John J. Oliver, Jr.
Chairman of the Board, Publisher
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President

Editorial Page

The Afro-American

"There are two prescriptions for success — Faith and Industry"

John H. Murphy
1840-1922

Death warmed over

State-supported death is still legal in Maryland, as a General Assembly committee decided last week to kill a bill which would have abolished the law.

As usual, defenders of the harsh punishment trotted our grieving families of crime victims to illustrate the need for vengeance. But one needs to sweep the rhetoric and emotionalism aside, and look at the cold facts surrounding the death penalty.

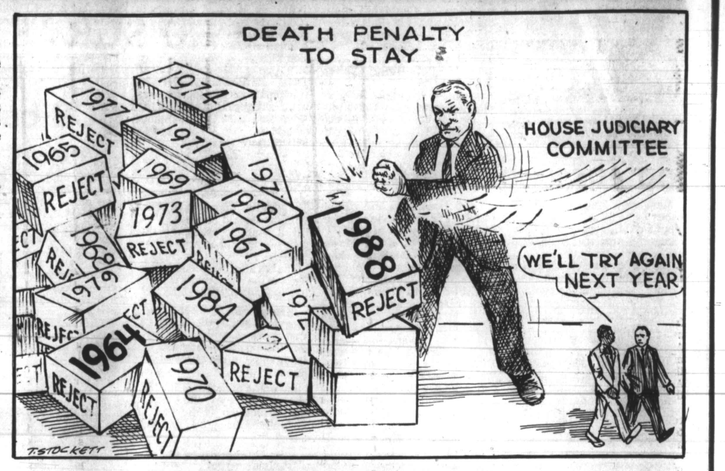
As Del. Frank Boston pointed out last week, it costs the state more than $750,000 per case when prosecutors seek to execute convicted murderers.

The black community is victimized by the penalty, which is invoked more often when blacks are the accused.

There is an element of racism involved, an element which becomes more pronounced when one realizes that of 18 people on death row, 10 are black.

Judges and juries often are more likely to hand out harsh sentences to defendants who do not look like them, and most judges in the state are white.

Although the foes of the death penalty appears to have lost this round, we must remind them that a battle lost does not signify the end of the war. Continue to fight the good fight, and we hope the death penalty is finally abolished next year.



Doug shows character

Doug Williams is a star.

And while many will relate that stardom to his performance as a quarterback, and the first black quarterback to ever start in a Super Bowl, there is more to Williams than pigskin and shoulder pads.

Williams is a man to be emulated.

Consider these sobering facts about a man in a field, which of late has been the breeding ground for drug addicts: He overcame the personal tragedy of losing his first wife to cancer only four short years ago. Her death forced him to assume the role of father and mother to a very young daughter. He, always humble and generous in his praise, credits his family for his ability to meet the challenges which faced him during that period. And, even during his preparation for the game he was met by injury — leg injury and root canal, to cite two examples.

In fact, Williams started his present career after the folding of the United States Football League (USFL).

But not a man to be beaten by what to others appear to be setbacks and defeats, Williams rose to the occasion and surprised many observers by his performance this year.

The foundation upon which Doug Williams grew, was, what some might call, old fashioned. But it was a tried, tested and true base that has yielded countless black men, of whom the black community can be proud.

Cold-hearted policy

A move is afoot which would restrict the choices of health care available to the poor. Urider the plan, citizens who are part of the state's subsidized health program would have to go to a prescribed number of treatment centers.

For the person who lives near such a center, or the person with reliable transportation, such a plan would not have much negative impact. But for the vast majority of poor people, the new plan would have a devastating effect on them.

What is at work here is simple. The state wants to save some money, they have decided to target the most vulnerable population—the poor.

Who lobbies for the poor? Who lobbies for the indigent? Unfortunately, poor seldom lobby for themselves through the ballot box.

So the state will look good when it brings in its health budget under budget, politicians will be able to cut services to a constituency which seldom retaliates, and all will be happy.

All, that is, except the faceless, voiceless people who will have to bear the brunt of the new, hard-hearted policy.

Our Readers Write

Remembering Steve Biko

September 12, 1977, will always be a gray and sad day. On that day 10 years ago, a great son of our country (South Africa) died. He died of brain damage — naked and in chains.

Steven Bantu Biko lived for only 30 years, but in that short time, he changed people's lives. He gave people hope, pride, and he showed them love.

