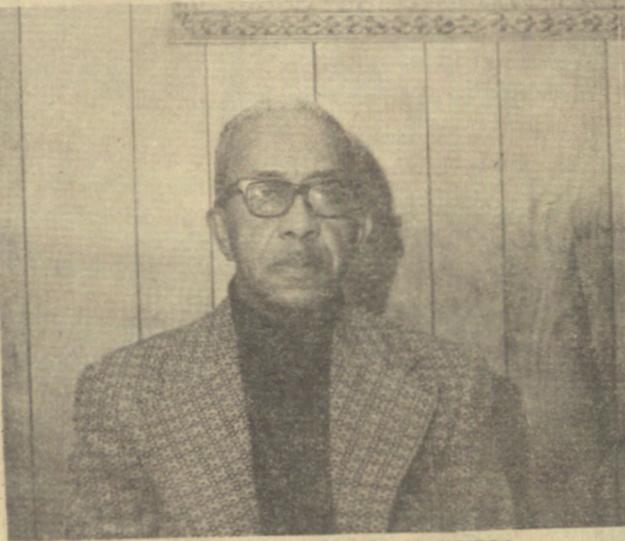


# COBB NEWS

Published Weekly By The Cobb County News Bureau  
Maintaining The Spirit Of A Free Press

## Bartow County Joins Cobb News Cobb News To Expand

By--Gloria Weems



**MR. WALTER A. JOHNSON, PRINCIPAL**  
CASS No. 2 ELEMENTARY, CARTERSVILLE

This story, due to space problems, can only be partially told, for this is the story of an extraordinary man - a black man who, in spite of the odds against him, faced them and surmounted them, and in a real sense did even more than that. In a time when there is so much despair in communities all over the country, and more especially in the inner cities and in black communities where crime, dope and prostitution threaten to engulf still too many of our people, Mr. Johnson is a light unto many pathways.

He holds a Bachelor of Arts Degree from Morehouse and a Masters from Atlanta University. However, he has never attended high school! Born March 11, 1911, Johnson never had a chance to get a formal education in high school. When his father died in 1926, he was forced to withdraw from Summerhill School in Cartersville, Georgia, to support his invalid mother and six younger brothers and sisters. But this did not deter Johnson in his quest and thirst for knowledge, having to leave school after only seven(7)years.

He served his country in the navy. Upon being released he decided to take a course in cabinetmaking under the G.I.Bill. It was perhaps this decision that started him on the road to college and, in a real sense, changed his life. He went to the Atlanta University Veteran's guidance Center to take the necessary tests to determine his ability to become a cabinetmaker. The tests revealed that his main interests were in other areas. The Veterans Administration discouraged the trade course and continued to test him for 3 more weeks.

It was by chance that a counselor at the center told Johnson that if he had had two years of high school, he would be eligible to take a college entrance exam. According to Johnson, out of curiosity, and of course interest, Johnson asked to take the test. The VA gave the test and he passed it. It was then that the idea of college really came home. Counselors at the Center cautioned him that no VA re-

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COBB NEWS IS VERY HAPPY TO ANNOUNCE ITS MOVE INTO THE BARTOW COUNTY COMMUNITY WITH A NEW LOCAL COMMUNITY NEWS SERVICE PROGRAM. BARTOW COUNTY LEADERSHIP HAS BEEN VERY COOPERATIVE AND SUPPORTIVE OF THE COBB NEWS EXPANSION PROGRAM. WITH SUCH A POSITIVE AND SUPPORTIVE ATTITUDE ON THE PART OF THE PEOPLE SUCCESS IS ASSURED. FEATURED IN THIS ISSUE ARE SOME OF THE BARTOW COUNTY CITIZENS WHO ARE MAKING THE NEWS DREAM COME TRUE.

BARTOW COUNTY CITIZENS ON THE STEERING COMMITTEE INCLUDE: Harold Lavette, CHAIRMAN; Walter Johnson; Mrs. S. Wheeler; Attorney Robert Benham; Alderman John Hill, Kingston;

and Horace Jones. EACH LOCAL AREA IN BARTOW COUNTY WILL HAVE A REPRESENTATIVE ON THE COMMITTEE.



**MR. HORACE JONES, CARTERSVILLE**  
BUSINESSMAN

Mr. Horace Jones, businessman in the Cartersville area, is making good his skills acquired at the Muscogee Area Vocational Institution in Columbus, Georgia. He runs a thriving upholstery business. Skilled in his trade, he adds what could really be called a touch of genius to his work. He not only gives time and attention to getting his work finished and out on time, but gives considerable attention to how the quality of his labor and skills reflect his goal of being the best in the business.

It was around 1966 that Mr. Jones started his business from scratch. With no investment capital, he was full of vigor and determination to make an idea work. He began at home and worked at it for two years, expansion making it necessary to move to other quarters. Moving to Gilmar Street in three years, he then went on to Main Street in downtown Cartersville.

Having done a feasibility study on the overhead of his business, and, in an effort to keep cost as low as possible, Mr. Jones recently relocated his entire operation in the lower level of his home, which is a modern and spacious structure, quite fitted for the purpose. Here he is

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**MR. & MRS. CLARENCE BENHAM**  
BENHAM'S DEPARTMENT STORE

Mr. and Mrs. Clarence Benham of 13 Red Comb Drive, are life time residents of Cartersville, Georgia, born and reared in Cartersville and attended the Summerhill High School.

Mr. Benham has been a member of Mt. Olive Baptist Church 33 years, where he is a member of the Deacon Board, a Sunday School teacher and a participant on the building fund for the church. He is a member of the Adult Education Program, called the "college on wheels". After ten years of dedicated service with Lockheed and during 15 years of selling insurance for North Carolina Mutual, Mr. Benham decided to start his own business. In March, 1971 he began in his own home selling women's wearing apparel. Known as "Benham's Dress Shop". After one year his responding customers were pleased and sales were up and his stock grew along with his determination. This combination made business expansion necessary in 1972, and Mr. Benham relocated his shop to 24 East Church Street and it became "Benham's Department Store". With intensified determination, Mr. Benham has been encouraged by his business successes. He can now be found at his all new location, 115 West Main Street, Cartersville, Georgia.

