

# EDITORIALS AND COMMENTS

## THE SAME OLD STORY

The North Carolina Advisory Budget Commission is apparently prepared to kill the School of Law at North Carolina Central University. Their decision to reject all capital improvement requests from North Carolina's institutions of higher education — with one expensive exception — will mean no new building for the School of Law.

No new building will probably mean the end of accreditation for the school.

Accreditation is life for a professional school. Official accreditation is necessary to attract both students and money to the school. The university has been told by the American Bar Association that continued accreditation depends on facilities being provided to meet the requirements of the existing enrollment.

The Advisory Budget Commission's decision was made in order to serve special interests. The money saved on the capital improvements at the other 15 campuses will be used to provide 35 million more dollars (the legislature has already appropriated \$15 million) for the East Carolina medical school, and to give \$20 million of the taxpayers' money to the state's private schools.

The NCCU law building would cost only \$2.5 million.

The decision will destroy the only professional school at a black campus to create a new school on a white campus and to ease the financial "burdens" of the schools of the rich and the influential.

The School of Law at North

Carolina Central University now serves nearly 300 students. A black law school of that size assures the black people of North Carolina and this nation that they will always have someone prepared to stand up for them before the bar of justice. That is what the Advisory Budget Commission is ready to destroy.

They are ready to kill the institution which trained numerous leaders as Floyd McKissick, Superior Court Judge Sammie Chess, N.C. Representative H.M. Michaux, Jr., and Atlanta's Mayor Maynard Jackson, to keep Duke, Wake Forest, Queens, Salem, Guilford, St. Andrews, and Gov. Holshouser's alma mater, Davidson, from losing students.

They are prepared to murder North Carolina's only black professional school to help build a power base for ECU Chancellor Leo Jenkins, who already has more influence than a U.S. Senator.

There is one last chance for the NCCU School of Law. The Advisory Budget Commission doesn't have the last word. The final decision is up to the state legislature, the General Assembly.

The message we send to the General Assembly should be loud and clear: The NCCU Law School must be preserved.

Spend the tax dollar on schools the taxpayer controls.

Spend the tax dollar on programs which have already proved their worth.

Let the wealthy and the empire-builders take care of themselves.

## A TIME TO EVALUATE

Coming as it does at the outset of winter, there nevertheless, is a spirit of warmth, vitality and rejuvenation about Christmas, and with it the restoration of hope.

Gone is the quiet beauty of Autumn, painted on canvasses in soft browns and reds and purples. It had provided the proper perspective and setting for reflection and for storing up on the sweetness of nature until Spring can burst forth in all her radiance and glory.

Winter is a time for withdrawal — away from the winds that blow from the north, and from the snow and the rain. Away, even, from the sun, who in her deceptive brilliance seems also to shy away from the breath of the rascal season.

Christmas, then comes at a time when Autumn's beauty is still close enough to be remembered and Winter's harshness is still a ghost to be dreaded in the day ahead.

But the news this Christmas is not good.

There is mass unemployment and inflation and recession, with a

depression a very real possibility. Crime is on the upswing, the jails, and full, the poor are everywhere. Black people are losing what little gains they've made in the social, educational and economic spheres of this country's life, and racism still runs rampant. This nation's leaders display a callous and contemptuous attitude toward the problems of the people. There is no relief in sight.

Abroad, there is mass starvation and grumbings of war and nations continue to avoid the miseries of this world by exploring further the power of the atom and probing deeper into the limits of space.

All is not good in this world and the future does indeed look bleak. But Christmastime provides an opportunity to pause and while rejoicing make preparations. This Christmas more than any other in recent years, there is a real need for evaluating where we are as a people and where we are as individuals.

Out of it must come a new spirit with which to prepare for the coming year.

