Blacks developed their own Soul City, N.C.

(Soul City, N.C. is the first free-standing (independent of existing guidelines for community planning and development) new community in the United States.)

Soul City's history to-date is the history of ideas and ambitions.

The ideas came about twenty-five years ago when Floyd B. McKissick first encountered the "universal capitalism" theory of Louis O. Kelso and realized that real equality would be possible only through a position of economic strength.

The ambition to build a new town that would embody this principle began to take form when a site in Warren County was found and the first land purchases took place. Significantly, the site that was located is a former slave-holding plantation.

In 1969 the first proposals for funding were submitted and the Soul City Foundation was incorporated to provide social planning for the town. Early the following year the staff of McKissick Enterprises began to move to the site and the new town had its first inhabitants.

In the period following, a number of organizations were set up to deal with specific phases of the planning. Health, education, industrial development, physical planning, and many others were, and still are, the subject of intensive study.

In July, 1972, a major breakthrough occurred when Soul City was granted a $14 million bond guarantee by the United States Department of Housing and Urban Development.

The guarantee came under Title VII of the United States Urban Growth and New Communities Act of 1968 (as amended in 1970), the purpose of which was to encourage new town development.

Of the 13 projects receiving guarantees under Title VII, however, Soul City is the only one that is free-standing and not associated with an existing metropolitan area, and it is the only project under the control of a minority-owned developer, McKissick Enterprises.

A second major step in the growing political reality of Soul City came less than a year after the HUD guarantee, when in May, 1973, the Soul City Sanitary District was formed. A sanitary district is a unit of local government, voter-controlled, with functions similar to those of a municipality or County. The Soul City Sanitary District has the power to proceed with water, sewerage, garbage disposal, and fire prevention facilities, and can levy taxes and issue bonds to support its activities.

In February, 1974, The Soul City Company was created by Floyd B. McKissick Enterprises, Inc., to develop the new community of Soul City, North Carolina.

As the developer, The Soul City Company is responsible for the orderly growth of the new town according to schedules laid down in the three-year and thirty-year plans, as approved by the United States Department of Housing and Urban Development.

A primary function of the new company is the physical development of Soul City; in addition, it provides overall coordination for the Soul City agencies.

The Soul City Company is a limited partnership made up of Floyd B. McKissick Enterprises, Inc.; the National Housing Partnership, a unique private organization created by Congress under the Housing and Urban Development Act of 1968 to stimulate the production by private enterprise of low and moderate-income housing; and MNI, Inc., a division of Madison-Madison International, Planners and Architects, with offices at Cleveland, Washington, D.C., and Gary, Indiana.

Among the many ventures of Madison-Madison International have been the engineering and design of the United States Embassy at Dakar, Senegal, Africa; the Justice Center at Cleveland; the master plan for the Wilberforce University at Ohio; the International Bank of Washington, D.C.; and numerous other residential, educational and institutional facilities.

Floyd B. McKissick Enterprises, Inc., is the oldest of the many organizations helping to build Soul City. Originally based in New York, McKissick Enterprises has engaged in a number of ventures, including the Thunder and Lightning Publishing Company, the Mount Vernon Shopping Center and development of community Black theatre.

In 1968, McKissick Enterprises began land negotiations for a site for Soul City. Home office for McKissick Enterprises is now located in the new town and all staff energies are directed towards one goal—the development of the new community, Soul City.

Soul City now stands at a crucial turning-point in this history. It has secured the necessary financing to begin building. It has a local government, and it has the plans and programs necessary both to build a new town and to live in it. On Groundbreaking Day, November 9, 1973, the ideas and ambitions that had been the substance of the new town for five years were incorporated into physical reality.

It is a rare privilege knowingly to witness a historical event. On that day history was made and at the same moment the promises of the future were being realized.

The Soul City Foundation has the responsibility for all social planning for the new community. This responsibility extends from the development of industrial protential to create new jobs to programs for the cultural enrichment of the area's inhabitants.

To deal with these various needs, many specific projects have been planned and several are operational. Programs for Cultural Arts, Education, Social Advocacy, and Soultech 1 are underway, and one program, HealthCo Inc., has been spun-off. In addition, the Foundation has plans for legal services and drug abuse programs, and has engaged a consultant to consider the religious life of the new community.

One of the basic premises built into the planning of Soul City is that all inhabitants of the town should have a piece of the economic action. In time this idea will result in industrial profit-sharing plans that will contribute directly to increased productivity and job stability.

They are not waiting for industry to arrive, however, to put into effect this innovative principle. In April, 1971, the Soul City Investment Corporation was formed and since that time has been raising capital, investigating, and carrying out investment ventures.

