

EDITORIALS & COMMENTS

Gumbel Delivers Positive Message

The Post strongly urges black leaders, especially those in the church and political communities, to follow the suggestions of television star Bryant Gumbel, who has said that the "future of black Americans lies in the individual potential of its youth."

The host of "The Today Show," seen on television each morning by more than six million viewers, Gumbel delivered this positive message last week at the Xavier University commencement exercises.

He told his audience of nearly 4,000, including 338 graduates, "the problems which are exclusive to minorities in this country are not temporary, they are long-term!" Gumbel continued, "And solutions can be found only in long-term responsibility, long-term planning and a life-long commitment by many individuals. Individuals who hope to alleviate the situation of many by fulfilling their own very singular potential."

The Post strongly agrees with Gumbel's declaration because as black people we tend to listen attentively to what we want to hear rather than to what we need to hear. We agree with Gumbel that much of black history is etched with the efforts of too few individuals and, even today, is too often dependent on the collective efforts and (goodwill) of others.

Gumbel warned his audience that "the sense of self-worth and confidence that I ask you to realize is one based on pride as the result of real achievement -- the end product of real individual initiative, not the by-product of fitting the norm. A pride that comes not from group association, but rather from individual effort."

Racial Rhetoric

He went on to say, "It is high time we stop measuring a black man or woman's worth by the height of their soapbox, or the intensity of their racial rhetoric. There was a time, I think, when serious vocal, collective effort could find a valid base in the socio-economic structure of the times, but not anymore."

Accordingly there were times in the past when numerous talented blacks, in their zeal to act on the groups' behalf, who didn't seize individual opportunities as readily as they might have. As a result, they lost valuable ground in the struggle to move forward.

We believe that, unless each black person accepts the challenge to achieve individually to the maximum of his potential, the entire black community may slip further behind.

There are too many of us still standing around idly on street corners...In our opinion, a great majority of these people could

help to develop a stronger work force for our community, thus alleviating some of the pains of the drastic unemployment problem in our community.

We need to be made aware of the prophetic picture of racial collapse that is engulfing us. There are teenagers walking around like zombies and appearing to be much older than their tender years; most of them reflect what is commonly known as "Post Personality Syndrome."

Setting Examples

We also believe that there are still too many of us who spend the weekend partying, with no clear sense of direction in the development of a more positive future for our children and the other members of our families. We are still not setting excellent examples as to what good parents, exceptional adults, and respected community leaders should do in assuming the responsibility to achieve a better lifestyle for all Americans.

The Post calls upon black people to be ready and willing to take the initiative when problems arise or conditions warrant it in our neighborhoods. We know what we want, what we need and what we've got to have. Therefore, we must always and everywhere make up our own agenda. We do not need to get it from self-serving black leaders. Each community must determine its own agenda and choose or develop leaders who can gladly embrace that agenda. The leader, black or white, must fit the agenda, not the agenda fit the leader.

That seems to use to be the greater part of our problems.

The Post commends Bryant Gumbel for his speech and it is our hope that other blacks in high positions will take up the banner and continue the strong appeal to our youth. After all, its generally agreed that each person should take whatever path he or she wishes, pursue any career, but pursue it with a genuine belief in self and purpose. We feel that you should do it for your own good and because that is what is best for the good of all.

Using The Ballot

As we approach the June 29 primary, there is no better time to call attention to the fact that there is no more potent weapon in the black community than the ballot. In my opinion, the great tragedy in our community is that the ballot is not fully utilized.

It is of crucial importance, especially in times like these for black and white to understand the relationship between voting and the quality of life that is provided.

Vote June 29!

THE LEVEL OF FEAR IS SHOCKING...



IT IS UP TO BLACKS WHO CARE ABOUT THE BLACK FUTURE, TO IMPOSE ORDER WHERE NONE EXISTS TODAY. WE HAVE TO DO IT FOR OURSELVES, WE HAVE TO DO IT BECAUSE WE CANNOT ASK OUR OLD PEOPLE TO SPEND THE REST OF THEIR LIVES PASSING THROUGH A GAUNTLET OF MUGGERS.



Tony Brown's Comments

Books Banned By White Publishers

Afro-Americans who write books about Black people are either discouraged by white publishers or ignored--unless, of course, you attack black people, especially black men.

Moreover, the white establishment is deathly afraid of blacks who write and teach self-help. Conversely, white racists love the rhetoric of failed boycotts and so-called civil rights laws which they pass by the dozens only to ignore.

In the past few weeks I had two black authors on my television program, both of whom were forced to finance and publish their own books. Why? Because both of them threaten the foundation of white racism.

