

# THE ROLE OF TODAY'S BLACK CHURCH IN THE STRUGGLE FOR BLACK LIBERATION

## Brother Hart Raps!



BY BRO. EARL HART

Throughout the history of the Black man in racist America, his history has been one that has been closely centered around the church, until recently. From the beginning of slavery and the Black spirituals, to the underground railroad, from the abolitionist movement to reconstruction, from Booker T. Washington to Marcus Garvey, to the late Reverend Dr. Martin Luther King, Jr., the church has

played an important role in the Black man's struggle for liberation. Most prominent Black leaders come from the church.

But today the church has taken a back seat in the Black man's struggle for liberation. The church is no longer the leader it was ten years ago. Why? Because the church has not kept pace with the generation of today. The church has refused to take time to understand that you don't use yesterday's skills for today's jobs. That is, the strategy to gain total liberation for the Black man has taken a drastic change, and the church has refused to take a positive stand on the political, social, economical, and educational situations that exist in America today. The church has refused to support the Black community as the Black community should be supported.

The church must play the role that it was designed to play. That is, it must bring about the necessary changes within the church structure so that it can fully take an active part in the Black community. The church must no longer stand silent on the Viet Nam War because in that war the Black man's rate of death is greater than his per cent in the total popu-

lation. It must speak out against racism, hunger, the mass murdering of Black people, the closing of Black schools for pseudo integration, the denying of Black people their history, heritage and their culture and their right to be themselves. The Black church must no longer listen to the white news media to obtain information about the Black revolution which is taking place in America and abroad. It must become involved in what is taking place in their communities so that they will have a first hand view of what is going on. You must not turn yourselves off from the younger generation because we think that non-violence has run its course and that it died when Bro. Stokely Carmichael shouted "Black Power" on that road to Jackson, Miss. The church must remember that it must do whatever is necessary to keep pace with the Black community. Also the church must remember that the younger generation of today will determine whether there is a church tomorrow.

Brothers, you must come down home where Black people are. You must address yourselves to the problems that the Black community is confronted with on earth.

Man doesn't know whether there is a life after death or not, but he does know that there is life on earth. And he knows that he must live a better life here before he can even think of an after life. Therefore, you must readdress yourselves to the earth problems of man first.

You must not let the social and moral norms of this racist society prevent you from getting involved with a positive attitude. The church must protect and speak out for the Black community. The church must take a positive attitude. The church must take a positive stand on the social, economic and political issues involving the Black community. As Reverend Cleage of Detroit stated: "The Black church must support the Black revolution which is taking place, and those leaders who are perpetuating or leading the revolution." The leaders of the revolution are morally right in their efforts to free Black people of the physical and mental exploitation, oppression, and emasculation which we have experienced at the hands of the white man in America. Therefore, my brothers, you must come into the main stream of the Black man's struggle for libera-

tion on all fronts.

Brothers, let us strive to make this life a more relevant and meaningful one and a better place to live for Black people, and after we have accomplished such, then let's think about the life after death.

In closing I will quote the late brother Malcolm X: "We should leave our religion at home when we are working to implement a program of action which is going to benefit the whole Black community. We are not oppressed and exploited because we are Baptists, Methodists or Catholics. We are oppressed and exploited because we are all Black. Therefore, we must realize this and lay our differences aside and come together as plain Black people with a common problem and attempt to solve our problems in that manner."

We have to keep in mind at all times that we are not fighting for integration, nor are we fighting separation. We are fighting for recognition as human beings. We are fighting for the right to live as free humans in this society. In fact, we are actually fighting for rights that are even greater than civil rights, and these are human rights.

## UNITED NEGRO COLLEGE FUND, INC.

An appeal for support on behalf of the United Negro College Fund is being made again to college and university students across the country, it was announced by Marthat B. Lucas Pate, chairman of the Fund's College and School Division.

Citing the latest census bureau statistics which show a marked increase in black student enrollment, Mrs. Pate said, "because of this important development, much of the burden of educating these students will be on black colleges. In order to help alleviate this burden I'm calling upon students of the nation to help make this trend a success by supporting the College Fund and its 36 member schools."

This year's appeal is being made to more than 4,000 colleges, universities, professional schools, junior colleges and private secondary schools throughout the country. Last year, Colby College, Maine, made a gift of \$12,200 in memory of the Rev. Dr. Martin Luther King, Jr., and Princeton University has contributed \$3,000 since 1967. The Fund's pre-alumni council raised a total of \$129,000, and the college and school appeal raised another \$45,000 for the 1968 campaign drive.