Currently capitalized at about $25,000, the SCIC now has over 50 stock-holding members, including residents of the area from all walks of life and members of the Soul City Staff.

The corporation's first venture is the development of interim housing for the Soul City project. It has now acquired 9 mobile units and has plans for purchasing 10 more. Future plans for the SCIC include the provision of extended housing, assistance with the incubator factory facilities, a restaurant-motel complex, auto franchise, and many more.

On May 23, 1973, the Soul City Sanitary District was established as the first unit of local government for the new town. The sanitary district is voter-controlled and has many of the same powers as a municipality or a county. It is able, for example, to build and operate sewerage and water treatment plants, as well as handle garbage and solid waste and establish a fire department. It can also levy taxes and issue bonds to support its operations.

FLOYD B. MCKISSICK, DEVELOPER OF SOUL CITY, N.C.

The Soul City Sanitary District is governed by three Commissioners — Mrs. Evelyn W. McKissick, Mr. Lewis H. Myers, and Mr. James Groom. With funding and funding commitments from HUD, the Sanitary District will soon begin construction and operation of facilities, including a water system capable of supplying Soul City for the first five years and a sewerage plant.

O. E. S. CHAPTERS CALL FOR FREEDOM NOW!

STARLETTE CHAPTER #63
SADIE M. PUTMAN, Worthy Matron
JOHN W. GIBSON, Worthy Patron
PHYLLIS GREENE, Recording Secretary

EIFFEL CHAPTER #68
JOAN S. CRISP, Worthy Matron
WILLIAM J. L. CRISP, Worthy Patron
ARDINE ADAMS, Recording Secretary

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FAITH B. BAXTER, Recording Secretary

AUGUSTINE CHAPTER #70
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HAMILTON M. PARRAN, SR., Worthy Patron
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ELVER P. WILLIAMS, Worthy Matron
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CHRISLOLYNE SCOTT, Recording Secretary

HARRIET BLAKE WHARTON CHAPTER #51
ISABELL T. GREEN, Worthy Matron
ROBERT M. CARTER, SR., Worthy Patron
CARLOTTA K. CARTER, Recording Secretary

We still have a long way to go

By Biddy Wood

They were over 200,000 strong and they came to town in a massive demonstration for their civil rights.

It was the greatest assemblage for a redress of grievances that the nation's capital had ever seen.

This was Wednesday, Aug. 28, 1963 and they were marching on Washington.

They came from all walks of life and they were black and white. Nobody really noticed color.

There was A. Philip Randolph, the "father" of the march; Walter Reuther, Roy Wilkins, Whitney Young, Harry Belafonte, Lena Horne, Sammy Davis Jr., and the man with a dream, Dr. Martin Luther King Jr.

They gathered at the Lincoln Memorial 100 years and 240 days after Abraham Lincoln liberated the slaves.

They were there to protest through speech and song that they were still waiting for freedom and jobs.

There was no violence to mar this historic occasion.

The march leaders met with President John F. Kennedy who said, "the nation can be proud of the demonstration that has occurred here today."

The President issued a 400-word statement praising the marchers for the "deep fervor and quiet dignity" that keynoted the march.

The main target of the marchers was Congress, where various committees were considering the Administration's civil rights bill.

There was awareness of the progress that had been made in the black quest for freedom, but there also was the undeniable truth that full equality was still a dream.

The speakers at the Lincoln Memorial touched many themes on this hot August day.

There were calls for economic equality; political liberty; religious liberty and an end to racism.

But as the shadows fell on the Lincoln Memorial, it was the late Dr. King who touched the vast audience.

His melodious and melancholy voice evoked open weeping as he cried time and time again, "I have a dream."

Sometimes sad, sometimes defiant and militant, Dr. King was greeted with a roar as he stood to speak and quiet fell as he told of his dream.

"Even though we face the difficulties of today and tomorrow, I still have a dream," he said.

"It is a dream chiefly rooted in the American dream.

"I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight, and the glory of the Lord shall be revealed and all flesh shall see it together."

As the evening cooled with the dying sun, Dr. King concluded with a quotation from a black hymn — "Free at Last, free at last, thank God Almighty we're free at last" — bedlam broke loose as 200,000 stood, cheered, waved placards and cried.

They knew they had come a long way. They wondered when the dream would come true.

— The occasion

Continued from Page 1

Lillie M. Askew will head the Order of Eastern Star delegation, representing 3,500 women. Her presence, and that of her colleagues will be more than decorative, Mr. Daniels reports.

