we were. The first name they gave us was the term *negro* with a lower case letter. We were called *negro* which comes from the Spanish word *negroid*, meaning black. Soon *negro* evolved to become *Negro* with a capital "N" as if the capital letter made the word sound better. *Negro* or *negro* is an inappropriate name for a group of people. It does not fit any of the characteristics of naming a people.

Next, we settled for the term *colored*, implying the people of a darker complexion. What color was *colored*? It is a known fact that people of African descent come in various hues of what we call black. So, the term *colored* is an inappropriate title for a race of people. *Colored* represents nothing.

Following *colored*, it seemed as if we were taking a stand at naming ourselves for the first time. We adopted the term *Black*; a word many of us are content with calling ourselves. Granted *Black* is more specific than the term *colored* because it indicates what color we are. Following the aforementioned, we cover the entire spectrum of shades of black. However, in keeping with the same characteristics for

naming a race as before, *Black* is also incorrect. There is not a religion, country, or language called *Black* (although we do have our own dialect of the English language).

The next title, *Afro-American* is the worst. I would rather be called *Black* than to be called an *Afro-American*. An afro is a hairstyle popularized in the 1970s. How can a race of people be defined by a trendy hairstyle? Furthermore, there is no such place as Afroland, or a language called Afroish. In all aspects, *Afro-American* is wrong as a name for us to call our own.

Logically speaking, *African-American* is the only term that properly identifies us as a people. Africa is a continent from which our ancestors originally came. While many people argue that their ancestors came from the West Indies, which is possible; however, even those people originally came from Africa. We can trace many aspects of our American way of life to Africa that we should pay homage to our African ancestors. Even the way we think can be linked to Africa, the African world view, which is different from the Western orientation.

Just recently, I learned of a new term from one of the interpreters in the Department of African-American Interpretation and Presentations, *Born Again African*. A *Born Again African* is a person who is more conscious and aware of his or her African heritage and culture. Also he or she is not ashamed to express his cultural pride. While I do not know all of the specifics of this term, I am anxious to learn more about it.

As long as an individual is comfortable with himself or herself, in whatever term he or she uses as a title, is what is important. If you ask me, when I am asked what I prefer to be called, I usually respond, "Deirdre, will be sufficient!"

# IF WALLS COULD TALK

On-Site Report By Michelle Carr

Psst! Psst! Hey, over here! Shhh . . . we must be very quiet. You will not believe where I'm snooping this time. I'll give you a hint. It's very quiet, yet there is always someone making noise. It's dark, yet you can see. Have you guessed it? I'm at the movie theater!!

"Shhh . . .!"

I know, I know, you must be saying, "Lawd, the girl's brain fuel must be running on low," but hey, I'll do almost anything for some juicy scoop.

I've been listening to the conversations around me. Yeah, it's a boring movie. Have you ever been to one? Well, anyway, guess what I heard?

You know **BRIDGETTE JACKSON** and **MARCEL RIDDICK**? Well, between me and you, I heard they celebrated becoming a year younger. **HAPPY BIRTHDAY TO YOU . . . AND MANY MORE!**

## THE BOOKSHELF

*Once Upon A Time*

*When We Were Colored*

By Clifton L. Taulbert

This is loving memoir depicts a world which vanished in the wake of integration, the world of "colored town." Behind the painful and sometimes humiliating barriers of racial segregation there existed a totally black milieu in which the people nurtured and protected each other and enjoyed life together.

Writes author Clifton Lemoure Taulbert, "I didn't want to forget where I came from or for my children never to know the world that gave them their father and their mother. I wanted to write a book that told about Glen Allan, Mississippi, that told about our lives inside the cotton fields, that told about our way of having church and the Sister Workers Annual Day, that told about the fish fries where we swayed to the strains of 'I worked all week long, now it's Saturday, let's have some fun,' as Muddy Waters sang away our blues."

WHITE

COLORED

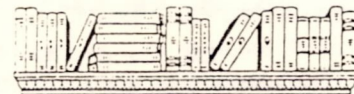
"Shhh . . .!"

Oops, I just get so excited about spreading this gossip stuff. Now listen to this, you know money must talk, because I heard that IBM gave **COLONIAL WILLIAMSBURG** and the Black College Satellite Network \$156,000 for the first of six videotaped segments on multicultural history. This teleconference will include parents, students, and nationally known scholars. Wow, can you believe it!

"Shhh . . .!"

Okay, okay, I almost forgot where I was. I think I better go. I'm making too much noise for some. Don't forget, you didn't hear a peep out of me. **HAVE A SAFE AND SUPER GREAT SUMMER!!**

"Shhh . . .!"



*The Last Train North*

By Clifton L. Taulbert

In the sequel to his universally loved *Once Upon a time When We Were Colored*, Clifton L. Taulbert takes the reader on a journey out of the segregated South of his childhood and into the explosive era of the 1960s.

