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PURITY BLAKE
...Enjoys "Muppet Show"

Purity Blake Is Beauty Of Week

By Teresa Burns
Post Staff Writer

AME Zion Church. She earns her .25 cents weekly dues by helping around the house.

"Sometimes I empty the trash can, make up my bed and clean the ash trays," she said with a smile. "And I received a Brownie badge for bringing a friend to the scout meeting." Miss Blake is also a member of the Angelic Choir at East Stonewall.

Acting, reading and gymnastics are a few of Miss Blake's pastimes. She also enjoys the "Muppet Show" and "Wonder Woman" on television.

Next year she plans to begin ballet lessons and eventually become a professional ballerina. She already is experienced in dance. Recently she and her mother choreographed a creative spiritual dance to Shirley Caesar's "Don't Be Afraid." She captured the hearts of all who witnessed her performance in this Children's Day church program.

Our beauty is the daughter of Mr. and Mrs. Armester Blake, Sr. She has one brother Armester Jr. who is five.

Miss Blake enjoys her family especially sitting on her father's lap and talking to him. "I also like to read to my daddy," she said. She admires her mother extremely. "She cooks dinner and she gets up in the morning and cooks breakfast for us. She also lays out our clothes for us to wear."

Aquarians are known to be humanitarians, and it seems Miss Blake possesses this quality. She enjoys visiting and simply talking to her grandparents, Mrs. Corine Weathers and James Weathers of Charlotte.

Santa Claus can't miss this 50 pounds of joy, for Miss Blake has certainly proven to be the ideal model of a good little girl.

FROM ALL OF US
TO EACH OF YOU
BEST WISHES FOR A

Merry Christmas

And A

Happy New Year!



Bill Johnson



Bernard Reeves



Bob Johnson



Teresa Burns



Betty Potts



Dannette Gathers



Loretta Manago



Fran Farrer



Susan Ellsworth



Jackie Carr



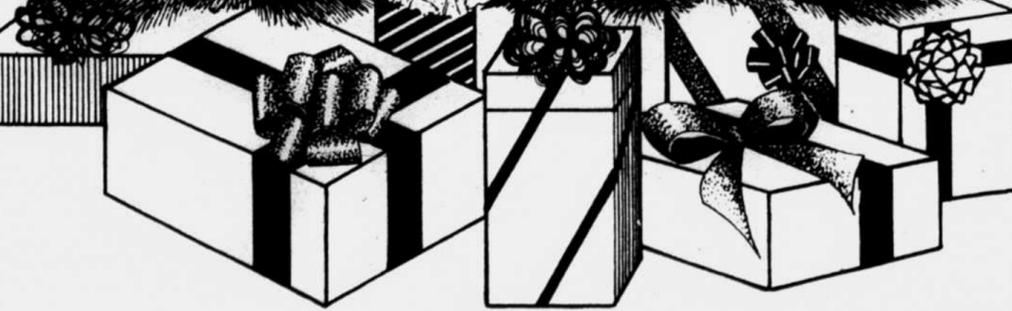
Nicky Hicklen



Patricia Jant



Louie Hart



Kwanzaa To Be Celebrated

You may have heard of Kwanzaa, but you may not know exactly what the word represents. What it is not is an African holiday - what it is is an African-American holiday celebrated December 26 - January 1.

Kwanzaa was created in 1966 by M. Ron Karenga. The reality that Kwanzaa is an African-American holiday exemplifies the double role, identity and experience of the very people it was created for - the American Blacks.

Its creator, Karenga, places emphasis upon the African roots rather than the African-American ones. Why? According to a pamphlet entitled "Kwanzaa? First Fruits" the following are the basic reasons Karenga concentrated mainly on African roots.

"First, we, African-Americans, are an African people and thus, our creations are African both in terms of our racial type and historical and cultural continuity. It is essentially a product of the particular social conditions and self-determined needs of the African-American people."

"Secondly, the concept of Kwanzaa as a holiday of the 'first fruits' comes directly out of the tradition of agricultural peoples in Africa, who celebrated and gave thanks for harvests at designated times during the year. Thus, Kwanzaa is a time for the gathering in of our people, celebration of ourselves and our achievements and rededication to greater achievements and fuller more meaningful lives in the future."

The name Kwanzaa is derived from the Swahili word, Kwanza. Kwanza means first and is a portion of the phrase "Matunda ya Kwanza" (first fruits). Karenga added another "a" to the end producing Kwanzaa. Kwanzaa in the text of the holiday means "first fruits" (celebrating the harvest of the first crops or first fruits is traditional in Africa).

There are four symbols used during Kwanzaa including Mshumaa-the seven candles that represent the seven principles of Kwanzaa. They are Umoja (Unity); Kujichagulia (Self-Determination); Ujima (Collective Work and Responsibility); Ujamaa (Cooperative Economics); Nia (Purpose); Kuumba (Creativity); and Imani (Faith).

