Baltimore Afro-American

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People are talking about: Dirty Politics

It is highly regrettable that all too many persons indulge in despicable acts against candidates for political office with whom they disagree.

Documentation of the offenses is next to impossible, but the rumor mills grind "exceedingly fine..." as the old expression goes, which prompts us to point out what people are talking about.

—They're talking about the death threats that have been made against the top mayoral candidates, William Murphy and William Donald Schaefer. The threats are not taken likely, nor should they be, for a mind warped enough to pose such threats might be devious enough to carry them out.

—Reports of campaign posters being uprooted from lawns and in front of houses have mushroomed. While neither side acknowledges any participation in this shady practice—it continues to escalate.

—Dead cats have been thrown on or near the porches of some of the candidates. The work of another obviously demented campaign follower, who can only vent frustration by attempting to defame others.

Bumper sticker transfers. Many people have complained that they had bumper stickers for one candidate affixed to the rear of their automobiles, only to discover later that the sticker of their choice had been replaced with that of a competing candidate. In many instances, the new sticker was simply plastered over the old.

—Defacing of signs, wherein the "midnight skulker" using spray paints or magic markers, partially obliterates the campaign message, while adding insane comments—often obscene.

This is also just about the time during the campaign when the innuendo whispering campaign gets under way. In predominantly white neighborhoods, a bit of salacious gossip about a leading black candidate will be circulated—often just prior to election day so that there is no time for a rebuttal to be offered.

The reverse is true in the predominantly black neighborhoods, which makes it more essential that readers stay abreast of developments by reading the AFRO; a newspaper with the black community a major responsibility.

It is often impossible to combat the innuendos and allegations thrown at black candidates—but a check with your AFRO is one way to get the straight story.

Capital Comments

Washington - Congressman Julian C. Dixon, speaking on behalf of the 20-member Congressional Black Caucus, told the Senate Judiciary Committee recently that approval of President Reagan's nominees to the U.S. Commission on Civil Rights would "close a chapter on 25 years of Commission autonomy and reduce it from an impartial watchdog to a rubber stamp for any administration in power."

Dixon emphasized that the Caucus opposition to the nominees making recommendations to the Congress and the Executive Branch on civil rights laws and policies. Last year, President Reagan made two conservative appointments of chair and vice-chair to the Commission. The naming of three additional nominees would result in a Commission almost entirely appointed by President Reagan.

No previous president has fired even a single Commissioner before Reagan's actions. In 1973, President Richard M. Nixon attempted to fire Commissioner Hesburgh, replacing him with Arthur S. Flemming, who ironically proved to be an outspoken civil rights proponent on the Commission.

President Reagan, in exercising his power of appointment, is making an unprecendented attempt to replace three of the six current members with persons who are opposed to affirmative action programs. The Committee's refusal to confirm these nominees is absolutely necessary if the independence of this impartial fact-finding agency is to be maintained.

The hearings before the Senate Judiciary Committee have been continued until September to insure that sufficient time is allowed for additional witnesses and discussion. A cross-section of well-known black leaders is expected to testify at that time.

Meanwhile, two bills are under consideration by the Congress to amend that Civil Rights Act of 1957, and in particular the composition of the Civil Rights Commission.

These bills would extend the life of the Commission, mandate a six-year term for Commission members, limit Presidential removal authority, and provide that incumbent members are to serve for two, four, or six-year terms on the newly constituted Commission.

Black Caucus supports CRC

was not related to their backgrounds or conviction. "Our objection is based solely upon the fact that no vacancies presently exist in the membership of the Civil Rights Commission, and our disagreement with an administration which at some point during the past two years has sought to replace every member of the Commission."

For the past 25 years, the Commission has functioned as a bi-partisan, independent agency charged with the responsibility of asked for and obtained the resignation of Chairman Theodore M. Hesburgh, replacing him with Arthur S. Flemming, who ironically proved to be an outspoken civil rights proponent on the Commission.

LETTERS

Applause to Federal Street homes

Dear AFRO:

Each morning, I travel Edison Highway to Federal St. on my way to the Johns Hopkins Hospital. There is a long stretch of houses on Federal St. just off of Edison Highway which deserves much applause and recognition.

