

Historical Information Reference Timeline
for Middle School Art Contest: *People of the Pines. People of Peace.*
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Geographical terms used throughout:

- **Lenapehoking:** all of present day New Jersey, southern New York State, Hudson River Valley south of Albany, Manhattan, Staten & Long Islands, both sides of the **Lenapewihittuck** (Delaware River) Valley upriver into NY, eastern Pennsylvania including the Schuylkill River and Leigh River watersheds, and northeastern Delaware and Maryland
- **Evesham** (est. 1688) between Pennsauken Creek and Rancocas Creek included the following townships today: Medford (est. 1847), Shamong (est. 1852), Lumberton (1860), Mount Laurel (1872), and Hainesport Twp.
- **Pine Barrens** aka: the Pines, is a unique 1.4 million acre ecosystem spilling over the political borders of the **Pinelands National Reserve** (PNR is 1.1 million acres)
- **West Jersey** (1664-1702) comprised the following counties: Burlington, Atlantic, Camden, Gloucester, Salem, Cumberland, Cape May, and parts of Mercer, Warren, Hunterdon, & Sussex.

Preface: Ten thousand years ago, the first human beings to live in what we now call New Jersey and the Delaware River Valley arrived during the last Great Ice Age when this was tundra. As the global climate changed, tundra became a temperate deciduous forest growing in the fertile soils of the inner coastal plain while the Pine Barrens evolved in the sandy, acidic soils of the outer coastal plain. Those first paleo-natives evolved into a culture known as the Lenni-Lenape who called this land Lenapehoking. Our story begins with these people who lived in Lenapehoking and what became Evesham Township in West Jersey.

Part I: Lenni-Lenape, Swedes, Finns, Dutch (1609-1664)

Pre-1609: Lenni-Lenape (aka: Delawares) control both sides of the Delaware River, which they call the Lenapewihittuck, all the way to the bay. In our region, on the east side of the Lenapewihittuck, they lived along the Rancocas Creek (RC) planting corn, squash, & beans in the springtime. During the summer most of the people walked the Manahawkin Trail or the Shamong Trail to the bay and ocean to fish, collect clams/mussels/oysters/crabs and hunt ducks/geese. The very young, their mothers, and the old remained in the village tending the crops. Crossing the Pine Barrens in autumn as they returned to their RC villages, they'd use fire to help hunt deer and other animals. They were a matriarchal people in which women were in charge of food production and distribution and the healing arts. The name *Lenni-Lenape*, has at least two meanings: "human beings" and "original people". They were known as peacemakers. Their population is estimated to be 10,000 before European contact.

1609: Henry Hudson exploring for the Dutch West India Company claims the Lenapewihittuck and Lenapehoking for the Dutch. A Dutch trading post is set up on an island in the Lenapewihittuck River. Native Americans welcomed trading furs for items such as: iron pots, steel fire strikers (for use with flint), mirrors, cloth (aka: duffel), guns, powder, & shot. The main focus of Dutch settlement is along the Hudson River Valley and they found New Amsterdam (later New York City). The concept of land ownership with exclusive rights was completely foreign to the native people. This misunderstanding along with a variety of cultural clashes with the Dutch resulted in three wars in the NYC area between the 1630's and the 1650's. One of the most notorious events was the Dutch massacre of an estimated 200 men, women, and children at Hoboken in February 1643. The Lenni-Lenape refer to this as "The Slaughter of the Innocents".

1638: Swedes and Finns arrive in the area of today's Wilmington, Delaware. The Lenni-Lenape allowed them use of land for a trading post and log cabin homes. No women were part of the first expedition, so intermarriages helped build alliances and shared trade. These groups worked out a policy that allowed travel across lands whether or not they had been sold. The Lenni-Lenape, Swede, Finn partnership supported the development of a culture of freedom and mutual respect. Governor Printz (1643-1653) did not earn settlers' respect and loyalty, resulting in a formal protest against him. A new governor arrived in 1654 with 200 settlers. The Dutch navy and army arrived in 1655 to reclaim the area. Due to overwhelming numbers there was little bloodshed and the Dutch reclaimed the area as theirs. This turn of events strengthened the bond between the Lenni-Lenape, the Swedes, and Finns in resisting Dutch rule. Today, the Nanicoke Lenni-Lenape Tribe maintains a 350-year old friendship with Sweden.

The following profiles of early New Sweden colonists and their biographies was provided by the American Swedish Historical Museum. <https://www.americanswedish.org/>

Antoni Svart ("Black Anthony") was an African who arrived in New Sweden on the *Fågel Grip* when the ship returned from a trading excursion to the West Indies in late 1638 or early 1639. His true birth name and family details are unknown, but he was likely an Angolan captured during a slave raid and later sold to European merchants. No records exist to explain how he arrived in the West Indies or how he was obtained by the ship's captain to work in New Sweden. He was probably brought to the colony because of his experience growing tobacco and his skill at sailing. He worked as captain and aide on Governor Johan Printz's sloop (private yacht), earning his freedom through years of hard work. The last record of Antoni is the appearance of his name on a 1655 list of New Sweden colonists.

Peter Gunnarsson Rambo was 27 years old when he sailed to New Sweden as a hired laborer on the second voyage of the *Kalmar Nyckel*, in 1639–40. He fulfilled his three-year employment contract, became an independent farmer, and married **Brita Matsdotter** from Finland. He cultivated a prosperous farm, which included apple trees grown from seeds he brought from Sweden. Though he never learned to write, Peter was able to read and served as justice of the peace for 29 years under Swedish, Dutch, and English rule. The couple's hospitality was well known, and Peter's family welcomed many visitors, notably William Penn, founder of Pennsylvania. Brita, Peter's wife of more than 46 years, died at their Passyunk plantation on the northeast side of the Schuylkill River in 1693. Peter died in 1698, at nearly 86 years old.

Olof Persson Stille had a criminal past. In 1638 he was sentenced to death by beheading for burglary. The sentence was reduced to a fine, and it's unclear whether he was ordered to New Sweden or immigrated by his own freewill. Once in the colony, however, he became a respected freeman (farmer) and had many descendants. As the only known mill maker in New Sweden, he was in charge of building the first gristmill in America, on Mill (now Cobbs) Creek. He also became a leader among freemen and played a key role in promoting a list of grievances protesting the dictatorial rule of Governor Printz.

