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## Oregon Advance Times-April 4, 1968

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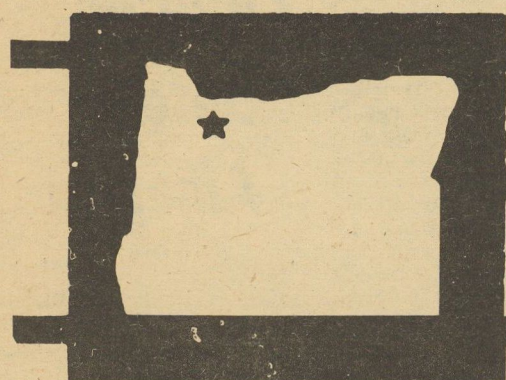
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# The Oregon ADVANCE

Vol. 1, No. 10

714½ N. E. Alberta, Portland, Oregon

Thursday, April 4, 1968

# TIMES

## Teacher Job Promotion Chance Eyed

Portland has few Negro school teachers and those few have little chance of moving into administrative positions.

These points were made last week to School Supt. Melvin Barnes by a group of concerned citizens from the Albina area.

They asked for change. Barnes said Negro teachers' interest in advancement to administrative posts would get special attention.

Those meeting with him were Mrs. Lizzie Sheppard, Walter Morris, Shelley Hill of the Urban League and John Gates of the NAACP.

Hill said Negroes often do not apply to Portland for teaching positions because they feel they cannot move up even though they have an educational background in administration.

He said Portland has lost many good teachers because of this and he named a number who have left Portland and gone to other school systems where they were rewarded with better jobs.

The names of some Negroes with master's and even doctor's degrees who were shunted into grade school teaching were cited. Committee members said that until a few years ago a Negro teacher was not employed in the Portland high schools, even when qualified.

Barnes said this was no longer true.

The only Negro now employed in an administrative position in Portland schools is Mrs. Martha Jordan — and she is not a school district employee but rather is part of the federal Head Start program.

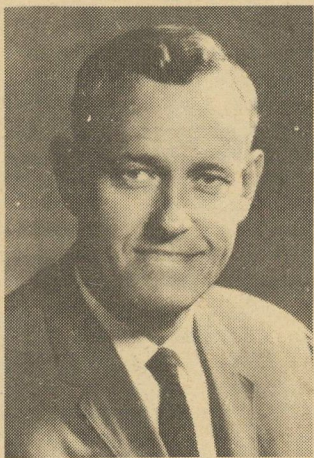
Mrs. Jordan is in charge of the Early Childhood Education Program.

There are now about 82 Negro teachers in the Portland public schools, an increase from 68 employed last September.

Barnes said all can be considered for advancement but they need to make it known that they are interested in moving from classroom work into administrative positions.

Barnes was asked to outline the ways the schools go about recruiting Negro teachers. He said two personnel officers — both of whom are white — are charged with recruiting all teachers. In addition to these two, former Portland teachers frequently send in the names of prospective teachers or encourage them to apply. He said the Urban League has sent in a number to be interviewed.

Barnes said a Negro teacher applicant has a better chance of being employed than does a Caucasian applicant because so few Negroes apply.



## Gov. McCall Visits Albina

Gov. Tom McCall visited in the Albina community last week. He called on Boise Elementary School and invited the children to visit him in the capitol in Salem.

He also called on a number of agencies in the community.

McCall visited the offices of the Advance Times and complimented the staff on the good job it is doing.

With him on his visits was Cecil Walton and Chalmers Jones from the community.

## Southeast Uplift Set

Southeast Portland, which has many of the poverty problems of Albina, but is largely white rather than largely Negro, is going to get its own locally developed program of help which may be much like Model Cities.

The City Council approved the idea Tuesday. And the chairman of the Portland Development Commission, Ira Keller, said that if the council told it to, the commission would make the necessary survey of jobs and other problems.

The program grew out of the insistence on the part of the people of Southeast Portland that they should not be left out of planning for improvement. They tried to get the Model Cities boundaries changed so they would be included. When that failed, they sought a plan of their own, locally developed and handled.

Commissioner Francis Ivancie led the proposal in the council meeting for what is being called Southeast Uplift.

## Portlander Wins Date With 'Moms'

Floyd N. Booker Jr., whose picture was displayed in last week's issue of The Advance Times as a contestant on the TV show Dating Game, turned out to be the winner of The Big Date. Booker won a four-day vacation at Acapulco, Mexico, with a beautiful lady companion, of course accompanied by a chaperone. The date turned out to be with "Moms" Mabley, famous TV and night club entertainer.

## Bill McCoy Says Action Possible

Bill McCoy, a program director for Providence Child Center, has filed for city commissioner Position No. 1.

"It is time that we face the problems of an urban community and act," McCoy said. "And that's why I'm in the race, to bring attention to the problems and to show that a course of action is available."

McCoy is the chairman of Citizens for Better City Government, the sponsoring organization of the initiative petition to limit to two the number of terms that can be held by elected city officials.

He is also a member of the Ad Hoc Committee to Establish a Police-Community Relations Program, a member of the Linnton Community Center board of directors, a member of the Oregon Social Welfare Association, the American Veterans' Committee, NAACP, Christie School Board, North Branch YMCA Board and past chairman of the Advisory Board, Catholic Family Services.

McCoy, his wife Gladys, and their seven children reside at 6650 N. Amherst. His wife has a master's degree in social work from Portland State College and is employed by the Vancouver Public Schools.

