

50 cents

The California

Volume 43 No. 6 ~ February 26, 2010

PRESORTED
STANDARD
U.S. POSTAGE PAID
FRESNO, CA
PERMIT NO. 35
CHANGE SERVICE REQUESTED

ADVOCATE

THE CALIFORNIA ADVOCATE • P.O. BOX 11826 • FRESNO, CALIFORNIA 93775

Fresno's African American Community Newspaper

Celebrating the Pioneers of African American History

SPECIAL EDITION

In This Issue...

**The Transatlantic Slave Trade
Begins on Page 14**

**Pioneers of African
American History**

See Pages 6-15

Ida B. Wells-Barnett,
a crusading journalist
and early feminist.



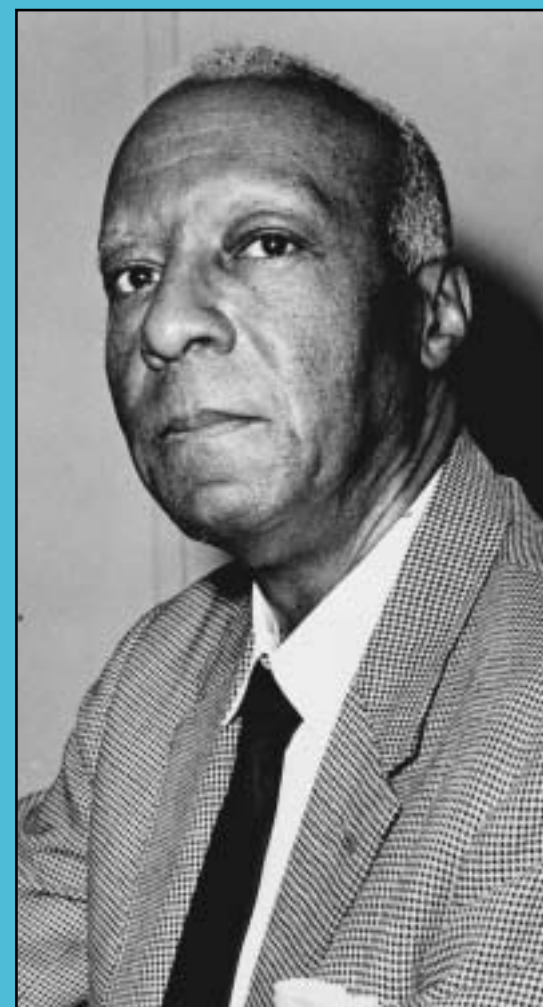
Whitney M. Young



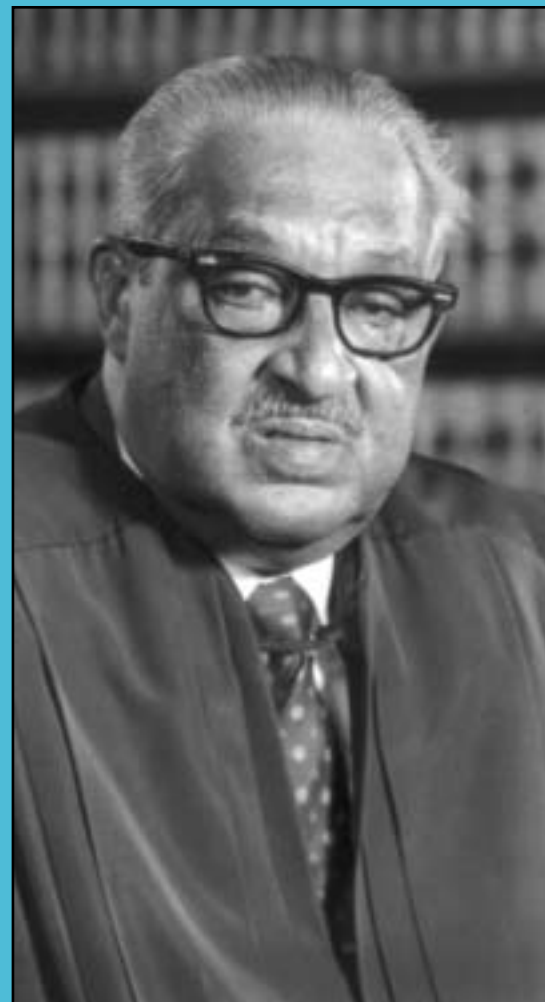
Harriet Tubman



Francis E.W. Harper



A. Philip Randolph



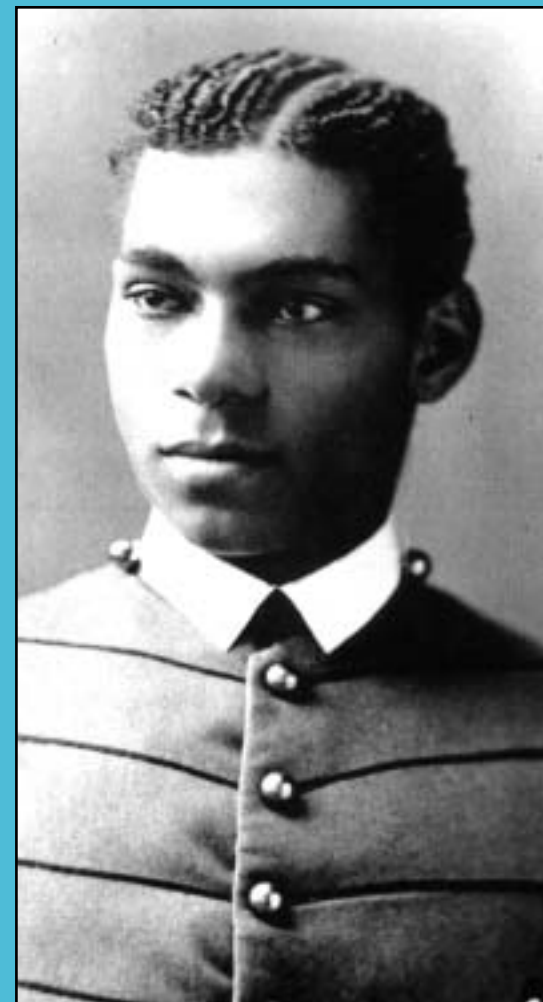
Thurgood Marshall



Benjamin O. Davis



Sojourner Truth



Henry O. Flipper

CELEBRATE BLACK HISTORY MONTH

MILESTONES

Jewel Rhem Happy 100th Birthday!

BY MARLISE MOORE CALIFORNIA ADVOCATE –
Jewel Rhem had a chance to celebrate a day that many of us won't have a chance to see; her 100th birthday. Jewel was born January 27, 1910 in Warren, Arkansas. Her mother and father passed before she turned 10 years of age so her aunt and uncle stepped in to take care of her.

At the age of 18, Rhem got married to her husband E.B Rhem on 1928. During the Depression, she and her family eventually moved to Fresno in 1937 and lived on 1825 'F' street. She and her husband share four children daughters, Faye and Kaye and sons, Alfred and Randy.

Rhem enjoys baking; her specialty is making lemon pies. She has 14 grandchildren, 32 great grandchildren and 9 great- great grandchildren. The Advocate had the pleasure to speak with Mrs. Rhem about her life experiences and this is what she said.

What historical events do you remember happening throughout your life?

I remember the years of depression and the years of different Presidents, but I really can't put that into words. I do know that the Lord has blessed me to live one hundred years of days that I never dreamed of having. I never gave it a thought that there could ever be a black president and that I would be there when that happened.

What are some of the things that you have done to stay healthy?

I worked, I worked every day and the work that I did



Mrs. Rhem, shown above, with a congratulatory letter from President Barack Obama at her 100th birthday.



Jewel Rhem and grandchildren.

was in church. I served on the usher board, missionary society and later as a stewardess.

What do you feel good/proud about the African American community today?

I am proud of all of the blacks that have prominent positions. I remember a time in Fresno when there weren't any African Americans hold-

ing any kind of offices. People like Cynthia Sterling make me happy. They use there positions to serve right here in Fresno and try to help out their own people.

Mrs. Rhem ended her interview by saying that she wanted to thank all of her friends and relatives who attended her 100th birthday party and made it such a special event for her.

Ardlean Butler, Age 108

BY MARLISE MOORE CALIFORNIA ADVOCATE –

Ardlean Butler who most recently moved to Fresno was born January 18, 1902 in DeKalb Texas. Her Native Indian mother, (tribe of Blackfoot and Choctaw) was a cook and her father, an African slave was a sharecropper.

She was the second child of 16 children and she most recently lost her only daughter Mattie B. Brown, in October 2009 at 88 years of age. Since Ms. Butler's daughter was no longer present to take care of her Ms. Butler's great, great, great, nieces and nephews convinced her to move from Inglewood, California to Fresno. The California Advocate is pleased to have the opportunity to share her life experiences with our readers.



Ardlean Butler

What historical events do you remember happening throughout your life?

I remember when the "T" model car was invented, telephones, television. I was in the era before it became a state known as the Oklahoma Territory. I remember the beginning of World War I and II because I was working at Mere Island in Vallejo, California building ships.

What changes have you seen in American and have some things stayed the same?

The end of slavery, it has changed but then again it hasn't because we still have people who are prejudice. Another change is how telephones have evolved throughout time, now you can talk on the phone anywhere.

What are some of the things that you have done and still do to stay healthy?

My family and I lived on a farm

and we grew all of our foods, we had chickens, pigs, and cows. To this day I still eat healthy and I never drank nor smoked. I have a great love for education which helped me better myself. I deeply participated in church activities and I do my best not to stress. Most importantly I keep God in my life. I love music and can still dance.

Name the people that have inspired you and have been your role models during your lifetime?

I was the second oldest child and my parents died 6 months apart, so I had to take the lead in raising my sisters so I had to be a role model for them. Martin Luther King was an inspiration to me and Rosa Parks.

What do you feel good/proud about the African American community today?

I am proud that we have President Barack Obama the First African American to become President. I never thought in my lifetime anything would happen like that. So this is something to be proud of!

Meet History Making Director Antoine Fuqua New Film 'Brooklyns Finest' To Debut Next Week

BY MARLISE MOORE CALIFORNIA ADVOCATE

Antoine is the film director of the highly anticipated film Brooklyn's Finest which will open in theatres nationwide

March 5th. Antoine who is among a scarce amount of African American film makers began his career directing music videos for popular artists like Toni Braxton and

Prince. He is perhaps best-known for directing the award-winning film Training Day.

The California Advocate spoke with Antoine about being black in Hollywood, his new movie and his transition from producing music videos to now directing films.

ADVOCATE: You began your career producing music videos how was the transition from that to feature films and is music videos still your first love?

Film is my first love and going from music videos to movies was rocky because it is a different medium and I went from being in control of my own vision to having 3-4 people giving me advice about my films.

ADVOCATE: Did you initially want to produce movies?

My goal was always to make films even when I was making commercials and music videos.

ADVOCATE: In your new movie Brooklyn's finest, how did you come up with the concept and characters in this movie?

Brooklyn's Finest was actually a script that came to me from an African American writer who was working in New York as a Trans-Authority employee. He wrote

the script, I read it and saw a lot of potential in it and in him as a writer. I felt that this guy needed a voice and he deserved to have an opportunity to get his script into a movie. This movie reminds me of the movie Training Day and I like finding talent out there. People who can really write but never get their voices heard.

ADVOCATE: How was it working with Wesley Snipes?

It was great and I had the best time. Wesley is a great actor and people forget that he is a classic theater trained actor. He is easy going and he reminds me of Denzel who I worked with in the movie Training Day because they both come from the New York theater world. You only have to say a couple instructions to them and it clicks. They are so comfortable in what they do that it made it easy for me because they are not guys that you have to teach how to act or how not to act.

ADVOCATE: I talk to many African American play writers and movie directors who have had different experiences in trying to get their "big break" in the movie business. What was yours?

It was hard because in the beginning I found that there



Director Antoine Fuqua on the set of "Brooklyn's Finest."



Director Antoine Fuqua goes over a scene with Richard Gere.



Director Antoine Fuqua goes over a scene with Wesley Snipes.

was little interest in African American movies and it was hard to find people with money to finance it. I didn't want to make an exploitative film so when others would come to me to make a movie I normal felt disinterest because it wasn't the quality that I wanted it to be. I start-

ed focusing on doing mainstream movies so that I could get the reputation of being a director so that I could take the color off the table. So that I would be able to gain enough power to make a film that has to do with African Americans and have more control over.

30th Wedding Anniversary



Consuelo and Gregory Hardeman Sr., celebrated their 30th wedding anniversary on February 16, 2010. The couple were married February 16, 1979, and have two children: Daughter Shahala is employed with the Fresno Unified School District, and son Gregory Jr. is coaching the Falcons Little League Football Team in Los Angeles. Mrs. Hardeman is the daughter of the late Joyce and Ross Payne. Mr. Hardeman is the son of Mary Hardeman Bradley of Fresno and Jasper Charles Hardeman of Cerritos, California. They are both employed with the Fresno Unified School District.

ONE DAY SALE

SATURDAY IS THE DAY!
SHOP 9AM-11PM!

PREVIEW DAY FRIDAY!
OPEN 9AM-10PM!

50%-85% OFF
STOREWIDE

DON'T MISS OUR
MORNING SPECIALS
9AM-1PM BOTH DAYS!

the magic of
 **macy's**
macy's.com

HOURS MAY VARY BY STORE. VISIT MACYS.COM AND CLICK ON STORES FOR LOCAL INFORMATION

New cardholder savings are subject to credit approval; savings valid the day your account is opened and the next day; excludes services, certain lease departments and gift cards; on furniture, mattresses and rugs, the new account savings is limited to \$100; application must qualify for immediate approval to receive extra savings; employees not eligible.

SALE PRICES IN EFFECT 2/26 & 2/27/10. For store locations, log onto macys.com



Open a Macy's Account for **extra 20% savings** the first 2 days with more rewards to come. Exclusions apply; see left.

BLACK HISTORY MONTH

Important Dates in Black History for the Month of February

FEBRUARY 18

1867: Morehouse Predecessor Found. An institution was founded at Augusta, Georgia, which was later to become Morehouse College following its relocation to Atlanta. Morehouse College is one of the most prestigious black colleges in the nation.

FEBRUARY 19

1919: Pan-African Congress, organized by W.E.B. Du Bois, met at the Grand Hotel, Paris. There were fifty-seven delegates sixteen from the United States and fourteen from Africa from sixteen countries and colonies. Blaise Diagne of Senegal was elected president and Du Bois was named secretary.

1940: Soul singer William "Smokey" Robinson born in Detroit, Michigan. Robinson's first singing group was the Miracles which he formed in 1955 while still in high school. The group's first success came in 1960 with the hit, "Shop Around."

2002: Vionetta Flowers became the first black gold medalist in the history of the Winter Olympic Games. She and partner Jull Brakken won the inaugural women's two-person bobsled event.

FEBRUARY 20

1895: Death of Frederick Douglass in Anacostia Heights, District of Columbia. Douglass was the leading Black spokesman for almost fifty years. He was a major abolitionist and a lecturer and editor.

1927: On this day Sidney Poitier, who was the the first African American to win an Academy Award in a starring role, is born in Miami, Fl. (Can you name the movie he received the Academy Award for?)

1929: Writer Wallace Thurman's play Harlem opens in NYC. It is the first successful play by an African American playwright.

FEBRUARY 21

1961: Otis Boykin, inventor, patented the Electrical Resistor. U.S. 2,972,726 He is responsible for inventing the electrical device used in all guided missiles and IBM computers, plus 26 other electronic devices including a control unit for an artificial heart stimulator (pacemaker). He began his career as a laboratory assistant testing automatic controls for aircraft. One of Boykin's first achievements was a type of resistor used in computers, radios, television sets, and a variety of electronic devices. Some of his other inventions included a variable resistor used in guided missiles, small component thick-film resistors for computers. The innovations in resistor design reduced the cost of producing electronic controls for radio and television, for both military and commercial applications. Other inventions by Otis Boykin also included a burglarproof cash register and chemical air filter.

1965: Malcolm X assassinated in Audubon Ballroom at a rally of his organization. Three Blacks were later convicted of the crime and sentenced to life imprisonment.

1987: African Americans in Tampa, Florida rebelled after an African American man was killed by a white police officer while in custody.

FEBRUARY 22

1989: DJ Jazzy Jeff and the Fresh Prince win the first rap Grammy for the hit single "Parents Just Don't Understand."