Sven Gunnarsson (Swanson) was among the “convicts” rounded up by the Swedish government in 1639 and ordered to serve in America. When that same year the *Kalmar Nyckel* left Gothenburg, Sven was aboard with his pregnant wife and two small children. He was stationed at Fort Christina plantation, where he worked for the New Sweden Company's tobacco farm. In 1645, he was granted freedom and joined other freemen (farmers) residing at Kingsessing (West Philadelphia). He operated the first gristmill built in New Sweden and became known as “Sven the Miller.” Like other settlers, he was required to work without pay at Printzhof plantation whenever Governor Printz demanded. Not surprisingly, Sven was one of the 22 freemen who signed a petition of grievances submitted to Printz in 1653. After the colony's fall, Sven moved his family across the Schuylkill River to Wicaco, a former Indian settlement. On his land, the first log church at Wicaco (Gloria Dei Church) was built by 1667. Sven died around 1678. In 1683, his three sons, Sven, Olle (Wooley) and Anders, agreed to provide the northern part of Wicaco for William Penn's planned new city, to be called Philadelphia. In exchange, the Swanson brothers were given land northwest of the city where Historic Strawberry Mansion is located today.

Peter Larsson Cock (Cox) was an imprisoned soldier in Stockholm before departing for New Sweden in 1641 on the *Charitas*. He soon became a freeman (farmer) and rose to a position of prominence in the colony. In July 1651, he acted as a key interpreter for Governor Johan Printz in negotiations with the Indians confirming Swedish claims to the lands on which the Dutch had built Fort Casimir (New Castle, Delaware). Later, under Governor Risingh, he served on the New Sweden court. Peter and his family owned and farmed two islands in the Schuylkill River that would later be known as Fisher's Island and Carpenter's Island. His descendants cultivated land in what would become South Philadelphia.

Three young orphans—Jöns (Jonas) Olleson, Helena Ollesdotter, and Christina Ollesdotter—arrived at Fort Christina in 1641. Their voyage from Gothenburg was exceptionally stormy, and their parents died at sea. Of the three, only **Christina Ollesdotter** is accounted for in New Sweden; she was likely living with the family of **Måns Andersson**. In 1659, Christina married a Dutch soldier named Walraven Jansen deVos, and together they became the ancestors of the Walraven families of Holy Trinity Church in Wilmington, Delaware.

A veteran of the Thirty Years War (1618–48), **Captain Sven Svensson Skute** was commissioned by Queen Christina to gather recruits for the voyage to New Sweden. He successfully enlisted 50 soldiers and 250 colonists in the forested area of northern Värmland and was rewarded with a deed for the very land on which this museum now stands. In May 1654, Captain Skute led soldiers from New Sweden and successfully captured the Dutch-held Fort Casimir (New Castle, Delaware), which they renamed Fort Trinity. Skute was then charged with

holding down that fort while the Dutch plotted to take it back. He was forced to surrender on September 1, 1655. Governor Risingh surrendered Fort Christina two weeks later, bringing a definitive end to Swedish rule.

Among the many soldiers accompanying Governor Printz on his fourth expedition to New Sweden was a tailor named Joen Nilsson, who was later known as **Jonas Nilsson**. Jonas started his voyage to New Sweden from Stockholm in September 1642, arriving at Fort Christina in February 1643. He was assigned to help build Fort Elfsborg and faithfully served Governor Printz as a soldier for eleven years. But when Printz returned to Sweden in 1653, Jonas did not go with him. Instead, he obtained his discharge and became a freeman (farmer). He married Gertrude Svensdotter—the daughter of Sven Gunnarsson (Swanson)—and lived the rest of his life in Kingsessing (West Philadelphia), raising eleven children.

Johan Campanius (Holm) was a Swedish Lutheran clergyman from Stockholm who arrived in New Sweden on February 15, 1643. A generous man who traveled on foot to attend to the spiritual needs of New Sweden's families, he is well known for evangelizing the Lenape during his service as a missionary. He learned the Algonquin language spoken by the Lenape, preaching effectively to them and transliterating their words, numbers, and common phrases for use by later missionaries. Johan eventually translated Martin Luther's *Small Catechism* into Algonquin. His translation was printed in 1696 and is known as one of the first attempts by a European to create a written document in a Native American language.

Armgard (Printz) Papegoja was the daughter of Governor Johan Printz and prominent in New Sweden. In 1662, she sold her father's estate, Printzhof, to a Dutchman named de la Grange. Part of the purchase price was paid in cash, and the remainder was due in two installments. Expecting timely payment, Armgard went home to Sweden in 1663. She waited, but no money arrived from de la Grange. She traveled back to New Sweden in 1666 and pursued one of the most notable legal proceedings in the history of colonial America. Since her debtor had died, Armgard sued his heirs not only for the return of Printzhof but also for compensatory damages. She won back the estate and then resold it, returning to Sweden in 1676. She died November 25, 1695 at Läckö Castle.

There were 92 Finns aboard the ship *Mercurius* when it arrived in March 1656; among them were **Sinnick Broer** and his family. Little did Broer know, but New Sweden no longer existed: The colony had been surrendered to the Dutch the previous September. Even worse, the Dutch commanders at Fort Casimir (New Castle, Delaware) forbid the *Mercurius* to dock. Under directions from Dutch governor Peter Stuyvesant, the ship was ordered to immediately return to Sweden. The impasse was soon settled with the help of local Swedish leaders and their Indian friends. In an act of defiance, Indians "in great numbers" boarded the *Mercurius* and ordered Swedish governor Johan Papegoja to take the ship to Tinicum Island, where passengers and cargo were safely unloaded. The Dutch dared not fire upon a ship with so many Indians onboard, for fear of an uprising.

In 1696, **Andreas Rudman** was chosen to lead a delegation sent by King Carl XI to serve the Swedish Lutheran congregations on the Delaware River. Andreas made the journey to America with two other ministers, **Eric Björk** and **Jonas Aurén**. Supplied with Swedish bibles, hymnals, and other religious books, the missionaries arrived at a Swedish settlement at Sahakitko (Elkton), Maryland, and, with William Penn's support, were quickly escorted to Pennsylvania. Rudman

and Björk thought the poor condition of the old log churches was inadequate for the congregations they served, and so the two men began organizing the construction of new churches. Rudman became the pastor at Wicaco (Gloria Dei Church) in 1700, and Björk became pastor at Crane Hook (Holy Trinity Church) in 1699. Aurén started a new church in Northeast, Maryland, to serve the Swedes and Finns who settled farther south.

Swedish Pastor **Nils Collin** served Gloria Dei Church (1786–1831) during a time of relative peace. He cultivated a close friendship with Benjamin Franklin and was a pioneering member of the American Philosophical Society in Philadelphia. Collin was a strong orator who used his skills to advocate for prison reform and the abolition of slavery. Over his 61 years of service he officiated over countless birth, death, and marriage ceremonies and provided an important sense of cultural continuity for his Swedish congregants. Collin served as pastor of Gloria Dei until his death in 1831. He is buried under the church floor.

