Baltimore Afro-American

OPINION

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PAGE 4 DECEMBER 12, 1981

What war on crime?

Well the Rev. St. George Crosse, with our nudging, got folks thinking about the problem of crime in our neighborhoods.

Stung by his criticism, our elected officials, at least some of them, took some action.

Which specifically meant a delegation headed by Del. Frank Conaway, chairman of the legislative black caucus, met with Commissioner Frank Battaglia, the top cop, and agreed to revitalize the auxiliary police plan and neighborhood watch program of years gone by.

To date some 35 citizens have signed up for the auxiliary, a volunteer program, whether Delegate Conaway, who said he would be among the first volunteers is out on crime patrol, is not known to us.

Reverend Crosse, having sounded the alarm, has been strangely quiet of late.

The Baltimore Branch of the NAACP, according to news reports, is having some problems getting everyone who says he or she is interested in helping diminish street crime in our community to sit down and work out a 'single voice' approach to the problem.

In the meantime, the violence, muggings, thefts, continues unabated.

The holiday season traditionally accelerates crime and we hardly think Crosse and company ought to slow their efforts at this point.

On a matter this serious a brief flurry of rhetoric will not do.

Sonny Til

Erlington Tighman

Erlington Tighman was in many ways ahead of his time. As lead singer for the Orioles, who flourished during the late Forties and early Fifties, he was one of the first vocalists to bring the 'doo wop' street corner singing of black youth to the concert stage.

He had a high, often falsetto singing style which set the stage much later for such superstars as Marvin Gay and Curtis Mayfield.

The Orioles blazed a trail. The Platters, The Drifters, The Manhattans, The Dells, The Originals, The Ravens.

Til was as charismatic in his time, as Pendergast is in ours.

Bobby soxers tore his clothes off, women besieged him.

We call him the Crown Prince of Doo Wop.

More tragically, Til rose to fame at a time when black entertainers had far less control over their earnings and destiny than now.

So his is a familiar story: an entertainer who thrilled millions, earned millions (for others) and ended with less than his fair share.

The best we can now do is put on an Oriole platter and with this blast from the past salute a Baltimore native son who reached for the stars and for a time held the cosmos in his grasp.

Rest in peace, Sonny.

Hebrew Israelite sets record straight

As an international representative of the Original African Hebrew Israelite Nation of Jerusalem, I wish to bring to the AFRO's attention the article dispensed by United Press International concerning a murder that was allegedly committed by a group calling themselves "Yahwehs."

At the end of this article which appeared in the Nov. 28 issue of the AFRO paper, the UPI release stated the alleged group had 2,000 members in the State of Israel. We, the Original African Hebrew Israelite Nation of Jerusalem, are the only group of Black Americans of that number in Israel. That portion of the Article links us directly with the alleged crime.

The UPI is erroneous is stating that all who call themselves Black Hebrews are a part of the same organization or community. We are 2,000 men, women and children who left America more than fifteen years ago to re-establish our claim to a home in the Holy Land, based on obedience to the laws of God found in the Old and New Testament scriptures.

The African Hebrews are well-known in the Washington area. We have a weekly radio program on a local black radio station. In the international arena, we have schools in Liberia and Ghana which serve the indigenous people of the African community. We are creating and helping black people live again.

The erroneous report undermines all of the positive work the African Hebrews have done. This heinous crime that was reported demanded independent verification of the facts.

The UPI article reads like pages, out of the lives of Nat Turner, Marcus Garvey, Malcolm X, Martin Luther King and a host of others. They were also smeared for serving black interests first and standing for justice, truth and freedom. And as has happened in the past, UPI has put in jeopardy the lives of serious, committed black people who left America to return to Africa to live free of drugs, alcohol, child abuse and crime.

