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The black baby of Bethlehem

A CHRISTMAS DIALOGUE
Time: January 6, A.D. 1.
Place: Cave near Bethlehem.
Characters: Three Wise Men — Balthasar, Caspar, Melchior and their followers
(Balthasar is black)

CASPAR: We're near the end now. The star seems to point to a spot on top of the next hill. I wonder what the new king is like.

MELCHIOR: I wonder. (Aside) If we just didn't have this fellow along. (He whispers to first wise man) Where did he come from? He's a black-a-moor.

(Balthasar notes whispering, smiles to himself and holds back camel so that the other two might converse privately.)

CASPAR: Africans come no blacker than that. I can't hear it when his camel lopes ahead of mine.

MELCHIOR: Gosh, think of sleeping with that Sam for a week, drinking out of the same spring and eating at the same inn.

CASPAR: Where did he say his country was?

MELCHIOR: Saba.

CASPAR: You're kidding; Saba's a white man's country. Blacks are in the majority, but white folk run it. They Raise cotton and fetch and carry, but you know how it is — we always get the money.

MELCHIOR: Yes, 'tis funny how this black fellow had sense enough to know what this star is all about and rushed ahead of everybody else getting down here.

CASPAR: Ahead! No dummy ever thought ahead of me. I started before him, but his camel went faster, but we promised to go in together. Wish we could shake him.

MELCHIOR: Let's duck behind those olive trees up ahead and let him go on. He'll get confused and stop. We'll cut across and go on without him. (They duck.)

(Balthasar, his chin sunk in his cloak, urges his camel up the hill to Bethlehem, not noticing that the others had deserted him. His servants follow.)

(Some time later, Melchior and Caspar arrive at the cave to which the star seems to point. There is a scent of old stones and moist lime about the courtyard of the inn.)

(The earth is damp after a rain and one can smell the grass and fodder, garlic and fish, smoke and cooking of the crowds which have come to Bethlehem for the census.)

(In the night, lighted only by the moon, men and beasts stamp up and down the road. There is a murmur of conversation, shots of wayfarers, barks of dogs and the lowing of cattle.)

CASPAR (At the entrance of the cave): Hello! (Louder) Hello in there.

MELCHIOR: The star points here. Shall we find the new King within?

SHEPHERD (disregards question): Enter.

Caspar and Melchior enter the cave and pause to arrange their garments.)

(Melchior stands arrayed in a tight-fitting coat of gold, seagreen robe edged with two rows of pearls, an ermine-lined mantle falls to the ground and is properly arranged by attendants who hand him a red peaked bonnet with blue and covered with pearls. Melchior is long-haired and long bearded. In his right hand he takes a highly jewelled monstrance filled with precious frankincense.)

MELCHIOR (rushing forward to the Virgin Mary, who holds the babe in her lap, falls to his knees and bows his head): It is the king.

CASPAR (grey-haired, close shaven face and a wart on his left cheek, follows. He wears a gold patterned damask robe, a red mantle edged with fur, a gold collar set with sapphires and rubies. He has a crimson cap adorned with jewels and links of gold, and carries a jeweled chalice filled with gold nuggets): We come, oh King.

SIMON (Caspar's servant in the background): Great gewhillikers, we are outdone. Balthasar beat us to it.

BARABBAS (Melchior's servant): Yes, and they must both remain kneeling until old Balthasar has finished presenting his gift.

BALTHASAR (standing before the Virgin and Babe, holds out with both hands an elaborate reliquary of gold containing priceless myrrh. His red fur-lined mantle is fastened across his chest by a green ribbon and is edged with black pearls, sapphires and rubies. An orange-colored garment covers his legs. Now that his turban is off, his hair is covered with a peaked diadem of magnificent jewels):

My soul doth magnify the Lord.
And my spirit hath rejoiced in God my Saviour.
Because he hath regarded the humility of his servant Balthasar.
His mercy is from generation to generation.
And holy shall be His name.

CASPAR (falls kneeling, aside to Melchior): To think we should follow a black man.

