

BALTIMORE GASLIGHT

Newsletter of the Baltimore City Historical Society

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Fall 2018

Baltimore's 1870 15th Amendment Parade and Celebration

By Brad Alston

"The colored citizens of Baltimore yesterday celebrated in an imposing and hardy manner the ratification of the fifteenth amendment to the constitution of the United States under which they acquire the same right of suffrage possessed by white citizens." *Baltimore Sun, May 20, 1870.*

On May 19, 1870, Baltimoreans gathered for the nation's largest African American parade and celebration for the newly enacted 15th Amendment to the U.S. Constitution, which codified the right to vote for black men. Maryland was one of the states that voted against the amendment. The parade was 20,000 strong, started in Fells Point, and ended six miles later at Monument Square. Its keynote speakers included Frederick Douglass, U.S. Congressmen and Generals. Although African Americans in southern states had voted in great numbers since 1867 when Congress passed a law requiring the former Confederate states to include black male suffrage in their new state constitutions, Maryland blacks did not receive the franchise until after ratification of the 15th amendment in 1870. The legislative

action changed the political balance in Maryland and increased the state's electorate by 30%, adding 39,120 African Americans to the already eligible 130,725 white male citizens of voting age. On February 12, 1870, the Maryland state legislature had moved swiftly and issued a Joint Resolution rejecting the Federal action. "Resolved, By the Senate and House of Delegates of Maryland that the Legislature of this State hereby reject the said 15th Article proposed as an amendment to the Constitution of the United States."

The morning of May 19 started as a warm and bright day, according to the Baltimore American newspaper. The organizers and planners had worked closely with Baltimore City Police Commissioner James E. Carr, who strategically stationed his 300 man force throughout the winding route of the parade. The route was designed to proudly display the growing African American economic advances and to showcase the community's impressive civic, military, trade, and beneficial associations. The route of the parade started at Broadway and Eastern Ave., turned north to



Depiction of 1870 15th Amendment Parade.

Baltimore Street, then east to Caroline Street, then to Jefferson, to Aisquith, to Baltimore, to Charles, to Madison, to Orchard, to Pennsylvania, to Green, to Mulberry, to Eutaw, to Baltimore, to Fremont, to Lombard, to Eutaw, to Hamburg, to Sharp, to Baltimore, to Calvert, and then passed on the east side of the monument in review. A ceremony with speakers and resolutions was planned at Monument Square.

The parade's chief marshal was William U. Saunders, who received accolades from the newspapers and city officials for his skillful planning and execution of the parade. "Colonel" Saunders only two years prior had left Baltimore to become a major African American powerbroker at the contentious Florida Reconstruction Convention. There he almost engineered for himself an appointment to the U.S. Senate before he was expelled from the convention by ex-Confederate members and their allies. On May 19 he had returned home to Baltimore and resumed his trade as a barber.

Saunders organized the parade into five divisions behind the invited guests and school children. Each division gathered on the east side of Broadway, the 1st Division staging on Wilk Street (Eastern Ave.), 2nd Division on Bank Street, 3rd Division on Gough Street, 4th Division on Pratt Street, and 5th Division on Lombard Street. Gathered in barouches on the west side of Broadway on Baltimore Street, between Lloyd and High Streets, were the invited white guests. (A barouche was a horse- (Continued on Page 3)

BCHS History Honors Program and Reception

The 19th annual BCHS Baltimore History Honors Program and reception will take place on Saturday October 27, 2018, from 2:00 PM to 4:00 PM at Our Saviour Lutheran Church, 3301 The Alameda, Baltimore MD 21218. The Society's History Honors to be awarded at the reception:

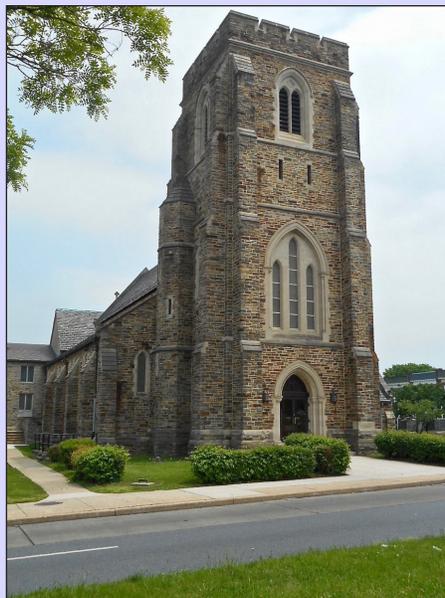
HISTORIAN/SCHOLAR: Matt Crenson, Charles Mitchell

LIVING HISTORY: John Ciekot, Judy Dobbs, Marc Steiner

IN MEMORIAM: Charles Blackburn, Esther Bonnet, Thomas Saunders, Jerry Hynson

JOSEPH ARNOLD ESSAY CONTEST 2017 AWARD: Amy Rosenkrans

The program and reception are free, open to the public and light refreshments will be served.



