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A VIABLE, VALID REQUIREMENT
RESPONDING TO
BLACK NORTH CAROLINA

BICENTENNIAL BLACK HISTORY "Lost-Strayed-Or Stolen"

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.

1807:

LONDON, ENGLAND

British parliament abolishes the slave trade.

1807:

WASHINGTON, D.C.

Congress bars the importation of any new slaves into the territory of the United States (effective January 1, 1808).

1808:

UNITED STATES

As of this year, the one in which the Congressional ban on the importation of slaves is scheduled to take effect, there are one million slaves in the country.

1809:

MARYLAND

Birth into slavery of author/educator James W. C. Pennington, whose education is assisted by a Pennsylvania Quaker and who goes on, as a freedman, to become an eloquent orator, president of Hartford Central Association of Congressional Ministers, and representative to the 1843 Anti-Slavery Convention in London.

Livingstone College's 122nd Observance

PART TWO

SALISBURY--This the Founder's Day address delivered by Dr. Broadus N. Butler, director of leadership development in higher education, American Council on Education, Washington, D.C.

The occasion was one hundred and twenty second observance of the birth of the founder and first president of Livingstone College, Dr. Joseph Charles Price, February 12, 1776. Many thanks to Livingstone College and Dr. Broadus for allowing us to share parts of his address with our readers. We feel that is a warning as well as a challenge in his address.

We offer the same to our readers in two parts. We are being even in this day challenged to move all such achievements forward with an equivalent enhancement of the spiritual quality of the life and culture both of ourselves and of our nation. There are clear indications of increases of material affluence and

of economic and social advancement; but our greatest present danger has already been demonstrated as a proneness to gullibility and myopia as reflected in the seductive rhetoric of black power on the one hand, and on the other hand, the loss of moral posture in the overcompensating effort to imitate the crass, corrupt, immoral, erotic and sensate style of conspicuous parts of the society. It makes no sense that our young and gifted athletes coming from our colleges into sudden fortunes, for example, would spend more money for a Rolls Royce or a Mercedes Benz than it would take to educate ten of their brothers and sisters to enable their own almas maters to do so. They could at least assure the financial and educational security of their own families. We must find a way to do something about this well before they leave our colleges. They should not leave our institutions and towns with a glory road attitude of unconcern. Even our athletes and entertainers cannot build future security spending it up for luxuries which they do not own and driving Rolls Royces. We must own those buildings and invest in security stock instead of rolling stock. We need sound investments in our educational institutions, in our families and communities, and in our business enterprises if we are to have economic and social viability in the future.

Since this may well be the most critical year since 1776 in terms of our national destiny, let us not only pray, but consciously commit ourselves and our institutions of higher learning to the proposition that we shall never again repeat the aftermath of 1876. We must give serious thought to the words of Professor Max Lerner who recently observed that at present: I speak of the climate of ideas, which is the crucial force in the destiny of our society. Legislatures have to operate within it, and courts; trade unions, cor-

porations, schools, even Presidents of the United States. We go by two time clocks. On the faster one the media do much to shape our climate. On the slower one, the colleges do much. It is the case of Ezekiel's wheel within the wheel. So let us look at those early beginnings and see those people who spoke of Life, Liberty and Happiness; who appealed to the unifying theme of we, the people; who recognized the values of religion, morality and knowledge; who spoke of freedom of speech, of assembly, of press and of religion; who framed a Constitution to include a Bill of Rights to assure the primacy of human justice over property and wealth; who did all of those things while knowing that they could not yet deal with the problems of slavery, immigration, urban segregation, race, class and religious discrimination; and the disfranchisement of women, free men of color, immigrants and Indians. Think about those, and then ask ourselves, what about us?

