

THE BETTER WE KNOW US ...

A NORTH CAROLINIAN (FORMER HIGH POINT—ER), REV. RONALD LEE CARTER IS PRESENTLY SERVING AS ASSISTANT DIRECTOR OF THE KING CENTER AT BOSTON UNIVERSITY, BOSTON MASSACHUSETTS.

REV. CARTER IS THE SON OF MRS. TALMADGE CARTER, OF 603 ELLWOOD DRIVE, HIGH POINT.

THE FOLLOWING IS A PROFILE OF CARTER WHICH WAS PUBLISHED IN WATU WAZURI, AN INDEPENDENT NEWS-PAPER PUBLISHED BY THE BLACK STUDENTS AT BOSTON UNIVERSITY AT BOSTON UNIVERSITY.

The priorities of the Martin Luther King, Jr. Afro-American Center are currently being structured around the principles of research, culture, information and education, according to Rev. Ronald Lee Carter, Assistant Director of the King Center. Carter, who was appointed to this position in September, 1975, said, "The basic purpose of any Afro-American center on a white university campus is to conserve the values of blacks, make information available to the university, and help everyone learn about minority affairs and culture."

Carter has held several positions at the King Center since his arrival at Boston University five years ago. He first served as a night monitor, answering the Center's phone and students' questions. He later became the assistant and advisor to Director Floyd Flake. While he has worked at the King Center, Carter has developed some definite ideas on how it should function. He emphasizes research and education as means for black folks to better themselves. Concerning these qualities, Carter said, "We have to start

with things that are going to make us strong men and women."

Carter believes that the King Center should serve primarily as a research facility. He pointed out that this facility, equipped with pertinent tapes and books and good researchers, could make information available to the entire University.

The 27-year-old Carter, who spent a year studying sociology in Istanbul, also stresses the need for the King Center to be a place where everyone can learn about the cultural affairs of blacks.

The lean, articulate administrator said, "We must have interaction so that we can learn about each other." He added that separating cultures, "forms gaps, thus causing people to prejudge because they don't know about each other."

Carter is against alienating and separating cultures, but he believes that the Center should aid in the conservation of blacks' values. In moving towards this goal he feels students must take the initiative, by re-evaluating black leaders and by reading the humanities as well as American

and World history.

In re-ordering the Center's priorities, Carter will be trying "to de-emphasize the social aspects," he said. But some students have already voiced their opposition to his plans. He noted that when he emphasized education, most students were concerned with the reasons behind the phasing out of such entertainment facilities as the pool table and television.

But Carter, a graduate of Atlanta's Morehouse College, is little concerned with entertainment. Speaking to the student



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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

PROFILES OF BLACK WOMEN IN BLACK HISTORY

THE LATE SOCIOLOGIST E. FRANKLIN-FRAZIER PAID THIS TRIBUTE TO THE 19th CENTURY WOMAN: "AFTER EMANCIPATION WHEN THE WHOLE SOCIAL FABRIC OF LIFE

CRUMBLE AND THE VERY ECONOMIC BASIS OF NEGRO EXISTENCE WAS DESTROYED, IT WAS THE NEGRO WOMAN WHO MADE THE SURVIVAL OF THE NEGRO POSSIBLE."

THE DARKEST DAYS OF SLAVERY DID NOT BREAK THE SPIRIT OF THE BLACK WOMAN. INSTEAD THESE DAYS PRODUCED AN AMATEUR LAWYER, ABOLITIONIST LECTURERS.

THE GREAT "CONDUCTOR" OF THE UNDERGROUND RAILROAD. IN THE CIVIL WAR WHICH FOLLOWED BLACK WOMEN SERVED AS NURSES, SPIES, AND SOLDIERS IN THE

RANKS. AS THE CENTURY PROGRESSED, THE BLACK WOMAN EMERGED AS THE GREAT MAINSTAY OF THE NEGRO RACE. DURING THE NEXT

FEW WEEKS WE WILL INTRODUCE TO YOU SOME OF THESE BLACK WOMEN THAT WERE THE MAINSTAY OF THE PAST.

A VIABLE, VALID REQUIREMENT RESPONDING TO BLACK NORTH CAROLINA

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.

DELAWARE

Wilmington: Asbury Methodist Episcopal Church—This church, located at Third and Walnut Streets, was dedicated in 1789 by the distinguished orator Bishop Francis Asbury. Tradition has it that, on one occasion, a number of town's leading citizens, many of whom were anxious to hear Asbury preach but considered Methodism beneath them socially, refused to enter the church, but stayed outside within hearing distance of the sermon. The listeners were impressed by the eloquence of the man they heard—not, as it turned out, the bishop, but his Negro servant Harry whose compelling testimony reached their ears and inspired their admiration. By 1805, however, Negroes had left this church driven out by the decision of white worshippers to confine black members to the gallery. The Negroes who left formed their own church

Emancipation Statue:

Former Negro slaves were responsible for financing and erecting the oldest memorial to Abraham Lincoln in the Washington, D.C. area. After Lincoln's assassination in 1865, the first five dollars for the statue was donated by a Mrs. Charlotte Scott of Marietta, Ohio. Contributions were soon pouring in, where Congress finally set aside appropriate grounds for Thomas Bell's statue of Lincoln breaking slavery's chains. The memorial was dedicated on April 14, 1876 the 11th anniversary of the assassination of Great Emancipator.

