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Thursday, February 15, 1979

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**Brotherhood Begins With Respect...
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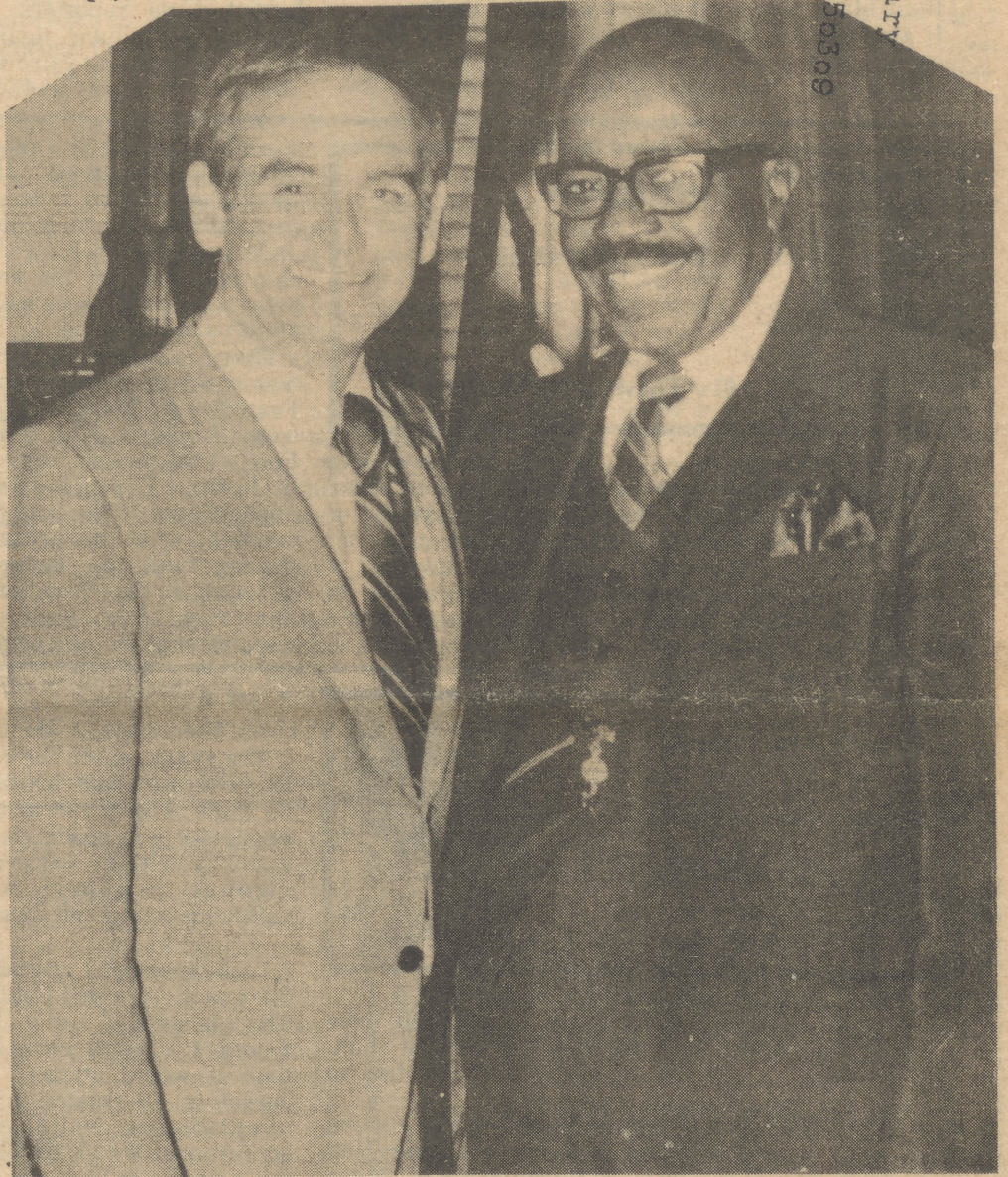


Photo by Dan Siegel

Children need models more than they need critics. Brotherhood need not be just a dream ... Brotherhood need not be just sentiment, it can be a reality, felt and acted in the lives of men in true community.

Gov. Robert D. Ray and the Honorable Luther T. Glanton, Jr. are visible models of this brotherhood in action. They have developed a personal and professional relationship over the last 25 years that has transcended racial boundaries. It began with respect and grew into a fellowship of two outstanding men standing shoulder to shoulder as brothers of the world.

Black History Week—

Walker Remembers Center Street Underworld

Eleanora E. Tate
Copyright 1979
by

Eleanora E. Tate
James "Jimmy" Walker took a sip of the soup on his lunch tray at a West Des Moines nursing care center where he lived. It was June 21, 1976.

"I've lived the underworld life practically all my life, and when you do that, you get acquainted with everybody," he said. "I've lived my life, and the Lord has let me live my life up this far. I'll

try to keep it going."

Walker did, too, until March 31, 1978, when he died at age 106. He, like other Black persons who have reached and passed the century mark, was a rich reservoir of Des Moines' Black history.

He was born in Marshall, Tex., March 8, 1872. When he first came to Des Moines some 50 to 60 years ago, the city jail "was down there on Second Street, right on the bank of the river." He worked at a variety of jobs — cement finisher, farm hand,

yard hand, the latter for \$1.50 a day.

But there was another side to Jimmy Walker. He lived also in what he called "the underworld." That was the world of Center Street, Crocker Street, the strip of night clubs and supper clubs, honky tonks, and "houses."

The area was legendary for its Black night life during those earlier years. Noted Black personalities stopped by or sometimes stayed in the Black rooming quarters. It's

been said that a man could take his wife to a club or restaurant there and feel comfortable. The strip was not merely a district for violence. It was the Gold Coast of Iowa.

Local residents who remember Jimmy Walker back then recalled that he was always a snappy dresser, with sharp shined shoes and rings on his fingers. Walker remembers back instead to what his attitude was toward other Black people.

"When I was in money, making plenty money running different kinds of houses, I didn't help the man or the woman who had money. I helped the poor person, who didn't have nothing."

Walker said he had seen poor people, both men and women, become winos, "and I've seen women out on the street trying to make money, and freezing. Instead of me looking down on them, I tried to help them."

Another memory came

to mind. The chance of police raids for one or another alleged violation was ripe, Walker agreed. But he knew the Black detectives of the period, like the equally legendary Louis "Black Bottom" Garland.

"He (Garland) was good to me," Walker said. And more than once someone would tip off Walker about a raid. When it happened to him he was "clean".

"Well, I tell you," he

Walker
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THE EDITORIAL PAGE

IEWS and REVIEWS by Allen Ashby

There are some phases of black sports history in Iowa that people have forgotten or else they haven't lived long enough to remember them. In the nineteen twenties and into the thirties it was usually the custom for teams from this part of the country to ask Southern teams and some teams like Nebraska if their black athletes could play against them.

If the team said no, the black was out. I had a theory about that, that just about nobody agreed with. I knew that racism played a part in this

refusing to compete against blacks, but I always thought that wasn't the real reason. The Southerners knew that if a black made that team, he had to be good. So, if they could keep the guy out of the contest, their chances of winning were so much the better.

Just about the maddest I ever got was back in 1919. I was not quite fourteen when Iowa University agreed to play a football game against a team of officers stationed at Camp Dodge. Theirs was really an all-star team.

Iowa had Duke Slater who later became an All American, and the army team had a major from a southern school. Well, the game promoters asked this fellow if Duke could play. If the fellow said no, Duke was out, in spite of the fact that he was nearly one side of the Iowa defensive line.

But the man didn't care who played against him. The game ended in a scoreless tie, but that was forgotten as reporters tried to get the major's reaction to playing against Slater. It was a good thing the man was fair-minded and had a level head. The game was just another game, and Duke was just

another opponent, but a good one, and that was that.

Some of the black athletes of day before yesterday that you have to be old to remember were fellows like Sol Butler of Dubuque University who was a world class long jumper in the years of around 1917 to 1920. Butler made the Olympic team of 1920, but a leg injury kept him from competing in the finals, and he had the best marks of all the jumpers. There was a Maceo Richmond who was elected captain of the old Des Moines University football team and became the first black person to captain an Iowa college athletic team.

But Richmond didn't get to lead his team because World War I broke out for us and he ended up at the Negro officer's training camp at Fort Des Moines.

Then there was the late Charles Howard who played at Drake from 1919 to 1921. Howard was an end on the football team, a sprinter and weight thrower on the track team and a good hitting first baseman. This caused the Drake coach to buck the custom of benching blacks at the request of southern teams. Drake was to play Washington University of St. Louis, a baseball game. They objected to the presence of Howard, but the Drake coach said that if

Thoughts Comments



By James B. Morris III

This month's Ebony magazine contains an article on a subject which is of vital importance to those who see a return to the 'New' South as a symbol of the progress made in black-white relations in recent years. Titled, "The Myth of the New South", it paints a picture of despair and hopelessness to anyone interested in returning 'home' and should help to lay to rest current notions that the South is

socially the country's most progressive region. Some things have changed, (the legal separations which were abolished by federal statutes in the 1060's and early 1970's) but most have not. The racial injustice and hostility which have been the primary characteristics of the regions sordid past continue today - only the faces have changed. It would benefit all of us to read this.

There is also an interesting article in this week's Newsweek magazine concerning the appointment of Franklin A. Thomas, a 44 year old black attorney from Brooklyn, New York, to the presidency of the Ford Foundation, the world's largest and most influential philanthropic organization. His appointment to the post puts Thomas in a position to oversee (what this actually means in terms of what money will be disbursed to whom remains uncertain) the distribution of millions of dollars annually to a wide range of projects. This appointment is, according to Vernon E. Jordan Jr.,

head of the National Urban League, "...the most important black appointment in my years." The article, "A Key Black Appointment", is obviously not the significant point to be raised here, but is explanatory of his background and would make both interesting and rewarding reading material.

There is another article in the month's Ebony magazine which would be of great help to any parents or students wishing to plan ahead for securing sufficient funds to finance the student's college education. Title "College Scholarships — The Outlook is Bright", is intended to provide not only a preliminary schedule for that student during the last four years or so of his primary school education (in terms of necessary tests and points of emphasis), but also listing of addresses from which information can be secured about available grants and

Thoughts & Comments
Continued page 17

Kalonji Saadiq Speakin' Out



IRAN'S MESSAGE TO BLACK AMERICA

One has to admire the Iranian people and their resolute determination to dethrone the corrupt Shah. Black people in particular should pay attention to the way the Iranian people were unified.

I recall how the Iranian students in the central Iowa area marched downtown numerous times and they seldom numbered over 50. Imagine if Black people were so adamant in our struggle as they were. If the Afro-Americans scattered throughout the world, the expatriates in Europe especially were to demonstrate to call attention to our plight here in the U. S. things would shape up fast.

Of course, the Iranian People had a symbol of resistance in their leader the Ayatollah Khomeini, whereas our leaders are killed by America's selective genocide plan. Check it out. Both Malcolm and Martin could have, and did to some extent generate international support for the cause of Afro-Americans.

They did at least make it to the position of national leadership. 21 yr old Fred Hampton didn't get that far, and countless others are systematically killed or neutralized (by incarceration) before they even become candidates.

Then there's the other side of the coin. The Blacks that think we have no reason to struggle. They're satisfied with American as it is. They're comfortable. They have no conscience when it comes to thinking about the millions that are not so comfortable. Get out and march, un ungh, ain't nothin' happnin' Bro.

I am convinced that any successful movement must stem from the moral convictions of the people. Well, I guess there ain't gonna be no revolution on our part, cause we got a whole bunch of straightening up to do. What do we look like demanding respect from our oppressors and we ain't respecting each other. In order for a people's struggle to be victorious it must be a just struggle!

The people in Iran were struggling to establish Allah's (God's) kingdom on earth. They prayed for victory. They waged Jihad (Holy War), and they

based their struggle on the words from God.

The main reason the civil rights struggle was able to generate such broad support was because the struggle was a moral one and the sickness of the oppressor was made clear to everyone. In order for our struggle to succeed we are going to need a strong, religious base to accentuate the righteousness of our cause.

Last weekend I attended the Iowa Black Christian Student Leadership Conference at Drake University. The question of using the term christian came up. Would the term christian alienate more students than it would attract? We have all taken it upon ourselves to ponder this question, as well as the question of white participation in a Black conference. We all realized the power of religion and the struggle in Iran was mentioned many times.

The only problem I see in using the term Christian is a matter of interpretation. Many students would interpret the word Christian to mean a whole lot of preaching about what we should and shouldn't do. They picture some Jack-leg preacher exhorting them to accept Jesus Christ and admonishing the sinners. They would not see it as a down to earth problem solving organization which is primarily concerned with dealing with the social problems confronting the Black Community.

Ideally speaking the term christian should be retained, since the vast majority of Afro-Americans

are Christians, and emphasis should be placed upon the revolutionary social message Jesus taught us. It should be the duty of Afro-Americans who calls themselves christian to challenge the conditions facing Black people.

God has got to be brought back into the struggle! After the murder of Martin the struggle took a strictly political turn. People forgot that ours was a moral struggle and began to speak only in terms of political rights. Political rights are fine but they vary according to the political nature of the different systems of governments. Oppression is not only a sign of political ineptness it's a moral sin! All of the Holy scriptures from the Torah to the Bible to the Quran condemn oppression, tyranny, poverty and injustice and praise the value of justice, mercy, charity towards the poor, and righteousness.

Iran's message to Black America is clear ... We must have the courage to challenge the oppressor without fear regardless of the consequences for we should fear the lord alone. But courage is not enough we must unite to be strong enough to overcome the opposition. Even courage and unity are not enough. We must be morally righteous to accentuate the justness of our cause.

By their attempts to establish an Islamic (Islam means submission to God) Republic the Iranians have shown Black people that in these days of political uncertainty that God reigns supreme as the most powerful revolutionary ally that we could have.

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Allen Ashby Editor
Niambi Webster Associate Editors
Peggy Spates Johnson

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ALLEN ASHBY EDITORIAL

Charley didn't play the game would be called off. So, he played, and later Howard laughed about it and said he swung at everything that he could reach with his bat whether it was high or low because it was a strike no matter what. Some of you may know about Jack Trice of Iowa State that a group wanted to name the new football field after. Jack was injured in a football game against Minnesota and died from his injuries. In those years the only black athlete at Iowa was Slater, although some ran on the track teams. Out of Mason City came Cecil Brewton, Sr. in the 1920s. Cecil was a star halfback at Mason City and a sprinter who won the state meet dashes. He ran for Iowa in his college days.

There were some fine high school athletes in the years between 1920 and 1930. Just before 1920, North had the first gang of blacks on a football team that anybody heard of. The North team of 1917 through 1919 has been called by old timers the greatest North team ever. It consisted of five blacks, one Jewish boy, one Italian and four Irishmen. The blacks were Curtis Morton, Ralph Jones, John Drew, Jenks

Hunter and Joe Brown. I know that four of these fellows are dead, but don't know about Drew.

But in the ten years that I mentioned, there was a fellow out of Mason City, Joe Lilliard, who became all state in football and basketball. Joe went on to play in the National Football League for a while.

In those years blacks didn't get too much ink unless they were really superstars. But one thing stood out, whenever a black player got into the game, there was a note that he was "colored" but that was about it for coverage.

Since we couldn't play organized baseball, it was in this game that we had some pretty fair teams. The old Buxton Wonders were a fine club. How good it is hard to say because they did beat everything they played, but they didn't get to travel very far because twenty miles was a long trip when they played.

Then there were the Algona Brownies and several clubs in this city, Capitol City Giants, Independents, the Invincibles, Des Moines Cubs and so many others it would take a page to name them all. The most famous baseball player around here was Chet Brewer, who is the only black from Des Moines to make it big in the Negro leagues, and in winter

baseball. People who played with and against Brewer claim that he was on a par with Satchel Paige.

That Chet and Paige hooked up in several duals in which the outcome hinged on a fluke play or an error. But Brewer didn't talk much even if he was supremely confident, and so never got the ink that Paige did. I will get into the high school players around here who played before the parents of most of you were born.

At old West High there was J.W. Clark who was the first black to make that team whose boast was that no black could make it. I have already mentioned the group from North. At East there was Jim Lewis, Charley Howard who played end on the football team and ran on the track team. My brother, the late Lucius Ashby who was the first black all-stater in football, Cecil Stone who was a star in 1915-1916.

Then there was Leonard Anderson who was one half of what was called the greatest pair of ends in the state. That brings us up to the time when some of your dads may be able to recall some of the guys.

**A Female Focus
On The Issues**

Peggy Spates Johnson



RELIVING BLACK HISTORY

February is National black history month. As I was going through my files at Callanan Jr. High attempting to bring some order to my cabinets I came upon an entire drawer devoted to "Black History" and a wave of guilt came over me.

Because the Des Moines school system's curriculum committee states that 7th social science be devoted to geography; 8th grade social science be the teaching of government and economics and that 9th grade be world history there is no room unfortunately for the study of black history per say and with the frame of mind that many of my black students are in I doubt that it is missed. Of course various aspects of black history can be integrated and interspersed through out the other subject matter I listed above but it is not the same as one set course on Afro American history.

I remember teaching black history as a full semester course my first year of teaching in Waterloo, Iowa, at East high school there. I loathed the city, the school and most of the inhabitants but

one saving grace was that I thoroughly enjoyed my 3 sections of black history. Although I had studied the subject in college at the University of Iowa my one year there and at the University of Nairobi, Kenya, East Africa, my one summer there and thought I had a firm handle on it. I learned much that year through my teaching.

Numerous black historians were brought to my attention: Lerone Bennett, John Hope Franklin, Larry Cuban, L. Katz and others. Numerous black poets and writers of prose besides Nikki Giovanni and Sonya Sanchez such as Arma Bontemps, William Wells Brown, Charles Chesnut, Wallace Thurman, and others.

Famous blacks I thought were white also came to my attention: Hannibal, Aesop, Alexander Pushkin, Matthew Henson, Jean Baptiste DuSable, Charles Drew and numerous others. The feats of history I previously thought had been accomplished by whites: the founding of Chicago and other cities; the modern method of making shoes; the refining of sugar; the conquering of the North Pole; the discovery of blood plasma; open heart surgery and on and on.

Until recently, George Washington Carver and Booker T. Washington were black history in a nutshell. Of course history books are usually written by whites many of them holding racist viewpoints. Pulitzer prize winning historian Henry Steele Commanger referred to black people in a 1942 book as "sambo" and stated flatly in his text that we loved to serve our white masters.

Arnold Toynbee, the 'dean' of Anglo Saxon

historians, had the gaul to refer to blacks as the only people in the world who had never contributed anything to the society of man. What outrageous lies.

Speaking of falsehoods, during this period I learned the numerous ones that had been perpetrated on blacks by white oriented history books such as: that Africa was a land of heathens and savages — Ghana, Songhai, Mali, Egypt, Zimbabwe, Timbuctu and other great black civilizations were ignored. The fact that blacks were building great civilizations in Africa while Anglo Saxons were painting themselves blue and living in England in caves was likewise ignored; that Thomas Jefferson had numerous mulatto children by his slaves and never set them free; that Abraham Lincoln was a racist who felt blacks inferior and wanted to send back to Africa; that George Washington died because he caught cold while having sex with his slaves in their unheated quarters and that he owned 176 human beings etc. etc. ad nauseum.

The turbulent revolutionary sixties of black is beautiful, black power and black pride lent us the right atmosphere for the teaching of black history. We all could benefit from it again, particularly today's black teenagers who sorely need inspiration and a rallying point for pride in themselves.

I taught black history as part of American History in the New Horizons program my first 2 years at Callanan but as I said before with curriculum changes and lack of enthusiasm on the part of students and lack of pressure on the part of minority parents, minority studies in the high schools seems a thing of the past — 'tis a true pity.



Getting Ahead

Robert V. Morris

Once again we must analyze another popular social belief which has a negative influence on black education at the college level. Through the years black civil rights organizations have fought for black advancement in society. Social, educational, and economic advancement have been on the top of the list. Organizations such as the NAACP have struggled long and hard to upgrade the position of blacks in this country.

One major philosophy of such organizations is that black economic advancement will lead to black educational advancement. In other words, college-educated parents tend to have college-educated children who, with their highly intellectual family background, will perform well in college and beyond. This theory would seem to be completely logical because it just makes good sense. It's obvious that this philosophy is true, right? WRONG! What is logical and what is true are sometimes two very different things.

Through informal interviews with black program workers I have found this evidence to the contrary. Believe it or not, on the average, black students from high and middle socioeconomic status families have grade points close to or as low as those from lower socioeconomic status families. And, the average black's grade point (overall) is substantially lower than the average white's. There are, of course, exceptions, but the impact of these statistics is tremendous. Does such a minor difference in scholastic performance between high and low income family students mean that black organizations' philosophies are wrong, that they don't know what they are talking about?

Does it mean that we have been fooling ourselves, that blacks, no matter what their socioeconomic status, are intellectually inferior to whites, that we are malfunctions of the human race? The shock of finding that the difference in scholastic achievement between socioeconomic groups of students is so small leaves me speechless...well, maybe not, really.

In case you're in a panic, the answer to the above questions is obviously NO. To define the reasons behind this discrepancy between achievement levels, I must refer back to a previous column, the second in this series. In that column I discussed one of the major reasons for poor academic performance on the part of black students. It is the retarding campus environment, which is a devil in itself, that hinders many black students. If this environment were to change, the resulting student performance levels would most certainly change, also.

As things stand now, conformity to peer pressure makes the differences in black student performance minimal. So, keep on truckin', NAACP, you have the right idea and in the long run, I am sure it will triumph. It is important that all black people (parents, especially) try their best to create the most intellectually stimulating environment possible, for until we have this, large social gains are impossible.

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Spotlight

By Peggy Spates Johnson

Milton Jackson—Fighting For Color In The Ranks



Milton Jackson

As a line from the Broadway musical HAIR went, the Vietnam war was "...the black man murdering the yellow man to protect the land the white man stole from the red man." I have shared this view and along with a conservative and racist history I have always been rather anti-military.

I tried to open my mind somewhat for this week's interview with Cdr. Milton Jackson, USN, the special assistant for minority affairs here recruiting for the past few weeks. Jackson flew off today so I got to him just in time and was pleasantly surprised with his warmth and lack of pressure or "sales job."

He first told me the minority population in the Navy is now 9.2% enlisted and 2.1%

officers. He did not know the exact percentages of the other services. The floor or minimum was now 12% enlisted and 6% officers so he felt they were slowing reaching their goals. Things had really improved, opportunity-wise, for blacks in the Navy according to Jackson because after WWI 95% of blacks were enlisted and in the steward (services) rating — the number is now way down. The problem now is that more blacks are needed in technical and nuclear or advanced electronics.

What did the Navy have to offer the black man or woman they couldn't get elsewhere? "For the enlisted person — training in technical fields followed by experience which is transferrable to civilian life. For officers,

particularly college grads the chance to shoulder more responsibility than in a private corporation," he told me.

What about segregation in the ranks? Didn't Harry Truman force the services to integrate in 1948? Yes, there was some, he said. There were "...no black officers until 1944 and then only 13, 12 ensign and 1 warrant officer. After the Spanish American War no blacks could join the Navy from 1920 until 1931. They could be messmen from 1931 to WWII. Previously from the revolutionary war on they made up 1/6 of the Navy, but then the steward rating was abolished in 1974 and a more liberal policy toward blacks began."

How far could a black college grad go in the Navy? Jackson laid out the route for me. "A college grad is first an ensign, then after 2 years he makes Lieut. Junior Grade (2nd unit) and at the end of the 4th year is a full Lieut.: 95-100% make it. After the 4th year (initial obligated service) they either become career men or leave the service." But he did add the retention rate was better for blacks than for whites.

What about the controversial Admiral Zumwold of a few years past? "As Chief of Naval Operations, he brought about some beneficial changes in the Navy ...

we became more people oriented under Zumwold. Before then we had been more mission oriented." Jackson confided to me.

Why did the services have more difficulties recruiting in the midwest? Jackson smiled and told me, "...well, that's a good question. Possibly because unemployment figures are lower here ... fewer people consider the military ... it seems the farm areas produce people who are more reluctant to leave ... they want to stay on the farm and work the farm ..."