FEBRUARY 23

1979: Frank E. Peterson Jr. named the first Black general in the Marine Corps.

1965: Constance Baker Motley elected Manhattan Borough president, the highest elective office held by a Black woman in a major American city.

1868: On this day Dr. William Edward Burghardt DuBois, educator and civil rights advocate, is born in Great Barrington, Mass.

1995: Bass Singer Melvin Franklin of The Temptations died of complications following a brain seizure in Los Angeles. He was 53.

1869: Louisiana governor signed public accommodations law.

FEBRUARY 24

1864: Rebecca Lee Crumpler becomes the first black woman to receive an M.D. degree. She graduated from the New England Female Medical College. Rebecca Lee Crumpler was born in 1833. She worked from 1852-1860 as a nurse in Massachusetts.

FEBRUARY 25

1971: President Nixon met with members of the Congressional Black Caucus and appointed a White House panel to study a list of recommendations made by the group.

1975: Death of Elijah Muhammad, leader of the Nation of Islam, in Chicago. He was succeeded by his son, Wallace D. Muhammad.

1989: Mike Tyson becomes the undisputed Heavyweight Champion of the World by defeating challenger Frank Bruno of England.

FEBRUARY 26

1884: Birthday of Congressman James E. O'Hara of North Carolina. First elected March 4, 1833, O'Hara served two terms, the second ending March 3, 1887.

1926: Carter G. Waddson started Negro History Week. This week would later become Black History Month.

1926: Theodore "Georgia Deacon" Flowers wins middleweight boxing title.

1969: Fifteenth Amendment guaranteeing the right to vote sent to the states for ratification.

1966: Andrew Brimmer becomes the first African American governor of the Federal Reserve Board when he is appointed by President Lyndon B. Johnson

1985: On this day at the Grammy Awards ceremony, African-American musicians won awards in several categories. Lionel Richie's "Can't Slow Down" won best album of 1984. Tina Turner's "What's Love Got to Do With It" took the best record slot and earned her the title Best Female Pop Vocalist. The Pointer Sisters won best Pop Group for "Jump."

FEBRUARY 27

1833: Walter B. Purvis patented the hand stamp.

1833: On this day in 1833, Maria W. Steward delivered one of the four speeches which confirmed her place in history as the first American-born woman to give public lectures. Steward's lectures focused on encouraging African-Americans to attain education, political rights, and public recognition for their achievements. Her speech on this day delivered at the African Masonic Hall in Boston, Massachusetts, was titled "On African Rights and Liberty." Sixty-seven years later in Boston on this same day, African-American teacher and poet Angelina Weld Grimke was born. Grimke was a descendant of the famous white abolitionist and feminist sisters Angelina and Sarah Grimke.

1869: Congress adopted the 15th constitutional amendment, making it illegal for the US or any single government to deny or abridge the right to vote "on account of race, color or previous condition of servitude."

1869: John W. Menard spoke in Congress in defense of his claim to a contested seat in Louisiana's Second Congressional District. Congress decided against both claimants. Congressman James A. Garfield of the examining committee said "it was too early to admit a Negro to the U.S. Congress." Menard was the first Black to make a

speech in Congress.

1988: Figure skater Debi Thomas becomes the first African American to win a medal (bronze) at the winter Olympic Games.

FEBRUARY 28

1708: Slave revolt, Newton, Long Island (NY). Seven whites killed. Two Black male slaves and an Indian slave were hanged, and a Black woman was burned alive.

1859: Arkansas legislature required free Blacks to choose between exile and enslavement.

1879: Southern Blacks fled political and economic exploitation in "Exodus of 1879." Exodus continued for several years. One of the major leaders of the Exodus movement was a former slave, Benjamin ("Pap") Singleton.

1932: Richard Spikes invented the automatic gearshift

1940: United States population: 131,669,275. Black population: 12,865,518 (9.8 per cent). Richard Wright's Native Son published.

1948: Sgt. Cornelius E. Adjetej becomes the first martyr for national independence of Ghana.

1984: Musician and entertainer Michael Jackson wins eight Grammy Awards. His album "Thriller" broke all sales records to-date, and remains one of the top-grossing albums of all time.

1990: Philip Emeagwali awarded the Gordon Bell Prize (computing's Nobel Prize) for solving one of the twenty most difficult problems in the computing field.

SAVE THE DATE

College Making It Happen

2010 Scheduled Workshops

These workshops are for all middle school students and their parents, grandparents foster parents, guardians and other extended family members.

This is an opportunity to learn the required knowledge to help your son and/or daughter pre-register for 9th grade to high school and learn to navigate the admissions, financial aid, and campus life at a college and/or university.

DATE	DAY	TIME	LOCATION	ADDRESS
Feb. 23, 2010	Tues	6:00 - 7:30 pm	Hamilton School	102 Clinton
Feb. 24, 2010	Weds	6:00 - 7:30 pm	Lawless School	5255 North Reese
Feb. 25, 2010	Thurs.	6:00 - 7:30 pm	Tenaya Middle School	1239 W. Mesa
Mar. 4, 2010	Thurs.	6:00 - 7:30 pm	Tioga Middle School;	3232 E. Fairmont
Mar. 9, 2010	Tues.	6:00 - 7:30 pm	Carver Academy	2463 Martin Luther King
Mar. 10, 2010	Weds.	6:00 - 7:30 pm	Kings Canyon School	5117 E. Tulare
Mar. 11, 2010	Thurs.	6:00 - 7:30 pm	Baird Middle School	5500 N. Maroa
Mar. 17, 2010	Weds.	6:00 - 7:30 pm	Sequoia Middle School	4050 E. Hamilton Ave.
Mar. 18, 2010	Thurs.	6:00 - 7:30 pm	Scandinavian School	3216 N. Sierra Vista
Mar. 23, 2010	Tues.	6:00 - 7:30 pm	Ft. Miller Middle School	1302 E. Dakota
Mar. 24, 2010	Weds.	6:00 - 7:30 pm	Cooper Middle School	2277 W. Bellaire
Mar. 25, 2010	Thurs.	6:00 - 7:30 pm	Terronez Middle School	2300 S. Willow Ave.
Apr. 6, 2010	Tues.	6:00 - 7:30 pm	Tehipite Middle School	630 N. Augusta
Apr. 8, 2010	Thurs.	6:00 - 7:30 pm	Yosemite Middle School	1292 N. 9th Street
Apr. 13, 2010	Tues.	6:00 - 7:30 pm	Wawona Middle School	4524 N. Thorne
Apr. 15, 2010	Thurs.	6:00 - 7:30 pm	Computech Middle School	444 E. Belgravia
Apr. 16, 2010	Fri.	6:00 - 7:30 pm	Ahwahnee Middle School	1127 E. Escalon
Apr. 20, 2010	Tues.	6:00 - 7:30 pm	Bullard Talent	4950 N. Harrison

For More information contact: Gloria Ponce Rodriguez at 559-457-3526

FREE STUDENT AID

Workshop for Students & Parents

Dear Student and Parents:

Fresno Unified School District is making every effort to ensure that FUSD students complete the Free Application for Federal Student Aid (FAFSA). If you have not completed the FAFSA, please plan to attend one of these workshops to ensure you complete and submit the required application for financial aid. We would like to extend an invitation for parents/students to attend a Saturday workshop and have another opportunity to receive assistance in completing the FAFSA. We understand how important higher education is to you and your family. These workshops are designed to ensure all students and parents have an opportunity to be included in the planning process and aim for a successful transition into college. It is very important to empower and provide the students of today, with an academic, social, and financial scope in preparing for higher education.

In the workshop, you will be provided with step-by-step instruction on how to complete and submit your FAFSA electronically. You will acquire the knowledge, skills, and ability to navigate the educational pipeline with your student. We encourage families to ask questions and continue to be pro-active in encouraging your child to understand the value of preparing for college. The following school sites are open and free to all Fresno Unified School District students.

Bullard High School	Sunnyside High School	Edison High School	Fresno High School
5445 N. Palm Ave. Fresno, CA 93704 January 30, 2010 Saturday 9:00 a.m. - 1:00 p.m. In the Library	1019 S. Peach Ave. Fresno, CA 93710 February 13, 2010 Saturday 9:00 a.m. - 1:00 p.m. Room N227	540 E. California Ave. Fresno, CA 93706 February 20, 2010 Saturday 9:00 a.m. - 1:00 p.m. Next to the Library	1839 Echo Ave. Fresno, CA 93704 February 27, 2010 Saturday 8:00 a.m. 3:00 p.m. Room S80-Computer

NOTE: If you have not yet filed your return, you can still submit your FAFSA, but you must provide income and tax information. (You can use either your last pay stub amount for 2009 or your 2008 return) Once you file your tax return, correct any income or tax information that is different from what you initially submitted on your FAFSA.

Things to Bring: Social Security number (students & parents), Student's drivers license number if you have one, Alien Registration Number if you are not a U.S. Citizen or Permanent Registration Card, Federal Tax information or tax return, Record of untaxed income, such as child support received, interest income, and veterans non-education benefits, for student, and for parents if providing parent information.

We look forward to assisting you and your student in completing the FAFSA and making college a reality. We wish you success in your educational endeavors. If you have any questions, please contact your school counselor or Gloria Ponce Rodriguez at 559.457-3526.



Does your best friend know that
heart disease kills more women
than all forms of cancer combined

Tell her. But also make sure she knows that 80 percent of cardiac events in women can be prevented by making positive lifestyle choices, like maintaining a healthy diet, exercising regularly and abstaining from smoking.

Learn how to improve your heart health, as well as identify heart attack warning signs unique to women, at www.samc.com. While you're visiting our Web site, read the inspiring stories of four local women who are living proof that, together, we can win the fight against cardiovascular disease.



**Saint Agnes
Medical Center**

www.samc.com



Only hospital rated 5-Star for the Treatment of Heart Attack in the Fresno area (2009-2010)

The California Advocate

BLACK HISTORY MONTH

Renaissance and Royalty



Ironically, the riches that financed the Renaissance of fine art, architecture, music, and literature in Europe came largely from profits from slave labor and the international slave trade. "A ship full of blacks brings more to the Treasury than galleons and fleets put together," proclaimed Pedro Zapata de Mendoza, governor of modern-day Colombia, in 1648.

Henry the Navigator (1394-1460), the founder of the Portuguese Colonial Empire, encouraged sailors and merchants to invest in the African slave trade. A pioneer in the transatlantic slave trade, Prince Henry spearheaded the development of enslaved

Africans as marketable commodities. **Pope Pius II** (1405-1464) opposed the enslavement of Africans who had converted to Christianity but never condemned the slave trade or slavery itself. His predecessors, Popes Eugenius IV, Nicholas V, and Calixtus III, had granted Prince Henry and Portugal exclusive rights over her African discoveries, including the slave trade. Portugal's chief African trading partner, **King Don Alvare** (circa 1540-1587) of the Congo, is said to have used 400,000 slaves as soldiers to strengthen his kingdom. King Alvare commonly sold as many as 3,000 slaves in a single market.

In the 17th century England's **King Charles II** (1630-1685) created the Royal Adventurers, a slave-trading enterprise (later known as the Royal African Company) and gave the new company a "thousand years" monopoly on the English-African slave trade. He appointed his brother, **James II, Duke of York** (1633-1701), as president. In 1664 the English navy captured New Netherlands from the Dutch and the colony was renamed New York, after the duke, who immediately granted port privileges and warehouse priorities in the colony to ships engaged in the slave trade.

To encourage the use of slave labor in French colonies, **King Louis XIV of France** (1643-1715) established the practice of paying a bounty for every slave delivered live to the Americas. He and his grandson, Philip V, also owned half the stock in the Guinea Company, to which he awarded the prized asiento in 1702. Reputedly the "richest individual in Europe," the queen mother of Spain, **Maria Cristina De Borbon** (1806-1878), profited heavily from the Cuban slave and sugar trade.

Slave Trade Merchants

Many highly respected merchants, bankers, and politicians on both sides of the Atlantic were engaged in the slave trade. Throughout Europe and the Americas, thousands of individual investors, perhaps knowingly or unknowingly, profited from slavery and slavery-related enterprises, including investments in copper, silver, and gold mining, lumber, tobacco, cotton, and sugar.

Humphrey Morice (1679-1731) was a member of Parliament and governor of the Bank of England from 1727 to 1728. In 1720 he owned eight ships engaged in the slave trade, all named after his wife and daughters. **Thomas Golightly** (1732-1821), mayor of Liverpool, England, traded in slaves until the trade was abolished in 1807. Like other prominent English merchants, **Charles Goore** (1701-1783) profited from a diverse portfolio, which included Virginia tobacco and slaves. **Henry Laurens** (1724-1792) and **George Austin** of Charleston, South Carolina, began to trade slaves in 1748. The firm of Austin and Laurens traded wine, beer, rice, indigo, and indentured servants, as well as slaves, but by

1755 carried about a quarter of Charleston's slaving business-700 slaves a year. Laurens made 10 percent profit on every slave imported. He later entered politics and, at the commencement of the American Revolution, became president of the Continental Congress. **Antoine Walsh** (1703-1763), an Irish Catholic immigrant in France, sent 57 slave-trading expeditions to Africa. In 1749 he established a slave-trading enterprise, Societe d'Angola, sending 10,000 slaves to Saint Domingue and elsewhere in the Caribbean. **Joaquin Pereira Marinho** (1782-1854), of Bahia, Brazil, was a director of both the Joazeiro Railway and the Bank of Bahia and a leader in the illegal slave trade after it was abolished. He sent 36 voyages to Africa from Bahia and was responsible for half of the slaving voyages to Bahia between 1842 and 1851. He became a Portuguese baron, viscount, and count. **Julian Zulueta** (1814-1878), of Havana, Cuba, was the chief stockholder in the company "Expedicion por Africa," which owned 20 ships. Zulueta probably brought in most of the 100,000 slaves imported into Cuba between 1858 and 1862.

BLACK HISTORY MONTH AFRICAN AMERICAN PIONEER



Benjamin O. Davis Jr. (b. 1913)

to the academy. Davis was not so sure he wanted to follow in his father's footsteps, however. He had heard about the extreme prejudice at the academy. No black had graduated since Charles Young nearly fifty years before. And Davis knew firsthand about the segregation in the army, where his father had served in all-black units for his entire career. He did not approach the West Point entrance examination with enthusiasm. Still, it was a jolt when he learned that he had failed the test.

That failure was the spur that Davis needed. He determined he would prove to his father and to himself that he could not only qualify for the academy but do well. Reappointed by De Priest, he studied hard for the examination and passed. He entered West Point on July 1, 1923.

Resentful of someone different in their midst, the other cadets subjected Davis to the "silent treatment." For an entire year, no one spoke to him unless absolutely necessary. At the end of that plebe year, he was congratulated by some of his classmates, but the silence soon descended again. For his entire four years at West Point, he never had a roommate. But he did not complain not even to his father. He realized that complaining would only make things worse, and that there was little he could do but stick it out and try to maintain his dignity as best he could.

At his graduation on June 12, 1936, Davis received his diploma from General John J. Pershing and his commission as a second lieutenant. He also received a rash of publicity as the first black West Point graduate in the twentieth century. That same year, he married Agatha Scott of New Haven, Connecticut, whom he had met in his junior year at the academy. The newlyweds traveled to Davis's first posting - Fort Benning, Georgia, in the heart of the segregated South.

Davis was promoted to first lieutenant in 1937, and two years later to captain. Every year, he was posted somewhere else. He worried that like his father he would be shuttled around as the army tried to find something for him to do that would not involve commanding white troops. But by the time he was promoted to captain, World War II would change everything.

In September 1939 Nazi forces under German leader Adolf Hitler invaded Poland and moved west, taking France in June 1940. England suffered under massive German bombing raids from August through October 1940. Many people in the United States were against entering the war

to help England, but President Franklin D. Roosevelt believed that the country should be prepared for war. Not only was the Nazi threat real, but U.S. relations with Germany's ally Japan were deteriorating. It was time for action.

The Army Air Corps (there was no separate air force at the time) rushed to train more pilots. Pressured by black civil rights groups such as the National Association for the Advancement of Colored People (NAACP), the Army Air Corps established an Advancement Army Flying School at Tuskegee Institute. Benjamin O. Davis Jr. was in the first class of thirteen aviation cadets at Tuskegee.

On December 7, 1941, while Davis was at Tuskegee learning to fly, Japan bombed the U.S. Pacific Fleet at Pearl Harbor, Hawaii. After Pearl Harbor, there was no escape from the conflict that consumed the rest of the world. The United States entered World War II.

