Baltimore Afro-American

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Georgetown vs. Morgan

Although the score this week was lopsidedly in favor of the Georgetown Hoyas in their match with the Morgan St. Bears, to no one's surprise, Morgan still came out a winner.

Morgan benefitted from the game through the extra revenue it received from the increased gate and the players benefitted from playing against a team of national championship caliber. The players can also cherish the fact that they were on the same court with potential pro stars.

John Thompson has scheduled games against black college teams not merely for respites in Georgetown's tough schedule, but to help out the traditionally black colleges. Many of these schools like Morgan are having difficulty funding their athletics programs and a game against a national power like Georgetown is a welcome shot in the arm both financially and public relations wise.

Thompson is a man of commitment as demonstrated by the fact that the majority of his players leave Georgetown with their degrees.

This past week's game between Morgan and Georgetown also featured the homecoming of sorts for David Wingate and Reggie Williams, two Baltimore products of Dunbar High School. The game was a chance for them to display their talents for the hometown crowd once again.

The game was good for all concerned and John Thompson should be commended for scheduling it.

Censoring records

It is always amusing to watch the older generation get amnesia and be slightly hypocritical when it rails against smutty lyrics in music, particularly, rock.

When the House of Delegates passed legislation censoring objectionable rock lyrics they opened a can of worms that will plague and embarras them and have little effect on the young listeners.

First of all, risque lyrics have been around as long as there have been lyrics. Bessie Smith's "Empty Bed Blues" and Cole Porter's "Love for Sale" were not about the furniture business. The very name Rock and Roll which preceded the 1950s refers to sexual activity, so the legislators are fighting against the tide of human history.

Next, the question of who will define what is obscene will become an endless cycle the way it was with the issues of literature and film. Who will define what is obscene and who will decide who is qualified to do that?

Finally the question is who will enforce the ban? Will the meager forces of law enforcement be stretched ever thinner to listen to the hundreds of weekly record releases in order to ferret out what is obscene?

Policing what young people listen to is the responsibility of the parents. After all they put out the money and they are in the home to monitor the record purchase.

Parren J. Mitchell

The crisis of the displaced worker

Millions of workers have lost their jobs because of structural changes in the U.S. and world economies.

These workers are considered displaced — displaced being a jobless state due to no fault of the worker (due to plant closings or relocation, abolition of a position or a shift, or slack work).

The crisis of worker displacement in America is a symptom of faulty economic performance, an underlying weakness in the economy.

The need for adjustment to structural changes has been a major issue in the 1980s. While President Reagan continues to assure us that, "more will be done to ensure that no American is ever left behind," a strong commitment and emphasis on education and training is lacking.

Mechanisms for adjustment — such as job training programs and education for adults — have not kept up with the competitive nature of the United States market which is forcing change rapidly.

A study I requested, conducted by the Congressional Office of Technology Assessment (OTA), found that 11.5 million Americans lost their jobs between January 1979 and January 1984, because of structural changes in economies.

Of this number, 5.1 million are defined as displaced — fitting the description because they had had the job for at least 3 years. This definition, obviously, underestimates the number of actual displaced workers.

For those that are at least identified as being displaced, the Federal Government, in 1982, supplemented its traditional employment programs with new assistance for displaced workers through Title III of the Job Training Partnership Act (JTPA).

During the first 2 years of operation, reports show that JTPA programs are helping displaced workers find new jobs.

Still, it is likely that no more than 5 percent of eligible displaced workers are being served — only 5 percent of an already underestimated number.

With employment programs already serving far too few, we now exist in a period where under the Gramm-Rudman legislation, employment and training programs will suffer a $171 million cut. $80 million of that amount will come from the JTPA program.

We exist in a period where the President proposes to eliminate the Work Incentive (WIN) program arguing that the same services are provided in the JTPA program.

A period where, on the one hand, this society recognizes the destructive forces of unemployment and deprivation of opportunity but, on the other, abolishes and underfunds the very programs designed to address the problem.