Were there any programs or offerings in the last five years that would attract new recruits? Jackson thought hard but couldn't come up with any. But he did reiterate "... we've always had technical skills, travel and adventure ... the change in the GI bills have hurt us ... now every dollar you contribute the government gives \$3 toward your education only."

How did he feel concerning the now defunct draft? "It is our responsibility to make the all volunteer force work — we have to be better marketers or salesmen. But I really don't view the draft one way or another. I don't think it will be back ... we're closer to the time for registration for the draft only." Jackson

Spotlight Continued page 23

A Successful Revival Of The Spirit

by Niambi Webster
The 125th Anniversary appreciation banquet and reunion of the Crocker Street YMCA honoring Mr. A.P. Trotter, Mr. George Robinson and Mr. Al Brewer, with special recognition awards cited to Mr. Allen Ashby and Mr. W. C. Bruce was a successful revival of the spirit.

Since the founding of the first YMCA in a black community was established in 1853 by Anthony Bowen a freedman, who became its first president, today there are over 139 with predominately black leadership and affiliations.

The Crocker Street Y had its beginnings in 1917, when attorney S. Joe Brown, recently discharged from the military service at Fort Des Moines discovered the Army Branch YMCA located on 4th and Grand and decided to inquire about the prospects of the 10,000 black draftees — soon to be trained at Camp Dodge — utilizing the YMCA's established services, he was told that there were no provisions at that time for black soldiers.

Brown immediately sought out W. M.

Parsons, then YMCA state secretary and in charge of the Army "Y" work, who agreed that YMCA services would be available to black soldiers, if he obtained a suitable building and a competent committee to supervise the work.

The basement of the Union Congregational Church located at Tenth and Park Street was obtained and a committee formed, which included Rev. S. L. Birth, Rev. G. W. Robinson, John L. Thompson, Harrison Gould, A. M. White, C. S. Stewart and George Smith and Mr. Brown.

Edward Ross of the Paseo Branch YMCA, Kansas City, became executive secretary and the "Park Street Army YMCA was opened on Jan. 1, 1918.

After the war, the Des Moines YMCA board agreed that if the black citizens would furnish a meeting place, the Y board would secure the funds needed for the salary of an executive secretary for the Crocker branch.

A new committee was chosen including Brown, Thompson, White, Bert A. Harris, Gus Watkins, J. H. Spriggs, Gould, C. S. Stewart, E. T.

Blagburn, M. E. Cassessl, Wade H. McCree, A. A. Alexander, and Dr. W. H. Lowery was named chairman and White, recording secretary.

A lot was obtained at 12th and Crocker and the name "Crocker Street Branch YMCA" was established. Ernest C. Robinson was the first executive secretary. A building was erected and was formally opened July 1, 1919.

The Crocker Y sponsored several programs for the young, including boys clubs, basketball, softball and baseball teams were organized thru the churches, also tennis, camping, track and field meets, boxing shows and exhibitions, religious education classes, father and son dinners and several other events were held utilizing space all over the city of Des Moines. All of these programs sound excellent, but it must be noted that the way was never easy for the Crocker Y, it could have never existed without the fortitude, dedication and volunteer spirit of many black men and women in Des Moines, several whoms names haven't appeared in this article.

In 1945 the branch moved to 1333 Keosauqua. A. P. Trotter was chairman of the committee of management from 1939 to 1957.

In the 1940's under the leadership of Robert W. Lindberg, general secretary, black members participated more and more in programs of the Central YMCA.

Past Crocker secretaries include,

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AFRO-AMERICAN DANCE COMPANY

Afro-American Dance Company

After traveling to Ames to see the "Wiz" then to Kansas City to view "For Colored Girls Who Have Considered Suicide When the Rainbow is Enuf," not forgetting yet another trip to CY Stevens Auditorium to catch, "Bubbling Brown Sugar," it's a known fact that The Afro-American Dance Company will be the

next move you'll make to Iowa City.

The Afro-American Dance Company, from the Afro-American Arts Institute, Indiana University will be featured in an evening performance, Saturday, February 24, 1979, at 7:30 p.m. in MacBride on the University of Iowa campus.

Also the company director Ms. Iris Roas

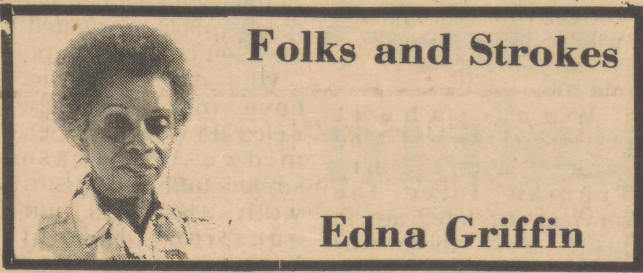
will conduct a jazz master class, at North Hall on campus, beginning 10:00 a.m. - 11:00 a.m.

The events are open to the public and a reception will follow the evening performance.

The company will be performing and presenting workshops on Wednesday, Thursday and Friday for the Cedar Rapids School system.

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Folks and Strokes

Edna Griffin

The question troubling me most of the week is how one-man spectaculars help our people to understand their power flows from their commitment to organize to achieve their priorities.

Lay this yardstick on the Feb. 7th Tribune article on Kalonji Saadiq and only one brief reference to the needs of our people appears - the growing cost of utilities. The solution?? The distraction of a computer with a tall stick! This kind of talk is sensational, attracts attention, frightens white folk.

Such one-man spectaculars, do nothing to solve the serious problem of rising costs of electricity. The tragedy here is attention is taken away from the need to plan and work together.

Experience indicates the powerless tend to look to an individual seen as having or claiming to have, power to solve other's problems. An example of this is telephone calls which came to my home for two or three years complaining of discrimination. The answer to the question, "Are you ready to file a complaint," was shocked silence. Lack of understanding led these callers to think I, personally, could be their substitute. This misunderstanding is not limited to 'street people'.

There are a host of organizations, religious, and non-religious of people willing to accept and depend on others to do their thinking.

Change requires power, the power of persuasion, power to move enough people through organization to get change. Successful examples resulting in change are the U. S. Supreme Court decision against segregated schools, and activism which ended the war in Viet Nam.

We are moving into an effort to put a ceiling on the national budget by calling a constitutional convention to amend the U.S. Constitution. It is felt by many such a convention would open a hornet's nest for many more changes not in the interest of the general public. We may reasonably expect organization, for or against such a convention. This is one of the national issues.

At the local level, some of the issues facing us is the closing of schools with low enrollment, and low employment, especially for our youth. There is the problem of inadequate housing, and the over-all controversy concerning affirmative action.

An effective example of direct action by the people at a local level was the Montgomery bus boycott. It was effective because Black people were tired of the daily reminder of their second class citizenship. Their response to the call for action was staying home, walking, the organization of car pools which sustained the boycotting of city buses. Dr. King was their spokesman and leader.

The organizers were scores of people who never made the front or backpage of the press. They were a very important reason for the success of the boycott. It was supported by black people with cars

and no need to ride public transportation. An interesting sidelight was the fact many white middle class people became willing to provide transportation for their maids rather than do without their services.

This provided a cause for laughter during the boycott. In the meantime the bus company had some time to think about falling profits. All of these small actions created jobs for black bus drivers and an end to segregated seating. This success, in turn, inspired activity for voter registration. Young people played a leading role in the house to house canvassing necessary.

The Montgomery boycott set up a chain reaction which involved people, many who learned what power really means as they worked together. Their conversations began with we instead of I-I-I. Neither the Nobel prize nor nationwide publicity blinded Dr. King from seeing the need of support to the hard-pressed strike of black garbage collectors in Memphis. This action as much as his stand for peace cost him his life.

In the words of J. Edgar Hoover, "What we don't need is a black Messiah". By 'we', Hoover, of course, meant those who hold power in this country.

Des Moines is not Montgomery, Alabama. When you think about it, are our problems that much different? In spite of our votes for Carter, we are next to the bottom of his list of concerns. The fact is, like Montgomery, we gain only what we fight for whether in the courts or direct action. Perhaps this is why many are feeling it is useless to vote. With me, it's a matter of pride because of the many who have died trying in the South.

Occasionally, I feel there is a choice, based on issues. For this reason, I cross party lines. It sometimes seems to me a wonderful idea to serve notice on both Democrats and Republicans by putting a majority of our votes outside both parties and into any one of the small parties struggling to stay on the ballot.

It just might put an idea we have only two choices that do little to step up affirmative action. We should try that next election day - a trial run for 1980. Surely a real front page sensation. It would create as great a stir as **The Day All Blacks Disappeared from the City.**

Stress Management Workshop

By K. G. McElroy

Stress and the effect it has on individuals is a non-discriminating reality. It affects lawyers, secretaries, doctors, homemakers, children, the rich and the poor alike. The degree of stress and the way we manage it can, however, be a variable.

Drake University's Community Career Planning Center for Women (CCPCW) is offering 2, one-day workshops aimed at stress management. Workshop No. 1 is Saturday, February 17, from 9 - 4 p.m. The second workshop is offered Saturday, March 10, also from 9 - 4 p.m. Both workshops will be held at Drake University's Olmsted Center at 29th and University Ave. The fee is \$45 which includes all materials and

refreshments.

Some of the topics the workshop will cover include:

-What scientists tell us about our minds and bodies when influenced by varying degrees of stress

-What events in our lives are potential stress creators

-Specific methods of dealing with stress

Participants of the workshop will learn:

- About positive and negative stress

- What physiological changes take place in the body when under the effects of stress

- What effect stress has on behavior and emotions

Methods of dealing with their own stress and will be encouraged to internalize these methods

The facilitators for these workshops are Pat

Humphrey and David Seaquist. Humphrey was the coordinator for Displaced Homemakers Services at the CCPCW. Presently completing her M.A. in Applied Behavioral Analysis, she is also on the faculty of Women's Programs. Seaquist, a PhD in Psychology, is a Counseling Psychologist and Assistant Professor of Education at Drake. Both he and Humphrey have various workshops.

A total of .6 CEU's can be earned from this workshop. Registration can be made by phone. Payment must be made prior to the first class meeting. Due to limited enrollment, proper steps must be taken to cancel, if it becomes necessary, and a full refund will be made. Failure to properly cancel will make it necessary to charge full fee. Further

information or registration can be obtained by calling 271-2916.

DAUGHTERS OF 'DES MOINES

The members of the Daughter's of Des Moines club, will meet on Sunday February 25, 1979, at the home of Dorothy McCune.

This will be the first meeting of the season.

Time will be 6:00 p.m.

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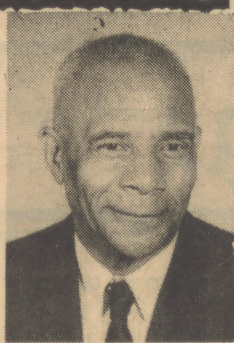


TF

ALLEN ASHBY

with a

LOOK ON SPORTS



You can't count the Iowa schools out of their conference races yet. But if I had to pick one with the best chance to bring home at least a share of the title, it would be Iowa U. Iowa State and Drake are clinging by their fingernails, but one would have to wait and see what the Hawks do in their next three games.

Even in their losing game with Michigan State the Hawks didn't look bad. They seemed a bit too anxious and thus helped to beat themselves. They came out of it in the second half against Wisconsin and now it remains to see if they can keep their poise and intensity the rest of the way. Purdue is coming on fast and by the time you read this you will know what happened with them.

Iowa State has lost three games that could have as well gone into the win column and that would have turned their record around. The only chance they have is to go unbeaten all the way from now on, a large order, and then they would need some help from the rest of the league.

Drake is in a bit better position than that, but the Bulldogs can't afford to lose any more games and someone has to dust off Indiana State. Possible.

As far as the ratings go, it will be interesting to see what the polls did with Notre Dame, U.C.L.A. and Indiana State. After that tight game Sunday which the Uclans won you wonder if the Birdmen will be number one, or will UCLA take over the top spot. That will have been decided by the time this comes out, but it does provide food for thought. Actually the only poll that counts is the one in March when the four survivors of a tough playoff get together.

Out of that will come number one, and make no mistake about, the rating will be well earned. It would be great to see Iowa in that lineup of four. But, even if they don't make that one, they might get into the NIT meet. There is competition in that one for everybody.

But there is no doubt about who is number one and two in wrestling. Saturday night the two top teams, Iowa and Iowa State will go to it for that top spot again. I never watch college wrestling without wondering what would happen if the college rules were identical with the pro game as it was way back when.

That would cause riots in today's circus shows that are called professional wrestling. And in that game there is no place for little men who weigh less than two twenty five or maybe more.

In our high schools, Dowling has taken the Metro cage title, but I don't look for them to go too far in the tournament. There is so much rivalry that they could get knocked off by one of the teams they have beaten. Have to think that there won't be a team come out of the pack as Roosevelt did last year to win it all. For people around here the big question is can the East girls go all the way. They have taken that unbeaten string into the tournaments with them, and now they can't drop one. An earlier loss, while it may have cost them their number one rating would have given them a chance to come up to the big one without the pressure. But maybe they thrive on pressure, and if they really are the best, they will make it, we hope.

I watched Sugar Ray Leonard score a TKO over the middleweight champ from Canada. As I have argued all along, Leonard may not win any titles, but he is getting some big money fights and the name of the game is money, so when he hangs it up he will have made just about as much dough as if he were a champion. And then, he might get a chance to grab a crown. But that world middleweight champ is awful tough.

Scores from the tough teams: Howard 66, N.

Carolina A&T 65.Fla. A&M 75, Benedict 66. Alcorn 84, Jackson St. 71. Southern 96, Grambling 87. S. E. Missouri 74, Lincoln 70. Alderson - Broadus 84, West Liberty 82. Bethune - Cookman 81, Morris Brown 80. Shaw 105, Spring Arbor 96. Xavier (New Orleans) 81, Dillard 76. Hampden - Sydney 101, N. Carolina Wesleyan 76. Hampton 33, St. Paul's 23.

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The Church Page

MOUNT HEBRON CHURCH

Sunday, Feb. 18 at the hour of 2:30 p.m. The Mothers, Stewardesses and Deacons Council will have service at Mount Hebron. Rev. H. I. Thomas, his choir and congregation will render the service.

Des Moines Don't forget

Sunday evening at 7:30 p.m. Maple Street Baptist Church will be here for our fellowship service. Rev. Parrish will preach and his choirs will sing. Come on out and feed your soul with the Holy Ghost.

Evangelistic Service will have service at Community Baptist starting Feb. 26 at 7:30 p.m. and continue throughout the week. Rev. Harris is Pres. Rev. Alex Crawford is Vice-Pres. Rev. Don Bolden is secretary.

The Usher Boards will be sponsoring a Banquet on March 31st. Tickets on sale for \$4.00 each. The banquet will start at 6:30 p.m.

Watch for the fun hours in March. Mount Hebron Skating Party.

Sick and shut-ins; Sis. Jettie Harris, Mercy Hospital; Sis. Lillian Williams, also Charles Floyd the husband of Sis. Lucille Floyd is in Mercy Hospital. Sis. Cathrine Weaver husband in Northwest Hospital.

If Jesus said it that's it!

Rev. James Harris, pastor

MORNING STAR BAPTIST CHURCH

Saturday, February 17th starting at 11:00 a.m. there will be a

chicken & chitterling dinner sale at 1156 W. 9th St. Sponsors are Sis. Nancy Hickman and Sis. Doris Woods. For delivery call 282-7573.

Sunday, February 18th at 4:00 p.m. Mrs. Ann Bevel will be presented in a concert of Spirituals. Rev. Henry Bevel will be guest minister and narrator for the program.

Sunday evening at 7:30 p.m. we will have our regular Old Fashion Testimonial service.

Everyone is invited to attend.

Pastor, Rev. Alex Crawford, Jr.

Church Clerk, Sis. Doris Woods

MACEDONIA BAPTIST CHURCH

11 a.m. Sunday February 18 guest speaker will be Rev. Bolden from Mt. Hebron Baptist Church.

Sat. February 17 we are having Chicken, Ribs, and Chittlings dinners. Number to call for order is 255-4286.

Sunday, February 18 at 3 p.m. the choir is sponsoring a solo hour.

First Sunday in March we will be in Service with prayer of Faith Church of God in Christ. Ed. Davis is pastor.

Thought for the week: Be not rash with your mouth, nor let your heart be hasty to utter word. Eccles 5:2.

Rev. F. B. Green, pastor.

Ozell Williams, church reporter

MAPLE STREET MISSIONARY BAPTIST CHURCH

Reverend Parrish's sermon title for Morning

Service on Sunday, Feb. 18, will be "Let God Work It Out". The Young Adult Choir will be singing.

Our Annual Fellowship Day will be held on Sunday, Feb. 18th. Special guests this year will be the Pastor and members of the Bethel AME Church. Dinner, for both churches, will be served following Morning Service. Afternoon Fellowship Services will begin at 4:00 p.m., with the Bethel AME Church in charge of the service.

The Highway to Heaven Pageant will be presented on Sunday, Feb. 25, at 4:00 p.m. This service is being given by our M.A.D. Day Auxiliaries for the month of February. These Auxiliaries are the Senior Choir, Mother's Board and the Trustee Board. Plan to attend and enjoy this spirit-filled service.

On Sunday, March 11, at 4:00 p.m., the Senior Choir will present the Youth Old Ship of Zion. Everyone is cordially invited to attend and listen to the story of God's redemptive love in word and song. Myrtle Powell, Senior Choir Pres.

SHILOH BAPTIST CHURCH

This Sunday Feb. 18, 1979 Rev. B. Jamison will preach and the Gospel Choir will sing.

Last Sunday Rev. Jamison brought us a very inspiring message taken from the 14th Chapter of Job; 4th verse. His topic "Out of Nothing, Comes Nothing."

Church Business

Meeting this Saturday Feb. 17th at noon. The Deacons's will meet at 11:00 a.m.

Trustee meeting Sat. Feb. 17 at 11:00 a.m.

The Gospel Choir will rehearse on Friday Feb. 16 at 7:30 p.m. The Gospel Choir will sing this Sunday Feb. 18, at 3:30 p.m. at the Christian Church in West Des Moines. The Choir will be participating in the God's Army of Youth.

Food Pantry this Sunday Feb. 18th. Members are asked to please bring their canned goods. Mrs. Louise Brown, Chairman.

Prayer Service on Wednesday evening at 7:00 p.m.

The Bible Study on Wednesday evening beginning at 7:30 p.m.

Visitors last Sunday were Angeline and Felicia Lewis of Des Moines.

FROM THE PASTOR: WHO CAN BRING A CLEAN THING OUT OF AN UNCLEAN? NOT ONE. 14th CHAPTER OF JOB: 4th VERSE.

MESSIAH TEMPLE

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," Matthew 5:16. This was the golden text that Sister Brenda Campbell, a truly God-anointed teacher, taught from last Sunday. The lesson was "Disciples in the World", and she brought out the fact that we should not pull back from being with people just because we get saved. Instead, we are to

become disciples of Christ and go where He sends us. This means that we all have a commission to spread the word of the gospel of Christ to everyone we come in contact with.

This spreading of the Word is more than just saying that Christ died, rose and will come again; it is the living that shows people that we truly believe that Christ died for us, that He rose for us, and that when He comes again He will receive us to Himself.

Messiah Temple has been blessed to fellowship with Our Saviour Baptist each Wednesday evening to have prayers, testimony services and learn from the Book of Acts. We thank God for the opportunities that He has given us to learn more of the Holy Spirit.

Reverend Jacob Reed, Pastor

REMEMBER: To be a disciple means talking and living the Word of God daily. It is a true rejoicing in the following of the Holy Spirit.

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HOLY GHOST TEMPLE CHURCH OF GOD IN CHRIST

Bible Study was held Tuesday evening with Bishop O. J. Johnson Pastor in charge. Subject of the lesson was: Jesus' Unlimited Power - References: Eph. 1:12-13-14. Key thought - lean on Jesus who has all power in Heaven and in earth.

Evangelistic services were held Friday night with Bishop O. J. Johnson in charge. He spoke about Enduring Hardness as a Good Soldier - don't back up, be rooted and grounded, stable and established and immovable. Ref. 2nd Tim. 2:3, James 5:11, 1st Peter 4:2, James 1:2.

Sunday School was held Feb. 11, at 10:30 a.m. with Mother Geneva Johnson in charge. Subject of lesson was Christ at Work Thru Us. Ref. Matt. 16:13-21.