Kwanzaa is not only a holiday, but according to the pamphlet "Kwanzaa: First Fruits," it is "...the dedication period in which we commit ourselves to work and study for the World Liberation of African People now and forever, for as long as the moon follows the sun."

Season's Greetings! It's that time of year for cheer, the exciting gazes of youngsters waiting for Santa Claus, and, of course, the celebration of the birth of Jesus Christ.

Purity Blake, a first grader at Steele Creek Elementary School, is ready for the special holidays. "I'm going to be good so Santa Claus can bring me a training wheel bike," she announced.

Actually six year-old Purity has been good all year. Her grades in school reflect the highest achievement with most marks ranging "very good."

"I like math the best - I like take-a-way and I like to work," she remarked.

Miss Blake is a Brownie and attends meetings at her church, East Stonewall

Estate

Planning

Workshop Set

What is expected of an individual should they be named executor or executrix of an estate? How does one go about letting someone know about specific wishes regarding personal funeral arrangements or the donation of organs? What is probating a will? How much of an estate is taxable? Can a person write their own will? Is it valid? What is a trust? A guardianship? A power of attorney?

Approximately twenty-five people learned the answers to these and many more questions at a workshop given at the YWCA on Park Road on Tuesday night. The workshop was conducted by Jon J. Martindale, Sales Representative, Metropolitan Life Insurance Company, P. Peyton Warley, Attorney, and Donald J. Hodges, Vice President, Trust Department, 1st Union National Bank.

According to Martindale, one of the most important aspects of pre-planning an estate settlement is getting all financial information together in one place and see ESTATE on Page 5

TURTLE-TALK



We are so busy running around to buy gifts that we forget the gift has already been given - Jesus Christ.

Mrs. Davenport Says Of Wilmington 10 Struggle

"Society's Climate Was Resisting The Desegregation Process"

By Susan Ellsworth
Post Staff Writer

June Davenport is not surprised that it took almost a decade to reverse the 1972 firebombing conviction against the Wilmington 10, of which her brother Rev. Benjamin Chavis is a member.

An Appeals Court in Richmond, Va. recently ruled the defendants' constitutional rights had been violated during the 1972 trial held in North Carolina.

While the Commission for Racial Justice fought the case at an expense of \$2 million, nine black men (including Chavis) and one

white woman remained imprisoned.

Chavis was released last December after serving four years of a 25-29 year sentence.

Mrs. Davenport, a Charlotte resident, said emotional and racial conflicts existed at the time of the trial and convictions.

"Society's climate was resisting the desegregation process," she emphasized. "A long cooling off period was needed in which a return from fear of the unknown to a gradual acceptance of fellow human beings occurred to some extent."

"I knew we were in for the fight of our lives."

She was right.

The Wilmington 10 controversy began in 1970 when a group of black students felt they were being discriminated against. Rev. Chavis, a member of the United Church of Christ Commission for Racial Justice, was asked to quell interracial violence in Wilmington during 1971.

Shortly after his arrival violence erupted between black and white communities. Two people were killed. A white-owned grocery store burned to the ground.

The National Guard was called in and a curfew was imposed. Allen Davis later was charged with arson,



Rev. Ben Chavis

but he implicated Rev. Chavis and nine others.

Ten blacks and two whites filled the 1972 jury. The case was declared a mistrial after the prosecutors became ill. That jury was dismissed. Three

months later a new jury was selected which consisted of ten whites and two blacks.

One month later all ten defendants were convicted and sentenced to 10-29 years each. Their bail ranged from \$20,000 to \$50,000.

"All types of adverse publicity went out...framed testimony was secured," according to Mrs. Davenport. This was an attempt "to destroy the civil rights movement and its leadership," she said.

Setbacks plagued the case in 1974 when the North Carolina Court of Appeals affirmed the convictions. In May '75 the State Su-

preme Court refused to hear the case. The defendants were jailed and bail was denied.

Although the case was tried in this state, Mrs. Davenport said the verdict would probably have been the same even outside the South.

"This unjust punishment could happen wherever the so-called leadership has made personal profits or gains directly or indirectly as a result of those who have struggled for equality, abandoned the cause and remained silent," she explained.

Mrs. Davenport further emphasized that blacks' constitutional rights can be

denied "in any society wherein power figures and pressure groups selfishly and greedily seek to acquire political favors and clout at the expense of human lives who dared to awaken the society's conscious to human suffering."

Then in 1977, the conspiracy began crumbling. A witness admitted he lied in implicating the 10. A second prosecution witness confessed he was bribed to lie. And a third witness had irregular testimony.

Despite their recantations and new defense testimony, Superior Court Judge, George Fountain see "SOCIETY" on Page 5