

Narrator's Name: Reverend Albert L. Reed
Tape Number: No. 5
Date of Interview: July 20, 1979
Place of Interview: Braden Methodist Church
Interviewer's Name: Helene B. Kriner
For: Toledo-Lucas County Public Library

Q: Reverend Reed, could you tell me something about your background, where you were born?

A: Well, I was born in a small town, Pulaski, Tennessee, ah, which is only known for its history of being the original home of the Ku Klux Klan. And I'm one of, I'm one of six children, and, ah, we were, ah, children of, ah, my father, I should say was a, a sharecropper...farmer, tomato farmer, cotton and corn. And we did a variety of things to make the necessary living, ah, for a family. And my mother was a domestic worker. And I gradu...I went to primary school in Pulaski and then in the early 50's we migrated from Pulaski to the north as many other black familys did, Indianapolis, Indiana specifically. And I graduated from Shortridge High School. And a after leaving Shortridge I went to Little Rock, Arkansas to a Methodist related school which is called [garbled] Smith, and I graduated there in 1962 and then went for a Masters in Divinity at the Methodist Theological School in Delaware, Ohio. And then a after graduating there in 1966, I was appointed here to Toledo, ah, as to pastor the Braden United Methodist Church. Which was the height of the civil, just about the height of the civil rights movement. At that particular time. That's about the history of, course I got married in 1964, and my wife and I came here. Back at that time I was really preparing myself for the ministry.

Q: I'm curious about what prompted your family to come North, that must have been a big adjustment for them to leave a rural area to go to Indianapolis.

A: Well first the primary reason was that all of the children left home,

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with the exception of myself, my two brothers joined the military immediately following the Korean conflict, and found it interesting, because they were tired of working on the farm and my other two sisters and older brother had gotten married so it didn't leave enough children at home to make a sufficient amount of money to run the farm and many other people had gone North and found that there was livelihood in the citys there would be jobs there, my father heard about it for years. He finally decided he'd give it a try. And over the next five or six years there was a migrating from summer to the North, winter back home, summer to the North, winter back home because we had a home place there. And a, but I decided to stay after we went the first time. That was in 1956, and so I stayed in Indianapolis and got a job and graduated from Shortridge High School. But it was primarily because jobs and things was closed to black people in the South. It's a bit different now because many factorys have gone South and have built in the South. And now they are employing minority group people. The black people and all the minorities to work in the factories and court houses and the banks. And people don't have to migrate all over the country now to find livelihood. But it's primarily because of racial discrimination in the south that they had to migrate to find livelihood.

Q: Was it really better here, in the North?

A: Well, yes, it was better here because my father could at least get a job making four or five dollars an hour even as a common laborer or in construction. My ma, my mother as a domestic worker was making as much in one day as domestic worker in the North as she was making sometime in a whole week down South.

Q: Just a word about discrimination--was that really better here? Ah...

A: Well it expressed itself in employment, it was, it was, it was better in the sense that it wasn't as open. It was, there was discrimination

in the North, but it wasn't as open. Ah, schools were open, ah and other, other activities were open to black people. But there were some closed situations in the North, but a there were not as, as openly closed as they were in the South. So ah...

Q: How did you decide to become a minister?

A: Well I didn't decide, the Lord decided that I should become a minister. I believe in the call to the ministry, and I believe that I was called to the ministry. And after receiving the call to the ministry I prepared myself so that I might be adequately prepared to serve the people that I would be working with. And ah, and ah, it is not the kind of thing that, that you can easily describe, but those who have the call to the ministry, are called to serve, they know it. This is not to say that others are not called to other styles of ministry. But the pastoral ministry I feel is a specific call.

Q: And was Braden your first church assignment then?