When asked to cite some of the problems faced in starting a business from scratch, Mr. Benham said that the lack of investment capital is central. He says that you just cannot get the money necessary to keep you afloat until a business is able to pay. Reflecting on the clothing business, he said that: "It may take five years for a business like this to start paying off, and one is lucky to be breaking even for the first few years". Further, he says, "those people able to sustain themselves will succeed, those unable to do so will generally fall by the wayside."

Mr. Benham feels that he could have greatly expedited his business success had he been exposed to some type of

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# In our opinion



By-Isaac Richmond  
Editor & Publisher

EDITORIAL COMMENTS IN COBB NEWS DO NOT NECESSARILY REPRESENT THE VIEWS OF OUR ADVERTISERS AND SUBSCRIBERS. PERSONS WITH DIFFERING VIEWS ARE WELCOME TO RESPOND TO OUR POSTURE ON ANY GIVEN SUBJECT.

COBB NEWS IS PUBLISHED WEEKLY BY THE COBB COUNTY NEWS BUREAU. ALL EDITORIAL CORRESPONDENCE, NEWS STORIES, ARTICLES AND PICTURES SHOULD BE MAILED TO: COBB NEWS: P.O. BOX 1348. MARIETTA, GEORGIA. PHONE: 424-0940. COBB NEWS TAKES NO RESPONSIBILITY FOR THE RETURN OF UNSOLICITED MATERIALS AND PICTURES, UNLESS INDICATED BY RETURN POSTAGE AND INSTRUCTIONS. LETTERS TO THE EDITOR AND COMMUNITY NEWS ITEMS HAVE THE BEST CHANCE FOR PUBLICATION WHEN SHORT AND TYPED.

COBB NEWS IS PUBLISHED AT 117 COLE STREET - MARIETTA, GA. Isaac Richmond, EDITOR & PUBLISHER; John R. Milton, PRESIDENT & GENERAL MANAGER; Ms. Lillie Garrett, MANAGING EDITOR; Ernest Christian, BUSINESS MANAGER; Harold Adams, CIRCULATION MANAGER; Dover Ferrell, SUBSCRIPTION MANAGER; Gloria Weems, PROGRAM DIRECTOR; Sharon Freeman, ASSISTANT PROGRAM DIRECTOR.

Letters To The Editor

Dear Editor:

I live in one of the public housing projects in Marietta, and the service is bad. We cannot get anybody to come out and fix things when they break down and there is nothing for tenants to really be involved in. Can something be done?

Dear Editor:

I wish there was some place where a person who wants to work could get a job. I have tried everywhere and I am told to come back or there is nothing to do now. Do you know where I may be able to find a job or do some kind of work.

David K. Marshall, Powder Springs

Dear Editor:

I wish you would do something on the educational problems in Cobb County. It seems that the school system is just left to go its own way and nobody cares. I feel that the place responsible for the caring of our children certainly deserves to be looked into.

Marietta School System employee

Letters To The Editor

## RELIGION

Cobb News has had a tremendous response from the religious sector since its first issue. Which means that for whatever reasons, people are concerned about religion. And that is natural. Since the very beginning human beings have been stirred to try to find answers to questions yet unanswered: What is man? Who made the universe? Where do we go from this earth? What is the good life? And numerous other quests that continue to pick at the soul of human beings, making them want to know that which they do not know. But the quest is legitimate, and Cobb News is open to those who wish to explore the realm of faith and the unknown.

But Cobb News would also like to be let it be known that those who have views they want publicized will also have to contend with other views that will also be publicized. Thus, if a view, religious, social, economic, political or otherwise is offensive, our pages are open to your response - if you have one. But Cobb News will not seek to "protect" the views of anyone by shutting off opposing views. If you cannot stand the heat get out of the kitchen. If your God is so small and inferior that you fear His demise in the presence of other concepts of God, then you will need to address the definition of your God. I, as editor of Cobb News, am comfortable with my God.

I am of the opinion that the greatest God will send the fire, thus one who is in any doubt about the power of his/her God had better recheck before putting him/her to the test. For there are many believers, many followers, and many who believe nothing and follow no one. As individuals born with the freedom of choice and a free will, they have that right. The end results of their lives will be their consequences, not anyone else's to bear. Finally, we will have to be responsible for our decisions, and whether they are "right" or "wrong" - the final analysis, is still an unanswered question. But for now, there are many "rights" and "wrongs" and no one has enough authority on this earth - yet - to make anything "right" for everybody. But we certainly need those who want to do right and set right examples based on what we do know. Cobb News would like your views.

## COBB COUNTY

It is perhaps common knowledge to some, but it is new information to others to know that Cobb County household incomes and per capita incomes are greater than those of any other county in the State of Georgia except one.

Cobb County is also unique in other ways. It is a young and growing area, with an influx of new thinking, new ideas and new outlooks on life. This factor and others make Cobb County an excellent place for those with a lot of drive and ambition, and a desire to take full advantage of a rising economic tide. This should make a special appeal to the black community of Cobb County.

In the black communities the needs are too numerous to mention. Day care is woefully inadequate; housing is a disaster area; the field is wide open for innovative educational programs; social services that address grass-root needs are almost non-existent; and crime is rampant.

One of the ways that the black and the poor in Cobb County can come to grips with the problems in their communities is to become involved with the democratic process of government that is responsible for getting things done in a democratic society.