Two years after JTPA Title III officially began, Congress voted to cut Federal funding for the program by 55 percent, from $223 million in fiscal year 1985 to $100 million in fiscal year 1986.

In proposing the reduction in early 1985, the Administration cited low demand for expensive classroom training, a lower - than - expected rate of spending, and a larger carryover of unspent funds.

However, it was obvious that spending was on a rising curve as states adjusted to their new program when the program served 96,100 workers in its first 9 months and another 132,200 workers were newly enrolled in the full program year ending July 1985.

Aside from the problems in employment programs, another substantial barrier to retraining for displaced workers is that few adults can undertake retraining without income support.

Basic unemployment insurance (UI) benefits are the main source of income for most workers in training and last only 26 weeks. Extensive training, without other sources of financial support than basic UI, is infeasible.

Trade Adjustment Assistance (TAA), providing compensation and adjustment services to workers displaced as a result of foreign competition was a fallback program for further income support while retraining.

TAA income support payments can last as long as 18 months for workers in training and relocation assistance is more generous than under JTPA.

The number of workers served by TAA peaked in 1980 to 505,242. The program, however, has been cut substantially since 1981, and by 1984, only 29,300 workers were served.

The Administration, arguing that Congress should allow the program to die, proclaim that TAA is unnecessary because JTPA programs offer adequate services to all displaced workers, and because the UI system provides income support to all unemployed workers.

The major thrust of this Administration is clearly not reemployment. Displacement is a continuing problem adding to the total problem of unemployment in America.

Let us not proclaim an undying commitment to rectifying a situation and then undermine the mechanisms available for adjustment as millions of Americans lose jobs. The loss of jobs shows the weakness in the economy, the loss of concern shows the weakness in mankind.

Letters

Closed Maryland libraries

This last summer the Maryland State Library had to be closed on weekends because the air conditioning was turned off.

Comfort of us human users of our Maryland State Library is minor, so too is lack of access to our citizens, but radical changes of temperature and extremes of temperature and humidity are not good for books.

Our Maryland State Library contains many vital records and volumes of all ages and it should be secured and safeguarded for ages to come in Maryland.

Mr. Abraham Lincoln may have had to study Blackstone's commentaries by firelight, but that does not mean books should be kept in log cabin conditions of heat and humidity.

We hope that bringing this to your attention will speed resolution of this problem

Geoffrey Garner

Arthur Kungle, Jr.

The lie in our schools

One of the biggest problems facing black America today is the lie that black children from poor, disadvantaged families, cannot excel in school. This idea is the difference between a good teacher — one who demands that her students produce, and a bad teacher — one who accepts any old thing.

It is the difference between happy students proud of their achievements, and unhappy ones, discouraged over their inability to learn.

You don't have to be a Ph.D. to spot a classroom where the teacher has low expectations for her students. At best the kids will simply be seated at their desks with gloomy frowns. At worse they'll be talking, laughing, cursing at the teacher, while some will be in the bathroom getting high.

If Black America is to have any future at all, this scene must change, for our future lies with these same children.

Black educator James P. Comer tackled this problem head on, and with dramatic success. Comer's research into the poor academic performance of disadvantaged students led him to the unavoidable conclusion that the fundamental problem in our schools is the belief that some poor black kids just can't learn.

Some 18 years ago, Comer instituted a program to turn this attitude around in inner-city schools in New Haven, Connecticut. His ideas helped change a scene where children were disruptive, disrespectful, and doing poorly as students, to a scene where test scores started to steadily rise.

Most recently in the school system in Prince George's County, Maryland, Comer's methods have done the same. There, standardized test scores have gone up by as much as 12.5 percentile points over the previous year. And this took place in a school system that has large classes and doesn't spend a lot of money on instructional materials.

The point is when teachers expect and demand their students to perform, the students perform. As a result they feel good about school, about their teachers, and about themselves. Most importantly they have hope for their own futures, and that is good news for us all.