Think upon why the African Methodist Episcopal Zion church exists and what happened in John Street Methodist Church in New York City in 1796, even after what had happened in St. George Methodist Church in Philadelphia in 1787 right in the midst of the writing and adopting of the Northwest Ordinance and the Constitution. Think further upon why neither the AME and the AME Zion churches could come together in 1820, nor could they return to their former affiliations with the Methodist church. We have a deep need now to return to a viable Coalition of Harmony among all of the groups which share the common cause of the survival of equality, dignity and democracy in America. We need healing harmony across such groups as the NAACP, the National Urban League, SCLS, PUSH, The Congressional Black Caucus, The Leadership Conference on Civil Rights, The

Anti-Defamation League, The National Conference of Christians and Jews, ASPIRA, the Appalachia Regional Commission, to name just a few. Somebody must show the way toward a new moral and spiritual bond.

Thus, as we honor our Fathers and the visionary founders of this college, we must gird ourselves to again find the qualities of mind and spirit and of redoubled effort of discipline and work to put high vision back into its proper place. We must reach out our hands to each other in a fundamental grasp for those truer realities that were ours until this most recent time. The death of Dr. Martin Luther King in 1968 did indeed mark a moral and spiritual turning point away from the very pattern of commitments and the progression of achievements for which he was himself martyred. Now there is a faint glimmer of a return that must grow brighter with every passing day. You who are privileged to be at Livingstone know how much reliance was vested in education and how much faith was placed in the southern schools, churches and colleges to be the rocks and the foundations for all that flowed in consequence of commitments to the Civil Rights Movement and the final decision to be free at last.

You who have trod those weary years in the Zion tradition should meditate well not just upon the names of Bishop Varick and his fellow church founders, but upon the meaning of the ultimate mission of Bishop Varick, Bishop Allen, the Rev. Absalom Jones, Dr. Joseph C. Price, and the whole succession of dedicated seekers after the ultimate unity of peoples in dignity and reverence. What their real mission was could not then be accomplished in any other way than to assert their dignity through independence and separation. It is now our sacred obligation to complete and to fulfill their mission through dignity

and integration. We have the option under a body of law which they did not have. No matter how complex our society has become, we have the power to do the right. They had the will, but they were wanting in power. We have the power, but we need a new miracle of will such as was exhibited by the Reverend Joseph Albert DeLaine of Clarendon, South Carolina whose persistent quest in spite of the loss of job and possessions, and threats upon his life, brought one of the most significant Supreme Court judgments in the two centuries of this nation -- the 1954 Brown vs. Topeka decision. If we cannot restore that kind of will, consciousness, and quest so that we can mold and shape it into a new reality in our colleges and churches, then where do we turn to find the "higher law" or to create conditions to support the "happiness of mankind" for the future? Frederick Douglass and Abraham Lincoln, two towering giants of the past century, have left with us both eloquent admonitions and profound prayers that we must some day bring the will and the power together to fulfill the unity and destiny that we promised to the world when, as a nation, we had no other option than to assert independence in order to seek dignity.

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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

The Free Blacks In The North 1800-1860

Blacks in the North were unlike Blacks in the South in three respects. (1) The restrictions against Blacks were less severe; (2) Blacks in the North could protest against restrictions; (3) Blacks had greater opportunity for self-expression through his churches, newspapers, and conventions, and by participating in reform movements, particularly the abolitionist crusade.

Blacks were not as numerous in the North, therefore, their presence

did not arouse the degree of uneasiness and dread as in the Slave States. Still the North was no Garden of Eden for the Black man. By 1830 slavery had been abolished in the North but Blacks still were considered inferior; they were regarded as a threat to the general welfare and a liability.

In most states Blacks could not vote. During the forty years preceding the Civil War, a period when the ballot was being extended to the common man, every incoming state

was against Black suffrage. In 1840 in the four states in which Blacks had equal suffrage - Massachusetts, Maine, New Hampshire,

and Vermont - the Black population was very small - except for Massachusetts. In New York Blacks could vote only if they owned \$250 worth of property. In making a living Blacks faced many restrictions. Blacks were confined to the lowest paid jobs generally in two fields, common labor and domestic service. Most Northern Blacks had learned a trade as slaves, but as free men they were not given the opportunity to put their training to use. Blacks who wanted to learn

a skilled occupation could find no white craftsman who would take them on as apprentice. In the North the white worker looked upon the Black man as a threat to his job.

