

# The Carolina Times EDITORIALS

## Showdown at the Housing Authority

The Black community should mark a coming event as a day to remember. On that day, the Durham Housing Authority will be called on to answer charges that it is a racist institution.

The Carolina Times has reported on the Authority's recent attempts to block the work of Charles Tillman, who is the only Black person in the administration of the Authority. As director of Community Services, Tillman has been trying to see that the Authority treats its Black tenants with respect and equality.

The two Black commissioners on the Authority's board have now cleared the air by publicly charging the Durham Housing Authority with not only discriminating on racial grounds, but also of approving of past racial practices.

E. W. Midgette and Artis Plummer brought things out into the open at a recent meeting of the commissioners. They pointed out that a new organization chart, drawn up by executive director Carvie Oldham, reduces Tillman's status from administrator to staff employee. Midgette and Plummer said this would make Tillman's work "meaningless."

The two commissioners pointed out that Tillman is the only Black person in the administration of the Authority, which has a tenant population that is about 92 per cent Black. The commissioners said stripping Tillman of his effectiveness would be a severe blow to management-tenant relations, which are already in an appallingly bad state.

The Board of Commissioners decided to wait until another meeting to take up the matter.

Between now and then, we hope all fair-minded Durham people will show their support for Midgette, Plummer and Tillman in this effort to retain at least a portion of representation for the Black community within the Housing Authority, which is the single most influential agency in our com-

munity. As The Carolina Times has said before, this is a matter of concern to us all.

Midgette and Plummer did not merely oppose the demotion of the Community Services department. They made some constructive suggestions as to how the Authority could re-structure itself in order to work fairly and efficiently with Black people. Among their suggestions:

- Hire a Black person as deputy executive director of the Authority.

- Hire more Black people at all levels, to include the central office, and at pay scales equal to that of white employees.

- Reduce the gap between the sky-high salary of executive director Oldham and the rest of the staff.

The Durham Housing Authority has a history of behaving with callousness and total disregard for what the Black people of this city think and feel. This is true not only for Black tenants of the Authority, but for the total Black community. Anyone who recalls the proposal for the Bacon Street project will remember to disdain which the Authority had shown for community feelings.

The commissioners will have an opportunity to strike out in new directions. They can retain the position of Community Services on an equal level with other departments. The commissioners can adopt, either completely or with modifications, the recommendations of Midgette and Plummer. In short, the commissioners can take action to say, "This is a new day at the Durham Housing Authority."

Or the commissioners can vote to stand still, or worse, take a step backwards, and the trouble between the Authority and the community will worsen.

We will be watching to see what the Housing Authority decides to do. We hope all concerned Durham residents will be watching with us.

## The Causes Of Unrest Remain

IN 1969 PRESIDENT JOHNSON APPOINTED THE McCONE COMMISSION TO FIND CAUSES OF THE WATT'S RIOTING. THE FOLLOWING WERE STATED AS THE CAUSES:

BAD HOUSING POLICE BRUTALITY EXPLOITATION UNEMPLOYMENT FRUSTRATIONS INDIFFERENCE

IN 1970 THE CAUSES OF RIOTING ARE THE SAME THING WITH DOPE PEDDLING ADDED.



DETERMINED TO DO NOTHING UNTIL ANOTHER EXPLOSION

## Weekly Sunday School Lesson

For September 6, 1970

YOUR BIBLE IS YOUR MAJOR TEXTBOOK: STUDY IT

### LIVING PEACEABLY WITH OTHERS

Scripture: Genesis 26: 17-29; Devotional Reading: Romans 12: 14-21.

Memory Selection: If possible so far as it depends upon you, live peaceably with all. Romans 12: 18.

17. And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18. And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham; and he called their names after the names by which his father had called them.

19. And Isaac's servants digged in the valley, and found there a well of springing water.

20. And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours; and he called the name of the well Esek; because they strove with him.

21. And they digged another well, and strove for that also; and he called the name of it Sitnah.

22. And he removed from thence, and digged another well; and for that they strove not;

and he called the name of it Rehoboth; and he said, For now the LORD hath made room for us, and we shall be fruitful in the land.

23. And he went up from thence to Beersheba.

24. And the LORD appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

25. And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

26. Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phicol the chief captain of his army.

27. And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you?

28. And they said, We saw certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee:

29. That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have

sent thee away in peace: thou art now the blessed of the LORD.

