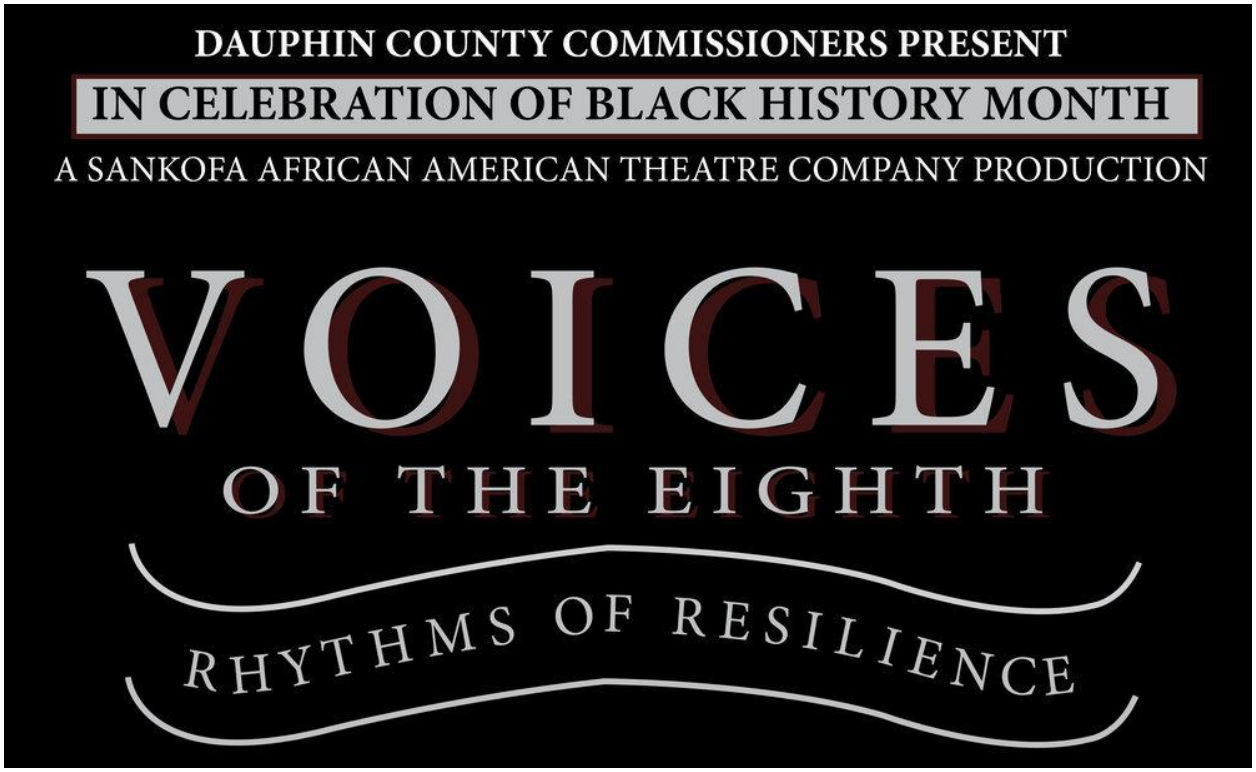
Teacher Guide: Voices of the Old Eighth



Created by the Center for Public Humanities at Messiah College

This guide contains helpful information about the setting, characters, timeline, political movements, and monument connected to the play that you can see performed by the Sankofa African-American Theatre Company at Gamut Theatre in Harrisburg. 2020 is the year to learn and celebrate the history of Harrisburg!

A Letter to Teachers

Dear Teachers,

We are delighted that you and your students will be viewing *Voices of the Eighth: Rhythms of Resilience.* We have compiled some resources for your students and for you that we hope will be helpful, should you decide to supplement your typical curriculum with information about historic Harrisburg before or after your students view the play.

We know that your instructional time is valuable, and you are already doing important, difficult work on a day-to-day basis. With that in mind, we have designed materials that can be accessed for just 30 minutes or extended into several days of instructional time.

We have included five essential questions to guide your students through the materials we have compiled. In this annotated teachers' guide, we have included additional web resources, discussion/reflection questions for each section, and civic engagement-related activity ideas. All of these annotations are in **red ink.**

We value your input. If there is a resource we are missing, an activity you recommend, or some feedback you would like to provide on these materials, please let us know by emailing kwingert@messiah.edu.

May you and your students be inspired to create your own rhythms of resilience in the year 2020!

Warmly,
The Center for Public Humanities, Messiah College

TIP: If you see an unfamiliar word in italics anywhere in this packet, return here!

Glossary of Terms (in order of appearance)

Orator - A public speaker.

Eminent Domain - A power of the government that allows the government to take private property and repurpose it for public use. The government determines how much money to give to the owner of the private property.

Abolitionist - An activist fighting for the abolition of slavery.

Suffrage - The right to vote.

Suffragist - An activist fighting for the right to vote. Although the term "suffragette" is sometimes used in place of "suffragist," "suffragette" initially emerged in British newspapers as a way of demeaning and insulting the activist work that women were doing for the vote. Women working for the vote strongly preferred the term "suffragist," so this is the term that we use.

Disfranchisement - The taking away of the right to vote.

Enfranchisement - The giving of the right to vote.

An important note about language: Historic documents reflect the racism and sexism of their times. In this guide, we have included quotes, newspaper articles, speeches, and other documents that will help to immerse you in Harrisburg's history. However, these texts often refer to African-Americans and women in demeaning, prejudiced ways. Some terms such as "colored," mulatto," and "negro," are found offensive today, and though we no longer use those words, they are important to part of understanding the complicated history of race in the U.S.

ESSENTIAL QUESTION 1: WHAT WAS THE OLD EIGHTH WARD, AND WHY DOES IT MATTER TODAY?

Introducing Harrisburg's Old Eighth Ward

The Old Eighth Ward was a thriving, diverse community in historic Harrisburg, Pennsylvania. The neighborhood, designated as the eighth ward for the city's administrative purposes, was located between the city capitol complex (to the west) and the Pennsylvania canal (to the east). The Pennsylvania railroad line, which ran from Philadelphia to Pittsburgh, ran directly through the Old Eighth, including the train station directly to the southeast of the ward. This location meant that the eighth ward was one of the first areas of the city that travelers encountered. In addition, the Eighth Ward served as a central business location and cultural hub. (See the map of historic Harrisburg below; the area outlined in red is the Old Eighth.)

The Old Eighth served as home to activists, artists, writers, reformers, intellectuals, businesspeople, religious leaders, and other historic figures. With a population that was, in 1910, 37% African-American and 63% white, with 20% of those individuals being European immigrants, the Old Eighth Ward was the most diverse ward in the city of Harrisburg.

However, many individuals in other areas of Harrisburg identified the Old Eighth Ward as a community marked by poverty and violence. In the 1900s, the Old Eighth Ward became known in some newspapers as "The Bloody Eighth" - a reputation existing in direct conflict with that of the Eighth Ward as a cultural hub. In 1911, lawmakers proposed to demolish the Old Eighth Ward in order to create a park adjoining the State Capitol. From 1912 to 1917, the state took Eighth Ward properties by *eminent domain*.Although property owners were compensated, most of these individuals actually lived outside of the Old Eighth. On the other hand, 80% of the population living in the Eighth Ward rented property. These individuals were displaced from their homes and in need of new, affordable housing within a city that restricted where African-Americans could live and offered few low-cost housing options. By 1918, the Old Eighth up to North Street had vanished, and plans were underway for new construction of the capitol complex. In total, 541 buildings were destroyed, displacing 1885 individuals from their homes, businesses, gathering spots, and

places of worship. (See below, in which a photo of the present-day capitol complex collides with a photo of the same area, where children played baseball in the Old Eighth.)

Voices of the Old Eighth: Rhythms of Resilience seeks to honor the spirit of perseverance demonstrated by many individuals who fought for their rights and contributed positively to the community of the Old Eighth, Dauphin County, and beyond. The play takes place in 2020. In this year, we celebrate the 150th anniversary of the 15thamendment and the 100th anniversary of the 19th amendment. 2020 is also the year that our 24thcensus will be taken.