The Black man in the North was completely excluded from trades, but if he could obtain full employment in unskilled fields his plight was not hopeless. But after 1840 even menial jobs, such as maids, waiters, cooks and porters were being taken

known independent entrepreneur in the fur trade was JEAN BAPTISTE POINT SABLE, whose stations were located along the shores of lake Michigan. SABLE became the first permanent settler on the present site of Chicago.

There were the self-employed Blacks, and a few gave employment to others. Sailmaker JAMES FORTEN hired white and Black workers in his Philadelphia plant; STEPHEN SMITH and WILLIAM WHIPPER were highly successful lumber merchants and HENRY BOYD of Cincinnati was the owner of a bedstead factory which had some twenty employees.

At the outset the Free Black man made one very important decision: He would remain in America. From the time of the Revolutionary War Blacks had been advised to return to Africa. To some whites the back-to-Africa movement was a good way to get rid of the troublesome free Black. To the humanitarian the movement was a way to send to Africa a Christianized population and to discharge a moral obligation to return the Black to his ancestral homeland.

In 1817 the American colonization Society was organized. This organization sought the aid of

over by white immigrants. Many times these newcomers objected to working beside Black people and this too hastened the process of Black displacement.

Despite many obstacles some Blacks managed to make a good living. In 1856 Blacks in New York City had \$200,000 in bank deposits. Cincinnati Blacks owned property valued in excess of \$500,000 in 1852. Blacks in most northern cities were well-to-do caterers and restaurateurs. Barbering was another wide-open field to Blacks. There were many prosperous Black farmers in Indiana.

Blacks were employed in the fur trade, as cooks, hunters, guides, interpreters and salaried traders, one well known fur trader, JIM BECKWORTH was employed by the American Fur Company, and in 1850 discovered the lowest point across the northern Sierra-Nevada mountains, which became known as BECKWORTH PASS. The best

congress in acquiring a place to which to send Blacks. Congress responded, and a colony in Africa would be the answer to the problem of what to do with Blacks captured in the illegal slave trade.

Blacks were not enthusiastic about the idea of colonization. By 1852 fewer than 8,000 Blacks went to Liberia and only 2,800 of these were free Blacks. Long before the Civil War, several Blacks were owners of growing Northern business. THOMAS L. JENNINGS, a New York tailor, invented a process for cleaning clothes, patented it, and made a fortune. One of his sons became a New Orleans dentist and another son became a successful Boston Business man. JENNINGS like FORTEN, used his money to finance antislavery groups.

JOHN JONES came to Chicago from North Carolina with only \$3.50 in his pocket. JONES made a great deal of money in the

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Historical Landmarks Of Black America

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,
HOLLYWOOD
Grauman's Chinese
Theater

In 1967, Sidney Poitier became the first black actor to record his footprints in the concrete of Grauman's Chinese Theater, a ritual which has become synonymous with stardom and success in Hollywood film circles.

CALIFORNIA, HORNITOS
Home of Moses Rodgers,

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

a successful and affluent black mine owner who was one of the finest engineers and metallurgists in the state. Rodgers was only one of several black miners who struck it rich in gold and quartz. One Black, known to history only as Dick, reputedly amassed a fortune of more than \$100,000 but lost it all on the Sacramento gaming tables and, in despair, blew his brains out.

America New York: Pittman Publishing Corporation 1967
Ploski, Harry A. The Kaiser, Ernest The Negro Almanac New York: Beluether Company



William Whipper, an early advocate of passive resistance to unjust laws.



John M. Langston, first Negro elected to public office, served in the Brown-heim, Ohio council in 1855. It was the beginning of a career in public service that later led to a diplomatic post in Haiti and a place in the United States Congress.



William Wells Brown, writer.



Martin R. Delany, a brilliant and fiery spokesman for Negro rights. A Harvard graduate, doctor, editor, world traveler, African explorer, and scientist, he became a major in the Union Army during the Civil War.

1776 Honoring America's Bicentennial 1976