I always see people trimming their shurbs and working on their homes, I feel they deserve a thank you from me because I really enjoy riding by and admiring their fruits of loving labor.

A proud Baltimorean who really appreciates that special touch.

Thanks to all of those people who make my travels to work a bit happier.

MARY BEREL

Urban services cultural arts

Dear AFRO:

I'm responding to the article written by Mrs. Abdu-Raschid Yahya Tuesday, August 9, 1983 entitled "Urban Services Cultural Arts recital."

My daughter was a participant in this experience and I was one of the parents who supported the entire performances July 27th and 28th at the Eubie Blake Cultural Arts Center and August 3rd and 4th at the Dunbar Performing Arts Theatre.

Each performance was superbly done! Hats off to all who worked with the youngsters.

The media seems to project shiftless, irresponsible, lazy youth of today. However, it has always been my feeling that there are more productive, responsible and respectable youth than there are ones of negative behaviors.

I, too, wondered why the attendance at these performances was so slim. As my brother stated, you'd pay over $10 to see a performance like the one presented August 3. Maybe the publicity was not good!

To all of the persons involved, I send my most sincere congratulations. God has richly blessed you with a tremendous gift!

I look forward to seeing this program next year, maybe with the same faces or with some new ones.

Again I say, compliments to the Urban Services Cultural Arts Program. I wish more persons could have witnessed it.

ARDENA M. JOHNSON

Echo House Family Day

Dear AFRO:

I would like to share how I spent my day in Baltimore one Saturday especially the readers of this newspaper.

I had the pleasure of attending Echo House Family Day. Upon arriving I saw a parade consisting of young people. There was a marching band with twirling batons, cheerleaders, pom-pom girls, majorettes, chorus line and a drum and giage line.

A modern dance group, youth choir singing gospels were only a few of the continuous entertainment available.

For the children, there was numerous games. They all seemed to be having lots of fun.

Stands selling second hand clothes and lots of food were only a few. The menu's consisted of Bar-b-que, chicken, hotdogs, sodas, cakes and pies and watermelon.

But the things that captured my interest was the enthusiam of our young people who participated.

And I wish to thank all of those who were responsible whom I didn't get the pleasure of meeting.

Sincere thanks to Ms. Myrtle Carter whom is head of the Family Service Unit who sponsored Family Day at Echo House.

Ramona Cooper



20th Anniversary

The March

The real march to progress will be to the drawing board

By Al Sweeney

Where were you on August 28, 1963?

That's the day that Dr. Martin Luther King delivered his famed "I Have A Dream" speech on the steps of the Lincoln Memorial with more than 250,000 civil rights demonstrators.

Nobody who had a television set on that afternoon or who was among the throng at the mass rally missed Dr. Martin Luther King's immortal address.

All the television networks carried the event that lured a massive outpouring of people from all parts of the nation. It was one of television's finest hours and no words could ever capture the scene better than the photographic and television coverage of the event.

There were speakers galore. John Lewis from SNCC; Whitney Young from the Urban League; Roy Wilkins from the NAACP; Walter Reuther from Labor. There were singers such as Odetta, Bobbie Darin, Joan Baez, and Mahalia Jackson.

Hollywood personalities such as Charles Heston, Harry Belafonte, Burt Lancaster, Sammy Davis, Jr., Sidney Poitier, Lena Horne, Dick Gregory and Josh White. It was a real Who's who.

In 1963, there were only four Black members of Congress. They were: William Dawson of Illinois, Adam Clayton Powell Jr. of New York, Charles C. Diggs of Michigan and Robert N.C. Nix of

In 1963, Black progress was not evident. A month from now Black politicians will pour into the nation's capital for the annual Congressional Black Caucus weekend for an expensive round of parties, discussion, fashion shows and more parties.

The Congressional weekend that finds 17 blacks in the House and the revelers will have dropped a couple of million dollars into circulation.

Since August 28, 1963, blacks were sparse on the political, economic and business picture.