ALEXANDER R. JONES

AFRO welcomes letters

The AFRO welcomes letters from its readers. Letters should be brief and must bear the writer's name and address. All letters will be given consideration for publication.

Anthony Armstrong

Slow but steady

Slowly but steadily the quality of music being heard, and of more importance, absorbed, by too many people is enough to make sensitive ears weep with disgust. Not only are the lyrics accompanying today's thump, thump, thump beats dirty, suggestive, and graphic, the result of too much of the stuff is to turn the mind into so much puddles.

Music, like inexplicable dreams, tends to have an impact that lasts long after the last "I lost my baby." Like stagnant water today's music, beyond the symmetry of the beat serves very little purpose and, like stagnant water, benefits no one, not even the thirsty.

Anything about so much of the music of the day that can be called valuable is quickly lost in the unheard. Deep in the mind of the listener the music, however, stays there, ready to be recalled with every familiar sound or every idle minute.

So, the line in a song that alludes to a young male who, as the song goes, "only made love to my sister," is a line that might not cause such an act but; it is a song, the words to which, will play over and over in the unheard mind of the hearer's subconscious.

The act may not arise from such an unconscious pounding yet, the thought certainly does, over and over. If we are what we think and if our thoughts define our actions, where can such clearly sordid lyrics lead us?

Scientists have long known that repeated references to particular things will easily cause responses to those things and; the responses will define the point of view of the subject to accept or oppose those same things.

When anyone is repeatedly exposed to certain stimuli, certain responses are almost predictable, especially when there are no counter references to draw from.

Today's music, and definitely much of that available to the young black listener, is loaded with references to all the things we, as a people, have opposed since we got off the boat.

Incest, desertion, violence, blatant sex, all the things we oppose as a people have gained great exposure through the music now being promoted to what are sensitive and expressionistic ears.

This is probably one of the most serious problems vexing black America today. It is not a new problem. In fact, almost every 20 years the cycle, in modern music, travels from songs of protest to songs of filth, and back again.

Certainly what is "hot" today is a changing target, however; every era has had its Chuck Berry, its "Annie Had A Baby" (a song that caused a real uproar when it was released in the late 1950's)," and its "Lucy In The Sky With Diamonds" (LSD), a Beatle tune that spawned loud protest.

There have been times, not too long ago, that local disc jockeys balked at playing songs that today would seem like cotton candy, compared to much of the current Top 20.

What we're really talking about, then, is whose sensibilities are being trampled on, or are we?

If the parents of most teens had their way half of today's hits would be no more than fuel for a fire of indignation. This only attests to age and style differences and, thus can be discounted somewhat.

Yet, I think mom and dad have a real point, that cuts across age and personal preference, even if the point is one even they don't fully understand. The things that find so many people up-in-arms should cause distress no matter the age or the orientation.

These things go to the heart of us as a people and have nothing to do with what is instantly popular in music. What I hear people fighting for are the natural threads of dignity that, for us, are almost cultural universals.

When he left Africa the one thing that every slave trader feared most was the inner strength of the people he carried into America's hell, called slavery. The slave trader knew that no matter how much he attempted to weaken us, we would always find a way to survive; so his attempts had to be constant and clever, fearful and degrading, and, coyly so, pleasant yet destructive.

He understood that we were (and still are) a people most moved by emotions. He learned, from watching us in the hot fields, that even in drudgery we would find a song to lighten the load.

He learned that just as backbreaking work could be lessened by a song, so could mind strengthening attitudes about life. So he let us sing songs that promised everything, but only in another life.

He let us sing songs that told of the agony of wipings no one could stand, that is, "without a song." He let us fill our minds with ingenious tunes, as long as they spoke of his prowess and our helplessness.

Today, the songs are not of real chain gangs but, they are just a shackling. "I'm keeping all I've got 'til you give me what you've got." Harmless, sure, it you live in Tibet. For the young man or woman, however, the song is a declaration, a proposition, a statement that if you give me your money, I'll give you my "honey."