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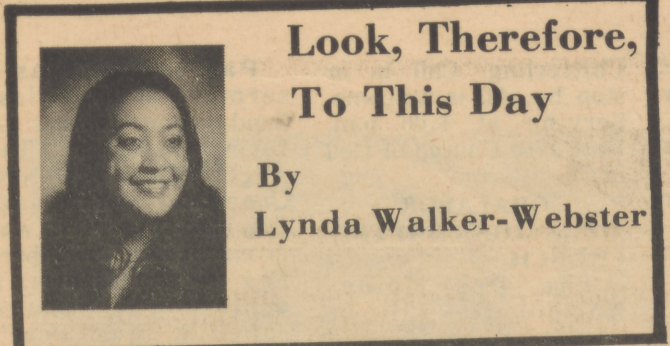
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<p>MT. OLIVE BAPTIST CHURCH S.E. 4th & Scott Streets Rev. H. R. Fields, Pastor</p> <p>Sunday School 9:45 a.m. Morning Service 11:00 a.m. Evening Service 7:45 p.m. Wednesday Prayer Service 7:30 p.m. Choir Rehearsal Fridays 7:30 p.m.</p>	<p>PRAYER OF FAITH COGIC 131 9th WDM Pastor Supt. Elder Eddie Davis Asst. Pastor M.D. Eppright Assoc. Minister Jerry Woods</p> <p>Sunday School 9:00 a.m. Morning Service 11:15 a.m. Evening Service 8:00 p.m. Tuesday Evening Service 8:00 p.m. Friday Evening Service 8:00 p.m.</p>	<p>EVANGELISTIC MISSIONARY COGIC 1340 E. 18th Street Rev. Pastor Arthur Bush</p> <p>Sunday School 10:00 a.m. Sunday Worship 1:30 a.m. & 8 p.m. Y.P.W.W. 7:00 p.m. Sunday Evening Worship 8:00 p.m. Tuesday Prayer & Bible Study 8:00 p.m. Thursday Consecration & Healing 8:00 p.m.</p>	<p>MESSIAH TEMPLE 2643 Center Elder Jacob J. Reed, Pastor Order of Services</p> <p>Sunday School 10:30 a.m. Morning Worship 11:30 a.m. Choir Rehearsal Sat. 2:00 p.m. The Book of Acts 7:00 p.m. Prayer Meeting Wed. 7:00 p.m.</p>	<p>NEW FRIENDSHIP CHURCH OF GOD IN CHRIST 1317 Forest Pastor Elder R. L. Daye</p> <p>Sunday Services 9:30 a.m. Church Worship 11:30 a.m. Y.P.W.W. 6:30 p.m. Weekday Services Tues. & Fri. 7:30 p.m. Thursday, 7:30 p.m., Choir rehearsal</p>	<p>TRUE BIBLE BAPTIST CHURCH 1440 DeWolf Street Rev. Ezell Wiggins, Pastor 266-8212</p> <p>Sunday School 9:45 a.m. Morning Worship 11:00 a.m. Bible Class 6:00 p.m. Evening Worship 7:00 p.m. Prayer Meeting, Wed. 7:00 p.m.</p>
<p>CORINTHIAN BAPTIST CHURCH 9th & School Streets Rev. F. W. Strickland</p> <p>Sunday School 9:45 a.m. Morning Worship 11:00 a.m. BTU 6:00 p.m. Evening Service 7:00 p.m. Prayer Service Wed. 8:00 p.m.</p>	<p>EAST UNIVERSITY CHURCH OF GOD IN CHRIST 1639 East University Pastor: Jurisdictional Bishop H. Basset</p> <p>Sunday School 9:45 a.m. Morning Worship 11:30 a.m. Y.P.W.W. 6:30 p.m. Tuesday Prayer & Bible Band 7:30 p.m. Friday Evening Worship 7:30 p.m. Saturday Youth Services 7:30 p.m.</p>	<p>MACEDONIA BAPTIST CHURCH 920 31st Street Rev. F. B. Green, Pastor</p> <p>Sunday School 10:00 a.m. Morning Worship Service 11:15 a.m. Wednesday Prayer Service 6:30 p.m. Saturday Senior Choir Rehearsal 7:30 p.m.</p>	<p>CANTON MISSOURI SECOND BAPTIST CHURCH Rev. H. L. Turner, Pastor Bertie Nickerson, S.S. Supt.</p> <p>Sunday School 9:30 a.m. Worship Service 11:00 a.m. 2nd and 4th Sundays</p>	<p>HEAVENLY TEMPLE CHURCH OF GOD IN CHRIST 2110 Carpenter at 21st Des Moines, Iowa Bishop A. B. Carter, Sr., Pastor</p> <p>Sunday School 10:00 a.m. Morning Worship 11:30 a.m. Y.P.W.W. 6:30 p.m. Bible Band (Tues.) 7:00 p.m. Evening Service (Thurs.) 7:30 p.m.</p>	<p>Our Saviour's Baptist Church 1555 Des Moines Street Des Moines, IA 50316 Ph: 244-9628 Rev. T.R. Brown, Pastor</p> <p>Morn. Worship 11:00 a.m. Sun. School 10:00 a.m. Prayer Service Wed. 7:00 p.m.</p>
<p>PILGRIM MISSIONARY BAPTIST CHURCH 1732 Walker Street Rev. Wayland Heath, Pastor</p> <p>Sunday School 9:45 a.m. Morning Service 11:00 a.m. Youth Meeting Weekly 7:30 p.m. Prayer Meeting Wed. 7:30 p.m.</p>	<p>MISSION TEMPLE C.O.G.I.C. Elder James McNear, Pastor Assistant Pastor Minister E. Bell</p> <p>Sunday School 9:30 a.m. Sunday Morning Service 11:00 a.m. Y.P.W.W. 6:30 a.m. Evening Services 8:00 p.m. Tuesday & Thursday Nights 7:30 p.m.</p>	<p>MAPLE STREET BAPTIST CHURCH E. 16th & Maple Street Rev. Geo. Parish Minister - 266-8910</p> <p>Sunday School 9:45 a.m. Sunday Morning Worship 11:00 a.m. Morning Worship 11:00 a.m. Bible Class 6:30 a.m. Evening Service 7:30 p.m. Prayer Service Wed. 8:00 p.m.</p>	<p>MORNINGSTAR BAPTIST CHURCH 1150 W. 13th Rev. Alex Crawford, Pastor</p> <p>Sunday School 9:45 a.m. Morning Worship 11:00 a.m. Sunday Broadcast 9:30 a.m. to 10:00 a.m.</p>	<p>FIRST CALVARY APOSTOLIC CHURCH 2561 Onawa Minister Georgeann Reid</p> <p>Sunday School 9:45 a.m. Morning Worship 11:30 a.m. Sunday Evening Worship 7:30 p.m. Tuesday Prayer Meeting 7:30 p.m. Friday Bible Study 7:30 p.m.</p>	<p>SHILOH MISSIONARY BAPTIST CHURCH 1213 Scott 255-6333 Pastor Rev. Benjamin W. Jamison 277-9269</p> <p>Order of Services Sunday School 9:45 a.m. Morning Service 11:00 a.m. Bible Study 6:30 p.m. Wednesday Night Prayer Service 7:00 p.m.</p>
<p>MT. HEBRON BAPTIST CHURCH 1600 East Capital Street Des Moines, Iowa 50316 Rev. James Harris, Pastor</p> <p>Sunday School 9:00 a.m. Morning Service 11:00 a.m. Prayer Meeting Wed. 7:30 p.m.</p>	<p>UNION BAPTIST CHURCH "The Friendly Church" E. University at McCormick Rev. Henry Thomas 1200 McCormick</p> <p>Sunday School 9:30 a.m. Morning Worship 11:00 a.m. Evening Service 7:45 p.m. Prayer Service Wednesday All Day</p>	<p>ST. JOHN BAPTIST CHURCH 2538 S. E. Maury Rev. Phil Tindrell</p> <p>Church School 10:00 a.m. Morning Worship 11:00 a.m. Youth Fellowship 6:30 p.m. Evening Worship 7:00 p.m. Wednesday Prayer Service 7:00 p.m. Pastor phone 266-5755</p>	<p>NEW BETHANY CHURCH OF GOD IN CHRIST 16th and Mondamin Pastor Andrew E. Johnson</p> <p>Sunday School 10:00 a.m. Morning Worship 11:30 a.m. Sunday Youth Service 6:45 p.m. Sunday Evening Service 8:00 p.m. Mid-week Service Wed & Fri 7:30 p.m. Everyone Welcome</p>	<p>KYLES TEMPLE AME ZION CHURCH Rev. Jesse L. Williams, Pastor 947-15th Street</p> <p>Sunday School 9:45 a.m. Morning Service 11:00 a.m. Evening Worship 7:00 p.m. Prayer Service Wed. 7:30 p.m.</p>	<p>ST. PAUL AME CHURCH 1291 Day Street Rev. Lewis E. Grady</p> <p>Church School 9:30 a.m. Church Service 10:45 a.m. Vespers Service 6:30 p.m. Prayer Service, Wed. 7:30 p.m. Youth Fellowships 5:30 p.m.</p>



**Look, Therefore,
To This Day**
By
Lynda Walker-Webster

"A DIFFICULT FLIGHT"
The nose of the plane aimed endlessly upward toward the infinite awaiting sky. Gazing down at the turf from this angle, seemed to throw the total horizon out of perspective.
Ice and snow. Bitter cold. Bleak and frigid days of a February Iowa winter did not seem so far removed from the warmth and comfort of the cabin of this east bound United Jet.
The course pattern of this flight was no different from others taken when headed for this specific destination. Yet, there were indeed modifications in my innermost feelings and reactions to my departure.
The snow, ice and cold were very synonymous of our region and this season. Yet, the bitterness

seemed extremely severe and most untimely for my perceptions. The hard ground, cold snow, whipping winds and hazardous ice were like villains tearing at my body, mind and soul.
A heart dominated by ache. A soul with great void. Gut feelings at rock bottom. And, a yearning for magic to undo all that had recently been done, only made the flight more insufferable.
Growing up in Iowa should almost make one immune to the intense cold and heavy snow fall. It becomes a way of life here. You love it. You leave it, ... or you cope with it.
...But it seemed so unfair.... My sitting there in the warm cabin of the plane, so high above the ground. And my mother, down there, lying so far below the ground. Beneath, the hard ground, ... the ice and snow!
...These were the thoughts that filtered through my mind ten years ago, this week. Several days following the death of my young mother, my departure from this city and return to my Connecticut home, was indeed a very different and difficult departure.
I reflect on that decade past! And I fully realize and acknowledge that often for us to grow, wisely mature, find and become the people that we should become, ... people and things are occasionally removed or displaced from our very realm.
While one may suffer from a loss, ... one also may

benefit as a result of that loss. I am a firm believer that God does not want us to lean on any one person or thing. Only on Him. We may sometimes lean temporarily on our earthly brothers and sisters, ... but only long enough to get our breath and regain our own balance. Then continue our journey!
...Yet, sometimes we lean without actually realizing that we are doing just that. Every person has the potential of becoming a full human being, with a perspective on the universe to aid and cultivate mankind, simply by an example of their positive living.
We become such creatures of our own nature and habit that it is almost impossible for many of us to change by our own will. It is thus tragic that often it is a catastrophic event in our lives that must serve as the catalyst. And it is even more tragic if we suffer the loss, and we do not grow stronger. Let not any suffering be in vain.
That flight, ten years ago, was perhaps the most difficult one of my lifetime! However, the strength gained from that flight served to fashion a most tranquil and durable course for a lifetime ... a course that would come to comfort, assuage and console any and all difficult and rugged flights of future occurrence.
...If one must fall victim to the storm, ... may one also reap from the tempest.
One of God's favorite ways of revealing His will, ... is by closing doors.

Remake the World
Shahid A. Muhamad

IN THE NAME OF GOD, THE GRACIOUS, THE COMPASSIONATE
Racism is not only a destructive force in American society, it is equally infectious all over the world. How can we count the lives of people or nations destroyed because of it — or the number of minds that have been disfigured by inferiority or superiority complexes? Certainly in order to "REMAKE THE WORLD" racism has to be destroyed everywhere it rears its ugly head. We can't destroy it through legislation or affirmative action. Nor can we destroy it by dropping a bomb on this or that people. We have to get at the root of the problem and then declare war on racism and through constant teaching destroy it in the minds and hearts of humanity.
One area that we can work on is the removal of racial images from worship and all racial images that attempt to portray the Divine. The Honorable Wallace Deen Muhammad teaches us that racial images in worship promotes racism (in this case white supremacy). By presenting to the world the image of the Son of God (Jesus) as a Caucasian — this sets in motion subliminally or psychologically a class system for humanity based on nationality.
This racial image in religious worship suggest that if the Son is Caucasian and His father is God Almighty then the (God) must be — well — or at best that God prefers one humankind to another. The Honorable Wallace Deen Muhammad asks us the question — What effect do you think that this has had on the Bilalian (Black) people of America and

the darker people of the Earth — and what would happen if Caucasian children went to church every Sunday morning for 300 years and saw that the Son of God, the only way to heaven and the salvation of all mankind was Black. What effect would this have on their minds?
This kind of worship gives everybody involved a warped view of themselves. Some people have statues of Mary, Joseph and Jesus (all caucasian image) in their homes that stand from 2 to 5 feet tall. Study your Bible Ex: 20:4, "Thou shalt not make unto thee any graven image."
We should understand that we are being made fools of daily by Satan, the devil who according to the Bible deceived the whole world (Rev. 12:9). It didn't say that Satan deceived everybody except the President, the Governor or the people of Iowa. It said he (devil) deceived the WHOLE WORLD!!! This not only includes the political, financial and educational institutions — but the religious world as well. In fact, believe it or not, the greatest hiding place of Satan is in religion. How do you think religion has gotten so weak and become so ineffective as a saving force in our lives?
Why are we in so much confusion, not knowing the answer to our problems or where to turn to? Satan hides in religion posing not as an angel — but God Himself. In II Thessalonians 3:4 it clearly points out— "Let no man deceive you by any means, for that day shall not come except there come a falling away first and that man of sin be revealed, the son of perdition. 4. Who opposeth and exalteth himself above all that is called God or that is worshipped, so that he as God sitteth in the temple of God, shewing himself that he is God." So if Satan is in the Church, Mosque, and Synagogue — do you think for one minute that he will make known to us the knowledge of scriptural interpretation (which is so vitally needed)?
If scripture teaches us that Christ is the doorway to salvation — do you think satan will make Christ

known to us? Christ as he really is or as Satan wants us to see him? The Bible teaches us that the book would be sealed (closed or locked up) Dan. 12:4:8-9 and Rev. 5:1-2. This means we would be at a loss for understanding of almighty God's instructions until the last days (now).
In another place in the Bible it says that there would be a famine for the hearing of the Word of God (Amos 8:11-12) and that Jesus was in the world and the world knew him not. We have the same picture of Jesus now as we had 2000 years ago. The same understanding of him and the world is in a worse condition than Jesus found it. Do you think we know him?
Religion must be resurrected if we are going to REMAKE THE WORLD. Religious spirit must be resurrected — Appreciation for the value of religion in our society must be resurrected and above all, religious knowledge has to be resurrected and then in essence the spirit of Christ will be resurrected.
We can no longer allow the doing of the will of God (the work of Christ) to be subjected to the whims of the materialist (moneychangers) nor can we allow ourselves to succumb to the pressures of this world (Be not conformed to this world — But be ye transformed by the renewing of your mind). The only real force that renews the mind is Truth. Truth not only renews the mind, it preserves the health and strength of the mind. Truth liberates (John 8:32).
Make a commitment today to come out of pseudo or part time religion and stand tall for God. Invite Him into your hearts so we can turn this world back into the right direction.
Visit Masjid Muhammad and learn more of the mission of the Body Christ. Meetings are held Sunday at 1:00 p.m.
May God bless all of you with the light of understanding.
**As-Salaam-Alaikum
(Peace be unto you)**

John 14:12-14. Matt. 28:18-20. Key verse and highlight of lesson — But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light — 1st Peter 2:9.
Some of the precious remarks Mother Geneva Johnson made were: "Jesus counts us as vessels and allows Himself to work through us and get the glory out of our lives. The Holy Ghost is the key to unlock the door to a happier life in a dark world of sin. The Holy Ghost is available 24 hours a day and 7 days a week. He is ever ready to build up the Church of God."
Christ works through us to proclaim the Good News and glad tidings. When you contact the

powerhouse, the power begins to flow, convict and reprove of sin. Go in the Spirit of meekness to men and women, youth, boys and girls and leave them with the image of Christ. Do not entertain "Old lady talk" — talk about Jesus. Jesus is long suffering and waiting for the precious fruit of the earth. He is not willing that any should perish. Get rid of the devil's sleeping pills and use God's alarm clock which is the Word of God to cry loud, warn, admonish, proclaim.
Let none of these reproofs fit you. "Ye did run well but who hindered you? Or what are you doing now? Get out of the valley of decision. Be hot or cold, saved or lost, right or wrong, holy or unholy — stay on praying ground for the Holy Ghost to operate. Continue by forbearing one another in love. Go thru to the

end. He that will come — shall come! Jesus is waiting for the church. Today is the day of Salvation. Get in the ark of safety and run while we have a chance.
Sunday evening services were held with Bishop O. J. Johnson, Pastor in charge. The subject of his dynamic sermon was, "Our Help Is In the Name of the Lord". We had words of expression by District Evangelist Eugene Price.
We were highly favored with two spiritual songs — Jordan's River and Move On Up a Little Higher, by Mrs. Carolyn Ary of Corinthian Baptist Church. She is the niece of Sister Bettie Frazier.
Our sick — Sister Mary Sue Spurling at Broadlawns General Hosp. We are also praying for Mrs. Mary Guthrie at Broadlawns

as well as all of the sick.
Prayer services are being held Feb. 12 throughout the 16th nightly from 7 to 8 p.m. at the Mother Church at E. 17th and University. If you want a closer walk with God, plan to attend.
Bishop O. J. Johnson, Pastor
NEW FRIENDSHIP CHURCH OF GOD IN CHRIST
Holy greeting to you in the name of our Lord and Saviour Jesus Christ.
We are yet saved and filled with heaven's Holy Ghost and have a mind to go on with the Lord. New Friendship is yet on the move for the Lord.
On last Sunday morning, Pastor Daye preached the Word of God from Rev. 2:2-5, entitled, "God Has Called the Church to Repentance". He let us know that at Pentecost,

the church had power, but as time went on they lost the love for one another and the church. God has always had problems with the church backsliding, but He sent His Son Jesus Christ to take away our sins and set us free.
Let us examine ourselves and see if we need to repent from the sin, as the Word has stated: The wages of sin is death, but the gift of God is eternal life.
On Sunday afternoon, our souls and spirits were blessed with the sweet fellowship of the Union Baptist Church and their pastor, Rev. H. I. Thomas. The combined choirs of that church really did sing and Rev. Thomas preached until the power was really manifested thru the Word of God.
On Tuesday evening, our Prayer and Bible band will be in session for discussion of the

Scriptures; for a lively Bible discussion come and join us.
Youth choir practice will be on Wednesday this week only, due to Thursday evening at 7:30 p.m. when the Young Women Christian Council auxiliary will host a service with the Mt. Hebron Baptist Church and their Pastor Rev. J. Harris. Come out for a good fellowship with them.
On Friday night is Family night; Pastor Daye is looking for the entire family of New Friendship to be present.
On Saturday beginning at the 11:30 a.m. dinners will be sold at the church. For free delivery call 243-7097 or come and eat in our dining room located at 1317 Forest Ave. until 3 p.m.
On Sat. the YWCC will also host a Bake Sale at the Hinky Dinky store located at 19th and

Carpenter beginning at 10:00 a.m. THE SUNDAY SCHOOL NEEDS YOU. YOU NEED THE SUNDAY SCHOOL.

Our Sunday morning worship begins at 9:30 a.m. with Sunday School. We are looking to expand and we need you. If you can teach or are just a good Bible scholar, please join us.

At 11:30 a.m. our morning worship will begin. On this coming Sunday morning, Pastor Daye will preach from Mark 11:24 on Prayer. Please come and join us for worship service this Sunday.

We believe in letting the Spirit of God take control of the service and us.

REMEMBER: GOD IS NOT DEAD. HE IS YET ALIVE. LET HIM LIVE IN YOU!!

KYLES AME ZION CHURCH

Sunday, February 18, at 3:00 p.m. Miss H. Diane Banks will be the speaker for the Stewardess Board. Music for the afternoon program will be provided by the Young Adult Choir. Everyone is welcome.

Saturday, February 24, The Buds of Promise will have a Chicken Dinner. For deliveries call the church 288-2391 or you may stop by and dine at the church 907-15th.

Sunday, February 25, The Eastside Union Mission Society will have their service at Kyles, with Reverend Ralph Jones, Pastor of Bethel AME Church as the afternoon speaker. Devotions will begin at 2:30 p.m.

Our sick and shut-in members: Sisters: Jeanette Ashby, Edna Morris, Katherine Mullen, Ozella Moten, Georgia Sparkman, Francis Turner and Brothers: George Hardy, Arthur Flanagan and George Turner.

SPEAKER AT KYLES



H. Diane Banks

Sunday, February 18, at 3:00 p.m., Miss H. Diane Banks will be the speaker for the Stewardess Board of Kyles AME Zion Church. Rounding off the afternoon's program will be the exciting Young Adult Choir. Miss Banks is a senior at Drake University majoring in Elementary Special Education, organist and pianist for the Young Adult Choir, and a member of Kyles Church.

WORLD COMMUNITY OF AL-ISLAM IN THE WEST

Sunday, February 18th the message will be heard from Chicago via telephone hookup. The honorable Wallace Deen Muhammad will be speaking at 1:00 p.m.

Saturday, February 17th we will hear the honorable Wallace Muhammad live for the Savior's Day message — via hookup from Chicago.

Tuesday night 7 p.m. the continuing series on Our Cultural Heritage will feature "Post Slavery to the Present". A movie will be shown.

All events at 1430 University.

ST. PAUL A.M.E. CHURCH

Mrs. Clea McQuerry will preach her trial sermon this Sunday morning, February 18. Her subject — "Amazing Grace."

Steward Board workshop, Thursday, February 15 at the church.

Youth Sunday, February 25th. W. Caesar Smith, speaker.

St. Paul extends sympathy to the Floyd Epton family in the death of Mrs. Jimmy Wolfe, grandmother of Floyd Epton. Also sympathy to Mrs. Barbara Oliver Hall and the Oliver family. The funeral of Herman Hall, husband of Barbara, was held Monday at Estes Funeral Home.

Quarterly Conference is Saturday, March 10th, 6:00 p.m. at St. Paul. All reports are asked to be in by Sunday, March 4.

Since construction is moving along so beautifully, the date of March 11 for the day we return to the sanctuary, is very definite. A special morning service has been planned, a dinner following, with a triumphal climax in the afternoon. Presiding Elder Richard D. Smith, Sr. will be preaching.

Reverend Grady offered prayer during last Sunday's service for loss of a member to greater heights — Ron Lanpton and newness of life — little Master Brandon Ganaway.

Birthday greetings to our members born in February: Pauline Humphrey, Mabel Brooks, Mr. LaMay, Martin Tucker, Chauncey Bailey, Richard Perry, Gina Perry, Gilbert Hadley, Yvonne Hadley, Adah Johnson, Seymour Morrison, Thelma Harvey, Elmer Harvey, Yolaine Archer Wade, Doloris Danforth, Hanne Harris, Lynda Walker-Webster, Marion Williams, June Lee, Sharon Grady, Verlene Propes, Lesha Propes, Anceel Davis, Richard Henderson, Lillian Brown, Gladys Brown and any missed in this list.

Don't forget the sick and shut-in — city-wide. They love life and would

gladly take their place in everyday living. The few moments taken to remember them with cards, calls and prayers means hours of comfort to them.

Last Sunday was the day to report your class contribution to the Fire Fund. Any contributions yet to come in may be given to your class leader or Marion Williams.

From whence we came highlighted the remarks of Mrs. Eleanor Archer, adult speaker for Founders Day last Sunday. She brought us from the bended knees in prayer of the first Bishop of the African Methodist Church, Richard Allen — through his sufferings and indignation of segregation down to the 2nd and center location of old St. Paul and thus to 1201 Day. With memories of some of its family leaders, Young Cory Thompson, youth speaker who spoke on what the church means to him truly represents his age group well.

February 14 is observed as the birthday of Bishop Richard Allen. Lynda Walker-Webster, Layman's Organization program chairperson, quoted these words (in part): "From the time the first black slaves were brought ashore in this country, our people have been beaten, bound, chained, pushed back, and refused to be given first class citizenship ... we survived these beatings, those chains, and continued to move forward ... experiencing along the way, as did our own Richard Allen, the denial to pray to God in a white church ... see that black today lead millions in peace, discover blood plasma, lead symphony orchestras, sing that song ... it takes a whole lot of trying but more to win. The Mary McLeod Bethunes, the Malcons, the Bishop Allens, keep coming ... from the Midwest Mississippi, with humor and laughter, they come. You can stop a train from running, you can turn a stream aside. You can stop an army coming but NO MAN can stop the tide. We keep coming."

CORINTHIAN BAPTIST NEWS

Feb. 18th, 4:00 p.m. Corinthian Fellowship Chorus presents "Out of the Depths". Deacon Melvin Johnson and friends.

The Dynamic Mrs. Mary Clark, Union Bapt. Church, Mrs. Essie Miller, Corinthian Bapt., the Corinthianaires and Fellowship Chorus in concert.

We urge everyone to attend.

S. S. 9:30 Morning Worship 11:00 Prayer Meeting Wed. 7:00

Revival is postponed that was announced in

last week's news. Skaters, remember March 27th.

Corinthian always has the

welcome sign out for anyone Corinthian is a church that shares and cares.

Visit us. Rev. F. W. Strickland, Minister

EAST 17th COGIC

February 18, at East 17th Church of God in Christ a dinner will be sponsored by Sis Getters time 1:00 p.m. Ham and Chicken. Call in or stop by and be served. 266-7039.

February 25 a dinner sponsored by Mother Robinson and Mother Bassett. Chicken and Roast Beef and

Chitterling. Call in or stop by. All is welcome. Serving at 1:00 p.m. East 17th Church of God in Christ!

ORALABOR MT. ZION BAPTIST CHURCH

The Des Moines Harmonetts will be rendering the regular Gospel song service the third Sunday Feb. 18th at 6:00 p.m. in the Spiritual City of Friendship. There will be other talents taking part in the service. Please come out and bring a friend and enjoy the service in the name of the Lord.

Pastor H. Simmons

UNION BAPTIST CHURCH

Rev. H. I. Thomas is Pastor.

Pastor Thomas's sermon subject last Sunday morning was "A Divine Counselor". The Angel Choir and New Creation choir sang. Special recognition was given to three members for outstanding achievements. Janice Jewett is on the Dean's list at Drake University with a grade of 3.5. Diedra Thomas Hoffman recent graduate of Glemby Black Hair 1's program in Atlanta, Georgia. Diedra is a beautician at Younker Brothers, Udell Cason Principal at Longfellow and Lucas elementary schools received Drake University's Double D award, a presentation

Church News Continued page 20

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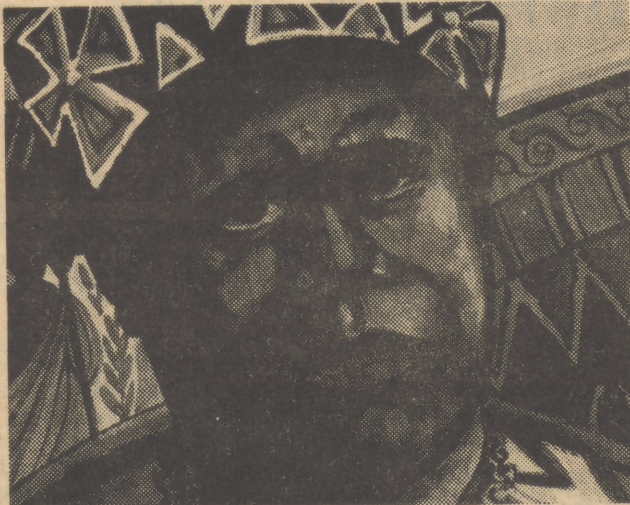
5. "Curvatures",
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Idris Alooma — Sultan of Bornu (1580-1617)



Osei Tutu — King of Asante (1618-1717)



Afonso I — King of the Kongo (1506-1540)



Moshoeshoe — King of Basutoland (1815-1868)

There's a Great Future in your past.