In the tradition of Phyllis Wheatley, Harriett Tubman and Sojourner Truth, they are stout-hearted warriors in the ceaseless struggle to end injustice, he said.

The Masonic-Church coalition is an ancient one, beginning when the father of Black Masonry—Prince Hall — linked up with religious leaders in Massachusetts to stage a relentless war against human bondage.

Grand Master Daniels reports that equal employment opportunity, decent housing, quality education, economic mobility, are among the many topics to get attention at the observance.

"We are pressing for greater upward mobility for blacks in employment, rather than through the entry level," Mr. Daniels pointed out.

He listed an equalization of quality instruction as well as modern and well-equipped physical plants as one of their major goals in public education.

Also getting attention, according to the Grand Master, will be improved opportunities for blacks in higher education in Maryland.

"We support university status for Morgan State College," he said, "and are concerned that eligibility requirements for blacks to enter institutions of higher learning are, in the main, based on white, middle-class standards."

Economic development as a tool of upward mobility for blacks will get much attention. Mr. Daniels said that over the past 25 years, Black Masonry in Maryland has moved ahead in expanding the traditional economic thrust of the craft, which once confined itself to establishing benefit funds to care for widowers and orphans.

Maryland Prince Hall organizations have developed significant economic movement, the Grand Master explained. The Council for Equal Business Opportunity, headed by Mr. Daniels, is dedicated to improving business opportunities for blacks. Among its staunch supporters are black Masons.

Maryland's Grand Master was on the founding board of the Federal Savings and Loan Association, in which Prince Hall organizations were among the first major depositors.

Another symbol of the close cooperation between Prince Hall Masons and the church now occupies a once-blighted site in Northwest Baltimore. The Carl Murphy Housing Development, making up the Baber-Daniels Apartments is located at Eutaw Place and North Avenue.

In addition to providing low-income housing for economically restricted residents, the development also houses a complex of modern offices accommodating the Council For Equal Business Opportunity and an impressive number of other economic development operations.

That four and a half million dollar development is the joint creation of the AME Church and Maryland Masons.

Local Masons represented the first significant community group to invest fifty thousand dollars in the Ten-Thirty-Six Project.

Founded by Dr. Leon Sullivan of Philadelphia, Ten-Thirty-Six is designed to enable people to invest $10 per month for 36 months. The investments are used to assist blacks in entering the fields of business, industry, and housing.

Mr. Daniels reports that Maryland Masons have already won approval from the parent body to open a branch here.

While Maryland Masons are devoting intensified efforts to economic, educational, and business development, it is not being done at the exclusion of the traditional civil rights role of the order, according to the Grand Master.

Dating back to the era of Prince Hall, the Masons have performed ably as trench troops in the civil rights crusade, he added.

In league with such men as U.S. Supreme Court Associate Justice Thurgood Marshall, John Wesley Dobbs of Georgia, Amos Hall of Oklahoma, the late Willard W. Allen, Prince Hall organizations helped establish the NAACP Legal Defense and Education Fund in 1951.

Since then, Mr. Daniels points out, the craft has contributed more than a half million dollars to the fund, which spearheads litigation against racial segregation.

The late AFRO Publisher Dr. Carl Murphy, a Mason, had unstinting support from Prince Hall organizations when he and other black community leaders revitalized the Baltimore chapter of the NAACP, making it one of the most effective chapters in the nation.

Civil rights champions including A. Philip Randolph, Roy Wilkins, the late Dr. Martin Luther King, Jr., Whitney Young, and Furman Templeton were faithfully supported — morally and fiscally — by Prince Hall organizations, locally and nationwide, said the chief spokesman for Maryland masions.

One of the factors which imposes restraining on rejoicing over minority progress, according to Mr. Daniels is the disturbing awareness on the part of black Masonry that it is a child of racism.

"There is no justification for it, but black people cannot become a part of white Masonry. Many white lodges are officially forbidden from even fraternizing with black Masons," he said, adding:

"It is based on the strength of white protestant strength in the South, which has a strangle hold on the government through seniority and the military."

ATTORNEY ARCHIE D. WILLIAMS—Longtime NAACP attorney and civil rights lawyer who has devoted his time free over two decades to the cause of freedom of all people.

ATTORNEY TUCKER R. DEARING — Distinguished Civil Rights lawyer over three decades, he has given unselfishly of his time to pursue NAACP cases to the Supreme Court.

ATTORNEY W. A. C. HUGHES—1905-1966—Son of the late AME bishop, distinguished civil rights lawyer and courageous fighter for freedom and human dignity.

