Black Portsmouth:
Lessons on Colonial Life, Abolition & the Civil War, and the Civil Rights Movement (1700 to the 1960s)

The Center for New England Culture
Portsmouth Black Heritage Trail
Portsmouth Historical Society
Black Portsmouth: Lessons on Colonial Life, Abolition & the Civil War, and the Civil Rights Movement (1700 to the 1960s)

Introduction

This curriculum was developed by teaching professionals and historians who are familiar with the challenges of bringing history to life in today’s classroom. The lessons introduce local seacoast history that highlights the experience of Black people and stimulates discussion about their contributions to the making of Portsmouth today.

Students will learn about the lives of Black people in Portsmouth using primary and secondary sources. Biographies, photographs, and other source documents illuminate their lives starting in the 1700s and ending in 1964. The myths and realities of the Abolitionist Movement are studied using sources that highlight 19th century Portsmouth attitudes about the abolition of slavery. Reading the autobiography of Frederick Douglass and viewing the film Glory provide background information to help students explore the reasons why some Blacks in the community chose to serve in the Civil War. The final lesson, an original “Reader’s Theater” performance piece that takes place on July 4, 1964 at the Wentworth-by-the-Sea, dramatizes the end of racial discrimination at this local landmark.

These lessons are supported by suggested resources that can be supplemented by the growing number of primary documents available through the Internet.

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Lesson 1

Black Portsmouth: Image and Reality in the 1700 & 1800s

Author: Erin Bakkom, Portsmouth Middle School

Topic: Life during the 1700 & 1800s: Perceptions, Misconceptions and Realities

Level: Middle School / Upper Elementary

Overview: Students will analyze images and biographies from Portsmouth c. 1700-1800 to learn about life in Portsmouth at this time.

Central Questions / Issues / Problems:
- How can we learn about life for Black New Englanders by looking at primary documents such as photographs and secondary sources such as biographies?
- How does the reality of life for Black people in New England challenge our ideas about life in New England in the 1700 and 1800s?
- What was life like for Prince Whipple, Richard Potter, and Esther Mollinaux and how did they contribute to their communities?

Resources:
- b) Images depicting the lives of Blacks living in the seacoast area in the 1700 & 1800s;
- c) Handouts 1-4: profiles of community members and occupational data from the book, Black Portsmouth
- d) Images from Sammons and Cunningham’s, Black Portsmouth:
  - Esther Whipple Mullinaux, c. 1850s.
- e) Images from Strawberry Banke Collection:
  - Portsmouth Athletic Club-1888, gymnasium on Congress St.
  - Portsmouth High School- group photo, date unknown
  - Whipple School- group photo, date unknown
- f) Images from Portsmouth Athenaeum:
  - Farm/field workers- Spinney Road / Islington St
  - 2 Women Entering Water
  - Greenhouse and Help-Fred
**Suggested Activities:**

**PRIMARY SOURCE ANALYSIS**

1. Students analyze the images separately or in small groups. For each picture or photograph, students are to examine closely and make thoughtful speculations about the photographs.

   **Guiding Questions**:  
   - What is a primary source?  
   - What is a secondary source?  
   - When do you think this picture was taken?  
   - What is going on in this picture?  
   - What questions do you have about this picture?  
   - Which of these pictures was most powerful for you and why?  
   - What does this picture tell you about life in Portsmouth during the 1800s?  
   - What information do you still need to get in order to find out more about life in Portsmouth during this time period?  
   - How can you find that out?

2. Using clues from the pictures/photographs, students should work together to write a caption for each one of the photographs in their packet.

3. Students can use their notes to discuss responses to the Guiding Questions. Each group should generate two to three ideas about life in Portsmouth for Black community members in the 1700 and 1800s. Students can share their ideas with the class.

* Students could also analyze the photographs using the Library of Congress Photograph Analysis worksheet, which can be downloaded at [http://www.loc.gov/teachers/usingprimarysources/resources/Analyzing_Photos_and_Prints.pdf](http://www.loc.gov/teachers/usingprimarysources/resources/Analyzing_Photos_and_Prints.pdf)

**SECONDARY SOURCE ANALYSIS**

1. In small groups or as a class, students can read short biographies of three leading members of Portsmouth’s Black community: Prince Whipple, Richard Potter, and Esther Whipple Mullinaux. Students can create a list of questions they would like to ask these three people.

   **Suggested questions to ask students as they generate their own list of questions:**  
   - Which of these three people would you most like to meet? Why?  
   - What questions would you like to ask him/her?  
   - How did these people contribute to their communities?  
   - Do you think these people were typical members of their communities? Why?
Prince Whipple was a notable Portsmouth community member. He arrived in America as a child in the mid-1700s with a cousin, reportedly sent from Africa for the purpose of education. It is believed he was a free person when he left Africa, but was abducted and enslaved upon his arrival in America. Prince was likely sent to a school in England to cultivate skills related to being a ruler, but his abduction into slavery dashed this original plan. Prince came to Portsmouth as the property of Captain William Whipple and his wife, Katherine, who lived in a large three-story mansion overlooking the Piscataqua River.

Although the law forbade Blacks from serving in the American Revolution, Prince likely accompanied William Whipple during some of his early assignments as colonel of the First New Hampshire Regiment. Although Col. Whipple was not with Washington on the famous surprise Christmas Eve crossing of the Delaware River in 1776, a local account, perhaps inspired by the famous painting by Emanuel Gottlieb Leutze, placed Prince Whipple at the scene. When William Whipple was appointed as brigadier general of The First New Hampshire Regiment, Prince accompanied him in the battle of Saratoga and other battles.

In the midst of the war, Prince Whipple was among a group of 20 Black men who signed their own petition for freedom on November 12, 1779, just as William had done several years earlier when he had signed the Declaration of Independence. However, it would be seven long years before he was legally given his freedom. While legally given his freedom in 1784, he was allowed freeman rights in 1781. It is thought that this occurred due to his marriage to Dinah Chase in 1781.

After General William Whipple died in 1785, his widow, Katherine Moffatt Whipple, gave Prince and Dinah the use of a small corner of her garden to build a house. Cuffee Whipple, believed to be a relative of Prince and his wife Rebecca, obtained houses nearby.

Prince was a leader of the black community. In one account, Prince was described as “a large, well-proportioned and fine-looking man of gentlemanly manners and deportment. He was the Caleb Quotem (a character parody of a jack-of-all-trades) of assemblies, weddings, dinners, balls and evening parties. Nothing could go on right without Prince.” Being known as a man of many skills, Prince’s presence was demanded by both Whites and Blacks at local events. He was a trusted event planner and often served as the Master of Ceremonies. It is possible that Prince was present at the Assembly House ballroom in November 1789, at a gala event in honor of George Washington’s visit to Portsmouth.

Prince Whipple only enjoyed a few years of freedom before his death in 1797. He is buried at the North Burial Ground on Maplewood Avenue in Portsmouth, New Hampshire.
ESTHER WHIPPLE MULLINAUX

Esther Whipple Mullinaux was born in 1775 to Prince and Dinah Whipple. She grew up on High Street in Portsmouth, New Hampshire, among her various siblings and cousins in a close-knit family. Esther was very active in the North Church, like her mother. She married William Mullinaux in April, 1801, but shortly thereafter he disappears from the record. She remarried in 1815 but continued to use her first husband’s name.

