

Public School 103

1315 Division Street, Baltimore, Maryland

National Historic Landmark

Context Study

May 2016

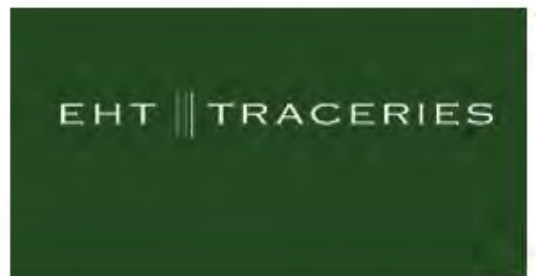


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Introduction

Thurgood Marshall was one of the leading figures in the African American Civil Rights Movement of the twentieth century. Marshall successfully argued a series of landmark cases before the U.S. Supreme Court, epitomized by the 1954 *Brown v. Board of Education* ruling, which effectively ended the segregation of public schools in the United States. In addition to realizing seminal civil rights achievements on the national stage, Marshall was also a pioneer in the local Civil Rights Movement in Baltimore. Education, beginning with his attendance at Public School 103, was central to Marshall's success, and it represents a key theme within his life and work, as well as a significant culturally-held value within the history of the African American middle class.

Public School 103, also known as the Henry Highland Garnet School, is located at 1315 Division Street in the Old West Baltimore National Register Historic District, and is a site of national significance. The school represents the first step on a life and career that would lead Thurgood Marshall from the Old West Baltimore neighborhood of his youth to the U.S. Supreme Court, and the school serves as an outstanding representation of the broad patterns of the history of the African American Civil Rights Movement. Public School 103 also derives national significance through its association with Marshall, the first African American justice to serve on the U.S. Supreme Court. Marshall attended the school between 1914 and 1921.



Figure 1. Public School 103 (EHT Traceries, 2015)

This study places Public School 103 within a broader historic context in order to identify themes and areas of significance, while outlining a possible approach to pursuing National Historic Landmark (NHL) designation for the school and includes the following:

- A brief biography of Thurgood Marshall which situates his life and career both within the context of the Old West Baltimore neighborhood, but also within the national Civil Rights Movement.
- A series of tables that present a list of both extant and non-extant sites related to Marshall both in and outside of Baltimore.
- An analysis of NHL's related to the movement, aimed at identifying commonalities with the school, in terms of historical themes and significance.
- A brief overview of the Civil Rights Movement in Baltimore, and a list of sites within Baltimore City that are associated with that movement.

Methodology

This report utilizes a variety of both primary and secondary sources, as well as National Park Service publications. Primary sources were essential in creating the tables, and verifying the information

contained within them. These included city directories, newspaper articles (particularly from the *Baltimore Afro-American*), and census records. Another primary source which was instrumental to the study was a transcript of an interview with Marshall, conducted by researchers at Columbia University in 1977, and contained within an edited volume of Marshall's writings, arguments, and opinions. Secondary sources were also used in researching the tables, and in providing context. Larry Gibson's *Young Thurgood*, Juan William's *Thurgood Marshall: American Revolutionary*, and Lee Sartain's *Borders of Equality* proved especially useful among others. The analysis of NHL's contained in this study drew on a number of existing NHL Theme Studies, individual NHL and National Register of Historic Places nominations, and the National Park Service publication *How to Prepare National Historic Landmark Nominations*, which outlines the NHL designation criteria, themes, and areas of significance.

Context Study of Historic Sites Relating to Thurgood Marshall

Racial violence and discrimination were features of early twentieth-century society in America. In the Jim Crow South, segregation was codified in state and local laws, and African Americans were forced to endure the humiliation of segregated schools, restaurants, retail establishments, restrooms, housing, and recreational facilities. In Baltimore, a series of ordinances passed between 1911-1914 prohibited blacks from living in residential blocks that were over fifty percent white in their racial composition. The Baltimore City Council also prohibited the establishment of black schools and churches in majority white neighborhoods. Anti-black sentiment was a prominent theme within the controversial 1915 film *Birth of a Nation*. During World War I, African Americans were hopeful that their military service and the increased employment opportunities that accompanied the war would result in greater equality and economic opportunities after the conflict had ended. This was not to be, however, as blacks continued to experience discrimination and oppression after the war. The summer of 1919 was called the Red Summer due to the race riots that occurred in a number of U.S. cities, including Baltimore and Washington, D.C. The Tulsa riot of 1921 was one of the deadliest in American history, leaving 300 dead and 10,000 African Americans homeless.¹

Within this context, Thurgood Marshall was born in Baltimore in 1908 to William and Norma Marshall in a small apartment located at 543 McMechen Street. William Marshall worked as a waiter, and Norma Marshall taught kindergarten and worked as a playground director. After Thurgood's birth, the family lived in New York City for five years. Upon their return to Baltimore, William and Norma lived with her brother Fearless Williams at 1632 Division Street, located in the Old West Baltimore neighborhood, where Marshall grew up and attended school. Fearless Williams worked as the personal assistant to the president of the B&O Railroad, and was also founder of the city's largest African American savings and loan association, president of a real estate company, and trustee of Baltimore's biggest black hospital. Both of Thurgood Marshall's grandfathers owned grocery stores in the neighborhood. Thorney Marshall's store was the largest black-owned grocery store in the city and stood at the corner of Dolphin and Division Streets. The three-story corner store functioned as a sort of "homestead" for the Marshall family, and Thurgood's grandparents, aunts, and uncles worked in the store and lived above it. Thorney Marshall was a trustee of the Sharp Street Memorial United Methodist Church and was involved in community affairs. Marshall's other grandfather, Isaiah Williams, was a Civil War veteran and owned a

¹ Charles L. Zelden, *Thurgood Marshall: Race, Rights, and the Struggle for a More Perfect Union* (New York: Routledge, 2013), 12; Larry S. Gibson, *Young Thurgood: The Making of a Supreme Court Justice* (Amherst, NY: Prometheus Books, 2012), 24-27; C. Fraser Smith, *Here Lies Jim Crow: Civil Rights in Maryland* (Baltimore: Johns Hopkins University Press, 2008), 67; U.S. Department of the Interior, National Park Service, National Historic Landmarks Program, *Civil Rights in America: A Framework for Identifying Significant Sites* (Washington: National Park Service, 2008), 10.

store known as the Denmead Market, located on Denmead Street in an affluent white neighborhood. He also owned a store in the Bolton Hill neighborhood.²

Old West Baltimore was a predominantly African American neighborhood, and featured the fourth largest urban black population in the country. Between 1900 and 1910, the migration of rural blacks into northwest Baltimore increased the African American population of the seventeenth ward from eight to sixty percent. Within the Old West Baltimore neighborhood of Marshall's youth, Druid Hill Avenue was the most prestigious black residential thoroughfare. Division Street was racially mixed, while Madison and McCulloh streets were home to primarily white residents. Pennsylvania Avenue was the principal commercial street, featuring a range of white-owned businesses which were patronized by the local black population. North Avenue formed the neighborhood's northern boundary and George Street represented its southern boundary.³

Thurgood Marshall attended the Henry Highland Garnet School 103 on Division Street from the first through eighth grade (1914-1921), and was grouped with the school's higher performing students. Considered Baltimore's best black elementary school, the children of the city's leading African American professionals attended Public School 103. The neighborhood valued education, and the school's positive reputation was a source of local pride. It featured an environment that emphasized academic achievement, and this extended beyond the classroom into the homes of the school's students. In his biography of Thurgood Marshall, Larry S. Gibson quotes Marshall's classmate Carrie Jackson, who supports this assertion in stating that "scholarship was a natural because our parents expected us to do well in school," adding, "parents saw to it that you studied." Drawing on first-hand accounts, Gibson describes Marshall during his time at the school as "intelligent, inquisitive," and possessing an "argumentative streak." Both Jackson and classmate Charlotte Shervington remember Marshall as one of the top performing students at the school.⁴

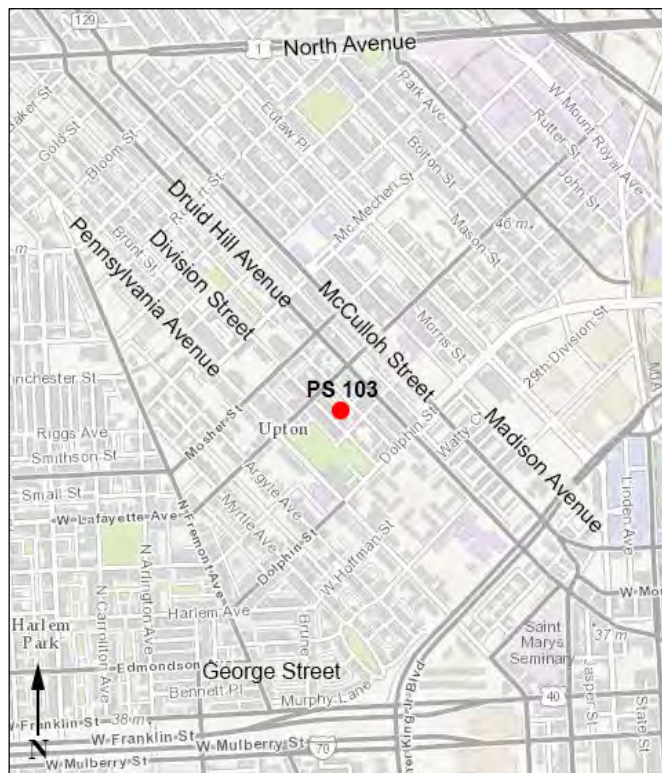


Figure 2. Locator map (Baltimore City View)

Marshall attended Colored High School, located at the intersection of Calhoun, Baker, and Carey Streets, graduating in 1925. While overcrowded, the school, like Public School 103, strove to provide a quality

² Gibson, 35-47, 48, 50-52; Juan Williams, *Thurgood Marshall: American Revolutionary* (New York: Times Books, 1998), 17-24.

³ Gibson, 54-55; Sherry Olson, *Baltimore: The Building of an American City*, 2nd ed. (Baltimore: Johns Hopkins University Press, 1997), 275-76.

⁴ Gibson, 56-59; Williams, 28.

learning environment for its students. The school's principal, Mason A. Hawkins, held degrees from Harvard, Columbia, and the University of Pennsylvania. Marshall was a good student during high school, known for being prepared and for his analytical and oratory abilities. He was a member of the debate team during high school, and the team's coach, Gouge McDaniels was a mentor for Marshall. According to Marshall biographer Larry Gibson, Thurgood regularly engaged in lengthy discussions with his father concerning political and social issues, which began his interest in debate.⁵

After graduating from high school, Thurgood Marshall attended Lincoln University in Oxford, Pennsylvania. Lincoln University was known as the "Black Princeton," and many of Baltimore's graduating African American high school students went on to attend the all-male Presbyterian college, which featured an all-male white faculty. While in school, Marshall worked in the campus bakery. The school's curriculum placed an emphasis on public speaking and debate. Marshall was accepted as a member of the University's varsity debate team, and was the first freshman in the school's history to do so. He participated in debates between Lincoln and the University of Pennsylvania team held at Union Baptist Church in Philadelphia, a debate with the National Student's Union of England held at New York's City College, and a highly contentious debate involving racial issues with the Harvard University Liberal Club at the Tremont Temple in Boston. Prior to the Harvard debate, the Liberal Club's building on campus was vandalized by members of the Klu Klux Klan. In 1928, Marshall represented Lincoln University in a debate with a team from England's Oxford University. The debate was held at the Bethel A.M.E. church in Old West Baltimore. Between semesters at Lincoln, Marshall worked as a dining car waiter on the B&O Railroad. In 1929, he married Vivian Burey, a student at the University of Pennsylvania. After graduating in 1930, the couple lived in Baltimore with Thurgood's parents in the Marshall family home at 1838 Druid Hill Avenue.⁶



Figure 3. *Baltimore Sun*, November 28, 1928 (Proquest)



Figure 4. Undated image of Charles Houston (NAACP)

Marshall went to law school at Howard University in Washington, D.C. between 1930 and 1933. While in school he continued to live in Baltimore and endured a taxing daily commute. The law school was led by African American lawyer Charles Hamilton Houston, who was a mentor to Marshall. As a student, he worked in the Howard University law library, located at 420 Fifth Street, N.W., and during the summers as a waiter at the Gibson Island Club on Gibson Island, Maryland. It was at Howard, under the guidance of Charles Houston, that Marshall first became involved in NAACP civil rights cases, working as a research assistant to Houston on the 1933 George Crawford case, in which an African American man from Virginia was wrongfully accused of murdering two white women. During the case, Marshall accompanied Houston to New York and Boston, where they met with NAACP attorneys. After graduating and successfully passing

⁵ Gibson, 63-72.

