

# THE BETTER WE KNOW US ...

from The North Carolina Masonic Journal  
Spring and Summer, 1972

The Prince Hall Grand Lodge of Free and Accepted Masons of North Carolina, both by tradition and design, esteems it a distinct pleasure to focus public attention on personalities of extraordinary performance, in the various fields of endeavor; individuals who, through their excellent works, have made enduring contributions to human uplift. It is in this context, that we present the subject of this article: DR. JOHN RODMAN LARKINS, Associate Director, N.C. Probation Commission, Raleigh.

contributions in the highly important area of social welfare, Dr. Larkins, unquestionably, ranks as one of this state's most valuable and effective leaders. Nor has the magnificent impact of his leadership been confined to North Carolina. Indeed, his fame as a social worker, as a professional consultant, as a lecturer, as an author, and as an apostle of interracial understanding and good will, has extended far beyond our state and national borders. This is eloquently attested to by the fact that just recently - adding to his numerous other honors, received over the years - he was the

worthy recipient of a **Certificate of Merit for "Distinguished Services in Social Welfare,"** from the publishers of the Dictionary of International Biography, London, England.

A native of Wilmington, North Carolina, Dr. Larkins received the A.B. Degree from Shaw University, the M.S.W. Degree from the Atlanta School of Social Work. He has done additional study at the University of Chicago, the Columbia University School of Social Work - where he completed the requirements for the Doctorate Degree; A&T University, Greensboro, conferred

the Doctor of Law Degree upon him in 1958, while N.C. Central University, Durham, awarded him the Doctor of Humane Letters, in 1967.

The scope of Dr. Larkins' interest and participation in the civic and cultural life of this area is reflected in his membership on numerous commissions and boards, including the N.C. Advisory Board of Juvenile Correction; N.C. Council on Human Relations, (Vice-President); Board of Directors, the Southern Regional Council; N.C. Recreation Commission's Advisory Committee; the Steering Committee for a Better North



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# THE TRIBUNAL AID

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The 1976 Editions of THE TRIBUNAL AID will be dedicated to America's bicentennial Celebration, with emphasis on contributions our Race has made in the making of America, from birth to the present.

In 1976 there should not be a need to lift these contributions from isolated sources. Our

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

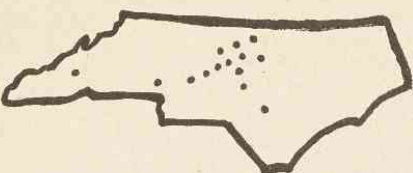
against us, yet we have been able to live through them and fight back. This is living proof of our history.

Our role in the making of America is neither well known or correctly known. Many positive contributions have escaped historians and have not found their way into the pages of

many history books.

We will strive to give readers, Black and white, many little-known facts about our past and it is hoped that a proper perspective of our history will be of value to persons who may believe that as Black People we have an unworthy past; and hence, no strong claims to all rights of other Americans.

Fay Ashe, Black History Editor



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.

1775  
FORT TICONDEROGA  
Black patriots join Ethan Allan and the Green Mountain Boys in the capture of Fort Ticonderoga.

1775  
PHILADELPHIA  
The Continental Congress bars Blacks from the American Revolutionary army.

1775  
BUNKER HILL  
Peter Salem, Salem Poor and others are among the first Blacks to fight heroically at Bunker Hill.

1775  
VIRGINIA  
Lord Dunmore, British governor of Virginia, offers freedom to all male slaves who join the loyalist forces.

## 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.

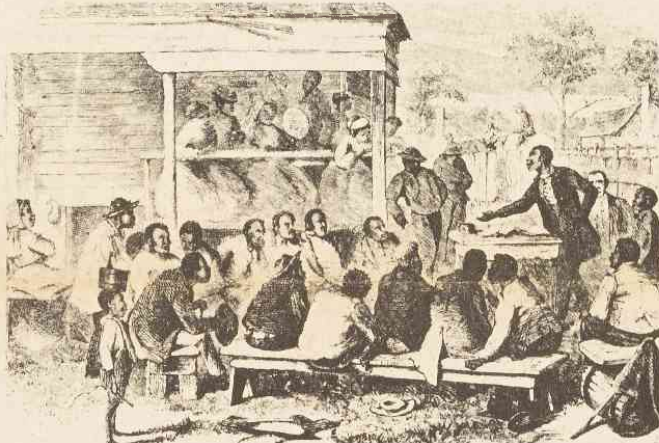
ARIZONA, Apache  
"Geronimo Monument" of white settlers and immigrants moving into the Southwest. Black cavalrymen finally escorted Geronimo and his renegades into exile at Fort Sill, where he died.

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ARIZONA, Bonita  
"Old Fort Grant"  
Site of a fort at which Black soldiers were housed during the Indian Wars. Two soldiers of the fort, Isaiah Mays and Benjamin Brown, received Congressional Medals of Honor while on duty at this station.