Cobb County is divided into 75 voting precincts and into two commissioner districts, Eastern and Western. The Commission Chairman is chosen by a county-wide election every four years. On a staggered basis, two commissioners, one from each district, are chosen every two years, assuring the continuity of a five(5) man board of commissioners. Other elected officials in the county include:

Ordinary, Sheriff, Tax Commissioner, Superior Court Judges, District Attorney, 3 State Court Judges, County Solicitor, Clerk of Superior Court, Clerk of State Court, 21 Justices of the Peace, 42 Constables and Surveyor.

Such an impressive number of elected officials in the county should not be overlooked. They are the keystone to getting things done in any area. Persons not knowing who they are and what they do must begin to inquire and become involved with their functions. More importantly, it is time that new people come forth with new ideas and new directions seeking the public trust and living up to that trust.

## CRIME

Crime in the black community is a problem that is no longer a problem but an EPEDEMIC. For some insane reasoning blacks have declared it open season on blacks for criminal activity. Homes are being broken into, cars are being stolen, purses are being snatched and women are being raped. The incidents are not pleasant to recite, especially by a people so in need of freedom and community integrity. But only the truth shall set us free. And the time has come for all truths to be told, and those who feel the pain will just have to endure.

Black leaders who have screamed and talked loud in an effort to draw a crowd, and have not instilled principles in the minds and the hearts of the young are now reaping the whirlwind. Blacks who told young black girls and boys in the 50's and 60's to stay out of school and fight for freedom, without telling them that the fight for freedom includes knowledge and a level of intelligence enough to be functional, must bear some of the responsibility for the indifference toward education that has become a syndrome in some segments of the black community. Those black so-called leaders who put on African garb without an understanding of Pan-Africanism at the gut-level must now assume the responsibility for informing young blacks of the fact that independence is coming to Africa only after a long and hard struggle, and that struggle includes reading, writing, building, constructing, saving, sacrificing and taking on the responsibility of lifting brothers rather than killing them on Saturday night.

As a people WE have the prime and first responsibility to clean up our communities. We must demand that criminals not walk around in our communities like they own the world, setting examples that can only mean a further degeneration of posterity and our desired way of life. We must stop aiding and abetting crime on the pretense that we are getting back at the white man for what he did to us years ago. The criminals we speak of have in fact committed real crimes against us, our mothers, fathers, brothers and sisters. We cannot afford to shield them. For to shield them is to destroy community. We too must protect ourselves.

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## MARIETTA POLICE Department

The Marietta Police Department is making an effort to prevent crime in your community. Support from your community will aid this effort. In case you have been negligent there are some things you should become aware of, they could prevent your being ripped-off:

ALWAYS MAKE YOUR HOME LOOK AND SOUND OCCUPIED. FORM A NOSY NEIGHBOR CLUB. INSTALL GOOD LOCKS. CHANGE LOCKS AT THE DROP OF A THREAT. DO NOT WELCOME BURGLERS BY TELEPHONE. DO NOT OPEN YOUR DOOR TO ANYONE WITH NO BUSINESS INSIDE. DO NOT REWARD BURGLERS BY LEAVING LARGE SUMS OF MONEY AROUND THE HOUSE. KEEPING A GOOD DOG ON HANDS WILL HELP KEEP A GOOD BURGLER AWAY. DO NOT BROADCAST VACATION PLANS. notify the police when you suspect that a crime has been committed: 428-3301

### SUSPECT IDENTITY CHART

Physical Description

Labels for Physical Description:

- Hair Color-Cut
- Height
- Complexion
- Eyes-Eyeglasses
- Speech Characteristics (Accent, Lisp, etc.)
- Beard, Moustache, Sideburns
- Visible Scars, Marks, Tattoos
- Shirt
- Coat or Jacket
- Nationality if known
- Age
- Weight
- Weapon Left or Right Handed
- Trousers
- Shoes

Method of Escape: Direction \_\_\_\_\_

Vehicle Description: Auto License \_\_\_\_\_ Make/Yr \_\_\_\_\_ Color \_\_\_\_\_

Additional Remarks: \_\_\_\_\_

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# Spotlighting Bartow County



**MRS. WHEELER, CURRICULUM DIRECTOR  
BARTOW COUNTY SCHOOL SYSTEM**

[Receiving plaque from Ga. association of Inst. Supervision]

Mrs. Wheeler is an outstanding lady in the Cartersville-Bartow County community, she was born and reared in her community. She attended Creek High School in Griffin, Georgia, Summerhill High in Cartersville, Fort Valley State and Atlanta University. She also spent one year studying at the University of Kentucky.

Mrs. Wheeler devotes her spare time and some prime time to community work and other activities in the community of a helping nature. She is on the Community Action Board, the Bartow-Cartersville Library Board, the Day Care and Development Center, a member of the New Hope Baptist Church in Cassville, Georgia, and she works in the Bartow County School System as Curriculum Director.

Mrs. Wheeler is also a member of the steering Committee for Cobb-Bartow News

## Kingston Black Serves As Mayor

Mr. John Hill has served in the capacity of vice-mayor and as Mayor pro tempore of Kingston. He is a well known and well-liked man throughout the Kingston community and surrounding area.

**MR. HILL, KINGSTON, GA - ALDERMAN**

Mr. Hill was born and reared in Kingston, Ga. He attended Kingston Elementary School, worked on construction for 12 years and worked for the railroad for 7 years. He married Dorothy Willie and had 5 children, three daughters and two sons.

In 1972 Mr. Hill acknowledged the lack of responsible representation for the 800 Kingston residents, and took it upon himself to do something about that. Deciding to run for city council at that time, and lost by three votes. In 1964 he ran again and lost by 6 votes. And in 1968 he ran and won. He won again in 1970.

Councilman Hill is very active in the Kingston community. He is a member of the Trustee Board of Kingston Elementary, president of the P.T.A., and a deacon in the Shiloh Baptist Church. He is also a Boy Scouts Leader in his area.

