Cops planted dope

FROM PAGE 1

Chief of Patrol, said, "The place was loaded with militants."

Later when Col. Battaglia testified, he did say the police were on the scene because of the expected militant action but admitted that militants were not in the majority.

* * *

Summarizing the Sept. 25 scene, Mr. Carroll said, "If the situation was tense, it was made tense — because there were hundreds of police action until this night.

"The police had seen my client for over a year. They knew where he was — at the Soul School all the time — and they had never served the warrants. They waited until Sept. 26 to serve 1967 warrants — an awfully long time."

Mr. Carroll also revealed in his opening speech that Green had been warned that the police were out to get him and he was asked by friends-ahead-of time if he was "dirty" — if he had on him weapons or anything else — Are you clean?" he quoted them as saying.

He stated that some of the members of his soul school group were afraid of arrest through the "frame-up tactics" and rode home with a member of the School Board.

In addition, he said when Green was charged with "marijauna" possession it was 3 a.m. or 4 a.m. Sept. 26 "after the police had determined that he did not have any "tracks" on his arm — (tracks, needle marks would indicate the use of heroin) and they could not put a charge of heroin on him."

* * *

At the beginning of the trial Mr. Carroll submitted a typed list of 14 defense witnesses he said would testify to prove his assertions.

The list included:

James Griffin, 3700 Wilburn Ave., member of the school board; Dennis Crosby head of the Baltimore Teachers Union; Sister Ann Paul, St. Martin DePores Community Center; Mrs. Flozella Clark, 2017 Wheeler St.; Jean Montgomery, 2309 W. Lexington St.; Louise Marrott, 1003 Augusta Ave.; Walter Lively, 825 N. Broadway; Claudette Chandler, 2800 Oakland Ave.; Mr. Olugbala, 522 N. Fremont Ave.; Mr. Alli, 522 N. Fremont Ave., Zerita Skates, 2814 Winchester St.

The state concluded its case late Thursday evening. The defense is expected to put its first witnesses on the stand today (Friday) at 10 a.m.

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—Tornado dead

FROM PAGE 1

injured and his car windows blown out when the twister hit his car.

With an awesome scream the tornado landed and started its death march through Southwest Hazlehurst, which is predominantly colored.

"It looked like a big, rolling black cloud," said one woman. "It seemed to get brighter and brighter and then all of a sudden everything was black and moving."

At least 35 buildings were chewed to kindling, trees and power poles snapped, gas and water mains burst and terrified residents raced for whatever haven they could find.

After cutting nearly a mile-long swath — a half mile wide at some points — the tornado skipped on to Harrisville in Simpson County, about 30 miles to the East, there damaging at least 20 homes and completely destroying one church.

At this point the main twister apparently spawned at least two other tornados which dipped into such remote little communities as St. John and Braxton, and small clusters of homes which have no names.

One man, clearing debris at what once was a home-site near Braxton, said his sister was alone in the house with her five children when the winds hit. He said she gathered them up and shepherded them all into a ditch near the house.

"That's all that saved them," he said.

The remains of the home—bits of clothing and shattered boards—were scattered across the gravel road in front of the house. Clothes hung from trees in a nearby woods.

* * *

Hardest hit, however, 5,000 which has an est. of 5,000 which hos as one if its chief industries the Hines sawmill.

Mrs. Edna Knight, who lives near the mill, said she was asleep in her home with her husband, two daughters and two sons when "I heard an awful sound, I thought, 'Lord, there's the mill whistle and the boys are going to be late for work.'"

Then, she said, the house began shaking and she realized it was a tornado.

"I threw myself over the girls and then I tried to shove them under the bed.

'Little man, big man'

FROM PAGE 1

a bachelor. He has been pastor of this church, located at 1834 Greenmount Ave., since June 1966.

Before becoming a minister seven years ago, the Rev. Mr. Robinson was employed at Bethlehem Steel Co., and was a member of Hills Memorial Baptist Church. He hails from Petersburg, Va., where his father is a minister.

The Rev. Mr. Robinson said he hopes the AFRO continues this favorite minister contest because the church needs advertising. He called the contest "hard work". He plans to enter again.

