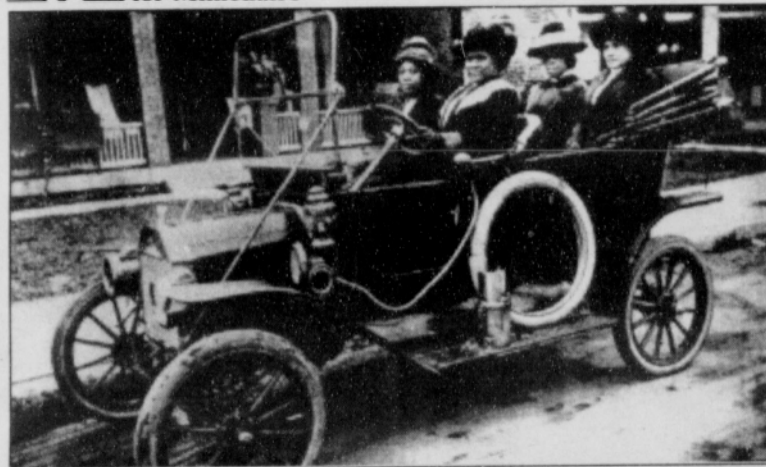


Black **H**istory **M**onth

M for Millionaire



Following the death of her husband, Madame C.J. Walker worked as a launderer, while developing a number of hair preparations. In 1906, she moved to Denver, married journalist Charles J. Walker, and began marketing her products. By 1910, Walker was able to build a manufacturing plant in Indianapolis and was soon a millionaire. She employed 3,000 workers and inspired numerous entrepreneurs.

By JANUS ADAMS

What a stunning climb it had been for the day she arrived in Denver, broke but not broken, from Delta, Louisiana, in 1905, to the incorporation of her own company in 1911, to being one of the nation's wealthiest women, to this day. On August 30, and 31, 1917, more than two hundred delegates gathered at Union Baptist Church in Philadelphia for the first annual convention of the Madam C.J. Walker Manufacturing Company. And what a triumph it was for this multitude of beautiful, self-

empowered women who had taken Madam's challenge, "Look Your Best for Success," to heart - and achieved both.

In an organizational strategy familiar today but revolutionary then, Walker agents were in business for themselves. Organized into a network of

business and social clubs, agents shared sales and service strategies, trained at the school named for Madam's daughter A'Leia Walker. For these entrepreneurs, as one 1913 ad proclaimed, "A diploma from Lelia College of Hair Culture is a Passport to Prosperity." When a southern domestic earned \$2 per week and her northern sister earned \$10, the average Walker agent earned \$23. With Walker's profit-sharing plans, agents reaped greater financial rewards for themselves, their families, and their communities than most of their white male peers.

Minority Enterprise

By CLAUD ANDERSON, Ed.D.

Blacks enjoyed limited success as businessmen, usually in "safe," non-competitive businesses that served the Black community. Besides a few professional services such as teaching, banking and insurance, most Black entrepreneurs made their living providing hair care services and products, domestic service, food preparation, catering, crafts and publishing weekly newspapers. These were primarily personal service businesses, and were considered "appropriate" opportunities for Blacks. Such services produced some of the most affluent Blacks in the country and represent the beginnings of a Black upper class.

White and Black customers alike sought Black barbers and beauticians for their skills in hair care. These services were often provided in the customer's office or home.

New Negro Movement

By TONYA BOLDEN

Say "The New Negro," and quite naturally, we remember Alain Locke, the Howard University

philosophy professor whose anthology "The New Negro" alerted the world in 1925 that something approaching a cultural evolution was taking place among blacks in New York, as well as elsewhere in the United States and perhaps around the world," as Arnold Rampersad put it in his introduction to the 1992 edition of the book. Say "The New Negro," and we think of sociologist Charles S. Johnson, and founder of the National Urban League's magazine Opportunity;

Jessie Fauset, literary editor of the NAACP's the Crisis; Arthur Schomburg, who urged blacks to dig up and into their past and whose personal library was the foundation of the Schomburg Center for Research in Black Culture in Harlem.

We remember so many others from that crew of electric minds and expectant hearts: people born for the most part after Reconstruction; people for whom slavery was history, albeit recent,

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