This is the story of what happened when, at age 17, Taulbert boarded the Illinois Central train on one of its last runs out of Greenville, Mississippi, to St. Louis, the city of his dreams.

The reality he found was not what he expected, but it held its own warmth and promise. It was the world of the Lively Stone Church of God and the people who gathered there to sing, worship, and encourage each other as they had down south. It was the world of Brazier's Confectionery, the little black-owned corner grocery store, of the people who lived above the store and worked hard to make their northern dreams come true. Here Taulbert encountered the frustration of second- and third-generation northern blacks who were still barred by color from meaningful jobs and full participation in society.

*The Last Train North* is the story of one naive and hopeful "colored boy" struggling to become the strong, successful black man his southern community had sent him north to be.

Clifton L. Taulbert does an excellent job in celebrating the era in which nurturing families and friends were the hallmark of black communities. These easy-to-read books are a must for your bookshelf!

## COLONIAL WILLIAMSBURG INTERPRETING THE BLACK EXPERIENCE

In 1926, inspired by the foresight and enthusiasm of the Reverend W. A. R. Goodwin, then rector of Bruton Parish Church, Mr. John D. Rockefeller, Jr., became interested in the preservation and restoration of eighteenth-century Williamsburg, and thereafter devoted his personal attention and resources to the fulfillment of this goal.

The purpose of Colonial Williamsburg is to preserve the historic settings and to effect an understanding of the lives and times of the people of eighteenth-century Williamsburg so that present and future generations may understand, appreciate, and learn from their contributions to the ideals, ideas, and culture of our country. (Source: *Official Guide to Colonial Williamsburg*)

### *That The Future May Learn From The Past*

#### BRUSH-EVERARD SITE



Visit the Everard property and become acquainted with the extended family that called it home. 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. Mondays, Tuesdays, Wednesdays, Thursdays, and Saturdays 10, 11 A.M., 1, 2, 3, and 4 P.M.

Make reservations at the Greenhow Lumber House Ticket Office.

#### CARTER'S GROVE SLAVE QUARTERS



These are the slave quarters of Carter's Grove. Look deep into these buildings and try to reach the people who lived here. On this site, they built lives for themselves and their families in the face of terrible adversity and hardship. The lives of all Americans are directly connected to the experience of the eighteenth-century slaves that lived here.

In 1970, during the excavations in search of eighteenth-century outbuildings, archaeologists found a series of pits. They were initially thought to be tanning pits, but further research indicated that they were probably root cellars, or storage areas for the slaves—a Carter's Grove slave quarter.

In fall 1988, the slave quarter was reconstructed on this site. The pits, which had been dug by slaves beneath their dwellings as storage spaces for food and their few possessions, served to locate the new buildings. The reconstruction employed building techniques from the eighteenth century and was preceded by extensive research. After furnishing the quarter with reproductions of

items that were thought to have been there, the slave quarter officially opened in spring of 1989.

The site is interpreted as a "home farm quarter," the area on the property where the field hands lived. Twenty-four slaves were thought to have shared six living spaces in three buildings. A fourth building may have been used as a granary or "corn crib."

Interpreters will welcome you to the slave quarter and direct you through buildings and outdoor spaces that reveal much about the lives of the Africans and African-Virginians whose labors supported the eighteenth century plantation. Allow fifteen to thirty minutes to see the quarter. Stop at the beginning of your visit and, if you wish, again at the end. The slave quarter is interpreted daily from March through December and is included in your admission to Carter's Grove. Open Tuesdays through Sundays, 9 A.M. to 5 P.M.

# BEHIND THE SCENES

New African-American Programs To See



## AFFAIRS OF THE HEART

Christy Coleman, Manager

In an effort to more fully explore the social dynamics that existed between slaves and masters in eighteenth century Williamsburg, the new program is based on four primary sources, the diaries of Philip Vickers Fithian, William Byrd II, Daniel Custis Letters, and Landon Carter. Each of these sources has very intimate references to slaves. The program is divided into three scenes:

Scene One: This scene occurs between three slave characters who are discussing the potential consequences of the marriage of their young owner. They also reminisce about their childhood while growing up with the young owner.

Scene Two: This scene occurs between the new bride and her slave maid servant. The new bride tells her slave that she will become a part of her new household. The revelation means the slave will leave behind a husband and other family members and friends.

Scene Three: This scene will perhaps be the most controversial. It is here that the audience sees the owner being affectionate with his slave woman. They will argue, embrace and discuss what effect his marriage will have on their relationship.

