

THE VIEWS OF THE WRITER'S ARE NOT ALWAYS THOSE OF THE PAPER'S

**'You're A Part Of The Solution, Or You're A Part Of The Problem'**

**PIEDMONT PROFILE**

BY CECIL BUTLER



**From Where I Stand**

No one should be expected to agree or disagree with everything someone says no matter how rich or poor, successful or unsuccessful, popular or unpopular the person speaking is. Because people disagree is not a high sign to chalk up another enemy; from where I stand, it seems to me people who are working for a better society should be able to see that the key to success is in identifying the issues you have in common with others and building on that. If we really give a damn and want a free and equitable society, we must learn how to be politically and socially pragmatic. I think our task is neither to be loved by everyone nor to plot the demise of our adversaries but to get on with the job of making good solid change possible. So often a good deal of energy, instead, is spend down grading others deciding who not to trust and forming coalitions only to destroy them.

We play, all too frequently, the white man's game. We divide ourselves, he conquers. This kind of activity I term "African Roulette." Our feelings of insecurity destroy us. Our ambivalents prevent our taking a stand.

Perhaps we can find comfort in Paul Lawrence Dunbar's poem, "Not They Who Soar."

Not they who soar, but they who plod  
Their rugged way, unhelped, to God  
And heroes; they who higher fare,  
And, flying, fan the upper air,  
Miss all the toil that hugs the sod  
Tis they whose backs have felt the

rod,  
Whose feet have pressed the path unshod,  
May smile upon defeated care,  
Not they who soar.

Higher up there are no thorns to prod  
Nor boulders lurk in 'neath the clod.

To turn the keenness of the share,  
For flight is ever free and rare;  
But heroes they the soil who've trod;

Not they who soar!

"What About Our Brothers Behind Bars"

Have we the time to hear the cries for help from the people in prison? Can we afford to somehow in our mins put people in prison and throw away the key?

As a community we must hear the cries for help and respond. We cannot afford to forget about anybody behind bars, the guards or inmates. In this society people are going back and forth like yo-yos from prison to the streets and back again. You and I have something very valuable at stake — our youth.

Each of us can make the difference. You can get in tough with some prison of the North Carolina State Department of Corrections. Because, it is possible to get your civic clubs, church groups, neighborhood associations and the like to work with the many inmates in North Carolina prisons. From where I stand, it would be better to meet these people in this set of circumstances than to meet them when they are desperate in an alley!



**THE POINTER**

by Albert A. Campbell

**Ready The Votes**

On last Wednesday, August 15, Mr. S. E. Burford filed for a second try at a seat on the High Point City Council. His filing was somewhat different for one basic reason. Samuel E. Burford is an incumbent of the High Point City Council who happens to be Black.

I suppose the first thing that pops into your mind is, "what's so different about that. After all, there are many Black men holding council seats all over this country, so why is this one so special." Some of that thought is true and cannot be denied, but the other portion, not so in High Point. His filing has to be different because Samuel Burford is the only Black man to ever be elected to the High Point City Council. Consequently, that also makes him the only Black incumbent seeking another term on the High Point Council.

This in itself deserves special consideration.

In the 1971 election when Mr. Burford first ran for council, he managed to poll 4148 votes to get elected. In so doing, it also required approximately seven hundred dollars (\$700.00) to get the job done. The money raised came from voluntary contributions only. Some persons gave without being asked, while others responded immediately afterwards. The kind of spirit displayed during that campaign again is needed. He could not have been elected then without your help, neither can he be re-elected this time without your help. Additionally, his presence alone has made a noticeable difference in our city government. Also, the goals he set when first elected have now been realized, and he states now that he wants to go even further. With your help again in the coming campaign, his re-election can be a reality.

How can this be done?

First, the campaign must be carried out so that it reaches all of the people, and second, the people, you, must respond with financial contributions, volunteer work and services, and finally, votes.

In order for the campaign to be carried out properly, money has to be raised, and the person accepting that great responsibility — for the second time — is Dr. O. E. Tillman. He is the person responsible for the fund raising the last time, and certainly it's a pleasure to have him again this time.

Serving as Campaign Chairman, Dr. Tillman asked all who wish to contribute to the S. E. Burford Campaign, please mail all checks to: The S. E. Burford Campaign, 1323 Cedrow Drive, High Point, N. C. 27260. For others, you can phone, 882-442, and some one will be happy to pick it up. Of course you can also contact Mr. Burford. I'm sure he'll be more than happy to hear from you.

Also volunteer workers are badly needed and are welcomed to join in this special effort. If you would like to help visits, or even telephone calls, your services are also needed. And for you, simply call 885-6519 and give your name. There is always something for everyone to do.

Finally, votes. You and your neighbor must go out to the polls on Primary Day and Election Day and vote. No candidate can win with well wishes. It takes "VOTES", and this candidate is no exception.

If you want to see him returned, work and money will turn the trick.



**TO BE EQUAL**

by Vernon E. Jordan, Jr.

