

LYRIC BALTIMORE EDUCATION & WOMBWORK PRODUCTIONS PRESENT

THE CHANNELING OF MS. SYBBY GRANT



# STUDY GUIDE

"AN INTERACTIVE, THEATRICAL EXPERIENCE  
THROUGH HISTORY OF THE ENSLAVED AT 1 WEST  
MOUNT VERNON PLACE"



# A LETTER FROM DENISE KUMANI GANTT

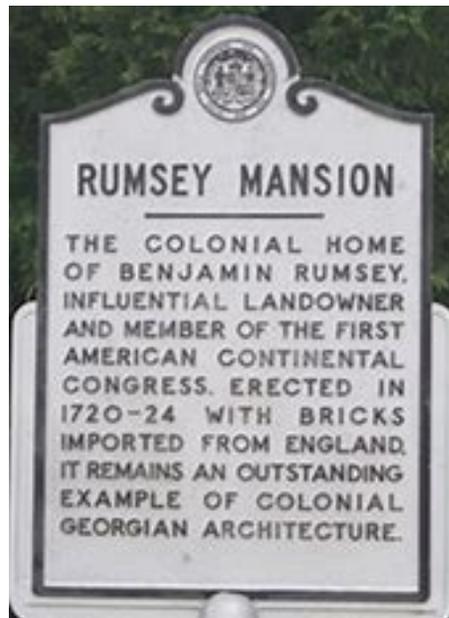
Director of Education at Lyric Baltimore



All of us connected with the Lyric Baltimore are pleased you are joining us for our student matinee performance of *The Channeling of Ms. Sybby Grant* by Stevanie Williams and WombWork Productions, Inc. Awarded Best of Fringe by the Charm City Fringe Festival, *Sybby Grant* excavates the real and imagined life of an enslaved woman who worked in the Thomas household in the nineteenth century—now home to the Walters Art Museum.

We're sure this play will raise many questions about a topic we often have a difficult time discussing—U.S. slavery. As you will learn, it was students at the Baltimore School for the Arts who first brought Ms. Grant's remarkable story to light. Retelling history provides an excellent foundation for great playmaking. Writers like Shakespeare, August Wilson, and Lynn Nottage have used the past to help make sense of the present moment or to imagine a better, different future.

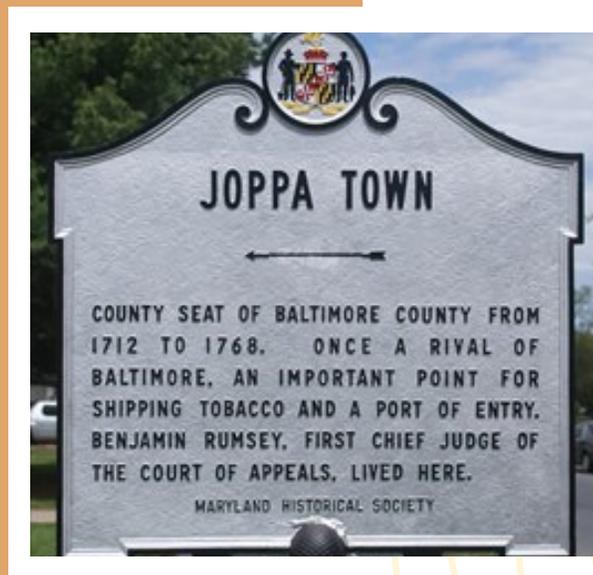
As a writer, I have often used personal history as the backbone of my plays. I grew up in Joppatowne, Maryland, which is located at the southernmost tip of Harford County. We had one main artery in our cookie-cutter suburb—Joppa Farm Road. Shockingly, I was well into adulthood when I learned Joppa Farm Road was named for a plantation owned by Benjamin Rumsey, Maryland's first Chief Judge of the Court of Appeals. I discovered this information at the Harford County Public Library while researching a play I was writing about American slavery. My brain almost shut down from all the questions running through it:



*Why hadn't I learned about this in school? /Why did the historical markers for Joppatowne and Judge Rumsey exclude any mention of slavery? /Why did I feel so stupid not knowing this important part of history?*

My way to reconcile these questions? Flip the script and write a different version of history:

