

THE PAPER

VOL. 37, NO. 5

222

WEDNESDAY, MARCH 21, 1973

So we stand here
on the edge of hell
in Harlem
and look out
on the world
and wonder
what we're gonna do
in the face of
what we remember.

—Langston Hughes

Wounded Knee, Sovereign State

War Declared

On the site of the 1890 massacre, the militant Indians occupying Wounded Knee have declared their independence as a sovereign state and are sending a delegation to the United Nations. The following is a communication from the American Indian Movement received as The Paper was going to press:

Already 150 Indians from 6 Indian Nations have passed citizenship for the new Ogalala Sioux Nation. Eighteen non-Indians have also become citizens and six or seven non-Indians are asking for political asylum.

According to information released by the New Ogalala Sioux Nation of Wounded Knee:

"On Sunday, March 12, at 2:00 p.m. the Sioux Nation declared war on the United States Government.

"This action was provoked by the continued violations by the government of its treaties with the Sioux Nation.

"Some of these violations are:
1. They said they would protect our lands and resources. The Sioux Nation was once 11 states strong. This has been terminated.

2. By invading the Black Hills (sacred land of the Sioux Nation).

3. Refusing to return to the Sioux Nation the bombing range of the Bad Lands which was borrowed

(Continued on Page 3)



Tuition Closing In

By GWENDOLYN DIXON

The University Student Senate held an emergency budget meeting at the Board of Higher Education (BHE) building at E. 80th St., last Sunday, March 18, to discuss the recently released Keppel Commission Report on Financing Higher Education.

The commission, headed by Francis Keppel, was formed by Governor Rockefeller as a reaction to last year's Heard Commission, which studied financing tuition. The Heard Commission, consisting of state legislators, reported its findings

along similar lines as the Keppel group; but, under pressure from their respective constituencies, that commission supported the continuance of free tuition at City University, which is largely tax-supported.

The Keppel Commission excluded legislators, covered similar ground, and proposed the following:

- to impose \$650.00 tuition for first and second year students, and \$1,000.00 for third and fourth year students;
- to guarantee only two years of post-secondary education;
- to grant financial aid of a maximum of \$1,710 per year to students who come from a family of five and with one child in college;
- to force students to rely more on loans, work, or family support in obtaining all other funds needed to live on.

If income is \$10,000.00 for a family of five, students must pay the \$650.00.

It was stated at the Senate meeting that the Keppel report recommended that the state assume 60% of the total cost to run CUNY, as opposed to the present 50:50 split with the city's share. Presently, New York City residents pay 60%

of education through taxes for the entire state, while receiving 40% tax-support in the area of education.

Another significant feature of the report is the transfer of power over appointments to the BHE, the governing body of CUNY, from the Mayor to the Governor, giving Rockefeller control over the construction funds and governing boards of the City University.

At the Senate meeting, packets of materials, detailing the issue of tuition, were passed out to the senators from various colleges and members of the student press. From them was learned the following:

A grant of \$1,710 in student aid is not nearly enough for a student to live off in the '73-'74 academic year; and such a grant is offered to families making less than \$10,000.00 with a family of five.

The Board of Labor Statistics says that a family of five making \$10,000.00 is on the poverty border line.

Students who attend the City University are poor.

For one hundred and twenty-six years free tuition has serviced the Irish, Italian and Jewish immigrants. Over 60%

(Continued on Page 7)



Jeff Morgan / The Paper
Al Beame

Righteous Move

By ALONYA ABDUL HESHAAN

Wounded Knee, South Dakota, the site of the recent Liberation struggle, marks the place in history where Indian brothers were massacred by the well known "heroes" of the West, the Cavalry.

Wounded Knee is now the center of occupation by A.I.M., the American Indian Movement, which has held the town for almost two weeks.

The "Bloods" at Wounded Knee have demonstrated and vowed to hold Wounded Knee until the government meets their demands, one of which is the dismissal of Richard Wilson, President of the Oglala Sioux Tribal Council at the Pine Ridge Reservation, of which Wounded Knee is a part.