**In Memoriam, George Wiley**

George Wiley's sudden death in a boating accident was a terrible blow to all who shared his passionate concern for equal rights. What follows are excerpts from my remarks at the moving memorial service held in his memory in Washington, D. C.:

"George transcended the mean barriers of a racist society to make all of this society's victims his concern and all will miss him. We will miss him as we miss Martin, as we mourn Whitney, as we miss our great warriors of justice. George's death leaves a gaping void in our ranks... That George must join the long line of fighters for justice untimely ripped from us, tries our faith and tests out will.

"With souls heavy, we must carry on. Just as did when we lost Martin; just as we did when we lost Whitney. We must carry on the work of George's life, even as he has left it; we must work from his blueprints, flesh out his sketches and breathe life into his plans. We must continue to plod the weary path of righteousness and fight the evils he fought, help the people he helped.

"In doing this, we must be ever reminded of what was unique about this man, what was special about his leadership, which roads he trod and we should follow.

"George understood the underlying dynamics of social movements. He knew that human rights could be won through different tactics, so long as the overall strategies were based on humane principles of justice without hatred, unity without uniformity, progress without vengeance.

"It was his special gift to understand that attempts to change a system of exploitation demand a variety of roles and functions that must be assumed by a variety of people and organizations working in harmony toward the same ends.

"It was his special gift to know that while race has been the most divisive factor in this country, used to oppress black people and to keep them from joining with their white brothers, that the structures of racial oppression would fall before the onslaughts of economic justice.

"George knew that poverty

afflicts blacks and browns, but that it also scars the lives of whites, too. And he set for himself the task of bringing poor people of all races together in a movement for economic justice. He fought to tear down the barriers, the artificial barriers of color and of race, the barriers that enslave millions in their wretchedness and poverty. He fought to help create a society in which children didn't go hungry, women go homeless and men go jobless.

"Now it is we who must carry on his fight, keep his dreams before us as we march into the dark and unknown future. It is we who must help bring about the economic justice George tried to secure for millions upon millions of poor Americans. It is we who must rekindle the faith he had that this system can change, that it can be made, in spite of itself, to change. It is we who must keep alive the flickering flame of belief in peaceful change that restores this nation to its allotted place as home of humanity, dignity and fulfillment.

"It is we who must bear witness to the lessons George taught us. For above all, George was a teacher. He chose to abandon his test tubes, taking his Ph.D. into the human laboratory of social action, teaching people pride and respect. He went among our society's outcasts and taught them there was no shame in welfare, that the shame lay in an economic system that forces people into dependence. And he taught that the evil was not in taking the check, but in the fact that the check wasn't large enough and that it came with so many strings attached and that the society unfairly condemned as it gave. He organized welfare recipients and created an organization self-confident in its pursuit of decency and fairness.

"Yes, George taught us lessons, but he also has left us some homework to do. He dissected our society and showed us where it is diseased. He organized a new constituency of people newly active in the human rights movement. He created a dynamic new thrust for us to follow. This, his legacy, his unfinished legacy, is the homework our good teacher left us."

**THE ROY WILKINS COLUMN**



**Change, Yes... 'Nasty', No!**

A Negro school teacher murmured something as she shook hands. Then it came distinctly: "Speak to our children because they are so nasty to us and to whites and the white children are so nice!"

By no stretch of the imagination could this woman be called an Uncle Tom. She does not bow down to white people. She is not afraid of them. She does not need them to keep her job. Of course, she could be called a Tom, because thoughtless blacks who toss this word around are not necessarily logical. The behavior does not have to fit the name. The quickest way in a disagreement is to yell "Tom."

Back came memories of the quiet heroism of Negro school teachers during the first days of desegregation of the schools. Some, it must be admitted, were pretty bad. Some were tale-bearers to the white superintendent and to their white contacts on the boards of education. But many more were upstanding men and women. They were unafraid and if they were cautious it may have been because of those dependent upon them.

Southern town who always left an envelope for the NAACP speaker in her city. She could not afford to have her co-workers tell on a Monday morning that she had been present at an NAACP meeting Sunday afternoon. So she gave her money in the collection in the envelope. She was helping to keep up the agitation for change in her own way.

There is no need here to repeat the fearless action of the black teachers in Elloree, S. C. They knew when they indicated the organizations to which they belonged that they would be fired if they wrote "NAACP." But 22 of them wrote just that and 22 were fired.

Black school children have many frustrations. They feel rightly or wrongly, that they are being treated unfairly, even persecuted. They see instant and unequal punishment meted out to them, while white youngsters go free. After a clash at a school, they see frequently that only black students are suspended or expelled. There is a tendency on their part to take matters into their hands. This unfortunate development is not merely a Dixie

Continued on Page 7

THE TRIBUNAL AID  
1228 Montlieu Avenue  
(919) 885-6519  
P. O. Box 921 High Point, N. C. 27261  
Published Every Wednesday  
By Tri-Ad Publications, Inc.  
Mail Subscription Rate \$6.00 per year,  
Payable In Advance (Add 4% N. C. Sales Tax)  
Albert A. Campbell, Managing Editor