Biko was no ordinary man. He understood what he wanted and he believed he knew how to get there. Biko was born in a small town in the Eastern Cape called King Williams-Town. He was the third child and second son of Mr. and Mrs. Mzingazi Biko. His father died when he was only four years old.

People came from far and wide to meet him. Old and wise people went to talk to him and to listen. Biko went to a few schools. He wrote and passed Matrix (in high school) in 1965. He then went to university. He wanted to become a doctor but never became one—not because he was not clever enough, but because he was too engrossed in helping his people.

The South African government did not like Mr. Biko for the issues he wished to be changed, and therefore they banned him and he was arrested on various occasions, once for 101 days under Section Six. They, however, never found him guilty of any crime.

Biko never gave up in his ideas for a better life for all South Africans and when he was banned he insisted visiting areas under this banning order e.g., Capetown, Johannesburg, Durban and other districts there.

On Aug. 18, 1977, the polie stopped Biko; and his friend Peter Jones, at a road block. They took them away. Less than a month later, Biko was dead. South Africa lost a great man, and a great leader. People still ask "What would Biko think now?" "What would Biko say now?" We will never know, but one thing for sure—History will never forget Steve Bantu Biko!

The present scenario of events in the Gaza Strip Israel are identical of events in South Africa. Once man divides man; for one reason or other chaos always exist! Only free men can negotiate! Prisoners cannot.

—FRANK T. BROWN, JR.
Baltimore

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. Write

The AFRO-AMERICAN
628 N. Eutaw Street
Baltimore, Maryland 21201

Support for Douglass

Charles Walker, candidate for Congress, 3rd Congressional District, knows the feeling of loneliness that Del. John Douglass must feel when he reads his quote: "I personally know of at least a half-dozen former black legislators who have sought various state positions and the network has not provided them any assistance.

Charles Walker joins him in his quest for justice and fairness and if elected will call for a federal investigation.

Delegate Douglass said that he did not ask other members of the legislature to join him in his protest, but if all members of the state legislature, past and present were truly and fairly representing all segments and racial groups in their district, there would have been no need for Delegate Douglass to make a protest because former black legislators had not been given jobs by the "network" like their white counterparts.

We applaud Delegate Douglass for taking his stand and speaking out against what he believes to be discrimination and racism.

We would hope that all members and former members of the state legislature would join Delegate Johnson in his request for justice and fairness.

Committee To Elect
CHARLES WALKER

TRUTH ABOVE ALL *AN OPINION*

Jesse Jackson would not be first black president

BY F. Gregory Newton

The 1988 presidential election can not present the United States with its first black president. Its sixth perhaps; but not its first.

According to historians such as the noted J.A. Rogers, in his book, *The Five Negro Presidents* (1965), the following U.S. Presidents were of Negro (black) heritage.

They were: Warren G. Harding, Thomas Jefferson, Andrew Jackson, Abraham Lincoln, and a third — remain nameless at the present time. According to Rogers, the fifth name is being withheld until a bit more substantiating documents are unfolded.

Rezarding Warren G. Harding's ancestry, it was stated in Democratic papers prior to the 1920 elections that he "was a Negro." Yet, even before that disclosure it was widely published that Harding's father was George Tryon Harding, a mulatto who had "thick lips and chocolate skin;" and that his mother was Phobe Dickerson, a white mid-wife.

Also, the then Attorney-General Harry Daughtery, discovered over 250,000 copies of a publication in the San Francisco mails exposing President Harding's race. Harding indignantly ordered the material destroyed, according to Rogers.

It was William Estabrook Chancellor, a professor of Economics, Politics and Social Science at Wooster College, in Ohio, who located some of Harding's black relatives in Marion, Ohio. He published this in his book, *Warren G. Harding, President of the United States.*

He wrote further that he had received a letter from a Senator Foraker, requesting Chancellor's aid in securing a public school teacher's position in Washington,-D.C. for President Harding's sister, Mrs. Votaw, when Chancellor was the Superintendent of D.C.'s public school system.

Since the Distriet of Columbia was heavily segregated at that time, Mrs. Votaw was given a position in "a Negro school," and was allowed residence only in "a Negro neighborhood."

A publication titled, *Abbott's Monthly*, dated September, 1932, stated that a black man named Oliver Harding was Warren Harding's paternal grand-uncle.