"Baby don't leave me, I'll follow you anywhere" seems harmless enough, until you realize that it is a man, a black man, that is telling his woman he will follow her anywhere. Too much following renders any man a little value to any woman, and definitely to himself.

"Shake that thing" needs no interpretation, given the characterization we blacks generally give to the "that thing." What's being said is rather obvious.

Music, like so much else, is a barometer of the times; it is also a measure of the health of any society. Our times are clearly flawed and, so often by things we can do something about.

Our health, as a people, is turning out to be poor and being made poorer by things that first poison the mind, then the spirit, then the body. As the musical hypodermics continue we make excuses in the name of being up-to-date.

The "hands of evil" make excuses in the name of consumer preference; black values are getting turned into women that must always lead, men not sure they like being men, little girls who feel they must "do-it" before they can spell it, and deep seated anger against anyone

Continued on page 5

Samuel L. Banks

Time to stand up and be counted

The time is now at hand that requires 38 million black people, especially the black leadership cadre, to demonstrate through deeds, a firm and unbending commitment to freedom, equality of opportunity, pride in self, strength by character and seriousness about power and power-sharing.

Until we as a people take ourselves seriously and make the necessary preparation to be competitive in a technological society, the white holders and controllers of power in our nation will continue to take our concerns and interests lightly and treat us with sheer amusement and disdain.

The process of serious and substantive involvement must first begin with each of us stiffening a blow for decency, unity, self-esteem and integrity wherever we happen to live or work.

The chief encumbrances to black progress and solidarity, as in times past, remain: envy, meanspiritedness and self-hate.

The divisive, rash agendaless and opportunists who have been placed in positions of authority by the white power structure are disinclined to either witness for or utilize their education and skills to work for the enhancement and elevation of the masses of black people.

As a result over one-half of black people in our nation are certifiably poor or included in the working poor.

The situation is exacerbated in terms of our future in that 50 percent of black youths under 18 are poor. These bleak conditions portend more severe and difficult problems for black people in the future.

In the light of the grim circumstances that I have described, coupled with the certain human devastation associated with Gramm-Rudman-Hollings, it is crucial that we accentuate the following measures in our communities:

1. Support excellence in education at all levels, elementary-secondary and higher education. If you are not able to read and write or lack a high school diploma, make plans now to enroll in Adult Education class or a community college. Education is power if you secure it and put it to work. You must do this for yourself.

2. Insist through your elected representatives, civic and religious leaders that over 8 million Americans be provided gainful employment. There cannot and will not be domestic tranquility and an orderly society when our fellow citizens do not have jobs or a stake in the society.

3. Work in partnership with others, to reverse Gramm-Rudman-Hollings. The meager gains that we have achieved over the past two decades. In a press briefing on the President's budget at Walbrook Senior High on Wednesday, February 12, 1986, Con. Parren J. Mitchell indicated the grim prospects in store for black and poor people if it is approved by the Congress.

Congressman Mitchell urged a three-point strategy to counteract the shattering effects of the "Urban Terrorism Act" (i.e., Gramm-Rudman-Hollings and the President's budget:)

a. organized lobbying and letter writing campaign to appropriate Congressional committees (i.e., House Budget, House Appropriations, Senate Finance, etc.)

b. explanation by the city and state to explore other options to meet human needs if the proposed fiscal cuts are sustained.

c. greater utilization of volunteerism and charitable giving if the cuts continue.

The $144 million dollars in cuts mandated by Gramm-Rudman-Hollings and the president's budget are tantamount to a "Double Whammy" in regard to black and poor people.

If Gramm-Rudman-Hollings does not submerge you, the president's budget, if approved by the congress certainly will.

The great tragedy of this whole melancholy matter is that black and poor people are not responsible for the $200 dollar annual deficits or the staggering national debt now in excess of $2 billion.

However, it is, blacks and over 35 million poor people, who are being made the national scapegoats by the Reagan Administration.