In making the announcement, Mrs. Pate added, "If colleges are experiencing difficulty financially these days, black colleges and universities are having an even more trying time. For more than a quarter of a century the United Negro College Fund has worked to provide young black students with a first-rate education to enable them 'to do their thing' towards a better world."

Today, the UNCF's 36 member schools have become one of the most important single sources of education for young black men and women. With a current enrollment of more than 45,000 students, their graduates include nearly 85% of the nation's black physicians, three-quarters of all the country's Ph.D.'s and many of the top leaders of the black community.

Currently in its 1969 fund drive, the United Negro College Fund has set a national goal of \$7.5 million. The money raised is earmarked



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scholarships and other financial-aid programs for students, for faculty salaries, for teaching equipment, libraries and for continued development of remedial programs.

Mrs. Pate is the former president of Sweet Briar College and the widow of Maurice Pate, founder and until his death, executive director of UNICEF.

## "NO RAIN ON KAPPA'S PARADE"

Rain may have caused the cancellation of the homecoming parade and lessened the attendance of the homecoming game, but the Kapparet saved the day. The Kappa's homecoming activities were highlighted by the annual Kapparet. The action took place at the new commoditidious Convention Center in downtown Winston-Salem.

While the alumni were waltzing upstairs, the Kapparet was in full force downstairs.

The attendance of the Kapparet was beyond expectation. Kappas from Johnson C. Smith, A & T University, and the alumni chapter of Kappa Alpha Psi in Winston-Salem were well represented at the dance and partying hard.

The young ladies who attended the dance were as fly as ever, and of course the guys were "hung up" as usual. Although the Kappas of Winston-Salem State University were acting as hosts for the evening, they managed to participate in some of the fun.

To those who attended the Kapparet the Kappas would like to say thanks, and to those who did not, get into the swing of things. —Bro. Toney Grant

## RAMS FACE ANOTHER LOSING SEASON

"A good start doesn't always mean a good finish." According to members of the Winston-Salem State football team this statement is very true. As the season nears the end we find our Mighty Rams once more in competition for the cellar position. However, it is very unlikely that they will finish rock bottom.

This season the Rams got off to one of the best starts in many years. With impressive victories over St. Pauls 14-0; and Cheney State 52-8, on Sept. 21 and 28 respectively, the coaching staff was convinced that this would truly be the year of the Ram.

The Mighty Rams, who had scored 66 points in two games while yielding only 8 to their opponents, looked very good indeed. On October 4th the Rams journeyed far to do battle with the Bears of Elizabeth City. It was a dark day for the Rams as the Bears closed the door in their face and sent them home with a 42-14 defeat. This was the beginning of the

end. Hoping to get back on it's winning ways, the Rams found only disappointment as Livingston College invaded Bowman Gray Stadium on October 11 and set the Rams down to their second defeat in a row 32-12. One week later found the Rams on the campus of North Carolina Central University in Durham, North Carolina.

The Rams had high hopes of upsetting a tough NCC team. But hopes were not enough as the talons of the Eagles ripped the pood defenseless Rams to shreds 62-6. On October 25, with spirits still riding high, the Rams traveled to Greensboro, North Carolina, to face arch rival A & T University in War Memorial Stadium. Again the Rams were denied the taste of victory as their spirits were lowered by the A & T Aggies 37-7.

With homecoming activities in full blast on November 1st and the annual downpour from the heavens, the Rams prepared in vain to hand the Golden Bulls of Johnson C. Smith University their first defeat of the season. As it turned out in the mud and rain, the not so mighty Rams fell to a hard 30-6 loss.

Many of the Rams blame themselves for the mid-season defeats. They agreed that bad punts, fumbles, interceptions, lack of hustle, injuries, undesire to play, and coaching miscues, led to all of the set backs they faced this year.

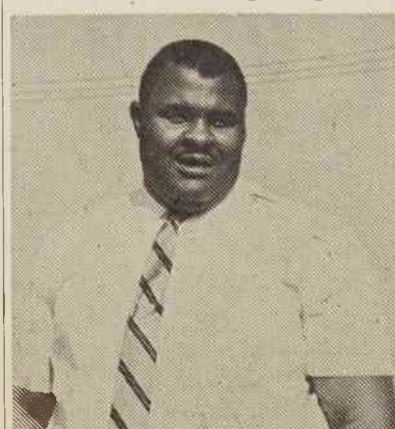
Win or lose, we, the students of WSSU, are proud of the Mighty Rams. Victory is sweet and it's nice to taste, defeat is bitter but we must taste it too. Let's not taste bitterness next year.

—Bro. Cleve S. Roseboro



"MISS ARGUS" Nov. '69

Sister Bertha Clark, a sophomore from Mocksville, N. C.



Coach Wallace