The word *Joppa* means *beautiful*, but in Maryland, it is a place of muck and mire—silted dreams. Close to the Chesapeake Bay, the Susquehannock fished its waters before colonialism brought its inevitable massacres and diseases. Founded in 1707, Joppa Town was a thriving colonial port until the industry of Baltimore and other cities clogged the harbor with sludge, making it impossible for large ships to deliver goods. Not so long ago, skipjacks transported tobacco hogsheads and enslaved Africans through Joppa, and Benjamin Rumsey, Maryland's first Chief Judge of the Court of Appeals, a jurist who attended more than one Constitutional Convention, purchased land there and even believed he could own people. He called his plantation Joppa Farm.



I hope *Syby Grant* will encourage everyone to excavate other historic people and places and to use artmaking to bring these stories to life. As the writer James Baldwin said, *"I am what time, circumstance history, have made of me, certainly, but I am also, much more than that. So are we all."*

Denise Kumani Gantt  
Director of Education

**"If I'm gonna tell a real story, I'm gonna start with my name."  
— Kendrick Lamar**

# LYRIC BALTIMORE EDUCATION MISSION

## What we believe



Education programs at the Lyric Baltimore are theater and writing-based and support the voice, agency, and creativity of Baltimore area students in the middle grades (5th through 8th) and high school. Program participants receive acting and theater training afterschool and write original theater works performed either at Lyric Baltimore or at their workshop site. For many students, attendance at a student matinee will be their first opportunity to see a professional theatrical performance. Unfortunately, only 8% of Baltimore City high school students and 15% of students in grades 5th-8th receive weekly instruction in theater. Lyric Baltimore's education programs fill a much-needed instructional gap. Plus, seeing a theater production in a grand, professional venue helps students gain a visceral understanding of how to create an original play.

### **Education Staff:**

Denise Kumani Gantt, Director of Education

Ebony Evans, Education Specialist

Jonathan Schwartz, Executive Director, Lyric Foundation

For more information contact the education department at [education@mdlyric.org](mailto:education@mdlyric.org).

# PLAY DESCRIPTION

Who. What. When. Where.



*The Channeling of Ms. Sybby Grant* shines a light on domestic enslavement in Baltimore during the nineteenth century. The performance was created using information and research about Sybby Grant, an enslaved cook who along with others of African descent, was owned by the Thomas family. The Thomas's lived at 1 West Mount Vernon Place, now home to The Walters Art Museum, where the play had its world-premiere production. Ms. Sybby provides a glimpse into the unique relationship between the enslaved and master and offers an understanding of Baltimore's history during the years leading up to the abolition of slavery. We invite you to join WombWork Productions, Inc. as they shed light on her remarkable life.

## MARYLAND SLAVERY TIMELINE

Chart the journey across time

**1663**

Maryland legalizes slavery. Free white women who enter into marriage with a black enslaved man are declared slaves for the duration of the life of their spouse. Imported Africans are given the status of slaves for life. Maryland passes a law prohibiting marriage between white women and black men.



**1681**

Maryland passes a law that children born to free black women and black children of white women would be free.



**1692**

Maryland passes a law requiring white men to serve seven years of indenture for marrying or having children with African American women.



# AUTOGRAPH LETTER FROM SYBBY GRANT TO HER ENSLAVER, JOHN HANSON THOMAS

## From The Walters Art Museum Archives

Sybby Grant was the enslaved cook of the Thomas family, who lived at 1 West Mount Vernon Place in Baltimore. At the outbreak of the American Civil War in 1861, Dr. John Hanson Thomas, a Maryland legislator with Confederate sympathies, declared himself in favor of secession; as a result, Union forces arrested and imprisoned him, along with other Baltimore officials, at Fort Warren, in Boston harbor. Although it remained a Union state, Maryland had a substantial number of Confederate sympathizers. In this complicated and uncertain atmosphere, on December 6 of that year Sybby Grant wrote Dr. Thomas the following letter:

Baltimore Dec 6 1861

My Friend

I take this opportunity to write you a few lines to enquire after your health. I hope you are in good health. I miss you very much indeed. I hope the time will soon come when you will be restored to your family again for I will ever hold you as a friend of mine. When ever I cook a good dinner I wish you was here to enjoy it. Yesterday we had a fine pair of canvasback ducks made a present to Miss Anna. They was cooked splendid and I wish you was here to enjoy them. Those terrapins I [put?], I done them in style, for you know that no one can do them like I can. I never get on my knees but what I ask God to remember you.

