

BALTIMORE GASLIGHT

Newsletter of the Baltimore City Historical Society

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The 1858-60 Maryland Re-Enslavement Showdown

"Freedom Song"

*Jacobs wanted to take our Churches,
Put the children in his clutches,
Enslave the colored population free,
And now we'd like to see him,
And Certainly to greet him,
How are you Jacobs?
Maryland is free....
Old Maryland, my native home is free.*

- author unknown

By Bradley Alston

On the eve of the Civil War, Baltimore and Maryland saw an aggressive attempt to re-enslave its large free African American population. Baltimore hosted a statewide slaveholder's convention in 1859 which was the culmination of local and regional slaveholder's conventions on the Eastern Shore and Southern Maryland that introduced resolutions to re-enslave or deport free Maryland African Americans and end manumissions of those enslaved. The next year, 1860, the General Assembly placed a referendum on the presidential ballot that further limited the options of its free black and enslaved population.

Even before the 1831 Nat Turner rebellion, Maryland had decided to reduce its slave population by private manumissions and the sale of enslaved people to the lower South. Spurred by the bloodshed in Southampton, the Maryland legislature responded to calls to revisit the issue of the burgeoning free black population. The 1831 General Assembly funded the four-year-old Maryland State Colonization Society to remove newly manumitted and free blacks out of the state. The MSCS was provided \$200,000 for 20 years for the task. Measures already in place to control the free black population included prohibiting voting, holding office and serving on juries and various restrictions on livelihoods, movement and assemblies, including religious. The 1832 legislature additionally, made manumissions more difficult, instituted tough new vagrancy laws that allowed for the hiring out for a year for being "unproductive" and the more extreme step of being sold into slavery. The new mandatory removal law was a failure, however due

to it being underfunded and county and Baltimore City officials generally ignored the enforcement clauses of the law. The General Assembly did not do a comprehensive revisit of the subject of the free black population until the eve of the Civil War, during the 1860 session. In 1858 and 1859, Maryland slaveholders gathered in conventions on the Eastern Shore and Baltimore to strategize ways to return free blacks to slavery or to leave the state.

Eastern Shore Slaveholders Convention, November 3-4, 1858

National disagreement over the slavery question heighten tensions particularly on the Eastern Shore. The slaveholders there had been on high alert for some time. In 1855 there were groundless rumors of slave insurrections. The next year vigilante patrols were organized after two black men were arrested on suspicion of organizing a slave rebellion. On October 31, 1857 The Baltimore Sun reported, "A Grand Stampede of Dorchester slaves. 30 escaped, making 44 in two weeks." Just nine months later on July 31, 1858 the Baltimore Sun again reported another large escape of enslaved people in the same county. "Slave Stampede. There was another slave stampede in Dorchester County,

Md. last week. Seven slaves worth \$10,000 absconded." This was the period when escaped slave and Dorchester County born Harriet Tubman was returning to the area and guiding enslaved people to freedom on the Underground Railroad. There was also an alarming increase in the number of house

burnings and poisonings of slaveholders and general insubordinations. Some enslaved women were killing their new infants or taking herbs to induce abortions rather than raise their children in the slave system. Slavery seemed to be spinning out of control on the Eastern Shore and to restore equilibrium, the Convention of Slaveholders met in Cambridge, Md. on November 3 & 4, 1858. Cambridge was the largest town on the Eastern Shore. The conclave had several distinguished citizens in attendance including Judge J.A. Stewart of Dorchester County who seemed to voice the general mood of (Continued on Page 4)



Harriet Tubman image courtesy of Reginald F. Lewis Museum.

The DuBois Circle and the Suffrage Movement

By Ida Jones

In 2020 the 19th amendment will commemorate its 100th anniversary. The suffrage amendment provided all women the right to vote. Prior to 1920 this basic civil right in this democratic country was federally denied women regardless of race, class or previous condition of servitude.

The 15th amendment had chosen African American and poor white men to the exclusion of women, driving a wedge deeper between activist women who birthed the Women's movement - a movement already fragmented by class, race, ethnicity and regional origin. In Baltimore the realities of race and class allowed the wedge along racial lines. For African American women conversations about the franchise initially sought

to ensure that African American men were allowed to exercise their civil rights which were eroding throughout the deep-south through extralegal methods such as poll taxes, the grandfather clause, violence, and intimidation.

