

Cobb News

VOL 1 NO. 11

25CENTS

JULY 25, 1975

# COBB NEWS

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

## MARIETTA REAPPORTIONMENT PLAN HELD UNCONSTITUTIONAL HAILED AS A "BLACK POLITICAL VICTORY"

THE HINSLEY TEMPLE CHURCH OF GOD IN CHRIST AT 1517 GORDON ST., SW, WILL CELEBRATE THE 12th ANNIVERSARY OF ELDER LUTHER HINSLEY, THE MINISTER, SPEAKER FOR THE 11:45 MORNING SERVICE WILL BE Rev. Isaac Richmond, Cobb News Editor. BISHOP J. D. Husband, PRESIDING BISHOP OF THE CENTRAL GEORGIA DISTRICT WILL SPEAK AT THE 3:00PM. SERVICE - SUNDAY JULY 20, 1975. THE PUBLIC IS INVITED TO JOIN IN THIS INSPIRATIONAL, WORSHIPFUL OCCASION.

THE CHURCH IS ON THE CORNER OF GORDON AND LUCILLE STS. - ATLANTA.

COBB NEWS TO MOVE TO ATLANTA OFFICES SEE PAGE 7 FOR PICTURE AND STORY.

BELOW: Hugh Grogan, Dover Ferrell, Harold Adams and Ernest Christian, community leaders who filed the suit that won reapportionment for blacks

By--Harold Adams  
Cobb News Staff



Judge Charles Moye, Jr., of the United States District Court for the Northern District of Georgia has ruled that the plan submitted by the Marietta City Council to redistrict that city's seven wards is racially discriminatory and has ordered that a "Consultant to the Court draw up a redistricting plan in conformance with constitutional requirements.

Court's order dated June 17, 1975 stems from a class action lawsuit filed in December, 1973, by Marietta citizens Harold Adams, Ernest Christian, Hugh Grogan, Dover Ferrell and the Black Action Council against former Mayor James Hunter and members of the Marietta City Council. The lawsuit complained that the Marietta City Council ward lines, which were last revised in 1964, are malapportioned and structured to dilute the effectiveness of votes cast in Marietta's black community.

Judge Moye's order found that there was sufficient evidence to prove that "the redistricting plan.... resulted in an unconstitutional discrimination against blacks voters in that ward lines were drawn in such a way as to dilute the strength of black voters in some of the councilmanic wards".

The court's order further states that a consultant will be appointed by the Court to draw up a new redistricting plan "with the principle of 'one man, one vote' in mind and be designed so as not to minimize or cancel out the voting strength of racial elements in the voting population".

Plaintiffs, and their attorneys, John R. Myer, Donald P. Edwards, and the NAACP Legal Defense Fund, were pleased with the recent court order. Attorneys Edward Stated: "The Court's decision is a clear victory for the black community in Marietta who have been denied the full use of their political power by city council decisions tainted by racism and political self-interest. We feel that Judge Moye's order was demanded by the constitution and marks a beginning point for the fair representation of all segments of the Marietta population in the political affairs of that city".

First Cobb County Honor Night August 1, 1975

## The Housing Mess

By--Gloria Weems  
Cobb News Staff

On Tuesday July 15, 1975, at 2:00 in the after, the Cobb County News Bureau joined with Mrs. Lillie Mae Weaver(Dorris) in a complaint hearing that involved the Marietta Housing Authority; Mr. James Gober, Project manager, having to do with relocation and urban renewal projects, Mrs. Hudson, Housing Manager for the Marietta Housing Authority, J. M. Berry, Assistant Director, Marietta Housing Authority, Mr. Greene, Director, Marietta Housing Authority, Mr. Don King and Ed Davis, Jackson & King Realty.

The complaint was lodged against the Marietta Housing Authority and/or other parties having to do with the undue duress and pressure, and violations committed against Mrs. Weaver in the moving, relocating and acquisition of adequate housing for her and family pursuant to guidelines under urban renewal programs.

The meeting was a farce. All parties involved assumed a predetermined disposition of innocence of any wrongdoing, intentional or otherwise. Mr. Berry, Assistant Director of the Marietta Housing Authority said that he had never known of any complaint regarding Mrs. Weaver, and Mr. Greene, insisted that he had never received a complaint, as the complaint went to Mr. James Gober, who works for the Housing Authority. Mrs. Hud-

son, sincerely insisted that she had intended no ill will and harbored no malice - and really wanted to help! Jackson & King insisted that though they purchased the lot in the name of building a home for Lillie Mae(as she was repeatedly referred to though she addressed them all as Mr. & Mrs.), they found out later that the Federal government had closed the "loan Program" out completely and there was no place to secure a mortgage in order for "Lillie Mae" to buy the house.

The dialogue related by Mrs. Weaver, of having to sleep under shower curtains to protect herself from the elements, and the fact that she was told to clean-up a house to move into only to find it destroyed immediately afterwards, and that she had been a victim of the run-a-round by Mr. Gober until an influential man intervened to get her a house, was all denied by Mr. Gober as either "I do not recall having said that" or "that is not the way it was".