Hill attributes his past defeats to a lack of political exposure on the part of the black community and feels that a good voter education program would be of tremendous value to getting more people involved in the democratic process.

Mr. Hill is an elected official with a platform that addresses the broad needs and interests of the people of Kingston. He is well liked by many and receives his part of criticism by others. He concludes that his success is due mainly to his continued involvement in programs of community concern.

Councilman Hill is also a member of the steering Committee of Cobb-Bartow News.



[Knowles in 1963, retiring from 30 years of work for Goodyear]

Mr. Harold Knowles is a black Alderman who sits on the Emerson city Council. He was first elected to that post in 1963 and has since been elected to another two year term.

**Mr. Emerson**

Mr. Knowles is a lifelong citizen of Emerson and is active in the affairs of the Emerson community. He is a member of the Emerson Baptist Church, the father of eight children



**MR. HAROLD LAVETTE, CHAIRMAN  
BARTOW NEWS STEERING COMMITTEE**

Mr. Harold Lavette was born and reared in the Cartersville area, attending Bartow elementary and Summerhill High School. He received the A. B. Degree from Fort Valley State. He presently attends Rhinehart College, studying business administration. He works for the Department of Transportation and devotes his spare time to community activities. He is a member of the New Frontier Club and the Pleasant Hill Baptist Church. His prime goal at present is to complete work for the Masters' Degree. Mr. Harold Lavette is Chairman of the Steering Committee for Cobb-Bartow News.

## Chambers Speaks

For the latter part of this century and this age, man and all his knowledge, supposedly, has presented only one side of the most important matter of human existence. He has contended for ages and generations that no one, but no one could be perfect. In North America this has been the principal doctrine of church going people and so-called believers.

In America alone this has been the principal doctrine for 199 years, that no one could possibly live a perfect life. Now Jesus Christ, the Lily of the Valley, the Bright and Morning Star, the Rose of Sharon is presenting THE OTHER SIDE.

THE OTHER SIDE is that one can and must be perfect as it is recorded in the Holy Writ: St. Matthew 5:48, St. Matthew 24:14, St. Matthew 19:21, St. John 17:23, St. Luke 6:40, also the early Apostle such as Paul, Peter, James and John A. D. 63. In their spiritual knowledge which supercedes all carnal knowledge said Apostle Paul in his Epistle II Timothy 3:17: "That a man of God is perfect thoroughly furnished unto all good works. The earlier Christian

brothers only expound a perfect Doctrine. Here are the Biblical Documentation, St. Paul and his Epistle to our Hebrew Brothers, Hebrews 12: 23, Colossians 1:28 which states: "That we may present every man perfect in Christ Jesus"., Philippians 3:15 states: " Let us therefore as many as be perfect, observe the Apostle Paul says let us therefore as many as be perfect in Hebrews 13:20, 21. Paul again says God Almighty make you perfect in every good works to do his will, Apostle James also in his writing, James 1:4 exhorts us saying: "But let patience have her perfect work that ye maybe perfect and entire wanting nothing, St. Peter in his Epistle I Peter 5:10 wrote: "God make you perfect, establish strengthen, settle you".

The other side is finally being presented, Lord Jesus has already promised this to us in St. John 8:32 when he states "ye shall know the truth" he likewise laid the groundwork with great stress on living the perfect life.

Why the OTHER SIDE is just now being revealed, we are at the latter times, in brief just before the end of time, St. Matthew 24:14. "Blessed is he that readeth and they that hear the words of this prophecy and keep those things which are written therein for the time is at hand, Revelation 1:3.

The life of perfection, or being perfect is as he said in St. John 3:7, because we are born of the spirit, it is the spirit of God that does the work, why men of this jet and nuclear age have not ascribed to the most significant and important of human existence, is because of the influence of an evil spirit called the devil, every man that committ sin is of the devil, in their endeavor to interpret the word of God they err not knowing the Scripture neither the power of God.

King Nebuchadnezzar spoke in this manner and said: "Is not this great Babylon that I have built for the honour of my majesty? While the words were yet in the king's mouth, there fell a voice from heaven saying 'O king Nebuchadnezzar, to thee it is spoken; the kingdom is departed the old king erred, because he too was influenced by the wrong spirit, that is to say if any man that is influenced by the wrong spirit that man has the wrong sense of direction, this is why we must have divine assistance and guidance, which only comes when a man is born again: St; John 3:7:" When a man is born again he is perfect. I John 3:9: "whosoever is born of God does not commit sin for his seed remaineth in him, and he cannot sin, because he is born of God.

THE OTHER SIDE is that one can and must be perfect. Why? Lord Jesus said to be perfect St. Matthew 5:48, that is the only possible way to inherit heaven.

Perfect being defined one cannot sin ever anymore, because he is sealed unto the day of redemption, Ephesians 4:30.

THE OTHER SIDE, the other side thanks God, the perfect side, Jesus' side, imperfect side man side lsaiah 2:22 cease from man.

ELDER J. R. CHAMBERS  
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THE NAACP IS IN THE PROCESS OF CONDUCTING A MEMBERSHIP AND VOTER REGISTRATION CAMPAIGN IN COBB COUNTY. ALL PERSONS WITH OLD CARDS ARE URGED TO RENEW AND NEW PEOPLE ARE URGED TO JOIN. PLEASE REGISTER SO YOU CAN VOTE. Dover Ferrell, Branch Pres., NAACP

First Cobb County Honor Night August 1, First Cobb County Honor Night

# THE ROLE OF A BLACK PREACHER

By Rev. Isaac Richmond

As is so often the case, the role of a black preacher gets to be many roles. But as a preacher, a messenger, one who is under particular obligations, the role must be clearly defined and understood by those who are to hear and follow his/her leadership.