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.

NEW YORK CITY

Freedom's Journal, the first Negro newspaper, began publication on March 16, 1827. "In the spirit of candor and humility we intend...to lay our case before the public with a view to arrest the progress of prejudice, and to shield ourselves against its consequent evils."

NEW YORK *@&

Salvage is abolished in New York State on July 4th. BOSTON 1829

Publication by David

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

America New York: Pittman Publishing Corporation 1967

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

Walker, a free Negro, of a militant anti-slavery pamphlet (An Appeal to the Colored People of the World) which is distributed throughout the country and arouses a furor among slaveholders.

NORTH CAROLINA !*#)

Masters fearing violation of state law manumit more than 400 slaves to Quaker residents of North Carolina, who retain theoretical ownership but allow slaves virtual freedom until they can afford to transport them to free states.

WASHINGTON, D.C. 1830

The U.S. Census Bureau reports that 3,777 Negro heads of families own slaves, mostly in Louisiana, Maryland, Virginia, North Carolina and South Carolina.

The Underground Railroad was the name given to an organized method of helping Blacks escape from bondage along secret routes on land and sea to the free state of North and the freedom and safety of Canada. Black and White, men and women, were conductors, but the greatest conductor of this network of tracks was a tall, ebony colored, uneducated illiterate exslave, named HARRIET ROSS TUBMAN. HARRIET TUBMAN was born slavery in Bucktown, Dorchester County, Mary-

land, to Ben and Harriet Green Ross. No record was made of the date of her birth because neither of her parents could read or write. Her childhood was not very different from that of other slaves during the 1820's. Harriet never had experiences of childhood. At the age of six she was sent from home to learn weaving, when she returned home she was given the job of swamp trapping muskrats. Sometimes she was beaten mercilessly and learned the horrors of slavery through her own sad experiences. As a field hand she was injured by a two-pound weight flung by an overseer at an escaping slave. Harriet suffered a fractured skull which caused dizzy spells. She suffered from this for the rest of her life. After this accident the uppermost thought in her mind was to escape to the North and freedom. The hard labor she was forced to do prepared her for the task which lay ahead of her.

In 1844 Harriet married John Tubman, a freeman. That year the value of cotton had depreciated be-

cause of hard times, and whenever this happened slaves were usually sold. Harriet wanted her husband to run away with her, but he refused and threatened to report her if she left. Four years later Harriet tubman followed the North Star to freedom. She traveled many miles alone after being deserted by her two brothers who became fearful and turned back. In her description of what it means to be free at last, Harriet said "When I found I had crossed that line, I looked at my hands to see if I was the same person, there was so much glory over everything. The Sun came like gold through the trees and I felt like I was in heaven."

Harriet could have remained in the security of her new found freedom, but instead chose to spend her life working to free others, because she knew first hand the horrors of slavery and was determined to do all she could to end inhuman bondage. Harriet dedicated herself to rescuing everyone within her power to save.

Harriet was always armed with a gun or revolver. One purpose of the weapon was to be sure no one in her party turned back as her brothers had done. "YOU'LL BE FREE OR DIE". She told her parties at the point of a gun. Shrew and courageous, she became the most venturesome worker in the employ of the Underground Railroad and during the next decade, made 19 secret trips below the Mason Dixon line, rescuing over 300 slaves. Harriet was called "MOSES" because, like the biblical figure, she delivered her people from slavery into the promised land of freedom. Southern slave owners considered "moses" such a threat at one time they offered \$40,000 reward for HIS capture. (Many slave owners were convinced that "MOSES" had to be a man.) The price on her head did not keep Harriet from her work. December, 1851, she led 11 fugitives to Canada, because by then the Fugitive Slave Law made it dangerous to stop short of the border. She took personal charge of the group



Harriet Tubman 1821--1913

throughout the hard winters and in the spring she would return to the South to free others. Harriet's reputation as

an indomitable expert in guiding slaves to Freedom preceded by wherever she went and won her respect of people in every walk of life. In 1860, Harriet began making speeches at Women's Rights gatherings, Black Conventions and meetings of Anti-Slavery Societies. Harriet served as a Spy and a Nurse in the Union Army.

Many tributes were given to Harriet for her services, but her later years were spent in poverty. Like many others, regardless of their race creed or color, Harriet was forgotten by her government. She did not receive a pension until more than thirty years after the war. Harriet finally received \$20.00 a month for the remainder of her life. She used this money toward the establishment of a home for the aged and indigent which later became known as the Harriet Tubman Home.

Harriet Tubman died of pneumonia at Auburn in March of 1913. On June 12, 1914, Flags of the City hung at half-mast. Blacks and Whites gathered to pay tribute to her and her contributions to her Country and her People.

1776 Honoring America's Bicentennial 1976