

THE TRIBUNAL AID

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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.

GEORGIA

Atlanta: Atlanta University System—Ebenezer Baptist Church South View Cemetery

The campus of the Atlanta University System (consisting of Atlanta University, and Morris Brown, Clark, Moorehouse and Spelman Colleges) is one of the most beautiful to be found anywhere in the South.

EBENEZER BAPTIST CHURCH

had as its associate pastor the Rev. Martin Luther King Jr., the most celebrated spokesman for non-violent protest produced in American in the 20th century. It was from this church that Dr. King radiated outward through the rest of the South, organizing chapters of the Southern Christian Leadership Conference (SCLC), the civil rights coalition which served as president. Funeral services for Dr. King were held in this church, and attended by a host of notables from all over the world. As millions watched on television, mourners lined up for miles behind the mule-drawn wagon that carried Dr. King from Ebenezer to Morehouse College, his alma mater. There, the eulogies were delivered, and more than 150,000 paid their last respects to a great and fearless American martyr.

Dr. King was laid to rest in South View Cemetery, where a marble crypt was inscribed with the words which he had used to conclude his famous speech delivered on the occasion of the 1963 March on Washington. The words, taken from an old slave song: free at last, free at last, thank God Almighty I'm free at last." South View was founded in 1868 by Negroes who balked at a prevailing policy which required that they be buried in the rear of the municipal cemetery.

COLUMBUS: "BLIND TOM" MARKER (U.S. 27A)

BRAGG SMITH MARKER
The "Blind Tom" Marker refers visitors and pedestrians to the grave site of the famous black pianist, "Blind Tom" Bethune, son of a slave, but a remarkably gifted prodigy who astonishing talent brought him into the salons of Europe, where royalty marvelled at his virtuoso performances. "Blind Tom" also toured his own country and excited the wonder and admiration of appreciative audiences everywhere.

The Bragg Smith, located in the Columbus Colored Cemetery, marks the grave site and marble memorial built by the city in memory of Bragg Smith, who was killed while attempting to rescue the city engineer from a cave-in.

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.

1834 ABBEVILLE, SOUTH CAROLINA

Birth of Henry McNeal Turner, writer and clergyman who serves as an army chaplain during the Civil War and goes on to become one of the most ardent spokesmen for the partition of Negroes in Africa. Turner promotes the cause of exodus by frequent travels to West Africa, where he introduces the Methodist religion.

1834 BRITISH EMPIRE

Slavery is abolished in the British Empire.

1834 SOUTH CAROLINA

South Carolina enacts a law prohibiting the teaching of free Negro or slave children.

1837 Alton, Illinois

Elijah P. Lovejoy is murdered by a mob in Alton after refusing to stop publishing anti-slavery material.

1838 New York City

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1838 New York City: Pittman Publishing Corporation 1967
Ploski, Harry A. Phe Kaiser, Ernest The Negro Almanac New York: Beluether Company

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.

Faye 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, lecturer and the

great "conductor" of the underground railroad.

diers in the ranks.

In the civil war which followed, Black women served as nurses, spies and sol-

As the century progressed, the Black woman emerged "As the 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.

SUE M. BROWN An Eastern Star From Des Moines

Sue M. Brown (1877-1941) was an active club woman, college trustee and writer born in Staton, Virginia. She was educated in the public school system of her native city, and 1902 she married S. Joe Brown. In 1906 she founded the INTELLECTUAL IMPROVEMENT CLUB and a year later set up an organization for the Black women of Iowa. Between 1915 and 1917 she served as President of the Iowa Federation of Colored Women. In 1921 she was named a Life Trustee to the NATIONAL ASSOCIATION OF COLORED WOMEN.

Her interest carried over into the field of women's suffrage, and she established the Des Moines League of Colored Eomen Voters. Mrs. Brown was also active in Des Moines as the Branch President of the National Association for the Advancement of Colored People between 1925 and 1931, and as a member of the Executive Committee of the Des Moines Interracial Commission. Her political affiliations involved her work with the Polk County Republic Committee and as a delegate to the Republican County and State Conventions. She was also a member of the Interracial Commission of the Federal Council of Churches and President of the Des Moines Branch of the Church Women's Interracial Commission.



among churches in the United States which were affiliated with the National Baptist. When the school opened in 1909 Ms. Burroughs became president. The school curriculum emphasized practical and professional skills in household work, gardening, interior decorating and several allied vocational fields.

Miss Burroughs included religion and Bible training in the school curriculum. The Motto on the Chapel wall symbolizes her intentions and the scope of her efforts. It reads: "We specialize in the woolly impossible."

Miss Burroughs was active in a number of causes during her lifetime, primarily those involving the social and economic progress of the Black race. She was a member of both the National Association of Colored Women and the National Association for the Advancement of Colored People.

SISSIERETTA JONES The "Black Patti"

Sissieretta Jones (1868-1933) was a famous singer named by her public as the "Black Patti" (after the celebrated Italian soprano, Adelina Patti), born Matilda S. Joyner in Portsmouth, Virginia, she came



Her academic credits include her appointment as trustee of the Monrovia College and Industrial School, Monrovia, Liberia and her chairmanship of the Trustee Board of the Iowa Federation Home. As an author, she published the HISTORY OF THE ORDER OF THE EASTERN STAR AMONG COLORED PEOPLE in 1925, a task for which she qualified by virtue of her four-year term as International Matron of the Order of the Eastern Star.