That God that delivered the children of Israel will deliver you if you put your trust in him. Good night. May God bless you. Miss Anna is well and her Ma is better. Miss Nannie & Miss Mary came down tonight to let me see them after they were dressed to go to the party. They looked very sweet, Miss Anna wearing curls. You ought to behold her face now.

No more at present

I remain your humble servant

Sybby Grant

## 1717

Marriage between white women and free Negro or mulatto men is forbidden. Any white man that shall intermarry with any Negro or mulatto woman, such Negro or mulatto shall become a slave during life, excepting mulattoes born of white women, who, for such inter-marriage, shall only become servants for seven years.



## 1774

Duties are placed on importation of Negroes



## 1775

American Revolution begins.



Baltimore Dec 6 1861

My Friend

I take this opportunity to write you a few lines to inquire after your health I hope you are in good health I miss you very much in deed I hope the time will soon come when you will be restored to your family again for I will ever hold you as a friend of mine not when ever I cook a good dinner I wish you was here to enjoy it yesterday we had a fine pair of canvas backs ducks made a present to Miss Anna they was cook splendid and I wish you was here to enjoy them those terapins I bought I blow them in state for you know that no one can do them like I can I can never get on my knees but what I ask God to remember you

That God that delivred the children of Israel will deliver you if you put your trust in him good night may God bless you Miss Anna and her ma is better the two little girls is gone a party they look awfully miss nancy and miss Henry came down to night to let me see them after they were dress to go to the party they look very det miss Anna wearing curls you ought to behold her face now no more at present I remain your humble servant

Sydney Grant



## 1783

Maryland Gazette publishes 'Vox Africanorum' editorial on the inequality of the new nation promoting liberty and justice for all while keeping thousands enslaved.



## 1783

Maryland prohibits the importation of enslaved Africans.



## 1786

Maryland courts begin hearing petitions from enslaved blacks who claim their freedom based on descent from white women. These freedom suits are facilitated by a court ruling that oral testimony can be accepted as evidence in such cases.



# BLACK BOX CHAT

Cast and Creative Interview



Nu World Art Ensemble is bringing an interactive dinner show in West Baltimore archiving the life of Baltimore abolitionist and Enslaved cook Sybby Grant.

## 1789

Maryland Society for the Relief of Poor Negroes and Others Unlawfully Held in Bondage is founded.

In 1789 and 1790, the organization unsuccessfully petitions the Maryland General Assembly to enact a gradual emancipation law.

The organization also provides legal assistance to the enslaved petitioning for their freedom.



## 1792

Thomas Brown campaigns for the Maryland House of Delegates by placing an ad in the American Daily Advertiser.



## 1793

Congress passes the first fugitive slave law, which allows for the prosecution of runaways and their return to their masters.



**"Every great dream begins with a dreamer. Always remember, you have within you the strength, the patience, and the passion to reach for the stars to change the world."**

— Harriet Tubman

# THE POWER OF BLACK MUSIC

History in context



*The Channeling of Sybby Grant* uses music as a catalyst to help tell the story. Black music has always been a powerful means of expression - so powerful that it was a conscious decision of slave traders to remove drums and other instruments to keep the enslaved from communicating with each other and deter them from their spiritual practices. Music in the Black community is a messenger, a healer, an outlet—it creates a space where you are free. Jazz, blues, and gospel are all rooted in African music and culture.

Spirituals, call and response, chanting, rhythmic solos, and vocal improv, are styles of music that keep Black history alive. Music helped to free the enslaved, and those who didn't gain their freedom used that same music to help them get through another day. The music in the play sheds light on the songs of the era and how they helped to move Blacks in America from slavery to freedom.

*Stevanie Williams*

Stevanie Williams  
Artistic Director, WombWork Productions, Inc.



**“Many of us want change. I believe that when Black people tell our own stories, we can shift the axis of the world and tell our real history of generational wealth and richness of soul that are not told in our history books.”**  
— Beyoncé

**1796**

Maryland courts declare that black testimony is inadmissible in freedom suits.