By 1827, Esther was a widow living on High Street but in a separate residence from her childhood home. Esther’s household consisted of 7 people: a boy and a girl both under the age of ten, a male and two females ages 24-36, a male over 55 and a female over 36, listed by name as William Prince, Anna, Elizabeth, Richard and Horace William.

In the 1830’s, Esther moved with her widowed mother Dinah to Pleasant Street. She and her mother faced economic challenges. The North Church gave cash gifts to Esther during the winter and paid for her mother’s burial. Esther later moved to Water Street, and was employed as a laundress by 1851. In the fall of 1851, Esther was able to purchase a home at auction on Walden Lane.

Esther was the head of the household on Walden Lane when she moved. The transient nature of residents in this neighborhood indicates that many people were probably coming and going as they found work. Esther most likely continued work as a laundress, although she might have taken on other jobs offered to widowed women of the time, such as sewing, taking in boarders, and doing housekeeping chores. She remained active in the North Church.

Esther Whipple Mollinaux died in 1868 and was buried in North Burial Ground, near her parents, Prince and Dinah, and a daughter who predeceased her. Her probate lists cash of $11.20, and her house was appraised for $300, well over what she had paid for it. This was unusual in an era when real estate depreciation was typical. She left everything in her estate to the church’s home missionary work. She wanted to see continued services provided to newly freed Black Americans in the rural south, sponsored by Portsmouth’s North and South churches (both Unitarian.)
Richard Potter

Although the exact date of his birth is unknown, Richard Potter was born around 1783 to Dinah, a slave of Sir Charles Henry Frankland of Boston. It is believed that Richard’s father was Henry Cromwell, Frankland’s son. Frankland was a wealthy man with homes in Boston and in Hopkinton, Massachusetts, and it appears that Richard spent most of his time in Hopkinton, possibly attending a village school there.

In 1793, as slavery in Massachusetts was ending, Richard Potter went to England as a cabin boy to a friend of the Frankland family. Apparently once they reached Britain, Richard was abandoned. He found work as a servant with a circus for a few years. When the circus arrived in America, Richard was given a cast role until the circus left in 1801. Richard decided to remain in America rather than continue with the circus.

Using his entertainment skills, Richard Potter found work with a ventriloquist known as “The Elder Rennie,” and is believed to have traveled much of the United States and the West Indies. Between his entertainment gigs, Richard worked as a servant in the Boston home of Reverend Daniel Oliver. He performed tricks by the kitchen fireplace for the amusement of Oliver’s children. He also worked as a servant in the New Hampshire Hotel in Portsmouth, overlooking the bustling waterfront.

Richard married Sally Harris from Roxbury, Massachusetts in 1808 and had a son, Henry, in 1809. In 1811, Richard was admitted to the Masons, joining Boston’s African Lodge #459. In the same year, ventriloquist Rennie retired, opening the field for Richard to launch a career of his own, with Sally as his assistant.

In 1814, while in his thirties, Richard began to think about securing his future both for himself and for his wife, Sally. He bought 200 acres of undeveloped land in Andover, New Hampshire. They moved from an urban to a rural setting, the reverse of what people typically did at that time. He built a house that included a large performance room which was comparable to the ballrooms in many inns in New England, and he was able to obtain a liquor license and open to the public.

Richard continued to travel extensively and he had a worldwide reputation. He was known for card tricks, fire tricks, cutting and restoring women’s lace, and stuffing raw fibers down his throat and pulling out ribbons. Potter was able to charge a ticket price that was almost double what unskilled laborers of the time were earning. With the advantage of their travels, connections and prosperity, Sally is known to have dressed in the latest fashions and Richard spent a lot of money on improvements to his home.

The Potters did not escape tragedy. Their son Henry was killed at the age of seven when he was run over by a loaded farm cart. Their daughter, Jeannette, also died young. Richard Potter died on September 20, 1835, at age fifty-two, and Sally died a year later on October 24, 1836 at the age of forty-nine. They were buried in front of their house in Andover, NH, in a neighborhood still known as “Potter Place.” It is said that Potter Place inspired the title and the story of Samuel Peyton in Grace Metalious’s 1956 novel, Peyton Place.

Both enslaved and free Black workers were involved in all parts of the economy, even when their options were limited, making them more intimately connected to white society than might be apparent to 21st century observers. However, employment options for Black people throughout the Northeast were limited. Whites considered free Black workmen undesirable competition, and artisans refused to allow Blacks to apprentice in the trades. Although there were Black craftsmen, some of whose work can still be seen today in the historic homes of Portsmouth, it was often difficult for Black men to obtain the tools and items needed to start a business, and those who did relied on the patronage of other Blacks. As in many parts of the North, Black people often took jobs that Whites did not want because they were dangerous, poorly paid, or seen as degrading. Although some people were able to secure a single long-term job or start a business, many others put together several part-time or seasonal jobs in order to survive.

Below is a partial list of jobs held by Black men and women in Portsmouth according to records, such as the census and Portsmouth city directories.

**MEN**

**Baker:** Pomp Spring’s bakehouse and business is well documented

**Barber/hairdresser**

**Blacksmith**

**Boardinghouse Operator**

**Bootblack:** William E. Allen, one of many Black entrepreneurs to created his/her own job.

**Housewright/Carpenter:** Hopestill Cheswell built Bell Tavern and John Paul Jones House

**Coachman:** Brewster identified Sirus Bruce as Governor John Langdon’s coachman

**Cook/chef**

**Cooper:** Nero was a cooper for the Wheelwright family business (SBM)

**Domestic Servant:** Perform multiple roles for one or more persons in a household
Gardener
Farmer/Farmhand

Hostler: Handling horses and stables

Janitor
Laborer
Mariner
Mason/bricklayer

Messenger

Minister/Preacher: Rev. James Randolph, founding minister of People’s Baptist Church, 1892.

Musician/Violinist: Cuffee Whipple played for balls & cotillions at the State House

Organ Blower/Bell Ringer: Pumping bellows for a pipe organ and ringing church bells

Peddler

Pressman: Primus Fowle worked at the NH Gazette.

Railroad worker: Section hand; baggage handler; cook; porter; etc.

Teamster/trucker: Moving heavy items by handcart or horse-drawn wagon.

Valet/Butler: Prince Whipple functioned in many roles for Gen. William Whipple

Ventriloquist/Magician: Richard Potter (Potter Place) performed more than once in Portsmouth

Waterfront/Dock Workers: Ropewalk; shipbuilding & repair;

WOMEN

Boardinghouse Operator

Caterer: Dinah Gibson, formerly owned by the Rice Family, is an early entrepreneur.

Childcare

Cook

Domestic Servant: Perform multiple roles for one or more persons in a household

Grog Shop Owner: Candace Spring (wife of Pomp) sold grog & cakes from their home.
Housekeeper

Laundress: Esther (Whipple) Mollinaux is one of many.

Seamstress: Ona Marie Judge Staines, escaped slave of Martha Washington, is an example.

Teacher: Dinah Whipple (Prince’s wife) and Rebecca Whipple (Cuffee’s wife)

CHILDREN

Enslaved Black children were companion-servants to the owners’ children and also performed age-appropriate tasks for the household. Free Black kids assisted with many of the same urban and rural jobs performed by adults: helping to plant and plow in the spring; harvest and preserve fruits and vegetables in the fall; husk corn, carry water, gather firewood, carry food to workers and ran errands; they also worked aboard ships.