FOREWORD: The thing which gave rise to the division and strife between Isaac and his neighbors, was the constant increase of Isaac's wealth. It did not matter to the enemies that he had, put forth much toil and industry and astute business management. The Philistines resorted to evil efforts to stop the flow of his prosperity. To cut off his water supply by stopping up his wells with dirt, was a most provoking example of unneighborliness. The act was one that could have brought serious conflict.

This unfriendly act was probably, as the text indicates, the outcome of envy and unmitigated jealousy, rather than inspired by fear that Isaac in digging and possessing wells was tacitly claiming the ownership of the land. And the Philistine monarch had caused the suspicion that he had instigated the outbreak of hostilities amongst his people, by saying to Isaac, "Go from us (a royal command, rather than a friendly advice): for thou art much mightier than we." "And Isaac departed thence," perhaps with remonstrance, but without offering re-

## To Be EQUAL

By WHITNEY M. YOUNG

### Which Way Now?

THE August issue of Ebony has a provocative series of essays on Which Way For Black Americans — liberation, separation, or integration.

Spokesmen for all points of view are articulate and within the limits imposed by their basic outlook, informative and convincing. It is good to find the debate carried out on a high level, without the name-calling and the abuse that often marks disagreements in strategy.

My own article in the magazine dealt with the fact that we are already separate — and that "apartness" from the general society has resulted in black people getting the short end of the stick in every facet of life.

I argue for an Open Society that blacks should work toward with their white allies. "The black man's best hope," I wrote, "lies not in a narrow separatism or in the cultural suicide of assimilation, but in an Open Society; a society founded on mutual respect and cooperation, and pluralistic group self-consciousness and pride."

"The Open Society toward which we must strive is a society in which black people have their fair share of the power, the wealth, and the comforts of the total society. It is a society in which blacks have the options to live in a black neighborhood or to live in an integrated one; in which blacks have control over decisions affecting their lives to the same degree that other groups have.

### Settle For Nothing Less

"It is a society based on mutual respect and complete equality. There isn't a reason in the world why we should settle for anything less. The struggle may be long and difficult, but nothing worthwhile has ever been achieved without a struggle."

The first thing black people must do to bring about this Open Society is to achieve a unified position. The gap between philosophical viewpoints in the black community is not as wide as it may seem.

All blacks are united on the basics: that we are exploited, suffer from racism and discrimination, and that there must be some basic changes in the institutional structure of our society that would end these conditions.

Broad as these points may be, they offer a start for blacks to come together behind some key assumptions in our society and with that as our starting point, we can go on to forging a broad agenda for change.

The time has come for black people to be really serious about winning our fair share of the power and wealth in this nation, and to avoid the pitfalls of romantic adventurism and the kind of sniping attacks on other black people that have marked our past disunity.

Such verbal sniping is a reflection of the "slave mentality" that allows blacks to openly attack other blacks while being very careful not to offend white people and white institutions.

Divine protection in every way, and in everything. Isaac did not only see the Hand of God, but he trusted in Him.

III. Good For Evil: To live with this kind of concept, which is the way of our Lord, calls for implicit confidence in God, and an utter dependence upon Him to lead and direct our ways. We cannot make peace our way! We must use the plan of God.

LESSON OUTLINED: I. Seeking Ways for Peace. Vss. 17-21. II. Divine Protection. Vss. 22-25. III. Good For Evil. Vss. 26-29.

CENTRAL THOUGHT: Many men then, and now, try all ways to find peace except the right one.

COMMENTS ON LESSON:

I. Seeking Ways for Peace: Envy, one of the works of the flesh, a frequent characteristic of evil men; and an occasional infirmity of pious souls, a strictly forbidden by the law of God. This vice is commonly excited by observing the prosperity of others. Moreover, it is usually accompanied with some degree of hatred, and inevitably tends, as in the case of the Philistines, to hostility, secret or open. But the patriarch did not strike back — he intensified his efforts in the direction of success. He continued to dig wells. He was not appeasing anyone, he simply sought ways that would lead to peace; trusting in God to prevent the violence that loomed so eminent.

II. Divine Protection: The growing power of the patriarch had filled the monarch's mind with alarm. Interpreting the character of Isaac by his own, he conceived it impossible to possess large resources without using them to acquire dominion over others. Modern kings and statesmen are scarcely further advanced, the prosperity of neighboring empires being commonly regarded as a menace to the liberties of their own.