⁶ Gibson, 82-95, 100, 116; Williams, 41-50.

the Maryland bar, he traveled through the deep south with Houston documenting the condition of black schools.⁷

In 1933, Marshall went into practice in Baltimore, sharing an office suit with attorneys Warner T. McGuinn and William A. C. Hughes, Jr. in the now-demolished Phoenix office building at 4 E. Redwood Street. McGuinn, a graduate of Yale Law School, was an African American lawyer and early civil rights pioneer who served two terms on the Baltimore City Council between 1919 and 1931. Hughes was a civil rights lawyer and a graduate of Boston University who, during the late 1930s, served as counsel for the Baltimore NAACP. Other civil rights lawyers who Marshall collaborated with in Baltimore during the early years of his career included Everett Waring, Harry Sythe Cummings, and W. Ashbie Hawkins, who was elected president of the Baltimore NAACP in 1916.⁸

One of Thurgood Marshall's early civil rights campaigns in Baltimore was the "Buy Where You Can Work" protests of 1933, in which picketers marched in front of commercial establishments in the 1700 block of Pennsylvania Avenue that refused to employ African Americans. Collaborating with local women's groups, activist Kiowa Costonie, the NAACP, and local neighborhood leader Lillie Carroll Jackson, Marshall supervised the demonstrations and negotiated with the Baltimore police. Marshall later testified on behalf of the protesters when business owners filed an injunction in court to halt the picketers, who had caused a significant decline in their business. While ultimately unsuccessful, the protests were a defining moment for civil rights activism among Baltimore's African American community.⁹



Figure 5. Marshall (second from right) with Costonie during the 1933 "Buy Where You Can Work" protests (Gibson, 160)

One of Thurgood Marshall's initial civil rights cases was the 1934 Kater Stevens case tried in Prince George's County, Maryland. The case involved Kater Stevens, an African American laborer, whose car struck a vehicle being driven by a white woman near Bladensburg, Maryland. Stevens was shot in the back and killed by the responding police officer as he was trying to flee arrest for supposed intoxication and reckless driving. Marshall became involved in the case at the request of the NAACP and Steven's

⁷ Gibson 107-16, 120-24; Williams, 53; "Howard Law School Moved to Campus," *Washington Post*, January 11, 1936, <http://search.proquest.com> (accessed May 9, 2016).

⁸ Gibson, 127-28, 141; Lee Sartain, *Borders of Equality: The NAACP and the Baltimore Civil Rights Struggle, 1914-1970* (Jackson: University Press of Mississippi, 2013), 16, 42.

⁹ Gibson, 153-65.

attorney, a fellow graduate of Howard University. While the officer was found not guilty of manslaughter during the criminal case, Marshall was successful in realizing a verdict in favor of Mrs. Stevens during the civil case, who was awarded \$1,200 in compensation by the court.¹⁰

The *Murray v. Pearson* case represented the NAACP's first successful school desegregation case, and laid the groundwork for the *Brown v. Board* case. Donald Gaines Murray, an African American graduate of Amherst College, applied in 1935 for admission into the University of Maryland Law School in Baltimore. His application was rejected by university president Raymond A. Pearson, who suggested he apply to the Howard University Law School, citing the *Plessy v. Ferguson* doctrine of separate but equal. Represented by NAACP attorneys Charles Houston and Thurgood Marshall, Murray sued the University of Maryland. The circuit court in Baltimore ruled in Murray's favor, ordering the university to admit him. In 1936, the Maryland Court of Appeals affirmed the lower court's landmark ruling. *Murray v. Pearson* was the first court-ordered school desegregation in U.S. history.¹¹

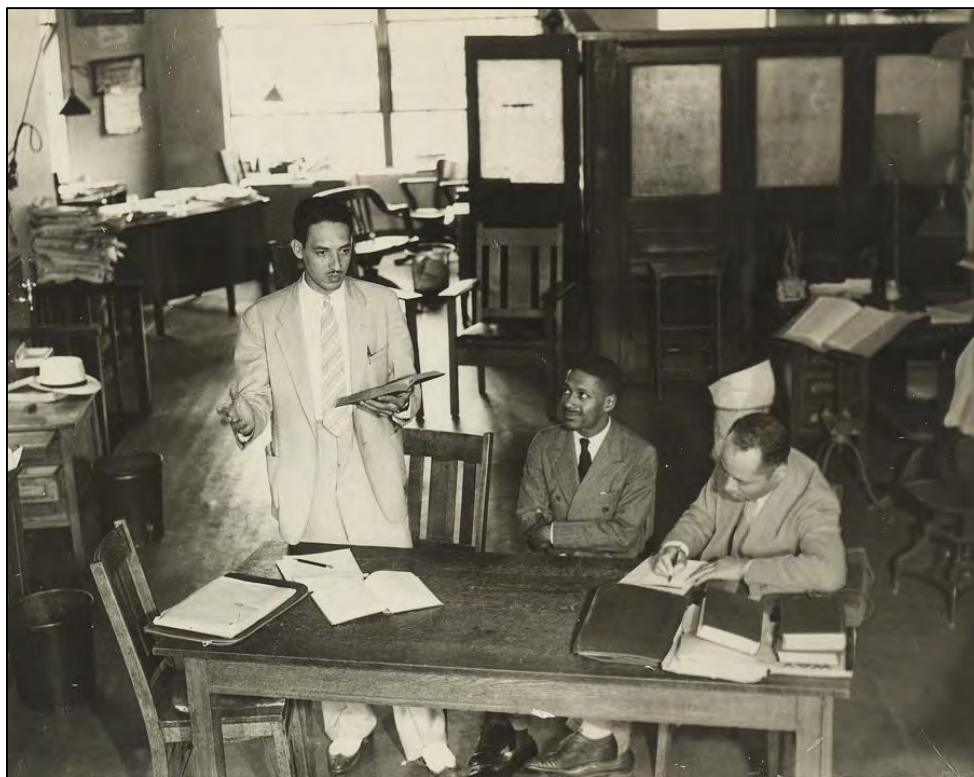


Figure 6. Marshall and Charles Houston with Donald Murray, c. 1935 (Library of Congress)

Thurgood Marshall struggled financially during the early years of his practice. Between 1934 and 1936, as Marshall was working on the Stevens and Murray cases, and an unsuccessful attempt to integrate Catonsville High School in Baltimore County, he worked at night as a clerk for the Baltimore City Department of Health. The 1936 NAACP national convention, held at Baltimore's Sharp Street Memorial United Methodist Church, provided the then well-known Marshall with the opportunity to personally meet with the organization's top leaders. Following the convention, Marshall became the

¹⁰ Gibson, 215-29.

¹¹ Gibson, 231-58; Sartain, 38-39.

NAACP's lead legal counsel, and worked in that role, based in the organization's New York office, until 1938. During this period, he maintained his Baltimore practice from an office in his mother's house at 1838 Druid Hill Avenue, and frequently commuted between Baltimore and New York.¹²

Unequal pay for African American teachers in Baltimore was another issue championed by Marshall and the NAACP. As with other civil rights issues in Maryland, the Baltimore *Afro American* newspaper, edited by NAACP member Carl Murphy, reported frequently on the problem. In 1936, Marshall, working with the NAACP, successfully won a landmark ruling in Montgomery County Circuit Court that led to equal salaries for black school teachers in the county. This was followed by successful legal action in Calvert County in 1937, and in 1938 Cecil, Kent, and Queen Anne's Counties reached agreements to increase the salaries of black teachers in their school systems.¹³

As lead legal counsel for the NAACP, Marshall established the NAACP Legal Defense Fund in 1940, and over the next fourteen years he argued and won a number of significant civil rights cases before the U.S. Supreme Court. In *Smith v. Allwright* (1944), Marshall represented Lonnie Smith, an African American dentist from Houston in successfully challenging and overturning the election rules of the Texas state Democratic party, which excluded blacks from voting in primary contests. Marshall next addressed the issue of housing discrimination before the court. In *Shelley v. Kraemer* (1948), Marshall represented the African American Shelley family of St. Louis in challenging a state supreme court ruling that upheld the enforceability of racially restrictive covenants. Another landmark case, *Sweatt v. Painter* (1950), involved Heman Sweatt, an African American who was denied admission into the University of Texas School of Law based on discriminatory provisions within the state constitution. In its ruling, the U.S. Supreme Court rejected the state's argument that a separate law school, the Texas State University for Negroes, represented a qualified alternative. In a similar case, *McLaurin v. Oklahoma State Regents* (1950), the court ruled that in providing separate facilities for African American student George McLaurin, the University of Oklahoma had deprived the him of his rights under the Equal Protection Clause of the Fourteenth Amendment. The *Sweatt* and *McLaurin* rulings dealt a significant blow to the "separate but equal" doctrine established by the 1896 *Plessy v. Ferguson* case. *Brown v. Board of Education of Topeka* (1954) built upon Marshall's previously successful Supreme Court cases, and represents one of the signature civil rights achievements of the twentieth century. The case combined five NAACP cases from Kansas, South Carolina, Virginia, Delaware, and the District of Columbia. In its ruling, the Supreme Court held that, even if equal, separate schools for African Americans were psychologically harmful to black students and were also unconstitutional. The case effectively ended the applicability of the "separate but



Figure 7. Marshall at the Supreme Court, 1958 (Library of Congress)

¹² Gibson, 294-95, 305-09; *Polk's Baltimore City Directory* (Baltimore: R. L. Polk, 1936), 813-14.

¹³ Gibson, 309-22; Sartain, 43-44.

equal” doctrine, however implementation of the decision at the local level proved difficult, particularly in the deep south.¹⁴

Marshall also continued to work on local Baltimore cases for the NAACP. During the early 1940s, Louise Kerr, an African American, applied for a job at the Enoch Pratt Free Library and was rejected based on her race. Kerr was a teacher in Baltimore’s segregated schools, and also worked as a reporter for the *Afro-American* newspaper. At the urging of local NAACP leaders Lillie Carroll Jackson and Carl Murphy, the paper’s editor, she filed suit against the library. Represented by Marshall and the NAACP, in 1945 Kerr won the case before the Fourth U.S. Circuit Court of Appeals in Richmond, Virginia. The library subsequently changed its hiring policies.¹⁵

In 1961, President John F. Kennedy appointed Marshall to the U.S. Court of Appeals for the Second Circuit. He served in that capacity until 1965, when President Lyndon Johnson appointed Marshall to serve as United States Solicitor General. In 1967, Johnson nominated Marshall to the U.S. Supreme Court – the first African American justice in U.S. history. He sat on the court until his retirement in 1991. Thurgood Marshall died in 1993.¹⁶



Figure 8. Marshall leaving the Birmingham, Alabama courthouse, 1956 (Library of Congress).

¹⁴Zelden, 47-49, 59-66, 71-87, 89-108.

¹⁵ Marvin Cheatham, interview by Camilla Carr, Baltimore Maryland, August 14, 2010; Jacques Kelly, “Louise Kerr Hines,” *Baltimore Sun*, April 14, 2007.