The house that is partially built is valued at about \$36,000.00. It should belong to Mrs. Weaver. The complaint to the Marietta Housing Authority was a beginning, the case will be taken to the region and on to the nation's capital - until it is completely resolved one way or the other.

THE SPIRIT OF A FREE PRESS

# 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  
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 Letters  
 To  
 The  
 Editor  
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Dear Editor:

I was glad to know that at last something is being done to try to make the Marietta Housing Authority mend its ways. A lot of people have been misused by the Housing Authority.

Ophelia Small, Marietta.

Dear Editor:

How can something be done about the dope in the black community. I am afraid for my little kids who may be exposed to dope at an early age and become addicts.

Vera L. McIver, Atlanta

Dear Editor:

I certainly hope someone will look into the welfare situation in Cobb County. I believe that someone is really doing a lot of things that are not right. I would give my name but I am on welfare and if I gave my name they would cut me off.

## POLITICS

Our new-found experiences with the "First elected this and the First appointed that" should by now have taught us a real lesson: there is not a dime's worth a difference in a con man, crook, dishonest rascal, political pawn or religious hustler, be they black or white.

We have sent blacks to the U. S. Congress and nothing has changed for the condition of the black community; we have sent blacks to city halls and the poor get poorer; we have sent them to boards of education and make them superintendents of the system, yet black people face the old problems of poverty, joblessness, mis-education, political powerlessness. The time has come to ask a rather overdue question: WHAT IS THE WORTH OF A FACE - BLACK OR WHITE - WITHOUT SUBSTANCE, INTEGRITY AND RESPONSIBILITY? Can black people any longer afford to trail dreams, dreams, and more dreams, without the rude awakening that anyone dreaming in these days has lost touch with reality and need to be placed back into the realm of the living? Where is the freedom consciousness found and so suddenly lost during the 50's and 60's? Could it be that a whole people were just having a good TV time? Where are the leaders of the great struggle for human decency and justice? What connections do they now have with the people? When have they last met with the poor and wretched of the earth? Who do they run with now that they are elected? For what purposes do they use their influences and power, now that they reign in the name of the people? Who are the godfathers of their souls????????????????

## COBB COUNTY

With the reapportionment suit having been won in favor of the black community in Marietta, it will be time now for blacks in that city to get together and make plans for the kind of representation that will make a real difference in the development of the community and the lives of citizens who are poor, uneducated, on welfare, drugs and otherwise in need of help.

Running for city Council in the black should not be something to be taken lightly. It is a task that will require skills, intelligence, imagination and a willingness to work, unless the runner is only concerned with the same kind of curd presently sitting on too many city councils across the land, devoid of any knowledge or interest in the problems of the cities or the many people that live therein.

Comparatively speaking, the city of Marietta, that is when one is speaking of the black community, is somewhat behind other towns and cities of comparable size and potential. As an example, Cartersville is socially advanced when compared with the city of Marietta. Several blacks are active members of the Chamber of Commerce and businesspersons take an active part in the affairs of the city and county.

Next year Marietta will elect a black to the City Council. That person should have the full support of the black community, not because he/she will be black, but only and if he/she meets the very high standards that the community must set for itself. For to be a good city councilperson does not mean that one must be a college graduate, but it does mean that one knows and cares about governing a city and its citizens.

## GUEST EDITORIAL

For the past year and a half, this community has been fighting in Federal court in Atlanta to restructure the Marietta city council wards which were designed by our city fathers in 1964 to prevent black people from becoming elected members of the city council.

On June 17, 1975, the Federal Court ordered that the present city council wards "were drawn in such a way as to dilute the strength of black voters in some of the councilmanic wards". The court also prevented the city council from implementing a new council ward plan of their own making, stating that the city's plan "follows the 1964 redistricting plan too closely and thereby perpetrates the racial discrimination effected by the 1964 "plan".

The court directed that a consultant be appointed by the court to design a lawful plan to redistrict the city wards in Marietta and for both sides in the lawsuit to pay the costs to hire this consultant.

Because of the cost of a consultant which could amount to several thousands of dollars and because the plaintiffs, this community, have proved the racial discrimination of the city to take away our constitutional rights, we have appealed to the court to place all of the costs of this consultant on the guilty parties, that is, the city council, rather than the victims.

"Our" city council, and "our" Mayor Dana Eastham objected to having to pay for their misdeeds and have filed a brief to the federal court in disagreement with the position of the black community.

# Spotlighting Bartow County



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

The Constitution of many states provides for equal but separate facilities. This plan would be acceptable to all IF the facilities were equal. On the contrary there is no comparison.

No new legislation is needed to rectify these injustices. The solution lies in the upholding of the laws we already have and a sincere effort by everyone to understand a suppressed minority. Indignities should not be heaped upon any group to uphold some out-moded tradition.

WALTER A. JOHNSON  
Seaman, First Class  
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Negroes are familiar with race prejudice, race segregation and race discrimination because they are the victims. We can understand prejudice, segregation, and discrimination but are unable to understand why one particular race should be its chief victims especially as they are American citizens. We cannot understand why we are denied the right to work on certain jobs or why we are denied adequate traveling facilities throughout the South though we pay the same fares for travel. Neither do we understand why we are refused service in many hotels and restaurants and denied to many other privileges to name simply because we are Negroes.

