



# COLLECTIONS IN THE CLASSROOM

*TEACHERS GUIDE & RESOURCES*

## DETERMINED: The 400-Year Struggle for Black Equality

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PRIMARY SOURCE MATERIAL  
AND DISCUSSION QUESTIONS



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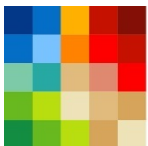
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## ACKNOWLEDGMENTS

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## IMAGE CREDITS

All images are from the Virginia Museum of History & Culture collections, except the following: Jim Crow Picketing Photograph (photo courtesy of Richmond Times Dispatch) used in conjunction with VMHC Broadside, 1962:6.



Altria



BANK OF AMERICA



## Determined: The 400-Year Struggle for Black Equality

*Determined: The 400-Year Struggle for Black Equality*, examines the long history of black Americans as they have fought for freedom, equal justice, and access to opportunities. Their actions have pushed our nation ever closer to its ideal of universal equality. This packet will explore the black experience in Virginia from 1619 to the present day, the pivotal role black Americans have played in shaping America's national identity and culture, and some key events that have defined the meaning of American democracy, equality, and justice.

### READING AND ANALYZING

#### BACKGROUND | Primary Source Material

This primary source packet is designed to help familiarize students with a variety of primary source material from the Virginia Museum of History & Culture exhibition *Determined: The 400-Year Struggle for Black Equality*. The sources included will expose students to a variety of collection material, including legal and financial documents, letters, broadsides, and paintings. When analyzing the materials, keep in mind the origin of the source – was it meant to be public or private? Who is it to, and who is it from? Does it contain opinion or facts, and, can you tell the difference? Is it written or illustrated? These questions, the material in the corresponding source packet, the contextual information and images, and the guidelines below will provide an avenue for integrating museum collections into the classroom.

#### BACKGROUND | The 400-Year Struggle for Black Equality

The sources in this packet span four centuries of black history in Virginia. Within those years, drastic shifts in population, territory, and laws shaped the Virginia that we know today. These sources reflect a variety of experiences that speak to how specific individual Virginians did or did not grapple with the institution of slavery and race-based inequalities, as well as highlight more general themes that can speak to a national as well as a Virginian narrative about the nature of American society.

In 1619 the first recorded Africans in British North America were forcibly brought to Point Comfort, Virginia. Over the course of the 1600s, Virginia evolved from a provincial outpost to a thriving colony through the interconnected developments of tobacco and slavery. In order to maximize profits, planters replaced the indentured servants from Britain in their labor force with enslaved people from Africa. The number of black individuals grew from about 300 in 1650 (2 percent of the colony's population) to more than 100,000 in 1750 (44 percent). As black people—African- and American-born, enslaved and free—became more deeply entrenched in society, Virginia's leaders codified a system of race-based slavery and oppression that spread throughout the British colonies in North America.

One of the most painful paradoxes of American history is our nation's foundation on both the principle of liberty and the reality of slavery. Slavery dominated national discourse in the century between the American Revolution (1775–1783), which established an independent United States, and the Civil War (1861–1865), which nearly tore the country apart and ultimately ended 246 years of slavery.

This period witnessed a growing national divide over slavery as Northern states abolished the institution and it became more deeply entrenched in the South. Westward expansion, which displaced and decimated Native American peoples, also prompted bitter debates over the spread of slavery. Virginia's economy continued to depend on slavery, especially with the growth of the domestic slave trade and tobacco processing factories. The Commonwealth held the largest enslaved population and sold more people than any other state.

The United States underwent profound change from the end of the Civil War through World War II. Virginia and other southern states had to reconfigure their social, economic, and political systems after slavery. During this period, black Virginians experienced both advances and setbacks. Former slaves—eager to determine their own destinies—embraced the new rights and

opportunities promised by emancipation. They rebuilt families and communities torn apart by slavery, got involved in politics, and established schools, churches, businesses, and other organizations.

But many white Virginians refused to accept black equality and progress. To preserve old social hierarchies, the white establishment found new ways to oppress African Americans through segregation, disenfranchisement, and intimidation. Black people fought back against these injustices and limitations, laying the groundwork for the modern civil rights movement. The civil rights movement of the 1950s and '60s shifted public opinion and brought about landmark

legislation that overturned generations of legalized segregation and guaranteed voting and other rights to all Americans, regardless of race.

In subsequent decades, black people broke down barriers in, and shaped the contours of, all arenas of American life: the workforce, academia, sports, and culture—even the presidency. Despite significant progress towards the ideal of full equality, today’s society is rife with systemic racism and racial disparities and is experiencing a resurgence of white supremacy. America still struggles to overcome deeply embedded patterns of discrimination that took root in 1619.

LIST OF SOURCES

Affidavit, Governor Andros, 22 May 1693	Letter, Granville White, 20 November 1853	Fifteenth Amendment Lithograph, James C. Beard, 1870
Estate Inventory, Robert Carter, 1733	Code of Laws for Island Plantation, Richard Eppes, 1857	Western Union Telegram, Ruth Givings, 10 April 1944
Deed of Manumission, George Gardener, 26 Jan 1790	Painting, LeFevre Cranstone, 1860s	Financial Statement, Law Offices of Hill, Martin, and Olphin, September 1957
Engraving and Testimony, James Armistead Lafayette, about 1824	Broadside, Notice of Mass Meeting for Equal Suffrage, 1865	Broadside, Congress of Racial Equality, 1962
Letter, Littleberry Apperson to Robert Carter III, 4 May 1792	Chimborazo School Daily Register, Elizabeth “Bessie” Cartland, 1868-1869	<i>*All letters are transcribed as written. Spelling, grammar, and punctuation errors have been retained.</i>

## OVERALL DISCUSSION AND GUIDING QUESTIONS

### OBSERVE

1. What do you notice first?
2. Find something small but interesting.
3. What do you notice that you didn't expect? What do you notice that you can't explain?  
What do you notice now that you didn't earlier?

### REFLECT

1. Where do you think this came from?
2. Why do you think somebody made this? What do you think was happening when this was made?
3. Who do you think was the audience for this item?
4. What tool was used to create this?
5. Why do you think this item is important?
6. If someone made this today, what would be different?
7. What can you learn from examining this?

