Baltimore Afro-American

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General Assembly and 1985

The Maryland General Assembly opens next week and the Black Legislative Caucus returns to Annapolis with more clout and a full agenda of concerns.

Delegate Wendell Phillips a member of the caucus now heads the entire Baltimore City delegation. This position gives him a great deal of clout in the House of Delegates and makes him a force to be reckoned with.

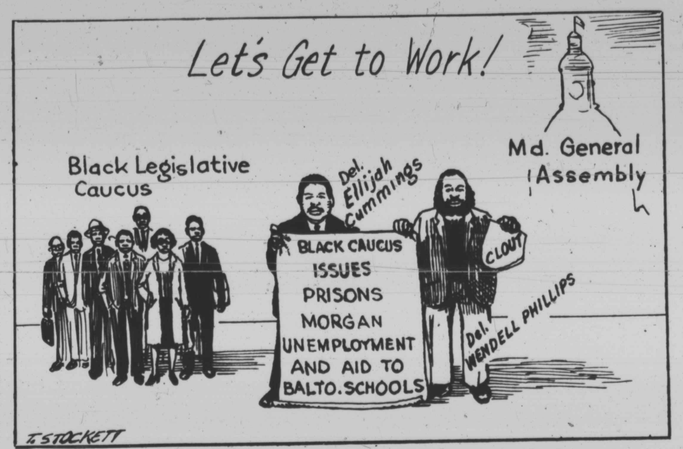
The Black Caucus seems to have been doing its homework and under the leadership of Del. Elijah Cummings, it has a list of legislative concerns that it plans to push for in this year's session.

One of the highest priorities is straightening out the correctional system's problems, especially at the Maryland Penitentiary which has a disapportionate number of black inmates.

The caucus will be suggesting a scrutiny of bail review procedures and alternatives to incarceration.

They will also submit legislation to aid unemployed persons whose benefits have run out. They plan to ensure that Morgan State University's new engineering program receives adequate funding. They will try to get additional school aid for Baltimore city and they will urge the state to adopt procedures that will enable black people in four Eastern Shore counties to participate more fully in the political system.

The program of legislation is ambitious and needed and the AFRO hopes that the efforts will be successful since they will benefit all Marylanders.



Temporary government workers

In his frantic haste to reduce the federal budget deficit by any means other than cutting the Defense Department significantly, President Reagan's braintrust has come up with another ill-advised scheme. The head of the federal office of Personnel Management has authorized the use of temporary employees at all levels in the federal bureaucracy.

The rationale for using temporary workers, according to the personnel director, is that they are more cost efficient because they do not receive fringe benefits and they can be dismissed more easily than workers protected by the civil service system.

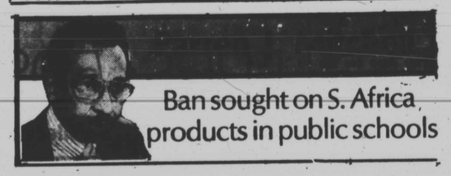
President Reagan claims to be trying to cut the cost of government by asking for a 5 percent reduction in federal employees pay. The use of non-benefit, lowly paid temporary workers is an additional step in the wrong direction.

Critics of the plan point out that the use of temporary workers will circumvent in many cases the register that lists job applicants who have been screened by written tests or other means of evaluating job experience and educational attainment.

The new system which allows temporary appointments to last up to four years, could be utilized for political patronage and could inhibit whistle blowers who would have no job protection. Sexual harrassment of female temporaries could occur with bosses who could dismiss these women at will. There is also the very real possibility that the quality of federal employees could deteriorate under this system.

Another discouraging facet of this proposed system is the adverse effect that it would have on the black community. Many black people have looked and continue to look to the area of government employment for job opportunities. Heretofore, government jobs have provided security and a chance for upward mobility. With this new system many jobs that could have been the beginning of a career and upward mobility for black people will now merely be another tenuous thing that can be snatched away on a whim.

The use of temporary workers in government service should be restricted to only those situations where it is absolutely necessary.



Ban sought on S. Africa products in public schools

"I was appalled to learn that food products from South Africa are stocked in the cafeterias of the public schools in Baltimore. I am certain that this practice represents an oversight but the practice must be ended immediately.

