"I have a dream that one day this nation will rise up and live out the true meaning of its creed:
"We hold these truths to be self-evident; that all men are created equal."
—MARTIN LUTHER KING, JR.—1929-1968

OPINION
Baltimore Afro-American

FOUNDED Aug. 13, 1892 by John H. Murphy Sr., 1892-1922. Published every Tuesday and Saturday by the AFRO - AMERICAN Co. of Baltimore City Inc.

May we let our light so shine that it will illuminate that which is good and beautiful and magnify our Father which is in Heaven.
CARL MURPHY (1889-1967) Editor-Publisher, (1922-1967)

Weaver's corner

Dr. Jessie Weaver, who died last week in her native Winton, North Carolina, was with his late first wife Dr. Maybelle Weaver, proprietor of a pharmacy which for many years was both a Baltimore physical landmark and cultural institution.

Weaver's Drugstore was a pioneering black retail operation and situated as it was at Druid Hill Ave. and Pressman Street, it was not only a convenient place to shop for sundries but in the Thirties, Forties and Fifties was a social gathering spa for young people in the city's Northwest corridor.

Weaver's set at a midway point along what was then the city's black "gold coast." This was a time when the prestigious addresses for us were Druid Hill and Madison Avenues, McCulloh Street and the closer to Druid Hill Park the fonier Lyons became — or so it seemed. Sugar Hill, all this territory was called. Weaver's was an important way-station along the route from black Baltimore's top to bottom.

We would not hazard a guess as to how many young people of that time first fell in love with each other in a casual meeting at the Weaver soda fountain.

It was a social obligatory that the first date be a trip to the Regent Theater, the classy movie house of segregated days, followed by an ice cream soda at the Weaver marble topped snack table. Remember, wrought iron-worked ice cream chairs?

Come to think of it Weaver's was for a long time the only "acceptable" public place the city's nice young ladies could attend unescorted.

We have way of knowing how many marriages, children, careers, Weaver's launched.

In the thousands, we would venture.

The corner outside Weaver's was a forum for young philosophers. Here were first articulated the first great ambitions of boys on the verge of becoming men.

"Hey man, you know what I'm going to do when I finish school?"

Again we would not want to put in hard numbers how many of our young men whom in some way were tied to Weaver's corner.

We do know that Thurgood Marshall lived just up the street. We do know E. Franklin Frazier was a neighborhood familiar. We do know that Simeon Booker, the journalist, passed through. Bob Watts lived just around the corner.

And the families that surrounded Weaver's. The Berrys, the Cooks, the Whartons, the McGuinns, the Jacksons, the Coleman, the Minors, the Howards, the Watts, the James, the Bart's, Lord, it is a veritable who's who of old and black Baltimore.

A very long list of what our elders called good people, "people of substance."

In a neighborhood of substance.

Anyone here from the Fifties, when Weaver's began to fade and the area began to feel the impact of urban migration, go back in the days of spats and Chevrolets with rumble seats has his own favorite Weaver's story.

Be it the first time you heard the Cats and the Fiddle singing "I Miss Her So," on the Weaver's juke box (remember them?) or Gene Ammons and Dexter Gordon with Billy Eckstine's revolutionary bebop band "Blowing The Blues Away."

Whatever your era, there's a tune you first heard at Weaver's, a girl or guy you still can't get out of your heart — a century later it seems — there's a memory for each of us.

And Jessie Weaver gave us this basis for dream-weaving.

Perhaps the most lasting gift, the good doctor, who incidentally was one hell of a fine scientist, to us is the example of his own life.

At a time of extreme oppression he proved to generations of black men and women to follow that you could be proud, independent, stand on your own two feet and if you offered good service to your brothers and sisters they would support you with their hearts and money.

Weaver's was a black institution that touched mere lives for good than perhaps we will ever know.

Dr. W. L. Adams

Morris Brown College of Atlanta, Georgia has conferred an honorary doctorate of letters on William L. Adams, this city's "Little Willie" of legend.