Wendell P. Dabney, the black editor of a weekly in Cincinnati, Ohio, is quoted to have said that when Harding first ran for office he admitted he was "colored." When called upon to deny the story, Harding simply said: "How should I know? One of my ancestors might have jumped the fence."

In its attempt to suppress these stories, the Justice Department's special investigator, Gaston B. Means, bought up almost all of Chancellor's books, took them to Washington on a guarded express car, and made a huge bonfire of them on the grounds of the Boyd Mansion.

The plates also were destroved. This disclosure was found also in a book titled, *the Strange Death of President Harding* (pp. 139-140). Chancellor's book became so rare that a copy now is said to be worth $200,000. A reference copy can be found in the rear book room of the New York Public Library.

The January-February, 1964 issue of *Fact Magazine* ran an article titled, "America's First Negro President." It named Harding as the president. The article offered the names of two highly influential persons of that era who vouched for the truth of the story.

They were Dr. H.F. Alderfer and Samuel Hopkins Adams among others. Harding served as President from March 4, 1921, until his death in office, August 2, 1923. He was America's 29th president. According to some people of that time, Harding's death not from pneumonia as claimed, but was highly suspect.

Another U.S. President of Negro ancestry was Thomas Jefferson. This disclosure was most notably made in the famous "Johnny Cake Papers," which said: "Tom Jefferson, son of a half-breed Indian squaw, sired by a Virginia mullatto father."

Accounts, however, can still be found in the matter in publications like Albert J. Nock's *Jefferson*,. (p. 233, 1926); Taylor and Middleton's *The Eagle Screams*, (pp. 67 & 77, 1936); or David C. Doyle's *Ordeal of The Presidency*, (p. 29, 1960); or David C. Broder's, *New York Times Magazine*,. (Sept., 1964).

In the case of Andrew Jackson, *The Virginia Magazine of History (Vol. 29, p. 191), named Jackson as the son of a white who "intermarried" with a Negro and that his eldest brother had been sold as a slave in California.*

This document is strengthened by other documents that show the elder Jackson died before Jackson was born, which resulted in the relocation of Andrew's mother onto the Crawford Farm, where Negro slaves were. And among them was Andrew's father-a slave.

This fact was documented also in Doyle's Ordeal of The Presidency (p. 127, 1960); and D. Jacobson's *Affairs of Dame Rumor* (p. 1943).

The ancestry of Abraham Lincoln, however, is the most notable. According to Rogers, he was the illegitimate son of a negro. During his campaign for the Presidency, "he was often referred to as a Negro by his opponents."

He was given the nick-name, "Abraham Africanus, the First." In Doyle's publication, Lincoln was depicted with wooly hair. The public view was that Lincoln was more Negorid than Caucasian.

Lincoln himself was quoted as saying his father's complexion was swarthy (dark-colored), his hair-black and course. Lincoln's friend, Herndon, was quoted as saying Lincoln had "very dark skin." Even his servant and ex-slave, William Slade, was much whiter than Lincoln, and had straight hair.

Herndon stated "there was something about Lincoln's origin he never cared to dwell on." There are two brief records on Lincoln's heritage.

One is an entry in his own bible that he was born on February 12, 1809; the other was a brief autobiography which he gave to Jesse R. Fell in December, 1859 for a campaign speech.

Herndon and others stated that Lincoln had something preying upon his mind. Herndon states that "Lincoln often thought of committing suicide." Some investigators feel it was Lincoln's knowledge of blackness that led him to contemplate suicide (*The Hidden Lincoln.*, p. 412, 1938).

In Jacobson's work he mentions a "Cathechism" by a "western author evidence" that Lincoln was of black ancestry. Johnson also mentions a "Cathechism" by Chauncey Burr, who stated, "It would not rebound to Lincoln's honor to have it proved that he is part Negro. For then on the ground of a natural sympathy with his own race we might find excuses for facts which we could never pardon a white man."

See also; Wm. Coleman's *The Evidence That Abraham Lincoln Was Not Born In Lawful Wedlock, 1899.* I refer the reader also to A. J. Beveridge's *Abraham Lincoln*, (Vol. 1, p. 4, 1928): to *Lincoln Encyclopedia*, (p. 1950); and to Carl Sandburgh's The Prairie Years (Vol. 2, p. 381, 1926).