NANNIE HELEN BURROUGHS Baptist Leader and Educator

Nannie Helen Burroughs (1883-1961) was born in Orange, Virginia, she went to Washington at an early age with her mother in pursuit of a better educational opportunities, during her high school days, her leadership qualities became apparent in such projects as the Harriet Beecher Stowe Library Society, which she organized before graduation. She later left Washington to become the bookkeeper and associate editor of the Christian Banner in Philadelphia. She occupied a similar position in Louisville, Kentucky in the office of the Foreign Mission Board of the National Baptist Convention. In Louisville, she organized a Women's Industrial Club, which specialized in offering short-term lodging to Black girls and teaching them basic domestic skills.

Nannie Burroughs is best remembered as the founder of the NATIONAL TRADE AND PROFESSIONAL SCHOOL for WOMEN and GIRLS in Lincoln Heights in Washington, D.C. in 1909. She also served as President of the WOMEN'S CONVENTION of the NATIONAL BAPTIST CONVENTION. The convention, which was the principal source of support for the School grew to a membership in the hundreds of thousands and sponsored 15,000 missionary and educational units



to Providence, Rhode Island, as a young woman with an unusual soprano voice, a fine figure, an engaging personality and a commanding presence. She completed her studies at the Academy of music and trained further at the New England Conservatory in Boston. Before she launched her professional career as the first Black singer to appear on the stage of Wallack's Theater. Madame Jones toured South America and the West Indies before returning to the United States for featured engagements to New York's Madison Square Garden. She then appeared before large audiences at the Academy of music and was engaged to appear with Levy's Band at several white expositions.

Madame Jones was such a success that there was talk of having her sing the leading roles in both ADIA and L'AFRI-CAINE at the Metropolitan Opera House.



From early childhood Miss Laney's desire was to bring education to her people. She entered Atlanta University at the age of 15. Her teaching experience convinced her of the pressing need for a school for Black children in Augusta. Miss Laney was unable to raise any money through the Presbyterian Board of Missions for Freedmen. She went to work herself remodeling the basement of a church. She had many eager children, but was beset with recurring financial problems and tuition troubles.

Struggling through the second year, she managed to accommodate 234 pupils, many of them boarding with her. Miss Laney was able to find a large house which was deserted. The house rented for a very low price because it had the reputation of being haunted. The school soon took the name of a generous Milwaukee supporter named Haines, whose donations enabled Miss Laney to carry on her work when bankruptcy threatened. The Presbyterian Mission Board later allocated 10,000 dollars to the school once its progress became widely known. A wealthy Northern visitor then matched this figure in a private contribution and added a piece of land on which a brick building was later erected.

As funds became available, Haines Normal expanded from a single classroom to a prospering educational community of 1,000 students, with a number of well equipped buildings and a large faculty. Miss Laney was impressed by the external improvements at Haines, but remained steadfastly committed to character development as the ultimate goal of education. "No man," she was fond of saying to her students, "is judge by the superficial information afforded by clothes."

SARAH J.S. GARNETT First Black Public School Principal In New York City

Sarah J.S. Garnett (1831-1911) was the first Black school principal in New York City. Her parents, Sylvanus Smith and Annie Spingstead, were partial descendants of the Long Island Indians. Mr.



Smith the father of 11 children, was largely successful, and a self-taught landowner and farmer. He passed along much of his learning to his daughter orally.

Sarah Smith began teaching at the age of 14 for the fee of 20 dollars yearly, which was considered an adequate sum for the period. She later worked as an "u der teacher" in a school in the Williamsburg section of Brooklyn, and went on to become a grammar school principal in the Borough of Manhattan. At the time of her appointment, she was the first Black woman to occupy the position.

Her husband was an Episcopal minister who died young and left behind two children. She later married the Reverend Henry Highland Garnett, who died while Resident Minister to Liberia. Besides teaching, she was an active campaigner for the full emancipation of Black women. She founded the Equal Suffrage League, the only Black organization in Brooklyn representing the the cause of Equal Rights.

She was superintendent of the Suffrage Department of the National Association of Colored Women. Her interest in the suffrage movement took her abroad to London where she attended the first Universal Races Congress at the age of 79. She died peacefully the following year.

ELIZABETH H. KECKLEY—1820-? Dressmaker to Mrs. Mary Lincoln

Elizabeth Keckley was born Elizabeth Hobbs at Dinwiddie Court House, VA the daughter of slave parents. She knew little of her father since he was a slave of another man and was only allowed to visit his wife twice a year, at Christmas and Easter.



When she was 14 years old Elizabeth went to live with her master's eldest son, a Presbyterian minister. Four years later she was sold to a slaveowner in Hillsboro, North Carolina by whom she had a son. Elizabeth suffered many years of needless physical punishment and misery. She returned to Virginia to serve the daughter of her former master who had married. She went to St. Louis with her master and mistress and there she became a seamstress and dressmaker to

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1776 Honoring America's Bicentennial 1976