Davis was eager to get into the action, but the U.S. Army was not yet ready for a black flying squadron. Following graduation in the spring of 1942, Davis was appointed commandant of cadets at Tuskegee. He concentrated on excellence. He planned to be ready when the new U.S. Air Force allowed black fliers into the fight.

Finally, in early April 1943, the Ninety-ninth Pursuit Squadron, made up of airmen trained at Tuskegee and under the command of Colonel Benjamin O. Davis Jr., headed to North Africa, where Germany and its ally Italy were trying to gain control. On June 2, flying a strafing mission over an island off Sicily, the Ninety-ninth saw its first combat- but not the last. Early in July, the Ninety-ninth invaded Sicily and helped to capture it. Afterward, Davis took charge of the 332d Fighter Group, which included three new squadrons and several support units. He returned to the United States, where a different kind of fight awaited him: attempts were being made to prevent black flying units from being assigned to combat areas. Davis testified forcefully to the competence and courage of his men. His persistence paid off.

In 1944, Davis's 332d finally headed out again for the Italian front. Soon joined by the Ninety-ninth Pursuit Squadron, the 332d was the largest fighter group there. They soon gained a reputation as skilled bomber escorts. It was deadly work. In October, a total of fifteen African American pilots were downed during their missions. The following April, after winter weather halted the air war,

they flew fifty-four combat missions. They lost several planes and pilots but also shot down seventeen enemy aircraft. Colonel Davis's 332d would be the first all-black unit to be integrated into the larger air force.

In April 1945, Germany surrendered; and in August, Japan surrendered. The war was over. General Benjamin O. Davis Sr. flew to Italy to personally pin the Distinguished Flying Cross on the uniform of his son, Colonel Benjamin O. Davis Jr.

Davis's next assignment was to head the 447th Bombardment Group, a newly trained black flying unit formed in 1943 under pressure from black groups and some members of Congress. The Air Force had no real intention of sending relatively inexperienced pilots on bombing missions and had hoped that the war would end before the 447th was sent into action. The war did end, and a new era was about to begin. President Roosevelt died in 1945, and his vice president, Harry S. Truman, assumed the presidency. In 1948, President Truman established a commission on equal treatment and opportunity for blacks in the armed services. Both General Davis and Colonel Davis testified before that commission that segregation was harmful not only to black servicemen but also to the armed services in general. The new Secretary of the Air Force, Stuart Symington, decided that Colonel Davis's 332d would be the first all-black unit to be integrated into the larger air force.

Davis continued to receive promotions. Over the next two decades, he was named brigadier general (while serving in the Korean War in 1955) and later Chief of Staff, United Nations Command, the second highest position in the United Nations military. He became the first black to command an air base, Godman Field in Kentucky. He retired in 1970 at the age of fifty-seven, with the rank of permanent major general. In addition to the Distinguished Flying Cross, his medals included the Air Medal with four Oak Leaf Clusters, the Legion of Merit Award, and the French Croix de Guerre with Palm.

During General Davis's long career, blacks had managed to integrate just about all levels of the service, but Davis was "the only" or "the first" black in his positions and commands. In 1971, one year after his retirement, black officers still represented less than 2 percent of all the air force officers. But General Benjamin O. Davis Jr. was proud of his country's achievement. He entitled his autobiography *Benjamin O. Davis, Jr., American*.

BLACK HISTORY MONTH AFRICAN AMERICAN PIONEER

Ida B. Wells Barnett (1862-1931)



All those positive experiences made Ida feel strong and confident. So she was prepared when tragedy struck. At age sixteen, Ida's childhood ended abruptly. Both her parents and her youngest brother died in a yellow fever epidemic in 1878. Ida became responsible for her remaining siblings. After graduating from Rust, a high school and industrial school in Holly Springs, Mississippi, and passing the teacher's exam, she began a career as a teacher, earning \$25 per month. She later moved to Memphis for a higher-paid position.

Wells somehow found time to attend classes at Fisk, a historically black college in Nashville, which led to another big change in her life. She discovered journalism. She wrote for the student newspaper. She also became editor of the *Evening Star* and the *Living Way*, two black church publications. The more jobs she had, the more money she could send home to her family.

Using the pen name *Iola* (from her friend Frances Harper's novel), Wells often wrote about race. She frequently got her subject matter from her own personal experiences. For example, she refused to sit in the Jim Crow car on a train in Tennessee. She sued the railroad company and won, but her case was later overturned by a Tennessee state court. She wrote about the inequality between the public education of black children and that of white children in the South. By 1891, local white politicians learned that Wells was the writer behind these politically charged articles, and she was fired from

her teaching position. Not to be silenced, Wells purchased part interest in a newspaper, the *Memphis Free Speech*. She became editor and eventually sole owner.

As African Americans struggled to establish their rightful place in America at the turn of the century, whites grew increasingly resentful. Lynching (or execution by mobs) became commonplace. So did envy of blacks who attempted to build decent housing for themselves and anger over blacks competing for jobs and establishing businesses. These were only some of the resentments that exploded into senseless assaults on black lives. In March 1892, three black businessmen were lynched in Tennessee for attempting to establish a grocery store that competed with one owned by a white merchant. Local papers asserted that the cause of the lynching was an assault by Negro men on white women. The outraged and brave Ida B. Wells dared to write in response: "Nobody in this [black] section believes [that] old threadbare lie."

Wells asserted instead that the lynchings were to discourage financial independence of blacks and the idea that white women could be interested in black men. These statements brought out a mob. Fortunately, she was away visiting Frances Harper at the time. Not only was the office of *Free Speech* destroyed, but Wells's partner, J.C. Fleming, was run out of town and Wells was warned not to return.

Establishing herself in New York, she continued her crusade against racial injustices in a newspaper, the *New York*

Age, of which she later became editor and part owner. Publication of "*A Red Record*" (1895), one of many pamphlets she wrote, helped raise public awareness and action. The tone and writing style of "*A Red Record*" would be repeated years later in the speeches of civil rights advocates such as Dr. Martin Luther King Jr.

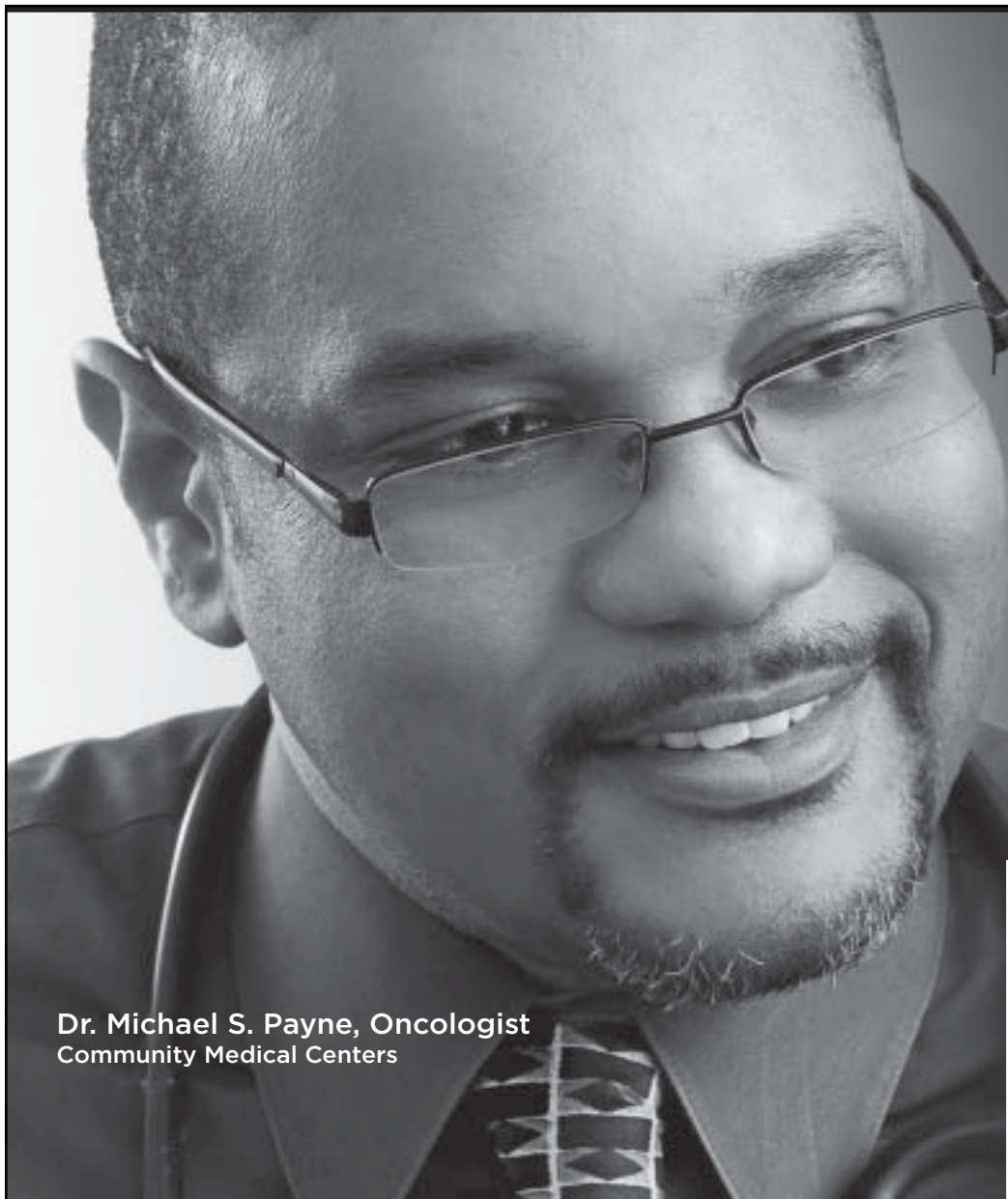
When blacks were barred from participation in the Chicago World's Fair, Wells joined Frederick Douglass and others in leading a protest campaign to have the word Negro capitalized in the press, pointing out that French, German, Dutch, Japanese, and other nouns designated for an ethnic group were always capitalized.

In 1895, she married Ferdinand Barnett, a Chicago lawyer and editor of the *Chicago Conservator*. The couple became partners in social action. Ida B. Wells-Barnett is reported to have crusaded with all four of her children when they were infants, nursing them along the way. A founding member (NAACP), in 1898 she presented to President William McKinley resolutions drafted against lynching. She organized one of the first African American suffrage groups, and in 1930, cofounded the National Association of Colored Women and the National Afro-American Council. She also ran as an independent candidate for Illinois state senator. By the time of her death in Chicago on March 25, 1931, she was known nationally and internationally. Her autobiography, *Crusade for Justice*, edited by her daughter, Alfreda M. Duster, was published in 1970.

The Civil War in no way ended injustice toward African Americans. Blacks needed people to speak out and speak up for their rights. One of the most courageous voices was that of Ida B. Wells-Barnett, a crusading journalist and early feminist.

Ida, the eldest of Lizzie Bell and Jams Wells's eight children, was born in Holly Springs, Mississippi, just six months before President Lincoln issued the Emancipation Proclamation freeing all slaves

in the Confederacy. Her parents rejoiced in their freedom. James Wells became a leader in the Freeman's Bureau, an organization established by the government in 1865 to help former slaves build new lives. He and Lizzie Bell also helped set up a school for black children. Northern church missionaries, many of whom made great sacrifices entering the hostile atmosphere of the South, came to help. Ida was one of their first students.



Dr. Michael S. Payne, Oncologist
Community Medical Centers

"It starts with early detection.

Research shows African-American men have the highest rate of prostate cancer in the United States. Yearly testing is the best way to detect prostate cancer and if caught early there are more options for treatment."

It starts right
here

in our Community.

start here

Cancer Support Group
Every Wednesday, 9 - 10:30 a.m.

Prostate Support Group
Third Wednesday of every month, 6 - 8 p.m.

Meditation and Visualization
Every Thursday, Noon - 1 p.m.

All events are held at Community's California Cancer Center
7257 N. Fresno St. | R.S.V.P. to (559) 447-4050



COMMUNITY
MEDICAL CENTERS

www.CommunityMedical.org

Community Medical Centers is a proud sponsor of the West Fresno Health Care Coalition

CELEBRATE BLACK HISTORY MONTH

The California Advocate

BLACK HISTORY MONTH

The Call to Work

The **Slave Work Horn**, circa 1860, was crafted from wood and cow horn, the slave work horn was used on a South Carolina plantation to call slaves to and from work. After the Civil War, the horn was used to call newly freed black children to school.

At the sound of a work horn, slaves toiled from "can see to can't," a saying that described the span of their daily labor from sunrise to well past sundown. Depending on the region, the economy of the New World (the Americas) depended on slave labor for the production of many crops and commodities, including sugar, tobacco, coffee, cotton, rice, and rum.

The first widespread use of slave labor in the colonial United States was for tobacco production. From the arrival of the first Africans (indentured servants) in Virginia in 1619, black and white indentureds worked in the colony's early tobacco fields. But without enough indentured or free workers to meet the export demand for production of high-quality Virginia tobacco, slave laborers were brought into the colony. Tobacco planters found that slave labor produced the greatest tobacco profits. In Virginia, the black population increased from about 5 percent of the population in 1660 to more than 40 percent by 1760.

But the invention of the cotton gin in 1793 contributed most greatly to the slave population in the United States. In two years, U.S. exports of cotton jumped from 138,000 pounds

to more than 1,600,000 pounds. Between 1790 and 1860 about a million slaves (twice the number of Africans shipped to the United States during the transatlantic slave trade) were transported or sold to cotton-producing and slave-holding territories.

The growing world demand for cotton caused slavery to spread into the new states of the Southwest. Alabama, Mississippi, and Louisiana became the heartland of "King Cotton" – America's cotton kingdom. By the Civil War, cotton was the South's chief crop and totaled 57 percent of all U.S. exports.

Principally because of its reliance on agriculture, the South resisted the industrialization that transformed the North in the 19th century. Therefore the South manufactured little, and most manufactured goods had to be imported from Europe or purchased from the North.

Though cotton production was an important factor in the U.S. slave population, throughout the hemisphere, the majority of the 10 million enslaved Africans worked on sugar plantations, with more than half the number of slaves producing sugarcane and its by-products – sugar, rum, and molasses.

Skilled Laborers

"...So many negroes are trained up to be handicraft tradesmen, to the discouragement of Your Majesty's white subjects..." wrote a colonial adviser to King George II in 1733, foreseeing that in the Carolinas and elsewhere, skilled black craftsmen

(free and enslaved) were limiting job opportunities for white immigrants. With more Europeans arriving, laws were written to stop black artisans from becoming a liability to white employment.

In some colonies blacks outnumbered whites in the carpentry, wheelwright, cooper (barrel-making), and smithing crafts. In New York white coopers petitioned the colonial legislature to prohibit blacks from the craft, claiming the need for protection against "the pernicious custom of breeding slaves to trades whereby honest and industrious tradesmen are reduced to poverty for want of employ." In Charleston, New Orleans, and Richmond, black artisans dominated the blacksmithing craft. In 1756 a South Carolina law imposed a fine of five pounds a day for allowing a slave to work alone. The law required one white to be hired for every two slaves.

In 1800 a "slave badge" system was introduced in Charleston to regulate the number of slave hires – for owners who wanted to rent out their slaves, or for slaves with time available to hire out themselves. Enacted to encourage the hiring of white workers, the badge system taxed slave labor, employing what is considered an early form of "affirmative action" by some historians. All southern states (and some northern states) regulated the hiring of skilled and semi-skilled slaves and free blacks by laws that benefited white male immigrants, who were often trained by black craftsmen.

Music & Dance



America's most popular entertainment form in the 19th century was the minstrel show. Minstrelsy usually featured white performers, in blackface, mimicking blacks. Black entertainers (dancers, singers, and musicians) were regular performers in minstrel shows, which required them to blacken their faces for "authenticity." In the 1800s few blacks were able to succeed as "serious" performers, but they still influenced American music and dance forms greatly during the century.

William Henry Lane (1825-1852) is the best known and most influential African-American dancer of the pre- and post-Civil War era. Popular with black and white audiences, Lane appeared regularly at Irish dance halls, where he was acclaimed for his ability to dance the Irish jig. Lane improvised greatly on the jig, creating American tap dancing. Author Charles Dickens is believed to have observed Lane first-hand when he wrote about spending an evening at a New York City dance hall, watching the "greatest dancer known." Master Juba, Lane's honorific name, is

considered a derivation of giouba, a West African or Yoruba dance. Juba was danced in a circle, always moving counterclockwise, with other dancers "pating juba" – clapping rhythmically.