Today, blacks have made it in Congress, they hold the mayoralties of the nation's largest cities, new black millionaries have been created and they are present in many sectors of the business world.

In the media we have black writers working on the dailies, blacks are evident in on-camera roles in television, black educators are in leadership roles at predominantly white institutions and blacks are heading up some of the biggest urban school systems in the United States.

So Walter Fauntroy, oneof the Dr. King's disciples and Coretta King, his widow, call for the massive re-enaction of the 1963 March on August 27, one wonders what is the 1983 problem.

The sponsors rally around the slogan: "Jobs, Peace and Freedom."

In 1983, there was an air of anxiety around the demonstration. There was a solid coalition of the labor, religious and civil rights groups.

In 1983, the Urban League has openly refused its support. The NAACP during its recent national convention talked about Jesse's Solidarity March on Labor Day in Detroit and completely ignored the D.C. march. Yet, Ben Hooks was another of Dr. King's disciples.

No where is there a mention of the most successful member of the King alumni — Jesse Jackson. Now on the Presidential trail, he is one of the most prominent of current black leaders.

While he is not billed as a participant, don't be surprised to find him on the rostrum doing his oratorical thing. It could be, if the sponsors are looking for a communicator to stir up the masses they might have to turn to Jesse Jackson to light a fire to the rally.

No one who watched or attended can forget the 1963 event, "I Have A Dream" speech of Dr. King.

"In a sense, we have come to our Nation's Capitol to cash a check. When the architects of our Republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir," intoned Dr. King.

"This note was a promise that all men would be guaranteed the unalienable rights of life, liberty, and the pursuit of happiness.

"It is obvious today that America has defaulted on this promissory note insofar as her citizens of color are concerned. America has given the Negro people a bad check; a check that has come back marked 'Insufficient funds.'"

It was at this point early in the address that the crowd erupted in a spontaneous applause.

The day had grown late. Folks were weary of the speeches. But, many who had started wandering from the reflection pool returned to listen to Dr. King's pleas.

"But, we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. So we have come to cash this check — a check that will give us upon demand the riches of freedom and the security of justice. We have also come to this hallowed spot to remind the fierce urgency of now." Shouts of Amen were heard.

From then on, thousands in attendance and millions watching on television were mesmerized by one of the greatest speeches ever made.

As Dr. King unfolded his dream for "Let freedom ring" for the day "when all God's children, black men and white men and Jews, Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual, 'Free at last! Thank God Almighty, we are free at last!'"

Twenty years have passed. Some will say in looking at the facade of progress evident by the blacks who have made it there has been amazing progress.

But, the statistics — the bare figures show different.

Out public school systems have failed. Illiteracy among blacks is flourishing at an alarming degree.

NAACP REPORT:

Unity banquet scheduled

By Magdalene B. Fennell

The Sixth Annual NAACP Unity Banquet will be held Thursday, September 29, at Martin's West. Invitations to this major fund-raising effort of the Baltimore branch were mailed this week to businesses; churches; civic, social, and fraternal organizations, and individuals.

Guest speaker for the occasion is the Hon. Benjamin L. Hooks, executive director of the National NAACP. Scheduled prior to Dr. Hooks' address are cocktails from 6:30 to 7:30 p.m. and dinner beginning at 7:30 p.m.

The Unity Banquet Committee, headed by Benny Short, has selected as the theme for this year's fellowship "stand up! be counted in '83, the struggle continues, join the NAACP."

"To bring into a fellowship all different segments of the Baltimore community, black and white, corporate and non corporate" is the purpose of the Unity Banquet explains Mrs. Enolia McMillian, president of the Baltimore Branch.

She further states, "It is the goal of the Baltimore branch of the NAACP to use its annual Unity Banquet as one tool in our development of understanding and love through fellowship and information."

Each invitation to the Banquet contains cards designed to elicit two different responses. One card is to be used to order tickets and to reserve tables.

A second card is to be used by patrons and sponsors, whose names will be listed on the souvenir program. Patrons and sponsors may contribute any amount from $5.00 to $1,000. or more.