Our Savior Lutheran Church in Baltimore.

The Role of Monuments and Historic Preservation

By Jackson Gilman-Forlini

The removal of Baltimore's Confederate monuments from public spaces in August 2017 drew sharp divisions among historians and historic preservationists locally and nationally. While many saw the removal of the monuments as necessary due to their controversial history, others saw it as antithetical to the standards and guidelines of the historic preservation discipline. In May 2018, I completed my Master of Arts in historic preservation at Goucher College in Towson. My thesis aimed to understand how the public changes its relationship to monuments and memorials and the role of preservationists in navigating these changes.

Since 2015, the removal of Confederate monuments from public spaces across the United States has brought into question the permanency of monuments and their role in perpetuating cultural heritage. While Western-style monuments and memorials were traditionally intended as immutable carriers of memory, a historical study reveals that the public tacitly changes monuments' symbolic meaning over time.

Despite the appearance of durability, cultural commentators have remarked on monument transience for millennia. In the first century C.E., ancient Roman poet Juvenal observed: "even sepulchers have their doom assigned to them." Shakespeare remarked on the temporary nature of monuments in Sonnet 55, and Percy Shelley depicted the fallen ego of monuments in his poem Ozymandias.

In 1937, Lewis Mumford declared the "Death of the Monument" in its inability to connect us with the past in meaningful ways. This theme has been studied contemporarily

by architectural historians such as Dell Upton and Keith Eggener.

If monuments are meant to be permanent and immutable, why are they temporary? Especially in public spaces, monuments try to project the appearance of ideological consensus among the public. However, collective memory, or the joint representation of the past by a group of people, is neither permanent nor monolithic. Particularly today, collective memory is formed more by the lived experience of the individual than a standardized set of facts. Psychological studies have empirically demonstrated how groups of people inevitably forget once-universal pieces of memory such as names, events, and dates at measurable rates over time.

When the associated collective memory of a monument is forgotten or rejected, the monument fails to draw its intended psychological connections. In this unstable commemorative landscape, the public assignment of heritage value to monuments can be contested, inverted, re-contextualized, forgotten, or abandoned.

How should historic preservationists respond to these changes to ensure monuments and memorials continue to serve the social needs of living people? Drawing from research across several disciplines, I conclude that commemorative structures need to be periodically mediated with contemporary value systems. The result is the adaptive reuse of memorials through a democratic and participatory process similar to that outlined in the Burra Charter (1979). This document, maintained by the Australian chapter of the International Council on Monuments and Sites, is a philosophical alternative to the



Baltimore City removed Confederate monuments from public spaces in 2017.

Venice Charter (1964) or the US Secretary of the Interior's Standards for the Treatment of Historic Properties (1978, rev. 1992).

The Burra Charter teaches us that cultural significance is comprised of many different value systems, including historical, artistic, religious, scientific, and economic values. These are constructed by the people who form a particular culture. Cultural significance and historical value are not intrinsic to objects or places, and change with the democratic will of the people. Preservationists must mediate the historical value of memorials with their contemporary cultural heritage values.

By some preservation standards, the relocation of Confederate monuments was an extreme measure, but was proportional to the extent that the cultural significance had changed since their construction. We now understand these monuments were political propaganda meant to enshrine the racist mythology of the "Lost Cause" and are untenable with contemporary value systems. For most other monuments, mediation can be accomplished through new programmatic uses, additional signage, visual iconography, and artistic reinterpretation.

To reconcile potential conflict between historical and present values, my study advances treatment options—mainly site-specific art installations—guided by philosopher Michel Foucault's concept of the "heterotopia," or a space in which multiple conflicting ideas can coexist. Among monument types, this research focuses on "living memorials" that also serve as utilitarian buildings, since these pose the greatest opportunity for adaptive reuse. I invite you to read the complete study online: <http://hdl.handle.net/11603/10910>.



