Question

Between 1790 and 1860, enslaved and free blacks comprised about one-third of the total population of Montgomery County. These individuals lived, worked, socialized, created businesses, and died in the county. However, only select historical figures are even mentioned today when discussing Montgomery County's African American history. How can we do a better job of uncovering, documenting, and disseminating the history of African Americans in Montgomery County?

"We must go beyond textbooks, go out into the bypaths and untrodden depths of the wilderness and travel and explore and tell the world the glories of our journey."

-John Hope Franklin







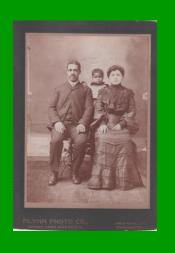
Philip J. Merrill
CEO & Founder
Nanny Jack & Co, LLC
Artifacts courtesy of Nanny Jack & Co Archives





WARIAN WASHIN

JOBS & FREEDOM



"General" James Jackson (c. 1778-1883)



- •"John Fowler of Patapsco had been murdered by three of his Negroes: Dennis, Ned, and Kate, who were executed yesterday in Annapolis, May 9, 1805. " (Baltimore American, May 13, 1805)
- •Escaped from Beall's Manor, Beallsville, Montgomery County, MD (estate of his second master Benjamin Waters) Christmas Day between 1811 and 1813
- •"Whereas my negro man Jeff has absconded and is now absent. It is my will and desire that if he should be taken that he be made to serve until he should have made up all lost time and pay all expenses in getting him home." (Will of Hannah Waters, 1825)

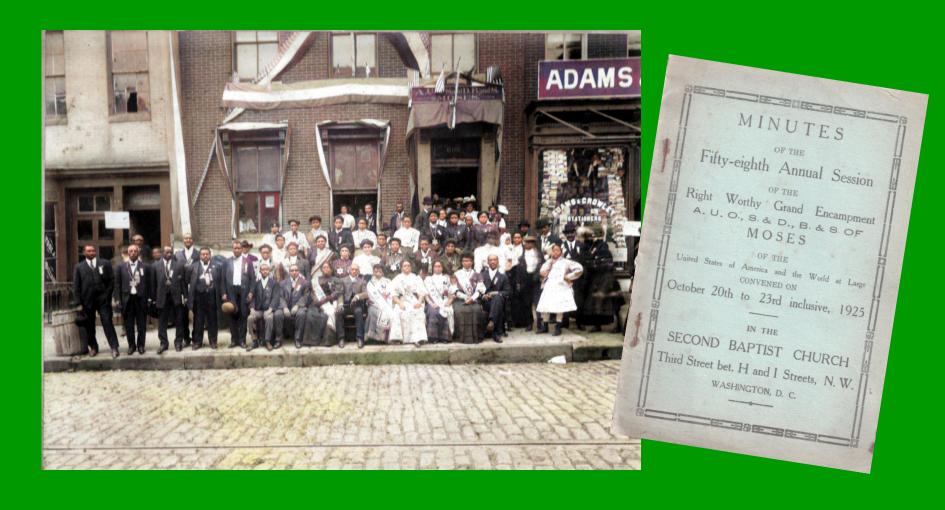
"Lucy, 1844"



- Cross stitch of a pot of flowers gifted to Lydia Staley-Phelps in 1844 by Lucy, a 10-year-old enslaved girl who was taught to read by Lydia.
- James K. Phelps and wife, Lydia Staley Phelps, were married in Montgomery County, MD in 1829 and the family lived there until they moved to Ohio in 1849

•In 1872, Montgomery County began to provide public education to Black students.

Grand United Order of Sons & Daughters, Brothers & Sisters of Moses (GUOSDBS of M)



BURIAL SERVICE

A. U. Order S. and D. B. and S. of Moses



THE MEMBERS assemble and form a circle with the corpse in the centre, the Worthy Superior standing at the head and the Vice at the foot.

The Districe of Columbia mourns the loss of Bro. Frank Toogood, of Brown's Tabernacle and Sister Door and Bro. Scott, of Morning Star Tabernacle, No. 88, of Cabin Johns, Md.. Whereas, it has been the divine dispensation of providence to remove from our midst those

МО	RNING STAR TABERNACLE, No. 88, Cabin John, Md.
Number o	f Members
	Financial Members72
66	Non-financial Members 6
44	Members Initiated 2
6.6	Reinstated 3
	Transferred from Juveniles
	Suspended
.6	11 1
41	O'- Deliered
	Deceased

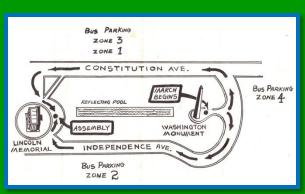
Racial reckoning, new development reignite tension over commemoration of historic Black cemetery in Bethesda

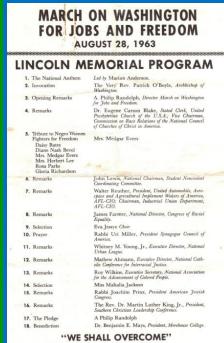
Washington Post October 27, 2020

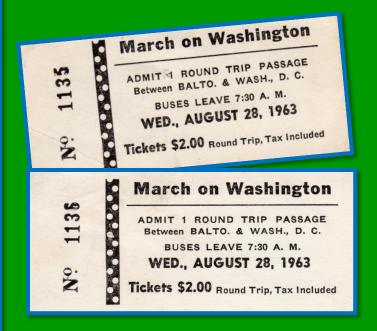


Bayard Rustin (1912-1987)









From Bayard Rustin Elementary School, 332 W Edmonston Dr, Rockville, MD to Washington Monument, Washington, D.C.

