Page 18B - THE CHARLOTTE POST - Thursday, October 10, 18



"Farrakhan's Following" ap-peared on the editorial page of the New York Times. It was a commentary written by Don Wycliff and consisted of two,

logical parts. The first was an excellent analysis of why 10,000 African-Americans in Washington and 15,000 in Los Angeles and thousands in other cities are flocking to hear and see Minister Louis Farrakhan, in-

nister Louis Farrakhan, in-cluding a full house at Madison Square Garden in New York. This "Farrakhan following" is responding because of his appeal to black pride, wrote Wycliff. They are assured that they are "strong, intelligent, and ca-pable, not doomed to permanent victimization but destined for success and power. Black freesuccess and power. Black freedom and self-sufficiency... depend not on the charity of others but on the action of blacks themselves," he added.

Wycliff explained that this is a "striking message to people ac-customed to hearing about their shortcomings and deprivations." The established black leaders, tomed in recent years to em-phasizing black poverty, weak-ness, dependence." By focusing almost exclusively on what is wrong, these leaders are "re-inforcing the stereotypes that they (blacks) are helpless wards of the states."

This, he added, can be depressing as well as untrue for the "millions of blacks who are gainfully employed, pay their taxes, and struggle without spe-cial assistance to educate their children and put bread on the table.

That's the end of the first part, as I delineate it, of his editorial. At this point, if you're black, you're probably saying, "Amen. I wish I had said that." Because, I'm sure, you probably have done so many times. Of course, I have selectively

edited out Wycliff's statements that Farrakhan is spreading "a hateful and blatantly anti-Semitic message" and is a \$5 million cohort of Col. Muammar elQaddafi.

Farrakhan's message is also in two parts, and blacks have learned to separate the two: his strident religious and political debate with Jews and Judaism and his cogent, insightful eco-nomic self-help program. Most blacks share only his economic philosophy and approach. Personally, I do not agree with Farrakhan's views on Jews and Judaism, his admiration for the Libyan dictator or his religious beliefs. Moreover, I feel that he

beliefs: Moreover, I feel that he is limiting the potential of his POWER program with his at-tacks on Jews.

Furthermore, his debate with Jews over who is chosen has no attraction for me. Frankly, I would rather be employed and "unchosen" than unemployed and "chosen," whatever that means.

But I have never heard him utter one word about economic self-help with which I did not agree.

Wycliff's commentary in the Times also has a blind, perhaps, prejudiced component. While congratulating blacks for While congratulating blacks for responding to the healthy mes-sage of pride and self-help, he implies that they are stupid for believing it. "Few blacks are so naive as to believe Mr. Farrakhan's pipe of economic independent

dence. Most know that an "in-dependent' black economy is neither possible nor desirable," he declares, and fails to present one shred of evidence to sup-

port his assertions. "Yet many (blacks) want to applaud the morale boosting ge-neralization that a self-willed salvation is possible." In other

salvation is possible." In other words, blacks are stupid. It is Don Wycliff who is igno-rant of the basic laws of econo-mics and of the dependence of ethnic groups in this culturally pluralistic society on culture as an economic base.

"Tony Brown's Journal" TV series can be seen on public television Sundays on Channel 42 at 5 p.m. It can also be seen on Channel 58 Sundays at 6:30 p.m. Please consult listings.

Sincere

Guide 16 Purniture Shopping

Today's young h akers want the best And no wonder jobs, and have plenty of discretionary income, which they like to spend on their homes

According to an in research study spor-d by Du Pont, these sored by Du Pont, these hyscale consumers are shopping not only for style and color in upholstered furniture, but also for luxury, which they equate with softness and comfort. They want quality, durabi-lity and the best value.

They want quality, durabi-lity and the best value for their money. But how can a consumer evaluate quality in a chair or sofa? The ingredients of quality - the framing, bracing, spring units and cushioning - are built into the piece, and cannot be seen.

To help consumers select quality upholstered furni-ture, the Du Pont Com-pany offers the following Egestions: pany offers the following suggestions: 1. Shop at a reputable retail establishment. The store personnel will be well-informed and able to point out the differences in materials and construc-tion that influence price. 2. Know some of the fac-fors that go into a good piece of furniture Among inese are a good spring system; a frame made of clear, knot-tree hardwood sprews and corner blocks; back pillows filled with "Dacron" polyester fibe-fill, and seaf cushions filled with high density polyurethane foam which is in turn covered with "Dacron" fiberfill. 3. Lift the cushion and look at the deck labet. Road hang tags. Quality manu-facturers provide informa-tion on filling and other furniture components.

1. Ask for brochures. The 1. Ask for brochures. The Du Pont Company has be-gun an educational cam-paign to help both retailers and consumers. identify and appreciate new tech-nology in quality cushion-ing. 5. Sit on the piece to test

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You sing of si ing beneath ing. There should be ght-back - the feeling for pushed away by if being pushed he seat or back

You should not feel that you are sitting on top of or too far into the seat -rather, you should feel that you are sitting in but not vou are sitting in our mi-through the cushion. Pi-nally, you should be able to sit and rise easily and

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