DEPARTMENT OF THE INTERIOR

33 MORE SITES ASSOCIATED WITH BLACK AMERICANS ARE DESIGNATED AS NATIONAL HISTORIC LANDMARKS

The homes of musicians Scott Joplin and Duke Ellington are among the final 33 sites associated with black Americans to be designated as National Historic Landmarks, bringing to 61 the number of such sites or structures to receive this status.

Under Secretary of the Interior James A. Joseph said this latest selection of sites concludes a three-year nationwide study of sites and structures associated with black American history that poses national significance. The sites are located in 10 states and the District of Columbia.

The study was conducted for the National Park Service by the Afro-American Bicentennial Corporation (ABC), a nonprofit organization headed by two brothers, Robert A. and Vincent A. DeForest of Washington, D.C. The first 28 landmarks associated with black Americans were approved in 1974 and 1975.

The Black Americans," said Secretary Joseph, "have had many prominent roles in the development of our country, and their contributions to our American life and history are now further recognized by this Landmark designation."

The latest selection of sites," added Joseph, "reflects a fitting climax to this study. Sites included in the most recent selection recognize black Americans who have been prominent in such fields as art, music, sports, law, literature, religion, architecture and medicine."

Designation as a National Historic Landmark is an honorary recognition by the Secretary of the Interior of those sites and structures deemed to possess exceptional value in United States history.

The landmark designations constitute an "honorary membership" of the nation's historic sites. As such, they are added to the National Register of Historic Places, an inventory of the nation's cultural properties deemed worthy of preservation. Placement on the Register makes the sites or structures eligible for certain benefits and protection.

Twenty leading scholars in the field of African American history served on a panel to urge the study of these sites. An additional 26 persons, including educators, architects and historians, served on the Afro-American Bicentennial Corporation advisory board to nominate sites for consideration as landmarks.

Descriptions of the 33 sites follow:

Jean Baptiste Point Du Sable Homestead, Pioneer Court, 401 North Michigan Avenue, Chicago, Illinois. Jean Baptiste Point Du Sable, a black man born in Haiti to a French mariner father and a black mother, immigrated to French Louisiana in 1718. He established trading posts on the sites of the present cities of Michigan City, Indiana, Peoria, Illinois, Port Huron, Michigan, but most importantly on the site of Chicago, Illinois; this site, where he constructed a log home for his wife and family, is recognized as the first settlement of Chicago.

Benjamin Banneker: SW-9 Intermediate Boundary Stone, 18th and Van Buren Streets, Arlington, Virginia. Benjamin Banneker was one of the most prominent African American figures of the Colonial period. A farmer, mathematician, inventor, astronomer, writer, surveyor and humanitarian, he participated in the survey of the District of Major Andrew Ellicott. This stone is one of the authentic 40 stones which mark the edges of the District of Columbia.

Dorchester House, 46 Bull Street, Charleston, South Carolina. The residence and carpentry shop of Denmark Vesey who was able to purchase his freedom and ply his trade successfully. In 1822, Vesey organized an unsuccessful revolt of slaves. His plans for freeing them were thwarted and he and 24 others were executed.

William C. Nell Residence, 3 Smith College, Northampton, Massachusetts. William C. Nell, born and reared in Boston, carried on a lifelong crusade to end segregation and interior education of African Americans. He founded the Liberator. He also wrote one of the most brilliant histories by an African-American, The Colored Revolution.

St. Luke's Episcopal Church, 15th Street and New York Avenue NW, Washington, D.C. The real estate with which this church was filled by Alexander Crummell, a talented and articulate young schoolteacher, who became a leading spokesman for black advancement both at home and in Africa. He was the founder of the African Negro Educational Association, concerned with the intent of forming a cadre of black intellectuals and scholars.

Charlotte Forten Grimke House, 39 East 89th Street, North- west, Washington, D.C. Charlotte Forten Grimke, born of wealthy free black parents, in Philadelphia, was among the first wave of northerners engaged in educating slaves in the occupied Union territories of the South. Her activities as a female black activist, writer, poet and educator, forged a path for the participation of other females in education, social welfare and humanitarian endeavors.

Oakland Memorial Chapel, Alcorn State University, Alcorn County, Mississippi. The chapel was built by slave labor before the Civil War as part of Oakville, became a part of what is now Alcorn State University, the first federal and grant college in the nation established exclusively for the education of blacks. The site of the Mississippi legislature, influenced black membership, established the precedent for the rise of many black state and grant colleges throughout the South.

I. T. Montgomery House, 97 Sawyer Avenue, Dorchester, Massachusetts. William Monroe Trotter resided in this house from 1899 to 1909, a period of his most active participation in the struggle for freedom. Founder of the New Negro typographical Digest, Trotter championed the cause of full rights for blacks, wrote extensively demonstrating the reversal of American policy towards the black man after 1877. Trotter helped solidify black opinion into action, lived for his ideas and goals.