* * *

Present to receive his second place prize of $400 was the Rev. W. P. Mitchell, pastor of Payne Mi-

The house was lifted and twisted on the foundation."

Another Hazlehurst resident, Lell Fenter, said: "I stood in the door of my restaurant and watched it. It was not good daylight and it sounded like four freight trains coming through town. The air was filled with debris and the wind was really blowing."

Minutes after the winds passed the dazed residents began emerging from their hiding places and probing the wreckage for missing loved ones.

Hundreds gathered along Route 51 and just stood shock, as ambulances staring, seemingly in shock, as ambulances raced into the area.

The hospital in Hazlehurst reported treating 115 persons and transferring scores of others to other clinics. The hospital at Mendenhall, the county seat of Simpson County, also said it had to transfer the injured elsewhere.

One highway patrolman said the storm was "one of the worst I've ever seen in this part of the country."

The last big twister to strike Southeastern Mississippi devastated the town of Jakson in Hyatts County in 1966. That storm killed 42 persons.

morial AME Church. His final total was 1,980,300 votes.

The Rev. Mr. Mitchell had been a front runner the last eight weeks of the contest, was nosed out by the winner at the last minute.

He attributed his success to "having a good group behind me."

* * *

The Rev. William Hydes, assistant pastor at Elkridge First Baptist, representing the Rev. Monroe Simms, the eleventh lace winner, with 359,300 votes said "This contest stimulates interest in churches among those who are not even churchgoers and this is important."

The Rev. Seawood Blackstone, Crowdenville A.M.E., accepting the fourth place prize of $200 with 1,071,900 votes, said he had enjoyed the contest and hoped the AFRO would have another next year.

The $300 third place prize went to the Rev. M. R. Saunders, First United Apostolic Church, with 1,197,700 votes.

The Rev. Mr. Saunders had been in first place in November, but dropped back as the year went on.

* * *

The awards were presented to the top 18 winners by AFRO president John H. Murphy, III and Circulation Director George Lee.

Of the top 18 ministers who collected a total of $2,000 in prizes, three were repeaters from last year's contest:

They were the Rev. Lewis Conway, First Mt. Pleasant Baptist, 765,000, $50; the Rev. Roscoe Williams, Orchard Street Methodist, 468,300, $25; and the Rev. H.A. Carter, New Shiloh Baptist, 364,200, $25.

Other winners were the Rev. L. Wade, Christ Temple, 602,300, $50; the Rev. R. L. Jackson, New Rehoboth Baptist, 551,200, $25; Bishop Edward Bunch, Unity Bible Way, 375,200, $25; the Rev. Nathaniel Higgs, Southern Baptist, 451,700, $25.

Also included were the Rev. Irving Move, Ames Memorial United, 260,100, $25; the Rev. Paris S. Thompson, Mt. Herbron Baptist, 257,100, $25; the Rev. C. H. Churn Union Memorial Baptist, 221,800, $25; the Rev. B. A. Dawkins, Progressive First Baptist, 203,500, $25; the Rev. S. H. Bennett, St. Paul United Methodist, 194,700, $25; the Rev. John Leary, New Mt. Herbron Baptist, 188,100, $25.

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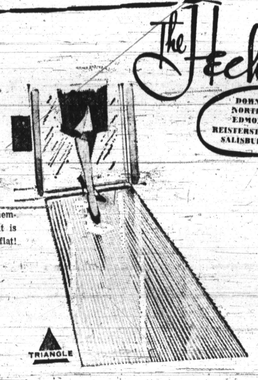
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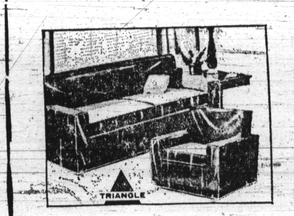
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Home Improvement Loans	20,988
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Real Estate Sold on Contract	18,076
Real Estate Owned & In Judgement	15,103
Stock in F. H. L. B.	32,900
U. S. Government Securities	335,682
Ground Rents Owned	98,642
Cash on Hand and in Bank	353,433
Furniture, Fixtures and Equipment	19,638
Deferred Charges and Other Assets	41,382
Total Assets	$5,524,783

LIABILITIES

Savings Accounts	$4,986,060
Loans in Process	209,347
Advance Payments by Borrowers	156,488
Other Liabilities	1,181
Deferred Credits	27,649
Specific Reserves	844
General Reserves	127,729
Surplus	15,485
TOTAL LIABILITIES	$5,524,783

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-Catholics

FROM PAGE 1

ing to the group, Father Dwan said:

A moratorium on building issued by Cardinal O'Boyle in the spring of 1968 to allow time to study priorities and to develop funds for inner-city projects, has been quietly ignored.