The play also celebrates the Commonwealth Monument Project in Harrisburg. As our nation commemorates the anniversaries of the ratification of the 15th Amendment (1870), which gave African-American men the vote, and the 19th Amendment (1920), which extended the vote to women, a group of citizens, activists, organizations, and educational institutions in the greater Harrisburg region have partnered together to celebrate, remember, and reflect on these significant milestones as they occurred in the capital city of Pennsylvania.

From 2019-2020, the Commonwealth Monument Project commemorates the passing of these amendments by:

- telling the stories of 100 historically significant women and men of Harrisburg: https://digitalharrisburg.com/commonwealth/100names/
- honoring the descendants of these individuals: https://digitalharrisburg.com/descendants/
- exploring the history of the Old Eighth Ward, the heart of Harrisburg's African-American, Jewish, and immigrant neighborhoods in the late 19th century, which was wiped away in the early twentieth century to make way for the Capitol Park
- hosting educational workshops, performances by living history characters, and scholarly book talks

The project will culminate in June 2020 with the dedication of a new monument on the lawn of the Irvis Office Building in the capitol complex.

The monument will be anchored by life-sized bronze statues of four legendary *orators* (shown in the above sketch of the future monument) who visited or resided in Harrisburg in the late 1800s: William Howard Day, the educational reformer and civil rights pioneer; Frances Harper, poet, *abolitionist*, and *suffragette*; Jacob T. Compton, sergeant in Company D of the 24th United States Colored Infantry (USCT) and local musician; and T. Morris Chester, Civil War correspondent and recruiter. These statues will surround a pedestal with molded images of houses, businesses, and churches of the vanished Old Eighth Ward and an inscription recording 100 significant local residents.

Learn more about the monument, the Old Eighth Ward, and historic Harrisburg at www.digitalharrisburg.com If you think you may be a descendant of any of these 100 individuals, know someone who is, or are interested in helping to create biographies of the 100, please contact digitalharrisburg@messiah.edu.

Follow us on social media!

Instagram: @mcpublichumanities and @digitalharrisburg
Twitter: @mcpubhum and @digharrisburg
Facebook: @messiahcollegepublichumanities and @OldEighth

Teacher's Notes:
Journal Prompt: What most surprised you in your learning about the Old Eighth Ward?

Activity Idea: Do your students want to "tour" the Old Eighth Ward? For a unique field trip, students can visit the Capitol Complex, where 16 posters are stationed around various

buildings, on the site of the razed Old Eighth. Each poster contains a QR code that links to a webpage about various aspects of the Eighth Ward.

ESSENTIAL QUESTION 2: WHO LIVED IN THE OLD EIGHTH WARD, AND WHAT IS THEIR LEGACY?

Biographies of Historic Characters in the Eighth Ward

Anne E. Amos

Anne E. Amos was born in 1824. An active *abolitionist*, she was beaten and incarcerated for her work in helping those who were enslaved, including opening her home as a stopping point on the Underground Railroad. Amos helped to found Wesley AME Union Zion Church, originally located in the Old Eighth Ward of Harrisburg. At Wesley Union, she founded a school for African-American children. After the War of the Rebellion (the term that Amos and many others used for what is often called the Civil War), Amos traveled south to teach. In addition, Amos was a creator of a monument to people of color serving in the war, which still stands to this day at Lincoln Cemetery in Penbrook. Later in life, Amos labored as a *suffragist* in Harrisburg as a founder of the Daughters of Temperance of Pennsylvania. Amos unfortunately did not live to see the legislative fruits of her work for the women's vote. At the time of her death, the year 1911, Amos lived in the Old Eighth Ward at 423 North Street.

Jane Morris Chester

Jane Morris Chester was born enslaved in Baltimore, Maryland in 1801. Around 1828, she escaped enslavement and made a treacherous journey north to Harrisburg, where she married George Chester. George and Jane owned a successful restaurant where abolitionists gathered. After George's death in 1859, Jane, often called "Aunty" by Harrisburgers, continued to operate the restaurant and own a premier catering business for Harrisburg weddings and events, including events for two Pennsylvania governers. Using funds from her business, Jane purchased a home in the Old Eighth Ward at 305 Chester Street, where she hosted many events. The mother of twelve children, Jane's son Thomas Morris Chester became the first African-American war correspondent during the Civil War. In 1894, Jane passed away at the age of 93.

Esther Popel Shaw

Esther Popel, a writer and Harlem Renaissance poet whose style has been dubbed lyrical, religious, and political, was born in Harrisburg in 1896. In 1910, Popel lived in the Old Eighth Ward, but by 1914, she had moved to Linden Street, just around the corner from Gwendolyn Bennett, another future Harlem Renaissance Poet, who lived on nearby Balm Street. Popel was a talented student and self-published her first book of poetry before graduating from Harrisburg's Central High School in 1915. After Central, Popel became the first African-American female student to attend and graduate from Dickinson College in

Carlisle, PA. Because of her race, Dickinson did not permit Popel to live on campus; she commuted daily to school, where she studied modern languages and received the top academic prize. Seven years after graduating from Dickinson, Esther married chemist William Shaw, with whom she had one daughter, Esther Patricia. Over time, Popel Shaw became involved in a literary salon called "The Saturday Nighters," hosted by prominent poet Georgia Douglas Johnson in Washington D.C. and including such renowned writers as W.E.B. DuBois, Alain Locke, and Langston Hughes. Esther counted Hughes and Marita Bonner, another female Harlem Renaissance poet, among her friends. She also worked as a review editor for a number of African-American journals, including *The Journal of Negro History* and *The Journal of Negro Education.* For most of her professional life, Esther served as a teacher at junior high schools in both Baltimore and Washington, D.C. while simultaneously serving as an activist for African-American education. In 1958, Esther passed away from a stroke at the age of 62.

Hannah Braxton Jones

Adapted from a biography written by Hannah's descendant, Charlotte Glover.

Hannah Braxton was born in Williamsburg, Virginia on May 12, 1852. After fourteen years, she and her family moved to 134 Tanner's Avenue in the Eighth Ward of Harrisburg. While Hannah's father, Joseph, was a successful carter, transporting brick, wood, and other materials, Hannah's mother passed away when Hannah was just 16. A year later, Hannah, her father, and some other individuals founded the Eighth Ward's Second Baptist Church. Hannah served many different roles in the church over the years; she helped start the church choir, became the organist, served as a deaconess, participated in the Women's Day programs, held fundraisers to pay off the church's building mortgage, organized and served as administrator of the church's Sunday School, supported the pastor's attendance at the National Baptist Convention, and collaborated with other churches to host community programs. Club Number One, one such organization, encouraged involvement in the local churches and ultimately brought the famous Marian Anderson to Harrisburg to perform in benefit of local churches. In 1872, Hannah married George Jones and had two children, James and Mary Anne. When the church chose George to become its minister, Hannah became First Lady of the church. Hannah loved music and taught the art to many people of the community to support herself and her family. In the Eighth Ward, Hannah owned her own home, which was unique for a woman of color at that time in Harrisburg. After the destruction of the Eighth Ward, Hannah Jones relocated to Liberty Street, where she died on May 1, 1928, at age 70.

John Quincy Adams

John Quincy Adams was born in 1845 in Winchester, Virginia, where he escaped enslavement but had to leave behind his twin brother and his sister. Because of the *slave codes* in the south*,* it was illegal to teach enslaved African Americans how to read or write. Adams, however, knew that if white owners were scared of educating their "slaves," it must be a precious commodity. Once he found his way to freedom and settled into his home in Harrisburg, he immediately taught himself how to read and write and published his own

journey from enslavement to freedom in 1872. A reverend at Wesley AME Zion Church, Adams became a pillar of the Eighth Ward and larger Harrisburg community. He worked tirelessly to make sure every person was recognized as citizens. Men, women, black, white, poor, rich, young, old – no matter where they were born or the color of their skin, Adams wanted to be sure every human being had an opportunity to eat, to work, be educated and offer their gifts to this world. He spoke for these rights in the legislature, taught about them in Sunday School, and preached on them in his pulpit.