It is an honor well-deserved, although we suspect some of Mr. Adams' neighbors might have mixed emotions about the commemoration.

Mr. Adams, who for all of his influence and power, has always preferred the background. We find it edifying that he has stepped forward into a positive limelight and accepted a positive accolade.

So often Mr. Adams has been at the storm center of controversy. It might be said that anything this amazingly astute and tough-minded business man does invites controversy. He has dared to try many things and in daring has tried many people.

This newspaper has been reporting Mr. Adams' triumphs, traumas and dealings for decades as fairly as we can. His is the kind of energy, enterprise and imaginativeness that keeps you hopping.

He is always "good copy" as newspeople say.

That he rose from a bicycling young street dude to the corporate executive tower is more of an American success story than Rap Brown's apple pie homily ever defined.

Were "Little Willie" Adams not black, his would be a saga like Joe Kennedy's or Sam Goldwyn's, the cycle is the same.

In sanctioning William Lloyd Adams, Morris Brown College has belatedly begun a process that other ethnic groups have always followed, the mythicization of the group's leaders.

Many of Mr. Adams' foes, rightly or wrongly object to his origins, object to his being a self-made man, object to the means by which he drove to the top.

We know Mr. Adams to be an extremely complex man, a man of many levels, and friends and enemies alike define him as a business "genius."

William L. Adams, now Dr. Adams, is united by a black college for just that "genius."

In a capitalistic society, financial intelligence however derived, is a mainstay.

We are in receipt of the full text of Mr. Adams' address to the Morris Brown class of 1977 and frankly, we are fascinated.

For clarity of expression, for giving young black people some sense of the real world they must face, for a complete absence of graduation rhetoric (praise be) and for just plain street smarts, Dr. Adams' speech has to be the commencement address of the year.

We intend to publish it in our next edition.

Meantime, we suggest all sides in the local and current Mondawmin-McDonald's battle in which, once again, Dr. Adams is at the storm center, declare a temporary truce and as regards this academic honor he has just received wish "Little Willie" a hearty "right on!"

Then let the political struggles resume.

Let death R.I.P.

Let the death bill just vetoed by Governor Mandel rest in peace.

Let it stay dead.

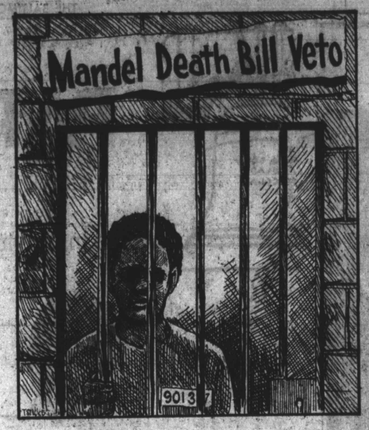
It never had anything to do with the administration of criminal justice but as this newspaper has pointed out from the beginning attempts of revival of capital punishment: the death bill was essentially racist in its application, a matter of politics masked by emotion.

We look past the technical reasons Attorney General Burch finds the Legislature's death law faulty and deserving of vete, we look past the Governor's "reluctant" vete.

Their real but unstated reasons, of course, have to do with politics. They know lousy law will return to haunt them come election time.

Whatever the reverse, let the death law die and let our lawmakers get to work on the root causes of urban violence.

Temporary reprieve?



Now and then — by g. james fleming

Tutorial project deserves help

Brother and Sister, can you spare $5, or $10, or $25? Or, are you or your organization able and willing to give or sacrifice $100 or more?

The answer should be "Yes" for thousands of AFRO readers, "if the project is right."

Well, the project in mind IS right. It is the Johns Hopkins Tutorial Project which, for 14 years, has operated a program to upgrade inner-city school children having trouble with their subjects, especially English and math.

It helps boys and girls, between the ages of six and 12, and is sponsored by the students of the Hopkins, throu evering Hall, their student u.

