

THE BETTER WE KNOW US ...

The Rev. Willie Flemon McIntosh Jr., who has pursued a dual career as teacher and preacher, was announced as Morganton's Man of the Year for 1975.

McIntosh, a resident of Burke County for 26 years, is the first black selected for the honor since it was begun as an annual affair in 1948.

Assistant principal of Freedom High School and minister of the Green Street Presbyterian Church, McIntosh has been active in a wide variety of community enterprises.

His selection as Man of the Year was announced at last week's luncheon meeting of the Morganton Rotary Club which sponsors the program.

Club president, Dr. Philip T. Howerton, said a secret committee as usual make the selection after considering a number of prospective recipients.

The trophy emblematic of the Man of the Year title will be presented to McIntosh at a community-wide dinner, and a date for that event will be announced later, the president

said.

As soon as plans are completed for the Man of the Year banquet, tickets will be made available to the public. Dr. Howerton said.

The judging panel, Howerton said, pointed out that the new Man of the Year has amassed an impressive record of accomplishments in community and professional affairs and, in addition, he is credited with bringing stability and understanding in the matter of racial relations during an important period of

adjustment.

McIntosh is assistant principal of Freedom High School and also an ordained minister, serving as pastor of Greene Street United Presbyterian Church.

In the education field, he is chairman of the Burke County unit of PACE (Political Action Committee on Education), a life member of the National Education Association, and a member of the North Carolina Association of Educators.

He is vice president of the

Burke County Ministers' Conference, reporter for the Morganton Ministerial Association and radio chairman for the Burke County Ministerial Association. He serves on the board of directors of the Burke County Council on Alcoholism, on the education committee of the Burke County Chamber of Commerce, is a member of the Burke County Chapter of the National Association for the Advancement of Colored People, Omega Psi Phi fraternity and a member of the Queen of the West Lodge No.

70, Free and Accepted Masons, and associate member of the Fraternal Order of Police.

A Johnson C. Smith University graduate, McIntosh is director of the North Carolina chapter of the university's alumni association and a member of its executive committee. He also is a President of the Big Brothers Club. While at Johnson C. Smith, he was voted the most outstanding student in the graduating class and was editor of the yearbook, newspaper, homecoming bulletin and freshman manual.



THE TRIBUNAL AID

VOLUME III, NO. 43

WEDNESDAY, MARCH 24, 1976

\$5.00 PER YEAR

25 CENTS

PRESS RUN 8,500

MEMBER: North Carolina Black Publishers Association — North Carolina Press Association, Inc.

A VIABLE, VALID REQUIREMENT
RESPONDING TO
BLACK NORTH CAROLINA

BICENTENNIAL BLACK HISTORY

"Lost-Strayed-Or Stolen"

Extracted From
THE NEGRO ALMANAC
by Fay Ashe

Black history in the Western Hemisphere most probably begins with the discovery of the New World by Christopher Columbus in 1492. Blacks are known to have participated meaningfully in a number of later explorations made by Europeans in various parts of the United States and Spanish America. Facts such as these at once fashion a new dimension for Black history within the mainstream of American history. Inasmuch as one of the primary purposes of this feature is to record some historical achievements of the Black, it becomes most important to offer the reader chronological accounts through which he can conveniently familiarize himself with the broad sweep of American Black history. The years covered here are 1492-1954.

1798: WASHINGTON, DC

Secretary of the Navy Stoddert forbids the deployment of Black sailors on men-of-war, thus disrupting a non-racial enlistment policy which has been operative for many years. Nevertheless, a few Blacks slip past the ban, including William Brown, a "powder monkey" on the "Constellation" and George Diggs, a quartermaster of the schooner "Experiment".

1799: MOUNT VERNON, VIRGINIA

George Washington, first president of the United States, declares: "...it is my will and desire that all the slaves which I hold in my own right, shall receive their freedom."

1800: RICHMOND, VIRGINIA

Betrayal of Gabriel Prosser's plan to lead thousands of slaves in an attack on Richmond. Gabriel and 15 of his followers are later hanged.

1800: SOUTHAMPTON, VIRGINIA

Birth of Nat Turner, a brilliant and moody slave, allegedly subject to visions.

BIBLIOGRAPHY

Drotning, Phillip T. A Guide to Negro History in America New York: Doubleday and Company, 1968
Katz, William Loren Eyewitness: The Negro in

hallucinations and other psychic disturbances which contributed to his conception of himself as a Moses-like figure leading his people from bondage. Turner and seven others launch a spectacular orgy of bloodletting in the summer of 1831, killing more than 50 whites and spreading terror throughout the country. After hiding for several weeks, Turner is traced down, tried and hanged in Jerusalem.