Assessment(s):

1. TALK SHOW
   Students can use the information in the three biographies to create an Oprah-like talk show with our three citizens as today’s special guests. Students can generate questions to ask the guests about
   • their lives and their families,
   • their talents and skills that allowed them to survive and thrive
   • their beliefs about Abolition,
   • their hopes for the future

2. PORTSMOUTH LEADERS MEMORIAL
   Using the information found in the photos and biographies, students can work individually or in groups to design a monument to a Portsmouth Leader (one of the people profiled in the biographies.) Students should think about:
   • Which person did you choose to memorialize and why?
   • What will the monument look like? Will it be a statue or another type of monument?*
   • What material(s) will you use to make the monument and why?
   • Will you have words on your memorial? If so, what will they say?
   • Which historical figures would you invite to the dedication ceremony and why?

* To view examples of US memorials and monuments, check out the National Geographic Slide Show at:
   http://kids.nationalgeographic.com/kids/photos/usmonuments/#/wwiimemorial_15815_600x450.jpg

3. MURAL
   Using the information found in the photographs, profiles, and the Portsmouth Black History Trail, students can create a mural of Portsmouth Black History.
4. FEATURE STORY
   Using the information from the biographies, students can write newspaper feature articles.

   **In-Class Time (estimated):** One or more class periods, depending on the activities chosen.

   **Out-of-Class Time (estimated):** One or more hours of homework, depending on the activities chosen.

   **Follow-Up Activities:**
   Students can tour the Portsmouth Black Heritage Trail in Portsmouth, New Hampshire to see many of the places that would have been part of life for Early Blacks in the 1700 & 1800s, as well as locations that were mentioned in the profiles at [http://www.pbhtrail.org/](http://www.pbhtrail.org/)
Lesson 2

Black Participation in the Civil War: A Portsmouth Debate

Author: Erin Bakkom, Portsmouth Middle School

Topic: Students will explore the pros and cons of Blacks joining the Union Army in the Civil War.

Level: Middle or High School

Abstract / Summary: From a local perspective students will research and debate points for and against Black service in the Civil War. They will participate in a mock debate set in Portsmouth at The Temple, a local lecture hall that attracted many famous names associated with abolition. Students will see the local significance of Portsmouth regarding abolition, while researching and debating national questions facing Blacks about their potential involvement in the Civil War and how involvement may or may not further their freedom and equal rights.

Central Question / Issue / Problem / Task:
“Tonight—March 28, 1861--we are gathered at The Temple in Portsmouth, NH to discuss whether or not free Blacks should enlist in the Union Army’s war effort.”

Sample arguments against participating in the Union’s effort:

* While White soldiers are paid for their service in combat, we are paid less, even though we fight just as hard. Our families need the money just as much as those of white soldiers.

* We are given inferior weapons, inadequate training, and are not allowed to become officers. Even those whose side we are fighting for do not want our work and sacrifice.

* Unlike White Union soldiers, the Confederates will kill or enslave us if we are caught. We are safer and better able to protect our families by staying home.

* We helped White America fight for its freedom from Britain, but Whites see no comparison in our struggle for freedom. We should not continue to support a system that does not promise us full equality as citizens.

Sample arguments for participating in the Union’s effort:

* This war will crush the system that enslaves us and, therefore, participation is a necessary first step toward greater freedom.

* We cannot depend on White men to fight for our freedom. We must enlist, as we are the ones who have the most at stake.
* There is little hope in our achieving freedom without sacrifice and bloodshed. We need to band together and strike a blow for our future and freedom.

* By showing our spirit and our ability to be distinguished soldiers, we will help White men see us as equals and deserving of our freedom.

* Fighting in the Civil War is a worthy tool for abolition, so we must enlist.

**Resources:** Students are to research the different attitudes regarding Black participation in the Civil War. The list of general Internet sites below, combined with library resources and class textbooks, can help students formulate debate points to support their position. (Note: We do not recommend giving students the sample arguments listed above; rather, the teacher should help guide students in the construction of these arguments and, hopefully, other arguments as well.)


The Civil War Years: The Fight for Emancipation  
[http://www.history.rochester.edu/class/douglass/part4.html](http://www.history.rochester.edu/class/douglass/part4.html)

The Fight for Equal Rights: Blacks in the Civil War  

African American Freedom Fight: [http://www.liu.edu/cwis/cwp/library/aaffsfl.htm#CIVIL](http://www.liu.edu/cwis/cwp/library/aaffsfl.htm#CIVIL)

Blacks in the Civil War:  

African American Soldiers in the Civil War  
[http://rs6.loc.gov/learn/features/timeline/civilwar/aasoldrs/soldiers.html](http://rs6.loc.gov/learn/features/timeline/civilwar/aasoldrs/soldiers.html)

Colored Troops in the American Civil War  


UNT Civil War Resources: African Americans in the Civil War (scroll down)  
[http://www.hist.unt.edu/web_resources_mil/am_civil_war1.htm](http://www.hist.unt.edu/web_resources_mil/am_civil_war1.htm)

African Americans in the Civil War: Equality Earned with Blood  

Economic Effects of the Civil War: [http://www.sciway.net/afam/reconstruction/economic.html](http://www.sciway.net/afam/reconstruction/economic.html)
Sequence of Activities:

1. Students will be divided into 2 groups for purposes of research and debate regarding the following question: Should free Blacks in Portsmouth Enlist in the Union’s Civil War Effort?

   Students will need to formulate at least 5 statements in support of their viewpoint (see sample debate points above). Using the resources listed above and others at your school, students are to research and then write at least 5 statements / arguments that support their respective positions and share them in class the next day.

2. Prepare the classroom by creating two defined areas in which students can sit with their respective group. Post a sign on the door as students enter: “Tonight—March 28, 1861--we are gathered at The Temple in Portsmouth, NH to discuss whether or not free Blacks should enlist in the Union Army's war effort.”

3. The teacher or a student will read aloud the following statement to the group, explaining the debate and the background of the location:

   We are seated in The Temple, which is a local gathering place filled with a rich history. The Temple was built as a place of worship on Chestnut Street in Portsmouth by the Free Will Baptist Society in 1803. After 1844, it was remodeled as a lecture hall. Some notable names in local and national history have spoken here, including: William Lloyd Garrison, Frederick Douglass, Horace Mann, Parker Pillsbury, Stephen S. Foster, Levi Woodbury, Sallie Holley, Charles Lenox Remond, William Wells Brown, Henry Bibb, and William Ladd. This historic location was destroyed by fire in 1876 and rebuilt as The Music Hall.

   As we sit here today, you will be offering points of persuasion that might have been formulated by local community members and national leaders of all races at a forum such as this in 1861. Everyone is expected to offer at least one point for their position, which will then be responded to by participants from the other side. Please listen carefully so your contributions add to the discussion, and demonstrate a commitment to an open, sincere, and informed exploration of an issue.

   Who would like to begin?”

Students will take turns offering points and asking questions until (a) all students have spoken at least once and (b) the range of ideas on the issue have been expressed.
Afterwards, have students share their personal view on the issue (not their assigned role in the debate), and what they would have done if a free Black in 1861.