Although Adams and his wife never had any of their own biological children, their lives were dedicated to caring for the most vulnerable members of their community. In 1908, Adams purchased land in Linglestown, PA for an African-American masonic home for the elderly and an orphanage. The orphanage and home opened in 1909, and its legacy continued for years after Adams' death. You can read Adams' story in his own words on the University of North Carolina's "Documenting the American South" website.

Teacher's Notes:

John Q. Adams' short narrative can be found here.

Discussion questions for the narrative could include:

> Adams writes his narrative in 1872, after emancipation. What difference would this make in Adams' purpose and audience?
>
> How does Adams' narrative differ from antebellum "slave narratives," such as that of Frederick Douglass or Harriet Jacobs?
>
> Even though Adams draws on the bible and hymns to critique and challenge white Christians' involvement in upholding the institution of slavery, he seems to draw on the Bible and hymns to point his reader to a more just future. Do you have any thoughts why this might be?
>
> Like most other "slave narratives," Adams' narrative includes a preface. Why do you think Adams includes this preface?
>
> Adams concludes his narrative by including three amendments to the constitution, census data, and testimonies to his friends. Why do you think these documents have the last word in his narrative?

John Q. Adams' entire life was dedicated to promoting justice for all. For further research, you may want to ask students to search newspapers.com to see how and through which organizations Adams continued to pursue security, economic justice, enfranchisement, and integrity for all Pennsylvanians. Students can also conduct research on organizations and their work in the community (i.e. Masons, Colored Protective League, Union Literary Association of Harrisburg, the Progressive Club of Harrisburg).

Jacob T. Compton

Born in 1836, Jacob Compton served as a coachman for Simon Cameron and secret agent coachman for Abraham Lincoln in a successful effort to prevent an assassination attempt before Lincoln's swearing in ceremony. His contributions to the Eighth Ward and to Harrisburg were numerous; he was a prominent restaurant/oyster house owner, church choir director at the A.M.E. and A.M.E. Zion churches, the leader of a prominent musical group known as the Excelsior Band, and a sergeant during the Civil War. Compton passed away in 1906.

Della Carter

Della was a teenager in the early 1900s in the Eighth Ward of Harrisburg living in a home with ten other people, according to the 1910 census. We know little about Della, except that she could read. A Messiah College student imagined what Della's life might have been like in the following poem:

It had been a week since I had to leave school.
Mama needed me in the house.
"You're old enough to start takin charge here" she'd said.
Old enough.
Old, well I was 15 years to be exact.
But *enough,* I don't know.
Perhaps enough to watch over my siblings, there were 6, to be exact.
Perhaps enough to cook dinner for the house, when Mama came home too tired from work.
Enough to do the laundry for my grandparents? Sure.
Enough to sweep the house? Why, yes.
But enough to be an actress, or a teacher, or maybe even a pilot, well, I don't know.

"Della, please get that boy to shut up!" Pa shouted.
My baby brother hadn't stop crying, for a while now.
I would hug him, squeeze him tight,
Tilt his ear to my chest, hoping the rhythm of my heart would help him to forget.
I was trying.
But it wasn't enough.

Teacher's note:

Messiah student Isabel Gonzalez's poem is one of the many poems written during a "Poetry in Place" workshop at the site of the Old Eighth Ward. In the spring of 2018, Messiah College's Center for Public Humanities hosted two poetry workshops for Harrisburg middle school students that focused on the vanished community of the Old Eighth Ward. With the help of the 1910 federal census data accessible through the Digital Harrisburg website, students engaged this little-known history of their hometown through field trips followed by poetry workshops. As students imagined the world through the lens of a person in the Old Eighth Ward, they drew on their own experiences and imagination. This project was inspired by Marilyn Nelson's *Seneca Village*, a collection of poetry based on census

data from the African American community that was demolished to make room for Central Park. To find out more about Poetry in Place and the Old Eighth Ward workshop, visit our website. You can find a map with 1900 census information at digitalharrisburg.com.

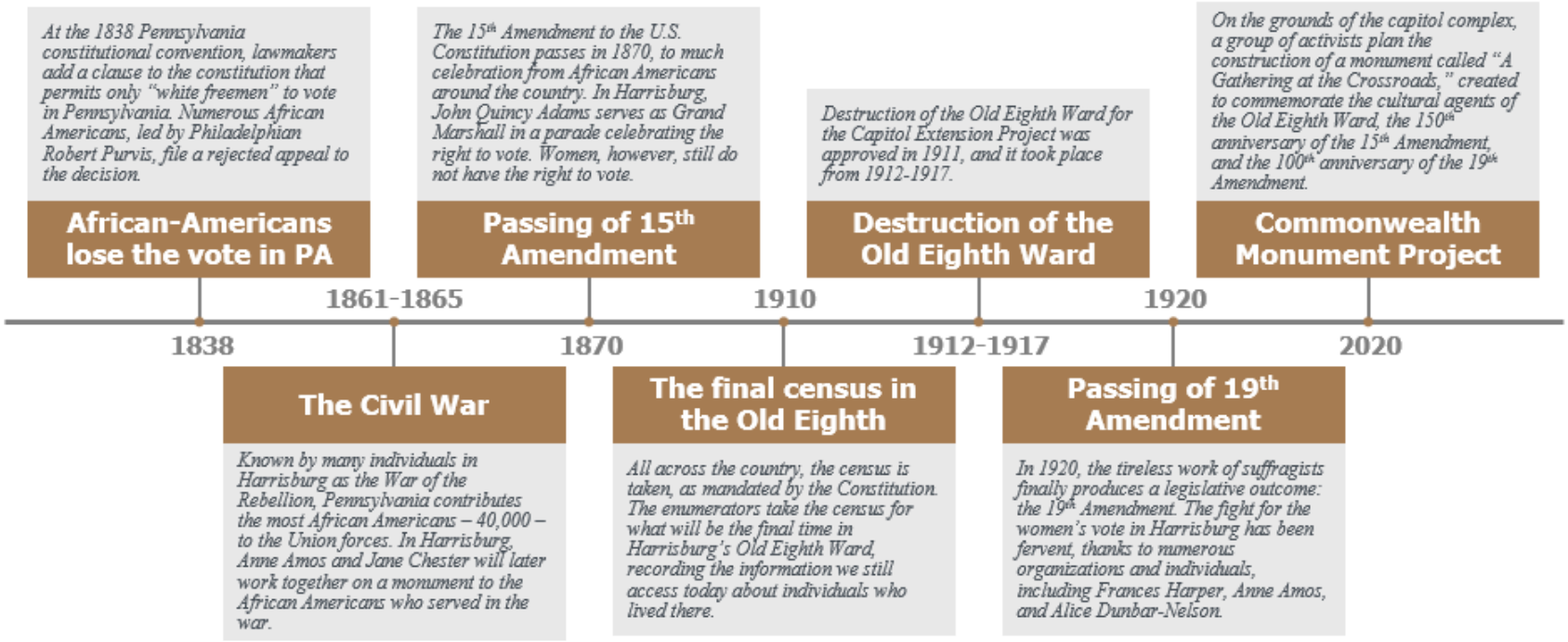
For Further Information:
To see all 100 names listed on the Commonwealth Monument, visit https://digitalharrisburg.com/commonwealth/100names/

If you think you/your student may be a descendant of any of these 100 individuals or know someone who is, please contact us at digitalharrisburg@messiah.edu.

Student Journal Prompt: Of the people you read about, with whom would you most like to have dinner? What would you ask that person?

Activity Idea:
Do you and your students want to be involved in the grassroots work of writing some of the 100 biographies of the 100 names on the monument? We would love to involve you in this project! The final products will be online webpages with biographies, along with a booklet of the biographies. We will support students in developing digital literacy and historical research skills. If you are interested, please contact us at digitalharrisburg@messiah.edu.