Each year 140 young people are assisted. Each one is assigned a tutor who, on a one-to-one basis, works with the young person who is having seemingly unsurmountable problems with math and English and with all-around adjustment to school life. Many of the tutors are Hopkins' students; some come from other colleges and from high schools. All 140 tutors work free of charge, except the director of the project.

The largest part of the budget of $34,000 goes for the bus transportation (those "yellows" you stored), for textbooks, notebooks and library books and other supplies.

Of the total budget, two-thirds is provided by the Baltimore City Urban Services Agency and by the Johns Hopkins University. The rest must be raised by the Hopkins' Office of the Chaplain. This year the need is for $12,000. It is to this sum ($12,000) that you are, hereby, being asked to contribute.

Through the years, hundreds of inner-city youngsters have been saved from becoming drop-outs or have been helped to progress with their class and have been rescued educationally. Where large classes in the public schools have failed, the one-teacher-to-one-pupil tutorial method has meant survival.

This project is an extension of the life-long dedication of the highly esteemed chaplain of Hopkins, Chester L. Wickwire, one who, over two generations, has been solidly behind, or leading, every sound movement for interracial goodwill and black upward mobility. (Last year he was president of the predominantly black Interdenominational Ministerial Alliance).

This is no hit-or-miss, faddish, program, no "rip-off." It lives up to its notices. Children are brought twice weekly from three Urban Service Agency centers in inner-city Baltimore to the Homewood campus of the University at Charles and 34th Sts. Each week the children receive 2½ hours of strictly one-to-one tutoring with a 30-minute cultural or educational activity.

"Each child is interviewed prior to the start of the program in order to diagnose proficiency in mathematics and reading. Each volunteer is interviewed before being assigned to a child, receives two days of training in the teaching of reading and mathematics skills and is provided regular in-service training. Tutors are encouraged to make use of a variety of learning materials and are supervised by an experienced organizer."

The effectiveness of the Johns Hopkins Tutorial Project was recently recognized and cited by the Maryland House of Delegates. It has been praised by the National Reading Center, the National Center for Voluntary Action and the State Department of Education.

The project is the oldest of its kind in Baltimore City.

So, Brother and Sister, can you, won't you, please send $5, or $10 or $25, or (we won't say you cheap) $100 to: Office of the Chaplain, The Johns Hopkins University, Charles and 34th Sts., Baltimore 21218.

The 42-member Community Advisory Board will thank you, the volunteers will thank you and, most important of all, the young people benefited will thank you all their years.

A little about a lot — by madeline w. murphy

MSU's urban affairs. . .a viewpoint

By Madeline W. Murphy and Howard P. Rawlings
(This is the first in a series of articles on the Center for Urban Affairs at Morgan State University. It is written in collaboration with Howard P. Rawlings, who interviewed Dr. Andrew Billingsley, president of MSU; Dr. Homer E. Favor, dean of the center and Dr. Horace A. Judson, vice president for Academic Affairs).

In recent months, Baltimore All America City, has seen a flood of catastrophes and anti-social happenings like the daytime curfew, cutbacks in welfare emergency funds, revival of both corporal punishment and the death penalty, a prison in a stable community, threats of massive job layoffs, part of an unending list of urban crises.

In addition, there are numerous problems in the black community that cry out for help — truancy, delinquency, incarcerations, behavior modification, unemployment, inflation, sterilization, rising costs in housing, health and food — that are totally ignored by the white business and political establishment.

While we know these and other problems are extant in the black community of Baltimore, we find very little information but an overabundance of rhetoric.

Yet, accompanying our inquiries about the urban studies program, in light of these problems, have been rumors, implied threats and negative remarks about the propriety of blacks critically examining a black institution whose mission is closely allied to the solution of these problems.

But, as Dr. W. E. B. DuBois remarked in "Souls of Black Folk," we feel "the hushing of the criticism of honest opponents is a dangerous thing. Honest and earnest criticism from those whose interests are most nearly touched . . . is the soul of democracy and the safeguard of modern society."