## Things You Should Know



**John Jones**  
1817—1879

BORN OUT OF SLAVERY IN NORTH CAROLINA, BECAME ONE OF THE NATION'S RICHEST MEN — A SELF-EDUCATED TAILOR/HE LED THE FIGHT AGAINST THE ILLINOIS BLACK LAWS (— A NEGRO COULD NOT WITNESS OR TESTIFY IN COURT—) A FRIEND OF FREDERICK DOUGLASS AND JOHN BROWN, HE WAS TWICE ELECTED COOK COUNTY COMMISSIONER — IT WAS HE WHO HELPED SECURE THE LEGISLATION WHICH ENDED LOCAL SCHOOL SEGREGATION!

## The Economic Status of Blacks Is Not A Football Game

By AGUSTUS F. HAWKINS

Sometimes symbols are as important as words and deeds. They often transcend present time, and become fixed places in a people's culture, tradition and history. They have the capability of evoking good or evil, and many times they clearly articulate and institution's purpose and goals.

Last Thanksgiving, when the President hosted the 44th reunion of his old high school football team, the only Black member of that team took part in the annual occasion, for the first time. He turned out to be the life of the party. There seemed to be, at least based on press accounts, a genuine spontaneity around the Black man's participation. Yet there was also something sad about his presence. A collection had to be taken up to fly him from San Francisco, California and to buy him a new suit of clothes. He's a retired longshoreman, and in all probability, he lives on a small pension which just about covers his daily needs.

As I read his story in the newspaper, I was struck by the symbol this Black man

presented. And in essence it reflects the status of the majority of Blacks in America today. Still economically disadvantaged after a lifetime of work. There it was clear as crystal, an ironic comment on the historic role that Blacks have been cast in this nation, and the largesse of the majority group, once again, symbolically paying up for just one last night on the town. (And then back to the ghetto!)

The larger commentary of course, is how long will this institutionalized status be continued and to what expense?

President Ford has been assuring the nation, ever since he took office, that the country would pull out of the inflation — with some pain. His predictions have gone away, however, and we are now in a recession, which even now the Administration admits — is a recession.

We know about the economic fate of one Black man invited to the President's domicile for Thanksgiving.

How have other Blacks fared generally in this period of serious economic decline?

Blacks constitute 10,479,000 persons in the labor force of some 92,000,000. Unemployment for Blacks in October was an official 10.9 per cent ("Official" because statistical data in the Black community is difficult to attain, there may be more Blacks unemployed, than the U.S. Department of Labor indicates.) For all civilian workers, the unemployment rate was 6 per cent, for whites it was 5.4 per cent. Proportionately therefore, there are two Blacks unemployed for every white.

Forty per cent of all employed Blacks are heavily concentrated in the blue collar jobs, about 20 per cent of all employed Blacks are in service occupations, maids, janitors, etc., in hotels, motels, and related industries. In these two categories the impact of the economic slowdown has been severe, and accounts for the relatively poor employment position of Black workers as opposed to white workers.

Blacks, then, have been significantly hurt in this recession, and are undergoing a

radical decrease in their purchasing power. (The poorer you are, the less income you bring home, the more you spend for food, \$3000 per year families spend 40 per cent of their income on food, \$9000 per year families spend about 25 per cent of their income for food, \$18,000 per year families spend only about 20 per cent for food.)

As the national historical symbol of economic deprivation, Blacks are really hurting, but so are other Americans.

The President can help to turn this inflation around by supporting:

a guaranteed national full employment program broadened unemployment compensation large scale public-service employment programs tax reductions for low and moderate income people An institution of mandatory profit, price and wage controls an easing of the tight money concept.

The question is — can the President bite the same bullet, he's asking all of us to bite?



**"PRESIDENT FORD IS PROPOSING A 30% INCREASE IN THE COST OF STAMPS FROM THE LOWEST INCOME AMERICANS" IN HIS "EAT LESS" CAMPAIGN**

JEROME CAHILL

N.Y. DAILY NEWS

## TO BE EQUAL

By VERNON E. JORDAN, JR.

## CITY GOVERNMENT CHANGING

Blacks and minorities are caught in the middle of the trend of changing city and regional government structures.