Key Events for Understanding the History of the Old Eighth



Teacher's Note:

For an excellent, thorough timeline of events in African American history, visit this website: https://www.blackpast.org/african-american-history-timeline/. Select Pennsylvania to see our state's story of abolition, the 15th amendment, the 19th amendment, the Civil Rights movement, and more.

ESSENTIAL QUESTION 3: WHAT ROLE DID AFRICAN AMERICANS IN PENNSYLVANIA PLAY IN ADOPTION OF THE 15TH AMENDMENT?

The Fifteenth Amendment & Harrisburg

"The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of race, color, or previous condition of servitude."
Passed by Congress February 26, 1869. Ratified February 3, 1870.

The fifteenth amendment to the U.S. Constitution was ratified in 1870. Before that year, whether or not a person of color could vote or not was left up to individual states. In Pennsylvania, our first two constitutions limited voting to all men, with no restriction to race. Our state's 1790 constitution declared "That all elections ought to be free," so all free men should have the right to vote.

As an increasing number of free African Americans made their home in Pennsylvania, and as the state's opinions on abolition became more conflicted, a loud group of white citizens advocated that the state's right to vote should be exclusively for white citizens. Their voices were heard, and in 1838 Congress amended the constitution by inserting "*white"* before "freeman of the age of twenty-one years." The African-American community was rightfully unhappy with this decision. There were many efforts to repeal the law. Most notably was the "Appeal of Forty Thousand Citizens, Threatened with *Disfranchisement*, to the People of Pennsylvania," a brilliant document drafted by African-American abolitionist Robert Purvis and his committee of other African-American abolitionists and activists.

January 31st, 1865, Congress finally adopted the 13th amendment, which abolished slavery in every state and territory of the U.S. Only a few days later, the Annual Meeting of the Pennsylvania State Equal Rights' League convened in Harrisburg's Union Wesleyan Church on Tanners Alley. Seventy-one African American men from across the state gathered to draft a program which would guarantee rights to the 60,000 Pennsylvanian African Americans who fought for the Union Army (far more than any other state).. At the top on their agenda was the appeal to the state legislature to restore the vote to Pennsylvania's African-American men. Sergeant-Major A. M. Green eloquently addressed the league:

> If Pennsylvania asked colored men to enlist in the United States service, let us ask Pennsylvania to grant us our rights. We have the common good in view and are willing to fight for equal rights and privileges. . . We ask that when the colored man returns from the field of battle, he will not be turned from your ballot box, your railroad cars, your hotels and schools, thereby renewing in the bosom of his white fellow soldier who has fought side by side with him, all the old prejudices which existed before the war. Let us demand that our pensions and back pay may not be so generally neglected as is the case west. Let our white fellow citizens remember that God will make fruitless all efforts for peace until we acknowledge that truth embodied in the principle of the Law of the

15th AMENDMENT!

GRAND CELEBRATION!

THE COLORED PEOPLE IN LINE!

The Demonstration a Grand Success.

MUSIC, BANNERS, SPEECHES, &C.

Full Particulars of the Great Jubilee!

The colored people of Harrisburg celebrated the ratification of the Fifteenth Amendment, to-day, by a grand parade and appropriate exercises. From an early hour on this beautiful morning there was an unusual activity to be noticed in the portions of the city inhabited by our colored population, and later in the day all our streets presented a lively appearance. The weather was pleasant and the sky unclouded, consequently old and young were enabled to turn out and participate in the general rejoicing over the great triumph achieved by those who have been heretofore denied many privileges enjoyed by their white fellow-citizens. Bands discoursed sweet music, flags floated on the breeze, and nothing was lacking to make the occasion all that could be desired. There was a liberal display of flags from the TELEGRAPH printing office, the public buildings, and many private residences. The turn-out of the colored folks was larger than could have been expected by the most sanguine. As nearly every town had its celebration to-day, it was well known that the demonstration here would have to be made up almost entirely of our local population. This fact considered, it must be acknowledged on all hands that the display was a grand success. As the procession wended its way through the city, it was pronounced the largest ever witnessed here. The best of order prevailed, and by their excellent deportment the participants won the praise and admiration of the thousands of spectators who lined the streets and sidewalks. The colored people of Harrisburg have convinced not only their friends but their enemies that they are orderly, law-abiding citizens, and that the rights they have so recently achieved will not be abused by them.

At 10½ o'clock appropriate religious services were held in the various churches, and the societies, military, etc., assembled in East State street, where the procession was formed, and moved at 12½ o'clock. The following was the order observed in the formation of the

PROCESSION:

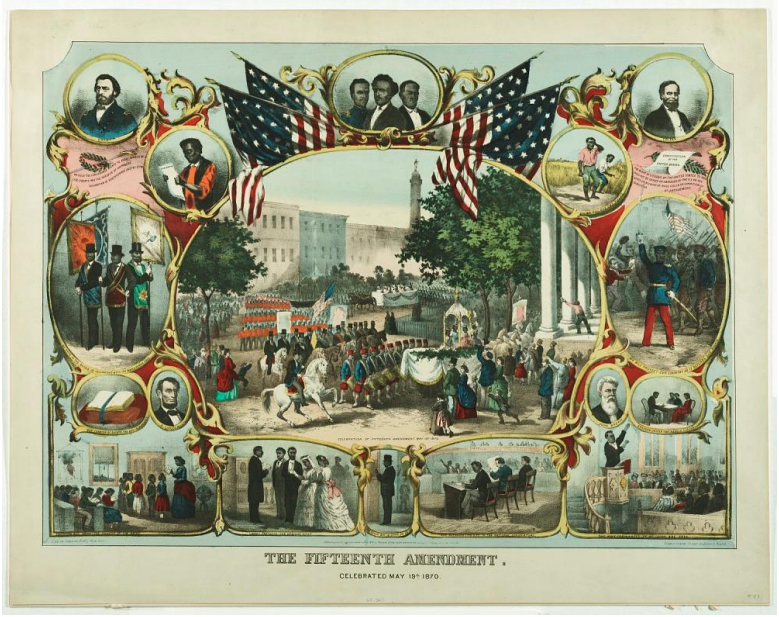
Chief Marshal—William R. Dorsey, mounted.

Aids—John Q. Adams, Zachariah Johnson, mounted.

Prophets,--"thou shalt love the Lord with all thy heart and thy neighbor as thyself," then shall we have a permanent and secure peace.

In the years preceding and following the ratification of the 15th amendment, African-American men voted in spite of attempts - too often successful - to take their lives.

It would take another five years - until February 3, 1870 - for the United States government to pass the Fifteenth Amendment, allowing African American men to vote. This amendment marked the first time our federal government intervened in the states' rights to determine who is able to participate in elections.



Pennsylvania African Americans across the state celebrated their newly gained right to vote with picnics and grand parades. (See the artistic depiction above.) Harrisburg was no exception. Our own John Q. Adams helped lead the grand parade (see right)!

It would be another 50 years before our nation expanded this privilege to women.

Teacher's Notes:

For Further Information:

Link to the digital copy of the original "Appeal of Forty Thousand Citizens Threatened by Disfranchisement to the People of Pennsylvania," 1838:
http://digitalhistory.hsp.org/pafrm/doc/appeal

Link to digital copy of the orginal 15th Amendment:
https://www.ourdocuments.gov/doc.php?flash=false&doc=44

Below is a special message President Grant wrote to Congress on March 30, 1870 explaining his perspective on the meaning of the 15th Amendment for the future of the United States. It was published in the Harrisburg Telegraph newspaper on March 31.

