Black History Month

Black Marines of Montford Pt. broke the race barrier

Although Blacks had served in the Continental Marines from 1776 to the mid 1780's, the United States Congress on July 11, 1798, acted on President John Quincy Adams' request to resurrect the disbanded Continental Marines by passing a resolution establishing a United States Marine Corps.

The racial restrictions against the enlistment of Negroes, Mulattos and Indians, first prescribed by the Secretary of War on March 16, 1798 were continued.

On June 25, 1941, at the onset of World War Two, President Franklin D. Roosevelt, signed Executive Order #8802 which among other things, allowed the U.S. Marine Corps for the first time in its 144-year history to recruit black Americans.

Because of the racial climate that existed at that time, the first Blacks to join the U.S. Marine Corps in June 1942, were not trained at the traditional Boot Camps at Parris Island and San Diego.

They were trained and garrisoned at a segregated facility which had been designated in 1942 as the training site for all Black Marines. This facility was named Camp Montford Point, a part of Camp Lejeune, North Carolina.

Sgt. Major Hashmark Johnson of Montford Pt., Camp Lejeune, NC.

Approximately 19,000 young Black Marines were trained and garrisoned at Montford Point during World War II. These men served with distinction throughout the Pacific during the war with Japan.

The 51st and 52nd Defense Battalions (Black Combat Trained Units) served in the Pacific throughout the war.

Because of the need to improve the supply system in the Pacific thousands of the young Black Marines at Montford Point were placed in The Stewards Branch, Depot and Ammunition Companies. These men garnered most of the battle credits and took most of the casualties suffered by the Black Marines during World War Two.

Units of the 7th Field Depot (3rd Ammunition Company and the 18th, 19th and 20th Depot Companies) Black Marine Corps Units were included in the award of the Presidential Unit Citation to the 4th Marine Division for its combat role on Saipan and Tinian.

The 4th Marine Ammunition Company and the 4th Platoon of the 2nd Company (Black U.S. Marine Corps Units) were included in the Navy Unit Commendation Award to the 1st Provisional Marine Brigade for its actions on Guam.

Black U.S. Marine Units at Peleliu with the 1st Marine Division, received Letters of Commendation from General William H. Rupertus, Commanding General, 1st Marine Division.

At Iwo Jima, The Stewards Branch and the 8th. Field Depot (Black Marine Units) were cited with the rest of the Support Troop of the V Amphibious Corps in the Navy Unit Commendation, awarded for their part in the furious month long battle for Iwo Jima.

Many of the black Marines received individual recognition for their acts of bravery in the Pacific during World War II.

Many of the black Marines saw Occupational Duty in the Pacific at the end of the war.

In 1948, President Truman's Executive Order #9982, "Equality of treatment and opportunity for all persons in the Armed Forces . . . ," saw the end of Camp Montford Point.

The Korean Conflict saw many of the Black Marines trained at Montford Point during World War Two, (some still on active duty, others were recalled from Marine Reserve Units and Civilian Life) fighting with the 1st Marine Division in integrated units.

Many of the Montford Point trained Marines were still on active duty in Vietnam, where five young Black Marines received the Medal of Honor posthomously. They are:

PFC James Anderson — 3rd Marine Division — February 28, 1967.

SGT. Rodney M. Davis — 1st Marine Division — September 6, 1967.

PFC Ralph H. Johnson — 1st Marine Division — March 5, 1968.

PFC Oscar P. Austin — 1st Marine Division — February 23, 1969.

PFC Robert H. Jenkins — 3rd Marine Division — March 5, 1969.

Today's young Marines serve in a completely integrated Corps. Marine Corps Commandant, General P. X. Kelley, in a recent letter to the Montford Point Marine Association stated, "Your magnificent record of service in war and peace is a matter of great pride to the Corps. The pioneering spirit, patriotism and valor shown by the Marines trained at Montford Point have become a part of the proud legacy shared by all Marines."

Senior Black Marine Corps officers on duty; Lieutenant General (3-star) Frank Petersen USMC; Brigadier General (1-star) Jerome Cooper, USMCR.