Moreover, the guarded responses to interviews, the reluctance to share the annual reports, the red tape attached to securing reports, the non-existence of others, seem to indicate a summary insensitivity from a public institution that should be accountable to the community) toward an honest appraisal of what the goals of the center are in relation to the community's need.

In May 1971, a pamphlet, entitled "Guidelines For Institutional Self-Study of Involvement In Urban Affairs" was written by Dr. Martin D. Jenkins, then director of the Office of Urban Affairs, American Council on Education and former president of Morgan State College, provides a check list we shall follow to evaluate MSU's urban studies program.

What an urban center can do for the university alone is well illustrated in Dr. Jenkins's booklet from a memo written by George Arnstein and Charles Mosman for the American Council on Education: "We see the urban emphasis as a valuable thing in itself, as a means of enriching the learning experiences of students, as a means of broadening the faculty . . . of involving research in relevant urban and human problems . . . an opportunity to stimulate action research so that it can more nearly hold its own against the prestige and rewards of 'pure' research."

Inherent in a revolutionary concept like "action research" is the obvious need for community outreach that would encompass tutorial programs and technical services to groups and individuals.

This alone would stimulate a reversal in a major weakness of the Center for Urban Affairs: its absence of issue papers, position papers, in areas of urgent community concerns such as employment, education, juvenile delinquency, voter participation, etc. — internally generated, on a regular basis.

In this context we are reminded of the DuBois study of "The Philadelphia Negro," first of its kind published in 1899, where DuBois spent 15 months, with modest resources, doing a house-to-house canvass of the Seventh Ward to discover facts about the education, illiteracy, health, family size, organized life, crime, pauperism, alcoholism, environment, prejudice, suffrage of blacks and then analyzed the meaning of what he discovered.

DuBois' stirring cry is no more urgent in 1899 than it is today: "Other centuries, looking back upon the culture of the 19th (20th) century would have a right to suppose that if in a land of freemen, eight millions (24) of human beings were found to be dying of disease, the nation would cry with one voice, 'Heal them!' If they were staggering on in ignorance, it would cry, 'Train them!'

If they were harming themselves and others by crime, it would cry, 'Guide them!' And such cries are heard and have been heard in the land, but it was not one voice and its volume has been broken by counterceries and echoes, 'Let them die!' 'Train them like slaves!' 'Let them stagger downward!'

"This is the spirit that enters in and complicates all Negro social problems and this is a problem which only civilization and humanity can successfully solve."

Today, poverty and race, the core of urban problems, unfortunately leave us still within a vacuum of speculation about the who, where, what, why and when of blacks in the city of Baltimore. The Center for Urban Studies at MSU is our last resort of "civilization and humanity" that might solve the overriding problems of "The Baltimore Black" for it will be through this center the proclamation and promise to be "the hub of MSU's thrust into the Baltimore urban community" will be fulfilled.

Next week, our report will include how the center is organized.

Where to call

COMPLAINTS
Of discrimination because of race, color, religion, national origin, ancestry, sex, age, physical or mental disability or tension in your community, call COMMUNITY RELATIONS COMMISSION — 396-3141 or 396-3150 — of questionable business practices, CONSUMER PROTECTION, 383-3656 — on food, drugs, cosmetics, medical devices, radiological products, call FOOD AND DRUG ADMINISTRATION — 462-4499.

AFRO Credo

A newspaper succeeds because its management believes in itself, in God and in the present generation. It must always ask itself—

Whether it has kept faith with the common people;

Whether it has no other goal except to see that their liberties are preserved and their future assured;

Whether it is fighting to get rid of slums, to provide jobs for everybody;

Whether it stays out of politics except to expose corruption and condemn injustice, race prejudice and the cowardice of compromise.

DECEMBER 24, 1920

(From the Papers of John H. Murphy Sr., who founded the AFRO-AMERICAN, Aug. 13, 1892).

