



## Entertainment Guide

by Allen Jones

### LOU RAWLS IN CONCERT \* \* \*

In the weeks prior to the Lou Rawls concert, when everyone was still getting the news that Rawls was coming to town. Excitement and anticipation began to appear on the faces of many people around town, including me. Lou Rawls has been one of my favorite singers for many years.

Even though it has been a few years since I last saw him perform, in viewing the concert last Friday night at the Civic Auditorium, I wasn't totally satisfied with Rawls' performance. It seemed to have lacked the gusto and enthusiasm that I've witnessed in prior performances.

His voice, timing, phasing and orchestration arrangements were most impressive. The audience wasn't totally responsive at first, but as the concert progressed it appeared that artist and audience had reached a happy medium. I tend to think that many people are into Lou Rawls on a part-time basis. Meaning they only identify with him on some of his tunes like: "You Never Find Another Love Like Mine," "I'll See You When I Get There," "Tabacco Road," and a few others that are popular on the Rock and Blues charts.

This is not only unfair to Rawls but it's also unfair to you the listener. You couldn't possibly appreciate the full scope of what Lou Rawls is all about by listening to a 45 rpm record - as opposed to a good collection of his albums down through the years. That's why I'm inclined to think many of the people who attended the concert came with blinders on. When they should have come with an open mind.

An artist can sense when the crowd is with him and when they are not. I think if there were low points in the show that was probably the reason why. The concert went along very smoothly with Ron Douglas opening the show with some very good humor in the offering. For a newcomer to stand in front of an audience of nearly 3,000 people for an hour and fifteen minutes and get excellent response is quite a feat in itself. Douglas' humor is clean, real, and very funny.

### PEARL BAILEY - LOUIE BELLSON CONCERTS TO BENEFIT EMANUEL HOSPITAL

On Thursday, October 20th and Saturday, October 22nd, the Emanuel Hospital Auxiliary presents Pearl Bailey and special guest Louie Bellson with members of the Oregon Symphony Orchestra in concert at the Civic Auditorium. Each of the benefit performances will begin at 8:00 p.m.

Pearl Bailey, known affectionately as 'Pearly Mae' made her stage debut in the musical, St. Louis Woman, in 1946 and won the 1946 Donaldson Award as the best newcomer on Broadway. Her subsequent Broadway appearances include Arms and the Girl (1950), Bless You All (1951) and House of Flowers (1954). Her film appearances include Carmen Jones, That Certain Feeling, St. Louis Blues, Porgy and Bess, All the Fine Young Cannibals, and most recently, Norman Is That You.

In 1967, she starred in Hello Dolly!, receiving the highest critical and popular acclaim. She describes her success in Hello Dolly! as a 'fantastic emotional experience' in which 'I can sing, dance, say intelligent words on stage, love and be loved and deliver what God gave me,' adding that she would like to 'preach' Dolly around the world.

Lacking formal training as a singer or an actress, she considers herself primarily a vaudevillian who tells stories to music. In spite of this modest appraisal she has made numerous appearances in top night clubs in the United States and abroad and has entertained at the White House more often than any other entertainer except Bob Hope.

Married to her musical director, Jazz drummer, Louie Bellson, they have two adopted children and live in Southern California. Portland fans who saw their recently televised performance with Arthur Fiedler and the Boston Symphony Pops Orchestra will not want to miss this very special benefit!

Proceeds from the concerts will benefit Emanuel's unique health services programming available to the community through diverse departments and functions within the hospital. It is one of the largest hospitals in the Portland Metropolitan area, licensed at 554 beds. Emanuel's extensive cancer rehabilitation unit, the Oregon Burn Center for patients suffering from critical burns and the Emanuel Rehabilitation Center are examples of the invaluable medical care provided to our community by Emanuel Hospital.

Tickets are available at \$10.00/\$9.00/\$8.50 at Meier and Frank, the Auditorium Box Office and all the usual outlets. Patron's tickets are available from the Emanuel Hospital Auxiliary by calling 280-4267 at \$25.00 each, and will entitle their attendance at a Champagne Reception for Pearl Bailey and Louie Bellson immediately following the Thursday evening concert.