The statement attacked "the unnecessary expenditures such as $250,000 for air conditioning of the Shrine of the Immaculate Conception and $1 million for Cardinal O'Boyle's project of the study on rhythm.

Attacking the personnel policy of the church, Father John Dillon, representing the Washington Association of Priests said, that "pastors are assigned in the city according to seniority or for reasons which have nothing to do with their racial attitudes or interest."

He also condemned the Cardinal's rejecting of a proposal by four priests to establish a team ministry "to discover more creative ways of dealing with the needs of the core city."

The statement also attacked the school policy of the church. "The church has failed to introduce black history into the curriculum of the diocesan school system.

Father George Malzone, administrator of the Center, condemned the Project Commitment, initiated by Cardinal O'Boyle as being crippled by the inaction of participating pastors in the project.

The statement said that the Catholic Charities "suffers from a direly inbred paternalism and from the absence of meaningful input from the black community."

The Center alone with the 1000-strong Washington Lay Association and the committee for Freedom in the Church called for immediately action in the following areas:

(1) Close cooperation of parishes with black-controlled community organizations and the hiring of black laymen to participate in this work as parish representatives.

(2) The immediate transfer of all pastors presently in the inner-city who are indifferent to the needs o their people.

(3) The use of diocesan funds for the development of community controlled schools. An important first step in this process would be the cooperation of Assumption school (Anacostia) with the public school community program in whose area Assumption school is located.

(4) Freedom for priests to adapt religious education, worship, anr parish operation to the culture of the inner-city community.

(5) To compensate for the lack of black priests, real or potential, the formation of a black review board to pass on the appointments of clergy and other personnel as well as on financial expenditures for parish and community-centered programs in the inner-city; or the election of parish representatives with real decision making power regarding personnel and finances.

The moratorium on church building announced months ago be enforced and that monies from building projects be made available to the black community under the direction and management of the black community itself.

(7) A full disclosure of archdiocesan and parish finances.

(8) A program of education in all area schools in the area of race relations.

(9) A program in which black leaders are invited to speak from our pulpits on four successive Sundays this year on the history and present problems of racism in America.

-Nude scenes

FROM PAGE 1

nightclubs around the country and on television.

* * *

Now that her movie career is off the ground, Miss McNair said she plans to limit her nightclub singing engagements. "But I never plan to stop singing completely. I find I just don't have enough time to do everything."

She plans, however, to continue making recordings. It's a field in which the singer feels she has been unsuccessful, and she wants to make it in the discs.

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Despite the bitter cold, children joined Groundkeeper Sheldon Kneeling Francis Murngahan, City Council Jacob Edelman, and Ruben Caplan assist students Theresa Satterwhite and Taylasha Brown in turning over a shovel-thin film of the frozen ground.

—Episcopalians

FROM PAGE 1

another."

The Resolutions Committee recommended against adoption of this resolution and another submitted by the Rev. Michael P. Hamilton which held that "membership in private clubs, which practice racial discrimination in attendance or membership has in our time been recognized as involving a serious moral issue . . ."

The Resolutions Committee disapproved these resolutions with the statement that "Membership in private organizations involves a matter of conscience and personal conduct which should be determined by each individual as he scrutinizes his own life in the light of the demands of the Gospel on him and on his society.'

In releasing an 8-point "summary of concerns" alleging "racism" in the Church operation, ESCRU pointed out that "We intend, and we feel no disloyalty to Bishop Creighton. We have only questioned his method of dealing with some issues which we feel are so vitally important in today's crisis."

The special "concerns" were listed as follows:

1. The Episcopal Church is not an equal opportunity employer. There are no black employees on the Diocesan Church House staff.