You have a past that's a prophesy of your future.

Great, highly-inspired Blacks have made their way through a turmoil of difficulties and injustices to become men of stature and respect.

Like these great Kings of Africa.

Granted, your future is in your hands, not theirs. But if ever you need inspiration for a successful future, look to your past. It is there that inspiration for success is firmly lodged.



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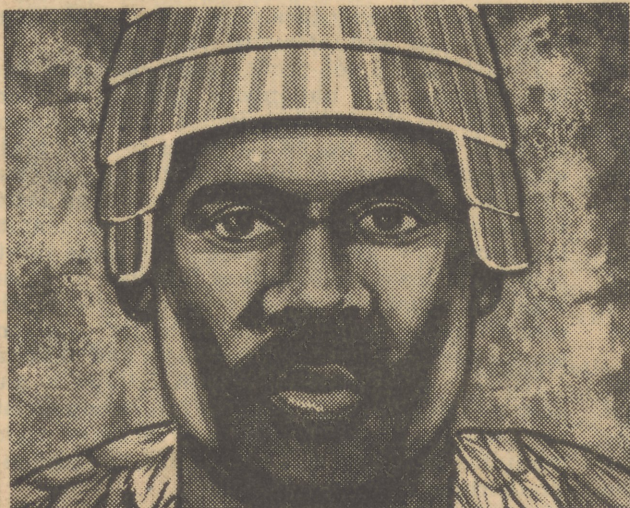
Askia Muhammed Toure — King of Songhay (1493-1529)



Sunni Ali Ber — King of Songhay (1464-1492)



Menelek II — King of Kings of Abyssinia (1844-1913)



Mansa Kankan Mussa — King of Mali (1312-1337)



Hannibal — Ruler of Carthage (247-183 B.C.)



Shaka — King of the Zulus (1818-1828)



Taharqa — King of Nubia (710-664 B.C.)



Akhenaton — Pharaoh of Egypt (1375-1358 B.C.)

National Brotherhood Week

February 18-24

"EVERY BIGOT WAS ONCE A CHILD FREE OF PREJUDICE"
Sister Mary De Lourdes

As the world moves inexorably toward the 21st century, the family of man still is bitterly divided in the three Rs — race, religion and riches. Americans have slowly become aware of the deep wounds inflicted on our nation by racism. Religious fratricide is an on-going constant in various places around the world. Poverty and the evils it spawns — hunger, hopelessness, illiteracy — are perhaps even more divisive of the human family than race or religion.

The legendary soccer player Pele wrote that "poverty is a curse that depresses the mind, drains the spirit and poisons life ... in short it is being robbed of self-respect, and self reliance; it is fear of life."

One of the world's most brilliant and dedicated leaders was Martin Luther King, Jr. On more than one occasion he admonished the world on three great modern evils, warning: "If we do not rid ourselves of racism, militarism and economic exploitation, the curtain will go down on Western civilization."

It is our belief that the ingredients needed to build bridges of understanding across the chasms that divide us are a sense of belonging, of worthiness, of respect and even love. They are the ingredients for releasing human potential in all peoples in all lands. Yet these ingredients will not be added to the amalgam of community life in any country unless sensitive individuals work at it, preparing themselves seriously and persistently as did great leaders and peoples of the past.

This work of developing what we universally call Brotherhood, i.e., the respect for one's fellow human being and giving to others the same rights and respect we desire for ourselves, must be done by millions of "little people," in day-to-day contacts. Perhaps if we all could participate in the process of intercultural and intergroup face-to-face experiences, we might be freed from fears of living

next door to or being in the same school or neighborhood with people and families whose customs differ from our own. The potential for thus being able to work more harmoniously on our common problems of living and working together would dramatically increase.

For 50 years the National Conference of Christians and Jews has been committed to a nationwide educational program of combatting bigotry and hatred. Our organization with the support of countless thousands of thoughtful men and women has worked to strengthen the national unity and to build interracial and interreligious understanding within the American community.

By sponsoring and celebrating this 46th observance of Brotherhood Week, we hope that people will reaffirm and reinforce their commitment to Brotherhood. Brotherhood Week is an established tradition that since 1934 has become a national institution "as American as the Fourth of July," to quote a leading businessman. In a very special and unique way it has served to inspire and catalyze countless numbers of people in the continuing struggle to improve intergroup relations. We urge everyone to make Brotherhood Week a 52-week long campaign.

Finally, we would like to offer a special thanks to the brilliant Morrie Turner, creator and author of "Wee Pals" whose cartoons adorn our 1979 Brotherhood Week materials. Mr. Turner's cartoon strip is syndicated to more than 100 daily and Sunday newspapers by United Feature Syndicate, Inc. He has previously packaged his "Wee Pals" in both English and Spanish for distribution by the NCCJ and he also has been the recipient of our National Mass Media Brotherhood Award "for outstanding contributions to the cause of Brotherhood." We hope you will reflect upon the significance of Brotherhood Week and indeed the messages contained in the "Wee Pals" cartoons.

David Hyatt, President
National Conference of Christians and Jews

AN AMERICAN INSTITUTION

In 1934, some 300 communities in the United States shook off the doldrums of the then current depression long enough to observe something called Brotherhood Day. The observance caused only a ripple of response in the participating communities and it received virtually no national recognition. But to a group of men and women banded together in a relatively new organization known as the National Conference of Christians and Jews, that day in April, 1934 was exciting and inspirational.

And in Denver, Colorado, a Catholic priest, Monsignor Hugh McMenamin, was seeing the fulfillment of an idea he had almost casually proposed to the National Conference two years previously. The suggestion grew out of this situation: Monsignor McMenamin was sitting in his study one July day, looking at his calendar with July 4 standing out in red with the wording, "Independence Day." The priest thought, "Wouldn't it be fine if for just one day we celebrated our interdependence?"

Those who worked to promote that first Brotherhood Day saw it become a full week's observance in 1940, and four years later, more than 2,000 communities, among which, for the first time every state was included, celebrated Brotherhood Week. Since 1940, Brotherhood

Week dates have always been the full week that includes Washington's Birthday. Today, countless communities of the nation observe the event in some manner.

The 46th Observance of BROTHERHOOD WEEK

is one of the programs of the National Conference of Christian and Jews in cooperation with schools, churches and synagogues, civic, service and community organizations, and interested individuals.

The NCCJ is a non-profit human relations organization engaged in a nationwide program of intergroup education to eliminate prejudice and discrimination. Founded in 1928, the NCCJ works to build bridges of understanding among all groups, to bring the forces of enlightenment and education to bear upon racial and religious prejudice, and to achieve implementation of the moral law: giving to others the same rights and respect we desire for ourselves. It enlists all those, who without compromise of conscience or of their distinctive commitments, work to build better relationships among persons of all religions, races and nationalities.

NCCJ's educational program follows a multiple approach at various levels to the intergroup situation in the community. This program includes dialogues, institutes, seminars, and workshops, in addition to the Brotherhood Week observance.

Brotherhood Begins With

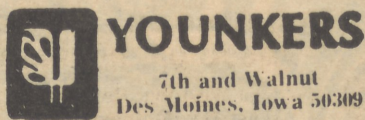


HEY, YOU GUYS ARE ALL GOING OFF IN DIFFERENT DIRECTIONS! ...WHAT WE REALLY NEED AROUND HERE IS SOME....

MORRIE
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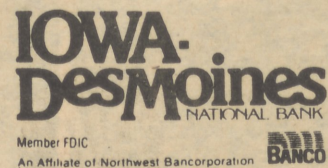
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A Unique Program to Combate Intergroup Bigotry and Prejudice

PLAN EXCITING AND INSPIRING BROTHERHOOD PROGRAMS

IN YOUR COMMUNITY

Civic-Social, Fraternal and Service Clubs:

- Sponsor a series of newspaper articles, radio or television programs which describe and pay tribute to examples of Brotherhood in your community.
- Sponsor training courses for community organization leaders interested in the techniques of leading discussions pursuant to improving intergroup relations.
- Develop in your group, speakers, discussion teams, exhibit and display materials for use in human relations programs.
- Establish a committee to foster cooperation with other community groups in an effort to decrease local intergroup strife and thereby generate improved community harmony.

Business and Labor Groups:

- Create a scholarship program to encourage business and labor leaders, in addition to teachers, police officers, and public officials, to attend NCCJ workshops in human relations.
- Develop a local Human Relations Institute to focus on the vital role of business, industry and labor in building a better community.

Youth Groups:

- Initiate neighborhood or community youth council which will work on improving intergroup relations in the schools and community.
- Establish student human relations committees in your schools and colleges.
- Plan a joint program on a Brotherhood theme with parents, teachers and other adults.
- Conduct a survey to determine the intergroup problems in your school, organization or community and then plan a program to solve them.
- Establish permanent committees which will cooperate with other youth-serving organizations in an all-out effort to foster Brotherhood.

Veterans' Organizations:

- Develop annual memorial programs or provide scholarship assistance to workshops in intergroup relations and education dedicated to the memory of deceased American veterans of all races and creeds.
- Support programs of human relations training and education in your local schools and community.

Brotherhood in Des Moines

Historically, February is a human rights month. George Washington was born in February. Abraham Lincoln was born in February. National Negro History Week is in February. Brotherhood Week and Brotherhood Month all in February. All of these have some bearing on the progress made in the field of human rights.

Negro History Week was established in 1926, although the study began in 1915, the National Council of Churches in America, Committee on Racial Relations in 1924, and the National Conference of Christians and Jews is observing its 44th year.

Following World War I, considerable antagonism between races and religions was generated by such groups as the Klu Klux Klan which had made its way into northern communities. In order to combat these sentiments, the National Conference of Christians and Jews and also the Committee on Racial Relations conducted extensive campaigns over the country, directing attention to the improvement of better racial and religious relationships among the people of this country.

In 1924, George Webber, then secretary of the Des Moines Y.M.C.A., organized a camp-out at Mitigwa, in the Ledges near Boone, Iowa, as I remember consisting of John Cownie, Harvey Ingham, S. Joe Brown, Will Tone, Rev. G. W. Robinson, Rabbi Mannheimer and James B. Morris. At this conference, the problem of race and religious tolerance was explored. Out of this conference grew Des Moines Interracial Commission with a membership consisting of both sexes.

Recognizing the value of such an organization to the schools, several teachers became prominent in it. H. T. Steper, principal of North High School, was the first president and succeeding presidents was

included school teachers, lawyers, ministers, social workers, bankers and other concerned citizens.

The Interracial Commission and the National Conference of Christians and Jews held seminars in churches and schools and were available to other organizations seeking to better acquaint themselves with the problems they espoused. Most of the schools have set up some type of Negro history studies, but have not had the courage to place it in the curriculum so that Negro history would be required subject or at least required reading for students. (Maybe had this been done, more people would have known the facts displayed in the recent televised show, "Roots".)

The Interracial Commission, like the National Conference of Christians and Jews, confine operations to the creation of sentiment to complement the activities of the NAACP and B'nai B'rith, among the Jews.

The Des Moines Commission was instrumental, in cooperation with other organizations, in leveling out the segregation that existed in Des Moines. Some of these achievements were securing Negro teachers in Des Moines Public Schools of opening employment areas where Negroes had never been hired and the almost total elimination of discrimination in public accommodations. The commission in conjunction with other groups, was a moving force in the establishment of the Des Moines Commission on Human Rights and job discrimination and the first Civil Rights Commission.

Since the establishment of the Des Moines Commission on Human Rights and Job Discrimination and the Iowa Civil Rights Commission these organizations have somewhat given over to the newly created forces to do the work they had started.



NOT ANY OF THESE GUYS...I HAVE A LOT OF RESPECT FOR THEM



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Black Pioneers in Business: A Brief Interpretive History 1650-1900

by Clarence L. Holte
(for Amalgamated Publishers, Inc.)

"Things that one knows about the past," writes historian Benjamin Quarles, "are of consequence in shaping his present and in giving contours to the future." In this connection, black pioneers engaged in business enterprises during the 17th, 18th, and 19th centuries command our attention and gratitude for the ingenuity they employed. It was they who laid the foundation upon which present-day economic and social institutions of the race have been built. To the extent possible, the efforts of these pioneers followed in the footsteps of the merchants and traders in the three great West African kingdoms of Ghana, Mali and Songhay; and in the shadow of their more recent ancestors who traded throughout North Africa and parts of Europe and Asia in the 16th century.

In spanning the economic history of black people during the first three centuries in the life of this country, time, place, economics and racial attitudes have been salient factors in determining the extent to which members of the race engaged in business enterprises. This essay will focus on these factors as they relate to the development and nature of these enterprises, and on the character of the pioneers who had to depend upon "mother wit" since they did not have the advantage of apprenticeship, formal training, professional counselling, or more than modest resources, if that.

THE GENESIS, 17th CENTURY

Agriculture was the first enterprise to provide blacks with opportunities to engage in business on these shores. The development, as will be seen, occurred before chattel slavery was enacted into law.

The colonization of Virginia became a reality in 1607, after the ill-fated explorations by Sir Walter Raleigh during 1584-1587. Three years had elapsed since the long war between England and Spain ceased. It left in England a large number of restless, unemployed soldiers. In addition, there were some noblemen, knights and merchants who had become desperate after losing their wealth in the war effort. They posed a political problem to the power structure. The financiers knew that fertility of soil in Virginia could grow products that would yield rich returns in European markets, and that the Western World could be cultivated for English goods and services. With this in mind, and as a solution to the unemployment problem, they staked those willing to become planters and colonizers. The manpower to cut down trees, root out stumps, build houses, split rails, plough, sow and harvest was drawn from the reservoir of poor, unemployed farm workers, prisoners, and people seized on the streets and whisked off to ships bound for Virginia. Planters bought these people as indentured servants to provide free labor for an agreed upon number of years, in exchange for costs of transportation, maintenance, training, and a small severance consideration.

When terms of the contract were fulfilled, the servant became free and eligible to receive, under the on-going headright system, a grant of fifty acres of land for each servant they would

import into the colony. Some Africans were imported and after working out their indentureship, they availed themselves of the headright benefit and became farmers and colonizers.

Anthony Johnson is the best known of the early black pioneers. He was brought into the colony about 1621, served out his indentureship in two years and started to buy property. By 1651, he was able to import five servants, on whose headrights he was granted 250 acres of land in Northampton County, on the shores of the Pungoteague River. He assembled perhaps a dozen native Africans in what was the second black community in America—the first was in New York in 1644. It is presumed that he grew tobacco since it was the principal cash crop grown to meet the demands of the European markets. In the same year, John Johnson imported eleven servants and received 550 acres. Each of these plantations was part of the black community. Elsewhere in the colony, Benjamin Dole, in 1650, was granted 300 acres in Surry County for importing six servants; John Harris of Kent County purchased fifty acres; and Phillip Morgan, unable to buy, leased 200 acres for 99 years in York County.

In 1623, there were 23 blacks in the Virginia colony; by 1650, the number had increased to 300; and at the close of the century, they numbered from 4,000 to 7,000; some 300 to 500 were reportedly free. Other colonies in which servitude of blacks preceded slavery were: Maryland, Massachusetts, Rhode Island, Pennsylvania, Georgia, North Carolina and South Carolina. Before chattel slavery was introduced, white indentured servants seemed to have met the need for labor in New Jersey and New York. In time, the planters in Virginia found that this class of labor was uneconomical. They were impressed, however, with the way Africans adapted to the environment and performed their work. In seeking ways to reduce labor costs, the expedient thing to do was to make chattel slaves of these servants, since they did not have any means of protection from a government. In 1661, such a law was passed, applicable to all Africans entering the colony. This law had the effect of curtailing, and in short time, eliminating blacks from qualifying for grants of land since the headright system was a preserve for free people.

As noted previously, available records show that Africans participated in the headright system from 1650 to 1668—less than a generation. The system was abolished in 1699, but it had enabled nearly five generations of Europeans to prosper and build a viable economic and social foundation for their future generations.

The 17th century was highly eventful in the economic history of America, and as it related to black Americans. The century produced the earliest black pioneers in business, as well as provided the setting within which the race was reduced to the status of chattel slaves.

DOWN, BUT NOT OUT, 18th CENTURY

By 1700, the country had become organized into the following political communities: Virginia, 1619; Massachusetts, 1620; New York, 1623; Maryland, 1639; Connecticut, 1639; Rhode Island, 1644; New Jersey, 1664; Pennsylvania, 1682; and the Carolinas, 1665-1680. Supplying slaves to develop the colonies became a prime source of revenue for the English government, the shippers, and the highly-placed colonial officials and merchants. Except for Rhode Island, chattel slavery had become an institution in all of the colonies, and all kinds of laws were enacted to tightly control the complete life of the slave. Under these circumstances, the prospects were dim for them to pick and go forward from where their foreparents left off in their short engagement in business during the 17th century. But after mid-century, the dimness cleared to some extent. Again, the factors of time, place, economics, and racial attitudes came into play in bringing about this development.

Legalized slavery was the catalyst which attracted a massive number of Europeans to the colonies. From 1715 to 1790, their population soared from 375,750 to 3,172,006, or 844%. During the same period, the black population went from 58,850 to 757,181, or 1,286%. Of them, 677,245 lived in the South; and of them 658,621, or 97% were chattel slaves.

An assay of the achievements of blacks in the field of business during the 18th century must be confined to a base of just 3% of the black population since 97% resided in the South and could not engage in conventional business enterprises, nor did they have the money to support any. Their basic needs were supplied by their owners who were not likely to support a business owned and operated by a free black.

NEW ENGLAND COLONIES

The economic and religious conditions differed in these colonies. Most of the laborers were free whites who looked after themselves during the long, cold

winter months, whereas slaves had to be maintained. This factor, together with the influence of the Puritans' patriarchal concept of slavery, led to emancipation of slaves in these colonies by 1790. Freedom though, was not complete, for there were a number of agonizing restraints imposed upon them, by law and public policy. The conditions to engage in business, however, were much better than those in the South.

Jim Riggs of Farmingham, Massachusetts was a jobber and basket maker. He had the leading citizens of the town as his customers; *Joseph Haven* of the same town was a shoemaker; and in Boston, *John Peters*, the husband of *Phillis Wheatley*, was alternately a baker, grocer, barber, physician and lawyer. In Connecticut, "*Squire Nep*" of Salem owned a barber shop. Three of the twelve in the town were owned by blacks; and *Zelah* of Groton was a famous musician. In Rhode Island, "*Duchess*" *Quamino* was the most celebrated cake baker in Newport; in 1736, *Emanuel Manna Bernoon* opened the first catering establishment in Providence. So important did his business become in the social life of the town, that a prominent writer of the day referred to it as "a way mark of civilization." Later, Bernoon and his wife opened an oyster house. This establishment, according to the same writer, "far surpassed anything else in Providence. It numbered the best people in town as patrons." The establishment served as a model for other black caterers who, before the Civil War, entered the business in Newport, New York and Philadelphia. In 1764, *Abijah Prince* in Guilford, Vermont is said to have owned 100 acres of land, and was one of the original founders of Sunderland in the same colony.

Paul Cuffee, (1759-1817), free born, Cuttyhunk, Massachusetts; self-educated, farmer, merchant, shipbuilder, philanthropist, colonizer, and perhaps the most noted black man of the 18th century. From his home in Westport, he successfully engaged in coastal and

Distribution of Black Population by Colony, Percent of Total Population and Number of Free Blacks (1790), 1715-1790

	1715*		1790**		Free Blacks
	Black pop.	% Total pop.	Black pop.	% Total pop.	
Maine	—	—	536	.6	536
New Hampshire	150	1.4	787	.6	787
Vermont	—	—	269	.3	269
Massachusetts	2,000	2.1	5,369	1.4	5,369
Rhode Island	500	5.6	4,442	6.3	3,484
Connecticut	1,500	3.2	5,419	2.3	2,771
New York	4,000	12.7	25,875	7.6	4,682
New Jersey	1,500	6.6	14,185	7.7	2,782
Pennsylvania	2,500	5.5	10,238	2.4	6,531
Maryland	9,500	18.6	111,079	34.7	8,043
Delaware	—	—	12,786	21.6	3,899
Virginia	23,000	34.2	305,493	40.9	12,866
No. Carolina	3,700	33.4	105,824	26.8	5,041
So. Carolina	10,500	60.0	108,895	43.7	1,801
Georgia	—	—	29,632	35.9	398
Kentucky	—	—	12,544	17.0	114
Tennessee	—	—	3,778	10.6	361
Total	58,850	13.5	757,181	19.3	59,557

*History of Slavery and the Slave Trade, Ancient and Modern, by W. O. Blake, 1860.

**Negro Population, 1790-1915, Department of Commerce, Bureau of the Census, Government Printing Office, 1918.

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trans-Atlantic commerce. At the crest of his career in 1806, he owned one of the fastest sailing ships afloat, a 69-ton vessel, two brigs, several smaller vessels, and considerable property in houses and land. With his black crew, he carried cargo to points in the South, the West Indies, and to England. In 1811, he made a commercial voyage to Sierra Leone, West Africa, in one of his brigs without mishap. In 1815, he returned to Sierra Leone with 38 black expatriates, 30 or 32 for whom he assumed expenses, and staked them until they were able to provide for themselves. Cuffee built a school house in Westport and gave it to the community. Through a court case for withholding taxes, he obtained voting rights for black homeowners in the state.

MIDDLE COLONIES

Pennsylvania, in a legally defective way, abolished slavery in 1780, but corrected the defect in 1788; in New York, slavery was abolished in stages, 1785, 1799, and in 1817; and in like manner, New Jersey in 1802, 1804, and in 1846.

The constitution of 1682 for the colony of Pennsylvania recognized the ongoing custom which differentiated black servants from the white. The former were compelled to serve fourteen years or more, after which time they had to remain under the patronage of some white person who would be responsible for supplying them with tools, stock, etc., in return for two-thirds of whatever was produced. On the other hand, white servants were bound usually for four to six years and, after working out their indenturship, they were eligible for grants of land and citizenship in the colony.

It is contended that the scarcity of labor made it expedient to reduce the black servants to slaves. By 1700, slavery had become a way of life, despite opposition by Quakers and other anti-slavery colonists. In 1790, about 6,500 free blacks lived in the colony. They consisted of those manumitted by will, sometimes with bequests; those freed by Quaker families; runaways; those born free; and those sent North by their slaveowning fathers. Information is sparse about their business pursuits, but two documented situations are highly significant:

In 1787, the *Free African Society* was founded in Philadelphia. It was the first black economic organization, organized to systematize a means by which its members could assist one another during illness, and to assist widows and fatherless children. Out of this organization grew the first two black churches: St. Thomas' African Episcopal Church, and Bethel African Methodist Episcopal Church, each of which was dedicated in 1794.

James Forten, (1766-1842) free born in Philadelphia, sailmaker, inventor, abolitionist. Forten's rise to national prominence began in 1798 when he became proprietor of the sailmaking company for which he worked. They had recognized his ability and promoted him to foreman of their sail loft. As owner of the business, he became wealthy, employing as many as forty men, black and white. His invention of a device to handle sails contributed a great deal to his success. He became noted for his philanthropy and dedication to the abolitionist movement.

Prior to 1790, free blacks in the colony had a distinctly lower legal and social status than whites, though not so low as the slave. The movement of free blacks was restricted, congregation by themselves was limited, and their rights before the courts were scantily recognized. Few in numbers and shut out by common society, it is conceivable that most of their energy was expended in efforts to survive. The original reason for their presence in the colony was to provide free labor. When servitude was over, they became unwanted.