A: Well my, Braden was my first Church after my professional training to be a minister. But during the time of training while at [inaudible] I started pastoring in 1959 while I was a sophomore at [inaudible]. And then while I was in graduate school a to get my professional degree in theology I pastored a small church in Springfield, Ohio its called Brost, ah, so and also I was in Northwestern one year in their theological school which is called [inaudible]. I-a, I-a, was the associate pastor at the Saint Margaret Ann Methodist Church in Chicago, Illinois as youth director, so a Braden is not, is the first church after professional training. But during the time of my training, I also pastored [inaudible] Church.

Q: Yes...What about, ah, you know could you five us a description of Braden, like the size of the congregation, different locations?

A: O.K. Braden has a history of serving the, ah, urban area since the turn

of the century, 1907 to be specific, to be specific, it started as a small store front church, a, down in the Canton Street area. And then it moved to two other locations the last of which was City Park and Belmont. They moved there and then in 1958 they moved here, bought this structure, which is at the corner of Lawrence and West Woodruff for a hundred thousand dollars. It's interesting, ah, that the reason why this church came up for sale, first of all, it's the largest, congregational church in the state of Ohio. It has the largest Sunday School in the State of Ohio. When the mayor of the city, used to belong here, the councilmen used to belong here, Washington Congregational Church when it was at this location it is now out at Central just on the other side of Westgate, was the most prestigious church in the Toledo area. When this building was built, this building was built back in the thirties, and when the black people began to move in this area in the Engles side, Engles [garbled] side, Waite-Engles side area they called it, Woodruff-Engles side, which is around the Robinson school area which was the prestige junior high school in the fortys and the fiftys. Black people began to move in here and white people began to move out to a Old Orchard, Ottawa Hills, a Secor Gardens and that area which was the, which was the cutting edge of residential area at that time. Ah, black people began to move out and they abandoned the church. They left the church a that's not ah, that's not ah, a contemporary move ah, people have always abandoned--well I shouldn't say they have always in most instances religions don't always abandon what they consider their shrines. But in this instance when the black people moved in, the, the white people's ah--religious institutions, the building institutions were abandoned. And so they, they picked up and were willing to get as much as they could get out of it. Out of the building to get out.

Yeah, notice one Christian congregation selling another Christian congregation a building for a hundred thousand dollars. I had suggested to some of the people later after I came here that since they were so interested in moving maybe they should have just gotten two or three hundred of them come here and join this church and then just take over the building. Since they wanted to leave, and let them leave. And later they could have made a decision to change the name to whatever they wanted to change it to without negotiating a hundred thousand dollars. That way their racism would have had to pay, they would have had to pay for their racism. But as they were, they were honest enough to negotiate, ah, with a contract which should have never, never been negotiated in the first place. Christians should not have to negotiate with other Christians to, to occupy a building to provide services. But they did and, ah, they paid a hundred thousand dollars for this building. Ah, notice this a group of people less than a hundred strong in 1958 bought this building, fifty-two rooms, the most massive structure for black people to worship in the city of Toledo for a hundred thousand dollars. And paid for it, paid for it had their mortgage burning exercises, ah, I think some time in the early sixties.

Q: Fantastic.

A: Of course they got some money from grants from the National Church Body and gotten money from the National, the Toledo Council of Churches, lot of other people contributed to the purchase and pay-off of this building. Under the Reverend Merrill Nelson who was the pastor at that time.

Q: What about...

A: The congregation has right now around five hundred members on its roll and growing. We have had one of the largest staffs, ah, to serve the community. In the last ten years we have had full time youth directors,

full time community developers, ah, we've had three to four full time-- part time musicians on the staff to provide music, and culture for the youth, children and adults. We have ah, we have had a consistent community service program going. Ah, well the church has always had community service program going, from the very beginning. It has always seen itself as not only being a church that brings people to an understanding of Jesus Christ, but also under the mandate that they should be doers of the word, not just hearers only. The that they don't just come here to worship but they came here to map out strategies and a means to liberate the oppressed--whoever, who ever the oppressed.

Q: Is that a day care center that's going on downstairs right now?