Part II: Lenni-Lenape & English Quakers (1665-1802)

Preface: The third war, the Peachtree War, between the Dutch and the Lenni-Lenape broke out along the Hudson River Valley. This time the Dutch lose which weakens their holdings in North America. The English defeat them and New Amsterdam becomes New York City. The English King, Charles II, gives the Duke of York New Jersey (Lenapehoking) which is divided into halves: east and west. West Jersey was sold to English Quakers. William Penn is recognized as a leader. The Lenni-Lenape and the Quakers shared similar ideas about the world around them. Just as the Lenape believed that they were kin to all things, Quakers believed in universal brotherhood derived through the spark of the divine, or Inner Light, within all people. Both people lived their faith everyday.

1664: English defeat the Dutch. West Jersey (southern Lenapehoking) was essentially uninhabited by Europeans.

1665: **John Fenwick** started a Quaker colony in Salem. Positive and fair relationships develop between the Lenni-Lenape and the English Quakers. Inter-marriages are formed.

1677: English Quakers arrive in Burlington. They negotiate with **Chief Ockanickon** and others to purchase property along the inner coastal plain.

1682: **William Penn** sent his cousin, William Markham, as an emissary to announce Penn's intention to purchase lands for a settlement on the west side of the Lenapewihittuck (Delaware River). Swedes and Finns were key interpreters who made clear Penn's desire to live in peace and willingness to pay fairly for the land. Markham gave many gifts to the Lenape before Penn arrived in October (see Weslager, page 162) . Penn was true to his word and became a respected friend of the Lenape. He learned their language and visited many villages. There was never any war between the English and the Lenni-Lenape in West Jersey. Native leaders who took part in these agreements: **Sahoppe, Nahoosey, Tomackhickon, Ockanickon, Kalehickop, Nochotamen, Pokhais, Sepopawny,**

1688: Evesham founders: **Inskeeps, Evans, & Wills** are among these first colonists. They utilize the Rancocas Creek's water power to build grist and saw mills.

1680's: Smallpox arrived and decimated the Lenni-Lenape, eventually killing 90% of the population. This deep cultural loss leads to the loss of control of their homeland. For almost two hundred years, they had resisted efforts to convert them to Christianity until this loss of their community leaders, elders, and sachems. By the 1750's, Presbyterian ministers, David and John Brainard, converted many Lenni-Lenape to Christianity.

1758: Eventually, the dwindling numbers of Lenni-Lenape needed a defined area of land to solely be theirs. Reverend John Brainard negotiated with the NJ Legislature to provide 3,000 acres for them. The Brotherton Reservation (in Shamong Township) had a gristmill and sawmill. Many Lenni-Lenape refused to give up their independence and became "scattered brethren" throughout the mid-Atlantic region. Those who moved to Brotherton could not continue their traditional way of life and did not flourish.

1765: Quaker Charles Read started the bog iron industry in the pines with four Forges: Atsion, Atna, Taunton, and Basto. Some Brotherton Indians find work at the Atsion Forge in Evesham (Shamong).

1802: Reduced to low numbers, the Brotherton Indians petitioned the NJ Legislature to sell their land for funds to travel to Stockbridge, New York to live with the Oneida Nation. During the Revolutionary War, the Oneida, joined by the Tuscaroras, sided with the colonists. They were the very first United States allies; helping win the Battle of Saratoga and bringing corn to starving soldiers at Valley Forge in the winter of 1777-78. In recognition of their alliance and service during the war, Article Two of the United States' Treaty signed with the Six Nations of 1784 states, "The Oneida and Tuscaroras nations shall be secured in possession of the lands on which they are settled." This treaty was broken by the U.S. by 1823.

Eventually, remnants of the Lenni-Lenape would live in Kansas, Oklahoma, Wisconsin, and Ontario, Canada. The Oneida Nation relocated to Wisconsin & Ontario. The Cherokee Tribe became one victim of the Indian Removal Act of 1830 that walked the Trail of Tears. Three hundred, seventy-four treaties with native peoples would be broken by the U.S. government while waging over 1500 wars which lead to displacement and genocide ending on December 28, 1890 with a final massacre of 300 Lakota people at Wounded Knee, South Dakota. These "savages" were denied their most basic Human Rights in the worst of ways from first European contact Today, three million people identify as members of 500 remaining American Indian tribes still living in the U.S.

Elisha Ashatama, one of the Brotherton Indians, returned to the Pine Barrens. His daughter Ann, known as "Indian Ann" married John Roberts and lived in Evesham (Shamong) until 1894. They had seven children. **Ann Roberts** was renowned as a basketmaker. (Two of her baskets are displayed in the Shamong Twp. Municipal Building.) Their children's descendants and many Lenni-Lenape still live in New Jersey.

SOURCES:

- [A Nation of Women](#), Gunlog Fur
- [Lenape Country](#), Jean R. Soderlund
- [The Delaware Indians: A History](#), C.A. Weslanger
- [Brotherton](#), George D. Fleming
- [A History of Evesham Township](#), Maurice W. Horner
- [Nanticoke Lenni-Lenape](#)
- [Nanticoke Lenni-Lenape Tribal Nation – Owned & Maintained by the Tribal Government](#)
- [American Swedish Historical Museum: Connecting Cultures and Community](#)
- [We_Are_Still_Here_Nanticoke_and_Lenape_History_Booklet_pre-release_v2.pdf](#)
- National Museum of the American Indian <https://americanindian.si.edu/>
- [Bury My Heart at Wounded Knee](#), Dee Brown

Part III: Quakers, Slavery, Freed Black Communities, the Still Family, and the Underground Railroad in West Jersey

Preface: Many in the Society of Friends, aka: Quakers, including William Penn, owned slaves. Captured Africans were brought directly from West Africa to Cooper’s Ferry (present day Camden) and sold. Some Quakers recognized the humanity of all people and began to speak against the owning of slaves. The following are two influential thought leaders of that time period.

Importantly, Quaker women were viewed as equals. Quakers do not have a professional ministry, insisting on the equality of souls. Women and men were capable of finding their “inner light” and could be recognized by the Society as lay ministers or “public” Friends. This was a radical change for the times. Women played an important part in Quaker “government”.