In the colony of New York, slavery of blacks was legalized in 1710. From 4,000 in 1715, they grew in numbers to 25,875 by 1790—an increase of 646%. Of them, 4,682 or 18% were free. In the same period, the white population went from 27,000 to 314,142—an increase of 1,163%. The first multiple number of blacks to

become free was in 1644. Eleven slaves, after providing free labor for eighteen years, petitioned the government for manumission. It was granted and land was provided for them to support themselves, but they were required to pay the government annually, as long as they lived, 22½ bushels of corn, wheat, peas or beans, and a fat hog valued at \$8.00. Failure to comply meant return to servitude. The land grants were located far out from the edge of the settlement on a tangled swamp, known today as Greenwich Village and Washington Square. The section remained essentially black for more than a century—the first black community in America.

After the English acquired the colony from the Dutch in 1664, the conditions of blacks grew harsh. In bitterness and resentment, they staged a futile insurrection in 1712 and, in 1741, a group of them and some whites were charged with "conspiracy to burn down the city and murder the inhabitants." Those found guilty of the charges were executed or banished from the country. These uprisings were followed by laws and practices that were more severe and galling. It was not until the last quarter of the century that a change was felt in the antagonistic attitude and actions of the white population—a collateral effect perhaps of the Declaration of Independence, proclaimed July 4, 1776. Evidence of the effect that public policy had on relations of business development by blacks prior to 1776 is seen from the fact that the only available documented information relates to those who made their mark during the last quarter of the century:

Samuel Fraunces (c. 1722-1795), innkeeper. Fraunces was a mulatto, possibly from an island in the French West Indies. He was commonly referred to as "Black Sam." In 1762, Fraunces purchased and converted an elegant mansion on the corner of Broad and Pearl Streets into a commodious inn which he named The Queen's Head. He leased it in 1765 and purchased Vauxhall Gardens, near the junction of Greenwich and Warren Streets. There, he established a museum of wax works, consisting of seventy figures in miniature, presenting the Queen of Sheba carrying presents to King Solomon. Admission was charged and tea, coffee and hot rolls were served mornings and evenings. The place became a favorite for the gentry to relax.

In 1770, Fraunces resumed operation of the inn. He named it Fraunces' Tavern, and it became the city's social, cultural and revolutionary center, frequented by General George Washington. Fraunces was an ardent patriot. When the Revolutionary War started, he left the business in the care of his wife while he served a stint as a private in Washington's own division. For his generous advances and kindness to American prisoners and the secret service, he received a note of thanks and an honorarium of about \$2,000 from Congress.

After Washington's inauguration in New York as the nation's first President, he appointed Fraunces as steward of the executive household. After more than five years in the post, in New York and Philadelphia, he returned to the inn business, opening the Tavern-keeper, 166 South, in Philadelphia. He died a few months after opening the inn.

Fraunces' Tavern is still in operation on the ground floor of the building, now owned by the Sons of the Revolution. They occupy three of the four floors; the long room on the second floor which Fraunces used for receptions; the third floor houses a permanent exhibit of Revolutionary relics; and the fourth floor houses a small historical library. The building is the oldest landmark in New York City.

Although New York had a larger black population than any of the other colonies in the North, the percentage of free blacks was the lowest—only large enough to support small neighborhood personal service businesses. The racial climate, for the greater part of the century, minimized black businesses which had to depend, in part, upon white patronage.



SAMUEL E. CORNISH (1795-1858) was best known for his impassioned style of journalism that spearheaded the New York anti-slavery crusade among Blacks during the late 1820's and early 30's.

Cornish was born in 1795 in Sussex County, Delaware. He studied theology at the Philadelphia Presbytery, and later organized the first Black Presbyterian Church in New York in 1822. During the late 1820's he joined with other Black leaders of New York to counter a vicious campaign against Black people.

Cornish co-edited with John B. Russwurm the country's first Black newspaper, *Freedom's Journal*, initially published on March 16, 1827. After Russwurm became involved in colonization, Cornish withdrew from the paper, but continued his successful career as a journalist fighting for equal rights, institutions of higher education and fostering entrepreneurship for Blacks. He later edited the *Weekly Advocate* (later called the *Colored American*) until 1840. Cornish served the black press and his race until his death on November 6, 1858, having contributed significantly to the early black press and its fight for freedom.

Pierre Toussaint (1766-1853), hairdresser. He was born in Haiti and, at an early age became a slave in the household of a wealthy, aristocratic French family. Much of their culture rubbed off on Toussaint. The family fled to America in 1787, before the impending revolution, and brought Toussaint with them. The master conceived the idea of having him learn to be a hairdresser, and arranged for his apprenticeship. Toussaint did not question the idea or the arrangements. He proved to be a gifted student and quickly learned to master the hair styles that were in fashion. Toussaint went into business and was unrivalled in his craft, attracting the patronage of the French and other distinguished ladies. But he remained a slave. When his owner became insolvent, Toussaint assumed payment of all the household bills and, after his owner died, he continued to support the widow for twenty years. From her death bed, Toussaint was manumitted. He married and adopted a daughter. Upon their deaths, he became more benevolent, purchasing the freedom of relatives, sheltering and training homeless black boys, nursing victims of successive plagues of disease, supporting orphans, contributing to the building of churches, and raising a large part of the money for erection of the first Catholic orphanage in New York City.

Peter Williams, a tobacconist, became an early "American success story", according to Kenneth Holcomb Dinshie, in his book "As You Pass By". Williams and his wife, Molly, were slaves of a British loyalist who returned home during the Revolutionary War. They preferred to remain in this country than going to England, and were sold to the John Street Methodist Church in 1778. Williams and his wife were known there, and he became their first sexton. By 1881, he had repaid the church the full amount expended for their purchase. Becoming dissatisfied

with the racial policies of the church, he resigned his post after seven years and, with the knowledge and experience acquired while working with his former owner, a tobacconist, Williams went into the cigar-making business. He became wealthy and used a considerable part of his wealth and energy in making possible the building of the Zion African Methodist Episcopal Church—the first Black church in New York City.

NORTHWEST TERRITORY

Before 1818, when part of this territory was admitted into the Union as the State of Illinois, a black trader in furs had been the first settler in the area. The site where he settled was named Chicago and it became the major city in the state. The settler was *Jean Baptiste Pointe DeSable* (1745-1818), free born in St. Marc, Saint Dominique (Haiti). With the help of Indians, DeSable built a trading post at a convenient junction where traders rested while travelling to and from Canada. To settle there was considered dangerous since Indians had often fought over it. But DeSable was on friendly terms with them. He became a member of the Potawatomi Tribe; married one of its girls and had a family. DeSable prospered. In addition to the trading post, he built wharves, barns, a mill and smokehouses—the best in that part of the country. In 1800, the federal government took possession of the area as public land for sale. DeSable was compelled to sell what he had built or buy the land from the government. He sold it and finally retired in St. Charles, Missouri, where he and Daniel Boone, whom he had earlier befriended, became inseparable.

The 18th century was a period in which free blacks broke new ground in operating business enterprises. Though few in numbers and generally unable to establish roots in one place, they used what they had, took what they got to get what they could.

To be continued

Unity For All Mankind

by Maurice Murphy

This is a message that should be heard by all people.

Almost all people believe God is the creator of all mankind, and who ever believes in him will have everlasting life in a land of Paradise.

Almost all anthropologists believe Africa is the original homeland of all mankind.

All Americans, will recognize many ancient African practices were really attempts to meet basic human needs — getting adequate food, clothing, protection, developing moral and spiritual values and providing for the future.

The story of the first American Black plays an important role in American history past and present. It is impossible to know one without knowing the other. Black history is a drama within a drama.

History recalls a lot of injustice for all mankind, but for the Black society there has been many significant changes. After the Civil War the promise of freedom and equality faded swiftly.

As reconstruction ended, the Klu Klux Klan was formed, legislators made unjust laws, voting restrictions, and killed many Black men, women and children. It proved bitter thanks for American Blacks who helped preserve the Union, enrich the nation and save many lives.

The problem of how people of different racial, religions and national backgrounds can live together peacefully and creatively within the same society is one of the most crucial issues facing mankind.

Historically, White Americans have been intolerant of cultural differences both domestically and in international relations. Internally the cultures of the colored minorities — American Blacks, Indians and Spanish speaking Americans, have been suppressed or ignored.

Everywhere you look people get their freedom faster than we do. They get more respect and recognition faster. We get promises but never the real thing, primarily because we have yet to learn the proper method to bring freedom into existence.

One of the conditions prevailing on earth right now is that we know too little about our relationship with the freedom struggle of people all over the world.

The influence of ancient African culture on contemporary American life is perhaps most pronounced in music, religious beliefs, dance and literature. Their counterpart (the white society) has always denied them a chance to participate in life. Black Americans have been isolated from the mainstream of American life.

Indeed, it is difficult to imagine what contemporary America would be like without the contributions of Black people through the years. At the same time, one can imagine how much greater the contribution of Black people would have been if they had been responded to simply as "people".

Blacks live in a society of slavery, hatred, oppression, and injustice. The White society inflicts upon Blacks social injustices such as lack of jobs in a booming economy, deteriorating housing and segregated educational systems.

In the inner-cities we need to see successful Black people — Black "authority" figures working together with whites to break down the image of Black inferiority. We need to see people getting involved in revitalizing the community. We need to see people getting involved in providing care for the elderly. We need sympathetic teachers who believe in education so Blacks can learn just as Whites regardless of their background. Remember the most influential Black men and women that achieve a college education made very important contributions toward the freedom struggle.

The progress we made was by people getting involved with the laws that were unjust.

Man can't control life but we can try to make it better. Treat your fellowman, women and children with respect and honesty no matter what race, creed, or color. Make sure your home is filled with

love, make it so your children can excel in school by helping them with their studies and talking to teachers. Commend your children when they do good work.

The young must help the old. The old must educate the young.

The Black society must reform welfare, create jobs, and end police brutality.

Let's believe that life can be beautiful by realizing the importance of working together in the community, why we are able to do so in the eyes of God, the Creator of life.

Unity for all mankind is when people of the world should not be judged by the color of their skin, but by the "content of their character. Let's have self-awareness not self-destruction. Strive with Pride — Black is Beautiful.

Oppressed people can't remain oppressed forever. The yearning for freedom eventually manifests itself, and that is what happened to the American Black. Something within has reminded him of his birthright of freedom.

The march for equality must continue.

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So if more snow creates more problems for your grocer, try to be patient. Remember, we all talk about the weather, but there's not much any of us can do about it—even your grocer. So next time you're in the store, how about giving him a smile and a friendly word that lets him know you understand.



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THOUGHTS AND COMMENTS

From page 2

scholarships and other publications which may be helpful. The article makes it clear that although the number of scholarships and grants based on merit have increased in recent years, a great majority of the money available for the purpose will be disbursed on the basis of financial need. Although some organizations do use merit as a basis for qualification, even they will end up distributing half or more of their funds and need basis. Further, the amount of money available for distribution will increase or decrease depending upon the number of private sources available, the state of the economy, and the interest expressed by students in acquiring it.

What this article seems to point up most clearly is that black students who wish to acquire a college education will have to work well in advance and "bark" up a large number of trees in order to make it financially possible for them to both attend and stay once they get there. Sources which are available annually will obviously be points of intense competition, so black students will have to work harder than their white counterparts to secure grants or scholarships from obscure or other non-recurring sources where the competition is much less. It would seem to me that motivation to secure a college education is not lacking in those most likely to benefit from the experience is not the problem (black enrollment in institutions of higher education in this country is according to the article, approximately 12 per cent of the total), but information as to the sources of aid for college bound

youth clearly is. This article is an excellent attempt to remedy that shortcoming and should be kept for future reference.

Although I do not want to infringe upon a subject that my brother Robert has been enriching your existence upon over the last few weeks, I do want to express my feeling on the subject. Many potential college students never got there due to factors not always within their control. Ineffective, unprepared or uninterested high school guidance counsellors will have as much weight in the decision as to whether to attend college or not as will a lack of financing. Black students should not and cannot afford to sit back and wait for someone to provide money for them because they are black. Money is available for the purpose and black students could more than get their rightful share of it if they and their parents (and or high school guidance counsellors) would make the attempt. It's not that black students are not deserving of specialized and individualized attention in the college financial aids process due to the educational, social or economic infirmities which white society has imposed upon them, because I clearly think they are. It is that too many eligible black students, depressed by the financial and other requirements of higher education, never take the time to seek scholarship or grant information.

The guidance counsellor at school is the key here, but he or she need not shoulder all of the blame. Uninterested parents and relatives are as much of a problem in this area as any other. What it seems to come down to is that although a black student may have to work much harder on this than a white counterpart to secure financial assistance for a college education (inherent inequality of opportunity), a lack of motivation to seek out these sources of money is a reason that black attendance

is not higher than it is. Black students obviously should not be discouraged from the attempt if money does not flow to them as easily as it does to white students, but should proportionately increase their efforts to locate and retain it. For a prospective black college student then sufficient time and effort expended early in that student's career has a good chance of bringing that student the type of future which he most wants.

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PUBLIC NOTICES

The legal notices which appear on this page are published under state laws which require that all taxpayers be kept informed as to what becomes of their tax dollars. Secrecy in government is never in the public interest.

NOTICE OF PUBLIC HEARING ON PLANS, SPECIFICATIONS AND PROPOSED FORM OF CONTRACT FOR CONSTRUCTION OF PAVING AND STORM SEWER FOR EASTRIDGE SUBDIVISION AND THE TAKING OF BIDS FOR THE CONSTRUCTION OF SAID IMPROVEMENTS.

Notice is hereby given that the City Council of the City of Centerville, Iowa will meet at the Municipal Building, 116 No. 13th, Centerville, Iowa on March 5, 1979 at 7:00 P.M. at which time and place the said Council will consider adoption of plans, specifications and proposed form of contract for construction of paving and storm sewer for the first phase of development for Eastridge Subdivision in the City of Centerville, Iowa. Plans and specifications for said construction are on file at the office of the City Clerk, Municipal Building, 116 No. 13th, Centerville, Iowa. At said meeting the Council will consider any objections to the said plans, specifications and proposed form of contract.

Sealed bids will be received by the City Council at the Municipal Building at the above address until 7:00 P.M., March 5, 1979 for construction of paving and storm sewer for the first phase of development for Eastridge Subdivision in the City of Centerville, Iowa, as shown on the plans and as called for in the specifications, consisting, in general, of the following:

- Schedule A: 9482 S.Y. of 6" Concrete Pavement
- 6945 L.F. of 6" Integral Curb
- 3805 C.Y. of Excavation
- or
- Schedule B: 2870 Tons of 5½" Asphaltic Concrete Pavement
- 32,415 Gal. of Asphalt Cement
- 6945 L.F. of 30" Curb and Gutter
- 3805 C.Y. of Excavation
- plus
- Schedule C: 374 L.F. of 24" RCP Storm Sewer
- 245 L.F. of 18" RCP Storm Sewer
- 766 L.F. of 15" RCP Storm Sewer
- 11 Curb Inlets
- 2 Storm Sewer Manholes
- 86 L.F. of 2' Conc. Low-Flow Liner

Bids for construction will be acted upon at the time of said meeting, or at such later time as then may be fixed. Said plans, specifications and form of contract may be examined in the Office of the City Clerk and copies may be obtained from Hoskins-Western-Sonderregger, Inc., 825 "J" Street, Lincoln, Nebraska 68508, upon payment of \$25.00 none of which will be refunded.

Bids shall be on blank forms furnished in the Contract Documents and must be accompanied in a separate envelope by a certified check, cashiers check or bidders bond satisfactory to the said City Council and payable to the City of Centerville, Iowa, in the amount of at least five (5) percent of the bid, as security that the bidder, if his bid is accepted, will enter into contract therewith and will furnish a performance bond in the full amount of the contract price. No bidder may withdraw a proposal within (30) days after the date set for opening bids.

Payment will be made on monthly estimates of work done with 10% withheld until work has been completed and accepted.

The Contractor will be required to comply with the wage and labor requirements and to pay minimum wages in accordance with a schedule of wage rates established by the United States Department of Labor and shown in the Special Provisions.

The Work under the proposed project is subject to Executive Order 11246 dated September 24, 1965, and any order amending or superseding such order and to the equal employment opportunity clauses set forth in the Special Provisions, for nonexempt contracts exceeding \$10,000.

The Contractor or Bidder must supply all the information required by the bidding or proposal form.

A Contractor who will receive a nonexempt contract exceeding \$10,000 will be required to certify on his proposal that he will maintain non-segregated employee facilities. The Contractor will also be required to obtain from all subcontractors on the project a certification that they will maintain nonsegregated employee facilities.

Contractors receiving contracts of \$10,000 or more and his subcontractors will be required to maintain an affirmative action program that identifies and provides methods for alleviating employment inequities caused by past discriminatory treatment of minorities.

The work to be performed under the contract is on a project assisted under a program providing direct Federal financial assistance from the Department of Housing and Urban Development and is subject to the requirements of Section 3, of the Housing and Urban Development Act of 1968, as amended 12 U.S.C. 1701u.

It shall be a condition of the contract, and shall be made a condition of each subcontract entered into pursuant to the contract, that the Contractor and any Subcontractor shall not require any laborer or mechanic employed in performance of the contract to work in surroundings or under working conditions which are unsanitary, hazardous, or dangerous to his health or safety, as determined under construction safety and health standards promulgated by the United States Secretary of Labor, in accordance with Section 107 of the Contract Work Hours and Safety Standards Act (83 STAT. 96).

Upon acceptance of bids and awarding of a contract, a Notice to Proceed on construction work will be issued. The Notice to Proceed will be issued within 45 days after the date of the Taking of Bids. It shall be a condition of the Contract that the work will commence within 10

days after a Notice to Proceed is issued and that the work will be completed within a construction period of 60 calendar days.

The right is reserved to waive all technicalities and irregularities, reject any or all bids, and enter into such contract as it may deem to be in the best interest of the City of Centerville, Iowa.

The engineers estimate of construction is \$217,500.

City of Centerville

By *Harold W. Fowler*
Harold W. Fowler, Mayor

ATTEST:

Tom W. King
Tom W. King, City Clerk

Printed and published in
the New Iowa Bystander
February 15, 1979.

OFFICIAL PUBLICATION

NOTICE OF SHERIFF'S SALE
ON SPECIAL EXECUTION

District Court of
Polk County, Iowa

STATE OF IOWA,
ss
Polk County
Western Securities Company
versus

Scott John Clark and Mitsu
Clark, husband and wife, Jack
Adair dba Adair Body Shop, City
of Des Moines, Iowa, and Polk
County, Iowa

BY VIRTUE OF A SPECIAL
EXECUTION TO ME
DIRECTED, issued by the Clerk
of the District Court of Polk
County, Iowa, in favor of
Western Securities Company,
and against Scott John Clark
and Mitsu Clark, on a judgment
rendered by said court on the
19th day of January A.D. 1979,
wherein it was ordered,
adjudged and decreed that the
following described property be
sold to satisfy said judgment
to-wit:

The South 50 feet of Lot 7 in
Highland Hills, an Official Plat,
now included in and forming a
part of the City of Des Moines,
Iowa.

NOW, THEREFORE, public
notice is hereby given that
unless the said defendants
appear at my office in Des
Moines, on or before the 16th
day of March A.D. 1979, at ten
o'clock A.M. of said day, at
which time said above described
property is hereby advertised to
be sold, and pay off the amount
of said execution, with interest
and costs, I will sell said
property, or sufficient thereof to
satisfy said Execution, with
interest and costs, at public
outcry, to the highest bidder,
at the east front door of the Court
House, in Des Moines, Iowa, for
cash in hand to pay off said
Execution.

Bob E. Rice
Sheriff of
Polk County, Iowa
By Nadine Hall
Deputy

Published and printed by the
New Iowa Bystander on
February 8 & 15, 1979.

Corrected publication of Ordinance
No. 9526, said publication having
appeared on January 25, 1979.

ORDINANCE NO. 9526

An Ordinance to amend the
Municipal Code of Des Moines 1975,
as amended by Ordinance No. 9473,
passed October 16, 1978, by
repealing Subsection (f) of Section
2-1 thereof and enacting a new
Subsection (f) of Section 2-1,
relating to boundaries of the City,
and repealing Ordinance No. 9473.

Be It Ordained by the City
Council of the City of Des Moines,
Iowa:

Section 1. That the Municipal
Code of Des Moines 1975, as
amended by Ordinance No. 9473,
passed October 16, 1978, be and is
hereby amended by repealing
Subsection (f) of Section 2-1 thereof
and enacting a new Subsection (f)
of Section 2-1, relating to
boundaries of the City, as follows:

Sec 2-1. CITY LIMITS
DESCRIBED.