A: Yes, in nineteen sixty, nineteen sixty-nine the congre--we went to the congregation and asked them--what are, what are some of the things you would like to provide. And they said one of the things that we had always wanted to provide has been child care. Um, so we went about the business of getting some people together to plan that. So we started the child care service with a half day at the beginning and then we eventually organized a day care board, which took the name of the greater Toledo Day Care Centers Incorporated. And then we named the, the ah, the day care center Martin Luther King Junior. I really named, I suggested the name and the board bought it, and I was the first Chairman of the Board and I chaired that board for about four years, and running the day care center at the present time its the largest, a black owned, directed day care center in Lucas County. One of the largest in day care centers period. It has gone quite well. We are experiencing some, experiencing some serious problems from funding right now. (Smacks lips) But a, its going very well.

Q: Hmm. I, I've noticed, ah, I've read a few things about you, a few

articles in the paper and I've noticed you have been active; umm;
I guess we should call it a religious organizations, like you were, is
this correct, you were president of the Inter-Denomination Ministerial
Alliance.

A: Yes, I was president of the Inter-Denomination Ministerial Alliance
for about three of four, about four years, and I know well about four
years, two terms. And ah, that, that's a group of predominantly black
ministers, it is not all black ministers there are some Catholic, ah
priests and the rabbi a and a rabbi Friely who was here as part of
the IMA. And it is primarily a fellowship it does not program, except
once a year it has a revival, it sponsors a negro history week banquet.
It is primarily a fellowship. It is, it is not a program, programming
group. A, in some instances it comes together as a clearing house for
issues and problems that are going on, in the community. Ah, they invite
speakers in once a month to talk about some particular issue that may
be involved.

Q: And you're also (clears throat) excuse me, been active with the Toledo
Area Council of Churches. That's right?

A: Yes I was assistant treasurer for the Council of Churches, ah, oh three
or four years, and on the board and on the executive committee of the
Council of Churches. I ah, I, I felt the need to cooperate with others,
other, other denominations. As a, as a, churchman. Then feel the, feel
the unusually successful in that area of getting things done. But I
felt there was a need to cooperate and participate in that area.

Q: Do most cities have a an organization like that?

A: Yes. Yes, we not only have Toledo Area Council of Churches which is

basically a programming agency for, all the churches, to try to do something jointly together in the community. Currently the, the a, well in the past, a the Council of Churches on a [inaudible, two words] supported the fair housing, open, open housing ordinance which failed in Toledo, but later was passed by the state and the federal government. They a, the Council of Churches have tried to support issues related to the rights of minority groups and other oppressed people. And of course they, ah, they received a lot of ah, ah, negative responses in taking those kinds of positions also. So that the Council of Churches has, has, has been among the vanguard for doing that for, for assisting in liberation of oppressed people. Now there is a clergic fellowship which is, is just what it is, a fellowship of clergymen that meet for speeches, and for sort of a clearing house of information, and sharing of ideas.

Q: And you've also been active in many, many community agencies and organizations and a one of them if I'm not mistaken has been the NAACP.

A: Yeah I been on the NAACP board off and on for the last ten years. And I've tried to be active in many of the activities which they have structured. Not only have I done that I've tried to encourage the members of the congregation to be active in the NAACP, the Model Cities Program, the Black 22, Harumbi, all of these groups that grew out of a, out of this movement of the 60's. I guess I should say here that, I was operating, I have been and continue to operate under the assumption that the church or ought to be a part of the ongoing, umm. . . . struggle of the people in the community. And a I've tried to say that whenever people are hurting [garbled] Martin Luther King was assassinated in 1968, was it 68? A--oh we had some slight risting that went on.