Just as blacks in some cities have finally reached the point where they've got some political clout, along comes a "good government" movement to dilute that political power by broadening the base of local government through merger with outlying areas.

This poses a cruel dilemma for black people.

On the one hand, there is the reality of power-blacks holding high local offices up to and including the mayoralty. On the other, is the reality of tax resources tapping suburban wealth for the revitalization of the inner city.

The cruelest part of the dilemma is that there are no easy solutions. Each city is different. Each particular case to be studied and examined from the standpoint of how decisions will impact upon blacks.

Most important is the need to avoid easy assumptions that don't square with reality. Many people assume, for example, that a city-county merger will mean more funds for city services, but isn't it even more likely that suburbanities will be more anxious to tax the city's downtown business sections to pay for the roads, sewer lines and other expenses of the growing suburban economy.

Another assumption is that blacks should not bargain away their political power within the city, especially if it has a black mayor. But many city charters are "weak mayor" especially systems in which real power is held by special districts, school boards, autonomous agencies and regional boards.

So there are pros and cons that will change as local factors change, but the one important point for black people is that we must become involved in the process of bargaining and shaping plans for metro government or for restructuring city government.

If regionalism comes about without

reference to blacks, black people will suffer for it. That's why it is important to educate and mobilize the public to deal with the issues, so that the community's representatives can make the trade-offs that will protect the best interests of the black community, and even to veto metro government if necessary.

While restructuring local governments could have great impact on the communities they serve and on the services people need, no one should think that shuffling some boxes on an organizational chart will cure everything.

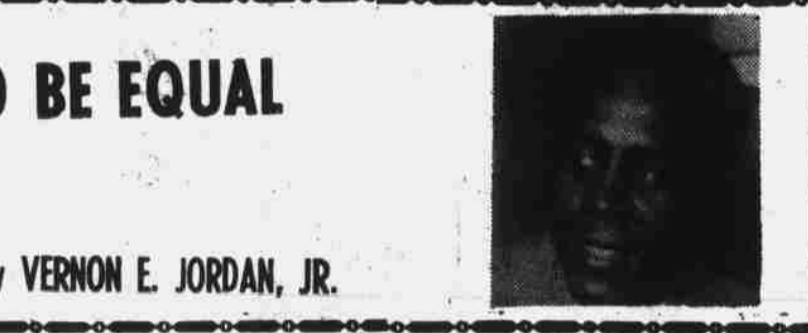
Even radical change in local government structure could easily leave the power arrangements within the area unchanged, services unaltered, and the pattern of inner-city black poverty and suburban white wealth unbroken and unaffected.

A lot of "Good Government" forces find this hard to accept. Like earlier pioneers for civil service and similar reforms they think switching to metro government or other forms of regional government will solve urban problems.

But those urban problems can only be solved by the removal of racial barriers, by full employment, and by a massive infusion of money to provide the housing, health and other services people need.

Structural reform is not a substitute for real changes in the way our society handles human needs and aspirations. But because it can be a force for good or for evil, black people must give it their attention. Already, many cities have switched over to some form of metro government. In some blacks have fared well, in others, not so well.

As yet our experience with this new experiment in government is tenuous, the jury is still out. But the totality of black experience indicates that change can be just a new way of old exploitation. The best guard against this is for black involvement in the political structure of the community, and most especially, the maximum black participation in elections.



By VERNON E. JORDAN, JR.

## CITY GOVERNMENT CHANGING

## THE MESSIAH IS STILL SOUGHT

By MALVIN MOORE

In the old days when times got hard and the people were pushed around and prodded like so many sheep in a herd, the people could find solace and contentment in the belief that the Messiah was coming. For it had been written in the Holy Book and the word was and came from God. The Messiah would make things better. He would establish his kingdom on earth and all the people groveling about in dirt hovels would immediately become subjects of the kingdom and peace and joy would reign forever.