### QUESTION

1. What do you wonder about...Who? What? When? Where? Why? How?

## CONTEXT AND DISCUSSION QUESTIONS FOR EACH SOURCE

### Affidavit, Governor Andros, 22 May 1693

VMHC Call Number: Mss3 C3807a 57

By 1700s, enslaved labor was the majority workforce in Virginia. Planned and actual slave insurrections prompted widespread fear among many white Virginians. Colonial leaders suspected that slaves used gatherings for feasts and burials as covers for plotting revolt. For enslaved people, such events also provided opportunities to forge social ties and practice traditional African customs. Several white citizens (Dudley Digges, Richards Whitaker, Cater Hubber, William Cary, and William Rosser) of Warwick County (today Newport News) took their concerns about slave uprisings to Governor Edmund Andros with this affidavit. It relates how Frank, an enslaved man owned by Henry Gibbs, was questioned about “an Evil and Desperate design contrived by the Negroes.”

1. Can you identify the names of any of the men who wrote and signed this letter? (There are five)
2. What man are they accusing?
3. What steps did they take to learn more about the rumored uprising?
4. Why might white citizens in the South be so concerned about the potential for uprisings among the black community?

### Estate Inventory, Robert Carter, 1733

VMHC Call Number: Mss1 C2468 a 20 029

Agriculture, and specifically tobacco, drove Virginia’s economy. Its cultivation required large tracts of land – which led to the displacement of Native peoples – and a large labor force – which fueled the rise of slavery. Robert “King” Carter was the wealthiest man in colonial Virginia and part of a powerful dynasty of planters and public officials. This inventory of Carter’s extensive assets at the time of his 1732 death lists more than 40 plantations and 713 enslaved people.

1. Which plantation is this inventory for?
2. What is some of the listed property in this inventory?
3. What information does the inventory give us about the various pieces of property?
4. What does this tell us about Virginia in the 1730s?
5. Why would an inventory like this be important back then? Why is it important to us today?



Tobacco Label (VMHC 2002.533.3.A)

## Deed of Manumission, George Gardener, 26 Jan 1790

VMHC Call Number: Mss3 Su788a

Revolutionary ideals of liberty and equality—along with growing moral condemnation from some religious denominations—inspired many Americans to reconsider their thoughts on human bondage. Between 1777 and 1804, all of the Northern states abolished slavery, either immediately or gradually. In the South, however, slavery boomed. Although Virginia’s state legislature did not consider ending slavery in this period, it passed a law in 1782 making manumission easier by dropping the requirement that slaveowners obtain government approval. By 1806, approximately 10,000 enslaved Virginians were freed. Thousands more self-emancipated by running away. George Gardener of Surry County invoked the “natural rights of all mankind” as justification for emancipating five of his enslaved people. Rachel was manumitted immediately; Molly, David, Marget, and Isam remained under Gardener’s guardianship until they reached the age of majority (21 for men, 18 for women).

1. What are some reasons that George Gardner invokes for emancipating his enslaved people?
2. Who did he choose to emancipate?
3. Why might the idea of a free black population in the south be unpopular?
4. Why did slavery continue to loom so large in the south, when so many of the fighters for revolutionary ideals came from Virginia?

## Engraving and Testimony, James Lafayette, about 1824

VMHC Object Number: 1993.215

During the Revolutionary War, enslaved Virginians often chose sides based on their own prospects for liberty. In 1781, James obtained permission from his master—William Armistead of New Kent County—to serve the patriot cause. He worked as a spy for the Marquis de Lafayette, who commanded American forces in Virginia. Pretending to be a fugitive slave, James infiltrated British camps and gathered intelligence that contributed to America’s victory at Yorktown in October 1781. After the war, he unsuccessfully petitioned the Virginia legislature for his freedom until 1784, when a testimonial from Lafayette helped secure his freedom. As a free man, James took Lafayette’s last name and farmed 40 acres in New Kent County.

During the Marquis de Lafayette’s later tour of the United States in 1824, an artist created this print with a portrait of James Lafayette and the text of the Marquis’ 1784 testimonial in support of his freedom.

1. What reason(s) does the Marquis de Lafayette state that James should have his freedom?
2. What do you think he means by “perfectly acquitted himself with some important commissions”?
3. Why do you think James was not able to successfully petition for his own freedom?



Print of the Marquis de Lafayette and James (VMHC 1993.178)

## Letter, Littleberry Apperson to Robert Carter III, 4 May 1792

VMHC Call Number: Mss1 C2468a

Some of Washington and Jefferson's contemporaries advocated for ending slavery, including legal scholar and judge St. George Tucker. In 1796, he submitted an abolition proposal to Virginia's General Assembly. However, even earlier than that, in 1791, Robert Carter III – the grandson of Robert "King" Carter – filed a deed to emancipate his more than 500 slaves on a gradual basis. Carter's plan is the largest recorded emancipation by an individual slaveowner in U.S. history. The plan angered fellow elite planters and vexed his plantation managers. In this letter, Carter's overseer reports how four of his slaves, "flushed with notions of freedom," tried to run away rather than wait for their scheduled manumission.

1. What is this letter about? What is the tone of the letter?
2. What reason does Littleberry give for the enslaved people running away?
3. Why do you think Carter's plan of emancipating his enslaved workforce was unpopular?
4. Sometimes words are misspelled or shortened with letters missing – what do you think Fred.kbg could be referring to?



Robert Carter III (VMHC 1973.17)

## Letter, Granville White Spraggins, 20 November 1853

VMHC Call Number: Mss1 SP 716 b

This is a rare surviving letter from a fugitive slave living in Chippewa, Canada—where slavery was abolished in 1834—to his enslaved mother in Halifax, Virginia. Granville White delights in his newfound freedom to change his name, earn wages, and have "no one to Boss or drive me." He also asks about family members—a poignant reminder of what he had to sacrifice.

1. What makes this letter difficult or easy to read?
2. Granville states that he arrived in June – what month is he writing this letter?
3. What are some positive things about his experience in Canada? What are some negative things?
4. Why might he have changed his name, dropping the Spraggins? Who do you think Leon Spraggins is?

## Code of Laws for Island Plantation, Richard Eppes, 1857

VMHC Call Number: Mss1 Ep734 d 355-358, section 356

For an enslaved person determined to earn their freedom through running away, heroic military actions or violent revolts, the odds of success were very slim. Many enslaved people resisted their bondage in less dramatic ways, such as working slowly or breaking tools. Most importantly, they persevered day after day, always with the threat of violence or familial separation hanging over their heads. Richard Eppes, a Virginian plantation owner, had a systematic approach to managing his more than 100 enslaved people. Every New Year's Day, he read aloud this "Code of Laws," which outlines rules and punishments—usually "stripes" (whippings)—as well as rations and "privileges."

