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The Myth Of Thanksgiving

See Story Page 7

500
see p. 5

**BLUE
DOT**

FOR AND BY
BLACK PEOPLE

The Portland **ADVOCATE**

November, 1981

"NOW IS THE TIME"

Vol.1, No.7

Black Community Activist Seeks District 18 House Seat

by D. K. Charles

Vesia Loving, an outspoken advocate for the rights of Black people in Portland for the past 15 years, will be a candidate in 1982 to represent a Northeast Portland district in the State Legislature.

Mrs. Loving, one of the original members of the Black United Front, will compete in the May Democratic primary for the district 18 House seat. Many Black Portlanders fought hard during the 1981 legislative reapportionment process to create a district where Blacks could take the best advantage of our political strength. The district, with about 40 percent Black residents, was the result of those efforts.

Mrs. Loving, who also works as a teacher's aide at Boise Elementary School, said she is running for the Legislature because "there are a lot of things that need to be done and I'm not afraid to do them!"

"I don't know anyone who has been as involved in the community as I have been. My theme will be 'Let the work that I've done speak for me,'" she said. She said that she had been thinking about entering politics for several months, but just made up her mind recently after talking with members of her family and friends in the Black community.

"I did get a lot of confidence from my friends and family," she said. "The decision to run was something that I decided personally to do. I'm not anyone's candidate. I decided that I've been out here trying to change things all of these years and now I need to be where the laws are made," she added.

If elected to the Legislature, Mrs. Loving said education would be one of her priorities. "I would still work for a better education for all children." She said one of the biggest problems for education in the state



Vesia D. Loving

Photo by: Richard J. Brown

is the way schools are financed. The system, which depends on property taxes, hurts many communities. "It's a disadvantage for parents. You are caught in the middle. Elderly people and the poor can't afford to pay high property taxes," she said.

She said she would also like to see legislation passed to help young mothers. "Women and children should have better support. I would work for better rights for women. If women are going to work, they need better pay and good daycare for their children," she said.

Mrs. Loving said her legislative concerns would also be about health issues and issues affecting the elderly. She said she would work for better housing for residents of Portland.

Mrs. Loving has lived in Portland for 37 years. She was born in Warren, Ark. and came to Portland with her parents as a teenager. Her parents were among the Blacks who came to Portland during World War II to work in the shipyards. She

is the mother of four children who went back to college after her children were born in order to get a degree in teaching.

Mrs. Loving said that she is just nine hours short of getting her certification but that she has been so busy with community projects during the past four years that she hasn't had time to finish.

She has been an aide at Boise school for the past 14 years. She was active in Model Cities projects during the 1960's. She was a member of the Community Coalition for School Integration which worked for an integration policy for Portland Public schools that would be equal for Black and whites. Mrs. Loving became involved in the Front while still working with the Coalition to get the school board to listen to its proposals.

The Front was successful in ending the one-way bussing that scattered Black children across town.

Mrs. Loving is a long time member of Vancouver Avenue Baptist Church.

A Visit with the Members

THE BLACK MOVEMENT PART II

transcribed by Joyce Harris

Advocate's Note: The speech of Rev. Herbert Daughtry, delivered in May, 1981 while visiting with BUF members, will be printed in its entirety. His message contained substance, and it is our belief that its content should be read by the entire Black community of Portland.

We ask that you, the reader, be patient with our continuing parts of the BUF National Chairman's speech.

In fact, it was in 1966 -in the Ebony magazine that (quote) Carl Rowan tried to say that nobody knew what Black power was all about. He said it was confusing everybody and chasing white folks away -which was his major concern, by the way. He let the cat out of the bag. It was glorious days ...the force and whirlwind that Black power carried everything with it and pushed to the side. Significantly, the slogan we remember in certain parts of the country, "Move over, or we'll move on over you." It was euphoria, a great feeling...handshakes, dashikis, special signs...telling everybody except (again) toms, red-necks, some liberals and other folks. But still it...it was there, and people had to take note of it, and equal by the way of coming out...that Black assertiveness. Was a full-page ad that Black folks took in the New York Times to tell everybody that they were for Black power, and I don't know if you remember that one...I clipped that one.

And across the country, cities began to experience the assertiveness. There were Black politicians and Black businessmen and Black professionals -everybody Black, and everybody was proud -at least that's what everybody said. And then to add to the benefits and content of Black Power was the annual uprising which became known as the 'soul rituals' -Burn Baby Burn. Riots came out of the flames of Watts and equal assertiveness out of the cities at the campuses when students did their thing...students holding Presidents with rifles to their heads, taking campuses and turning down schools. It was indeed some exciting days....it reached the peak...oddly enough, in 1968 when Martin, the Apostle of Peace was gunned down on the balcony of a hotel named Lorraine. But by then, you know, white folks was saying, "What's wrong with them folks? Give'em anything to quiet them or settle them down. Stop

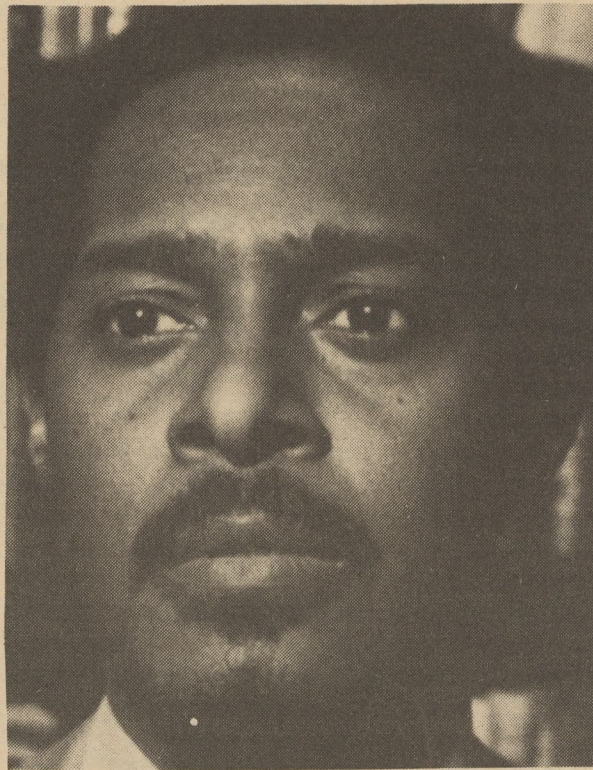


Photo by: D. Henderson
Rev. Herbert Daughtry

them. Do something!" At least that's what they appeared to say. And you remember the anti-poverty programs were initiated. It wasn't merely a war on any poverty. The nation wasn't serious about addressing any fundamental causes. It didn't even do for its own people what it had done for the western, ah, the cities of Western Europe which they had bombed... and they turned around and gave 12 billion dollars to build them back up. No, no, it was simply another game that was being played, and interestingly enough, I just got finished reading parts of the development of that theory that the Job Corps program which was suppose to help poor Black youth ended up helping, as always, corporate America. They benefited from the anti-poverty programs, the types and the kinds of programs which are really designed to bolster, again, a small segment of our people, and give them a little benefit along the way.