BCHS officers and directors elected at June 2018 annual meeting.

15th Amendment Parade - cont from page 1

drawn carriage with a collapsible hood over the rear half, a seat in front for the driver, and seats facing each other for the passengers.)

Wagons containing schoolchildren staged on Pratt Street, and distinguished guests were also on the west side of Broadway. The procession moved out in precision with the southernmost division moving up, followed by the next to form a seamless movement. In the lead was a double platoon of policemen. They were followed by a chariot drawn by four horses. The chariot was mounted with a large bell, which kept continually sounding, and, on a banner, in large letters, were the words "Ring out the old, ring in the new, ring out the false, ring in the true."

Next came barouches with invited guests including Frederick Douglass; John Thomas, Collector of the Port of Baltimore; A.W. Denison, City Postmaster; large congressional delegations from Tennessee and New York, and other prominent Republican Party dignitaries. Alexander and Edington Fulton, owners of the Republican leaning Baltimore American newspaper, rode in a private barouche.

The 1st Division included 2,000 marchers from various fraternal associations and business and trade groups. The fraternal associations in full regalia and colorful uniforms included the Grand United Order of Odd Fellows with 336 marchers, the full Bryers Brass band, the Humane League Lodge, the Mount Nebo Lodge, the Manasseh Lodge, the Easter Star Lodge, and the Mount Lebanon Lodge. They were followed by the Morning Star Club of the East, with a huge banner bearing the picture of the African American Mississippi Senator Hiram Revels (who once pastored a church in Baltimore) greeting the Goddess of Liberty on the U.S. Capitol steps.

Next up was the powerful Caulkers Association. They carried the tools of their trade. They had created a fully rigged ship, which was drawn by four horses in the parade. The vessel was some 20 feet long and "beautifully decorated and fully manned." They were followed by the Bricklayers Assn. with a full drum corps. They marched behind a banner proclaiming, "We are in favor of the single mould principal."

Following the Bricklayers Association was the Sailors Beneficial Association, all dressed in black and white and carrying oar regalia. The 5th Ward Wilson Club marched with a large picture of George Hackett, a prominent Baltimore African American leader, who had died in April, a month be-

Star Spangled City

By Chip Markell

Anticipating the 2014 National Anthem Bicentennial Celebration in Baltimore and with the encouragement of Baltimore's history community, the Baltimore City Historical Society launched the Anthem Education Project, now Star Spangled City, in 2011 to advance Baltimore's distinctive place in American history as the birthplace of the Star Spangled Banner. In 2015 the Mayor and City Council voted to make "Birthplace of the Star Spangled Banner" Baltimore's official slogan. Baltimore has used a variety of catchphrases – Charm City, the City That Reads, America's Greatest City, Believe – but none has the historic authenticity, resonance or the reach of our City's role as the home of the National Anthem. Its words ring out across the country and around the world.

Some countries have arrived at a sense of national purpose by looking to the past. Since the Declaration of Independence and the Revolutionary War, however, Americans have looked ahead in optimism and national purpose. Baltimore, like other cities, now stands in need of hope and a renewal of its image. The city has recently figured prominently, and primarily negatively, in the national news. Though the threat to the city is less immediate than it was when the bombs were bursting in air over Ft. McHenry in 1814, we need to renew the city and its

fore. Hackett played a substantial role in the defeat of the 1860 Jacobs bill to deport all free African Americans from Maryland and to impound and auction off their belongings to fund education of illiterate whites in the state. Next, on a wagon, came a full printing press that printed political handbills as it rolled along the route. An elaborately decorated wagon representing the Temple of Liberty with two "colored goddesses" on top displayed a large picture of Abraham Lincoln with the inscription, "Our Liberator." Four divisions of enthusiastic and colorfully attired marchers followed and enjoyed the warm, pleasant weather. A double platoon of police closed the procession. All along the route, The Sun newspaper reported, the streets were lined with spectators from both races, and buckets of ice water were made available for the marchers. "Those not taking part in the grand procession, which was the chief feature, occupying positions on the sidewalks, where the women and children particularly stood in masses for many hours.



The Star-Spangled Banner Centennial Monument in Patterson Park.

image so that Baltimore's future will mirror its significant national history, its great people, internationally respected cultural, religious, educational and medical institutions, and nationally important historical sites.