"I repeat that the adoption of the fifteenth amendment to the Constitution completes the greatest civil change and constitutes the most important event that has occurred since the nation came into life. The change will be beneficial in proportion to the heed that is given to the urgent recommendations of Washington. If these recommendations were important then, with a population of but a few millions, how much more important now, with a population of 40,000,000, and increasing in a rapid ratio. I would therefore call upon Congress to take all the means within their constitutional powers to promote and encourage popular education throughout the country, and upon the people everywhere to see to it that all who possess and exercise political rights shall have the opportunity to acquire the knowledge which will make their share in the Government a blessing and not a danger. By such means only can the benefits contemplated by this amendment to the Constitution be secured." - Ulysses S. Grant

For more on voting laws designed to prevent African Americans from voting, even after the ratification of the 15th Amendment, visit the National Archives website:
https://www.archives.gov/publications/prologue/2016/winter/15th-amend-nicholas

Journal Prompt: Why do you think we need to understand the history of the 15th Amendment today?

Activity Idea:
Challenge your students to a web search on voting rights today! What disputes still exist on voting rights?

ESSENTIAL QUESTION 4: HOW DID AFRICAN-AMERICAN WOMEN CONTRIBUTE TO REALIZING THE NINETEENTH AMENDMENT?

The Nineteenth Amendment & Harrisburg

Women's Right to Vote. Passed by Congress June 4, 1919. Ratified August 18, 1920: "The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of sex."

"We are all bound up together . . ." -Frances Harper

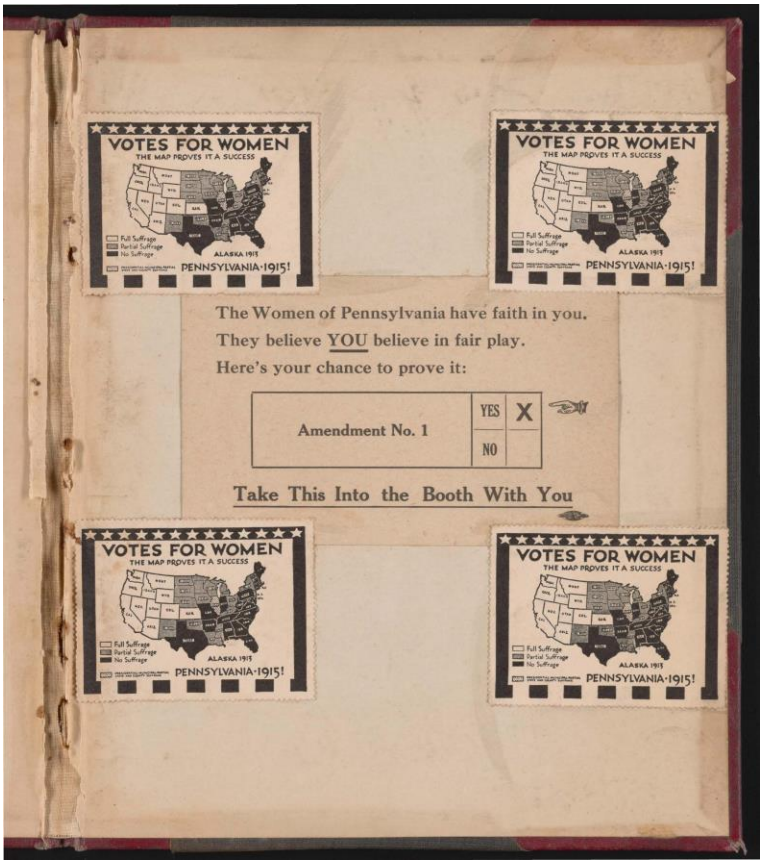
In many ways, women's involvement in the suffrage movement was inspired by their work as abolitionists. As women became more and more comfortable adding their voices in the fight to end slavery, they simultaneously grew emboldened to speak out against their exclusion from voting. After *emancipation*, the fight for African-American men's right to vote strengthened. Many African-American women believed that pursuing the vote for African American men was an important step toward winning the vote for women. Meanwhile, many educated white women believed it was more strategic to pursue the vote for white women than to pursue the vote for African-American men.

Sadly, after 1870, white women seldom involved African-American women in their campaign for women's right to vote. This did not deter African American women from organizing on their own. These women understood the power of the collective voice of women, and their efforts focused on gaining the support of African-American men. They also knew that with their right to vote, they would have more power to shape a brighter future for their families

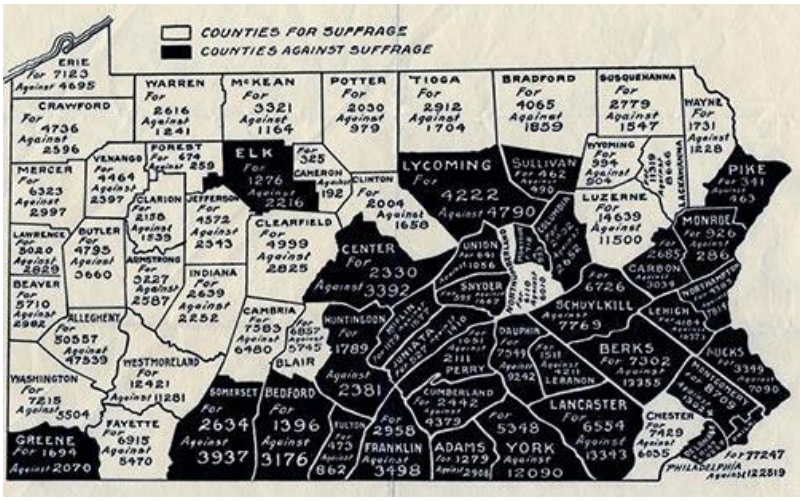
Frances Harper, one of the four figures on the Commonwealth Monument, was one of these women. A poet, speaker, and activist, Harper tirelessly fought for the abolition of slavery. After emancipation, she turned her efforts to the right for both African-American men and women to vote, but did not live long enough to see the fruits of these efforts. Harper's activism often brought her to Harrisburg, where she spoke to African American churches and women's organizations. Anne E. Amos, a leader at Wesley Union, was remembered for her dedication to the enfranchisement of women. While both women lived long lives, neither of them lived long enough to cast their own vote.

In the early twentieth century, Alice Dunbar-Nelson, also an African American poet, speaker, and activist, continued the work of Harper, Amos, and many others. In 1915, Nelson devoted herself to mobilizing women in Pennsylvania to join other states that had given full or partial vote to women. Wesley Union served as the center for many of her rallies. Appealing to African-American men to join the efforts for women's enfranchisement, Dunbar-Nelson ensured her audience that "When the rights of the race are an issue, the women will stand with the men on the matter and by doubling our vote

we will then be able to show to the oppressor that we are a factor that should not be despised" (See Dunbar-Nelson's 1915 scrapbook).



Unfortunately, the 1915 campaign for women's suffrage in Pennsylvania was not successful. While many western counties voted for women's suffrage, most of eastern Pennsylvania voted against it.



STATE IS SEVENTH IN U. S. TO RATIFY WOMAN SUFFRAGE

House Accepts Senate Resolution While Women Cheer Victory After 50 Years of Strenuous Political Work

PARADES AND LUNCHEONS TO CELEBRATE HARD-WON VICTORY

Pennsylvania has endorsed woman suffrage.

The women of the Keystone State to-day received with mixed emotions news that the General Assembly had accepted the proposed amendment to the Federal Constitution, the seventh State to endorse it. The Capitol was thronged with hundreds of women from all walks of life who came from every corner of the Commonwealth to see that no kinks got into the driving chains that have been urging the Legislature to action.

Victory has come to the women after nearly a half century of effort in Pennsylvania. Several times victory has almost been within the grasp of the workers only to slip through their fingers. Memorable fights were made in the Legislatures of 1913 and 1915 when, in the face of strong opposition, for many men had not then the liberal ideas they have now, a proposed amendment to the State constitution was adopted. The women lost the ratification of this amendment by a small majority at the polls, although close to 400,000 votes were cast in its favor.

Alive With Workers

The city was alive very early today with women workers. They thronged the Penn-Harris lobbies, they jammed the gallery and aisles of the hall of the House of Representatives and cheered the efforts of their friends. While the climax that comes to a hard battle which has to be won by a last minute rally was lacking, still the women plainly showed their elation when the clerk of the House announced that the Senate resolution had passed finally.