And then came the COINTELPRO Program which J. Edgar Hoover sought to destroy - and did in fact very effectively discredit, or at least destroy the little man. In 1969 Imamu Baraka founded the congress of Afrikan People, and the summer uprising in Newark, and Baraka conspired to get a Black mayor elected...named Ken Gibson. In 1972, 40,000 people came to Washington to show their support for Afrikan liberation. The Afrikan Liberation Support Committee had reached an unprecedented plateau. Think about it, 40,000 folks. If the news media said we had

40,000 folks, you can rest assured that we had 80,000 - that's how you calculate the news media quotes. They get their totals from the police department, you know.

Also, during that year, the Gary Conference was called after a series of conferences; thus, the Black Political Assembly was born. To the casual observer of 1972, it would appear that Black people were unified as never before, and was on their way to the Promised Land. What with all these conferences and Black organizations, and Black symbolism and Black progress, and anti-poverty programs, and even a few elected officials here and there to show that Black people were on their way. But, the Black Power days carried with them from the beginning...destructive antibodies. But before that, ah, even before that, in fact... in fact, at the Gary Convention, "Negro" politicians were making deals with their Democratic masters. And Shirley Chisholm, you remember, went off on a romantic trip to become President of the United States; and then Black Power was like an intoxicant. The exhilaration of assertiveness viewed in the eyes of whites, revelations, that is, from Blacks of the Afrikan past...the glory of the history of the Afrikan ancestor. They had been told all their lives that their history started with Europeans. Suddenly they learned the other way around...that Europe had gone to Afrika for cultural enrichment, and all that Greek Philosophy and stuff, by which Aristotelian Philosophy, had been stolen out of Egypt. And everything else practically European had been stolen out of Afrika. They began to learn that, ah, it was like a drug...it was like an intoxicant. Some Black folk got drunk on Black power, and they swaggered, and they became loud, and substanceless. "Look out, Whitey, Black power gonna get your mama," was a title of one book. Would you believe, was a title by one "Negro" who did a complete turnaround and sold everybody out... revealing how shallow, revealing how shallow the whole thing was to some Blacks, and that one must, at some point, come down from a high. Blacks had to sober up; whitey wasn't giving up anything!

Words, slogans, and the power, name-changing, hand shakes, burn it down, burn it up, burn it in ...might have been all beautiful, but it don't lead to the empowerment of a people enabling them to build their institutions, to build their own independence; it doesn't lead to the overturning of wicked institutions and wicked systems...it doesn't mean a thing. (Continued on Page 3)

But perhaps it was just too much to ask a people who had been subservient for centuries, who had tried to emulate everything European, to now suddenly cast it all aside, root it up and cast it all aside...as it were, and then plan to build all this...all in the twinkling of an eye, in a matter of several years; the task was just too great. And so, in 1972, with the Gary Convention and the Afrikan Liberation Day demonstrations, Black Power, like a mighty edifice whose penacles are pushing its way skyward all the time, the foundations were crumbling; and, just as that edifice would fall from high...or topple...Black Power days were numbered; and in a few months, Gary was shattered, and the Black Political Assembly tried to carry out the mandates -but to no avail.

The Afrikan Liberation Support Committee essentially broke up into antagonistic factions. And, like Humpty-Dumpty who fell off the wall and all the king's horses and all the king's men -could not put Humpty-Dumpty back together again, all the wise -and since they are Black, couldn't put the Afrikan Liberation Support Committee back together again, and it was sad... too, too sad; so much promise, so much hope, the cry of Black Power died a painful death -wounded in the house of friends. Now what other shifts, or trends that destroyed...or at least stemmed from...the Black Movement? First it was the commercialization -we should have known that capitalization cares nothing for patriotism and symbolism. If there is a possibility of profit in it, it will suck the blood out of anything; Its tenacles will reach out and grab Black Power symbolisms...and anything else. What we have seen is that those who engage in life to...to whom... whose life is no more than to make a profit, will put their own children on television and expose themselves to sell some dungarees that they call jeans -Jordache.

Symbolism without substance... Black Power had to become more than symbols. It is easy to grow one's hair out...and you remember during those days we used to say, "He has an afro hairdo and a processed mind." And Jesse Jackson had just reduced the handshake to the level of repugnance with his dating of Richard Daley as the Mayor of Chicago; and even white folks would come up to you and give you a handshake; and Flip Wilson -in his usual coniclastic style which transformed the meaning of class both...it was just too much; it made you want to run away from it all. The symbols which meant so much...had suddenly been reduced to nothing.

It is not necessarily a sign of paranoia to believe that it was all planned. And what do I mean by that? Someone once said to me that the most thorough re-

search is done by the FBI on Black folk...that if you want to -that if you want to know what we're ever thought and planned to think, if you want to know what's the latest dance, you go to the files of the FBI. They know more about us than we'll ever know about ourselves, and it's not...and I'm not sermonizing now; I'm looking at it purely from a liberation sense... from a struggle standpoint.

Something happened to our music when it was transformed into this thing we call rock-n-roll, and you people who had been a part of a glorious struggle seemed to have been caught up in drugs and rock and roll. And everywhere you go, someone's shaking it...themselves. You know, they drum that stuff into their heads, they've got them so addicted that they have to walk around with the radio carrying a whole sound rhythm while they have theses ear-phones glued to their heads. And if you listen to the words - Black women shaking themselves while somebody's degrading them; all that stuff going into their minds- it's not unthinkable that those planners who have always tried to figure out our next moves...know that when it comes to rhythm, and I believe that when it comes to rhythm and music, I mean, it seems to be a part of our heritage. I got a brother, Randy Weston, who claims that all music originated from Afrika. I don't know about that, but I know that there is a rhythmic balance. How if you're goin to move a people away from serious study and serious thinking about their conditions, what better way than to get the music, get the very thing that is a part of them, and turn it around and make it into something that is corrupt, and have their minds messed up...whether or not there was the pacification program that I've mentioned, which was deliberately set in order to appease some of us.

I can remember so well, some of the revolutionary brothers who suddenly got an anti-poverty program. They would get there summer cultural programs with a few thousand dollars, and they would forget about all their revolutionary rhetoric; they had arrived - they looked more like a Wall Street banker than anybody engaged in anything except trying to chase the next buck...and to many of us, some political success. Maynard Jackson became Mayor, Tom Bradley became Mayor, and Coleman Young became Mayor of Detroit; Carl Stokes became Mayor of Cleveland, and all of this gave the tendency that we were on our way. Then another point that helped to destroy the leadership...what I'm calling the resiliency of a certain kind of leadership among us.

