

# New Orleans to pick second black mayor

After finishing 1-2 in Saturday's bruising six-way primary, two black legislators -- William Jefferson and Sidney Barthelemy -- will vie for the New Orleans mayor's job in a March 1 election.

The winner will succeed Mayor Ernest Dutch Morial, the Crescent City's first black chief executive. The pay: \$75,000 a year.

Morial, 56, is barred by the city charter from seeking a third term. He's seeking a seat on the City Council in the March election.

Jefferson, a state senator, is a Harvard-educated lawyer who has the backing of Morial. He's stressing economic development issues in his campaign.

"Dutch has helped solidify my support in the black

community and brought money into my campaign," said Jefferson, 38.

Jefferson spent about \$1.1 million on the primary and figures he'll need another \$400,000 for the runoff, most of it being spent on TV ads. Barthelemy spent \$1.3 million in the primary, and also says he needs \$400,000 for the runoff.

Barthelemy, 43, a soft-spoken former social worker, has served eight years on the City Council. He's an archrival of Morial, most recently clashing with Morial when the mayor tried, and failed, to get a change in the City Charter that would enable him to seek a third mayoral term.

"The mayor has always been confrontational, running the city with an iron

fist. My style is different. I listen to people and put together coalitions," said Barthelemy.

Barthelemy supports creation of a lottery and legalization of casino gambling to help the city raise revenues.

His backing among white voters is stronger than Jefferson's. He figures white votes will be his key to

victory.

New Orleans' electorate is 51 percent black, but white voter turnout is usually stronger.

Jefferson and his wife, Andrea, have five daughters. Barthelemy and his wife, Mickey, have two daughters and a son.

--Richard Benedetto

## Area phone bills to rise 4 1/2 cents

CARSON CITY—Nevada Bell will reach out and touch its customers with a 13.6 percent increase in monthly service charges later this month.

The increase is part of a \$5.9 million rate hike approved by the state Public Service Commission on

Monday for seven Nevada Telephone companies.

The commission agreed Nevada Bell can lift its monthly residential service charge by 13.57 percent from \$9.90 to \$11.24 -- which figures to about 4 1/2 cents per day.

# STREET GANG-HOW IT AFFECTS THE COMMUNITY

By Bob Palm

Violence by black teenage gangs is one of the most publicized criminal activities in Southern Nevada, but experts believe a more sinister form of organized activities is growing among white and Hispanic youths.

Mujahid Ramadan, gang liaison for the Clark County Juvenile Court Services, said white youths are undercutting the very foundation of American society through satanic worship, revealing itself through anti-God and anti-church attitudes.

Ramadan said there once were two visible white gangs in Southern Nevada, who were located in North Las Vegas. They were called "the Aces" and "the Stoaners," but after they didn't fair "well in street gang banging" against black and Hispanic gangs, they took a sharp turn from street gang activities to satanic worship.

However, Ramadan said the satan worship has become so popular among white youths because it "reaches deeper into American society than just kids."

Ramadan said there are three very visible Hispanic gangs. One gang occupies the 28th Street area, another the Pecos area near Von Tobel Junior High School and another in Henderson.

He said they are called the Los Hermanos, the 28th Street Gang and the Little

Locos, who get along well with the black Cuzzs.

He said Hispanic gangs are different from black gangs because they are organized within the perimeters of neighborhoods, which they call barrios.

They are more accepted by grownup residents of their neighborhoods than blacks; they don't expand beyond the boundaries of their neighborhoods. He also said the gangs are not under a gang umbrella as black gangs are. They have a higher degree of ethnic awareness than blacks, Ramadan said.

For example, he said he had noticed that black gang members talk freely to police officers, but when the officers ask Hispanic gang members something, they reply, "no comprendo." He said there also is an unseen chain of command in the Hispanic community that doesn't exist in other communities. He said there is a godfather figure of the community who is not in a gang. He is a leader and advisor for people of all walks of life in the community.

Gangs in the Hispanic community are more accepted by residents than they are in other communities; they are tied more closely into the family institution of the community.

Mexican gangs also have more female involvement than gangs from other ethnic

groups.

Ramadan stated further that Hispanic gangs are growing in proportion to the fastly growing Hispanic population in Clark County.

Ramadan said Hispanic gangs have more potential of hooking up with Mexican organized crime groups, such as the Nostros Familia, prominent in northern California and the Mexican Mafia, prevalent in Southern California.

He said that tie-in gives them more accessibility to drugs than other gangs.

He spoke also of fermenting Cuban gang activity, although it is not yet very visible. Cuban gangs differ from all other gangs in that they apparently start out in drugs. They don't associate with Mexican gangs. They feel they are more elite than Mexicans, who like low-riding, dress alike with flat-bottom shoes, khaki pants, tee-shirts and flannel jackets.

Mexicans also tend to stay active in gangs to a much older age than other ethnic members.

Ramadan said there is one common bond between all the gangs from all four ethnic groups -- they all eventually evolve into selling drugs.

Ramadan said one of the common bonds between white teenaged organized groups, besides drugs and satanic worship, is that they have a strong hatred of other ethnic groups, much like their adult counterparts, the

Ku Klux Klan and other rightwing groups.

Their banners of distinctions consist of far-out dressing, hairstyles, and vocabulary.

Ramadan said satanic worship doesn't appeal to blacks and Hispanics as it does to white teenagers, who have been enticed primarily by music. The authorities call the attraction of satans to white teenagers subliminal seduction. That attraction means that traditional western religion is failing, Ramadan said. Their religious ceremonies consist of the sacrificing of animals, burning candles, and cutting off cats' ears and wearing them on their fingers. Those sacrifices indicate a strong anti-God, anti-church attitude on the part of the white youths, Ramadan said.

Satanic worship has a fertile ground to grow in the minds of white youths and the music they listen to incubates that worship.

He said the satan worshippers direct all of their energy toward taking objects of Christianity and turning them into the worship of satan.

He said the entire occult culture among white teenagers is an attack on religion in general and an attack on Christianity in particular.

He said the influence of Christianity has slipped to the level it was in the dark ages, and there is nothing to combat satanism.



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