Fisk Jubilee Singers, 1871 (above). Founded at Fisk University in 1867, the Fisk Jubilee Singers popularized Negro spirituals among white audiences in the United States and Europe. Their national and international tours raised money for the university.

Elizabeth Taylor Greenfield, circa 1824-1876, was born a slave in Natchez, Mississippi, and was known for her remarkable range and flexibility. Critics favorably compared the soprano to European singers Jenny Lind and Teresa Parodi. In 1853 Frederick Douglass criticized Greenfield for performing before an all-white audience of 4,000 people at a New York City concert. In turn, Greenfield, the first nationally and internationally famous African-American singer, gave a benefit performance for the city's Colored Orphan Asylum and the Home of Aged Colored Persons.

BLACK HISTORY MONTH AFRICAN AMERICAN PIONEER



Thurgood Marshall (1908-1993)

University of Pennsylvania who dropped out of school to live with her husband. He majored in pre-dentistry at Lincoln but decided to attend law school after graduation. As a youth, he had read the U.S. Constitution and wondered why its words did not seem to apply to blacks. His father had told him that the Constitution and its amendments were the way things were supposed to be, not the way they actually were, and some day that would change. Marshall had determined to use the Constitution and the courts to make things the way they were supposed to be.

There was no law school for blacks in Maryland, so Marshall applied to Howard University in Washington, D.C. He and Buster moved in with his parents to save money, and Buster worked to pay her husband's tuition. Eventually, they had two children.

Marshall was fortunate to attend Howard University Law School at the time when the school was making the reorganization of its law school a top priority. Charles Hamilton Houston headed the law school and also taught courses: most important, a series of seminars on how existing laws could be made to work for black people. In his sophomore year, Marshall took a course on civil rights law with Houston, the first time such a course had ever been taught.

After obtaining his law degree, Marshall tried to set up a practice in Baltimore. But he soon grew bored with divorce and property cases. Charles Hamilton Houston left Howard to become the chief counsel for the National Association for the Advancement of Colored People (NAACP), and he asked Marshall to assist him in a case involving the denial of admission of a black man to the University of Maryland Law School. Marshall worked with Houston, and, in

the end, the Maryland Court of Appeals ruled that the state of Maryland must either pay full tuition and commuting expenses to an out-of-state law school or set up a law school for blacks.

Shortly after that, Houston invited Marshall to join him at NAACP headquarters in New York City. Marshall and Buster moved North, and Marshall began an exciting and sometimes dangerous career as a counsel for the civil rights organization. He tried to be everywhere at once: a school desegregation case here, an unequal pay case there, a lynching case somewhere else. Occasionally, he risked his life by going to small towns in the Deep South to represent blacks accused of major crimes. He rarely succeeded against a system controlled by whites and in which blacks were not allowed to serve on juries, but he was determined to at least put up a good fight.

Marshall successfully argued a variety of cases, such as one concerning voting rights in Texas and another about segregation on interstate buses in Virginia. In 1940, he won the first of twenty-nine cases he argued before the U.S. Supreme Court. Gradually, however, he and others who set policy at the NAACP decided that with his limited staff and financial resources he had to concentrate on cases in which the law seemed to be on the side of black people and that he had a chance of winning. Eventually, they settled on school desegregation.

Back in 1895, in *Plessy v. Ferguson*, a public transportation case in Louisiana, the U.S. Supreme Court had ruled that "separate but equal" facilities for blacks and whites were constitutional, even though everyone knew that facilities just for blacks were never equal to those of whites. In

1945, in the face of glaring evidence that segregated schools for blacks were not equal to white schools, Marshall and the NAACP decided to launch a direct attack on segregation. They felt the time was right. Many black soldiers and pilots had distinguished themselves in World War II, which had just ended. Many whites, especially in the North, had come to feel the segregation was wrong. Some of them worried about the growing threat of Communism in the world and the charge, hard to dispute, by the Communist Soviet Union that the United States preached democracy but did not practice it. Over the course of ten years, Marshall and the NAACP pursued a carefully planned campaign to fight school segregation in the courts.

That campaign culminated in the case of *Brown v. Board of Education*, which was actually a group of four cases concerning school segregation in four different states. The case eventually made its way to the U.S. Supreme Court, where Marshall and his co-counsels successfully proved that segregation schools for blacks not only were not equal to those for whites but were also detrimental to the educational and psychological well-being of their students. "Equal," Marshall stated to the nine justices of the Court, "means getting the same thing, at the same time and in the same place."

Marshall successfully argued his case. In a landmark decision handed down in May 1954, the Court ruled that separate but equal education was unconstitutional and opened the way for the end of legal segregation in all areas of American life. It would take many more years of court cases and two major pieces of federal legislation in the 1960s, but eventually the legal underpinnings of segregation

were kicked out from under it.

Buster Marshall died of cancer in 1955. Not long after her death, Marshall met and married Cecilia Suyat, a staffer in the NAACP office. They had no children.

President John F. Kennedy, who assumed office in January 1961, appointed a large number of blacks to federal posts. Marshall served as a judge on the United States Court of Appeals for the Second Circuit, which covered New York, Connecticut, and Vermont. During his four-year tenure on that court, he handed down a total of 112 rulings, all of them later upheld by the Supreme Court. In 1965, President Lyndon B. Johnson, who succeeded to the presidency after Kennedy's assassination in 1963, named Marshall to the post of Solicitor General, effectively the government's chief appellate (or appeals) lawyer. In that position, he won fourteen of the nineteen cases he argued before the Supreme Court.

In 1967, when a vacancy occurred on the U.S. Supreme Court, Johnson appointed Marshall, who became the first black Associate Justice. He joined a fairly liberal Court. But over the years, as politically conservative presidents appointed like-minded judges to serve, Marshall often found himself in the minority on basic issues of rights. He became famous for his dissents, or official differences of opinion from the majority of the Justices. In one dissent from a conservative majority ruling, he declared that "[p]ower, not reason, is the new currency of this Court's decision making."

Marshall retired from the Supreme Court in 1991 for reasons of ill health and died of heart failure in 1993 at the age of eighty-four. No single person had done more to influence civil rights legislation in this country in the twentieth century.

The California Advocate

BLACK HISTORY MONTH

BLACK HISTORY MONTH AFRICAN AMERICAN PIONEER



The majority of blacks who fought in the Civil War served in the Union army. Robert

Robert Smalls (1839-1915)

Smalls had the distinction of serving both the Confederacy and the Union at sea. But he did not voluntarily aid the Confederate cause.

Born in Beaufort County, South Carolina, Smalls had a Jewish father and a black mother. He learned sail-making and rigging from his father. After the Civil War broke out, Smalls was pressed into the Confederate service on the ship Planter. As pilot, Smalls ferried supplies and munitions from Charleston Harbor out to Fort Ripley and Fort Sumter, avoiding the Union blockade.

In the spring of 1862, Robert Smalls had a daring idea. He made up his mind to hijack the Planter. He planned to make a run for the Union blockade even though two

Confederate officers guarded the Planter's black crew. Smalls and his brother John, the assistant pilot on the Planter, enlisted the support of the black crew members. One night when the officers went ashore, the black crew cast off from the dock at Charleston and slowly steamed down the harbor. As the Planter passed Fort Sumter, she fired her guns in salute. Since it was not unusual to see the ship traveling in the early morning hours, she aroused no suspicion. The planter managed to get by all the Confederate fortifications without any problems. The crew then raised a white flag signaling surrender and made their way at full steam toward the Union ship blockading the harbor entrance.

Fortunately for Smalls, the Union sailor saw the white flag just before they started to fire on Planter. Holding their fire, they were surprised to see only blacks aboard. Nearing the stern of the Union ship Onward, Robert Smalls stepped forward took off his hat, and said, "Good morning, sir! I've brought you some of the old United States guns, sir!"

The navy had accepted black enlistees even before the Civil War, but there is no evidence that either Smalls or any of his crew actually saw service in the U.S. Navy government records show that Smalls signed a contract to be master of the Planter for the Union from February to July 1865. There was always at least one white Union officer on board.

It was against the navy policy to place blacks in command. Smalls and his crew served for the remainder of the Civil War, once narrowly escaping recapture by the Confederates.

After the war, Smalls enlisted in the South Carolina National Guard, where he achieved the rank of major general. He was a delegate to the 1868 South Carolina Constitutional Convention. He then served two terms in the state legislature and two terms in the state senate. Smalls was among the sixteen African Americans who served in the U.S. Congress during Reconstruction. Elected in 1876, 1878, 1880, and 1882, he served longer than any other black congressman of the period. Congressman Smalls died in 1915.

BLACK HISTORY MONTH AFRICAN AMERICAN PIONEER



Frances Ellen Watkins Harper did not serve in the Civil War, but she wrote a novel about it. *Iola Leroy* (1892) was the best-selling novel by an African American in the nineteenth century. It is the saga of educated, light-skinned, free blacks who are sold into slavery. Iola and her brother joined the Union army as a nurse and soldier, respectively, and then reunited, older and much wiser, after the long Civil War.

Born on September 24, 1825, in Baltimore, Maryland, Frances Ellen Watkins was the spirited only child of free parents. Orphaned by age three,

Frances E. W. Harper (1825-1911)

she was raised by an aunt and uncle. Frances's uncle was a minister, writer, and educator who made sure that his niece read the Bible and practice writing every day. At age thirteen, Frances was hired out to do domestic work, but she continued to study during her leisure time.

Frances loved words and in 1845 published a book of poetry entitled *Forest Leaves*. Unfortunately, no copy of the book remains today. She continued to write and eventually produced four novels and numerous volumes of poetry, short stories, and essays during her long life. Frances's first career was as a teacher. Hired as the first female teacher at Union Seminary, a school organized by African Methodist Episcopal church, she later taught in Little York, Pennsylvania.

Because of the fugitive Slave laws, Frances Watkins and all free blacks traveling around the country risked being seized in any slaveholding state and declared a slave.

Living with such restriction frustrated her. And more than this, it troubled her to read news stories of those who suffered daily under slave codes and worse. Frances decided to resign from her teaching position in the 1850s and dedicate all her time to fighting slavery.

Writing became Frances's weapon. Her book, *Eliza Harris*, written in response to Harriet Beecher Stowe's 1853 publication, *Uncle Tom's Cabin*, brought praise from abolitionists Frederick Douglass and William Lloyd Garrison. Both men began reserving space for her protest in their publications. They also wrote introductions to some of her writings. Frances was hired as a speaker by the Maine Anti-Slavery Society, which led to other speaking invitations from abolitionist groups.

The author's publication of *Poems on Miscellaneous Subjects* in 1854 (which featured an introduction by William Lloyd Garrison) sold more

than 10,000 copies in its first printing. Reprinted more than twenty times during her lifetime, it also became a favorite among young militant poets of the 1960s because of its fiery tone. Many young blacks were inspired to write poetry against segregation after discovering Frances Watkins's protest poems and essays.

As emancipation seemed further out of reach than ever, Frances Watkins grew more militant. When abolitionist John Brown failed in his attempt to start a slave rebellion at Harpers Ferry, Virginia (now West Virginia), in 1859, Frances led a campaign of support for him. There was no chance of securing the freedom of John Brown, his sons, or the black men who took part in the failing raid. But Frances felt she could at least write to the families of the men who awaited the gallows. She also helped raise financial support for the families. As Watkins wrote in a newspaper editorial, "It is not

enough to express our sympathy by words. We should be ready to crystallize it into action."

In 1860, the author married Fenton Harper a widower with three children. They lived on his farm in Columbus, Ohio, where Frances gave birth to a daughter. Fenton Harper died four years after their marriage. With debts absorbing most of her husband's assets, Frances Harper returned to the lecture circuit. She also became one of the many teachers who traveled south after the Civil War to teach newly freed slaves.

In her collection *Sketches of Southern Life* (1872), Harper created a sixty-year-old ex-slave, Aunt Chloe, a witty character who tells the story of slavery and Reconstruction—and how she triumphs in the end. The conversational style that Harper used to tell those stories would be used by future writers such as the famous poet Langston Hughes.

BLACK HISTORY MONTH AFRICAN AMERICAN PIONEER



Before the Civil War, most slaves faced endless days of labor and harsh treatment. Slaves who dared show defiance were subjected to severe beatings and other savage acts of punishment. Many blacks risked all by running away. Among those who ran was the bold and brave woman who came to be known as Sojourner Truth.

Sojourner Truth was born in Ulster County, New York, in 1797. Her name was Isabella, and she was owned by a Dutchman named Ardinburgh. During her youth, she was separated from her parents and passed among a succession of cruel

Sojourner Truth (1797-1883)

masters, two of whom were named Baumfree and Hurley. Tall of stature and large of frame, she was exploited for her size and made to work excessively hard.

Sojourner watched her mother's grief as her siblings were sold away to other masters. She grew up to experience the same horror, giving birth to children only to have them torn from her arms. It is not known how many children she had, but when she escaped in 1826, she took only an infant son with her.

Fleeing with her child in the middle of night, Sojourner crept through dangerous forests and swamps, terrified of being tracked by bloodhounds and bounty hunters. She knew what could happen if she was caught alive. Punishment for escapes ranged from beatings, after which a solution of salt and vinegar was poured on open wounds, to the cutting off of body parts, such as toes and fingers. Sojourner clutched her infant tightly. A baby could not understand the need to be silent in the face of miseries that may have included unbearable heat or cold, bites of various insects, and insuffi-

cient food and water.

As Sojourner and other slaves stole their way through the nights, sympathizers – both black and white – risked their own safety, giving shelter, food and water along the way. With such help, Sojourner made her way safely to New York, where slavery was outlawed the following year, 1827.

In 1843, while working as a maid in New York City, Sojourner became convinced that she had been called to go out into the world and "travel about the land spreading truth to the people." Changing her name to Sojourner Truth, she became a preacher. Sojourner testified. Describing the suffering she had lived through, she soon became a major spokesperson for the abolitionist movement. Along with Frederick Douglass and William Lloyd Garrison, she became a significant leader in the struggle for emancipation.

Some people mocked her and spread rumors that she was a man disguised in women's garments. To dispel those rumors, she once publicly exposed her breast, then told the stunned audience, "It is not my shame, but yours, that

I should do this."

Nothing could stop Sojourner Truth. One day as she attended a women's rights meeting in Akron, Ohio, clergymen argued that women should not have the right to vote. One dared to say that the fact that Christ was a man proved that God considered women inferior to men. Sojourner rose to speak. Some of the suffragettes worried that a former slave was not a proper spokesperson for them and would only bring ridicule to their cause. They gestured for her to return to her seat. But the president of the group, Frances Dana Gage, ignored them and welcomed Sojourner to the podium.

"Ain't I a Woman?" the courageous speech Sojourner gave that day, June 21, 1851, became etched in American history.

An acclaimed white author of the era, Harriet Beecher Stowe, wrote a special tribute to Sojourner in the *Atlantic Monthly*. In the 1863 article, Stowe said, "I do not recollect ever to have been conversant with any one who had more of that silent and subtle power which we call person presence than this woman."

During the Civil War, Sojourner Truth helped recruit soldiers and aided in relief efforts for freed men and women escaping from the South. As an adviser to President Abraham Lincoln, she used her influence to bring about the desegregation of streetcars in Washington, D.C.

Sojourner Truth never learned to read or write, but she often said, "I cannot read a book, but I can read the people." In 1850, with the help of friends and family, she worked with Olive Gilbert to write and publish *Narrative of Sojourner Truth*; and she updated it with the assistance of Frances Titus. The expanded version, *Book of Life*, includes personal letters, newspaper stories of events in which she participated, and expressions of appreciation for her work sent to her from around the world. The narrative was reprinted in 1878, 1881, and 1884 with the title *Narrative of Sojourner Truth: A Bondswoman of Olden Time, With a History of Her Labors and Correspondence Drawn from Her Book of Life*.

Sojourner Truth, one of America's greatest reformers, died at her home in Battle Creek, Michigan, in 1883.