(Source: [Women and the American Experience](#), Nancy Woloch). This point of view was radically different from “Puritan authorities who believed that women were innately weaker of the brain and easily seduced by bad influences, especially if they trained their minds beyond reasonable limits and crossed the line between private piety and critical thinking.” (Woloch p. 40)

Sarah and Benjamin Lay (1682-1759) were outspoken Quakers who made people uncomfortable by expressing their very pointed views against slavery. In 1738, Benjamin dramatically made his case at the annual Quaker meeting in Burlington, NJ. These two video links provide an excellent overview of their lives and influence upon Quaker thinking:

- [Abolitionist Quaker, Benjamin Lay - Movers & Makers \(2020\)](#)
- Check out this screenwriter’s pitch for his artistic work about Benjamin Lay <https://www.youtube.com/watch?v=AnqJB0w6f6M>
- Reference book: [The Fearless Benjamin Lay](#) by Marcus Rediker

John Woolman (1720-1772) lived near Mt. Holly and had a defining moment in his life at age 23, working as a merchant and lawyer he was asked to write up a bill of sale for a slave his boss was selling. He told his boss and the Quaker Elder purchasing the woman, “I believe the keeping of slaves to be inconsistent with the Christian faith.” For 20 years he’d speak out against slavery,

mostly at shore communities particularly Perth Amboy and Shrewsbury. He published, “Some Considerations of the Keeping of Negroes” in 1754. He wore undyed clothing and did not eat sugar because he didn’t want to be associated with the products of slavery. He carried out a personal boycott.

Woolman was very disturbed by the plight of the poor and wrote an essay entitled “Plea for the Poor” that was published posthumously in 1774. Woolman was also concerned about the rights of the Native Americans. In 1761 he visited Wyoming Valley in Pennsylvania to meet with them during the French and Indian War. In 1772 Woolman journeyed to England and influenced the creation of the Anti-Slavery Society in England and the soon to be United States.

- Visit the John Woolman Memorial in Mt. Holly: <http://woolmanmemorial.org/>
- <http://www.quakersintheworld.org/quakers-in-action/62/John-Woolman>
- The Journal of John Woolman and A Plea for the Poor by John Woolman

Anthony Benezet (1713-1784) A French Huguenot, Benezet moved to Philadelphia in 1731, then married Quaker Joyce Marriott in 1736. He began teaching at a Quaker school in Philadelphia then ran the William Penn Charter School from 1742-1754. In 1750, he began tutoring Black children in his home, practicing the belief that education was the mechanism to complete integration of the races (Bordewich, 2005). Prominent African Americans such as James Forten, Richard Allen, and Absalom Jones were all educated at Anthony Benezet’s school. When it became clear that his students were capable of the same achievements as whites, Benezet undermined popular assumptions about Black intellectual inferiority and helped convert Benjamin Franklin, Benjamin Rush, and others to abolitionism. He operated the school in his home for twenty years, until the Philadelphia Friends established a school for the free education of African American children (School for Black People (African Free School)) in 1770. (Lacey, 1999)

1758: Quaker members prohibited from buying or selling slaves.

1775: Founding of the first American anti-slavery society, the Pennsylvania Anti-Slavery Society

1776: Pennsylvania Quaker members prohibited from owning slaves.

1781: Quakers throughout the colonies prohibited from slaveholding. Maraduke Cooper (of Camden, NJ) expelled from the Friends because of his refusal to free his many slaves.

1776-1807: Women and Free Blacks had the right to vote in New Jersey. SOURCE: For a Few Decades in the 18th Century, Women & African Americans Could Vote in NJ: <https://www.smithsonianmag.com/smart-news/why-black-people-and-women-lost-vote-new-jersey-180967186/>

1787: In England, John Woolman’s influence continued to influence the Quaker Community resulting in the formation of the Society for Effecting the Abolition of the Slave Trade. In 1807, the British Parliament voted to abolish its slave trade and use its maritime power to enforce it. (Resource: Abolition of the Slave Trade: <https://www.nationalarchives.gov.uk/pathways/blackhistory/rights/abolition.htm>)

- [Anthony Benezet \(1713-1784\): The Teacher: The Abolition of Slavery Project](#)
- [Africans in America/Part 3/Anthony Benezet](#)
- [Anthony Benezet](#)
- Quakers: From Slave Traders to Early Abolitionists:
https://www.pbs.org/thisfarbyfaith/journey_1/p_7.html

1787-1860: Free Black Communities in Evesham and West Jersey

Due to the influence of the Lays and John Woolman, attitudes toward slavery within the Quaker community slowly evolved over one hundred years and by 1781 slave ownership was no longer condoned. In 1787 local Quakers such as Joseph Eves and John Lippencott freed their slaves. One freed Black man, **James Mintas**, working as a brickmaker purchased property in what is now Marlton. This property was deeded to his sister, **Hannah Mintas**, upon his death in 1821.

In 1804, the New Jersey Legislature passed an act for the gradual abolition of slavery. Therefore, by 1830 a number of free Black Communities were founded in (West) New Jersey; for example: Springtown (Cumberland County), Marshalltown (Salem County), Timbuctoo (near Mt. Holly), Lawnside (Camden County), and in Evesham. Between 1832-1858 a hamlet of free Black citizens developed along Braddock Mill Road and Kenilworth Road in Evesham. Four mills along the streams, such as the Black Run, provided employment. The sawmill at Union Mill Lake was owned by John and Ezra Evans. A gristmill was owned by Thomas Evans. The eight Black families living in this hamlet established an “African” Church @1847-1851 and a school in 1851.

NOTE: Digging marl became an industry in Evesham from 1830-1930. Its plentiful supply of marl was used as a fertilizer and was transported to Camden/Philadelphia via Old Marlton Pike (eventually the railroad in 1854).

The Still Family

Late 1700’s-1804. Levin and Sidney Steel were slaves on two different plantations on the eastern shore of Maryland. Levin bought his freedom and married Sydney. They had four children, two boys (Levin Jr. & Peter) and two daughters. **Levin** traveled to Greenwich, NJ and waited for Sydney who ran away with their four children. Slave catchers found Sidney and returned her and her children to enslavement. She escaped again with the young girls, leaving the two boys behind. In 1804 they reunited in the Pine Barrens of Evesham Township, changing Sidney’s name to “**Charity**” and their last name to “**Still**”.

Their son, **James Still** was born in 1812 and from a young age he aspired to be a doctor. At age 21, with only three months of education he moved to Philadelphia, worked in a glue factory, saved his money, and purchased medical botany books. Eventually, he would move back to Evesham and started a healing practice by making his own medicines from local plants. He became known as the “Black Doctor of the Pines” with a thriving holistic medical practice and beautiful home in what would become Medford.

Sources:

View presentation: The Legendary Still Family:

<https://www.youtube.com/watch?v=uzzOM3fnoWE>

Early Recollections & Life of Dr. James Still, by James Still

Dr. James Still Historic Office and Education Center: <http://www.drjamesstillcenter.org/>

Dr. James Still: <https://www.youtube.com/watch?v=xhaqoCM4uoA>

Related background information: Philadelphian Quaker, **Lucretia Mott** (1793-1880), and her supportive husband, James, argued forcefully for the abolition of slavery. She was a founding member of the Philadelphia Female Anti-Slavery Society in 1833. In 1840, she met Elizabeth Cady Stanton; as they researched the “legality of slavery”, they realized that women had much in common with slaves. Therefore, they expanded her activism to include women’s rights. In 1848, she and Stanton organized the first Womens’ Rights convention in Seneca Falls, New York. In 1866 she became the first president of the American Equal Rights Association, an organization formed to achieve equality for African Americans and women.