¹⁶ Williams, 296, 314, 336-37.

Inventory of Sites Associated with the Life and Career of Thurgood Marshall

The following three tables present research into sites associated with Thurgood Marshall. The first table provides a list of extant properties in Baltimore City associated with Marshall’s formative years, education, and later work. Many of the key sites associated with Marshall, such as the building in Baltimore in which his first office as a lawyer was located, have since been demolished. Therefore, the second table lists these demolished Baltimore structures. The third table provides a brief list of extant buildings and sites located outside of Baltimore that are associated with his life and work.

Thurgood Marshall NHL Context Study – Associated Extant Sites and Structures (Baltimore)				
Location	Use	Significance	Landmark Status	Criteria
1632 Division Street, Baltimore	Residence	Marshall's childhood home from 1914-1920. ¹⁷	Old West Baltimore National Register Historic District	NRHP A and C (African American Heritage, Architecture, Community Planning and Development)
Public School 103 (PS 103), 1315 Division Street, Baltimore	Vacant	Marshall attended elementary school here. ¹⁸	Old West Baltimore National Register Historic District	NRHP A and C (African American Heritage, Architecture, Community Planning and Development)
St. Katherine of Alexandria Protestant Episcopal Church, 2001 Division Street, Baltimore	Church	The Marshall family’s first church. Thurgood was confirmed at this church in 1923. ¹⁹	Baltimore City Individual Landmark, Old West Baltimore National Register Historic District	NRHP A and C (African American Heritage, Architecture, Community Planning and Development)
St. James Episcopal Church, 1020 W. Lafayette Avenue, Baltimore	Church	The Marshalls later joined this church, as it was less formal worship environment, and was an African American church. ²⁰	Old West Baltimore National Register Historic District	NRHP A and C (African American Heritage, Architecture, Community Planning and Development)
Sharp Street Memorial	Church	Thorney Good Marshall, his grandfather, was a trustee of this	Baltimore City Individual Landmark,	NRHP A and C (African American

¹⁷ Gibson, 167; Williams, 27.

¹⁸ Gibson, 56-59; Williams, 28.

¹⁹ “Interpretive Plan Prepared for the Mayor’s Commission on Former PS103 under the auspices of the Baltimore National Heritage Area,” Prepared by Point Heritage Development Consulting, Dawson Associates, and Cultural Lore, October 10, 2010.

²⁰ Gibson, 74.

United Methodist Church, Dolphin and Etting Streets, Baltimore		church. It also functioned as the headquarters of the Baltimore NAACP after 1912. ²¹	Old West Baltimore National Register Historic District	Heritage, Architecture, Community Planning and Development)
Camden Station, Baltimore	Train Station	While a student at Lincoln University (Oxford, PA), Marshall worked summers as a waiter on trains leaving from this station. ²²	No landmark designation	
Mt. Clare Station, Baltimore	Museum	Marshall also worked on Midwest-bound trains leaving from this station while in college. ²³	Baltimore City Individual Landmark, National Historic Landmark	NRHP A (Communications, Transportation)
Maryland Club, 1 E. Eager Street, Baltimore	Club	Marshall waited tables at the Maryland Club for three years while in college. ²⁴	Mount Vernon CHAP Historic District	
Bethel A.M.E. Church, 1300 Druid Hill Avenue, Baltimore	Church	Marshall debated students from Oxford University (U.K.) here in 1928 while on the Lincoln University debate team. Beginning in 1931, Marshall and his wife regularly attended the Friday evening lectures of the City-Wide Young People's Forum, an African American cultural and intellectual forum organized by Lillie Carroll Jackson. On February 7, 1936, Marshall addressed the forum on the closely-watched Scottsboro Case. The church also frequently hosted meetings of the Baltimore NAACP. ²⁵	Baltimore City Individual Landmark, Old West Baltimore National Register Historic District	NRHP A and C (African American Heritage, Architecture, Community Planning and Development)
1700 Block of Pennsylvania Avenue, Baltimore	Retail Stores	As NAACP counsel, Marshall supervised a 1933 boycott of businesses in the 1700 block of Pennsylvania Avenue that refused to hire African American employees. Marshall also negotiated with the police during the demonstrations. The boycott was organized by his client, activist Kiowa Costonie, who	Old West Baltimore National Register Historic District	NRHP A and C (African American Heritage, Architecture, Community Planning and Development)

²¹ Gibson 38; "Historical Study Prepared for the Mayor's Commission on Former PS103 under the auspices of the Baltimore National Heritage Area," Prepared by Point Heritage Development Consulting, Dawson Associates, and Cultural Lore, October 10, 2010.

²² Gibson 168.

²³ Gibson, 168.

²⁴ Gibson, 42.

²⁵ Gibson, 158.

		led the “Buy Where You Can Work” campaign in Baltimore. ²⁶		
Baltimore City Courthouse, 100 block of N. Calvert Street, Baltimore	Public Building	Beginning in 1933, Marshall represented a number of clients in local cases heard here. ²⁷	Baltimore City Individual Landmark, National Register of Historic Places, Business and Government Center National Register Historic District	NRHP Individual C (Law, Politics/Government); NRHP District A and C (Commerce, Economics, Politics/Government, Architecture)
Enoch Pratt Free Library, Baltimore	Library	During the 1940s, Louise Kerr, an African American, applied for a job at the Pratt Library and was rejected based on her race. Represented by Marshall and the NAACP, she took the library to court and in 1945 won the case before the Fourth U.S. Circuit Court of Appeals in Richmond. ²⁸	Cathedral Hill National Register Historic District	NRHP A and C (Architecture, Religion, Social History)
Douglas Memorial Church, 1325 Madison Avenue, Baltimore	Church	Marshall gave a civil rights speech here, entitled “Democracy Now or Never” on March 27, 1950. ²⁹	Baltimore City Individual Landmark, National Register of Historic Places	NRHP C (Architecture)

Thurgood Marshall NHL Context Study – Sites of Demolished Associated Structures (Baltimore)	
Location	Significance
543 McMechen St Baltimore	Site of the building where Marshall was born. ³⁰
2327 McCullough Street, Baltimore	The Marshall family moved here in 1920, and briefly lived here prior to moving to 1838 Druid Hill Avenue. ³¹
1838 Druid Hill Avenue, Baltimore	The Marshall family moved to this location during Thurgood’s freshman year in High School (1920-21) and stayed until 1936. ³²
63 Orchard Street, Baltimore	Location of the home and grocery store of Thurgood’s grandparents, Isaiah and Mary Williams. ³³

²⁶ Gibson, 155-57.

²⁷ Gibson, 168.

²⁸ Marvin Cheatham, interview by Camilla Carr, Baltimore Maryland, August 14, 2010; Jacques Kelly, “Louise Kerr Hines,” *Baltimore Sun*, April 14, 2007.

²⁹ Williams, 107-09.

³⁰ Gibson, 43; Williams, 22.

³¹ Williams, 33.

³² Gibson, 74, 176; Williams, 33.

³³ Gibson, 40.

11 Denmead Street, Baltimore	Location of Denmead Market, a second grocery store belonging to Isaiah and Mary Williams. ³⁴
535 Dolphin Street, Baltimore	Location of grocery store run by Thurgood's grandparents, Thorney and Annie Marshall. ³⁵
Baltimore Colored High School, Dolphin St Pennsylvania Ave, Baltimore	Marshall attended here, graduating in 1925. He never attended Frederick Douglass High School – it opened the year he graduated. ³⁶
Douglass Theater, 1317 Pennsylvania Avenue, Baltimore	Major African American cultural venue for Old West Baltimore during Marshall's youth. In High School, his debate team held debates here. It was constructed in 1921, and was renamed the Royal Theatre in 1936. The Royal showcased the finest African American entertainers of the twentieth century. It was demolished in 1971. ³⁷
Lyric Theater, Dolphin and Cathedral Streets, Baltimore	This where Marshall's High School commencement ceremony was held. ³⁸
Phoenix Building, 4 E. Redwood Street, Baltimore	Marshall's first law practice in Baltimore was located in suite 604 of this building. ³⁹
University of Maryland Law School, NE corner of Greene and Redwood Streets, Baltimore	In 1936, Marshall, as NAACP legal counsel, successfully represented an African American student, Donald Gaines Murray, who was denied access to the UMD Law School based on his race. This landmark case laid the groundwork for <i>Brown v. Board</i> . ⁴⁰
Northwestern District Police Magistrate's Court, Pennsylvania Avenue and Dolphin Street, Baltimore	During the 1930s, Marshall represented clients in this building. ⁴¹
Freedom House, 1234 Druid Hill Avenue	Former meeting place and headquarters of the Baltimore NAACP. The house, which stood adjacent to Bethel A.M.E. Church, was also once the residence of civil rights lawyer and Marshall colleague Harry Sythe Cummings. ⁴²

³⁴ Gibson, 40.

³⁵ Gibson, 39.

³⁶ Gibson, 63-65.

³⁷ Gibson, 71-72.

³⁸ Gibson, 79.

³⁹ Gibson, 150-51; Robert W. Coleman, *The First Colored Professional, Clerical, Skilled and Business Directory of Baltimore City*, vol. 488 (Baltimore: Robert W. Coleman, 1935).

⁴⁰ Gibson, 301; Williams, 77-78; *The WPA Guide to Maryland*.

⁴¹ Gibson, 210.

⁴² Jonathan Pitts, "Protesters Decry Razing of Landmark," *Baltimore Sun*, November 13, 2015.

Thurgood Marshall NHL Context Study – Associated Extant Sites and Structures (Outside Baltimore)

Location	Use	Significance	Landmark Status	Criteria
Gibson Island Club, Gibson Island, MD	Club	Both Marshall and his father waited tables at this club. ⁴³	None	
Lincoln University, Oxford, PA	University	Marshall conducted his undergraduate studies at Lincoln from 1925-1929. ⁴⁴	None	
Union Baptist Church, 1910 Fitzwater Street, Philadelphia, PA	Church	On February 26, 1927, Marshall participated in a debate here while a student at Lincoln University. ⁴⁵	None	
Tremont Temple Baptist Church, 88 Tremont Street, Boston, MA	Church	In March, 1928, Marshall participated in a debate here while a student at Lincoln University. ⁴⁶	none	
City College of New York, 160 Convent Avenue, New York, NY	College	On December 12, 1927, Marshall participated in a debate while a student at Lincoln University. ⁴⁷	New York City Individual Landmark, National Register of Historic Places	NRHP C (Architecture)
Mother Zion A.M.E. Church, 140 W. 137th Street, Harlem, New York	Church	On December 14, 1927, Marshall participated in a debate with the National Students' Union of England while a student at Lincoln University. ⁴⁸	New York City Individual Landmark	Meets criteria of having “special character, special historic and aesthetic interest and value as part of the development, heritage, and cultural characteristics of New York City.” ⁴⁹
Howard University, Washington, DC	University	Campus buildings associated with Marshall and the NAACP desegregation cases of the 1940s and 1950s include Andrew Rankin Memorial Chapel, Founders Library, and Frederick Douglass Memorial Hall. ⁵⁰	National Historic Landmark (Andrew Rankin Memorial	NHL Criterion 1 and 2 NHL Exceptions 1 and 8 NHL Themes:

⁴³ Gibson, 42; Williams, 43-45.

⁴⁴ Gibson, 81-105; Williams, 41-51.

⁴⁵ Gibson, 95.

⁴⁶ Gibson, 97-98.

⁴⁷ Gibson, 97.

⁴⁸ Ibid.

⁴⁹ New York Landmarks Preservation Commission, “Mother African Methodist Episcopal Zion Church,” July 13, 1993, Designation List 252, LP-1849, http://www.neighborhoodpreservationcenter.org/db/bb_files/Mother-African-Methodist-Episcopal-Zion-Church.pdf (accessed March 22, 2016).