1. What are some of the laws? What are some of the penalties?
2. Why do you think obedience was considered such an important "law"?
3. Can you find his name located in on the book?
4. Why do you think he read them aloud on New Year's Day?

## Painting, LeFevre Cranstone, 1860s

VMHC Object Number: 1991.70

Slavery was deeply entwined in the political, social, and—especially—the economic fabric of the United States. The rise of "King Cotton" in the Deep South and the 1808 ban on the importation of enslaved Africans fueled the growth of the domestic slave trade. Virginia was at the center of this interstate trade, with Richmond and Alexandria as two of the nation's largest slave markets responsible for supplying hundreds of thousands of enslaved people to other slave states. For enslaved Virginians, being sold "down South" usually meant family separation, as well as harsher work conditions and shorter life expectancies. Many responded to such agonizing prospects with desperate acts of escape, suicide or murder, and other forms of rebellion.

1. How is a painting or visual source different from a written source?
2. How are people dressed?
3. Do you think enslaved people would be dressed like this on the day-to-day?
4. Why are they portrayed this way?



Advertisement for Estate Sale - property to be sold includes enslaved people (VMHC Broadside 1802.2)

## Broadside, Notice of Mass Meeting for Equal Suffrage, 1865

VMHC Call Number: Broadside, 1865:54

The original U.S. Constitution did not guarantee universal suffrage—various classes of people have fought for this right throughout American history. In Virginia, non-property-owning white men could not vote until 1851. Upon the fall of the Confederacy, black men in Norfolk began agitating for political participation. They tried to vote in municipal elections in May 1865, but city officials refused to count their ballots. An alliance of black and white supporters of equal male suffrage held rallies like the one advertised here. 100 black politicians were elected to Virginia's General Assembly in the decades following the Civil War. By the late 1880s, the Democratic Party—led by white elites—had used racist scare tactics to regain control of the state government. It embarked on a successful agenda to disenfranchise black people: no black politician held state office between 1895 and 1968.

1. What year is this notice? Why do you think this meeting is being held in that year?
2. Who is this notice from? Who is it to?
3. Would you consider equal suffrage to include men and women, or only men? What do you think this group thought?
4. What does this show us about Virginia directly following the Civil War?

## Chimborazo School Daily Register, Elizabeth "Bessie" Cartland, 1868-1869

VMHC Call Number: Mss4 C442 a

During slavery, most black Virginians were illiterate—state law prohibited black education out of fear of slave rebellion and racist assumptions of black intellectual inferiority. Reconstruction (1865–1877) was a tumultuous time as the nation reunited after a bitterly fought war. The federal government required Confederate states to “reconstruct” their governments and to ratify constitutional amendments granting rights to black people. The U.S. Freedmen’s Bureau provided schooling, legal assistance, and other services to help former slaves forge new lives in American society. This register from a Freedmen’s Bureau school documents the high demand for learning among black people. The teacher recorded up to 78 students—when maximum class size was supposed to be 50—ranging in age from four to 29.

1. What types of questions are asked of Bessie Cartland? Is she white or “colored”? Are her students white?
2. What are some of the “NAMES OF SCHOLARS” listed?
3. What month and day did the school year start?
4. Why do you think the demand for education was so high?



Illustration Showing a Freedman's School  
(VMHC AP2 F82 o.s. 1883)

## Fifteenth Amendment Lithograph, James C. Beard, 1870

VMHC Object Number: 2003.435

Reconstruction (1865–1877) was a tumultuous time as the nation reunited after a bitterly fought war. The federal government required Confederate states to “reconstruct” their governments and to ratify constitutional amendments granting rights to black people. The Fifteenth Amendment, passed five years after the end of the Civil War, stated “*The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of race, color, or previous condition of servitude.*” This lithograph, published in 1870, celebrates the amendment by showing several prominent abolitionists (Frederick Douglass, Martin Delany), a parade scene, as well as African-Americans participating in a variety of new opportunities legally available to them, such as voting, marriage, and land ownership. State level hurdles, such as poll taxes and literacy tests, however, disenfranchised black and poor white voters.

1. What are some of the scenes you can see represented?
2. The 15<sup>th</sup> Amendment guaranteed the legal right to vote for black men. Why are there scenes unrelated to voting surrounding this document?
3. Who are some of the people included? Why do you think they were chosen?
4. What is the general tone or emotion you would associate with this piece?

## Western Union Telegram, Ruth Givings, 10 April 1944

VMHC Object Number: 1992.251.1.35.A

During World War II, the U.S. military—like much of American society—was segregated. Black service members faced extensive discrimination and were denied leadership positions and other opportunities, including flying combat planes. This started to change in 1941, when civil rights activists pressured the Army Air Corps (predecessor to the Air Force) to create a training school for black aviators and service personnel in Tuskegee, Alabama. Richmond native Clemenceau “Clem” Givings earned his wings as a “Tuskegee Airman” and fought in Europe. He died in a crash off the coast of Italy in 1944. Like many Gold Star parents, Ruth Givings likely felt a combination of anguish and pride when she received notice of her son’s death at age 24. The accomplishments of such pioneering black pilots contributed to the integration of the armed services in 1948.

1. What month did Clemenceau Givings die?
2. Where and how did he die?
3. Why do you think this notice so brief? Is more information coming?



Clemenceau Givings (VMHC 1992.251.3)

## Financial Statement, Law Offices of Hill, Martin, and Olphin, September 1957

VMHC Object Number: 2014.79.17

In 1951, Barbara Johns organized a student strike protesting deplorable conditions at Robert Russa Moton High, a segregated school in Farmville, Prince Edward County. These young activists convinced lawyers Oliver Hill and Spottswood Robinson from the National Association for the Advancement of Colored People (NAACP) to take up their cause. This document shows Hill's financial accounting for the lawsuit. The Prince Edward case became part of *Brown v. Board of Education* (1954), in which the Supreme Court ruled that "separate educational facilities are inherently unequal." This watershed decision provided the legal basis for dismantling Jim Crow segregation.

