



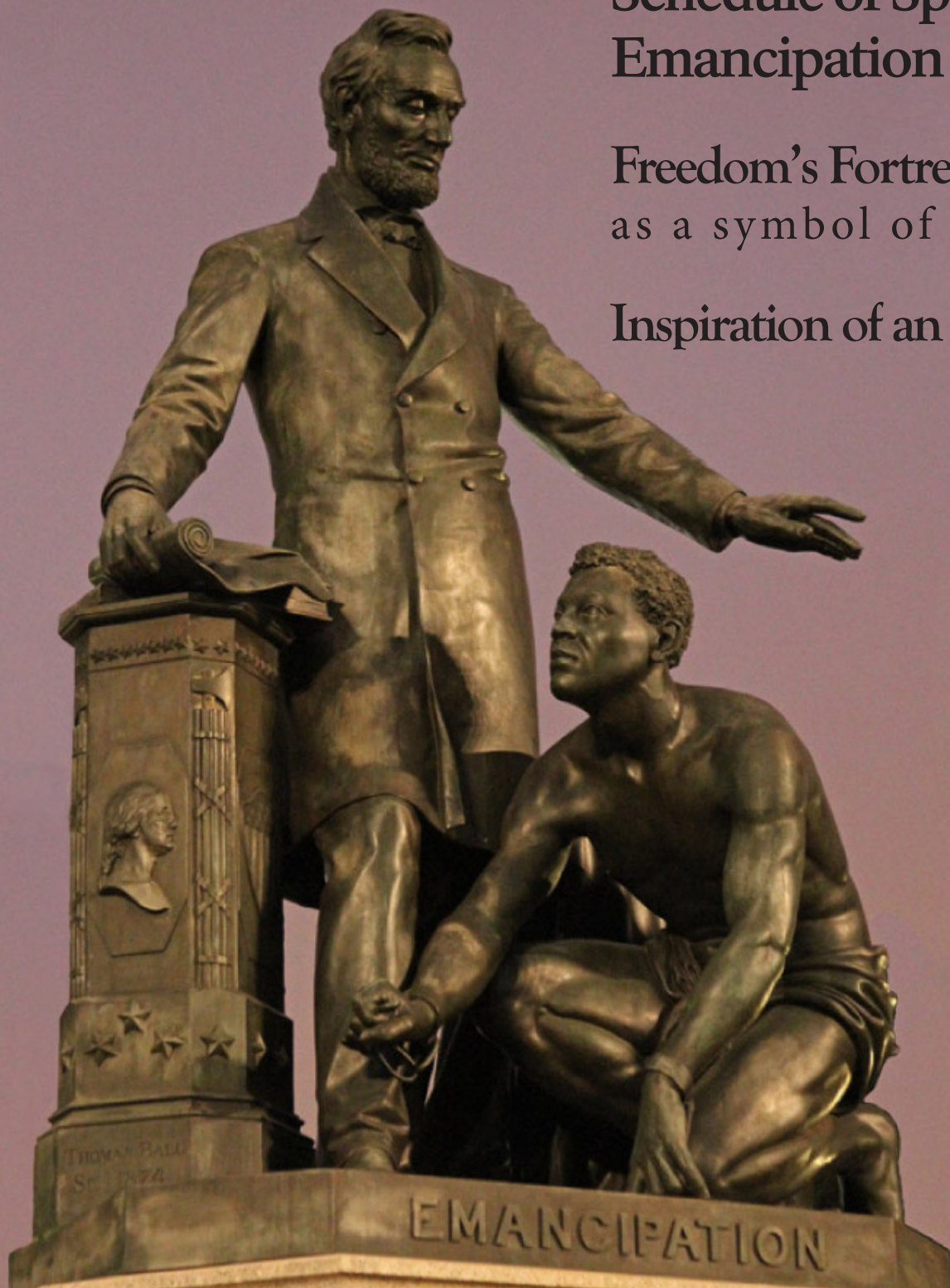
Volume II - No. 3 Winter 2012/2013

# THE SENTINEL

## Schedule of Special Emancipation Events

Freedom's Fortress: Fort Monroe  
as a symbol of Freedom

Inspiration of an Artist



# The Sentinel

A publication  
of the National  
Park Service



Volume II, No. 3  
Winter 2012/2013

## Mission

The National Park Service preserves unimpaired the natural and cultural resources and values of the national park system for the enjoyment, education, and inspiration of this and future generations. The Park Service cooperates with partners to extend the benefits of natural and cultural resource conservation and outdoor recreation throughout this country and the world.

### Graphic Design & Editing Team

Jason Martz  
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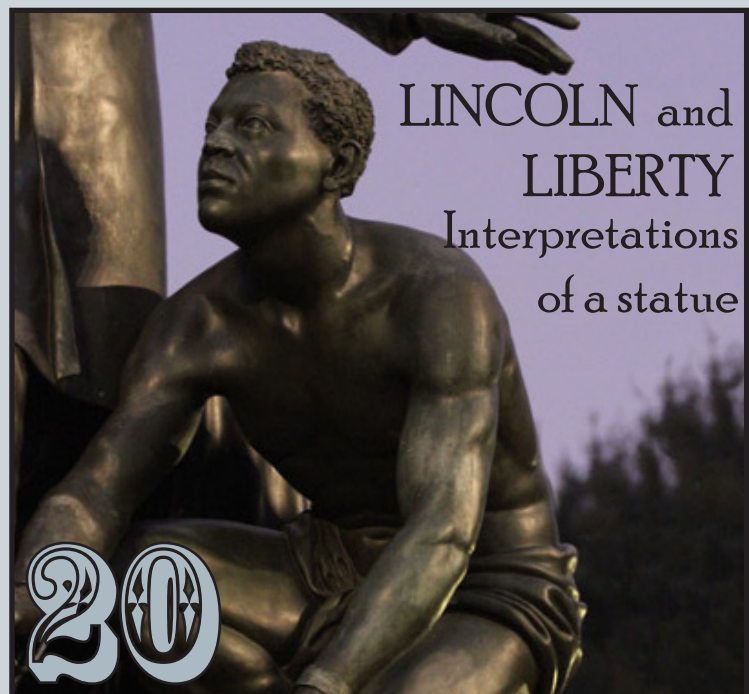
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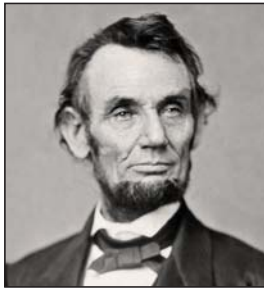


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# Revolutionary Roots of Emancipation

By Garrett Radke, Park Ranger,  
Sesquicentennial Interpretive Media Team

On January 1, 1863, after standing in line for hours to greet the customary



New Year's Day visitors at the White House, President Abraham Lincoln retired to his upstairs office in the Executive Mansion and signed the final version of the Emancipation Proclamation. As he took up the pen his hand was tired and trembled as a result of shaking hands with so many visitors. He was concerned that this would cause his writing to be shaky which would give the impression that he had felt fear and timidity about ratifying the Proclamation. As if to reinforce his resolve, just before signing the document Lincoln declared, "I never in my life felt more certain that I was doing right than I do in signing this paper." The sixteenth president then affixed a strong and clear signature to the Emancipation Proclamation, completing what he would later call, "the great event of the nineteenth century."

This action did not end slavery, did not give former slaves the rights of citizens, and did not establish equality. In fact, much of the significance of the Emancipation Proclamation was not in what it accomplished, but rather in what it foreshadowed. Yet, even as it served as a progenitor, it was also the product

of momentum that had been building for nearly ninety years.

Lincoln's declaration of emancipation during the Civil War was not the first time such a call had been issued. During the era of the American Revolution, fear of slave rebellions was common in every British colonial slave society, and the American colonies were certainly no exception. As early as 1774, even before war had officially been declared, patriots feared that the British might arm the slaves against them in order to incite revolt from within. This fear proved to be well founded. Less than seven months into the war the British issued a proclamation which offered slaves their freedom in exchange for joining the British army in putting down the rebellion.

On November 7, 1775, the colonial governor of Virginia, John Murray, the 4<sup>th</sup> Earl of Dunmore, issued a proclamation that declared "all indentured servants, negroes, or others that are able and willing to bear arms" would be granted freedom if they joined "his Majesty's Troops, as soon as may be." The intention of Governor Dunmore was not to overthrow the system of slavery, but

rather to undercut the will and war-making ability of Virginia patriots. The proclamation offered freedom to the slaves of patriot rebels who would leave their masters and take up arms on behalf of Britain, but offered no such opportunity to the slaves of loyalists.

Dunmore's purpose was to undercut rebel opposition to the British colonial government, and, in this, he failed dramatically. Though many prominent Virginia patriots, including George Washington and James Madison, lost slaves, the proclamation only increased their resolve to fight against what they perceived as tyranny.

Even so, the proclamation was widely successful in a way that Dunmore likely did not intend. Though his objective was centered on hurting the slave owners, the impact of the proclamation on the slaves themselves was significant. In response to Dunmore's proclamation, the promise of freedom spread across the



Lord Dunmore approaching his ship in the Chesapeake Bay

plantations of the southern colonies and slaves began to run away. Within two weeks of the proclamation's issuance, Dunmore reported that two to three hundred slaves had fled their masters to join him. Those numbers would only rise as the war continued.

Three and half years later, on June 30, 1779, British General Henry Clinton issued a proclamation from his headquarters in Phillipsburg, New York.



Sir Henry Clinton

Clinton's proclamation extended the reach of Dunmore's pronouncement and decreed freedom for all slaves belonging to patriots in the newly established United States if they would cross into British lines. Gone was the requirement of taking up arms on behalf of the crown. All the slaves had to do was renounce allegiance to their masters and the new nation.