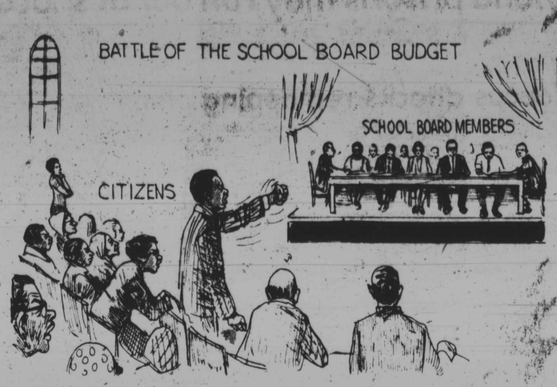
Afro-American journalists must understand that the taint of a totally unrelated monstrous deed is intended to destroy any support from the black community in America and UPI appears to be working to destroy black leadership around the world.

Since this article appeared in the AFRO-AMERICAN Newspaper, eventhough it came out of the UPI wire service, we have great concern about its effect on the black community.

Therefore, we have no choice but to address our complaint to the AFRO in hopes that your readers will know that the 2,000 ex-Black Americans who reside in the land of Israel under the name of the Original African Hebrew Israelite Nation of Jerusalem had nothing to do with the alleged murders that took place in Miami as was mentioned in the article, "Former religious sect member beheaded; 2 shot" dated Nov. 28.

This form of shoddy journalism by UPI has plagued our community for years and black people must be aware and beware of it.

Eliyahu Ben Israel, International Representative



MADELINE

MURPHY

Power and privilege

Much like the conquering hero, or the prodigal son, or a released felon, whichever you might happen to think him to be, former Governor Marvin Mandel had all the celebrity of a visiting movie star, much like royalty.

But we must view this happening that overshadowed the other news and lead front page stories as a prime example of power having its privilege.

For as Congressman Parren J. Mitchell was quoted as saying, when asked to use his influence toward Mandel's release:

"He could not endorse special treatment for a former governor when nameless prison inmates could not even obtain parole hearing(s). He said he did not make distinctions between the kinds of crime involved. It was a matter of access—and access denied."

To that, one might say, "Right on!"

Nevertheless, when the areas of power were called upon, high up in the moneyed interests which surround Ronald Reagan; when you see even at that the work to get him released spanned more than a year; when you finally realize commutation came only five months before Mandel was due to be released, then the clemency for Mandel, despite the persistence, despite the connections, gave Reagan a whole lot to gain and very little to lose, politically.

Because now, especially with the avowal from Jeanne Mandel that she worked hard to get Reagan elected, when you see the cronies and Republican bigwigs that went to the top, one might expect Marvin Mandel might well espouse the right wing conservative mouthings of his saviors, for after all, cronyism and opportunism go hand in hand.

It is: "You scratch my back, I'll scratch yours" all the way.

What does this say about contrition for having done wrong?

What does this say about how, despite the crime and punishment, the attitude of "business as usual" goes on unfettered. Especially so when you see Mayor William Donald Schaefer is ready to put Mandel into a job when there has been a freeze on city employment; when out there black, white, blue or grisly gray-ordinary Joes-are seeking such employment.

Who knew there were three vacant slots in the Finance Department in the range of $22,000 minimum a year?

Power indeed has its privilege.

However, we feel we must not overlook the rallying of the Jewish community and from this gain the lesson of what, in a cynical, corrupt society, unity and campaign contributions really mean to the seats of power—how these are used and why we must learn to render unto Caesar the things that are Caesar's.

This, it would seem, is what Jesse Jackson meant when he said, we should not be tied too much to one political party. But always beware of the tangled web of deceit we weave while plying this bold prostitution.

Moreover, if the scenario goes according to plan, after Christmas there will be plans for a fund raiser to pay attorney's fees.

In addition, Marvin Mandel was fond of saying, "Don't get mad, get even."

So sweet revenge may well be the order of the day, here on in. And so one must not be surprised to see all manner of political opportunists, eager to cover their tracks, as well as local moneyed interests, crawl, jump, hop and skip out of the woodwork to pay tribute to their prodigal son.

Can't you just hear the entreaties:

"You know me, Marvin, I always was with you," or "remember, I gave to every one of your campaigns." "Look, see, here's a copy I sent to Reagan," or "didn't I call Reagan, Ethel, tell him."

The B'hoys will be knocking each other down trying to get to first place in line. Sycophants will adorn his court, before long his suspension to practice law will be lifted and life will be coming up roses.