African American women were always organized in some form or fashion. Historian Deborah Gray White explored the female slave networks during the plantation age, while historian Darlene Clark Hine examined the formation of women's clubs. Birthed in the nineteenth century African American club women formed organizations within churches, social circles and benevolent organizations - pooling their material and intangible resources to advance the cause of the race through the (Continued on Page 2)

The DuBois Circle and the Suffrage Movement - cont from page 1

betterment of family, home and community. The franchise for women was a logical extension to ensure the well-being of race.

In 1905 W.E.B. DuBois and William Monroe Trotter issued a call for a conference to meet in Niagara Falls on the Canadian side. Twenty nine African American professionals – including ministers, newspaper editors/publishers, and educators joined him forming the Niagara Movement. The Niagara Movement issued a call to improve the conditions of African Americans. The Declaration of Principles echoed their desire for political, social and economic inclusion for African Americans. Baltimore's local leaders of the Niagara Movement were Reverend Garnett Waller of Trinity Baptist Church and Dr. Mason Hawkins of Morgan College, both of whom took an active part in organizing the local branch of the movement. To sustain interest mass meetings were arranged at the Lyric Theater by Reverend Waller.

In response to this invitation Mrs. Margaret Hawkins, Mrs. Minnie Gaines, Mrs. Eva Jennifer, Mrs. Garrett Waller and Miss Caroline Cook met and were organized as an auxiliary to the Baltimore Niagara Movement Branch. Their earliest activity was serving as ushers at the Lyric during the 1906 the Constitution League meeting. The League was composed of all citizens regardless of sex, race, political or religious creed. The Constitution League sought to interpret the American ideal as one of devotion to law and order, a sense of justice and contempt for intolerance.

The Niagara Movement evolved into the National Association for the Advancement of Colored People. Within a year the Baltimore Niagara Movement formerly became the DuBois Circle February 17, 1907. The DuBois Circle is one of the oldest, surviving African American women's organization in Baltimore. Over the course of its 112 year history the membership reads like a who's who in African American Baltimore. Moreover, their organizational records and meeting minutes chronicle their interest in local, regional and national issues pertaining to African American history and culture. The records of the DuBois Circle are in the possession of the Circle's archivist Mrs. Beverly Carter and

destined for Morgan State University.

DuBois Circle does not solely engage in discussing the vote. Similar to other African American women's clubs the intersection of race, gender, and class required a multifaceted approach. Education, school safety, health/wellness, and public policy among other topics are evident in the meeting minutes.

The DuBois Circle focused on consciousness raising and information sharing, seeking to remain informed and connected to issues that impacted the lives of African American people. The presidents of the Circle were instructive in the directions of the membership during their administrations. The first three DuBois Circle presidents and their respective terms of service were Mrs. Margaret Hawkins 1906-1913, Mrs. Minnie L. Gaines 1914-1919, Mrs. E.L. Stepteau 1920-1921. They are crucial to understanding the involvement and intricacies of club work, suffrage and community awareness. Moreover, these women were married to well-connected men whose civic involvement included Baptist and A.M.E. church leadership, benevolent groups and higher education.

Viewing these women as partners in agency with their husbands broadens the basic understanding of how impactful their "woman's work" was to the larger dismantling of segregation as well as the franchise. The women understood the intersection of all race-based injustice. The DuBois Circle's first president was Mrs. Margaret Hawkins, wife of Morgan professor Mason Hawkins. Mr. Hawkins was the principal of Douglass High School and professor in the department of education at Morgan State College. Mrs. Hawkins was the first "colored woman to serve on the central branch of the executive board of the YWCA." Hawkins kept an active life in civic affairs indirectly through her husband's connections, her church's involvement and through the DuBois Circle.

