Baltimore Afro American

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Cardinal Shehan and Bishop Harry Doll

In the short space of two days this week, Baltimore lost two of its most prominent and most visionary clergymen. On Sunday evening, Lawrence Cardinal Shehan, former Archbishop of Baltimore died. A day later his friend and coworker in the ecumenical movement, Bishop Harry Lee Doll, former Suffragon Bishop of the Episcopal Church of Maryland died.

Both of these men were forward-thinking leaders who helped their respective churches deal with the stresses and strains of a changing society in a critical period of history.

They worked for greater understanding among Christians and among citizens in general. They will also be remembered for working for racial integration when it was an unpopular cause in society in general, and among some of their congregants.

Cardinal Shehan became Archbishop of the Archdiocese of Baltimore in 1961, when the civil rights movement was in full swing. He integrated the Catholic schools in 1962. That same year he declared that Catholic schools could no longer have picnics at Gwynn Oak Park because its owners refused to integrate.

He supported the civil rights bill that was bitterly contested in the Baltimore City Council in 1963. That same year, he participated in the March on Washington.

Archbishop Shehan issued a pastoral letter in 1963 that stated that there was no place for racial discrimination among Christians and he ordered Maryland Catholics to end all forms of racial discrimination.

For his efforts he received an AFRO Honor Roll Award in 1964.

As late as 1968, Shehan was taking unpopular stands in favor of racial justice. During debate on an open housing bill that year, Cardinal Shehan was booed for two minutes at a hearing at the War Memorial Auditorium. Ironically, Bishop Doll followed him to the mike and was booed also for speaking in favor of the open housing bill.

Bishop Doll was a staunch proponent of integration and racial harmony. When he was elevated to his high office in 1955, he stated as one of his goals the integration of the Episcopal Church in Maryland. He also sought to increase the number of black priests.

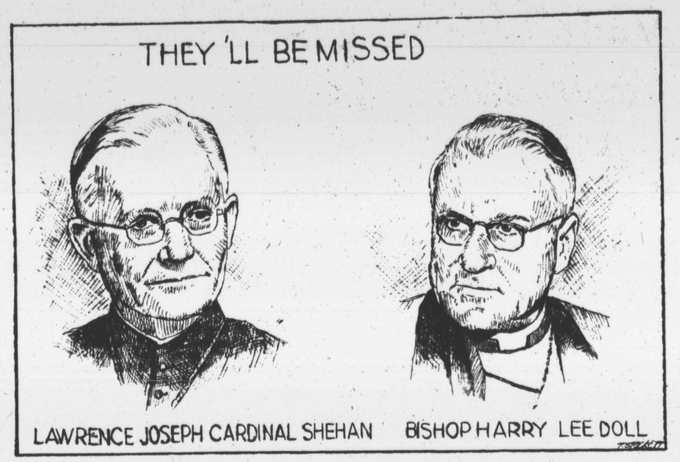
In 1963, Bishop Doll spoke in favor of the civil rights bill being debated in the city council.

During George Wallace's Maryland presidential campaign in 1964, Bishop Doll was one of his most outspoken opponents, urging members of his denomination and others to oppose Wallace because his racism violated the principles of Christianity.

During open housing debates before the city council in 1968 Bishop Doll weathered a storm of abuse and spoke out in favor of the bill.

Perhaps one of the most difficult things he had to do, was to defend a 1969 church decision that allotted $200,000 to black Episcopalians. He stood firm in the face of great bitterness among the white members of his denomination.

The AFRO joins with many other Marylanders in mourning the passing of two great church leaders, who carried out their Christian commitment in the realm of brotherhood and understanding rather than hiding behind tradition and neutrality.



Overground Railroad marchers

The NAACP sponsored an Overground Railroad March from Virginia to New York City. The marchers followed the route of the Underground Railroad which slaves used as they moved North to freedom.

I first met the marchers in Annapolis, Md. on Wednesday, August 22nd at a rally on the steps of the State House.

Among the twenty-six marchers there was Ron Bivens from Dallas, Texas; Donnie Helmes from Dayton, Ohio; Regina Thomas, Louisville, KY.; Duane Chapman, Jamaica, N.Y.; and Jen Davis from Detroit, Michigan.