## King musical premieres

"I've Gone to the Mountaintop," a musical interpretation of the life of Dr. Martin Luther King, was written by Jackie McHenry.

The play, produced and directed by Forrest Jenkins of Star Productions, will premier on November 1st at the Evans Auditorium at Lewis and Clark College at 8:00 p.m.

Ira Mumford, in his first acting role, will portray Dr. King. Sandra Lane plays the role of Rosa Parks. Miss Lane, who is

a professional actress, was recently seen in "Stardust," "On the Other Side of the Coin," and "River Niger."

Michael Grant, actor and director at Pacific University and the University of Oregon, will narrate.

Music will be provided by: Mary Burnett, Gypsy Hopkins, Thalia Antoine, Jackie McHenry, Karen Phillips, Brenda Phillips, Joyce the Voice, Bobbi O'Hare, Prentice Phillips and Willie Bins.

# Quotas: The issue of the day

by Dennis Whitlow

The issue of the day is "Quotas." Racial quotas. The U.S. Supreme Court has heard argument and is soon to decide on the constitutionality of racial quotas, in a case brought by Allan Bakke against a California medical school that reserved 16 of 100 slots in each entering class for minorities. I would like to briefly look at: the history; the facts; the probable effects; the motivations of those concerned; and also express my own views on the Bakke case.

First the history: Blacks were slaves in this country for 300 years. Slavery in the U.S. constituted the worse case of murder and human mistreatment in world history. That's history and sad fact. Then comes emancipation, reconstruction, regression (Black codes, Jim Crow, etc.), and the Civil Rights movement - the highlights of which include the Supreme Court order for integration of the schools (1954) and enactment of the Civil Rights Bill (1964). The upshot of the past being: Blacks have had more of a handicap to overcome than other people in this country and have been opposed to some of the other citizens every inch of the way. Regardless that the liberation and participation of all citizens to the extent of their potential in the life of this country would be an immeasurable asset to its advancement. The false doctrine of white supremacy has been the major fuel of this obstructionism.

Facts: Blacks make up fifteen to twenty percent of the population of the U.S. That percentage is not represented

elsewhere in U.S. life except in entertainment and sports, and even there restricted defects to specific spheres. In unemployment, welfare, penitentiaries, human misery, and violent death, Blacks are greatly over represented. The vast majority of "non-Blacks" think Blacks have an equal opportunity today, but they are suffering a soothing delusion.

## Analysis

The probable effects: Indifference is ignorance. The implications are too far reaching that any will be unaffected. Obstruction and repression are ignorance. It should be clear that the progress of humanity cannot be checked and that efforts to do so only hurt the country in the long run. And then, those who are for the progress of minorities should re-examine closely the vehicle of "quotas" to determine if society's goals can be achieved just as expediently using other methods. The remedy is knowledge - on all three sides. Knowledge by those for, against, and indifferent. Maybe Mr. Bakke has raised a valid issue; however, it must also be realized that ultra conservatives, reactionaries, and others previously mentioned may have found a plausible Bakke, to ride to its own goals of obstruction, regression and delay. A nefarious dodge, a decoy.

One cliché comes to mind: the Supreme Court must be careful not to "throw the baby out with the water," the baby being Affirmative Action. We should keep in mind the validity of Affirmative Action and not be maneuvered into an attempt to justify it (easily enough accomplished, but redundant and pointless). The question is quotas. How to apply Affirmative Action not IF it should be.

This brings us to motivation. Quotas are one of the tools used to correct past and present inequality, discrimination. A vehicle; nothing more. Its intent is not to hinder or prevent a majority, white individual from partaking in anything, but Mr. Bakke is claiming it does in fact constitute "reverse discrimination" - and is therefore unconstitutional. Is his intent to reverse the tide of recent minority progress (the little there has been), or is his intent to sincerely point out a weakness in the use of quotas? As indicated by the sources of the "friend of the court" briefs advising the Supreme Court to rule in favor of Bakke, the anachronistic adherents to various reactionary doctrines see this issue as a chance to further their own goals, regardless of Mr. Bakke's intent.