## Pre-School Cooperative Considered Next Year

The Albina Art Center is contemplating a cooperative pre-school for the next school year, involving the toddlers and parents of the community.

A special planning meeting will be held Wednesday, April 11, at 7:30 in the Center to develop interest and ideas for the pre-school.

Tentative plans describe a school staffed by one volunteer co-ordinator and at least three volunteer teachers on a regular basis, plus the rotating assistance of at least 20 mothers (or fathers) willing to give one morning or afternoon each week to the nursery.

Working mothers who could not contribute their time could contribute a small amount of money for milk and snacks.

One schedule discussed was a combination of two two-hour sessions, 9:30 to 11:30 a.m. and 1 to 3 p.m. The children whose mothers worked would stay through both sessions and bring their lunches.

Interested working mothers could arrange for babysitters before and after school hours. The non-working mothers could send their children to as many of the 10 weekly sessions as they wished, but their children would go home

## Powerful Dramatic Event Presented by Modus Quan

"Man has captivated me. Man is so weak and man is so funny and man is so lovable. There is so much I want to give to man, not because he knows me, but because man needs so much to be given to him . . . If there is something to be given, it should be given."

These were the words of Aaron Dumas, artist, musician, writer and orator. A young man who passed through Albina last week with his dramatic ensemble, "Modus Quan."

"Our theatre exists autonomously. It is its own structure," Dumas explained about the integrated company of dancers, musicians and actors who provided an intense evening of Black Culture for the Albina community.

They are not professionals. They have "love for their art, but not so much love as to starve for it," their spokesman observed. Seventy-five percent of the troupe is affiliated with the university in one way or another, but none is majoring in art. Dumas, at 22, is the oldest of the group and the most committed to finding his own creative voice.

"I want to write and write and write . . . I'm an artist and I love the arts. The reason I give myself to art is I want to give all of myself to people. We are all

insignificant, but, as long as somebody cares for us, we stay."

"Modus Quan" — the phrase is Dumas' invention — cannot be easily defined, but has to do with personal expression, "compassion and, at certain times, love." As a theatrical event, Modus Quan was intense, involving and descriptive of the beauty and power of black people.

Dumas has contributed poetry he describes as "one hundred percent me," and his plays depict characters "one hundred percent themselves as I see them." The white liberal, the black militant, the Negro moderate, are treated with satiric but not unloving care.

Dumas draws many details from the local and national landscapes, using references — to Jefferson High School, model school program, Birmingham — that are

(Continued on Page 8)

## Women Bill C-Cap Head

Frank Fair, director of Operation Contact of the Community Action Program, and two young men from Youth Opportunity School will be the featured speakers April 10 at a Portland League of Women Voters meeting.

The meeting will start at 10:30 a.m. at Westminster Presbyterian Church, N.E. 16th and Hancock. The morning program under the leadership of Mrs. Hardy Myers, Jr., will cover the Model Cities Program, an updating of civil rights legislation and a summary of the President's Commission on Civil Disorder report.

A special briefing for unit reporters will be held at 9:30 a.m. on the long-standing study items of the Portland League. Mrs. Gerald Cogan will update fluoridation, Mrs. Dale Barker will discuss Home Rule for Washington, D.C., and Mrs. O.G. Rogers will speak on the Liberty Amendment.

Chairman and moderator of the briefing will be Mrs. Jack O'Halloran. Members of her committee are: Mrs. Sheldon Spielman, Mrs. Susan Ferguson, Mrs. William Williams, Mrs. Marvin Hines, Mrs. Brooks Gunsul and Mrs. Lorenz Schultz.

## City Hall Will Come To People

The Portland city administration is going to hold a series of neighborhood meetings so citizens can tell their troubles without having to go to City Hall and try to find someone to listen.

The meetings will be set up by Russell Peyton, executive director of the Portland Human Relations Commission, at the direction of Mayor Terry Schrunk.

Peyton said the basic idea behind the meetings was this: "There ought to be a place where the people can meet with representatives of the executive branch of their government."

The first meetings are expected to be held in the city's southeast district, perhaps Brooklyn, where there are many poverty problems. Art Stubbs of the Portland Action Committees Together (PACT) has been asked to arrange the meetings.

Peyton said representatives of the city administration are to be on hand to hear the people tell what they want and don't want, then to have a second meeting later at which city representatives would report on what was being done to meet the people's requests.

Peyton said he expected the people would talk about such things as police protection, the help from the Sunshine Division, garbage collection, rat control and other problems of daily life.

Stubbs said he thought the mayor and the councilmen ought to attend so the people would know they actually were reaching the ears of the people who can do something about the problems.

Peyton said he would try to arrange for the City Hall representatives to be someone who can see to it that people charged with providing city services actually do them.

Peyton, who has no staff to assist him in setting up the meetings, said the fundamental problem probably was this: "The citizens have lost the ability to be heard. After a while, they don't even try."

The neighborhood meetings, sometimes referred to as "little city halls," are aimed at giving citizens assurance that they can be heard.

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## STATEMENT

The Oregon Advance/TIMES goes to press weekly to serve residents of the North-North-east Central area of Portland with news about the life of our community; information on the opportunities before us; discussion of the social and political issues that confront us. The Oregon Advance/TIMES gives to our community a newspaper which factually reports the news of our area and aggressively seeks the full rights of our citizens. It will provide a forum for community expression and help people become more conscious of their obligations to themselves and their community. In all this, the truth, as we see it, will be consistently presented.