They were brought from the city limits of Annapolis in a bus and cars. These vehicles were parked about a block from the state capital steps.

The Annapolis police did not tell anyone that the vehicles were parked illegally, did not ask anyone to move the vehicles, they simply put parking tickets on the vehicles in an arrogant manner and threatened to have them towed away.

This incident is of importance because of what it symbolizes. There is a growing contempt for black people, an unwillingness to extend even the slightest courtesy to us.

It is a part of the larger attitude in America, an attitude heightened by the Reagan Administration, an attitude which says "blacks, we no longer need to show you courtesy or respect, the civil rights days are over and your cause is no longer the concern of white America."

The two white women police officers, to show their dominance over black men, even threatened to tow away my car. As you can guess, after a few words from me, my car stayed where it was parked - it was not towed away.

I next met the marchers at Centennial Church in Baltimore on the evening of August 23rd. The church, showing the kind of concern all of us should show, prepared dinner for the twenty-six marchers.

I talked with Linda S. Sirells, from Queens, N.Y.; Morrie Turner, Oakland, CA.; Sheila Williams, New Orleans, LA., Thomas Manor, Atlanta, GA.

They were in high spirits, despite the threats that they would be harmed if they attempted to march through Harford and Cecil counties in Maryland. In movingly simplistic, but eloquent statements, each of them vowed to continue the march.

They were marching to bury black voter apathy. They march to say that the most potent weapon black people have is the vote. They marched, despite the threats, to make the statement that we who are black are not afraid, will not be turned back, and will not be denied.

I spoke to them briefly at Centennial Church, praising them for their mighty effort. Yet, I could not help but think of the blacks in Maryland who will make five telephone calls in a night to spread gossip, but will not make five telephone calls to urge friends to cast their vote.

I thought of those who will make a half dozen calls in an evening to find out what the daily lottery number was, but will not pick up the phone to call six people, urging them to register to vote and to vote.

I thought about those who will ask assistance with their problems five and six times a year, but will not give six hours of volunteer work to get out the black vote.

Overground marchers, I hope that by your sacrifice and your courage, you have inspired black people to be counted. Overground marchers, I pray you have shamed those Blacks who were apathetic into action. We can ask no more from you, the marchers, we must ask much, much more from observers.

Overground Railroad

The NAACP Overground Railroad is nearing its objective city, New York, but also the impact of this effort to get the voting public aware and active may be less than expected.

As so often happens in cases of this sort, the people who need to be reached, are the ones conspicuous by their absence. The concept of the march is an admirable one, and deserves the support of all black Americans.

The marchers are carrying a mock casket emblazoned "Here lies voter apathy." When the march terminates in New York City, the casket is to be buried. The symbolism is obvious.

Small minds: small businesses

To hear people from other parts of the country tell it, the black business people in Baltimore leave a great deal to be desired in the areas of entrepreneurial zeal as well as overall commercial scope and vision.

To be sure, there are state of the national black business community who operate out of Baltimore, however, the national concensus seems to be that black business people in Baltimore generally resist much of the competitive rough and tumble required for business success.

Some of the criticism leveled at the black business community in Baltimore is clearly just the self destructive back biting that goes on among blacks in almost every area of our collective involvement but, much of the criticism is, I'm afraid, justified by objectively quantifiable statistics and facts.

In a city nationally renowned for its progress toward revitalization, people from other parts of the country are flabbergasted by how little of the progress is started by or joined-in by the black business community.

Outsiders point to one major reason for the retarded level of participation by black business people in Baltimore. They say that black business people in Baltimore have been crippled by the very tool that was designed to help them the most—local government set-aside programs.

Instead of viewing such set-aside programs as the market of last resort, black business people in Baltimore have made these programs their market of primary interest.

Business people from outside Baltimore have long characterized this city as a very closed affair; this criticism has been amplified in the case of black business community.

It is generally known that if you are not from Baltimore or have very good political links in the city, there is a very slim chance that you will enjoy much success trying to do business here.

Until recently very little outside money came into Baltimore, this was attributed to a lot of reasons. For black business people, however, the amount of outside capital coming into Baltimore to do business has historically been almost zero.