2. The Bishops Appointments — traditionally, black people are given lesser appointments. There are no black Chairmen of Departments, etc.

3. All white delegation from the Diocese of Washington to General Convention. (There is one black alternate.)

4. Second-class Priesthood — black men are deterred from seeking Holy Orders in the Episcopal Church because they refuse to accept second-class priesthood. Black clergymen work in black parishes.

* * *

5. Black tokenism at the Washington Cathedral — There is one black canon, one black athletic director, one black assistant warden, and one black member on the Cathedral Chapter. Most blacks work in menial capacities. The Cathedrai is not relevant to inner city residents.

6. The Chuurch's best resources should go to areas of greatest need. More funds and resources should be used for programs in the Black Community.

7. Racist Attitudes — Many black people report traumatic experiences in "open" or integrated churches. For the first time, we are willing to discuss these problems with a view toward reconciliation rather than withdrawing as we have done in the past.

8. Clergy membership in Restrictive Clubs — Many clergymen hold membership in clubs and organizations which excludes fellow Episcopalians because of their race.

It is disturbing to many of us to know that our Bishop supports such organizations which exclude persons because of their race or religion.

This is not a new issue. White clergymen and Bishops have been working from within to change this policy in the Washington area for more than ten years. ESCRU has expressed its concern both on a local and national level for several years.

The Diocesan Convention will open Friday night with a 5 p.m. service at the Cathedral. The highlight will be the address by Bishop Creighton.

At 8 p.m. Saturday, the service at the Cathedral will note the 5th anniversary of the consecration of the Suffragan Bishop, the Rt. Rev. Paul Moore Jr. Breakfasts will follow.

Bishop Moore will make his address when the 10 a.m. session opens the program activity and business dicussions.

ESCRU had compiled its "summary of concerns' with this introductory explanation:

In presenting his "Program on the Crisis in American Life" to the General Convention in Seattle, the Presiding Bishop said, "... the Church must take its place humbly and boldly alongside of and in support of, the dispossessed and oppressed people of this country for the healing of our national life."

In adopting this program, the General Convention echoed its concern: "It is the racist strain in American life, especially in Church life, and not just the poverty pathology of ghetto, which we are committed to eradicate."

After the April riots in our city, publication of the Kerner Report and a keen awareness of racist practices in our Diocese, we felt that ESCRU could identify some of the problem areas and could provide an opportunity for honest dialogue between whites and blacks in order to keep open the channels of communication which are closing so rapidly.

-Newlyweds

FROM PAGE 1

no explanation.

The bride was given away by the groom's father, Joseph J. Simmons. She wore a full-length white gown with a 12-foot train held by two small children. Her veil slipped several times and had to be adjusted by the groom's mother.

Miss Hall, who changed sex last October during surgery at Johns Hopkins Hospital in Baltimore, was to have originally been given away by the couple's legal counsel, Charleston attorney Ebnard Fielding.

Fielding backed out minutes before the ceremony began, saying "This is going to boomerang."

Both the bride and the groom appeared nervous throughout the actual ceremony as the Rev. Mr. Singleton continuously stumbled over words and repeated entire paragraphs of the wedding vows.

At one point, Singleton referred to the bride as Mrs. Hall and was quickly interrupted with a firm "Miss" from the bride.

Simmons dressed in a black tuxedo with a white turtleneck sweater, told newsmen that the couple would go on a short honeymoon but did not say where it would be. The groom's best man was his brother, Richard.

Gordon Langley Hall, a Heathfield England native, came to the United States in 1962 as a free lance journalist and wrote several novels and morality plays. He moved to Charleston about 10 years ago.

Hall made fast friends among many Charleston residents, but occasionally startled them. Once he had a coming-out party for a pair of dachsunds.

The couple announced their engagement in November after the operation and at one time planned to marry in a Baptist Church the bridegroom attended. The plans were cancelled when bomb threats were allegedly phoned to the church.

MARRIED — British author Gordon Langley Hall, who underwent a surgical sex change at Johns Hopkins Hospital, Baltimore, was married in private ceremonies in Charleston, S.C., Jan. 22, to John Paul Simmons. The marriage was performed by a Baptist minister. (UPI photo)

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