For a while it seemed that we were assertive, but suddenly we looked around and those leaders who had always been ah, always been slowing us down, unless they lose the good graces of their white friends, suddenly were now back on the scene again.

They had been propped up and got a shot in the arm, and now they were back in the leadership positions -it was the COINTELPRO Program that I've mentioned. It was unbelievable what the FBI did to the Black leadership at that time. Do you know that J. Edgar Hoover has his people everywhere? He knew that Dr. Martin Luther King was going to get his honorary degree; he would send FBI agents that you were paying for -to the schools to try to discredit Dr. King so that he would not get an honorary degree. And when Dr. King was going to get the Nobel Peace Prize, he sent his agents, paid by your money -to practically every embassy in the world to try to get them to use their influence so that Dr. King would not get the Nobel Peace Prize -they tried to drive that man to suicide, and finally, I believe because he was strong enough...because he was built upon the kind of rock...and his strength was borne from an exhaustless source, they couldn't drive him to suicide...they couldn't drive him mad, so finally just shot him down. And they were bound to build a statue to Edgar Hoover; maybe the day is upon when someone will pull that...blow that...pull that statue down and blow it up.

There was no reason that we were starting to do in those days -that some of the brothers learned how to read Karl Marx, and some of the brothers and sisters learned how to read Lenin, and it was all the fervor on a new convert; just got religion, now want to drive everybody into the church. They wanted to make everybody Marxist. Black folk struggling for years and years -we're now told that racism doesn't matter; it ain't racism, it's 'classism'...how that Negro get up...I mean get up folks; these are some of my friends so I got to change it. There are Black folks with European minds, suddenly now discovering that race doesn't matter. Interestingly enough, one of the leading protagonists of this position was recently beaten in New York by the police; and do you know, as we said to him -and I think it sort of converted him a bit -that, had he been white, there wouldn't have been any problem.

When the police saw him they saw a Black face, and they didn't care that this man was internationally known; this man was read around the world, has been invited even to the White House. But those cops didn't care anything about the White House; they

(Continued on Page 7)

EBONY EXCELLENCE



JOYCE B. HARRIS

Photo by: Kamau

Mrs. Harris was born in Alexander, Louisiana, reared in New York, N.Y., and is one of nine children. She has been a resident of Portland, Oregon since 1969.

Upon her arrival in Portland, Mrs. Harris entered Reed College in 1969 completing her course work in 1973. She was awarded a B.A. degree in American Studies with a concentration in Black Studies. While receiving her degree from Reed, at the same time in 1973, Mrs. Harris also received another B.A. from Oregon State University in Elementary Education. A few years later, in 1978, she was awarded a M.S. degree in Education from Portland State University. Her specialty area was Administration.

Mrs. Harris began teaching in 1970 at the grade school where she was one of the original Founders, the Black Education Center. In 1973, she became a certified teacher by the State of Oregon, and during the period from 1973-76, Mrs. Harris taught at Immaculate Heart and the Black Education Center with certification. While teaching at the school, she was the school's Math curriculum specialist. Currently, Mrs. Harris serves as the Administrator for the Center, is serving as a Consultant on staff training for Portland Public Schools, and is the Manager of the Talking Drum Bookstore.

Many of Mrs. Harris community activities over the years have focused on the Black Education Center. However, she has coordinated and conducted workshops related to Black topical areas and issues, initiated various community events honoring local Black Portlanders, developed and implemented summer youth programs, has assisted in coordinating annual Kwanzaa celebrations, and is currently engaged in assisting with staff training and curriculum development for the Black United Front's upcoming Saturday School.

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"The Negro In Portland"

by V. Rutherford

Advocate's Note: Mrs. Rutherford was very gracious in sharing her "Condensed Report" with us. Printed in its original form, we thought for comparative purposes with the present, a glimpse of the past would be helpful in order to plan for tomorrow.

History records that the first Negro set foot on Oregon soil in 1787. He arrived by ship as a servant for the ship's master, and was killed by Indians shortly after landing on these shores.

The next Negro to come to Oregon accompanied the Lewis and Clark Expedition in 1803. He married an Indian woman and returned to Missouri. There is no specific mention of others reaching Oregon until about 1834 when several Negroes arrived by wagon train -as servants, and as independent settlers.

Oregon was admitted to the Union as a free territory in 1846, but as settlers from slave states arrived, they often brought slaves with them and there was a reluctance to separate those slaves from masters and mistresses. The 1850 census reported 207 Negroes living in Oregon.

As the Civil War neared, the civil status of the Negro became a heated and debated subject in Oregon. By 1857, the Oregon Legislature took drastic steps to curtail the entry of Negroes into this state. The Oregon Constitutional Convention of 1857 declared, "No free Negro or Mulatto, not now residing in the state at the time of adoption of the constitution, shall come, reside, or be within the state, or hold any real estate, or make contracts, or maintain any suit therein; and the legislature shall provide...for the punishment of persons who shall bring them into the state or employ them." When Negroes finally were permitted to live in the state, each Negro in Portland had to pay a ten-dollar 'head tax' and had no civil rights whatever.

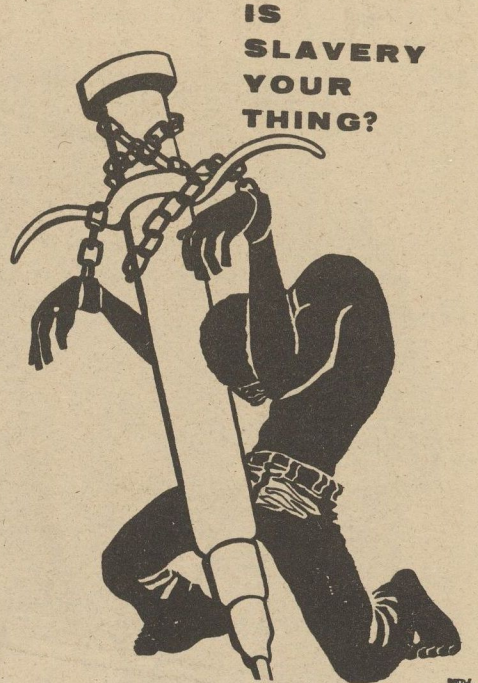
Around 1864 the first Negro school, located at 4th & Columbia West, was opened, and the Peoples Independent Church, the first Negro church of Portland, was founded.

Near 1875 the anti-Negro attitude lessened somewhat, and in 1890, approximately 75 Negroes were brought from South Carolina and Georgia to work in the Portland Hotel; most of these men sent for their families-a move that was practically the foundation of Negro family life in Portland.

During the general period of 1875 to 1890 Negroes were again accepted into the communities, and segregation was practically non-existent. The 1890 Oregon census reported 1,886 Negroes; they were accepted at downtown shops, restaurants, hotels, saloons, etc. Between 1890 and 1900 the first signs of segregation appeared in Portland theatres, and from 1890 to 1942 there was practically no change in the occupation status of the Negro in Portland. An industrial survey of 1941 shows that Negroes were employed as follows: 98.6% in the railroad industry in some capacity, 1% in private industry and domestic service, and .4% in business and professions. These figures changed abruptly during World War II because of the acute labor shortage. In 1948 the Annual Report of the Urban League of Portland reported that more than 450 Negro workers were employed by employers who had not employed Negroes prior to 1945.