There seems to be this attitude that whatever black commerce there is in this city has to be Baltimore born, bred and, developed. The problem has been that very few black business people in our city have had the wherewithal to capitalize on the business opportunities that Baltimore has presented, particularly in the last few years.

This nothing in-nothing out philosophy has kept the vitality of the black business community bottled up in a state near paralysis.

Those business leaders from the black community who have made noticeable progress are often mired in slanderous "running off at the mouth", that has further reduced the positive effects of their achievements and, any kind of synergy that could hope to be derived from their business success.

Business people, no matter what the color, tend to be people who are prepared to live with the doubting Thomases of the world. In Baltimore, it seems to be the black business community itself that deals so much in doubt and petty practices.

It is difficult to say why the negativism is so much a part of our attitude toward business but, the effects of the behavior have very clear results.

It is about time that the black business community begin to measure itself against a set of standards other than those of their own creation—to begin to judge themselves by objectives indicators of market share, industry involvements, capital base and, capital pooling that every other community of business people is prepared to do.

We can no longer hide in the basket of Baltimore, excluding those we don't know or like and thinking that we've got all the time in the world to contribute to the health of this city in general, and the health of the black community in particular.

If local black business leaders don't want to do so, then let them get out of the way so that other blacks can succeed in Baltimore.

Letters

No vote Farrakhan

I read with interest the article by Ethel Payne on Minister Louis Farrakhan in the August 28, 1984 edition of the AFRO. The article stated that Minister Farrakhan says that he will not cast a ballot this November for either Walter Mondale or President Ronald Reagan for President.

"The Leader of the Nation of Islam stated flatly that both men are ignoring blacks and therefore are not deserving of black support."

Strangely enough those are almost the exact words spoken by Floyd McKissick and Roy Ennis, leaders of CORE, in 1968 and 1972 when at the same time they were supporting Richard Nixon for president. I hope that Minister Farrakhan is not using the same strategy.

Should blacks stay home in November and elect Reagan for another four years when he, during the last four years, cut over $200 billion dollars from the following programs:

Social Security Eligibility, Medicare for the Elderly, Medicaid Payments, Food Stamps, School Lunch Program, Energy Assistance Program;

Aid to Families with Dependent Children, Higher Education Student Loans, CETA Job Training Programs, Unemployment Insurance, Postal Service, Highways, Airports, and Mass Transit, Federal Employees' Pay Increases, Maritime.

At the same time President Reagan was cutting the above programs, he gave the rich and big businesses more than $286 billion dollars in tax reductions.

TROY BRAILEY
State Senator, 40th District
Baltimore, Maryland

The Baltimore Coalition

On Friday August 25, 1984, the Baltimore AFRO - AMERICAN Newspaper published an article entitled, "City Rainbow Coalition has Split Into Two Movements."

The staff writer, Racine S. Winborne characterized the Baltimore Coalition Against Racism and Injustice (BCARI) as a separate group which was established as a result of a split in the Md. Rainbow Coalition. Nothing could be further from the truth.

The reporter was negligent because she didn't cross-check the accuracy and truthfulness of her sources of information, and-or the organizational and individual composition of BCARI.

Charles Brown was not authorized to make any statements to the press. It is BCARI policy to release only written press statements which have received the approval of a majority of its membership.

Sandra Stewart whom we all love and respect as a strong Co-Chairperson of the Md. Rainbow Coalition is not a member of BCARI, though we coordinate our activities.

She has expressed to BCARI her shock and outrage at being personally attacked and victimized by the article. We can only speculate about the AFRO'S motives for doing such a thing.

BCARI, contrary to published reports has expressed no opinion over the alleged failure of the national Rainbow movement to

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G. James Fleming

Democrats need oldtime 'boss'

What Fritz Mondale, his campaign organization, and the National Democratic Party need, more than anything else, is a Jim Farley or even a Robert Strauss—political "bosses" in the best sense of the word.

These were men who knew how to hold a winning coalition together and who made a minimum of "goofs" along the way (Strauss is still very much alive).

Jim Farley, of the Franklin Roosevelt days, would have had his vice-presidential candidates "take care" of his or her taxes and other business long before being selected for that high office and, thus, prevent the development of the Geraldine Ferraro embarrassment.