Like Dunmore's decree before it, Clinton's Phillipsburg Proclamation embodied no distinct moral or philosophical convictions about slavery. It was foremost a military measure intended to weaken and demoralize the colonists by depriving them of their labor force. Yet, although both proclamations offered freedom only to the slaves of rebels and neither legally abolished slavery, the combined effect of

the two was to raise the specter of emancipation. Thousands of slaves chose to interpret the proclamations as a general emancipation and streamed into British lines. All told, approximately twenty thousand black slaves joined the British during the revolution.

Following the war, it quickly became clear that fashioning a functioning coalition out of the 13 colonies was going to be an overwhelming challenge and the issue of slavery was largely taken off the table in order to accomplish it. For the sixty seven years after the revolution came to an end the new nation struggled to address the issue in a limited manner and find ways to compromise. In 1850 a compromise was reached to diffuse conflict and address the territorial gains resulting from the Mexican-American war. The compromise of 1850 also included a Fugitive Slave Act which declared that anyone suspected of being a runaway slave could be arrested and turned over to a petitioner with nothing more than the claimant's sworn testimony of ownership.

This act clearly established a practice of denying rights of citizenship to anyone who looked like a slave. This practice was further entrenched when Dred Scott attempted to file a federal suit to gain freedom for himself and his family in 1857. The resulting Supreme Court decision clearly stated that no person of African ancestry could claim citizenship in the United States, and, therefore, Scott

could not bring suit in federal court. When taken together, the Fugitive Slave Act and Dred Scott Decision inspired many to call for the abolition of slavery. The issue would soon be decided in Civil War.

## Effects of Fugitive Slave Act

**The passage of the 1850 Fugitive Slave Act had been a blow to freedom seekers and the activists who helped them. It strengthened the Fugitive Slave Act of 1763 by adding penalties to those who did not assist in the capture of runaways and incentives to commissioners who allowed owners to reclaim those who escaped from them, from jail, or the slave catchers. As a result of the passage of this act, the black community in Northern cities like Boston was decimated as freedom seekers fled to Canada. Rather than deterring a desire for emancipation, the act made some freedom seekers and activists even more determined to succeed. Freedom still beckoned. U.S. Circuit Court records attest to at least sixteen cases regarding the Fugitive Slave Act in Washington, D.C. in 1862 and 1863. Increasingly, however, black crowds and the U.S. Army interfered with the return of these freedom seekers to their masters.**

By Jenny Masur  
Program Manager, Network to Freedom-NCR

Though the war did not begin as a mission to free the slaves, the institution was never far from the thoughts of President Lincoln and leaders in Congress. These men recognized the importance of slave labor for the Confederate cause and

the dilemmas encountered when slaves were captured in the course of the war. A series of acts and measures were passed in 1861 and 1862 seeking to undercut the military prowess of the Confederacy and address the issue of what to do with captured slaves. These acts bore remarkable similarities to the proclamations of Dunmore and Clinton.

**I**n May, 1861, Union General Benjamin Butler declared that slaves who had come through the lines to Fort Monroe would not be returned to their owners because they were contraband of war. This declaration directly defied the Fugitive Slave Law of 1850 and helped to bring the plight of these slaves into sharp relief and inspire the government to establish grounds to justify such action.

On August 6, 1861, President Lincoln signed the First Confiscation Act into law. This act authorized the confiscation of any Confederate property by Union forces, including slaves. This effectively meant that any slaves who fought or worked for the Confederate military could be freed after being confiscated by Union troops.

In December of 1861, Lincoln endorsed legislation to address the status of contraband slaves and slaves in loyal states in his annual message to Congress. The next month Thaddeus

### *First Confiscation Act*

*"That if, during the present or any future insurrection against the Government of the United States... any person or persons, his, her, or their agent, attorney, or employé, shall purchase or acquire, sell or give, any property of whatsoever kind or description, with intent to use or employ the same, or suffer the same to be used or employed, in aiding, abetting, or promoting such insurrection... all such property is hereby declared to be lawful subject of prize and capture wherever found; and it shall be the duty of the President of the United States to cause the same to be seized, confiscated, and condemned."*

Stevens, a Republican leader in the House, called for the emancipation of slaves as part of a total war against the confederacy. On March 13, 1862, Congress approved a "Law Enacting an Additional Article of War" which forbid Union Army officers from returning fugitive slaves to their owners, officially countermanning the Fugitive Slave Act of 1850. Taking things one step further, on April 10, 1862, Congress declared that the federal government would compensate any slave owners who voluntarily freed their slaves. Accordingly, six days later slaves in the District of Columbia were freed with compensation given to their owners.

**O**n June 19, President Lincoln signed a bill prohibiting slavery in any territory of the United States. It declared:

*"That from and after the passage of this act there shall be neither slavery nor involuntary servitude in any of the Territories of the United States now existing, or which may at any time hereafter be formed or acquired by the United States."*

This action directly opposed the decision of the 1857 Dred Scott Case, which had asserted that Congress was powerless to regulate slavery in U.S. territories.

Three weeks later, on July 12, President Lincoln presented a letter to Congressional Representatives from the Border States. In this letter Lincoln asserted:

*"I feel it a duty which I can not justifiably waive, to make this appeal to you. I intend no reproach or complaint when I assure you that in my opinion, if you all had voted for the resolution in the gradual emancipation message of last March, the war would now be substantially ended."*

### *Second Confiscation Act*

*"That all slaves of persons who shall hereafter be engaged in rebellion against the government of the United States, or who shall in any way give aid or comfort thereto, escaping from such persons and taking refuge within the lines of the army; and all slaves captured from such persons or deserted by them and coming under the control of the government of the United States; and all slaves of such person found on [or] being within any place occupied by rebel forces and afterwards occupied by the forces of the United States, shall be deemed captives of war, and shall be forever free of their servitude, and not again held as slaves."*

Lincoln went on to call for these states to begin the process of emancipating the slaves within their borders. *“I do not speak of emancipation at once, but of a decision at once to emancipate gradually.”*

When the border states declined to do anything of the kind, Lincoln signed the Second Confiscation Act only five days later. This act directly called for the liberation of slaves held by anyone in active rebellion against the Union. Its language was strongly reminiscent of the proclamations of Dunmore and Clinton during the Revolution.

Lincoln signed the act though he believed that Congress lacked the power to free slaves and that such a measure would only be truly valid if he proclaimed it as a measure of war under his authority as commander in chief.

Accordingly, on July 22, Lincoln did precisely that, introducing to his cabinet a proclamation declaring his intent to free all slaves in states in active rebellion against the federal

government. While nearly all of his cabinet members greeted the proclamation favorably, Secretary of State William Seward suggested Lincoln wait for a Union victory before issuing such an important policy. Seward believed setting forth such a



Lincoln presents the Emancipation Proclamation to his Cabinet

revolutionary measure amidst Union setbacks on the fields of Virginia would diminish much of the proclamation’s power. Agreeing that issuing it at that time would appear as an act of desperation rather than a bold move, Lincoln decided to hold onto the document and wait for a Union victory.

When Robert E. Lee’s Confederate Army of Northern Virginia crossed the Potomac River and began its invasion of Maryland

six weeks later, Lincoln made “a solemn vow” that should Lee be stopped, he would “crown the result by the declaration of freedom to the slaves.” This is precisely what he did five days after the battle of Antietam. Lee’s army had been stopped and had

retreated from the field and crossed the Potomac River back into Virginia. Lincoln seized the opportunity and officially released the preliminary proclamation on September 22, exactly two months after he had first presented it to his cabinet.

Lincoln’s Emancipation Proclamation did not end slavery, did not give former slaves the rights of citizens, and did not establish equality. It did, however, help the Union army win the war, and it opened the door to congressional legislation to do precisely those things. This proclamation of emancipation was not the final step for Lincoln or the nation, but it was a key piece of a puzzle first begun by the British colonial Governor of Virginia in 1775.

## Fugitive Slaves in Maryland

**The issuance of the Emancipation Proclamation in 1863 did not stop enforcement of the Fugitive Slave Act. The act was still in effect in Maryland because, as part of the Union, slavery was still legal within state borders. Commissioners in Washington continued to enforce the act until the law was repealed in June 1864.**

**Freedom seekers fled to Washington from Prince George’s and Montgomery Counties, and even as far as Calvert County in Maryland. The slaveowners took advantage of the Fugitive Slave Act, at least sometimes achieving the return of the freedom seekers.**

By Jenny Masur  
Program Manager, Network to Freedom-NCR

# freedom's fortress



When the Civil War began, the focus of the national debate emphasized re-establishing a unified government rather than abolishing slavery. Nevertheless, since the question of slavery was deeply rooted in issues of states' rights and regional economics, the status of those who were enslaved had great influence on military and legal strategies for both the Union and Confederacy.

Only one month after the first shots were fired at Fort Sumter in South Carolina, the Federal stronghold of Fort Monroe found itself at the center of the question of what to do about slavery. Three enslaved men, known to us today as Frank Baker, James Townsend, and Sheppard Mallory, sought refuge with the Union Army at Fort Monroe in Virginia. When a representative of the slaves' owner demanded that the refugees be returned under provisions of the 1850 Fugitive Slave Act, the question of the Union stance on slavery became more than hypothetical.