While they were united in praising Governor Sproul and the Legislature for their work they were not as a unit in their celebration. The workers are divided into two camps. There is the National Woman's Party and Pennsylvania Woman's Suffrage Association. Which comes first in the hearts of the women is a little hard to determine. Both sides have brilliant and earnest workers, both have faultlessly gowned adherents and both have members who are descended from the first Pennsylvania families, and are claiming their share of the credit.

The National Party folk this afternoon will celebrate with a parade in which the Pennsylvania Suffrage Association will join, and in addition the Suffrage Association members attended a jubilee luncheon at the Penn-Harris.

The Seventh State

Pennsylvania became the seventh State to ratify the Federal woman suffrage amendment. The House of Representatives adopted a resolution ratifying the amendment by 153 to 44 at 12.55 P. M. The Senate adopted it last week by 32 to 6.

The Hall of the House was the scene of a remarkable demonstration when the vote was announced. Hundreds of women were present and the purple, white and gold of the National Woman's party and the gold of the Pennsylvania Woman's

[Continued on Page 9.]

On June 4, 1919 the U.S. Senate passed the 19th amendment, twenty days later, Pennsylvania was the 7th state to ratify the 19th amendment. It would be another year before the amendment received the vote of enough states to be added to the Constitution.

The road to the19th amendments was long and difficult; many African Americans in the Old Eight Ward dedicated their lives to helping the U.S. live out her commitment to life, liberty and justice for all. One hundred years later, the struggle to ensure the right to vote for every citizen continues today. Can you think of examples of where and how this is true? If you are eighteen, will you claim your right to vote?

Teacher's Notes:

For Further Information

For more on the difference between suffragette and suffragist and the history of both terms: https://amazingwomeninhistory.com/suffragist-vs-suffragette/

Alice Dunbar-Nelson's suffrage scrapbook follows several different traditions of making scrapbooks from newspaper clippings. Nineteenth- and early twentieth-century public speakers and suffragists often made scrapbooks. For more on Alice Dunbar-Nelson's suffragist work, scrapbook, and the larger narrative of African-American women's quest for suffrage, check out this excellent article in the Washington Post: https://www.washingtonpost.com/outlook/2019/03/29/how-new-exhibit-corrects-our-skewed-understanding-womens-suffrage/

The map we include from Alice Dunbar-Nelson's scrapbook has a complicated history. In its original 1907 iteration, the map showed full suffrage states in black; partial-suffrage states, where women could vote in only certain types of elections, such as for school boards, in gray; and states where women had no vote in white. But in 1911, in a version in *The Woman's Journal*, the colors were reversed, with full-suffrage states represented as white, not black (Dando 222-223). While the reversal has the effect of highlighting the states with suffrage and pointing out those in need of improvement, this use of the black/white binary ties it to familiar tropes of white goodness, enlightenment, and cleanliness, and correlates the color black with evil, dirt, and backwardness-tropes common in other maps of the genre that historian Christina Dando calls "moral cartography" (229). The suffrage map concept became popular and appeared in newspapers, on banners, and - as in Dunbar-Nelsons scrapbook - on stickers. The black/white imagery was made more explicit in such campaigns as those in Texas, where the map carried the slogan, "Won't you help us make Texas white?" or when suffragists in Georgia appealed, "Georgia's complexion on the suffrage map has been pot black."

For Dando's full article, available in the University of Omaha's digital commons, visit https://digitalcommons.unomaha.edu/cgi/viewcontent.cgi?article=1017&context=geoggeolfacpub

Other helpful links to information about the 19th Amendment:
https://www.nps.gov/subjects/womenshistory/19th-amendment-by-state.htm

https://www.nytimes.com/2019/06/04/opinion/the-crooked-path-to-womens-suffrage.html

https://www.ourdocuments.gov/index.php?flash=false&

http://racebox.org

Journal Prompt: What do you think suffragists would say about our country today, 100 years after the ratification of the 19th Amendment?

Activity Idea:
Encourage your students who are of age to register to vote! As long as students will be 18 years old on election day (April 28, 2020), they are permitted to register in the state of Pennsylvania. The registration deadline is April 13, 2020.

Students can register online at https://www.vote.org/register-to-vote/pennsylvania/

ESSENTIAL QUESTION 5: WHAT IS THE CENSUS, AND HOW HAS IT IMPACTED DAUPHIN COUNTY?

The United States Census: A Brief History

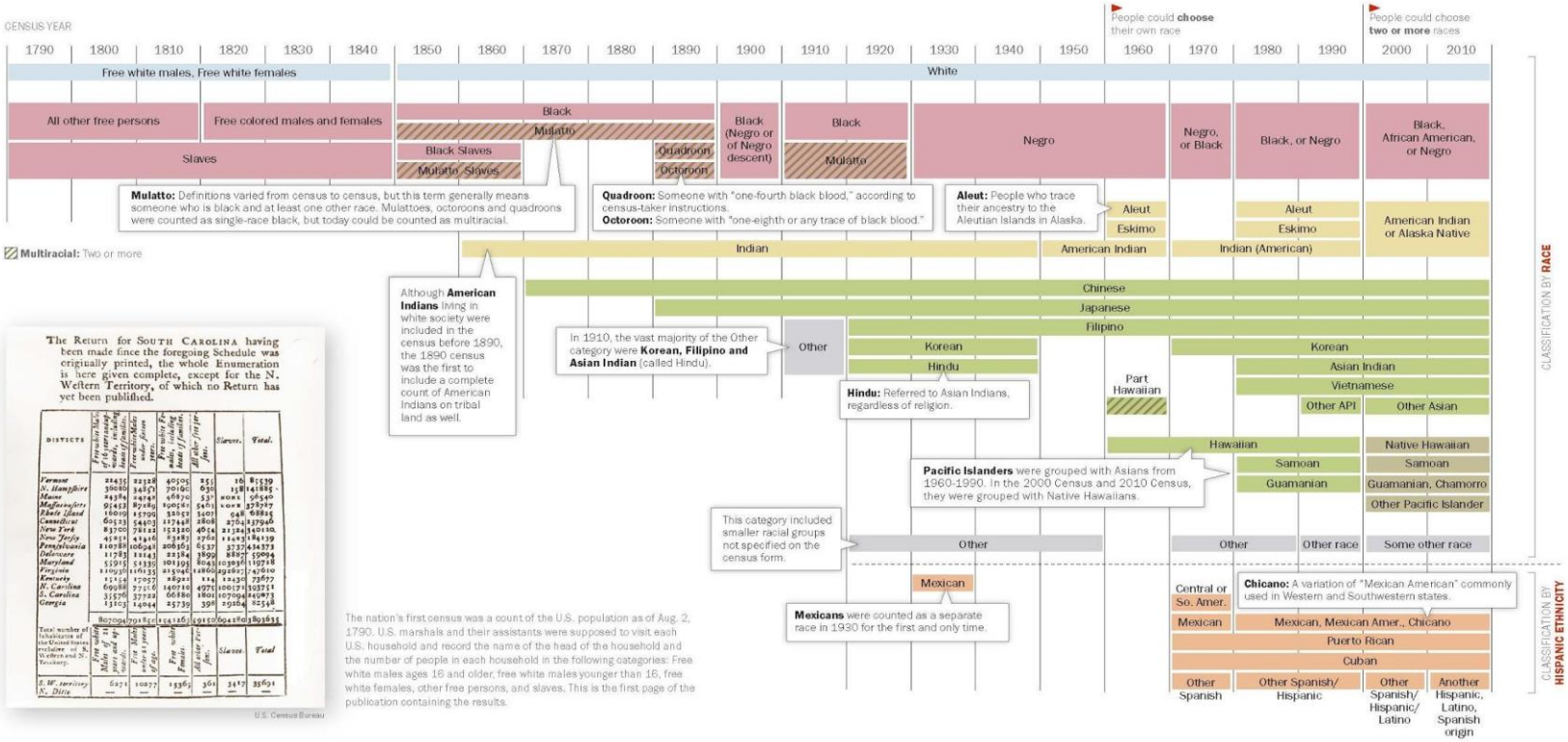
The U.S. has counted its population every 10 years since 1790. This is mandated by our Constitution. This year will be our 24th census. The results of this census will determine how much federal funding comes into our community. The census will determine our representation in local, state and federal governments. It will determine funding for education, parks, and healthcare. And, 100 years from now, it will be a way that the next generation knows we were here. In short, the census is one way that ensures we all have a voice.