While a black preacher has taken on many roles, some roles remain central to his appointed task as a preacher. The first thing a preacher must do is preach. Preaching in this instance means that words of truth must be spoken in a manner that is clear, unclouded and uncompromisingly. For to adulterate the truth is to abandon it altogether. There is no such thing as making the truth appropriate for "everybody". And while our society finds it expedient to be hypocritical, the church cannot afford that demnable posture.

When preaching becomes socially acceptable it is no longer preaching; when preaching avoids the "in crowd" it is no longer preaching; when preaching goes around the crucial issues of the day and takes off on the themes of yesterday it is derelict in its duty, and a new breed of preaching must be born.

The black preacher has a unique role because black people have a very peculiar place in society. Black preachers cannot stand up in pulpits and talk as if the black community lives in the tranquility and serenity of the Garden of Eden. No! Black preachers must mount their pulpits with the urgency necessary to free a people, for the black community is in pain.

When we look on the liquor corners early in the morning, we see wasted black manhood. Will the Gospel reclaim them? When we look in the streets during the day, we see the very young hooked on drugs, and we must raise the question: will the Gospel save them? When we see the girls with beautiful faces and bodies selling themselves, we are forced to ask the question: what is the role of the black

preacher when a community of people are bent on creating and sustaining a living hell for themselves?

Black preachers, man to man, we need some answers. We know that the sounds we have been making have been good sounds, but they have not been enough; we know that we have sang some good songs, but the songs have not ended the reign of poverty, disease and powerlessness in our communities. Something else must be done.

We must stop hiding behind God and stand in front of His Word; we must cease calling so loudly on Jesus and carry out his mission that is still undone; we must address ourselves to making the Word become flesh and dwelling among men rather than just be satisfied to quote the Scriptures, something that hypocrites can do much better than believers.

The preacher as the center of the stage is desirable, but he who is to occupy the center of the stage must be able to perform. The black and poor communities across this land are seeking a new way of life; they know that nothing from nothing leaves one with nothing. They come to us with empty cups that need to be filled. Our calling demands that we fill the cups with the ways and means of a better and abundant life. That we begin to present ourselves as models and symbols of what that good and abundant life is. For if examples are not set, how are the people going to know what we mean when we say "I am a preacher?". Better still, what will the people think and feel when they have to say that the preacher is just another "con man" running another game on the people? Black preacher man, what would have to say to the questions????????????????????????????????



## CHURCH DIRECTORY

- |   |   |
|---|---|
| <b>Zion Baptist Church</b><br>Marietta, Ga.<br>Rev. R.L. Johnson, Minister        | <b>Sop Creek Baptist Church</b><br>Rev. J.W. Dargan, Minister                                     |
| <b>Holley Chapel CME Church</b><br>Marietta, Ga.<br>Rev. Holsey McRae, Minister   | <b>Allen Temple Baptist Church</b><br>Marietta, Ga.<br>Rev. Rogers, Minister                      |
| <b>Turner Chapel AME Church</b><br>Marietta, Ga.<br>Rev. H.H. Kenner, Minister    | <b>Galilee Baptist Church</b><br>Marietta, Ga.<br>Rev. Reeves, Minister                           |
| <b>Zion Hill Baptist Church</b><br>Acworth, Ga.<br>Rev. J.O. Montford, Minister   | <b>Big Bethel Baptist Church</b><br>Marietta, Ga.<br>Rev. Ham, Minister                           |
| <b>Mt. Zion Baptist Church</b><br>Smyrna, Ga.<br>Rev. L.C. Malone, Minister       | <b>Hinsley Chapel Church of God</b><br>In Christ - Marietta, Ga.<br>Bishop J.D. Husband, Minister |
| <b>Pleasant Grove Baptist Church</b><br>Marietta, Ga.<br>Rev. Dorsey, Minister    | <b>Bethel AME Church</b><br>Acworth, Ga.<br>Minister, Rev. L.L. Kelley                            |
| <b>Friendship Baptist Church</b><br>Marietta, Ga.<br>Rev. Brown, Minister         | <b>Cole St. Baptist Church</b><br>Marietta, Ga.<br>Rev. C. Bullock, Minister                      |
| <b>Wright St. Baptist Church</b><br>Marietta, Ga.<br>Rev. Booker, Minister        | <b>Mt. Sinia Baptist Church</b><br>Marietta, Ga.<br>Rev. Brantley, Minister                       |
| <b>Triumph Church of God in Christ</b><br>Marietta, Ga.<br>Rev. Johnson, Minister | <b>Pilgrim Rest Baptist Church</b><br>Marietta, Ga.<br>Rev. G.D. Dodd, Minister                   |
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| <b>Old Friendship Baptist Church</b><br>Marietta, Ga.<br>Rev. Hensley, Minister   | <b>Noon Day Baptist Church</b><br>Marietta, Ga.<br>Rev. Ham, Minister                             |
| <b>Union Chapel</b><br>United Methodist Church<br>Rev. Wayne Williams, Minister   | <b>Back To The Bible</b><br>Rev. Raymond Moss, Minister   |
| <b>Marietta Chapel</b><br>AME Church<br>Rev. Richardson, Minister                 |   |

### RELIGION



Rev. H.H. Kenner, Minister  
Turner Chapel AME Church  
Marietta, Ga.

From this  
point of view

By Rev. H. "Ken" Kenner

As we scale the various ladders of so-called success, it seems that more and more we forget from whence we come. Those of us who were talking and speaking one day, after finding a wee bit of "prosperity", cease to be a neighbor. As they used to say in the old days: "A little good fortune can go to some folks head".

It would seem to me that as we know all things come from God, we should not assume an uppity and disgruntled attitude just because we may be a little better situated than the next fellow. The person that is up today may be down tomorrow. We certainly saw this paradox with the president of the United States.

One day a president and the next day in disgrace. It would do us a bit of good to remember, from this point of view that the Lord gives and the Lord takes away.