Membership in the Montford Point Marine Association is open to all Honorably Discharged Veterans (separated) or holding active or reserve status in the Armed Forces of the United States.

Col. Samuel A. Woods reviews the troops at Montford Point, New River, NC in 1943

Montford Pt. black drill instructors from left: Sgts. Cox, Davis, Huff, Allen, Bostic and Johnson.

Brig. General Jerome G. Cooper, USMCR

Lt. Gen. Frank Peterson, USMC

Are Buppies in touch with the real world?

By Yvonne Whaley

Much has been written about the deterioration of Urban America; its ghettoization and abandonment. Under the policies of the present administration, the percentage of families living below the poverty line is again on the increase, and unemployment for the Black underclass is double that for whites.

Affirmative action, school and job integration no longer seem to be popular issues with the government agencies and civil rights attorneys.

On a tour through Urban America, it appears to be easy to make the generalization as to which race lives in what neighborhood. In New York City, for example, on a trip north on Park Avenue or Central park West, the change past 106th Street is nothing short of dramatic.

However, young Blacks are moving into the enclaves that were formerly all white: board rooms, corporate headquarters, occupations, and neighborhoods. Along with these moves has come a new term "Buppies" or Black Urban Professions.

What is a buppy? Like their white yuppie counterpart, they jet to Europe, Africa, or the Caribbean, are patrons of the museums and professional theatres, are paid board members of large corporations, and are subscribers to **Fortune, Business Week, Forbes Magazine** and **The Wall Street Journal.**

In short, they have "arrived." Some are conspicious consumers deserting the large American cars of their predecessors for BMWs or a Mercedes. They shop at Neiman Marcus or Saks Fifth Avenue or small specialty shops whose craftsmen offer only the finest selection of leather or furs to their upscale clientele.

Others are "reverse snobs," preferring to boast of their Perry Ellis or Anne Klein purchases at 50% off in an outlet mall.

Most are goal oriented — but their contributions are immeasurable. Physicians — male and female — sing in their church choirs; accountants volunteer as tutors in public housing projects or give free advice — as do attorneys — for non-profit ventures; consultants supply their expertise in writing proposals for fledgling entrepreneurs.

During the 60s, the yuppies were busy protesting the Vietnam War and stridently advocating feminism while buppies were "burning the midnight oil" and protesting for more educational opportunities.

One young Black wanted to know why the term "wuppies" — white urban professionals rather than yuppies — young urban professionals wasn't used since yuppies could stand for either race.

Education has always been a tool for advancement in this country. One of the most positive happenings for all — but most particularly Blacks — was World War II. For at its close, the "G.I. Bill" became law.

This enabled hundreds of thousands of young Blacks to receive a college education,and the trend continues for the sons and daughters of the veterans are themselves students or college graduates.

There are five times as many Blacks enrolled in college today as there was in 1960. Between 1970 and 1981, white colleges increased their enrollment by 37%, while predominantly Black institutions grew by 71%. Currently there are 1.1 million Blacks in college — an increase of 400% over the last twenty years.

One interesting factor is emerging: roughly two-thirds of those who really "make it" are attending or have graduated from white schools. Graduates of Black colleges reported that they became more infused with a positive self-image and a fraternal, i.e. social, networking sense then did those graduates of white colleges.

However, most of the former graduates also reported a lack of preparedness for the politics and dynamics of the white corporate world. This placed most in a disadvantaged position from which some never really recovered. A few reported being fortunate enough to find a mentor, but most struggled along on their own.

To counter this, many Black organizations have adapted by no longer being strictly social groups. During the era when segregation was the norm, organizations often were strictly social and fostered class distinctions; today that attitude is no longer acceptable.

Fraternal groups and organizations such as the One Hundred Black Men/Women, Links, etc., are accepting civic as well as social responsibilities. They have committees that sponsor workshops that are not only internal, but open to the public at large. Frequently, coalitions are formed to sponsor conferences that attract hundreds and sometimes thousands of participants.