"I am a man of peace; God knows how I love peace. But I hope I shall never be such a coward as to mistake oppression for peace."
Hungarian Freedom Fighter Kossuth

PAGE OPPOSITE
Baltimore Afro-American

MAY 28, 1977

Not fascist yet

Dear AFRO:
Some people mistake the appearance of democracy for democracy itself. For example, many feel that since America sometimes permits criticism of herself, she therefore must be a democracy.

This is not necessarily so, for a culture can permit criticism and still not be a democracy. Those cultures which do not permit criticism are said to be "fascist," and America is not fascist—at least, not yet.

On the other hand, cultures which are characterized by equal rights shared among all the citizenry are said to be "democratic," which again America is not; for she portions out her rights according to "race" and "social status," and so forth.

It is this portioning of rights which is called "tokenism." And it is this "tokenism" which oftentimes has given the appearance of democracy where there actually is none.

Also, white America alone controls the dispensing of rights. This fact by itself tells on America as a false democracy. Thus, even if she were to allow her "second class" their "complete" rights, if white America alone has the power to take away those rights, then ours is not a democracy.

And yet, the real problem here is not just democracy or the lack thereof.

Indeed, the real problem is the callousness which allows white Americans to add insult to injury by claiming democracy even in the face of those suffering discrimination — discrimination which permeates to the core of the culture—discrimination in which whites stroll proudly down neighborhoods which are quietly "white only."

It is, then, callous and inhuman when such Americans rush to the defense of their country, but not to the defense of their oppressed countrymen.

It is callous and inhuman, in a word, when such Americans are more concerned with "patriotism" than with "people." Thus, it is an ability to be false which enables America to call herself a democracy while being undemocratic.

Finally, America is a culture which readily criticizes, but which cannot readily bear the sting of criticism. The proof is in the looking.

Indeed, America is not fascist yet; but neither is she a democracy. And yet, she might easily become fascist — should she deny her critics their right to criticize.

FRANK G. NEWTON

Simple crime prevention tips

You can discourage burglars by making your home look occupied. The last thing a burglar wants to hear is you. So he looks for residences where no one is home.

Many burglaries occur during daytime hours, so it is important that you leave drapes and shades in normal position — the way they are when you are at home. It is a good idea to use an automatic timer or turn your radio on.

A dog that barks at strange noises, regardless of how big he is, will also discourage housebreakers.

When you are out for the evening or overnight, leave lights on inside and outside your home.

Before leaving on a trip, call your local law enforcement agency and a neighbor and tell them when you are leaving and when you will be back. Leave a number where you can be reached.

It is important that you have all deliveries canceled and ask a neighbor to collect the mail. Also, arrange to have someone mow the lawn or shovel the snow.

Unused fresh cans are a dead giveaway. If you normally keep them outside, crush or puncture them and set them out for pickup.

If you have a car, don't hide it in the driveway or ask your neighbor to park there.

Is black beautiful?

Dear AFRO:
I read the poem last week "Don't Call Yourself Nigger," and I agree.

When the colored people call themselves black, they may as well call themselves nigger. Neither is black beautiful. Look in your bible and find when God created a black man. There is not a black person on earth and my race should be ashamed of themselves.

An AFRO reader

Support for Dr. Patterson

Dear AFRO:
Since the July 1975 firing of former city superintendent, Dr. Roland N. Patterson, he has received many awards from various black organizations, civil and church groups for his efforts in trying to bring about quality education for the black people in Baltimore.

However, out of all the awards Dr. Patterson has been given, he still hasn't received the real award and that is "SUPPORT."

When are these large black church congregations from around the city going to get together, go to City Hall and demand that Dr. Patterson's name be cleared of all the slander it was put through, so he can at least get back into education here in Baltimore or any other town?

I have run into Dr. Patterson around the city on various occasions and he still appears to be a worried-looking man. It is a shame a top educator of Dr. Patterson's caliber is no longer in the field of education where he belongs.

The black citizens of Baltimore still owe Dr. Patterson a favor and that is to demand City Hall set the record clear his name and give him his due credit.