Page 2

Vol. 1, No. 10

April 4, 1968

## An Ancient Report

### To Our Patrons

In presenting our first number to our patrons, we feel all the diffidence of persons entering upon a new and untried line of business. But a moment's reflection upon the noble objects, which we have in view by the publication of this Journal; the expediency of its appearance at this time, when so many schemes are in action concerning our people — encourage us to come boldly before an enlightened public. For we believe that a paper devoted to the dissemination of useful knowledge among our brethren, and to their moral and religious improvement, must meet with the cordial approbation of every friend of humanity.

We wish to plead our own cause. Too long have others spoken for us. Too long has the public been deceived by misrepresentations, in things which concern us dearly, though in the estimation of some mere trifles; for though there are many in society who exercise towards us benevolent feelings; still (with sorrow we confess it) there are others who make it their business to enlarge upon the least trifle, which tends to the discredit of any person of color; and pronounce anathemas and denounce our whole body for the misconduct of this guilty one. We are aware that there are many instances of vice among us, but we avow that it is because no one has taught its subject to be virtuous; many instances of poverty, because

no sufficient efforts accommodated to minds contracted by slavery, and deprived of early education have been made to teach them how to husband their hard earnings, and to secure to themselves comfort.

We shall also urge upon our brethren, (who are qualified by laws of the different states) the expediency of using their elective franchise; and of making an independent use of the same. We wish them not to become the tools of party.

It shall ever be our desire so to conduct the editorial department of our paper as to give offense to none of our patrons; as nothing is farther from us than to make it the advocate of any partial views, either in politics or religion. What few days we can number, have been devoted to the improvement of our brethren; and it is our earnest wish that the remainder may be spent in the same delightful service.

The above words may sound like the reaffirming of the editorial policy of the Oregon Advance Times except that they are more colorful. There is a good reason for this since it is the editorial policy of the "Freedom's Journal," the first Negro paper published in the United States. Its first issue was published March 16, 1827, in New York City, 141 years before our publication was on the streets. The publishers were Samuel Cornish and John B. Russwurm.

## A Good Subsidy

The Advance Times has received scores of compliments on its appearance and on its content. The encouragement, to a volunteer staff, has been most helpful.

After nine weeks of publication there are a lot of people who have a better grasp of what is involved in publishing a newspaper.

The Advance Times is a responsible, carefully edited newspaper supervised both as to editorial policy and purpose by a group of Negro men and women whose collective judgment reflects a cross-section

of the community's interest.

Free expression in "The People Speak" column offers those with something to say, a place to say it.

Oddly, we heard someone say, "Well, it isn't so tough putting out a paper when you have a government subsidy."

Where does such wild talk get started?

The Advance Times gets its only revenue from advertising and subscriptions. And its only subsidy is the energy and interest and countless hours invested by its volunteer workers. A pretty good subsidy, we think!

## The People Speak

The Albina community does not have a single voice. Each person has ideas that are his own and many groups speak only for their members. This newspaper in its editorials says what its editorial board believes. But it is only one of the voices of Albina. You, too, have a voice. And you can speak out by writing letters to the editor. Our pages are small and our space is limited. So please speak about things here, at home. If we do not have room for all letters, those that are about national and international affairs will have to be set aside in favor of letters that talk about the special problems and hopes of people here at home. And keep them short. If they run over 250 words, we probably will have to shorten them.

### WHO UNDERSTANDS?

To the Editor:

Black Power, what is it and who understands it? The young intelligent Black or Negro is beginning to understand its concept, but he also knows that integrated, educational and green power is better.

Black power, like many other terms, has been misused and used to the hilt by a few to get personal gain and attention. Some even brag about their shady backgrounds to get notice. Let the great Black Power advocate show me how to compute it in a machine and get a job and money out of it which is a feat I would like to see.

There has been nothing but a lot of talk by a few about our educational and social ills but none of them have come forward to help with a cure. They will go all over "speaking" about "our problem," but to come and stay in the area and really do something is too "strenuous." There was a meeting for an election of new board members for the Albina Citizens War On Poverty board. Our first choice for a site was a local church, but a few loud "advocates" said no one would go, so we tried Knott Street Center and merely a handful showed.

The so-called Black Power advocates were nowhere on the scene to have a voice in the neighborhood. Yet, they are the ones yelling about a "hot summer." The caucasian thrives on violence (read his history). To speak to him about your injustice only makes him feel remorse at that particular time. To talk his language (violence), how can you win? The local armory is purported to have your equalizer.

You have a better chance now for educational power than ever before. Grab it before it's too late. You long winded speakers, speak about cures and stop talking so much about ills. About brutality, go to Emanuel Hospital and you will find more black people entered through the emergency ward because of black people than the police ever dreamed of doing. You are accusing the wrong faction.

When the black man stops stealing, cutting and killing each other, then he will be ready for any kind of power in its finest sense.

Sincerely yours,  
Walter Morris, Jr.  
3232 N. Michigan

### HELP FOR TEENS

To the Editor:

A group of youth have gotten together an organization for the main purpose of helping the youth of Albina.

We have secured a building for our teen club at 2703 N. Williams.

We need your support and help in getting the equipment we need.

Sincerely yours,  
Lesley Dennis, president  
Konnie Jenkins, secretary  
Demetrias Browning, treasurer

P.S. All donations to the Seven of Diamonds Teen Club can be sent to the director, Nathan J. Proby, 3927 N. Michigan.

### PROGRESS CAN BE MADE

To the Editor:

Here is where it could do the trick, have a little money get to every community so they can have a place to work and something to work with.

If there was ever a time when a community needed help, the time is now, and here.