It is through census data that we have learned more about the people that once called the Old Eighth Ward their home. Over the years, the categories and terms on the census have changed. As you look through the census data of some of our characters, you will see that the social categories for the census change. For instance, in 1870, 1880, and 1890, Anne E. Amos is listed as "mulatto." In 1900 and 1910 she is listed as "black." It is worth noting that, until 1960, the census taker determined the race of the people they counted.

You can learn more about these categorical shifts in a historical timeline from the U.S. Census Bureau website (below).

What Census Calls Us
A Historical Timeline

This graphic displays the different race, ethnicity and origin categories used in the U.S. decennial census, from the first one in 1790 to the latest count in 2010. The category names often changed from one decade to the next, in a reflection of current politics, science and public attitudes. For example, "colored" became "black," with "Negro" and "African American" added later. The term "Negro" will be dropped for the 2020 census. Through 1950, census-takers commonly determined the race of the people they counted. From 1960 on, Americans could choose their own race. Starting in 2000, Americans could include themselves in more than one racial category. Before that, many multiracial people were counted in only one racial category.



The Return for SOUTH CAROLINA having been made since the foregoing Schedule was originally printed, the whole Enumeration is here given complete, except for the N. Western Territory, of which no Return has yet been published.

DISTRICTS	Free white males of 16 years and upwards, including heads of families	Free white males under 16 years	Free white females, including heads of families	All other free persons	Slaves	Total
Vermont	22435	22328	40505	255	16	85539
N. Hampshire	36086	34851	70160	630	158	141885
Maine	24384	24748	46870	538	NONE	96540
Massachusetts	95453	87289	190240	5463	NONE	378787
Rhode Island	16019	15799	32652	3407	948	68825
Connecticut	60523	54403	117448	2808	2764	237946
New York	83700	78122	152320	4654	21324	340120
New Jersey	45251	43446	83287	2762	11423	184139
Pennsylvania	110788	106948	206363	6537	3737	434373
Delaware	11783	12143	22384	3899	8887	59094
Maryland	55915	55339	101395	8043	103036	319728
Virginia	110936	116135	215046	12866	292627	747610
Kentucky	15154	12697	28922	114	12430	73677
N. Carolina	69988	77506	140178	4975	100572	393751
S. Carolina	35576	37722	66880	1801	107094	249073
Georgia	13103	14044	25739	398	29264	82548
	807094	791850	1541263	59150	694280	3893635
Total number of Inhabitants of the United States exclusive of S. Western and N. Territory.	Males of all ages	Males under 16 years	Females	All other free persons	Slaves	Total
S. W. territory	6271	10277	15363	361	3417	35671
N. Ditto						

U.S. Census Bureau

The nation's first census was a count of the U.S. population as of Aug. 2, 1790. U.S. marshals and their assistants were supposed to visit each U.S. household and record the name of the head of the household and the number of people in each household in the following categories: Free white males ages 16 and older, free white males younger than 16, free white females, other free persons, and slaves. This is the first page of the publication containing the results.

PEW RESEARCH CENTER

Teacher's Notes:

For Further Information
Debates about the census have not ended in Pennsylvania. In fact, as we prepare for the 2020 census, Philadelphia has been enmeshed in a fascinating discussion about the census. See the news articles below for further details:

https://www.phillytrib.com/news/naacp-lawsuit-claims-census-bureau-is-unprepared-for-count/article_c4933fd9-1f39-58c0-ac9c-6e8db6d072f7.html

https://www.phillytrib.com/news/advocates-warn-citizenship-digital-divide-prison-gerrymandering-may-affect-census/article_25237289-2ed5-55da-81c0-00e3faf846e4.html
https://www.phillytrib.com/advocates-warn-citizenship-digital-divide-may-affect-census/article_5ec9c1f9-ccd5-5f4d-bf6c-6fd3217eeca8.html
Journal Prompt:

Activity Idea:
This activity, created by the U.S. Census bureau, has students compare the census questionnaire from 1910 to the census questionnaire from 2010:
https://www.census.gov/programs-surveys/sis/2020census/2020-resources/k-12/census-questionnaire.html

And Still I Rise: Poetry in the Old Eighth World

Now in 2020, a century after the Old Eighth Ward was demolished, Harrisburg looks quite different. Just a block away is Sci-Tech High School. Earlier this fall, students at Sci-Tech students learned about some of the resilient women of the Old Eighth Ward in a poetry workshop. Responding to poems written by Gwendolyn Brooks, Alice Dunbar Nelson, and Dr. Maya Angelou, Sci-Tech students were invited to write poems about their own lives. Below are Brook's and Dunbar-Nelson's poems shared that morning, as well as a few of the of poems students wrote in response.

I Sit and Sew
By Alice Moore Dunbar-Nelson

I sit and sew—a useless task it seems,
My hands grown tired, my head weighed down with dreams—
The panoply of war, the martial tred of men,
Grim-faced, stern-eyed, gazing beyond the ken
Of lesser souls, whose eyes have not seen Death,
Nor learned to hold their lives but as a breath—
But—I must sit and sew.

I sit and sew—my heart aches with desire—
That pageant terrible, that fiercely pouring fire
On wasted fields, and writhing grotesque things
Once men. My soul in pity flings

Appealing cries, yearning only to go
There in that holocaust of hell, those fields of woe—
But—I must sit and sew.

The little useless seam, the idle patch;
Why dream I here beneath my homely thatch,
When there they lie in sodden mud and rain,
Pitifully calling me, the quick ones and the slain?
You need me, Christ! It is no roseate dream
That beckons me—this pretty futile seam,
It stifles me—God, must I sit and sew?

To A Dark Girl
by Gwendolyn Bennett
I love you for your brownness,
And the rounded darkness of your breast,
I love you for the breaking sadness in your voice
And shadows where your wayward eyelids rest.

Something of old forgotten queens
Lurks in the lithe abandon of your walk
And something of the shackled slave
Sobs in the rhythm of your talk.

Oh, little brown girl, born for sorrow's mate,
Keep all you have of queenliness,
Forgetting that you once were slave,
And let your full lips laugh at Fate!

SciTech Student Poetry:

"I Rise, Too"
By Shaniya Robinson

And Still I rise?
Yes, I do

My skin's a gift
My hair defies gravity
While galaxies are etched in my skin
So does that upset you?
That my stride makes crowds turn?
My voice as loud as a trumpet,
The words that exit my lips
Act as bullets to those who
come to persecute me because
of my exterior.
Does my presence offend you?

The way I have the one great presence
Of a mountain but the heart
Of a servant.
Just as the mountain, I don't
Succumb to the waters, it succumbs
to me. It moves out my way to
express my God given beauty
so you ask me through the
storm I still rise? Yes
Through the hurricane? Yes.
Just like the sky, the storm is below me and can't hinder
my love for expressing my color after the storm,
so yes, I will rise.

The Light inside of You

by Angellise Lopez

The light, the light that's inside of you.

The light that gleams and shines with the power
And force of a billion stars.

Don't you know that your existence is valuable?
There is reasoning for you being here?

This is for those of you who can't find their
Own special light and reason to be alive.

If only you saw what was in my eyes
The special gleam in your heart.

Don't' listen to what people have to say
They don't know a thing about you.

My brother always said, the words of other
will never define you.

I believe it, and I hope you do too.

Dear Women in History

by Zana Carter

Dear women in history I just heard about
Did you ever wonder why your
history wasn't shared?

Maya Angelou, did you really rise above all the

Things you spoke on.

Dear Gwendolyn, did you write the poem
for brown girls to find self-love with your browness.