Individuals and organizations that have not received invitations to the Unity Banquet should call 396-8300. Additional information will be given and invitations promptly mailed. The Unity Banquet Committee and the Baltimore Branch are anxious to make this year's fund raiser the biggest and the best.

Originally the annual fund-raiser was held around Thanksgiving and called the Freedom Festival Dinner. At that time the focus of the dinner was NAACP life memberships.

This year the Unity Banquet will serve as the kick-off for the full membership drive of the NAACP. Following the banquet, captains and their workers will again be soliciting new members and seeking renewals from persons whose memberships have expired.

All membership fees and monies collected from special activities such as the Unity Banquet are shared with the National NAACP.

Tony Brown's Comments

You will soon learn that Congress has passed legislation designating Monday, Sept. 26, 1983 as National Historically Black Colleges Day. It was sponsored in the House of Representatives by Rep. Carroll Campbell (R-S.C.) and Rep. Harold Ford (D-Tenn.). In the Senate, the impetus came from Sen. Strom Thurmond of South Carolina.

"As you may know," Sen. Thurmond wrote me, "I have sponsored in the Senate a commemorative resolution identical to that sponsored by Congressman Campbell in the House. On July 16, the Senate passed this resolution, after amending it at my request to designate Monday, Sept. 26, 1983 as the date for celebrating National Historically Black Colleges Day.

"I thought you would be interested in knowing of this Senate action and am enclosing an excerpt from the Congressional Record of that date evidencing this legislative activity."

All Americans should be grateful to these legislators, and the others whose votes made this designation possible. But we should not, especially as Blacks, lose perspective or forget the events that made this tribute possible. Although the "official" hand is that of the Congress, life came from Blacks who believed in self-reliance — and their ability to determine their own destiny. Our efforts are also instructive for those who want a national holiday to honor Martin Luther King.

In the summer of 1980, I contacted a small circle of friends, people I knew to be committed to the Black struggle, and asked their support for an idea to make the last Monday in every September Black College Day. My plea was met with complete agreement.

My motivation had come from the insulting logic and behavior of the white-led "NAACP" Legal Defense Fund (not to be confused with the real NAACP), now under court order to drop the NAACP's initials, and the Department of Education and the Justice Department under the Carter Administration.

In effect, their so-called "desegregation" of higher education plans were forcing public Black colleges to become White, while the White colleges remained White. Black Collegian magazine became must reading to keep up with the rapid changes of the movement that swept the campuses. Statewide coalitions sprang up. Students led the movement and alumni and Black groups perceived the threat and engaged the enemy.

We held our first annual Black College Day that September in Washington. And it was a beautiful sea of thousands of Black faces, college bands, buses from across the nation and determination. One magazine named it one of the major events of 1980. Shortly afterward, the students and faculty at Cheyney State in Pennsylvania, the oldest Black college (founded in 1837), filed a lawsuit against the state and the Department of Education to stop the intellectual genocide called integration.

On Sept. 15, 1981, President Ronald Reagan, who had endorsed the first Black College Day in 1980 when Jimmy Carter would not, signed Executive Order 12320, directing all federal agencies to renew support for the nation's 111 Black colleges.

But in 1983, this same president's Justice Department, bowing to the pressure of the neo-integrationists who have successfully intimidated the Reagan Administration into so-called college desegregation lawsuits, has started the same old Carter Administration legal tactics all over again. Once again we are faced with the pre-1980, anti-Black college movement of white liberals, Negro accomplices and the federal government.

They pretend to create opportunities for Black students and faculty in higher education while they eliminate the very colleges that train them — and call it racial progress, i.e., "desegregation." A few years ago, they "desegregated" Bluefield State College in West Virginia State College and Lincoln University in Missouri. They are now as White as the University of Michigan or Notre Dame.

And now the Reagan Administration, in trouble with the Black community, has revived this old white liberal - Carter Administration tactic of buying votes at the expense of the Black community by destroying its higher education foundation. The so-called civil rights suits against Black colleges have nothing to do with helping Black people if they are designed to destroy the existence of the Black colleges.