At the very time when the conscience of America has forced citizens to speak out against the brutally racist policies of South Africa, we cannot, must not, traffic in commerce with the Botha Government because to do so strengthens, undergirds a totally venal system."

"I have written to the Superintendent of Public Schools asking that this situation be corrected immediately. I have great faith in and admiration for Superintendent Pinderhughes and I am, therefore, confident that appropriate measures will be taken to end the use of South African products in our city schools.

The full text of my letter to Mrs. Pinderhughes follows."

"Dear Mrs. Pinderhughes:

"First, let me reiterate some of the remarks I made at the Chapter I Parents' Luncheon. I do indeed see a steady, gradual improvement of our public schools under your stewardship. Please keep up the good work. If at anytime you believe I can be of assistance to you, please do not hesitate to contact me.

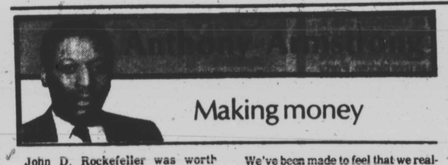
Second, I would hope that you would take immediate corrective action on the following situation.

On a recent visit to one of our public schools I was appalled to know that food products from South Africa are being stocked in some of the cafeterias. Products such as pineapple and tuna fish are labeled "Product of the Republic of South Africa." These products are distributed by Roma Foods, a Division of Universal Food Corporation, Carlstadt, NJ 07072.

It is simply incredible that at a time when the racist government of South Africa is becoming even more repressive, showing even more contempt for the Blacks of South Africa that we would utilize South African products in our public schools.

"I urge that you initiate the action required to guarantee that no South African products are purchased for use in our public schools. If this action requires approval by the Board of School Commissioners, I urge you to seek such approval.

"I know of your own personal strong commitment against racism and your repudiation of the apartheid policies of South Africa. Therefore, I am confident that you will initiate promptly, corrective action."



Making money

John D. Rockefeller was worth millions by his 23rd birthday. Several years prior to his 21st birthday the young Rockefeller had already become the leading chicken merchant in his small town, selling to men twice his age.

Motown Records owner, Berry Gordy, had built a large fortune by the time he had reached his thirtieth birthday.

It is rumored that William "Little Willie" Adams owned most of the buildings that housed most of the black taverns and entertainment facilities in Baltimore, plus a slew of other assets that made him one of the richest men in town, before he was 40 years old.

Making money. What does it take? How is it done? Why is it some people seem to have the knack, while others only talk about the big deal? Could you become a rich man or woman? Do you want to be; if you do, why aren't you? Just what does money mean to you?

For starters, most black Americans have a real problem with the idea of being rich. We've been taught that it is easier for a camel to slip through the eye of a needle than for a rich man to enter into heaven.

What's the phrase so often heard among us; "I don't want to be rich, I just want to be confortable".

We've been made to feel that we really shouldn't have money, that only smart people if not greedy and smart people who have a lot of money. Few of us would dare to think of ourselves as so greedy and fewer still have the confidence to see ourselves as so smart.

Yet America is really a no-man's land; it's there for anyone with the will to take a piece of it. More new U.S. millionaires have been made in the last twenty years than in the entire century before.

These are young men and women too, many of whom have made their first million by the time they're 25 years old—and made their money legally too.

If you have the guts, the brains and the stamina you can do anything you want to do in this country and get filthy rich doing it.

If you've ever used a credit card or a check book you soon learn how effective these tools can be for expanding your buying power. It's not that you get something for nothing. Quite the contrary, the bills come in the mail as regulary as the sun rises.

However, being able to buy it now, cash or no cash, expands a limited dollar, at least for a time, to a much more powerful buying force.

So, for example, people with good credit find living on a combined family income of, say $25,000 or more a year not much different than the life style of people who suffer from bad credit but, who earn twice as many dollars.

Credit, of course, is being able to use dollars now that you won't actually have (or don't wish to use) until some point in the future. If you pay the bills on time, you continue to have the power of the expanded asset.

You pay for the privilege through interest and other charges; but it's a fair price to pay if the system is used properly.

For example, you use your good credit to purchase something that will increase, or appreciate, in value—something like real estate or a thriving small business.

That's all rich people basically do: use other peoples' money to get more money. Maybe, then, the only difference in a rich man and you is that you use somebody elses dollars to buy a new T.V. set or automobile; while the rich man uses them to amass more wealth.