They address such problems as teen-age pregnancy, substance abuse, Black male-female relationships, family solidarity, the criminal justice system, parenting, and how to make it in the corporate world.

Career workshops are well attended by college bound youth or those graduates who are unsure that their choice ws the right one. Most well-educted buppies are encouraging those who come behind them to consider technology as a field.

One young facilitator at a workshop asserted that it was ridiculous to acquire a degree in humanities (fine arts, languages or social science), when, most likely, such an area will be pur-

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Being Black in America: A Real Picture

Remember your first real history lesson?

When Grandma used to sit you down and talk about her life she wasn't just telling tales. She was following a long line of Black historians who passed their precious knowledge from generation to generation using the most expressive instrument created. The human voice.

This knowledge is power. Because when you know where you come from you know who you are. Our grandparents knew this. So did W.E.B. Dubois, Sojourner Truth, Carter G. Woodson and Martin Luther King.

They also knew how important it was that this knowledge continue to be handed down. Black History Month is a reminder for us to learn from the past, because it positively affects the quality of our future.

Anheuser-Busch appreciates this fact. We have an ongoing commitment to forging partnerships with Black organizations across the country which are involved in preserving the Black cultural heritage.

And we've brought Black history into the community through our Great Kings and Queens of Africa art collection.

A real picture of being Black in America includes all of us. The future rests on people of all races working together to make our common reality one we can all be proud of.

Building a future in partnership with the community.

ANHEUSER-BUSCH COMPANIES

Anheuser-Busch Companies is the parent company of Anheuser-Busch, Inc. breweries of Budweiser®, Michelob®, Michelob® Light, Busch®, Busch® Light, Natural Light, Busch® Bavaria, Elmira Lager, Elmira Lager Light, Tijuana Red, King Cobra, Pretoria Malt Liquor

PHOTOGRAPHED BY KEITH HALE.
An award-winning Black photographer, Mr. Hale is currently on staff with the Chicago Sun Times. Over the years his work has appeared in major publications, including EBONY and ESPENCE. The photograph below is of Mr. Hale's daughter and her great-grandmother.

Black History Quiz

By Clarence N. Blake

February is Black History Month. the following is a 30 question quiz which focuses specifically on Black Women. It is a small cross sampling of some of the achievements of black women in the U.S. in areas such as government, sports, the performing arts, business, etc.

Test yourself and see how well you can do with it. Scoring instructions are at the end of the quiz.

Questions

1. She was a slave who was born in Africa and sold on the docks of Boston in 1761. She achieved international fame as a poet. In 1773 her poems on various subjects were published in London.
— a. Phillis Wheatley
— b. Harriet Tubman
— c. Elizabeth Prophet

2. She was born in 1797 in Hurley, New York and was one of the pioneer abolitionist figures in black history.
— a. Sadie Latimore
— b. Nannie Burroughs
— c. Sojourner Truth

3. This renowned black woman was born in Dorchester County, Maryland engineers of the "underground railroad" that assisted runaway slaves in their escape to freedom.
— a. Ida B. Wells
— b. Jeanne Lea
— c. Harriet Tubman

4. Shewas born in 1868 and was a leading cosmetic manufacturer, a highly successful businesswoman and one of the first American women millionaires. She gave freely of her wealth to worthy educational and charitable institutions.
— a. Madam C. J. Walker
— b. Lillie K. Edwards
— c. Velma A. Strayhorne

5. She was the first black woman lawyer in the U.S. She was graduated from Howard University less than ten years after the issuance of the Emancipation Proclamation.
— a. Constance B. Motley
— b. Charlotte E. Ray
— c. Edith S. Sampson

6. She was an educator, social worker and a founder of a well-known college in Flordia.
— a. Lorraine Ann Spellman
— b. Mary McLeod Bethune
— c. Gloria Mae Bennett

7. On July 22, 1939, she was appointed the first black woman judge in the U.S.
— a. Geraldine Ford Bledsoe
— b. Jane Matilda Bolin
— c. Constance Baker Motley