⁵⁰ Gibson, 107-115; Williams, 53-60.

			Chapel, Founders Library, and Frederick Douglass Memorial Hall),	II - Creating Social Institutions and Movements III - Expressing Cultural Values Areas of Significance: Education, Social History, Ethnic Heritage, and Law Contexts: XXXI – Social and Humanitarian Movements (Civil Rights)
NAACP Headquarters, 69 Fifth Avenue, New York, NY	Office Building	Marshall served as chief legal counsel for the NAACP, beginning in 1936, and for two years he worked from the organization’s New York office. ⁵¹	None	
Supreme Court of the United States, 1 First Street, NE, Washington, DC	Public Building	Marshall won a number of landmark civil rights cases before the court, particularly <i>Brown v. Board</i> . From 1967 to 1991 he served as a Supreme Court Justice, the first African American to do so. ⁵²	National Historic Landmark, D.C. Inventory of Historic Sites	
Shelley House, 4600 Labadie Avenue, St. Louis, MO	Private Residence	This house was central to the 1948 <i>Shelley v. Kraemer</i> Supreme Court case, which held that courts could not enforce racially-restrictive housing covenants. Marshall represented the McGhee family, whose similar case was consolidated into the Shelley case before the court. ⁵³	National Historic Landmark	NHL Criterion 1 NHL Themes: None Listed Areas of Significance: Law, Ethnic Heritage Contexts: XXVIII – The Law The Development of Principles in the Legal Specialties) XXX – American Ways of Life (African American History) XXXI – Social and Humanitarian Movements (Civil Rights Movement)
University of Texas Law School, Austin, TX	University	Before the Supreme Court in 1950, Marshall successfully represented Herman Sweatt, an African American	No Landmark Designation.	

⁵¹ Gibson, 306; Emergency Unemployment Relief Committee, *Manhattan and Bronx City Directory (1933-34)* (New York: Emergency Unemployment Relief Committee, 1932), 2420.

⁵² Gibson; Williams.

⁵³ Gibson, 143; Williams, 149-51; National Park Service, *Civil Rights in America: A Framework for Identifying Significant Sites* (Washington: National Park Service, 2008).

		student who was denied admission into the UT Law School in Austin. <i>Sweatt v. Painter</i> challenged the “separate but equal” doctrine established in <i>Plessy v. Ferguson</i> . ⁵⁴		
Bizzell Library, University of Oklahoma, Norman, OK	University	Marshall represented George McLaurin, an African American student who was admitted to the university but provided inferior separate facilities, before the Supreme Court in 1950. <i>McLaurin v. Oklahoma State Regents</i> was another landmark challenge to the separate but equal doctrine. ⁵⁵	National Historic Landmark	<p>NHL Criterion 1 NHL Themes: III – Expressing Cultural Values (Educational and Intellectual Currents) IV – Shaping the Political Landscape (Parties, Protests, and Movements) Areas of Significance: Law, Politics- Gov’t, Social History Contexts: XXVII – Education (Higher Education) XXXI – Social and Humanitarian Movements (Civil Rights Movement)</p>
Sumner Elementary School and Monroe Elementary School, Topeka, KS	Schools	These schools are associated with the public school segregation cases consolidated in <i>Brown v. Board of Education</i> (1954) in which the U.S. Supreme Court found segregated schools unconstitutional. ⁵⁶	National Historic Landmark	<p>NHL Criterion 1 NHL Criteria Exception 8 NHL Themes: None Listed Areas of Significance: Law, Politics-Gov’t, and Social History Contexts: XXVIII – The Law (The development of principles in the legal specialties) XXXI – Social and Humanitarian Movements (Civil Rights Movement) XXVII – Education (Development of Equal Educational Opportunity)</p>

⁵⁴ Williams, 175-76.

⁵⁵ Williams, 176-79; *Civil Rights in America*.

⁵⁶ Williams, 204-05; *Civil Rights in America*.

Robert Russa Moton High School, Farmville, VA	School	In 1951 African American students at this school went on strike to protest school segregation. Their court case was one of several civil rights cases consolidated into the <i>Brown v. Board</i> case. ⁵⁷	National Historic Landmark	<p>NHL Criterion 1 NHL Exception 8 NHL Themes: III – Creating Social Institutions and Movements (Reform Movements) IV – Shaping the Political Landscape (Parties, Protests, and Movements) Areas of Significance: Law, Politics-Gov’t, Social History Contexts: XXXI – Social and Humanitarian Movements (Civil Rights Movement)</p>
John Philip Sousa Junior High School, Washington, D.C.	School	In 1950, segregation at this school led to the landmark <i>Bolling v. Sharpe</i> case before the Supreme Court, won by Thurgood Marshall. ⁵⁸	National Historic Landmark, National Register of Historic Places	<p>NHL Criterion 1 NHL Exception 8 NHL Themes: II – Creating Social Institutions and Movements (Reform Movements) III – Expressing Cultural Values (Educational and Intellectual Currents) IV – Shaping the Political Landscape (Parties, Protests, and Movements) Areas of Significance: Law, Politics-Gov’t, Social History, and Education Contexts: XXVII – Education (Elementary, Interim, and Secondary) XXXI – Social and Humanitarian Movements (Civil Rights Movement)</p>

⁵⁷ *Civil Rights in America.*

⁵⁸ *Ibid.*

Analysis of National Historic Landmarks Associated with the Civil Rights Movement

The following National Historic Landmarks (NHL's) are associated with the Civil Rights Movement in America. There are currently no NHL's in Baltimore that are related to Thurgood Marshall. Outside of Baltimore, the majority of those that do represent sites associated with Marshall's landmark Supreme Court desegregation cases of the 1940s and 1950s, such as the Sumner and Monroe Elementary Schools in Topeka, Kansas, and later implementation efforts, such as Little Rock High School in Little Rock, Arkansas. Only one NHL, a collection of buildings located on the campus of Howard University in Washington, D.C., is directly related to Marshall's education and formative experience, which increases the potential value of Public School 103 as a historic resource of national significance.

In order to help inform the development of an NHL significance argument for Public School 103, sites that relate to the personal lives of key twentieth-century civil rights figures have been included, as well as sites that contributed to the success of the movement at the community level. The list was primarily derived from the NPS context study, *Civil Rights in America: A Framework for Identifying Significant Sites*, which provides a list of NHL's historically connected to the movement. The list includes the site name and location, a brief summary of the resource, its period of significance, and the NHL criteria, themes, and areas of significance used in each nomination. In addition, the significance of each NHL is discussed in terms of how it compares to that of Public School 103.

Ida B. Wells-Barnett House, Chicago, Illinois

Summary

"Ida B. Wells-Barnett was an African American teacher, journalist, and civil rights activist from 1919 to 1929, who, almost single-handedly awakened the world's conscience to the horrible realities of lynching. The cause was afterward taken up by the NAACP, which she had helped organize."⁵⁹

Period of Significance

Twentieth Century

Criteria

Areas of Significance (1973): Communications, Political, Social/Humanitarian

Significance and Relevance

Through her journalism, Wells "roused the white South to vigorous and bitter defense and she began the awakening of the conscience of the nation." Born a slave in Mississippi, she was educated at Rust College, and began her career as a school teacher. After moving to Memphis, Tennessee in 1882, she became committed to fighting the racism she encountered there through legal action and journalism. She

⁵⁹ *Civil Rights in America*, Table 1. National Historic Landmarks and National Park System Units by Civil Rights Era, Rekindling Civil Rights, 1900-1941.

continued her work after moving to Chicago in the early 1890s, and was one of the original founders of the national NAACP.⁶⁰

Like Thurgood Marshall, education played an important role in the life of Ida B. Wells, and prepared her for her career as a journalist and civil rights activist. The 1974 National Historic Landmark designation for the Wells house is based on the National Register of Historic Places nomination, which was completed in 1973. The statement of significance draws primarily on Wells's accomplishments as a civil rights crusader during the late nineteenth and early twentieth century. Prior to the development of the currently used NHL criteria, the form only lists areas of significance. Of these, the areas of "Afro-American History" and "Social/Humanitarian" are themes that are potentially applicable to Public School 103, as both are sites of national significance to African American history and the history of the Civil Rights Movement. As a historic resource, however, the house at 3624 Martin Luther King Drive in Chicago is very different from that of Public School 103, in that it was Wells's personal residence during the mature phase of her career, and a location from which she conducted her work. In this regard the site is comparable to other Civil Rights NHL's from the twentieth century, such as the T. Thomas Fortune House in Red Bank, New Jersey, and the W. E. B. DuBois Homesite in Great Barrington, Massachusetts. Like Wells, Fortune was a writer who used journalism as a platform for his critique of racism within American society, and DuBois was a prominent African American writer, educator, and activist. Unlike Public School 103, however, the NHL's associated with these three civil rights leaders are not located within a community setting that contributed early to their cultural development and moral consciousness in the way that Old West Baltimore did in the life of Thurgood Marshall. While both the Wells house and Public School 103 represent fine examples of late nineteenth-century architectural eclecticism and masonry construction, neither derives its significance principally from its architectural value.



Figure 9. Ida B. Wells, 1891 (Library of Congress)

Mary McLeod Bethune Home, Daytona Beach, Florida

Summary

"Mary McLeod Bethune was an early 20th century African American civil rights advocate, administrator, educator, adviser to presidents, and consultant to the United Nations. She built this house in 1920 and resided there until her death in 1955."⁶¹

Period of Significance

Twentieth Century

⁶⁰ National Register of Historic Places, Ida B. Wells-Barnett Home, Chicago, Cook County, Illinois, National Register # 74000757.

⁶¹ *Civil Rights in America*, Table 1. National Historic Landmarks and National Park System Units by Civil Rights Era, Rekindling Civil Rights, 1900-1941.

Criteria

Areas of Significance (1974): Education

Significance and Relevance

Bethune was one of the most recognizable African American public figures of the first half of the twentieth century. Born during the 1870s in South Carolina, she displayed a strong interest in education from an early age and she viewed education as a means of attaining greater equality for African Americans – much like Thurgood Marshall. As a child, she attended a Presbyterian missionary school, and later the Barber-Scotia Seminary in North Carolina and the Moody Bible Institute in Chicago. Afterward, she taught and engaged in missionary work within black communities in Georgia, South Carolina, and Daytona Beach, Florida, where she established the Daytona Normal and Industrial Institute for Negro Girls in 1904. The school merged with the Cookman Institute of Jacksonville, Florida in 1923 to become Bethune-Cookman College, and Bethune served as the school's president for twenty-four years. Her national reputation as an educator grew, and in 1936 President Roosevelt appointed Bethune as Director of the Division of Negro Affairs in the National Youth Administration.⁶² A close friend of the President and First Lady Eleanor Roosevelt, she also contributed to the development of New Deal employment programs, and like Thurgood Marshall, is associated with the theme of equal employment. Bethune also served as a representative for African American Women during the drafting of the United Nations charter in 1945.⁶³



Figure 10. Mary McLeod Bethune, 1949 (Library of Congress)

The Bethune Home in Daytona Beach was constructed on the campus of Bethune-Cookman College sometime during the 1920s, and Bethune resided there until her death in 1955. Like the Ida B. Wells-Barnett, the house served as both a home and office for Bethune. It is currently operated by the Bethune Foundation as a museum dedicated to Bethune, and as an archive housing her papers. The 1974 nomination form only lists Education as an area of significance, which could also be applied to a significance argument for Public School 103. According to the form, the Bethune residence is not architecturally significant, and was not a location that directly contributed to the formative experience of this civil rights pioneer. In addition, the house is not the only formally designated site associated with Bethune. Bethune also maintained a residence in Washington, D.C. at 1318 Vermont Avenue, NW from 1943 to 1955, which also served as offices for the National Council of Negro Women. This property was purchased by the National Park Service in 1994, and the Mary McLeod Bethune Council House National Historic Site in Washington functions as an interpretive center on her life and career.