According to the Constitution, we are American citizens of the United States. Yet we are readily denied privileges granted to other races whether they are American citizens or not.

Prejudice is a personal matter and all of us are guilty of being prejudice for or against certain things, but to form a preconceived opinion of a group because of race is very unfair. No person is inferior or superior because he/she is a member of a particular race. No race holds a monopoly on the many attributes that tend to make people succeed or fail. A person succeeds or fails due to opportunity, motivation, and the reinforcement and development or lack of it, of strengths and weaknesses.

One may even say that segregation is expedient at times due to the types of individuals, but to segregate any group solely on the basis of race is a gross injustice.

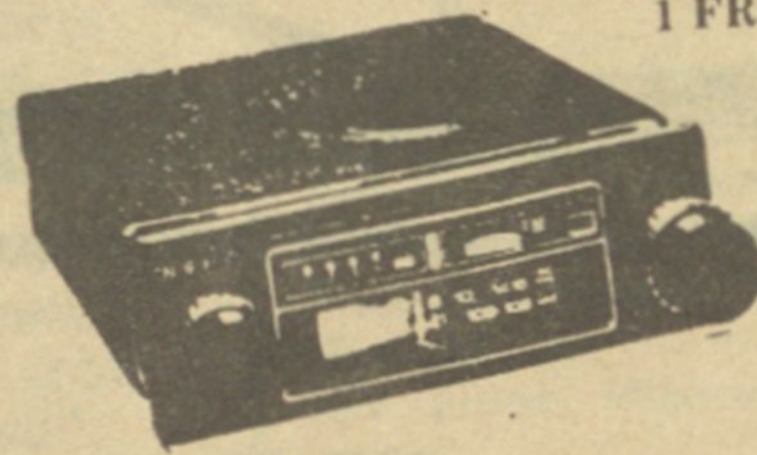
We could understand discrimination if it affected every one who was not a member of a particular group, but why show discrimination toward a person who meets all requirements for being a human being and happens to be a Negro?

The curricula of our elementary and high schools offer little opportunity to learn anything of the history of our race. To remedy that situation many people are not dedicating their lives to research into the past of the Negro and many startling revelations as to the individual contributions made by the race have come to light. As important is the fact that there is not a record of any Negro having committed any traitorous act against his country, thus, there is no justification for his being denied full citizenship.

The race baiters claim that the Negro wants social equality while every intelligent person knows that there is no cush thing as everyone being social equals even within a race. But we do know that we are taught the rights of a citizen according to the Constitution and we cannot in any manner understand why so many people disobey the highest laws of the land. Many politicians who are pledged to uphold the Constitution are guilty of this act.

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WINSTON STRICKLIN

Mr. Winston, as a result of his new experience in running for Alderman in the city of Cartersville in December, 1973, has raised some very real questions about the interest of the black community in the political process. He states that there are at least 3,000 registered voters in the city of Cartersville, of this number 600 are black voters. In his race he received 695 votes and his opponent received 1,000. Of the 695 votes received, Mr. Stricklin says that about 175 blacks showed up at the polls.

It is a concern of Stricklin that blacks pay their money in taxes but are not involved in governing themselves and making some real determination as to how tax money is spent.

In reflecting on the 1973 race for a seat on the city council, Winston is very optimistic. He feels that with some real work being done in the area of educating voters and a voter registration drive success could be assured the next time around, though Winston has not made the decision yet that he will run.

When asked about his political aspirations, Stricklin said that he would be very happy to see 95% black participation in the political process during the next election.

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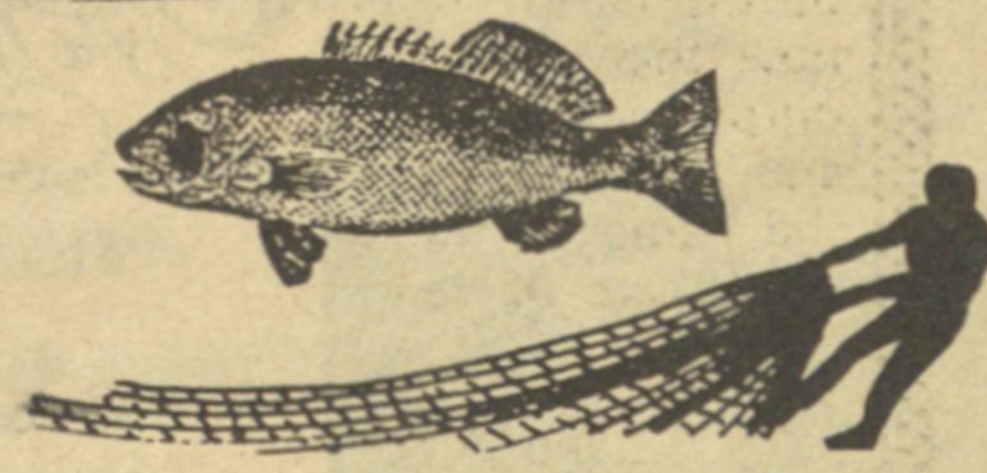
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Are alive and functioning. Members and staff would enjoy the pleasure of your presence at the regular meeting Sunday July 20, 1975, at the Masonic Lodge at 4:00PM. - sharp! - in Marietta, Georgia.