MELCHIOR: By my beard, Caspar, look at the baby King.

CASPAR: By my wart, Melchior, the infant King is dark. Why he's black — real black! Come, let us go, this is too much.

MELCHIOR: I cannot, the baby grips me. I am being lifted up. What magic force moves my limbs and drives me to the feet of the young King?

CASPAR: I am lifted, too. It is a feeling of decision and ecstacy. I'm penitent, confessing, Hallelujah.

MELCHIOR: I'm in a trance. The world seems far away. I cannot keep my eyes off the magnificent face of the glorious baby.

CASPAR: I'm transfixed. What a face for an infant. It pulls my heart out.

MELCHIOR: He's black, all right, but looking at him you forget it. What a personality!

CASPAR: It's magnetism or magic. Gosh, I'm unworthy to be here. (He prostrates himself) Holy! Holy! Holy!

MELCHIOR: Hallelujah.

BALTHASAR (his face transfigured, sings:)
He hath showed might in his arm
He hath scattered the proud in the conceit of their hearts.
He hath put down the mighty from their seat
He hath exalted the humble and received Balthasar, his servant.

The Babe extends His hands as if in benediction. Heavenly music fills the air. Angeles' voices are heard singing:

"Peace on earth and mercy mild;
Glory to the newborn Child."

(Repeated from the AFRO, December 20, 1931)

Samuel BANKS

Christmas 1983 — thoughts and reflections

The Christmas season provides a favorable time to meditate, engage in philosophical ruminations and reflect on the roads taken or not taken in the course of the year. It, too, is a time for happy and sober nostalgia, immersion in religious activities celebrating the birth of Jesus Christ over 1900 years ago, family and communal fellowship and preparing to welcome the challenges and opportunities of a fast approaching new year. The element that holds it all together and gives the sense of euphoria is, of course, LOVE.

Amidst the merriment, conviviality and serious reflection, it is a clear and incontrovertible reality that 1983 has been a demanding, harsh and dispiriting year for a disproportionate number of 33 million black Americans. The Christmas season, filled with getting and spending, highlights the bleak and desperate state of a growing number of blacks, Hispanics and the poor. For this collective population, there is, tragically, "No room in the inn."

As long as this grievous condition exists within our body politic, there will not be community tranquility and societal cohesion. Governments at all levels, local, state, and national, have a responsibility to see to it that all 233 million citizens of our nation benefit from America's cornucopia. We cannot, if we want law and order with justice and peace, continue as a separate unequal people. Blacks, Native Americans, Hispanics and the poor bear an unequal and heavy burden.

As I think of the excluded and rejected in our society, I am reminded of the oft-quoted statement of the late Malcolm X:

"I'm not going to sit at your table and watch you eat, with nothing on my plate, and call myself a diner. Sitting at the table doesn't make you a diner.....Being here in America doesn't make you an American."

The great challenge for all of us, black and white, is to get serious about democracy and refuse to permit a stunting, shackling, or subordination of any person. Always keep in mind that NOT TO TAKE A POSITION ON SOCIETAL ISSUES IS, IN FACT, TO TAKE A POSITION.

The issues that range about us concerning the human condition and human possibilities should motivate us to work in order to improve the quality of life. Black professionals, academicians and middle and upper income blacks have a heavy responsibility. It is we who should be insistent, thoughtful and creative advocates of the masses of our people. We must not allow ourselves to become a part of a CONSPIRACY OF SILENCE. Any institutional subordination and suppression of a segment of our people, too, in reality is a "put down" or subordination of blacks who believe they "have arrived" in the social order. The extent to which groups have moved historically in the American social order has occurred, to a substantial degree, because of the vertical mobility of the broad mass of that ethnic or racial group.

The current efforts of the Baltimore Branch, NAACP to address the stereotypical and negative portrayal of the black poor by The Evening Sun are highly laudable and timely. What the series does is to reinforce within the white community, an image of lazy irresponsible welfare recipients, and black males are identified as hustlers, living by their wits and lacking in motivation. This view to be sure is analogous to the position of the late Ulrich Bonnell Phillips, the well-known apologist of slavery, who saw our forebears as slavery as "childlike, lazy, and irresponsible." The massive coverage by The Evening Sun reinforces Phillips' mythological tripe. The perpetrators of the policies of institutional racism and exclusion receive scant attention and the victims are accentuated.

