

Audience response brings halt to auction

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regular guest on Joyner's show, gave the commentary, urging that the documents be donated to a museum and attacking what he said was a double standard on the part of Christie's. He said that while it was the policy of Christie's not to auction items related to the Holocaust, no such policy exists for items related to African American slavery.

"You can't profit on the pain and misery of some and respect the history of others," Smiley said in an interview Tuesday after hearing of the items' withdrawal. "If you are not going to auction paraphernalia related to the Holocaust, then there has to be a moral consistency. When there is no moral consistency, there must be moral outrage."

A publicist for Christie's, Vredy Lytsman, said while the house has auctioned some items related to the Holocaust in the past, it does not sell items that "glorify the Holocaust."

"We are, of course, sensitive to people's feelings - at least we try to be," Lytsman said. "It's the same thing in this case. People told us their feelings, and then the consignor [owner] withdrew the lot."

The statement issued by Christie's said: "It is the intention of the consignor to donate this property to a museum or historical society that collects African American history."

Christie's would not disclose the name of the owner or which museum might get the documents.

The controversy provided an unusual example of the rest of the country influencing New York's cultural world, rather than the other way around. Members of New York's African American arts community had complained about the sale to New York state Sen. David A. Paterson (D), who spoke out against it on local and national television news programs over the weekend. Paterson said

Christie's had a double standard that assumes some sort of "statute of limitations on black pain."



Joyner

But it was only after Tuesday's calls from hundreds of Joyner's listeners that the items were withdrawn. Officials at Christie's said they had not even heard of Joyner, whose show is heard in most major cities but not in New York, and were perplexed at the reaction to a relatively small sale that they had not publicized. Christie's estimated the total value of the slavery documents at \$2,400 to \$3,700.

The Joyner show, which is based in Dallas, is a mixture of music, chat, commentary and humor built around Joyner, a Tuskegee, Ala., native with an easy laugh and a wicked wit. It has come to

connect the national African American community and attract considerable attention.

President Clinton has called in several times.

The show demonstrated its muscle earlier this year when a call-in and write-in campaign to Fox television helped bring about the reinstatement of "Living Single," the top-rated television show among African Americans, in the network's fall lineup.

Lytsman said the outcry will make the auction house more sensitive to how items related to slavery are handled in the future. "I'm not the one who will say what our policy will be, but we will discuss the pros and cons of how to handle property like this."

Smiley said he considered the withdrawal, even of a few objects, significant. "Political victories for black people these days are as frequent as sightings of Halley's comet," he said. "These days, no matter how small the victories are, they're major."

The Charlotte Post



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Book tour touts black self-determination

By Herbert L. White
THE CHARLOTTE POST

To enjoy true freedom, African Americans need to break current societal conceptions about blacks, says a national author and lecturer.

Malcolm Kelly, author of "The New African-American Man," said blacks, and men in particular, should take it upon themselves to determine their own worth. He will be in Charlotte Tuesday for discussion and book signing at the Tuesday Morning Breakfast Forum at Renaissance Hotel at 8 a.m. and 7 p.m. at Heritage House Bookstore & Gallery, 901 S. Kings Drive. On Wednesday, Kelly will be at the West Boulevard Branch Library, 2157 West Blvd. at 6:30 p.m. and Thursday at the Afro-American Cultural Center, 401 N. Myers

St., at 6 p.m. The tour winds up Saturday at the African American Cultural Expo at the Charlotte Convention Center Nov. 22 at 3 p.m.

"It's a book about the process used to condition African Americans and how we came to consider ourselves victims," he said. "It's a book about change and expressing power."

Kelly, who owned a personnel and marketing company in the San Francisco Bay Area, left the business to become an author and lecturer. Pursuit of the American dream wasn't the way he wanted to spend the rest of his life, so he wrote a self-help book to share his philosophy on black determination.

"I realized success as society defined it, I was forced to accept less than I was worthy of," he said. "I was always asking some-

body else for something."

Recent events in black America, such as the Million Man March and Million Woman March, indicates a new willingness among African Americans to take responsibility for establishing new community standards, Kelly said. As a new century approaches, blacks will become less concerned about seeking white approval.

"This is not a message of the future," he said. It's happening right now. It's a prelude to consciousness raising. They recognize that in order to get that power, they have to do something for themselves.

"The new African American man is not about asking. He's about breaking the cycle we've been in for hundreds of years."