Carter G. Woodson House, 1689 Ninth Street, Northwest, Washington D.C. This was the residence of Carter G. Woodson, a black historian from 1915 until his death in 1950. Recognizing the need for recording black contributions to the development of our country, he established the Association for the Study of Negro Life and History, the Afro-American Press and the Journal of Negro History. Each of these institutions reflected his consciousness of the nation, the rules and control of his people and goals.

Banneker was one of the most prominent African Americans. The site of a lifelong crusade to end segregation and interior education of African Americans. He founded the Liberator. He also wrote one of the most brilliant histories by an African-American, The Colored Revolution.

Music of The Black Experience

FRIDAY 6-8 p.m.
HOST: DOUG CURRY

REJUVENATION

FRIDAY 8-10 p.m.
HOST: SCOTT WALLACE

BLACKS and BLUES
FRIDAY 6-8 p.m.
HOST: DOUG CURRY

88.5 WRUR FM
Music of The Black Experience
Black History — Ancient to Contemporary

There’s an old Negro spiritual entitled “God Has Your Number.” It goes on to say: “He knows who you are. He knows where you stay, and He knows that you’re here for a short time, and a long time forever. God’s got your number, and when the time comes, He’ll be back for you. And like The Good Book says, you know not the hour or the day. You only know He’s got your number.”

In radio and television, the program manager always wants to know who is the author of any musical number; when it was written, by whom it was published — this because no song wants to be sued for infringing on a copyright. But in the case of the Negro spiritual, it is generally impossible to furnish this type of information, since the spiritual was rarely written, but rather sung, and passed on by word of mouth from one generation to another; so that one seldom is able to determine the author, or even the period during which it was given voice. Some few spirituals in more recent times were sung and published by persons like R. Nathaniel Dett, Noble Sissle, Roland Hayes and others.

Blacks in America — and throughout the world — have made contributions to the full gamut of human experience, ranging from the early days of history, through the slave period and into the present. Blacks have been variously dubbed “black Anglo-Saxons, Afro-Americans, Negroes, black Americans, colored people, people of color and Africamericans.” And by a number of other apppellations. Most southern states have laws to the effect that any persons having any Negro blood whatsoever are a Negro. The United States Bureau of the Census declares: “A person of mixed white and Negro blood should be returned as a Negro, no matter how small the percentage of Negro blood. Black and mulatto persons are to be returned as Negroes, without distinction. A person of mixed Indian and Negro blood should be returned as a Negro, unless the Indian blood very definitely predominates and he is universally accepted in the community as an Indian. Mixtures of non-white races should be reported according to race of the father except that Negro Indian should be reported as Negro.”

I am reminded of a great sociologist, by name Gunnar Myrdal, a man of Swedish decent, who was employed by the Rockefeller Foundation some years ago to make a study of the Negro in America (the Black Man in America). One of the reasons given for hiring Mr. Myrdal, in preference to an American sociologist was that he might be able to study the Negro more objectively from an unbiased point of view, since Mr. Myrdal came from a country where there was not much stress laid on color, and where there were few blacks living. After having made the study in
Just ask Frank Hartman about the rewards that come with being a part of the United Way's annual campaign drive. He'll speak from experience.

Frank's involvement in United Way began in 1976, when he was selected as a Kodak loaned executive to work for the campaign. And though he retired from Kodak in 1978, he's come back each year to put his management and communication skills to work for a cause he believes in: The United Way/Red Cross Campaign.

Volunteers like Frank Hartman and countless others who give time and money receive great satisfaction from helping to help others. Through their generosity, 171 United Way agencies in six counties served 783,063 people in 1983.

Just as individuals care for the welfare of neighbors, corporations care for the well-being of communities. This year, Kodak's corporate pledge will amount to $2.7 million. And employee contributions will probably more than double that amount.

This commitment to community service helps assure the survival of vital programs. Programs that touch us all where we live and work. Programs that enhance the quality of life we all share.

Through giving we receive. Through sharing what we can with those in need, we invest in the health and strength of our community. And this year, as never before, the United Way/Red Cross Campaign needs your support.

You see, there just aren't enough Frank Hartmans to go around...

Through giving we receive.
DEPARTMENT of the INTERIOR

33 MORE SITES ASSOCIATED WITH BLACK AMERICANS ARE DESIGNATED AS NATIONAL HISTORIC LANDMARKS

From page 1 far beyond the borders of that city. Villa Lewaro, New York. Villa Lewaro, an architectural work of Vertner Tandy, illustrates the achievement that a black woman won by perseverance and determination. Villa Lewaro was commissioned by Madame C.J. Walker, the first black woman millionaire in the business world, who founded and developed a successful cosmetics industry.

Henry O. Tanner Homesite, North Broad Street, Philadelphia, Pennsylvania. Henry O. Tanner, best known of late nineteenth and early twentieth century Afro-Americans, lived in this place. One of America’s most influential black artists and one who helped legitimate jazz as a serious form of American music, Ellington’s own compositions totaled more than 1,500 pieces and included also music for symphony orchestras, the arts, films, television, ballet and opera.