As for me, like P.J., I still worry about those left behind without influence and power. I am anguished when I wonder who will develop rehabilitation for them, all those black prisoners languishing in jails.

I still doubt Mandel's sincerity about those plans, especially when the pall fades, when the bloom returns to the rose.

I worry that young people learning about the system in this regard, will view this as another way of circumventing laws, understanding only it is not what you know, but who you know that makes the difference in life. Never mind abilities. Never mind integrity. Never mind ethics.

Because the fractured moral of the story still is bitter in memory when one sees the excuse for political wrong doing is 'everybody's doing it' that when the rules changed (since Watergate) it was not so much wrong doing had to be punished, but that you got caught doing it.

Does not the ordinary street criminal rationalize his anti-social behavior in the same way?

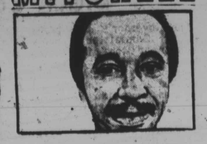
This is where Mandel sullied the political image and hurt all the people of Maryland.

Finally, it is usually the reformed sinner, who becomes even more rigid, more self-righteous, and in this case, more aggressive and arrogant, more punitive usually forgetting the price he had to pay, the confinement that gnawed at him, the ills of the system, he, with his privilege and power, will so conveniently erase.

COMMENTARIES by Madeline W. Murphy can be heard every Tuesday during the 6 p.m. newscast on WEAA-FM radio.

PARREN

MITCHELL



Let's not defeat ourselves

I am a bit disturbed that a young woman posed the following question to me recently:

"What are the similarities in discrimination now and 25 years ago, and how will these similarities aid in destroying the voice of black people?"

While the first portion of this question - addressing the similarities which transcend time - is not so troublesome, I believe far too many black people are wondering how, and if, our voices will be destroyed by current national policies, and I must reject such doubts and implications.

As we all know, many parallels can be drawn between the current climate and that of years ago: numerous laws, initiatives and Executive Orders are being reduced to the level where they are just statements that racism and discrimination are not sanctioned legally.

Accelerated discrimination and economic chaos make the unemployment situation among blacks and black youth particularly acute. And lastly, as middle-income whites begin to feel the pains of a warped economy, and policies to address this current condition, they scramble to ensure their decaying economic status still remain a step above as many blacks as possible.

I cannot accept, however, the obvious adverse impact of past and present discrimination, national economic and social policies, will lead to the demise of black voices and spirits.

Even a slight lean toward such questions weakens our strength, and opens our hearts and minds to the fear of defeat. We cannot be our own downfall, and such an attitude is the essential element of self-destruction.

I responded to this portion of the constituent's question by stressing the black community is an institution of survival. We have stood strong through historic and contemporary trials of racism, violence, deliberate economic and political disenfranchisement, miseducation, and other perils.

Notwithstanding such tests, we, to this very day can in most instances turn to the strength of our families, schools, churches, fraternal, sorority, and civic organizations and know our foundation has not been destroyed.

And if we cannot turn to these institutions, I believe we should realize we must rely on them and utilize them to the fullest.

As we turn more and more to our own community resources and reject the notion of defeat, we must continue to repel any and all attempts to encourage internal dissent. Yes, there is power in unity, and we must move more positively into cohesive units and subunits.

As our cohesive, internal units strengthen, we must form coalitions with other racial minorities and continue to guard those concerns which are most precious to us and our communities.

We must not think coalition-building runs counter to our paramount commitment to the black community.

As we fight cohesively and through coalitions, we must apply pressure to the private sector to promote a sense of social responsibility within these ranks.

Additionally and most importantly, through such activities as selective buying campaigns, we must illustrate that, notwithstanding the need for social responsiveness, we ARE a viable economic variable in the continuation of many large businesses and establishments.

Let us make our worth and resources visible and remind these operations our united efforts can maintain, or lead to THEIR demise!

In closing, I reminded the person who hinted national policies might still black voices, I believe we do ourselves a grave injustice when we even entertain such a thought.