Emancipation Proclamation

"Whereas, on the 22nd day of September in the year of our Lord one thousand eight hundred and sixty-two, a proclamation was issued by the President of the United States containing among other things the following, to wit:

"That on the first day of January, in the year of our Lord one thousand eight hundred and sixty-three, all persons held as slaves within any State or designated part of a State, the people whereof shall then be in rebellion against the United States, shall be then, henceforward, and forever free, and the Executive Government of the United States, including the military and navy authority thereof will recognize and maintain the freedom of such persons, and do not act or acts to repress such persons, or any of them in any effort they may make for their actual freedom.

"That the Executive will, on the first day of January, aforesaid, by proclamation, designate the States and part of States, if any, in which the people thereof respectively shall then be in rebellion against the United States, and the fact that any State or the people thereof, shall on that day be in good faith represented in Congress of the United States, by members chosen, thereof at elections wherein a majority of the qualified voters of such State shall have participated, shall in the absence of strong counter-vailing testimony, be deemed conclusive evidence that such State, and the people thereof, are not then in rebellion against the United States.

"Now, therefore, I, Abraham Lincoln, President of the United States, by virtue of the power in me vested as Commander-in-Chief of the Army and Navy of the United States in time of actual armed rebellion against the authority and Government of the United States and as a fit and necessary war measure for repressing said rebellion, do, on the first day of January, in the year of our Lord one thousand eight hundred and sixty-three, and in accordance with my purposes so to do, publicly proclaimed for the full period of one hundred days from the day first above mentioned, order and designates as the States and parts of States wherein the people thereof respectively are this day in rebellion against the United States, the following to wit:

"Arkansas, Texas, Louisiana except the parishes of St. Bernard, Plaquemine, Jefferson, St. John, St. Charles, St. James, Ascension, Assumption, Terre Bonne, Lafourche, St. Mary, St. Martin and Orleans (including the city of New Orleans), Mississippi, Alabama, Florida, Georgia, South Carolina, North Carolina, and Virginia (except the forty-eight counties designated as West Virginia and also the counties of Berkeley, Accomac, Northampton, Elizabeth City, York, Princess Anne, and Norfolk, including the cities of Norfolk and Portsmouth), and which excepted parts are, for the present, left precisely as if this proclamation were not issued.

"And by virtue of the power and for the purpose aforesaid, I do order and declare that all persons held as slaves within said designated States and parts of States, are and henceforward shall be free; and that the Executive Government of the United States, including the military and naval authorities thereof, will recognize and maintain the freedom of such persons. And I hereby enjoin upon the people so declared to be free, to abstain from all violence, unless, in necessary self-defense; and I recommend to them that, in all cases when allowed, they labor faithfully for reasonable wages.

"And I further declare and make known that such persons of suitable conditions, will be received into the armed services of the United States to garrison forts, positions, stations, and other places, and to man vessels of all sorts in said service.

"And upon this act, sincerely believe to be an act of justice, warranted by the Constitution upon military necessity, I invoke the considerate judgement of mankind, and the gracious favor of Almighty God.

"In testimony, thereof, I have hereunto set my name and caused the seal of the United States to be affixed.

"Done at the city of Washington, this first day of January, in the (L. S.) year of our Lord 1863, and of the independence of the United States the eighty-seventh.

"By the President: "Abraham Lincoln." William H. Seward, Secretary of State."

ADAH CHAPTER #8
MARY JACKSON, Worthy Matron
GEORGE DAVIS, Worthy Patron
VALERIE BRITTON, Recording Secretary

EVENING STAR CHAPTER #20
HELEN RICE, Worthy Matron
CLIFFORD HOLLAND, Worthy Patron
ANNIE HOLLAND, Recording Secretary

MARTHA CHAPTER #25
ANNA McCORMICK, Worthy Matron
ALEXANDER ROBINSON, Worthy Patron
GLADYS BOARDLEY, Recording Secretary

BOOKER T. ALEXANDER, Past Imperial Potentate, Shriners and Justice Thurgood Marshall, Mason and first and only black appointed to the Supreme Court.

WILLIAM F. TAYLOR LODGE #57
JAMES E. COLSON, Worshipful Master
GRAFTON A. MATTHEWS, Secretary

JERUSALEM LODGE #59
AMERICUS McIVER, Worshipful Master
RONALD C. REID, Secretary

CORINTHIAN LODGE #62
JOHN M. MILLER, Worshipful Master
AARON BROWN, Secretary

MT. SINAI LODGE #63
MILTON FOOTE, Worshipful Master
CHARLIE LEGGETT, Secretary

JAN