The temporary stay of a section of Gramm-Rudman-Hollings by a three-judge Federal Court in Washington will not prevent the enforcement of the legislation. The fall-provision of the legislation will permit a joint House-Senate committee to determine the level of cuts rather than the Office of Management and Budget.

The Gramm-Rudman-Hollings legislation may well be a blessing in disguise for blacks and minorities because the broad sweep of the legislation will cause suffering for many whites in the United States. Most of the 24 million people in our country certified as poor are white.

The times, however severe, are not an occasion for lamentations and despair, but pride, confidence and systematic action. As I have indicated, insist on high quality education and structural employment for the jobless.

Additionally, make sure that you have a keen and full sense of our glorious heritage or roots. In this conjunction, the Blacks in Wax Museum, now relocated to Sharp Street ME Church, Dolphin and Etting Sts., represents a valuable educational and cultural experience for children and adults.

Dr. and Mrs. Elmer Martin have done a superior job in keeping the museum alive as a vital and vibrant resource in the community. Please lend your support to Dr. and Mrs. Martin by visiting and supporting the Blacks in Wax Museum at Dolphin and Etting Sts (Sharp Street ME Church).

Let us believe in ourselves and support each other now. In his moving and potent book, Darkwater, published 67 years ago, Dr. William E.B. DuBois offers a stirring challenge:

"I believe in God, who made one blood all nations that on earth do dwell. I believe that all men, black and brown and white, are brothers, varying through time and opportunity, in form and gift and feature, but differing in no essential particular, in form and gift and alike in soul and the possibility of infinite development.

"Especially do I believe in the Negro Race: in the beauty of its genius, the sweetness of its soul, and its strength in that meekness which shall yet inherit this turbulent earth. I believe in pride of race and lineage and self...."

Dr. DuBois wrote his "Credo" in 1919, described by James Weldan Johnson as "red summer of 1919," reference to lynching being at an all-time high, and the backs of approximately 16 million backs were pushed to the wall.

Nonetheless, he maintained, amidst adversity hope and optimism that we would survive. Today, 38 million strong, under a contemporary siege, we must dare to rekindle our spirits and push forward.

We are, as is true of 4.7 billion people in the world, people of infinite worth and possibilities.

Letter to the editor

The death penalty

After many discussions and many more murders since the dicussions, the Baltimore Bishop's Conference feels that a statement from the clergy regarding this subject is long overdue.

We believe each person should be given a chance to rehabilitate themselves. This is based on the scripture that deals with the blessedness of the merciful. However, this does not mean that murderers should use this scripture to their advantage.

Our justice system is entirely too lenient. Seeing that some things resist recycling, some people resist rehabilitation. Why should these people continue to fester and eventually poison the rest of society.

As we look around us today, who really is being protected from whom. As ministers of the gospel we are to seek and save that which is lost.

However, we must not lose sight on the fact that certain Old Testament scriptures are very much applicable for today and one such scripture is "Whoso shedderh man's blood, by man shall his blood be shed." (Gen. 9:6)

To ignore this along with the scriptures that points out very vividly how you are to deal with the cold blooded murderers will continuously open the floodgates for those who do not value another human being's life.

The public executioner in the scriptures was called the "The Avenger of Blood," and it was his job to track down and slay the man slayer. However, if the man slayer made it to a city of refuge he was safe as long as he stayed in that city. This is parallel to persons seeking a forgiving god and acting accordingly, escaping the wrath of God.

Bishop Isaiah Hill, Head Bishop of International Bishop's Conference, Inc. says, "He knows that some of these words may be shocking to some people. However, I keep hearing—it's got to stop—it's got to stop—we've got to do something—it's got to stop."

Well, all I'm saying is that I believe the way to eliminate these questions is to quit ignoring God's law regarding the death penalty. Ideally, we should live free of capital punishment.

Further, I believe that if black clergymen would start doing more work of the church, and less church work, it would have a great impact on our young people. Let's face it, they need it the most.