In the end, Reagan's people are going to intensify the resentment in a community where over 80 percent of all Black professionals is a Black college alumnus. Reagan's Attorney General should be reminded that the 111 Black colleges graduate more Blacks than 3,200 white colleges.

Hopefully, you can now understand why, in the end, it will always be our own resources and resourcefulness that will save us. The name can be Carter or Reagan, but the game will be the same. And the message of this year's Black College Day remains the same: We want no more West Virginia States and we demand the continued existence of the schools that provide us with the majority of Black college graduates and an indispensable heritage upon which we base our reason for living.

I will personally participate in three Black College Day events this year, combining outdoor festivals and seminars to educate our people about this continuing threat. On Saturday, Sept. 24, the Grambling University Student Government Association will host the Louisiana statewide activities at the spectacular Eddie Robinson Stadium (contact: Terry Savoy at 318247-6941 Ext. 366).

The following Saturday, Oct. 1, the Morgan State University Student Government Association (contact: Lance Shabazz at 301-44-3454) in Baltimore will present the same activities under the banner: "A Move In The Positive Direction."

Then on Monday, Sept. 26, our national efforts will be focused in Savannah, Georgia where a coalition of students, faculty, alumni and elected officials (contact: Dr. Otis Johnson, Howard Alls or Robert Francis. SGA President, at 912-356-2194) will host Black College Day. A Georgia "Citizens Committee On Higher Education," with five benighted Negro members, has recommended that Albany State and Savannah State be eliminated as Black institutions.

The battle is joined, and we need you to join. Remember Black College Day!

Black College Day is official

Black and Japanese — Part I

Imagine a situation where two minority groups attract an inordinate amount of attention from the majority group.

Keep allowances for continental (micro) and global (macro) relations in mind. Living on this continent renders the North American black man a large yet definite minority. The Japanese are a minority group throughout the world.

The North American minority group we are part of is very identifiable. The Japanese have a clearly recognized anatomy. Yes, blacks and Japanese share these and many other obscure but important similarities.

The North American black man is an imitator. Since World War II the Japanese have shown a marked penchant to copy others. We play in life's arena. Japan is a player too. We are inward in our thinking and our actions. The Japanese are people strangely reputed to be inward looking and provincial.

Our group occupies a cultural, economic, philosophical island of sorts. Living on an island is Japan's greatest strength and weakness. We buy everything we must have from someone other than ourselves. We do not own a natural resource base.

The Japanese have few natural resources on their tiny islands. Their low natural resource base forces them to buy raw materials from someone other than another Japanese.

Vulnerability is our middle name. The Japanese are also terribly vulnerable. Being so makes both the North American black man and the Japanese very protective.

We are consumers. So are they. Work is always the obsession with us, whether we have a job or not. The Japanese have made the work ethic famous all over again.

Similar conditions and factors produce common effects in people everywhere. All minority groups tend to be somewhat temperamental. The effect of lesser numbers always produces keener group vigilance.

This vigilance has two results — one positive, one negative. The positive result is self esteem, growth and productivity. Mistrust ossification and narcissism is the negative product of the same inwardness.

For the North American black man, the "island" is often a smoldering mass. We feel marooned. Our purity we disguise. We misplace important parts of the purity. The sum of us is less than the value of the individual parts.

The Japanese have used their island situation to build the race.

COMMENTARY By Anthony Armstrong

They are free to be as pure as their distance and separation can allow. They vigorously exercise their freedom. The collective and individual strength they have is compounded by their purity. The attitude result is to make the most of being an island people.

I can't suppose to understand all the mental and physical horrors both us and the Japanese have suffered. I know both groups suffered much. Take your gruesome choice between slavery and being nuclear bombed. Our tragedy ended two hundred years ago, and two hundred years is two hundred years.

In relation, Nagasaki and Hiroshima happened only yesterday. Those of our forefathers who suffered directly are long since dead. Japanese alive today still show their physical scars. We will not allow our disaster to be over. Do not, say the Japanese, dwell on disaster.