Regarding the fifth black U.S. President, his name is not disclosed in official historical records, but there was definitive rumor of a fifth. Rogers first heard of the suggestion from a white woman in a cafe in the Latin Quarter of Paris, France.

The disclosure also appeared in a French paper on the topic of race intermixture, it is alleged. The story was circulated mainly in the Washington, D.C. and the New York areas. The story was based on a photograph of the President's mother, who was Virginia born. All who have seen the photograph have agreed that her features are definitely Negroid.

The lesson to be learned here is simple. One human being should never protest the racial make-up of another human being. For he just might be a relative - or the President.

Page Opposite

Kweisi
Mfume

Member of Congress
Seventh District
Maryland

Africare: helping hand

A few weeks ago, I received a letter from a constituent who asked two poignant questions: 1) Are Americans of African ancestry — as individuals or as members of organizations — involved in the Ethiopian famine relief effort? 2) Assuming the answering is yes, who are they?

My answer to the first question was a resounding "yes." In response to the latter, I was pleased to inform the inquirer about Africare.

Africare is a black-owned and operated private, non-profit organization dedicated to improving the quality of life in rural Africare.

With Zambian President Dr. Kenneth Kaunda as the Honorary Chairman of the Board, and such distinguished board members as my House of Representatives colleague Walter Fauntroy, Africare's Executive Director C. Payne Lucas explains that the organization ". . . wants to strengthen African/American relationships . . . that is a natural nexus for all of us."

Founded with a meager endowment 17 years ago in response to one of West Africa's most devastating famines, Africare's 1988 budget is $14 million.

While 40% of the funding comes from the federal government, the organization is dependent upon the philanthropy of foundations, corporations, churches, schools, community groups, United Nations agencies, and individuals for the bulk of its resources.

Africare's 220 current projects in the 23 participating countries are as varied as the continent itself. They include a $1.1 million dam and well drilling project in Ethiopia's Wollo Province; vegetable and poultry production in Senegal; immunization assistance in Nigeria; reforestation in Somalia; improved management of pharmaceuticals in Sierra Leone; school construction in Kenya; and honey/beeswax production in Zambia.

Baltimore organizations are known for their generosity towards worthy causes, and Washington, D.C.-based Africare hasn't been left out. The Baltimore Eastside Ministerial Alliance is to be commended for its donations to latrine construction projects in Zimbabwe and for having provided food, medicine, and clothing to Malian villagers.

Kudos are also due to the Baltimore Marketing Association, Coppin State College's Chapter of Alpha Kappa Alpha Sorority, and the Links, Inc. for their contributions to Africare.

Africare's sparkling new headquarters — Africare House — is as impressive as the projects it administers. With its high tech telex communication and computer systems, Africare is able to maintain round the clock contact with the on-site program coordinators.

Just as importantly, however, Africare House serves as a symbol of ancestral pride and as a lifeline between Africans and Americans of African descent.

Through the use of the facility's language lab and reference library, Africare's Director of Constituency Development Melvin Foote hopes to expand Baltimoreans' awareness of the Motherland and what his organization is doing to help Africans meet their long-term development needs.

He hopes to sponsor a "What Africa Means To Me" essay contest for high school students, internships for those in college, and a lecture series for organizations that want to be active in Africare.

For additional information, you can write to Melvin Foote in care of Africare House. The address is 440 R Street, NW, Washington, D.C. 20001, or you can call 202-462-3614.

As a continent ravished by drought, famine, the AIDS epidemic, and civil wars, we know that Africa needs all the help it can get. Fortunately, Africare knows how we can provide that assistance while simultaneously teaching our children about the people and cultures of the place where humankind originated.

I urge you to learn more about Africare and get involved in efforts to save future generations. We owe it to our children, and we owe it to ourselves.

AFRO SURVEY

Leslie Harper

Janice Tutt

Randall J. Craig

Alexis Wells

How should Black History Month be celebrated?

This week's question to the man on the street was: How do you think Black History Month should be celebrated?

Leslie Harper, 45, customs aide, "I think there should be a bigger emphasis on informing the community on all the positive things that have gone on before with black people. This should be done to improve our own self-image."

Janice Tutt, 26, maintenance worker. "I think it should be celebrated with a big parade. Also I feel we should have a day off."

Randall J. Craig, Jr., 27, lawyer. "Black History Month should be celebrated by hard work, dedication to your job, and dedication to excellence. Taking time out to recognize the stride blacks have made to appreciate where we have come from, to never forget our past so that we will not become imprisoned by the injustices of our past."