Well a, a fellow clergyman and I, Reverend Culp tried to get ahead of that. We had an organization, a meeting of the kids here in the sanctuary of Braden Church, and were severely criticized for that, ah, because the kids were just going down the street breaking windows and stuff. We said well if you want to demonstrate and you want to vent your hostility theres a way to do it. We got them here, we organized them, we asked them to express their grievances, we put them on paper. Took them before the city administration, they shared them with us. We sat down together with city administration, and we, it had them to, ah, participate in a orderly march in their demonstration against, that, that kind of violence. And later of course we found out that those kids were not all wrong. That the people, that they were discriminating-- that they were demonstrating against was the government. That the government would allow such hostility to kill one of the leaders of, of the country! And we found out later through the CIA, the FBI and several other people that, that there were people, were people behind assisting, to see to it that Dr. King got assassinated. And the kids were more perceptive and knowing how to vent their hos. . . . their frustration against the state then many other people. All people were saying, "oh our government would never, but why are they demonstrating against the government?" You know, and the kids was saying that somebody was lax in their responsibility in not protecting this man, and now we are beginning to feel that a, a Mister Ray who allegedly shot Dr. King was, was assisted! So we assisted the youth in demonstrating their rightful priviledge for assembly, assembly and demonstration. And that all operated right out of this Church. I felt that it was a, the thing to do then, I still, still feel it was the thing to do, the thing to do. Ah we'd do it again because I think they have that constitutional right.

A, not only is that true but when the Black Panthers took up arms in the street we had rallies here at this Church, and we got paper clippings that will show all of that. To help the people in the community to understand what was going on we provided an assembly place. This sanctuary right here, as you just commented on, it was used for that kind of clearing house. Church belongs to the people anyway. They have a right to use their religious institutions as a means to bring them to see what's going on.

Q: Now that you've mentioned, umm--the Panthers I don't think enough people realize that some of the truly positive programs they had in this city. Like a some of the, ah, I read were they had a free a, medical clinic and sponsored some free breakfast programs and things like that, I think a lot of times the press just, you know labels them as just completely destructive.

A: For some reason everybody believes the Panthers were, were a well out, openly aggressive in destroying the government. They, you've mentioned, the Black Panthers, they had no feeling that, that Huey P. Newton and this in the City of Toledo guy's name was Mike Cross and Dwight Saunders had any concern about, ah, the government. O.K. Ah, that they were only out to destroy the government. I don't think that was true at all, I spent many times talking with these young men they come by here at my consultation times and I told them, of course I let them know where I was coming from, from the position of Christian ethics as best as I could. And that I could not advocate any kind of open violence or that kind of thing. And I would not advocate that. But a, they did attempt to have some free breakfast programs and health clinics. They never really got off the ground. And after that shoot out over at Dorr and

Detroit and after the death of a, a patrolman, Mr. Cannon, ah, the Black Panthers a began to get in serious jeopardy with the city. So a, Mike Cross got put in jail. John McClellan was put in jail for awhile, Dwight Saunders was put in jail. And it was left without leadership. And then some power was attempted to, they thought that the churches were in the way, the Churches were demon--, some of the Churches were demonstrating. On a Palm Sunday, I don't remember the exact year right now, but a, the Black Pantehrs, ah, were not as much of a threat as they were taken to be.

Q: Ah, what was, what is Black 22, I've never come across that?

A: Well following the a, the assassination of Doctor King a lot of riots began taking place in communities a some of the a industrial leaders downtown called together what they considered to be 22 of the influential black people. They didn't really call them together, they said we want to talk. It just so happened that 22 people who felt they had some influence in the black community went down to have conferences and with people like Charles McKelvey at First National Banks, Robert Stranahan, Champion Spark Plug, those kinds of people. Ah, to talk about what they could do to bring some kind of order to the disorder that was going on it Toledo at that time, And they gave that group, a something like three hundred thousand dollars to come up with programs that would enable the a--people in the black community to vent their frustration into some program method. I think that we probably received over a half million dollars. A . . . Harambi grew out of that, Harambi was the African name that was given to the Black 22. I just happened to be a board member of Harambi. I was a part of the original 22. That group organized here at Braden Church.