Government officials have taken the position that removal of a duly constituted tribal leader would be illegal interference with the structure of Indian politics and government.

Officials have also stated that, "those who have committed violations of law at Wounded Knee are now subject to arrest and arraignment, and our previous willingness to request only identification and the surrender of weapons is rescinded."

At the same time, the government is asking the Indian brothers to lay down their guns while the military is strengthening their striking power by adding armored personnel carriers, tanks, automatic weapons, helicopters and two Phantom Jets which were sighted buzzing low over the village.

The Indian Brothers responded by tightening their defenses and putting on war paint.

It should be noted that the 1890 massacre at Wounded Knee was started by a single shot. Denis J. Bank, one of the A.I.M. leaders observed that "now some Marshal might fire and World War III could start."

We, as Black people, must look at Wounded Knee and say: "Power to the Bloods," and reflect back on the problems that militant Blacks, Puerto Ricans and Asians have encountered.

We must understand that until there is justice at Wounded Knee, there is no justice. Oppressed people of America will continue to revolt and take the action they feel necessary. ("Freedom by any means necessary" — Malcolm X.)

What is America coming to? Where is America Going? These questions, and many more, are still left unanswered.

To the brothers at Wounded Knee, we salute you and may Allah protect you.

Interfaith Counseling:

A Mind Revolution

By SHERYL BERNIER

"We're talking about revolution. Even the most classic revolutionist believed that the revolution starts in your mind. There has to be a mind revolution before there is any manifestation of change."

"We believe that to the extent that Black people get their minds together, the other things external to them can be gotten by changed minds."

These are the words of Rev. Frederick E. Dennard, Executive Director of the Harlem Interfaith Counseling Service, Inc. (HICS), a mental health agency, assisting individuals in the community with the normal and abnormal stresses of the conditions in which they live.

HICS is not about applying theories derived from western psychoanalysis which have been shown to be irrelevant to the lifestyles, thinking patterns, and problems of Black people. The agency helps those who want to be helped, whether their problems result from white oppression, Black oppression, or individual weaknesses. HICS channels one's energies in a direction which will be constructive rather than destructive.

There are a wide variety of services rendered, among which are:

Individual Psychotherapeutic Counseling for those who are going through emotional changes; who are out of touch with themselves; or who just need someone to talk to.

Marital Counseling, for individuals who are having problems relating to their mate or are just interested in improving their marriage.

Community-Based "Rap Sessions," a group of persons who discuss their own situations, focusing on the issues surrounding their lives.

Family-Oriented Psychotherapy, where a member of a family is counseled from the standpoint of building up his own image and dealing with how he relates to the other members of his family. In some instances, when a person begins to relate to his family differently, the other members come to find out what caused the change, or to seek counseling.

Community Consultation & Education, a group from the Social Services Council of Upper Manhattan, working out of the Department of Social Services, came to HICS to explore how the department's programs could be made more effective and relevant to the community at large. Doris Dennard, HICS's Program Coordinator, acted as a facilitator in bringing this group in contact with various people and other sources to help the Council with their project. This is an example of how the Community Consultation & Education workshop functions.



drawing / W. E. Robinson

The Preventive Mental Health Program consists of four teachers who work with a group of high school students who are having difficulty penetrating the maze of the public school system, but who haven't dropped out yet. In this program the students tutor elementary students. Although they teach traditional educational material, the main idea is to raise the self image of the younger and older students. The academics are a way of setting up relationships which help the person to realize that he is indeed a strong, healthy minded person. The tutors meet in a group to discuss their progress with the students, and other concerns. The parents of the tutors and tutees participate in counseling or in the parents' workshop. HICS is constantly in contact with the schools of both groups of students, for a report on the progress of the students.

Spiritual Therapy Workshop goes on every Saturday. Anyone may participate in this workshop. A passage is read from the Bible, Kahlil Gibran, or some other meditative material and then a provocative question is asked to get the rap session started. From this point the participants rap about whatever they wish.