8. Lena Horne is known as
— a. a singer/actress
— b. a folk singer
— c. a civil rights activist

9. She was the first black person to sing with the Metropolitan Opera Company (1941). Later she became a delegate to the United Nations. On January 7, 1955, she became the first black singer to be signed by the Metropolitan Opera Company for a leading role.
— a. Dorothy Maynor
— b. Marian Anderson
— c. Violette Johnson

10. In 1950, she became the first black delegate from the United States to the United Nations.
— a. Sadie T. Mossell
— b. Francis A. W. Harper
— c. Edith S. Sampson

11. She was a black American singer born and educated in New Orleans. Having shown remarkable talent at an early age, she became a concert singer and recording artist. She is known especially for her renditions of spiritual (gospel) songs.
— a. Alberta Hunter
— b. Hilda Simms
— c. Mahalia Jackson

12. She comes from a family that has distinguished itself in the field of medicine. Her father is a graduate of Harvard Medical School, her sister is a specialist in industrial medicine and her grandfather was one of the first graduates of Meharry Medical College.
— a. Dr. Mildred E. Phillips
— b. Dr. Jane C. Wright
— c. Dr. Dorothy B. Ferebee

13. She is the black seamstress who was arrested when she refused to give her seat on a public bus in Montgomery, Alabama on December 12, 1955. Her arrest led to a Supreme Court ruling that segregation on public buses in Montgomery was illegal.
— a. Rosa James
— b. Rosa Parks
— c. Rosa Clayton

14. The first black woman to win the Wimbledon tennis championship (July, 1957) was
— a. Althea Gibson
— b. Ora Washington
— c. Cheryl Roberts

15. She has worked with her brother Berry Gordy Jr., since 1959 when he began Hitsville U.S.A. with $700. Today she is a senior vice president of the Motown Corporation, a giant in the entertainment industry.
— a. Esther Edwards
— b. Minnie Gaston
— c. Rose Morgan

16. She is regarded as the fastest female sprinter in all time. She won three gold medals in the 1960 Olympics.
— a. Althea Gibson
— b. Wilma Rudolph
— c. Susan McKinney

17. She is the first black writer to win a Pulitzer Prize in literature for her volume Annie Allen. Her other books include **Bronzeville Boys and Girls, Selected Poems.** and **Selected Poems** and **Riot.**
— a. Virginia Josey
— b. Gwendolyn Brooks
— c. Edmonia Lewis

18. She became the first black female ambassador in the U.S. when she was appointed to Luxembourg in 1966.
— a. Edmonia J. Davidson
— b. Patricia R. Harris
— c. Elizabeth Hartman

19. On November 5, 1968 she became the first black woman to be elected to Congress.
— a. Shirley Chisholm
— b. Cardiss Collins
— c. Autherine Lucy

20. In 1972 she became the first black elected to Congress from the South in the Twentieth century.
— a. Barbara Jordan
— b. Geraldine McCollough
— c. Mary Terrell

21. Identify the author of the following famous passage. "I want very much to talk with you. About Africa. You see, Mr. Asagai, I am looking for my identity!"
— a. Florence Scott
— b. Nella Larson
— c. Lorraine Hansberry

22. She is known as the "Voice of the Century" and was the first black operatic star to sing a leading role on television.
— a. Marian Anderson
— b. Hildred Roach
— c. Leontyne Price

23. She was born in Detroit and eventually became a member of the her church choir. She became part of a singing group called the Primettes.

The Primettes later became the Supremes, and she was on her way to becoming internationally known as a singer and an actress.
— a. Diana Ross
— b. Melba Moore
— c. Nell Carter

24. She has been singing professionally since she sang a solo in the church in Detroit where her father was the pastor. Paid the sum of fifteen dollars, she went out and bought a pair of roller skates. She eventually went from gospel singing to "soul" and is known as the "Queen of Soul"
— a. Jackie Mabley
— b. Aretha Franklin
— c. Patrice Rushin

25. She has a distinguished career on stage and in television. She portrayed Rebecca in the film **Sounder** which won her an Academy Award nomination as best actress in 1973.
— a. Dianne Carroll
— b. Leslie Uggams
— c. Cicely Tyson

