



We see the world
through Black eyes

NAACP missed the boat

Three weeks ago Benjamin Hooks visited OSP. The visit, as seen by those who planned it, was an opportunity to involve the Portland Branch of the NAACP with Black men and women who are incarcerated in Oregon's prison.

Although the local leadership was less than enthusiastic about the visit, it was hoped that this introduction to some of the men and the problems they face in prison and in the community would inspire some concern and action in the local branch.

The doors of the prison were open to the NAACP. The Portland Branch had the opportunity to go into the prison, to learn about its programs and its problems, to do its own investigation and thereby form lasting relationships with prisoners and staff, and to have a continuing influence in the penitentiary.

Rather than take advantage of this opportunity, they called for a federal investigation. The Justice Department's Bob Lamb and his staff will do a proper investigation and they probably will find some discrimination as will be found in any institution where people are locked up and other people have the power over them.

Some good things will come from the investigation. A recommendation for staff training in human relations and sensitivity to minority culture will entice the state to provide the money it might otherwise be reluctant to spend.

But we predict that CSA's major recommendation will be for more involvement from the Black community. For the past year, nearly every prisoner writing in our "Behind the Wall" column, whatever their political persuasion and whatever their opinion of the prison administration, has pleaded for involvement from the Black community.

When the Justice Department's recommendation comes will the NAACP then be willing to take some responsibility for the men and women who come out of this community and will return to this community? Or will they find another federal agency to do the job?

Defense of Blacks proper

Two rather startling editorials have appeared in the local press in the last week or so.

In the first, the *Oregonian* castigated the local NAACP for joining other Black groups to protest the invitation of David Soles, Ambassador of South Africa, to Portland.

The *Oregonian* pointed out that the NAACP of all people, should support freedom of speech. The *Oregonian* misses the point; freedom of speech is not an issue. The issue is whether the official representative of a nation that tortures and murders its Black citizens should be an

honored guest. Would the Chamber of Commerce and the World Affairs Council invite the head of the KKK or the Nazi Party to dinner? Maybe . . . if they had money to spend.

The *Oregon Journal* questioned the NAACP National Convention's resolutions in support of Senator Edward Brooke and other Black officials who have come under attack from the press and from government and local government. The *Journal* is afraid that the NAACP supports these people only because they are Black.

Isn't it strange that the Senate Ethics Committee has decided to investigate Brooke, while the Senators and Congressmen who were implicated in Koreagate will go free?

The *Journal* reminds us of Adam Clayton Powell whose only crime was high living and entertaining white women. No one seems to care about the millions raked off by white Congressmen; the problem was that Powell was a very effective Congressman.

The *Journal* reminds us of its own attack on Cleveland Gilcrease, an attack it says was not racially motivated. But, in spite of at least four years of almost continuous investigation Gilcrease has not been indicted or found guilty of any crime.

All over the country there is a pattern of attack by the press — followed by investigation by government — of nearly every Black elected official and of many Black directors of funded programs. But when the expensive investigations are over — no evidence of wrong doing is found. All that happens is that the resources and energies of the Black official are used for self-defense and that the slander, once printed, remains in the minds of many readers.

We cannot believe that every Black person who is elected or appointed to an influential position is guilty of some crime. It is also hard to believe that these attacks, from Boston to Georgia, from Texas to Seattle, can be purely accidental.

The question is whether there is some type of vast conspiracy involving the white press of this country, or whether racism so permeates this nation that these otherwise responsible editors and publishers really believe that every Black person who achieves must somehow be a crook.

Andy is right

Andy Young told the truth when he said there are political prisoners in this country. He should know since he was one — jailed for his efforts to end racial desegregation in this country. There are many individuals still in jail — or still slandered and persecuted — for their activities on behalf of civil rights for Blacks, Indians and Chicanos, and for their resistance to an illegal and immoral war.

Why deny the truth? Calling for Young's termination in yet another example of persecution of dissidents in this country!



Allen Temple celebrated

Rev. T. L. Strayhand: In appreciation

by Herb L. Cawthorne

The church exudes warmth. The Black people who attend it: gracious and warm. They engulf you in a sincere and genuine "Welcome and Come Again," when you come to Allen Temple C.M.E. as a visitor. It does not take long to note that the warmth of the Black congregation is a natural outgrowth of the high spirit which binds Allen Temple together.