Lend a helping hand to the man in charge, team work is needed; so people on the home front can get some help, start at the grass roots, so to speak, if we have 10 problems solve 10 problems.

Some years ago you may remember when they talked about the people on the other side of the tracks, good workers lived there too; they could not afford to live on the other side. Here there is much to do and it seems like we are running out of time. There is nothing better than to have everything in good shape all the time. So I believe we should get help and money sometime.

Fred Krzmerzick  
828 N. E. Emerson

### CHRISTIAN VIEW

To the Editor:

What does Black Power mean to a Christian Black person? I am sure that such a statement will come as a shock to my Black friends, Christian and non-Christian. However, I feel that this subject has to be dealt with sometime. The Christian Black person is supposed to be free of hate and envy toward everyone (this is also true for the Christian white person). He is dedicated to building, not destroying. His outlook is to have faith and trust God to make the future better than the past. His behavior is to be respectful in all manner of conduct. Most of his life is to find its fulfillment in Jesus Christ, not Black Power.

Now, this may not strike you as having very much to say about what Black Power means to Black Christians, but I can assure you that it does one thing. It lets the Black Power advocates know what the Black Christian's attitude is. Rozell Gilmore

### STUDENTS GET VIEW

To the Editor:

I would like to take this opportunity to thank both you and your staff of the Oregon Advance Times for your participation in a National Honor Society statewide conference held at Portland State College on March 15 and 16. This conference entitled "Disadvantaged People — Challenge to a Nation" was designed to expose a broad cross section of Oregon high school students to a number of the problems facing economic and/or social deprivation.

The field visit to your office facility as well as other key agencies in Albina helped focus what, for many of these students, was an abstract idea into real terms.

With warm regards,  
Matthew A. Cohen  
Associate Coordinator  
Student Personnel Services  
Portland State College

## Black History

# Negroes Defend America

By  
CHARLOTTE RUTHERFORD

Last week Alfred Williamson issued a statement as to why he would not be inducted into the armed forces. He stressed the injustices done the black man within his own country and questioned the reasoning which would have these same men fighting for the freedoms of people thousands of miles away when he could not enjoy these same freedoms in his own country.

Black men have been defending America and the spirit of democracy since our nation began. The first person to die in the American Revolution in 1770 was a black man named Crispus Attucks. He was an escaped mulatto slave of about 47 when killed. He led a mixed group of Bostonians against the British soldiers and was the first fired upon. He has been hailed a hero for dying for his country. But if Attucks had returned to the plantation in Massachusetts where he had been enslaved no one would have connected his valor with true freedom.

Negro soldiers fought throughout the Revolution. There were Negro minutemen and there were Negro heroes, if you choose to use the term. Negroes were at Lexington and Concord. Many men gained notable recognition. Peter Salem, Salem Poor, Lemuel Haynes, Primas Black, Prince Hall, Cuff Hayes, and many others were acknowledged as great men and soldiers.

After much arguing and many debates Washington issued an order in 1775 barring all Negroes, slave and free, from serving the confederacy. The heroes' rewards were being turned out of the service. But under duress Washington had to reverse this decision. Britain had guaranteed freedom to any black man who would fight for them. Many slaves ran away and joined the English. Washington's troops grew thin and out of necessity he welcomed free black men as soldiers.

By the end of the American Revolution some 5,000 black men, both slave and free, had fought for American liberty. These men served as infantrymen, sailors and spies. Even black men came from Haiti to join the American ranks.

More than 100,000 Negro slaves received their freedom as a direct result of the war. Some merely left the plantation and never returned while thousands of others left with the British. Some were formally freed by their masters because of their valor in war.

A large number of the escaped slaves hid in the swamps and made guerrilla raids on their former masters. These raids continued as late as 1786.

Slavery in the north was slowly dying. With the Declaration of Independence and the Rights of Man issue, several slaves were awarded their freedom through legalities as slavery was gradually abolished. The south remained the stronghold of slavery.



# Hostile Kids Know What They Say About Nothing to Lose

I had the pleasure of interviewing Mrs. Jessie Varner who resides at 3016 N.E. 9th. She is the interim director of C-Cap.

Mrs. Varner began her career as a volunteer by visiting homes to encourage parents to send their 4-year-olds to C-CAP's preschool program. As a staff member in her early career she found some startling information about unwed mothers and homes without proper supervision.

I was amazed as she related statistics.

Mrs. Varner said, "When the hostile kids say, 'man I don't got nothing to lose,' they mean just that because they have nothing to lose. They have never seen their parents go to work in the morning nor return in the evening with the feeling of another day's accomplishment. They have never felt love or the desire to be wanted, just another mouth to feed.

"They have never had any real discipline other than 'chile you ain't goin to be nothing.' You can tell by their environment what they will live with the rest of their lives. A child will live in a sub-human environment, existing and trying to survive. The question, how can we get to these people, can we get to them in time and how? Our social structure is to blame and these sub-human individuals are products of our society."

She sighed and said youngsters are learning at 6 and 7 years old how to cook, wash their own clothes, even taking over motherhood in caring for younger brothers and sisters. There is no real supervision in homes.

By the time he is in school, he is doing many things only married people are doing. How will the educational system get to a child who has a background like this? You understand he should have been a part of certain things, acquainted with childhood, but he has already experienced most of the harshness of life. There is no excuse for a child not learning the basics of an education.

"Traditionally we think of a family, a father, mother and children. We think of food, a comfortable home, and time to enjoy each other. This is ideal but not realistic. If there is a one-parent home it is labeled already. Our society must reshape its images, as to what it must come up with as a pattern, we must face the facts.