**Program dates: July 6, 20; August 3, 10, 17, 1993**

## JUMPIN' THE BROOM A CARTER'S GROVE SLAVE WEDDING

Rosemarie Byrd, Manager

The educational objectives for "Jumpin' the Broom" is to educate the public about a common form of marriage ceremony used by the enslaved African-Americans in the colonial south; to examine the familial networks established in the slave community that provided a source of strength and love in the midst of severe oppression; to explore the concerns and issues that faced African-American couples as they tried to form marital bonds in the confines of institutionalized slavery.

### Introduction

The introduction will stress the importance of marriage to the slave community, laws regarding slave marriages and family. In addition, the introduction will give a basic background on some of marriage customs of West African peoples. Lastly, a brief description will be given of other African-American marriage practices. At the conclusion, the visitors will be divided into two groups and taken to the slave quarter site.

### Men's Scene

This scene takes place in the yard in front of Daniel's house at the quarter. It involves four males, Daniel, Joe, Bristol, and the groom-to-be, Manuel.

The older men offer advice and humor to the young man as he nervously, yet anxiously awaits his marriage to Ester. They help him understand that being husband and wife is a state of heart and body, because the body belongs to the owner, and therefore subject to the owner's whims.

### Women's Scene

This scene takes place inside Joe's section of the gang house. It involves four female characters essentially discussing the same issues as the men, but from a feminine perspective. It is also in this scene that we discover that Esther may not be a virgin.

### Marriage Scene

This scene takes place in the area between Daniel's House and the other quarters.

### Conclusion

After dancing, all performers break character and begin a question and answer session for the visitors.

**Program** will be offered on Saturday evenings at 7 P.M. and 8:30 P.M., beginning July 31st and ending September 4th. ████████████████████

## CALENDAR HIGHLIGHTS

### SPECIAL PROGRAMS

**Black Music Program** — A forty-five-minute program that explains how African and European musical concepts merged to create African-American music. Rhythms, storytelling, vocal music, and dance will be performed Fridays, beginning June 18th through September 5th, at 6 P.M. off of Palace Green at the Play Booth Theater.

**Shields Dinner Program** — Dinner and entertainment featuring members of African-American Interpretation and Presentations. July 1, 8, 15, 22, 29; August 5, 12, 19 at 7 P.M. in the garden behind Shields' Tavern.

**Runaway** — This thirty-minute video depicts the black community and the relationships between whites and blacks in eighteenth century Virginia. Offered Monday at 4 P.M. on the following dates July 26th and August 23rd at the Hennage Auditorium.



**Forgotten Voices** — This twenty-minute multi-image program depicts conversations among slaves at a typical Saturday night gathering. Offered Monday at 4 P.M. on the following dates, June 28, July 12, and August 9 at the Hennage Auditorium.

### PEOPLE OF THE PAST (Portrayal of people of the eighteenth century.)

Meet . . .

**Chicken Hattie, Kingsmill Plantation Slave**, Wednesdays, beginning June 30th through September 5th from 1:30 P.M. to 3 P.M. on Market Square, weather permitting.

**Matthew Ashby, A Carter**, attends to business about town, Fridays, July 2nd through September 5th from 10 A.M. to 11 A.M. in front of Prentis Store, weather permitting.

**Gowan Pamphlet, A Preacher**, Tuesdays, beginning May 4th through September 5th from 1 P.M. to 2 P.M. behind the Greenhow Lumber House Ticket Office, weather permitting.

### SPECIAL TOURS

**The Other Half** — 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.

**Carter's Grove Sunset Tours** — Tour the Carter's Grove Slave Quarter, Archaeology Museum, and Mansion at sunset beginning July 7th. Tours will be given on Tuesday, Wednesday, and Thursday through August 26th. Tours begin at the Carter's Grove Reception Center at 6:30 P.M. and conclude there at 8:30 P.M. Tours are given rain or shine. Tickets can only be purchased at the Colonial Williamsburg Visitor Center and are on sale the beginning of each week. For more information contact Ruth Rabalais at (804) 220-7452.

### EVENTS AROUND TOWN

**Celebrating the 374th Anniversary of Africans' Arrival at Jamestown** — July 3, 1993, 10 A.M. to 6 P.M. at the Historical Triangle in downtown Williamsburg. Organized by the Williamsburg Area Development Association to promote cultural enrichment and historical information, the program this year will highlight the recent gubernatorial announcement of efforts to build a museum to honor Africans who were enslaved. Also included, will be a jazz and rhythm and blues program, vendors marketing African arts and crafts, and authentic African and African-American food sales. Free parking and admission. For more information call Montee Jons (804) 220-9420.