A Jim Farley would never have pulled the kind of boo-boo as the hasty appointment of Bert Lance and the attempted ousting of incumbent and productive Charles Manatt as chief mogul of the Mondale campaign.

Moreover, the American people—high and low—would have a feeling that they know who is running the campaign for president, who is "in charge," who is "on top" of everything.

That is not the present situation. Few people know who is the neck that turns the head of the Democratic candidate for president; few know who is the "brain trust" in the Mondale camp; few know what errors of judgement are Mondale's and what are his underlings.

And when is the last time Manatt was heard from or seen—although, on paper, he is still chairman of the Democratic National Committee?

For instance, a Jim Farley or Robert Strauss, the first a New Yorker and the second a Texan, would have found a place for the Rev. Jesse Jackson in the higher eschelon of the Mondale campaign organization.

They would not have made it so easy for him to be a free-wheeling griper, often taking pot-shots at the Mondale establishment.

Farley and Strauss would have understood that political leaders—whether in the Kremlin or the White House, or aspirants thereto—have "feelings," have egos, and have "turfs" to protect. It is up to those who need their support to find ways to keep them feeling happy and satisfied, to hold them in their camps.

Many political "pros" believe that if the Mondale higher-ups (1) could have named Jackson director (perhaps vice-chairman) for registration of new voters, with plush offices and ample staff and (2) also included him in a number of top-level planning conferences, they might have prevented him from having to "save face" in other ways.

Jesse Jackson, with the above political wisdom on the part of Mondale, could have faced his millions of followers without the ignominiousness of having won nothing at all in the Democratic platform or from Mondale for the support received, and that he stands to receive, from the Jackson forces.

Without resorting to Mayor Andrew Young's description, the Mondale advisers seem to have fears that such gestures of recognition to Jackson would cause their candidate to lose Jewish and white southern votes. This is not acceptable, since there would be other recognitions and other goodies to share with Jews and white southerners.

There are other ways, too, in which a Farley or a Strauss could save the Democratic campaign from giving the appearance of having no over-all direction or leadership, or worse, of being in shambles or nearing shambles.

AFRO SURVEY

What do you feel about a USFL football team for Baltimore?

Walter Mathews

Jerry Dowd

Rebecca Taylor

Doran Lokey

This week the question to the woman and man in the street was, "What do you feel about bringing a USFL football team to Baltimore?"

WALTER MATHEWS, former steelworker, "I think we're going to get Philadelphia, no way two teams can play in the same stadium. If the NFL and USFL merge, then they can't do it. The Washington Generals are no good, the Stars would be the team to get."

JERRY DOWD, stock clerk, "Whether we get another football team depends on Schaefer and Hughes. But people in Baltimore don't really care or we would have come up with the money to keep the Colts. I want a good team, they should just make a team."

REBECCA TAYLOR, retired nurse age 66, "I don't watch much football, but I wouldn't mind if we got another team in Baltimore. If we get another team, it looks like we would be doing the same thing to them that happen to us, but I guess that's the way teams act."

DORAN LOKEY, MTA operator, "Sure I would be glad if another team came to Baltimore. I don't like football; can't figure it out, but the city loss revenue when the team moved out. It would help the city if Baltimore did get another football team."

ANNE WILSON, salesperson, "If we get any team we should get the Colts back. I like that team and won't settle for less. I didn't like what Irsay did at all, I didn't like the way they left."

MELVIN DAY, construction worker, "No question, Baltimore is football and if we can't have the Colts we should have another team. I prefer the Philadelphia Stars. The franchise here was a winning team, Irsay was a real jerk. Football is a tradition here in Baltimore, taking away the Colts was like taking the crabs out of the Chesapeake."

LARRY MOORE, florist, "Right now all I want is a football team, and I don't care who we have to hurt in the process. I will treat our next team with more respect though, I'll go to more games."

DAVID ROBERTS, student, "I would like football in Baltimore, Philadelphia would be OK, but I would like the Rams or the Dolphins better."

Anne Wilson

Melvin Day

Larry Moore

David Roberts

FROM SEED TO FRUIT

Labor Day

By Charles Dugger

In September of 1973, I knew of two beautiful sisters who were carrying their husbands' fertilized seeds that were soon to be two more" manchilds" in the "promised" land.