I feel that we should do what Du-Bois said, "Let down your buckets where you are." I believe that if the church centers were opened throughout the week for recreation and counseling, this would fill a tremendous gap.

Since recreation centers in our neighborhoods are closed, I believe that once the church reaches out more, it will help to eliminate some of our reactions to symptoms because we will be getting to the causes.

BISHOP ISAIAH HILL

—AFRO SURVEY—

Should minors be banned from buying 'suggestive' music?

Karen Brooks — Connie McLean — James Quill[illegible]el — Renee Peoples

This week the question to the man and woman in the street is, "Do you think that the sale of sexually suggestive music to minors should be banned?"

Karen Brooks, 26, manager, "I think it should be left up to their parents to control that. But then they'll go to their buddies' houses to listen to the records. So, I don't really think it can be controlled, so why bother. It just makes everybody upset. It'll be a law that can't be enforced. Who's to say what's sexually suggestive anyway."

Connie McLean, 25, clerk, "Not really. People buy the music because they like the music. People buy what they like. It might not be good for them, but there are a lot worse things. People will soon get tired of it anyway. So it bans itself."

James Quille-el, 24, unemployed, "Yes. It is not good for anything. It brings the individual to a lesser state of mind. It destroys character."

Renee Peoples, 23, student, "Yes. I believe it causes unwanted pregnancies. Plus, it misinforms the young. If you learn it from the streets, you don't really learn it. It brings the black race down. I have a 12-year old, and I don't want them to listen. I believe that parents and legislators should work together."

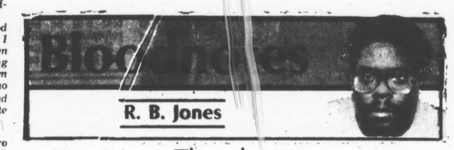
Teresa Rigby, 23, cosmetics, "Yes. For the younger children who aren't exposed to sex, it is their introduction to it. It gives them ideas, new words, etc. Maybe the lyrics should be made to be less blatant. What ever happened to reading between the lines."

Joanne Davis, 23, clerk, "No. It depends on the child's frame of mind and how the child is reared. If you are brought up in a nice environment, the right way, nothing is going to influence you, not even music."

Angela Davis, 24, cashier, "No. Mostly the minors have the thought in mind, and they get the feeling from the music they listen to."

Ramona Jones, 40, student, "No. That's not going to have any impact on young people's minds. They're old enough to use correct judgment in their actions. If they're really young it is up to the parent to screen the music like they should television shows. The banning of things are likened to a socialist society."

Teresa Rigby — Joanne Davis — Angela Davis — Ramona Jones



R. B. Jones

The ghost

I was once in the home of a Christian friend of mine during the height of the black power movement in the 1960s and he was having a very heated discussion with his mother about a painting of The Last Supper that she had hanging on the wall.

The mother insisted that the painting was just that, a painting that in no way indicated the true nationality of Jesus as white. Still, the son argued that having the picture up there subliminally taught the idea that God and Jesus are white.

Since it was the mother's house, she won the argument. In the name of fairness I offered a picture of myself to be enshrined in the place of the white man's face since the picture was just a picture and I was firmly and not very politely told to vacate the premises.

When I raised the issue with some of my relatives they showed me the door also. It seemed that they would rather spill blood than take down their European portraits of Jesus and his disciples. The white ghost that haunts our psyche will not leave of its own volition.

As the years passed and the black community struggled with the notion of Afrocentric thought (the belief that people of African descent should hold a worldview that places their interests first and promotes the reverence of their culture over all others.)

With the assaults on Afrocentric thought and institutions in this country during the 1970s and 80s much of the momentum of the Afrocentric movement was lost. This loss of momentum has manifested itself in some strange ways.

Some black churches painted one set of figures black in their buildings while leaving other figures white. Of course this is very confusing to the young people who are presented with conflicting images of God.

During the 1970s The American Muslim Mission launched a campaign to remove ethnic depictions of God in places of worship because it gave people of African descent a feeling of inferiority to see God depicted as a European.