"We must not place our ideals beyond our actual experiences. These are homes that are going to be included in our society. They have much to contribute. They have experiences that must be told; they know we have forgotten about them. They are uncomfortable in every social structure. We must understand them when we do, we will not be too quick to criticize.

"I return to our fundamental facts every one wants to be recognized as a human being. This is a right we all should have.

"In order to redeem our

rejected people, we are going to have to give up our customs, traditions and ideals that separate us from our brothers. We are too self-righteous and in most cases we are losing our own souls. We set our hypocritical-selves on pedestals and will not condescend to help. Our youth today will not buy this. Most adults will get hung up on what they did years ago, and will stand in the way of progress."

My second interview was with the Rev. Samuel Johnson who has returned from a three weeks' seminar at the Urban Training School in Chicago, Ill. The Rev. Mr. Johnson hopes to motivate the ministers, neighborhood groups, fathers, and men of our area to step out and lead our children instead of letting them commit genocide on the streets of our communities. "From what I have seen and heard in Chicago," he said, "we are at the cross-roads of our life.

"We can unify ourselves and be successful in our fight for freedom or we can be contented and be destroyed by those who do not have. One think we must realize, that is with freedom goes a responsibility for ourselves and our homes and most neglected, our community. There is a cry for unification of the Negro people.

"It is important for the pastors to realize it is not enough for them to serve on committees or organizations representing their people, but it is time for every pastor to involve his membership in the struggle for building a better community. It is also time for self help more than ever. For in this struggle

them in their own community."

It is hoped that church groups or non-profit organizations will take advantage of this opportunity to build decent housing in our community and at the same time our people will be making a great start and at the same time remaining control of our properties in this area.

"Education is how one must sustain life," said the Rev. Mr. Johnson. "Negroes must learn how to sustain life in his own community. He has been taught how to sustain life in the white man's society but not his own. This is why we destroy each other."

After this interview I called it a day and trust that it will be you that I meet next week in Albina.



REV. SAMUEL JOHNSON

for freedom, many federal funds will be cut off and many liberals will withdraw their help.

"Therefore, the pastor and churches must begin to prepare themselves so they can pool their resources and use



Ben Leonard

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### Evangelical Association Establishes Local Branch

A local branch of the National Negro Evangelical Association was established in Albina last Saturday. This organization will work with the churches in Albina to make the Christian life more practical.

The Rev. Aaron Hamlin, field worker for the national work stated the need this way: "The time has come for the Negro Christian to take a stand and demonstrate to the world that Christianity is a living and dynamic force for good in these days of hate, prejudice and frustration. The Negro Christian must take the leadership position in the area of need. He must be willing to sacrifice for his brother outside."

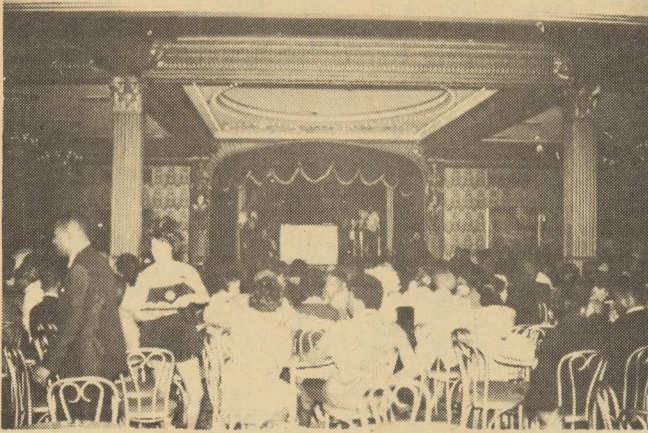
Headquarters for the work is located at 3905 N. Vancouver. The Rev. Charles Williams is the local field worker. The executive board consists of Ed Mitchell, Russell Smith, Charles Williams, Rozell Gilmore.

### Soldier Home

Sp/4 Edward D. Lowe, son of Mr. and Mrs. Samuel L. Lowe, 7102 N.E. 9th recently returned home from Cu Chi, Vietnam. Edward, a signal specialist, was assigned to Company B 36th Signal Bn.

Now on 30-day leave Lowe will be reassigned to the 21st AG Repl Bn in Germany.

### Esquires Give Gala Affair



Hats off to the Esquires for the presentation of another gala affair. The Men's Fashion show, held in the Roaring 20's Room of the Hoyt Hotel, was a smashing success, according to attendees. Frank Rasher, 107-year-old senior citizen (and I might add, one of the oldest in Oregon) was accompanied by his daughter, Leona Pierce.

Of the show, Mrs. Pierce said, she liked it just fine, and that men's clothes are getting to be as fabulous as women's. Mrs. Pierce also said, "Pop enjoyed the fashions with the tails 'n' hi hats, they reminded him of the old days." It was easy to believe he really did enjoy this show; as he scurried away he quipped, "Shucks I enjoyed it."

I think this sums it up for all who came.

### Seven Weeks Of Scouting

by CHARLES CREWS  
After three weeks of work in professional Scouting, I am amazed at the misconceptions and misconstrued, and misinformed people we have in our area who think they know about Scouting.

No, Scouting is not for middle class white folks, for people with a lot of time on their hands, or for just a select group of people in our area, or for PTA's or churches, who are concerned about boys or places to send our boys for an hour or so to get them out of the house. On the contrary, Scouting is to HELP boys find their place in this world. Scouting is to help OUR BOYS.

