

# THE TRIBUNAL AID

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**A VIABLE, VALID REQUIREMENT  
RESPONDING TO  
BLACK NORTH CAROLINA**

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 untold worthy past; and hence, no strong claims to all rights of other Americans.

Faye Ashe, Black History Editor

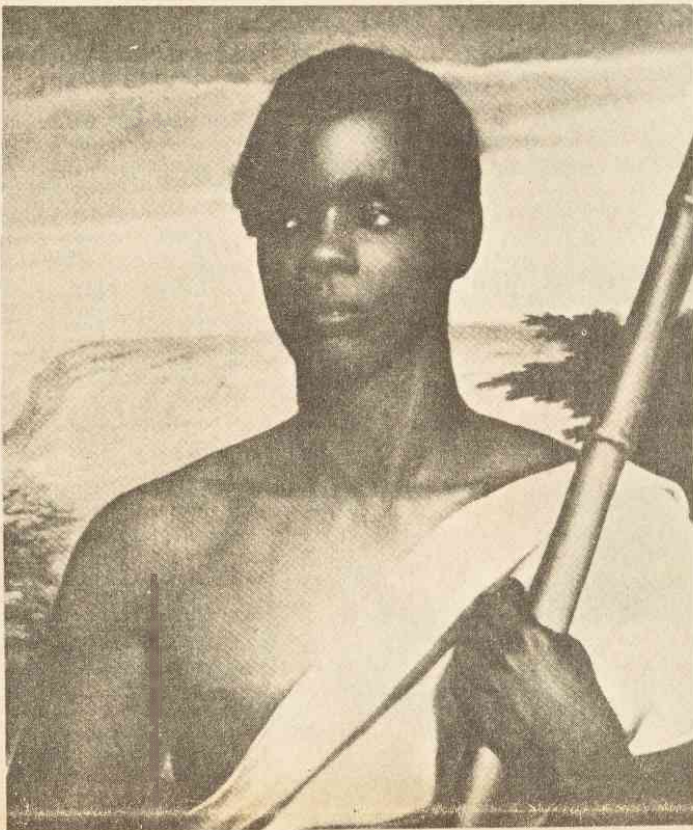
## PROTEST MOVEMENTS FOR NEGRO RIGHTS

A paradox of the democratic experiment in America has been the presence of racial segregation in the midst of a free society. Segregation sanctioned by state laws was the kind of "unfreedom" which was inconsistent with the principles basic to American Political Philosophy and the body of ideals and values which are understood as "the American way of life" or "the American Dream". America has championed the freedom of people all over the world, yet Black Americans are still struggling to be free at home.

For most of the century following their emancipation, most Black Americans accommodated themselves to the patterns of segregation. Accommodation did not mean acceptance. There were always islands of protest rejecting the prevailing laws of segregation. The hope and determination to be completely free has been a part of the entire history of the Black sojourn in America. The "Protest Movement" as we know it today is rooted in the activities of individuals and groups, who over a period almost as long as our National history established the beachheads which made possible today's civil rights offensive.

Another paradox is that the protest movements represent the combined efforts of thousands of Blacks and Whites working together in the national interest and not merely in the peculiar interests of Blacks. The matter of racial segregation was more than a social or political issue. It was a moral issue as well. Americans were willing to involve themselves in the efforts of equality. These Americans came from all walks of life, some were ministers, laborers, college students, creative artists, housewives, and high school boys and girls, all gave their time and energy and some gave their lives to help rid their country of the blight of a two-caste society. The protest movement is a symptom of deep social conflict which has distorted the normal social relations between groups of people. It is an expression of the anxiety and discontent of one group reacting against what is perceived as the abuse of power by some other group. Protest is a way to communicate to the white man how much Blacks resent segregation and discrimination.

In spite of persistent protest, in 1963 thirty-five (35) homes and churches were bombed and at least ten (10) people were killed. 930 demonstrations were held in the South alone. Twenty thousand demonstrators were arrested, most



An artist painted this portrait of Singbe, or Joseph Cinque as he was also called, while he was in Connecticut.

of them from the militant student organizations. Hundreds of others were shocked by cattle prods, pummeled by high pressure hoses, bitten by dogs and beaten by policemen. In 1964, at least twelve (12) churches were burned and three civil rights workers killed in Mississippi. In 1965 Rev. James Reeb and Mrs. Viola Luizzo were murdered in the Civil Rights struggle in Alabama. These acts are examples of the backlash of reactionary groups in America to the forward strides of the Civil Rights Movement. Yet the protests were continued.