I plan to address some of the imperatives that we must be about in my last column in the new year. The time has come for black people to be less REACTIVE and become more PROACTIVE. We must remain firm and unflinching in receiving our full manhood as women and men and civil rights.

As we set our hearts and minds on things eternal at Christmas, let us, too, mobilize our intelligence, resources and spirit to enjoy a full and unpolluted life here on terra firma. The essence of my Christmas message to you and your families is BE STRONG. In time, the storm will surely abate and pass over.

HAPPY HOLIDAYS!

G. JAMES FLEMING

Work, not fury needed for family upgrading

This, my first opportunity, in print, to comment on the recent five-part series in the Evening Sun, on "Homes Without Fathers," brings to mind another experience:

When I joined the teaching staff of Morgan State University in 1954, I found that the traditional annual observance of "Negro Health Week" had been dropped. The reason: Sponsors believed, somehow, that the Supreme Court's ruling, outlawing racial discrimination in public education, also meant that blacks could do nothing for their own improvement, such as promoting "Negro" Health Week.

I was both mystified and confounded because I could not understand how any blacks could presume that merely abolishing a program for their self-improvement could, or might, insure the improvement which they sought—in this case better health.

It could not and it did not! Whatever was the state of infant mortality, of the incidence of contagious diseases, and of early deathrate, this state remained the same after Negro Health Week was abolished as a worthwhile program.

Such ostrich-like behavior of ignoring conditions as they were, and dealing with them, did not change the existing health conditions.

This same ostrich-like reaction has followed the recent Evening Sun series on the state of family life among the core of blacks in Baltimore. Even some of those blacks who admit the truthfulness of the findings, resent the fact that "a white newspaper is downgrading us" or "holding us up to scorn." Some also criticize the fact that a white reporter wrote the series—as if cancer is less cancer because discovered, or reported, by a white physician in a black patient.

Much of what was carried in the series has been deplored by many blacks from time to time:

1. The large proportion of black children born out of wedlock;

2. The large number of black babies born to mothers who are themselves just a few years beyond babyhood themselves (teenagers);

3. The large number of black families headed by women, with no father in sight or giving support;

4. The high proportion of black homes with "so many" children, fathered by different men;

5. The almost total number of single-headed black families that are also mired in poverty.

In another vein is the complaint from countless young, marriageable black women who cannot find black men willing or capable of heading and supporting a family. The familiar retort of these young women is: "There just is nothing out there."

There are unquestioned sociological and economic reasons why some of these conditions persist, but trying to act as if they do not exist, is not the way towards improving or correcting them.

Most important to building strong family life is to have available employment opportunities for black men. When over 25 percent of black male adults, and up to 40 percent of black adolescents are unemployed, it should be no surprise if these males turn their backs on family responsibilities.

When the relief system penalizes those who find jobs, but then are soon laid off, there is little incentive to leave the relative security of public assistance

The evidence is very clear that black men and women prefer regular work to anything else. How, otherwise, to explain 2,000 blacks applying (some waiting overnight) for jobs when they knew there were only 75 possible vacancies?

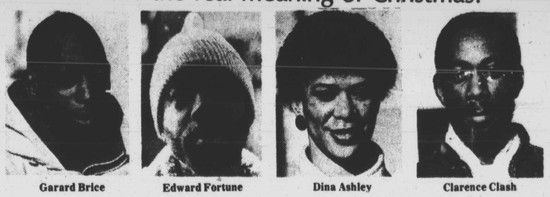
The picture of some black men idling on some street corners is true, but it does not constitute the only, or the predominant, picture. There are also many more black men (and women) who, when the mornings are still dark and cold, are out looking for w-o-r-k, getting rebuffed, but up again the next morning, looking, following every clue and every "ad."