The anthem and flag have recently provided a background for political controversy with some kneeling during the Anthem as a form of political protest for equality of treatment. Critics have (Continued on Page 4)

Large numbers of the white population also were upon the principal streets through which the anticipated pageant was to pass, occupying doors, windows, etc., in order to get a good view of it." Many young ladies along the way provided colorful bouquets and wreaths to their male friends in the procession.

It took an hour for the parade to pass any given point. The procession, which started in Fells Point at 11:00 AM, did not reach Monument Square until five hours later, at 4:00 PM. At Monument Square, after an initial mishap of the stage collapsing, the speakers and dignitaries recovered and regrouped. The crowd stayed for the entire event, a third of them white, and at the end dispersed peacefully. The Baltimore American boasted that, "On the thousand banners that were borne along there was not one inscription that could wound the feelings of friend or foe." Baltimore had experienced the largest procession and celebration of the 15th Amendment in the nation.

Edmondson Village in the 1950s: Panic and Flight

By Eldin Carnahan

When my family learned in April of 1966 that we were moving to Baltimore, I went immediately to the encyclopedia to read up on the place. I was 14, ready to move out of our two-horse town, and what I discovered filled me with wonder and delight. The sight of the Maryland state flag, so different from the customary Latin motto on a blue field that other states had, led me to suspect that there was some heavy weirdness waiting for us down south. I was not disappointed.

What we didn't know about the city could have filled one of those encyclopedia volumes. We didn't know about

George Mahoney, the Orioles, or the street Arabbers that woke us up on our first morning in Edmondson Village. We definitely knew nothing about the real-estate blockbusting that had flipped our neighborhood from majority-white to

majority-black in the 10 years before we arrived. I personally didn't find out about that until University of Maryland law professor Garrett Power clued me in around 1998.

Edmondson Village, as most Baltimore Gaslight readers probably know, is a neighborhood in southwest Baltimore, bound by Frederick Avenue, Gwynns Falls Parkway, and Leakin and Gwynns Falls Parks. Serious residential development began early last century and continued for 40 years, crowned with the opening of the Edmondson Village Shopping Center in 1947, built on the site, as I didn't know until today, of the pre-Revolutionary Hunting Ridge estate. The neighborhood is now densely populated, nearly three times as dense as the city itself, and a major commuting route, U.S. 40, runs right through it.

Edmondson Village in its middle years thought of itself, and advertised itself, as settled and secure, close enough to the city core to enjoy its benefits while retaining a halfway suburban feel. Residents were not wealthy professionals, but held long-term employment in Baltimore's industry and commerce. Dads went to work on the street-cars, moms managed the homes, and kids went to local schools and hung out at the Shopping Center.

But underneath forces were at work

which would transform Edmondson Village from working-class white to working-class black in an astonishingly short time, starting in the mid-1950s. School desegregation had begun. Black families, bound in inadequate city areas by the customs of the time, had money to spend but found little in modern housing to spend it on. The civil-rights movement was stirring, but so was the white backlash against it.

Sad to say, the real-estate industry of the time saw money to be made in the rising tension. It was often necessary only to spread rumors that black families were interested in certain neighborhoods to panic a white

family into selling a house to a realty firm at well below market price, which could then be sold to a black family at well above market price. Panic-selling and predatory re-selling created an irresistible movement that need not have

happened.

Just as the Shopping Center billed itself as one of the first in the nation (or at least "the first regional, suburban shopping center of harmonious design on the East Coast"), the blockbusting in Baltimore was also one of the first, for various reasons. Baltimore as an older town had a very old housing stock without much room to expand, and much of what did exist was targeted for "urban development". The city's post-war black middle class was growing rapidly, and the southern emotional roots of the town were not easy with mixed-race neighborhoods. The I-695 Beltway, open for traffic in 1962, transformed transportation in the region and, with rising sales of automobiles, allowed all families, black or white, to get out of town if they felt they had to.

Whether or not Baltimore deserves the dubious distinction as the first blockbuster, perhaps we can learn from the experience. "If the suburban dream is valid in its promise of a middle ground between countryside and city, offering security, serenity, and comfort, then it must be available to all who can afford it—without regard to race or ethnicity. This is the principle of fair housing." Orser, W. Edward, *Blockbusting in Baltimore*, The University Press of Kentucky, 1994.



The Edmondson Village Shopping Center.