We should expend such energy, instead, in realizing the assets within our own communities - intellectual, financial, spiritual, and others. These foundations must be tapped; looking to those outside of our community to provide the panacea with respect to problem solving will just not work. We must rely heavily on our own foundation to move us toward economic and political parity.

LETTERS

Successful Sickle Cell campaign

Dear AFRO:

The staff and Board of Directors of the Association for Sickle Cell Services, Education, Research and Treatment, Inc. would like to express sincere gratitude for your overwhelming contribution and support of the recent Awareness and Fundraising Campaign for Sickle Cell Anemia.

Together, we were able to meet many of our financial goals. Most importantly, we are closer to destroying the myths and misconceptions the general public harbors about sickle cell disease and trait.

The patients served by this clinic were heartened and strengthened by the work of the community volunteers whose commitment to the alleviation of human suffering, physical and emotional perserverance made our joint efforts so successful.

There still is no cure for this genetic disease, but with continued funding in the areas of research, education and treatment, milestones can be accomplished.

Again, we thank you! We look forward to working with you again in the near future and welcome the opportunity of coming together to win this important fight.

CARL F. STOKES
SHELLY WILKES

Times do change

Dear AFRO:

When I came to live in Baltimore during the late 1940s, I frequently attended concerts at the Lyric Theater.

At one of the performances, while I was in the lobby during an intermission, a woman turned to me and gasped, "I didn't know you could come here!"

She was intimating that I, a colored person - the jargon of that period - was in a white audience during our country's legal segregation practices. I did not answer since her statement was after the fact.

Now in the 1970s and 1980s, a thrilling performance as the Harlem Dance Theatre articulates, with their well disciplined and lithe bodies, sends clear and eclectic messages to sell-out audiences. Their presentation at the Lyric was intellectually stimulating.

Times do change.

MIRIAM L. WINBORNE

Put Christ back into Christmas

Dear AFRO:

The reaction expressed by so many of us when we realize Christmas is near, makes me wonder why we put up with this holiday at all.

But why should the birthday of Jesus Christ evoke this kind of feeling in those who profess in such large numbers to believe in him?

The answer is simple. Christ no longer is the central theme in "the holidays" as we now so often refer to them.

He has been replaced!

Gradually, insidiously, our preoccupation with buying, selling and decorating has squeezed him out of the picture; and our unhappiness is what we have to show for it.

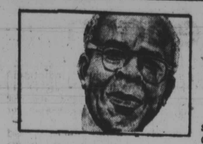
While it is true the merchants and lending institutions, have made this behavior hard to resist through their advertising blitzs, sales and other tactics, the greater portion of the blame must be laid at the feet of we, who have allowed ourselves to be taken in by it all:

Namely, the mindless masses of shoppers running around frantically spending money and totally missing the point.

It is a paradox so many of us, half-ashamed, half-afraid to mention Christ's name outside of church look for happiness in the celebration of his birthday.

We must put Christ back into Christmas; but most of all, into our hearts; then we will find the treasure we seek.

CHARLES W. ROHLFING JR.



G. JAMES

FLEMING

As Christmas approaches

It is embarrassing to celebrate the Christmas season in the midst of a world which seems committed to the proposition "There shall be no peace."

Nevertheless, if mankind is not to become funereal, we must find a way to extend, to one and all, "Season's Greetings," in the sense of "Best wishes for the opportunity to work towards making real 'Peace on earth, goodwill to humankind.'"

In the past three months, will all the bright lights and the loud music of the market places, it has been almost impossible to escape the contrast between the ideal strivings of men and women for peace and the continuous preparation for war, or actual warfare, by mankind's governments.

No other year has been more frightening, because of the accumulated capacity of the superpowers to destroy the world, as we know it—or, at least, destroy a substantial part of the human race.

As in the past generations, what the rulers usually say about peace, what the churches and the synagogues preach, and what decent citizens subscribe to, have very little to do with what they will do when the militarists or the super-loyalists challenge their patriotism and begin to harness the entire society for military conflict.

— —

It should not be easy this year for Christians to approach Christmas as a time of rededication to the ethic of peace on earth. If we think hard enough of the world of power in which we live, it would be heart breaking to sing hymns of the Christmastide—unless Christmas has become a totally commercial holiday.