**1796**

The Maryland General Assembly liberalizes the state's manumission laws. Slaveholders can now manumit their slaves during their final illness and by will.



# THE SECRET HISTORY OF CITY SLAVE TRADE

By Scott Shane - Excerpts from *The Baltimore Sun*, reprinted with permission



For a half-century before the Civil War, more than a dozen slave traders operated from harbor side storefronts along Pratt and adjacent streets. Some advertised regularly in *The Sun* and other papers, declaring "5,000 Negroes Wanted" or "Negroes! Negroes! Negroes!" In an 1845 city directory, "Slave Dealers" are listed between "Silversmiths" and "Soap."

Out-of-town dealers would routinely stop for a week at Barnum's or another downtown hotel and place newspaper advertisements declaring their desire to buy slaves.

A routine spectacle was the dreary procession of black men, women and children in chains along Pratt Street to Fells Point, where ships waited to carry them south to New Orleans for auction.

## 1798

Joshua Johnston, believed born 1765 in the West Indies, places an advertisement in the *Baltimore Intelligencer*. He is the first African American artist to receive widespread recognition.



## 1802

Maryland's General Assembly declares that free blacks cannot vote.



## 1807

Britain and the United States outlaw the Atlantic slave trade.



Weeping family members would follow their loved ones along the route; they knew their parting might be forever as there would be no way to know where slaves shipped south would end up.

The grim drama in Baltimore was part of a major industry. Though the United States banned the import of slaves in 1808, the domestic slave trade thrived, as the need for labor shrank in the Chesapeake area and boomed in the Deep South, where the cotton gin had revolutionized agriculture. Between 1790 and 1859, according to one scholar's estimate, more than 1 million slaves were "sold south," most of them from Virginia and Maryland.



The broken families and severed relationships resulting from this commerce were a human catastrophe that can be compared in scale, if not in violence or death toll, to the original tragedy of the Middle Passage. Scholars estimate that perhaps 11 million captured Africans survived the journey to the Americas, but most went to Brazil and the Caribbean; only about 650,000 came to the colonies that would become the United States.

Yet the story of the domestic slave trade has been swallowed in America's long amnesia about slavery in general.

"A dream of mine would be to have a little Baltimore tour -- not showing where Frederick Douglass worked in Fells Point or where Thurgood Marshall lived, but where the slave traders were, where the slaves were whipped," says Ralph Clayton, a librarian at the central Pratt library and a historian who has authored most of the few works on the city's slave trade. "But I've run into many people of both races who say, 'Why are you digging this up? Leave it alone.'"



The slave ships anchored off Fells Point, which the traders generally preferred because of fear of interference from the large number of free blacks working at the Inner Harbor, says Clayton. He has researched the story of an Amistad-style rebellion by slaves on one ship, the Decatur, southbound from Baltimore. The Sun carried ads for the ships' regular runs from Baltimore to New Orleans.

**1818**

Frederick Douglass is born in Talbot County, Maryland.



**1822**

Harriet Tubman is born in Dorchester County, Maryland.



By the Civil War, while slaves outnumbered free blacks in Maryland, in Baltimore there were 10 free people of color for every slave. Yet the slave trade posed a constant threat to free African-Americans, who were in danger of being kidnapped and sold into slavery.



Why have such spellbinding stories so rarely been told? Callum, the Baltimore genealogist, attributes it to the reluctance of both races to reopen the wound left by slavery.

"White people naturally don't want anyone to know their ancestors owned slaves," Callum says. But black people, too, have kept silent, she says. Callum's maternal grandfather was born into slavery, but when the subject arose, the old man would declare, "No man owned me!"

"His voice was so full of emotion, a hush would fall over the room," Callum recalls, sitting in her North Baltimore rowhouse surrounded by the tools of the genealogical trade.

"Some black people still feel that way today, six generations later," she says. "But we cannot let people forget our holocaust, the black holocaust of slavery."

To read this article in its entirety:

<https://www.baltimoresun.com/news/bs-xpm-1999-06-20-9906220293-story.html>

**“Any form of art is a form of power; it has impact, it can affect change – it can not only move us, it makes us move.”**  
— Ossie Davis

**1831**

The Maryland Colonization Society forms to colonize Maryland blacks in Africa.