Our results and the results of the Japanese are diametrically different. Our inwardness produces a circler conspiratorial result. We define problems only to debate solutions. Rarely do we go beyond a repetition of this two-step process. Instead of responsibility and opportunity, we practice drudgery and burden. The vulnerability from this rises constantly.

The Japanese get their motivation from solving problems. They render problems profitable challenges. We avoid problems. Our process is to trample opportunity into useless dirt tracks. Self perpetuation and economic well-being is the Japanese response to their situation.

The rapacious and sometime predatory Japanese attitude first brought castigation from the majority population in this country. The arrogance of the Japanese was, it was said, exceeded only by their ignorance.

Such things gave reasonableness, some legitimate some subjective, to keeping an eye on the Japanese. Time has changed all of that. It is interesting that the most prestigious award bestowed in Japan today is named for an American (the Deming Award for excellence in quality and design).

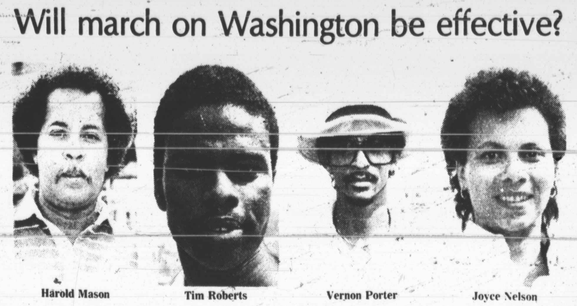
The Japanese make their interest the world's interest. Hurt them and you hurt yourself. On the other hand, the North American black man takes a constant beating for nothing. Life is hard for everyone. Everyone is vulnerable to a degree. With interlocking interest, however, the vulnerability is reduced. That is all the Japanese have done. They have reduced their vulnerability.

After World War II, made in Japan meant cheap. Only forty years later, the same slogan means better-than. Alone, though, even the Japanese kamikaze zeal could not accomplish so much. If you can't beat them, you join them.

Japan looked, listened, and learned well. They fine toned. They discovered the positive value of imitation. Yet imitation is close to envy. Envy is a sin. The Japanese are too spiritual to knowingly, willingly commit sin. Solution: the Japanese imitate the American process for success. They have not sought to imitate the American.

AFRO Survey

Will march on Washington be effective?



Harold Mason — Tim Roberts — Vernon Porter — Joyce Nelson

This week the question to the man and woman in the street was, "Do you think the March on Washington will be effective?"

Harold Mason, 40, fireman, "How effective this march is depends on how effective the administration is that is organizing it. The march will serve as a reminder that the fight for civil rights is not going to disappear. Sooner or later, however, it will have to end. We have to overcome. The march's effectiveness remains to be seen."

Tim Roberts, 22, unemployed, "I don't think it will be very effective. People don't pay as much attention to these marches as they used to. Blacks are trying to make it on their own now and seemingly are not interested in getting together for a common cause."

Vernon Porter, 54, mailman, "There is a quest for more political power than there is for anything else. The march initially started out for the common man, but now it has gotten away from that. It's not for the people anymore, but more so for seifish purposes. It will not be very effective."

Joyce Nelson, 34, teacher, "The march is a good idea, but there is too much dissension and not enough togetherness. The people in charge are changing the original ideas of what they wanted. The march will not come off as well because there are too many aspects being focused upon in this one march."

Virginia Tabb, 65, retired, "I think it will be very effective, for if anybody has any acquaintance with Dr. King, he will support the cause. People will know from this march that we had a leader and can have more. From this march, memories will be revived and people will act. That's where the effectiveness comes in at."

Evelyn Smith, 55, retired, "This march will be effective because the younger generation needs to know that we've had a leader and that new ones must emerge. It will be effective because it has to be. A march is needed to let the world know what's going on and that we, the victims, mean business."

Gary Davis, 29, unemployed, "Yes, it will be effective. Shucks, it's time for a change. Things have been rough for at least the past five years and are getting rougher. Jobs are the pits and the economy is at its worst. The march will bring attention to these concerns. The exposure is needed."