Assessment(s): Students write a 1-page reflection addressing the following questions for the next day in class:

- What were the 3-4 best arguments or points offered by each side during the debate?
- If you had been a young, Black male citizen of Portsmouth at the time, what would you have done?

In-Class Time (estimated): One or two class periods for debate preparation, one period for the debate itself, and another day or a portion of class to discuss the above questions.

Out-of-Class Time (estimated): 1 hour of at-home preparation pre-debate and another hour at home for the reflection writing.

Other Suggested Activities:

a) Students can visit the Portsmouth Athenaeum to obtain more historical information on notable people listed above who spoke at The Temple, as well as on life in Portsmouth during this time period. The Portsmouth Athenaeum: http://www.portsmouthathenaeum.org/

b) Students may find it interesting to research the story of Joshua Foster, owner and editor of the States and Union newspaper located in Portsmouth, New Hampshire in 1865. After a local riot directed at his newspaper at the conclusion of the war, he left town and started a local newspaper still in publication today, Foster’s Daily Democrat in Dover, New Hampshire. http://www.seacoastnh.com/index2.php?option=com_content&task=view&id=710&pop=1&page=1&itemid=440

c) Frederick Douglass wrote a series of letter to the Portsmouth Chronicle under the name “Uncle Toby”. Conduct research to learn about White reaction to Black Union soldiers. How would Joshua Foster have reacted to the remarks in these letters and what might he have suggested Blacks do?
Lesson 3

THE LEADERSHIP OF FREDERICK DOUGLASS IN THE FIGHT FOR ABOLITION AND HIS VISITS TO PORTSMOUTH, NH

Author: Shannon Parsons, social studies teacher, Portsmouth High School, Portsmouth, NH

Topic: Abolitionism and Frederick Douglass in Portsmouth, New Hampshire

Level: Middle or High School

Abstract / Summary: Students will learn about pre-Civil War policies that attempted to (a) prevent the spread of slavery in newly admitted states and (b) abolish slavery in the South. Excerpts from Frederick Douglass’ autobiography, Narrative of the Life of Frederick Douglass, An American Slave, Written by Himself (1845), will introduce students to this abolitionist activist who spoke twice in Portsmouth about the need to end slavery in America. The lesson will culminate with a viewing of Glory, a film about the 54th Massachusetts Regiment, in which two of Douglass’ sons served.

Central Question/Issue/Problem/Task:
a) What were the beliefs and attitudes about abolition in the North, including Portsmouth, NH?
b) Explain how many northern Whites could be opposed to slavery and supportive of abolition but still be racist.

Resources: For background knowledge, you might want to have your students read all or part of the autobiography, Narrative of the Life of Frederick Douglass (1845).


http://docsouth.unc.edu/neh/douglass/menu.html

http://www.seacoastnh.com/arts/douglass.html

http://www.seacoastnh.com/arts/please021001.html

http://cm.nhpr.org/print/1580


Article: “Frederick Douglass Comes to Town”: http://www.seacoastnh.com/history/as-i-please/frederick-douglass-comes-to-town

Blog Post: Black History Month – Frederick Douglass in NH: http://nutfieldgenealogy.blogspot.com/2012/02/black-history-month-frederick-douglass.html
Article: “Whittier’s Antislavery Ode to New Hampshire”:  
http://www.seacoastnh.com/blackhistory/whittier.html


Sequence of Activities:

* For background knowledge, have students read the entire book or excerpts from the autobiography, Narrative of the Life of Frederick Douglass.

* For further background knowledge, students will break into 7 groups and read the assigned pages (see below) from the chapter on abolition in Black Portsmouth: Three Centuries of African-American Heritage. They will use this chapter to get started and then conduct further research in preparation for a brief presentation on their assigned question. Each group is to create a handout of facts and information related to their question, and answer their assigned question when presenting to the class. Students may present their topic in any format they choose (e.g., PowerPoint, poster, video TV report, etc.).

1. Abolition: pp. 118-22  
   Why were the pre-Civil War compromises vital for avoiding the outbreak of war and how did the Compromise of 1850 and the Kansas-Nebraska Act hasten the war’s arrival?

   How was religion used to support and oppose abolition?

3. The Legislative Backdrop: pp. 124-26  
   Why was slavery written into the Constitution?

   Although the North did not have many slaves compared to the South, how did Northern Whites depend economically on slavery?

5. Frederick Douglass’ First Visit to Portsmouth (1844): pp. 130-34  
   What challenges did Douglass and his Abolitionist friends face when speaking in Portsmouth in 1844? What was their overall message?

6. Frederick Douglass’ return to Portsmouth (1862): pp. 134-37  
   Explain how Douglass changed since his first visit to Portsmouth and summarize the successes of the Abolitionist movement by 1862?

7. Celebrating Emancipation: pp. 139-41  
   Explain the National Supremacy Laws (Amendments 13, 14, 15). What were the arguments for and against these changes to the Constitution?
* After the presentations, discuss the poster (Handout 1) and the following questions with the class:

What was Frederick Douglass’ message to the people of Portsmouth in 1862?
What challenges did Douglass and his abolitionist friends face when speaking in Portsmouth in 1844?
How could northern Whites be anti-slavery yet remain racist?
How did Frederick Douglass change since his first visit to Portsmouth in 1844?

**Assessment(s):** Each student will answer the following question in an essay format (or other format with the teacher’s permission):

Based on your own research, the seven group presentations and class discussions, support or challenge the following statement:

“*Northern whites were anti-slavery and supportive of abolition, however, most were racist.*”

Other assessment options:
- Answers to the above chapter questions on abolition can be collected and graded.
- Presentations can be graded.

**In-Class Time (estimated):** Four to five, 90 minute blocks

**Out-of-Class Time (estimated):** One night for background reading, one night to prepare to present, and one night to write the essay.

**Other Suggestions & Assessments:**

1. **PRIMARY SOURCE ANALYSIS:** In 1862, Frederick Douglass visited Portsmouth to give a lecture entitled, “The Black Man’s Future in the United States.” Knowing what you know about Frederick Douglass, write a newspaper article in which you describe what Mr. Douglass said. What questions do you think the people of Portsmouth asked him?

2. **SPEECH**
   Using evidence from your research, write a speech advocating abolition.

3. **CAMPAIGN BUTTON**
   Have students design a button calling for abolition (see Handout 2).

4. **TONIGHT ON CNN with ANDERSON COOPER: FREDERICK DOUGLASS**
   Students become characters in the abolition debate. Students can portray Frederick Douglass, Sojourner Truth, and other pro- or anti-abolitionists as they debate on CNN.

**Additional Resources: African Americans in the Civil War (NH)**


Website: National Park Service Soldiers and Sailors Database (including a list of 18,000 African American sailors who served in the Civil War) http://www.nps.gov/civilwar/soldiers-and-sailors-database.htm

Article: “UNH history student’s project on Civil War Soldiers and Slavery”: http://www.unh.edu/unhtoday/2013/04/student-finds-surprising-views-slavery-among-nh-civil-war-soldiers
HANDOUT #1:

Frederick Douglass in Portsmouth, NH
March 15, 1862

THIS EVENING.
THE BLACK MAN’S FUTURE.