The Fort's Union commander, Major General Benjamin Butler, a lawyer by profession, reasoned that since Virginia had seceded and was no longer part of the United States, the Fugitive Slave Act did not apply. Further, because the Confederates considered enslaved workers as property and because they were using these enslaved men in

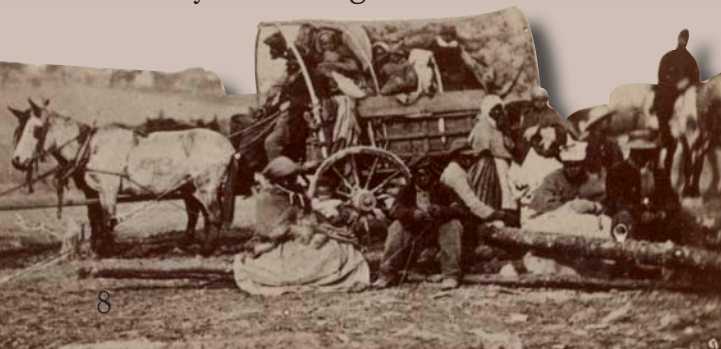
their war efforts against the United States, Butler argued that these refugees could be considered "contraband of war." Like seized goods, the men would not be returned to the Confederacy.

Since Butler's actions directly defied the Fugitive Slave Law of 1850, they brought the plight of slaves into sharp relief and helped inspire the government to establish grounds to justify his actions.



Thus began an evolution in the legal status of slaves. This process led to the issuance of President Lincoln's Emancipation Proclamation sixteen months later, and ultimately to the passage of the Thirteenth Amendment, which officially abolished slavery in the United States in 1865.

As the area around the fort grew, a result of former slaves seeking refuge near the Union stronghold, the military built quarters for thousands of these refugees. Fort Monroe became known as "Freedom's Fortress" during the war and remains a symbol of our nation's struggle to protect those seeking freedom to this day.



To further explore the history of Fort Monroe and for information about events at the fort today visit:  
[www.nps.gov/fomr](http://www.nps.gov/fomr)

A slave family escaping into Union lines



# Lincoln Answers the Prayer of 20 Millions



Horace Greeley

*“What I do about slavery, and the colored race, I do because I believe it helps to save the Union; and what I forbear, I forbear because I do not believe it would help to save the Union.”*

Exactly one month after he first presented a draft of the Emancipation Proclamation to his cabinet, President Lincoln responded to an open letter that had been published on August 19, 1862, by Horace Greeley, the Republican editor of the highly influential *New York Tribune*. This letter, entitled, “The Prayer of the Twenty Millions,” demanded a more aggressive attack on the Confederacy and faster emancipation of the slaves. Greeley claimed that, *“the Union cause has suffered, and is now suffering immensely, from mistaken deference to Rebel Slavery.”* Slavery must be ended, Greeley argued since *“every hour of deference to slavery is an hour of added and deepened peril to the Union.”*

When Lincoln responded to Greeley’s letter on August 22, he did so in a fashion that established a clear connection between ending slavery and maintaining the union. Knowing that he had his proclamation of emancipation sitting in his desk drawer, Lincoln seized upon this opportunity to begin to redefine emancipation as a war measure that would be required to save the Union.

In his letter Lincoln clearly stated his purpose when he wrote: *“I would save the Union. I would save it the shortest way under the Constitution.”* He went on to clarify exactly what he meant.

*“My paramount object in this struggle is to save the Union, and is not either to save or to destroy slavery. If I could save the Union without freeing any slave I would do it, and if I could save it by freeing all the slaves I would do it; and if I could save it by freeing some and leaving others alone I would also do that.”*

In these words Lincoln clearly defined his primary goal of saving the Union, but he also did something more. He laid the groundwork for a course of action that would free some of the American slaves in order maintain a united nation. This is precisely what Lincoln officially did exactly one month later when he issued the preliminary Emancipation Proclamation on September 22, 1862.

The passage quoted above is often used to argue that Lincoln did not really wish to free the slaves, but this interpretation misses the larger context of this letter. Lincoln had already written the Emancipation Proclamation. He knew he was going to issue it, and was merely waiting for the right opportunity to do so. But he also knew that it would be no simple matter to introduce emancipation as an aim of the war and recognized the importance of doing it in the context of maintaining the Union. He anticipated this interpretation of what he had written and lest there be any confusion about his own views on the matter he ended the letter with these words:

*“I have here stated my purpose according to my view of official duty; and I intend no modification of my oft-expressed personal wish that all men everywhere could be free.”*

## Status of Contrabands

**The label of “contraband” for a refugee from slavery was coined by General Benjamin Butler at Fort Monroe, VA, when he was presented with the arrival of three enslaved men in May 1861. Contrabands were caught in limbo. Were they the government’s property? They were not legally free, nor even quasi-**

**free until the Second Confiscation Act in 1862. They had to prove they were not inferior to whites and could act for themselves. Many enlisted in the U.S. Colored Troops.**

By Jenny Masur  
Program Manager, Network to Freedom-NCR

# Dreams <sup>along</sup> <sub>the</sub> C & O Canal

By Ranger Curt Gaul  
Chesapeake & Ohio Canal  
National Historical Park

Dreams can be a powerful force for change. Symbols of dreams carry with them some reflection of that power. One such powerful symbol for motivating change and connecting the nation together is the Potomac River. Dreams concerning this river, its use, and its meaning have motivated many people since the earliest days of the nation's founding.

George Washington saw the Potomac River as a potential water route to the west. His dream envisioned the Potomac as a means of expanding the young country away from the east coast through the Appalachian Mountains and beyond. Throughout his adult life, even during the American Revolution and his presidency, Washington worked to create the Potomac Canal, a series of skirting canals that provided passage around rapids and falls to allow for boat travel on the river. Regretfully, Washington never saw his dream become a reality as the Potomac Canal did not begin operating until 1803, four years after his death.

The Potomac Canal was the precursor to the Chesapeake and

Ohio Canal. By the 1820s, the Potomac Canal had not become the “highway” to that west that Washington and others had hoped for. Accordingly, in 1828 construction began on a new self contained canal, the C&O Canal, running parallel to the Potomac River from Georgetown, D.C. to the Ohio River.

Even as the C&O Canal was being constructed to operate as an east to west route of travel, another transportation route began to cross the canal as it moved from south to north.

This route was the Underground Railroad. Routes to safety had to cross the “mighty stream” – the Potomac River, and C&O Canal – the last major physical barriers before reaching the Mason/Dixon Line. Though details are sparse, we know that the canal and its towpath served as an escape route for many runaways as they traveled north from southern slave states like Virginia and Maryland, dreaming of freedom as they moved north into Pennsylvania and beyond.

Accounts of the passage of runaway slaves along the C&O Canal can be as elusive as the footprints of the mules along the dusty canal towpath. But stories can be found in newspaper accounts, if one takes the time to look. The *National Intelligencer*

tells the story of Jerry, a runaway who in 1830 is believed to have fled “from Washington pass up the Canal.” In 1833, a slave named Henson escaped “up the Canal toward Harpers Ferry.” Another runaway named Ben was believed to have “left for Cumberland by way of the Canal” in 1852. In the 1830s, there were accounts of runaways

from Prince William County, Virginia who were all last seen on the towpath. One, a runaway named William was seen with his father George Soloman, a freeman who worked on the

canal, on his way to Washington where he may have continued onto the canal.

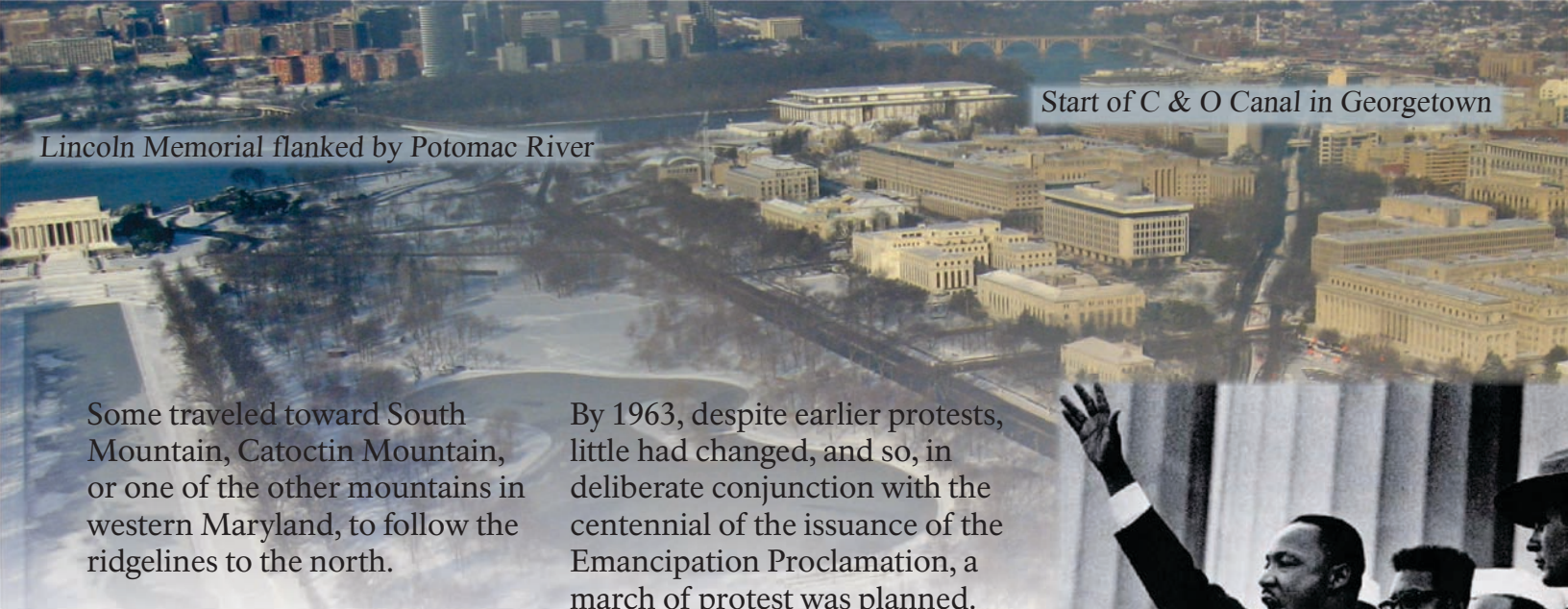
Slaves found the canal attractive because of the many fords and ferrys that provided easy crossings of the Potomac River. The canal towpath itself could then provide an easy route of travel as runaways continued north. Some runaways discovered solace in posing as freemen and finding work along the canal. Others left the canal to find their way north. Some fled toward Hancock, Maryland, where the distance to the Mason/Dixon Line was but a few miles. Some sought the National Road that led to Cumberland, Maryland, where the runaways only had a short distance before entering Pennsylvania.