Despite the forces that have united to debase the black family— from slavery to the present—there are glorious stories of black men and women who have, nevertheless, achieved notably in every field of human endeavor. No one has found, however, that generations of children are better off, or have better prospects, because they are born out of wedlock or into one-parent, female-headed families, or into impoverished families.

Ignoring the facts and figures is not productive. Neither is just sound-and-fury. The answer to the findings is for the black community (yea, the entire Baltimore community) to update itself, to plan, to re-tool, to recommit, to build, to work — socially, economically and politically — towards strenghthening the black family, towards reducing the number of black babies motheing black babies.

AFRO Survey

What's the real meaning of Christmas?



Garard Brice — Edward Fortune — Dina Ashley — Clarence Clash

This week the question to the man and woman in the street was, "What's the real meaning of Christmas?"

Barard Brice, 19, renovator, "It's the longest holiday of the year It's to bring in the new year with some merriments. Christmas, however, is not like it used to be Times are much harder now."

Edward Fortune, 36, unemployed, "Depression. There are so many things you'd like to do for others, but then you realized that you're limited. Christmas has become so commercialized that you feel bad if you are not able to give a gift. In short, you get depressed and you can't really enjoy it."

Dina Ashley, 21, housewife, "Christmas means being together with family. That's important I think. It's the only time of year when family from all across the country come together and express that love that's an important part of the Christmas spirit."

Clarence Clash, 30, authorizer, "Christmas is exchanging gifts. It's taking one day out of the year and doing something I can't do the other 365 days of the year. But I believe that Christmas is more of a formality now than anything else."

Regina Parsoni, 23, marketing representative, "Christmas is that time of year when an extra effort should be made to make someone smile. It's sharing and caring. It's a good holiday to have, for it produces those values that I think are so important for the world in which we live." gift to that person."

Larry Williams, 33, manager, "Christmas is giving. It's just merely taking the time to give to someone else, someone special. It's to bring happiness."

Kevin Moore, 17, student, "Nothing. It's just another holiday made up for whatever purpose."

Shawn Hooks, 17 student, "Giving. That's what Christmas is about giving, and I think it's that time of year we recognize that someone special and give a gift to that person."

Regina Parson — Larry Williams — Kevin Moore — Shawn Hooks

PLAIN TALK

The sore throat

By Derrick Matthews, MD

Sore throat is an illness that starts to occur with greater frequency as the weather becomes cold. Parents start bringing out the old reliable home remedies. Most home remedies in treatment of sore throat have validity; frequently the doctor must also intervene.

Sore throat is a symptom, meaning that the cause of actual illness behind it could be any one of a number of problems. Because of this treatment can vary with different persons.

The first variable is the location of the inflammation causing the symptom. The tonsils are two flesh colored masses on either side of the rear of the mouth that are frequently large in young children. Very often the source of the illness is located in them.

Parents can often see the tonsils extremely red and swollen with exudate (pus). The second location for inflammation is the pharynx which is the back of the throat. This can often be seen reddened and with exudate.

The second variable that has to be taken into consideration is the organism causing the inflammation, regardless of the location. It can either be a virus or bacteria.

The virus can be one of several, all of which are treated the same. When the cause of sore throat is bacteria, however, the most important question is whether it is streptococcus (strep) or not and particularly whether it is group A Beta hemolytic streptococcus.

This particular kind of strep is the kind treated with antibiotics. The majority of sore throats, however, are not due to strep.

Frequently sore throats occur at the same time as nasal congestion and colds. Most often in those cases it is due to post-nasal drip irritating the back of the throat and causing a pharyngitis. The best treatment for those cases is to treat the viral illness itself.

What treatment is available for non-strep sore throats? Home remedies can be of tremendous help in reducing pain. Hard candy and throat lozenges help to coat the throat and make it less irritated.

Tea with honey also can do this. Ice cream often helps to soothe sore throats and is well like by children. Over the counter pain and fever medications such as aspirin and acetaminophen (Tylenol, etc.) are also useful.