Charles Richard Drew House, 250 First Street South, Arlington, Virginia. In this house Charles Richard Drew grew up and resided between 1920 and 1938. Dr. Drew achieved international renown for his far-reaching research in blood plasma. It was through that effort of Dr. Drew that the program which led to the accumulation of the large reserves of blood plasma at the outbreak of World War II was initiated. It has been credited with the saving of thousands of American and British lives.

Black History—Ancient to Contemporary

From page 2 depth, Mr. Myrdal was requested to give his opinion of the man in America known as the black. He said, "The Negro is child-like in his attitudes." Leading sociologists of the day, both black and white, immediately attacked this new theory with regard to the Negro in America. A continuous controversy has existed from that day to this regarding the roles of the Negro in America.

The black man’s identity has not happened in the mid-1940s. Reflecting that the black man has been in America for more than 300 years, and that his history has in no way ever been a part of American history as recorded in school textbooks, it is not surprising that sociologists knew little about him. Throughout most of America’s history, the black man was looked upon as a thing, a chattel, especially by the courts until well after the middle of the 1800s. Historians, either directly or indirectly forgot to mention the place of the black man in history; the anthropologist on the other hand, had a great deal to say about the black man, his origin, his customs, his finally — indeed their studies made him a world figure. Unfortunately, anthropological studies are not read by the average man, nor are they included in the curriculum of the average elementary and high school. It is imperative, therefore, that courses in black history — black studies they might be called — become an integral part of history as it is taught. In this way, not only black children, but their white contemporaries will become knowledgeable of the contributions which the black man has made to American and world culture. It is an accepted fact that we live in a society accepting a multiplicity of ethnicities. Youth in our society are seeking answers to certain questions which are not found in history or text books or general syllabi that are presented to the student applicant. The black youth has been seeking for some time to establish his identity as a contributing human being, and a base for this identity. The white youth also seeks an identity, not the one he has always known, the one passed on to him by his parents, but an identity which will relate him to the other peoples of the rapidly dwindling time span.

In this end, we would like to recommend a course of study dating from the period of 1619 to the present, to encompass the contributions of black men in the armed forces, literature, religion, education, music and other arts, race relations. Supreme Court decisions affecting the black man, the civil rights revolution — its theory and leaders, and its relation to the American scene. A listing of supplementary readings from the Board of Education library.
33 MORE SITES DESIGNATED AS LANDMARKS

From page 4
United Nations Secretariat. He was arbitrar in the Israeli Arab truce of 1948 and the most influential individual in the settlement of the Egyptian and Suez Canal Crisis of 1956. He was the first black recipient of the Nobel peace prize.

John Roosevelt "Jackie" Robinson Residence, 5224 8th Street, Brooklyn, New York. The modest apartment was the residence of "Jackie" Robinson from 1947 to 1969. Jackie Robinson was the first black recipient of the Nobel peace prize.

Fredrick Douglass Voice House, 141 cedar Street, Philadelphia, Pennsylvania. Douglass was born here in 1818 and was an influential individual in the abolitionist movement. He is generally credited with the initiation of the Harlem Renaissance in 1899. He wrote poetry and essays supportive of the anti-slavery movement, temperance, women's rights, and in the post Civil War years, the civil rights movement.
DESIDERATA

Go placidly amid the noise & haste, & remember what peace there may be in silence. As far as possible without surrender be on good terms with all persons. Speak your truth quietly & clearly; and listen to others, even the dull & ignorant; they too have their story. Avoid loud & aggressive persons, they are vexations to the spirit. If you compare yourself with others, you may become vain & bitter; for always there will be greater & lesser persons than yourself. Enjoy your achievements as well as your plans. Keep interested in your own career, however humble; it is a real possession in the changing fortunes of time. Exercise caution in your business affairs; for the world is full of trickery. But let this not blind you to what virtue there is; many persons strive for high ideals; and everywhere life is full of heroism. Be yourself. Especially, do not feign affection. Neither be cynical about love; for in the face of all aridity & disenchantment it is perennial as the grass. Take kindly the counsel of the years, gracefully surrendering the things of youth. Nurture strength of spirit to shield you in sudden misfortune. But do not distress yourself with imaginings. Many fears are born of fatigue & loneliness. Beyond a wholesome discipline, be gentle with yourself. You are a child of the universe, no less than the trees & the stars; you have a right to be here. And whether or not it is clear to you, no doubt the universe is unfolding as it should. Therefore be at peace with God, whatever you conceive Him to be, and whatever your labors & aspirations, in the noisy confusion of life keep peace with your soul. With all its sham, drudgery & broken dreams, it is still a beautiful world. Be careful. Strive to be happy.

Found in Old Saint Paul's Church, Baltimore; Dated 1692