THE MEETING WILL BE IMMEDIATELY FOLLOWED BY AN EVENING TEA TO BEGIN AT 5:00 UNTIL.

## MISS BLACK COBB COUNTY PAGEANT

On Friday night July 11, 1975, beautiful young ladies from Cobb County competed for the Title of Miss Cobb County at the Lawrence Street Recreation Center. The affair was an overwhelming success as 14 participants modeled bathing suits, evening gowns and presented talent skits to the audience. Interpretative dancing, singing, modern dancing, speeches, poetry, delighted approximately 250 in attendance.

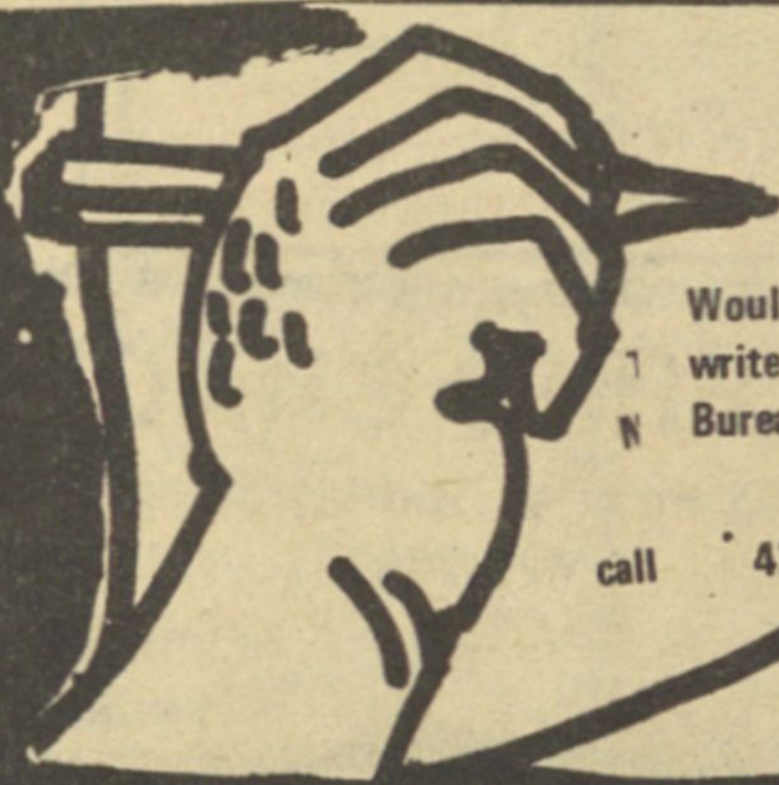
Mrs. Vivian Blount, director of the Pageant stated that she was pleased with the overall performance. The young ladies worked very hard and the competition was very keen. The judges were out for quite a while deciding who the five Finalist would be.

Mrs. Blount is working to make the Pageant an Annual Affair and expand it to include those things normally awarded at such events.

Renanda Hardin was crowned Queen of the Pageant with Miss Sheila Florence winning first runner-up. The other Finalist were: Miss Rita Arnold. Miss Janet Arnold Fourth runner-up. Miss Debra Hall, Fifth runner-up. The

The remaining participants were Miss Pat Maxwell, Miss Sherry Williams, Miss Bridgett Skipwith, Miss Vanessa Hall, Miss Helen Bethel, Miss Glenda Skipwith, Miss Felicia Brooks, Miss Peggy Tinsley, and Miss Annette Brooks.

The Queen was presented roses and a large trophy, as she weep with joy and took the long walk down the aisle.




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

# THE BLACK PREACHER

By Rev. Isaac Richmond

The black preacher has been called everything from a rascal to a revolutionary, and rightly so. On the one hand the black preacher has been in the forefront of the black community, providing leadership and a direction for a leadership-less and direction-less people. This comes home when we read of brother Henry Mcneal Turner, bishop Richard Allen and others who braved the early storms of racism to set their people on the roads to freedom. They were men of a gospel of liberation, and they preached liberty to the captives. But they not only preached, they got down from their pulpits and rolled up their sleeves and went to work for and with the people. Thus they laid the groundwork and established roots that have now been, for the most part, perverted by a black preacher-class that is much more rascal than revolutionary.

The black community now has to contend with a leaderless ministry. There is no direction, even though schools are growing, more ministers are being "educated", and larger churches are being built.

As an example, the the Atlanta University sets the Interdenominational Theological Center, which is in fact NON-interdenominational, NON-theological and is the NON-center for any relevant religious activity. God could not have possibly decreed that the very center for exemplifying his Will be so silent in the midst of all that is going on that needs to be addressed by the Church, the Ministry, men of God.

Reflecting on the Prophets, one is able to see the difference in their ministry and present-day ministers, black and white. The prophets of old walked up into the Kings palace and declared: "thus said the Lord". They were not afraid of losing their jobs, positions and titles. They had been called, and many did not want to answer, but when they answered they took on the job full-time, and they took care of the business of trying to set things aright. Questions were raised and battles were fought for the word of God, and the word meant that the hungry must be fed; the naked must be clothed; the orphans must be taken in; and the poor too must have the gospel preached to them.