(f) Section "E". Continuing on
from Section "D"; thence west,
along the east and west center
line of Section 22, Township 79
north, Range 24, west of the 5th
P.M., to a point on said center
line, said point being 829.31 feet
east of the east 1/4 corner of
Section 21, Township 79 north,
Range 24, west of the 5th P.M.;
thence N 0 degrees - 47' - 41" W,
328.79 feet to the north line of
Lot 36 of the Official Plat of the
north 3/4 of said Section 22; said
line being the south line of Lot
63 of the Official Plat of the
north 3/4 of said Section 22;
thence N 89 degrees - 23' - 55" E,
along the north line of said Lot
36, 50.1 feet to the SE corner of
said Lot 63; thence N 0 degrees
- 24' - 34" W, along the east line
of said Lot 63, 686.7 feet, to a point
that is 150.0 feet south of the
south right - of - way line of the
Des Moines and Central Iowa
Railroad, as it is presently
established; thence N 88 degrees
- 53' - 15" W, parallel to and 150.0
feet south of the south right - of -
way line of said Des Moines and
Central Iowa Railroad, 400.0
feet; thence N 0 degrees - 24'
- 34" W, parallel to and 400.0 feet
west of the east line of said Lot
63, 150.0 feet, to the south right -
of - way line of said Des Moines

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and Central Iowa Railroad, as it
is presently established; said
point being 50.0 feet normally
distant from and south of the
center line of said Des Moines
and Central Iowa Railroad; thence
N 88 degrees - 53' - 15" W,
along the south right - of - way
line of said Des Moines and
Central Iowa Railroad, and
parallel to and 50.0 feet
normally distant from and south
of the center line of said Des
Moines and Central Iowa
Railroad, 162.58 feet; thence
southwesterly, along a 523.0 foot
radius curve, to the left and
parallel to and 50.0 feet
normally distant from and
southeasterly of the center line
of the said Des Moines and
Central Iowa Railroad, and
whose long chord has a bearing
of S 47 degrees - 06' - 45" W, and
whose long chord is 726.61 feet
for a distance of 803.27 feet on
the curve; thence southerly,
along a 4739.59 foot radius
curve, to the left, parallel to and
50.0 feet normally distant from
and easterly to the center line of
said Des Moines and Central Iowa
Railroad whose long chord
has a bearing of S 1 degree - 34'
- 22" W and whose long chord has
a length of 254.66 feet for a
distance of 254.71 feet on the
curve; thence S 0 degrees - 02' W,
parallel to and 50.0 feet
normally distant from and
easterly of the center line of the
Des Moines and Central Iowa
Railroad, 436.6 feet to the south
line of Lot 17, Official Plat of
Government Lot 2 of said
Section 21, said line also being
the east / west center line of
said Section 21; thence west,
along said center line, to a point
which is 65 feet east of the west
line of said Section 21; thence
north, along a line 65 feet east of
and parallel to the west line of
said Section 21, to a point which
is 140 feet south of the north line
of the SW 1/4 of the NW 1/4 of said
Section 21; thence west, along a
line 140 feet south of and
parallel to the north line of the
SW 1/4 of the NW 1/4 of said
Section 21, a distance of 65 feet,
to the west line of said Section
21; thence north, along the west
line of said Section 21, a
distance of 140 feet, to the
northwest corner of the SW 1/4 of
the NW 1/4 of said Section 21;
thence west, along the south line
of the NE 1/4 of the NE 1/4 of
Section 20, Township 79 north,
Range 24, west of the 5th P.M.,
to a point which is 900 feet east
of the southwest corner thereof;
thence northwesterly, along a
straight line to a point on the
north line of the NE 1/4 of the NE
1/4 of said Section 20, which is
400 feet east of the northwest
corner thereof; thence
continuing northerly, along a
straight line, a distance of 316
feet, to a point on the southerly
line of the right - of - way of the
Des Moines and Central Iowa
Railroad, in the SE 1/4 of the SE
1/4 of Section 7, Township 79
north, Range 24, west of the 5th
P.M., which is 300 feet easterly
from the west line of the SE 1/4
of the SE 1/4 of said Section 17,
as measured along the southerly
line of said railroad right - of -
way, a distance of 300 feet to the
west line of the SE 1/4 of the SE
1/4 of Section 17; thence
continuing westerly, along the
southerly line of the right - of -
way of the Des Moines and
Central Iowa Railroad, to a
point on the southerly line of
said right - of - way, being 606
feet west of the east line of the
SW 1/4 of Section 17, Township 79
north, Range 24, west of the 5th
P.M.; thence northerly, along
the western line of said right - of -
way line, a distance of 50 feet;
thence westerly, along said
southern right - of - way, a
distance of 226 feet, more or
less, to the northeastern line of
Lower Beaver Road; thence
southerly, along the
northeastern line of Lower
Beaver Road, a distance of 1050
feet, more or less, to the east
line of the SW 1/4 of said Section
17; thence south, along the said
east line, to the southeast corner

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of the SW 1/4 of said Section 17.
said last described point being
also the northeast corner of the
NW 1/4 of Section 20, Township 79
north, Range 24, west of the 5th
P.M.; thence west, along the
north line of the NW 1/4 of said
Section 20, a distance of 1325.8
feet; thence north, along a line
1325.8 feet west of and parallel
to the east line of the SW 1/4 of
Section 17, Township 79 north,
Range 24, west of the 5th P.M.,
a distance of 140.1 feet, last
described line also being the
east line of Lot 10, "Hankins
Addition", an Official Plat;
thence west, a distance of 50
feet, along the north line of Lot
10 of said Hankins Addition;
thence south, along a line 1375.8
feet west of and parallel to the
east line of the SW 1/4 of said
Section 17, a distance of 226.1
feet; thence west, along a line 86
feet south of and parallel to the
north line of the NW 1/4 of
Section 20, Township 79 north,
Range 24, west of the 5th P.M.,
a distance of 208.2 feet to the
southeast corner of Lot 11 of
Hankins Addition, an Official
Plat; thence south along a line
1584 feet west of and parallel to
the east line of the NW 1/4 of said
Section 20, a distance of 380
feet; thence west, along a
straight line to a point that is 333
feet east of the west line of the
NW 1/4 of said Section 20; thence
south, along a line that is 333
feet east of and parallel to the
west line of the NW 1/4 of said
Section 20, a distance of 150
feet; thence west, along a
straight line to the east right - of
- way line of Beaver Avenue;
thence south, along Beaver
Avenue, a distance of 70 feet;
thence east, along a straight line
a distance of 177 feet; thence
south, along a line 177 feet east
of Beaver Avenue right - of -
way, a distance of 202.5 feet;
thence west, along a straight
line, a distance of 177 feet to the
east right - of - way line of
Beaver Avenue; thence south,
along Beaver Avenue right - of -
way line, a distance of 430 feet;
thence east, to the northwest
corner of the SE 1/4 of the NW 1/4
of said Section 20; thence south,
along the west line of the SE 1/4
of the NW 1/4 of said Section 20,
to a point which is 660 feet north
of the southwest corner thereof;
thence west, along a line 660 feet
north of and parallel to the south
line of the NW 1/4 of said Section
20, a distance of 660 feet, to the
east line of the SW 1/4 of the SW
1/4 of said Section 20; thence
north, along the east line of the
SW 1/4 of the SW 1/4 of the NW 1/4
of said Section 20 a distance of
5.3 feet, to the southeast corner
of the NW 1/4 of the SW 1/4 of the
NW 1/4 of said Section 20; thence
north, 663.6 feet, along the east
line of the NW 1/4 of the SW 1/4 of
the NW 1/4, to the north line of
the SW 1/4 of the NW 1/4 of said
Section 20; thence west, along
the north line of the SW 1/4 of the
NW 1/4 of said Section 20, a
distance of 200 feet; thence
south 0 degrees - 27' east, a
distance of 110 feet; thence
south, 89 degrees - 58' east, a
distance of 68 feet; thence south,
19 degrees - 35' west, a distance
of 266.15 feet; thence south 89
degrees - 38' west, a distance of
76 feet; thence south, 0 degrees
- 27' east, a distance of 163 feet;
thence south, 89 degrees - 55'
east, a distance of 25 feet;
thence south, 0 degrees - 27' east,
a distance of 139 feet, to a point
on the south line of the NW 1/4 of
the SW 1/4 of the NW 1/4 of said
Section 20, said point also being
393 feet east of the west line of
the NW 1/4 of said Section 20;
thence south, along a line 393
feet east of and parallel to the
west line of said Section 20, a
distance of 280 feet; thence
west, 60 feet; thence south,
along a line 333 feet east of and
parallel to the west line of said
Section 20, to a point being 245
feet north of the south line of the
NW 1/4 of said Section 20; thence
west, along a line 245 feet north
of and parallel to the south line
of the NW 1/4 of said Section 20,
a distance of 300 feet to the east

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line of Beaver Avenue; thence
north, along a line being 33 feet
east of and parallel to the east
line of the NE 1/4 of Section 19,
Township 79 north, Range 24,
west of the 5th P.M., to the
south line of the north 150 feet of
the south 10 acres of the north 22
acres of the west 32 acres of the
NW 1/4 of the NW 1/4 of said
Section 20; thence west, to the
west line of said Beaver
Avenue; thence north, along a
line being 33 feet west of and
parallel to the east line of the
NE 1/4 of Section 19, to the north
line of the NE 1/4 of Section 19;
thus ending Section "E".

Sec. 2. That Ordinance No. 9473,
passed October 16, 1978, be and is
hereby repealed.

Sec. 3. This ordinance shall be in
full force and effect from and after
its passage and publication as
provided by law.

Form approved
Assistant City Attorney
Passed January 15, 1979
Signed January 15, 1979

R. E. Olson, Mayor

Attest: Helen W. Barlow, City
Clerk

I, Helen W. Barlow, City Clerk of
the City of Des Moines, Iowa, do
hereby certify that the above and
foregoing is a true and correct copy
of an ordinance passed by the City
Council of said City at a meeting
held January 15, 1979, signed by the
Mayor January 15, 1979, and
published in the Iowa Bystander
January 25, 1979.

Helen W. Barlow, City Clerk

Published in the New Iowa
Bystander February 15, 1979.

ORDINANCE NO. 9538

AN ORDINANCE vacating the
N/S alley right-of-way located
west of and adjacent to Lots 1
through 5, P.M. Casady's
Subdivision of Lot 6, in Pursley
Estate, an Official Plat, all now
included in and forming a part of
the City of Des Moines, Iowa.

WHEREAS, all prior
requirements of law pertaining to
the vacation of streets and alleys
have been fully observed; and

WHEREAS, it is desirable that
the alley herein described be
vacated; NOW, THEREFORE,

Be it Ordained by the City
Council of the City of Des Moines,
Iowa:

Section 1. That the N/S alley
right-of-way located west of and
adjacent to Lots 1 through 5, P.M.
Casady's Subdivision of Lot 6, in
Pursley Estate, an Official Plat, all
now included in and forming a part
of the City of Des Moines, Iowa, be
and is hereby vacated.

Sec. 2. That this vacation is made
with reservations of right-of-way
easements for all public utilities
now in place, with the right of
entry for servicing same.

Sec. 3. This ordinance shall be in
full force and effect from and after
its passage and publication as
provided by law.

Passed February 5, 1979
Signed February 5, 1979
Form approved:

R. E. Olson, Mayor

Assistant City Attorney
Attest: Robert L. Scott, Jr., Acting
City Clerk

I, Robert L. Scott, Jr., Acting
City Clerk of the City of Des
Moines, Iowa, do hereby certify
that the above and foregoing is a
true and correct copy of an
ordinance passed by the City
Council of said City at a meeting
held February 5, 1979, signed by
the Mayor February 5, 1979 and
published in the Iowa Bystander
February 15, 1979.

Robert L. Scott, Jr.
Acting City Clerk

ORDINANCE NO. 9539

AN ORDINANCE to amend the
Municipal Code of Des Moines 1975,
as amended by Ordinance No. 9337,
passed December 5, 1977, by adding
to Section 2-325 thereof a new
subsection to be known as
subsection (d), relating to
confidentiality of reports of the Des
Moines Human Rights Commission.

Be It Ordained by the City
Council of the City of Des Moines,
Iowa:

Section 1. That the Municipal
Code of Des Moines 1975, as
amended by Ordinance No. 9337,

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passed December 5, 1977, be and is
hereby amended by adding to
Section 2-325 thereof a new
subsection to be known as
subsection (d), relating to
confidentiality of reports of the Des
Moines Human Rights Commission,
as follows:

Sec. 2-325. CONFIDENTIALITY.

(d) Informational reports
obtained by or submitted to the
commission or members of its staff
in the course of monitoring for
contract compliance with the city's
non-discrimination clause shall not
be disclosed to the public, when
such disclosure would serve no
public purpose and would give
advantage to competitors of the
contractor, subcontractor, or
supplier from whom the report has
been received; provided, however,
such information may be disclosed
to the Iowa civil rights commission
or a similar government agency
conducting an investigation
involving illegal discriminatory
practices. In the event that a
complaint is filed against a
contractor, subcontractor or
supplier from whom information
has been received, the provisions of
subsections (a), (b) and (c) of this
section shall apply.

Sec. 2. This ordinance shall be in
full force and effect from and after
its passage and publication as
provided by law.

Passed February 5, 1979

Signed February 5, 1979

R. E. Olson, Mayor

Form approved

City Solicitor

Attest: Robert L. Scott Jr., Acting
City Clerk

I, Robert L. Scott, Jr., Acting
City Clerk of the City of Des
Moines, Iowa, do hereby certify
that the above and foregoing is a
true and correct copy of an
ordinance passed by the City
Council of said City at a meeting
held February 5, 1979, signed by
the Mayor February 5, 1979 and
published in the Iowa Bystander
February 15, 1979.

Robert L. Scott, Jr.
Acting City Clerk

ORDINANCE NO. 9540

AN ORDINANCE to amend the
Municipal Code of Des Moines 1975,
adopted by Ordinance No. 8947,
passed June 26, 1975, by repealing
Sections 2-86, 2-88, subsections (a)
and (e) of Section 2-90, and
Sections 2-93 and 2-96 thereof and
enacting new Sections 2-86, 2-88,
subsections (a) and (e) of Section
2-90, and Sections 2-93 and 2-96,
all relating to purchasing procedures
of the City of Des Moines.

Be It Ordained by the City
Council of the City of Des Moines,
Iowa:

Section 1. That the Municipal
Code of Des Moines 1975, adopted
by Ordinance No. 8947, passed June
26, 1975, be and is hereby amended
by repealing Sections 2-86, 2-88,
subsections (a) and (e) of Section
2-90 and Sections 2-93 and 2-96
thereof and enacting new Sections
2-86, 2-88, subsections (a) and (e)
of Section 2-90 and Sections 2-93
and 2-96, relating to purchasing
procedures of the City, as follows:

Sec. 2-86. COMPETITIVE
BIDDING AND
ADVERTISEMENT.

Except as otherwise provided, all
purchase orders or contracts of
whatever nature, for independent
contractors' services or work, or
the purchase, lease or sale of
personal property, materials,
equipment or supplies, or the
granting of any concession,
involving amounts in excess of
\$5,000.00, made by or on behalf of
the city, shall be let by free and
open competitive bidding after
advertisement, to the lowest
responsible or in the appropriate
instance, to the highest responsible
bidder, depending upon whether the
city is to expend or receive money.
All purchase orders or contracts,
as defined in this division, which
shall involve amounts of \$5,000.00
or less, shall be let in the manner
described above whenever
practicable, except that they may
be let in the open market in a
manner calculated to insure the
best interests of the public, after
solicitation of bids by mail,
telephone or otherwise.

Sec. 2-88 PUBLIC AND
OPERATING EMERGENCIES.

(a) When the mayor, pursuant to

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law, governs the city by proclamation in times of public danger or during an emergency, he may supersede or abrogate the provisions of this division.

(b) The city manager may purchase, or may authorize the purchasing agent in writing or any department or any board or commission of the city to purchase, in the open market without filing a requisition or estimate therefor, and without advertisement, any supplies, materials or equipment, or services for immediate delivery or furnishing to meet bonafide operating emergencies if the amount thereof is not in excess of \$10,000.00. A full written account of any such operating emergency, together with a requisition for the materials, supplies or equipment required therefor, shall be submitted immediately to the city manager and shall be open to public inspection for a period of at least one year subsequent to the date of the emergency purchases. The exercise of the authority here invested in the city manager in respect to purchases to meet such bona fide operating emergencies shall not be dependent upon the mayor governing the city by proclamation.

Sec. 2-90. ADVERTISEMENT FOR BIDS.

(a) All proposals to award purchase orders or contracts involving amounts in excess of \$5,000.00 shall be published by the purchasing agent at least seven days, excluding Sundays and legal holidays, in advance of the date announced for receiving bids, in a secular English language daily newspaper of general circulation throughout the city.

(e) A certified check payable to the city and drawn on a state bank as a deposit of good faith in a reasonable amount but not in excess of ten percent of the contract amount may be required by each bidder by the purchasing agent on all bids involving amounts in excess of \$5,000.00 and, if required, the advertisement for bids shall so specify.

2-93. AWARD OF CONTRACTS.

No contract or purchase or contractors' service order in excess of \$5,000.00 shall be awarded unless the same is signed or approved by the city manager. The city manager may submit in his discretion, contracts to the city council, for approval and execution. Each bid with the name of the bidder shall be entered on a record maintained by the purchasing agent, which record with the name of the successful bidder, indicated thereon shall, after award of contract or order, except purchases through the revolving fund, be open to public inspection in the office of the purchasing agent.

2-96. PERFORMANCE BOND.

Bond, with good and sufficient sureties, in an amount deemed adequate, not only to insure performance of contract in the time and manner prescribed in the contract, but also to save, indemnify, and keep harmless the city against all loss, damages, claims, liabilities, judgments, costs, and expenses which may in anywise accrue against the city in consequence of the granting of the contract, or which may in anywise result therefrom, may be required of each bidder upon contracts involving amounts in excess of \$5,000.00 when, in the opinion of the city manager, the public interest will be served thereby.

Sec. 2. This ordinance shall be in full force and effect from and after its passage and publication as provided by law.

Passed February 5, 1979
Signed February 5, 1979
Form approved

R. E. Olson, Mayor
City Solicitor
Intergovernmental Programs
Attest: Robert L. Scott, Jr., Acting City Clerk

I, Robert L. Scott, Jr., Acting City Clerk of the City of Des Moines, Iowa, do hereby certify that the above and foregoing is a true and correct copy of an ordinance passed by the City Council of said City at a meeting held February 5, 1979, signed by the Mayor February 5, 1979 and

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published in the Iowa Bystander February 15, 1979.

Robert L. Scott, Jr.
Acting City Clerk

ORDINANCE NO. 9541

AN ORDINANCE to amend the Municipal Code of Des Moines 1975, as amended by Ordinance No. 8970, passed August 4, 1975, Ordinance No. 9163, passed August 23, 1976, Ordinance No. 9292, passed July 5, 1977, Ordinance No. 9508, passed December 4, 1978, Ordinance No. 9513, passed December 18, 1978 and Ordinance No. 9518, passed January 2, 1979, by repealing Sections 27-451, 27-483, 27-563, 27-739, 27-766, 27-1298, and 27-1559 thereof and enacting new Sections 27-451, 27-483, 27-563, 27-739, 27-766, 27-1298 and 27-1559, and by repealing Section 27-1603 thereof, all relating to the regulation of traffic.

Be it Ordained by the City Council of the City of Des Moines, Iowa:

Section 1. That the Municipal Code of Des Moines 1975, as amended by Ordinance No. 9163, passed August 23, 1976 and Ordinance No. 9518, passed January 2, 1979, be and is hereby amended by repealing Sections 27-451 and 27-483 thereof and enacting new Sections 27-451 and 27-483, relating to through streets as follows:

Sec. 27-451. EAST DOUGLAS AVENUE.

East Douglas Avenue, from the west line of First Street to the west line of Cornell Street.

East Douglas Avenue, from the east line of Cornell Street to the west line of East Fourteenth Street.

East Douglas Avenue, at East Twenty-eighth Street.

East Douglas Avenue, from the east line of Avenue Frederick M. Hubbell to the west line of East Forty-second Street.

Sec. 27-483. EAST MADISON AVENUE.

East Madison Avenue, from the west line of First Street to the west line of Cornell Street.

East Madison Avenue, from the east line of Cornell Street to the west line of East Fourteenth Street.

East Madison Avenue at East Twenty-eighth Street.

Sec. 2. That said Code, as amended by Ordinance No. 9508, passed December 4, 1978, be further amended by repealing Section 27-563 thereof and enacting a new Section 27-563, relating to four-way stop intersections, as follows:

Sec. 27-563. LOCATIONS DESIGNATED.

The following intersections are hereby designated as four-way stop intersections. Stop signs shall be installed and maintained at the following intersections and the driver of a vehicle approaching these intersections from all directions shall stop in accordance with this chapter before entering the intersections:

(1) Southeast Fifth Street and East McKinley Avenue.

(2) Southeast Sixth Street and Granger Avenue.

(3) Southeast Sixth Street and Hartford Avenue.

(4) Southeast Sixth Street and Scott Avenue.

(5) Seventh Street and College Avenue.

(6) Southeast Eighth Street and Park Avenue.

(7) Ninth Street and Forest Avenue.

(8) Ninth Street and College Avenue.

(9) East Ninth Street and Fremont Street.

(10) East Ninth Street and Arthur Avenue.

(11) Southeast Twelfth Street and Park Avenue.

(12) Thirteenth Street and Forest Avenue.

(13) Southwest Fourteenth Street and McKinley Avenue.

(14) Southwest Fourteenth Street and Porter Avenue.

(15) Southwest Fourteenth Street and Watrous Avenue.

(16) East Twenty-third Street and Des Moines Street.

(17) East Twenty-fourth Street and Hull Avenue.

(18) Twenty-fifth Street and Carpenter Avenue.

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(19) Twenty-eighth Street and Woodland Avenue.

(20) East Twenty-ninth Street and East Douglas Avenue.

(21) East Twenty-ninth Street and Easton Boulevard.

(22) Thirty-fifth Street and Cottage Grove Avenue.

(23) East Thirty-eighth Street and East Douglas Avenue.

(24) Forty-first Street and Forest Avenue.

(25) Forty-third Street and Shawnee Avenue.

(26) Forty-fourth Street and Forest Avenue.

(27) Forty-fourth Street and Beavercrest Drive.

(28) Forty-eighth Street and Franklin Avenue.

(29) Fiftieth Street and Madison Avenue.

(30) Bel-Aire Road and Lower Beaver Road.

(31) Cornell Street and East Madison Avenue.

(32) Cornell Street and East Sheridan Avenue.

(33) Delaware Avenue and Hull Avenue.

(34) Hull Avenue and Cornell Street.

(35) Merklin Way, Franklin Avenue and Fifty-sixth Street.

(36) Merle Hay Road and Franklin Avenue.

(37) Polk Boulevard and Ingersoll Avenue.

(38) South Union Street and Leach Avenue.

(39) South Union Street and McKinley Avenue.

(40) South Union Street and Park Avenue.

(41) South Union Street and Porter Avenue.

(42) South Union Street and Watrous Avenue.

Sec. 3. That said Code, as amended by Ordinance No. 9292, passed July 5, 1977 and Ordinance No. 9513, passed December 18, 1978, be further amended by repealing Sections 27-739, 27-766 and 27-1298 thereof and enacting new Sections 27-739, 27-766 and 27-1298, relating to prohibited parking and limited parking restrictions, as follows:

Sec. 27-739. THIRD STREET — LOCUST STREET TO GRAND AVENUE. (.4916)

Third Street, on the east side, from Locust Street to Grand Avenue, no parking any time.

Third Street, on the west side, from a point 100 feet north of Locust Street to a point 55 feet north thereof, commercial loading zone.

Third Street, on the west side, from Locust Street to Grand Avenue, no parking 7:00 A.M. to 9:00 A.M.

Sec. 27-766. SOUTHEAST FIFTH STREET — EAST VINE STREET TO EAST COUNTY LINE ROAD. (.5107)

Southeast Fifth Street, on the west side, from East Market Street to East Elm Street, no parking any time.

Southeast Fifth Street, on the east side, from a point 75 feet south of East Elm Street to a point 85 feet south thereof, no parking any time.

Southeast Fifth Street, on both sides, from Hartford Avenue to Indianola Avenue, no parking any time.

Southeast Fifth Street, on both sides, from Indianola Avenue to East Park Avenue, no parking any time.

Southeast Fifth Street, on the west side, from East Leland Avenue to East Army Post Road, no parking any time.

Southeast Fifth Street, on the east side, from East Army Post Road to a point 50 feet north thereof, no parking any time.

Sec. 27-1298. LOCUST STREET — SECOND AVENUE TO THIRD STREET. (.2589)

Locust Street, on both sides, from Second Avenue to Third Street, no parking any time.

Sec. 4. That said code, as amended by Ordinance No. 8970, passed August 4, 1975, be further amended by repealing Section 27-1559 thereof and enacting a new Section 27-1559, relating to time zones in parking meter District No. 1, as follows:

Sec. 27-1559. THIRD STREET — LOCUST STREET TO GRAND AVENUE. (.4916)

Third Street, on the west side, from Locust Street to a point 100 feet north thereof, one hour meters, 9:00 A.M. to 6:00 P.M.

Third Street, on the west side, from Grand Avenue to a point 155 feet south thereof, one hour meters, 9:00 A.M. to 6:00 p.m.

Sec. 5. That said Code, be further amended by repealing Section 27-1603 thereof, relating to time zones in parking meter District No. I on Locust Street from Second Avenue to Third Street.

Sec. 6. This ordinance shall be in full force and effect from and after its passage and publication as provided by law.

Form approved

Assistant City Attorney

Passed February 5, 1979

Signed February 5, 1979

R. E. Olson, Mayor

Attest: Robert L. Scott, Jr., Acting City Clerk

I, Robert L. Scott, Jr., acting City Clerk of the City of Des Moines, Iowa, do hereby certify that the above and foregoing is a true and correct copy of an ordinance passed by the City Council of said City at a meeting held February 5, 1979, signed by the Mayor February 5, 1979, and published in the Iowa Bystander February 15, 1979.

Robert L. Scott, Jr.
Acting City Clerk

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Third Street, on the west side, from Locust Street to a point 100 feet north thereof, one hour meters, 9:00 A.M. to 6:00 P.M.

Third Street, on the west side, from Grand Avenue to a point 155 feet south thereof, one hour meters, 9:00 A.M. to 6:00 p.m.

Sec. 5. That said Code, be further amended by repealing Section 27-1603 thereof, relating to time zones in parking meter District No. I on Locust Street from Second Avenue to Third Street.

Sec. 6. This ordinance shall be in full force and effect from and after its passage and publication as provided by law.

Form approved

Assistant City Attorney

Passed February 5, 1979

Signed February 5, 1979

R. E. Olson, Mayor

Attest: Robert L. Scott, Jr., Acting City Clerk

I, Robert L. Scott, Jr., acting City Clerk of the City of Des Moines, Iowa, do hereby certify that the above and foregoing is a true and correct copy of an ordinance passed by the City Council of said City at a meeting held February 5, 1979, signed by the Mayor February 5, 1979, and published in the Iowa Bystander February 15, 1979.

Robert L. Scott, Jr.
Acting City Clerk

Corrected publication of Section 1 of corrected publication of Ordinance No. 9514, said publication having appeared on January 18, 1979.