The Oregon Fair Employment Practices Laws passed in 1949 opened the doors of employment to all capable persons, and Negroes are now employed in all levels of Federal, State, and City Civil Service, are affiliated with unions, hold skilled jobs in private industries, are employed as grade school teachers, are social workers, retail clerks, and doctors and nurses on hospital staffs.

Prior to 1910 a majority of Negroes lived on Portland's West side, but gradually the population shifted to the East side of the river, and home-building began to flourish. The Portland City Club Bulletin reports, "As of 1957, over 50% of Portland's Negroes are located in the area bounded by Union Avenue on the east, Interstate on the west, Oregon on the south, and Fremont on the north." A definite expansion out of this area is now in progress.



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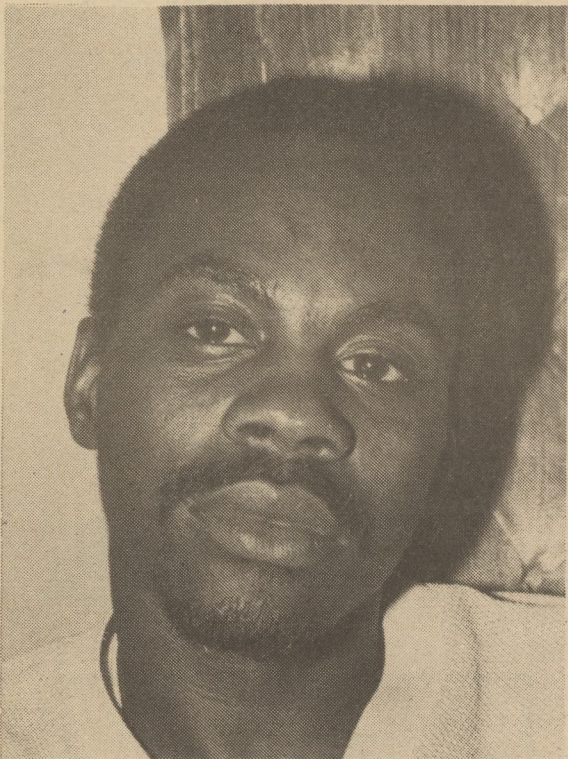
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COMMUNITY RAP & RECOGNITION



Michael Mitchell
Student

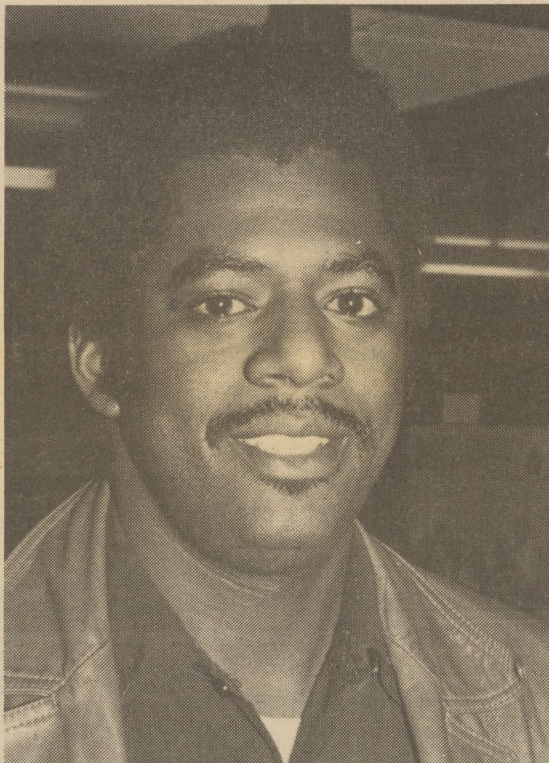
Personally, I don't really know Mr. Prophet so I can't really say whether I feel he is going to serve in the interest of the Black community or not. But I think its good to have a Black superintendent maybe he can serve as an example of just what Blacks can accomplish in this system, and as you know it has been so hard for Black people to progress in this system because of all the bias that exist. Having Prophet looks good, we will have to wait and see.



Evelyn Crews
Band Coordinator

My first opinion was one of surprise, because I did not think they would pick a Black man for superintendent. After the surprise wore off then I became suspicious of what the intent was of choosing him and what the new superintendent's intent was in taking the position considering that he comes from a school system that has a great deal of Black people in it. I think that possibly the Board felt that he could control rather than work with the Black community here and I am simply taking a wait and see stance.

What Is Your Opinion On The Selection Of A Black Superintendent For Portland Public Schools?



Gilbert Miles
Shipyard Worker

I think that is a "right on" thing because we have more Blacks out here that are qualified to take positions like that, and by the same token, they have a lot to contribute to improve the school system. I think they need more people with different ideas and from different walks of life to come in and try to make the system work better than what it has been. I think that hiring a Black superintendent is a big step towards progress. Although I do not know how long he will stay there, because if he is honest, he is dangerous since the world is corrupt. But I am glad to see that it is my brother that is in there, because I am glad to see ANY Black do well.



Jean Vessup
Civil Rights Investigator

My opinion of the selection is that he was the most qualified. Basically I don't think they had a choice. Someone Black and someone with the necessary qualifications, I think that he is highly qualified but I think I will take a wait and see attitude to see what he's going to do for Black children in Portland. I think that his strict military background could serve as a problem for the Black community, I don't think that it's going to be an asset to the Black community. I think that he might tend to be more hardline in terms of having any type of open communication with the Black community.



Julius Moore
Longshoreman

My opinion is that he is going to have to show me that he is going to do something about the amount of Black children being suspended from school. If he can prove to me that suspensions will be on an equal basis then I am all for him. But I am still puzzled about how they came about his selection all of a sudden after Ron (Herndon) made the statement about them having already made their selection then they select Prophet which was an about face. I believe that they had already planned to pick a white superintendent and the way it looks now they are trying to program the one we got.

Now I think he's changed a little bit and sort of got re-converted...in the 'US' society. I don't care what other ideological position you espouse -if you're going to engage in reality, you always got to understand that this is a racist society ...even the President's Commission. I mean, all these folks went out and got...and said, "Tell me about the society." As if he didn't already know back in 1967.

TO BE CONTINUED.....

From 1619, the year that marks the beginning of the forced importation of Afrikans to this land, to the present day, we have embraced and celebrated European holidays virtually without using any hindsight. We have never seriously considered the origins of these ritualized commemorations. Year in and year out, we practice the rituals of Christmas, Thanksgiving, and others without really knowing what exactly we are celebrating. We sometimes come up with some baseless rationalizations as to why we participate but a thorough analysis of the origins of these holidays will destroy the myth behind most of them. The celebration of these European holidays has resulted in the mental genocide of our own Afrikan history and culture. This article deals with the myths, from an Afrikan perspective, behind the European holiday called Thanksgiving.