- [Lucretia Mott](#)
- <https://www.nps.gov/wori/learn/historyculture/lucretia-mott.htm>

The Underground Railroad (URR) in Evesham 1830-1860

“In New Jersey there were at least twelve different paths of the URR. The West Jersey routes started where runaway slaves crossed the Delaware River at three locations: Greenwich (Cumberland County) Salem (Salem County) or Philadelphia. Runaway slaves were taken across the river with boats marked with yellow and blue lights. These boats were met by other boats showing the same lights. The runaways were transferred from the first to the second boat then safely led into New Jersey. There were two “stations” in Evesham on Old Marlton Pike. Both were owned by a Quaker agent, **Thomas Evans**, who provided food and clothing in addition to safety. Stories about Thomas hiding runaway slaves were passed down through his family.”
SOURCE: “History of Blacks in Evesham Township” by Edna H. Wirth 1987

William Still: the “Father of the Underground Railroad”

William Still (1820-1902) was the youngest Still born in Evesham. At age seventeen, William made the most of the scant educational opportunity available to him. Moving to Philadelphia at the age of 24 he found work with an employer whose library enhanced his education. In 1847, he became the clerk for the Anti-Slavery Society and quickly rose in its ranks as a trusted member, corresponding with URR agents then he and his wife became station agents too. In 1850, while interviewing a former slave from Alabama who was looking for his long lost family in the Philadelphia area; William realized that the man he was speaking with was his own older brother, Peter, one of his parent’s boys left behind in Maryland. William began to record the details of every runaway slave passing through his station in Philadelphia. This journal, kept for ten years and hidden in a cemetery, was published in 1872 as the Underground Railroad Records. His brother Peter’s story became a book in 1856 and was widely read.

Sources/resources:

William Still, His Life and Work to this Time, by James P. Boyd

Video: William Still: <https://www.youtube.com/watch?v=M5KTKrvErko>

The Kidnapped and the Ransomed, by Kate E. R. Pickard

Harriet Tubman (1820-1913)

New Jersey had several Underground Railroad conductors and many Underground Railroad sites. Its most famous conductor is **Harriet Tubman**. William Still assisted Harriet Tubman's rescue efforts and established a network of safe houses and contacts stretching from the upper South to Canada. "Moses" as she was known, conducted 19 trips over a ten year period leading over 300 slaves to freedom. As she proudly noted, "I never lost a single passenger." Harriet Tubman worked as a cook in Cape May to earn money for her trips to the eastern shore of Maryland.

"Tubman also served as a scout, spy, guerrilla soldier, and nurse for the Union Army during the [Civil War](#). She is considered the first African American woman to serve in the military. After the war, Tubman raised funds to aid freedmen, joined [Elizabeth Cady Stanton](#) and [Susan B. Anthony](#) in their quest for women's suffrage" (Source: edited by Debra Michals, PhD <https://www.womenshistory.org/education-resources/biographies/harriet-tubman>)

Abigail Goodwin, the daughter of a Quaker farmer who had freed his slaves during the American Revolution, and her sister, **Elizabeth**, were fervent abolitionists. In the 1830s, Abigail emerged as an active figure in the Underground Railroad movement and the Goodwin home in Salem, NJ became a station on the Underground Railroad.

1858: Charles Darwin publishes "The Origin of Species" and introduces Evolution Theory (<https://www.khanacademy.org/science/ap-biology/natural-selection/natural-selection-ap/a/darwin-evolution-natural-selection>)

Part IV: Steps toward recognizing Human Rights that do not endure.

Reconstruction (1866-1877)

March 1865: President Lincoln authorizes the creation of the Freedmen's Bureau, a government agency designed to assist formerly enslaved people. [Freedmen's Bureau - HISTORY](#)

Following the Civil War, Congress ratified the following Amendments:

- 1865: 13th Amendment abolished slavery and involuntary servitude
- 1868: 14th Amendment granted full citizenship rights and equal protection under the law

- 1870: 15th Amendment granted *all men* the right to vote and could not be denied based on “race, color, or previous condition of servitude”.

Each of these Amendments passed Congress after overriding a veto by President Andrew Johnson. Using presidential power, Johnson granted pardons to all those who had taken up arms against the United States during the Civil War.

October 10, 1871: The murder of Octavius V. Catto in Philadelphia. Catto,” an African-American leader who struggled against segregation and discrimination in transportation, sports, politics and society.” SOURCE: [Murder of Octavius Catto](#)

Source for the following quoted information: Smithsonian magazine article, “First in the House” by Bobby J. Donaldson, Jan/Feb. 2021 is about one of the sixteen elected African American Congressman, Joseph Hayne Rainey, elected to the House in 1873.

“Before the Civil War, fewer than 10,000 free people of color lived in South Carolina. In 1866, 400,000 newly freed people had increased the African American population to a majority of nearly 60 percent. Yet President Andrew Johnson, a Democrat, had subverted Congress and encouraged Southern white Democrats to rebuild their prewar governments. A bitter critic of civil rights legislation, Johnson declared, ‘This is a country for white men...As long as I am president it shall be a government by white men.’

In South Carolina, the ex-Confederates had followed Johnson’s lead and enacted Black Codes designed to ‘establish and regulate the Domestic Relations of Persons of Colour.’

By 1876, newly freed African Americans had revitalized the declining town (of Hamburg, SC), making it a haven for business and property ownership, and electoral freedom. In July a group of 200 white vigilantes surrounded town leaders in a warehouse, shooting men as they tried to escape, then torturing and executing six. Not one person was ever prosecuted for the murders.

In Congress, Joseph Rainey said the assassination of Hamburg’s leaders was a ‘cold-blooded atrocity.’ He implored fellow members, ‘In the name of my race and my people, in the name of humanity, in the name of God, I ask you whether we are to be American citizens with all the rights and immunities of citizens or whether we are to be vassals and slaves again?’

The massacre inspired a wave of open terror against African Americans in the state.” (There were obvious examples of voter fraud in the 1876 gubernatorial election.) “The federal government did nothing in response to the flagrant abuse of the polls. In 1878, Mr. Rainey pleaded with President Hayes to ensure fair elections. The President declined. Rainey and other Black Congressmen lost their elections. Years later, Southern Democratic leaders boasted about all kinds of illegal acts during the elections of the 1870’s.”