The California Advocate

BLACK HISTORY MONTH

The Rise of the Black Church

Secret or "invisible" churches were the first established by African Americans, free and enslaved. In rural regions of the South, clan-destine churches were created to avoid detection by whites. The first "visible" church was founded in Silver Bluff, South Carolina, in 1750 by a plantation owner who allowed his slaves to worship. The first documented black minister for the Silver Bluff Baptist Church was George Liele (1752-1820), a licensed black clergyman from Georgia who preached in slave quarters along the Savannah River. In 1788 Andrew Bryan (1737-1812), who was converted by Liele, formally organized the **First African Baptist Church of Savannah.**

The **First African Baptist Church of Richmond** traces its origins to 1780, when it had a mixed congregation of whites, "free colored," and slaves. In 1841 the white members sold the church to its 1,708 black members. The church installed its first black pastor in 1867.

In 1787 Richard Allen and Absalom Jones were among a group of blacks who sat in a pew reserved for whites at **St. George's Methodist Episcopal Church** in Philadelphia. Allen and Jones were infuriated when white ushers attempted to pull them from their seats during prayer. Both left with others to help found the Free African Society, a benevolent organization that became a model for other African societies nationwide.

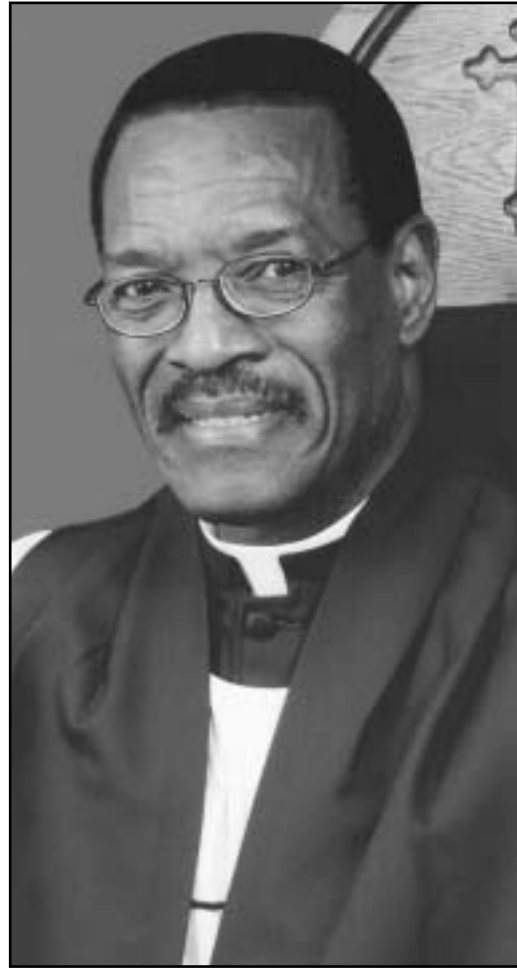
In 1794 Jones and several other black members transformed the society into the **Saint Thomas African Episcopal Church.** Rejecting Methodism altogether, Jones was made founding pastor. However, Allen, who wished to keep his Methodist connection, the same year founded another church – the Bethel African Methodist Episcopal Church – later the "mother" church of the A.M.E. denomination. In New York City **St. Phillip's Episcopal Church** was an outgrowth of the rich and powerful Trinity Episcopal Church in Manhattan. Since the early 18th century blacks had worshiped at Trinity, primarily as slaves accompanying their owners. Segregated seating and separate services prompted Trinity's black congregants to form their

own church. Blacks withdrew from Trinity in 1809 and were accepted into the Episcopal Diocese of New York in 1818 as the St. Philip's Colored Episcopal Church.

The African American Church

The United States was overwhelmingly Protestant. The missionary activities of the two faces of Christendom in the Americas produced radically different results. In Latin America and the Caribbean, where Africans constituted the overwhelming majority of the population, Catholicism was never strong enough to displace the proto-traditional African religions. In the United States, on the other hand, where whites constituted the majority of the population, Christianity was more appealing to enslaved Africans. The Society for the Propagation of the Gospel in Foreign Parts, the missionary arm of the Church of England, tried to convert enslaved Africans in the United States to Christianity beginning in the 18th century. Allies of the slaveholders in their attempts to "civilize the heathen" Africans and make them better, more loyal servants, these early missionaries tried to teach the enslaved that they were born to be slaves, that they should work and serve their masters faithfully, and that they should never disobey their masters or lie or steal.

Most enslaved Africans were not deluded by such teachings, and these first efforts at Christianizing Africans in the United States failed miserably. It was perhaps the forms of worship practiced by the Baptists and the Methodists that resonated with the religious heritages of the enslaved Africans. Whereas the Roman Catholic liturgy and hierarchy created a distance between God, the spirit world, and religious congregants of this world, Protestant religions, especially the Baptist, accommodated many of the African traditions and practices. Initially, their message did not differ radically from that of the Episcopalians. But the Baptists and Methodists began to use slave and free black preachers as part of their proselytizing effort. These black



preachers learned to read the Bible themselves and found within it liberating, life-affirming passages that refuted the teachings of white Christianity. In addition to serving at official church services, which were presided over and frequently monitored by whites, these preachers presided over frequent praise meetings, where they preached this liberating gospel. Within the confines of the slave quarters or in praise houses away from the farm or the plantation, enslaved Africans invented their own new Afro-Christian religious practices. Fusing remnants of their traditional African worship traditions with their own interpretations of the Christian faith, these praise meetings became unique New World African religious experiences. African-American oratory, music, and religious and theological worldviews are all rooted in the African Christian religious experience invented by enslaved Africans during the era of slavery.

AFRICAN Burial Ground



African Burial Ground National Monument.

Cemeteries and burials were very special to free and enslaved African Americans. Even into the 20th century, burial insurance was often considered more important than life or accident insurance. Throughout the South graves were decorated or adorned in African-style traditions. Pottery or glass containers, including dishes, bowls, cups, shells, and clocks – sometimes set to mark the time of death – were commonly placed on graves. The purpose of the adornments was considered transitional (to ease the deceased into the spirit world) or to pacify the possible anger of the deceased. Some mourners considered it helpful to bury the personal items of the dead with them, so they would not come back to get them. More than 10,000 enslaved African men, women, and children were buried at the African Burial Ground in lower Manhattan. Unearthed during construction of a federal office building in 1991, the cemetery, which was in use from circa 1690 to 1795, covered more than five acres or about five city blocks. Eighteenth-century New York slavery laws forbade elaborate funeral processions and nighttime burials (the customary time for African funerary rituals), and no more than 12 mourners were permitted to attend an interment.

BLACK HISTORY MONTH AFRICAN AMERICAN PIONEER



Henry O. Flipper (1856-1940)

Born in the same year as Booker T. Washington, Henry Ossian Flipper grew up to be the first African American to graduate from West Point, the United States Military Academy.

Flipper was born in slavery in Thomasville, Georgia. His mother, Isabella Buckhalter, was the slave of the Reverend Reuben H. Lucky. His father, Festus Flipper, a skilled shoemaker, belonged to Ephraim G. Ponder. Isabella and Festus had to get permission from their masters to marry and start a family. Henry was the first born of their five boys.

When the Civil War broke out, Ephraim Ponder, like many other Southern slave owners, decided to move his people to a safer place. He chose Atlanta. Festus Flipper arranged to purchase his wife and sons so they could all move to Atlanta with Ponder. When the Civil War ended,

the Flipper family, all free now, remained in Atlanta. Festus Flipper set up shop as a shoemaker. Henry and his brothers attended schools run by the American Missionary Association. One of Ponder's slaves had taught Henry how to read. He was an eager student, who later attended Atlanta University.

Recognizing Flipper's ability, James Crawford Freeman of Griffin, Georgia, a black man elected to the U.S. House of Representatives during Reconstruction, appointed him to West Point in 1873.

Flipper was not the first black cadet. Two other young black men had been appointed to West Point in 1870. Michael Howard had failed his courses. James Webster Smith, of South Carolina, also had difficulty keeping up with his academic work and had to repeat a year. Flipper roomed with Smith, who was eventually discharged from the academy.

Left alone, Flipper faced the daunting life of a black cadet at West Point. He did not complain. In fact, he stated that he was generally treated as a peer. He concentrated on his studies, learning Spanish and majoring in civil engineering. He too had "academic deficiencies" and graduated fiftieth in a class of seventy-six in June 1877. Nevertheless, as the first black graduate of West Point, he was hailed for his achievement by other blacks. It was a milestone.

In November 1880, Lieutenant Flipper was posted to Fort Davis in the Oklahoma Territory. At Fort Davis, Flipper oversaw the everyday, non-military supplies that the men could purchase at the post exchange, the fort's general store.

The commanding officer of Fort Davis at the time was Colonel W.R. Shafter, who had commanded several all-black units in the Civil War, notably the Seventeenth United States Colored Infantry. Less than a year after Flipper's posting, Colonel Shafter claimed Flipper had embezzled \$3,971.77. He said Flipper had failed to mail this amount of money to the proper officer and that he, Shafter, had seen Flipper in town, on horseback, with saddlebags. Supposedly fearing that Flipper was about to leave town, Shafter had him arrested.

At the court-martial that followed, Flipper faced two charges. He offered an explanation of the deficit that was convincing enough to cause the officers to find him not guilty on the charge of embezzlement. However, they did find him guilty of the second charge conduct unbecoming an officer. This mysterious charge, never satisfactorily explained, was all the officers needed to dismiss him from service. The real story, according to some scholars, is that Flipper got into trouble by being a black officer who attempted to assert his social equality.

John M. Carroll, historian and author of the 1971 book *The Black Military Experience in the American West*, mentions a letter from a white officer at the post stating that the charges against Flipper had been trumped up. The charges were based not on any wrongdoing of Flipper's but on his daring to act as if he were a social equal to whites. That letter was subsequently destroyed in a fire, but even if it had been introduced at the court-martial, there is little likelihood that it would have swayed the judges.

If Flipper hoped for justice by appealing to higher military authorities, he was disappointed. His dismissal was confirmed by President Chester A. Arthur and carried out on June 30, 1882.

Flipper remained in the Southwest. He put his studies of civil engineering and his knowledge of Spanish to good use, validating Spanish and Mexican land grants in the United States and translating the mining laws of Mexico into English. His translation of Mexican Laws and Statutes into English was an important contribution to international law. The National Geographic Society of Civil Engineers invited him to become a member. Clearly, they considered him a gentleman and a professional.

When the Spanish-American War broke out in 1898, Flipper sought the restoration of his officer's commission in the army. Although Flipper

had backing from several influential congressmen and newspapers, the army denied his request.

As the years passed, Flipper worked at several jobs: as an engineer for American mining companies in Mexico, as a translator for the Senate Committee on Foreign Relations, and as an assistant to the Secretary of the Interior.

In his retirement, Flipper lived with his brother, Bishop Joseph Flipper, in Atlanta. Bishop Flipper was an ordained minister in the African Methodist Episcopal Church. The other Flipper sons had done well, too. Festus Jr. was a wealthy farmer in Thomasville; Carl was a professor in Savannah; and E. H. earned his medical degree and became a physician in Jacksonville, Florida. But only Henry O. Flipper would go into the record books as a man who had cared deeply about the army and wanted to serve it, but was denied the right to serve even after repeated attempts to vindicate himself. He had to be content with publishing his version of the events in *Negro Frontiersman: The Western Memoirs of Henry O. Flipper*.

After Flipper died on May 3, 1940 at the age of eighty-four, his brother Joseph completed the death certificate. For "occupation," he wrote "Retired Army Officer." Years later, the court-martial sentence was reversed, and Lieutenant Flipper's remains were reburied with full honors in Arlington National Cemetery.

The California Advocate

BLACK HISTORY MONTH

A Bottomless Vitality



African American congregation in ashington, Wood engraving, Illustrated London News, November 18, 1876.

Discussions of the family life of enslaved Africans usually begin with the fact that slave marriages seldom enjoyed legal status in American society. They continue by recounting incidents of rape and forced liaisons between enslaved men and women. Such discussions also inevitably turn to the degree of family disruption occasioned by the sheer economic functioning of slave societies in which enslaved Africans were chattel – owned, and if necessary or desired, sold by their “masters.”

There is abundant evidence that families of enslaved Africans were routinely broken up when members were sold and transported to other plantations or more distant locations. Husbands or wives were sold without regard for their marital status. Children were sold away from parents to raise needed revenue. During the antebellum period, children in the upper South, especially young men, were prime candidates for sale in the domestic slave trade. Slave owners in the upper South frequently forced young men and women to enter sexual liaisons for the express purpose of breeding

slaves for the domestic slave trade.

Enslaved African women were also frequently the objects of white male lasciviousness. Slaveholders and their male children, white drivers and overseers, as well as white men in urban settings sought the sexual favors of enslaved African women, and when they were not freely given, resorted to rape to quell their sexual passions. Marital relations between enslaved African men and women were constantly threatened by their lack of legal standing and the unequal power relationships that existed between whites and blacks. The social and political realities of slavery made it virtually impossible for slave husbands and fathers to defend and protect their wives and children without facing severe and often deadly repercussions. Slavery disrupted family life among enslaved Africans and subverted their attempts to normalize their relationships with one another in their new political and cultural settings.

What is largely unstated. And all too frequently underappreciated, is the degree to which African peoples invented whatever family life

they enjoyed during slavery. Despite the great difficulty that slave families had establishing and maintaining themselves in a system that neither respected nor valued their relationships with one another, enslaved Africans established the foundations of black family life in the quarters and on farms and plantations during slavery.

In Africa the family had been the basis of social organization, including economic and political life. Even in large nation-states and empires, family and kinship networks determined the social and cultural realities of society. Although most of their relationships did not survive the Middle Passage, the concepts of marriage and family did. No longer able, for the most part, to re-create Igbo, Fon, or Akan families, because of the diversity of the African populations found in their new American environments, enslaved Africans created new African-American families. Slave men and women from different African ethnic groups forged conjugal bonds and created new family and kinship networks.

Enslaved Africans created their

own marriage rituals and ceremonies to consummate their marriages. Slave preachers and religious leaders presided at most of their marriages, but white ministers were also used. Jumping over the broomstick was the most common slave marriage ritual. Sometimes, the prospective bride and groom jumped over the broom three times. At others, each jumped over the other's broom. In still other instances, the woman stood still on one side of the broom while the man jumped over to join her.

Whatever the method of affirming their relationships with one another, the bonds created were as enduring as those created through legal means among whites. Indeed, a study of the 1850 and 1860 manuscript censuses suggests that a larger percentage of adult slaves compared with southern adult free whites were or had been married at the time of death.

Within the constraints imposed by slavery, slave families carried out the functions of families in all societies. They gave birth to and socialized the young, sustained and nurtured family members, and established and enforced the moral and ethical norms that bound them to one another and to the community. In the quarters, these moral and ethical values were reinforced and sustained by kinship and community networks. Husbands and wives entered into economic relationships, the profits from which were used to buy their freedom. Others simply ran away as a family.

Enslaved Africans frequently married free blacks, who in turn purchased their freedom. Informal conjugal and sacred bonds of relationships were also created between Africans and Native Americans and occasionally whites and Africans or African-Americans. By 1860, African-American families included all of these racial and ethnic mixtures. African Americans recognized the difference between ritual marriages and legal marriages. As soon as it was possible to legalize their marriages, they did. Formal and newly legal civil and/or religious marriage ceremonies proliferated during and immediately after the Civil War – so much so that by the second decade after slavery, between 66 and 75 percent of black children lived in two-par-

ent households.

Free blacks – former slaves and their descendants – laid the institutional foundations of black life in the Americas during the slavery era. In the United States, where slave preachers and religious leaders had played a major role in establishing independent black religious life, former slaves Richard Allen and James Varick founded the African Methodist Episcopal and African Methodist Episcopal Zion Churches, respectively. Independent black Baptist churches led by slave and free black preachers proliferated throughout the South. A synthesis of European Christian and African religious rituals and practices, these churches became the bases on which African Americans organized their collective social and cultural lives. Free blacks also founded the first black newspapers, political and literary journals during the era of slavery. They used these literary investments to give voice to their own freedom aspirations and to oppose slavery.

The organized, independent political life of African Americans traces its roots back to the National Negro Convention movement of the 1830s. These annual gatherings of free blacks in northern urban areas fashioned collective African-American political agendas, including organized anti-slavery and civil rights campaigns. Enslaved Africans and free blacks established and ran a variety of businesses that served both African Americans and the general public. Restaurants, barbershops, pharmacies, jewelry stores, blacksmith shops, laundries, funeral parlors, and printing and engraving establishments were all founded, owned, and run by black entrepreneurs during the era of slavery. Burial societies founded during the slavery era evolved into black-owned insurance companies. Prince Hall, a former slave from Massachusetts, founded the first Masonic lodge during the 18th century. Numerous literary societies, schools, and social clubs strengthened the institutional infrastructure of African Americans prior to the Civil War. As a consequence, when freedom came, blacks were prepared to assume larger roles in the economic, political, and social life of American society.