Although African Americans debate issues ranging from Afrocentric thought to affirmative

action, Kelly says blacks are becoming more willing to determine their own future. To successfully compete in America, blacks will need to establish an identity that sheds the victim label.

"The victim has been conditioned to think he is without power," he said. "Whenever we interact in American society, we interact as victims. We have influence to have others see our plight, but we lack power to change our plight. You have to listen to yourself."



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NAACP results are challenged

Presidential losers question Skip Alston's win

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dacy on the back page. It was unfair to the other candidates, the complaint alleges.

"We respectfully request a formal response in a timely fashion in the interest of fairness and righteousness," the complaint letter said.

Normally, election complaints are handled by the NAACP direc-

tor of branches, who can recommend that the election be overturned and a new one held.

However, even if the director finds fault with the election, a ruling can state that the faults would not have changed the outcome.

Appeals of the director's ruling can be taken to the NAACP national board.

Alston received 188 votes on Nov. 1. Smith received 68; Gatewood, 41; and Belk, of Charlotte, who endorsed Smith, 1.

Also elected were first vice president Valerie Woodard of Charlotte, 194 votes; second vice

president Henry Pickett, 177 votes; third vice president Mary Perry, 164 votes and fourth vice president Fred Yates, 148 votes.

Woodard, Pickett and Yates were incumbents.

Z. Ann Hoyle of Hickory was re-elected treasurer, beating Linda Crite Gaines of Charlotte 182-113. Sylvia Barnes was elected secretary with 182 votes.



Belk

Black paramedics changed lifesaving

THE ASSOCIATED PRESS

PITTSBURGH - Paramedic Mitchell Brown can remember the days when an ambulance often doubled as a funeral hearse.

Until modern emergency medicine evolved in the late 1960s, an ambulance was just a vehicle that carried people to a hospital. Its crews provided minimal care en route, and the hospital was frequently just a stop on the way to the funeral home.

As the first skilled paramedics in Pittsburgh, Brown and a few other black men helped pioneer ambulance improvements that were adopted elsewhere. They are among about 30 men being honored for their roles in a social program for unemployed minorities that became a medical model for the nation.

After a 30th anniversary reunion dinner on Friday, the original paramedics unveiled a marker Saturday to honor the first black-owned ambulance service in the United States.

Based in Pittsburgh's largely black Hill District, Freedom House Ambulance Service began in 1967 as a federally funded pilot project to refine standards for training EMS technicians.

At the time, the city's ambulances carried no life support equipment.

"If you got a gunshot in Vietnam, you stood a better

chance of surviving than if you had a cardiac arrest in downtown Pittsburgh," said Brown, a former Air Force medic. "The people who responded didn't have any training. Once they got there, they didn't know what to do."

Freedom House Enterprises, an organization that had helped build grocery stores and other businesses in the Hill District, also began seeking ways to improve ambulance service.

With advice from Dr. Peter Safar of UPMC Presbyterian hospital, Freedom House obtained funding for its own ambulances from the Ford Foundation and other philanthropies, as well as from the U.S. government.

Freedom House trained more than 50 people to do on-the-spot medical assessments, insert intravenous lines and use defibrillators to restart hearts.

The paramedic service hired only from the ranks of the unemployed - a criterion of many federal anti-poverty programs of the 1960s, said Phil Hallen, whose Maurice Falk Medical Fund also contributed money.

"It was the premiere training program in the country," Hallen said. "These young black people were at the top of the pyramid."

During its eight years of operations, the ambulance service responded to 45,000 emergencies in the downtown area.

"Here was a whole different philosophy of bringing care to the patient, not patients to the care," Brown said. "And minorities were doing it, and doing it well."

John Moon, now the chief supervisor of Pittsburgh's Bureau of EMS, was so impressed as a youth living in the Hill District that he became a paramedic.

"The glamour of the red light and sirens started the ball rolling," he said. Moon completed a paramedic training program and joined Freedom House in 1973.

Among the service's less tangible benefits were pride and self-esteem for the community.

"I don't think I'll ever forget the way they made me feel. They all just walked tall. You could tell they were proud of themselves," said Lorraine Green, a longtime supporter.

As grants and donations grew scarce, Freedom House turned to the city for help. The service was finally absorbed into a larger, city-wide paramedic system in 1975.

"I took the last call," Brown said. "It was an older lady who had broken her leg. ... We took her to Mercy Hospital. It was about 11:30 and we went out of business at midnight. We went back and signed off the air."

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