A good starting point would be about 1517, the beginning of the Protestant Reformation in Europe. The Protestant Reformers were catholics in Europe protesting against the despotic authority of the Popes in Rome. When viewed from an Afrikan historical perspective this protest can only be seen as a struggle between the German-Anglo and the Roman-Latin as to who would hold the economic control and political power over all Europe and eventually the world. Out of this revolt schisms developed and there were two and sometimes three

Henry set up the Anglican Church (The Church of England) and appointed Thomas Crammer as the Archbishop. He disposed of all the monasteries and convents in England which was looked upon as holy communities of gross immorality and debauchery. This break from the Vatican was a politically expedient move for Henry. The Pope would not annul his marriage to Catherine of Aragon so that he could marry a younger women named Ann Boleyn. Bishop Crammer quickly nullified the marriage and the union of Henry the VIII and Ann Boleyn gave birth to the notorious Queen Elizabeth I. The break with Rome also diverted the hugh sums of money from the Catholic church to the royal coffers of Henry VIII. The obese Henry VIII, with syphilis and an assortment of other diseases died in 1547 leaving the throne to his weak son Edward VI. Edward was lethally poisoned at the age of 16 and left the throne to Mary Tudor, the daughter of Henry VIII and his first wife Catherine. Mary began a vicious repressive campaign to roll back the gains in reform that her father had made. Protestant leaders by the hundreds were sentenced to death including Archbishop Crammer thus earning her the infamous name Bloody Mary. Even today you will hear in English terminology "bloody this" and "bloody that".

Elizabeth I, the so-called Virgin Queen in which the state of Virginia is named after, succeeded Mary on the throne. Under her reign, the majority of the English people adhered to the Protestant theology. It is the reign of Elizabeth I that is of upmost importance to Afrikan people in understanding all of this mad religious zealousness. In 1562 Sir John Hawkins, an Englishman, sailed three ships to the northwest Afrikan coast and captured 300 Afrikans and carried them

(Continued on Page 12)

James Ed. Broadous, owner

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EDITORIALS

Racism: It's Not A Question Of Conspiracy

"I do not understand why every month you come out with a new 'conspiracy' against the Black race. I believe you blame us for a lot of things we have nothing to do with. White people are not as race conscious as you would like your readers to believe!"

The above quote was taken from the November issue of Ebony magazine, but it could just have easily appeared in any other news publication or been said on a T.V. talk show. This kind of comment is typical of the kind of reactionary statements you get from white people when Black folks speak out in protest of racism. The statement is not only typical but shows an ignorance of history, and a failure to accept responsibility for this country's role in the enslavement of Black people. No one can deny the harsh treatment that Blacks in this country have faced and continue to face.

The question is not one of a 'conspiracy', or whites being 'race conscious' everyone knows the answer to that, when in 1981 one-hundred years after the physical elimination of slavery, you still have blacks being the first head of Portland Public Schools and the first in the field of this or that; when you still have forced bussing to provide "quality education" for our children; when you continue to have mass murders of Black men, women, and children; when the unemployment of Blacks and the rate at which Black men are incarcerated and sentenced to death is twice that of whites. The answer is very clear.

We believe that everyone in America can be as successful as they want to be, it's just that Black folks are going to have to work twice as hard. The question is why?

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The Portland ADVOCATE

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The Portland ADVOCATE is committed to articulating the Black experience from a local, state, national, and international perspective. Serving as a voice of the BUF, The ADVOCATE will focus on Portland as its first source of information, and will never be apologetic about its Black viewpoint - be it popular or unpopular. In our attempt to serve as a voice for the Black community, we welcome your comments, suggestions, and contributions.

Look Before Leaping

Portland's Black community should proceed with cautious optimism in regards to the recent selection of Dr. Matthew W. Prophet, Jr., a Black man, who is expected to serve as Superintendent of Portland Public Schools. An uneasy feeling is in the air, due to what Dr. Prophet has not said to date. No clear signals have been given to the Black community in terms of what's going to happen regarding Black children. A message about "all the kids" disturbs thinking Blacks. The only thing we know for sure is that the man who was acting Superintendent, is being assured of a job. The same man who is responsible for Black children not knowing anything about their history or culture. Also, it is hoped that before those Blacks who took their children out of the public schools become too elated and overjoyed with Prophet's appointment, prove their confidence in him by returning their children to Portland public schools. Inviting the new designated Superintendent to teas, coffees, and cocktails will not suffice.

We are aware that there are Black administrators within the Portland Public School system who have not been effective in advocating on behalf of Black children. Regardless of what has been said, the critical issue will be when Black children's test scores in the Portland schools show that their academic skills are equal to other students nationally, then it can be said the "new" Black man was an asset. In order to achieve such a feat, however, it is our opinion some house cleaning in the little orange building by the bridge must occur. Like the Smith-Barney commercial says with a slight twist, Black school administrators and teachers obtain respect the old-fashioned way, they earn it by producing well-prepared Black students.

Defending Our Oppression

There has been and is plenty of talk concerning an Egyptian invasion of Libya, and the U.S. is now willing to back Egypt with whatever it takes to overthrow Libya's leader, Moammar Khadafy. From a Black perspective, the consequences of such action is frightening. Presently, a "rapid deployment force" consisting of the 82nd Airborne Division out of Ft. Bragg, N.C., is in the Mediterranean region. Unfortunately, a large segment of the 82nd is made up of Black soldiers. As descendants of Afrika in this country, can we afford to apathetically watch our Brothers overtly engage in warfare anywhere on the Afrikan continent?

A president of a major U.S. metallurgical company said recently, "Strategic minerals are controlled by central and southern Afrikan countries...we must support the government when it works to safeguard our security, regardless of the ideology involved." It is more than just conjecture as to whether or not Afrika will be the next battleground. In 1978, when the copper mines in the Katanga Province of Southern Zaire was being threatened with military takeover by the indigenous people of that area, the U.S. Government alerted the 82nd Airborne Division. Serious thought was given by U.S. officials to the question of Black soldiers in that division going to Afrika to do battle for this country.

We should be aware of the 450-year sojourn of Afrikan descendants in this country which is an annal of the most blatant, vicious, and inhumane oppression recorded in this earth's history.

We will not defend our own oppression.

BLACK GENIUS



DANIEL HALE WILLIAMS
1856-1931

Dr. Daniel Hale Williams was the first surgeon to successfully perform heart surgery. On July 10, 1893, Dr. Williams opened the chest of a stabbing victim and sutured the punctured pericardium (the protective membranous sac around the heart). Such a feat was unthinkable in 1893 and it was done without the aid of X-rays, an anesthetist, drugs or a heart machine to keep the blood circulating during the operation.