Alexis Wells, 31, store manager. "We should celebrate by honoring black people who have done much in America. The television industry should be more involved. They could be the biggest promoters of black history but they're not."

Carolyn Gilliam. 26, sales associate. "I think the way it is celebrated now is fine. The little documentaries that have been done of people past and present are good. They're informative to people of all races."

Tanya Dunn, 19, stylist. "We need more of an intense study. When I was growing up we always studied the same people. More emphasis should be placed on the unknown heroes. I think black history should be incorporated into American History. We shouldn't set aside one month a year."

Shawne Stuart, 19, cashier. "I think we should work with the blacks who help everyone. We should work with the homeless, children and the hungry. We shouldn't set aside just a month, but we should really study the history of black peolpe."

Esther Eraso, 21, student. "I think they do a pretty good job already. T.V. is always running promo's on famous black people. They should probably do more fairs and things such as that to put black history more into the community. Like Valentine's Day you see hearts all around. Something along those lines would be great."

Carolyn Gilliam

Shawne Stuart

Tanya Dunn

Esther Eraso

Samuel
Banks

Educator

Black History Month 1988

The sixty-second national observance of Black History Month, once again, is upon us for contemplation and action. Dr. Carter Godwin Woodson, universally regarded as the "Father of Black History," and founder of the Association for the Study of Afro-American Life and History, is the person who is most responsible for the institutionalization of black history in our national life and world history.

It is to the marvelous credit of Dr. Woodson that his singular devotion to the study and research concerning Afro-American life and history, fascination with the world of ideas and his formidable powers as a scholar that he was able, at immense personal and professional sacrifice, to place the study of Afro-American life and culture on the world's frontburner.

The challenge for each of us, given the enormous and extraordinary legacy left to us by Dr. Woodson, is to immerse ourselves in a serious, substantive and continuous examination of our historical roots.

In the awe-inspiring, sobering and enthralling movie by Steven Spielberg called "The Extra-Terrestrial" or "E.T.," over three million light years from home, never forgot his roots. In one of the most poignant and telling statements in the film, E.T. exclaims: "E.T. phone home."

Black History Month, as was true of "E.T.," provides a golden opportunity for us as black Americans to reconnect with our historical roots as a means of understanding our present status better, engendering pride and positiveness and giving assurance and steadiness to our posterity.

Pride in self or high self-esteem, a willingness to read and analyze historical sources and sharing our distinctive history and culture with others are essential for progress and wholesome development.

I cannot stress enough, as has my highly revered and erudite colleague, Dr. James Fleming, has emphasized, the necessity of reading, sharing and caring about each other.

The work of such groups such as Delta Sigma Theta with its splendid programs of educational outreach and emphasis on family stability and demonstrable educational excellence represents a superior example of black professional women preserving the past, working creatively in the present and building with confidence and imagination for the future.

Other black fraternal and sorority groups such as Alpha Kappa Alpha, Zeta Phi Beta, the Alphas, the Kappas, the Omegas, the Order of Eastern Star, the Prince Hall Masons, among others, are involved in superb community outreach and veneration of our historical roots.

It must be borne in mind that Black History Month is much more than an annual trotting out of black heroes and heroines, but a day-in-day-out and year-in-year-out recognition and fond recollection of the collective history of a proud, remarkable and resilient people.

You have the power to make an enduring and substantial contribution if you will repair to your neighborhood library and read, as a bare minimum, at least two books on black life and culture.

In his powerful work, **Souls of Black Folk,** that I have mentioned in prior columns, Dr. William E. B. DuBois provides a stirring and insightful commentary:

"Your country? How came it yours? Before the Pilgrims landed we were here. Here we have brought our three gifts and mingled them with yours: a gift of story and song-soft, stirring melody in an ill-harmonized and unmelodious land; the gift of sweat and brawn to beat back the wilderness, conquer the soil, and lay the foundation of this vast economic empire . . . third, a gift of the Spirit . . . Our song, our toil, our cheer, and warming have been given to this nation in blood-brotherhood. Are not these gifts worth the giving? Is not this work and striving? Would America have been America without her Negro people? Always know, in time, "storms" not of making will abate and pass over."