It is not any easier to question one's self as to the honesty, the seriousness and the integrity of the heads of state and their governments that pronounce, proclaim and sign treaties pledging themselves to promoting and maintaining peace, at the same time they are spending unimaginable billions—nay, trillions—for war and in the preparation of war.

— —

Could it be, to take another view, that those who live under the Christian influence expect too much of Christianity or of the Christian church, or of the Christian imperative?

Or, Christianity aside - since Christiananity is not the world's largest religion - it might be that we expect too much of this thing we call "civilization"— too much of formal education, too much of science and its spokesmen, too much of technological advancement, too much of "morality?"

Perhaps it is not too late for those who consider themselves Christians and civilized to give the spirit of Christmas and its promise, a chance.

As many have always contended, we have never really tried to live up to the high calling of Christmas - or of Christiananity - both as religion and as value system.

Perhaps, for too long, men and women have fooled themselves into thinking the "Prince of Peace" can bring peace on earth without the good works of men and women who claim to follow him.

These are some fearsome thoughts as a new Christmas approaches. Nevertheless, again we join those who, in hope and faith, in one language or another, will be wishing "Merry Christmas" and will be repeating the age-old expectation of "Peace on Earth..."

Tony Brown's Journal

If black people don't white people won't

"Columnist Tony Brown Wrong Again" read the headline in the Sentinel-Bulletin. And as proof, the Tampa, Fla. newspaper offered an "opinion—analysis" written by a Rudolph Harris.

While Mr. Harris was much more gracious in his disagreement than the paper's castigating caption, his analysis of my analysis of the recent Atlanta mayoral election analyzed a point I never made.

In fact, I agree with Mr. Harris that black people should vote for other black people. My logic is if black people don't, white people won't. But I did not conclude, as the writer accused me, that this constituted racist behavior.

It would be racist, however, if we lived in a race-free society. Moreover, it would be suicidal to politically disenfranchise ourselves out of an idealistic notion the best person—white or black—should get our support.

Politics is anything but idealistic. It is absolutely pragmatic and as Dr. Carlton Goodlett, the San Francisco publisher, once told me:

"Politics means that me and my friends can run this country (city, state) better than you and your friends."

If blacks should fall for the trap that political self-help and survival is racist, then we will lose our political gains as we have lost the quality education we once received in all-black schools.

History has demonstrated since we abandoned educating our own neighborhood schools and colleges and spend your $140 billion in your own community 12 times as whites do rather than once as blacks do.

A Negro integrationist, roughly translated as needing the social company of whites more than self - determined power, criticized my old television series:

"Shows like BLACK JOURNAL portray Negroes in a ridiculous light. It shows them as people who are unaware of the complexities of living, the complexities of civilization, who are aware of only one thing: color."

My response then and now:

"This position can only reflect an ignorance of the concept and goals of BLACK JOURNAL. BLACK JOURNAL operates from the position black people are disenfranchised, disproportionately poor and illiterate, and suffer from a plethora of social ills enforced upon them by the existing condition in this society.

"Blacks have not separated the races, do not have the power to separate the races and have never demonstrated historically any overt malice to whites.

"It is difficult to understand how accepting our position relative to whites and attempting to improve it can be construed as visionary restriction or racist.

"The trend in the black community toward self-help through the use of our collective resources and self-love will not be deterred by a fantasized integrationist wish, magically joining blacks and whites in a dream world where race is non-existent as a condition for social, political and economical relationships.

"That fantasy will never replace the harsh realities of black life in white America."

TONY BROWN'S JOURNAL, the television series, is shown every Saturday, on WBAL-TV (11), at 2 p.m.

And it is not because the tests are racially biased—they have always been racially biased. It is because we are not taught as well by other-race people.

However, let me get back to Mr. Harris' very worthy rebuttal. He said:

"Atlanta's black people voted overwhelmingly for (Andrew) Young not because they were racist, but because they were proud; because they are human just like any other people."