John had his head cut off for telling the ruler that he had no business living a lie. Paul was run out of towns and put in jail because he maintained that he would preached the gospel as he had been called to do. And we know that Jesus came on the scene taking care of "his Father's business". He cut through tradition with a two-edged sword; peeled off the past and directed man to the future of a new life. For where there were stale and out-moded Mosaic laws, Jesus brought reality; where there was a senseless regulation, Jesus said "but I say unto you". Where men had begun to see Sunday as a special day, Jesus said that the Sabbath was made for man not man for the Sabbath.

Thus when we speak of being a preacher, the time has come to make new assessments of his role and worth. Black people are in no position to carry a group of leeches who do nothing but such their blood; the black community does not have the resources to build huge expensive buildings and have them vacant six days out of the week; and the black community cannot afford the luxury of an institution in its midst that does not address the problems of freedom.

continued on page 7

## From this point of view

By H. Kenner

You have heard the old saying that in every life some rain must fall, and no doubt you have had your days of rain, even to the point of making you wonder if it all is really worth it.

As Christians we must understand that it is the rain in our lives that make the sunshine so beautiful. If we did not have some rain in life ever now and then, it would be hard to be able to appreciate the blessings of the sun. That is why you see so many people today with so much and yet so unhappy. They seem to become more and more unhappy as more and more is accumulated. Could it be that the rain in one's life is as important as the sunshine? Could it be that sunshine comes after the rain? From this point of view, we must accept both rain and sunshine in our lives as we try to be Christians.

## Chambers Speaks

Why the words such as the above states the other side is because all down through the years approximately two thousand(2,000) years man in his Scriptural Teachings has only presented his side and his view. Jesus said in that he erred not knowing the Scriptures neither the power of God.

Jesus and our early brothers taught perfection. Jesus setting up the New Testament Church specifically said: "Be ye therefore perfect(Matthew: 5:48). He also said in another place: " If thou wilt be perfect go and sell that

continued on page 7



## 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                                     |
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| <b>Union Chapel</b><br><b>United Methodist Church</b><br>Rev. Wayne Williams, Minister | <b>Back To The Bible</b><br>Rev. Raymond Moss, Minister   |
| <b>Marietta Chapel</b><br><b>AME Church</b><br>Rev. Richardson, Minister               |   |

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Rev. R.L. Johnson, President  
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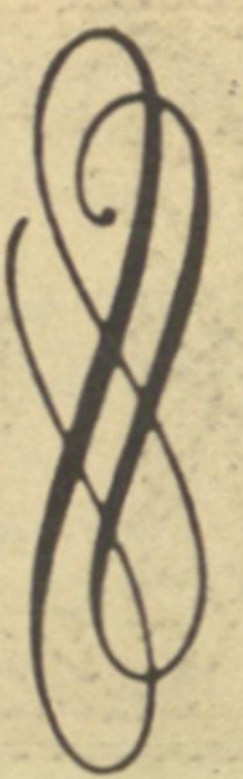
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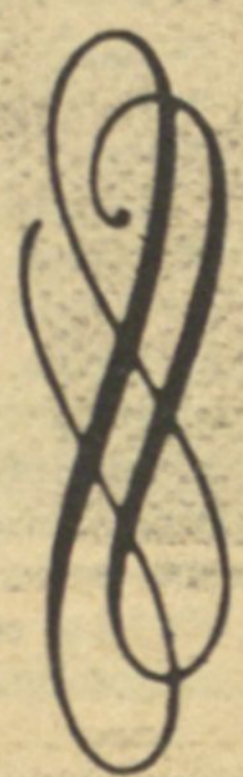
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Ms



By Myrian Richmond

# gaining a new perspective

MYRIAN RICHMOND is Editorial Writer and Director of Community Affairs at Radio Station WAOK—Atlanta

As a Black woman who is interested in achieving full status as a human being I am often branded derogatorily as a women's libber. It is interesting to me that I can be put down by my black brothers and sisters alike for being outspoken about my beliefs in the struggle for the rights of women. At a time that has seen the historical movement in the sixties by blacks, and myriad others, it seems unreal that a movement by women and one that raises some very basic questions, should be the least understood and the most maligned, particularly so by blacks who can only stand to gain as a people by any of our members engaging in a struggle against oppression of whatever origin. For some misguided reasons many blacks see feminism as divisive. I have been told time and again that the women's movement is a ploy to take the attention away from the black struggle. I imagine that these persons somehow or other miss the fact that I am black and further there must be little legitimacy attached to the over-all struggle if it can be suggested - however erroneously - that one movement is going to take way from the other. In my mind, there is no contradiction, there is no division. I am both female and black and in that wholeness I must deal with those forces that would work against me because of either state of my being. Here again women are seen as lesser beings who have no right to question the divine position of men.