35 minutes (20 miles)



BAYARD RUSTIN

In Memoriam

March 17, 1912 - August 24, 1987

Community Church 40 East 35th Street New York City

Thursday, October 1, 1987

2:00 P.M.

from Bayard Rustin...

"Through our arduous struggle for civil, political and economic rights in America, we have learned a fundamental lesson: the battle against human misery is indivisible. Our continuing struggle for economic and political freedom is inextricably linked to the struggle or continuing struggle for economic and political freedom is inextricably linked to the struggle of Indochinese refugees who also seek freedom. If our government lacks compassion for these dispossessed human beings, it is difficult to believe that the same government can have much compassion for America's black milnority, or for America's poor."

The New York Times March 19 1978

"Continuing black economic progress and equal opportunity are not contingent on the government providing special treatment to blacks. Any preferential approach postulated along racial, ethnic, religious, or sexual lines will only disrupt a multicultural society and lead to a backlash. However, special treatment can be provided to those who have been exploited or denied opportunities if solutions are predicated along class lines, precisely because all religious, ethnic, and racial groups have a depressed class who would benefit."

"The King To Come" The New Republic, March 9, 1987

"... coalitions are inescapable, houseer tentative they may be... The issue is which coalition to join and how to make it responsive to your program. Processarily there will be compromise. But the difference between expediency and morality in politics is the difference between selling out a principle and making smaller concessions to wit lagged mores. The leader who shrinks from this task reveals not his purity but his lack of political ones. The leader who shrinks from this task reveals not his purity but his lack of political or the purity who have the control of the purity who have the compression of the purity who have the control of the purity who have the purity when the purity who have the purity where the purity who have the purity who have th

"From Protest to Politics: The Future of the Civil Rights Movement" Commentary, February 1965

"We need to protest the notion that our integration into American life, so long delayed, must now proceed in an atmosphere of competitive scarcity instead of in the security of abundance which technology makes possible."

"From Protest to Politics: The Future of the Civil Rights Movement

"Non-violence as a method has within it the demand for terrible sacrifice and long suffering, but, as Gandhi has said, 'freedom does not drop from the sky.' One has to struggle and be willing to die for it."

"The Negro and Non-Violence" Fellowship, October 1942

"Americans must understand that if our interest is simply to abolish apartheid, then virtually any tactic and strategy will do, including the infamous 'necklace.' But if our goal is democracy and free association for all, then a strategy must be developed that is consistent with democratic ideals and practices. And it must be anchored on the supposition that, while the United States can help, the final outcome of the struggle is in the hands of South Africans of all races"

"My Turn," Newsweek, October 20, 1986

PROGRAM

Prelude Alberto Bird

Rev. Donald S. Harrington Invocation

Introduction Norman Hill Vernon Jordan Remarks Lane Kirkland

Carr-Hill Singers Musical Selection Remarks Phiroshaw Camay

Rabbi Marc Tanenbaum Charles Bloomstein Remarks

SPIRITUAL RECORDED IN 1972 Musical Selection

Liv (Illmann Remarks

Remarks

Hon. John Lewis

DeWitt Luff Carr-Hill Singers Musical Selection Benediction Rev. Thomas Kilgore

SPIRITUAL RECORDED IN 1972 BY BAYARD RUSTIN Musical Selection

Alberto Bird

MARCH ON WASHINGTON JOBS AND FREEDOM

LINCOLN MEMORIAL PLEDGE

"Standing before the Lincoln Memorial on the 28th of August, in the centennial year of emancipation, I affirm my complete personal commitment for the struggle for jobs and freedom for all Americans

To fulfill this commitment, I pledge that I will not relax until victory is won.

"I pledge that I will join and support all actions undertaken in good faith and in accord with time-honored democratic traditions of nonviolent protest or peaceful assembly and petition, and of redress through the courts and the legislative process.

"I pledge to carry back the message of the march to my friends and neighbors back home and to arouse them to an equal commitment and an equal effort. I will march and I will write letters. I will demonstrate and I will vote. I will work and make sure that my voice and those of my brothers ring clear and determined from every comer of our land.

"I will pledge my heart and my mind and my body, unequivocally and without regard to personal sacrifice to the achievement of social peace through social justice."

August 28, 1963

Bayard Rustin's West Chester, PA Home