**1832**

Maryland's legislature prohibits free blacks from entering the state. At the same time, the legislature bars free blacks from owning firearms without a certificate from county officials and outlaws the sale of alcohol, powder, and shot to blacks. The legislation also impinges upon black churches, as blacks can no longer hold religious meetings unless a white minister is present.



**1838**

Frederick Douglass escapes from slavery in Baltimore.



# THEATRE TERMS

## Speak the language

- **A play** is a story told in the form of dialogue and/or monologue and scripted activity by an actor or actors intended to be performed for a live audience.
- **Who is the protagonist?** The main character of your story. The character has a mission, an objective, a goal, something they are actively working toward. Your main character can be a hero or an antihero.
- **Who is the antagonist?** A character with opposing objectives to the protagonist who sets up roadblocks and obstacles that get in the protagonist's way.
- **What is conflict?** Two characters, the protagonist and antagonist have opposing objectives. Conflict is the essence of compelling interesting theater, i.e. where all the drama is.
- **Dialogue** is the words spoken between two characters in a script.
  - It's what the characters are motivated to say to one another.
  - The principal purpose of dialogue is to advance the action of the play.
  - Think of dialogue as strategy—the kind a good chess player uses.
  - It is purposeful speech.
  - Writing dialogue can be challenging. It should have a naturalistic flow but plays compress time and space. Plays are not life—they are a facsimile of life, and have the power to amplify situations and events. You should strive for verisimilitude in your dialogue. It's a big word that just means be real.
- A **monologue** is a speech given by a single character in a story. In drama, it is the vocalization of a character's thoughts. A monologue can be delivered to someone in the room or an imagined character.



**1845**

Frederick Douglass' autobiography, *The Narrative of the Life of Frederick Douglass* is published.



**1849**

Harriet Tubman escapes from slavery. In the years that follow, she mounts numerous missions into Maryland's Eastern Shore to lead enslaved blacks to freedom.



**1850**

Congress enacts a strengthened Fugitive Slave Law as part of the Compromise of 1850. The law outrages northerners, who resent provisions requiring them to assist in the capture of runaway slaves.



# TORN FROM THE HISTORY BOOKS

The following exercise will help you create a character based on a historic figure. Research is important, but so is your imagination!

**“The way to right wrongs is to turn the light of truth upon them.”  
— Ida B. Wells**

Please complete all areas of the worksheet.

- The Marylander I am researching is \_\_\_\_\_.
- What was this person famous for?
- Were you able to find a picture of this person? What are their most interesting features? How old do you think they are in the picture?
- What is their biggest secret? (use your imagination)
- If you could have a conversation with your historic figure what would be the first thing you would say to them? (Write at least 5 sentences.)
- Create a costume for your historic figure. Imagine everything they would wear and how they would style their hair. Rummage through your closet—how could you change some of your everyday clothes to create this person?
- Imagine their voice? Is it loud or soft? Do they like to talk, or do they prefer being quiet?
- Imagine your historic figure can time travel and they are giving a speech to you and your classmates. What is the topic of their speech? Why is it important for them to share this speech with you in 2022? (Write at least 10 sentences.)
- Imagine your historic figure is sharing this speech from a stage. What does the stage look like? Is the light bright or moody? Is it colorful? Does the historic figure have a spotlight?
- Name the source(s) used to conduct background information: (list websites or book titles used to find information about your historic figure.)

**1852**

Harriet Beecher Stowe's novel *Uncle Tom's Cabin* is published. The novel is a nation-wide success, selling over 300,000 copies.



**1854**

Maryland's legislature prohibits free blacks from leaving their employers before the completion of their contracts. Blacks may be arrested, imprisoned, and fined for abandoning their contracts.



**1857**

The U.S. Supreme Court hands down the infamous Dred Scott decision, which denies African Americans equal rights as citizens. The decision also states that Congress cannot restrict slavery anywhere, thereby allowing the geographic expansion of slave holding.



# THE THINGS THAT BIND US

## Exercise

Sometimes after watching or reading a difficult story, it's important to focus on our personal gifts and history. It's also a great way to build community despite what might be our significant differences.