⁶² National Register of Historic Places, Mary McLeod Bethune Home, Daytona Beach, Volusia County, Florida, National Register # 74000655.

⁶³ *Civil Rights in America*, 34; Joyce Ann Hanson, *Mary McLeod Bethune and Women's Political Activism* (Columbia: University of Missouri Press, 2003), 120, 154, 192.

Andrew Rankin Memorial Chapel, Frederick Douglass Memorial Hall, and Founders Library, Howard University, Washington, D.C.

Summary

“These buildings are associated with Thurgood Marshall and the school desegregation strategy formulated by the NAACP Legal Defense and Educational Fund between 1930 and 1955 that successfully led to overturning the separate but equal doctrine in public education.”⁶⁴

Period of Significance

1929-1955

Criteria

NHL Criterion: 1 and 2, NHL Exceptions: 1 and 8, NHL Themes: Creating Social Institutions and Movements, Expressing Cultural Values, Areas of Significance: Education, Social History, Ethnic Heritage, and Law, Contexts: Social and Humanitarian Movements (Civil Rights)

Significance and Relevance

These three buildings are located on the main campus of Howard University in Washington, D.C., and were nominated in 2001 as part of the NHL Racial Desegregation in Public Education Theme Study. With the exception of the Andrew Rankin Memorial Chapel, the buildings were designed by noted African American architect Albert I. Cassell between 1921 and 1948 in a landscape designed by David A. Willinston. Howard was the premier law school for African Americans during the mid-twentieth century, and nine of the ten lawyers who argued the companion cases to *Brown* were either graduates or faculty of Howard Law School. During the years that Marshall attended Howard (1930-1933), the law school and library were located in downtown Washington at 520 Fifth Street, N.W.⁶⁵ The buildings cited in the NHL nomination are associated with the later efforts of the NAACP Legal Defense Fund, directed by Marshall, in formulating the series of legal challenges to school segregation highlighted earlier in this study, culminating in the landmark *Brown v. Board* ruling. During the late 1940s and 1950s, the school provided research, expert testimony, and legal critique during the *Sipuel v. Oklahoma State Board of Regents*, *McLaurin*, *Sweatt*, and *Brown* cases. A 1952 conference held at Andrew Rankin Memorial Chapel, sponsored by the university and the *Journal of Negro Education*, included strategy sessions concerned with solutions for addressing opposition to desegregation. Research for the *Brown*, and other, cases was conducted on the third floor of the Frederick Douglass Memorial Hall in the Bureau of Educational Research. Dry runs for the cases were held in the basement of the Founders Library.⁶⁶

⁶⁴ *Civil Rights in America*, Table 1. National Historic Landmarks and National Park System Units by Civil Rights Era, Birth of the Civil Rights Movement, 1941-1954.

⁶⁵ *Polk's Baltimore City Directory* (Baltimore: R. L. Polk, 1932), 822; “Howard Law School Moved to Campus,” *Washington Post*, January 11, 1936, <http://search.proquest.com> (accessed May 9, 2016).

⁶⁶ National Register of Historic Places, Andrew Rankin Memorial Chapel, Frederick Douglass Memorial Hall, and Founders Library, Washington, District of Columbia, National Register # 01000070.

The notion that education is central to the advancement of civil rights figures prominently as a theme in the nomination, and could also be effectively applied in a potential significance argument for Public School 103. The three buildings at Howard University are nationally significant to the history of the African American Civil Rights Movement under NHL Criterion 1 for their role in the legal strategy used to realize desegregation in public education, and under Criterion 2 for their association with Thurgood Marshall and Charles Houston. As will be discussed below, both of these criterion could be potentially applied to a significance argument for Public School 103. Similarly, the three sites at Howard were evaluated under National Register Criteria A and B, which correlate to NHL Criteria 1 and 2, and National Register Criteria Consideration G, which corresponds to NHL Exception 8. NHL Exception 1 also applies, as the Andrew Rankin Memorial Chapel is a religious property. Collectively, their significance is also derived from their association with the NHL Themes Creating Social Institutions and Movements and Expressing Cultural Values, both of which could be applied to Public School 103. In addition, the nomination cites Education, Social History, Ethnic Heritage, and Law as Areas of Significance, the first three of which also clearly apply to Public School 103. Historic contexts cited include Social and Humanitarian Movements, specifically the Civil Rights Movement. The structures at Howard were not evaluated for their architectural significance.



Figure 11. Justice Marshall, 1976 (Library of Congress)

Martin Luther King, Jr. NHL District, Atlanta, Georgia

Summary

“This district honors the nation’s most prominent leader in the twentieth- century struggle for civil rights. (The district is also a National Historic Site.)”⁶⁷

Period of Significance

1929-1968

Criteria

Areas of Significance (1974): Social/Humanitarian, Afro-American History

Significance and Relevance

Dr. Martin Luther King, Jr. was the preeminent figure within the African American Civil Rights Movement of the twentieth century. King was born in 1929, when Thurgood Marshall was attending Lincoln University and debating civil rights issues. He was educated at Morehouse College, Crozer Theological Seminary, and Boston University, where he received a PhD in systematic theology in 1955. Inspired by Mahatma Gandhi, and others, King pursued a non-violent protest and advocacy strategy in pursuing greater equality for African Americans. He helped found the Southern Christian Leadership Conference in 1957, and led the 1955 Montgomery Bus Boycott and the 1963 non-violent protests in

⁶⁷ *Civil Rights in America*, Table 1. National Historic Landmarks and National Park System Units by Civil Rights Era, Modern Civil Rights Movement, 1954-1964.

Birmingham, Alabama. Highpoints of his career include the 1963 March on Washington, where he delivered his famous, “I Have a Dream” speech, and the passage of the 1964 Civil Rights Act. Martin Luther King was awarded the Nobel Peace Prize in 1964, and was an early critic of the Vietnam War. He was assassinated in Memphis, Tennessee in 1968.⁶⁸

The Martin Luther King, Jr. NHL District is located along Auburn Avenue between Jackson and Howell Streets in Atlanta. The district, containing contributing resources that include Ebenezer Baptist Church, where King served as pastor, his birthplace and boyhood home at 501 Auburn Avenue, and his grave site, was listed on the National Register of Historic Places in 1974, encompassing seventy-six acres. A core fifteen-acre section of the original National Register District was designated as a NHL Landmark District in 1977. The Martin Luther King Jr. National Historic Site and Preservation District was established in 1980. The National Historic Site corresponds to the original 1974 district boundaries, and the Preservation District adjoins it to the east, north, and west. The National Park Service expanded the boundaries of the original National Register Historic District during the early 1990s in advance of the 1996 Olympics. The 1977 NHL District reflects the relevant areas of significance “Social/Humanitarian” and “Afro-American History.” The amended Martin Luther King, Jr. National Register Historic District cites areas of significance that include Ethnic Heritage and Social History, both of which would be applicable to Public School 103, as well as Community Planning and Development and Architecture, which are less relevant.⁶⁹ The Old West Baltimore neighborhood where Marshall grew up, went to school, and later worked as a key leader in both the local and national NAACP campaigns contain comparable resources, such as the Sharp Street and Bethel A.M.E. churches, the 1700 block of Pennsylvania Avenue, and the house at 1632 Division where the Marshalls lived from 1914 to 1920. A number of key resources, however, have been demolished, such as Marshall’s birthplace at 543 McMechen Street, Marshall’s high school, and the family’s long time home at 1838 Druid Hill, where Marshall also maintained an office during the 1930s. Unfortunately, these losses detract from the feasibility of establishing a comparable Thurgood Marshall NHL District in Baltimore, but do not eliminate the possibility entirely. Like Old West Baltimore and Public School 103, the King NHL District is a community setting that relates directly to the formative experience of a nationally significant civil rights pioneer, and it embodies themes that could be applied to a potential significance argument for Public School 103, or a broader NHL Historic District.



*Figure 12. Martin Luther King, Jr., 1964
(Library of Congress)*

⁶⁸ National Register of Historic Places, Martin Luther King, Jr., Historic District, Atlanta, Fulton County, Georgia, National Register # 74000677.

⁶⁹ Ibid; National Register of Historic Places Registration Form, Martin Luther King, Jr., Historic District Boundary Increase and Additional Documentation (2001), 5, 17.

Dorchester Academy Boys' Dormitory, Midway, Georgia

Summary

“Dorchester Academy was the primary training site and headquarters for the Citizen Education Program of the Southern Christian Leadership Conference between 1961 and 1970. The program educated disfranchised Southern blacks about their citizenship rights and prepared them for voter registration tests.”⁷⁰

Period of Significance

1961-1970

Criteria

NHL Criterion: 1 and 2, NHL Exception: 8, NHL Themes: Creating Social Institutions and Movements (Reform Movements), Shaping the Political Landscape (Parties, Protests, and Movements), Areas of Significance: Ethnic Heritage, Politics/Government, Social History, and Education, Contexts: Social and Humanitarian Movements (Civil Rights Movement)

Significance and Relevance

Like Public School 103, Dorchester Academy was originally established after the Civil War as a primary school for African American children. The current Boys' Dormitory, constructed in 1934, served as an African American community center and was used in voter registration drives during the 1940s. Later, the school, along with the Penn Center in Frogmore, South Carolina, became one of two training centers for the Citizen Education Program established by the Southern Christian Leadership Conference (SCLC) in 1961. Both are National Historic Landmarks. The program originated during the 1950s through the efforts of Septima P. Clark, a school teacher from Charleston, South Carolina. The Citizen Education Program at Dorchester Academy sought to increase voter registration among African Americans from across the south through increased literacy rates, needed in order to pass the voter registration tests that were locally implemented in an attempt to disenfranchise southern black voters. It was part of an overall strategy during the 1960s developed through cooperation between the SCLC, NAACP, Urban League, and other organizations, and reflected a continuation of the efforts of Thurgood Marshall and others. Marshall worked with the NAACP in Baltimore on voter registration drives beginning in the 1930s, and through the *Smith v. Allwright* (1944) case, was successful in challenging discriminatory state voting laws in Texas. At Dorchester Academy, Dr. Martin Luther King, Jr. was a frequent speaker during the school's weeklong



Figure 13. Dorchester Academy, Boy's Dormitory (Wikipedia)

⁷⁰ *Civil Rights in America*, Table 1. National Historic Landmarks and National Park System Units by Civil Rights Era, Modern Civil Rights Movement, 1954-1964.

workshops. Adding to the school's significance, in 1963, Dorchester Academy hosted a two-day retreat to discuss strategy for the Birmingham civil rights campaign, which was attended by King and other high-ranking SCLC leaders.⁷¹

The school was designated as a National Historic Landmark following the 2005 Racial Voting Rights in America NHL Theme Study. It is nationally significant under NHL Criterion 1 as the main training center for the Citizen Education Program and as a meeting place for the leadership of the SCLC during the 1960s. It also significant under NHL Criterion 2 for its association with local educator and grassroots organizer Septima P. Clark. It also meets NHL Exception 8, as the SCLC Citizen Education Program at the school operated between 1961 and 1970. As discussed, both Criteria 1 and 2 potentially apply to Public School 103. In addition, the NHL Theme, Creating Social Institutions and Movements could be applied to Public School 103, as could the Areas of Significance Education, Social History, and Ethnic Heritage. Public School 103 is not directly connected historically to the Civil Rights Movement in the same way that Dorchester Academy is, and does not contribute to the NHL context Racial Voting Rights in America. Both, however, embody the notion of education at the community level as a means toward achieving greater equality and status for African Americans within twentieth-century society.