If the child is cooperative, Chloreseptic spray can also help to reduce the pain. Gargling with salt water (½ teaspoon salt in 1 cup warm water) can be of great help in reducing inflammation and swelling.

The major thrust of sore throat treatment is to maintain adequate fluid intake. Children often will not eat, but they must drink. Dehydration is the most common cause of hospitalization for sore throat.

How can strep throat be distinguished from all the other sore throats? Strep commonly has a fever. Other sore throats frequently do also. In addition strep on occasion does not have a fever. Strep frequently has swollen lymph nodes "glands").

Viral sore throats particularly mononucleosis also do, however. Strep throat frequently presents with pus, swelling and redness of the tonsils. Viral illnesses can also cause this but not to as great a frequency.

As can be seen most of the features of strep throat are also present in viral illness. The way to definitely identify a strep throat is with a positive throat culture. This means the doctor must often intervene.

Most people recognize the value of penicillin in the treatment of strep throat. Erythromycin is frequently used in persons who are allergic to penicillin. Strep is generally not treated for the reasons people think.

Most people will recover from strep without penicillin. In fact there is some controversy right now as to whether penicillin brings about a faster cure. People nevertheless commonly think that it does.

The main reason that doctors treat strep throat, however, is because untreated it can have potentially dangerous long term effects.

One of these, rheumatic heart disease, has been greatly reduced today, possibly because of aggressive treatment of streptococcal disease. The other potentially long term effect is post-streptococcal glomerulonephritis, a kidney disease with multiple potential problems.

Uppermost in people's minds is the possible need for tonsilectomy. Guidelines have been tentatively established by a number of researchers at the University of Pittsburgh.

They established a limit of about six or seven well documented cases of strep throat in one year or five per year for two straight years or three - four per year for three straight years. Tonsillectomies are only relatively safe procedures and are not cures for strep throats.

They do reduce the number of occurrences when done, however. Because of the risk involved, the frequency of tonsillectomies has dropped significantly over the past several years.

Thus sore throat, a common symptom, can be a multifaceted disease. The location and cause must be distinguished. Home remedies and over the counter treatment can be very helpful with all cases.

One particular cause, streptococcus, must receive special attention and antibiotic treatment, however, because of potential long term effects. In addition tonsillectomies, less frequently done now than in the past can sometimes reduce the frequency of occurrence.

Madeline MURPHY

1984 is closing in

After the invasion of Grenada and the suicide bombing in Bierut, I find myself reading the newspapers in a different manner. Somehow the pain of brinkmanship toward global war has numbed my senses and brought me closer to gossip columns, comics, and astrological predictions, as if these are where life is reflected.

Yet I am not alone, because I find others less informed, doing much the same thing. Insane!

After Thanksgiving, I was haunted by a conversation with a young freshman relative who neither reads newspapers nor magazines while he plows through courses in political science and economics. His lame excuse being he hasn't got time.

In addition his familiar plaint goes: "I don't have any goals. I've always been goal oriented. Now I'm in college and have no idea what I want to be!"

The apprehensions and fear in his voice reminded me of may own children, now long since embarked on careers and decisions most often made for them rather than being a product of their own choosing.

Albeit, the familiar refrain we once used, "You're lucky in life when you get to do five percent of what you want—80 percent is mostly what you have to do", gave him no solace, nor did it seem right according to his ideas.

Pitted against this rebellion, however, is the fact nearly half of the freshmen in college drop out half-way through their first year. Nothing they do, nothing in their courses of study seem relevant to them

All the while the anguish and anxiety of parenthood heightens in direct proportion to the number of kids we have in college.

On a scale of one to ten, our frustration level hovers around eight, most of the time, as we pay the bills and try to give our kids that last four years of freedom, ironically during the onset of menopause and mid-life crisis!

On this day, however, we had been discussing before dinner, the magazine cover story "1984 Big Brother's Father".

George Orwell, writing in the 40's, depicted the chain of events in "1984", the outside forces that controlled lives, sexually, socially, politically, reducing people to robots, unable to think for themselves. People were propagandized, and pummeled with ideologies contradictory to basic freedoms.