FREDERICK DOUGLASS,
THE ELOQUENT CHAMPION OF FREEDOM,
will deliver a lecture upon
“The Black Man’s Future in the Southern States,”

AT THE TEMPLE,
On SATURDAY EVENING, Mch. 15.

MR. DOUGLASS is one of the race concerning which it is now so often asked, “What is to become of the slaves?” As Mr. Douglass has been a slave, and knows the characteristics of his race, no one can answer better than he the question as to the future destiny of the negroes now in slavery.

In order that all may have an opportunity to hear this celebrated lecturer, the tickets of admission will be but

10 Cents.
Doors open at ¼ of 7. Lecture to commence at half past 7.
ABOLITION NOW!

Using what you know about the Abolition Movement in the United States, create a campaign button that symbolizes freedom for all slaves in the United States. Think about what images, symbols, words and colors you can use to create a powerful message.

I chose to design my button like this because _____________________________________________

________________________________________________________________________________

________________________________________________________________________________

________________________________________________________________________________

________________________________________________________________________________
Lesson 4

Examining Race Discrimination
Using the Film, *Lost Boundaries (1949)*

**Author:** Shannon Parsons, Portsmouth High School Social Studies Teacher, Portsmouth, NH

**Topic:** Race Relations and Discrimination in 20th Century New Hampshire prior to the Civil Rights Movement

**Level:** High School

**Abstract / Summary:** Students will learn about discrimination in New Hampshire by watching the film, *Lost Boundaries*. A discussion of the film’s plot will reveal to students the ways in which discrimination was present in the North, including the state of New Hampshire.

**Question/Issues/Problem/Task:** How was discrimination evident in New Hampshire prior to the 1960's Civil Rights Movement? How did the making of *Lost Boundaries* impact discrimination policies in Portsmouth?

**Resources:** the film *Lost Boundaries*, a student film guide, the following articles and websites, and NHPTV's (From the Vault) *Home to Keene: The Reunion of Lost Boundaries*


Black Portsmouth: Three Centuries of African-American Heritage Civil Rights

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* This story is a true account of the lives of Scott and Marsha Carter. Having graduated from medical school, Scott Carter, a fair-skinned African American, marries Marsha Mitchell and moves to Georgia. When he arrives at the black clinic in Georgia, he discovers that the job must inconveniently go to a Southerner. Discussions between two nurses at this clinic suggest that Scott’s light skin may have some bearing on the decision not to hire him. Defeated but not conquered, Scott returns to Massachusetts to live with his in-laws until he can get employment. He tries unsuccessfully to obtain employment as an African American. Because Marsha is pregnant, Scott decides to take a job at Portsmouth Hospital, but he reluctantly does so as a white man. While there, he manages to save the life of Dr. Bracket, who encourages him to take a postion in Keenham, New Hampshire. Scott decides to continue "passing" for white. In Keenham, Dr. Scott Carter proves to be quite a success for the town. For twenty years, Dr. and Mrs. Carter live peacefully in Keenham with son, Howard and daughter, Shelley. All goes well until Scott and Howard decide to enter the military during World War II. When Scott applies for officer status with the Navy, an investigation reveals his black heritage, and he is barred from receiving a commission.

(From IMDb: [http://www.imdb.com/title/tt0041600/plotsummary](http://www.imdb.com/title/tt0041600/plotsummary))

Rockingham Hotel Marker: [http://www.waymarking.com/waymarks/WM5X16](http://www.waymarking.com/waymarks/WM5X16)
Home to Keene: The Reunion of Lost Boundaries. NHPTV documentary (29 minutes)
http://www.nhptv.org/schedule/summary.aspx?propId=197012&propTimeAir=4/8/2009%201:00:00%20AM

Article: Dr. Johnson Fired from Post: http://www.flickr.com/photos/vieilles_annonces/1209636288

Article on “Lost Boundaries”: http://www.tcm.com/tcmdb/title/81854/Lost-Boundaries/articles.html


Sequence of Activities:

- The class will then discuss the three pre-film discussion questions (see below).
- Students will watch the film, Lost Boundaries, in class and answer the 16 film guide questions (see below).
- After the film, the class will discuss the film using the 16 questions as a guide.
- Students can then research and read the supplemental articles (in class or for homework).
- Before students write their final essay, the class can watch, Home to Keene: The Reunion of Lost Boundaries.

Assessment(s):

ESSAY: The final assessment essay on the central question: In what ways was discrimination evident in New Hampshire prior to the Black Civil Rights Movement? How did the making of Lost Boundaries impact discrimination policies in Portsmouth?

Also, students’ responses to the study guide questions could be assessed.

In-Class Time (estimated): Two to three, 90 minute blocks

Out-of-Class Time (estimated): One night for prep reading and one night for research/writing final essay.

Other Notes & Suggestions: For additional understanding, students can research:
White, William L. Lost Boundaries - A True Story of an Actual Family in a Real America. (1948)

Cannes Film Festival, 1949, Best Script Award. The New York Times presentation of the “10 Best Films of 1949”
**Student Film Guide: *Lost Boundaries* (1949)**

**CAST**
- Beatrice Pearson as Marcia Carter
- Mel Ferrer as Dr. Scott Carter
- Richard Hylton as Howie Carter
- Susan Douglas Rubes as Shelly Carter

**Locations:** Keenham, New Hampshire and “The Brackett Place”

**Main Characters:** Scott & Marcia Carter; Howie Carter; Shelly Carter

**Pre-Film Discussion Questions:**
1. How was segregation and discrimination similar and different in the North and South prior to the Civil Rights Movement?
2. Have you ever pretended to be something that you’re not? Why?
3. Why might New Hampshire be considered an unlikely place to film a movie about race and discrimination?
**Film Guide Questions**

While you watch the film, take notes on the questions below. Be prepared to share your responses to these questions at the end of the movie.

1. From the graduation scene at Chase Medical School to the job interview at Garrison Memorial Hospital in Atlanta, Georgia, how and why does Dr. Carter face discrimination?

2. How did the people of Keenham honor Dr. Carter? (Hint: #519)?

3. What sacrifices and hardships did Dr. and Mrs. Carter have to endure to achieve their lifestyle in Keenham, N.H.?

4. What was the Arthur Cooper visit like for the Carter family?

5. What was the intent of the nurse who drops the blood in the hospital and why does this scene so powerfully address the ingrained attitude of racial inferiority?

6. How did the armed services treat Blacks in America?

7. Why did Howie run away to Harlem?

8. Why do you think Sally walks out of the church at the end of the film?

9. What scene in the film did you find the most interesting and why?

10. What are the negative, derogatory assumptions that Whites have of Blacks in the film?

11. List the various stereotypes of Black people in the film.

12. What character experienced the most change?

13. Who is your favorite character in the film and why do you like him/her?

14. Which character do you like least in the film and why?

15. A year from now, what do you think will be your most lasting impression and important understanding that you gained from the story/film?
Lesson 5

Challenging Segregation at the Wentworth

Author: Erin Bakkom, Portsmouth Middle School, Portsmouth, New Hampshire


Level: Middle or High School

Abstract / Summary: Students will learn about local New Hampshire efforts to test the enforcement of the 1964 Civil Rights Act. Through reading a class play and studying some of the pertinent background issues, students will learn about segregation in the North and how this law ended segregation at a famous hotel in seacoast New Hampshire.