## EACH ONE, TEACH ONE

### THE THINK TANK

1. Q: There were four all-Black regiments of cavalry and infantry who fought in the Southwest Indian wars. What were they called?
2. Q: What word commonly was used to describe an ex-slave after the Civil War?
3. Q: How many historically Black colleges and universities are there in the United States?
4. Q: In 1905 in New York, 129 Black intellectuals from 14 states met and organized the Niagara Movement which became the forerunner of this important civil rights organization, which still exists today.
5. Q: Name the free Black man who published and distributed the militant anti-slavery pamphlet, *Appeal to the Colored People of World*, in 1829, which caused a furor among slaveholders throughout the country.
6. Q: Name two of the three states with the largest African-American population.
7. Q: Who was the first African-American to receive the CPAE (National Speaker Council of Peers Award of Excellence)?
8. Q: What part of Africa did Black Americans come from?

### AFRICAN PROVERB:

(Ashanti) "By the time the fool has learned the game, the players have dispersed."

## AFRICAN-AMERICAN BOOK STORES IN VIRGINIA

The renewed interests in Afrocentric education and cultural diversity has re-energized Black book stores. Just as during the movements of the 1960s, book stores are playing an important role in shaping the character of the 90s. Their assertive marketing of books has encouraged a new wave of writers of fiction, history, biographies, poetry and more. The explosion of new titles is nothing less than remarkable.

African-American book stores are community education centers, frequently presenting book signings, lectures, poetry readings, book-of-the-month clubs, study groups, and much more. They also serve as information centers and ticket outlets for festivals, concerts, film festivals, and the cultural goings-on of the community.

When one learns to read; within his reach is the universe and its riches. Our book stores contain wealth untold; from self-help to more help; from pre-United States history to African-Americans in the diaspora. Let us prepare for the future with sharp, clear minds — our book stores are ready.

(Source: *Black Gold* magazine)

### U.B. & U.S. BOOKS & THINGS

912 West Pembroke Avenue  
Hampton, VA 23669

### AFRO-AMERICAN

3615 Brandy Wine Drive  
Hopewell, VA 23860

### SPIRITUALLY UNITED AFRICAN CHURCH

P. O. Box 36223  
Richmond, VA 23235

### CRACKIN ATOMS BOOKS & THINGS

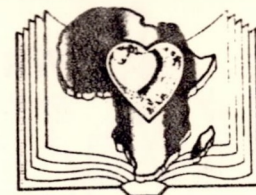
Route 4, Box 146A  
Louisa, VA 23093

### SELF IMPROVEMENT EDUCATION CENTER

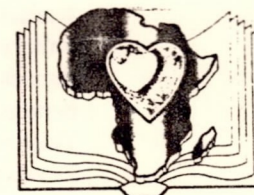
604 West 35th Street  
Norfolk, VA

### EQUIRE NEWS

2801 Wickham Avenue  
Newport News, VA 23607



"INFORMATION IS POWER"



"INFORMATION IS POWER"

# WHEN WILL THE FORGOTTEN HISTORIC PUZZLE PIECE FIT?

By Michelle Carr

*What a morning! You know, sometimes I wish I could take a peek into the past. Have you ever wanted to look back into time? You know me, I love to daydream. You can call it a mental break. I just can't help but wonder. . . .*

AS I PEEK through the keyhole and enter into the eighteenth century, I notice that the Duke of Gloucester Street, in the small town of historic Colonial Williamsburg, is missing something very important. I see the buildings. I hear the birds chirping and the bees buzzing. Ummm, as the warm breeze brings the sweet whiff of the scent of beautiful flowers, I see half the street filled with costumed people walking around. Ahh, but one of the most important pieces to this historic puzzle is missing. What is it?

As I look again through the keyhole, I see the buildings, trees, animals, interpreters. But still no clue.

I know over half the population of eighteenth century Williamsburg was black. Roughly five-sixths of the families in Williamsburg owned at least one slave. There were free blacks in Williamsburg, too!

I know blacks, slave and free, were nurses, gardeners, washers and ironers, cooks, coachmen, stablemen, seamstresses, spinners, tailors, butchers, waiters, house workers, personal menservants, hairdressers, cabinetmakers, carters, preachers, tradesmen, shoemakers, blacksmiths, barbers, coopers, harnessmakers, footmen, and tanners, to name a few. They even played instruments such as the violin and French horn.

I know slaves married, although sometimes were separated due to slave auctions. Usually there were slave auctions if the slaveowner was in debt or there was a need to settle the estate of a deceased resident.

I know few people realize that blacks spoke English in the eighteenth century, and a number of them could read and write without any trouble at all.

Although black slaves had little time to spend as they wished, I know usually on Saturday nights they gathered for dancing, Sundays they might tend their garden plots or rest, and Christmas holidays were also a day of their own.

I know black children attended school. If their masters enrolled them, they attended the Bray school in Williamsburg. From age six to ten they attended school until they were old enough to begin working.

I know there was a black church in Williamsburg called First Baptist church. It was the first church of its kind in Virginia.

I know blacks were overpowered, silent, and leaderless in the eighteenth century.

Now I have found one of the most important missing pieces to this historic puzzle.