Mrs. Minnie L. Gaines, the second president, was involved in the Women's Civic League, Federation of Women's Clubs, and Equal Suffrage League. The Federation of Women's Clubs was the nation's oldest coalition of African American women's group. Their advocacy challenged racism and sexism while providing resources for poor and working class women. On June 3, 1916 an Afro American article noted that this "club choose to make its endeavor the mental improvement of its members by the pursuit of literary studies...When the Niagara Movement was merged into the NAACP, the DuBois



W. E. B. DuBois in front of Baltimore home, ca. 1945. W. E. B. DuBois Papers (MS 312). Special Collections and University Archives, University of Massachusetts Amherst Libraries

Circle members took individual membership in the new Association. The Circle by means of [sales and personal donations] was able to help not only in the expenses of the local Niagara Movement, but also to contribute to [a variety of] uplift agencies."

The third president Mrs. E.L. Stepteau was married to Dr. C.H. Stepteau, pastor of Bethel A.M.E. C. Harold Stepteau pastored Ebenezer A.M.E. in Baltimore.

An examination of the DuBois Circle has to include the leadership of the Cooperative Women's Civic League, whose leadership mirrors the leadership of the DuBois Circle.

In February 1915 the League held its Annual Banquet where 250 women were present. Mrs. B.K. Bruce of Washington, D.C. delivered an address outlining the work that women may do for civic uplift. Among the other speakers was Ida R. Cummings, Morgan graduate and the first woman on the Board of Trustees at Morgan College. Cummings was also the first African American woman licensed to teach kindergarten in Baltimore City. Her brother Harry Cummings would become the first African American elected to the Baltimore City Council. The president of the League was Mrs. Sarah C. Fernandis and Mrs. Margaret (Mason A.) Hawkins was vice president.

With regards to the DuBois Circle the documentary evidence of their informational pursuits into suffrage is evident in the program books. Notables presented on a varied array of topics. Pioneering social worker Mrs. S. Elizabeth (Continued on Page 3)

Correction

On page 5 of the Fall 2018 Gaslight, the last sentence of the Women Suffrage article should have read, "And with the ratification of the 19th Amendment in 1920, women in Maryland were given the right to vote."

The DuBois Circle and the Suffrage Movement - cont from page 2

Fernandis became interested in social work and volunteered in numerous campaigns throughout New York, Washington, DC and Baltimore. She opened settlement homes for white and colored youth. After WWI she lectured throughout New England and the Middle Atlantic states about food conservation, racial relations and hygiene. In 1920, Fernandis became the first African American employed in the City Venereal Disease Clinic of the Baltimore Health Department as a social worker. Lucy Diggs Slowe was the first female scholarship winner and graduate from the Baltimore Colored School to enter Howard University. She co-founded Alpha Kappa Alpha Sorority, Inc. and graduated class valedictorian. She continued her education at Columbia University and became the first Dean of Women at Howard University. Her career in education migrated through the classroom to administration to writing policy. She sought to optimize the potential of Negro women through education, exposure and organization. She also created the Association of Deans of Women and Advisers to Girls in Negro Schools. The Association provided viable connections and communication between all of the HBCU campuses where Deans and Advisers worked with students and other women's groups. In October 1935 two years prior to death Slowe paid her back dues of \$8.00 and tendered her resignation from the DuBois Circle, noting "[O]n account of my inability to come to Baltimore to meetings. I

regret very much that this action is necessary, but I feel that my place ought to be taken by someone who can be present at the meetings and get the benefit of the exchange of opinions there. I find it increasingly difficult to be present at the meetings and consider it unfair to the Circle."

In February 1917 the League's Annual Banquet sought to address social and civic lines through strong speeches. The Afro American reported "[t]he work that the colored women of the city are doing along social and civic uplift lines, the evils of segregation law and the housing question among the colored people were discussed." The conclusion that poor housing impacted colored and white citizens of Baltimore attracted the attention of white civic workers in attendance at the luncheon. Issues of sanitation, alley housing and undesirable conditions impacted all who lived within the city limits. The solution would only come through repealing unjust laws. The League issued a resolution attacking issues of unsanitary/overcrowded housing, provisions for delinquent/feeble-minded colored youth, economic disparity in city resources in educational institutions and facilities.