There are only four ways to get rich: salaries; rents; interest and dividends and; venturing (doing new one-time things to make a handsome profit).

Rich people use all four methods, all the time and; the money works for them twenty four hours a day, seven days a week.

People who aren't rich use just one method, salaries; and a salary stops making money when you punch the clock to go home. What's the old saying, "You'll never get rich working for someone else." Well, in 1985 why don't you get some money working for you?

Letters

Vigilance among blacks in prison

There has been so much violence in this prison at the Maryland Correctional Institution in Hagerstown that it is almost as regular as going to the movies.

In my journal I haven't been writing about this constant violence. I don't know why, but then again I think that I just don't know how to write about this grim situation. For lack of a better description, it seems that our people have degenerated to a primitive stage of social cannibalism and savagery.

What the situation reminds me of is those old pictures that they used to show on T.V. of Tarzan and the African natives in the jungle.

The blacks in Africa were always depicted as primitives, uncivilized savages with no intelligence who were always preying on each other and fighting each other, until the good white man, (Tarzan) came among them and dominated the entire tribe by fighting and defeating the strongest and mightiest warriors in the tribe.

After that, the mere thought of Tarzan brought peace among the blacks.

Now, in America, we have fought against this stereotype as being untrue and have fought to promote and present our most positive images and posture to the world.

However, here in M.C.I.-H, I am beginning to do a double take. Since being here, all I've seen is blacks (young black men) with assagai (knives), fighting and at war with each other in deadly combat.

And yet, when Tarzan (white guard) comes on the scene these same "warriors" scatter and run in fear, throwing away their knives, or passing them off to another inmate and even taking off their clothes throwing them away or passing them off. Anything just to keep the white man from recognizing them.

Bystanders (other inmates) are constantly wondering why! To arm yourself with weapons capable of taking a man's life, getting your weak and foolish homeboys to stand with you like sure 'nuff warriors to fight and kill your own kind, and then to see these same "warriors" run in panic like rabbits leaving their own wounded on the battlefield everytime Tarzan comes along.

Do we really have a Tarzan situation here? On the other hand look at it this way. Black inmates rarely if ever fight white inmates with such violence and ferocity as they do each other. Even more rarely do you see white inmates fighting each other violently, or non-violently.

How do you think we look to them? Does their racism and prejudice towards us have any merit when looked at in this light? Surely, this type of behavior proves that they are right and that they have nothing to fear from us. Rather, like Tarzan they have to rescue us from ourselves.

Does this give them cause to respect us? To want to help us? We have to remember that in their eyes our particular behavior reflects the general behavior of the rest of our people. Aint we got no shame?

Michael Postlewaite

Honors to Martin L. King, Jr.

On January 15th, Dr. Martin Luther King's birthday, we will be honoring one of the greatest civil rights and political leaders this country has ever produced. For, he was not only a genuine representative of the aspirations, hope and dreams of black Americans but of all Americans. He truly made everybody — SOMEBODY!

He represented all of us with his pleas of Justice, Jobs, Love and Peace and, with his leadership and sacrifices, Justice was realized where none had existed; Jobs became available in a broader field than ever before; Love overcame hate, and Peace was realized as it applied to the inner-relationship of all people — and the most unpopular war of all time was ended.

Who can forget the struggles he lead; the marches, and the soul-searing speeches Dr. King made such a short time ago; the contents of which represented the most positive and highest morality of humankind.

Let no one ever forget this great American Leader but, more than that, let us rededicate ourselves to the principles for which he died. Let us fight harder for Justice, for Jobs, for Love and understanding of all people and, yes, for Peace in this world.

Earl Keihl, Director
District-4, UFWA, AFL-CIO/CLC

JUST THINKING

Our Agenda for 1985

By Al Sweeney

We will survive in '85!

Black brothers and sisters have been in these United States, not necessarily by choice, by the numbers since this nation was founded.

No group has been brutalized, humiliated, and suffered every type of inflicting dehumanizing in history as Black Americans have.

So they have a record of survival capacity.

Just as they have been unshackled on paper by the civil rights constitutional amendments, blacks are tossing away the shackles that have robbed them on social programs.

In housing, health and education blacks mired in the ranks of the poor their agenda for challenging those issues have been set by whites. The well - meaning whites — many of them were — took a paternal approach to the black issues.