Section 1. That Ordinance No. 7226, passed by the City Council of the City of Des Moines, Iowa, on July 12, 1965, as amended, being an ordinance to regulate and restrict the location and use of buildings, structures and land for trade, industry, commerce, residence or other purposes; to regulate and restrict the height of buildings hereafter erected or altered; to regulate and determine the area of yards and other open spaces about buildings; to regulate and determine the density of use of land and lot areas and for said purpose to divide the City into districts; to provide for enforcement and a Board of Adjustment, and to prescribe penalties for the violation of its provisions, be and the same is hereby amended by rezoning and changing certain property located in the vicinity of the Seventh Ward Ditch lying south of East Euclid Avenue and north of Easton Boulevard, more fully described as follows:

Beginning at a point on the north right-of-way line of E. Euclid Avenue as it is presently established, said point being 150 feet west of the west right-of-way line of Chicago and Northwestern Railroad; thence southwesterly along a straight line to a point 80 feet north of the south right-of-way line of E. Euclid Avenue as it is presently established, and 185 feet west of the intersection of the west right-of-way line of the Chicago and Northwestern Railroad and the south right-of-way line of E. Euclid Avenue; thence south along a straight line a distance of 80 feet to a point on said south right-of-way line of E. Euclid Avenue, said point being 185 feet west of the west right-of-way line of the Chicago and Northwestern Railroad; thence southeasterly along a straight line to a point being 110 feet south of said south right-of-way line of East Euclid Avenue, and 223 feet west of the east section line of Section 25, Township 79 North, Range 24 West of the 5th P.M.; thence continuing southeasterly along a straight line to a point being 83 feet west of the east section line of said Section 25 and 165 feet south of the south right-of-way line of East Euclid Avenue as it is presently established measured along said east section line; thence continuing southeasterly along a straight line to a point on the west right-of-way line of Delaware Avenue as it is presently established, said point being 45 feet southwesterly of the southerly corner of Lot "C",

along a straight line to the northeast corner of Lot 18 of said Ovid Heights; thence continuing southeasterly along a straight line to a point being 250 feet north of and 160 feet east of the southwest corner of Lot 26 of said Ovid Heights; thence continuing southeasterly along a straight line to a point on the north line of Lot "G" of said Ovid Heights, said point being 532.7 feet east of the northwest corner of said Lot "G"; thence south along a straight line to a point on the south line of Lot 27 of said Ovid Heights, said point being 532.7 feet east of the southwest corner of said Lot 27; thence southeasterly along a straight line to the northeast corner of Lot 33, "Van Dyck Place," an Official Plat; thence continuing southeasterly along a straight line to the northwest corner of Lot 35 of said Van Dyck Place; thence continuing southeasterly along a straight line to a point on the east line of said Lot 35, Van Dyck Place, said point being 30 feet south of the northeast corner of said Lot 35; thence easterly along a straight line to a point located 125 feet south of the north line of the Southwest Quarter of Section 30, Township 79 North, Range 23 West of the 5th P.M. and 625 feet west of the east lot line of Lot 38 in Willoughby Acres, an Official Plat; thence southeasterly along a straight line to a point being 80 feet north and 65 feet west (measured at right angles) of the northwest corner of Lot 1, "Paula Place", an Official Plat; thence continuing southeasterly along a straight line to a point on the south lot line of Lot 2 in said Paula Place being 20 feet east of the southwest corner of said Lot 2; thence continuing southeasterly along a straight line to a point on the south line and 30 feet east of the southwest corner of Lot 8, Donna Heights, an Official Plat; thence continuing southeasterly along a straight line to the northeast corner of Lot 77, Willoughby Place, an Official Plat; thence continuing southeasterly along a straight line to a point on the north line of Lot 169 of said Willoughby Place, said point being 80 feet east of the northwest corner of said Lot 169; thence continuing southeasterly along a straight line to the southeast corner of Lot 165 in said Willoughby Place; thence continuing southeasterly in a straight line to a point on the south line of Lot 32, Block 50 "Easton Place Plat 4", an Official Plat, said point being 40 feet east of the southwest corner of said Lot 32; thence continuing southeasterly along a straight line to the northeast corner of Lot 28, Block 50 in said "Easton Place Plat 4"; thence continuing southeasterly in a straight line to a point on the north line of Lot 9, Block 3 of said "Easton Place Plat 4", said point being 30 feet east of the northwest corner of said Lot 9; thence continuing southeasterly along a straight line to a point being 128 feet north of the southeast corner of Lot 16, Block 3, of said Easton Place Plat 4 and 278.4 feet east of the west line of the northeast quarter of Section 31 Township 75 North, Range 23 West of the 5th P.M. (measured at right angles); thence continuing southeasterly along a straight line to a point on the westerly right-of-way line of Avenue Frederick M. Hubbell as it is presently established, said point being 420 feet southwesterly of the southwesterly corner of East Town Park adjoining the

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"Ovid Heights," an Official Plat; thence continuing southeasterly along a straight line to a point on the north right-of-way line of East Ovid Avenue as it is presently established, said point being 145 feet east of the southwest corner of Lot 12 of said Ovid Heights; thence continuing southeasterly

along a straight line to the northeast corner of Lot 18 of said Ovid Heights; thence continuing southeasterly along a straight line to a point being 250 feet north of and 160 feet east of the southwest corner of Lot 26 of said Ovid Heights; thence continuing southeasterly along a straight line to a point on the north line of Lot "G" of said Ovid Heights, said point being 532.7 feet east of the northwest corner of said Lot "G"; thence south along a straight line to a point on the south line of Lot 27 of said Ovid Heights, said point being 532.7 feet east of the southwest corner of said Lot 27; thence southeasterly along a straight line to the northeast corner of Lot 33, "Van Dyck Place," an Official Plat; thence continuing southeasterly along a straight line to the northwest corner of Lot 35 of said Van Dyck Place; thence continuing southeasterly along a straight line to a point on the east line of said Lot 35, Van Dyck Place, said point being 30 feet south of the northeast corner of said Lot 35; thence easterly along a straight line to a point located 125 feet south of the north line of the Southwest Quarter of Section 30, Township 79 North, Range 23 West of the 5th P.M. and 625 feet west of the east lot line of Lot 38 in Willoughby Acres, an Official Plat; thence southeasterly along a straight line to a point being 80 feet north and 65 feet west (measured at right angles) of the northwest corner of Lot 1, "Paula Place", an Official Plat; thence continuing southeasterly along a straight line to a point on the south lot line of Lot 2 in said Paula Place being 20 feet east of the southwest corner of said Lot 2; thence continuing southeasterly along a straight line to a point on the south line and 30 feet east of the southwest corner of Lot 8, Donna Heights, an Official Plat; thence continuing southeasterly along a straight line to the northeast corner of Lot 77, Willoughby Place, an Official Plat; thence continuing southeasterly along a straight line to a point on the north line of Lot 169 of said Willoughby Place, said point being 80 feet east of the northwest corner of said Lot 169; thence continuing southeasterly along a straight line to the southeast corner of Lot 165 in said Willoughby Place; thence continuing southeasterly in a straight line to a point on the south line of Lot 32, Block 50 "Easton Place Plat 4", an Official Plat, said point being 40 feet east of the southwest corner of said Lot 32; thence continuing southeasterly along a straight line to the northeast corner of Lot 28, Block 50 in said "Easton Place Plat 4"; thence continuing southeasterly in a straight line to a point on the north line of Lot 9, Block 3 of said "Easton Place Plat 4", said point being 30 feet east of the northwest corner of said Lot 9; thence continuing southeasterly along a straight line to a point being 128 feet north of the southeast corner of Lot 16, Block 3, of said Easton Place Plat 4 and 278.4 feet east of the west line of the northeast quarter of Section 31 Township 75 North, Range 23 West of the 5th P.M. (measured at right angles); thence continuing southeasterly along a straight line to a point on the westerly right-of-way line of Avenue Frederick M. Hubbell as it is presently established, said point being 420 feet southwesterly of the southwesterly corner of East Town Park adjoining the

along a straight line to the northeast corner of Lot 18 of said Ovid Heights; thence continuing southeasterly along a straight line to a point being 250 feet north of and 160 feet east of the southwest corner of Lot 26 of said Ovid Heights; thence continuing southeasterly along a straight line to a point on the north line of Lot "G" of said Ovid Heights, said point being 532.7 feet east of the northwest corner of said Lot "G"; thence south along a straight line to a point on the south line of Lot 27 of said Ovid Heights, said point being 532.7 feet east of the southwest corner of said Lot 27; thence southeasterly along a straight line to the northeast corner of Lot 33, "Van Dyck Place," an Official Plat; thence continuing southeasterly along a straight line to the northwest corner of Lot 35 of said Van Dyck Place; thence continuing southeasterly along a straight line to a point on the east line of said Lot 35, Van Dyck Place, said point being 30 feet south of the northeast corner of said Lot 35; thence easterly along a straight line to a point located 125 feet south of the north line of the Southwest Quarter of Section 30, Township 79 North, Range 23 West of the 5th P.M. and 625 feet west of the east lot line of Lot 38 in Willoughby Acres, an Official Plat; thence southeasterly along a straight line to a point being 80 feet north and 65 feet west (measured at right angles) of the northwest corner of Lot 1, "Paula Place", an Official Plat; thence continuing southeasterly along a straight line to a point on the south lot line of Lot 2 in said Paula Place being 20 feet east of the southwest corner of said Lot 2; thence continuing southeasterly along a straight line to a point on the south line and 30 feet east of the southwest corner of Lot 8, Donna Heights, an Official Plat; thence continuing southeasterly along a straight line to the northeast corner of Lot 77, Willoughby Place, an Official Plat; thence continuing southeasterly along a straight line to a point on the north line of Lot 169 of said Willoughby Place, said point being 80 feet east of the northwest corner of said Lot 169; thence continuing southeasterly along a straight line to the southeast corner of Lot 165 in said Willoughby Place; thence continuing southeasterly in a straight line to a point on the south line of Lot 32, Block 50 "Easton Place Plat 4", an Official Plat, said point being 40 feet east of the southwest corner of said Lot 32; thence continuing southeasterly along a straight line to the northeast corner of Lot 28, Block 50 in said "Easton Place Plat 4"; thence continuing southeasterly in a straight line to a point on the north line of Lot 9, Block 3 of said "Easton Place Plat 4", said point being 30 feet east of the northwest corner of said Lot 9; thence continuing southeasterly along a straight line to a point being 128 feet north of the southeast corner of Lot 16, Block 3, of said Easton Place Plat 4 and 278.4 feet east of the west line of the northeast quarter of Section 31 Township 75 North, Range 23 West of the 5th P.M. (measured at right angles); thence continuing southeasterly along a straight line to a point on the westerly right-of-way line of Avenue Frederick M. Hubbell as it is presently established, said point being 420 feet southwesterly of the southwesterly corner of East Town Park adjoining the

along a straight line to the northeast corner of Lot 18 of said Ovid Heights; thence continuing southeasterly along a straight line to a point being 250 feet north of and 160 feet east of the southwest corner of Lot 26 of said Ovid Heights; thence continuing southeasterly along a straight line to a point on the north line of Lot "G" of said Ovid Heights, said point being 532.7 feet east of the northwest corner of said Lot "G"; thence south along a straight line to a point on the south line of Lot 27 of said Ovid Heights, said point being 532.7 feet east of the southwest corner of said Lot 27; thence southeasterly along a straight line to the northeast corner of Lot 33, "Van Dyck Place," an Official Plat; thence continuing southeasterly along a straight line to the northwest corner of Lot 35 of said Van Dyck Place; thence continuing southeasterly along a straight line to a point on the east line of said Lot 35, Van Dyck Place, said point being 30 feet south of the northeast corner of said Lot 35; thence easterly along a straight line to a point located 125 feet south of the north line of the Southwest Quarter of Section 30, Township 79 North, Range 23 West of the 5th P.M. and 625 feet west of the east lot line of Lot 38 in Willoughby Acres, an Official Plat; thence southeasterly along a straight line to a point being 80 feet north and 65 feet west (measured at right angles) of the northwest corner of Lot 1, "Paula Place", an Official Plat; thence continuing southeasterly along a straight line to a point on the south lot line of Lot 2 in said Paula Place being 20 feet east of the southwest corner of said Lot 2; thence continuing southeasterly along a straight line to a point on the south line and 30 feet east of the southwest corner of Lot 8, Donna Heights, an Official Plat; thence continuing southeasterly along a straight line to the northeast corner of Lot 77, Willoughby Place, an Official Plat; thence continuing southeasterly along a straight line to a point on the north line of Lot 169 of said Willoughby Place, said point being 80 feet east of the northwest corner of said Lot 169; thence continuing southeasterly along a straight line to the southeast corner of Lot 165 in said Willoughby Place; thence continuing southeasterly in a straight line to a point on the south line of Lot 32, Block 50 "Easton Place Plat 4", an Official Plat, said point being 40 feet east of the southwest corner of said Lot 32; thence continuing southeasterly along a straight line to the northeast corner of Lot 28, Block 50 in said "Easton Place Plat 4"; thence continuing southeasterly in a straight line to a point on the north line of Lot 9, Block 3 of said "Easton Place Plat 4", said point being 30 feet east of the northwest corner of said Lot 9; thence continuing southeasterly along a straight line to a point being 128 feet north of the southeast corner of Lot 16, Block 3, of said Easton Place Plat 4 and 278.4 feet east of the west line of the northeast quarter of Section 31 Township 75 North, Range 23 West of the 5th P.M. (measured at right angles); thence continuing southeasterly along a straight line to a point on the westerly right-of-way line of Avenue Frederick M. Hubbell as it is presently established, said point being 420 feet southwesterly of the southwesterly corner of East Town Park adjoining the

along a straight line to the northeast corner of Lot 18 of said Ovid Heights; thence continuing southeasterly along a straight line to a point being 250 feet north of and 160 feet east of the southwest corner of Lot 26 of said Ovid Heights; thence continuing southeasterly along a straight line to a point on the north line of Lot "G" of said Ovid Heights, said point being 532.7 feet east of the northwest corner of said Lot "G"; thence south along a straight line to a point on the south line of Lot 27 of said Ovid Heights, said point being 532.7 feet east of the southwest corner of said Lot 27; thence southeasterly along a straight line to the northeast corner of Lot 33, "Van

easterly right - of - way line of Avenue Frederick M. Hubbell as it is presently established, said distance measured along said east right - of - way line; thence continuing southeasterly along a straight line to a point on said easterly right - of - way line of Avenue Frederick M. Hubbell, said point being 460 feet southwesterly of the southwesterly corner of East Town Park adjoining said easterly right - of - way line of Avenue Frederick M. Hubbell; thence continuing southeasterly along a straight line to a point being 522 feet north and 70 feet west (measured at right angles) of the southwest corner of East Town Park adjoining the north right - of - way line of Easton Boulevard as it is presently established; thence continuing southeasterly along a straight line to a point being 400.6 feet north and 44.8 feet west (measured at right angles) of said southwest corner of East Town Park adjoining the Easton Boulevard right - of - way; thence south along a straight line to a point on the north right - of - way line of Easton Boulevard as it is presently established, said point being 44.8 feet west (measured at right angles) of the southwest corner of East Town Park; thence northeasterly along said north right - of - way line of Easton Boulevard to a point being 75 feet (measured at right angles) southwesterly of the southeast corner of East Town Park; thence north along a straight line to a point being 145 feet north and 80 feet west (measured at right angles) of the southeast corner of East Town Park; thence northwesterly along a straight line to a point being 735 feet south and 210 feet west (measured at right angles) of the northeast corner of East Town Park; thence continuing northwesterly along a straight line to a point being 439 feet south of the north line of East Town Park as it is presently established and 30.9 feet east of the west line of East Town Park as it is presently established; thence continuing northwesterly to a point on the easterly right - of - way line of Avenue Frederick M. Hubbell as it is presently established, said point being 145 feet southwesterly of the northwesterly corner of East Town Park; thence continuing northwesterly at a right angle to said easterly right - of - way line of Avenue Frederick M. Hubbell and along a straight line to a point on the westerly right - of - way line of Avenue Frederick M. Hubbell as it is presently established; thence continuing northwesterly along a straight line to a point being 559 feet south of the north section line of Section 31, Township 79 North, Range 23 West of the 5th P.M. and 342 feet east of the west line of the Northeast Quarter of Section 31, Township 79 North, Range 23 West of the 5th P.M.; thence continuing northwesterly along a straight line to a point on the north lot line of Lot 3, Block 3, "Easton Place Plat 4", an Official Plat, said point being 70 feet east of the northwest corner of said Lot 3; thence continuing northwesterly along a straight line to a point on the north lot line of Lot 217, Willoughby Place, an Official Plat, said point being 25 feet east of the Northwest corner of said Lot 217; thence continuing northwesterly along a straight line to the northwest corner of Lot 18 of said Willoughby Place; thence continuing northwesterly along a straight line to the north line of Lot 39 of said Willoughby Place, said point being 40 feet west of the northwest corner of said Lot 39, Willoughby Place; thence continuing northwesterly along a straight line to a point on the east line of Lot 6, Donna Heights, an Official Plat, said point being 20 feet south of the northeast corner of said Lot 6; thence continuing northwesterly

along a straight line to a point on the south line of Lot 37, "Willoughby Acres", an Official Plat, said point being 418.7 feet west of the southeast corner of Lot 37, Willoughby Place; thence continuing northwesterly along a straight line to a point on the north line of Lot 38 of said Willoughby Acres, said point being 482.3 feet west of the northeast corner of said Lot 38; thence continuing northwesterly along a straight line to a point being 55 feet north of the south line of the northwest quarter of Section 30, Township 79 North, Range 23 West of the 5th P.M., and 1453 feet east of the southwest corner of Lot 27, "Ovid Heights", an Official Plat; thence west along a straight line to a point on the west right - of - way line of I-235, said point being 55 feet north of said south line of the Northwest Quarter of said Section 30; thence northeasterly along the west right - of - way line of I-235 to a point being 280 feet south (measured at right angles) of the north line of Lot 28 of said Ovid Heights; thence northwesterly along a straight line to a point on the south line of Lot 26 of said Ovid Heights, said point being 320 feet west of the southeast corner of Lot 26, Ovid Heights; thence continuing northwesterly along a straight line to the southeast corner of Lot 12 of said Ovid Heights; thence continuing northwesterly along a straight line to a point being 170 feet south of the north line of said Lot 12 and 75 feet west of the east line of said Lot 12; thence continuing northwesterly along a straight line to a point on the westerly right - of - way line of the relocated Delaware Avenue as it is presently established, said point being 225 feet northeasterly (measured along said westerly right - of - way line) of the southerly corner of Lot "C" of said Ovid Heights; thence continuing northwesterly along a straight line to a point on the south right - of - way line of East Euclid Avenue as it is presently established, said point being 73 feet east of the west section line of Section 30, Township 79 North, Range 23 West of the 5th P.M.; thence continuing northwesterly along a straight line to a point on the west line of said Section 30, said point being 50 feet south of the north right - of - way line of East Euclid Avenue as it is presently established; thence continuing northwesterly along a straight line to a point being located 25 feet south and 20 feet east (measured at right angles) of the intersection of the west right - of - way line of the Chicago and Northwestern Railroad and said north right - of - way line of East Euclid Avenue; thence continuing northwesterly along a straight line to said intersection of the west right - of - way line of the Chicago and Northwestern Railroad and the north right - of - way line of East Euclid Avenue; thence west along said north right - of - way line of East Euclid Avenue a distance of 150 feet to the point of beginning; all now included in and forming a part of the City of Des Moines, Polk County, Iowa,

from "R-2" One and Two Family Residence District, "R-3" Multiple Family Residence District, "C-4" Shopping Center Commercial District, "M-1" Light Industrial District and "M-2" Heavy Industrial District classifications to "FW" Floodway District classification.

Published in the New Iowa Bystander February 15, 1979.

**READ and USE
WANT ADS
REGULARLY**

**Church News
From page 10**

given to lettermen who have excelled in their careers since leaving Drake.

Union Baptist church is blessed to have these award winners as members. Chairmen for special recognition is Brother Stan Fleming.

Sunday evening Pastor Thomas and members worshipped with Elder Daye and Friendship COGIC Church, Pastor Thomas's message "Christ - The Top Priority". The combined Union choirs sang.

Wednesday evening Prayer and Bible study is at 7 p.m.

Our hospitalized sick are Brothers Melven May and Howard Rice at Veterans, Brother Anton Shaw at Methodist and Brother Dusty Gardner at Northwest. Our shut-in list is lengthy. Pray for / send cards.

Think about it: "FEAR GOD AND ALL OTHER FEARS WILL DISAPPEAR."

IT'S BEEN VERY

COULD

January was 25% Colder Than Normal

While we always expect the month of January to be colder than most other months and heating bills to be higher accordingly, this year January was 25% colder than normal and 6% colder than January last year.

In plain and simple language, it's been very cold and your bill will undoubtedly reflect the added workload and energy consumed by your heating system. In general, you can expect your heating bill to be 20%-25% higher for the month of January than it would have been had temperatures been normal.

In addition, like everything else these days, energy costs more. So, if you're comparing your bill with the same month a year ago, be sure to consider the rate you pay for each unit of energy consumed. The rate you pay for natural gas, for example, has increased about 20% since this time last year.

Also because of holidays and extremely bad weather, our meter readers sometimes get a little behind. As a result, a bill may cover 34 or 35 days rather than the normal 29 or 30-day billing period. That additional four or five days can mean an increase of as much as 20% just due to added consumption over a longer period of time.

It has been very cold and bills are unusually high right now, but if you have any questions about your bill, contact your local Iowa Power office.


IOWA POWER

**FOR YOUR
HOME LOAN
SEE UFS FIRST!**

- CONVENTIONAL
- FHA
- VA



DES MOINES OFFICES:
LOCUST AT FOURTH
3839 MERLE HAY ROAD
4515 FLEUR DRIVE
2440 EAST EUCLID
ADMINISTRATIVE CENTER, 2150 GRAND AVENUE


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SAVINGS**


EQUAL HOUSING
LENDER

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APT. FOR RENT
1 bedroom,
FURNISHED, utilities
paid, private bath,
children welcome, no
pets. For information
call William Jones,
244-7723 or 255-9254.

HELP WANTED

Clerical, typing 40
wpm, previous
experience preferred.
\$610.00 per month with
excellent benefits. Call
282-6501 for interview.
Great Plains Bag Corp.,
2201 Bell Ave., D.M. An
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FOR SALE

1925 WASHINGTON 2 STY

SPACE GALORE!
GOOD CONDITION! 4
BR, 2 bath home,
separate DR. Fenced
yard. Financing
available. FHA-GI-Conv.
will also qualify for Ia.
Housing Funding. MID
TWENTIES! Call now!
266-2237, Jerry Aldrich,
987-4691, 4215 Hubbell,
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HELP WANTED

Grady Contracting Corp.
currently taking
applications for
construction supervisors
and skilled craft
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Hickman Rd., Des
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opportunity employer.

APT. FOR RENT

2 room apartment,
furnished, utilities paid,
wall to wall carpeting.
No children or pets
282-0650.

MISCELLANEOUS

CARD OF THANKS

The family of Mr.
Isaac William Lewis
very gratefully thank
Rev. George H. Parish,
Honorary Pallbearers,
Estes & Son, Maple St.
Baptist Mothers Board,
Bethel A.M.E. Usher
Board, Mt. Hebron
Mission & Mothers
Board. Soloist Miss
Diana Banks, Hawkeye
Lodge No. 160 for the
Ritualistic service and
the Casket Bearers.
Friends who prepared
food for the home.
Hawkeye Lodge No. 160
and Rose Temple No. 33
for preparing and
serving dinner following
the service. All friends
for any service
rendered. Telegrams,
condolences, resolutions,
sympathy cards, floral
selections, donated cars,
prayers, food,
attendance and visits at
the funeral home, love
and food through the
short illness and
bereavement of our
loved brother and uncle,
Isaac W. Lewis. May
God Bless and keep you
for caring and sharing.
Signed — Bernice M.
Carter, sister; Clarence
Lewis, brother; Myrtle
Procter, Niece and
families.