Yes, the buildings are important. But can they tell the whole story? The story is in the wood of the floors, the bricks, the nails, the people who built, who maintained, and who took care of them—the forgotten ancestors.

Yes, the gardens are important; in fact, they are beautiful. Can they tell the whole story? The story is in the hands of those who watered, who tended, and who nurtured them—the forgotten ancestors.

The animals are important, too; in fact, they are beautiful. Can they tell the whole story? The story is the people who fed and cared for them—the forgotten ancestors.

Yes, the costumed interpreters are important; in fact, their costumes are beautiful. How can they tell the whole story better? The story is in the people who cooked, who cleaned, who watched the children, and who assisted them—the forgotten ancestors.

Yesterday, blacks were frequently seen at work along the streets but not heard. Today they have an opportunity to speak and express their views.

Now I must take another look through the keyhole!

Wow, I see Adam Waterford on the streets again trying to sell those barrels and buckets. Look over there! Is that Betty Wallace trying to make some business sewing clothes? Oh, there are children, black and white playing a game together along the streets! Can you believe it? Oops, I see a broken wagon and someone trying to repair it.

Oh, Lawd, do I hear Gowan Pamphlet? Here he goes preaching again. Watch out for the chickens! Don't worry, Hattie has them under control.

Look out! A horse and carriage just went by. Who are those people at the market buying fresh vegetables and goods to cook? Ummm, I wonder what's for dinner? Boy, the Duke of Gloucester Street is full. I imagine this is how Williamsburg looked in the eighteenth century.

Look over there! There's an auction going on. I see a mother on the auction block. She's crying and holding onto her child. It looks as if her daughter is being sold. I hear the auctioneer's bell. It is getting louder and louder. The look on the mother's face, the bell is ringing louder, louder . . .

*Oh, that's my telephone ringing! I was daydreaming again. I better answer it. "Good morning, African-American Programs, Michelle. Yes sir, for more information on the "other half," read Thad Tate's The Negro in Eighteenth-Century Williamsburg.*

(Source: *Colonial Williamsburg Journal*, Summer 1993)

## ANOTHER DAY'S JOURNEY

How about an educational trip to the past? If you are planning a summer vacation or just want a change of pace, why not spend a day's journey in the footsteps of an African-American ancestor. Listed below are a variety of African-American landmarks and museums to visit in Virginia. Remember: Although they are gone they must not be forgotten! Enjoy!



### ALEXANDRIA

#### THE ALEXANDRIA BLACK HISTORY RESOURCE CENTER

An African-American History Museum founded in 1983. 638 North Alfred Street (Entrance on Wythe Street) Open Tuesday to Saturday, 10-4. (703) 838-4356.

### ARLINGTON

#### THE BENJAMIN BANNEKER INTERMEDIATE BOUNDARY STONE

Located at 18th and Van Buren Streets, the stone marks the original southwest border of Washington, D.C., and now commemorates the work of Banneker who completed the surveying and plans for the District of Columbia. He was perhaps the most famous black man in colonial America. Banneker was a clock maker, farmer, mathematician, surveyor, astronomer, and writer of almanacs.

#### DR. CHARLES RICHARD DREW HOUSE

From 1920 to 1939, the home of the noted black physician and teacher whose pioneering work culminated in the discovery of a means of preserving human blood through the creation of blood plasma. 2505 First Street, South. Not open to the public.

### CHARLOTTESVILLE

#### ASHLAWN-HIGHLAND

Home of United States President James Monroe is just down the road from Monticello. Especially interesting to blacks familiar with the actions of Monroe in establishing the Republic of Liberia in 1817. Liberia's first president, Joseph Jenkins Roberts, was a product of Petersburg, where a monument to him now stands. The beautiful grounds give a sense of contact with his effort to aid free blacks of the Pre-Civil War period. Slave quarters are reconstructed on site. Route 795 off Route 20. Daily 9 to 5 (804) 293-9539.

#### MONTICELLO

Home of Thomas Jefferson, United States President and advocate of freedom, who himself held slaves is an interesting stop on any tour. The involvement of the Hemmings slave family has remained a question to this day. Mulberry Row, the Monticello slave quarter site can be explored along with the famous architecture which Jefferson created. Route 20 South off I-64 Exit 24. Daily 9 to 5 (804) 295-8181.

#### UNIVERSITY OF VIRGINIA - CARTER WOODSON INSTITUTE

The beautiful campus designed and built by Thomas Jefferson is the home of the Carter Woodson Institute named for the "Father of Black History," Carter G. Woodson. University programs in African Studies are nationally renowned. 1512 Jefferson Park Avenue (804) 924-3109.

### CHESAPEAKE

#### DISMAL SWAMP

This vast area of marshy land, waterways, dense vegetation and wild animals stretches from Great Bridge into the north eastern counties of North Carolina. The vastness and dense vegetation made it a natural refuge for runaway slaves. Hundreds remained free in the swamp.