Dr. Williams was born in Pennsylvania to free Black parents in 1856. His father was a skillful barber. After his father's death, Dan Williams learned the smooth technique of barbering from a Black barber in Wisconsin.

Dr. Palmer who was a frequent customer of Dan's influenced him to study medicine. After a two-year apprenticeship with Dr. Palmer in Wisconsin, Dan Williams enrolled in the Chicago Medical College. Completing his medical training in 1883, Dr. Williams decided to remain in Chicago to practice his profession.

Racism however prevented him from practicing his profession to his fullest potential. He was not allowed to join the staff of the white-owned and white-run hospitals. He was denied access to new innovations in surgical techniques that were made available to other doctors of white medical groups. Dr. Williams had to literally operate on the kitchen and dining tables of his patients homes, because of the racist policies of the white hospitals.

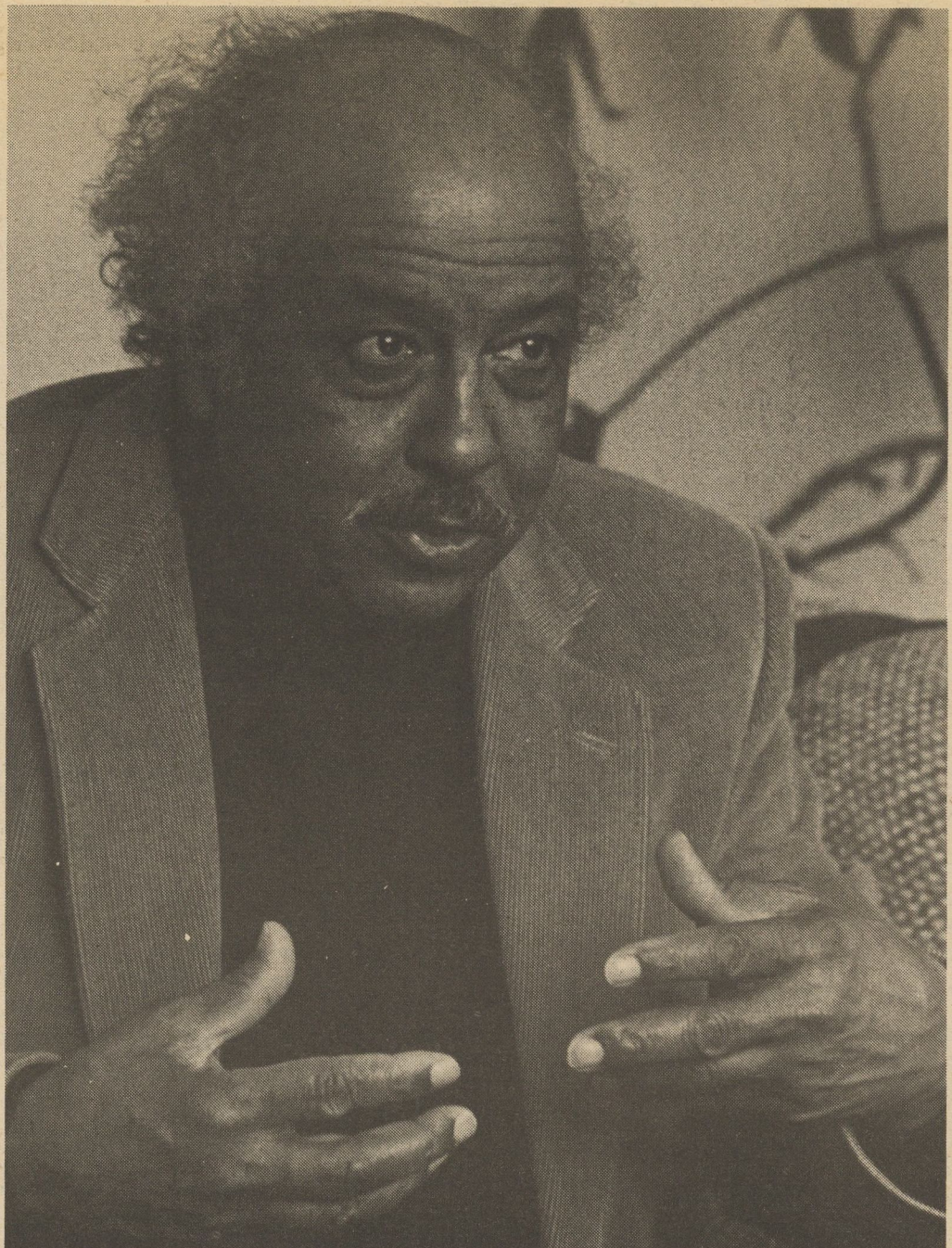
But, as in most cases when oppressive barriers gets in our way, Black ingenuity prevails. Dr. Williams' commitment to Black progress in the medical profession and to the destruction of the racism that attempted to hamper that progress, gave him a simple solution to this minor problem; he established his own hospital. In May, 1891, the Provident Hospital and Training School Association was established. It was at this hospital that Dr. Williams performed his famous heart operation. The patient, James Cornish, lived a normal life for twenty years after the operation.

Dr. Daniel Hale Williams, a Great Black Genius of medicine. Tell your children about him.

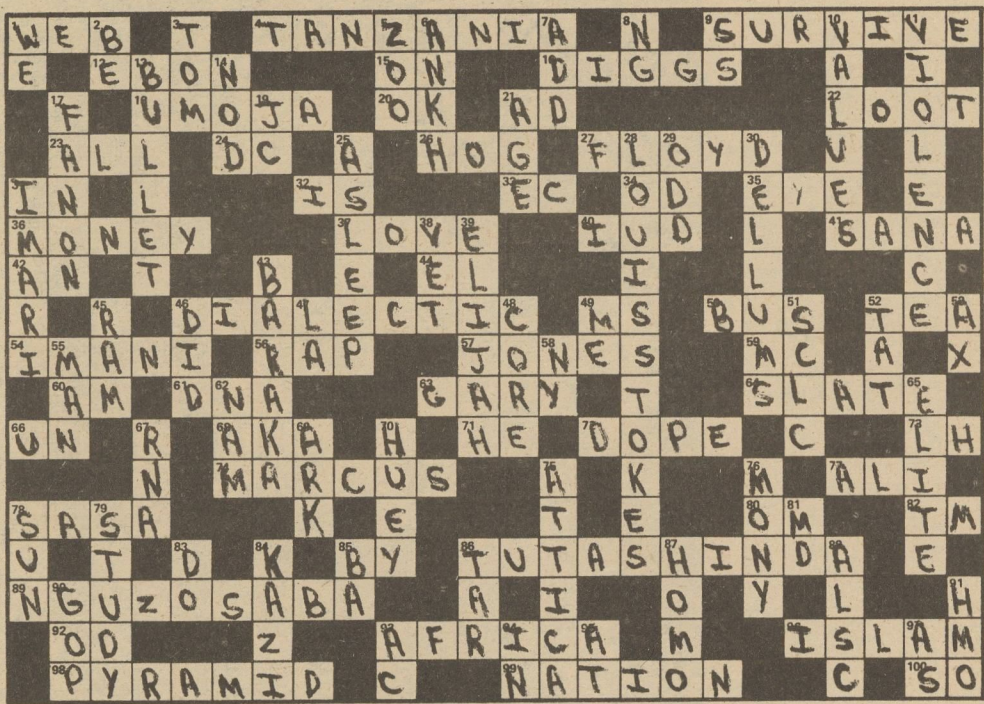
Photos by: Richard J. Brown



Two recent distinguished visitors, Bill Sutherland(bottom photo) of the American Friends Service Committee and Asa Hillard(top photo), Consultant to Portland's Public Schools, share and discuss issues of importance with Portland's Black community.



