—A parallel

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swallow a story before a full investigation has been done.

Charles Stuart, a White man, claimed that he and his pregnant wife had been abducted by an African-American gunman as they left a birthing class at a Boston Hospital last October.

Police now believe, however, that Stuart, who committed suicide January 4, killed his wife and then shot himself as part of an elaborate ruse.

The startling revelation that the husband was the likely culprit stunned the city and outraged Black community leaders, who believe investigators and the media were blinded by racial prejudice.

The question is: would the suspect have received a fair trial, based on concrete evidence, if Stuart had not killed himself?

Probably not. African-American males have been the targets of violence for some time. White supremacist groups and other who support their ideals understand that the elimination of the male species equals the elimination of a race.

We need to wake up and recognize the danger signs — all of which are not as obvious as the Boston case, Bensonhurst, Virginia Beach, bomb threats against the NAACP or as many feel, the Booker Jones incident right here in Baltimore.

Some are far more subtle issues relating to self-esteem, quality public education, affordable housing, meaningful employment, adequate health care (including a serious commitment to eliminating drug use and abuse) and the preservation of the Black family.

What do these social issues have to do with the Klan? Everything. The resurgence of Klan activity and other racially-motivated incidents perpetuate a stupid myth that Blacks are inferior to Whites and that African-American males are dangerous, violent beings — especially those under 30.

This attitude, if left unchecked, can erase in a few years the gains that were made during the civil rights era.

We cannot, therefore, sit idly by and passively accept what has become a very frightening trend. We must "save the seed" by recognizing the danger signs and developing satisfactory solutions to the problems listed above.

When discussing the recent Klan demonstrations at the NAACP headquarters (there have been two since 1990 began) with a national NAACP staffer, it was suggested that "next time we'll just call up a few brothers and let them (the Klan) know that we won't tolerate this kind of behavior."

While this response may make some of us feel better, it will not solve a thing. We must register our outrage in ways that will make a long-term difference. If anything is to be repealed, it should be the Klan and its right to function. We allow too many activities in the name of democracy that infringe upon the God-given rights of others.

One hundred years from now, history must not record the annihilation of the African American people because too many of us took our eyes off of the prize.

—Fr. Stallings cites

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people and their ability and creativity to help themselves. The accomplishments of Dr. King speak for him.

"The Catholic Church/Rome, says that it objects to the canonization of Dr. King because he was not a Catholic and therefore they have no way of judging his soul.

"We see this as an insult to the AACC and to a man who gave his life so that the message of the Gospel might ring true," said Rev. Stallings.

Father Stallings addressed the Palladium audience, saying, "In discussing the need for a Afrocentric Catholic community we are talking about more than gospel music, Kinte cloth, and fiery preaching.

"We are not talking about Bible slapping, hand clapping, body swaying, tongue speaking and fun-seeking either. We are speaking about taking charge of our own destiny. We should not subject ourselves to an Eurocentric notion of religion that dichotomizes, but one that takes us back to our roots.

"The Roman Catholic Church states that the number of Catholics has doubled in the past five years. If this is so then why are they closing so many Catholic Churches and schools throughout America? In Detroit many Black Parishes are closing their schools.

"In Washington, D.C. three schools have been recently closed. There are approximately 11,000 Black Parishes. They are pastored by only 60 Black Priests.

"In 1974 the first Black priest was ordained in Baltimore. He was one of only two that year. Since then no other Black priest has been ordained here. Where is the growth?

"Give me the statistics. Where has a new Black Catholic Parish been built? I am not speaking of churches that merged or were inherited from White congregations that have moved from the city, but those built from scratch."

Father Stallings said, "There have been no new Black parishes in the USA within the last 10 years. That is only one example of the Church's (Catholic) brainwashing and lies that we too often believe.

"If they cannot tell us the truth about the color and genealogical heritage of Jesus Christ, why do we expect them to tell us the truth now?.

Following his statement of the purposes and objectives of the AACC, Reverend Stallings held a question and answer session. The first question which was asked by a lady from the St. Cecilia Parish took up the majority of the allotted time and caused quite a stir among the audience.

The lady parishioner wanted to know if Rev. Stallings considered himself to be a true priest. She also asked the importance of attaching a color to Jesus and the need for AFRO anything connected with the church if we were all bretheren.

Father Stallings replied, "I am insulted by the question, am I a Priest?. The Catholic church says that once a priest always a priest. Is that the application of a double standard that applies only to those with whom they are in disfavor? What color was Jesus Christ?"

The lady repeatedly said that Jesus was a Jew from the desert who because of the geographical area in which he lived was burnished by the sun but she would not admit to Jesus being of the Black race.

Stallings said, "You not only do not love yourself but you have probably been sent here by your Parish priest to obtain information about the workings of the AACC and have no intention of participating in any endeavor that is Afrocentic."

Father Stallings closed the seminar by saying, "The need for change has taken place through the bravery of our ancestors Richard Allen and Absolom Jones who saw a need to form an expression of faith that is indigenous to our culture."