They do so by telling blacks what many poverty pimps, black Marxists, insane with a hatred for "the system," and emasculated "leaders" preach against: "God Bless The Child That's Got His Own."

Stanton Perkins in his hard-hitting "Satan In The Pulpit" admonishes the black church, the wealthiest institution in the black community, to remove its \$1.5 billion from white banks and lead a freedom fight with our money. You won't find Perkins' book in a store because nobody will distribute it. You can reach him at P. O. Box 6121, Rocky Mount, N.C. 27801 (919) 877-0957.

You'll also have to go underground to get George Trower-Subira's "Black Folks' Guide to Making Big Money in America." It's another excellent book on realizing our own dreams with our own money. He's located at P. O. Box 356, Newark, N.J. 07101.

Lee L. Moses (P. O. Box 43261, Los Angeles, CA

90043) is another black liberation writer who is a victim of publishers' oppression. He wrote "The Day That Blacks Rise."

"Why is my book not making a lot of noise all over the United States?... My book has a message plus a plan. Mr. Brown, black people need a plan."

"We have and make over \$130 billion a year and we spend more than we make. President Reagan said on national television one night that black people should stop spending all of their money out of their communities. He was right."

"The plan that I have created, called Black Track, is vast and unlimited. In fact, it is only limited by blacks' understanding the need for such an organization and their willingness to support it."

Moses says that his book "brings to fruition the dreams of economic survival for black people in America in the 20th century."

Authored in elegant simplicity, and poignant with facts, the book pinpoints the problems and fears in the struggle of black people just to cope with living. It specifies crime, ignorance, illiteracy, poverty, insecurity, unemployment and exploitation, hunger, dope and the feeling of utter

hopelessness, which is found in every black community throughout the United States. Those are some of the main reasons for a falling economic structure.

Like "Black Folks' Guide" and "Satan In The Pulpit," "The Day That Blacks Rise" is a plan which will finance services and new opportunities for black people. It will make the common man economically advantaged through unity by the grassroots and unite them in a concentrated effort toward a better life.

Moses says, "Everyone who reads this book will find it is a book of facts. These facts reveal that the time has come for blacks to wise up, to stop fooling ourselves, to do something for ourselves and, in the process, more to help our own race. We should Back Track and retrace our course, if we want to overcome our present ills."

"Tony Brown's Journal," the television series, can be seen on public television Sunday, on Channel 30 at 2:30 p.m. It can also be seen on Channels 42, Saturday at 8 p.m.; 58, Tuesday at 7:30 p.m.; and also on Sunday on Channel 58 at 6 p.m. Please consult listings.

CPCC Plans Human Relations Class

A course titled "Human Relations Training for Men and Women" will be taught August 13-15 at Central Piedmont Community College.

The weekend seminar concerns ways to work effectively with people of varying personality types, resolving conflicts positively and increasing self-

confidence.

The course, BUX 7203-50, costs \$9 and will meet in 211 Kratt Hall on campus. Registration is on campus or in CPCC learning centers June 3-11; by mail with the form in CPCC's schedule published May 30; or in the first class at 7 p.m. August 13.

For more information, call 373-6428.

By Rev. John Perkins

WALK Your TALK



Rev. Perkins

Economic Justice

Economic justice is a command of God. When God led His chosen people out of Egypt into the promised land, He gave them laws that would enable them to establish and maintain economic justice and equality.

First He commanded that the land be divided equally among all the families in Israel. Then He decreed that if anyone became so poor that he needed to sell his land, a relative would be given the first chance to buy it. If he could, the land would then be kept within the family.

Still, God knew that over the years of buying and selling, equality would be lost. Greed and selfishness would cause many people to take advantage of the poor and accumulate land for themselves.

So God instituted a great solution to the problem of this injustice. He called it JUBILEE, for it would be joyful.

Every 50 years all land was to be returned to the family that had originally owned it. Furthermore, all bond-servants, who were much like slaves, were to be freed. Anyone who had accidentally killed a person and fled to escape punishment would also be allowed to return to their homes and families without fear.

In the Old Testament, Book of Leviticus, God declared, "sound the trumpet throughout your land. Consecrate the fiftieth year and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you; each one of you is to return to his family property and each to his own clan." (Leviticus 25:9-10).

Equality for the poor and justice for the oppressed were God's will for His chosen people.

When Jesus first announced His ministry in Nazareth, He carried out the theme of JUBILEE.

"The Spirit of the Lord is upon me," he proclaimed, "because He has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord," (Luke 4:18-19).

Jesus was fulfilling God's command in the Old Testament to proclaim liberty and justice throughout the land. Christ introduced a new Kingdom that is the fulfillment of JUBILEE, bringing justice and liberty to this world and releasing human beings from the greater bondage of sin and death.