And while everyone seems to make a contribution to the cooperative goodness of Allen Temple, located at 4236 N.E. 8th, there is little doubt that Reverend T.L. Strayhand, its respected pastor, is the common thread which weaves the members together in harmony.

Reverend Strayhand is a soft yet powerful man. It may very well be that his power is rooted in those people who believe in his ministry. His strength, in part, seems to derive from the honor bestowed upon him through his leadership in the Christian Methodist Episcopal Church. On Sunday, July 22nd at 3:00 p.m., the congregation of Allen Temple will celebrate the ministry of Reverend Strayhand with an appreciation service. They will, in effect, thank him for his grace.

In fact, last Sunday, "God's Grace" was the subject of Reverend Strayhand's message. The grace it takes for each of us to remember that, no matter how far we've come, we have never arrived; the grace it takes to remember "the roots from which we have come"; and the grace to help somebody. In the words of the author of the hymn, "Amazing Grace," the spirit of Pastor Strayhand's sermon is revealed:

*Amazing Grace, how sweet the sound
That saved a wretch like me,
I once was lost, but now I am found
Was blind, but now I see*

*Through many dangers, toil and snares
I have already come
'Tis grace that brought me safe thus far
And grace will lead me home.*

On Sunday afternoon, the 22nd of July, the grace of Pastor Strayhand will be acknowledged by his congregation. And his congregation knows how to describe the nature of the man who they will honor.

Ira Mumford, for instance, speaks with authority, having spent the last 26 years watching and participating in the building of Allen Temple: "Reverend Strayhand is a very modest man. He is, above all, sensitive — morally and spiritually. He is a man of few words; he lets his actions speak for him. Pastor Strayhand is a dynamic organizer in the church and the community. He takes a direct and positive approach to anything he does, but he never fails to let you know that God is the one who leads and directs him."

Azlena Dedelevaux, another long-time member of Allen Temple, speaks highly of the mentor of her congregation. "Reverend Strayhand is most sincere. That is what I love most about him — he lives what he teaches."

Mrs. Dedelevaux adds, "Under his continual guidance, our church has grown. We have expanded our evangelism; we have reached out through door-to-door visitations; we have gotten to know our neighbors.

Also, and very importantly, he has involved the youth in the total organization of the church."

The way individuals in the congregation feel seems to be a natural outcome of the manner in which Reverend Strayhand approaches them. He speaks of his mission at Allen Temple:

"I see my ministry as one which focuses totally on helping people. I am appointed to serve. I serve the people of Allen Temple C.M.E. One philosophy is clear: We take people from where they are and attempt to move them to where they ought to be, according to the precepts of the teaching of Jesus Christ — the precepts of love and charity and brotherhood and service.

"My ministry involves leading men and women to God and God to men and women. If we can work with individuals, making them strong in their understanding of God, then as individuals become better, so the community becomes better. If church people live out the precepts of the Gospel — and don't act one way on Sunday and another on Monday — the entire society and way of life around us is improved."

Ira Mumford, like the other members of Allen Temple, knows what Reverend Strayhand has brought to our community and to his church. "Under his leadership, Allen Temple has grown spiritually and financially. He has organized the church so that the youth are actively involved. He brought the spirit of the church back to life."

This Sunday at 3:00 p.m., Allen Temple will stand for the gospel of "Appreciation" and will sing in harmony a hearty "Thank You."

Letters to the Editor

"Great Lie" robs Blacks' history

To the Editor:

The Executive Director, Brother Benjamin L. Hooks made it clear, we must develop that high quality of respect for unlikeness which is the work of true cultivation of spirit. Cultural pluralism in Amerika is not to be deprecated but welcomed.

The NAACP, believes that the best way to prevent outbursts of violent fanaticism is to knit men and women of all faith together in friendship and in devotion to the fundamentals of which they are agreed.

CORE holds no brief for religious and cultural uniformity but urge understanding and appreciation.

The NAACP are also united in the desire to maintain the right of men, civil and religious, which are the foundation pillar of the Republic, and which are guaranteed to our citizens by the Constitution.

Today, when whole people can be subjected to the pressure of propaganda by the establishment press or radio, etc., it becomes supremely important to make all the people critically minded, lest, like the Gadarene swine, they hurl themselves in blind passion over some cliff.