Either by design or by naivete the white leaders on what is best for blacks in the social revolt, have left the poor poorer.

Take a look at public housing. Out in Northeast, architect Albert I. Cassell and religious leader Elder Michaux erected a complex of apartments for the black middle class. They were called the Mayfair Mansions. Georgian - style architecture spread out as garden apartments with impressive promenade that gave the community a college campus look.

With Cassell, the architect for the complex, the finance interest of Michaux, Mrs. Eleanor Roosevelt persuaded Jesse Jones, the administrator of the New Deal's Reconstruction Finance Corporation to finance the development.

After the prestigious housing development was completed, the powers that ran the city's public housing program erected a housing project adjacent to the Mayfair project.

The residents of Mayfair, so - called black middle class, complained about erecting the public project with its boxy, uninspiring look to house the poor next to their luxurious housing.

Naturally, the cry went up that "blacks who had made it, didn't want to live next to their poor brothers."

It was a rhetorical challenge that had its appeal to the average black and employed by whites.

The predicted happened. The housing that was erected forty years ago has been demolished in its wake today is a vast wasteland as a mute monument to the public Parklands project.

The usual crimes that stem from an impoverished area and took its toll on the Mayfair tenants. Mayfair stands today as a shabby piece of old Washington, "separate but not equal."

The D.C. public housing illustration reflected in most of the urban areas of the nation.

Originally public housing projects were built by government funds to house persons unable to find suitable, private housing.

In early years, school executives, teachers, postal workers, federal workers and others were screened for public housing tenants. The dwellings were well - managed and the tenants were held responsible for the upkeep of their buildings and patroling against destructive childish graffiti.

Rent was on a scale based on the renters salary.

While it worked, it didn't house the poor. Policies were changed to house the poor, but were not held ac-

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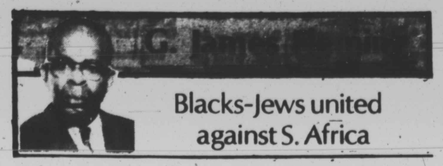

Blacks-Jews united against S. Africa

It was a very happy sight seeing Blacks and Jews picketing downtown last week, to call attention to South Africa's apartheid practices.

Just as happy as it was seeing the same kind of joint demonstration in Washington before the South African embassy—demonstrations which led to the arrest of many Whites and Blacks, Jews and Gentiles.

Blacks and Jews supporting each other in civil rights protests is nothing new. Recently, however, there has been erosion of that kind of cooperation, brought on by a comedy of errors in the Rev. Jesse Jackson's campaign for president of the United States.

A "comedy of errors" because there can be no "rainbow coalition" that leaves out Jews—Jews who have long made a significant contribution to the spirit and programs of coalition.

There can be no political coalition—rainbow or otherwise—that humilitates, antagonizes and insults Jews; that seeks to ignore the historic facts of pogroms and holocaust; that forgets the loss of over six million lives of the Jewish people to Hitler's insanity; and that is blind to the continued anti-Semitism in America even today.

The "BL-EWS," one little group of Blacks and Jews that is keeping the flames of cooperation and coalition burning in Baltimore, furnished pickets and speakers for the downtown and City Hall stands against apartheid.

Among those who picketed and spoke were Congressman Parren Mitchell and Kurt Schmoke, state's attorney for Baltimore City, and Rabbi Donald Berlin, of Temple Oheb Shalom and current president of the "BL-EWS."

Rabbi Berlin, rightfully, paid testimony to the fact that "there are more things on which we agree, than those on which we disagree."

Besides the immoral and hate-filled aspects of anti-Semitism, there are other reasons why Blacks cannot, and should not, indulge in a campaign against Jews in general—either personal or group prejudice.

American Jewry has a long record of registering and voting and, whenever Black candidates have sought to make a political breakthrough Jews have been of foremost in giving them substantial support.

At the turn of the century through World War I (as this column has stated before) the only lawyers ready, able and willing to take civil rights cases to the higher courts for the NAACP were Jewish lawyers, some volunteering their services.

Jews have marched with Blacks whenever they have marched, in city after city, and in the nation's capital. They were present, 30,000 strong, when Martin Luther King, Jr., proclaimed "I have a Dream."