Question/Issue/Problem/Task: How was the Civil Rights Act of 1964 used to end segregation at the Wentworth Hotel?

Resources: Readers’ Theater script; websites with background information on the 1964 Civil Rights Act, Emerson K. Reed, NAACP, and the Wentworth Hotel controversy; and discussion questions.

Newspaper article: “Blacks Banned at 1964 Dinner”

Article: “Guess Who Came to Dinner”:
http://www.seacoastnh.com/History/As-I-Please/-Guess-Who-Came-to-Dinner

Jean Potter’s recollection of the Wentworth Hotel Confrontation:

Competing Viewpoints: Were the owners of the Wentworth discriminatory and racist?

Discrimination at the Wentworth: http://mainejews.org/docs/Colby/Facts195503.pdf

History of Wentworth Hotel: http://www.seacoastnh.com/arts/please051403.html

Wentworth by the Sea Hotel (link to Dining Menu): http://www.wentworth.com/dining/

Rockingham Hotel Information: http://www.portsmouthnh.com/harbourtrail/rockingham.cfm

Photos: Wentworth By the Sea 1950s Photo Gallery:
http://seacoastnh.com/wentbysea/smith.html#gallery
Sequence of Activities:

1. Students will visit the websites listed above to familiarize themselves with the following items prior to reading the play as a group: The 1964 Civil Rights Act, W.E.B. DuBois, the NAACP, the articles from the Portsmouth Herald, and The Green Book (see resource link).

2. Assign parts to students. The class will read the play together. There are four scenes, so parts can be re-assigned for each scene to give more students an opportunity to participate.

3. After students have read the play, consider revisiting the websites and reflect on the questions. Students can discuss either in small groups or as a class.
Assessment(s):

1. For homework, students can write short responses to the follow-up questions listed below in preparation for a class discussion.

2. Students answer the central question in an essay or other format following the class discussion.

In-Class Time (estimated): Two 45-minute class periods

Out-of-Class Time (estimated): 40 minutes

Other Notes / Suggestions / Resources: For additional understanding, students can research the following and discuss similarities and differences between the Wentworth incident and (a) Rosa Parks and the 1957 Montgomery Bus Boycott and (b) the 1960 Greensboro Lunch Counter Sit-ins.

Discussion Questions:

1. How did the Civil Rights Act of 1964 make it easier to fight segregation?

2. If you had been living in Portsmouth at the time, would you have been willing to participate in this action? Would there have been risks to you and your family?

3. Have you been in a situation where you or someone you know has felt that their rights were being violated? What actions were taken or could have been taken?

4. Think of an example of injustice in the world today. How could you challenge that injustice and bring attention/awareness to the situation?

5. Read the two letters to the editor about the owners of the Wentworth at the link below. Which of the accounts do you find more persuasive and why?
HANDOUT #1

Challenging Segregation at the Wentworth Hotel (1964)

Cast of Characters:
Narrator A
Narrator B
Narrator C
Narrator D
James Barker Smith
Emerson K. Reed
Jane Reed
Hugh Potter, UNH Professor
Jean Potter
Wentworth Staff Member 1
Wentworth Staff Member 2
Maitre D’
Reverend John Papandrew
Mrs. Betty Papandrew

SCENE 1

Narrator A: Independence Day, July 4th, 1964. Emerson Reed straightened his tie and swallowed hard. His wife, Jane Reed, made a last fleeting glance at her elegant dress and put her arm in her husband’s. They approached the sprawling gingerbread piazzas of the grand Victorian resort hotel, steeling their nerves, and proceeded. It was too late to turn back.

Narrator B: They could hear their own footsteps on the path as they approached the wide porches draped in patriotic red, white and blue. They tried not to feel the burning stares of the white couples—the men in jackets and ties like Mr. Reed, and the women improbably fur-clad on this warm summer night—dining on the veranda. They proceeded up the steps, crossed the wide porches, and entered the opulent old-fashioned lobby of the Wentworth-by-the-Sea Hotel. At the doors of the dining room on this sold-out gala evening, they paused and told the maitre d’ they had dinner reservations.

Narrator C: This is the beginning of an event that was meant to test the enforcement of the 1964 Civil Rights Act that Congress passed only two days earlier. New Castle, New Hampshire, a town on an island in the mouth of the Piscataqua River and once part of Portsmouth, is home to the Wentworth-by-the-Sea Hotel.

Narrator D: James Barker Smith owned The Wentworth-by-the-Sea Hotel in 1964. James was also owner of the Rockingham Hotel and adhered to his policy of neither serving nor employing black people. Nor would he employ Jews or Greeks, or welcome them as guests.

Narrator A: Emerson K. Reed, a black man, was born in Portsmouth to a family with deep roots in the area. He graduated from Portsmouth High School, served in the US Navy in WWII and, eventually, worked at the Portsmouth Naval Shipyard. During the 1960s he became president of the local branch of the NAACP and chaired the Legal Redress Committee that was organizing black and white NAACP
members to challenge segregation practices at local places of public accommodation. His wife, Jane Reed, was also black and an activist against racism.

**Narrator B:** Hugh and Jean Potter, a young Caucasian couple from up-state New York, were new to the area and living in New Castle. Professor Potter had recently taken a position at the University of New Hampshire in the Economics Department.

**Narrator C:** Reverend John Papandrew and his wife, Betty Papandrew, are a Caucasian couple with deep ties to the local community. At this time Rev. Papandrew was serving as minister to the Unitarian Church in Portsmouth.

**Narrator D:** Both couples agreed to help the Reeds in testing the enforcement of the 1964 Civil Rights Act that required public accommodation without regard to race, at the Wentworth–by-the-Sea Hotel. They carefully planned out each detail to prepare for this night, July 4th, 1964.

**SCENE 2**

**Narrator B:** It is July 3rd, 1964, the day before the dinner at the home of Unitarian Church Minister Reverend John and Betty Papandrew...

**Reverend Papandrew:** Betty, I know that this is incredibly nerve racking, but as pillars of our community I feel strongly that this is the right decision. If we don’t support equality in our own community, how can we expect it of the world?

**Betty Papandrew:** I know, I just get nervous about what might happen when we actually carry out our plan tomorrow. You know how racist James Smith is and I can’t stand the thought of what he might say and do. These are our friends, and they are taking a huge risk in doing this. You and I are just witnesses and observers tomorrow; it is much easier for us. What will this mean for us in the community? How will the congregation react when they find out we were involved?

**Reverend Papandrew:** As long as we do something, that we aren’t among the people who watch and do nothing, I can feel that I am making a contribution. Our role is important, and we are there to support our friends and community. Sometimes doing the right thing isn’t easy and I know that we are both better for making the decision to be a part of this. Our congregation should look to me to lead by example and do the right thing. Those who don’t at first see what is right will come around. The time has come for things to change; really change! Too many people are content to sit by and blame others, and I know that isn’t okay with me. We need to provide an example for our community of how to support others.

**Betty Papandrew:** It isn’t that I disagree, I am just nervous. That man, James Barker Smith, has so damaged our community spirit and I can’t stand to see him continue to do this. It isn’t just Blacks that he hates; he hates Jews and Greeks as well. I know it is the best thing we can do to help support the effort, I just wish it were done and over with.