Public School 103

A significance argument for Public School 103 could potentially incorporate many of the NHL Criteria, Themes, and Areas of Significance discussed in the above examples. **NHL Criteria 1 and 2** are arguably the most applicable to the school. Like all of the examples presented, Public School 103 reflects the broad patterns, as required under Criterion 1, of the black experience in America during the twentieth century, particularly in terms of segregation, the formation of both individual and collective consciousness regarding race relations and civil rights issues, and the role of education in the emergence of the African American middle class. Public School 103, like the examples discussed, is also associated with a figure of national significance to the history of the African American Civil Rights Movement. Marshall's landmark Supreme Court cases of the 1940s and 50s, culminating in the *Brown v. Board* ruling, successfully overturned the validity and utility of the separate but equal doctrine, which stood until then as the foundation on which segregation was based across a number of areas within American society. In addition, Marshall was the first African American Solicitor General of the United States, and more importantly, the first African American justice to be nominated to the U.S. Supreme Court.

The National Park Service revised its Thematic Framework in 1996 to reflect the latest historical scholarship at that time, and to reflect the interplay of race, ethnicity, class, and gender within American history. Like a number of the examples presented, the significance of Public School 103 is reflected in the **NHL Themes** Creating Social Institutions and Movements and Expressing Cultural Values. The theme **Creating Social Movements and Institutions** encompasses both the formal and informal structures, such as schools, through which individuals or communities express their cultural values, and in the example of Public School 103, respond to societal conditions such as segregation. The Old West Baltimore community of Marshall's youth looked to the school as an institution through which to define their commitment to greater equality, sustain the strength and health of their community in the face of discrimination, and reform the social conditions of racism through education and the strengthening of the city's African American middle class. Similarly, the theme **Expressing Cultural Values** addresses the expression of culture, a shared system of practices, traditions, and beliefs that evolve and collectively define a group's conception of the world and their experience within it. At the time that Thurgood

⁷¹ National Register of Historic Places, Dorchester Academy Boys' Dormitory, Midway, Liberty County, Georgia, National Register # 86001371; Gibson, 141, 334.

Marshall was attending Public School 103, the value placed on education formed part of middle-class African American culture in Baltimore. It was also integral to his formative experience in Old West Baltimore, where he first developed an awareness of inequality and the movement taking shape to address it. According to an oral history interview conducted in 2009 with former student Michael Bowen Mitchell, students at the school were required to recite a Henry Highland Garnet speech containing the line, “I’d rather die a free man than live to be a slave,” a culturally-held value, like access to quality education, historically shared by African Americans.⁷²

As discussed above in the analysis of relevant NHL’s, the **Areas of Significance** Education, Ethnic Heritage, and Social History could be applied to a potential landmark nomination for Public School 103. **Education**, embodied by Public School 103, is an important theme in Marshall’s life and work, and the school represents the first step in his preparation for a career dedicated to realizing greater equality and freedoms for the African American community. Education also formed the foundation on which the black middle-class was established in America, and, as discussed, it reflects the community’s cultural values and aspirations for achieving a quality of life and place within society equal to that whites. Associated intimately with Marshall’s youth, the school is a highly significant African American **Ethnic Heritage** site. Also, the school, as one of the leading black elementary and secondary schools within the historic Old West Baltimore neighborhood, forms part of the **Social History** of African American Baltimore during the twentieth century.



Figure 14. Children at play on Division Street in front of PS103, c. 1934 (Digital Maryland)

⁷² Michael Bowen Mitchell, interview by Camilla Carr, Baltimore Maryland, October 17, 2009.

Inventory of Baltimore City Sites Associated with the Civil Rights Movement

A racially and ethnically diverse city, Baltimore straddled the line between north and south during the nineteenth and twentieth centuries. The city suffered through difficult race relations, and segregation became entrenched, reflected in its socioeconomic patterns, education, housing, and neighborhood demographics. After 1917, when the U.S. Supreme Court prohibited racially discriminatory housing laws, the use of restrictive deed covenants contributed to segregated patterns of settlement in the city. African Americans lived in three different parts of Baltimore according to their class and status. Upper to middle-class blacks lived in northwest Baltimore, while the working class resided in the eastern and southern parts of the city. Like other American cities of the period, Baltimore's school system was segregated, the result of the 1867 Maryland state constitutional convention. While some upper-class blacks were allowed into white stores in a limited way, segregation also characterized the city's retail districts and the effort to integrate the city's downtown department stores became a front in the struggle for equality.⁷³

The black press, church, and middle-class leadership together formed the institutional and organizational basis for the twentieth-century Civil Rights Movement in Baltimore. The vigorous and "progressive" African American press in Baltimore, led by the *Baltimore Afro-American*, factored in the city's civil rights achievements. Local African American churches, in particular Bethel A.M.E. and Sharp Street Methodist, were also especially important institutions that contributed much to the success of the Civil Rights Movement in Baltimore. The city's African American middle-class produced many of the local NAACP's most important leaders. Carl Murphy, owner and publisher of the *Afro-American*, and Lillie Carroll Jackson, president of the local NAACP branch from 1935 to 1970, were two of the most prominent figures. Jackson's daughter, Juanita, was a leading youth organizer during the 1930s. She later went to New York to help the national NAACP effort to organize students and youth. Juanita Jackson married Clarence Mitchell, an attorney and the head of the Washington, D.C. NAACP branch, and after being admitted to the Maryland Bar in 1950, she became the first practicing African American female attorney in the state. Poet Langston Hughes, a classmate of Thurgood Marshall at Lincoln University, was also a member of the Baltimore NAACP.⁷⁴

Nationally, the NAACP was first organized in 1909. The Baltimore branch was established in 1912, and physician Dr. F. N. Cardozo served as its first president. Throughout the United States, middle-class, educated African Americans, such as lawyers, ministers, and newspaper publishers, took a leadership role in establishing new branches of the NAACP. Women, such as Lillie Carroll Jackson, also served as instrumental leaders. In addition, many of the NAACP's senior figures in Baltimore were influential members of local Masonic lodges. The NAACP saw Baltimore as one of the most important cities in black America, due to the city's large African American population, increased by the Great Migration of the early twentieth century, when large numbers of blacks migrated from the rural south to the industrialized centers of the Mid-Atlantic, Northeast, and upper Midwest. The Baltimore branch was one of the nation's largest, with 17,600 members in 1946.⁷⁵

Desegregation in education and housing were early issues pursued by the NAACP and Urban League, a conservative civil rights group that was interracial in its composition. A legal approach or strategy was employed in these efforts, and was led locally by Thurgood Marshall and Clarence Mitchell. In addition,

⁷³ Sartain, 3-4; Gibson, 55; Olson, 187.

⁷⁴ Sartain, 5-8, 73-74.

⁷⁵ Sartain, 8, 15-17.

the Baltimore NAACP pioneered many of the movement's trademark non-violent tactics such as sit-ins, youth activism, legal campaigns, and marches, and the branch served as a "legal laboratory" for the region and nation.⁷⁶

The NAACP also recognized the important role that youth could play within the Civil Rights Movement. In the early 1930s Juanita Jackson organized the City Wide Young People's Forum. The Forum held weekly meetings, which featured high profile guest speakers, such as W. E. B. DuBois. With an emphasis on education and collective action, the Forum became a "civil rights training ground for the youth of Baltimore," and it became closely associated with the local NAACP under president Lillie Carroll Jackson. Thurgood Marshall, and his wife Vivian, regularly attended Forum meetings during the 1930s, and in 1936 Marshall gave a presentation on the closely watched Scottsboro case.⁷⁷ Another youth organization, the Civic Interest Group (CIG), was founded in 1960 by students from Morgan State University. While nonviolent, the group favored more direct tactics, particularly the use of sit-ins to protest discrimination at Baltimore's downtown department stores. The group also worked with local churches and the NAACP during campaigns to enroll African American voters. A similar group, the Congress of Racial Equality (CORE), established an interracial branch in Baltimore in 1953. The group engaged in sit-ins and protests throughout the city in an effort to desegregate public accommodations, such as restaurants and lunch counters.⁷⁸



Figure 15. 1953 NAACP Eastern Regional Training Conference, New York. Marshall is pictured in the front row, second from right (Library of Congress)

⁷⁶ Sartain, 5-8.

⁷⁷ Sartain, 112-14; Gibson, 157-58.

⁷⁸ Sartain, 125, 129-30; August Meier, *A White Scholar and the Black Community, 1945-1965: Essays and Reflections* (Amherst: University of Massachusetts Press, 1992), 23.

Inventory of Extant Civil Rights Sites in Baltimore City

The following table provides an inventory of extant sites in Baltimore City associated with the Civil Rights Movement. The African American Civil Rights Movement in America has traditionally been defined by historians as the period from 1955 to 1968. American Studies scholar Lee Sartain states that the Montgomery Bus Boycott established the divide between the pre-1954 Civil Rights *Struggle* and the 1955-1968 Civil Rights *Movement*. It was during this latter stage that Martin Luther King, Jr. emerged as a leader, and groups such as the Southern Christian Leadership Conference (SCLC), Student Non-Violent Coordinating Committee (SNCC), and the Congress of Racial Equality (CORE) played a greater role in addition to the NAACP, which after 1954 represented the movement’s older “establishment” faction.⁷⁹

The Baltimore branch of the NAACP, established in 1912, led the legal strategy against segregation and inequality, both locally and nationally. Thurgood Marshall, who served as legal counsel to the Baltimore branch was a key figure in this effort.⁸⁰

Therefore, for the purposes of this inventory, the African American Civil Rights Movement in Baltimore City is defined as 1912 to 1968. This encompasses many of the important early protest and legal initiatives during the 1930s, in which Marshall played a leading role, that would otherwise be excluded within the more traditional definition of 1955-1968.

The table focuses on extant sites directly associated with the people and important events of the Civil Rights Movement, rather than on sites associated more generally with African American history or the conditions of inequality. The table includes the site’s name and location, current use, significance to the movement, and its landmark status.

Thurgood Marshall NHL Context Study – Inventory of Extant Civil Rights Sites in Baltimore			
Location	Use	Significance	Landmark Status
Sharp Street Memorial United Methodist Church, Dolphin and Etting Streets, Baltimore	Church	This church figured prominently in Baltimore’s civil rights history. Lillie Carroll Jackson, NAACP president from 1935 to 1970 was a member, as was her daughter, activist Juanita Jackson Mitchell, and many NAACP meetings and events were held there. In 1936, the church hosted the first NAACP National Youth Conference. ⁸¹	Baltimore City Individual Landmark, Old West Baltimore National Register Historic District
<i>Baltimore Afro-American</i> newspaper offices, 628 N. Eutaw Street	Apartment Building	This building housed the offices of the <i>Baltimore Afro-American</i> after 1911. The newspaper, published by NAACP member Carl Murphy, was	Seton Hill CHAP Historic District, Seton Hill National Register Historic District

⁷⁹ Sartain, 7.

⁸⁰ Gibson, 299.

⁸¹ Sartain, 48, 77, 103, 118, 124.

		an active voice in the Baltimore Civil Rights Movement. ⁸²	
Bethel A.M.E. Church, 1300 Druid Hill Avenue, Baltimore	Church	This church played an active role in the local Civil Rights Movement, hosting many meetings and rallies. In 1922, the NAACP hosted an anti-lynching meeting at the church attended by Missouri congressman L. C. Dyer. The Rev. A. C. Clark, its pastor, served as president of the Baltimore NAACP in 1930. It hosted the City-Wide Young People's Forum, an African American cultural and intellectual forum organized by Lillie Carroll Jackson and attended by Thurgood Marshall. On February 7, 1936, Marshall addressed the forum on the closely-watched Scottsboro Case. The church frequently hosted meetings of the Baltimore NAACP. ⁸³	Baltimore City Individual Landmark, Old West Baltimore National Register Historic District
1700 Block of Pennsylvania Avenue, Baltimore	Retail Stores	As part of the "Buy Where You Can Work" campaign, in 1933 activist Kiowa Costonie organized a boycott of businesses in the 1700 block of Pennsylvania Avenue that refused to hire African American employees. Thurgood Marshall, then legal counsel for the NAACP, negotiated with the police during the demonstrations. ⁸⁴	Old West Baltimore National Register Historic District
Baltimore City Courthouse, 100 block of N. Calvert Street, Baltimore	Public Building	Beginning in 1933, Marshall represented a number of clients in local cases heard here. ⁸⁵	Baltimore City Individual Landmark, National Register of Historic Places, Business and Government Center National Register Historic District
Enoch Pratt Free Library, Baltimore	Library	During the 1940s, Louise Kerr, an African American, applied for a job at the Pratt Library and was rejected based on her race. Represented by Marshall and the NAACP, she took the library to court and in 1945 won	Cathedral Hill National Register Historic District

⁸² Hayward Farrar, *The Baltimore Afro-American, 1892-1950* (Westport, CT: Greenwood Press, 1998), 6; also see Gibson.