Jews were also among those who were viciously bitten by "Bull" Connor's bulldogs and clubbed and gored by electrically charged prods. They were also willfully drowned in those days of the Freedom Fighters.

Perhaps one of the most important contributions of the Jewish people is their being a model of love of education, hard work, frugality and sharing.

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Only a very foolish people would turn their backs on such friends and collaborators—freedom-loving friends, sacrificial friends.

Not to say that some others are not, or have not, been friendly and have not made sacrifices; such, for instance, were those New England spinsters who went by the droves to the South to teach the newly freed slaves;

Such were generations of abolitionists who made the welkin ring with their protestation against the slave trade; such also, have been pockets of Southerners who, even in the dark days, quietly worked for improving the condition of Blacks.

Neither all Jews, or all Christians, or all of any other group are "angels" all of the time, but the "I hate Jews" syndrome has taken on such new life, and sometimes not based on any personal experience, that this first column of 1985 seems a good way and a good time to wish "A healthy, happy and prosperous New Year, and may Blacks and Jews always be harnessed in coalition."

—AFRO SURVEY—

What would you like to see happen in 1985?

Andrewa Stepp — Ronald LeSane — Earl Coates — Robert Clanton

QUESTION: What would you like to see, or what do you expect to happen in the world in 1985?

Andrew Stepp, 22: I would like to see black people stop killing each other and begin to strive for some goals. I'd like to see them stop sitting around and doing what the white man says they should do.

Ronald LeSane, 38, auto salesman: We're going into a recession by July. I can tell just by the bouyancy of the economy by this point. New housing is booming, sales are going like mad, and unemployment is still at its highest.

Earl Coates, retired: What I really want to see is some leadership, some true leadership, in this country, and in the world. I'd especially like to see it in the churches. I want the people in charge to give the country back to the people and stop making economic slaves out of the people.

Robert Clanton, 22 banker: There's several things that I'd like to see. On a personal note, I'd like to see people get along better. That includes countries. I'd like to see this country balance the budget, if all of us work together; we'd have to bite the bullet, but it would be done.

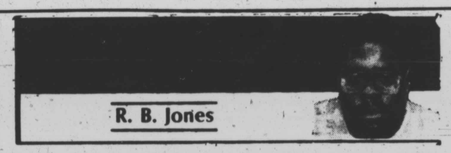
Tia Jackson, 18, student: I'd like to see everyone stick together and stop fighting. I'd like to see weapons outlawed.

Carolyn Shelton, 47, works with computers: I'd like to see more peace, better health and an end to the fighting. I'd love to see peace in the U.S. Hopefully, all of the subtle prejudice, and there is much, would stop. But the more things change, the more they stay the same. I expect 1985 to be much like 1984.

Leon Duncan, 74, retired: First, I'd like to get some of these mean people off the street. Then we can go forward. I'd like to see everybody join the church and get ready for the great day.

Joyce Scott, artist: I'd like to see that everybody should eat. We should get a handle on hunger because everything else is psychological or emotional. Eating is pragmatic. Figuring out how to feed the hungry is pragmatic.

Tia Jackson — Carolyn Shelton — Leon Duncan — Joyce Scott



R. B. Jones

Still pickin' cotton

Black actors have always had a difficult time finding work in the American entertainment industry. Black will be in vogue for a while and then go out of fashion leaving many black actors starving for work.

It is always good when black people find work in the cinematic field if for no other reason than it helps pump money into the black community. On that basis one can applaud the large number of black performers who found work in the movie "The Cotton Club."

Unfortunately, black people who worked on the movie the "Cotton Club" were victimized in the same fashion as the blacks who actually worked at the Cotton Club.

Despite the glamour, fame and money that flow at the real Cotton Club provided to black entertainers, it was still a racist institution that exploited black genious for the financial benefit of the white owners.

The club was owned by white gangsters and it allowed only white patrons in the club for much of its existence. It was a white oasis of entertainment in the middle of Harlem, an oppressed black community.

Whites came to the club to witness the exotic spectacle of black entertainers. They were awed by the "jungle music" of Duke Ellington and his band and the beautiful café au lait showgirls and handsome virile male dancers. The Cotton Club and its competitors provided welcome relief from the frantic boredom of the Roaring 20s.