Even in the black struggle women are expected to take on supportive roles and not ones of leadership. There is a bit of irony in our situation as women vis-a-vis men in the whole question of whether women should assume leadership position. Stokely Carmichael has stated that the only position for women in the Movement is prone! In the black community women are/were forced, because of economic need, to work outside the home and indeed great numbers of them have been and are heads of households. And therein lies one of the problems that we are confronted with when we women

involve ourselves in the feminist movement. I wish to get into that a little later. I would like to say a bit about my personal struggle with the elements of oppression that were of a particular sexist nature, a struggle that I did not of my own volition engage in at the outset.

Surprisingly, the knowledge of myself as a person in my own right was forced upon me by a man, my husband. An extraordinary man who insisted against my arguments for settling into motherhood and housewifery as full-time and life-long endeavors. My early confrontations with sexism

were by and large a part of his involvement in the movement for the liberation of all black people. The questions that he began to raise about the oppressive nature of society cut across the grain and I really did not understand where he was coming from particularly as it related to our relationship as husband and wife. You see I expected mine to be a traditional marriage, one of the storybook kinds with the nuclear unit and the whole bit. To my chagrin, I found my husband to be totally against this. He was not about to fit into a mold and he did not want me to do so. He insisted that I finish my education and use my talents - whatever I discovered them to be - for the good of my own personhood and the larger black community. I thought he didn't love me because he was not a jealous man and seemed perfectly tuned in to and with himself. His manhood did not depend on his subjugation of me. You must know that I was a frustrated would-be housewife. I had time on my hands because he travelled. He never asked me what I had done with that free time in his absence. And when I tried to contain him and make him fit into my definition of his role he fought me tooth and nail with a strange determination to make me become independent. Our children, while I have had to assume a great deal of the care for them because their father is on the road, are ours and when my husband is home we share in the responsibility and the love that nourishes them. It is equalitarian as much as it can be. But even with this positive there have been times when I have felt that even this man does not truly understand nor appreciate what it is like to be woman and black. But at least I give him credit for trying and going a long way toward ridding himself of any latent sexist thinking.

Many sisters' lives are made more difficult because their identity is tied solely to their husbands. And not only that but they are objects of put-downs because of their dependency. When I talk with these women, I come away very upset because I feel so strongly that their lives are empty and devoid of meaning save that vicarious expression that comes from husband and children. I do not see the option of housewifery as a negative, but too often it is not an option or choice. I hear the cries of women who want to develop themselves and establish their own identities, but the ties that bind them to their role at home are too tight. On the other side of the coin is that woman who is out in the world, and too many of them have experiences that are not satisfying at all. Many are in the world of work, not because they feel they have

something to offer themselves by way of their own growth and development or to the community at large, but they are trying to feed themselves and/or their families. Their lives are frustrating because they are to be found in dull jobs with extremely low pay or interesting jobs with extremely low pay.

In a society that measures your worth in dollars and cents, if your head is not together with respect to who you are despite society's definitions, you can still believe yourself to be nothing. While we women must be ever vigilant when it comes to pushing for equal pay for equal work, I think it extremely important that we ground our movement on the premise of humanity and deal with the conceptual questions of definition. For it is here that I feel we can begin to topple the oppressive towers of unwarranted male might and domination. If we think ourselves lesser members of the human race as women simply because we are women we only aid our own oppression. As a human being, I question everything that I was ever taught outright or subtly about the world. I question the traditions and the institutions that support them.

Even in my own field, as an example - the media - male dominated thinking provides opportunities daily for battle. There seems to be only one way to do something: the male way. I ask why??? Most of the time there is no ready answer other than that is the way it has always been done. And, of course, I cannot be satisfied with that as an intelligent response to an intelligent inquiry. Thus it has become my express purpose to make my own way fighting as I go, making it quite clear, to all concerned, that I will make the difference when it comes to my own thing. Until we learn that we have been taught to be fearful of our own power we cannot decide to channel it into meaningful directions. Directions that will hopefully benefit the world because we can, and should, as women, make that kind of difference. Our perspective, then, must be of a global nature, for our problems most assuredly are. Which brings me to how I see myself as a black and a feminist, with no inherent contradictions appertaining thereunto.

It is my firm belief that just because of my birth onto this earth, I should have every right to expect to participate in what goes on. There is no reason that as a woman, a black, a worker, a mother, wife or whatever that I should be consigned to somebody else's purpose for me. My choices should be freely made and the responsibilities for those choices would, therefore be mine to deal with. But history and society's dictates

weigh heavily on the backs and minds of people who think as I do. We cannot overlook racism and how it has worked to separate people into opposing camps. It was the logical explanation offered in support of the slavery of black people. The line used was that blacks, being culturally and racially inferior to whites deserved their condition of servitude. The sick logic attached to that was that BEING in the midst of superior masters would serve to civilize the heathens. Press and pulpit reinforced

the concept - using God as supporting documentary. In the church where thinking is determined by belief and fear, rather than by analysis or the objective study of available data, we were/are taught to believe ourselves inferior, to accept that the meek shall inherit the earth, and that suffering is a blessing in make-up. All of this jived with society's exigencies. And, quite frankly, too many blacks have not worked through the debilitating effects of such teachings yet!