**“We are not satisfied,  
and we will not be  
satisfied until justice  
rolls down like water  
and righteousness like a  
mighty stream.”**

~Martin Luther King Jr.  
I have a Dream Speech  
August 28, 1963



Remnants of the Potomac Canal are still visible in Great Falls Park in Virginia



Lincoln Memorial flanked by Potomac River

Start of C & O Canal in Georgetown

Some traveled toward South Mountain, Catoctin Mountain, or one of the other mountains in western Maryland, to follow the ridgelines to the north.

There is no clear record of any “Underground Railroad Conductors” who operated along the C&O Canal, but circumstantial evidence suggests that there may well have been. For example, we know that in the 1830s, John Blackford owned Ferry Hill Place, which sat on a hill across the Potomac from Shepherdstown, Virginia (now West Virginia). Blackford owned the ferry that crossed the river, and two of his slaves, Ned and Jupe, operated it. It is possible that as ferry operators these two enslaved workers helped to provide safe passage for runaway slaves.

In the 1850s two black men, Henry Williams and Andy Jenkins, captained canal boats. In 1857, the C&O Canal Company was pressured to remove any free black men serving as canal boat captains. It may well be that this pressure arose as a result of Williams and Jenkins assisting runaways as they traveled along the canal.

Though slavery had officially ended in 1865, nearly one hundred years later many civil injustices still existed in America.

By 1963, despite earlier protests, little had changed, and so, in deliberate conjunction with the centennial of the issuance of the Emancipation Proclamation, a march of protest was planned. On August 28, 1963 the March on Washington for Jobs and Freedom concluded in a series of ten speeches delivered from the steps of the Lincoln Memorial. This memorial, situated on the edge of the Potomac River, just one mile downstream from the start of the C&O Canal in Georgetown, became a powerful symbol in the fight against injustice.

The final speech that day was delivered by Dr. Martin Luther King Jr. In this address, commonly known as the *I Have a Dream* speech, King avowed that: “we are not satisfied, and we will not be satisfied until justice rolls down like waters and righteousness like a mighty stream.” This was a powerful image, especially given in the context of the power of the Potomac River and C&O Canal flowing so close behind him.

Today, millions of visitors annually come to the C&O Canal. For most the towpath is a recreational



route. In the words of Supreme Court Justice William O. Douglas, the canal is “a refuge, a place of retreat, a long stretch of quiet and peace at the Capitol’s back door--a wilderness area where man can be alone with his thoughts, a sanctuary where he can commune with God and nature.”

But, when on the canal towpath, make sure to reflect back to those who previously traveled this route with very different hopes and dreams. Think of the runaway slaves who walked the towpath as they moved closer to achieving their dream of freedom. Listen for the words of Dr. King as he called out, “Free at last, free at last, thank God Almighty, we are free at last!”



To further explore the history of the C & O Canal and for information about events visit:

[www.nps.gov/choh](http://www.nps.gov/choh)

Join us at these special

# Emancipation Events

February 3



**Harpers Ferry National Historical Park-  
The Emancipation Proclamation:  
A New Birth of Freedom**  
2:00 pm  
Opening ceremony and reception  
for new exhibit  
304-535-6166  
  
Exhibit will run from  
February 4- November 30, 2013  
9:00 am – 5:00 pm Daily  
304-535-6029  
[www.nps.gov/hafe](http://www.nps.gov/hafe)

February 9

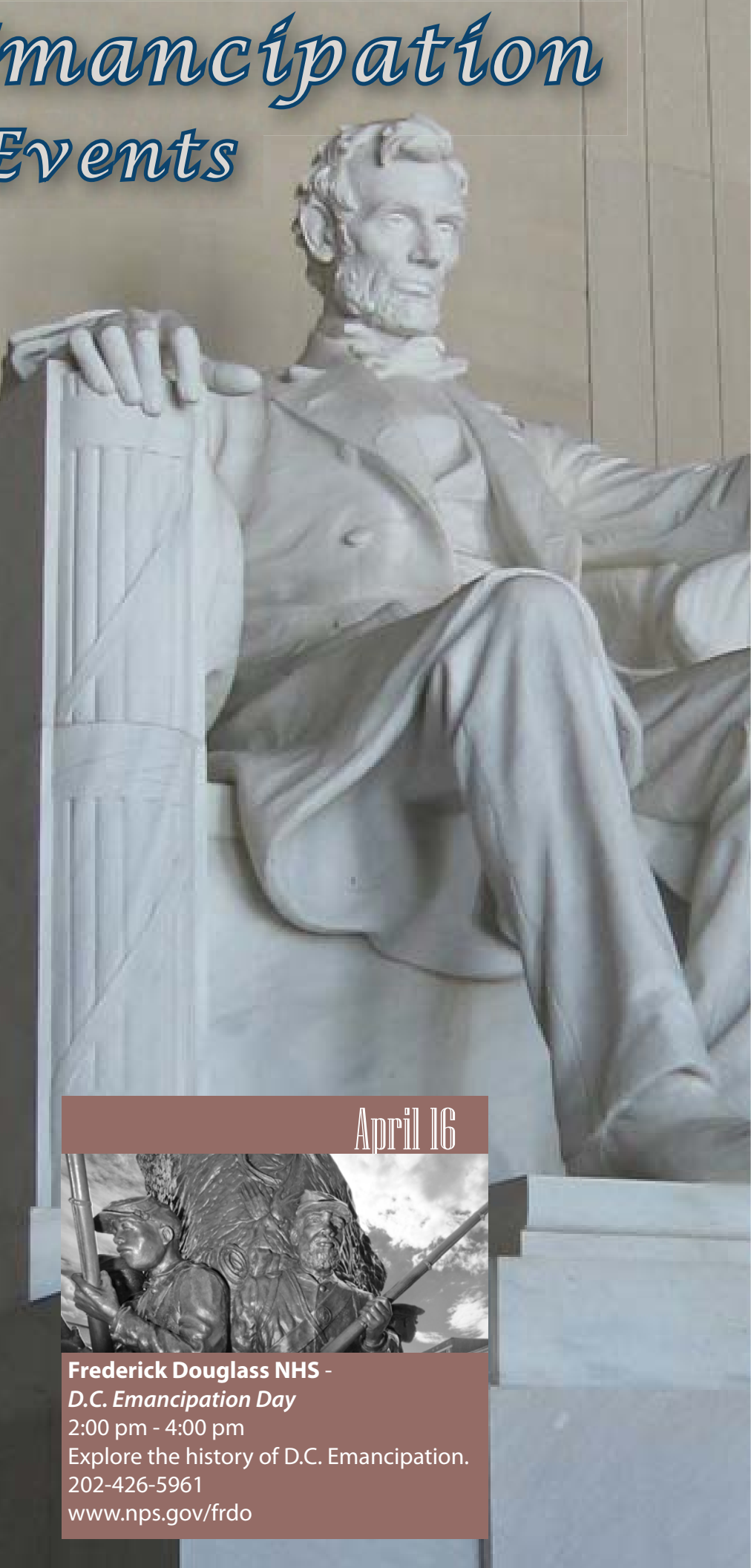


**Frederick Douglass NHS -  
Frederick Douglass Birthday Celebration**  
10:00 am - 3:00 pm  
Celebrate the life of Frederick Douglass  
and his contributions to emancipation.  
202-426-5961  
[www.nps.gov/frdo](http://www.nps.gov/frdo)

April 16



**Frederick Douglass NHS -  
D.C. Emancipation Day**  
2:00 pm - 4:00 pm  
Explore the history of D.C. Emancipation.  
202-426-5961  
[www.nps.gov/frdo](http://www.nps.gov/frdo)



# Arlington House Events



## December 29

*"Freedom Comes to Arlington: Manumission and the Emancipation Proclamation"*

4:00 pm - 7:00 pm

Featuring lectures by Dr. Roger Davidson and C.R. Gibbs this program will also include guided tours of Arlington House and its historic slave quarters.

## December 31

*"A Vigil: Freedom's Eve at Arlington House"*

9:30 pm - 12:30 am

A vigil with choral music and readings counting down the hours to the moment when the Emancipation Proclamation went into effect on January 1, 1863.

Reservations may be made to drive into the cemetery and park at the Arlington House for these events.

Reservations must be made by Wednesday, December 26.

arlingtonhouseevents@nps.gov  
703-235-1530 x 227.

## Other Upcoming Events

**February**- *Arlington Roots African American Genealogy Workshop*

**May**- *United States Colored Troops Program*

**March**-*The Women of Arlington Mini-Seminar*

**September**-*From Slavery to Freedom Seminar/ Symposium/Conference*

## Recurring Events

**February** *African American History*  
Daytime program

Join Park Rangers in commemorating Black History Month with a series of special talks, tours and living history programs.

**June** *Descendant's Day*  
Daytime & evening programs

Join Park Rangers in welcoming the descendants of the enslaved families at Arlington in a reunion.  
*Reservations required for evening program*

**October** *Freedman's Village*  
Evening program

Join Park Rangers in commemorating the 150th anniversary of the creation of Freedman's Village, a refuge for former slaves.  
*Reservations are required*

CHECK PARK WEBSITE  
OR CALL 703-235-1530  
FOR ADDITIONAL  
INFORMATION.