### PROTEST DURING SLAVERY

It is estimated that as many as eighteen to twenty million slaves were sent to the New World during the slave era. It is likely that half as many more perished during the so-called middle passage, - the shipboard journey from Africa to the Americas. Conditions under which they were transported made for high mortality rate aboard ship, for generally, slaves were chained between decks only forty-eight inches high. Crocheing in their own filth with no sunlight and a minimum of fresh air, they expired in large numbers and were thrown overboard to the sharks which trailed slave ships. Many others died in individual protest against their abduction and enslavement. Some refused to eat and starved them-

selves to death. Others leaped overboard and drowned themselves in the sea. Some ripped their throats and bled to death. Opportunities for concerted action were infrequent, but at least fifty slave revolts occurred at sea. The best known revolt involves CINQUE, the son of a chief of the MENDI PEOPLE in SIERRA LEONE. In 1839 CINQUE and his fellow prisoners captured the slave ship AMISTAD, and upon being recaptured and imprisoned in New Haven, they became the subjects of an important trial involving some of the fundamental issues of slavery and the slave trade. John Quincy Adams, who had served as the sixth president of the United States (1824) successfully argued their appeal from an order of a lower court for their re-enslavement.

### INSURRECTIONS

The first slaves brought to America were landed in Jamestown, Virginia in 1619, but slavery as an institution was not fully crystallized until the last quarter of the seventeenth century. This was a relatively late date in the history of Black slavery in the West, for by this time the practice was already old in Europe and South America and very ancient in Asia and Africa. Portugal was importing slaves from Africa as early as 1442 and continued to do so for the greater part of four

centuries. In America, as in the Caribbean and elsewhere, Blacks mounted many protest against their conditions of servitude. One of the most successful slave revolts was led by TOUSSAINT L'OUVERTURE against the French on the Island of Haiti. TOUSSAINT'S success in this uprising gave the New World its first republic.

In the United States at least as many as two hundred uprisings took place during the two and one-half centuries of slavery. The uprisings or revolts differed widely in form, purpose and leadership, but they shared in common an insistent element of protest. Most revolts were led by slaves, and the fundamental purpose of such revolts were freedom. However free Blacks like DENMARK VESEY, and slave leader GABRIEL PROSSER, were concerned with more than personal freedom. They sought the overthrow of the system. PROSSER's intent was to establish a Black State in Virginia, anticipating ELIJAH MUHAMMED by 150 years. In New York City in 1741, an alleged conspiracy between Blacks and poor Whites to seize the city threw the townspeople into a panic. Although there was no substantial evidence to support the charges, eighteen Blacks were hanged, thirteen burned alive and seventy banished. Two White women and two White men were hanged

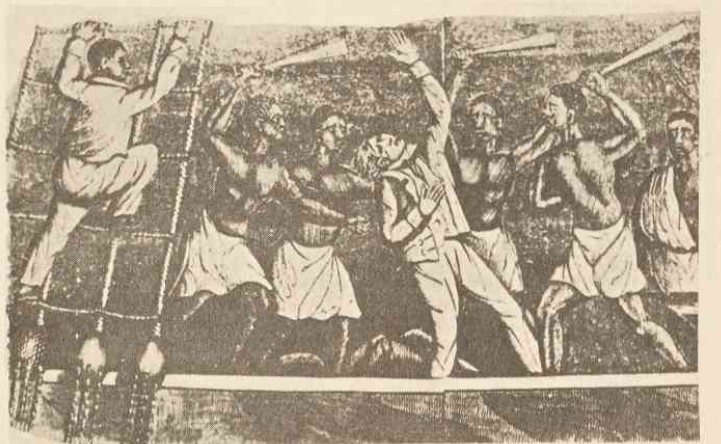
also. None of the Black insurrections succeeded. The State, law, economic interest, religion and custom were all counter forces of any possibility of success. During most of this period Blacks had no allies except an occasional White liberal who dared to face social disapproval, and frequently legal sanctions as well. Despite the odds and terrible reprisals, protest continued.

### INDIVIDUAL PROTEST

The most frequent instances of protest against slavery were made by individuals, or were conspiracies between only two or three Blacks. Murder and arson were common protest forms, ground glass and poison were favorite murder weapons. Theft, malingering, suicide, the destruction of livestock and harvested crop, the sabotage of dikes, and dams, and machinery were also widely known. Infanticide was an extreme form of protest practiced frequently by Black mothers. The commonest form of protest was running away. Running away was so prevalent a phenomenon that the physicians of the period thought it to be a disease indigenous to Blacks and gave it the name "MONOMANIA". Lying, jokes about Whites, and militant spirituals were other forms of protest.