Q: Is Harambi a, similar to Christian Brothers Corporation?

A: No, No.

Q: Was that Reverend Culp started . . .

A: No, Harambi was not similar to Christian Brothers. Christian Brothers came after Harambi, Christian Brothers was a, a, also received some money from interested people who wanted to see black people go into business for themselves. And especially some friends of the Stranahans were saying, we would like to help you to become black entrapreneurs. About a couple things I would like to give you more information. I was also on that board.

Q: A what about the Toledo Chapter of the NAACP? How does it stack up with some other cities? I heard a lot of people say that it's conservative. Do you feel that it is?

A: I think that probably you, you would get more information from Reverend George Mays, in that area. We are not, NAACP did participate jointly in a demonstration, which went down Dorr Street on one side of town and out into the Central Avenue on another after the a . . . fair housing referendum failed. I organized and led that march myself. It left from City Park, came down a, City Park, came down City Park down Elizabeth, from Elizabeth down to ah, down, down, ah, Elizabeth to Dorr Street, I thinking. Dorr, well a down Elizabeth to Indiana, down Indiana to Ewing, Ewing to Dorr, and then Dorr to a parking lot. At, at the crossing of the old Sepia Theatre. And then we a had another march that started at Central Catholic High School and went up a, Lagrange, and Lagrange to Central, then Central to, out to the parking

lot of the Woodward High School. Where we had a demonstration. The NAACP as I remember co-sponsored that. At that particular time Reverend Culp was the president of the NAACP and we both gave speeches out there, at that particular time. A, if there is any conservatism in the NAACP in Toledo it results from the fact that there are some strong labor men on the NAACP board. Which does not, who will not vote for any kind of open demonstration or open action. Of course NAACP is also, has always been a more conservative organization, then say Operation Push or the ah, the other Civil Rights movements that were going, The Core, The Congress, Racial Equality, ah, SNCC, The Student Non-violence coordinating Committee, oh, and SLT, Southern Leadership Training.

Q: Do you feel that these demonstrations were effective in making the community more aware?

A: Yes, I think so. I think they were, I think they were effective in making the community more aware.

Q: I know that you also ah, served in ah, on the Board of Community Relations, I believe on the police-fire committee?

A: Yes.

Q: Umm, what was, what, what did you try to do there? What, what was that. . .

A: Well at that time when that BNCR, when the BCR, Board of Community Relations organized, had these committees. These committees were inactive, and when I went on that committee I went as a representative from the Inter-Denominational Ministerial Alliance, the IMA which we

mentioned earlier. The hope was that the people, ministers in the community could sit down with officials of the city, to come up with, better community relations. And they added the fire to community relations because there were a lot of, fires going on, building being set fire. Fires that were breaking out all over the place. And they wanted us to spend some time trying to write our program that would alleviate that. And, ah we ran into some serious opposition at that particular time we were working with Mayor Potter, Mayor Ensign, and then latter Mayor Kessler. And the biggest opposition that we had, problem we had was Cheif Duck, was a really, was a--no he wasn't the one. There was a Cheif before this Cheif Duck came on, and I can't think of his name right now. But the Cheif before Cheif Duck was a really beautiful person, older man but he was a very fine man. He had a greater understanding than ah Cheif, ah, this Cheif. Then of course a Alan Andrews who is now a Judge, was a one time Safety Director. I really didn't feel we gained much ground with Alan Andrews. Ah, I thought that his understanding of racial issues was very surface. But of course a Board of Community Relations has always been sort of the brainchild of the city administration. And they dump a lot of stuff there, in there. Prior to Nelson Grayson becoming the director of it, it was sort of a flop organization. That, I hate to say that because that, that's the put down, but they had men like Reverend J.J. Johnson, and patriarch of the black community, tried to keep that community, ah tried to keep that, that a organization relevant. Essentially McKelvey was another one of the persons well she was essentially McKelvey then, she is essentially Stranahan now. Tried to keep that organization relevant to what was going on. And there

were several others. There were people in that organization that was trying to keep it relevant.