What is the "Great Lie"? It is a lie which was invented by the racists of the seventeenth and eighteenth centuries. According to those racists, Black people under the blue sky had neither history, culture, no humanity.

Many biased caucasoid scholars and writers have written a lot of lies

about the Black man's culture and history in the Western Hemisphere. They have described Black culture and history as a fad and fancy. Looking back to the origins of the Black man, they contend that Azania (Afrika) had no history of its own before it was brightened and developed by the Europeans. Any writer or scholar who perceives the culture and history of Black people in Amerika as fad or fancy is either appallingly ignorant — or is simply ignoring the fact, or is afraid of facing reality. It can hardly be doubted that the history of Black people in Amerika is a legitimate and a necessary academic endeavor. The Black scholars and their universities established the academic validity of Black history and culture many years ago when the egotistic Europeans paid no attention, did not listen or care. Like the monks and monasteries of the middle ages did for Europe, the Black scholars and Mali, Songhai, Kush, Ethiopia and Central Afrika gathered and preserved cultural and historical information to be desired by an inquiring student and researcher of a later time. It is a shame to find that the first thing that the so-called "civilized people" did when they came to Azania (Afrika) was to steal the Black heritage, and to express doubt whether some of the knowledge, facts, and materials they stole had been done by a Black man.

Even today, the "great lie" persists. According to Brother Tom Wicker, a political writer for the *New York Times*, "today there is insidious and pervasive caucasoid sense of the inferiority complex of the Black man." Naturally, the "great lie" has had a pernicious effect on Americans. It has robbed a great many Black people of personal and group pride. It has deprived a majority of them of a sense of group identity. Caucasoid Americans have become victimized by their own deceit. Consequently, caucasoid Americans as well as Blacks urgently need to be conscious of the truth which has lingered for centuries in the shadow of the "great lie". The people of the State of Oregon must continue to support the NAACP, and the people's Newspaper, the *Portland Observer*.

Sincere caucasoid educators must seek to put an end to the "great lie" by teaching and telling the truth about the Black people in the U.S.

They should also start teaching and telling the truth about all people of African descent in the so-called New World.

Time is running out. It took Amerika nearly three centuries to reach her present stage of industrial development and manpower. Today we deplore Amerika to avoid her intervention to other nation's affairs. Will Amerika prove incapable not only of fulfilling the aspirations and purpose of the Charter of Nations (the Human Rights) in her own country? Will Amerika find it her glory to proclaim practically, socially, scientifically and economically, to defend the rights of all global men to life, liberty, and social development? Amerika's creative actions and diplomacy could secure world peace, and enhance human fraternity for lessening human woe. Let it be Amerika's pursuit of happiness and determination to exert her effort and generosity to the task of all men in Amerika, Azania (Afrika) and the whole world to enjoy their God-given rights to the fullest.

Dr. Jamil Cherovec
Field Director for (CORE)

Belittles prisons

To the Editor:

After reading, "Behind the Wall," Thursday, July 13, 1978, in the *Portland Observer*, I am amazed the writers even acknowledged their role in drafting the article.

Apparently, Baker, Franklin and Snowden have forgotten, or have no knowledge of the NAACP. Local branches across this land raise funds through their annual membership drives, banquets, wine tasting parties, fashion shows, and etc. After the expenses are paid, half of the proceeds are retained by the locals and half sent to National to share in the expense to fight for Justice, Equal Education, Jobs and Housing.

I would like for Larry Baker, Vernell Franklin, Julius D. Snowden and Dave Burgess to write another article to the *Portland Observer* describing in glowing terms and reasons why some, or all, now, have resided at OSP, 2605 State Street, Salem, Oregon 97310.

Let us hear from you, BOYS.

Bernard Bolding Richardson

P.S. At no time while President of the Salem Branch NAACP did Black inmates of OSP call for assistance.



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Thanks

To the Editor:

On behalf of the Portland Branch NAACP and of all those delegates who went home with your special edition of the *Portland Observer*, thank you! You certainly helped to make the Portland NAACP Convention a memorable one and the fact that your *Observers'* disappeared like snow in July shows they were appreciated. There were many Portlanders who picked them up also. We thank you for the great amount of effort and research that went into this edition.

Very Sincerely,
John H. Jackson
President
NAACP