The black churches in Baltimore have the most power in seeing that this is carried out and there is no excuse why it can't be done.

KARL SCOTT CROSBY

'Full service' gas stations

Dear AFRO:
I think it is time the government defined the term "full service" as it applies to gas stations. Personally, I think facilities to fix flat tires, and change oil, should be the minimum requirement to claim "Full Service."

The claim of "full service" merely to sell gas, and add a quart of oil is an insult to the intelligence of most Americans, but this is a minor irritation. The real threat is that allowing questionable claims of "full service" in our[illegible] applicable to gas stations.

RICHARD C. RIO

Smile

A ferocious lion felt so good after eating a bull he roared and roared. The hunter sought him out and killed him.

Moral: If you are full of bull it's best to keep your mouth shut.

"I am having quite a problem. My doctor says the only way to cure my rheumatism is to stay away from dampness."

"What's so hard about that?"

"The[illegible]

Young beat — by larry young

Filet mignon to grits

First of a two-part series)
(Mr. Young is a member of the House of Delegates. He represents Baltimore's 25th District).

Cong. Charles Rangel, a member of the congressional black caucus and newly appointed member of the congressional ad hoc selected Committee on Energy, said last week members of the caucus were pleased that the President's energy message stressed energy conservation, but said a number of difficult questions remained about certain aspects of the proposal.

For the past month I have been working with Cong. Parren Mitchell and his staff to review the entire Carter energy package which includes 113 proposals. As director, Joint Center for Urban Environmental Studies, I have helped outline the effects of the President's energy proposals on low-income groups with particular regard to increased prices.

Here are some of our conclusions:

Taxes: (1) Increased price of gasoline will hurt the poor who must use their cars to get to work while the affluent proponents of no-growth will not even feel the pinch.

The present tax rebate system is in complete chaos with no certainty that rebates will ever reach the poor who need them most.

Taxes on electricity generated by natural gas and petroleum will increase the cost of electricity to consumers with low-income groups least able to absorb those costs.

Other factors influencing price of electricity:

(1) Pollution control equipment, much of it unnecessary and highly expensive, including requirements for scrubbers even on generating plants burning low sulfur coal, with enormous sludge disposal costs.

(2) Costs of forced coal conversion, including retrofitting, plant down-time, temporary replacement generation, loss of efficiency and reliability.

(3) Inflation: Recent admissions from the administration reveal that the inflationary aspects of the new energy proposals will be greater than first anticipated.

(4) Home Insulation: Low-income housing is likely to be least adaptable for conservation measures and low-income residents are least able to absorb the costs of conservation measures in their periodic utility bills.

Company costs incurred by proposed insulation programs are likely to be substantial and will have to be passed on to consumers, with low-income groups least able to absorb.

Other Considerations:

(1) The efficiency of program administration. A recent example is the supplemental appropriations bill with $200 million to help low-income groups pay fuel and energy bills.

The catch is that the administering agency, the Community Services Administration, is at a loss to know how to spend or allocate this money, especially now that the winter crisis has passed. Experience with governmental social aid programs suggests the bulk of funds are eaten up by bureaucratic administration and never reach the poor for whom they are intended.

(2) Energy rate reform proposals may be based on erroneous cost-of-service assumptions which could actually increase cost of electricity to low-income consumers.

(3) Reduction in energy supply and attendant cost increases may price the poor out of the market, leaving the affluent unscathed.

(4) Federally-sponsored energy stamp experimental programs have not demonstrated practicability and have largely been abandoned.

(5) To the extent that the administration's proposals are rooted in technology, social considerations tend to be obscured.

(6) The widespread concern among low-income groups that the overall energy package is another example of "the rich get richer and the poor get poorer." Proponents of the proposal should be forced to prove the contrary.

Salute of the week

(AFRO readers are invited to submit names of persons or organizations to be used in this column. Write Salute of the Week, AFRO-AMERICAN Newspaper, P.O. Box 1857, Baltimore, Md. 21203).