### PROTEST AND SLAVERY

During the slave era the white man owned whatever there was in the slave that could be reduced to property value and protect-



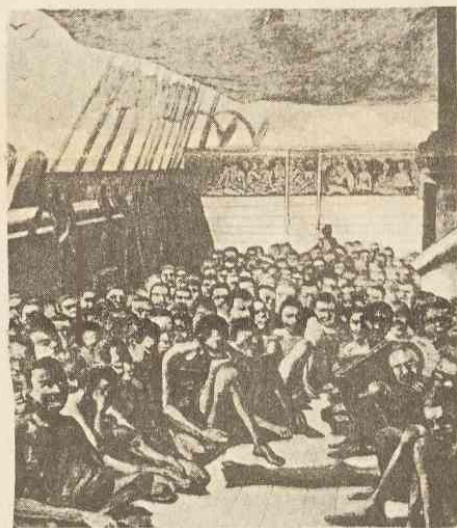
The captive Africans held aboard the Amistad attack Captain Ferrer as the cook attempts to escape.

ed by law. The slave had no rights that a white man was bound to respect. As a consequence, the range of the slaves' protest against

his condition was conditioned severely by the fact that he was a chattel. Emancipation Proclamation and the Thirteenth, Four-

teenth and Fifteenth Amendments to the Constitution purported to free the slave, make him a citizen and give him the franchise. But because of custom, tradition and political collusion between the North and South the intent of law was emasculated. In less than a generation after Blacks were made "citizens" and given the right to vote, that right was challenged and abrogated severely throughout most of the South by one deception or another. IN A DEMOCRATIC SOCIETY THE BALLOT IS THE MOST SOPHISTICATED INSTRUMENT OF PROTEST OR APPROVAL. Since Blackw were largely disfranchised in most of the South, other means of protest had to be developed.

Reference: Negro Heritage Library Vol. II



An illustration in a newspaper around 1860 shows the slave deck of the bark Wildfire.

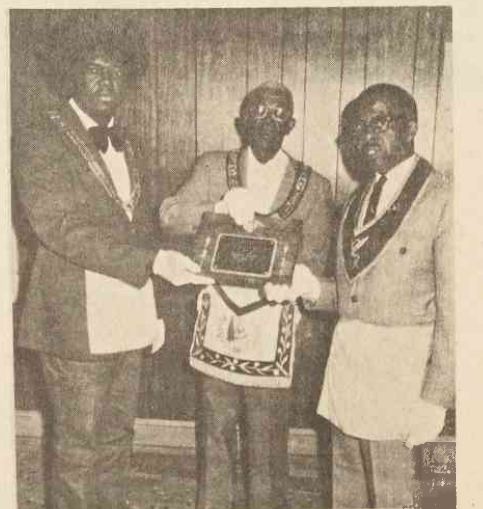
## Prince Hall Masonic News



HOPE MILLS - Mr. Charles R. Smith, Rt. 1, Box 56A, Hope Mills, N.C. 28348

Mr. Smith who is only four feet, eight inches tall and weighs 105 is the Junior Warden of Eureka Lodge No. E. of Fayetteville, N.C. He is a Watch Maker by trade. He is a graduate of East New York Vocational Technical High School, Joseph Bulovia School of Watch Making, New York City; Wayne Community College, Goldsboro, N.C.; First Black Certified Watch Maker, First Black Licensed Watch Maker in North Carolina. He is certified by the American Watch Makers Institute of Cincinnati, Ohio. He is a member of the Board of Directors of North Carolina Watch Makers Association; also he is a member Cape Fear Watch Makers Guild of Fayetteville, N.C. where he serves as Secretary-Treasurer.

He is the youngest of eight children who are of normal weight and size. Sisters he is single and will make you a nice play boy. He is fully grown, -- in his late twenties.



MONROE -- E.L. Belton, jurisdiction of 300 lodges. Administering the award named Secretary of the Year by the Prince Hall Lodge of Free and accepted Poston, Grand District Deputy. Mr. E.L. Belton accepted a new position as Dean of Men at Clinton Jr. College in Rockhill, S.C. in August 1976.

1776 Honoring America's Bicentennial 1976