26. Clara Ward is known as
— a. a gospel singer
— b. a fashion designer
— c. a television actress

27. Gladys knight is known as
— a. a jazz singer
— b. a recording company executive
— c. an educator

28. Della Reese is known as
— a. A jazz singer/pianist/actress
— b. a concert singer
— c. a pianist/composer

29. She is a distinguished educator, and is presently president of the largest professional organization in the nation, the National Education Association.
— a. Lorraine Williams
— b. Dorothy Height
— c. Mary Futrell

30. She is the black female who won the Miss America Contest in 1983.
— a. Vanessa Williams
— b. Vanessa Brown
— c. Vanessa Smith

Answers

1. a. Phillis Wheatley
2. c. Sojourner Truth
3. c. Harriet Tubman
4. a. Madame C. J. Walker
5. b. Charlotte E. Ray
6. b. Mary McLeod Bethune
7. b. Jane Matilda Bolin
8. a. a singer/actress
9. b. Marian Anderson
10. c. Edith S. Sampson
11. c. Mahalia Jackson
12. b. Dr. Jane C. Wright
13. b. Rosa Parks
14. a. Althea Gibson
15. a. Esther Edwards
16. b. Wilma Rudolph
17. b. Gwendolyn Brooks
18. b. Patricia R. Harris
19. a. Shirley Chisholm
20. b. Barbara Jordan
21. c. Lorraine Hansberry
22. c. Leontyne Price
23. a. Diana Ross
24. b. Aretha Franklin
25. c. Cicely Tyson
26. a. gospel singer
27. a. a jazz singer
28. a. jazz singer/pianist/actress
29. c. Mary Futrell
30. a. Vanessa Williams

Scoring

Number Correct
26-30 — Excellent! You're either a historian or you peeked at the answers.
21-25 — Good! You knew some answers and were lucky at guessing a few.
16-20 — Fair, but nothing to brag about.
11-15 — I wouldn't tell anyone if I were you.
0-10 — Shame on you!

Living in poverty in the land of plenty

By Yvonne Whaley

There was a time when all Black people understood what "class" meant. There was the upperclass "house folk" and the lowerclass "field folk." Next came the have and the have nots.

More recently we had the elite and the indigent. Currently, it's the buppies and the underclass. What does this new buzzword, "underclass" mean? What makes it more descriptive, more definitive, than any of the others? After all, the concept isn't new; even the Bible informed us that there would always be poor people.

We have to back up a bit to the beginning of this century.

Public debate about how to solve the problem of poverty and do away with labels had basically been colored by the philosophies of Booker T. Washington and W. E. B. Dubois. DuBois took the collective stance that Blacks were the victims of seemingly unchangeable social, racial and economic policies; while Washington felt that personal effort or self-help would improve one's life.

When this happened, a ripple effect would therefore better the position of the entire race. DuBois' belief that the"talented tenth" would overcome, or at least lessen the political racism through legal means, fostered the birth of the NAACP.

Though Washington urged Blacks to "cast down your buckets where you are . . . ," it was the white race that embraced his plea. They felt less threatened by his desire to develop an economically stable but segregated artisan and working class, than they did by DuBois' demand for civil rights for Blacks.

Even though, at the turn of the century, most Blacks lived in the rural south; without acceptance by the majority of urban Blacks, Washington's plans became suspect and even unrespectable. When the demographic structure of the U.S. was changed by the Great Migration, Washington's theme was doomed.

During the first World War, labor was sorely needed in the industrial north. Agents traveled throughout the south to encourage Blacks to participate in the war effort and make "big money."

Sharecroppers became workers in industries that ranged from slaughterhouses to steel mills. The money was so good that almost entire towns moved north.

It wasn't easy for the migrants. Contrary to a belief strongly held by many whites, all of us didn't look alike, and more importantly, Blacks had no common culture. This was, and still is, a real barrier to both self-acceptance and assimilation into the main stream.

In order to help the formerly rural worker to adapt to his new homeland, the Urban League was formed.