### CLARKSVILLE

#### PRESTWOULD PLANTATION

The original two-family slave home still stands on Sir Peyton Skipwirth's manor house property. Here has been found the largest known collection of slave writings in America, detailing life at the plantation from slave perspective which has attracted great scholarly attention. U.S. 15, just North of Clarksville. Daily May to September, 12:30 to 4, October on weekends, or by appointment. (804) 374-8672.

### FREDERICKSBURG

#### BLACK HERITAGE WALKING TOUR

The charming city of Fredericksburg, just south of DC, was the home of free blacks even before the Revolutionary War, and to the "Firebrands" of the American Revolution. Many locations will intrigue the visitor, such as the De Baptiste family's clandestine school on Charles Street and the slave auction sites. The Visitor's Center offers a special "Black Heritage Walking Tour" pamphlet by Ruth Fitzgerald, who wrote the book, *A Different Story* detailing the history of Frederickburg's black population who states, "It's harsh. But this history has been so sugarcoated in the past, I don't want to sugarcoat it any longer." Center open daily 9 to 5, 706 Caroline St. (703) 373-1776.

## **ANOTHER DAY'S JOURNEY**

### **HAMPTON**

#### **HAMPTON UNIVERSITY**

Founded in 1868 by the Freedman's Bureau of the United States to provide an education for former slaves and displaced American Indians. The Institute's founder General Armstrong began an educational experience which grew to national prominence as a black University. The entire campus is a national monument. Special interest is the Emancipation Oak where early classes were held. Graduates included Booker T. Washington, later founder of Tuskegee Institute in Alabama. Off I-64 in Old Hampton.

#### **HAMPTON UNIVERSITY MUSEUM**

An incredible selection of African and native American Art and oceanic artifacts from Africa, United States, and Hawaii. Special collections and traveling exhibits are frequently scheduled. Daily, hours vary, (804) 727-5308.

### **HARDY**

#### **BOOKER T. WASHINGTON NATIONAL MONUMENT**

22 miles Southeast of Roanoke at Smith Mountain Lake is the monument to the author of *Up From Slavery*. As a young man with a longing for education, Washington was to become one of America's foremost educators. After graduating from Hampton Institute, he went on to create Tuskegee Institute in Alabama. His boyhood home in the final years of slavery has been restored and operated as a living history museum by the National Park Service. Highway 116 via I-81 from Roanoke, via U.S. 29 from Lynchburg. Daily 8:30 to 5 (703) 721-2094.

### **HARPERS FERRY, VIRGINIA/WEST VIRGINIA**

#### **HARPERS FERRY NATIONAL HISTORIC PARK**

The entire town is a living history museum. Of special interest in black history is the site of John Brown's abolitionist raid of the Federal Amory in 1859. It was the intent of Brown to free the slaves by force of arms. Because of his fanaticism, even Frederick Douglass refused him support. Brown went to the gallows for his efforts. Shortly after the Civil War's end Storer College, a school for freed slaves was established. Daily 8 to 5 (804) 535-6371.

### **RICHMOND**

#### **MAGGIE LENA WALKER HOUSE**

This completely refurbished home of Maggie Walker is now a national historic site operated by the National Park Service. Maggie Lena Walker and family resided here within the Jackson Ward. In 1903 she successfully founded the St. Luke Penny Savings Bank, thus qualifying her as the very first woman bank president in America. 110 East Leigh Street. Daily 9 to 5 (804) 780-1830.

#### **THE VALENTINE MUSEUM**

The life and history of Richmond is the focus of this fine museum. A constantly changing series of exhibits celebrates the activity of Richmond's black history. Open Monday to Saturday, 10 to 5, Sunday, 12 to 5. 1015 East Clay Street (804) 649-0711.

#### **THE GOVERNOR'S MANSION - COMMONWEALTH OF VIRGINIA**

The home of L. Douglas Wilder, first black Governor in the United States of America. 9th Street adjacent to State Capitol. Not open to the public.

#### **VIRGINIA UNION UNIVERSITY**

A premier black college established in 1865. The University is the site of a permanent Gallery of African Art and Exhibit in the William Clark Library. Daily 8:30 to 4:30. 1500 North Lombardy Street (804) 257-5600.

### **JAMESTOWN**

#### **JAMESTOWN ISLAND SETTLEMENT**

This is the authentic location of the original Jamestown Colony founded by Captain John Smith in 1607. The first blacks arrived in 1619. Records of the exact site and time are sketchy, but you may walk the ground as the first indentured servants did. These blacks later became landowners in the First Colony. National Park Service guides offer programs on black history. West end of Colonial Parkway. Daily 9 to 5 (804) 898-3400.