In order to engrave our status as chattel on the mind forever if possible, our collective strength and will-to-be-free had to be further reduced so as to limit the possibility of rebellion. One of the methods used was grounded in the sexist orientation of the white male. Firstly, as slaves both males and females were open to the same type of brutal treatment; it stood to reason, therefore, that all slaves had everything to gain and nothing to lose by collectively struggling on an equal par to overthrow their oppressors. The oppressors not wanting to incur this double wrath, sought to further dehumanize the slaves mentally by forcing women to accommodate them sexually with the full knowledge of the enslaved male. Males were rendered powerless to protect their female members. So, then, black women would be accused of consorting with the enemy, even if against their will, and black men became eunuchs in the eyes of their women (sad to say, too many have not moved from that position even in this great era of freedom). While many, many slave women and men rose above this attempt to suppress their insurgency by fighting together no matter what the odds, we would have to say that what the oppressors did in fact do has had far-reaching effects on us even to this day.

Through all of this, there arose the glossy painting of the white female as the gem not to be touched by human hands, particularly black ones.

The white male with his sense of depraved sexuality mentally relegated the practice of sex to those "lower than himself", but reserved the unwarranted right to carry out his own fantasies on the black female

non-persons. Removing his own women out of reach of such activity he felt safe that black males would not get to them as he had gotten to black females. Every now and then it was brought home to black males, by castration rites and rituals carried out in full view of everybody. White women co-operated by their silence and their acceptance of the position of the faint-hearted non-person, a role still played by insecure white women who shield themselves in a web of untruths about femininity, motherhood and apple pie. What resulted on the one hand was the lowered status for all women in the eyes of men, but white women had an edge because they were at least part of those doing the oppressing.

Racism and sexism were accommodating bedfellows at the outset. They are still sleeping together. Those of us who are about the business of freedom must divorce this contrived union. Black people among all others cannot fight racism without understanding how sexism played in the overall picture of oppression. Apparently, it is greatly feared that if all persons were free they would respond naturally and normally toward each other as human beings, whether the transactions were sexual, political, economic, or whatever. But, what is not understood by those who suffer the twin dilemma of racism and sexism is the fact that those who are able to divide are able to rule. It is only when we begin to question the assumptions on which we have been made to base our lives that we begin to threaten the vested interests of our captors - whomever they are. It is therefore, in the interest of those who exploit and dominate, expedient to cast shadows and uncertainties around truths that they refuse to come to grips with.

Both printed and electronic media have played major roles in trying to dampen the spirits of feminists. And what I have tried to do, albeit too briefly, is to provide some background for the problem the black community has with the feminist movement, for which I feel both affinity and comradeship. At the same time I feel that the white community is far from seeing what we are talking about, too, and does not take kindly to our supposed threats to the status quo. But blacks are at least beyond giving too much attention to what whites think about what must be done for their own freedom. And that is growth.

The myths that we keep confronting is that of the black matriarch. She comes straight out of the days of slavery. She was born in the minds of a lot of folk - particularly white Sociologists - because we live in a patriarchal society where

continued on page 7

MS. continued from page 6

the breadwinner is invested with the power to control the bread and all who eat it. If males cannot supply the bread for the families their masculinity is questionable and they are not powerful. If females supply the bread they must be powerful, emasculating women, and liberated to boot! This is where we get the lie and the flack. They say that we have always been liberated because we were raped by masters and were paid pennies to clean their kids and scrub dirty floors, which, by any sane definition, was slavery to the nth degree. What has to be understood is that neither black men nor women have been given any semblance of freedom. Both of us were to be kept locked into a system of oppression that would assure fights between ourselves and not against the oppressors. And, as long as we cater to this sick and oppressive thinking we, as a people, will be instruments of our own oppression. They say I should get behind my man and push him

toward his exclusive masculinity. But I ask what happens if my man gets ripped off and I am exposed as a weak survivor? Do I then pick up and fight for survival or do I give up and perish? What would happen to the children? Are we, as women, not obligated to tend the ongoing of the species in the case of our men having been destroyed in one way or another? Would not a female animal do just as much? As a female member of the struggle for freedom for all people of necessity I fight on all fronts. I have no intention of divesting myself of my uterus when a fight insues against my people, male and female. And I am not inclined to relate only to my blackness when women move against exploitation, domination and oppression. Anybody who questions me on what I am deserves the answer I might give him. I am a woman, but I will not accept that anatomical physiological fact as the sole determinant of what I can or cannot, will or will not do or be. Period.

BLACK PREACHER-from page 5

The black community is still unfree. The jobless rate is at an all-time high; crime is epidemic; young women are heading for welfare for generations with innocent babies in their arms, and every corner in every town and hamlet in this country is filled with sorry black men who spend their time drinking cheap wine and disrespecting women and children.

The preaching needs to be done where the problems are. And black preachers definitely need to be where their people are. The Word of God takes on little meaning in the safety and quietude of a Sunday morning sanctuary. Anybody can fix a canned sermon. What the black community needs is some REAL LIVE EXAMPLES. And even Jesus warned us that the "saved" need no saving; the well needs no physician - go among those who need help!