1. What year is this memo being recorded?
2. Where was this firm located?
3. What was the greatest expense shown on this memo?
4. Where did they get their money to pay for the case?
5. Do you know the difference in a receipt vs. a disbursement?

## Broadside, Congress of Racial Equality, 1962

VMHC Call Number: Broadside, 1962:6

Building on the activism of earlier generations, the Civil Rights Movement of the 1950s and 1960s mobilized millions of people who were fed up with the daily indignities, injustices, and horrors of segregation. The fight for racial equality involved multiple groups, as well as a range of strategies and actions. Civil rights activists staged sit-ins, boycotts, and picket lines to protest discriminatory service and to put economic pressure on businesses.

1. Who is writing this notice? Where are they located?
2. Who do you think they are writing to?
3. Who are they trying to help?
4. What strategy are they trying to use?
5. What are some barriers the students face?



Jim Crow Picketing (Photo courtesy of Richmond Times Dispatch)

## PRIMARY SOURCE MATERIAL

Determined: The 400-Year Struggle for Black Equality



## Determined: The 400-Year Struggle for Black Equality

Affidavit, Governor Andros, 22 May 1693

VMHC Call Number: Mss3 C3807a 57

VH Mss 3 C3807a 57

May it please your Ex<sup>ty</sup>

Whereas there was a Rumor  
of an evil and desperate design contrived by  
the Negroes, and Frank a Neg<sup>o</sup> belonging to  
Henry Gibbs in this County being suspected to  
be Active therein was thereupon immediately  
Apprehended and committed to the County Goal  
for a further Examination in the matter  
being continued with a Guard for the  
better Securing him and Several Evidences  
Summoned to appear and Declare thereof whose  
Testimonies herewith are sent your Ex<sup>ty</sup>  
by humbly praying your Ex<sup>ty</sup> Honors and  
Directions for further proceedings therein in

March 22: 1693

To His Ex<sup>ty</sup> Andros  
In His Maj<sup>ty</sup> s Service  
Gov<sup>r</sup> of Virg<sup>a</sup>

Respectfully  
Your Obedt <sup>Servant</sup>

Indy Digger  
Richard Whitaker  
Giles Inwood  
William Cary  
William Dorr

May it please your Excellcies.

Whereas there was a Rumor  
of an Evil and Desperate design contrived by  
the Negroes, and Frank a Negro belonging to  
Henry Gibbs in the County being suspected to  
be active therein was thereupon immediately  
apprehended and committed to the Country gaol  
for a further Examinacon [sic] in the matter  
[whose or whoso] being continued with a Guard for the  
better secureing [sic] him and Severall [sic] Evidences  
Summond [sic] to appear and Declare their knowledge of whose  
[?? Testimonials] herewith are Sent your Excellen-  
cy humbly [praying?] your Excellencies [loss obscures word, perhaps "say"] and  
Direcons [sic] for further proceedings there

May 22d. 1693 Dudley Diggs

Richard Whitaker

Cater Hubberd

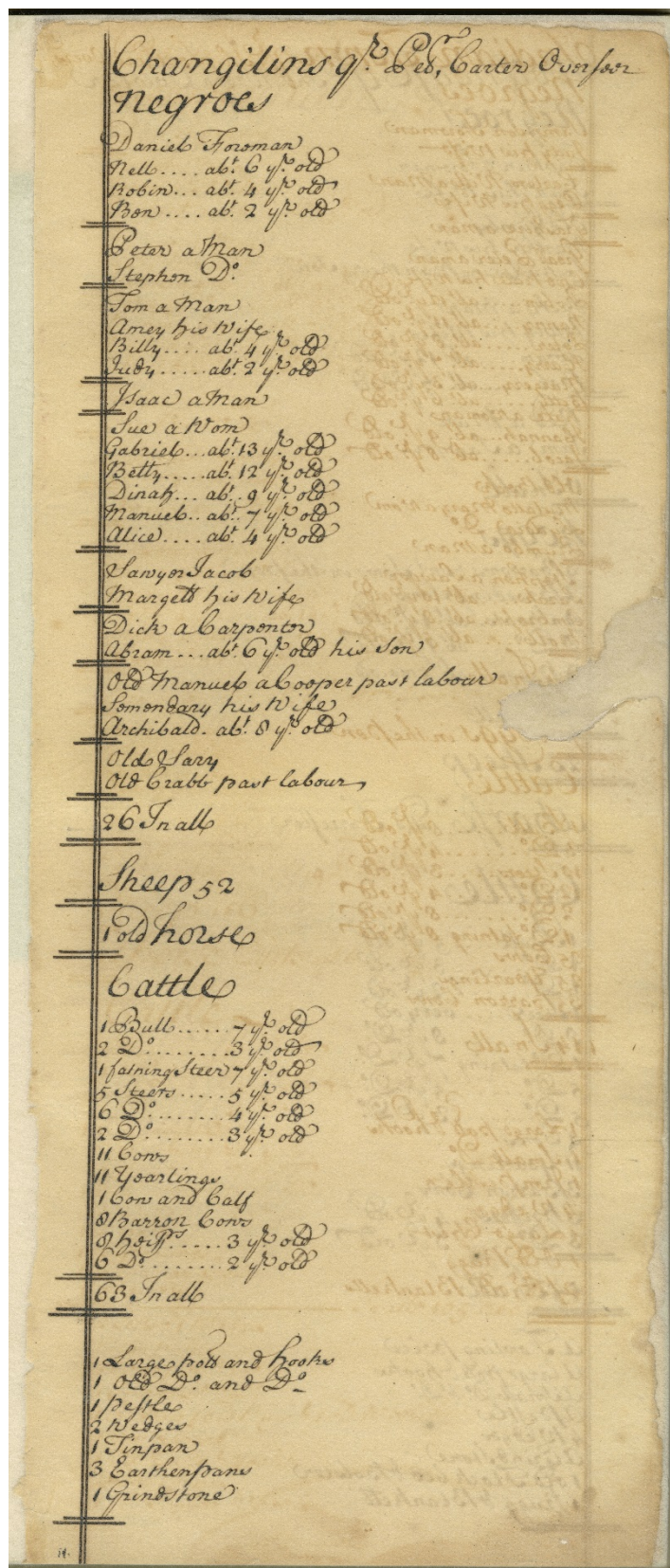
William Cary

William Rosser

## Determined: The 400-Year Struggle for Black Equality

Estate Inventory, Robert Carter, 1733

VMHC Call Number: Mss1 C2468 a 20 029



TRANSCRIPT | Estate Inventory, Robert Carter, 1733

Changilins Qr [quarter] [?] Carter Overseer

Negroes

Daniel [?man]