The DuBois Circle and Cooperative Women's Civic League did not know in February 1917 that by August 1919 women across America would receive the franchise. The long cherished symbol of full citizenship did not come without a cost. Within the same summer July to September of 1919 African American servicemen and civilians would be attacked, lynched and shot at from Arkansas to Washington, DC to Illinois, in what would be a decade of domestic atrocities throughout the country. These women agitated for change and fought for suffrage through galvanizing themselves in local affairs while remaining informed about national events. Moreover, their churches, sororities and benevolent organizations worked in tandem through sharing successful strategies while dismantling segregation and unfair treatment in any form and in any location. The DuBois Circle members believed themselves carrying out the Niagara spirit of agitation and perseverance. Through their interest in school conditions, Provident Hospital, Bazaar/Flower carnival, day care financial aid, selling John Brown portraits to raise money for a grave marker, YWCA playgrounds, and Frederick Douglass home preservation, they knew every victory contributed to the progress of woman in obtaining the ballot.

Incubating during the early struggle for



Augusta T. Chissell, a Suffrage Club leader, exemplified this far-reaching commitment to reform. She was a vocal supporter of the suffrage movement and continued working hard even after women won the vote to educate and activate new women voters. Her activism was recorded in the pages of the Baltimore Afro-American, where she authored a recurring column entitled "A Primer for Women Voters." She used the column to answer readers' questions about navigating their new civic role, including: "Should a woman register as an 'Independent?'" and "Where may I go to be taught how to vote?" In the years following the suffrage movement, Chissell served as Chair of the Women's Cooperative Civic League and as a Vice President in the Baltimore branch of the NAACP.

civil rights, the DuBois Circle remained committed to its mission to carry out the Niagara spirit of agitation and perseverance. The leadership of the DuBois Circle utilized their meetings to cultivate understanding, raise awareness of select issues and agitate for full citizenship. Their longevity is indicative of progress made, ground yet to be covered and a persistent need to remain vigilant on behalf of those gone on before and those yet to come.

2019 Baltimore History Evenings

Baltimore History Evenings at Village Learning Place will have a 7pm start on the 3rd Thursday of January through June. For a complete schedule, please visit our webpage baltimorecityhistoricalsociety.org.

Board member Ida Jones has agreed to speak about Victorine Adams, the subject of her new biography, to be published in the new year. One session will be devoted to the late Hazel Dickens, an Appalachian migrant to Baltimore and a very important person in American musical history. Her life also illustrates themes in women's and labor history, and many other aspects of American life. This will be a multi-media evening, featuring talks by experts, video of Hazel, and live performance. The planning committee for this session consists of Board members Bradley Alston, Betsy Nix, and Mike Franch, as well as Tim Newby (author of *Bluegrass Baltimore: The Hard Drivin' Sound and its Legacy*), and historians and activists Bill Harvey and Bill Barry.

HSBC - BCHS

The Baltimore City Historical Society congratulates Historical Society of Baltimore County on celebrating 60 years of continuous operations in 2019. BCHS has been fortunate to be able to share a joint program with HSBC for the past seven years covering changing jurisdictional and political boundaries, waterworks, suburbanization, sewage, the history and culture of the Patapsco River, the history of policing and the historic work of firefighters. In 2019, the 8th annual joint program will focus on local suffrage history.

The 1858-60 Maryland Re-Enslavement Showdown - cont from page 1

the gathering when he offered that, "The manumission of slaves has been a great error, and an evil to themselves as well as master and slave. The free negro must therefore... be brought back to their original condition." The convention declared that they were under sustained attack from three fronts: an outdated legal system from within coupled with "the influence of abolition from abroad," and "free negroism in our midst." They called on the Maryland General Assembly to act on the incompatible existence of "free negroism and slavery." Arguing in his 1959 missive, "The Free Negro Question in Maryland," Curtis W. Jacobs (1815-1884) a prominent Worcester County slaveholder and intellectual impetus behind the re-enslavement movement was particularly incensed by the reluctance of free blacks to commit to yearlong agricultural contracts. It was not that he was universally opposed to free labor's prerogative of negotiating better terms for their labor, he just felt that free blacks had no right to do so. The convention accepted the resolutions calling for even more restrictions on the lives of free and enslaved blacks, declared the presence of free blacks a detriment to a slave society, and asked for ways to return them to slavery or expel them from the state. And ended with a call for a statewide Slaveholders Convention the next year, in Baltimore, with its 25,687 free blacks compared to only 2,218 slaves.