Q: Umm I know we're running short on time, as you have another appointment here but a being a minister and especially being involved in counselling, Um I know there is a generation gap just within my own community you know with the young and the old. I was wondering if this tremendous, ah, psychological revolution that it really seemed to manifest itself in the 60's has caused an even greater gap among the people in the black community, I know the younger blacks and the older blacks, even more so than you would find in another ethnic group?

A: Well the black power revolution which expressed itself psychologically in the black pride caused young blacks to defy authority and to reevaluate all of the values that their parents had had. Sty, style of dress, style of the way they carry their bodys, ah the whole manifestation of the large afro, young men wearing beards. And they start asking themselves as an example of this, why should I cut my beard off? Well we, history reveals the fact that one of the reasons why black men were required to cut their beard off is because they wanted to demasculate them as much as possible. And they did not want them to look masculine and so by cutting their beard off, or shaving their heads or wearing their hair real close. It made them look feminish, you know, more feminine. O.K. and so ah, um. They started by saying look, I'm going to affirm my manhood and if he doesn't like the way I wear my beard that's tough. I might lose my job because, see if I go in shav-comb neatly shaved he might say well look, you're not acting the way I taught your mother and your father to act. So you're not going to get the job. And the young black

would say, you know later for, ah, you all, you--you know, ah, keep your job huh. (laughs) So, ah, because, I'm affirming my identity I'm affirming who I am and I'm not fitting into your category anymore. So you got a new kind of language. All of the old methods by which, like my mother, my mother would hear me talk to white people now and she'd be in stitches all of the time. Because I was I talked to them just like I talk to any other person. He doesn't get any special consideration cause he white. He just happens to be another human being. I just sort of . . .

Q: You just shoot straight across.

A: Shed off all of that mess you know about saying, O.K. well here is a white person now I got to make sure that I'm docile and very gentle, very kind. And my mother goes through all these changes, because she's afraid that I'm going to say something to offend the white folk. So, ah, what happened in the 60's; the black power, the black pride concept first endorsed by Stokley Carmichael and several others was to say, look--the white man is a man just like you and you talk to him just like a man. You relate to him just like any other man. All those values---they say you get off the sidewalk, when a white man or white woman come by, you don't look at a white woman. You know, if you feel like you want to look at her, you don't want to do that, because it is against the rules. If you want to look at her, you look at her. (laugh) You know if she don't want you to look at her, than she can get up and leave or go somewhere else. (laughs) Or, you walking down the sidewalk, and, and you deserve half the sidewalk. Or either they get off, or you walk over them. You say because you have as

much right to stay on the sidewalk as others. And, and, as the old ideas of yes sir and yes mam, just went right out the window. You know, they say yes sir, to you, you can honor them by, if you want to say by saying yes sir back. But it's no, you don't need to assume that he is going to get that honor. We, there will be no granting of privilege or authority. So that's the difference. The difference is that in the young, black--prideful youth of the, of the 60's, you have an affirmation of black humanity. And a for the average white person hearing that it sounds like a put down. But it is, it is a put down of the old white value system. The white person who walks in feeling inferior is going to be insulted. And a he needs to be, he or she needs to be insulted, in order to even things out. Understand? And so I guess that's basically the difference.

Q: Is this hurting familys? You know because of these, you know like you mentioned your mother feeling so much the opposite. Do you think this is hurting the family?

A: Well a . . .

Q: I don't I, it can't really hurt in the long run I, you know, I don't want you to misunderstand me here.

A: It is hurting, it, it, hurts in the sense that they don't want the white people to be offended. But when, when white folks are not around, mother refers to white folks as them [lowers his voice]. See . . .

Q: Hmm.

A: So she has the rage also, but she's not free to vent it when she's around Miss Ann who paid her three dollars a day for cleaning her house.

Q: Um hum.