#### **COLONIAL PARKWAY**

Historical marker on the Colonial Parkway placed by the National Park Service between Williamsburg and Jamestown. The marker honors the 1936 founding of the National Memorial for the Progress of the Colored Race in America. Lightfoot Solomon Michaux founded the site with hopes of turning it into a national farm, park, and memorial dedicated to the first blacks in America.

(Source: *Colonial Williamsburg News*)

### **NEWPORT NEWS**

#### **MARINERS' MUSEUM**

An outstanding maritime collection with special exhibits in the "Age of Exploration Gallery" which focus on the conquest and Exploitation of New Worlds. The slave trade and other trade routes related are shown. Intersection of J. Clyde Morris Boulevard and Warwick Boulevard. Open Monday to Saturday, 9 to 5, Sunday, 12 to 5 (804) 595-0368.



**THE NEWSOME HOUSE MUSEUM AND CULTURAL CENTER**

Built in 1899 as the home of J. Thomas Newsome and Mary Winfield Newsome. Thomas Newsome was the first black attorney licensed to practice before the Virginia Supreme Court. Born in 1869, the free son of slave parents in Sussex County, Virginia, Newsome became a lawyer, orator, newspaper editor, and activist in 1920s. 2803 Oak Street. Open by appointment. (804) 247-2360/247-2380.

**NORFOLK**

**BLACK SOLDIERS MEMORIAL**

The South's only monument to black Union soldiers in the Civil War. The column is topped by a black "yankee" soldier. Civil War and Spanish American War veterans are buried here. West Point section of the Elmwood Cemetery between Church Street and Monticello Avenue on Princess Anne Road.

**CRISPUS ATTUCKS THEATRE**

A prominent landmark whose impressive structure was designed by black architects in the 1920s, is now under renovation and restoration. For more than thirty-five years the Theatre played a leading role in black's cultural life. Virginia Beach Boulevard and Church Street. Not yet open to the public.

**NORFOLK STATE UNIVERSITY**

Established during the depression to educate the area's youth. The University has become the third largest predominately black University in the nation with an enrollment of about 7,300. 2401 Corprew Avenue.

**PETERSBURG**

**GILLFIELD BAPTIST CHURCH**

The second oldest black church in America dates from 1786 when it was founded in Prince George's County, moving to Petersburg in 1800. The present building was constructed of bricks made at Virginia Normal Institute for blacks; now Virginia State University. Perry and Farmer Street. (804) 732-3565.

**PETERSBURG NATIONAL BATTLEFIELD**

Petersburg was held under siege by the Union Army for ten months in 1864-65. Black troops of the Union Army at that time called U. S. Colored Troops played a prominent role. Both Black Infantry and Cavalry Companys' participated in the battles at this site. Park entrance on Route 36 East, exits on Crater Road. Daily 9 to 5.

**TRAPEZIUM HOUSE**

A unique bit of geometric architecture built on land purchased in 1817 from the estate of Richmond Graves, an early free black businessman. The estate encompassed a large area of downtown Petersburg. Old Towne Section (804) 733-2404.

**VIRGINIA STATE UNIVERSITY**

Founded in 1882 as Virginia Normal and Collegiate Institute with an impressive campus that overlooks the city of Petersburg from bluffs across the Appomattox River. VSU is the first state supported black college in America. An exhibit of artifacts of the city's black history is housed here. (804) 524-5000.

**ROANOKE**

**THE HARRISON MUSEUM OF AFRICAN-AMERICAN CULTURE**

Harrison was the city of Roanoke's first Black High School. Today, it has become one of the nation's most beautiful cultural centers. Programs actively promote historical, cultural, and educational enrichment and provides an on-going schedule of events. 523 Harrison Avenue, Northwest. Daily 9 to 5. (703) 345-4818.

**SOUTHAMPTON**

**SITE OF THE NAT TURNER REBELLION**

August 21, 1831, the main action of this slave revolt took place in what is now Courtland (then known as Jerusalem). Turner, a slave and legendary revolutionary, led a group which eventually killed sixty whites before the militia brought it to a halt. Turner was hanged in Jerusalem. Today, all of the homes affected are under private ownership and not open to the public. Only the markers and the memories remain.

**YORKTOWN**

**YORKTOWN BATTLEFIELD**

This Battlefield Park marks the sight of the British surrender to General George Washington by General Cornwallis. National Park Service interpreters explain the role of 5000 blacks who served the cause of the American Revolution, as well as their involvement in those final moments of Revolutionary history. Thousands of slaves had also escaped to serve the British and met their fate from disease and deprivation. Daily 9 to 5 (804) 898-3400.

(Source: *Pathways*, Pepper Bird Publications)



## EMPLOYEES' CORNER

### Behind The Scenes

Deirdre Lewis has joined the staff of the Department of African-American Interpretation and Presentations as an intern for the summer.