Regardless of and especially in view of (no contradiction here) the approaching Supreme Court decision, we should re-examine the use of quotas. We should have a backstop ready to halt the tide of any regressive trend. We should make such preparations immediately, though some will probably take the position that to do so is premature and we should concentrate on proving the constitutionality, necessity, fairness, etc. of quotas.

Even were the Supreme Court to rule in favor of quotas, the issue may still provide fuel to the opponents of minority progress. We have to be ready for this contingency. As suggested by the Justice Department, maybe we should think more in terms of goals or targets rather than "quotas."

Semantics? Not necessarily. The immediate objective is admission of Blacks and other minorities in percentages more closely reflecting their number in the population. Race must be taken into account. As stated by the U.S. Solicitor General, "To be blind to race today is to be blind to reality."

Once admitted, which is just the first step, the minority student must still do the required work, master the course material, and indicate the signs of progress like all the others. No one has suggested that minorities be exempted from the demands placed on the rest of the students. Blacks aren't inclined to accept unqualified medical help either - though any is better than none. We can find a way to meet our goals without the rigid entry formula that are so open to attack. Criteria might include background, motivation, sincerity, etc. Minorities must also be actively recruited AND rewarded if our goals are to be met. We have to begin getting out of the habit of reacting and start looking for enough ahead so that we can always take the initiative in overcoming the many obstacles to our reaching the immense potential we have as a people and a country. Really, that potential is unlimited.

# Black ministers lead militant movements

by Joel Dreyfuss

PNS - From the days of slavery to the 1960s civil rights era, Black churches and clergymen served as catalysts, advocates and leaders of social change. Now, after a decade in the shadows of more militant reform movements, Black churches are reclaiming their traditional role.

The Black religious revival has been spurred in part by the same search for spirituality marking the national "Born Again" movement.

But many Blacks, believing white America is backing off its promise of equality, are looking to the church to fill the vacuum left by the demise of most militant Black activist organizations. The returning flocks include younger Blacks who shunned the church during the political turmoil of the 1960s.

The churches, in response, are addressing issues, assessing their own roles and making changes to meet the new problems in their communities.

"The Black church has had a resurgence," says Dr. Kenneth Smith, pastor of Chicago's Church of the Good Shepherd. "As the pendulum has swung away from the commitment to social justice, the church has revived."

One sign of this revival was a major conference of Black ministers and theologians held in Atlanta from August 2-7. "We are looking for a theology of liberation that will once again place the Black church in a position of advocacy for the problems of Third World people," says Muhammad Kenyatta, a conference organizer.

The resurgence is led by a new generation of younger, educated and progressive ministers willing to take strong positions on current issues and understand the need to meet non-religious needs of their parishioners.

One such minister is J. Alfred Smith, pastor of Allen Temple Baptist Church in Oakland, California. Smith endorsed Lionel Wilson's successful campaign to become Oakland's first Black mayor. And he has set up family and individual counseling programs, a summer employment program for fifty teenagers and a youth ministry headed by his son.

On the wall of Smith's study is a plaque from the Black panther Party praising his efforts. During his seven-year tenure,

membership at Allen Temple has gone up from 800 to 2,500; the median age of his church members is under 39.

Another of the new, progressive ministers is Amos Brown, who last year became pastor of the Third Baptist Church in San Francisco, the city's oldest and most prestigious Black church. Brown has introduced a balance of religious fervor, informality and political activism to his predominantly middle-class congregation.

One recent Sunday he used his sermon to criticize Anita Bryant's anti-homosexual campaign, warning against demagoguery and reminding his congregation of the Bible's admonition against casting the first stone. At the same time, he listed homosexuality as one of many sins forbidden by the Scriptures.

SPiritual SEARCH If activism is once again prominent in the Black church, the spiritual aspects of Black religion are stronger than ever.

"We're in the soul-saving business," says Reverend Wyatt T. Walker, pastor of New York's Canaan Baptist Church. "We must not lose sight of our objectives. The church must continue to be a citadel of faith."

Faith seems to be an attractive commodity in the Black church today. "If you go to one of the many pentecostal churches," says Reverend Kenneth Smith of Chicago, "you'll see they're filled with young people."

Smith and other pastors of traditional churches have had to reach out to younger Blacks. Some say it's normal for Blacks to drop out as teenagers and return when they begin to raise their families.