⁸³ Sartain, 20, 25, 26; Gibson, 158.

⁸⁴ Gibson, 155-57.

⁸⁵ Gibson, 168.

		the case before the Fourth U.S. Circuit Court of Appeals in Richmond. ⁸⁶	
Douglas Memorial Church, 1325 Madison Avenue, Baltimore	Church	Marshall gave a civil rights speech here, entitled “Democracy Now or Never” on March 27, 1950. ⁸⁷	Baltimore City Individual Landmark, National Register of Historic Places
Rev. William M. Alexander Residence, 1625 Druid Hill Avenue	Residence	This was the former home of this late nineteenth-century religious leader and civil rights advocate. Alexander co-founded the Mutual United Brotherhood of Liberty, a civil rights organization of local Baptist ministers. He was the pastor of Sharon Baptist Church until his death in 1919, and founder and editor of the Baltimore <i>Afro-American</i> newspaper. ⁸⁸	Old West Baltimore National Register Historic District
Robert P. McGuinn Residence, 1532 McCulloh Street	Residence	McGuinn was a civil rights lawyer in Baltimore whose offices were in the 4 E. Redwood Street building where Thurgood Marshall practiced. He was the executive secretary of the Governor’s Commission on Higher Education of Negroes in the 1930s. He was counsel for the Colored Republican Voter’s League of Maryland. Along with Thurgood Marshall, he conducted a study on black schools for the NAACP in 1935. ⁸⁹	Old West Baltimore National Register Historic District
Lillie Carroll and Juanita Jackson Residence, 1216 Druid Hill Avenue	Residence	During the 1930s, this was the former residence of Lillie Carroll Jackson and her daughter Juanita Jackson. Lillie Carroll Jackson was president of the Baltimore NAACP from 1935 to 1970. Juanita married NAACP attorney Clarence Mitchell in 1938, and led the City-Wide Young People’s Forum during the 1930s. She was also heavily	Old West Baltimore National Register Historic District

⁸⁶ Marvin Cheatham, interview by Camilla Carr, Baltimore Maryland, August 14, 2010; Jacques Kelly, “Louise Kerr Hines,” *Baltimore Sun*, April 14, 2007.

⁸⁷ Williams, 107-09.

⁸⁸ *Polk’s Baltimore City Directory* (Baltimore: R. L. Polk, 1910), 217; Maryland State Archives, “The Road from Frederick to Thurgood: Black Baltimore in Transition, 1870-1920, <http://msa.maryland.gov/msa/stagser/s1259/121/6050/html/26140000.html> (accessed September 2015).

⁸⁹ *Polk’s Baltimore City Directory* (1936), 842; Maryland State Archives, Biographical Series, “Robert P. McGuinn (1898-1950), <http://msa.maryland.gov/megafile/msa/speccol/sc3500/sc3520/013700/013701/html/13701bio.html> (accessed September 2015).

		involved with the NAACP in Baltimore and nationally. ⁹⁰	
John E. T. Camper Residence, 639 N. Carey Street	Residence	Camper was a Baltimore civil rights activist. He led a campaign for fair treatment in local department stores, and was active in a 1940s voting rights effort. In 1942, as president of the Citizen's Committee for Justice, he organized a march to Annapolis to protest injustices to African Americans. ⁹¹	Old West Baltimore National Register Historic District
Warner T. McGuinn Residence, 1911 Division Street	Residence	McGuinn was an African American lawyer and early civil rights pioneer who served two terms on the Baltimore City Council between 1919 and 1931. He was a graduate of Yale Law School and was a friend of Mark Twain. McGuinn was a role model for Thurgood Marshall, and Marshall began his practice in Baltimore in an office at 4 E. Redwood (demolished) headed by McGuinn. He collaborated with attorney W. Ashbie Hawkins, who would later serve as president of the Baltimore NAACP, in challenging the West segregation ordinance of 1911. McGuinn also represented picketers during the "Buy Where You Can Work" campaign of 1933. ⁹²	Old West Baltimore National Register Historic District
Dr. George B. Murphy Residence, 1404 Argyle Avenue	Residence	In 1916, Murphy, a Baltimore school principal, led an effort demanding equal pay for African American teachers in Maryland. Murphy was an active member of the Baltimore NAACP, and received a merit medal for his work with that organization. ⁹³	Old West Baltimore National Register Historic District
Schulte United Five and Dime, 200 W. Lexington Avenue	Retail Store	In 1953, activists from the Committee On Racial Equality (CORE)succeeded in de-segregating the lunch counter at Schultes. The protest was part of a campaign	Market Center National Register Historic District

⁹⁰ Thomas A. Gass, "A Mean City: The NAACP and the Black Freedom Struggle in Baltimore, 1935-1975," PhD diss., Ohio State University, 2014, 58; National Association for the Advancement of Colored People, *The Crisis* 46, no. 6 (June 1939): 185.

⁹¹ *Polk's Baltimore City Directory* (1936), 228; Elizabeth Fee, Linda Shopes, and Linda Zeidman, eds., *The Baltimore Book: New Views of Local History* (Philadelphia: Temple University Press, 1991), 75-76.

⁹² Gibson, 128, 137-39, 142, 162; *Polk's Baltimore City Directory* (1936), 842.

⁹³ *The Crisis* 48, no. 8 (August 1941): 265; *Polk's Baltimore City Directory* (1916), 1440.

		fighting against segregated service in the department stores of the downtown shopping district, particularly the 200 block of W. Lexington. ⁹⁴	
St. Peter Claver Catholic Church, 1526 N. Fremont Avenue	Church	On Jul 11, 1966, the Civic Interest Group (CIG), founded at Morgan State College in 1960, held a press conference at St. Peter Claver Catholic Church, endorsing black power and announcing that the group “would no longer avoid violence in cases of 'self-defense'.” ⁹⁵	Baltimore City Individual Landmark, Old West Baltimore National Register Historic District
Trinity Baptist Church, 1601 Druid Hill Avenue	Church	This church was led in the early 1960s by Rev. Herbert O. Evans, who was chairman of a special ministerial committee on civil rights, and who is described in a 1962 issue of <i>Jet</i> as a local civil rights leader. ⁹⁶	Old West Baltimore National Register Historic District
<i>Church Advocate</i> offices, 1425 McCulloh Street	Commercial	The <i>Church Advocate</i> was a newspaper that was concerned with civil rights issues. It was established by George Bragg, who moved to Baltimore in 1891 and edited the paper until 1937. Bragg was also the rector at St. James Episcopal Church where the Marshall family attended during Thurgood Marshall’s youth. ⁹⁷	Old West Baltimore National Register Historic District
W. A. C. Hughes, Jr. Residence, 2547 McCulloh Street	Residence (1936 City Directory puts him at 1816 Madison Ave).	William A. C. Hughes, Jr. was a civil rights lawyer and a graduate of Boston University who practiced at 4 E. Redwood Street with Thurgood Marshall. In 1933, along with Warner T. McGuinn, he represented picketers arrested during the “Buy Where You Can Work Campaign.” In 1937, he took over as legal counsel for the Baltimore NAACP when Marshall left to work with the organization’s New York office. ⁹⁸	
Morgan State University, 1700 E. Cold Spring Lane	University	This African American college played an instrumental part in the Civil Rights Movement from the	

⁹⁴ “Stockholders to Study Grant’s Lunchroom Policy,” *Baltimore Afro-American*, May 1, 1954.

⁹⁵ Peniel E. Joseph, *Neighborhood Rebels: Black Power at the Local Level* (New York: Palgrave MacMillan, 2010), 225.

⁹⁶ Simeon Booker, “I Wasn’t Afraid to Tell People I Stood for Them,” *Jet* 22, no. 6 (May 31, 1962): 16.

⁹⁷ Gibson, 74; Robert W. Coleman, *The First Colored Professional, Clerical, Skilled and Business Directory of Baltimore City*, vol. 488 (Baltimore: Robert W. Coleman, 1926), 16.

⁹⁸ Gibson, 28, 162; Sartain, 42; *Polk’s Baltimore City Directory* (1942), 1900.

		1947 march on Annapolis to the 1955 Reads drug store sit-in. ⁹⁹	
Prince Hall Masonic Lodge, 1301-1305 Eutaw Place	Place of Worship	Originally built as the Temple Oheb Shalom, the building was sold to Prince Hall Masons in 1960. During the 1960s, Martin Luther King, Jr. came and spoke at this location. ¹⁰⁰	Bolton Hill CHAP Historic District, Bolton Hill National Register Historic District
Stewart's Department Store, 228 W. Lexington Street	Retail	In 1960, the Civic Interest Group, composed of Morgan State students, picketed the store in challenging the store's discriminatory lunch counter practices. They successfully forced the store to change its policies. ¹⁰¹ CORE conducted a protest campaign against Stewart's in 1964 in an effort to change the store's discriminatory hiring practices. ¹⁰²	National Register of Historic Places, Market Center National Register Historic District
Elk's Home, 1528 Madison Avenue	Elk's Lodge	This building was the site of a gathering in 1941 of fifty demonstrators who organized to protest racially biased police brutality. ¹⁰³	Upton's Marble Hill CHAP Historic District, Old West Baltimore National Register Historic District
Cortez W. Peters Business School, 529 Gold Street	Former School	Students at the school once located in this building were involved with Civic Interest Group (CIG) protests during the 1960s. Walter T. Dixon, the school's dean, was a civil rights leader and was elected to the board of the Baltimore Urban League in 1954. He was also on the Baltimore City Council, and introduced bills in an effort to eliminate discrimination in the city's civil service exam process. ¹⁰⁴	Old West Baltimore National Register Historic District
New Metropolitan Baptist Church, 1501 McCulloh Street	Church	The church was active in the Civil Rights Movement in Baltimore. Its pastor, Rev. John L. Tilley, was chairman of an NAACP voter registration drive in Baltimore. Martin Luther King, Jr. later appointed Tilley the executive	Old West Baltimore National Register Historic District

⁹⁹ Childs Walker, "Morgan State Exhibit Celebrates University's Role in the Civil Rights Movement," *Baltimore Sun*, November 10, 2011.

¹⁰⁰ Jacques Kelly, "Samuel T. Daniels, 84, Leader in Local Civil Rights Struggle," *Baltimore Sun*, January 7, 2005.

¹⁰¹ "Downtown Stores Break Silence," *Baltimore Afro-American*, April 5, 1960; "Welcome Sign Up at Lunch Counters in All Sections," *Washington Afro-American*, April 19, 1960.

¹⁰² "Core Halt's Picketing of Stewart's," *Baltimore Afro-American*, January 14, 1964.

¹⁰³ "'Brutality' of Police Protested by Negroes," *Baltimore Sun*, August 30, 1941.