[WWW.NPS.GOV/ARHO](http://WWW.NPS.GOV/ARHO)

# The Great Spark of Emancipation

By Ranger Lowell Fry,  
National Mall and Memorial Parks

Many aspects of the life and presidency of Abraham Lincoln have shaped a legacy in which he is widely regarded as one of America's greatest presidents. Yet, of all the actions he took while in office, few now hold him in such high regard as the Emancipation Proclamation.

January 1, 2013, marks the sesquicentennial of the signing of the final Emancipation Proclamation by President Lincoln. As we look back on the last 150 years of our history in light of what we know today, we have an opportunity to reflect on how successful the Emancipation Proclamation really was in fulfilling its intended purpose.

From the moment of its inception, the Emancipation Proclamation was controversial and questions quickly arose regarding how slaves would actually be set free. Not everyone agreed with President Lincoln's decision to emancipate the slaves, and many believed the proclamation threatened the very existence of the nation.

In the past 150 years there have been many different interpretations of the Emancipation Proclamation. Some people have claimed that it did not actually free anyone. A commonly repeated piece of doggerel during the Civil War period captures this sentiment well:

*“Abraham Lincoln, that wily wretch*

*Freed the slaves he couldn't  
ketch.”*

We would do well to remember that those caught in the vise of

“the peculiar institution” of slavery were not limited to the Confederacy. Four slaveholding states had remained loyal to the Union, and those states were not required to free the slaves within their borders. Only those slaves in the states, and parts of states, still in rebellion on the first day of 1863 were ostensibly affected.

While the notion that President Lincoln was the “Great Emancipator” has held sway for many years, there are some who think the title is misapplied. Although it was Lincoln's signature that established the proclamation as law, it did not bring freedom to all the slaves and was by no means a certain proposition. The war was still being fought and until it was won, Lincoln's ability to decree anything about the rebellious states was questionable at best. Some additionally argue that the slaves were their own liberators, and Lincoln did little more than to give them the opportunity.

The Emancipation Proclamation did more than declare freedom for southern slaves. It also gave them the opportunity to fight to obtain their right to freedom. In direct response to the proclamation thousands of newly freed slaves joined the ranks of the Union forces to fight on behalf of their freedom. Since the war first began many



USCT soldier and his family

freedmen in the north had tried to enlist, but had been denied. The proclamation granted the ability to fight, not only to those held in bondage, but to these freedmen as well. At last they had their chance. As a result of the Emancipation Proclamation between 180,000 to 220,000 black men joined the Union military forces and fought to either defend or to gain their freedom.

Though initially skeptical about the effectiveness of the new recruits, Lincoln's writing in the late summer of 1863 reveals great confidence in their fighting ability. The actions of United States Colored Troops (USCT) regiments, most prominently the 54<sup>th</sup> Massachusetts voluntarily leading the infantry assault on Battery Wagner, S.C. on July 14, had demonstrated to the President and the nation that these men would, indeed, fight for their country. On August 26 1863, nearly eight months after the Proclamation was issued, in a public letter to James Conkling Lincoln declared that: “with silent tongue,

and clenched teeth, and steady eye, and well poised bayonet, they have helped mankind on to this great consummation.”

Lest there be any doubt about his thinking, the following month, Lincoln recognized that the Union could not win without the aid of these soldiers. He wrote that, “we cannot spare the hundred and forty or fifty thousand now serving us as soldiers, seamen, and laborers.” He went on to describe them as a powerful physical force. Regarding this force he concluded that, “Keep it and you can save the Union. Throw it away, and the Union goes with it.”

The experience of the men of the USCT fighting to gain their freedom helped to widen the influence of the Emancipation Proclamation. Following the war, those who had fought on behalf of the union claimed citizenship by virtue of their sacrifice, a birthright which had theretofore been denied. The issue of emancipation and the rights given to former slaves became part of the national debate.

Though the Emancipation Proclamation had been in effect since January, 1863 Lincoln feared that once the war was over it would be invalidated as a temporary measure of war. He believed that nothing short of a Constitutional Amendment would secure the end of slavery. The passage of the 13th Amendment did precisely that. The subsequent passage of the 14th and 15th Amendments gave former slaves not only their freedom, but also the rights of citizenship and the right to vote. The passage of these amend-

ments did not preclude divergent understandings and definitions of freedom and its application. Both before and after their passage it was clear that not everyone shared the same vision of racial equality. There are many examples in which conflict over the meaning of emancipation

of Charleston largely chose to neglect it. They had their own Decoration Day a year later. Many southern citizens actually marked Decoration Day as an opportunity to protest Reconstruction and the accompanying mandates to treat black people as equals. What had been intended



Above: Illustration Depicting caricature of USCT soldier.



Right: The true USCT soldier that Lincoln came to esteem so highly.

was made manifest. One of the most symbolic took shape in the first observance of Decoration Day (now known as Memorial Day), on May 1, 1865 in Charleston, South Carolina.

The primary movers behind the event were freedmen and white abolitionists, and during its observance most of the approximately 10,000 people who participated were former slaves. The primary purpose of this first Decoration Day was to honor contrabands (runaway slaves), dead Union soldiers, and prisoners of war. The white citizenry

as a time to honor all who had fought for the Union had become a way to further entrench division and inequality.

As time passed, the war's meaning shifted in the national consciousness. It came to be seen less as a contest for equality and more as a testing ground for national unity. When, in 1914 during the 50th anniversary of the war, construction began on a memorial to Abraham Lincoln in Washington, D.C., it was clear that the overarching theme of the memorial would be reunification.

Many aspects of the memorial demonstrated this emphasis. The inscription above the statue - *In this temple, as in the hearts of the people for whom he saved the Union, the memory of Abraham Lincoln is enshrined forever* - the fasces that adorn Lincoln's chair, and the flag of the United States draped across it all clearly emphasize reconciliation and unity. The 36 columns surrounding the memorial chamber, accompanied by the chronological arrangement of all the states at the time of the war, Union and Confederate, do the same. The very location of the memorial, with a bridge built behind it to connect the capitol of the Union to Confederate General Robert E. Lee's former home in the Confederacy, conveys a clear message of reconciliation and finding common identity once more.

And yet, there are also clear suggestions of both the evils of involuntary servitude and the hope of a new freedom and understanding of equality, both stated and implied, in the mural painted at the

southern end of the chamber and in the words of Lincoln etched into its walls.

The mural depicts the "Angel of Truth" flanked on either side by recently freed slaves. The shackles of these slaves are falling away as they are enveloped in the wings of truth and supported by justice and reason.

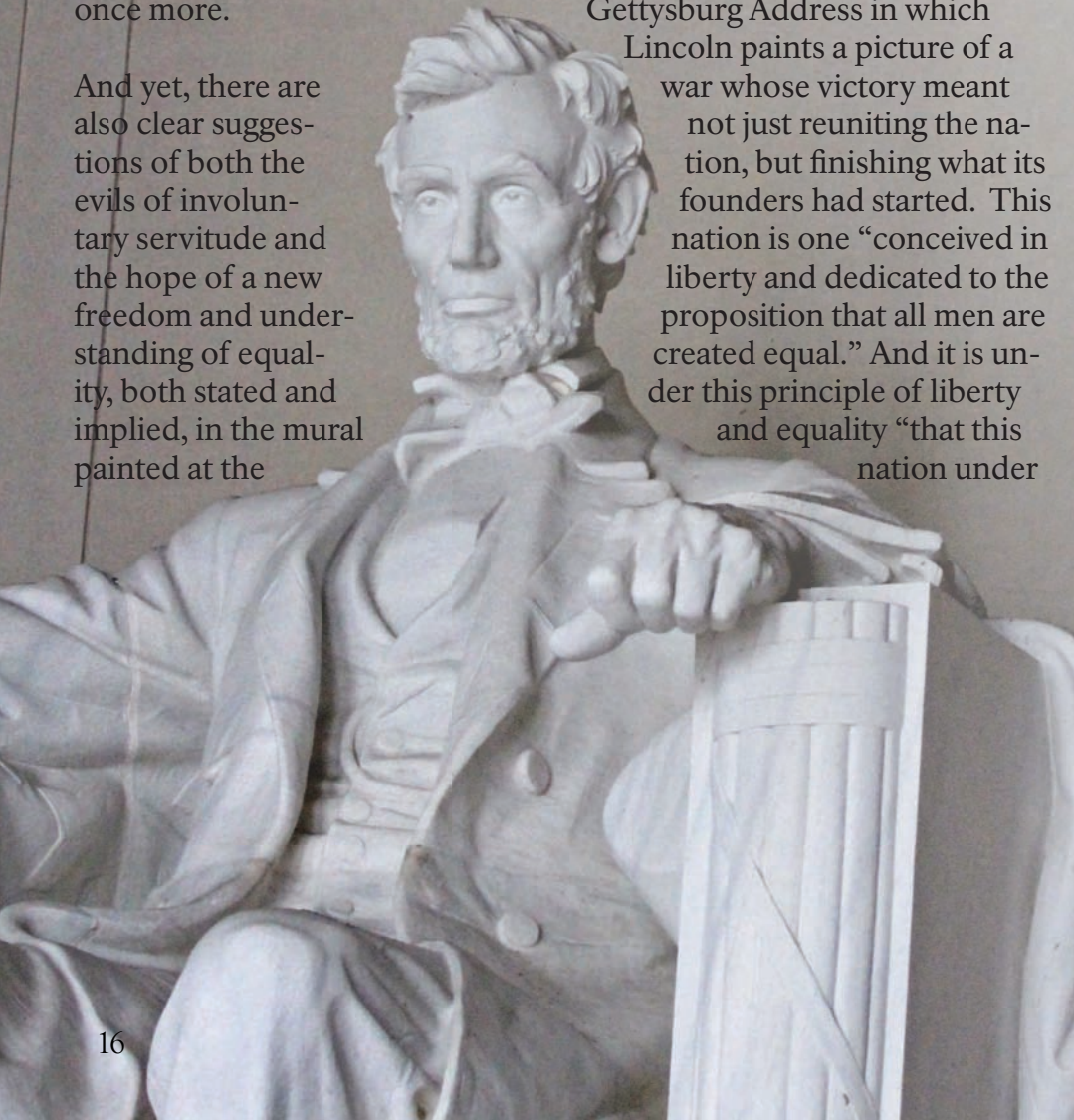
The words etched below it are the immortal words of Lincoln's Gettysburg Address in which Lincoln paints a picture of a war whose victory meant not just reuniting the nation, but finishing what its founders had started. This nation is one "conceived in liberty and dedicated to the proposition that all men are created equal." And it is under this principle of liberty and equality "that this nation under

God shall have a new birth of freedom."