He is saying considering the racial pattern of the white vote, blacks must elect one another to office. However, when whites do it, they are racist. As emotionally appealing as his argument is, I do not find enough logic to support it.

Both groups are looking out for their own best interest and race is the vehicle. Whites are trying to stay on top and blacks are trying to get off the bottom.

Futhermore, how can you live in a racist society and not involve yourself in racist institutions, e.g., Democratic Party, Republican Party or Communist Party.

My advice is blacks should disassociate themselves from the semantical notion they are racist or even behaving in a racist manner. If white people will not help you—and they will not—politically, educationally or economically, then it stands to reason you must elect other blacks to office, preserve your own neighborhood schools and colleges and spend your $140 billion in your own community 12 times as whites do rather than once as blacks do.

A Negro integrationist, roughly translated as needing the social

Racism: What is it?

By Dr. Charles W. Faulkner

Most black people would be shocked to discover the view persists by whites, and some blacks, that racism does not really exist but is a creation in the minds of black people.

In spite of government research and regulations to ban racism, many people remain unconvinced of its validity.

The idea of the non-existence of racism might itself be a "racist" notion, or, at any rate, based upon a lack of information. This column is intended to clarify the meaning of the term as well as some of the related concepts.

Most people are able to look at an individual and discern whether that person is Asian, Negroid or Caucasian merely be observing certain characteristics such as color of skin, type of hair, facial features and sometimes, accent.

These are not always accurate indicators due to the historical mixture of the various races that exist. Racism by definition the absolute determination of a person's intelligence, morality, skills and capabilities based soley upon the designated race of that individual.

The person who is racist never interviews or analyzes the specific individual in question. If he or she is black, the person is considered inherently inferior and is not granted opportunities for progress that are granted to others. Governmental policies are, often, based upon racist psychology.

The person who is racist judges other individuals by their physical characteristics without talking with the individual in question.

The proper way to judge a person is to question the individual about his or her views regarding his or her ethics, if you are interested in knowing about his morality.

Math, if you are interested in his logical reasoning for computers; grammar, if you are interested in his ability to write or speak properly.

Politics, if you are interested in his knowledge of government; and Plato, if you want to know how much the other person knows about philosophy.

It is obvious racism, racial discrimination, and racial prejudice are illogical and unethical. No one is born with these qualities, they are learned from others who practice them.

Just as they have been learned, they can be changed. It will not be easy and it will not occur soon. But, eradication of racism can best accomplished with the proper organization and tactics.

How often do we hear a person speak with a deep Southern accent and judge the person to be unsophisticated ("unhip") and slightly below others in intelligence ("A slow thinker").

This is prejudice. It is a judgement - an opinion - made before we even get to know the person with the Southern accent, who may be a college professor, scientist, doctor or lawyer.

The judgement is unfair. To judge means to evaluate or to have an opinion. To prejudge means to form an opinion prior to getting to know anything about the person in question.

When we give a person with certain physical features less opportunities than others, we are discriminating. Of course, everyone discriminates as when you wear a necktie in stead of a sports shirt to a business meeting or a lady wears a gown instead of slacks to a formal dance.

This discriminatory selection makes sense. However, when you select a white person for a job instead of the black merely because you think the black person is inherently inferior due to his or her skin color, you are practicing racial discrimination.

By Elizabeth M. Oliver
City Editor

THAT ONE - OF - A - KIND frock Suzy Moore Dyette had on at the State Legislators Caucus banquet last Saturday night is the most beautiful ever seen. But of course that's the way she always dresses, haute couture, avant - garde.

Best wishes to the newly weds, Leroy and Suzy, who are certain to make their mortuary glow like a million.

GRANDKIDS

A GRANDMA should never ask her kids what they want for Christmas. Mine replied, "At least one of everything."

GENERAL ASSEMBLY COMING

MARYLAND BLACK LEGISLATIVE CAUCUS members have barely gotten over the convention they hosted at the Hyatt Regency when here comes the overwhelming task of the 1982 Generaly Assembly.

THE ASSEMBLY which makes the laws for all the state convenes Jan. 13 and closes Easter Monday, April 12.

