

# Petition For Negro City On 8-Mile Road

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The great controversy which raged two years ago over the proposal on the part of residents of the Eight Mile Road section for an incorporated city which would be composed principally of Negroes may be revived as a result of another effort to create a city out of the Negro section which was launched this week.

It was disclosed Tuesday that petitions have been filed with the Royal Oak Township board for incorporation of the West Eight Mile Road community, west of Ferndale, as a home rule city. The petitions were signed by 132 residents and if they are accepted as "valid and sufficient," the petitions will be transferred to the Oakland County Board of Supervisors which can act on the proposal.

A similar movement two years ago brought forth a storm of protest from Negro leaders in Detroit. Residents of Eight Mile Road were divided over the issue and the plan fell through. Many Eight Mile Road residents resented the "interference" of Detroit leaders in their problems.



## THE FACTS IN OUR NEWS

By HORACE A. WHITE

**CHURCHES AND GOOD CONDUCT**—A great many Negroes are becoming disturbed about the conduct of some Negro people. It is charged that many Negroes riding street cars and busses conduct themselves in such a manner that race conflict is bound to continue in a very aggravated form. They say this, "bad conduct" takes the form of cursing, "playing the dozens," and use of knives to settle minor arguments. No doubt these charges are true to some extent. It is also no doubt that the same thing can be said about many whites.

The Negro is apt to become sensitive about what another Negro does, or is accused of doing. We have to be very careful not to overstate the case of bad conduct as it relates to the masses of Negroes. There has come to the attention of the write rexamples of bad temper, bad judgment, and provocative aggressiveness, on the part of Negroes working in factories. If the matter of bad conduct is as wide spread as some of us think it is, then we must plan some concrete way of reaching the people responsible for such conduct. We ought to ascertain however, how widespread such conduct is. One fight carried on by some Negroes in a given situation, does not warrant branding of the Negro community with bad conduct stigma by Negroes, any more than it does by whites. If there needs to be a concrete program, the churches are the logical place to start.

The churches can begin to revamp their conduct of worship so that the individual worshipper can recapture through worship a feeling of personal dignity. This all means that rather than permitting frustrated and emotionally insecure people to go away from church more confused, without having any idea of the basis of their confusion, we must plan to give them some insight into themselves, and their conflicts. For the most part worship in Negro churches covers up temporarily the emotional conflict. It does not take into account many of the factors in a community, where segregation, discrimination, and oppression are the order for Negro life.

To put it bluntly, there is too much "jumpin' jive" religion, among our people. If in the name of God, we jump and shout, and treat religion in its organized form as if in attendance at a cabaret party, what can you expect of the youngsters. A casual observer trained in religious techniques, is apt to be appalled at the lack of dignity in worship in the average Negro church. Youngsters reasonably argue, and sense that there is no point for emotional stability. They notice that the parents lives are just as confused as theirs. The parent uses religious emotionalism to give vent to their confusion and frustration; a child more logical and intelligent about it uses the gang fights dawn parties and cheap liquor to express their emotional conflict and frustration. In other words what the young people are doing is not greatly different to what a great many of our adults are doing. The results are the

same. The parent actually produces in the child the feeling that makes the child act as he does. Organized religion produces in the community at large the emotional confusion in many cases that expresses itself in some of the dangerous overt behavior now being witnessed in the community at large.

Negro churches with their leaders should study the behavior and patterns of frustration in youth. They could see how definitely the young boy who talks loud and makes a scene on the street corner, is related to the worshipper, who gets up in church and yells and jumps, or yells through microphone some incoherent mutterings about God and his soul. They are one and the same thing. One is accepted as a distinct pattern for Negro life, with tolerance. The other is ac-

cepted by the great majority of citizens in this country, but feels that it should be confined to the Negro section. If it gets out of the Negro section, then the next step is to ask the police to brutalize and drive back into the Negro section the "offenders."

Your correspondent has no idea that churches will even consider this as constructive criticism. They won't. The way we now proceed, with individuals in relationship to personal salvation, it is through the assembly line technique. There is no attempt on the part of religionists to deal with people in their individual circumstances. We make them victims of a mystical process of salvation. We do not proceed to teach them that personal happiness must come from within. We permit them to think that by mumbling a few words, attending a given service, and doing a few other meaningless things, in the name of Christ, they have achieved salvation. Actually what people need, is some insight, and some help with their problems of emotional insecurity. Unless this is done, the most magnificent social scheme will only render us a more confused people.

WHAT?  
LADIES  
CULTURE

Negroes