BLACK HISTORY MONTH AFRICAN AMERICAN PIONEER



Whitney M. Young Jr. (1921-1971)

Young graduated from Lincoln Institute as valedictorian of his class and then enrolled in the pre-med program at Kentucky State Industrial, another historically black institute. Having grown up among the educated black elite of the South, he planned a career as a doctor, one of the most respected professions in the black community. But after a year of pre-medical studies, he changed his mind. He dropped out of college and taught at a nearby school for a year before he joined the army.

The United States was in the midst of World War II, and the U.S. military was segregated. The majority of black soldiers were assigned to construction, kitchen, and other noncombat duties under the supervision of white officers. Young soon distinguished himself as a mediator between his unit's white captain and the black troops, and found the experience of defusing racial tensions so gratifying that he decided to pursue a career in race relations after the war.

After his discharge from the army, Young returned to Kentucky State Industrial College. He married Margaret Buckner in 1944, and the couple had two daughters. Young earned his bachelor's degree from the college in 1946 and then enrolled at the University of Minnesota, earning his master's degree in social work

in 1947.

While in St. Paul, Minnesota, Young joined the local chapter of the National Urban League. The organization, founded in 1910, just one year after the formation of the National Association for the Advancement of Colored People (NAACP), was also an interracial organization. Its stated purpose was to further the economic progress of blacks, especially in the cities, as its name suggests. Young worked his way up in the ranks of the organization, serving as executive secretary of the Omaha, Nebraska, branch of the league while teaching social work at the University of Nebraska and Creighton University.

In 1954, Young accepted the position of dean of the Atlanta University School of Social Work. He joined the Atlanta branch of the Urban League and also the Atlanta Council on Human Relations. Blacks in the cities of the South were chafing under the rigid rules of segregation, and in the year following Young's return to the South that unrest coalesced around the arrest of Rosa Parks for challenging the segregation of that city's buses. In Atlanta, as co-chairman of the Atlanta Council on Human Relations, Young helped to desegregate the city's public library system.

In 1961, at the age of forty, Young became president of

the National Urban League and move to the organization's headquarters in New York City. At the time, the league seemed to have lost its sense of purpose and had taken a backseat to more activist organizations, such as the Congress of Racial Equality (CORE) (formed in 1942) and the Southern Christian Leadership Conference (SCLC) (established by Martin Luther King Jr. and other southern ministers after the successful Montgomery, Alabama, bus boycott). Young launched what he called Operation Rescue to revitalize the organization and turn it into an aggressive fighter for civil rights and justice. He expanded its staff from 38 to 1,600 and its annual budget of \$325,000 to more than \$6 million. When members of the organization's board were reluctant to support A. Philip Randolph's March on Washington in 1963, fearing that it was too radical, Young persuaded them that the league's influence would actually serve to balance and neutralizes the radical elements.

More militant African Americans sometimes charged that Young was too conservative and too passive with whites. He was a mediator who preferred reason and persuasion to direct challenges. He was quietly successful in persuading major corporations to hire more blacks and to support

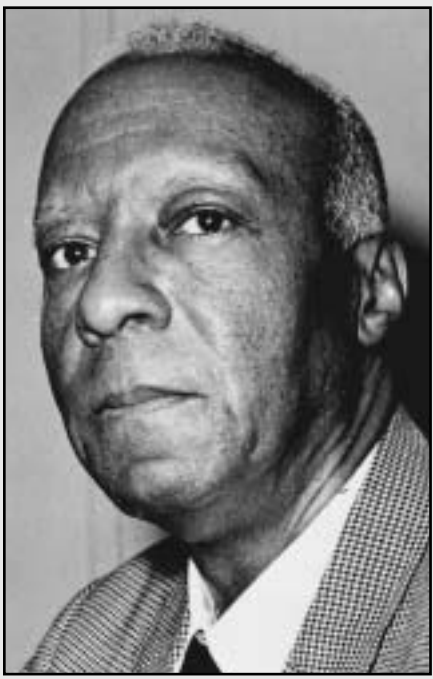
job training initiatives in the cities. During the administration of President Lyndon B. Johnson, Young devised what he called a “Domestic Marshall Plan.” It was modeled on the efforts of the United States to help Europe recover after the devastation of World War II and sought to increase spending on education and vocational training, housing, and health services. Johnson later incorporated elements of Young's plan into his own War on Poverty. In 1968, Johnson recognized Young's service to the nation by awarding him the Presidential Medal of Freedom.

Young, who published two books and many articles and speeches, once wrote, “You can holler, protest, march, picket and demonstrate, but somebody must be able to sit in on the strategy conferences and plot a course. There must be strategists, the researchers, the professionals to carry out the program. That's our role.”

In March 1971, Young traveled to Lagos, Nigeria, to attend a conference of black leaders. On March 11 he relaxed by going for a swim and suffered a fatal heart attack. He was forty-nine years old.

Young's birthplace is now a National Historic Landmark, and the campus of the former Kentucky Institute is the Whitney M. Young Jr. Job Training Corps Center.

BLACK HISTORY MONTH AFRICAN AMERICAN PIONEER



A. Philip Randolph (1889-1971)

Like Marcus Garvey and Booker T. Washington before him, A. Philip Randolph believed that blacks should achieve economic equality and then social equality would follow. He spent his life working for that cause.

He was born Asa Randolph in Crescent City, Florida, to James Randolph, an African Methodist Episcopal pastor, and his wife Elizabeth Robinson Randolph. He entered the world at a time when segregation – the next best thing to slavery, in the minds of many southern whites – was being firmly established in the South. To keep blacks “in their place,” white supremacy groups were fast being formed, and such terrorist tactics as night riding and lynching were on the rise. As soon as he was able, Randolph fled the South. He was twenty-two years old when he and his best friend left their families and headed North to New York City.

Randolph enrolled at New York’s City College and supported himself by working at various unskilled jobs. He soon decided that New Yorkers were not much different from southern whites in their

treatment of black menial workers. He rarely kept a job long and most times was fired for protesting his treatment or stirring up discontent among the other workers. His penchant for speaking up derived not only from the basic sense of dignity that his parents had instilled in him, but also from the ideas to which he was exposed at City College. Tuition was free to New Yorkers, and many immigrants took advantage of that opportunity. The sons, and a few of the daughters, of Jewish and Italian immigrants were also sensitive to the treatment of the working classes. The college was a hotbed of socialist ideas. Socialism favored collective or government control of the means of production and distribution of goods as more equitable to workers. It was radically different from the prevailing economic system in the United States and Europe, where a few individuals controlled production and distribution and the mass of workers enjoyed few rights. Soon, Randolph decided to help black workers better their condition.

He was able to do so full time thanks to his wife, Lucille Green, a former school teacher who had attended cosmetology school and opened her own beauty shop in Harlem. After Randolph married her in 1914, she supported them both while he devoted his time to his cause.

In 1917, Randolph and Chandler Owen, a good friend, began a labor newspaper called The Messenger, which they advertised as the “only radical Negro Magazine in America.” Its editorial stance was indeed radical. For example, The Messenger opposed black enlistment in the

armed services during World War I, questioning why blacks should defend a country whose majority considered them “animals without human rights.”

White labor unions denied membership to blacks, so the two friends tried to establish a black labor union. They also attempted to form black political organizations. Between 1917 and 1923, they tried six times to establish some sort of organization, always failing to attract membership and the necessary funds to continue. Their efforts did not go unnoticed, however, and when a group of New York-based sleeping car porters decided to organize a labor union, they approached Randolph and Owen for help.

Every previous attempt to organize the porters had failed miserably. The Pullman Company, which produced railway sleeping cars and hired the porters to staff them, took a hard line against labor unions and fired or severely punished any employee suspected of trying to organize one. After researching the background of the situation, Randolph agreed to help. He launched the Brotherhood of Sleeping Car Porters (BSCP) on August 25, 1925, at the Harlem Elk Lodge meeting hall. The Messenger became the union’s official publication.

It took Randolph and the sleeping car porters many years to establish divisions of the union in major cities across the country, to rally the porters to the cause, and to gain the support of white labor. In 1931, the American Federation of Labor (AFL), a group of white unions, admitted the BSCP to its ranks. With the support of the AFL, the BSCP finally gained official

recognition from the Pullman Company in 1934.

Five years earlier, in October 1929, the Stock Market had crashed, and by 1934 the country had slid into the Great Depression. Franklin Delano Roosevelt, elected president of the United States in 1932, introduced what he called a “New Deal” for Americans and successfully pushed through legislation that created jobs for many unemployed Americans. The event that actually ended the Great Depression, however, was the outbreak of World War II in Europe.

As the United States geared up to supply its European allies with war materials, Randolph was concerned that black workers would not get an equal share of jobs in the defense industries. He called for a March on Washington, D.C., as an effort to persuade Roosevelt to end discrimination in the war industries. In June 1941, as support for the march gained momentum around the country, Roosevelt issued an executive order banning such discrimination and establishing the Fair Employment Practices Commission. In return, Randolph called off the march.

Over the next twenty years, Randolph and the BSCP remained active in organizing black laborers and in supporting the direct action civil rights movement which arose in the South in the mid 1950s. By the early 1960s, that movement was still strong, but its leadership had splintered. Randolph believed that the mainstream civil rights organizations had become too competitive in attracting media exposure and financial support. He called for them to cooperate in a major initiative to

show the nation, and themselves, that they could work together. He revived the idea of a massive March on Washington for Jobs and Freedom – an integrated march, unlike the one he had planned in the early 1940s.

Perhaps taking a cue from history, President John F. Kennedy introduced a strong civil rights bill; but unlike twenty years earlier, his action did not cause Randolph to call off the march. He believed that the march would pressure Congress to pass the Kennedy bill. Plans for the march went forward, with Randolph’s hand-picked deputy, Bayard Rustin, as the lead organizer.

On Wednesday, August 28, 1963, several hundred thousand Americans of all races and religions converged on the Great Mall in Washington, D.C., to call for equal rights for black Americans. They heard rousing speeches delivered on the steps of the Lincoln Memorial by the major civil rights leaders, including the famous “I have a dream” speech by Martin Luther King Jr. The enthusiasm, determination, and peacefulness of the marchers was impressive. A. Philip Randolph had envisioned the march as a climax of the direct action civil rights movement, and it was. Never again would so many people be of such like mind and so determined to demonstrate peacefully for what they believed. It was the crowning achievement for Randolph, who at age seventy-four was considered the grand old man of the civil rights movement.

Randolph lived another sixteen years, to the age of ninety, and saw the passage of major federal legislation that ended legal discrimination and segregation.

CENTRAL FISH COMPANY SINCE 1950
 Prices Valid Mar. 3rd to Mar. 9th
 “Your Local Seafood Market”
 Specializing in:
 Quality Seafood FRESH SUSHI
 Japanese Groceries MADE DAILY
JAPANESE FAST FOOD RESTAURANT
 EAT IN OR OUT, IT'S THE BEST
 Rest. Hours Mon.-Sa. 10:30AM-6PM. Sun. 11AM-5PM
 Store Hours: Sunday - Thursday 9am-6pm
 Friday & Saturday 8am-7pm
 1535 Kern Street Corner of G & Kern
 (559) 237-2049 In Downtown Fresno

Chilean Seabass Fillets \$14.99 lb.

Large Tilapia Fillets \$2.99 lb.

Large Raw Peeled & Cleaned Shrimp \$5.99 lb.

THE BIG FRESNO FAIR THE STARTING GATE
Year-Round Horse Racing!
 10:30am – 10:30pm
 Wednesday – Sunday
 Must be 18 to play

Live Satellite Wagering 52 Weeks A Year!

- \$5 grandstand admission
- All the best U.S. horse racing tracks via satellite
- Big screen TV's for viewing
- New VIP Suite just \$3 more – includes plasma screens & private wagering

Bring This Ad To The Starting Gate To Receive \$1 Off Admission!
 Valid through December 31, 2009.

1121 S. Chance Ave, Fresno
 www.FresnoFair.com • 559.650.FAIR

OVERTURE FILMS
The California ADVOCATE
 Fresno's African American Community Newspaper

Go undercover with BROOKLYN'S FINEST at a special screening on Tuesday, March 2 in Fresno!

For your chance to receive a pass (for you and a friend), head down to the offices of THE CALIFORNIA ADVOCATE (1555 E St. in Fresno) today, Friday, February 26, during normal business hours.

Passes are in limited supply and will be distributed on a first come, first served basis. Limit one pass per person/household. Each pass admits two people.

PLEASE NOTE THAT THE THEATRE IS OVERBOOKED TO ENSURE A FULL HOUSE. SEATING IS ON A FIRST COME, FIRST SERVE BASIS, EXCEPT FOR MEMBERS OF THE REVIEWING PRESS, AND IS NOT GUARANTEED. This film is rated R. All federal, state and local regulations apply. A recipient of tickets assumes any and all risks related to use of ticket and accepts any restrictions required by ticket provider. Overture Films, California Advocate, Terry Hines & Associates and their affiliates accept no responsibility or liability in connection with any loss or accident incurred in connection with use of a prize. Tickets cannot be exchanged, transferred or redeemed for cash, in whole or in part. We are not responsible if, for any reason, winner is unable to use his/her ticket in whole or in part. Not responsible for lost, delayed or misdirected entries. All federal and local taxes are the responsibility of the winner. Void where prohibited by law. No purchase necessary. NO PHONE CALLS.

OPENS IN THEATRES ON FRIDAY, MARCH 5!

The California Advocate

BLACK HISTORY MONTH

African American Publishers

In the United States, African Americans became sufficiently proficient that they wrote and published literary, theological, and artistic works in the standard idiom. Here, these enslaved Africans and former slaves – frequently fugitives – published books, personal narratives, poetry, fiction, essays, social commentary, and newspapers. Jupiter Hammon, slave-poet from New York, is generally credited with being the first published black author. Phillis Wheatley, a Senegalese-born African slave living in Massachusetts, published the first book of poems by an African in 1773. Other slaves and ex-slaves – Frederick Douglass, William Wells Brown, and Samuel Ringgold Ward – all distinguished themselves as writers.

During slavery, the dominant form of formal education available to enslaved Africans was apprenticeships. Selected individuals were apprenticed to master craftsmen to learn their crafts. In time, enslaved Africans or free blacks who had learned their crafts through the apprenticeship system provided a significant percentage of the skilled labor on plantations and in urban areas.

The first schools for blacks were established in Charleston, South Carolina (1695), and New York City (1704), respectively. The New York African Free

School, founded by the New York Manumission Society in 1787, trained some of the principal black leaders of the 19th century. Lincoln University, the first historically black college in the United States, was founded in 1854, and Wilberforce University, which opened in 1856, was purchased by the A.M.E. Church in 1862, making it the first U.S. university controlled by African Americans. Within two decades of the end of the Civil War, a vast network of black colleges had been established by and for the first generation of free men and women. Howard University (1867), Atlanta University (1865), Meharry Medical College (1876), Hampton University (1868), Spelman College (1881), and Tuskegee Institute (1881), among others, all trace their roots to this period. Equally important, by 1870, over 20 percent of the newly freed blacks in the American South were literate.

Published African Americans

Phillis Wheatley (circa 1753-1784) was the first African American to publish a book of poems and the first to garner national and international acclaim as a writer. As poetry was regarded as the highest level of human expression, and blacks were thought incapable of high artistic achievement, many did not believe Wheatley, an African-born slave, could

have written such poetry. When "*Poems on Various Subjects, Religious and Moral*" by Phillis Wheatley, Negro Servant to Mr. John Wheatley of Boston, in New England, was published in the fall of 1773, no fewer than 18 of Boston's most distinguished gentlemen pledged to the authorship of her work. Many reviewers contended that her poems revealed her humanity and they further argued that anyone so capable of artistic expression should not be enslaved.