Without federal support, African Americans’ Human Rights would, once again, be taken from them; replaced by a system of Jim Crow segregation enforced by a reign of terror that would primarily envelope the south until the 1960’s.

Visit the National Museum of African American History and Culture: <https://nmaahc.si.edu/>

1880's Orthodox Jews find refuge in (former West) New Jersey

1881: Russian Czar Alexander III enacts sweeping laws to restrict Jewish life and unleashes government sanctioned “pogroms” (massacres) of Jewish citizens. In response, philanthropist **Baron de Hirsch**, member of the Hebrew Aid Society sponsored the immigration of Russian and Eastern European Jews to start farming communities in Salem and Cumberland Counties.

1882: The Hebrew Aid Society purchased 1100 acres of land in Pittsgrove Township and started its first settlement, Alliance. This community thrived through poultry and vegetable farming; sending produce to NYC. In time, settlers established an Agricultural College and Alliance would be the longest lasting Jewish refugee community in the area.. Many other Jewish farming communities (Woodbine, Rosenhayn, Brotmanville, and others) would thrive too. These communities found acceptance, tolerance, and recognition of their Human Rights largely because of the Quaker heritage of West Jersey. During the time period the Hebrew Aid Society started other Jewish refugee agricultural communities in other parts of the U.S. but none of them thrived or survived. By the 1950's refugees' children became educated and left these southern NJ farms. Today, Jewish farmers are returning to the area.

Sources: [The Jewish colonies of South Jersey: Historical sketch of their establishment and growth](#), by William Stainsby

[Welcome to this website celebrating the Jewish Farming Communities of New Jersey](#)

[A new generation of Jewish farmers sees a fertile future in South Jersey](#)

[The Alliance Jewish Farming Community; Southern New Jersey](#)

[Memories of Jewish agricultural colonies in New Jersey](#)

[South Jersey Jewish farmers focus of exhibit](#)

Part Five: Human Rights derailed

1870's-1945: Social Darwinism and the Eugenics Movement

1876: “German scientist, Ernst Haeckel, published [History of Creation](#), and portrayed humans as the pinnacle of all evolution with claims that we were evolving to still loftier heights. He believed that some humans were more progressive than others. He divided them into twelve different species and ranked them from lowest to highest. At the lowest were various species of Africans and New Guineans, and at the very summit were Europeans. Germans stood at the very summit. He wrote, Sooner or later most of the other races would ‘completely succumb in the struggle for existence to the superiority of the (European/Nordic) races.’

Meanwhile, British Philosopher Herbert Spencer, misused evolution to justify laissez-faire capitalism claiming that a free market struggle would make humans evolve greater intelligence. This jumble of social Darwinism lent authority to government efforts to control the evolution of the human race. In the early 1900's, the United States and other countries sterilized mentally retarded people and others they judged to be degenerates so they wouldn't contaminate the evolution of their countries. Some of the textbooks used in American public high schools celebrated controlled breeding. In *A Civic Biology* (1914), the author wrote of families in which criminality and other vices were thought (wrongly) to be a hereditary curse." SOURCE: [Evolution: The Triumph of an Idea](#) by Carl Zimmer pps. 316-317

"Eugenics was the racist pseudoscience determined to wipe away all human beings deemed 'unfit,' preserving only those who conformed to a Nordic stereotype. Elements of the philosophy were enshrined as national policy by forced sterilization and segregation laws, as well as marriage restrictions, enacted in twenty-seven states. In 1909, California became the third state to adopt such laws. Ultimately, eugenics practitioners coercively sterilized some 60,000 Americans, barred the marriage of thousands, forcibly segregated thousands in 'colonies,' and persecuted untold numbers in ways we are just learning. Before World War II, nearly half of coercive sterilizations were done in California, and even after the war, the state accounted for a third of all such surgeries." SOURCE: [The Horrifying American Roots of Nazi Eugenics](#) by Edwin Black. <https://historynewsnetwork.org/article/1796>

1882: Congress passes the Chinese Exclusion Act restricting immigration. Those Chinese living in the United States are denied their basic Human Rights.
[Chinese Exclusion Act - 1882, Definition & Purpose - HISTORY](#)

1903: In a response to eugenics, W. E. B. Du Bois published, [The Souls of Black Folks](#). The following article of a famous 1929 debate entitled, "Shall the Negro Be Encouraged to Seek Cultural Equality?" between Dr. Du Bois and Lothrop Stoddard provided more background about eugenics thinking. [When W. E. B. Du Bois Made a Laughingstock of a White Supremacist](#)

Mary Church Terrell (1863-1954) An African American woman who "fought for woman suffrage and civil rights because she realized that she belonged 'to the only group in this country that has two such huge obstacles to surmount...both sex and race.' In 1909, Terrell was among the founders and charter members of the National Association for the Advancement of Colored People." SOURCE: [Mary Church Terrell](#)

1913: The "Pineys" of New Jersey

Background: By 1860 the Industrial Age of Iron ended in the Pine Barrens and most people left the Company Towns such as Atsion and looked for work elsewhere. The people who remained became very knowledgeable about the environment, learning how to make a living in cycle with the four seasons. Their hunting, trapping, fishing, gathering skills provided food and shelter. Various methods to make cash money included picking cranberries in the fall and eventually

picking blueberries (after the industry began in 1916 at Whitesbog). Collectively these people living off the land would become known as “pineys” a term that would stigmatize them until the 1960’s. The following is a brief account of their victimization through the application of Eugenics.

In 1912 a researcher for the Vineland Training School, Miss Kite, published a report about the people living in the pines describing them as feeble-minded and their way of life degenerate and uncivilized.

“Miss Kite’s report was made public. Newspapers printed excerpts from it. All over the state, people became alarmed about conditions in the Pine Barrens. Governor James T. Fielder, traveled to the pines then returned to Trenton recommending to the Legislature that the Pine Barrens be somehow segregated from the rest of New Jersey in the interest of the health and safety of the people of the state at large. He said, ‘I have been shocked at the conditions I have found. Evidently these people are a serious menace to the State of New Jersey because they produce so many persons that inevitably become public charges. They have inbred, and led lawless and scandalous lives, till they have become a race of imbeciles, criminals, and defectives.’” SOURCE: *The Pine Barrens* by John McPhee. p52.

The Governor went on to say, “The State must segregate them, that is certain. I think it may be necessary to sterilize some of them.” NOTE: The NJ State Supreme Court rejected the notion of the forced sterilization in 1913.