Answers to last month's puzzle



CROSSWORD

FREEDOMWORDS

by J. Courtney Gordon

*This month's FREEDOMWORDS puzzle concerns itself with Great Black Americans. Information is taken from Jet's 1981 30-year celebration issue. All names appear in the puzzle; they may be spelled backwards, forward, up, down, or even diagonally. Read the facts -then find each name and circle it.

PEUBWFHSSUGARRAYROBINSONPT
BXLWAMCNKLIRSPODKQBRFLFIACM
YIASDOKRBLTAGCWKDIHSAOFKE
PBRICAZACNKHMAURYWILLSIOSK
SERXHCJEPLQUULSEDNDCREGWZVF
RCYFSKGBWHRCXKALEEELDERWB
HPDBCYRSDAVAZVNOSBIGAEHTLA
IEOLPVAAMXDSBLTYMXZSPLDBJF
FRBQNLKMBPQHGFRRANKROBINSON
DLYSRPEOESKEZCHBILSAOCQKEK
OITNGDMHXITVUCXECLNLIIDZLS
RLSZADYTCZLOTNZBOLAOERCKOK
JBILLRUSSELLWDGXELWC AQTOUN
AEIDGOZLNPIZIRBMEENYAWJIO
CGOSWFYIFTORHWYOLUORDRNSSR
KNNINHFOSRMBATWLEONZODIPA
IDAOSBLEAAACIKSPIILFZISNEMHA
ECPZRAHBP LTACEKY LISRG OOPDK
RPABLTAICSKCRFAINLEVKTLISWN
OEECTTSDLGFRHRKPBTIJXOGOPA
BOSLBELMACYKREICTSFEDIENEH
IKIZEMCTRWZACWLAOMCUDQSCY
NWORMIIXAGDRBPPYRRXVAHZFR
SMCZBELTAUYCKDGZAAABEPSVDCN
OBAQWSXCSKQRYXCTMIZUCZFIQE
NTKJOHNBUCONEILXGKOQTLSH
ELSBHLQANCLKBEIBEAEUETLIFUL
AOFUDGSZHF T SQWHKXC LQCSNRCW

ALTHEA GIBSON - the first Black to win a Wimbledon tennis title (1957); went on to almost equal greatness as a professional golfer.

ARTHUR ASHE - one of the premier players on the pro tennis tour until he was sidelined by a heart attack two years ago, won Wimbledon (1975) and U.S. open titles.

BILL RUSSELL - led the Boston Celtics to 11 world titles as a player, and later coached; was elected to Basketball Hall of Fame in 1974.

EMMETT ASHFORD - Baseball's 1st Black Umpire

FLOYD PATTERSON - was heavyweight champion

FRANK ROBINSON - baseball's 1st Black manager (1975) and the only player to win the MVP (most valuable player) award in both the National and American Leagues.

HENRY (HANK) AARON - baseball's all-time home-run leader with 755 blasts, who was chosen this year for baseball's Hall of Fame.

HENRY ARMSTRONG - in a 12-month period between 1937-38 he became the first boxer to hold 3 titles at the same time: featherweight, lightweight, and welterweight.

JACKIE ROBINSON - broke baseball's color line in 1947 and led the Brooklyn Dodgers to six pennants as rookie-of-the-year and Most Valuable Player, to earn a spot in the Hall of Fame

JIM BROWN - football Hall of Famer who set the all-time rushing mark of 12,312 yards in only nine seasons, now a successful actor.

JOE LOUIS - boxing's longest-reigning heavyweight champion who defended his title a record 25 times and is a member of boxing's Hall of Fame.

WAYNE EMBRY - 1st Black General Manager in NBA

LARRY DOBY - the second Black player in the major leagues and the first in the American League; became the second Black manager in baseball when he piloted the Chicago White Sox for part of 1978.

LEE ELDER - the first Black golfer to play in the prestigious Master's (1975), and the first to reach \$1-million in earnings as a pro.

LOU BROCK - in 1974 stole 118 bases to set an all-time single-season base-stealing mark, and before retiring in 1979, established an all-time mark of 937 bases.

LOWELL PERRY - first Black Pro Grid coach

MAURY WILLS - established baseball's single season base-stealing mark of 106 in 1962 with Los Angeles Dodgers and became a big-league manager with the Seattle Mariners in 1980.

MUHAMMED ALI - boxing's only three-time heavyweight champ, who at 40 hopes to win a fourth crown some time next year.

O.J. SIMPSON - set single-season Rushing Mark in 1974.

PELE - soccer's all-time goal leader with 1,281 in 22 years and until retirement the highest paid player of any professional team sport (\$4.75 million over two years) with the N.Y. Cosmos.

SATCHEL PAIGE - said to be one of baseball's greatest pitchers and possibly the longest-playing; was the first Negro League player inducted into baseball's Hall of Fame in 1971.

SUGAR RAY LEONARD & THOMAS HEARNIS - boxing gladiators who shared the Welterweight championship until the great unification match (Oct. 1981), which earned "record purses" for each.

SUGAR RAY ROBINSON - former middleweight champ whose boxing career spanned 25 years, who was chosen the greatest fighter "pound for pound" in history, was voted into Boxing Hall of Fame in 1974.

WILLIE DAVIS - pro football star for 12 years and a Grambling State University alumnus; was inducted into the pro football Hall of Fame this year (1981).

WILLIE MAYS - baseball's third leading all-time home run hitter and the man voted baseball's greatest center-fielder and most exciting player; was voted into the Hall of Fame in 1979.

WILT (THE STILT) CHAMBERLAIN - basketball's all-time scoring champion; is considering backing his own basketball team after a career that may never be matched.

WILMA RUDOLPH - polio victim who braved the odds to become one of the most famous women in track history, and who -after a brilliant college career at Tennessee State, won three gold medals in the 1960 Olympics.