DURING THE 90 - DAY session our senators and delegates have the awful duty of fighting for funding to restore social programs Reagan has whacked down to nothing.

DEL. FRANK M. CONAWAY says there'll be lots of action on Gun Control, Redistricting and Capitol Punishment.

DEL. CHESTER wants to cut the Juvenile Age down to 16 — that is to say a young person age 16 may be treated as an adult when he comes to trial for a crime.

GOV. HUGHES wants to add 4 cents a gal. tax on gas for roads and bridges repair.

GRAPEVINE

THE WORD GRAPEVINE is one fantastic word and its origin is a way back in history, beats the modern telephone system and all electronic devices we have to date, ain't that right?

SOMETIMES you do not need a TV nor a newspaper, because the latest news has already circled the town.

For all we know

SEEMS I am last to know. I just heard about the minister's book store scheduled for a Liberty Heights location. And why didn't you tell me about the $ Multimillion oil supply contract somebody signed?

WHAT ABOUT the 15 - storey building and the Roof Top restaurant due to go up at Park Circle?

HOW COME I haven't heard about the school principal and the blond teacher and their plush hideaway and that other blond lady who evicted her legislator boy friend, threw him and his clothes out?

THERE'S ANOTHER NOTE or two, you forgot to let me in on — about the town's most handsome guys — two of them — whose wives packed up and left.

LAW OFFICES MOVING OUT

THE NEW TREND lawyers have taken to that of changing their business sites to neighborhood locations, forsaking the fine and costly suites downtown.

DWIGHT PETTIT, for example, is now in his residence at 3500 N. Hilton Rd. with Happy Mitchell, his legal assistant and Bruce Wade, law clerk on his staff.

DOWNSTAIRS office has a fireplace, warm, homey atmosphere. THE OTHER office is Early American decor with creme carpet. The wall to wall books, white and chrome furnishings, couches, brown carpet, plants and photos are in the reception room — real nice.

LAWYERS of the 1980s want to be near their clients, let them in the front door. That's what they're doing nationwide, it seems.

CAUCUS BANQUET

THANKS to James and Mildred Harris who rescued us from our table - hopping to find seats at the caucus banquet last Saturday. After that, we had a good time waiting it out to hear Stevie Wonder.

STEVIE WONDER cut those dog - gone braids and beads off his head and looked grand in a small Afro. Dinner guests enjoyed most of his songs he wrote for his new baby long time ago: "You Are The Apple Of My Eye," "The Sunshine Of My Life" and the other one which got him a gold record, "Isn't She Lovely."

STUNNING is the word for the couple, Dr. Harold Carter and wife Dr. Wetonomia Carter, who sat at the head table. Other than Damita Jo and Tennessee Rep. Lois M. DeBerry, the dias was loaded with men.

But, didn't the Big Three, Sam Daniels, Sen. Clarence M. Mitchell and Del. Larry Young look good in their formal wear? I tell you it made up proud.

OTHERS around the banquet hall were: the entire Mitchell family, Juanita, Clarence Jr., brother Bowen Jackson, the wives, kids and grandchildren, a beautiful bunch.

ALSO, CARL EDWARD MURPHY, SMITH, the C and P exec and our handsomest cousin, HENRY PARKS and his school administrator ALICE PINDERHUGHES; NEIL AND MRS. BROCKINGTON, ALWAYS FASHION PLATES: TRAVIS WINKEY in his full - length fur coat; DR. DANIEL NICOLAS, GENEVA PURYEAR and WERNER JORDAN; DR. BEN WHITTEN who heads the staff at the new Rt. 40 training center now going up; THOMAS AND MARYLOUISE RIDGLEY, BIDDIE WOOD and DAMITA JO, who had a plush suite upstairs; LEON BRIDGES, that super architect; TONY DRAPER in the dandiest White blouse and long skirt, DR. JOHN CREW, the DAVID SLOANS; MR. AND MRS. J. ROBERTA MARCH, ALWAYS HIGH FASHION, THOSE TWO: SINA AND HAROLD REID, sedate and elegant; DR. AND MRS. CLEVE CHANDLER and again, LEROY DYETT and his bride, Suzy, beaming and grand.