Nell....abt 6 yr old

Robin....abt 4 yr old

Ben....abt 2 yr old

---

Peter a Man

Stephan D

---

Tom a Man

Amey his wife

Billy....abt 4 yr old

Judy....abt 2 yr old

---

Isaac a Man

---

Sue a Wom [woman]

Gabriel...abt 13yr old

Betty....abt 12 yr old

Dinah...abt 9 yr old

Manuel....abt 7 yr old

Alice...abt 4 yr old

---

Sawyor Jacob

Margett his wife

---

Dick a Carpenter

Abram....abt 6 yr old his son

---

Old Manuel a Cooper past labour

[?] his wife

Archibald abt 8 yr old

---

Old Larry

Old [?] past labour

---

26 in all

---

Sheep 52

---

1 old horse

---

Cattle

1 Bull....7 yr old

2 D....3 yr old

1 farming steer 7 yr old



## Determined: The 400-Year Struggle for Black Equality

Deed of Manumission, George Gardener, 26 Jan 1790

VMHC Call Number: Mss3 Su788a

To all whome it may Concern knowe, that after  
A deliberate Consideration of the practice of Slavery I con-  
clude it to be altogether contrary to the Laws of nature  
Reason and religion; and an unlawfull infring-  
ment of the natural rights of all mankind.

And as the Civil Laws allows me the Liberty.

Be it known that I George Gardener of Surry  
County have in my possession and have heatherto  
detaind in bondage the following Slaves.

Isackel of full age; Molly, David, Marget,  
and Sam under age. and being fully assur'd  
Of the impropriety of keeping any part of the  
Human Species in bondage I do fully entire-  
ly and eternally set free from me and mine  
and from all claims of any person or persons  
Notsover the above mentioned negroes. only I  
desire the guardianship of those under age ~~under~~  
Age untill such times as they are of age.

Molly Shall go out free in the year 1792.

David Shall go out free in the year 1798.

Marget Shall go out free in the year 1799.

and Sam shall ~~shall~~ go out free in the year 1808

In testimony whereof I set my hand and affix  
my Seal this 26<sup>th</sup> day of January 1790