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## THE SPIRIT OF A FREE PRESS

# SPECIAL: BLACK ATLANTA LEADERSHIP CRISIS!

Atlanta, the city too busy to hate, is, apparently, also the city too caught up in greed, avarice and conceitedness, on the part of its so-called leadership to do anything else. With all of its public fame and glamor reflected from the outside, its insides represent the seething cesspool of poverty, joblessness, futility and despair. For while it is one thing to hold up the black here and there who manages to make "good," it is quite another thing altogether to reflect on the majority of blacks, and other poor in the city, who must eke out a living, attend poor schools, stand in welfare lines, spend too much time awaiting trails, and live in fear of becoming a drug-addict victim's statistic. Thus the time has come to give some analysis to why Atlanta, with all of its so-called black leadership, still fails to make any real difference in the lives of every day Atlantans.

One of the political realities that the poor have not been exposed to is the fact that when blacks come to power they usually act the same way most other people do when they come to power: they accumulate the power and money for themselves, and pay lip-service to the problems of the poor and forgotten, who are only thought of when their vote is crucial to an election.

Another reality is that black power, in Africa, Asia, Latin America and the United States, is dedicated to the power-syndrome that only the "few like us in power deserve to ever be in charge." Power, then, tends to feed on itself, and it never yields without a contending force capable of inflicting a tension conducive to a new synthesis.

And, while Atlanta's leadership problems may be in need of an ideological direction and a philosophical posture, I will not attend to that matter at this time. Since I contend that being determines consciousness, let us move to being in the Atlanta community at this crucial time in the history of the black community.

In the absence of any viable

leadership organization in the black community of Atlanta, several post-dated protest cliques, using Civil Rights slogans and symbols of an age gone by, and masquerading as defenders of the poor, are in the forefront. These groups, under the leadership of those who have made a mockery of the Christian ministry, are in business for themselves. They have proved, by not having any impact on the lives of the poor and wretched, that they are not out to help black, brown, yellow or white. They only help themselves to every collection plate and mass rally where funds are taken up and not accounted for. They are usually on top of the right issues but for the wrong reasons. Consequently, most people cannot justify criticizing them, as it seems they are "trying to do something." What most people are too quick to forget is that every hooker in the history of the world came in the name of doing good for the poor and oppressed. And, while I am not about to say that all efforts to help the poor are led by those with corrupt intentions, certain elements in the Atlanta community are identifiable, cannot be overlooked, must be pointed out, and must be dealt with before any progress can be made for black people.

**NATIONAL SCLS:** What is your program? What you y'll done since the death of Dr. Martin Luther King. The answer is nothing. The business of making statements about every incident between blacks and whites, and claiming credit for everything done, is a little disgusting to digest for a black community of the intelligence and astuteness of Atlanta. Even the poor know the joke has been played out. If the National SCLC has degenerated to the voice of brother Tyrone Brooks, honest as he may be, it needs to revamp its program. For if certain black radio stations would scrutinize its news coverage more closely, many of these "issue bugs" would be out of business.

Then there is the Atlanta

**Chapter of the SCLC.** One feels surrounded by SCLS's. Yet the poor are getting poorer and those who are hungry are starving to death. Now common judgment would dictate that all the SCLC splits and Chapters constitute ploys to divide up the territory at the demise of the leader. It is the same thing that Alexander the Great's generals did when he died: split the empire and lost it in record time. History does, in fact, repeat itself, it seems.

Then we have the **Metro-Summit Leadership Conference** and a retinue of "leaders," apparently going no where fast. And wherever they are going not many other people are going with them - and that is no accident. Those who have learned to play the game of "help the poor" have no intentions of the poor being anything but poor. For if the poor wakes up their game is over.

An added demonic dimension to this conglomeration of inept curd is that all of it is under ministerial leadership. As Iceberg Slim says, "They are worst than the con artist or the strong arm stick-up man who at least risks his life and takes from those who are trying to get something for nothing." But this depraved and damnable preacher shoots fish in a barrel. He is so lame and devoid of any ingenuity that he uses God as a crutch, as he fleeces the poor, old, sick, infirm, lame and superstitious. His fate should be worst than a thousand hells.

Over the past few years almost every preacher in the Atlanta area has been accused for various "hustler" offenses and got off the hook. And it should be remembered that getting off for a black preacher has nothing to do with him being innocent. The system lets all the suckers off so that they can continue to bleed and exploit the discontented - but console them in the process.

In the State Legislature black leadership repeats itself. A young and personable State Senator spends 90% of his time out of Atlanta and

Georgia, yet proposes to be representing the district where the poor resides. Running for president to stay in the limelight, and avoiding any local controversial issues, he is also taking advantage of the people who unthinkingly go to the pools as they go to popularity contests. Unfortunately they get what they vote for. If blacks can understand that even a man like Richard Nixon was controlled by satanic forces in order to be president, they will understand that he who strives for the presidency on the same terms also strives for the same forces. Period.

No one will deny that running for the presidency of the United States is a cute publicity stunt, especially for one already in the public eye, but black people do not need publicity stunts. The black community is in need of education, training, organizing and leadership. It seems to me that money spent for such things would be more worthwhile investments for black people. Besides, in America, presidents are figureheads like the Queen in England. But, again, black Atlantans like symbols rather than substance; fiction rather than form; and signs rather than sincerity.

Representative Ben Brown is another slick cat that could stand another greasing. Being paraded off by the press as a power in the black community, I find the conclusion misleading to say the very least. Heading a Black Caucus that has not given thought to the black community since its inception, he also rides on the diminishing wave of the civil rights era. But the wave is coming in to shore, and he too needs to be left on the bank.

Yet another in the State Legislature started out doing all kinds of things for the black community and suddenly he found out "how it is done." Now he speaks out on being in favor of capital punishment, obviously without looking at the capital punishment statistics; he wore a noose on his lapel indifferent to the fact that his kind lived under lynch law until just recently! Now that the farmers in the state legislature have begun to call him "sir" the people can kiss him good-bye too. Let me attempt to be more explicit.