**Reverend Papandrew:** We are doing what is right and good for our community. Look at the bravery of those like John Lewis in Atlanta—and he was only 19 when he took action! We can no longer sit idly
by in New Hampshire and pretend that these problems exist only in the Deep South. I am nervous too, but sometimes doing what is right isn’t easy.

SCENE 3

Narrator A: July 4th, 1964. The entrance to the Wentworth-by-the-Sea Hotel on a warm summer night...Jean and Hugh Potter are approaching the Hotel for their 7pm, party of four, reservation in the dining room.

Mrs. Jean Potter (nervously): Hugh, you remember your pre-payment receipt for dinner? We must have it with us as potential evidence of denial of service.

Professor Hugh Potter (calmly): Yes, Jean, of course I remembered it. Please do not be so nervous. Walk with your head high and know that we are helping to do the right thing for many people.

Narrator B: As the Potters approach the dining room, they are momentarily caught off guard as they see James Barker Smith himself welcoming guests.

James Barker Smith (to the Potters): Welcome to both of you on this very festive Independence Day evening! I invite you to join me and enjoy this fine weather by dining on the porch.

Narrator C: It is critical to the test that the Potters and Reeds all be seated in the dining room, so this invitation to dine on the porch has caught the Potters off-guard.

Mrs. Jean Potter: Oh, thank you for the kind offer, however, I have just had my hair set so would prefer to be seated in the dining room.

Wentworth Staff Member 1: Please follow me and I will show you to your table in the dining room.

Narrator D: While the Potters were being shown to their table, Reverend Papandrew and his wife, Betty, had quietly stationed themselves in the lobby. The Reeds are also entering the hotel, preparing to see if their reservation will be honored for the dining room.

Emerson K. Reed (a bit disgusted): Jean, can you believe how warm it is and, yet, so many women are wearing their fur coats for the gala.

Jane Reed (nervously): Let’s just try to enjoy the evening; I am so nervous now that I can’t worry about women in furs.

Narrator A: Emerson Reed was a man with a presence about him. Impeccably dressed, he and his wife calmly enter the Wentworth foyer as if this was exactly where they belonged.

Emerson K. Reed (confidently approaching the podium and the Maitre D’): Good evening sir, my wife and I made reservations to meet Mr. and Mrs. Potter in the dining room for dinner.

Maitre D’: I am sorry; we don’t seat colored people here.
Emerson K. Reed (again, confidently): I have reservations to join Hugh and Jean Potter. They are already seated in the dining room and are expecting us. Need I remind you that the new Civil Rights Act legally binds you to seat us publicly?

Narrator A: The Maitre D’ and the Wentworth staff member are visibly uncomfortable and are now quietly conversing among themselves out of range of the Reeds.

Maitre D’ (nervously): We can’t bring them to the dining room! Send someone to tell Mr. Smith that we have an issue in the dining room. (Then turning to the Reeds): Please wait just a moment...I need to get someone to bring you in.

Wentworth Staff Member #2: Well, where are we going to put them? I will go and alert Mr. Smith; he will know how to solve this.

Wentworth Staff Member #1: Uh, I will take you to your table. Please follow me.

Narrator B: As the Reeds are escorted in, they quickly realize that they are being led to the kitchen and a table piled high with dishes that have been pushed aside for them to sit down.

Emerson K. Reed (outraged): This is not the dining room! My wife and I are certainly not going to be sitting in the kitchen.

Jane Reed (also angry): Our reservations were for the dining room, not the kitchen!

Wentworth Staff Member #1: Well, it is not possible for me to seat you in the dining room right now, but we have room here.

Emerson K. Reed (still angry): I don’t care what you say. I’m going to the dining room. You can stop me if you want to, but I have reservations and I’m going.

Narrator C: Hugh Potter is now aware that the Reeds have not been allowed to join them in the dining room. He is summoned from the dining room, while his wife remains behind so that their table is held for them.

Professor Hugh Potter: Stay here, Jean, let me go help deal with this. Do not let them take this table away from you!

Jean Potter: I will stay right here.

Narrator D: Mr. Potter, Mr. Reed and Mr. Smith are in the lobby and headed to Mr. Smith’s office. Reverend Papandrew and his wife, Betty, are quietly watching and noting the entire happening while pretending to read a newspaper in the lobby and browse the gift shop. Mrs. Reed sits quietly in the lobby while the men are arguing in Mr. Smith’s office.

James Barker Smith (from his office and annoyed): Why are you even coming to the Wentworth?
**Emerson K Reed (confidently, without anger):** With the new federal law, we knew that you would have no problem honoring our reservations with our friends the Potters.

**James Barker Smith (annoyed to the point of anger):** You know, I was in the armed forces where I was in charge of Blacks, and I don’t like Blacks! You’re not coming in this dining room. I don’t care whether it is public accommodations or not; I gave you a place in that kitchen! You were seated!

**Professor Hugh Potter (confidently):** Things have changed since World War II, Mr. Smith. I, too, served in the military…in Korea we had an integrated army. Your antiquated ways will be changing; the law is on our side.

**James Barker Smith (with sarcasm):** My guests come from all over the United States, expecting to keep company with a certain class. You, sir, are not who they are looking to keep company with.

**Emerson K. Reed (firmly, with anger):** I don’t care what you say. I am going in that dining room, even if they arrest me. It is my right to go in there, you cannot deny me a table in the dining room under the law—no matter what you think or want! It isn’t your choice anymore; it is my right to sit there.

**Professor Hugh Potter (forcefully):** And think of our community, it is time that we stop creating divisions between people. It is in the best interest of everyone that we follow the law and respect our citizens. They have already pre-paid for this meal, you cannot continue to deny them service here.

**James Barker Smith (with anger):** I don’t care. There is no way I am letting you or any of your kind in my establishments! I have built a reputation on doing things a certain way, and I am not letting you destroy everything I have built! People don’t want to sit there with you. Can’t you see you aren’t wanted!

**Emerson K Reed (with anger):** You think I don’t deserve to be here? Well I will bring so many Blacks back here that you’ll wish you had let us in! This is only the beginning. You can’t keep us out!

**James Barker Smith (annoyed):** You didn’t tell me you were black when you made the reservation!

**Professor Hugh Potter (with sarcasm):** Nor did I tell you that I’m Scotch-Irish!

**James Barker Smith (frustrated):** I’ll lose thousands and thousands of dollars a day for letting you in! Why don’t you just go back to Africa with all the other Blacks?

**Professor Hugh Potter (firmly):** I have the receipt for this dinner. It has already been paid for and you cannot deny us the right to dine.

**Narrator A:** The argument in Mr. James Barker Smith’s office was loud and heated. People could hear all that was said and were listening to see what would happen. Meanwhile, Jean Potter was in the dining room trying to resist attempts by the Wentworth staff to make her leave her table.

**Jean Potter (confident and polite):** No thank you, I have no need to wait in the lobby. I have paid for this reservation and I intend to eat the dinner I paid for in the dining room with my guests.
**Wentworth Staff Member #2:** But wouldn’t you be more comfortable in the lobby? I don’t think your dinner companions are going to be joining you anytime soon.

**Narrator B:** After repeatedly being asked to leave, Jean Potter started to fear that the others were being arrested. She was concerned that if she left her table she was conceding defeat, however, she soon felt that the others might need her help in other ways. She left her table for the lobby, and soon found herself seated with Jane Reed in the lobby wondering what the outcome of the men’s battle would be.