Sign'd Seal'd & deliver'd

in presence of

Robert Byland

John Warrington

George Gardener Seal

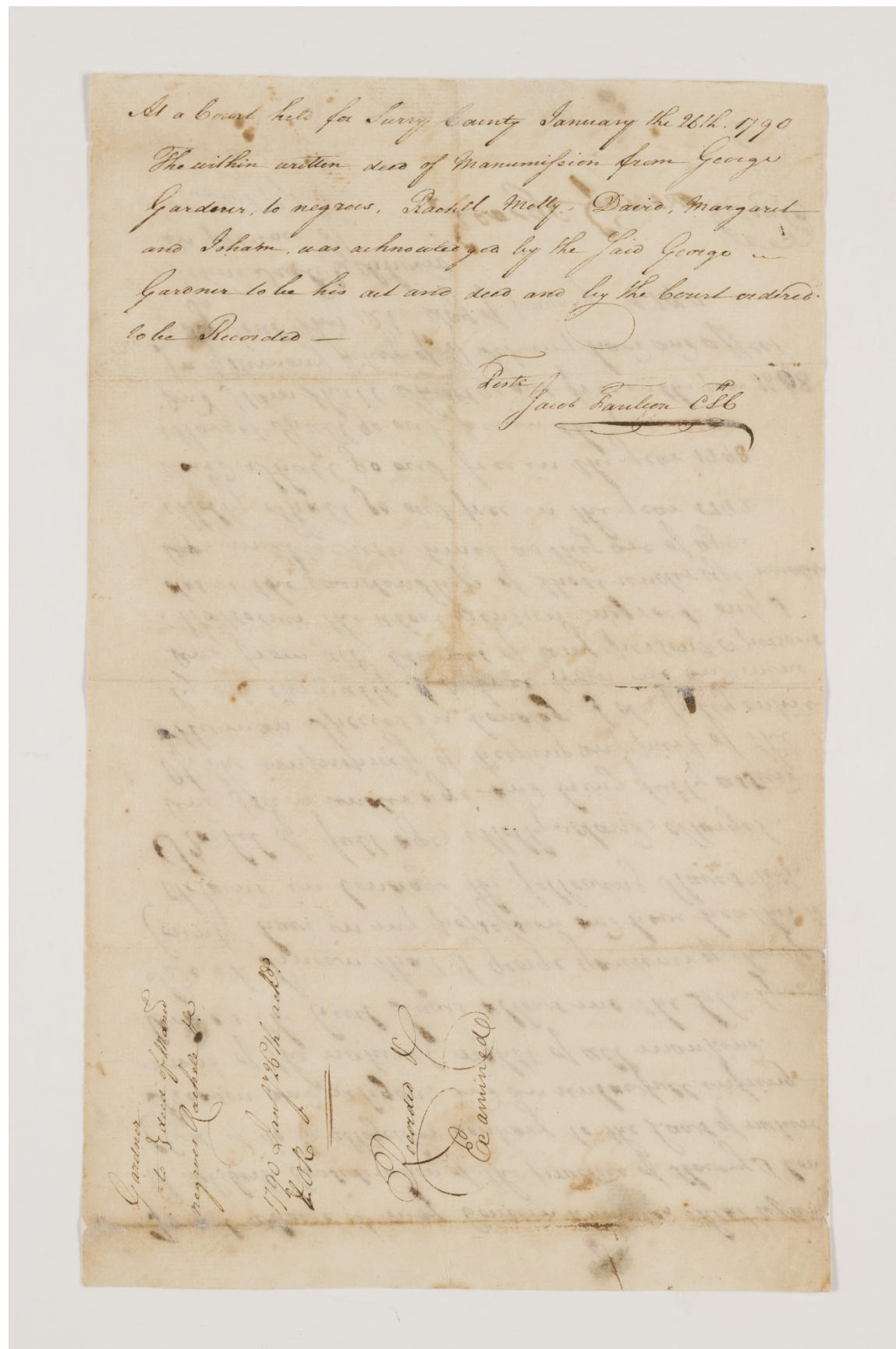
1790.  
1808

To all whom it may concern knowing that after  
A deliberate consideration of the practice of slavery I conclude it to be altogether contrary to the laws of nature reason and religion; and an unlawfull infringement of the natural rights of all mankind.  
[?] the Civil Laws allows me the Liberty.  
Be it known that I George Gardener of Surry County have in my possession and have heather to detained in bondage the following slaves [?]  
Rachel of full age; Molly, David, Marget, And Isam underage. And being fully assur'd Of the impropriety of keeping any part of the Human species in bondage I do fully entirely and eternally free from me and mine and from all claims of my person or persons whatsoever the above mentioned negroes. Only I desire the pardonship of those underage until such times as they are of age.  
Molly shall go out free in the year 1792.  
David shall go out free in the year 1798.  
Marget shall go out free in the year 1799.  
And Isam shall go out free in the year 1808.  
In testimony whereof I let my hand and affeex  
My seal this 26 day of January 1790  
Signd Seald Deliverd  
In presence of  
Robert Ryland                      George Gardener (seald  
)John Warren[?]

## Determined: The 400-Year Struggle for Black Equality

Deed of Manumission, George Gardener, 26 Jan 1790

VMHC Call Number: Mss3 Su788a



At a Court [?] for Surry County January the 26<sup>th</sup> 1790

The within written manumission from George

Gardener, to negros, Rachel, Molly, David, Margaret

and Isam, was acknowledged by the said George

Gardener to be his act and deed and by the court ordered

to be Recorded

Jacob [?] CLL

## Determined: The 400-Year Struggle for Black Equality

Engraving and Testimony, James Armistead Lafayette, about 1824

VMHC Object Number: 1993.215



This is to certify that the Bearer by the Name of James  
Has done Essential Service to me while I had the Honour to  
Command in this State. His Intelligence from the Enemy's  
Camp were industriously collected and more faithfully delivered  
He perfectly acquitted Himself with some important Commissions  
I gave Him and appears to me enabled to carry forward his  
Situation can admit of. Done under my Hand, Richmond  
November 21<sup>st</sup> 1786  
Lafayette

— 12 Oct 1786 — Mat. Coxe's MS. 24

This is to certify that the Bearer By The Name of James  
has done essential services to me While I Had the Honour to  
Command in this state. His intelligences from the enemy's  
Camp were industriously collected and more faithfully delivered.  
He perfectly acquitted Himself with Some important Commissions  
I gave him and appears to me entitled to every reward his  
Situation can admit of. Done under my hand, Richmond  
November 21<sup>st</sup> 1784.

Lafayette

## Determined: The 400-Year Struggle for Black Equality

Letter, Littleberry Apperson to Robert Carter III, 4 May 1792

VMHC Call Number: Mss1 C2468a

Hon<sup>ble</sup> Sir

Rest assured tis with the utmost concern  
I now address you on so interested a subject as an eloquent of  
four of your negroes that lived with me, two of which by a late  
Intelligence from Mr Collins had reached you, I can assure you  
~~for~~ all that is sacred and dear to me (what ever they may urge  
to the contrary) that <sup>they</sup> had no shadow of reason or just provocation  
for so doing, I have living witnesses to attest the same, but appor-  
-port of obtaining their freedom by your adopted plan of eman-  
-cipation, those remaining part of your negroes that are doomed  
to a longer continuance in bondage will still continue to show the  
greatest uneasiness whilst oppressed with the Yoke of Slavery until  
Fortune eases them of their burthen, as their reason for running off is  
obvious and not to be laid to my charge I hope your benevolence  
will move you to compassionate the distressed situation in which  
I now stand, The dear pledge of my love entirely deprived of an  
opportunity of education detained at home by hard labour still in-  
hopes of extirpating me from debt and enable me to pay my rents  
with a series of other misfortunes attending me, which I hope  
good Sir you will take into a serious and mature consideration,  
Your negroes flushed with notions of freedom particularly at  
this time will require some <sup>little</sup> vigour to excite their motions  
which would evidently redound to your interest as well as mine  
as it would enable me the better to pay my rents, with propri-  
-ty I cannot be charged with rigour or severity nor ever shall be,  
but have always used too much lenity among the negroes,  
This will be handed you by Mr. Robinson who waits on you  
for the Negroes.

Fred<sup>th</sup>  
May 4<sup>th</sup> 1792

I Am with the greatest submission  
and respect Hon<sup>ble</sup> Sir  
y<sup>r</sup> Most Obedt Servant  
Littleberry Apperson

Hon.ble Sir

Rest assured 'tis with the utmost concern  
I now address you on so interested a subject as an elopement of  
four of your negroes that lived with me, two of which by a late  
intelligence from Mr. Collins had reached you, I can assure you  
by all that is sacred and dear to me, (what ever they may urge  
to the contrary) that they had no shadow of reason or just provocation  
for so doing, I have living vouchers to attest the same, but a pros-  
pect of obtaining their freedom by your adopted plan of eman-  
cipation, those remaining part of your negroes that are doomed  
to a longer continuance in bondage will stil [sic] continue to shew the  
greatest uneasiness whilst oppressed with the yoke of slavery until  
Fortune eases them of their burthen, as their reason for runing [sic] off is  
obvious and not to be laid to my charge ...

... [several lines skipped]

... I hope

good Sir you will take into a serious and mature consideration,  
your negroes flushed with notions of freedom particularly at  
this time will require some little rigour to [escceerate??] their notions  
which would evidently redound to your interest as well as my  
as it would enable me the better to pay my rents, with proprie-  
ty I cannot be charged with rigour or severity nor ever shall be,  
but have always used too much lenity [levity??] among the negroes,  
This will be handed you by W. Robinson who waits on you  
for the Negroes.