- Students should bring something of personal importance to class. This can be anything from a picture to a rock, a stuffed bear or even an article of clothing.
- It's important to form a circle.
- Each student shares why the item they chose has significance for them.
- Students who forget to bring items can draw them and share or simply talk about them.
- Holding the item in their hands adds depth to the exercise.
- After every student has shared, have students talk about the impact the exercise had on them.

**“I believe that telling our stories, first to ourselves and then to one another and the world, is a revolutionary act. It is an act that can be met with hostility, exclusion and violence. It can also lead to love, understanding, transcendence and community.”**

**— Janet Mock**

**1860**

Maryland General Assembly outlaws manumission by deed or will. At the same time, the General Assembly establishes a mechanism for free blacks to renounce their freedom and become enslaved.



**1860**

Abraham Lincoln is elected president.



**1861**

Ms. Sybby Grant writes to her enslaver, Dr. Thomas.



# IT TAKES A VILLAGE TO UNEARTH ONE STORY

Three arts organizations in Baltimore were very involved with bringing Sybby Grant’s story to life.

Inspired by Harvard students who “annotated” their campus, Baltimore School for the Arts students joined faculty member Norah Worthington in a Guerilla History Team. They posted “footnotes” around the Mt Vernon Neighborhood in 2016 for Black History month. Elli Hughes, a leader at the Walters Art Museum at the time, saw the post about Sybby Grant on their building at One West Mount Vernon Place and eventually acquired the letter mentioned in the post. (The letter was mentioned by Eli Pousson of Baltimore Heritage). This information influenced the Walter Art Museum’s interpretation of the new gallery, including commissioned work by artist Roberto Lugo. BSA students performed original monologues at the Walters in 2019 including one based on Sybby Grant’s letter.

[https://digealedition.baltimoresun.com/tribune/article\\_popover.aspx?guid=49de7a62-6ad2-4b90-b108-bc4d2060dc5d](https://digealedition.baltimoresun.com/tribune/article_popover.aspx?guid=49de7a62-6ad2-4b90-b108-bc4d2060dc5d)

## Baltimore School for the Arts

### Annotating a campus



## Walters Art Museum

### Who they are



The Walters Art Museum was established in 1934 “for the benefit of the public.” Originally called the Walters Art Gallery, the museum started when Henry Walters (1848–1931) bequeathed to the City of Baltimore an extensive art collection begun by his father, William T. Walters (1819–1894), two buildings, and an endowment. While previous descriptions of William and Henry Walters have focused on their roles as philanthropists and art collectors, the museum is now addressing and examining their support of the Confederacy and their Eurocentric collecting. In 2000, the Walters Art Gallery became the Walters Art Museum, a change that reflects the museum’s role as a major public cultural institution. The museum’s original collection and now three of the museum’s five buildings are owned by the City of Baltimore and stewarded by the Walters. More information about the Museum can be found at [www.thewalters.org/about](http://www.thewalters.org/about)

**1861**

The Civil War begins



**1863**

Lincoln issues the Emancipation Proclamation, which frees all enslaved people in the territories currently in rebellion.



**1864**

On November 1, slavery is abolished in Maryland.



# WombWork Productions, Inc.

Who they are



Created in 1997, WombWork Productions, Inc. is a Baltimore-based theater company that uses modern and traditional art forms to showcase socially relevant concerns. Nu World Art Ensemble, which performs the play, is the adult theater troupe with the company and has created productions that engage the Baltimore community on issues such as HIV/AIDS, bullying, gang violence, and substance abuse. The Lyric Baltimore's education department partnered with WombWork Productions on its in-school Rising Up program during the 2018 and 2019 academic years.

[www.wombwork.com](http://www.wombwork.com)

**“If there is no struggle, there is no progress.”  
— Frederick Douglass**



**1867**

Federal courts strike down the practice of apprenticeships of black children, ruling that they were essentially involuntary servitude.



**1868**

The 14th Amendment is ratified validating citizenship rights for all persons born or naturalized in the United States.

Maryland does not vote to ratify.



**1870**

The 15th Amendment is ratified granting voting rights to all black men.

Maryland does not vote to ratify.