Ms. Alice, did you ever achieve any dreams
That weighed you down as you were sewing?

Dear Della, it seems you had a lot on your plate,
But what did you do
For you?

Jane, you adore where you came
from –were you really happy or were all you
beautiful women just prisoners in history?

MY MOMMA NEVER TOLD ME

by Sunada Roberts

My momma never told me what it would be like live in this skin…
From generations past the turmoil that lies within.
How to love myself, that journey would be my very own.

One of Self-love & self-care, and earned respect, a new kingdom for that throne.

Spirit wings we all have; it's the man-made shackles that make us forget we could always fly. Why, Why do we wait until life's end sometimes to see that…and then…and then we die. It's over no more redo for the break through. No more time for that heart to mend.

She never told me how much this world would try to break you by the words they want to label you by.
You, the A**NGRY BLACK** woman…
ATTITUDE having…
LOUD, **EXPLOSIVE** type,
SPEAK HER MIND… woman label cause they can't box you…into their space.

My momma did say, "baby girl, this life's not gonna give you nothin you don't do for yourself." I'm giving
you a dose of resilience and wisdom from the strife… of **MY** own life.
Poor was I on your grandpa's farm and hard work is what I have known.
Build up your grit and resilience baby, and that will keep your strong.
Find your allies in this world for there your friends will be. Pick and choose them wisely as time will tell…you will see.
Plot your course and steer your ship in the waters where your talents lie,
for in that with time and perseverance your destination will draw nigh.

My Momma Never Told Me
By Shaniya Robinson

My momma never told me how to take a break
from sacrificing myself from others
She never told me that the very garments
I was born with was going to be
hated by the world to the point
that the very crown I wear can stop me from
making a living
She never told me that a world and their mindset
would be controlled by the inanimate object
that is the root to all evil
She never told me why being the "angry black girl"
was a bad thing even though we have every right to be one
She never told me that some people would only be kind to
you unless they want to get something out of you
But she told me that in any every circumstance
Shut it down with class and elegance
My momma told me that there are galaxies engraved in my skin
and stars etched in my bones
And that the love of God is stitched in my heart
She told me no one is like me
I am one of a kind, marinated
beautifully in flaws and imperfections
She taught me that even though I may be
bruised by words,
cut by life,
That yes, I'll bleed out pain
but I would be stitched up with perseverance
My momma told me that my determination in anything I do
should be limited to the expectations of others.
Momma told me that though people
may leave you in the dust
That with a little help from the wind, I will rise above it all

Teacher's notes:
"Come Thursday" is an excerpt from *Unicorn in Capitivity,* written by poet and activist Marian Dornell, Hannah Braxton Jones's great-granddaughter. The collection of poems explores the complicated history of race and segregation in Harrisburg.

The poem "Come Thursday" is based on an incident from Marian's life as young student in Harrisburg. perspective as a little girl who stays home from school with her mom one day. While she is home, they listen to "Ma Perkins", "Young Doctor Malone", and "Stella Dallas."

Below are links to these radio shows that give a summary, as well as include a few episodes.
Ma Perkins — https://www.otrcat.com/p/ma-perkins
Young Doctor Malone — https://www.otrcat.com/p/young-doctor-malone
Stella Dallas — https://www.otrcat.com/p/stella-dallas

Come Thursday
This poem is from the perspective of a little girl who stays home from school with her mom one day. While she is home, they listen to "Ma Perkins", "Young Doctor Malone", and "Stella Dallas." Below are links to these radio shows that give a summary and also let you hear some episodes.
Ma Perkins — https://www.otrcat.com/p/ma-perkins
Young Doctor Malone — https://www.otrcat.com/p/young-doctor-malone
Stella Dallas — https://www.otrcat.com/p/stella-dallas

Here are a few 1944 advertisements mentioned in the poem:


Everybody's whistling this ...
RIN-SO WHITE
Grimiest clothes come dazzling white
... from Rinso's soapy-rich suds
Rinso

Here is a link with more information about the Oxydol advertisement: http://www.old-time.com/commercials/1930%27s/OOMP.htm

Some ideas for writing assignments for "Come Thursday"

- This poem talks about the daily rituals of certain days of the week. Write a poem about your own daily rituals for different days of the week and be as specific as you can! (think music lyrics, tv shows, tv commercials, etc)

FURTHER RESOURCES ON 19TH-CENTURY HARRISBURG

By Kerry Hasler-Brooks, Messiah College Professor of English

Key Organizations, People, and Events in 19th-century Harrisburg

1. Organizations

a. Harrisburg Antislavery Society, founded 1836

a. Harrisburg Antislavery Convention, 1837

b. Statewide Convention for Colored Citizens, 1848 (http://coloredconventions.org/collections/show/50)

c. Slave Commission Office, 1850-1853, directed by Richard McCallister - to uphold the law of the Fugitive Slave Act

d. Pennsylvania State Equal Rights' League annual meetings in Harrisburg

i. 1865 (http://coloredconventions.org/items/show/242)
ii. 1865 (http://coloredconventions.org/items/show/1201),
iii. 1866 (http://coloredconventions.org/items/show/1065)
iv. 1872 (http://coloredconventions.org/items/show/821)

e. The Garnett League, Harrisburg chapter of the Pennsylvania State Equal Rights League, founded by T. Morris Chester

f. Wesley Union AME Zion Church

g. Bethel AME Church

2. People

a. Underground Railroad

i. Caroline Richards Morel
ii. Jospeh Bustill
iii. William “Pap” and Mary Jones
iv. George and Mary Jane Chester
v. Edward “King” and Mary Bennett

b. Richard McCallister: Director of the Slave Commission Office in Harrisburg (1850-1853)

c. T. Morris Chester: Founder of the Garnett League, Harrisburg chapter of the Pennsylvania State Equal Rights League, the only black correspondent during the Civil War, Grand Marshall for 1865 USCT parade

d. Harry Burrs: voting rights activist

e. William Howard Day: School Board of Harrisburg, local and national civil rights activist

f. John Q. Adams: author of *Narrative of the life of John Quincy Adams, when in slavery, and now as a freeman* (1872) (https://library.messiah.edu/vwebv/holdingsInfo?searchId=355&recCount=50&recPointer=0&bibId=942228)

3. Places/Communities

4. Andrews, William L. *Slave Narratives After Slavery*. Oxford: Oxford University Press, 2011. Internet resource.

5. Hodge, Ruth E. *Guide to African American Resources at the Pennsylvania State Archives.* 2000. Print.

6. Quarles, Benjamin. *Black Abolitionists*. New York: Oxford University Press, 1969. Print.
7. Pinsker, Matthew. *Vigilance in Pennsylvania: Underground Railroad Activities in the Keystone State, 1837-1861*. PHMC Annua. Conference on Black History, Harrisburg, Pennsylvania, 27 April 2000. Internet resource. https://www.dot7.state.pa.us/CRGIS_Attachments/Survey/ 2000-H001-042.pdf
8. Scott, John W, and Eric L. Smith. *African Americans of Harrisburg.* Charleston, SC: Arcadia, 2005. Print.
9. Sloan, Lenwood O, Nancy Mendes, and Michael Barton. *Along the Bethel Trail : the Journey of an African American Faith Community: Bethel African Methodist Episcopal Church of Harrisburg, 1835-2015.* 2015. Print.
10. Smedley, R C. *History of the Underground Railroad in Chester and the Neighboring Counties of Pennsylvania*. Mechanicsburg, PA: Stackpole Books, 2005. Print.
11. Smith, David G. *On the Edge of Freedom: The Fugitive Slave Issue in South Central Pennsylvania, 1820-1870.* New York: Fordham University Press, 2013. Internet resource.
12. Trotter, Joe W, and Eric L. Smith. *African Americans in Pennsylvania: Shifting Historical Perspectives.* University Park, PA: Pennsylvania State University Press, 1997. Print.
13. Wingert, Cooper H. *The Confederate Approach on Harrisburg: The Gettysburg Campaign's Northernmost Reaches*. 2012. Print.