¹⁰⁴ Bob Luke, *Integrating the Orioles: Baseball and Race in Baltimore* (Jefferson, NC: McFarland, 2016), 13; "Sobeloff Sees Lessened Bias," *Baltimore Sun*, March 29, 1954.

		director of the Southern Christian Leadership Conference (SCLC). ¹⁰⁵	
Riverside Park	Park	On August 20, 1966, a white supremacist group, the Fighting American Nationalists, held a rally attended by the Klu Klux Klan at this south Baltimore park. ¹⁰⁶	Baltimore City Individual Landmark, Riverside National Register Historic District
Patterson Park	Park	On July 28, 1966, the National States Rights party, a white supremacist organization, held a rally at Patterson Park. After the rally, a group of white teenagers attacked black residents of the 200 block of N. Montford Avenue, leading to a Circuit Court injunction banning the group from holding rallies in the city's parks. The group's leaders were arrested and charged with riot and conspiracy to riot. ¹⁰⁷	
Faith Baptist Church, 833 N. Bond Street	Church	Members of this church were involved in voter registration drives during the late 1950s led by Rev. John Tilley. One church member, Mrs. Margaret Dyer, personally accounted for registering 2,500 new African American voters in 1958-59. ¹⁰⁸	
Mergenthaler High School, 3500 Hillen Road	School	On Saturday, October 2, 1954, white high school students, described in the <i>Sun</i> as, "Pickers," demonstrated in Baltimore, protesting the implementation of school desegregation following the <i>Brown v. Board</i> ruling in May. The demonstration began in the morning at Mergenthaler High School and spread to other schools, then to City Hall, and culminating at Southern High School, where the police were able to disperse the group. ¹⁰⁹	
John H. Murphy, Sr. Residence, 1320 Druid Hill Avenue	Residence	John H. Murphy Sr. was the president, managing editor, and publisher of the <i>Baltimore Afro-</i>	Upton's Marble Hill CHAP Historic District, Old West Baltimore

¹⁰⁵ Sartain, 157.

¹⁰⁶ "Fighting American Nationalists Hold Rally: Luthardt is Speaker at Riverside Park: 6 Klansmen Lend Moral Support," *Baltimore Sun*, August 21, 1966.

¹⁰⁷ "Racist Party is Forbidden to Use Parks: 5 States Rights Aides Are Charged; Public Rallies Barred," *Baltimore Sun*, July 30, 1966.

¹⁰⁸ Simeon Booker, "Baltimore: New Negro Vote Capital," *Ebony* 15, no. 2 (December 1959): 131-38.

¹⁰⁹ "Ober Notes Police Duty in Picketing," *Baltimore Sun*, October 5, 1954.

		<i>American</i> during the early twentieth century. He also served as president of the National Negro Press Association. Along with editor George Bragg, the newspaper became a forum for social justice concerns. Murphy died in 1922, and his son Carl took over his position. ¹¹⁰	National Register Historic District
Leadenhall Baptist Church, 1021-23 Leadenhall Street	Church	First established in 1872, this African American church hosted civil rights meetings and was involved in various civil rights initiatives. ¹¹¹	Baltimore City Individual Landmark, Sharp-Leadenhall CHAP Historic District, National Register of Historic Places
Hutzler's Department Store, 200 N. Howard Street	Retail Store	In 1960, the Civic Interest Group, composed of Morgan State students, picketed the store in challenging the store's discriminatory lunch counter practices. They successfully forced the store to change its policies. ¹¹²	Market Center National Register Historic District
W. E. B. DuBois Residence, 2302 Montebello Terrace	Residence	This was the home of the former African American sociologist and civil rights activist from 1939 to 1950. ¹¹³	
Read's Drug Store, 123 N. Howard Street	Retail Store	Students from Morgan State University staged a sit-in at Read's in 1955 that led to the desegregation of the chain. ¹¹⁴	Market Center National Register Historic District
Baltimore City Hall	Public Building	Baltimore City Hall was the site of a number of protests and meetings related to the Civil Rights Movement. ¹¹⁵	Baltimore City Individual Landmark, Business and Government National Register Historic District
Thurgood Marshall childhood home, 1632 Division Street	Residence	Marshall's childhood home from 1914-1920. ¹¹⁶	Old West Baltimore National Register Historic District
Baltimore City Courthouse, 100 block of N. Calvert Street, Baltimore	Public Building	Beginning in 1933, Marshall represented a number of clients in local cases heard here. ¹¹⁷	Baltimore City Individual Landmark, National Register of

¹¹⁰ *Polk's Baltimore City Directory* (1915), 1489; Farrar, 6-8.

¹¹¹ Maryland Historical Trust, Maryland Inventory of Historic Properties, "Leadenhall Baptist Church," MIHP B-2934.

¹¹² "Downtown Stores Break Silence," *Baltimore Afro-American*, April 5, 1960; "Welcome Sign Up at Lunch Counters in All Sections," *Washington Afro-American*, April 19, 1960.

¹¹³ "W.E.B. DuBois, An Overlooked Stay in the City," *Baltimore Sun*, February 19, 2007.

¹¹⁴ Julie Scharper, "Activists Protest Condition of Former Read's Drug Store," *Baltimore Sun*, February 18, 2012.

¹¹⁵ "Ober Notes Police Duty in Picketing," *Baltimore Sun*, October 5, 1954.

¹¹⁶ Gibson, 167; Williams, 27.

¹¹⁷ Gibson, 168.

			Historic Places, Business and Government Center National Register Historic District
Lord Baltimore Hotel, 20 W. Baltimore Street	Hotel	In 1962, CORE and the local NAACP set up a picket line around the hotel during the Child Welfare League conference. At issue was the choice of Baltimore as the host city for the organization's national conference while the city was in the midst of a fight for public accommodation laws. ¹¹⁸	
Blue Jay Restaurant, 3107 St. Paul Street	Restaurant	Scene of a 1960 sit-in organized by students from Johns Hopkins University. ¹¹⁹	Charles Village/Abell Historic District
Levering Hall, Johns Hopkins University	YMCA	The campus YMCA at Johns Hopkins University, this building was the setting for student discussions regarding the Civil Rights Movement and other topics during the 1950s. ¹²⁰	
St. Katherine of Alexandria Protestant Episcopal Church, 2001 Division Street, Baltimore	Church	The Marshall family's first church. Thurgood was confirmed at this church in 1923. ¹²¹	Baltimore City Individual Landmark, Old West Baltimore National Register Historic District
Carl J. Murphy Residence, 2406 Overland Avenue	Residence	Former home of <i>Afro-American</i> editor Dr. Carl Murphy. ¹²²	
Lillie Carroll Jackson House, 1320 Eutaw Place	Residence	Former residence of Lillie Carroll Jackson, who served as president of the Baltimore NAACP from 1935 to 1970. The house was the scene of much activity relating to the local civil rights movement. ¹²³	Bolton Hill CHAP Historic District, Bolton Hill National Register Historic District
Morris Soper Residence, 102 W. Thirty-Ninth Street	Apartment Building	Former residence of judge and civil rights activist Morris Soper. Soper was appointed to the federal bench as a District Judge by President Harding, and to the United States	Tuscany-Canterbury National Register Historic District

¹¹⁸ "Picket Line Lowers League Attendance," *Baltimore Afro-American*, March 10, 1962.

¹¹⁹ Robert M. Palumbos, "Student Involvement in the Baltimore Civil Rights Movement, 1953-63," PhD diss., Johns Hopkins University, 1999.

¹²⁰ See Palumbos.

¹²¹ "Interpretive Plan Prepared for the Mayor's Commission on Former PS103 under the auspices of the Baltimore National Heritage Area," prepared by Point Heritage Development Consulting, Dawson Associates, and Cultural Lore, October 10, 2010.

¹²² *Polk's Baltimore City Directory* (1936), 904.

¹²³ Maryland Historical Trust, Maryland Inventory of Historic Properties, "Lillie Carroll Jackson House," MIHP B-853.

		Circuit Court of Appeals by President Hoover in 1931. Soper was active in the Civil Rights Movement, advocating for the admission of African Americans into the graduate schools of the University of Maryland. Later, during the 1950s Soper decided federal desegregation cases following the Brown v. Board decision of 1954. ¹²⁴	
McCrorry's Building, 227-29 W. Lexington Street	Retail Store	The store, part of the local McCrorry's chain, was targeted in the 1950s as part of a protest effort conducted by CORE against segregated lunch counters in downtown. ¹²⁵	Market Center National Register Historic District
Coppin State University, 2500 W. North Avenue	University	Students from the school participated in CORE protests in 1960 against discrimination at the Gwynn Oak Park Amusement Center. The protesters were attacked by a group of approximately 500, and were removed from the grounds by the police. ¹²⁶	
Kresge's Department Store, 117 W. Lexington Street	Retail Store	One of a number of downtown stores that featured in CORE protests during the 1950s against segregated lunch counter service. ¹²⁷	Baltimore City Individual Landmark, Market Center National Register Historic District
Walter Sondheim, Jr. Residence, 1621 Bolton Street	Residence	Childhood residence of Walter Sondheim, who as president of the Baltimore school board pushed for the desegregation of the city's schools following the 1954 Brown v. Board decision. ¹²⁸	Bolton Hill CHAP Historic District, Bolton Hill National Register Historic District
Hecht-May Company, 118 N. Howard Street	Retail Store	In 1960, the Civic Interest Group, composed of Morgan State students, picketed the store in challenging the store's discriminatory lunch counter practices. They successfully forced the store to change its policies. ¹²⁹	Baltimore City Individual Landmark, Market Center National Register Historic District

¹²⁴ *Polk's Baltimore City Directory* (1936), 1179.

¹²⁵ "CORE Opened Up Luncheon Counters," *Baltimore Afro-American*, January 29, 1955.

¹²⁶ "Core Pickets Return to Park," *Baltimore Afro-American*, April 19, 1960.

¹²⁷ "CORE Opened Up Luncheon Counters," *Baltimore Afro-American*, January 29, 1955.

¹²⁸ Gary Gately, "Walter Sondheim Jr., 98, Leader in Baltimore Renewal, Dies," *New York Times*, February 16, 2007; *Polk's Baltimore City Directory* (1920), 1870.

¹²⁹ "Downtown Stores Break Silence," *Baltimore Afro-American*, April 5, 1960; "Welcome Sign Up at Lunch Counters in All Sections," *Washington Afro-American*, April 19, 1960.

Horizon House, 1101 N. Calvert Street	Apartment Building	This apartment building was the scene of protests in 1966 organized by CORE challenging the luxury apartment building's discriminatory housing policies. Countered by the local Klan, the protests eventually led to its desegregation. ¹³⁰	Mount Vernon CHAP Historic District
Kirby-Woolworth Building, 223 W. Lexington Street	Retail Store	The store was targeted in the 1950s as part of a protest effort conducted by CORE, the Urban League, and Americans for Democratic Action against segregated lunch counters in downtown. ¹³¹	Market Center National Register Historic District



Figure 16. 1962 protests at the Lord Baltimore Hotel (*Baltimore Afro-American*)

¹³⁰ Joseph, 220-21.

¹³¹ "CORE Opened Up Luncheon Counters," *Baltimore Afro-American*, January 29, 1955.

Conclusion

Thurgood Marshall was a pioneering figure within the African American Civil Rights Movement. Working at the community level with such figures as Lillie Carroll Jackson, and at the national level through the NAACP, Thurgood Marshall employed a multi-faceted campaign to combat the segregation and inequality that confronted blacks in areas such as education, employment, and housing during the twentieth century. Education and the notion of community represent unifying themes within his life and work, and are embodied in Old West Baltimore and Public School 103, where he grew up and attended school. The school represents a rare and nationally significant extant site associated with Thurgood Marshall's formative years and early education. Analysis of National Historic Landmarks associated with the African American Civil Rights Movement provides an approach to potential NHL designation that draws on the school's direct association with Marshall, a figure of national significance, as well as powerful, universal themes found within African American history, institutions, and culture.

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