# KNOW BEFORE YOU GO

## Theater Etiquette

We want you to enjoy yourself during your visit to the Lyric Baltimore. This play is being performed for you and all of the other students who are attending. Please react; actors love an audience that is enjoying their work but here are some things to remember:

- **Can I talk during the performance?** If you can hear the actors, they most certainly can hear you. Talking during a performance can be very distracting for the performers and those sitting around you. Please don't talk during the performance. Sadly, after one warning about talking we will have to ask you to leave and sit in the lobby.
- **How should I behave?** Be respectful of yourself and others. Period.
- **Can I eat or drink in the theater?** No food or beverages are allowed in the theater.
- **Can I have my cell phone on?** Cell phones must be turned off prior to the start of the performance. Texting during the performance is not allowed and will get you removed from the theater.
- **Can I take photos or videos?** Sorry, photos and videos of the performance are strictly prohibited.
- **Do I have to like the play?** No, but we hope you find it thought-provoking. The actors will join the audience after the performance and this will be a great time to ask questions.
- **Is there an intermission?** No there is not—please use the restroom before the performance begins.
- **What do I wear?** Come as you are. Your school uniform is fine.

Most important? Enjoy yourself!

**1895**

On February 20, Frederick Douglass dies in Washington, D.C.



**1913**

On March 10, Harriet Tubman dies in Auburn, NY.



**1959**

Maryland Senate ratifies 14th Amendment.



# WANT TO KNOW MORE?

Here are some resources to get you started

## U.S. Slavery

Read the full Baltimore Sun story from the archives:

<https://www.baltimoresun.com/news/bs-xpm-1999-06-20-9906220293-story.html>

Read The New York Times award winning 1619 Project: 1619 Project:

[https://archive.org/details/1619project/full\\_issue\\_of\\_the\\_1619\\_project/](https://archive.org/details/1619project/full_issue_of_the_1619_project/)

Education resource information for The 1619 Project: [Resource Guide Collection](#) | [Pulitzer Center: 1619 Project \(1619education.org\)](#)

National Museum of African American History and Culture:

<https://nmaahc.si.edu/>

## Enslavement in Maryland

Harriet Tubman Museum and Education Center:

<https://visitdorchester.org/harriet-tubman-museum-educational-center/>

A Guide to the History of Slavery in Maryland:

[https://msa.maryland.gov/msa/intromsa/pdf/slavery\\_pamphlet.pdf](https://msa.maryland.gov/msa/intromsa/pdf/slavery_pamphlet.pdf)

Maryland State Archives:

A Guide to the History of Slavery in Maryland

<http://slavery.msa.maryland.gov/>

The Reginald F. Lewis Museum of Maryland African American History and Culture:

<https://www.lewismuseum.org/>

## Sybby Grant

<https://art.thewalters.org/detail/97304/autograph-letter-from-sybby-grant-to-her-master-john-hanson-thomas/>

[https://www.youtube.com/watch?v=6H14\\_8yftMU&list=PLfx1V0QdgrTuQ93NjCfJZ92cf596nV\\_8v&index=8](https://www.youtube.com/watch?v=6H14_8yftMU&list=PLfx1V0QdgrTuQ93NjCfJZ92cf596nV_8v&index=8)

[https://digitaledition.baltimoresun.com/tribune/article\\_popover.aspx?guid=b41c67e2-e443-4158-8065-a17efdf2079a](https://digitaledition.baltimoresun.com/tribune/article_popover.aspx?guid=b41c67e2-e443-4158-8065-a17efdf2079a)

**“If there's a book that you want to read, but it hasn't been written yet, then you must write it.”**

**— Toni Morrison**

**1973**

Maryland Senate ratifies 15th Amendment.



**2007**

Maryland resolutions of apology for slavery are approved. On May 8, 2007, the Honorable Thomas V. Mike Miller, Jr., president of the Senate; and the Honorable Michael E. Busch, speaker of the House of Delegates, sign Senate Joint Resolution 6 and House Resolution 4.



**LYRIC  
BALTIMORE  
EDUCATION**

FALL 2022 • *The Channeling of Ms. Sybby Grant*

# LYRIC BALTIMORE EDUCATION

The student matinee program is generously supported by:



**LYRIC**  
BALTIMORE

140 W Mt Royal Ave, Baltimore, MD 21201