## 1865-1877 Reconstruction A Glimpse Of Freedom Then Disappointment



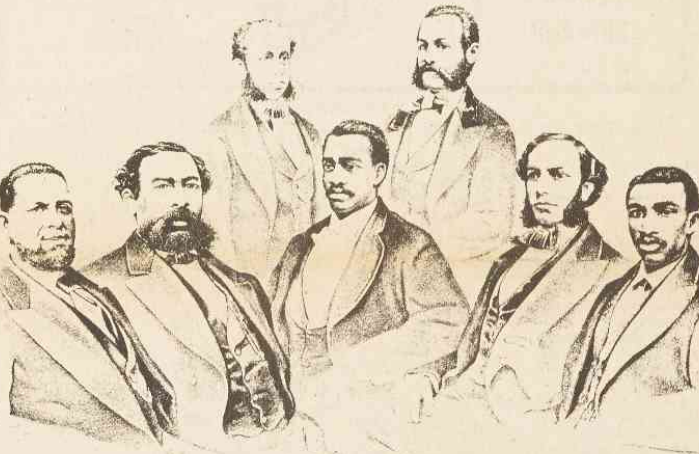
Ballotting Blacks

President Lincoln represented the end of slavery and a great hope for future progress. When the war ended, slavery had been abolished by the Thirteenth Amendment to the Constitution. The Negroes' faith in America had been strengthened, but there were trying times ahead. Before Congress established the Freedmen's Bureau in March 1865, former slaves had built schools, churches, meeting halls and had gone to work on their master's abandoned lands. The Bureau,

when established, aided Negroes and impoverished Whites by offering a variety of services. These services were, health programs, hospitals and schools from elementary grades through college. Nearly a quarter a million former slaves received varying amounts of education through these efforts. The Bureau also acted as legal guardian to former slaves. When the Freedmen reached for land, education, homes and jobs, he found his reach beyond his grasp. Many in the South

could not and would not accept this new situation. Despite many accomplishments, the Freedmen Bureau's one failure was the promotion of mutual confidence between Negroes and Whites. The majority of Whites opposed to the Bureau, because the very presence was a reminder of a lost war.

The White Southerners were opposed to the school-founding activities for they believed that Negroes could not absorb book learning and that Northern teachers were



Black Southern Lawmakers

fostering social equality by eating with Negroes and addressing them as Miss or Mr. Much more than he feared the Negro, the Southerner feared losing his grip on the world and a lost of identity.

The only role the White South had for the former slave was unfolded in the BLACK CODES. The CODES were the work of

the State Legislatures which had come into existence under the Reconstruction Policies of Lincoln and Johnson. The CODES were to control the Negro. The BLACK CODES were designed to take the place of the SLAVE CODES which were passed in the fall and winter of 1865-66. The CODES were: 1. Making Contracts, persons of color shall be known as SERVANTS and those with whom they contract shall be known as MASTERS. 2. Negro farm workers could not leave the premises without permission. 3. Negroes must be in the services of some White or former owner who was to be held responsible for his conduct. 4. Negroes were fined if they had no lawful employment. 5. Negro job opportunity was restricted forbidding them to engage in any vocation other than farming or domestic service. 6. In most instances Negroes were forbidden to join the Militia or possess firearms.

7. Special license to preach might be required. 8. In some states and communities former slaves might be fined or imprisoned for committing any insulting act or making insulting gestures. 9. "JIM CROW" regulations were also a part of these BLACK

CODES. Mississippi forbade Negroes to ride in first class passenger cars, in Florida a Negro could be given THIRTY NINE LASHES for entering any RELIGIOUS SERVICE or other ASSEMBLIES of White persons. 10. In some instances Negroes could not testify against Whites. 11. Negroes were denied the ballot.

The BLACK CODES differed from the SLAVES CODES on some points. The BLACK CODES granted Negroes the right to own property, to make contracts to sue and be sued, to testify in court cases involving other Negroes, and to have legal marriages. But they left the Negro in one sense even more at the mercy of Whites than the SLAVE CODES, which had given the Negro at least the powerful voice of his owner, bent on protecting a valuable piece of property.

The Southern Legislature made on fatal miscalculation in enacting the BLACK CODES, they could not anticipate the opposition that would be aroused in the North. To the Southerner the Codes seemed natural and necessary, but to the North they seemed to establish a modified form of

## SOUL CITY, N. C.

### Serving The Community

Assisting the neighboring communities in establishing a sound economic base has always been a major priority of The Soul City Company. In keeping with its Project Agreement, the Company moved to insure the availability of the services necessary for quality living in the community. Four corporate entities other than The Soul City Company were established; The Soul City Foundation, Inc., HealthCo, Inc., Warren Regional Planning Corporation, and The Soul City Sanitary District.

The Soul City Foundation, Inc., was established in February of 1969, as a non profit tax-exempt organization. Its broad charter allows the Foundation to "spin-off" separate or satellite organizations to deal with Health, Education, Social Services, Cultural Arts, job Training, Religious life, and Special Projects. Because Soul City is "free-standing", the Foundation has the opportunity to plan for the future in all areas of social behavior; thereby anticipating and preventing problems before they materialize. In its planning process the Foundation works closely with local, state, and federal agencies.

In education, during the summer of 1973, the Foundation established a Learning Lab which was devised to stimulate the educational process through intellectual and cultural enrichment programs. Over one hundred Warren County Junior High School students benefited from the experience. The Warren County educational system has also been the target of a Parent Involvement program administered by the Foundation. Parents in a local elementary school have been organized as volunteers to assist in classroom activities.

Connecting job training and economic development, the Foundation received funds to build Soultech 1, an industrial incubator facility containing over 73,000 square feet of office and manufacturing space. Soultech 1 will soon be owned by a community based organization now being formed by the Foundation. In addition, a Manpower Talent Bank was composed in conjunction with a survey of Warren and Vance counties' employment bases. The Foundation has

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## 1776 Honoring America's Bicentennial 1976