In the next seven weeks you, as parents, will read how this program came into being and what it is trying to do for our boys. Some of you parents will be receptive to these reports; others will not, but I say this: those who don't respond will have no one but themselves to blame. And to those parents that do respond, you will see the fruits of your labours flourish. Your child will become a self-sufficient man. Remember, bring up a child in the way you will have him and he will not go astray.

Next week, I will speak on the mechanics of Scouting.

The wires taken from fresh vegetables or pipe cleaners may be used to keep bags tightly closed. (Better than rubber bands and easier when storing in freezer.)

### Fine Foods Pin Team Gets 1st

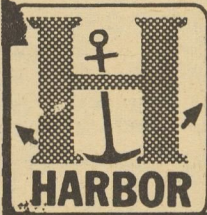
Fred's Fine Foods bowling team placed first in the San Antonio Fun Bowling League.

Team members are Jackie McClain, captain; Leola Harris, Mary Ann Jackson and

Welika Goodman. The team will leave Friday for San Antonio, Tex., for international competition. Other Portland teams accompanying Fred's are the Lov-Lee Ladies beauty shop and Coast Janitorial.

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## Team Uniform Object of Show

Easter is the focus of a benefit Talent and Fashion Show to be held Sunday, April 7 at the Cotton Club. The purpose is to raise enough money to outfit a community drill team with uniforms in time to enter the Rose Festival Parade or Junior Parade. Members of the team will provide both the modeling and talent, under the supervision of team director and show coordinator-commentator Darlene Easley.

Mrs. Easley, a professional model and a graduate of Bassist's, has been coaching the 40-member team of

girls (from 5 to 13) at the Mallory Avenue Baptist Church.

In her project to uniform the team, she has received the cooperation of John Knauls, Cotton Club owner, Arlene Henderson from Hattie Porter's Beauty Salon, Lavetta Whitt, a cosmetologist, and the mothers of the drill team members. However, the critical support will be the community's.

Everyone is encouraged to support the team and enjoy the fashion show for the donation of \$1.

## Miss Batiste Has Lead

Miss Allison Batiste, daughter of Mr. and Mrs. Alvin Batiste, danced the lead in the Portland Public Parks Bureau's annual spring pageant, "Aladdin and His Wonderful Lamp," March 29 and 30 at the Oriental Theater. Her role marked the first time in recent years that the lead in a pageant has been played by a member of a minority group.

## Little League Tryouts Held

Tryouts for the Sportsman's Little League got under way Saturday. Samuel Jackson, league president, said he expects to have at least 10 teams this season.

There were approximately 150 boys at Saturday's tryouts. These boys range in age from 9 to twelve years. Jackson said he wanted to have the 8-year-olds involved but couldn't because of lack of money but he is hoping for better financial support next year. Jackson said the games will be played in Farragut Park.

Jackson is looking for support in other areas. He needs seven more sponsors who could be business agencies or private citizens. He also needs contributions and if you can spare a dollar send it to him. Lastly he would like parents to visit the games and support the youth.

To contact Jackson his residence is 4805 N. Commercial Ave., phone 281-8598.

The board of directors for the Sportsman Little League Inc. are all Albina residents whose main interest is to help the youth of the area.

## Christian Center Young People Support Orphan Programs

The Community Christian Center young people support a Korean orphan. At Christmas they sent him a gift, and they write him from time to time. They hope to bring him to America for schooling when he gets older.

They also pay to beam Christian radio programs into hard-to-reach villages in Africa. They are planning to contribute to help beam Christian radio programs behind the bamboo curtain.

They have also contributed money for a well to be drilled at Brainerd Indian School and have sent used clothes there.

During vacation times, Christmas, spring, and summer they hold half nights of prayer.

The high school and junior high school teams won trophies in the Golden Ball League. The high school team won two trophies.

The tiny tots' Easter program will be held Saturday evening, April 13, at 7:00 p.m.

## ADC Mothers Dinner

Why not take Mom out to dinner Monday, April 8, around 7:30? The ADC Mothers are sponsoring a spaghetti dinner at the Centenary Wilbur Methodist Church. A \$1.50 buys an Italian meal for the entire family. Individual dinners are 50 cents.

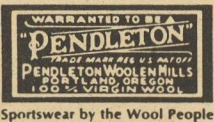
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## Grant High P.T.A. Plans Rummage Sale This Week

The Grant High School PTA rummage sale will have many "goodies" for sale April 5 and 6.

Toys, lamps, bicycles, dishes, baby items, buttons, holiday decorations, books, chairs, typewriter, pictures, electrical appliances, shoes, radios, hats, linens, and clothes, clothes, clothes. Buy your new spring outfit or clothes for the entire year for all members of the family.

Look in the "Treasure Shop" for antiques, silver, old picture frames, cut glass, jewelry and white elephants.

## Writing Class Opens April 3

Join now if you are interested in creative writing. Classes will be offered every Wednesday beginning April 3 at the North Branch YMCA for 10 successive weeks.

Mrs. Kay Snow, the founder and former president of the Willamette Writers Association, is the instructor. Mrs. Snow is a graduate of San Jose State College, where she majored in English and creative writing. She has written several radio series for KNBC in San Francisco, articles for a variety of magazines including the Ladies Home Journal, Nature Magazine and others. Her specialty is in children articles and stories.

Remember the classes begin April 3 at the North Branch YMCA. For class fee information please call 281-0017.