All of this was ushered in with sloganeering. For example, newspeak was the kind of dissembling that could be compared to pur present slogan "Peace through Strength." This was done with the threat that Big Brother was constantly watching you.

As we talked, this comparison of fiction to reality seemed to dovetail in many ways. It pleasing me that there was at least some measure of agreement in this, when we analyzed the daily news.

But later as we struggled through the family battering on all sides in regard to the worth of a college degree, peppered here and there with the disillusioning experiences of those who had failed to get a degree, he proceeded to spew forth that old Horatio Alger cliche: "You can make it if you try hard enough."

This came after suggesting that he needed time, working in construction or going to culinary school, or starting business of his own, before completing college.

Evident in what he was saying were not only confusion and lack of patience, but that youthful optimism intensified by a life-long association with integration in neighborhood and school, where the reality of being black had also become irrelevant.

He had become steeped in the middle class, middle American tradition, the Protestant ethic, if you will, that perpetually feeds the spirit of capitalism while building no bridges over which a black man can cross.

It seemed that our dinner conversation had merely been academic, not a prelude to the real world of war, rumors of war; of racism; of disproportionate black unemployment; of failed small business, as a fact of life.

Even for the sake of argument, putting racism aside, didn't he see, we asked the reality of today's statistics, where a man (many in fact) having given 20 years to his country, a year before his pension, is summarily fired, losing his pension and can't find work?

The response, youthfully callous was, "He just didn't try hard enough, that won't happen to me!"

Although one must applaud his determination, this belief in self, his confusion indicates the universally hard job students will have in isolation, coming to grips with life's hard illustrations of repeated failures, of trying to work even harder without making it.

And this is where education falls through the cracks.

Would it be too much to ask that high schools, colleges and universities make business, periodicals of all kinds required reading (while separating fiction from reality if they indeed know the difference), as students grapple with theory, so that students learn what they'll face in the real world no matter what

(Continued on page 6)

COMMENTARY:

Economics Man

By Anthony Armstrong

Look: up in the sky. It's a bird it's a plane, no, it's economic man. Able to sustain thirty years or more, until all the kids are grown and well on their way. Able to stop the bill collectors at the door with a payment this month, next month and every month until "paid-in-full."

Standing for truth, love of self and family, and the realization of the American dream. He came to our city, this average yet extraordinary man, from places called North and South Carolina, Virginia, Georgia, Southern Maryland, and scores more.

He got a job at Bethlehem Steel, Koppers Company, Maryland Dry Dock, and on the water front. He disguised himself as mild mannered but strong, courageous but restrained, smart but dumb to insure the health of the people he feels destined to love discipline, support, and protect.

His uniform of coveralls, blue jeans, synthetic fiber suits; with shoes from Hanover and Shoe Fair cover his indestructible heart, his aching but tireless feet, and his thick skin.

And when the peace of his home and the life of his loved ones are threatened, he rips off his exterior cover and takes up his post as protector of the hearth.

Get in his way then and you will suffer the wrath of all his pent-up emotions, fears, and anger. He is a wounded animal then snorting and snarling ready to kick anybody's a—. Emblazed across his chest, the bold letters read Economic Man.

His job is to eliminate all wear and tear for everyone in his household. No matter how he achieves his status, he is the boss if he can pay the cost. He can and he does. Certainly he has other jobs too, but his principal work is to bring home the "bacon"; to keep the wolves from the door.

Among his other duties is to keep himself ready. This includes maintaining a hard trim body, mastering the process of the smooth skin face, being pleasant to the kiss, and when the time is right, having a silver tongue.

For, he can never know when she might say, "Wake me up when you come in tonight honey." Need more be said?

He must be able to remember that before him, his women, his wife, his woman had a life, all of which she did not enter when she joined with him; economic man though he may be. If he is strong, and economic man is, he will recall that she may have a history but she does not have a past.

He must and will fight every day. Though every day is not just a struggle. He must then be able to switch-off the fight in him and become a big gentle teddy bear, who sometimes finds himself playing games at the dinner table with his bunch.