Historical Landmarks Of Black America

Extracted From
THE NEGRO ALMANAC
by Fay Ashe

No more substantial testimony to the role of the Black in the growth and development of America can be found than the numerous historical landmarks in various regions of the country which are associated with Black Americana. Many of these—like the Alamo and Bunker Hill—are not conventionally known as sites involving chapters of Negro history.

CALIFORNIA, BEVERLY HILLS "Beverly-Wilshire Hotel"

Black architect Paul R. Williams designed this plush hotel, one of the most elegant in the area. Many stunning private residences of famous Hollywood

America New York: Pittman Publishing Corporation 1967

Ploski, Harry A. Phe Kaiser, Ernest The Negro Almanac New York: Bel-luether Company

The family was the basis of social organization in early Africa. The eldest male was usually the head of the family, but there was the widespread practice of tracing relationships through the mother instead of the father. In areas where this was practiced the children belonged solely to the family of the mother. In tribes which did not follow this practice, the Chief was the father.

stars have been designed by Williams, the Spingarn medalist for 1953.

CALIFORNIA, DOWNIEVILLE "The Pioneer Museum"

Site of an 1849 gold strike involving a Scotch immigrant, William Downie, and 10 Blacks. One of the Black adventurers was Waller Jackson, an Easterner who journeyed "round the Horn" in 1849, and found his fortune with the rest of the prospecting party.

All The Pretty Little Horses

Hushaby, Don't you cry,
Go to sleepy, little baby.
When you wake, you shall
Have cake, and all the
Pretty little horses.
Blacks and Bays, dapples
And grays, coach and six-a
Little horses.

Way down yonder in the meadow,
There's a poor little lambie;
The bees and butterflies
Pickin' out his eyes.

Poor little thing cries
"Mammy",
Hushaby, don't you cry,
Go to sleepy, little baby.

This is an authentic slave lullaby; it reveals the bitter feelings of black mothers who had to watch their white charges while neglecting their own children.

past should be interwoven into the fabric of our civilization, because we are, except for the Indian, America's oldest ethnic minority.

We have helped make America what it was, and what it is, since the founding of Virginia. We have been a factor in many major issues in our history. There have been many misdeeds

Fay Ashe, Black History Editor

THE BLACK FAMILY

Part One

and her family continued to manifest a real interest in her welfare, therefore the husband was expected to pay an indemnity, a compensation for taking a way a member of the family and a guarantee for good treatment. The indemnity was not a purchase price, as might be expected, the woman did not legally belong to her husband, but to her own family.

Polygamy was permitted, but not practiced universally. In marriage, the chief of the family would defray the expense involved in the first marriage of a male member of the family, but for the second wife the husband had to meet the

expense. Religion played an important part in determining the number of wives a man could have. Native religion did not limit the number of wives. Moslems forbade more than four wives, and Christians insisted on one wife. The clan or enlarged family was composed of families which claimed a common ancestor. It is difficult to establish upon a factual basis any connection between the development of the Black family in the United States and the African family system.

Slavery gave ideals far superior to those of Africa; but slavery was not designed to teach morals. Slave trade and slave breeding were essentially economic and not humanitarian activities. In the sale of slaves, there was the persistent practice of dividing families. Husbands were separated from their wives, and mothers were separated from their children. There was however, at

times some respect manifested for the slave family, but it was not always good business to keep families together. As a justification for the separation of families, it was argued that the family ties among slaves were either extremely loose or non-existent and that slaves were therefore indifferent to separation.

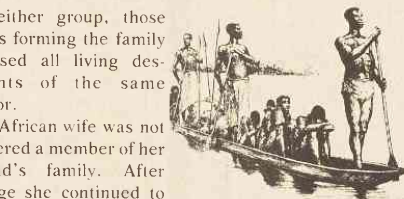
The slave family experienced great difficulty in maintaining itself on a stable basis in a system where little opportunity for expression was possible. Slave owners seldom recognized the slave family as an institution worthy of respect, and many forces worked to destroy the slave family. Courtship and normal relationships preliminary to marriage seldom existed. There was no effort to establish the slave family on a stable basis unless the owner manifested some real interest in the religious and moral development of his slaves.

Slave owners discourag-

ed slaves from marrying persons on other plantations, because these unions could involve one or the other of the slaves being away from his own plantation at various times. This they felt would reduce the efficiency of the slave worker. Slaves were encouraged to marry on the plantation; but, if this was not possible, masters sought either to purchase the spouse of his slave or to sell to the owner of the spouse.

The permanency of a slave marriage depended on the extent to which the couple had an opportunity to work and live together, so that through common experience they could be drawn closer together. There were some stable slave families, especially where there were children to strengthen the bond, and where they were not divided through sale. The economic interests of the

Continued on Page 3



1776 Honoring America's Bicentennial 1976