Miss Kite’s immediate superior at the Vineland School was H. H. Goddard. He took the information in her report and fabricated a book about the Piney origins called the Kallikak Family. *The Kallikak Family*, which Stephen J. Gould called the “primal myth of the eugenics movement” would propel Goddard to great success. In 1913 Goddard was invited to Ellis Island to help detect morons in the immigration population. In his *Intelligence Classification of Immigrants of Different Nationalities* (1917) he asserted that most of the Ellis Island immigrants were mentally deficient. For example, he indicated that 83% of all Jews tested were feeble-minded, as 80% of Hungarians, 79% of Italians, and 87% of Russians. Therefore, many immigrants were turned away and sent back to Europe.

Early 1900’s: Prominent leaders who accepted and supported eugenics thinking: President Theodore Roosevelt, Gifford Pinchot, President Woodrow Wilson, J. D. Rockefeller, Andrew Carnegie, Madison Grant, E. H. & Mary Harriman; and activist for the establishment of National Parks and founder of the Sierra Club, John Muir.

- 1872: Yellowstone National Park was created on land provided to the native Crow Tribe in 1851 as their Reservation. The following quote is from a Smithsonian Magazine article “The Lost History of Yellowstone” by Richard Grant, Jan/Feb 2021 page 35. “The big myth about Yellowstone is that it’s a pristine wilderness untouched by humanity. Native Americans were hunting and gathering here for at least 11,000 years. They were pushed out by the government after the park was established. The Army was brought in to keep them out, and the public was told that Native Americans were never here in the first place because they were afraid of the geysers.”

- 1890: Yosemite National Park was established after the forced removal of the native people, the Ahwahneechee, who lived there for generations. A few were allowed to remain so they could sell baskets to the tourists. SEE: Outside Magazine 2018 article: [Yosemite Finally Reckons with Its Discriminatory Past](#)
- 1926: Administrators of Shenandoah National Park follow a Virginia statute known as the Massenburg Bill, “a measure requiring complete racial segregation in all places of public assemblage. It was the most far-reaching statute of its kind in the nation.” Source: https://www.encyclopediavirginia.org/Copeland_Walter_Scott_1856-1928#start_entry

1916-1970: Segregation and terror by groups like the KKK, led to a Great Migration of six million Southern Black Americans from the south to northern cities. Prejudice throughout the country, including New Jersey, meant that they were met with redlining of communities (segregation), lack of equal employment opportunity and “sun-down” laws in many parts of the north. Source: <https://www.history.com/topics/black-history/great-migration>

Quaker Alice Paul (1885-1977)

Source: Alice Paul Institute <https://www.alicepaul.org/who-was-alice-paul/>

“Alice Paul dedicated her life to the single cause of securing equal rights for all women. She said, ‘When the Quakers were founded...one of their principles was and is equality of the sexes. So I never had any other idea...the principle was always there.’

Growing up among Quakers in Mount Laurel (formally Evesham Twp.), who believed men and women were equal, meant Alice’s childhood environment was something of an anomaly for the time period. This upbringing undoubtedly accounts for the many Quaker suffragists including Susan B. Anthony and Lucretia Mott, both whom Paul admired and considered role-models. Alice’s faith not only established the foundation for her belief in equality but also provided a rich legacy of activism and service to country.

While a student at the University of Pennsylvania, she joined the National American Women’s Suffrage Association (NAWSA). In 1912, Alice Paul and two friends, Lucy Burns and Crystal Eastman, headed to Washington, D.C. to organize for suffrage. Paul and Burns organized a publicity event to gain maximum national attention; an elaborate and massive parade by women to march up Pennsylvania Avenue and coincide with Woodrow Wilson’s presidential inauguration. The scene turned ugly, however, when scores of male onlookers attacked the suffragists, first with insults and obscenities, and then with physical violence, while the police stood by and watched. The following day, Alice’s group of suffragists made headlines across the nation and suffrage became a popular topic of discussion among politicians and the general public alike.

Woman’s Party (NWP). The NWP organized “Silent Sentinels” to stand outside the White House holding banners inscribed with incendiary phrases directed toward President

Wilson. When the United States entered World War I in 1917. Many saw the suffragists' wartime protests as unpatriotic, and the sentinels, including Alice Paul, were attacked by angry mobs. The picketers began to be arrested on the trumped up charge of 'obstructing traffic,' and were jailed when they refused to pay the imposed fine. Despite the danger of bodily harm & imprisonment, the suffragists continued their demonstrations for freedom.

The arrested suffragists were sent to prison in Virginia. Paul and her compatriots followed the English suffragette model and demanded to be treated as political prisoners and staged hunger strikes. Their demands were met with brutality as suffragists, including frail, older women, were beaten, pushed and thrown into cold, unsanitary, and rat-infested cells. Arrests continued and conditions at the prison deteriorated. For staging hunger strikes, Paul and several other suffragists were forcibly fed in a tortuous method. In 1917, in response to public outcry about the prison abuse of suffragists, President Wilson reversed his position & announced his support for a suffrage amendment, calling it a 'war measure'.

In 1919, both the House and Senate passed the 19th Amendment. In 1920, ratification came down to the state of Tennessee. It passed on August 26th, which is now celebrated as Women's Equality Day in the United States."

1915-1918: World War I: SOURCE: the following quotes are from the National Museum of the United States Army. The full article can be found at: [FIGHTING FOR RESPECT: African-American Soldiers in WWI – The Campaign for the National Museum of the United States Army](#)

"When the United States declared war against Germany in April of 1917, War Department planners quickly realized that the standing Army of 126,000 men would not be enough to ensure victory overseas. African American males from all over the country eagerly joined the war effort. They viewed the conflict as an opportunity to prove their loyalty, patriotism, and worthiness for equal treatment in the United States. The War Department finally created the 92d and 93d Divisions, both primarily black combat units, in 1917. From 18 July to 6 August 1918, the 369th Infantry, proudly nicknamed the "Harlem Hellfighters," proved their tenacity once again by helping the French 161st Division drive the Germans from their trenches during the Aisne-Marne counter-offensive. On 11 November 1918, the armistice between the Allies and Central Powers went into effect. Like all other American soldiers, the African American troops reveled in celebration and took justifiable pride in the great victory they helped achieve. It was not without great cost: the 92d Division suffered 1,647 battle casualties and the 93d Division suffered 3,534. Expecting to come home heroes, black soldiers received a rude awakening upon their return. Back home, many whites feared that African Americans would return demanding equality and would try to attain it by employing their military training. As the troops returned, there was an increase of racial tension. During the summer and fall of 1919, anti-black race riots erupted in twenty-six cities across America. The lynching of blacks also increased from fifty-eight in 1918 to seventy-seven in 1919. At least ten of those victims were war veterans, and some were lynched while in uniform. Despite this treatment, African American men continued to

enlist in the military, including veterans of World War I that came home to such violence and ingratitude.”