And so, thousands of years later, we prepare once again to celebrate the birth of His coming and we shall all do it in a heathenistic fashion. There'll be strong drink, plenty of food, much dancing and merriment and with an outlay of gold and silver that would make the Gods of the money changers below thunderously in delight.

Black people are among the biggest participants in this sacrifice, but what's even more of an irony is that we even celebrate the birth of Jesus at all. Jesus was a Jew and he is worshipped in a fashion devised and impressed upon blacks by whites. Moreover, though Jesus was considered the Messiah in a historical sense, black people still look for a Messiah to come and lead us out of the wilderness of despair, poverty, unemployment, oppression. It is no small coincidence then, that the civil rights movement has floundered since the death of Martin Luther King Jr.

There is something tidy and nice about Christianity. As with any firm belief, it gives us comfort and strength when we are faced with matters we cannot comprehend. The doctrine of Christianity, rooted essentially in a concept of love, is a beautiful, humanistic one, that within man is the power for rejuvenation and human kindness. And at the root of it all is the simplistic, "Do unto others..."

But somewhere along the line this thing has been turned around on us, and now it seems that only black people have a God of love, a passive God. And somehow there's the nagging feeling that this is what others want us to believe. But then, we have no states, no land, no strong, dominant institutions, no power. And while we've been about the business of worshipping a beautiful concept — devised by others — these others have been teaching their children to hate and enslave. And while they've been conquering the world in His name, we have been worshipping and praising their creation.

Somehow or another, it seems that a redefinition of OUR God is in order, and not so much in terms of establishing a NEW God. The advances of history dictate against that. But what is needed, perhaps, is a redefinition of what Christianity means for black people and what blacks need FROM Christianity. That is, more than just the opportunity to worship and praise and feel the Holy Spirit.

There are matters on earth that need tending to and the history of world civilizations has shown that good and evil has been done in the name of somebody's god. But it was done. There was action. We can no longer afford to sit and wait for a Messiah, a leader — be he man or God. The Messiah is in each of us, man, woman and child, and if we would but have the faith of a grain of mustard seed in ourselves, then that faith could indeed move mountains.

It's a time-worn cliché, I admit: "If blacks could just come together and quit fighting among ourselves and be about the business of building strong institutions to support and sustain us, and if we could just recognize that the salvation for us is ourselves, then there is nothing we couldn't accomplish for ourselves and for the honor and glory of our God."

Somehow that message has got to get across. Somehow the celebration of Jesus' birth seems to accentuate its importance. Merry Christmas.

## Things You Should Know

**THOTMES III**  
1500 B.C.

SON OF A SLAVE WOMAN WHO ROSE TO BECOME A MIGHTY MONARCH... HIS REIGN BROUGHT UNHEARD OF WEALTH TO EGYPT. HIS EMPIRE EMBRACED TWO CONTINENTS AND, ONE YEAR, THE TRIBUTE FROM A SINGLE NATION WAS 1570 POUNDS OF GOLD! OF THE MANY MONUMENTS HE BUILT, ONE OBELISK STANDS ON THE THAMES, LONDON; ANOTHER IN CENTRAL PARK, N.Y.C. — KNOWN TO MILLIONS AS "CLEOPATRA'S NEEDLE!"

**The Carolina Times**  
ESTABLISHED 1882

L. E. AUSTIN  
Editor-Publisher 1927-1971

Published every Saturday at Durham, N.C. by United Publishers, Inc.

MRS. VIVIAN AUSTIN EIMONDS, Publisher  
MALVIN E. MOORE, III, Editor  
CLARENCE BONNETTE, Business Manager  
J. ELWOOD CARTER, Advertising Manager

Second Class Postage Paid at Durham, N.C. 27702

SUBSCRIPTION RATES

United States and Canada	1 Year \$8.50
United States and Canada	3 Years \$18.50
Foreign Countries	1 Year \$10.00
Single Copy	20 Cents

Principal office located at 436 East Pettigrew Street Durham, North Carolina 27702