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# A Matter of Opinion: Names, Freedom and Other Topics

by CHARLES DEEMER

It is ironic that at a time when many Americans are prohibited from enjoying the full benefits of their citizenship, other Americans voluntarily are disowning the advantages they have by birthright. By "dropping out," for example, a Flower Child gives up the very economic security and opportunity that many a black man strives for. The irony renews a complex but necessary question: Freedom for what?

Let no one deny that proper housing, food, clothing, employment, education and opportunity are the prerequisites to a full enjoyment of the rights all persons must

receive. But many make the mistake of equating the dollar alone with freedom, as if to be free were no more than to be an unrestricted consumer. The example of the Flower Children and of anyone who voluntarily gives up the advantages associated with "middle-class" life, suggests that the dollar is no lasting panacea to our ills.

Most Flower Children do not come from the ghetto but from families and traditions that in earlier years would have inspired their entrance into well paying jobs and three bedroom homes. Yet they choose to abandon these opportunities, the very ones many black men strive to at-

tain, for a different life. Why?

Ready answers are easy to find, from accusations of drug addiction to claims of priesthood. Only one answer, however, is relevant to the important question raised by the exodus of many youth from the mainstream of society: Freedom for what? In a sense it is a deceptively simple answer and no answer at all: Flower Children desert their "middle-class" opportunities because THEY CHOOSE TO. And this, I suggest, is something anyone should be permitted to do, for choice is the essence of freedom.

The example of the Flower Children does more than illustrate the nature of freedom: It reveals that many people choose to abandon the normal "middle-class" style of life for an alternative style. And here lies the importance of the question, "Freedom for what?"

Too often the realities of our social climate, as controlled by the power structure, pervert "freedom to choose" into a pre-defined "freedom to become middle-class." "Middle-class" admittedly is a fuzzy term, but it does have a cultural range of import: "being middle-class" often means to have the values of life-style of a white-Anglo-Saxon-Protestant. This is precisely the objection Stokely Carmichael and others make to "integration." Integration in the past has meant "becoming middle-class" or, as Carmichael has put it, "becoming white." It is no accident that a neighborhood becomes officially "integrated" only when black people move into a white area, and not vice-versa.

Thus, to get a decent home, a black man often has to move into a white neighborhood. Such a move has significant cultural consequences: sometimes it means being around people who prefer Lawrence Welk to B.B. King. THAT CHOICE, I submit, should not have to be made by a man who merely wants a decent house!

Freedom for what? Only one freedom counts, the freedom to choose to live as one prefers. In the house of freedom, all doors must be open. Indeed, a black man may prefer the white "middle-class" style of life, but if one does

not, there is no reason this choice must bring with it a denial of the rights of citizenship. A change of culture should not be prerequisite to an enjoyment of these rights. Yet often it is so, and this is a subtle prejudice that weakens the foundation of "the possibility of America"

## Why Negro?

by

CHARLOTTE RUTHERFORD

Semantics is defined as the argument over the meaning of words or terms. Many Negroes are finding it difficult to accept the terms black or Afro-American.

The whole argument against the term Negro stems from the fact that the race Negro does not exist. No other language has a comparable word. People of color are merely called black or brown with no malintent. The word Negro came from negro in Spanish, meaning black. If we are to be called Negro, conversely white folks should be called blanco, i.e., Spanish for white.

The term Negro designates no geographical origin. There are specifically designated Caucasoid and Mongoloid regions of origin but no Negroid area. Therefore, Africa was the beginnings of our heritage so the term Afro-American should not be distasteful to Negroes.

By using the term Afro-American you acknowledge a geographical origin. Latin-American, German-Americans, Italian-Americans, etc., etc., have existed without argument or shame for years. The Negro is the only ethnic group which has allowed and even sanctioned the elimination of his origin. He has allowed himself to be called by a nonexistent name.

Even Webster had trouble trying to define the word. If you notice, a great many "Negroes" do not fit the specified characteristics.

But the die-hards that feel degraded when being referred to as black ("My skin is not black!") will die Negroes at heart, refusing to admit that in actuality they do not exist. The hope lies with the young people who are not ashamed of the basic color of black. Black is a unifying word. It encompasses all people of color being used as the base of all variations.

As long as Negroes exist as a frame of mind the idea of a united colored peoples will be difficult. But once the Negro admits his background as Afro-American and his color as black, the greatest obstacle we have to overcome within the movement will be solved: The emergence of racial pride, nationalism.

as much as racial prejudice.

Long-haired hippy postmen must soon cut their hair or lose their jobs. To some the requirement makes sense. Not to me. It is the same thing as asking a black man

to "become white" in order to move into a decent neighborhood. "The possibility of America" is bigger than petty concerns over hair and pigment. Or is it? Freedom for what?

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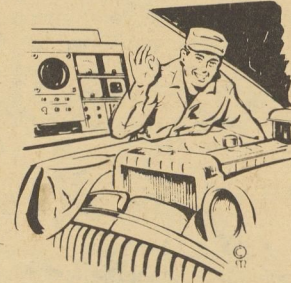
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10. Negroes



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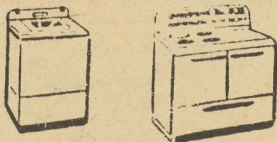
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## Dramatic Event Presented

(Continued from Page 1)

timely and compelling. Ingeniously he involves the audience as both responders and impromptu performers. A spectacular example was the riot scene in his play on Black Revolution, where four teen-age on-lookers were so convinced of the violence on-stage that they fled their seats in a panic.