1920's- 1948: Influences of Eugenics

1924: The influence of eugenics thinking changed U.S. immigration policy reflected in the passage of the Immigration Restriction Act. Strict quotas were placed upon Southern and Eastern Europeans and other groups deemed “unfit”. NOTE: This ACT would remain in effect until 1965.

1925: United States Army War College Study referred to African-Americans as “mentally inferior subspecies of the human race,” with “smaller brains that weighed 10 ounces less than whites.” Although many Black men served honorably on the battlefields of WWI, this study would justify segregation in the armed forces and limit their combat roles during World War II.

Source: <https://www.af.mil/News/Article-Display/Article/473251/black-airmen-turn-racism-bigotry-into-opportunity/>

“Only after eugenics became entrenched in the United States was the campaign transplanted into Germany, in no small measure through the efforts of California eugenicists, who published booklets idealizing sterilization and circulated them to German officials and scientists.

Hitler studied American eugenics laws. He tried to legitimize his anti-Semitism by medicalizing it, and wrapping it in the more palatable pseudoscientific facade of eugenics. Hitler was able to recruit more followers among reasonable Germans by claiming that science was on his side. While Hitler's race hatred sprung from his own mind, the intellectual outlines of the eugenics Hitler adopted in 1924 were made in America.

During the '20s, Carnegie Institution eugenic scientists cultivated deep personal and professional relationships with Germany's fascist eugenicists. In *Mein Kampf*, published in 1924, Hitler quoted American eugenic ideology and openly displayed a thorough knowledge of American eugenics. ‘There is today one state,’ wrote Hitler, ‘in which at least weak beginnings toward a better conception [of immigration] are noticeable. Of course, it is not our model German Republic, but the United States.’

Hitler proudly told his comrades just how closely he followed the progress of the American eugenics movement. ‘I have studied with great interest,’ he told a fellow Nazi, ‘the laws of several American states concerning prevention of reproduction by people whose progeny would, in all probability, be of no value or be injurious to the racial stock.’

Hitler even wrote a fan letter to American eugenic leader Madison Grant calling his race-based eugenics book, *The Passing of the Great Race* his ‘bible.’

Hitler's struggle for a superior race would be a mad crusade for a Master Race.” SOURCE: [The Horrifying American Roots of Nazi Eugenics](#) by Edwin Black.

<https://historynewsnetwork.org/article/1796>

1929-1939: The Great Depression

1930's: Over half a million Mexican Americans are “repatriated” (deported) to Mexico, denying them basic Human Rights. See: [Latino Americans | Los Angeles Deportation](#)

1931: “On March 25, 1931, nine African American teenagers were accused of raping two white women aboard a Southern Railroad freight train in northern Alabama. The case of the Scottsboro Boys, which lasted more than 80 years, helped to spur the Civil Rights Movement. The perseverance of the Scottsboro Boys and the attorneys and community leaders who supported their case helped to inspire several prominent activists and organizers. [To Kill a Mockingbird](#), the Pulitzer Prize-winning novel by white author Harper Lee, is also loosely based on this case.” SOURCE: Smithsonian National Museum of African American History and Culture

<https://nmaahc.si.edu/blog/scottsboro-boys>

1933: Adolf Hitler comes to power in Germany and embraces eugenics philosophy of encouraging the breeding the Nordic Race One example is the “*Law for the Encouragement of Marriage*. Married couples were given an early form of ‘baby bonus’: a state loan of 1,000 *Reichmarks*. This loan was partly repaid every time the wife gave birth – one-quarter was redeemed after the first child and the loan was fully discharged after four children. Women who bore multiple children were even awarded a medallion, the *Ehrenzeichen der Deutschen Mutter* (‘Cross of Honour of the German Mother’). This cross was awarded in bronze for a fourth child, in silver for a sixth and gold for an eighth.” SOURCE:

<https://alphahistory.com/nazigermany/women-in-nazi-germany/#sthash.yFTTwfM3.dpuf>

May 1939: More than 900 Jewish refugees fled Germany on board a ship, the SS St. Louis, were denied entry into Cuba and other countries including the United States. [SS St Louis: The ship of Jewish refugees nobody wanted](#)

September, 1939-August 1945 World War II. Hitler carried out his Final Solution which results in the Holocaust, the murder of six million European Jews. SEE:

<https://www.ushmm.org/teach/teaching-materials/primary-sources-collections/virtual-field-trip/virtual-tour-for-students>

1942: After the United States entered WWII, 120,000 Japanese Americans were relocated and interned in camps. Their basic Human Rights violated by the Executive Order 9066. Some of them were sent to southern New Jersey and worked at Seabrook Farms. See this video about a family who lived through this experience: [Seabrook Farms - The Untold Story of Japanese Americans](https://www.smithsonianmag.com/history/injustice-japanese-americans-internment-camps-resonates-strongly-180961422/) <https://www.smithsonianmag.com/history/injustice-japanese-americans-internment-camps-resonates-strongly-180961422/>

December 10, 1948: In response to the effects of two world wars and the Holocaust, the newly formed United Nations adopts the Universal Declaration of Human Rights made up of thirty Articles. <https://www.youthforhumanrights.org/what-are-human-rights/universal-declaration-of-human-rights/articles-1-15.html>

Part VI: Humanity's continued aspiration to the Universal Declaration of Human Rights

1950-2020 Modern Civil Rights Movement

Resource: <https://www.history.com/topics/black-history/civil-rights-movement>

1947: **Jackie Robinson** was the first African American to play professional baseball in Major League Baseball.

1948: The United States Military was desegregated.

1950-1953: Korean War

1955: **Rosa Parks** helped initiate the modern civil rights movement in the United States when she refused to give up her seat to a white man on a Montgomery, Alabama bus.

1961-1975: Vietnam War. 1963: **President John Kennedy** assassinated.

1964: Civil Rights Act passed

1965: Voting Rights Act passed

1967: **Thurgood Marshall**, an influential civil rights lawyer, was the first African American to serve as an Associate Justice on the U. S. Supreme Court.

1968: Fair Housing Rights Act passed

1968: **Dr. Martin Luther King Jr.** assassinated in April. **Bobby Kennedy** was assassinated in June.

1981: **Sandra Day O'Connor** was the first woman appointed to the U. S. Supreme Court.

1991: **Rodney King** beating by LAPD videotaped.

2020: Murder of **George Floyd** videotaped

On December 10, 2020 Evesham Township's Human Rights Advisory Council recognized and celebrated the 72nd anniversary of the United Nations' *Universal Declaration of Human Rights*. It's on display in the Evesham Township Municipal Building.

Evesham's unique early history of tolerance and recognition of human rights has examples of the following fifteen Articles: 1, 3, 4, 5, 6, 7, 10, 13, 17, 18, 20, 21, 23, 26, & 27.