Dedee, as she likes to be called, is a senior at Florida A & M University, where she is a history and education major. Upon her graduation in December, she plans to continue her education at the

College of William and Mary and teach history to high school students.

She is a native of Williamsburg. When she is not working, Dedee enjoys reading African-American novels and poetry. Dedee is the youngest daughter of Domon and Carolyn Lewis.

Welcome Dedee!



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

**AFRICAN PROVERB:** (Ethiopia) "Anticipate the good so that you may enjoy it."

### SOLUTIONS TO PUZZLE:

#### Each One, Teach One

- |                         |                                    |
|-------------------------|------------------------------------|
| 1. The Buffalo Soldiers | 2. Freedman                        |
| 3. 117                  | 4. NAACP                           |
| 5. David Walker         | 6. New York, Texas, and California |
| 7. Les Brown            | 8. West Africa                     |

## IN THE NEWS

### CW GETS \$156,000 — IBM GRANT FOR MULTI-CULTURAL ELECTRONIC HISTORY

By Bill Tolbert, *Virginia Gazette*

JAMES CITY — Much African-American history remains untold. Mabel Phiffer, President of the Black Satellite Network, hopes to change that with the cooperation of Colonial Williamsburg and IBM.

At a ceremony Monday at Carter's Grove, IBM awarded \$156,000 to CW and the Black College Satellite Network for the first of six videotaped segments on multicultural history.

The first program in the "History 2000" series should air in 1994 and feature what Phiffer called "an electronic history book," an interactive teleconference with scholars, parents, and students.

She conceded that the story of African slaves transported to the New World is a painful one. "But even though there is a great deal of pain in telling it, the story must be told. And it must be told accurately."

During a recent visit to Africa, she realized today's African-Americans are not just the descendants of slaves. "We're the descendants of kings and queens who happened to become enslaved."

IBM's grant only covers the first program. Donors are being sought for the remaining five programs, scheduled for production once a year through 1999.

During Monday's press conference (June 21, 1993), Black college Satellite Network crews were taping background footage at the Carter's grove slave quarter to be used during the first teleconference. After the first program, the slave quarter and other parts of CW's African-American history program could be featured.

The first teleconference will feature Charlayne Hunter-Gault, national correspondent for the MacNeil-Lehrer NewsHour; Arthur Schlesinger, humanities chair at the City University of New York; Molefi Asanti, African-American Studies department chair at Temple University; Matthew Profit, former superintendent of schools in Portland, Oregon; and Rex Ellis, director of Museum Programs at the Smithsonian Institution and former head of African-American programs at CW.

The first program will be broadcast to more than 100 Black College Satellite Network affiliates. "This teleconference also will allow us to preserve the thoughts [of participants] for future classroom uses," said Robert Watson, director of CW's African-American programs.

*Publications - Broken Chains*

## I WONDER . . .

If I had been a slave, I wonder . . .  
What kind of slave would I have been?  
Shuffling and bowing at the master's whim?  
Or determined to resist my in-humane conditions?  
Grateful for what scraps of food and clothing  
The master threw my way?  
Or unwilling to accept the leftovers/hand-me-downs  
From someone who thought I deserved no better?  
I wonder . . .

Looking back, it's easy to say what I would  
Or would not have done as a slave.  
But you don't really know how you'll react  
In a situation until you're in the situation.  
I'd like to think I would have been the slave  
To stand up for what he believed was right.  
The slave who offered strength and guidance  
To his brothers and sisters in bondage.  
I wonder . . .

If I had been a slave . . .  
I believe I would have been Nat Turner . . .  
Or Harriet Tubman . . . Or Frederick Douglass.  
I would have done my part  
To relieve my people of their chains.  
I would have spoken my mind  
Without fear of reprisal.  
I could have written David Walker's Appeal.  
Or George Moses Horton's "Hope of Liberty."  
I wonder . . .

If I had been a slave . . .  
I would have done whatever I could  
To try and keep my family together.  
I would have tried to protect my wife and children  
To whatever extent I could.  
I would have told my children about Africa  
As much as I was able, from whatever I knew.  
I'd like to believe I would have done  
All that I've said, and then some.  
If I had been a slave . . .  
I wonder . . .

By Jerrold W. Roy

## 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.

### Nightwalking

When the work is done, slaves go to visit friends and loved ones. This African-American program begins June 29th through September 5th, on alternate Tuesdays, at 7 P.M. and 8:30 P.M. at the Governor's Palace, West Advance.

# NIGHT

Expressions of the African-American Experience

# WALKER

**How Sweet the Sound** — The rich and diverse musical heritage of African-Americans from African chants to gospel melodies comes to life in this thirty-minute program. Offered Monday at 4 P.M. on the following dates, July 19, August 16 and 30 at the Hennage Auditorium.

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

**AFRICAN PROVERB:** (Sierra Leone) "Quarrels end, but words once spoken never die."

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*The*  
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