AFRO'S 90TH EDITION

YOU ALL get out Tuesday and buy our 90TH EDITION all in full color. We put a lot of work into it and we hope you will enjoy and then look for PART II to come Aug. 13, 1982 when the AFRO marks its 90th brithday and then next day, starts its 91st year of publication.

HEY — Somebody at the Sign Company that made up the AFRO Banner (from Mayor Schaefer) made a mistake, a little one.

BUT the huge congratulatory sign is downtown on the overpass on Baltimore Street with a Christmas wreath and we love it.

Mistake and all, it's a nice Christmas Gift.

Thank you, Mayor Schaefer and the citizens of Baltimore.

CONGRESSMAN CHARLES DIGGS lost his bid to place one of his funeral homes in Maryland. It's a shame. We need all the black businesses we can get.

JUST THINKING

The joker in the lottery deck

By Al Sweeney

WASHINGTON

There is a joker in the deck that has dealt the District of Columbia its own lottery.

When the Congress approved $628,000 to fund the initial operations of the lottery, it carefully pointed out that no licenses to businesses in the Georgetown and the Federal Enclave (the mall areas to sell lottery tickets would be permitted.

It is fine to sell lottery tickets to the poor residents of the so-called culturally and economically deprived areas of the city, but not in the upper economic bell.

I made calls to several members of our City Council to find out their reaction to caveat in the funding of the lottery. Not a single councilman, whom I shall not reveal, was aware that the lottery was to be confined to basically the black community.

It appears that only black people play numbers anyway.

I understand that occupants of the City Hall agreed to this insulting provision to get the lottery in action in the District.

All of the vice and legal gambling is confined to the black community. And in the provision, that permits the lottery project to be established, someone has given up his soul for the dollars to be gained at the expense of the gambling public.

There are a lot of other provisions in connection with the passage of the funds to operate a lottery in the District of Columbia.

There are so many technicalities about how the money that flows from the pockets of D.C.'s lottery players must be spent, it will take the proverbial Philadelphia lawyer to figure who happens to the lottery "take."

The legislation that initiates gambling in D.C., as adopted by Congress, certainly makes a mockery out of what the residents of the city had hoped for.

The majority of the voting residents approved a lottery for the District of Columbia over the objections of the more elitist residents.

It appears that there is a ban on advertising which Congress feels spoils the environment of the downtown area that has one of the attractive malls in the country.

Like everything else in the District, certainly areas of downtown are spared from a concentration of liquor stores and message parlors and porno book shops that are found in the black community.

I think that it is a shame that members of our City Council were unaware of the strings that have been placed upon the financing of the D.C. lottery.

It is a mystery to this writer about who elects our council. When they back up on discouraging land speculators who are driving black homeowners out of their homes and provide some rather strange legislation, one wonders whether they are working for the voting residents or the absentee money merchants.

The millions that will be spent on lottery equipment that is manufactured by interests that have been in the gambling business long before it was legalized.

And once again, we will see that the millions that will be reaped will be out of the threadbare pockets of persons who are qualified to become a part of the welfare "net."

I will never understand why Delegate Walter Fauntroy, the moral conscience and a person whom I admire greatly, did not stand up on the floor of Congress to oppose the funding of the lottery bill that protects residents in the Georgetown and Mall areas from gambling.

He should have insisted that gambling profits should be spread in every area of the city and not confined to certain areas.

As I have indicated the legislation smacks of an insult to the black residents of the District. And to those who went along with the compromise, their compromises keep them silent.

Budget cutting a grim task

Municipal charitable projects, funded in part by government subsidies, face a grim future. These projects include centers for the elderly, such as Waxter Center; food programs for the destitute; visiting nurses and other programs for the sick and disabled; recreational aides for community programs — playgrounds, summer camps, block carnivals and other innovative projects designed to keep the children off the streets.

The full reality of the impact on the nation of the Stock-Reagan budget cutting program is beginning to penetrate the consciousness of the American elect

The pot is beginning to boil.

Hopefully the lid will be kept on during the months ahead.

ROBERT E. DORSEY