As these two black women were about to give birth, it was said that they were in "labor," as the European calls the act of giving birth. Both of these beautiful black women were in labor in September, eleven years ago. September's first Monday is annually celebrated as Labor Day.

Labor, laborer, and Labor Day equal work, worker, and work day.

What is work? I've seen a beautiful quotation which states, "Work is love made visible." If more of us believed these words about work, we would be doing a whole lot more for ourselves.

What is work? Work is a word that we as black people are not "vibing on" or relating to with enough positivism. We should sit down and ask questions of ourselves - Why do we work? Do we work:

1. To have "nice" things (What are "nice" things?

2. To send our children to college (why? Too many of our young black people are misdirected and equate education with dollars instead of having positive goals and aspirations.

3. To give our children "nice" things (Our children would appreciate, moreso, and desperately need our love, our love, our love!)

To survive (This is a solid reason). However, let us not only survive. Let us positively grow and develop. We should ask ourselves — "Who are we working for?" If we are not working for ourselves, why aren't we?

Work is necessary and should not be looked upon as a "drag" a "hassle" a "grind", or "for the birds." Work is how things get done.

Work is necessary for us to have food, clothing, and shelter. Instead of the European who is the present provider for too many of us, we must work, produce, and provide for ourselves.

We must work our resources for our collective growth and development. We must work our money, our talents, our experiences, and educations in and for our communities.

Work should be "on time" just like dancing, singing, playing basketball and "being seen on the scene." Incidentally, too many of us have been players and-or pawns on too many scenes and in too many sick dramas.

Let us orchestrate direct, and produce our own scenes for natural, positive, productive living. Brothers and sisters, we can and must make a better world.

Let us work for better schools. Let us work and achieve unity in families and communities.

When our mothers born us, it was not labor (work) — it was beautiful black seeds sprouting forth as human beings.

For the black seeds that are yet to come, our fruit of tomorrow, we must seriously work now to make a better wourld.

Back when Pres. Nixon was the U.S. president, he was also laboring, it seemed to be King Richard, Emperor, even having a palace guard, remember?

Do we realize how hard the European man labors to remain in control of the world. With his dogged ethnocentrism, the European works 24 hours a day, 7 days a week, and 365 and one fourth days a year to dominate the world's people.

The European has too many of the world's people abandoning the genuine and the natural for the plastic and the artificial. The European has so many of us programmed that we call the police more and more to solve problems that we can handle, deal with, and solve.

The European has successfully labored and has us, black people, in some of the same genocidal programs that have been performed on other unsuspecting people in the past (abortions, birth control, prison experiments," "Zebra" passes homosexuality, vasectomies, stop and frisk, and the like).

The Rand Corporation, the Critical Issues Commission, the Central Intelligence Agency (C.I.A.), the Federal Bureau of Investigation (F.B.I.), the John Birch Society, etc. Constantly labor to make sure that the European remains in control of the world.

Carter G. Woodson, black historian and educator, wrote a considerable time ago about the miseducation of the Negro. Why have blacks been and still are being miseducated?

If we use our minds, brothers and sisters, the answer is simple — the more ignorant we are, the more we can be taken advantage of.

We have seen right here in Balto how our unjust Mayor Schaefer successfully labored to remove Dr. Roland Patterson as the school superintendent of Balto. City Public Schools.

The miseducation of the Negro is just as real today as in past times. Let us be "for real" and labor for the positive education and enlightenment of our young people.

The European's media — movies, newspapers, television shows, billboards, and advertisements are evidence of the European's consistency as he labors to persuade, manipulate, confuse, and program us.

The European plays to win as he labors to keep black people divided. Sadly, too many of us, black people are just playing and not caring about winning, maintaining, achieving, and producing.

Brothers and sisters, if we are playing one", trying to "pull" a fine sister, playing cards, shooting pool, or playing numbers, aren't we playing to win?

However, when it comes to doing for ourselves, providing for ourselves, and establishing and maintaining love, truth, peace, freedom, and justice in our communities, too many of us want to half-step or do not step forward to do any work at all.

We Must Do the Work that Has to Be Done!