Star Spangled City - cont from page 3

charged that this dishonors the Anthem; but in fact, some protests honor the spirit of the Anthem. Like the Declaration of Independence, itself a political protest, the Anthem and flag are expressions of our values, achievements, hopes and aspirations, but not an embrace of all things as they are or were. The United States was hardly the "Land of the Free" for all Americans when Francis Scott Key wrote those words in 1814, which nonetheless represented cherished ideals. Citizens who marched for civil and women's rights did so with the flag. We always need to call attention to any distance between current conditions and those ideals. We want to continue to perfect our imperfect Union.

Baltimoreans of all groups are uniting to confront our current challenges just as they did in the face of the failed British attack which inspired our National Anthem.

Reminding us of our democratic ideals and the men and women who gave their lives for them, the Anthem and the flag that it salutes serve as unifying symbols for all Baltimoreans, Marylanders and Americans – including those who remind us of our nation's unfulfilled promises. Join us, so that together, in our Mayor's New Narrative for Baltimore, we will continue to make this "home of the brave" a Star Spangled City for all.



Susan Wood with Uptown Press, Inc., prints the Baltimore Gaslight newsletter.

Historical Society of Balt. Co. and BCBS Joint Program

The Historical Society of Baltimore County and the Baltimore City Historical Society will hold the 7th Annual Joint Program - The Historic Work of Firefighters in Protecting Baltimore County and City Residents' Safety on Saturday, November 17, 2018, from 2:00 PM to 4:00 PM, inside HSBC headquarters at 9811 Van Buren Lane, Cockeysville MD 21030. Admission and parking are free and doors open at 1:15 PM.

Program presenters Stephen Heaver of the Fire Museum of Maryland, James Doran of the Baltimore County Volunteer Firemen's Association, Division Chief Francis DiPaula of the Baltimore County Fire Department, and George Collins, Co-Founder and CEO of African American Firefighter's Historical Society will discuss the historic work of firefighters in protecting Baltimore County and City residents' safety.

Previous BCBS and HSBC joint programs have looked at changing jurisdictional and political boundaries, waterworks, suburbanization, sewage, the history and culture of the Patapsco River and the the history of policing.

Women Suffrage Association Meeting in Baltimore - cont from page 6

rived at the home of Welsh and Sherwood in the fall of 1905. As they talked about the upcoming convention, Garrett must have been a little surprised that Welsh and Sherwood weren't already more involved in the movement. "Of course, Dr. Sherwood, you believe in suffrage," Garrett asked. "Why, Miss Garrett, I haven't thought much on this subject, but I think I shall believe in it," Sherwood responded.

On a cold February day in 1906, the 38th annual NWSA convention began at the Lyric in Baltimore. Even though chilly rain threatened to turn to snow, a large crowd filed into the auditorium in hopes of seeing Susan B. Anthony speak. The room was decorated with American flags, bunting in the Maryland state colors, and banners of the NWSA. Anthony was sick, being treated by Dr. Sherwood at Mary Garrett's home, but the Sun reported that the crowd's disappointment was alleviated by a speech by Red Cross nurse Clara Barton and Dr. Anna Howard Shaw, president of the NWSA.

For the next six days, women and men from across Baltimore, Maryland, and the country met not just to discuss woman suffrage, but how giving women the right to vote would affect everything from local hygiene policy to international wars. They saw important issues of the turn-of-the-20th century as women's issues: maternal and

child health, labor laws, immigration, and education. They felt that if women weren't able to advocate for themselves through the right to vote, then no men would.

On the evening of February 8, Mary Garrett invited almost everyone to a reception at her grand home just off Mt. Vernon Place to celebrate the college suffragists. Even though it was after a full day's program and the snow had started falling in earnest, almost 400 women in fashionable evening wear attended. Lilian Welsh and Mary Sherwood had tried to get prominent Baltimore women to be included in the program of the event, but this was where they saw the conservatism of the city. One woman said that "it would not be wise for her to have any share in our preparations." Welsh noted that it was these same type of women who showed up anyway, to fawn over Anthony and Shaw sitting in the window of Garrett's house, idyllically surrounded by ferns and flowers.

The women who were willing to be named in the program were professors at Vassar, Smith, Mt. Holyoke, Wellesley, Radcliff, Bryn Mawr, and the student ushers from the Women's College. Here too, Welsh had more conservatism to combat. She recounted that President Goucher of the Women's College didn't want his students involved in the reception. But Goucher did eventually allow it, and these were the types of concessions that Welsh saw as changing perceptions on woman suffrage.