Dumas was just one of several extraordinary talents. However, "Modus Quan" was not a showcase for egoists, and the brilliant young poet from Watts, the popular singing stylist, and the excellent trumpeter went virtually unnamed. What survived for the audience was a sense of black identity and vitality, reaching its most dramatic expression in the African ballet. The show ended on a similar pitch with the entire

cast and some joiners dancing.

"Modus Quan" originated in Seattle, where it was given twice to small but enthusiastic audiences. The Portland performance sponsored by the Albina Art Center at the A.C.C.S. auditorium was equally well-received.

## Democratic Forum Plans Dinner, Meet

The North Portland Democratic Forum will hold its second annual chicken dinner on Wednesday, April 10, at the Polish Hall, North Interstate and Failing, from 6 p.m. to 8 p.m. Prices are \$1.50 an order and \$1 for children. After dinner there will be a film documentary on the Portland docks. Political candidates will be present.

## Notes of Interest

by RON WEBB

Hello there. Glad to have you aboard once again . . . . Man! Last weekend was out of sight with all the gala affairs . . . . For those interested, the Sportsmen Club will be giving another Cabaret real soon . . . I would like to hear from you on President Johnson's decision not to run for re-election . . . . While attending the Negro history workshop last week I learned some things I didn't even know . . . . I might mention also the Creative Job Search class is quite stimulating . . . . There seems to be some pros and cons in the air about the housing that is rising in the area . . . . There seems to be a few "stookies" from some agency in the area — have you heard or do you know . . . . To the young men who removed the tapes from those automobiles please return them — you know who you are I'm sure . . . . To the sports-minded it's mushball and softball season again . . . . Are the arms of two well-known softball pitchers Bill Mooring and Al Rivers going to be striking out batsmen again . . . . I know Richard Johnson is returning to the mound in mushball . . . .

## Negro History Interest Shown

The Negro history workshop at the Neighborhood Service Center will conclude this session April 5 after 10 successful weeks. Future workshops are being planned by the center, through the Portland Community College. Date of these classes will be announced at a later date. Persons interested in attending are asked to call Verna Shepherd at 287-2603.

Dan Robinson, teacher of Negro history for three years at Grant High School was volunteer teacher for the concluding workshops.

## To Honor Minister

There will be a testimonial dinner in honor of the Rev. George E. Carter Jr. Saturday, at Rose City Park Methodist Church, 5830 NE Alameda. The dinner will begin at 7:30 p.m. There is a donation of \$5.

## Model Cities Planning Board Makes Final Committee Selections

The Model Cities Planning Board's first meeting was held at the Mt. Olivet Baptist Church with 24 members present.

A nominating committee selected members for the two remaining standing committees: Personnel Community Relations. These were named: Personnel Committee: James Thompson, Jim Neil, the Rev. Edgar Jackson, Otto Rutherford, Opal Strong and Vernon Butler.

Community Relations Committee: Harry Ward, Father Stead, Frank Brawner, Matt Dishman, the Rev. David Weed

and Peter Wolmut.

Each committee will elect its own officers.

Wolmut suggested that all committees commence work as soon as possible.

When asked what the relationship would be between staff and working committees Paul Schulze, Model Cities director, stated that staff would serve as technical assistants, do paper work and prepare final plans to present to the board.

Matt Dishman was appointed sergeant at arms.

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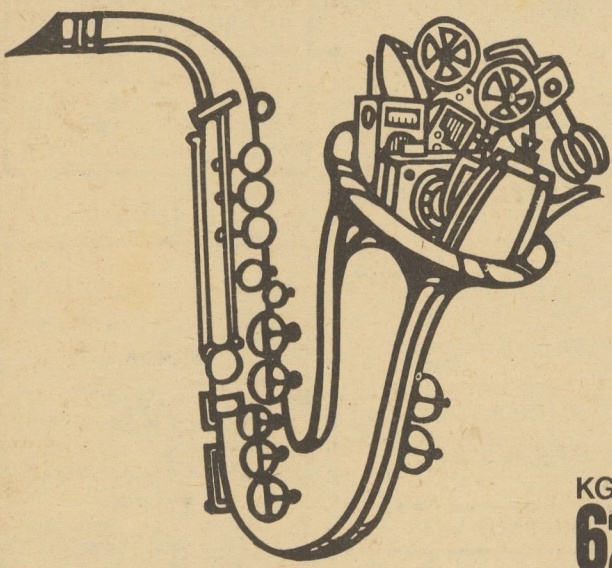
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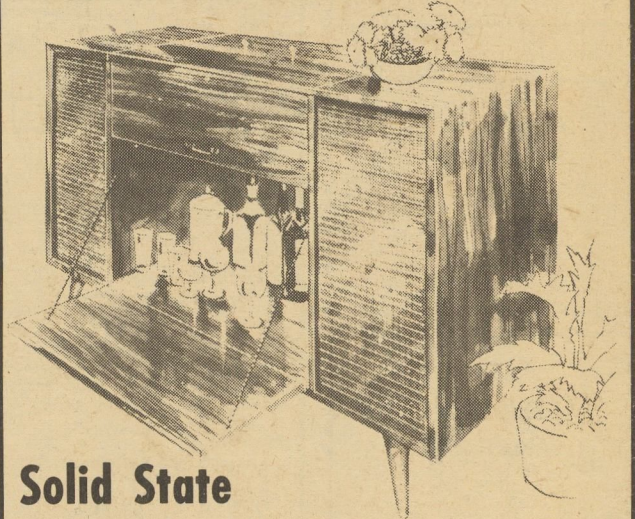
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