One could say that blacks in office should represent all the people. On the face of it that is a noble and democratic posture. But the fact of the matter is: that statement is an impossibility and anybody making it is telling a lie - and I can prove it anytime one making it wants to question the veracity of my conclusion. **BLACKS CANNOT REPRESENT ALL THE PEOPLE.** For the very simple reason that blacks in the Atlanta community and all over America have particular problems. And, while many of the problems that blacks face are common problems, most of them are not.

What is usually avoided in the political arena is that blacks are part of an

oppressed social group and cannot afford the luxury of playing politics the way they are played by those who play politics strictly for personal prestige, power and position. Those who are free as a group can afford to play politics for the individual; those who are unfree as a group cannot afford to play the game of politics for the individual. The unfree must play politics and economics for the group. For it is the freedom of the group that allows the privilege of playing politics for the individual. Which means that whether Lester Maddox, Jimmy Carter or George Busbee is governor of the State of Georgia, whites will get good jobs, promotions, get out of jail, get short sentences for longer crimes and get all preferences for goods, services, protection and cultural reinforcement. Such is not a fact in the black community, regardless of how much public relations work is done. Facts are facts; reality is reality. Failing to acknowledge reality tends not to alter it. Frederick Douglass is still correct: it is the person unfree who must strike the first blow for freedom. George Wallace does not have the responsibility for my freedom as a black man. That is my responsibility; Lester Maddox does not have to have a moral conscience about freeing blacks. Blacks must have a moral conscience about freeing themselves. People with racist views should not be expected to be humane. Those who desire the human community must stand up. Masters have never freed slaves. But where there are no slaves there are no masters. Thus we get rid of all masters by getting rid of all slaves. And the worst masters of the world are those who are masters over their own people.

A case in point is the Atlanta University Center. While erupting in academic circles in reaction to theories of inferiority by Schockly and others, and holding indignation meetings after a police killing of a black, a penetrating silence is maintained in political theory and practice, economic development, and educational innovation. If there ever was a theory of inferiority based on a people not doing anything to help themselves, the Atlanta University Center would substantiate it. With a sprawling educational complex like no other in the world, what is wrong that nothing from its students or faculty communicates to the larger surrounding community. There is no faculty leadership and no student organization. No educational ideology. And, in spite of the so-called "genius of our religious heritage," the facade of an interdenominational theological center has yet to defend Man, let alone God!

The question comes up again: What is to be done? I am suggesting that the black community begin to deal with clarifying internal contradict-

continued on page 8

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JOHNSON, from page 1

cord in existence at the time revealed any man ever going to college with so little formal training.

By this time Johnson had his mind "set" on going to college. "MY friends told me I was foolish to even think of such a thing", he recalled. But think he did.

His family asked him to abandon the idea and his employer refused to hire him part-time while he was attending such an "absurd" venture. But it seems that all the disbelief on the part of friends, family and employer only served to five Mr. Johnson greater confidence and belief in what he had to do.

When Mr. Johnson received word in a letter from the Georgia Superintendent of Education, Dr. M. D. Collins, stating that he was eligible to enter any college that would admit him, the next step on the road to college had been made. In 1947, at the age of 36, Johnson was enrolled at Morehouse College under the G. I. Bill on an experimental basis.

Three years later he was graduated from Morehouse College with honors. It had been exactly 20 years from the time he sat in the 7th grade classroom.

Not satisfied with just graduating from college, the determined Mr. Johnson enrolled at Atlanta University where he earned his Master of Arts in English. He later acquired A Masters in Education from the George Peabody College for Teachers in Nashville, Tennessee.

Upon completion of his schooling in Nashville, Johnson began teaching English at the Stilesboro School in Bartow County.

Under construction at this time in the county was a school for blacks who under Georgia law at the time attended separated schools from whites. Johnson was chosen as principal, and is still principal 20 years later. But some things have undergone changes.

The name of the school has been changed from Bartow Elementary to Cass No. 2, and is now completely integrated. Today it consists only of grades four thru eight, putting it in the Middle School category. It has an enrollment of about 700 or more students.

In 1969, Johnson was recognized by the Georgia Teachers Education Association Journal, a magazine published by the GTEA, as the only black serving as principal of a predominantly white school.

Asked about how things have been going since integration, Johnson says that he has faced a considerable amount of opposition -- mostly from higher officials. Johnson insists that he has met no opposition from students.

Johnson maintains an "open door" policy for both students and faculty who want to talk concerning problems, or who just want to talk. He says that some do not like the "way he operates", but he keeps on "learning" from encounters with students, teachers and community residents.

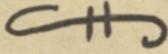
Johnson has been married for the past 15 years to the former Margaret Baugh, who works as a counselor at Cass No. 2. There are no children by this marriage, Johnson has four children from a previous marriage as well as being the proud grandfather of eight.

On future plans, Johnson says that he will retire from the Bartow County School system "in about two or three years". He has interest in working with a local poverty program or doing some part-time work with the mentally retarded. And, of course, he wants to be able to spend more time pursuing his hobbies: "reading and listening to music"

Mr Johnson is also active in social and political affairs. In 1970 he was a delegate to the National Democratic convention. He remains active in the Cartersville community to date. He has a very positive and optimistic outlook on life, facing some of the worst he believes in

the best, being supposedly disadvantaged he turned it into opportunity, and while they said it couldn't be done, he went ahead and did it. Mr. Johnson is a very clear and classic example of there being more in the man than there is in the land!

Expanding coverage to Bartow County beginning this week, Mr. Johnson will do a weekly column in COBB NEWS. What he will have to say will be of interest and an education to all readers.