"They are the fathers of the AME church. It was not easy for them during the time in which they lived but many brave souls joined them in the fight for spiritual liberty. The AACC is a fight for that same freedom during our lifetime you have a chance to participate."

—Governor for all

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"I want them to know ... that oppression can be lifted; ... that discrimination can be eliminated; ...that poverty need not be binding; ... that disability can be overcome ... and that the offer of opportunity in a free society carries with it the requirement of hard work, the rejection of drugs and other false highs, and a willingness to work with others whatever their color or national origin."

The ceremony, rich with pride, seemed the perfect gift during the commemoration of the birthday of Dr. Martin Luther King, Jr.

"This is probably the most touching event I've ever been to... It's like Martin Luther King's dream ... Wilder had the same dream and his dream came true," said Michael A. Outen, 24, a native of South Carolina.

An elderly woman was overcome with emotion as she road a city bus to Capitol Square. "For this, just to win history, I just praise the Lord!" she exclaimed.

Mrs. Shirley Hobson, a native Richmonder, peered through the wrought-iron capitol gates. As if by sudden discovery, she shouted, "This is wonderful! There is hope!"

Facing a major budget

facing a major budget crunch now being tackled by the Virginia General Assembly, Wilder outlined the tough challenges of the future:

"Without question, much tighter economic times which loom in the days ahead will test to the fullest, our ability to make hard decisions, to lead, and to govern. But, progress will be possible. Opportunity can be expanded. Freedom can be increased," he encouraged.

His vision for these increased freedoms sounded like a "kinder, gentler" Virginia:

"I see a place where crime is not only reduced and our streets and neighborhoods are safe, but the root-causes thereof — illiteracy, poverty, joblessness — are stamped out," Wilder said.

"I see a Virginia where the homeless can find shelter; where hunger cannot and does not stalk those unable to fend for themselves. We must set priorities in the coming years," he said.

In setting those priorities, "resources employed in the past for the finer things in life can be and will have to be deployed for the more serious of our needs.

"For we know that freedom is but a word for the man or woman who needs and cannot find a job.

"Freedom — as it has been written — is a dream deferred when it 'dries up like a raisin in the sun, and stinks like rotten meat.'

"Freedom is meaningless when a woman's right to choose is regulated outside the dictates of her own faith and conscience.

"Freedom is impossible for the uneducated who try to live in today's complex world...

"Freedom from the police is denied when their resources are unduly limited.

"Freedom for the people is assaulted when lawful authority is abused...

"And, as has been proven throughout recorded history, freedom is nowhere to be found when the people are overtaxed and overregulated ...

"We are on hallowed ground today, and the steps of honor. The words we issue must be words of wisdom. The laws we pass must be laws of mercy and justice. And the faith we possess must be true to the almighty."

—Body in trash

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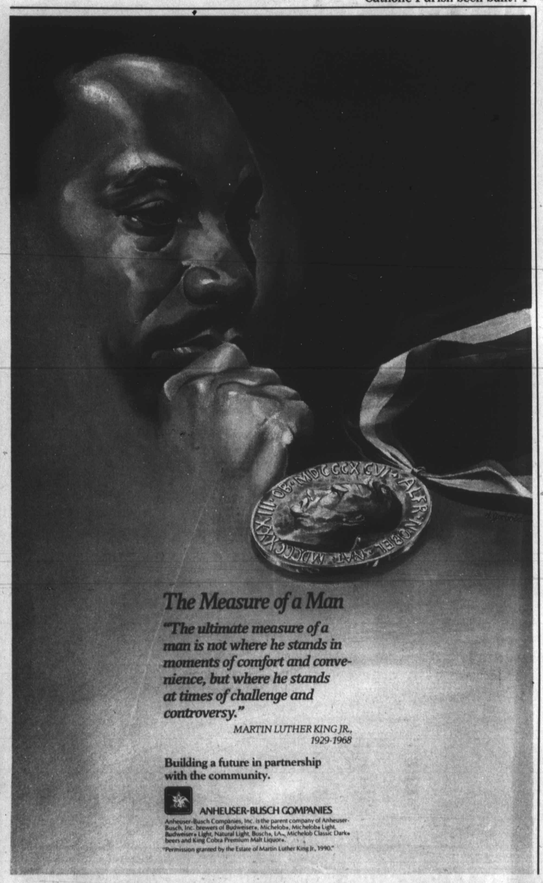
seen on October 7, 1989 as he left the Temple Gardens apartment that he shared with his wife and sons. Mrs. McBride said, "Ed was a family man and would never leave without telling us where he was going. That just wasn't his way of doing things. We led a peaceful and orderly existence."

McBride was employed at the Digital Equipment Corporation as a government sales executive. Prior to joining Digital the New York native was employed at Exxon Office Systems where he worked his way up from the bottom of the corporate ladder to become a word processor salesman.

McBride became the number one national Exxon salesman winning numerous awards and honors for his sales ability.



The Measure of a Man

"The ultimate measure of a man is not where he stands in moments of comfort and convenience, but where he stands at times of challenge and controversy."

MARTIN LUTHER KING JR., 1929-1968

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