The following Sunday, young women from the school that would become Goucher College were asked to join Susan B. Anthony for tea, and for Welsh, this was transformative. With her students, she sat and listened to Anthony, who had been sick for most of the convention, but refused to let that keep her down. Welsh saw a woman who was poised, strong, dignified, and patient. If at her age, Anthony could keep fighting, then these young women could fight, too. From this moment on, Welsh would think of herself as suffragist and infused that into her life and work as a doctor and teacher.

Susan B. Anthony died just weeks after her visit to Baltimore, but Baltimore and Maryland women were transformed by the convention of 1906. Women joined the movement, they formed a Baltimore chapter of the National College Equal Suffrage League, and they marched in Baltimore in 1912 and in Washington, D.C. in 1913. And with the passage of the 19th Amendment in 1920, white women in Maryland were given the right to vote.

Join BCBS or Renew Membership by Mail

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Indicate membership desired:

Individual \$25 Student/Senior (65 or older) \$20 Patron/Family \$40

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Joint BCBS/MHS membership (includes discounted membership in MD Historical Society):

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Send form and check payable to "*Baltimore City Historical Society*" to:

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201 W. Monument St. Baltimore, MD 21201

I Think I Shall Believe in It: College Women and the 1906 National Women Suffrage Association Meeting in Baltimore

By Kristina Gaddy

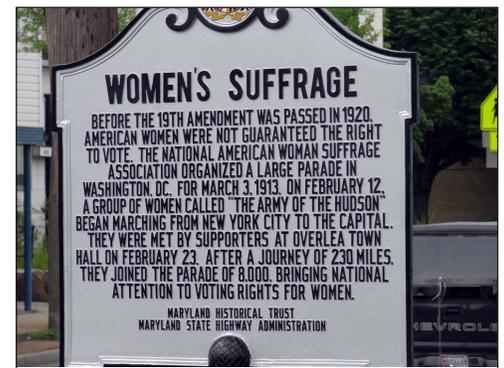
If we remember anything about the women's suffrage movement, we remember the passage of the 19th Amendment in 1920 and perhaps the official beginning of the movement at the Seneca Falls Convention in 1848. In between these two events is seventy two years, an entire lifetime's worth of work trying to get women the right to vote. In Baltimore, one event changed the landscape how educated, white women interacted with the suffrage movement: the annual meeting of the National Women Suffrage Association in 1906.

When Dr. Lilian Welsh arrived in Baltimore in 1892, she thought she was, technically speaking, a suffragist. She believed women should have the vote and had attended one lecture in 1888 with all the key players: Susan B. Anthony, Julia Ward Howe, and Lucy Stone Blackwell. "Had I not been convinced before that there were no valid arguments against extending the suffrage to women I should have come away from that meeting a suffrag-

ist," she wrote in her memoir *Reminiscences of Thirty Years in Baltimore*.

She knew there was a difference between being a suffragist and working for the cause of suffrage. "I had never lifted a finger nor contributed time nor money to advance the suffrage cause," she admitted. Instead, she had been teaching hygiene to young women at the Women's College of Baltimore City and working on women's and children's health in Baltimore, running the Evening Dispensary for Working Women and Girls with her partner Dr. Mary Sherwood. She and Sherwood had seen the sometimes desperate conditions of women and children in the city: the unclean milk and water, the diseases that were preventable, the lack of fresh air and proper sanitation. Through all of this, "it was borne in upon my consciousness that the ballot was a very important tool in securing social legislation," she professed.

As prominent female physicians in the city, Welsh and Sherwood became friends with Mary Garrett, the founder of Bryn Mawr



MD State Highway Administration sign memorializes the Women's Suffrage March.

School and the woman whose donation to the Johns Hopkins Medical School forced them to accept female students. Garrett was actively working for suffrage, and had been asked by Susan B. Anthony to make sure the 1906 National Woman Suffrage Association (NWSA) meeting in conservative Baltimore was a success. Garrett and her partner M. Carey Thomas, the President of Bryn Mawr, thought this would be the chance to engage the "College Woman," and that was the angle Garrett had as she ar- (Continued on Page 5)

The Baltimore City Historical Society Inc.
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