Isaac's action becomes a symbol of the mission of Christianity, as regards both nations and individuals, to show how power of every kind can be possessed without injury, and wielded with advantage, to the highest interests of others. This attitude of mind and heart can only obtain when individuals and heads of state, can see and trust in the Divine protection of God; because He is just, and will "do right." The spirit of vindictiveness must be submerged, and the right spirit of tolerance and forgiveness must gain ascendancy in the thinking and actions of men. Men must know that their success is not built upon their industry and ingenuity, alone, but that they are dependent upon the mercies of God, and upon His

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## It Will Be Signed

We trust all our black readers and our fast growing numbers of white readers will observe with close scrutiny and careful thought the letter to the editor which appeared in a recent issue of the Durham Sun entitled, "Church Resolution Brings Court Threat." According to the Sun's editorial the threat came as a result of the action of the Ohio Conference of the United Church in charging that one of the leading companies by its present policy is playing a leading role in the economy of the area of Africa which it operates. Most readers will guess that the section mentioned is that of South Africa now considered by many as the lowest and most damnable spot of human habitation on earth. In the second bombshell explosion of the Herald editorial page, appears a letter to the editor, from one James Smith, which quotes Abraham Lincoln's statement made in Charleston, Illinois in September 1858 as follows:

"What I would most desire would be the separation of the white and black races. I will say then, that I am not, nor ever have been in favor of bringing about in any way the social and political equality of the white and black races — that I am not, nor ever have been, in favor of making voters or jurors of Negroes — nor of qualifying them to hold office, nor to intermarry with white people; and I will say in addition to this that there is a physical difference between the white and black races which will ever forbid the two races living together on terms of social and political equality. And inasmuch as they cannot so live,

while they do remain together, there must be the position of superior and inferior, and I, as much as any other man, am in favor of having the superior position assigned to the white race."

Well, integration and equality of citizenship will come, as freedom came to the four million blacks in the days of Lincoln and there will stand in that hour of transition, in addition to the 22 million blacks of this nation, the power of Almighty God and the growing millions of progressive white citizens who are truthfully dedicated to the proposition that all men are created free and equal, irrespective of race, creed or color.

So whether destiny decrees that it come now, tomorrow or next day, it will come. The growing throngs of adult and progressive young whites all over the nation whose members have become sick and tired of the hypocrisy, want the freedom, not only for the blacks, but for themselves and their own sickened consciences which they have endured in the name of Democracy for over 300 years. Likewise, whether President Richard Nixon signs it or not the document against segregation will eventually be signed by him or a successor. It will be signed in obedience to those words declared by the Almighty over 4,000 years ago that, "Out of one blood God created all nations of men for to dwell on the face of the earth."

## FACTS ABOUT THE NEGRO

By J. A. ROGERS, Illustrated by A. S. MILAI



### Czar ALEXANDER, II

FREED 35,000,000 SLAVES AND SERFS OF RUSSIA IN 1861. HE CLAIMED THAT HE HAD DONE BETTER THAN LINCOLN BECAUSE HE HAD GIVEN HIS FREEDMEN LAND WHILE AMERICA HAD GIVEN THE EX-SLAVES ONLY THE BALLOT. SOUTHERN SLAVEHOLDERS NOT ONLY DIDN'T LIKE FREEDOM FOR NEGROES BUT FOR WHITE EUROPEANS, EITHER. IN 1855, WHEN THE CZAR FREED THE 7,500,000 SLAVES AND NEAR-SLAVES ON HIS OWN ESTATES SEVERAL CONGRESSMEN OBJECTED ONE SAID, "THE EXAMPLE IS DANGEROUS. WHAT HAPPENED IN THE WEST INDIES AND HAITI SHOULD HAVE TAUGHT ALEXANDER A LESSON."



BEFORE THE FRENCH REVOLUTION OF 1793, NEGROES WERE COMMON AS FAVORITES IN THE HOMES OF ROYALTY AND THE RICH. ZAMOR WAS THE FAVORITE OF MADAME DU BARRY, MISTRESS OF LOUISE GREAT MEN SUCH AS VOLTAIRE, WHO WANTED FAVORS, OFTEN HAD TO SEE ZAMOR FIRST.

T-Morris Chestnut WAS THE FIRST NEGRO WAR CORRESPONDENT. HIS ACCOUNT OF THE CAPTURE OF RICHMOND APPEARED FIRST IN NORTHERN WHITE DAILIES. IN EUROPE HE WAS RECEIVED BY RULERS OF ENGLAND, DENMARK AND SWEDEN.

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