The North side of the memorial depicts the reconciliation of north and south accompanied by the words of Lincoln's Second Inaugural Address, which conveys his vision for reuniting the divided states and rebuilding the nation. Though his emphasis is upon reunion, here too Lincoln clearly addresses the issue of emancipation: "We shall suppose that American slavery is one of those offenses which in the providence of God must needs come but which having continued through his appointed time he now wills to remove."

Lincoln believed that his primary duty was to preserve the union but he also saw himself as an emancipator. In his last public speech, delivered even as the war was coming to an end, Lincoln challenged social norms and suggested extending the right to vote to the black soldiery. One man who heard these words did not agree with the president. John Wilkes Booth had had enough and cried, "I'll put him through." Lincoln died from that assassin's bullet four days later.





We will never know what more Lincoln might have carried through had he not been killed so soon after the war's conclusion. We do know that the journey certainly did not end with his death. When the Lincoln Memorial was dedicated on May 30, 1922 it was clear that black and white were not equal. Although the keynote speaker for the dedication was Dr. Robert Moten, the President of Tuskegee Institute, when he addressed the crowd he saw a segregated audience of black and white citizens. And because he himself was an African American, he was not allowed to remain in the Memorial portico with the other dignitaries after his remarks. It has been said that emancipation does not equal equality. The ceremony's protocol proved the statement to be true.

Seventeen years later, Marian Anderson was prohibited from singing at Constitution Hall because of the color of her skin. Hearing of this, Eleanor Roosevelt used her influence with her husband to allow Anderson to sing at the Lincoln Memorial on Easter Sunday, 1939.

In sharp contrast to the dedication ceremony, the crowd of 75,000 that gathered to hear the concert was an integrated crowd.

It was this concert that inspired the planners of the March on Washington on August 28, 1963, to end the day's events with a series of speeches on the steps

of the Lincoln Memorial. The final speaker that day was the Rev. Martin Luther King, Jr. who painted a picture of his dream that this nation would be one in which "all men, yes, black men as well as white men, would be guaranteed the unalienable rights of life, liberty, and the pursuit of happiness."

It was not accident the Dr. King spoke these words where he did. In the opening lines of his address he directly connected the march to Lincoln and emancipation. "Five score years ago, a great American, in whose symbolic shadow we stand today, signed the Emancipation Proclamation. This momentous decree came as a great beacon light of hope to millions of Negro slaves

who had been seared in the flames of withering injustice. It came as a joyous day-break to end the long night of their captivity."

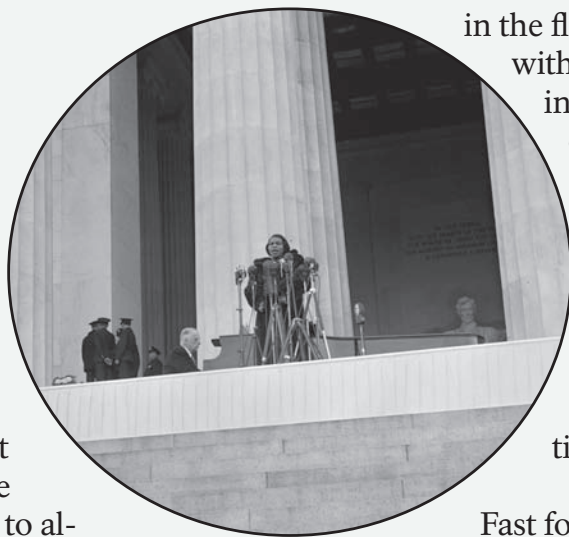
Fast forward to September 11, 2009. Gertrude Baines died that

day, as America's oldest citizen. She was 115 years old, and she had voted in the Presidential contest in the previous year. When the results were in, she remarked that she thought that she would never see an African American occupy the White House. Her statement

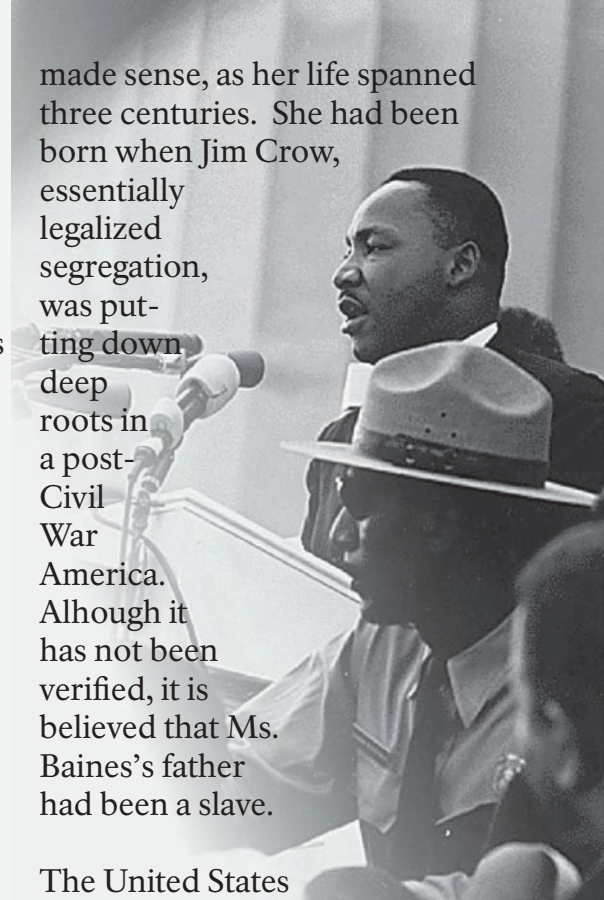
made sense, as her life spanned three centuries. She had been born when Jim Crow, essentially legalized segregation, was putting down deep roots in a post-Civil War America. Although it has not been verified, it is believed that Ms. Baines's father had been a slave.

The United States Colored Troops who wore the Union blue uniform, Abraham Lincoln, and indeed the Civil War itself, sparked a revolution. Even a contemporary periodical of that generation, sensed and expressed the significance of the epoch. The editor of "Harper's Weekly" wrote that the conflict had changed a government for whites into one for all of humanity.

When Lincoln signed the Emancipation Proclamation on January 1, 1863, it did not mark the end of a journey, but rather a beginning. Today, 150 years after the proclamation was issued, we find that it has, indeed fulfilled its purpose. The war was won in part due to the assistance of the USCT and the revolution that the proclamation helped to spark continues today.



Marian Anderson singing at the Lincoln Memorial



To further explore the history of the National Mall and for information about events visit:

[www.nps.gov/nama](http://www.nps.gov/nama)

# Junior Ranger

## The Underground Railroad Wasn't A Railroad!

The Underground Railroad is a symbolic term given to the routes enslaved black Americans took to gain their freedom.

Some Americans who wanted to end slavery in the United States helped runaway slaves escape to Canada, where slavery did not exist. They did so by providing safe places to stay and safe routes for the escaped slaves to take.

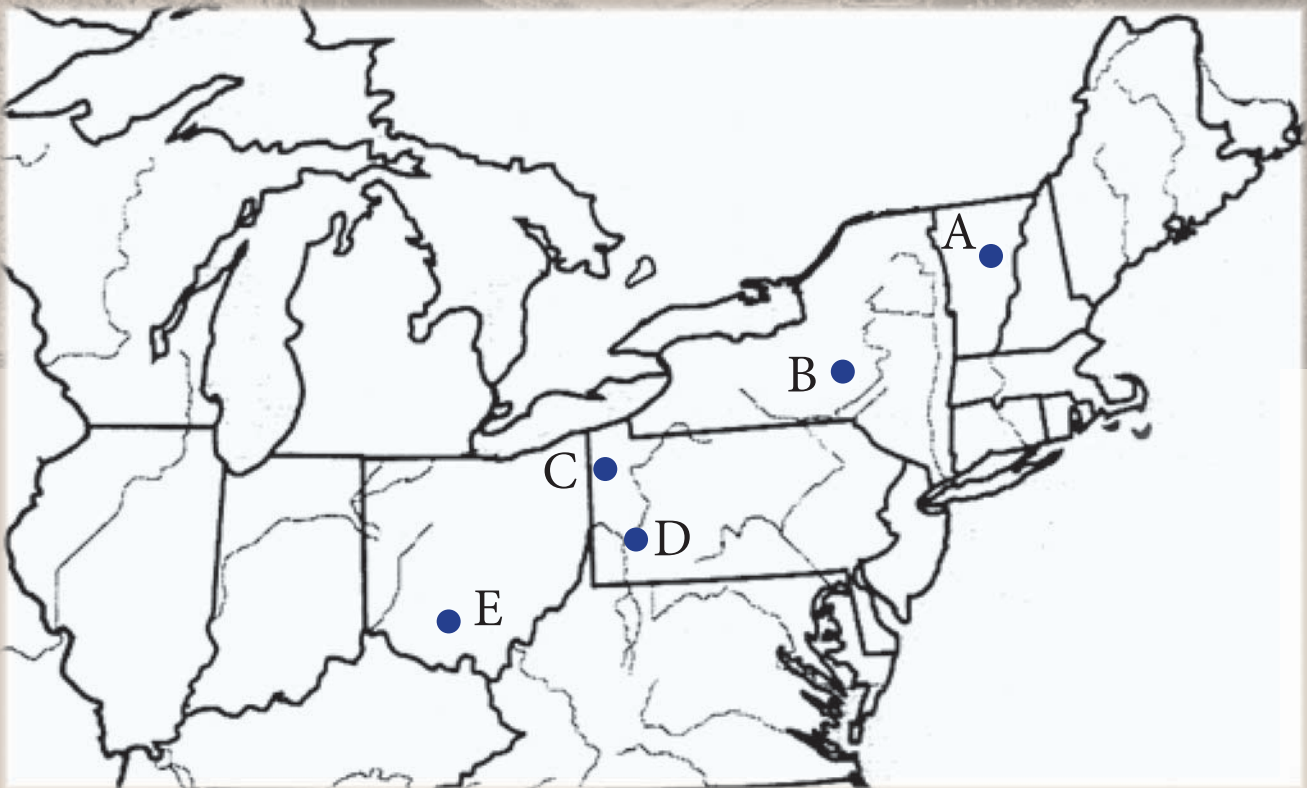
Codes were developed to assist the runaway slaves along their journey.