The central idea of the real Cotton Club was that black people were there to serve white people. The black showgirls were discouraged from using the restroom that the female customers used although there was no other ladies room. They also worked a grueling seven day work week.

The Cotton Club moved out of Harlem after the 1935 riot because it was no longer considered safe for white people. It moved downtown and from there went out of existence.

If the makers of the Cotton Club were attempting to tell the story of the Cotton Club from a historical point of view it was a partial success.

If the makers of the Cotton Club were attempting to show how the environment of the club affected the lives of blacks and whites symbolized by two love stories, then it is a failure.

The Cotton Club Movie fails dismally because it treats the black characters in the movie the same way that real black performers at the club were treated, as appendages of white activity.

Gregory Hines and Lonette McKee portray two black entertainers at the club who have a complicated relationship. Hines is a superb tap dancer who betrays his brother to go solo at the club. He falls in love at first sight when he encounters McKee, one of the chorus girls.

She is a mulatto who passes for white during the day and performs at the Cotton Club at night. Hines pursues her relentlessly and finally wins her. In the course of the strangely passionless screen romance McKee starts singing at a white club. Hines finds her and he embraces her in front of the "whites only" club. Later they go to a white hotel to make love. Upstairs they settle in to make love with their shoes on and Hines' pants around his ankles.

The Hines-McKee romance in this movie reflects the same attitude that white cultural interpreters have had since the time of the Cotton Club and before. In the movie, McKee is the lightest woman in the movie, aside from the white ones, and the impression one gets is that she is the most desirable from Hine's reaction to her, because of her color. He doesn't even notice the other beautiful women.

His courtship of her is whining and sophomoric and hardly an approach that would realistically be expected to be successful with a sophisticated showgirl. Their eventual romantic and happy ending belies her conflict of identity over passing for white.

Women who are able to pass for white in those days and who hated the system of racial identification as much as McKee's character would never have given up passing for white. There was no logical reason for her marrying Hines.

During the late twenties and early thirties, passing would have been a boon to the character's career. The main thing she would have had to worry about would have been being exposed by a relative.

The basic issue of the Hines-McKee relationship is the one that DuBois pointed out in 1903, the issue of the color line. The whole movie skimmed over the basic issue of racism. There were some slight references to it and plenty of ethnic slurs but the pervasiveness of it and the profitability of racism were not shown thoroughly.

Another aspect of the failure of the film on a cultural level, was the fact that the film did not show that Harlem was the vibrant capitol of black culture in America. It was in that community that Marcus Garvey's movement gained strength and it was in that community that a cultural renaissance was going on among black artists, writers and musicians that white society leeched off of.

The film gave the impression that Harlem was a nonentity that surrounded the white owned Cotton Club, just as the movie made the black numbers backers vague nonentities waiting for Dutch Schultze to muscle in on their business.

Even the historical figures who performed at the Cotton Club were treated with abruptness. Duke Ellington, whose band reached the apex of popularity at the club, uttered no lines of significance and was merely a background figure when in reality his innovative and personalized sound made his band one of the favorites of club patrons.

The white audiences were attracted to the jungle sound of Duke's music which fed white people's notion of primitive eroticism He was a giant of American music whose Cotton Club phase yielded many memorable tunes. Where was this story? Where was some indication that the man was a musical genius and not just a house bandleader?

Cab Calloway was shown performing, but he is a figure appearing out of nowhere and not put into any musical context. He was a major musical and theatrical figure, but one would not discern that from the movie.

The Cotton Club movie does what the old Cotton Club night spot used to do, uses black performing genius to add glitter to white banality.

If one removes the black entertainment sequences from the movie, all one has left is a tired, cliche ridden gangster movie with an unconvincing romantic triangle.

I do not purport to be a seer, but I am almost certain that the Cotton Club movie will do very little for the careers of its black actors. They were peripheral to the movie and they are peripheral to the American movie industry. Black people must write film, and distribute our stories instead of waiting for whites to tell our stories.

Unless we preserve and protect our cultural history and create our own vehicles, we will continue to be cotton pickers in Hollywood.

Tony Brown's Comments

Black History Month

It's now time to start thinking and planning for Black History Month during February. This month is a parallel holiday to Christmas for our 30 million Afro-Americans. And as a gift during this month-long celebration, you can appropriately give Black history, the missing pages of American history.