James Thomas, 55, retired, "No! It will not be that effective. We don't have the same effective leadership as we had 20 years ago. People themselves are not motivated. We felt this thing back in the 60's. Now it's just a symbolic gesture. Sure, ther3e there will be a whole lot of sight-seers. The King mode will will not be there. People just are having a hard time redeveloping it. His wife doesn't have it; his followers don't have it and the present SCLC president doesn't have it, I do hope though that it's well supported, but I don't think the effctiveness will be the same as the 60's. There are so many other things that people are worried about that civil rights is secondary. There will be a lot of people spectating but not a whole lot participating at this march, if you get the difference.



Virginia Tabb — Evelyn Smith — Gary Davis — James Thomas

From Seed to Fruit

There are many junkies in the universe

By Charles A. Dugger

Do we know who we are and where we are going? Do we know where we have been in our struggle for love, truth, peace, freedom, and justice? Do we always remember that our children are our future?

A drug addict is not the only junkie in the universe. We cannot justify or go along with the drug addict brother or sister even though the white man has flooded the black community with drugs. Consequently, in some places, it seems to be easier to "fly high" than to find decent food to buy. (We cannot justify drug addiction) Drug addicts are selfishly hooked on a feeling that they allow to go beyond and transcend their natural feeling-their naturalness, their oneness, their "usness".

Let us work hard to recapture the minds, hearts, and spirits of those of us who are drug addicts. The situation of our people with drug addiction reflects black people's universal situation.

Let us never forget how the white man flooded the American Indians with "fire water". Our black communities are flooded with alcoholic beverages right now.

Also, let us never forget how the white world power structure flooded the millions of people of China with opium (our black communities are flooded with heroin and methadone right now. The next time we view an old Charlie Chan movie, let us remember that China was not that way until the white man came to China).

Many drug addicts are drug addicts only because we allow them to be, and we tolerate them. Why? We tolerate drug addiction because too many of us are also addicts.

We too are hooked. We are hooked on cars, clothes, money, lifestyles, narrow philosophies and ideologies, alcoholic beverages, glue, "sweets", homosexuality, over-the-counter drugs, pleasure, food, and prescribed drugs. Too many of us also are addicted to indifference or addicted to conspicuous consumption.

Too many "strung-out" adults are not positive with themselves; therefore, we are creating "strung-out" children as well. Our children are our future. Our children reflect us whether we are negatively addicted or positively disciplined.

The "cold turkey" that is in order for our people is not an unnatural undertaking but is righteous as rain.

The dope dealers have to be removed from our communities as do many of the bars and cutrates. In some neighborhoods, there are more bars and cutrates, than, there are food stores.

We can only make our neighborhoods and communities better if we have a positive consciousness that is in harmony with a sound mind, body, and spirit.

We must have no fears if we are going to make ourselves better. As Kwame Nkrumah, the Pan African leader of Ghana said, "The secret of life is to have no fear".

The drug addicts know that they are not the only junkies on this planet or in our communities. The lack of love, understanding, communicating, and serious dealing within many black communities is obvious and readily visible.

Also, very obvious are the selfish habits of many of us which generate unloving, misunderstanding, and non-communicating individuals, families, and communities. Drug addicts and alcoholics are seemingly the most obvious junkies.

We must come back into ourselves, without methadone and without procrastination. Slow death crutches, like methadone must be removed with swiftness from our people's environments.

Procrastination is a serious flaw and drawback in our collective and individual behavior. Procrastination is stagnation and regression not progression.

We can no longer put off until tomorrow what shuld have been done many yesterdays ago, a "junkie self-genocide" must not be our fate. We junkies of the Western-Greco-Roman-Holy Roman-Renaissance-Portuguese-Spanish-Dutch-German-French-British-American way of life, must cut it loose and recapture our true sense of being.

We do not need anymore negative "head trips". It seems that we are all junkies to something. Let us stop being addicted to junk or other things. Instead, let us be addicted to the elevation, betterment, and development of ourselves.

Let us not forget that "love is the greatest high and the greatest feeling in the universe." If we love ourselves we cannot fail as we struggle to make things better. If we love our children, we will not fail to make things better for ourselves.