Wheatley was granted her freedom soon after publication of her book. **Olaudah Equiano** (Gustavus Vassa 1750?-1797), the son of an East Nigerian chief, was kidnapped at the age of ten and taken to Virginia, where he was purchased by a lieutenant in the Royal Navy and transported to England. His owner named him for 16th-century Swedish king Gustavus Vasa. In 1761 Equiano was sold in the West Indies to a Philadelphia Quaker and merchant from whom he learned commercial arts. He traveled between Philadelphia and the West Indies, earning enough money by trading in the Caribbean to purchase his freedom in 1766. His acclaimed autobiography, "*The Interesting Narrative of Olaudah Equiano*," had eight British editions and one American publication in his lifetime, and ten posthumously, in-

cluding Dutch and German translations.

The **Anglo-African Magazine**, 1859, was one of the earliest literary journals by African Americans. It was published by **Thomas Hamilton** and featured writing by J. W. C. Pennington, Sarah Douglas, Edward W. Blyden, William C. Nell, Daniel Payne, James McCune Smith, Frances Ellen Watkins, and Martin Delaney. It included history, biography, social criticism, poetry, reviews, essays, and short stories. "*Narrative of the Life of Frederick Douglass, An American Slave*," 1845. Douglass was born into slavery in Maryland in 1818. "*Frederick Douglass' Paper*," October 2, 1851, Rochester, New York, began as the "North Star" in 1847 and became the **Douglass Monthly** after 1860. Clotelle; or the "*President's Daughter: A Narrative of Slave Life in the United States*" by William Wells Brown, 1867. Born a slave on a Kentucky plantation, author and abolitionist William Wells Brown escaped to Canada in 1834, where he worked helping fugitive slaves cross Lake Erie by steamboat. Brown is considered the first African American to author works in several literary genres. His "Clotelle," although fictional, was based on the 19th-century rumor that Thomas Jefferson had fathered slave children.

Hearth & Home

Keeping marriage and family together was a great struggle for many slaves. Homes and relationships were threatened constantly and could be dissolved in an instant by many factors. The lives of slave owners reverberated profoundly on slaves, and their business and personal interests severely affected slave-family relationships.

A slaveholder's management decisions, economic hardship, marriage, divorce, or death could lead to sale and dispersal of slaves. Word or rumor of a pending sale threatened families and relationships and often gave owners and overseers even greater influence and authority over slaves. Women and teenage girls were especially vulnerable. Threats to sell mothers, fathers, sisters, brothers, sons, and daughters or other family members and friends made enslaved women prone to untoward sexual pressures to influence or stop the sale of a family member.

Injury, sickness and old age could lead also to slave family breakups, as could the normal stresses of family and marriage. Bad behavior and even good behavior threatened the slave family, as model or "excellent" slave boys and girls were commonly given as gifts to friends and family of slaveholders.

Advertisements for slave runaways regularly listed family connections as clues to tracking down fugitives. An 1837 posting in the Richmond (Virginia) Compiler stated: "He (Joe) ran

off without any known cause, and I suppose he is aiming to go to his wife," or as noted in an 1838 Savannah (Georgia) Republican ad: "It is probable he will aim for Savannah, as he said he had children in that vicinity."

Marriage

"Jumping the broom" – a traditional slave wedding ceremony in which bride and groom sealed their union by stepping or jumping together over a broom – symbolized matrimonial union and sweeping away of bad spirits in the lives of the new bride and groom. The joyful celebration that brought friends and family together, however, was illegal in slavery states. Slave marriages were disregarded by slave owners who could render any slave marriage or family bond meaningless. Husband and father were irrelevant designations to owners, as the status of slave children was determined solely by the slave status of the mother.

In May 1865 a federal order set "marriage rules" for the legalization of the newly freed slaves "which may be solemnized by any ordained minister of the gospel." By an act of Congress in 1866, all freemen and women who "shall furnish satisfactory evidence of either their marriage or divorce of all former companions" were declared legally married or eligible for matrimony.

States were instructed to license black ministers to perform wedding rites and to provide couples with marriage certificates.

Reduce Your Carbon Footprint Today

Stomp Out Global Warming for Future Generations

A big footprint is good only if you're an NBA star and a big "carbon footprint" is never good. That's because the bigger your carbon footprint, the more you are contributing to global warming. Scientists warn that global warming causes serious impacts to the environment, so reducing your carbon footprint is very important.

Calculate Your Carbon Footprint.

Your carbon footprint is a measure of your impact on the environment, in terms of the carbon dioxide (CO₂) emitted as a result of your daily activity. It relates to the amount of greenhouse gases produced through burning fossil fuels for electricity, heating and transportation. PG&E can help you calculate your carbon footprint from the energy you use and the vehicle you drive. Just go to www.pge.com/carbonfootprint to estimate your carbon footprint. Be prepared to indicate your monthly electric (kWh/month) and natural gas (therms/month) usage, as indicated on your utility bills, as well as the miles driven per year and miles per gallon of gas.

How Do You Measure Up?

Once you calculate your carbon footprint, how do you compare to these carbon footprints?

Estimated Pounds of CO₂ per Year

Average Californian:	22,914 lbs.
Average American:	32,607 lbs.
Average Global Person:	8,750 lbs.

We Can Do This.

Approximately half of the electricity PG&E delivers is carbon free, so we are already helping to reduce your carbon footprint. But we all have room for improvement. Consider the following steps to help reduce your impact on the environment:

- Switch to compact fluorescent light bulbs (CFLs)
- Install ENERGY STAR® appliances/equipment
- Install solar electric panels on your home or business
- Make your next car a hybrid-electric

Using energy more efficiently is climate-friendly and can save you money. PG&E is committed to helping you reduce your carbon footprint and we offer rebates and incentives on energy efficient appliances to help you manage your energy costs. Let us help you shrink your carbon footprint and secure a greener future for generations to come. We can do this!

To learn more about your carbon footprint, visit wecandothis.com or contact the Smarter Energy Line at 1-800-933-9555.



The California Advocate

BLACK HISTORY MONTH

The Transatlantic Slave Trade

Between 1500 and the 1870s millions of Africans were captured and enslaved on the African continent and transported across the Atlantic Ocean to the Americas, where they became the dominant workforce in Euro-American colonial economies. Slavery as a system of labor organization and exploitation had developed in antiquity. Ancient Egypt, Greece and Rome, ancient China, as well as the Inca and the Aztec cultures of the pre-colonial Americas, were all slave societies. Slavery on the rest of the African continent dated back to ancient times as well and was still a part of the social structure of most African societies when the Europeans came.

Native Americans were among the first slaves of European colonists in the Americas. When the Native American slave population began to succumb to European diseases and the rigorous work routine, a Spanish Dominican priest proposed to the King of Spain that Africans be substituted for the Native American slaves. (The first shipload of enslaved Africans in the transatlantic slave trade, carried to Saint Domingue [Haiti] in 1503, had proved themselves capable of surviving the diseases and the labor.) In 1510 the King of Spain finally launched the transatlantic slave trade, when he ordered that 50 slaves be sent to Haiti to replace Native Americans in the gold mines. It was the Portuguese, however, who dominated the first two centuries of the trade. Between 1500 and 1700 they established trading bases in West Africa, principally in the Congo-Angola region. Over these first two centuries of the trade, some 1.7 million enslaved Africans were taken to the Americas, principally to Brazil and the Caribbean.

The majority of the captives continued to come from the west-central African regions of Congo-Angola, followed by enslaved Africans from the Bight of Benin, the Bight of Biafra, the Gold Coast, Senegambia, and upper Guinea. Another 3.5 mil-

lion arrived in the Americas during the 19th century. The vast majority of the captives who survived were young men and boys age 14 to 30. Young girls and women age 14 to 30 were 25 percent of the total. Slave ships from Massachusetts sailed to Africa in 1638. They were the first to enter the trade from the North American colonies, but by 1770, Rhode Island, the smallest American colony, commanded 70 percent of the North American trade. Between 1709 and 1807, when the slave trade in the United States was officially abolished, 934 ships from Rhode Island carried 106,544 African captives into bondage. Bristol, Rhode Island; Charleston, South Carolina; Providence, Rhode Island; Boston and Salem, Massachusetts; and New York City were the leading slave-trading centers in the United States. New York ships made 151 slaving voyages to Africa between 1715 and 1774. Between 1792 and 1807, Charleston merchants sent 110 ships to Africa to buy and import slaves to strengthen its and the nation's cotton-plantation economy. Within the overall context of the transatlantic slave trade, however, the United States and the North American colonies were relatively minor players. Only 450,000 of the more than 10 million African voyagers who survived ended up within the continental limits of today's United States.

The transatlantic slave trade was central to the development of the European colonial economies in the Americas from the 16th to the 19th centuries. Indeed, it was central to the development of the modern world as we know it. The transatlantic slave trade established economic, political, social, and cultural relations among peoples in Africa, Europe, and the Americas that eventually transformed the nature of the Atlantic world. Prior to the trade, Europe, Africa, and the Americas lived in relative isolation from one another. The trade molded them into an interdependent Atlantic economy. Economic and po-

litical elite on four continents and in the Caribbean entered into alliances that made the slave trade a profitable economic enterprise. The trade, in turn, fostered the material development of elite in Europe and Africa as well as European colonial elite in North, Central, and South America and the Caribbean.

Frequently referred to as the "triangular trade," the slave trade linked the economies of four continents and the Caribbean into an Atlantic world economy. Spain, Portugal, the Netherlands, England, and France dominated the trade. Trading activities took place in three stages. Ships left ports along the western European seaboard laden with trade goods bound for Africa. Arriving in Africa, ship captains traded their goods for captive Africans. Firearms and gunpowder came to dominate the trade, but textiles, beads, other manufactured goods, and rum also figured prominently in it. The process of trading goods for captives on the coast of Africa could last from a week to months. The second leg of the triangular trade, the "Middle Passage," transported shiploads of captured Africans across the Atlantic for sale in the Americas.

The final stage of the triangular trade ran from the Americas to Europe. Ships carried goods - principally agricultural products grown with slave labor - to European ports, where they fueled the development of European manufactures. Sugar dominated, followed by cotton, coffee, tobacco, and rice. In the early years, Spanish and Portuguese ships carried gold and silver from American mines - mines worked by African and Native American labor. Direct trade between metropolitan European countries and their American colonies was also dependent on slavery, especially in the 17th and 18th centuries.

Kings, queens, princes, and nation-states licensed individuals and companies to enter the slave trade, charged taxes on their enterprises, and collected duties on

goods sold. They also formed and played leadership roles in the establishment of state-owned, -endorsed, or -sponsored slave-trading companies, such as the British Royal African Company and the Dutch West India Company, and shared in the profits of each successful voyage. The major owners, investors, or supporters of slave-trade enterprises ranged from Louis XIV of France and Maria Cristina, Queen Mother of Spain, to King Tegesibu of Dahomey and King Don Alvaro of the Congo. Popes Eugenius IV, Nicholas V, and Calixtus III all endorsed or sanctioned exclusive rights to control the slave trade. The governor of the Bank of England, the mayor of Liverpool, the director of the Bank of Bahia, and the future president of the Continental Congress of the United States were owners, directors, and/or stockholders in slave-trading companies.

The slave-ship captains were often people who aspired to higher status. The profits made in the trade frequently elevated them to elite status in their respective societies and rewarded them with high positions and offices. John Newton became the vicar of St. Mary's Church. James de Wolf became a U.S. senator. Esek Hopkins became the commander of the U.S. Navy, and Joseph Wanton, the governor of Rhode Island.

The profits made on slaving voyages that reached their destinations with a healthy slave cargo were enormous. A simple round-trip voyage from Havana, Cuba, to the African coast and back to Havana netted its owner a \$41,000 profit on a \$39,000 investment. It had transported and sold 217 enslaved Africans. Another ship carrying 250 enslaved men and 100 enslaved girls and boys netted \$190,000. Slave-trade voyages that included all three legs of the triangle were even more profitable. An estimated 36,000 slave-trading voyages transported the 10 million Africans who survived the Middle Passage.

COLLEGE for African Americans



Graduates of Morehouse College.

Black churches were first to view education as the key to rising up the ladder of American society. Even during slavery, churches were the secret learning place for children and adults. In 1867 Augusta Institute (now Morehouse College in Atlanta) conducted its first classes in the basement of Springfield Baptist Church. In 1881 the Atlanta Baptist Female Seminary (Spelman College) met in a church basement. On July 4, 1881, Booker T. Washington (1856-1915), hired as the school's first principal, opened the Tuskegee Normal School (Tuskegee University, Alabama) in a shed next to a black church. Washington, who championed industrial education as the key to success for African Americans, required students to learn a trade and do manual labor at the school, including making and laying the bricks for campus buildings. Because Washington was principal (and white teachers either would not or were not expected to work beneath him) Tuskegee became the first black institution of advanced learning with a black faculty. His accommodationist approach to race relations made him popular among white benefactors, gaining substantial funding and worldwide recognition for Tuskegee. In 1868 Brig. Gen. Samuel Chapman Armstrong (1839-1893),

who commanded the U.S. Ninth Colored Troops Regiment in the Civil War, founded a school for emancipated slaves in Hampton, Virginia. Acting on behalf of the Freedmen's Bureau, Armstrong espoused a philosophy of education, known as the Hampton Idea, that stressed the development of industrial skills, good moral character, and strong work ethic. In the early 20th century W. E. B. Du Bois criticized Hampton for its industrial curriculum.

Du Bois argued that African Americans needed to place greater emphasis on higher education to advance beyond manual labor jobs. Lincoln University, Southern Chester County, Pennsylvania, the oldest black institution of higher learning, was founded in 1854 by Presbyterian minister John Miller Dickey. Dickey's frustration with failing to secure admission for James Ralston Amos at Princeton University Seminary or at a Presbyterian religious academy led to the founding of an "institution for 'colored' men." Amos was the treasurer of the building fund for the national A.M.E. Church, which purchased Wilberforce University (Ohio) in 1862 and merged it with A.M.E. Union Seminary a year later. The new Wilberforce thus became the first institution of higher learning founded by blacks.

BLACK HISTORY MONTH AFRICAN AMERICAN PIONEER



Harriet Tubman (1820-1913)

ceived an injury that would cause her to suddenly lose consciousness at random times for the rest of her life. She had attempted to block the way of an overseer chasing after a slave who was trying to escape. A brick intended for the runaway hit her instead.

In 1848, Harriet married John Tubman, a freedman. When she confided in him that she wanted to escape, he threatened to report her. But when Harriet learned that she had been sold to a Georgia slave trader, she fled and made her way to Philadelphia. After two years in Philadelphia, Harriet learned that her sister and her sister's children were about to be sold. She returned to Maryland to assist her sister's husband in rescuing his family from a slave pen in Cambridge, Maryland. Not long after that daring rescue, she returned to the Brodas plantation. She wanted to persuade her husband to join her in the North. Instead, she found that he had remarried.

Undaunted, Harriet brought out eleven slaves, including one of her brothers and his wife.

By 1851, she had become a legend as a conductor on the Underground Railroad. She established a pattern that she maintained for six years, until 1857. Each year she made two trips to the South, one in the spring and one in the fall. She spent the winters in St. Catherine's, Ontario, where many fugitive slaves had settled, and the summers working in hotels in places such as Cape May, New Jersey, to earn money for her trips. In the spring of 1857, she managed to rescue her aged parents.

By the fall of 1858, Tubman had helped more than 300 slaves reach the North and freedom. She had come to be called Moses for leading her people to the promised land. By 1860, the reward for her capture was \$40,000 - a huge sum in those days. In December 1860, she made her last trip as a conductor on the Underground Railroad. By early

1861, the North and South were at war, and it was no longer possible to continue her trips south.

During the Civil War, Tubman served the Union cause in several ways. In May 1862, months before the first Northern black regiments were authorized, Tubman went to South Carolina with a group of missionary-teachers to aid the hundreds of escaped slaves who had made their way to Union lines after the Union fleet had captured the South Carolina sea islands. She helped the women start a laundry business and also nursed both soldiers and freedmen at the army hospital on the islands.

Tubman also recruited a group of former slaves as Union scouts. They hunted for Confederate camps and reported on enemy troop movements and on the locations of cotton warehouses, ammunition depots, and slaves waiting to be liberated.

After about two years of serving the Union Tubman re-

ceived word that her parents, old and in poor health, needed her attention. She traveled to Auburn, New York, where she had bought a home for them, and cared for them until she herself became ill. But Harriet was strong. Soon enough, she was back on her feet, working as matron of the Colored Hospital at Fortress Monroe.