Fred.kbg  
May 4th 1792

I am with the greatest submission  
and respect Hon.ble Sir  
Yr. Most Obt. Servant  
Littleberry Apperson

VMHC Call Number: Mss1 SP 716 b

8 14.64  
 71.00  
 8.61  
 86.30  
 1260.5-7-  
 5000.00  
 1260.55-  
 1745.00  
 1739.75

Chippewa, November  
20<sup>th</sup>, 1853

Dear Mother

I am in Canada now having  
arrived in the beginning of June last and  
I would have wrote sooner but was hard  
pressed for time. I am in good employment and  
like the place well and I will be  
happy to hear from you as soon as  
possible. I am well and in good health  
hoping this will find you the same.  
I get good wages and get on very well.  
I wish you to write soon as I am ansxious  
to hear from you and tell me where  
you are and how you are getting on  
and if my brother and sisters are  
living with you or where they are and if  
my grandmother is still living and where  
she is and how my uncles all are and  
if they are all well and if my Aunt  
Maria and all my cousins are well  
and where they are and my Aunt Martha  
and family if they are well with kind wishes to all my friends.  
I remain Dear Mother your aff [affectionate] son  
Granville White Spraggins  
I have changed my name  
since I got to a country that  
is free in reality that I get pay for  
all the work I do  
turn over  
[more on reverse]



and no one to Boss or drive me.  
I can go where I like and when I like  
and nobody to say what doest thou.  
I am working as hard as I can and  
getting all the money I can to buy you  
off as quick as I can if I can get word  
wher you are and I am very anscious  
to hear from so be sure and write  
soon. Leon Spraggins was  
here seeking for me but I was down  
east at the time but I will not  
go over to the States again and nobody  
can take me here. So with ever kind  
wish I remain dear Mother  
your aff [affectionate] son  
Granville Spraggins

Send the letter to  
Granville White  
Chippawa  
Canada West

VMHC Call Number: Mss1 Ep734 d 355-358, section 356

[illegible]

Code of Laws for Island Plantation  
We regard you all in the light  
Of human beings posing  
Faculties similar to our own and capable of distinguishing  
between right and wrong.  
As such, we will give to you  
A code of Laws which we expect you chiefly to adhere to and we  
can assure you they will be  
obeyed to the very letter by  
ourselves.  
II. You shall not steal from  
Your master, overseer, fellow  
Servants, or neighbours  
Penalty For the first offence you (con't)

## Determined: The 400-Year Struggle for Black Equality

Code of Laws for Island Plantation, Richard Eppes, 1857

VMHC Call Number: Mss1 Ep734 d 355-358, section 356

shall receive ten stripes  
2 For the second offence, if occurring in the same month  
twenty five stripes or lashes  
3 For the third offence, if occurring in the same month, thirty nine stripes or lashes. And should  
III You shall not be indebted to your master or overseer  
Penalty. For the first offence your weekly allowance will be cut short  
2 For the second offence, if occurring in the same month you shall receive ten stripes  
3 For the third offence, if occurring in the same month you

shall receive twenty five stripes.  
If the act of stealing or undoing a very bad one the full punishment will be administered at once  
IV You shall be perfectly obedient and obey orders.  
Penalty. For the first offence your weekly allowance will be cut short  
2 For the second offence if occurring in the same month you will receive ten stripes  
3 For the third offence, if occurring in the same month, you will receive twenty stripes.  
If the act is a very bad one the

shall receive ten stripes

2. For the second offence, if occurring in the same month  
twenty five stripes or lashes

3. For the third offence, if occurring  
In the same month, thirty nine stripes or lashes. headshaved.

III. You shall not be insolent  
to your master or overseer

Penalty. For the first offence your  
weekly allowance will be  
cut short

2. For the second offence, if occurring in the same month  
you shall receive ten stripes

- 3 For the third offence, if occurring in the same month, you  
shall receive twenty five stripes.

If the act of stealing or insolence

Be a very bad one the full punishment will be administered at once

III. You shall be perfectly obedient  
and obey orders.

Penalty. For the first offence your  
Weekly allowance will be cut  
Short

2. For the second offence if occurring in the same month you  
will receive ten stripes

- 3 For the third offence, if occurring on the same month,  
you will receive twenty stripes.

