Pat Blake, 15, reported missing from home

"She was on her way to school when we last saw her," reported Mr. Bertie Brooks, distraught father of Miss Blake, 15, who has been missing since Monday, March 17.

Mr. Brooks rendered this description to the AFRO: "She is slim, about five-foot, two-inches in height, weighing about 95 pounds, with black hair and brown eyes."

She is the foster child of Mr. Bertie Brooks and Mrs. Floretta Brooks of 2508 Hollins Ferry Road.

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Mrs. Brooks reported that when last seen on Monday, Miss Blake was wearing a short fur-collared coat and gray slacks. Since then Miss Blake has been to a neighbor's, Mrs. Mildred Patterson, in the George Street Project where she borrowed a dress.

A newspaper boy told Mrs. Brooks he saw her at 8:30 on the morning of March 24 across the street from the Greyhound Bus terminal.

Police were notified on Monday, March 17 and have been to the house for a photograph and description of the child.

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The parents of Miss Patricia Blake were especially worried because of the asthma condition for which Miss Blake must have hospital treatment. She was believed ill when she left for school last Monday morning.

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Auxiliary sets fashion show

Mrs. Beatrice Avery, president of the Provident Hospital Auxiliary, has announced the 20th Annual Spring Tea of the Auxiliary.

The Fashion-Show-Tea at the Civic Center on Tuesday May 4, will feature a company of New York Models under the direction of Miss Gloria Thomas, noted fashion show coordinator, and commentator.

Partisans of elegant fashion will see totally new designs by fashion stalwarts ranging from Oleg Cassini, Pauline Trigere, Ann Fogarty and Rudy Gernreich through Fashion's avant garde Ortnand Leather, Voguegard and Ann Scott and a new star, Hazel Blackman's Tree House, featuring African designs. Male fashions will also be spotlighted as there will be offerings by Petricelli, Paul Sargent and Orio's Tailors.

Proceeds from this gala event will benefit a number of Auxiliary sponsored activities.

Heading the committee are Mrs. Pinnie Ross, advisor; Mrs. Martha Holmes and Mrs. Joyce Angero, co-chairman.

Committee chairmen are: Miss Dorothy Wiggins, Miss Marjorie Joiner, tickets; Mrs. Harriet Williams, Mrs. Gilda Williams, flowers; Mrs. Floree Montgomery, hospitality; Mrs. Ruth Witcher, Mrs. Lucille Banton, publicity committee; Mrs. Christine Ward, Mrs. Alice Moore, telephone solicitation:

Mrs. Virginia Brown, clubs and organizations; Mrs. Rosa Clanton, souvenir booklet; Mrs. Maggie Watkins, finance;

Also Mrs. Lorraine King, Mrs. Vivian Scott, Mrs. Shirley Quillen, Mrs. Virginia Mone.

Mrs. Willia Bland is program director for the auxiliary and Mrs. Gloria Basfield is associate director.

Charles Tildon is Advisor

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Reasoned analysis, passion make an effective voice

MRS. LYRON WEEMS will leave, Satur jtyad, nioir-cv-leave, Saturday, to join her husband, in Hawaii. Sp/4 Wems, who is the son of Mr. and Mrs. Julius Weems of Baltimore, is on duty in Saigon, and will be on a rest leave in Hawaii. With Mrs. Weems will be their infant daughter. The service man will celebrate his 21st birthday on the arrival of his family.

(EDITOR'S NOTE: Robert B. Watts, Municipal Court judge, was guest speaker at the Chi Delta Mu Medical Fraternity Founder's Day Banquet on Sunday. Following are excerpts of his remarks).

Andrew Hatcher, when a young college student, a contemporary of mine, was quoted in 1941 — Reader's Digest, as follows:

"If you can segregate me because I am unclean, I can cleanse myself, if you segregate me because I am uncouth, I can become mannerly, if you segregate me because I am uneducated, then I can educate myself, but if you segregate me because of my color, I can do nothing about that, but seek refuge in bitterness and cynicism."

In a sense all of us in this room were Andrew Hatchers and like him we became successes in varying degrees in spite of the segregation we faced.

• • •

Andy went on to become assistant press secretary to President John F. Kennedy and is now an advertising executive.

However, his comments indicate that the less fortunate than us, sought refuge in bitterness and cynicism which explains in a simple way why there is rebellion in the ghetto.

Now another friend of mine, Patricia Roberts Harris, formerly assistant Director of the Old Council on Human Rights, (when Elmer Henderson was director), also had a lesson for us when she spoke at Morgan's commencement in 1967.