After the war, Tubman tried, but failed, to secure a government pension for her service to the Union forces. So she started selling eggs and vegetables door-to-door. A neighbor helped her write her story, *Scenes from the Life of Harriet Tubman*. The book brought in a small income. In March 1869, she married Nelson Davis, more than twenty years her junior. He suffered from tuberculosis contracted during the war. Selfless as always, she cared for him until he died in 1888, at age forty-four. As his widow, she finally collected a military pension of \$20 per month. She died on March 10, 1913.

The California Advocate

BLACK HISTORY MONTH

The Phenomenon of Soul in African American Music



By AMIRI BARAKA

Ultimately, all African-American music springs from African music, which was both religious and secular. African-American music, as it develops from African, then African with elements found in the diaspora, then African-American, develops as both religious and secular. And the secular obviously would be more ubiquitous. But the church was almost the only black institution allowed to develop in any depth early in black people's lives in the West, and that institution was a vehicle for the development and circulation of the religious music.

The work song was primarily secular, but there were always similar musical and emotional elements in both aspects of black musical culture. Plus there are deep references to a spiritual life in all of the music. The religious music might yearn for a crossing into a new life, a raising of this life onto "higher ground," an ultimate salvation from this wearying slavery world.

The secular, too, would speak of a time when "the sun's gonna shine in my backyard someday" or shout that things won't always be like this, meaning that there will be a time of more money, more love, more self-fulfillment – that such a time will surely come. There is a harsh critical realism, but also a final optimism.

There were church shouts and field and juke-joint shouts and hollers and yells. But perhaps the church hollers were a little more intense, the shouters and screamers seeking literally to transport themselves away from here into that other world merely by the energy of their screamed belief. Spirit Possession in the black church is not a variable; unless one is possessed by the spirit (at some time) one was not really there for serious business, and this goes back into the mists of the ancient past. One only had religion if one literally was possessed by it; one had to, as my grandmother said, "Get happy" or religion was mighty shallow. My wife's grandmother, a member of one of the small sanctified churches, told her that if people didn't get happy, "they didn't love God."

W. E. B. Du Bois, in *The Souls of Black Folk*, says of the black church, its music, and its characteristic spirit possession, "The Music of Negro religion is that plaintive rhythmic melody, with its touching minor cadences, which, despite caricature and defilement, still remains the most original and beautiful expression of human life and longing yet born on American soil. Sprung from the African forests, where its counterpart can still be heard, it was adapted, changed, and intensified by the tragic soul-life of the slave, until, under the stress of law and whip, it became the only true expression of a people's sorrow, despair and hope."

"Finally the Frenzy or 'Shouting,' when the Spirit of the Lord passed by, and, seizing the devotee, made him mad with supernatural joy, was the last essential of Negro religion and the one more devoutly believed in than all the rest. It varied in expression from the silent rapt countenance or the low murmur and moan to the mad abandon of physical fervor – stamping, shrieking, and shouting, the rushing to and fro and wild waving of arms, the weeping and laughing, the vision and the trance. All this is nothing new in the world, but old as religion, a Delphi and Endor. And so firm a hold did it have on the Negro, that many generations firmly believed that without this visible manifestation of the God there

could be no true communion with the Invisible."

Although the frenzy or spirit possession was the most important aspect of black religion, Du Bois says that it was one of three elements: "Three things characterized the religion of the slave – the Preacher, the Music and the Frenzy." In the black musician, even of a secular bent, all three of these aspects of the black church are combined! The form of much black music is in the call-and-response structure of preacher and congregation, plus the response of the audience in nightclub or concert hall is much like that of the fervent congregation. There are "Yes, sirs!" and "Yehs" and even some "Amen's" shouted back at the musician, not just the silent murmurs of the Western concertgoer.

The black religious form expands past religion and historically permeates the entire culture, whether manifested through the African-American nation's poets or its football running backs who, after scoring a touchdown, might do a Holy Roller wiggle and leap in the end zone to express their joy! Certainly in that vehement fervor we hear in black song there is the ancient spirit possession re-manifesting itself, whether the singer is Aretha Franklin, Shirley Caesar, Little Jimmy Rushing, James Brown, Stevie Wonder, Joe Le Wilson, or Sarah Vaughan.

What brought the concept of Soul so forcefully into the present was its use in the fifties. The history of African-American music reflects the general lives and history of the African-American people. It is the music of a people suffering oppression and racism, but its beauty exists despite this tragic fact. National oppression consists of robbery, denial of rights, and exploitation. These are expressed in most facets of black life. So that in the music, for instance, as the black masses created their various styles, the chance to benefit materially by their own creations, whether individually or collectively, was (and is) severely limited. Slavery itself was certainly the most extreme limitation a human could experience. The discrimination, the segregation, the continuing racism that followed offered little better. African-American music was, and is, considered a "raw material" that could be appropriated and casually exploited with little or no compensation for its creators.

From its earliest appearance, and even today, the initial response of the larger society's social and aesthetic establishment was that the music, like black people themselves, was degraded, degenerate, and savage. But when one wants to reconstruct a portrait of this country at any time in the 20th century, one must go to black music to express the North American environment. The tendency to dismiss the music as "primitive," on one hand, and to imitate it and utilize it for profit, on the other, are the twin social relationships of the establishment's ethic. And at each stylistic plateau of African-American music, not only will we find much grand talk about how hopeless black music is, we will at the same time find a great deal of imitation, appropriation, and exploitation of it going on.

For the traditional music, there was the "Dixieland"; the big bands spawned by Fletcher Henderson and brought to perfection by Duke Ellington had a commercial counterpart called Swing. For Bebop the counterpart was "Cool." In all of these cases, what was being done was that once the black style had surfaced and become popular, corporate interests would concoct a watered down version of that style played mainly by white performers and aimed mainly at the white middle class.

The fifties was a period of marked reaction in the United States. These were the years of McCarthyism and the insanity of its anti-Communist witch hunts. It was the period of the Korean War, the Cold War, and President Eisenhower, whom intellectuals ridiculed. So that it was really a part of the whole character of the fifties that the decade would produce a music that would "cover" the hot rebellious music of the forties. Fifties' "Cool" was almost the exact opposite of the forties' innovative and provocative Bebop.

The fact that in the fifties the regular rhythms and grinning American countenances of Dave Brubeck, Chet Baker, Shorty Rogers, Gerry Mulligan, and others should be used to cover the harsh and jagged uncompromising sounds and alien black faces of Charlie Parker, Thelonius Monk, Bud Powell, Dizzy Gillespie is part of the whole period of American reaction which also saw Langston Hughes, W. E. B. Du Bois, Paul Robeson dragged before the

House Un-American Activities Committee and threatened for being black and radical, while Richard Wright was driven from these shores to France in permanent exile.

But at each threatened swallowing of the people and their music by the corporate villains, there is a resistance, an adjustment, a restating of the people's fundamental values. So that the Dixieland reaction only forced new expressions like the big band; and the anti-swing "Swing" bands produced small groups opposed to their dullness who produced the music called Bebop! The cool reaction brought a sharp counteremotion from the creators of the people's music. Cool threatened to starch and flatten the life out of black music, to replace its organic swing and the hotness created there from mechanical lifelessness in which blues was all but eliminated and improvisation, the lifeblood of the music, replaced by mediocre charts.

What breathed new life into the music in the fifties was the arrival (or re-arrival) of Soul. People like Horace Silver, Art Blakey and his Jazz Messengers, Max Roach and Clifford Brown and their classic groups, Sonny Rollins, and some others went back to the wellspring of black music, the African-American church. Particularly this was true of Silver and Blakey and the others in those groups that called forth the epithet "funky" to describe their music as well as "soul." Which meant that what they had created was basic, elemental, and so strong it could be perceived in extra-musical ways, as "funk" was once used to describe a heavy odor associated with sex. The blues, added to the traditional spirituals, produced what was called gospel music; now the gospel tradition and even earlier churchy modes laid on the modern jazz sounds produced a soul music. An antidote for the antidote!

Musicians like Max Roach, Clifford Brown, and Sonny Rollins – who at one time during the fifties were the featured players in one of the most influential and important groups in the music, the Clifford Brown-Max Roach Quintet featuring Sonny Rollins – not only were aware of the influx of church-oriented rhythms but went to the immediate past and brought the bebop impulse into the new decade with all its fire and feeling. The music they made was called by critics hard bop, and together with the soul-music influence revitalized black music in the fifties, uncovering it from under the suffocating "Cool." What Soul also signified was the element of ethnicity that is the national consciousness of the black players. In the face of the watered-down Cool, which eradicated any African-American identity to the music, Soul and Funk meant also not just feeling, but a feeling connected most directly with the African-American experience.

Part of the exploitation of African-American music has always been to appropriate it as some anonymous expression in the world, and not as the creation, primarily, of the African-American people. How can a people be oppressed as "worthless" if they are actually creators? Which is why the fiction of black music's "anonymity" continues. So that the terms soul and soulful also refer to the music's origins as an African-American cultural projection, finally, no matter the players. Because what is being expressed in the music, in its original and most striking forms and content, is the existence of a particular people and their description of the world.

This element of national consciousness is also very apparent in the most sophisticated players and composers, whether Duke Ellington or in the fifties' Sonny Rollins's *Freedom Suite*, which proposes to make a social statement about liberation while at the same time being a musical example of that liberation from hackneyed Tin Pan Alley forms of commercial music.

Max Roach's *We Insist: Freedom Now*, which included the voice of traditional musical Africa as well as the voice and social statement of con-temporary Africa and the link between the African freedom struggle and the African-American struggle, shows how high this national consciousness can be brought. So that what is soulful expresses not a metaphysical freedom, as the surfaces of the old spirituals did, but speaks to the liberation of a living people (just as many of the old spirituals did, laying on more symbol as well).

What Max Roach, Clifford Brown, and Sonny Rollins were playing in the fifties points directly to what was called Avant Garde in the sixties, given a special urgency by the key figure of the period, John Coltrane. Coltrane is so important because he was the musician who brought together a wide expression of musical influences –

black church, rhythm and blues, big band, bebop, hard bop – to create the most evocative and influential sound and style of his time. Coltrane is the essence of the Soul-playing black jazz musician. His playing is about and induces spirit possession in a way as fundamental as the church. Later, he even pointed directly to the forms of spirit possession older than the African-American church; he pointed to Africa and the East, and to the ancient divinities that still inhabit the consciousness of humanity.

"Trane" also spoke to black national consciousness, not only as a soulful player, but by the very forms he used that opposed commercial music in the extreme and spoke of African and African-American spiritual and cultural reality. Frequently, in fact, Trane is linked to the black leader Malcolm X, not only because they were contemporaries, but the fire and vision and rage heard in Trane's music seemed to complement the violent truths of the great Malcolm! And that is another element not included in the perception of what is soulful: that it be an expression of truth and the fullest expression of that truth in all its naked blinding beauty and power. Malcolm told it like it was, and Trane played it like it was – hot and illuminating!

Many of the players influenced by Trane and the earlier boppers, who were called the Avant Garde, e.g., Ornette Coleman, Albert Ayler, Eric Dolphy, Cecil Taylor, created a "new music" that was also, at its most expressive, a soul music, i.e., a music of deep emotion and widening consciousness, a music that seemed as essential as life itself. But by the late seventies the corporate hosts had descended again to counterfeit feeling and fill their pockets. This time there were two aspects to their desouling process. On one hand they created a music much like fifties Cool but that utilized the bass rhythms associated with rhythm and blues, with a cool top or melodic line and instrumentation, so that what was arrived at was called Fusion. In the late seventies and early eighties this was a commercial music that was all but ubiquitous even in many of the places one might look for legitimate and soulful jazz. Fusion, in the main, had no soul because it smelled of commercial dilution and money tricks.

It must be recognized, however, that what makes black music soulful is that it is an authentic reflection of those people who created it, and an organic expression of their lives. If we spoke of Russian music or Spanish music or Gypsy music or French music or German music, etc., people would have less problem understanding that one aspect of those musics would be a quality that expressed with some precision real-life elements of those musics' originators. Beethoven is certainly a universal genius, but one clear identification of his creation is as German Music. There is a cultural, historic, and social reference in the music that is quite German. But that is the music's particularity, and nothing can be universal unless it also expresses the particular. "The universal is a collection of all the particulars!"

In the most authentic African-American music, the quality of soulfulness comes from the elements Du Bois mentioned that characterized the black church, but these elements go back much further than even the existence of an African-American people, back into the mists of the African past. First there is the Preacher quality, or the direct communication with the audience (congregation) and its necessary response. Second, the intense emotionalism (the shouting or "getting happy" element) in the music, and as a result of the communication, in the listener. And then there is the conceptualizing of the music as an ultimate concern, as in the religion. As black musicians say "The Music" with a seriousness that is as reverent as any religious focus.

With these "religious" qualities there is also a more generalized commitment to feeling, like the intense emotionalism or frenzy of the church. There is also that commitment and will to be the truth, as well as to express it. And with that, the national consciousness of the most sophisticated musicians that they are African Americans as are their creations, and this can be taken as expression, definition, or in many cases in so twisted a world, defense! But hopefully, also, development.

To be soulful is to be in touch with the truth and to be able to express it, openly and naturally and without the shallow artifice of commerce. And finally, it is the truth of a particular national experience that, in its most important expressions, is clearly international and accessible as art and revelation to the world.

ΦΒΣ ΚΑΨ ΔΣΘ
ΑΚΑ ΙΘΘ ΖΦΒ
ΑΦΑ ΣΓΡ
ΩΨΦ

THE NPFC AT CALIFORNIA STATE UNIVERSITY, FRESNO PRESENTS
ALONG WITH THE 15TH ANNUAL FRESNO STATE STEP SHOW

OLD SCHOOL DAZE
SATURDAY
MARCH 06, 2010

DOOR OPEN AT 12:30PM
SHOW STARTS AT 2:00PM

←CELEBRITY HOST: COLUMBUS SHORT
SPECIAL GUEST DJ/ HOST: DJ BACKSIDE→

\$20 PRESALE | \$25 AT THE DOOR

WILSON THEATRE 1445 FULTON ST
FRESNO, CA. 93721 DOWNTOWN FRESNO

FOR ONLINE TICKETS: WWW.FRESNOSTATESTEPSHOW.COM
TICKETS CAN ALSO BE PURCHASED AT THE FOLLOWING LOCATIONS:
AOP EMBROIDERY 6733 N. CEDAR AVE (559) 431-3731
FTK- MUSIC & APPAREL 5048 N. BLACKSTONE AVE (559) 224-5873

"Sisters"

24" H X 30" W
Giclée on Canvas (Unframed)
\$500

CONTACT: Clifton Carerra (Artist)
PHONE: 559.977.6364
ARTSITE: Fine-Art.com

*"A thing of beauty is a joy forever:
Its loveliness increases; It will never
pass into nothingness..."*

—John Keats

Saint Paul CME Church

Requests the pleasure of your company to appreciate and celebrate

The Retirement of
Sister Jane Miller
Minister of Music
Saturday, February 27, 2010 • 1:00 pm

Saint Paul CME Church
2191 South Eunice
Fresno, CA 93706
Saturday
Feb. 27, 2010
1:00 pm

Back Row, left to right: Dr. Mona Vaughn Scott, Denise Coleman
Front Row, left to right: Regina Jackson, Harriett Larkin

OPEN FOR BUSINESS

Jazzy

JEANS-N-THINGS

**LATEST FASHIONS • HUMAN HAIR
& BRAIDS • AFRICAN ATTIRE
HERBS • NEW BODY PRODUCTS
AND MUCH MUCH MORE!**

(559) 266-2260

1452 Fresno Street
(Next to New Fresno Arches)
Fresno, CA 93706

Bobby & Julie Smallwood Griffin

You are creating a proud legacy.

For the 15th consecutive year, Union Bank and KQED are honored to celebrate Black History Month. We're proud to celebrate the unsung heroes in our local neighborhoods and congratulate the recipients of the Local Heroes of the Year award. Your commitment, spirit and drive have truly made a difference. And your tireless contributions are inspiring hope in the minds and hearts of future generations. Congratulations from all of us at Union Bank.

Congratulations to our 2010 Local Heroes of the Year:

Denise Coleman Huckleberry Youth Programs	Harriett Larkin Renaissance Youth Movement
Regina Jackson East Oakland Youth Development Center	Dr. Mona Vaughn Scott The Black Repertory Group Theatre and Community Cultural Center

Member FDIC ©2010 Union Bank, N.A. Visit us at unionbank.com/heroes