Jefferson D. Herring has been appointed sales manager of Emission Control for the Davison Chemical Division of W. R. Grace and Co. He will have responsibility for sales of emission control catalysts to the automotive industry.

Mr. Herring holds a bachelor of science degree in chemistry from Tuskegee Institute and has held a number of sales and technical service positions. Before joining Davison, he was a technical service and development chemist with Dow Chemical and the Shell Chemical Company.

A native of Greensboro, N.C., Mr. Herring is active in many local clubs and organizations including the Baltimore Business Resource Center where he serves as a member of the Board of Directors, vice business director of the Tuskegee Alumni Association and a member of the National Urban League Black Executive Exchange Program.

In addition he donates his services as a tutor to area children and is an avid tennis player.

Mr. Herring is a resident of Chinquapin where he lives with his wife, the former Essie Guthrie and their sons, Jefferson Douglas and Richard Daniel.

JEFFERSON D. HERRING

Funds for MSU

Dear AFRO:
The Morgan State University Band is one of the finest bands in the nation. We represent Maryland at sporting events, parades, concerts, and numerous other functions and events.

The MSU band performs at least fifty per cent of these events in Baltimore City. Also, of the many concerts performed by the band, most are given for community organizations. Our latest honor was a performance in Washington, D.C. for the Maryland Inaugural Reception for the President of the United States.

In order to realize our potential as an integral part of our vast community, the Morgan State University Band needs support. Without funding, the funding will be used to provide financial assistance to worthy and talented students and the monies will be granted in the form of scholarships for students to participate in the Morgan State University Band Program.

Morgan State University Band is beginning its annual Scholarship Fund Drive and is asking you to contribute to our scholarship fund this summer. Please make your check out to Morgan State University Band Scholarship Fund. Further information can be obtained by calling (301) 444-3123.

MORGAN STATE UNIVERSITY
Dr. Lawrence Nixon, Director
Mr. Irvin Miles Jr.
Assistant Director
Office of Bands
Department of Music

Memorial Day Proclamation

Let us not forget the real meaning of Memorial Day as we make plans for family reunions, picnics, cookouts and double headers.

Memorial Day began when some women went out to put flowers on the graves of both northern and southern soldiers who had died in battle.

It became an official day in 1868 when it was designated for the purpose of strewing flowers or otherwise decorating the graves of comrades who died in the defense of their country during the late rebellion, with the hope that it would be kept up from year to year.

Previously known as Decoration Day, in 1882 the "Grand Army of the Republic" urged that the proper designation of May 30 be Memorial Day.

By 1890, it was legal in all but 10 states, who still observe the day on a variety of dates.

Today, we not only pause to remember those who have died for their country but also for friends and members whose earthy presence is marked by placing flowers on their graves and uttering a prayer asking God to bless their memory.

Poet's corner

Grass

Grass, a trip to nowhere,
An escape route to a reality you
can't face or don't want to.
Expect a run in an untamed
forest of make-believe
Up and down, a moment of joy
and Bam!, your trip is over.
You are getting off the same train,
in the same frame of my mind
you escaped from.
Wow! try again
You might just reach the stars.
You are reaching for a big dipper of
challenge.
If you were only in this world.
But, you are out of it.
All one trip in the night to nowhere.
A sleep that's not a sleep
But to you it is beautiful
Only to awake and find
It is you who is lost.
Just a waste of money
The time it takes to find one who
sells it.
The chance that you might get
arrested.
Tell me that . . .
One in the night looking at the
Grass smoker.

by FREEDOM

People are reading

From the Pratt Library's Keyworth Avenue Center, 2610 Keyworth Avenue, here are five selections for pleasure reading recommended by Floyd C. Owens Jr., of the library staff. These titles are available at most Pratt agencies.

THE OLD SOUTH, by Arna Bontemps. A collection of short stories of life in the Southdurng the 30s.

FERAL, by Berton Rouche. A pack of wild cats terrorize a town on Long Island.