"The necessary re-education of Blacks and a possible solution of racial crisis can begin, strangely enough, only when Blacks fully realize this central fact in their lives: the white man is their bitter enemy. This is not the ranting of wild-eyed militancy, but the calm and unmistakable verdict of several thousand years of documented history."

Dr. Chancellor Williams

BLACK SCIENTISTS EDUCATE PORTLAND

PUBLIC SCHOOL TEACHERS

by Mary Avery

The Portland Public School Board is attempting to fulfill one of its promises to the community. Recently they have brought in a number of Black consultants to educate Portland Area teachers and administrators. Two such consultants were in Portland on Friday October 30, 1981 and thanks to the Portland Public Schools Monitoring Committee they were able to meet with community residents Friday evening, at the King Neighborhood Facility; Professor Bernice Lumpkin, Mathematician, Malcolm X University, Chicago, Ill., and Dr. Hunter Adams III, Nuclear Physicist, Argonne National Laboratories, Chicago, Ill. They were here because of their expertise in the fields of science and mathematics, and both overwhelmingly demonstrated the need for a multi-ethnic, multi-cultural curriculum.

Few of us realize that most of the subjects we study in school today have their rudiments in ancient civilization, the techniques and methods we currently use gradually developed over a long period of time and were founded upon these early fundamental principles. "Practically all of the mathematics taught in the elementary and high schools were developed in Afrika and Asia. most people get the impression that Europe is the gatekeeper of all scientific knowledge and that the Greeks are the founders. This is of course not true, the Greeks themselves freely admit that they went to Egypt to study"

Both consultants received their undergraduate degrees in mathematics but were moved to continue their research because of "the prejudice in the way science texts are written. The materials that we use in our schools today reflect a bias which has a very discouraging and damaging effect on many students who feel that their is nothing in their heritage that indicates their peoples contributions to the very important fields. Dr. Adams suggest that If you have children, you should teach them about Black peoples contributions to modern and ancient civilizations, and explain why the contradictions in the schools exist"

Professor Lumpkin said that, "Portland area teachers did seem to be aware that some changes in their curriculum was needed, and she predicts a change nationally in the formal curriculum, very soon"

On the surface it appears as though the Portland Public School Board is making a good faith effort to educate its teachers, by providing them with information that destroy the myths about Black contributions, at least in the fields of science and mathematics. But consultants can only provide so much information. What happens once the consultants leave? Is the information they provide going to be incorporated into the curriculum so that not only the teachers and administrators benefit, but the students as well? Will Portland Public Schools take a giant step forward and purchase texts books that depict Black people accurately? Or will they simply do nothing and continue to let Black as well as white children remain ignorant of the facts?

Professor Lumpkin and Dr. Adams spoke to a small but interested group at King Neighborhood Facility. we invite all of you to come out the next time we have a speaker in the community that provides information so vital to the understanding of our history and our place in the world today.

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straight to the Islands of the West where they were literally worked to death. The profits Hawkins made from slaving impressed Elizabeth I so that she invested a ship named the Jesus for his use. Hawkins left England with the Jesus to steal more Afrikans and returned with such dividends that Queen Elizabeth made him a knight. Hawkins chose as his coat-of-arms the representation of an Afrikan in chains.

It should be mentioned that during the, 15th and 16th century, the filth and squalor of European monarchs was at an all-time high. (see Will Durant, Story of Civilization and others). While in contrast Afrikans and Asians pride themselves on having the most splendid bath houses in the world.

After 45 years on the throne, Elizabeth I died and was succeeded by James I in 1603. During the rule of James I another group of religious radicals evolved calling themselves the Puritans. Their goal was to purify the English Church of all vestiges of Roman Catholicism. This new group was further divided into three schools of thought; the Methodist Episcopal Church, The Presbyterian Church and the Congregational Church. All of these European institutions found their way to America. The Puritans began to demand reforms from James I. He refused and persecuted those that still demanded change. To avoid persecution, some Puritans decided to migrate to Holland which led to their designation as Pilgrims. In 1620, the Pilgrims decided to migrate to the "new world". On September 6, 1620, the Mayflower set sail for the "new world" with 102 passengers and landed 66 days later near what is now Cape Cod, Massachusetts.

At this point, the preceding synopsis of European history should help in understanding the events that lead to the sailing of the Mayflower. It should be clear to most of us what happened after the arrival of the Mayflower (being drilled yearly during our impressable years in church and school of the idealized image of the Pilgrims). Let us continue and deal with the events that lead to the establishing of Thanksgiving as a European holiday.

After the landing of the Mayflower, On Thursday November 26, 1789, when the first winter took its toll on the slavery was in full swing, George "religious freedom seekers!" Those that Washington, (owner of slaves himself) didn't perish during the severe winter declared that the last Thursday in November be set aside as a day of Thanksgiving. Those that were insane by the time spring rolled around. Forty-four Pilgrims died that first winter and Governor Bradford of the Massachusetts Bay Colony said of the survivors, "scarce fifty remained and of these were only six or seven sound person!" George Thorpe, a scholar a European Thanksgiving. Honestly, colonist, said in 1621, "more do die what would we celebrate? -- the genocide of the disease of the mind than of the practice against the Indians the body!" There is evidence that the or should we be thankful that our Pilgrims reverted to cannibalism, sodomy, uncleanness and all sorts of degenerate behavior. ancestors were brutally enslaved and murdered by the so-called pious Pilgrims? The denial of reality and the ignorance of our tradition and history are the reasons we continue to celebrate this holiday.

During the first spring the Pilgrims made contact with the indigenous inhabitants of the land, misnamed the "Indian". These indigenous Americans, being friendly and hospitable, taught the intruding settlers how to plant their crops and fish. Little did they know that this very act would ultimately lead to the almost complete theft of their land and extermination of their people. One of the first acts the Pilgrims performed in giving thanks to God was the slaughter of men, women, and children of the Peguot Indians. Infants were torn from their mother's breast and hacked to pieces. The heads of the parents were chopped off and kicked about in the streets. Governor Bradford wrote, "It was a fearful sight to see them frying in the fire and the streams of blood quenching the same and terrible was the stench thereof. But the victory seemed a sweet sacrifice and they (the whites) gave praise thereof to God." After the settlers had established their colony, the "Indians" were looked upon as "savages" and had no rights that a Christian European was bound to respect.

In the fall of 1621 Governor Bradford issued a proclamation calling for a thanksgiving feast to commemorate the first harvest. This point in time has great historical significance to us. Only two years prior in August of 1619, twenty captured Afrikans landed on the Virginia coast to set in motion the most vicious and inhumane economic system ever recorded in this earth's history; the Afrikan Slave Trade. Initially, the "Indians" were forced to labor in the fields for the white settlers. But the Indian could not stand up under the harsh conditions and the diseases that the colonists spread. So, under the recommendations of Bishop Bartholomew La Casas, the Kings of Europe and Pope of Rome turned to Afrika for their slave labor, and a Thanksgiving feast was held each year after the harvest.

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