Playing silly games that show and tell is also a part of economic man's lot. This is family building, this is what our character is ultimately all about.

He is the first, he is the last. At home his reign is secure; his strength ever widening because his rule he must now share. At this yuletide of the year, economic man is busy helping Santa Claus. His work never seems to cease.

Get the Christmas Tree, pick-up the carpet sweeper from mom, put the bicycle together, find time to paint the hallway, hang the new drapes, and finally finish covering all the windows with plastic to keep out the cold air.

Move here move there, make a Christmas for the family, especially the kids. Through all this he still goes to work every day; because the light bills and the mortgage and the Catholic school tuition and much more just keep coming. Christmas or not.

He is economic man, strong pretty economic man. He deserves more praise. Praise he does not seek and is shy to accept; knowing that all glory is fleeting.

The forces of evil would have his down fall. They say he is not around when the going get's rough: that he will let his woman and his babies go wanting. This, my friends, is not so anywhere near as much as the evil forces would have us believe.

He is there, in the kitchen, at the hospital, in the PTA meeting, at the school Christmas play, at the barber shop, and yes, in the bedroom. He is in church on Sunday morning cradling the youngest child, while his queen kneels to pray.

His detractors are many; some, no doubt, in his own home. Yet he trudges along sometime holding his chest in, sometime weeping in the bathroom with the door closed so that no one can see. Sometime choking on his laments to a friend, just as bad-off as he, hovering over a warm beer in a bar, that he tries to nurse so as not to spend more than five dollars.

Though young in spirit if not also in body, he is wise and getting wiser. He knows his strengths and his weaknesses.

He accepts the fact that he can do more with a little bit of money, if he acts sensibly and smart then his old school chum can do with all his money spent mostly on matters of the flesh. He is confident in his ability to face tomorrow having common sense gained from his formative lessons.

He is prepared to take the manageable risk of the unknown; he manages his "outside" hustle at the bending but never the breaking point of the law. Yes he will do almost anything as long as it is ethical and legal.

He is economic man. Mostly forgotten, only sometime remembered at this high time of year. Let us remember. If nothing else is remembered in this Christmas tribute to the wonderful people of this city; remember economic man.

Encourage him exalt him, at least do not try to tear him down. If he goes we will have no Hannibals, no Marcus Garvey, no Martin Luther King, no King Tut; all joined together in their burning desire to provide for their families.

I suspect that after all what each of them and economic man too was and is trying to do is provide for the people they loved and love. Merry Christmas economic man, God bless you too. May the coming year bring you happiness and prosperity; with peace on Earth good will toward men. We have love and good will for you, Economic Man.

NAACP REPORT

By Magdalene B. Fennell

Come to jubilee day

What are you doing New Year's Day? Plan now to attend Jubilee Day on Sunday, Jan. 1, 1984. The time is 4P.M. The place is Enon Baptist Church, Edmondson Ave. and Schroeder St. Since the program does not begin until 4P.M., persons who traditionally spend New Year's Day recuperating from the merriment of New Year's Eve will have sufficient time to recover.

John Hurst Adams, presiding bishop of the Second District of the African Methodist Episcopal Church will be the principal speaker. "He is one of the bishops whom I feel honored to know. He's a leader," says Reverend Marion Bascom, pastor of Douglass Memorial and general chairman of Jubilee Day. Paul Showell, first vice president of the Baltimore NAACP described Bishop Adams as a dynamic speaker.

Music for this joyous occasion will be rendered by the award-winning, internationally famous Morgan Choir, under the direction of Nathan Carter. In addition, the Honorable Parren J. Mitchell, Congressman from Maryland's Seventh District, will bring greetings to the assembly.

JubileeEmancipation envelopes in which friends and supporters of the NAACP are asked to place $1.00 or more have been distributed in the community. These envelopes should be brought with you to Enon on Jan. 1, 1984. If you have not received an envelope, do not worry. They will be available at the church.