THE WITCHCRAFT READER, by Peter Haining. Stories of witchcraft, sorcery and black magic.

NOWADAYS

Afro Line

EDITED BY TRUDY STEELE

AFRO-Line is an effective AFRO community service to help you solve problems. You may also report errors in news stories, request corrections and complain and inquire about AFRO news stories and policies.

You need only to write a postcard to AFRO-Line, P.O. Box 1857, Baltimore, Md., 21203, stating the question you want answered. Include your name, address, and telephone number.

QUESTION: Something should be done about the way employment agencies rip off people in the black community. They charge $600 for a job paying $3.82 an hour. The law places no limit on the amount an employment agency is allowed to charge for a job. One is required to sign an agreement that you will pay, even if you are laid off or lose your job before they have collected all of the money. — M.E.A.

ANSWER: Mr. Cohen, a spokesman in the Department of Labor and Industries, told AFRO Line:

The function of this department is to license and regulate employment agencies' activities. We approve all contract forms. We keep a pretty close tab on these agencies.

Employment agencies are allowed to set their own fees and they have not violated the law as long as they don't exceed the prefiled fee. The fee scheduled is supposed to be on the contract when the applicant signs.

If you have gotten your job through an agency but are laid off, you don't have to pay the full fee. There are circumstances whether workers are laid off with just cause or without just cause. There are many different sets of circumstances that are spelled out in the law.

For example, if the company runs out of work, you would pay a smaller fee than if you were laid off for cause such as coming in and belting the boss in the mouth or something like that. These are two extreme examples, but they would pay more money.

All these regulations are very clearly spelled out in the law. The amount of fees is also detailed. Proceedings or complaints must begin within 90 days. If someone is laid off with six months or a year, then the law doesn't apply. They are then under full fee.

The average fee comes to approximately $7,000 a year. For this amount, the agencies are allowed by law to charge up to (they prefiled this ceiling) $600. So, if they charge $600, (i.e. in their privilege to charge less naturally), not only did they not overcharge but they undercharged the individual. The full service charge allowable is $780. How it is to be paid is up to arrangements made with the individual.

A'S AND YOU

ARIES "The Ram" (March 21-April 20) — Deviating from your diet for one day will not affect your health. However, in order to achieve your goal you must make a pledge to stick with it.

TAURUS "The Bull" (April 21-May 21) — The straight and narrow is hard to follow, but you must try. Think of future rewards which will give you something to brag about.

GEMINI "The Twins" (May 22-June 21) — Conservative spending is in order. Give a little and save a little. Worry will be something you have to look for if you follow this pattern.

CANCER "The Crab" (June 22-July 23) — When you fail to tell your associates what you expect of them, then you become a problem to them. Tell them today and they will comply.

LEO "The Lion" (July 24-Aug. 23) — Determine top priorities but in this determination, some leisure time should be planned. A hobby would be nice.

VIRGO "The Virgin" (Aug. 24-Sept. 23) — An important message. Be at home. It is important that you receive this message. It will take you to [illegible] yourself.

LIBRA "The Balance" (Sept. 24-Oct. 23) — There is a right way and a wrong way to perform your duties. The right way is just as easy even though it might take a little longer.

SCORPIO "The Scorpion" (Oct. 24-Nov. 22) — You performed an act because you felt that you should and not for praise. A surprise is in store for you.

SAGITTARIUS "The Archer" (Nov. 23-Dec. 21) — Enjoy yourself today and let tomorrow take care of itself. Stop worrying, because it won't change a thing.

CAPRICORN "The Goat" (Dec. 22-Jan. 20) — You must think highly of yourself if you expect others to do so. Let your loved one know you are doing your best to be the person they want you to be.

AQUARIUS "The Water Bearer" (Jan. 21-Feb. 19) — Encourage others to help you. Advancement will come in the near future if you learn to delegate responsibility.

PISCES "The Fish" (Feb. 20-March 20) — Enjoy the lull before the storm while you have it. You will know this peace when the storm hits.