Baltimore Slaveholders Convention, June 9-10, 1859

Not one delegate from Baltimore attended when the convention, meeting at the Rechabite Hall on Gay and Fayette Streets, opened on June 9, 1859, and the organizers gave thought to moving the conclave to Frederick City. Nathaniel Duke of Calvert County said, "That, as Baltimore City did not see fit to meet the counties of the state in this important matter, that the counties at once adjourn to Frederick City!" Beale H. Richardson Esq. came from the city and apologetically shared that a meeting was recently held to choose delegates for the convention and offered the use of the Temperance Temple, located on Gay Street near Frederick Street, that he said, "was a much larger and more pleasant room." The delegates took him up on the offer. Shortly afterwards, nine other city delegates joined Beale H. Richardson. They were; Francis Neale, S.D. Coulbourn, J.W. Lockett, H.R. Robins, James McConkey, Lemuel W. Gosnell, E.R. Dallam, and John F. Richards. Suspicious, Calvert County Delegate Nathaniel Duke, who had proposed the convention's move to Frederick City,

wanted to know if members of the Baltimore City delegation were chosen "by a bona fide meeting" or if they were selected by the "actions of a few self-constituted individuals." He complained that "the city had six months' notice and had no excuse for hasty action on the matter." The chair responded that a similar examination of the delegation from the counties had not been done, and the matter was dropped. Curtis Jacobs was appointed to the business committee. Unlike the Eastern Shore conclave, at Baltimore his was a minority position. Jacobs had been the chair of the Committee on the Free Colored Population at the 1851 constitutional convention where he declared then that the free black population was a growing menace and in 1859 he was even more adamant. The Baltimore Slaveholders Convention, however rejected the calls for expulsion as counterproductive to the economic needs of the state. The final resolution stated, "That this Convention considers any measure for the general removal of free blacks an impolitic, inexpedient act uncalled for by any public exigency which would justify it." The majority report of the slaveholders further called for tougher application of existing laws and the continuation of the state's colonization's efforts. Jacobs issued a minority report that called on "the legislature at the next session to terminate free negroism in Maryland at an early date, and on advantageous terms to our white population." Jacobs went on to lambast Maryland's colonization record. He called on the state legislature to set a time limit for free blacks to leave the state and offered them the opportunity to select a master and re-enslave themselves. Otherwise, if they were still in the state after the prescribed time, they and their children would be sold into slavery for life.

Jacobs resolutions were defeated 53-33. The vote against Jacob's resolutions was a snapshot of the diversity on the subject among Maryland slaveholders. One western Maryland editor dismissed Jacobs recommendations as "a batch of the most absurd nonsense- the grossest unconstitutional- the most barbarous inhumanity that ever emanated from the mind of a cracked-brained mono maniac." But Jacobs would

live to fight another day. Just four months later, John Brown attacked the United States Armory at Harpers Ferry Virginia and the pro slavery Democratic Party swept the Maryland General Assembly November elections the following month.

1860 General Assembly Session

When the General Assembly convened in 1860, the counties of Southern Maryland and the Eastern Shore held over half of the seats, even though they had less than half the white population of the counties of northern Maryland. The percentage of slaveholders among the delegates was also way out of proportion to their actual size in the electorate. One could predict that Jacob's draconian anti-free black proposals would find fertile ground. Jacobs won the chairmanship of the Committee on Colored Populations which had a membership with six out of seven members being slaveholders who held in bondage a combined 162 individuals. Early in the session Jacobs offered a resolution

to place a bounty on the head of the Wilmington, Delaware abolitionist and leader of the Underground Railroad movement, Thomas Garrett. The word quickly circulated that legislation was coming aimed at free blacks in the state. The black community response included church meetings where the proposals were assailed. White allies were enlisted to raise their voices in opposition. The economic impact of the loss of free black labor to the economy was emphasized by black leaders. However, the black community also took precautions. Many moved out of state taking their often-meager possessions with them. African American beneficial associations were seen withdrawing savings accounts

from banks and distributing the funds to departing members. On February 22, the president of the Maryland State Colonization Society Charles Howard sent a letter urging "if the General Assembly intends to impose further hardships on free peoples of color" it should reconsider. Over one thousand prominent Baltimore citizens signed a petition protesting harsh measures. Another resolution in support of the free black population came from one Elijah J. Bond and eighty citizens of Harford County "to remonstrating against the enactment of any laws enslaving Negroes now free in this state." (Continued on Page 5)