If the act is a very bad one the

## Determined: The 400-Year Struggle for Black Equality

Painting, LeFevre Cranstone, 1860s

VMHC Object Number: 1991.70

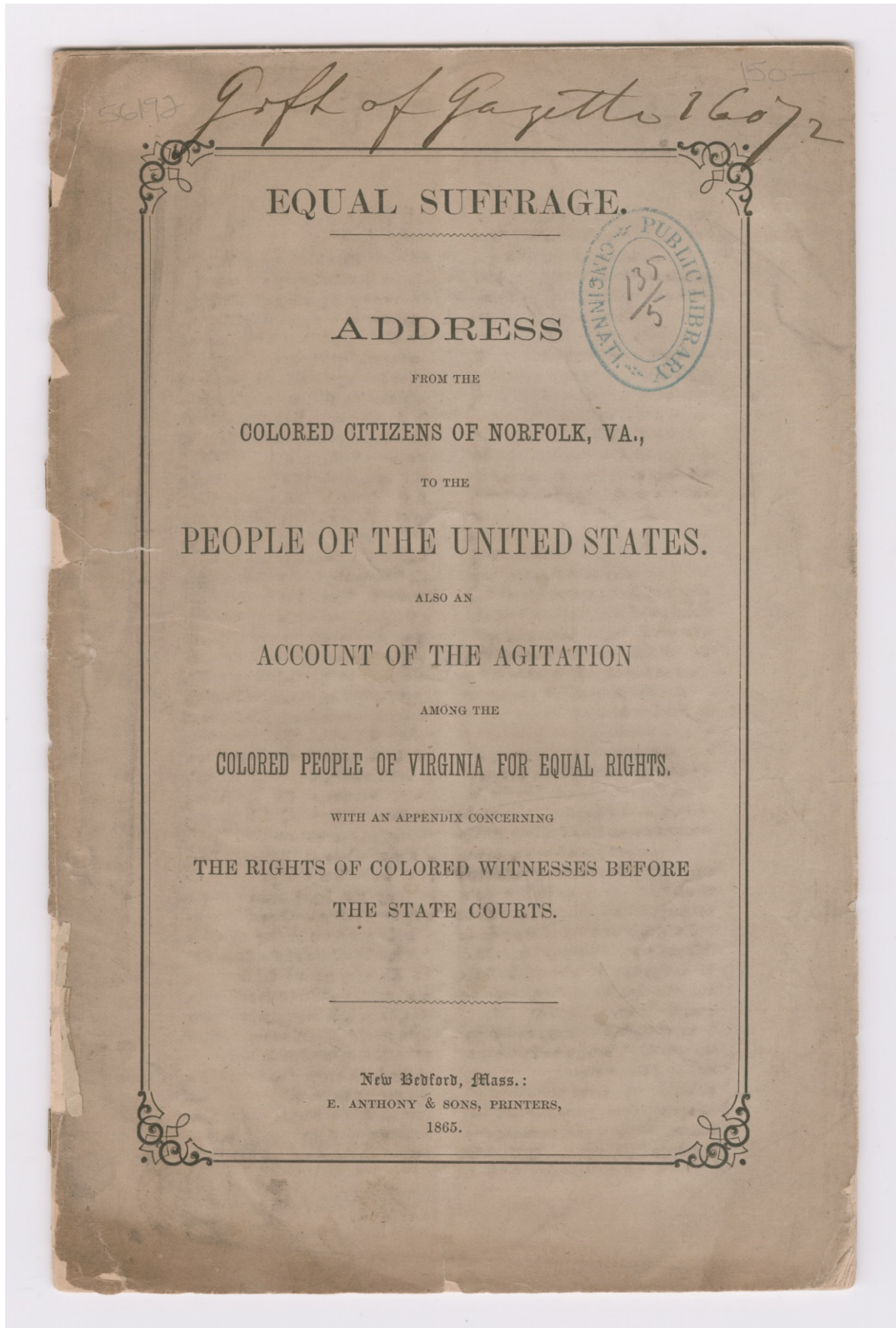




## Determined: The 400-Year Struggle for Black Equality

Broadside, Notice of Mass Meeting for Equal Suffrage, 1865

VMHC Call Number: Broadside, 1865: 54





VMHC Call Number: Mss4 C442 a

[illegible]



VMHC Object Number: 2003.435



Determined: The 400-Year Struggle for Black Equality

Western Union Telegram, Ruth Givings, 10 April 1944

VMHC Object Number: 1992.251.1.35.A

CLASS OF SERVICE

This is a full-rate Telegram or Cablegram unless its deferred character is indicated by a suitable symbol above or preceding the address.

WESTERN UNION

1201

SYMBOLS

DL = Day Letter

NL = Night Letter

LC = Deferred Cable

NLT = Cable Night Letter

Ship Radiogram

A. N. WILLIAMS

PRESIDENT

NEWCOMB CARLTON

CHAIRMAN OF THE BOARD

J. C. WILLEVER

FIRST VICE-PRESIDENT

The filing time shown in the date line on telegrams and day letters is STANDARD TIME at point of origin. Time of receipt is STANDARD TIME at point of destination

YD 19

WB215 36 GOVT=WUX WASHINGTON DC 10 1123A

36 APR 10 AM 11 36

MRS RUTH E GIVINGS=

100 EAST LEIGH ST RICH=

THE SECRETARY OF WAR DESIRES ME TO EXPRESS HIS DEEP REGRET THAT YOUR SON SECOND LIEUTENANT CLEMENCEAU M GIVINGS WAS KILLED IN ACTION IN DEFENSE OF HIS COUNTRY ON EIGHTEEN MARCH IN ITALY PERIOD LETTER FOLLOWS=

DUNLOP ACTING THE ADJUTANT GENERAL=

THE COMPANY WILL APPRECIATE SUGGESTIONS FROM ITS PATRONS CONCERNING ITS SERVICE

35A



## Determined: The 400-Year Struggle for Black Equality

Financial Statement, Law Offices of Hill, Martin, and Olphin, September 1957

VMHC Object Number: 2014.79.17

*Oliver W. Hill  
Martin S. Martin  
James R. Olphin*

*Law Offices  
Hill, Martin & Olphin  
118 East Leigh Street  
Richmond 19, Virginia*

September Seventeenth  
1 9 5 7

*Telephone 2-8033  
7-6441*

### MEMORANDUM

RE: Davis vs. School Board of Prince Edward County

SUBJECT: Financial statement of receipts, disbursements and attorneys' fees collected and disbursed by Hill, Martin & Robinson and/or Oliver W. Hill from 1951 to date.

### RECEIPTS:

Virginia State Conference -----	\$ 4,908.45
NAACP Legal Defense and Educational Fund -----	2,500.00
Walkley E. Johnson, Clerk, refund costs in Supreme Court -	2,975.19
Total Receipts -----	<u>\$ 10,383.64</u>

### DISBURSEMENTS:

Court costs, service fees, etc. -----	\$ 3,013.19
Reporting services, additional stenographic help, research, etc. -----	1,873.50
Travelling expenses of attorneys and witnesses, attendance fees, etc. -----	1,137.06
Printing and photostating -----	302.51
Telephone, rental of machines, and miscellaneous expenses	297.38
Total Expenses -----	<u>\$ 6,623.64</u>

ATTORNEYS' FEES -----	3,760.00
Total Expenses and Attorneys' fees -----	<u>\$ 10,383.64</u>

N.B. Under the partnership agreement of Hill, Martin & Robinson, Oliver W. Hill received 1/3 of the total attorneys' fees, amounting to \$1,253.34, paid as follows: 1954 - \$326.72; 1955 - \$207.26; 1956 - \$500.00; 1957 - \$219.36.



## Determined: The 400-Year Struggle for Black Equality

Broadside, Congress of Racial Equality, 1962

VMHC Call Number: Broadside 1962:6

# DON'T BUY AT WOOLWORTH

In many southern states—students—both Negro and white—are sitting in at lunch counters, quietly but persistently demanding that Woolworth serve everyone—regardless of color.

#### THESE STUDENTS FACE

Mass arrests. . . . Exorbitant fines. . . . Threats of expulsion from school. In some cases, they sit while segregationist hoodlums brandish knives, hammers and baseball bats. Yet,

#### WOOLWORTH CAN SERVE

Discriminatory seating in most cases is *NOT* required by law. Even where such laws exist, they are obviously unconstitutional. In a matter of minutes, Woolworth management in New York City can direct its southern stores to serve everyone.

#### YOU CAN MAKE WOOLWORTH SERVE

This and every other Woolworth store is directly controlled by the national chain. Every dime and dollar spent here is an open endorsement of the chain's policy of racial segregation and discrimination. *DON'T BACK* the knives and hammers of segregationist hoodlums *WITH YOUR MONEY*.

#### DON'T BUY AT WOOLWORTH

*JOIN CORE'S PICKET LINES.* Ask all other men of goodwill not to shop Jimcrow.

# CORE

Congress of Racial Equality  
38 Park Row, New York 38, New York  
COrtlandt 7-0408