Runway slaves were known as passengers.

Those who were helping the runaway slaves escape were called conductors.

Safe places to stay were known as stations.

The people that owned the stations were called stationmasters.



The passengers need your help! A conductor gave them find five stations they could travel through on their journey to Canada, but they aren't sure which dot on the map represents each station. Can you help them figure out which station is which by writing the correct letter next to the descriptions below?

- \_\_\_ Rokeby: Home to the Robinson Family in Vermont
- \_\_\_ F. Julius LeMoyne's House: Home to a large family in a large state
- \_\_\_ John P. Parker's House: His house is directly on the border of Kentucky
- \_\_\_ St. James Zion Church: In the great state of New York
- \_\_\_ Daniel Howell Hise's House: You can get a safe meal in this Ohio home

# Activities Pages

## Where's North?



Do you know where the North Star is? You can find it by using the Big Dipper. Simply follow the line formed by the two stars on the bottom of the ladle to locate the North Star above the Big Dipper. Runaway slaves followed this star knowing that it would lead them in the direction of freedom.



A common method slaves used to remember where to go was to

hide codes in song lyrics. Although not published until 1928, the song "Follow the Drinking Gourd" illustrates how songs could be used to help runaway slaves escape to freedom.

Can you match the lyric with the hidden code?

Draw a line from the hidden message on the right to the corresponding lyric on the left.

Follow the Drinking Gourd

Follow the drinking gourd!

Follow the drinking gourd.  
For the old man is awaiting for to carry you to freedom

If you follow the drinking gourd.

When the sun comes back and the first quail calls,  
Follow the drinking gourd,  
For the old man is awaiting for to carry you to freedom  
If you follow the drinking gourd.

The riverbanks makes a good road,  
The dead trees will show you the way  
Left foot, peg foot traveling on,  
Following the drinking gourd.

The river ends between two hills,  
Follow the drinking gourd,  
There's another river on the other side,  
Follow the drinking gourd.

Where the great big river meets the little river,  
Follow the drinking gourd,  
The old man is awaiting for to carry you to freedom  
If you follow the drinking gourd.

Look for the North Star  
by the Big Dipper

The "conductor" will be  
there waiting to help you

When Spring comes it will  
be safe to try and escape

When the large Ohio  
River combines with the  
small Tennessee River

Trees are marked with  
mud or charcoal in the  
shape of a foot

# Lincoln & Liberty:

## Interpretations of a Statue

Written and researched by Kimberly Brown with research contributions by Jasmine Armstrong - Park Rangers National Capital Parks-East

In April 2011, the commemoration of the sesquicentennial of the Civil War officially began at Fort Sumter National Monument in South Carolina. We now find ourselves in the midst of a host of commemorative events, celebrations, re-enactments, and lectures which will continue until April 2015. This time of commemoration provides an opportunity for reflective consideration of this nation's past as a means of informing the path for her future. While many of the questions raised during the war continue to be points of great import and relevancy for United States citizens today, issues concerning the meaning, parameters of, and access to freedom remain especially significant. Lying under the watchful eye of the much more visible Statue of Freedom atop the capitol dome, the Emancipation Statue in Capitol Hill's Lincoln Park is a powerful symbol illuminating how American

people interpreted freedom during the post Civil War-era.

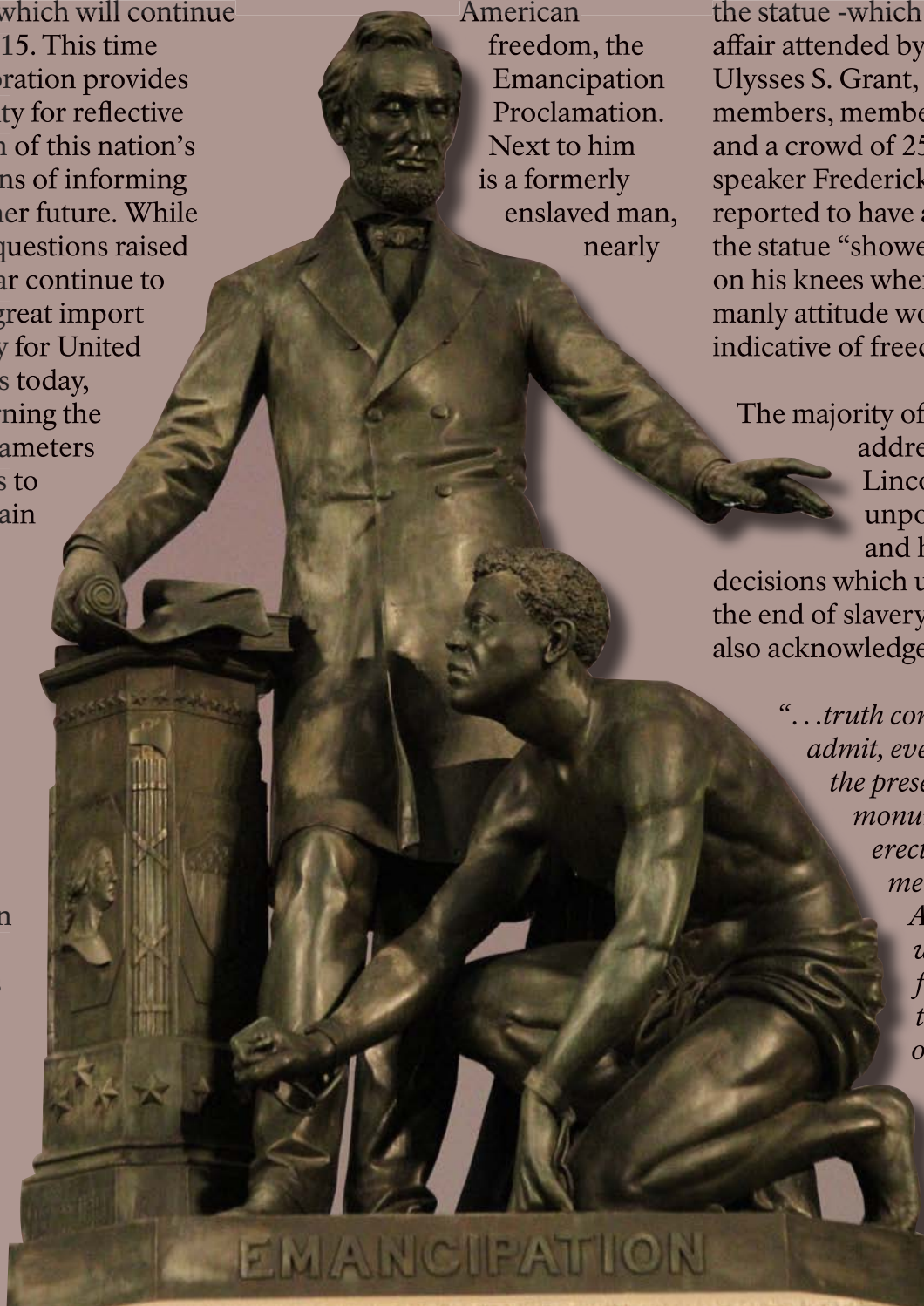
Dedicated on April 14, 1876, the Emancipation Statue features a statuesque and sophisticated Abraham Lincoln holding perhaps the most symbolic legal documentation of

American freedom, the Emancipation Proclamation. Next to him is a formerly enslaved man, nearly

naked, shackles at his side, kneeling and looking up at his president. Although the image of the kneeling slave was common for the period, critics, even then, objected to the strong visual representation, claiming that it conveyed a misleading sense of inequality. At the unveiling of the statue -which was a major affair attended by President Ulysses S. Grant, Cabinet members, members of Congress, and a crowd of 25,000- keynote speaker Frederick Douglass is reported to have asserted that the statue "showed the Negro on his knees when a more manly attitude would have been indicative of freedom."

