

Racism exposed by Aryan Nation leader

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Oregon Daily Emerald

"I can't change the things that I've done, but I do take responsibility for those actions. If my hatred effected you directly or indirectly I apologize," said Floyd Cochran, former national spokesman and youth recruiter for the Aryan Nation, at a speech he gave on campus Wednesday night.

Cochran, who had been involved with racist groups for 25 years before realizing that he no longer believed in white supremacy, gave the audience an inside look at the organized hate movement.

"The organized racist movement, because of a shift in education has been able to make significant strides," Cochran said. Racists are no longer uneducated preachers of hate, now they teach hatred based on the bible and in the name of God. By changing their image for the media they can be socially acceptable, he explained.

"When David Duke took off his sheet and put on a three piece suit he started winning elections," Cochran said. "It's the repackaging of hate."

"When the media was gone we didn't talk about love and about sending African-Americans and Asian-Americans anywhere but to death," Cochran said of his experience in the Aryan Nation.

Cochran holds the media par-

tially responsible for the popularity of the hate movement. "There is no such thing as bad or good publicity because any publicity brings in money and recruits," he said.

It is the youth who make up the majority of organized hate groups. He claims that the average age of participants is between 19 and 24. These individuals usually have emotional problems and being in a hate group gives them self esteem and a feeling of belonging. "It gave me a false sense of power and security," Cochran said. "Organized hate isn't interested in older people unless they have money, but they are interested in young people. You can motivate young people to do whatever you want them to," he said.

Cochran predicts that the organized hate movement will grow. "I believe it's going to get worse because the economy is not doing so well, and political leaders no longer make decisions and stick by them," he said. "The middle class is beginning to feel threatened and they are moving to extremes. We have Oliver North in Virginia and the OCA [Oregon Citizens Alliance] here."

The Aryan Nation is a white supremacist group associated with the Christian Identity Faith, whose followers believe that white people are the only children of God and Satan in embodied in anyone of color.

Woman provides steady meals for poor

DALLES, Ore. (AP) — One day in March 1992, somebody asked Teresa Yragui if she would like to have five dozen eggs.

Sure, she said. With some donated bread, she whipped up 40 egg salad sandwiches and headed to the street to fulfill her lifelong calling: helping the needy.

"I knew I was supposed to be working with the poor a long time ago, like in the sixth grade," said Yragui, who moved to The Dalles at age 3.

The needy people she handed sandwiches to downtown were surprised and grateful and asked her if she would be back the next day.

She was, and so began on March 11, 1992, what is now known as Bread and Blessings, a program affiliated with the local St. Vincent De Paul Society.

Yragui has come a long way from the informal beginnings of making sandwiches in her home.

She now has use of the St. Mary's Academy kitchen, steady food donations, four adult volunteers, two groups of student helpers, and a regular following at the kiosk in Thompson Park by the Ted Walker Memorial Pool, for her weekday meals from 1:30 p.m. to 3 p.m.

She is confident, through her faith in God, that St. Vincent De Paul will be able to buy two buildings on the Port of The Dalles property next year, and move the whole endeavor inside.

A November fund raiser is planned for the \$40,000 down payment on the 6,000-square-foot building.

After her first forays downtown, Yragui was soon allowed to serve food from inside the Salvation Army, but the Army asked her to take her meal-giving outside.

"Then we were asked to leave the street because of liability," she said.

So Yragui asked the needy where they would like to go, and the answer was the kiosk by the pool, away from downtown. The move was made about three or four months into the program.

During the past two years, through bitter wind and cold, some 125 needy people per week have

received a warm meal at the kiosk.

Yragui's basic menu includes cold sandwiches, 50 to 60 a day, either a casserole or soup, coffee and cold drinks.

With donations from a local restaurant she would not name, she also regularly has chicken, ribs, cinnamon rolls, pizza, garlic bread and salads.

While Safeway regularly donates bread, a barrel sits in the vestibule of the Catholic Church to collect many of the food donations, and tax-deductible money donations to Bread and Blessings can be sent to P.O. Box 923 in The Dalles.

Yragui finds some people are "sensitive to the homeless, and they say, 'Wow, that could be me.' And I think they're the ones who give the most."

The money is used to buy the perishables people usually don't donate, like meats and vegetables and milk.

Community Meals also gives Yragui food it does not use for its weekend program, and others who glean already-harvested vegetable crops for edible produce provide her with potatoes and tomatoes.

Of her clientele, Yragui said sees, "a lot of families. Mothers, fathers and children living on the street, in tents, cars, vans."

While some of the needy are homeless, others have homes, but little else. "They pay their rent, their heating bill, and they have no money for food. They're just stuck."

In an effort to fulfill her calling, Yragui joined the Benedictine Sisters in Mount Angel for seven years, after attending a two-year chef school.

Leaving the Sisters in 1987, she finished her sociology degree at Portland State University, then spent 18 months in Walla Walla, Wash., as a French baker.

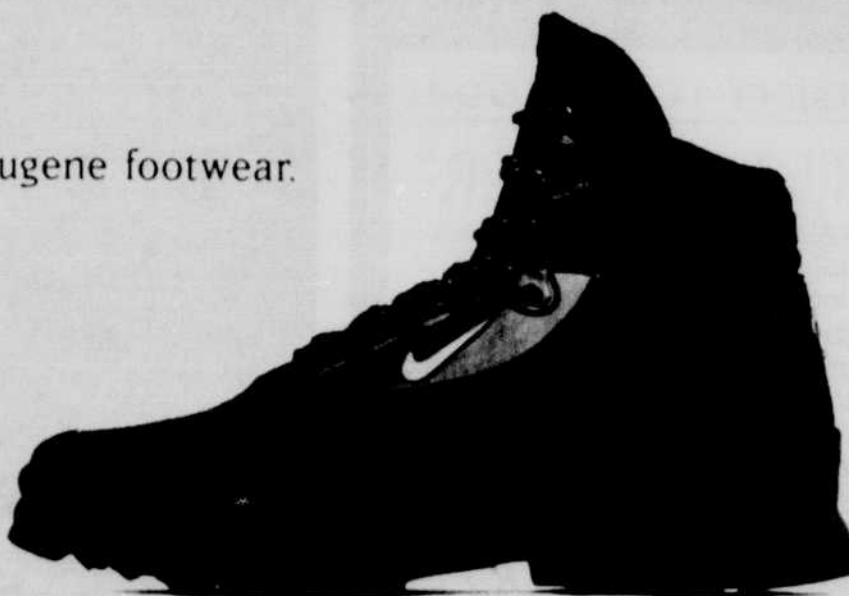
"That still wasn't what I was called to do. I knew I wasn't supposed to be in a French bakery, making cheesecake," she said.

While she wanted to help out, she was at a loss on how. "I didn't know how to work with the poor. I didn't even know how to meet them."



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