• • •

She was formerly Ambassador to Luxembourg.

She said the colored man looks at his predicament in terms of the past.

She said it's like a ball game where the white team rigged the game against the black team — wouldn't let them play on the same field, with same rules and wouldn't let them even see the score card.

By this method, the white team amassed many points and in a token way, gave the black team a few points to keep up the pretense they were in the game.

• • •

Then the commissioner said, 'this is not fair, we all must play the game on the same field with the same rules,' but he allowed the white team to retain its ill-gotten points.

So the black team has since been trying to keep up and narrow the gap between the white team's large number and its own token points, but he finds he can't because he never learned the game, never was taught the rules.

Now Pat said the colored person who can't keep up became angry and bitter just as Andy referred to bitterness.

• • •

She also said that many in the ghetto are bitter because they see those of us who learned to play the game, going to Europe and taking those fabulous cruises when they don't have carfare, they see us with minks and fine clothes while they do their shopping at rummage sales.

• • •

But she implies that those in the ghetto should not be angry because who is to say that one who makes an analysis of a chemical process or writes a scholarly paper is not just as valuable as the man carrying the sign or being arrested.

• • •

She points out that we have to prove we are capable and often this requires putting aside civil rights activities; and she urges that we articulate the concern of the man in the ghetto to our white friends and seek to integrate into the white power structure.

Now, I agree with both of these friends of ours — both hard workers who, in spite of the system, were successful.

• • •

We should be the spokesman of the black man in many respects:

1. To show that we are not the first generation to rebel. There was rebellion from the time the first ship landed with slaves.

2. To show that grievances are serious. Even the median income of a colored woman with college education is less than that of a white woman with college education, and even though colored people are moving into management and professional status twice as fast as white ones, even though twice as many of our group are in professional schools as there were 10 years ago, we are losing the battle because we have one-half the chance of finishing high school, one-third chance of becoming a professional man.

• • •

The median income of white people is $7,100 for us it is $4,900 — or thereabouts.

Our mortality rate and longevity is still way behind white community and what is worse, the poverty level is reducing itself more for whites than for us.

• • •

We must articulate the fact that we shouldn't be compared to Greeks, Italians and Jews in terms of progress.

As Max Learner said America is great for Americans have had access to educational opportunity, access to political participation, access to geographical movement and access to social mobility.

Since the colored man had hardly any of these and Italians, Jews and Greeks, did, it's not fair to compare us.

• • •

Besides, our family backgrounds were destroyed by slavery.

We must articulate that tactics are not new as Carry Nation used the same tactics of arrest and non-violent rebellion to obtain the right of women to vote and her groups were arrested and beaten by police.

Labor unions gained their right to organize and strike in the same manner.

• • •

We must let the white community know that no matter how far we go in life, we can never forget we are black.

Dr. Alvin Paussaint tells the story of how he came out of his office in a small town in Alabama when a large white police officer asked "What's your name, Boy?"

He said his strong feeling of self preservation and his desire not to be beaten overcame his thoughts of being brave, and he said, "Alvin," and the officer said remember that "Boy" the next time I ask your name.

Now Dr. Poussaint is a famous psychiatrist on the medical faculty of Tufts University.

• • •

He pointed out that on this one occasion that big white brute of a policeman with a third grade education stripped him of his manhood.

He was with his secretary and he stated that to her, — "I was a man, — yet this policeman stripped me of my manhood in her presence."

Besides this, the colored people who witnessed this and knew he was a famous doctor, were shown that no matter how high a colored man goes, he is never equal to the lowest of the white man.

• • •

Now we not only need to articulate in the white community, we need a dialogue with the militants.

Arthur Schlesinger Jr., former Presidential Assistant and world famous historian, said recently that 'Reason without passion is sterile but passion without reason is hysterical.'

He contends that there must be a combination of reason and passion for effective action, otherwise we will have politics of emotion, politics of passion, politics of unreason and violence.

This we should get over to our rebelling black militants — that they need our reasoned analysis and we could use much of their passion and emotion and together we will be an effective voice.

• • •

John Gardner, former secretary of Health, Education and Welfare, said recently — America must not only want something, it must believe in something.

A nation is held together by shared values, shared attitudes and shared beliefs.

This is what gives a nation its tone, its fibre, its moral style, its integrity, its will to survive.

• • •

We need shared values in our quest for sharing in the great American dream, we need shared values to give our movement integrity and tone and the will to survive.

By joining the voices of militancy and passion with reasoned analysis, we can do this.

As Justice Holmes said, "A man should share the actions and passions of his time at peril of being judged not to have lived."

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