I don't know how much impact the campaign had on other religious groups. Ironically enough the group that sponsored the campaign recently began selling shirts with the image of Mike Ditka Coach of the Chicago Bears on the front so I am confused as to whether they still support their former campaign.

Despite the Bears triumph in the Super Bowl they are not gods regardless of what people in Chicago believe. At the very least the folks could sell shirts with Walter Payton or Richard Dent on the front.

The images we must give our children should be of black people who excel. And that is exactly why any representation and concept of God that we have, should be of people like us.

As a child growing up I was always puzzled by the fact that when I saw paintings of God or Jesus or the Nativity from other countries, Jesus always looked like the people who painted the picture. They believed God looked like them, yet every time I went into some black person's house I saw a white Jesus. Church fans and Sunday School literature had depictions of a white Jesus. Naturally we believed that God was some benevolent white man in the sky.

This idea was reinforced by the apparent dominance of the white man in world affairs. If white people rule the world and God is white then to what avail are the prayers of black people for relief from oppression.

I received no satisfactory answer from adults to whom I posed this question. After studying black history and listening to teachings from various Afrocentric thinkers I began to realize that it is imperative that black people have a god that looks like them and works in their interest.

Marcus Garvey, Nobel Drew Ali, Elijah Muhammad in this century recognized that oppressed black people needed their own religion and their own concept of who God is. Muhammad taught that the white man is the devil in order to break the chains of a white image of God in black minds. He taught that God made black people in his image.

The juxtaposing of those images is crucial in the process of black people developing strong positive self-concepts. Euro-American culture taught that our color and image were evil and Muhammad and the others opened black people's eyes to the fact that in most of the world white symbolizes evil and death.

The white god concept is the ghost that haunts the black psyche and affects it adversely. Calendars and church bulletins and other visual images are still showing up in too many black hands supposedly portraying the image of God or Jesus.

Even now young black children are being brainwashed by these images, no matter how subtly. Unless we exorcise this ghost we will never be able to retake our place as a great people on the stage of history. No more vivid illustration of this truth exists than Chinua Achebe's novel "Things Fall Apart" which details how the influence of white christian missionaries in the conquest of Nigeria. They turned many people away from their African gods to a European one and the people were then ripe for conquest.

I wonder when we will exorcise our ghost.

—Slow but steady

(Continued from page 4)

who is a responsible, caring, moral or healthy.

That people allow so much of this filth to be heard so often in their homes know the result of too much water pushing against an earthen dam. The radio, a heretofore tool of potential great value, is now a tool of great conspiracy.

Like a slave owner, who allowed certain songs in the field, music sellers, using radio, are allowing their appeals to do "anything baby, just make it good to me" to strengthen their bottom lines — no matter that the music enslaves.

We don't need guns, so they give us violent music. We hate sexual irresponsibility, so they give us that. We need stronger families, so they give us tones of broken love, broken homes, and broken dreams.

The mess just keeps coming, like the waters of the raging river, and our social and ethical "dams" have all but broken.

There are efforts to change all this but, how much can we expect from people who take up this cause just because their last one has lost its news worthiness? How much can we expect from people who have so many choices that the radio is just one, one they can easily do without.

How much can we expect people who make so much money from the filth, that is much of music today, to curtail their profitable search, for still more that is provocative, discouraging, and empty?

This is not just some good marketing effort to sell more records; this is an attempt to keep a slave a slave. What we are hearing is not some accidente of a lot of recording stars; it is an attempt to keep us hungry and searching, while they sing "come to me baby, let me feed your soul." The meal is so lacking, and they know it, that each of us is quickly back for more.

They are there to oblige: more "shake baby shake;" more "I'll do anything to keep you baby;" more "I wish you wouldn't trust me too much" (with your wife that is); more satin, more lust, more butt, more bust.

Slow but steady baby: are we talking about a dance, are we speaking of romance, or is it the destruction of a people, if the music makers can just keep grinding slow but steady?

FEB 1986