JONES, from page 1

in a position to give an even more personal touch to his work. And, even in this period of recession and inflation, Mr. Jones says that "business is booming". And, from the looks of the work he had on hand the day this reporter was there, one could hardly dispute his claim.

Mr. Jones is a member of the Chamber of Commerce, a member of the Mt. Zion Baptist Church and other civic groups in the Cartersville area. He is already in the process of making preliminary plans for eventually opening his own new and used furniture store. Mr. Horace Jones, owner of the J. & W Holstery Company looks the future boldly in the face, and says he is ready to take it on.

BENHAM, from page 1

business management training in his field. All of his business knowledge came the way of trial and error - a costly method. But the only one open at the time.

Mr. Benham is a member of the Bartow County Business League and the Chamber of Commerce in the area, and participates in civic affairs in his local community.

Mrs. Jessie Benham, wife of Mr. Benham, has also lived in Cartersville all of her life. She too is a member of the Mt. Olive Baptist Church and a Sunday School teacher. She has been in business for herself since 1956. She is a licensed hair stylist. She also holds two certification licenses from Kennesaw Junior College in Interior Decorating. She is a member of the Eastern Star of Cartersville, mother of three children, all boys, of whom both Mr. and Mrs. Benham are very proud. The sons are Billy Benham and Clarence Benham, both Captains in the U. S. Air Force, and Attorney Robert Benham who is a practicing attorney in Cartersville, his office is located in the downtown area of Cartersville not far from his father's department store.

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# Reflections

POEMS APPEARING UNDER THIS COLUMN ARE BEING WRITTEN BY patrice johnson, Ripley, Tenn. THEY ARE ORIGINAL AND CREATIVE WORKS.

## "WANTING IT SO BAD"

I want it so bad that  
I live in my own little world  
Wanting success so bad that  
I hate to see tomorrow come  
Knowing that I'll want it twice as bad  
As the day before.

I want it so bad that  
I left home on a greyhound bus  
And rode for a thousand miles  
To a city where I knew not one  
Nor even a corner to rest my head...but  
The want was so bad that  
I didn't frown upon the tiresome bus ride  
Or the "Apple's" people so different  
Or the hours of work after school each day  
And the few minutes of rest each night.

I want it so bad that  
I'm Afraid of life's pleasures  
I once used to enjoy  
Thinking that I'll get confused and  
Never get where I'm trying to go.  
Oh how badly do I want to be caressed  
Or spend a night with wine and pleasure  
But I'm so hung up on success that  
I dream of life's pleasures instead.

I want to be a black success really damn bad  
Yet  
If and whenever it comes  
I hope I'm not too old to live again.

## "NOT SO SOON"

When my better days have ceased  
And life has set me free,  
When my soul has passed the test  
And my eyes are put to rest-  
Then...

Release me  
From your love.

## "SOMETIMES I FORGET"

Sometimes...  
I forget that I'm black.  
Sometimes...  
I have to.  
Otherwise...  
I'd give up on success  
Each time  
I remembered.

## "MORE THAN A DREAM"

Black desires  
Traveling in different directions  
From black minds  
Desires...  
Fighting, struggling and  
Trying to come true  
In a white man's world  
Is more than a dream.  
Much rather a nightmare  
Awaking the sleeping memory  
Of a very depressing experience.

## "LOVIN' YOU"

Lovin' you  
Is much better  
Than  
Not having anybody  
To love  
At all.

## Housing

The housing condition remains very bad for residents in public housing in the city of Marietta, and, also for those renting apartment dwellings.

Victims of evictions have been left virtually in the streets, with no place to take belongings and/or children.

It is bad enough to be out of work these days, but to be put out on the very street seems the limit.

Those who are victims of this reign of landlord manipulation are always the poor, those who are made to pay late fees when they have no fees, and made to get out if they fall behind in rent. The community needs to answer this question: what is the plight of one unable to pay the rent?

CH

## BLACK LEADERSHIP

Continued from Page 6

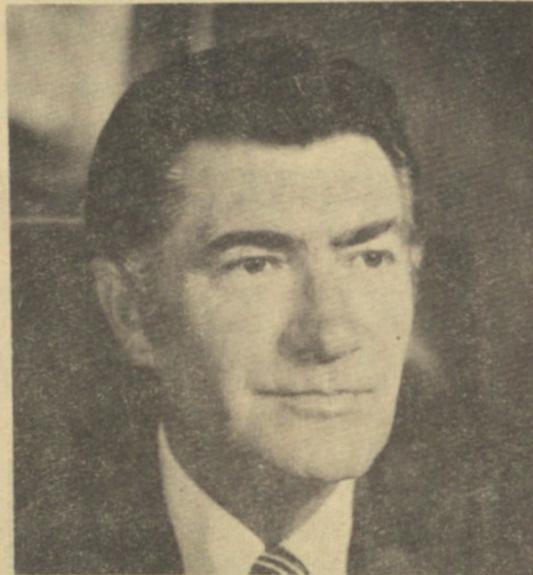
ions; identify weaknesses from within and thus fortify itself from external hostilities, pressures and exploitation. But a weak internal structure is helpless from outside force. We must take another look at a board of education with a lot of black faces but no solution to educational problems of its 90% constituency; we must address the causes of a city stagnating when blacks have the reins of political power; and we must condemn those who use the Lord's name in vain, and in turn serve as examples for our children and young people who are made to "look up" to them and "respect" them as models and significant others. We are going to have to bear down on the open crime, prostitution, drugs and dope in our communities and on our streets. That, all of that is not really the responsibility of the white community. Those are our problems...the sooner we face them as a people and stop making excuses for ourselves the better off we will be. Political scoundrels, religious hustlers, educational game-players and economic con artists must be driven from the black community. They must be exposed for what they are, explained to the people, and placed in proper perspective. In the black community we have satisfied ourselves to call crooks "Uncle Toms" and "Con Men." In some places in the world they shoot them!

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