Each year, we offer Tony Brown's Journal Magazine—our Black History Month Special Edition—free (for shipping costs only) to organizations, groups and churches (1501 Broadway, Suite 2014, NY, Ny 10036—(212)-675-0876) as our BHM gift to the community.

The magazine is a companion to our annual public TV month-long special on the history of a prominent Black organization or institution. In 1985, our focus is on the history of the music of the Black Church.

The heart of the Afro-American community is the Black Church (20 million members of 65,000 congregations) and the soul of our Black churches is the Black Sacred Music. In turn, this music—which preserved the African culture in the United States—gave birth to all music indigenous to this country.

The African oral tradition preserved our Africanisms, modified traditional European Christianity, and gave our ancestors the faith to survive the physical and psychological destruction of the most barbaric form of slavery known to the "civilized" world.

Dr. Wyatt Tee Walker, who earned his Ph.D. in the study of Black Sarced Music, explains the sociological and cultural dynamics of the creation of the spiritual and how the spiritual gave birth to the blues, jazz and historical and modern gospel. Although Dr. Walker is the senior pastor at Canaan Baptist Church in Harlem and one of Martin Luther King's chief lieutenants, his ability to perform this exciting history has not taken a back seat to his considerable talents as an activist.

As a prominent part of the February TV series called "Thank God!" Dr. Walker, author of two new books on this subject ("The Soul of Black Worship" and "Somebody's Calling My Name"), tells us how many Africans died as a result of the slave trade. He tells us also that music and praying are two of the three major support systems in Black Church worship. What is the third?

You'll know the answer when you either read his books or get a limited number of Tony Brown's Journal magazines free for your organization to give to other members of the community.

Our annual Black History Month Quiz in the magazine will test your knowledge of our past. What well-known spiritual was the "signal" song for the famous slave insurrection led by Nat Turner in 1831? In rebellion against an oppressive form of Christianity, forced on them by their masters, many slaves would sneak off and sing the praises of freedom in secret religious services conducted among themselves. What term evolved that describes these gatherings?

Jesse DeVore's outstanding and acclaimed touring company AFRI Productions of New York will re-enact scenes on TV from the happy days in Africa to the auction blocks in the antebellum South to the emancipated Black churches of the North and South. You will learn from the AFRI scenes the answer to many of the quiz questions.

For example, what black woman was a financier of the Underground Railroad and a former slave who went back to the South 19 times and led 300 slaves to freedom? And you will learn that "jumping the broom" does not mean getting married.

Another interesting aspect of slavery involved the small number of Islamic New World Africans who were a people of the book. What book did they request from their masters?

The four transcripts of the 1984 Black History Month TV series on the NAACP—"The Longest Struggle"—is also published for the first time in the magazine.

And if you think you have heard a "rap" before, listen to these lines from a scene (circa 1890) from "Thank God!" which demonstrates how a brother made his intentions known to a young lady.

"My dear Kin' miss, has you any objections to me drawing my cher to yer side and revolvin' de wheel of my conversation around de axle of your understanding?"

We understand from that bit of history the respect and love that our ancestors had for one another. Let's give some of it for Black History Month. Give a Black History Month gift. Give Black History.

For example, as a gift you could give the answer to this question: During slavery, it was a widespread practice to separate Africans on the basis of geographical origin and language. As a consequence, what three forms of musical expression were used before slaves acquired a common language?

"Thank God!" in February for Black History Month.

—Just Thinking

Continued from page 4

passing years more happy than to have a former student return to express thanks for the lessons learned in the classrooms.

The beef of the past was the failure of the school administration to provide the learning tools for the black schools similar to the latest found in the white schools.

If there was a deficiency in the students it was not because of their ability to learn; it was of their inability to receive quality education with all of the necessary tools.

I recall sitting on an educational advisory committee. One of the white members from industry was praised for providing tool - making machines for the black high school.

countable for the care of the property.

You can't evict a poor person

You can't evict a poor person from a building that was built to house him. Where is the person going?

Sociologists wept out their hearts for the persons who lived on a freebe and apparently enjoyed it.

All of which makes this writer sound as an insensitive individual.

We saw it in our school system. Washington, D.C. had the finest schools in the nation. They were stocked with teachers who loved their profession to develop the young minds entering their classrooms.

Nothing made the teachers of