State House Dome, Annapolis, Maryland (Annapolis Illustrations Collection, MSA SC4314-1-1, Maryland State Archives).

The 1858-60 Maryland Re-Enslavement Showdown - cont from page 4

The decades long struggle to drive black caulkers from the ship yards in Fells Point came up early in the session. On February 17 "On motion of Mr. Kraft, Leave was granted the Committee...to introduce a bill entitled, an act to protect white persons who are caulkers, and to prevent the employment of negro caulkers as such by ship builders or owners of vessels in Baltimore City." Another proposal forbade free blacks in Baltimore from working as mechanics. Preceding a resolution to protect rabbits in Baltimore County was "a bill entitled, an act to amend the code of public laws which fixes the pay for the support of pauper lunatics, in the Maryland Hospital, by reducing the amount to be paid for Negro lunatics in the hospital." Curtis Jacobs and his Committee on Colored Population's report, recommended that the legislature forbid all future manumission. Free black people were to be hired out for terms of ten years and any child born to them would become the property of the owner of the mother's labor. Those already bound out or serving as apprentice serving limited time would be hired out once their term expired. Free black children under the age of twelve would be bound out until the age of thirty-five, after which they would be hired for ten years like the rest. Free blacks would have the "privilege" of choosing masters and going into slavery at any time. Any manumitted slave who was supposed to leave the state and did not, would be restored to their former owner or their heirs. His children would become slaves without restrictions. The proposal also included strict police regulations, including the right of postmasters to withhold from African Americans any mail addressed to them. Public reaction was "immediate, intense and hostile." Some feared that the proposals would aid the slowly awakening abolition movement in the state. Even pro-slavery Democratic newspapers came out against the proposals calling them "extraordinary," and that the legislature should not "pass any obnoxious laws on the subject." One Cumberland newspaper denounced the proposals as "an experiment in severe and oppressive legislation."

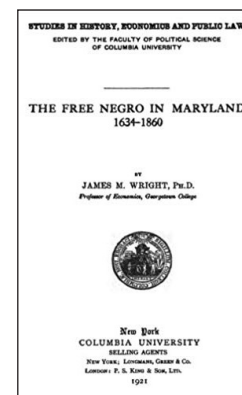
The General Assembly heard those voices and others as well. In the end they passed four watered down measures. The Maryland State Colonization Board of Managers were done away and their budget slashed. Second, manumission was absolutely forbidden. Thirdly, any free black over eighteen could renounce their freedom and become a slave for life to any master of his choosing. The last measure

combined the various plans for hiring out free unemployed blacks to the counties. A board of commissioners of three prominent citizens from each county whose job it would be the "control and management of the free blacks," was tacked on. As it passed the senate the bill applied only to Baltimore, Calvert, Howard, Kent and St Mary's counties. The House added Anne Arundel, Caroline, Charles, Dorchester, Prince George's, Queen Anne, Somerset, Talbot and Worcester, but at the request of the Senate, struck out Anne Arundel, Caroline and Dorchester. The assembly voted to send the bills out to the electorate in the form of a referendum to be included on the ballot during the 1860 Presidential election. Eleven counties voted on the "Jacobs" bill. It was resoundingly rejected. The final referendum tally was 4,671 For, 15,874 Against. Even the home county of Curtis Jacobs, Worcester voted against the bill. Only Somerset County voted for the Jacobs bill and they never fully enacted the measures in the legislation. Trying to gauge the reasons for the rejection of the bill can be discerned from reading the newspapers from around the state and none of Baltimore's newspapers endorsed the legislation. The two primary reasons were firstly economic. A real concern, especially among non-slaveholder and small farmer that driving free blacks out of the state would have a negative impact on the state's economy. The second was a sense that the measures were excessive, inhumane and cruel. Especially when Jacobs and his minions advanced proposals to confiscate the property of black churches and give it to white congregations, strip free blacks of their property and use it to educate illiterate whites, eliminating aid for the black mentally ill in state asylums and the proto Nazi idea of mandating identification badges for free blacks.