CARD OF THANKS

I wish to thank all my
many friends for their
cards, prayers and visits
during my stay in the
hospital. A special
thanks to St. Paul
Church, Rev. Grady,
Union Baptist and Bethel
Church. Their Usher
Boards and members,
also Monarch Club, for
the beautiful flowers; L.
T. Club, Sis Club, Elks
Lodge, for all their
thoughtfulness, during
my illness and
convalescence. God bless
each and everyone of
you. Thank you so much.
Signed by: Sam
Vaughn

CARD OF THANKS

The family of Mrs.
Mary Ann Franklin
wishes to thank Rev.
Frederick W. Strickland,
Casket Bearers,
Honorary Pallbearers,

Estes & Son, Princess
Oziel Chapter No. 9
O.E.S.; Rebecca Court
of Calantha No. 3;
Corinthian Baptist
Church, Janice Riddley,
Ladies who helped at
home; those who
prepared and served
dinner at the church,
those who sent
telegrams, condolences,
resolutions, sympathy
cards, floral selections,
donated cars, food, gifts,
those who visited the
funeral home and
attended the funeral
services. All expressions
of sympathy and
services rendered to our
family during our
deepest loss are
appreciated. Thank you
and God bless all of you.
Signed by: L. R.
Franklin, and a host of
nieces and nephews

CARD OF THANKS

The family of Mrs.
Jessie M. Newsome
wishes to thank Rev.
Donald Carver, Rev.
Wayne McCoy, Rev.
Henry Bevel, Casket
Bearers, Honorary
Pallbearers, Estes &
Son, Burns United
Methodist Church,
Ladies who helped at
home, Electra Grand
Chapter O.E.S.; P.H.A.,
Princess Zorah Chapter
No. 10, Electra
Administrative Council,
Theodosia Court No. 5,
Imperial Court, Zoed
Court No. 50, the Ladies
who prepared and
served dinner, Anna
Bevel, Norma Jackson,
those who sent
telegrams, condolences,
resolutions, sympathy
cards, floral selections,

donated cars, food, gifts,
those who visited the
funeral home and
attended the funeral
services. All expressions
of sympathy and
services rendered to our
family during our
deepest loss are
appreciated. Thank you
and God bless all of you.
Signed by: Husband,
James D. Newsome,
stepson, Lee O. Kemp;
nephew, Edward Reeves
and their families.

CARD OF THANKS

The family of Mr.
Issac William Lewis
wishes to thank Rev.
George H. Parrish,
Casket Bearers,
Honorary Pallbearers,
Estes & Son, Hawkeye
Elk's Lodge No. 160,
Diana Banks, the ladies
who prepared and
served food at the Elk's,
those who sent
telegrams, condolences,
resolutions, sympathy
cards, floral selections,
donated cars, food, gifts,
those who visited the
funeral home and
attended the funeral
services. All expressions
of sympathy and
services rendered to our
family during our
deepest loss are
appreciated. Thank you
and God bless all of you.
Signed by: Sister,
Bernice M. Carter;
Brother, Clarence
Lewis; Nieces, Myrtle
Procter, Barbara J.
Donaldson; Nephew,
Wesley M. Lewis.

CARD OF THANKS

Words can never
adequately express
Our deep and sincere

appreciation,
For all the displays of
thoughtfulness ...
During the time of our
great loss.
The Clergy, Reverends
Grady and Strickland,
Casket Bearers,
Honorary Pallbearers,
The staff of Estes and
Son ... who took .. and
held our hand;
Our loved one's
Brothers
of Alpha Phi Alpha
Fraternity ...
The cards, flowers,
cars, food,
And personal
expressions of sympathy
Shall never be
forgotten.
The ladies who
prepared and served the
meal ...
Both at Doric Lodge
and home ...
Eased the burden,
times like this reveal.
Diane Banks and Irvin
White
Whose music, singing
and recitation
Was a memorable
tribute
To our beloved
Hermon's earthly
visitation ...!
Last, ... but, never
least,
Were the ladies, at our
home, ... constantly on
call ...
Comforting, ... and
forever helpful ...!
May God Bless you
all!
Signed by: The Family
of HERMON LOWELL
HALL: Barbara Oliver
Hall, Wife; Minnie
Crozier Hall,
Stepmother; Carl Hall,
Halfbrother; The Hall
and Oliver Families

HELP WANTED

AFFIRMATIVE ACTION EMPLOYER

Must meet Iowa Merit
E m p l o y m e n t
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specifications. \$12,698
per year to start.
Position located in Des
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statewide travel. Contact
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515 - 281-3314, Des
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Department of Job
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Opportunity Employer.

POSITION AVAILABLE DEPUTY ADMINISTRATIVE RULES COORDINATOR

Position within
Governor's office
equivalent to Iowa Merit
Employment designation
Attorney II. The
Administrative Rules
Coordinator's office
provides the Governor
and staff with legal and
public policy research on
wide variety of agency
rule making proposals.
Public administration or
administrative law
experience or education
desirable. Available by
April 1. Submit written
resume by March 2 to
Brice Oakley,
Administrative Rules
Coordinator, Statehouse,
Des Moines, Iowa 50319.

HELP WANTED

Caring persons willing to
help elderly in our home
P.T. flexible hours, own
car, 288-8942. Equal
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Ideal Opportunity for
Handyperson skilled in
minor home repair.
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Opportunity Employer.

HELP WANTED

Subcontractor bids
wanted on a 48 unit Apt.
to be built in Nevada,
Iowa. Contact H & F
Builders Inc., 803 24th,
Ames. 232-4214. Equal
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NO FEES

MEDICAL ASSISTANT \$4.00/hr
Reception work,
some typing, various
medical duties.
**PIPE FITTER/
PLUMBER \$9.87/hr**
Must have eight
years hydraulic
experience and be
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FLORAL DESIGNER \$3.50/hr
Full-time person to
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Will train.
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Shorthand, dicta-
phone, good secretarial
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duties.

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OPPORTUNITY
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SEMI TRUCK DRIVER

Chemical company
needs driver. Experience
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required. Phone after 10
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1. Medicaid (Title XIX)
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Instructor-Security & Loss Prevention

Will teach Intro. to Security, External Theft Investigation,
Security Surveys, OSHA Law, and others as assigned. This will be
a 2 year program. Recruitment, advising, placement &
coordinating of practicum are among other responsibilities.

Initially the primary responsibility will be program development.
Continuation of the Program and Position is dependent on this
individuals ability to recruit.

Bachelors Degree in a related field with 3 years relevant work
experience required.

March 1st, 1979 deadline. Apply —
Personnel Office
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1501 E. Orange Road — P.O. Box 8015
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or call (319) 296-2320 ext. 297 for application.
We are an Equal Opportunity Employer / A.A.

Foster Grandparent

If you are 40 years of age or older, in good health, and interested
in working 4 hours a day, 5 days a week with physically,
emotionally, or socially handicapped children, the Foster
Grandparent Program needs you.

You will receive \$64 in non-taxable, non-reportable dollars every
two weeks. There is sick and vacation leave and paid holidays,
too. Transportation is provided, an annual physical examination,
and a hot meal every day you work.

So how do you become a Foster Grandparent? It's simple.

Just contact:
Ben Jamison or Mildred Gilbert
at the
Central Iowa Regional Association or
Local Governments (CIRALG) 244-3257.

We'll sit down together and talk about the Foster Grandparent
Program and how you can participate.

THE EDITORIAL PAGE

IEWS and REVIEWS by Allen Ashby

Just when you think things may be looking up for race relations around the country, you come up on a story that was in the dailies last week. It concerned a black service man who froze and lost both feet because nobody in a small town would cash his check.

Not even when he offered to pay for a call to his bank back home to verify his account would anybody do that. Wouldn't even make a call. And the line that set me on fire was that old familiar one that everybody concerned insisted that the fact that the man was black didn't figure in the incident at all.

I have a couple of four letter words for that expression that can't be printed, but I mean them. There is no way anybody can convince me that race didn't have a part in the deal. How often do you pick up a paper and read where somebody has cashed a check in just any town and later the cry goes up that we "we wuz robbed". You can bet your bottom dollar that the robber wasn't black.

If you think I am kidding, just black up and try to

get a sizable check cashed in most of our banks. You will get it cashed, but first the teller will scrutinize the check, then look you over and ask if have an account at the bank. If the answer is yes, and even though your account number may be on the check, you will be asked for some ID.

Do they do that to everybody? Maybe they do, but if they do, I haven't noticed it.

So the fellow lost both feet because nobody would even take the trouble, not even at his own expense, to verify his check. I have to think that if the young man had not been black that someone would have taken a chance on his word, or at least taken his offer to pay for a call to his home bank. I have always believed that one reason they made faster progress in integration in the South was because they were open in their prejudice.

In our North, people kept insisting that there was no race problem even though blacks were kept in the lowest paid jobs and relegated to ghettos to live in. Here in Des Moines, while blacks were battling segregation in restaurants and stores people were insisting that our races get along extremely well together.

So, to get back to the question that started this thing, why will people do things on a purely racial, or almost purely racial, basis and swear by all that is holy that race has nothing to do with it.

And if a person says that, how can you disprove it? You can't see inside one's mind, but when you have heard the old bromides so often, it isn't hard to recognize them. But what would I think while I was waiting for my artificial feet? Would I believe that everybody in that town was merely concerned that I

might be dishonest? I would hope they would never come to me and try to tell me that this didn't happen because you are black. I would likely spit in the face of the one who said that to me.

Now that the dinner honoring Mr. A. P. Trotter, George Robinson and Al Brewer is past I can express some thoughts about it. First, I was surprised by the number of people there. And they all came to honor the honorees. Some people came from out of town.

Former Executive Secretary Quinten Mease came up from Texas. People of this era don't know what a vital part Quinten played in the old Crocker Y. I wish he had spoken just a few words, but he chose not to do so, not wishing to steal anything from the three up front. Typical of the man.

George Robinson and Mr. Trotter gave graphic accounts of the old Crocker Y and life in the building. When I came up there in the early 1920's there was a big dirty mat in the middle of the floor, but that went out not a bit too soon. The man who brought the Sunday baseball and basketball leagues to the Y was Gordon Kitchen. Fresh out of Grinnell College where he was football and track star. Gordon was his own umpire and referee for the first year. The things took hold and hung on after Kitchen left.

Jock Johnson did a great job in organizing the program, and I only wish I could have spent more time with him. I always say that people don't go back far enough in searching history, and in Jock's case he didn't really have enough time, and then he didn't know too many of the old timers to relate to. But the program was a huge success for my money.



Thoughts Comments

By James B. Morris III

There was an interesting article in this week's Des Moines Sunday Register about Seven Biko, leader of the Black Consciousness movement who was murdered on September 12, 1977, by the South African security police who were detaining him. The article, written by Stanley Uys, London correspondent for the Rand Daily Mail, not only attempts to stimulate further scholarly analysis of

the Black Consciousness movement, but also details the works which have appeared since Biko's death. Biko is now a legend, due not only to his contributions to the movement in South Africa, but also to the circumstances of his demise. Although his movement may no longer be the factor in South African politics it once was, this article should attract the attention of the reader to the point it would make you more aware of Biko's struggle and hopefully promote further inquiry into and understanding of the social and political situation which created it.

One of the things which has attracted my attention over the past week is the three day visit by President Carter to Mexico and the importance which the political situation in Iran has attached to it. After decades of patronizing Mexico and its people, the cutoff of oil supplies from Iran and the discoveries of vast supplies of crude oil along the southern coast of Mexico a few years back will force

the United States and its people to rethink their positions. The U.S. government in recent years has tended to seek Mexican help and assistance only when problems arose which troubles our population, regardless of its effect upon Mexico and its people and this current effort by President Carter is no different. It is of interest to me only because it serves as a near perfect example of how the white majority has dealt with non-whites and their problems, both at home and abroad in the past and present, and the future it has created for all of us. The same sorts of things which have motivated the adverse response which the Mexican government has had to these American requests for increased crude oil production to benefit this country are those which have prompted the peoples of other non-white nations elsewhere to restrict it. As the Mexicans have no intention of giving in to the increasing U. S. demands for crude oil and its progeny, so must and will the people of other non-white nations in the

Kalonji Saadiq



Speakin' Out

ONE MAN SPECTACULARS VS MASS STRUGGLE
Before I begin to deal with this week's subject I would like to add a couple of thoughts to last week's article: "Iran's message to Black America". First of all their revolution was accomplished with a relatively small amount of bloodshed as far as revolutions go and secondly they exercised the non-violent method of protest to the utmost.

The Ayatollah ascended to power because there was a consensus of opinion which was manifested by the millions who marched through the streets. The fact that there was such a consensus minimized the violence necessary to achieve the movements goals.

Mrs. Griffin I have a tremendous amount of respect for you and am inspired your commitment to the Afro-Americans struggle. However I was very disturbed by your comments concerning the Tribunes story on me (Feb. 7th).

You said there was on one brief reference to the needs of our people, and that was in reference to the growing cost of utilities. Apparently you overlooked the references to the importance of a radio station, economic development, political empowerment, and our duty to deal with crime, drugs, and violence in our community.

But most importantly you overlooked the fact that the article was a feature story on an individual and not a feature story on any particular issue.

You also stated how you had trouble understanding how "one man spectaculars help our people understand power flows from commitment to organize priorities." You then stated that "the tragedy here is attention is taken away from the

need to plan and work together."

You then referred to the organizers during the civil rights era who "never made the front or back page of the press. Then there were all the references to the I instead of the we. This is the reason I was personally offended. I interpreted this as a personal attack (tell me if it wasn't).

I generally speak in terms of we and am criticized by those saying "what do you mean we, you don't speak for everybody" Well I guess you can't please everybody.

I am a product of the mass struggles that took place during the late sixties and I am acutely aware of the mass struggles that took place during the early sixties. You seriously misjudge me if you don't think I am aware of the necessity of collective struggle. All of my studies of socialism also impressed upon me the value of collective struggle.

The days of the mass struggles have ended... hopefully only temporarily. I have publicly admitted my inability to concretely organize. I am not an

organizer but I am an activist, and one lesson that I have never forgotten was taught to by Alprentice "Bunchy" Carter a Black Panther slain in L.A. ... Do somethin' niggah, if you only spit."

I have made numerous references to the collective struggle of the Iranian people. The reason they were victorious was that the struggle had mass support. However the situation in America is different. I refuse to sit by idly simply because the conditions are not ripe for mass struggle.

If it takes one-man spectaculars to draw attention to our cause then I'll do it! I ain't gonna wait for you or anybody else to act. I might end up waiting all my life, and if mass struggle once again becomes the order of the day I will join the masses in whatever action they deem necessary.

I do understand your point. Ours should be a collective struggle, but let me see you get 200 Black people to a city council meeting or to demonstrate against racism. Until then I will do something if I only spit. Love

Got
A

Problem?

Call 244-8646

The Information and Referral Service will help you locate the agency which can help you with your problem. Open 24 hours.

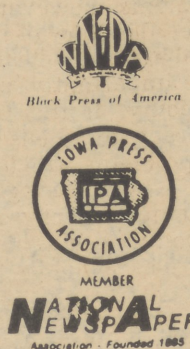
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Iowa Bystander

"Iowa's Only Black Newspaper" since 1894
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Niambi Webster Associate Editors
Peggy Spates Johnson

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A Female Focus On The Issues

Peggy Spates Johnson



As you motor down Ingersoll Ave. check out the billboard above COUSIN Lesters, the one the Right To Life organization have plastered at 28th and Ingersoll for everyone to observe and possibly feel guilty over.

"Kill her now" it reads ... "and it's murder ... kill her before she's born, it's abortion." A new born baby's laughing pudgy body are beneath the controversy - invoking caption. The Right to Lifers infuriate me anyway with their self righteous, holier than thou, sanctimonious tones and actions but this public overkill is too much.

I've discussed abortion before in this column but I have got to voice my opinion again particularly vs. the anti abortion foes. I fully realize abortion is against many individuals' religious beliefs and that is their concern and their business. But when bored conservative, rich WASP housewives from the suburbs become a powerful lobby with intent to cut off federal funds for abortions and dictate how the poor and many minority group members will live their existence I get mad.

These rich white women know nothing about poverty stricken people of color in big city ghettos living hand to mouth existence on their pitifully inadequate ADC checks. If a poor woman with five children, no husband, no job, little chance for employment opportunities, little educational background becomes pregnant again and does not want to have the child, The Right to Life organization feels she must be forced to.

One of the leading causes of child abuse -

physical and psychological - are children who were never wanted. Children who were nothing but financial drains from their parents point of view. Let's face it - many people are just not cut out for parenthood or simply will never be able to afford numerous children on meager, underpaid menial jobs. If a poor woman has a baby and gives it up for adoption what then?

Someone should show anti-abortion folks the statistics on adoption rates for minority and mulatto children. Children's homes and orphanages are full of little black, brown and other children of color no one wants. Don't these kids have it hard enough in a white racist society without having loving parents to support them, keep them on the right path and deal with their image difficulties?

Let these ladies go back to the John Birch Society and Republican fund raising and nice little suburban teas and leave the issue of abortion to the poor, and their supporters (very few these days) in Congress and their doctors. Thank You!

Getting Ahead



Robert V. Morris

Of the many problems that exist in black college student environment there is one in particular that produces a staggeringly negative effect on black academic performance. It is perhaps the most touchy, far-reaching, and hard to prove problem in black education. The problem of which I speak is racial discrimination in the educational institution.

In my introductory column, I asked the question: "Are black students discriminated against in educational institutions, and if so, to what extent?" Many people would answer this question with a "no," supporting their answer by saying that black students have as clear a road reaching toward their college goals as other students, that through aids and programs provided by the school their potential is unlimited. Anyone who really wants to go to college can do it no matter what race they are. This last statement is perhaps accurate, but like most presumptuous ideas it does not take into account the vicious underlying factors concerned.

I answer the question of whether racial prejudice exists with a very strong YES. Racial prejudice in the educational institution is clearly evident at the major university level. However, I must insert here

that this general statement is inadequate, thus I must define it more clearly. Racial prejudice at the college level must be divided into different categories. We will examine four extreme cases here. Case One: the average black student who puts in minimal study time. This student is frequently absent from class and when he is there, makes little effort to participate in class discussions and projects. This student exerts minimal effort and receives average to below average grades - enough to pass and to obtain credit hours. How is this possible? Is such a student so bright that he need not make an effort in order to get by, or is he a prime example of the below average academic society which is fueled by subtle racism? To the student such a situation does not seem to be the case because he can do the things he likes (which may or may not include studying.) Thus, why should the student complain? When asked how he is doing in school, he says, "Ah, I'm doing alright."

Case Two: this is the case of the black college graduate who decides that he can get a job with a company or firm and make a nice living working in a secure environment. He feels he has it made, thus he is quite content. What he has failed to realize is his potential, i.e., what he could have been had he gone into business for himself, gained a position with much potential for advancement, or worked in a company for awhile in order to gain experience and then pulled out to make a go of it on his own. Unfortunately, he will discover this because (as far as aspirations are concerned) his life is over. Whether he likes his job or not, he is secure and this is where he will stay. Even at his job he is content to work at a consistent level, not taking the chance to challenge fellow (white) workers by trying his best to be the best at his job and be justly recognized for it.

Creation of thousands of new jobs, but that will not be nearly enough. In the current situation, Mexico is demanding (and will likely get) the United States to withhold further crackdowns upon such illegal immigration for three to five years while it tries to create sufficient jobs to stem the flood northward.

Most important, I think, is the idea that a flow of non-whites into the southwestern United States and the competition for jobs which it creates, is most injurious to unskilled American workers, largely in the farm area. But in those regions that illegal aliens labor is most dominant in the farm labor area, their principal competitors are most often white. Even if it is true, as some say, that these illegal aliens enable our society to operate by taking jobs unwanted by native workers, is it so strange that the Carter Administration has chosen to go to bat for their competition? It is unclear whether illegal aliens take more than they give to American society, but it is clear that Mexico and its economy will be much worse off if these aliens are forced to stay home.

What I have been trying to say is that I am not surprised by response which Mexico and its people have made to the Carter Administrations crisis in energy. After years of looking down on Mexico as being a dumb, poor little country down south and stereotyping its people as being shiftless and lazy, Americans will be forced to reevaluate their outlook. As chicanos and other latinos have for years been treated as badly in this country as have blacks and native Americans, isn't it interesting that when the United States has come begging for assistance to solve its problems, the previously mistreated are the ones who have set down the conditions and terms of the solution. One can only wonder whether the future may bring further humbling experiences of this sort from the previously subjugated and exploited non-white nations of the world. Although all Americans are likely to suffer from the problems the shortage of crude oil will cause, the experience of having to grovel somewhat at the feet of people which the majority of Americans have looked down on for years to get what they want will be most beneficial to those who thought for so long that they sat so high.

Some people live for security, but in this situation I believe that an unconscious feeling of inferiority exists - an unconscious fear of hostile white America. Such feelings of inferiority have been instilled in (probably) all black people since childhood. Many carry it with them all their lives.

Some can destroy these feelings, some cannot. I must stress that these feelings are unconscious and that few, if any, black people could admit to them. I feel that these feelings are greatly responsible for the quick and extremely aggressive acts performed by (especially young) blacks against whites in certain situations in the educational institution. This feeling of inferiority and frustration is the product, and the root, of what makes white racism so widespread.

In the first case I discussed the apathetic black college student supports certain faculty racist beliefs. The students lack of aspiration is rewarded with low, but passing grades. Thus the student is content, as are certain faculty members because they play into each others hands. What the black student doesn't realize is that he has lost, and so unfortunately, has black America. This process is a major determinant of poor black academic performance and has a tremendous negative effect on black education. How does this affect the black business world and civil rights movements?

Case number two is directly related to case one; they could easily be the same person. This college graduate's lack of aspiration is rewarded with a substantial paycheck and a peaceful existence. This person feels that if he tries to make waves he might lose popularity with his fellow white workers. He doesn't care if he is the token black in his company or one of a few, he just wants to be liked and to be sure that he doesn't reach for more than his white fellow workers will (quietly) permit him to obtain. Striving for too much might threaten his job, his car, or home. He is probably thinking, "A black man can't get a job nowhere. I'd be crazy to risk my position for the benefit of some other niggers, besides they never done nothin' for me!"

This same attitude leads to a lack of interest and participation in civil rights and politics. It obviously reflects the idea held by many blacks, especially those supposedly secure: "I got mine, the hell with everybody else!" So he maintains his position and keeps his mouth shut, believing that he must do this to survive. The unconscious inferiority complex which lives inside him has limited his life and he will never know how high his potential might have reached - 'but he's secure.'

THOUGHTS AND COMMENTS

Americas, as well as elsewhere, react to those which have done little other than exploit their resources and further impoverish their peoples. A little background might be helpful at this point.

There are several problems or issues which have been predominate in U. S. - Mexican relations over the past several decades. The energy situation in this country with the cutoff of supplies from Iran is perhaps the clearest. In 1972, the Mexican National Oil Company, discovered vast supplies of crude oil deep beneath the jungles of southern Mexico. Currently, proven oil reserves are listed as 26 billion barrels, which is the figure currently advanced for the U. S. reserve. But few efforts have yet been directed at probing the outer limits of this oil field and it is estimated by many that within a decade, Mexico could become the world's second largest exporter of oil crude oil. United States needs in this respect are obvious. Mexico, in its wisdom has thus far refused to deal with the United States on this issue alone, but has demanded this country help in solving the immense social and political problems in Mexico which it has over the years, largely helped to create.

Perhaps the most important social and economic issue involved in this situation is the flow of illegal aliens into the United States. The Carter Administration has made plans to combat what it calls the "silent invasion", but legislation to that effect has failed to make it through Congress to the President's desk. The real problems, however, are on the Mexican side of the border. The flow of illegal aliens is somewhat of an embarrassment to the Mexican government but, more importantly, serves as a safety valve on its economy. If the United States efforts to close the border to aliens were successful, the unemployment problems which have plagued Mexico for years would be greatly enhanced. With a current unemployment rate of nearly 19% the Mexican economy would have to create over a half million new jobs annually in the future to prevent it from drastically increasing. It is expected that increased revenues from the sale of crude oil and natural gas abroad will support the

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