**SCENE 4 (CHANGE ACTORS IF DESIRED)**

**Jean Potter** *(nervous):* What are they saying? I can hear them yelling. I just thought it was better if I came out here; I couldn’t take it in there anymore.

**Jane Reed** *(also nervous):* They are yelling and everyone here is listening! I just hope this works. I don’t know if this is going to be resolved; it makes me so nervous sitting here listening to all of this fighting and yelling!

**Jean Potter:** At this point, I don’t even think I could eat if I tried. I certainly hope the outcome is worth this. Look, I see the Reverend over there browsing. I do feel better knowing that he is here watching out for us.

**Jane Reed:** People keep looking at us. They must know what the argument is about. I think everyone knows what the problem is at this point.

**Jean Potter:** I hope Emerson and Hugh understand why I left the table. I just thought the situation was going in the wrong way. I felt I might be needed here, and I knew that you must be so uncomfortable sitting alone with the entire event unfolding around you.

**Narrator B:** The turning point of the heated argument in the office came when Mr. Potter produced his prepaid receipt for their dinner.

**Narrator C:** Realizing the receipt could serve as legal evidence that the new Civil Rights Act requiring public accommodation was violated, Mr. Smith was exactly where the Potters and Reeds wanted him.

**James Barker Smith** *(thinking to himself):* If I make a scene, this story will certainly end up in the newspapers and not even I can stop that. To make things worse, if I don’t serve these people in the dining room I will have created a “wonderful situation” for the advancement of civil rights. I have no choice but to allow them to be seated in the dining room.

**Narrator D:** At 9:00 p.m., two hours after their reservation time, the Potters and Reeds were finally seated in the dining room. Much to Mr. Smith’s chagrin, the only table available was prominently situated near the door and beside a dessert buffet.

**Narrator A:** The sweets at the dessert buffet included an American flag composed of after-dinner mints. Before the arrival of the Reeds, all of the dinner guests had been encouraged to see, admire,
and help themselves to the buffet. Not a single diner would fail to notice the table of patrons that bravely changed the traditions of the Wentworth.

**Narrator B:** In this location, the proud and still somewhat nervous group could not be overlooked by any of the other diners. A better seating arrangement could not have been planned.

**Jean Potter:** My stomach is so tied in knots I am sure that I cannot eat.

**Jane Reed:** For two hours we have been waiting, and the nerves have shaken my hunger.

**Emerson Reed:** Did you know that when I was a boy, my mother used to repair the many cane chairs on that very porch? And it was no short walk carrying those chairs home to Portsmouth to be repaired. My mother, of course, wasn’t allowed to come to the hotel to work on them; we had to carry them home and then carry them back. In all his days my father never had the chance to dine in such a place. He was always denied these fine accommodations. It is in my father’s honor that tonight, here at the Wentworth Hotel, I will eat every morsel on my plate.

**Narrator C:** Just one week later, a foursome from the NAACP, including a Black officer from the Pease Air Force Base, repeated the whole process at the Wentworth and was seated without delay. In time, the Wentworth employed Black people as well.

**Narrator D:** Comparable actions were set in motion all over the seacoast, testing for illegal discrimination in employment, housing, and public services.

**Narrator A:** At local barbershops, for example, arriving Black customers were often told a shop was just closing and couldn’t take any more patrons, no matter what the time of day.

**Narrator B:** The civil rights tactic adopted was carefully timed; consecutive arrivals of a white, then a Black man (whose business would be turned away), and then another white customer for whom the shop would suddenly be opened again!

**Narrator C:** The Civil Rights Act of 1964 alone did not bring about change; it enabled it to occur. Local people brought change by countless small-scale challenges of entrenched tradition. These methods were profoundly dangerous and in some parts of the country activists were sometimes attacked and even killed.

**Narrator D:** As people continue to question why and how rights are denied to some and not to others, we are forever reminded of those who dared to challenge the status quo. It is thanks to the bravery and commitment of people like Emerson and Jane Reed, Hugh and Jean Potter, and John and Betty Papandrew that change and justice has come to Portsmouth and the nation.¹

¹ Play based on information from *Black Portsmouth: Three Centuries of African-American Heritage* by Mark J. Sammons and Valerie Cunningham.
General Resource Links

Portsmouth Black Heritage Trail: http://pbhtrail.org/web


Seacoast NH Newspaper Black History Website: http://www.seacoastnh.com/blackhistory/

Portsmouth Athenaeum: http://portsmouthathenaeum.org

Strawbery Banke Museum: http://www.strawberybanke.org

Seacoast African American Cultural Center: http://saacc-nh.org/index.html


Museum of Afro-American History: http://www.afroammuseum.org/about.htm


A list of African American History Online Resources from the National Archives: http://www.archives.gov/research/alic/reference/black-history.html


Civil Rights Digital Library: http://crdl.usg.edu

The Civil Rights Digital Library promotes an enhanced understanding of the Movement by helping users discover primary sources and other educational materials from libraries, archives, museums, public broadcasters, and others on a national scale. The CRDL features a collection of unedited news film from the WSB (Atlanta) and WALB (Albany, Ga.) television archives held by the Walter J. Brown Media Archives and Peabody Awards Collection at the University of Georgia Libraries. The CRDL provides educator resources and contextual materials, including Freedom on Film, relating instructive stories and discussion questions from the Civil Rights Movement in Georgia, and the New Georgia Encyclopedia, delivering engaging online articles and multimedia.

Timeline: Veterans of the Civil Rights Movement: http://www.crmvet.org/tim/timhis60.htm

The Little Rock 9: http://www.centralhigh57.org/The_Little_Rock_Nine.html

W.E.B. Dubois article at The Library of Congress: http://www.americaslibrary.gov/cgi-bin/page.cgi/aa/dubois

The NAACP- W.E.B. DuBois: http://www.naacp.org/about/history/dubois/

National Visionary Leadership Project (NVLP): http://www.visionaryproject.org

The mission of the National Visionary Leadership Project (NVLP) is to develop the next generation of leaders by recording, preserving and sharing the stories of extraordinary African American elders -- Visionaries -- who transcended barriers, shaped American history and influenced the world.

“We Shall Overcome”: Historic Places of the Civil Rights Movement (National Park Service) http://www.nps.gov/nr/travel/civilrights

Civil Rights Movement Veterans: http://www.crmvet.org: created by Veterans of the Southern Freedom Movement (1951-1968). This site includes a speaker’s list of people available to speak to schools: http://www.crmvet.org/vet/speakers.htm

Multicultural Education, Social Justice and Human Rights Websites

Teaching Tolerance: A Project of the Southern Poverty Law Center: http://www.tolerance.org

Founded in 1991 by the Southern Poverty Law Center, Teaching Tolerance is dedicated to reducing prejudice, improving intergroup relations and supporting equitable school experiences for our nation's children.

EdChange: http://www.edchange.org


Free the Children: http://www.freethechildren.com. Free The Children’s mission is to create a world where all young people are free to achieve their fullest potential as agents of change.

Human Rights Resource Center: http://www1.umn.edu/humanrts/edumat/activities.shtm

United Nations Cyber Schoolbus: https://www.un.org/Pubs/CyberSchoolBus

Links to Human Rights Curricula: http://discoverhumanrights.org/curricula_links