Coda

Since 1831 Maryland had grappled with ways to control its burgeoning free black population. In 1860 the Maryland slaveholders had overplayed their hand. With their overrepresentation in the 1860 General Assembly and on the heels of the John Brown attack at Harpers Ferry, they saw an opportunity to reverse the historic and economic trends that saw the decrease of slavery and the rise of free blacks and free labor in the state. However, the "Middle Ground" that the state had demonstrated in racial matters proved the guiding and winning countervailing force.

The episode also revealed a fissure in the slaveholder's rank. While the six large slaveholders on Jacob's Committee for Col-



ored Population held an average twenty-seven individuals in bondage, the average slaveholder in Maryland held one or two. Those in agriculture still needed the labor of free blacks. Some supporters of the slavery ideology also saw a danger

in the deportation of free, disenfranchised black labor that would be replaced by free enfranchised white labor. It was just that fear of an empowered white agricultural proletariat that engendered key opposition to the Jacobs bill. Better free blacks, the Planter's Advocate newspaper warned than "a class of free white labor that would be hostile to slavery, would be entitled to vote, and finally dictate terms to slavery itself." On the non-slaveholder's side, some of the opposition was also based on a suspicion that the Jacobs bill was a Trojan horse to undermine their economic and political position. Reflecting on the referendum rejection of the bills years later, Judge Hugh Lennox Bond of Baltimore attributed the defeat of the bill to that suspicion. Bond stated that the free blacks would leave the state in droves rather than be re-enslaved. The non-slaveholders thus "regarded the law as an attempt to deprive them of the services of the free population and compel them to hire the surplus slave population," they "indignantly rejected" it.

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Joseph L. Arnold Prize for Outstanding Writing on Baltimore's History in 2018

Thanks to the generosity of the Byrnes Family, In Memory of Joseph R. and Anne S. Byrnes the Baltimore City Historical Society presents an annual Joseph L. Arnold Prize for Outstanding Writing on Baltimore's History, in the amount of \$500.

Joseph L. Arnold, Professor of History at the University of Maryland, Baltimore County, died in 2004, at the age of sixty-six. He was a vital and enormously important member of the UMBC faculty for some three and a half decades as well as a leading historian of urban and planning history. He also played an active, and often leading role with a variety of private and public historical institutions in the Baltimore area, and at his death was hailed as the "dean of Baltimore historians."

The submission deadline for 2018 entries is February 1, 2019. Entries should be unpublished manuscripts between 15 and 45 double-spaced pages in length (including footnotes/endnotes). To submit an entry, address an e-mail message to: baltimorehistoryprize@gmail.com. Attach the entry as a single document in either MS Word or PC convertible format. Include any illustrations within the text of the document. There will be



On January 16, 2018, The Governor's Commission on the Commemoration of the 100th Anniversary of the Passage of the 19th Amendment to the United States held their monthly meeting in Annapolis, Maryland. The Commission's Chair, Major General Linda L Singh, Adjutant General of Maryland presided over the meeting. A special project presentation entitled "The Maryland Women's Suffrage Movement" was given by Ms. Kathy Rohn, an intern of The Maryland Historical Trust. Major General Singh recognized Ms. Rohn for the special research project of the Maryland Women's Suffrage Movement with the "Challenge Coin" which is given to a Unit Commander or an individual in recognition of special achievement by that individual.

a "blind judging" of entries by a panel of historians. Criteria for selection are: significance, originality, quality of research and clarity of presentation. The winner will be announced in Spring 2019. BCHS reserves the right to not to award the prize. The winning entry

will be posted on the BCHS webpage and considered for publication in the Maryland Historical Magazine.

For further information send a message to baltimorehistoryprize@gmail.com, or leave a voice mail at 410.706.7661.

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