After World War I, the migration slowed to a trickle. Even so, the town or city fathers kept a watchful eye on the migrants. In the south, Blacks were kept within certain geographic areas through intimidation.

Through careful orchestration of the realtors, bankers and others, northern whites selectively set aside areas into which Blacks could move. Thirty to forty years ago, those Black areas in urban America demonstrated a deep pride in ownership. A strong commitment to service was held by Black entrepreneurs, and everyone knew and trusted each other. Unlike today, when the dollar doesn't complete one circuit in Black neighborhoods, in the forties, the dollar turned around five or six times!

Growth within the urban centers rose phenomenally; and Chicago's Southside became the largest Black neighborhood in the USA, with some eight miles by four miles in area.

Now, some two generations later, those same areas that were bustling with commerce are filled with buildings that are boarded up or covered by heavy grating. What happened? It is a well-known story. "White flight means urban blight." "Urban renewal means Negro removal." Both rhymes are partially true.

After World War II, whites began to flee the cities for the suburbs; and those Blacks who could, moved into the "better" (i.e. white) neighborhoods. Unscrupulous realtors helped this new migration along through "block-busting."

In addition, new civil rights legislation in the 60s saw the emergence of fair housing agencies. This enabled more middle-class Blacks to move to the suburbs and leave the center city to the lower-class or poor Black.

Thus the under-class became more visible by being isolated in a section of a city renamed "the ghetto." This depopulation of the ghettos in the U.S. resulted in social and economic deterioration, for general'y the only agency that remained in the city was the storefront church.

Flight by the middle-class Black was a desire for safety, good schools, and a decent environment — something that was no longer available in the cities where the culture of the underclass had lost its countervailing force.

Unemployment, poverty, and female headed families increased dramatically within the ghettos. However, before the migration to the suburbs, middle or upper - class Blacks had successfully diluted the statistics.

Nevertheless, these statistics are quite startling. In the decade between 1970 and 1980, South Bronx in New York (called Fort Apache or Vietnam by the enforcement agencies) lost 37% of its population; Chicago experienced similar losses. Washington, D.C. and Atlanta.

What this represents is brain and pocket drain. Role models that are left within the ghetto community represent the dregs of society; the true under-class for which many social scientists see no hope. All of the factors that need be present in the cities of despair are found in the ghetto.

When the middle-class fled to the suburbs, Chicago's population below the poverty line rose from

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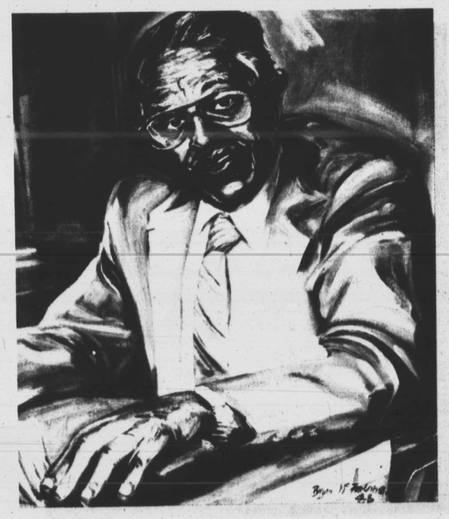
History is being written today. And Mal Goode's writing it.



As we celebrate Black History month, it's important to reflect not only on the works of great leaders of the past, but we also must recognize those individuals who are doing extraordinary things for mankind today.

Individuals like Malvin R. Goode. Beginning with the Pittsburgh Courier, then to radio station WHOD, on to ABC TV News and finally to The National Black Network, Mal Goode has played and is playing a key role as a black journalist in today's world. From the world of sports to the United Nations, the Cuban missile crisis to the civil rights crisis, Mal Goode has covered them all. Throughout his journalism career, Mal Goode has never wavered from his personal dedication to excellence, integrity and honesty.

With individuals like Mal Goode, history is happening now. Miller Brewing Company salutes the black men and women of the past and present who have made and are making this a better world in which to live.

Miller

Beer brewed by Miller Brewing Company, Milwaukee, WI