Rev. Bascom compares the observance of Jubilee Day to that of the Jewish community's commemoration of Passover and the Holocaust and the Christian community's celebration of Christmas and Easter. Just as these anniversaries mark turning points for two religious sects, so the Emancipation Proclamation signals such a point in the history of black folks.

On Jan. 1, 1863, the Emancipation Proclamation became effective, and on Jan. 1, 1984; people in cities throughout the United States will gather together in remembrance of manumission. They will give thanks for the milestones won and ask for strength to overcome the impediments that lie ahead.

It is entirely fitting that the NAACP should sponsor Jubilee Day. It is the organization that has fought racism for 74 years. Having brought the ideal of freedom much closer to fruition, the Association represents "our last, best hope" for first class citizenship. "The Jubilee Day observance is a witness of hope and the imperishability...of freedom," says Dr. Samuel Banks, national president of the Association for the study of Afro American Life and History.

In 1972 Jubilee Speaker John Hurst Adams was elected bishop by the largest vote in modern times. A graduate of Johnson C. Smith University and the Boston University School of Divinity, Bishop Adams has held significant pastorates in Los Angeles and Seattle. He has served as president of the Paul Quinn College, an AME liberal Arts college in Waco, Texas and currently a member of the National Board of the Industrial Areas Foundation, the parent of BUILD.

Come to JUBILEE DAY. It's going to be an unforgettable event. Your presence will encourage those who labor in the vineyards of the NAACP. It will reaffirm your commitment to the STRUGGLE.

Happy holidays to all from the NAACP.

AFRO welcomes letters

The AFRO welcomes letters from our readers. We reserve the right to edit the material to fit space and other requirements. All letters must be signed with a verifiable address.

Letters

Eastern High parking lot

Dear AFRO:

The new Memorial Stadium parking facility on the Eastern High School campus is now a fact of life.

The pupils of Eastern, under the aegis of the History Department's Student Government advisorship, intend to expand their present parking business to include the new facility. This is in keeping with the tenets of the free enterprise system under which our nation has prospered. It is also a course of action in accord with the Mayor's inaugural speech.

We regard the present situation as a providential opportunity to turn adversity into prosperity.

Eastern is the business emphasis school for the city. We believe the best way to learn about business is to own and operate a business. Since the fall of 1974 our school has been a licensed operator of an on-campus parking facility for stadium events. Our profits are used for scholarships and school related needs. It is now time to expand our operations.

Mr. Grasmick of the Board of Recreation and Parks has been informed of our intentions in a letter sent to him on December 12, 1983. Copies have been forwarded to Mayor Schaefer and members of the Board of Estimates requesting their advice as to procedure requirements. We are presently awaiting a reply.

Members of the Greater Baltimore Committee, Inc. have agreed to assist us if needed.

Our school is aggressive and ambitious. We are forward looking and optimistic about our future. We are willing to work for what we need. We want to depend on ourselves instead of government largess.

Eastern has many needs which the Department of Education is unable to address. In addition to funding scholarships and other pupil assistance, we intend to address our own school needs or deficiencies. Just get out of the way.

WILLIAM BOWEN
Department Head
History Department

—1984 is closing in

(Continued from page 6)

their choices? Then how to make trying harder successful?

This relative attends an educational mill with 400 to a class. The one thing that struck was his understanding of how to study. He said, "In order to pass, you've got to give the professor's stuff back to him". To him, passing or failing was gamesmanship; "Garbage in, Garbage out". No longer time for free exchange, independent thinking, searching, dissecting and resolving; no undergirding of academic integrity. George Orwell's Big Brother was already getting his robots.

In this Christmas season, let us pray in all the confusion of youth, all their miseducation, that they will be able to overcome the goosestep mentality prevalent today so that they will devise the grand plan that will make the world better, and put it into action.

For unless they are armed with knowledge and careful analysis of this world, and given the tools to combat its ills, the irrepressible "Big Brother" of our times will do it for them.

One wonders, however, if there is time for them as a volatile 1984 closes in.

Last I heard, however, the young freshman returned to college, bent upon becoming a lawyer, so much for the power of permission! (And least until next year)

DEC