We as Christians are called to proclaim this JUBILEE - the good news that Jesus Christ has set us free from sin, opened the gates of eternal life, and ushered in a new Kingdom of justice and righteousness.

But in Old Testament times, God expected the Israelites to do more than proclaim the JUBILEE. He expected them to carry out His command to bring justice to the poor and release to the captives.

Likewise, God expects us to not only proclaim the good news of Christ's Kingdom. He expects us to demonstrate it. By living out God's concern for justice we are to model out the Kingdom of Christ.

We know that God calls for justice and equality. Yet we need only look around to see that our resources are distributed in a tremendously unjust way. Half the people in the world today do not have even enough food to live a decent life.

From Capitol Hill

Operation Of Criminal Justice Fosters Criminality

By Alfreda L. Madison
Special To The Post

Recently, President and Mrs. Reagan invited a black family who had been victims of cross burnings and threats that often accompany blacks who venture to move into traditionally white neighborhoods. The media reported that now there are six blacks on the White House staff. The President indicated there are still a few racists around. While any family can enjoy fame for a moment by having a visit from the nation's first family, the President's visit to the suburban black family and the recent rise of the White House staff to six blacks can only be viewed as cosmetic.

Black unemployment is twice as high as whites and black teenage unemployment is 48 percent and in some cities it is as high as 60 percent. In response to a question from a black Chicago high school student about tax exemption to schools that discriminate, Mr. Reagan admitted that he made a mistake about the tax exemption for Bob Jones University. The



Alfreda L. Madison

President seems to be completely unaware of the seriousness of the deep rooted, ever increasing racial problems in this country.

Mr. Reagan's budget cutbacks on housing, job training, job programs, student grants and loans coupled with his opposition to affirmative action, and support for tax exemption to private schools all enhance racial inequities.

These conditions not only lead to greater impoverishment but they create criminality and lawlessness.

The National Minority Advisory Council on Criminal Justice has recently released a report which documents the connection be-

tween unemployment and crime and how racism is administered in the justice system. This five year study is based on findings on public hearings around

the country, scholarly and field research and interviews with criminal justice and legal specialists. These council members have credentials in law enforcement, courts and corrections.

The council concedes that minorities are more inclined to commit crime than whites, and because the criminal justice system is shot through with racism, it in turn contributes to crime. Laws and public policies in the United States reflect the contradiction of a society attempting to act within an egalitarian ideological posture while treating minorities with flagrant inequities.

The report states that police are selective in their arrest power. They prove blacks commit more crime by arresting more blacks. While the black arrest rate is twice that of whites, the black prison commitment is six times that of whites.

Blacks are the victims of insufficiently trained police who abuse and use extreme force and brutality, and the victims rarely ever prevail when they file a complaint against the police.

Black legal cases are often defended by incompetent and overworked public defenders. Inequalities of bail, pre-trial detention, and obtaining of legal counsel, discourage blacks so much, that they often give up, and plead guilty which encourage wide spread abuse of blacks through plea bargaining.

Once arrested blacks are more likely to be jailed than bailed, more likely to be convicted than acquitted, and more likely to receive stiff sentences. This report states that blacks are arrested three and four times more than whites. They are adjudicated guilty 41.7 percent as compared to whites, 28.3 percent.

The council report found a strong linkage between low socio-economic conditions and crime. It states that "where there is a high

rate of unemployment, there is a degradation and dislocation of the individual, the family, and the neighborhood and with degradation and dislocation, particularly, of the family are found those conditions which encourage crimes." This report says that tract data show that areas of high unemployment have a crime rate 50 to 100 times as high as other parts of cities.

In these low income or largely no-income areas, people become hopeless and mere survival becomes a way of life. As a result, they turn to drugs, alcohol, rape, burglary, violence-ridden schools and often mental and physical illness is the result. These offenders view their criminal activities as an opportunity rather than a cost. They consider their way as more desirable than giving into systematic forces which provide them few viable options.

While black unemployment is more than twice as high as whites, blacks are less likely than whites to receive unemployment

compensation because their jobs are less likely to be covered, they are less likely to accumulate a significant number of continuous weeks of work to establish eligibility and black unemployed are more likely than whites to fall into the ineligible category of new entrants, re-entrants and job leavers.

The council found a correlation between the overcrowded ill-housed conditions of blacks and crime. These unlivable housing areas afford little or no recreational facilities.

The report concludes that the problems of crime among blacks and their perception of the criminal justice system are rooted in racism and discrimination that have, historically, permeated this nation's social, economic, political and legal system.



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