A: She would never say to Miss Ann, you know, I think that you should pay me fifteen dollars a day for cleaning your house. She cleaned the windows inside and outside, cleaned the whole house for three dollars. In the 50's, but would never have given the least inclination that she felt that she was unfairly treated. And that is, at that point, you know black people were beginning to turn against religion because many of the people, many of the old people who were doing that were saying, well, you know Jesus says if they offend you, love your enemys, don't, ah, don't get, love those that spitefully use you. And I think thats a misinterpretation of the scripture. He says do that for righteousness sake, and that's the difference in that. I don't want to go into the interpretation of scripture here. What I'm saying, many blacks overlook. If Christian is going to require that I, I have to get down and lack, lick white people's feet, and, and, and ah, and ah, be docile, then later for Jesus. That's, that's, the white man's religion. Because if Jesus is going to require that I be subservant to the white folks then later for his religion. And that means, that calls black ministerial theologians to have to take a second look. And to reinterpret what the gospel really said. O.K. so you got young black theologians like James [unclear] like myself, Al Reed. Who had to look at the scripture and preach new styles of sermons, from what they have always heard. We, they don't

want to hear no pie in the sky by and by. What does this God that your talking about have to say about me right here. Battling with these white folk. That's the question. Now if Jesus ain't going to be relative, ain't going to be relevant for me, and helping me deal with this man who has used me for two hundred years and paid me no money. Then I don't have time for him. I think this is a legitimize statement, on their part. So the young black clergymen have had to come up with a new theology; that does not look for pie in the sky by and by.

Q: I'd never thought of it in that angle before.

A: [Inaudible] Well that's, ah, yeah, but talks about some steak on the table.

Q: Well, one more question I'm, O.K. the 60's are over and seems like a lot of, you know, of the time of the real activist and everything, everything seems to be quieted down a little bit. Are we moving into a new area as far as Civil Rights goes? Like switching maybe from the legislative to try to get economic a, self-actualization. Or where would you say the movement is going now?

A: Well the movement is going toward a, or has gone toward, ah, gaining position, power positions. In if I could become a bishop in the Church, I would become a bishop in the Church. Because I'd like to control the five hundred thousand Methodists. Or as much control as a Bishop would have. The one reason why I am back in school now is because I want the power that comes from having a specialist degree in guidance counselling. And if I can get a doctorate degree I, I'll try to go

that too. We're saying to young blacks now, you have to be able to out think white folk. Think ahead of them. You have to be able to perform superior to them. You don't need to tell them you are superior, you, you, act and perform in a superior way. We get in position, where decisions are made before so we won't be victims of somebody else's decision. So consequently we work the jobs on all levels of Owens-Illinois. Ah, we, ah, we, advocate a seeing to it that black persons are in power positions, positions where decisions are made. In the government, in finance, locally, ah, county-wise, nationally. We have to make sure that if and when Jimmy Carter is elected, if he's not killed before, ah, that we can participate in the levels of participate. Just like the Jews did, now I don't think its any accident that Kissinger was a part of the last Administration. So that he knows basically whats going on in every government around the world. So that Jews would be able to calculate whats going on, so that they don't become the victims of the kind of thing they became victims of in Nazi Germany. It must be no, once we are at certain levels of government and with the Black Caucus in Washington. If somebodys conniving to rip off black folk. We got to have people in the positions, who are sitting in on those decisions ahead of time. So that they don't trickle that down to black folks. We know who to hold, accountable, if and when that rip-off comes. Ah, so the thing is right now is the thing we have to do right now is to scatter ourselves on all levels of the American life. With power and authority and expertise, thats what we have to do. And we can not be second to anybody. We have to be, ah brilliantly [unclear] ah, responsible and accountable, on all levels, where our people's lifes are affected.

Not just to protect ourselves, but to participate in this government.

Participate in American society. Demonstrations are over this responsible participation now. That, that's where we are.

Q: Well thank you very much for your time.