Black preacher-man, get up off your hands, roll up your sleeves and go to work for the people. And if you cannot go to work for the people, you have abdicated your calling, you are a traitor to the Lord. In which case you ought to take off your cross, pull off your robe, take your defiled hands off the Bible and abandon your posture of hypocrisy - we now know your game.



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THE FIRST OF AUGUST THE COBB COUNTY NEWS BUREAU WILL MOVE CENTRAL OPERATIONS INTO THE 3rd FLOOR OF THE HINSLEY TEMPLE CHURCH OF GOD IN CHRIST EDUCATION BUILDING. ALONG WITH AN EXPANSION PROGRAM FOR THE NEWS-PAPER, REHABILITATION PROJECTS TO ADDRESS SOCIAL PROBLEMS OF THE SURROUNDING AREA WILL BE DEVELOPED AND LAUNCHED WITH COMMUNITY RESIDENTS'

CHAMBERS-from page 5

thou hast and give to the poor and thou shalt have treasure in heaven and come and follow me (Matthew: 19:21). And still again Jesus states that the disciple is not above his master, but everyone that is perfect shall be as his master (St. Luke 6:40), again he relates that it is himself that makes us perfect. I in them and thou in me, that they may be made perfect in one (St. John 17:23). As you no doubt observe it is evident fact and an infallible truth that Jesus Christ taught and also manifested this perfect life in those that accepted him, but as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. (St. John 1:12) THE OTHER SIDE. How is it a person could be a saint of the most high God, a Christian like Jesus without being perfect. No one could possibly be a Christian like saint without being perfect. Perfect being defined

means cannot ever sin anymore. Whoever is born of God doth not commit sin for his seed remaineth in him and he cannot sin because he is born of God (1 John 3:19) THE OTHER SIDE.

Anyone that is contending or confessing to be a Christian or a saint and sin or can sin that person is not saved and never have been saved. He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him (1 John 2:4) THE OTHER SIDE.

Everyone that calls himself a Christian or a saint that sins or can sin is a sinner and have never been saved. Everyone that sins is a sinner, now all that confess to be saved and yet sin or can sin you are debasing the office of Christ, stripping his very death on the cross to non-effect, saying his blood is not able to wash us from our sins. THE OTHER SIDE, he that committeth sin is of the devil (1 John 3:8).

As the Holy Scriptures so clearly state, he that committeth sin is of the devil simply is saying you that call yourselves saints and Christians and sin or can sin you are not of Christ but of the devil (1 John 3:8).

THE OTHER SIDE, belove with you being of the devil you are lost and on your way to hell, that is hell' fire today at this hour deceived by satan and his satanic power. And the great dragon was cast out, that old serpent called the devil, and satan which deceiveth the whole world (Rev. 12:9). Satan the devil has skillfully deceived this modern civilization from the highest to the lowest having the world a religion to believe a lie and that is that a person could be saved and sin. World of religion, Jesus is coming now with a Scriptural revolution to reorganize Church and honest believers to know the true

and living God. Who said in his son Lord Jesus, "marvel not that I say unto thee ye must be born again (St. John 3:7)", born again defined means being perfect as Jesus states (St. Matthew 5:48). It is clear now the other side is that all that sin or can sin are lost, never been saved and if continue to tell that deceitful lie that you are saved you will never get saved. What is in order, now stop abruptly this lie everyone that is deceived in that you are saying that you are saved and you are not perfect. THE OTHER SIDE. IF YOU ARE NOT PERFECT YOU ARE NOT SAVED. Repent! (St. Luke 13:5) "THE OTHER SIDE"

BARBARA BYRD EXHIBITS ART

Miss Byrd will exhibit at the "Arts Festival in Glover Park (on the square) in Marietta July 19 and 20, 1975 at 10AM until 9PM Saturday and 10AM until 6PM Sunday.

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SIXTEEN YEAR OLD BERRY BEAVER, THE SON OF GEORGE BEAVER WAS ONE OF FOUR YOUTH ARRESTED AS ROBBERY SUSPECTS MAY 16, 1975. MR. AND MRS. BEAVER RAISED MONEY FOR THEIR SON'S BOND AND COULD NOT SECURE HIS RELEASE BUT INSTEAD WERE GIVEN A "RUN AROUND". MRS. BEAVER DID NOT UNDERSTAND WHY HER SON WAS EVEN BEING HELD UNTIL ELEVEN(11) DAYS LATER WHEN HE WAS RELEASED. SHE DISCOVERED THAT HE HAD BEEN BADLY BEATEN BY ARRESTING OFFICERS, WITH A SWOLLEN BODY AND BRUISES. HER SON RELATED THAT HE HAD BEEN HANDCUFFED AND BEATEN WITH RIFLES, FISTS AND FEET. THE BEAVERS FILED A COMPLAINT WITH THE E.O.A. THE EOA TOOK THE COMPLAINT AND NOTHING WAS HEARD UNTIL JULY 15, WHEN THE FBI CAME AND TOOK PICTURES OF BERRY' BODILY SCARS AND BRUISES ALMOST TWO MONTHS LATER. THE BEAVERS HAVE REQUESTED THAT HOWARD MOORE, NAACP LAWYER INVESTIGATE THE CASE'

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