The challenge for all of us during Black History Month and beyond is to preserve the historical gifts and to push them forward and upward. In our way, as a collective people, as did "E.T.", we need to "phone home."

Political Consultant
Anthony
Armstrong

Integration revisited

(Part Two)

The issue of where black people fit into the matrix of American society is a sensitive one that is not easily discussed honestly and openly, even by blacks themselves. This is because the two main schools of thought are so far apart mentally, or so it would seem.

Upon closer examination, however, those who favor the integration strategy as well as the opposing side, the people who say, "let's go it alone," have more in common than it might appear.

There are still blacks who feel they can't cross a street without first getting the approval of whites; but even these blacks know that to cross that street will, figuratively, require some money.

Others feel that black Americans ought to turn away from the habit of being dependent on whites (or government); but this group, too, understands that money is vital if we are to become equal partners. The common thread in both strategies is, of course, the green stuff.

Whether you reach the conclusion through the front door or the backdoor; today, blacks increasingly understand that no one is going to finance black equality but blacks. Whether we hang separately or hang together, we'll all hang if we don't get some capital to protect us.

I know some people tend to want to mingle the issue with the confusing distraction of racism, and I guess there's no getting around that. Yet, at the bottom of it all, the real deal in the U.S. of A. always comes back to money.

Regardless of your political or social point of view, the one thing black America must agree on, and act upon, is the recognition of the need for an economic base of our own.

After we get the money (perhaps I should say, after we learn how to use our considerable collective wealth in more productive ways) we can go back to fighting ourselves; but by then we probably won't want to.

If you're black it doesn't matter if you prefer long hair and your neighbor likes his short; it doesn't matter if you like white women or men and your friend wouldn' be caught with a mate who isn't black; it doesn't matter if one wishes to live in the suburbs and another wants to stay in the inner city.

What matters is that both of us have the money to do either. So, the question isn't, "do we integrate or do we separate."

We can all remember the 60s and our attempts to open-up previously "all-white" establishments, only to find that we didn't have the money to buy a cup of coffee once we got in.

Well, that kind of background thinking must change for two reasons: one, blacks must build our means of economic productivity and, two, we must want to begin recycling our money within our community.

Both things would give us the money to spend as we see fit. Again it's right back to the issue of economics — of money.

The solutions are social and political — but they are decidedly economic. Let's agree on one other point: black Americans, collectively, have lots and lots of money!

A Pac Man strategy — you recall Pac Man — It's an electronic games where one Pac Man tries to eat another before the first is, himself, eaten. It's been used infrequently in corporate take-over battles, and it could be used as a pivotal strategy for blacks.

It would work like this: black people would start a massive campaign to buy into America's corporate entities. The effect would be positive and predictable. Corporations and people tend not want to hurt themselves.

If black people own any measurable stake in American business, those corporations would think twice about hurting us because it would mean hurting themselves.

Through our ownership stakes we would be equity partners in those corporations, and they would be partly us. In addition to the assets, this action would buy black Americans time to structure the second phase of an economic master plan.

Next, black Americans must start to become business owners, offering our products and services to an entire worldwide marketplace. This part of the strategy would take two forms. The first would be a "mom and pop" action, where we began to own and operate more of the businesses in our own communities.

The second part would center on black corporate managers who now work for white firms. These managers, usually highly educated and trained but frustrated by their inability to break into senior management positions, would start to leave America's big corporations to start their own businesses.

The rest of us would have to make a national commitment to support these new corporate ventures, but in short order we'd all begin to see the wisdom in that, so far so good, but more is needed.

The last phase of this, "get the money and everything else will fall into place" strategy is the hard black-on-black social part. Black Americans simply have to begin to demand two things.

One: more of us must begin to pay our own way. Two: blacks must become more responsible for the actions of other blacks. In other words, we've got to police ourselves better.

For instance. it shouldn't be a white governor, from Wisconsin, who proposes "Learnfare," a plan to reduce payments to welfare recipients, if the children of such recipients won't go to school! Black leadership ought to be the ones to propose and push for such a measure. Yes, it's a tough choice, but the plight of black Americans requires tough solutions.

"Learnfare" would hurt initially but would have very positive effects over the long haul. Blacks have got to stop being afraid to talk about sexual abstinence for our young people.

It's ridiculous to assume, as many adults do, that grown black guys and girls must or are going to start having sex at 13, 14, 15 - or even before marriage.

FEB 1988