The majority of Douglass's address exalted Lincoln for his many unpopular but brave and honorable decisions which ultimately led to the end of slavery. Yet Douglass also acknowledged that:

*"... truth compels me to admit, even here in the presence of the monument we have erected to his memory, that Abraham Lincoln was not in the fullest sense of the word, either our man or our model. In his interests, in his associations, in his habits of*



*thought and in his prejudices, he was a white man.”*

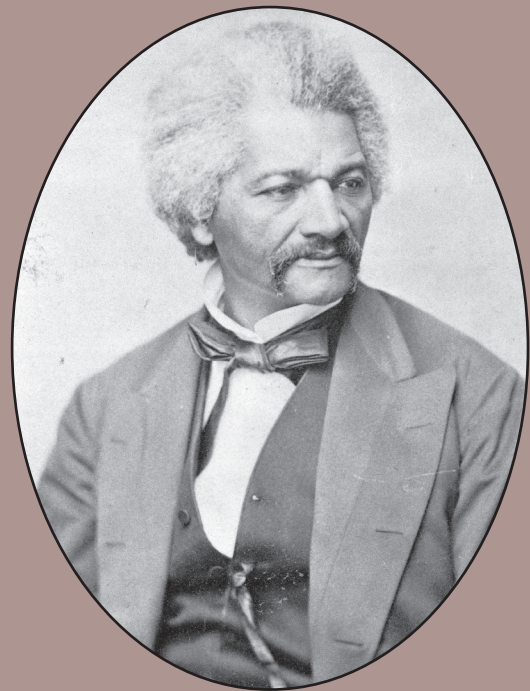
He went on to recognize Lincoln as “the head of a great movement” moving toward true liberty.

The closing portion of Douglass’s speech indicates the nuanced nature, not only of the friendship between the two men, but of race in America. Douglass ended by saying: “. . .for no man who knew Abraham Lincoln could hate him—but because of his fidelity to the union and liberty, he is doubly dear to us, and his memory will be precious forever.” This assessment of Lincoln appears to represent the way that most African-Americans viewed him. It was they who funded the erection of the first memorial to the sixteenth president of the United States.

A movement to fund the statue’s construction began when Charlotte Scott contributed the first five dollars she earned as a free woman to memorialize the

man who made human bondage illegal. Scott’s action ignited a large-scale fundraising effort, which succeeded in financing the memorial. The campaign for the Freedmen’s Memorial Monument, as it was called then, was just one of many ways in which African-Americans sought to reconstruct their lives and actively articulate their political convictions. In her book *First Freed*, Dr. Elizabeth Clark-Lewis of Howard University examines the records of churches, newspapers and civic organizations that describe African American agency in molding, socially and economically, the freedom Lincoln granted them legally. In doing so she states that she wants it to be known that “African-Americans moved from slavery to freedom with dignity, that people were striving to improve their social and economic standings. They created an environment to ensure that they became free.”

The Emancipation Statue embodies the spirit of this new



Frederick Douglass

environment that Clark-Lewis describes. One hundred and thirty-seven years later, it still stands as an eternal testimony to the will of free people to honor a man who aided them in their plight.

To further explore the history of the National Capitol Parks East and for information about events visit:  
[www.nps.gov/nace](http://www.nps.gov/nace)

## Contrabands in D.C.

**Washington became a refuge for contrabands because it was occupied by the Union army and offered jobs and protection to those able to cross into Union lines. D.C. Emancipation in April 1862 made the city even more attractive. Thousands of refugees from slavery poured into Washington as the Civil War continued. Initially it was not hard to feed and house the contrabands, but numbers overwhelmed existing help. The army had to step in, and northern abolitionists — black and white— sent money, missionaries, and teachers. This help became institutionalized when the**

**Freedmen’s Bureau was established in 1865. The government set up contraband camps for women, children, the elderly, and the sick. One of the first and worst was at Duff’s Green. As numbers swelled, and diseases like smallpox spread, the government moved those in Duff’s Green to Mason’s Island, a job depot, and Freedman’s Village, a model with schools, a hospital, and chapels. Nearby farmland was taken over to use.**

By Jenny Masur  
Program Manager, Network to Freedom-NCR

# Inspiration of an Artist

## Fugitive Slaves take a Ride for Liberty

By Ray Brown,  
Chief of Interpretation,  
Manassas National Battlefield Park

While visiting the Army of the Potomac in the field in early March 1862, noted genre artist Eastman Johnson observed a dramatic scene that would inspire one of his most remarkable paintings. Titled “A Ride for Liberty – The Fugitive Slaves, March 2, 1862”, the work conveys the poignant image of an African American family escaping slavery and dashing on horseback to an uncertain fate within Union lines. In the painting, Johnson depicts a family of four on a single horse in flight across a bare, dimly-lit landscape. The painting evokes courage tinged with fear of capture: the man grips the reins, staring ahead intently, with the boy enveloped by his arms; to the rear, the woman clutches the infant, glancing over her shoulder, anticipating pursuit. Such depictions of enslaved African Americans taking charge of their own destiny proved rare indeed. Johnson apparently did not exhibit this work during his lifetime.

Johnson reportedly completed at least three paintings of this family’s flight to freedom, one of which bears an inscription on the back offering scant details of the event. “A veritable [sic] incident in the civil war seen by myself at

Centerville [sic] on this morning of McClellan’s advance towards Manassas March 2, 1862,” recorded the artist. The inscription appears to be in error regarding the date. The Confederates remained in possession of Centerville and Manassas for another week. McClellan’s advance moved into Centerville on March 10. Union reports record fugitive slaves or “contrabands” coming into Federal lines during the advance across Fairfax County, with some providing information on the Confederate withdrawal.

Despite its unusual subject, Johnson’s Ride for Liberty caught the essence of a wave of self-emancipation that swept over areas where Union armies were operating. Ten months earlier, on May 23, 1861, three enslaved African Americans escaped into Union hands at Fortress Monroe, where Gen. Benjamin Butler rebuffed Confederate efforts to have the slaves returned, declaring them to be “contraband of war.” The flight of these three slaves at Fortress Monroe proved to be but the start of a massive movement of slaves to escape into Union lines, eventually resulting in untold thousands bravely seeking refuge from bondage. The actions of the fugitive slaves, such as the subject of Johnson’s canvas, helped force the fate of the enslaved and their desire for emancipation into the deliberations of the Union’s leaders as the war deepened.



Slaves escaping across the Rappahannock River in August, 1862

### A Ride for Liberty – The Fugitive Slaves, March 2, 1862



# A MESSAGE FROM DIRECTOR OF THE NATIONAL PARK SERVICE, JON JARVIS

“The Civil War’s social, political, and economic effects were profound as the nation divorced itself—with great violence—from an institution that reduced human beings to property. The war transformed our conceptions of race and freedom. It changed ideas about death and religion. It remains to this day our greatest national upheaval.

The places where the war was fought are among our nation’s most sacred sites: Gettysburg, Shiloh, Antietam, and Manassas. The names themselves evoke not only the great struggle, but the personalities and events of that incredible time.

Over 75 of these battlefields and related sites are now national parks. For the National Park Service, serving as the steward of these places which occupy such a defining role in American memory, is not

just a great honor, but a solemn responsibility. Helping our visitors understand the triumphs and tragedies of our incredible past is one of the National Park Service’s most important roles as keeper and interpreter of these iconic American places.

The National Park Service is proud to be the steward of that legacy. I can promise you that we will be here every day of every year watching over this place, to keep it and protect it; to pass its story on to future generations of Americans. It is not simply a battlefield that we preserve here. It is our birthright as a nation, purchased at an unimaginable cost, and one that we will care for with all the reverence it demands.”

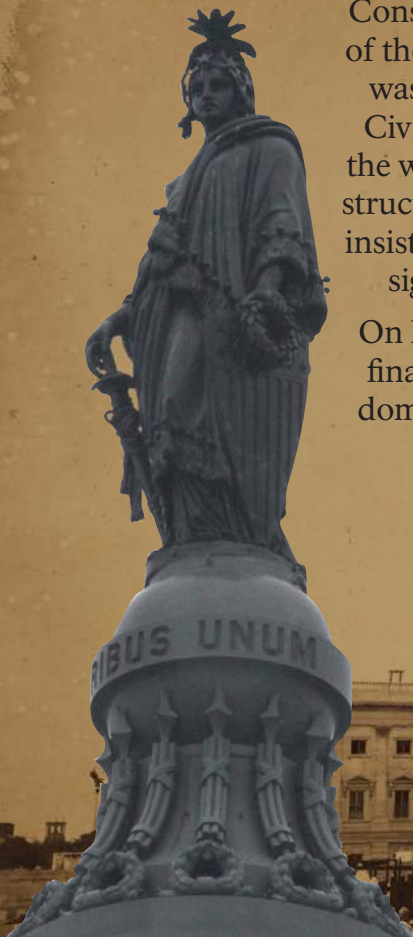
- Director Jon Jarvis  
July 21, 2011



Construction on the Dome of the United States Capitol was underway when the Civil War began. Though the war initially halted construction, President Lincoln insisted that it continue as a sign of national unity.

On December 2, 1863 the final piece of the Capitol dome was set in place to a salute of 35 guns.

That final piece of the capitol dome was the head and shoulders of the Statue of Freedom, Triumphant in War and Peace. Standing 19 feet 6 inches tall the statue rises above the capitol city, second in height and stature only to the Washington Monument. Her face looks to the East so that the face of freedom looks ever to the rising sun and the promise of a new day. This statue, placed atop the National Capitol in the midst of Civil War remains a powerful symbol that the nation and its capitol represent not only national unity, but also freedom and liberty rising forth amidst the turmoil of Civil War.



Thank you for supporting  
your **National Parks!**



CIVIL WAR TO CIVIL RIGHTS AND BEYOND

THIS MEMORIAL IS DEDICATED TO THOSE WHO SERVED IN  
THE AFRICAN AMERICAN UNITS OF THE UNION ARMY IN THE CIVIL WAR  
THE 209,145 NAMES INSCRIBED ON THESE WALLS COMMEMORATE  
THOSE FIGHTERS OF FREEDOM.



EXPERIENCE YOUR AMERICA