But others say the political movements of the 1960s served as a substitute for church. While religion played a strong role in the early days of the civil rights movement, Black activism took on an agnostic tone as the times changed. The search for new values and new beliefs has led young Blacks to Marxism, transcendental meditation and Oriental mysticism. In some cases they have come back to the church.

"I had a young man come to me," says Reverend Amos Brown. "He said, 'I've gone to college and graduate school. I make \$16,000 a year. Is that all there is to life?'"

"Black people are a spiritual people," says Brown. "Those who come back are trying to fill a void, that need that is very much a part of their culture."

Barbara Wilson, a 33-year-old divorced mother of two who lives in San Francisco, started going to church again after an absence of more than fifteen years.

"I just felt the need to have a strong belief, to have faith in something other than myself," she says. Initially, she was put off by Third Baptist's "bourgeois" image, but she was impressed by Brown's handling of issues and she now plans to become a member. But, she emphasizes, "I go to church for the religious aspects."

But the Black church, of course, is more than a religious center. It has always been one of the few institutions in the Black community relatively independent of white control. As a result, the Black church has played an active community role in the past and will again in the future.

"What Martin Luther King Jr. did," says Wyatt T. Walker, "was to dramatize and create a cohesive force." The potential for that cohesion still exists in the Black church.

"The people who for the most part are registered and care about the political process are church-goers," Walker points out. "Politicians go visit Black churches. They don't visit white churches to look for votes. The Black minister is so involved in crisis situations that there is a trust between him and his congregation."

The potential power of the Black church is what has kept other young Blacks like Anthony Wagner from ever leaving. Wagner, a deacon at San Francisco's Third Baptist, is a hospital administrator. "I had real faith in the church and what the church stood for, that through the church we'd be able to make changes for the people," he says. "We're at a point," says Kenneth Smith, "where a lot of people are looking for a place to hang their hats. The Black church never made a separation between the secular and the spiritual. We must make sure there is a theological basis for our prophetic witness but we see the church as the whole of life."

[Joel Dreyfuss was a former staff reporter for the "New York Post" and the "Washington Post."]

## Church/labor conference set

A church-labor conference will bring representatives of the religious community and trade unions together October 28th for an afternoon of discussion of areas of common concern and mutual cooperation.

The conference will be from 1 to 5 p.m. at St. Andrew Community Center, 4940 N.E. 8th, Portland, and is co-sponsored by the Pacific Northwest Labor College and the St. Andrew Social Action Commission.

A four-person panel will view past, present and future areas of concern and cooperation of churches and unions. The panel members are: Nellie Fox, Executive Director, legislative and political education for the Oregon AFL-CIO; Reverend Patrick J. Sullivan, a working priest with wide experience in community services and urban affairs, who is now actively involved in the J.P. Stevens boycott; the Reverend John Schiewbert, pastor of Lincoln Street United Methodist Church, Portland, and consultant in urban mini-

stries for the Portland District of the United Methodist Church; and Roger Yockey, International Representative of the Amalgamated Clothing and Textile Workers Union, AFL-CIO.

The conference is expected to focus on basic human needs with particular emphasis on full employment, but the problems faced by minorities, women, consumers, workers both domestically and internationally will be discussed.

"There is much that links together the religious community and the labor movement in a common concern and effort for social justice. Workers rights, racism, militarism, ecological damage, sexism are issues which the churches and unions must explore together," Yockey, the conference originator, said.

"The dialogue between church and labor is essential to building a stronger social justice movement," he concluded. The general public is invited to the conference and there is no charge.

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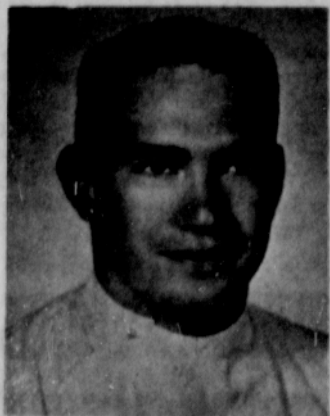
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| KGAR 1550                        | 11:30 am-12:30 pm | Friday:               |         |
| YPBC                             | 6:30 pm           | "The Pastor Speaks"   | 7:30 pm |
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