Graham Central Station used to have a record entitled, "Can You Handle It?" Black people, we can and must handle anything that comes our way as has been evidenced by our people's struggling and laboring for all these years. As Frederick Douglass said, "If there is no struggle, there is no progress."

Our survival and unity depends upon positive work. We must work with dedication and a positive spirit.

We must stop getting frustrated or "turned off" because someone or something is not as "together" as we thought that he, she, or it was. We are all growing. Let us stop getting "hung up" in the negatives and barriers to black unity and productivity.

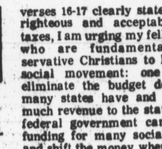
Labor ceases to be labor when we work as naturally as making love, eating, sleeping, urinating, or breathing. Work is just as natural as the just mentioned life processes.

Black unity is going to take some work, but our labor is not as hard as we think it has to be — "All there is to do, is to do."

"Work is love made visible."

Brothers and sisters, let us labor in all of life's vineyards, front yards, back yards, alleys, streets, countrysides, and fields that we have to labor in.

We can and must make a better world for our black seeds of today who, tomorrow, will be the fruit of our people.



R. B. Jones

The Lord loveth a cheerful giver

The mortuary gathering that masqueraded as the Republican National Convention had an unbearable stench of false piety and excessive pride. A long line of soporific speakers listed the dubious accomplishments of the Reagan administration while lambasting the ghost of the Carter administration. It was a lesson in the fine art of exaggerating the non-existent while ignoring the obvious.

Perhaps the most disgusting aspect of the Republican convention was the relentless indentification of the avaricious, war-mongering and callous Reagan administration with some heavenly crusade against atheistic marxism. To hammer this point home various preachers infested or blessed the event depending on one's view of right-wing fundamentalist Christianity.

In the interest of honesty and the well being of this country I am challenging politicized fundamentalist Christians to live by the creed espoused by their savior Jesus. According to the Bible, Jesus said "Render unto Ceasar the things that are Ceasar's and unto God the things that are God's." When He said this He was holding the coin of the realm.

Since the book of Mark chapter 12, verses 16-17 clearly states that it is righteous and acceptable to pay taxes, I am urging my fellow citizens who are fundamentalist, conservative Christians to lead a new social movement: one that will eliminate the budget deficits that many states have and provide so much revenue to the states that the federal government can eliminate funding for many social programs and shift the money where it will do the most good in a Christian way, to the defense budget.

The movement that I am proposing is one that will result in churches paying their fair share of the property tax burden. The churches have mammoth real estate holdings that can be taxed. Taxing church property is not a sin according to Jesus in the book of Mark chapter 12, verses 16-17. Money is minted by Ceasar (the government) and has the images of past Ceasars (dead presidents.) Therefore Christians can pay taxes on their church property. Money is not of God.

With the churches flooding state governments with excess revenue, federal revenues can be almost exclusively converted to military use. This should satisfy the fundamentalists and their Republican friends who marched proudly into Dallas. With that much extra cash Ronald Reagan could build some missile platforms in outer space and as many killer satellites as his petrified heart desires.

Reagan and his fellow pietists would be able to look toward the heavens and give thanks for the "angelic" weapons watching over them and for the fact that so many Christians were willing to pay their fair share of property taxes and make it so.

Perhaps I'm a bit of a cynic but somehow I don't believe that conservative fundamentalist Christians will take up my challenge. I believe they will continue to profiteer and politic over the airwaves while hiding behind a false and cowardly distortion of the separation of church and state. I still contend that they should pay their share of the taxes. They support warfare, especially in the third world, and that is an expensive business even when its localized. Besides their own book states that "The Lord loveth a cheerful giver."

—Baltimore Coalition

Continued from Page 4

attract whites and other minority supporters. BCARI strongly resents being characterized as a "group which consists largely of disillusioned grass roots community organizers." Such comments of their very nature are slanderous, serve no useful purpose, and are designed to portray an unfavorable public image.

BCARI is a coordinating council of organizational unity, consisting of 12 community organizations and businesses, and dedicated to an agenda of bringing Baltimore under the control of the majority black population.

Charles Brown was expelled from BCARI on Aug. 27, for violating the organization's trust through the issuance of an untrue-unauthorized press statement.

Leo W. Burroughs, Jr.
Chairman of BCARI