Rev. Dennard explains that the Spiritual Therapy Workshop "gives the person an opportunity to talk out with a group of persons where they are in terms of their values, to be conscious of those values, and to decide whether

that set of values has been used to the optimum degree and whether or not they want to change them. We don't 'prophecy,' we are simply sounding boards."

Though drug addiction is the most common problem in the Black communities, HICS does not have the facilities which have proven to be most effective in helping the drug addict. They deal strictly with Blacks who have problems unrelated to any physical dependence. However, if a drug addict is detoxified and is not a part of a drug problem, he can be served by HICS.

The name "Harlem Interfaith Counseling Service" came from the Ministerial Interfaith Association, which was originally the sponsor of HICS. "Interfaith" implies that there is a spiritual dimension involved; it does not imply that HICS does not service those who claim to have no faith or who are of any particular faith.

Rev. Dennard claims that, to his knowledge, "no other mental health agency, certainly not in the Black communities, is willing to say that the spiritual dimension is a part of the whole psychological understanding. We do not ignore the spiritual dimension in all Black peoples' lives. We're willing to say that whether a person goes to a place of worship is not the issue, the issue is that each one of us in some form or other has been introduced to a spiritual dimension."

HICS serves primarily adolescents and adults. Preventive mental health services are offered to children. However, children with severe emotional disturbances, or serious organic brain malfunctions are referred to appropriate sources for treatment.

The number of people served is the number who have come asking for help, even if it has meant that service hours be extended. HICS served about 6,000 people in 1972. If HICS does not have the facilities to help an individual, that individual is not turned down, but referred elsewhere for treatment, and there is a follow up.

Anyone interested in getting help from HICS need only call and speak with Mrs. Esther Williams, Casework Supervisor. The first appointment is usually within two weeks. If there is an emergency, the client will be seen almost immediately.

The cost of counseling at HICS ranges from free to thirty dollars a session, depending on one's income. The counseling is covered by Medicaid. The Spiritual Therapy Workshop is free, and no appointment is necessary.

There are definitely a lot of hip things happening at HICS. Check it out!

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An Historical Perspective on The Ogala Sioux

By ROBERT SPINDEL

Militant Indians from the Ogala Sioux Civil Rights Organization and the American Indian Movement have been occupying the town of Wounded Knee, South Dakota in order to protest local injustices and demanding that the Senate Foreign Relations Committee investigate the much violated 1868 Sioux Treaty, as well as all other broken treaties.

The Massacre of over 100 civilians at My Lai 4 was a shock to many white Americans. Most of them could not believe that their government could murder women and children as part of a genocidal scorched earth policy. Some leaders charged that the allegations were exaggerated; others in high places claimed that My Lai was an isolated incident, an unfortunate mistake.

For Blacks and Native Americans, My Lai 4 was just another example of what had happened to them, over and over, in the past. Sometimes it was slow death from malnutrition or overwork.

Lynchings were common to both Blacks and Indians. In the early 1800's Black runaway slaves often escaped to fight with Cree and Seminole against a common enemy.

Other times, as at Wounded Knee, South Dakota in 1890, it was deliberate murder at the hands of the U.S. Army.

The residents of the Pine Ridge Indian Reservation could not have been shocked that American troops would be ordered to kill civilians without provocation. Three days after Christmas, 1890, Custer's former regiment under the command of Colonel James Forsyth, took 350 Sioux Indians prisoner.

Their dancing has disturbed government officials, and their Chief, Big Foot was to be sent to a military prison in Omaha.

Early the next morning, a scuffle broke out between some of the prisoners and their guards. The Seventh Regiment opened fire with automatic weapons and killed nearly 300 of the Sioux.

This was not the first massacre of Indians by the Cavalry, nor the most brutal. It is remembered because it was the last, the last of many.

By 1890 all the Indians in the Continental United States had either been exterminated or dislocated from their original tribal lands. The year before, the Government abrogated the Sioux Treaty of 1868, and broke up what was left of the great Dakota Reservation.

A new religion had grown up among the Paiutes, the religion of the Ghost Dance. A Paiute named Wovoka claimed to be the Messiah; he was Christ returned to earth as an Indian.

He preached that in the Spring

of 1891, a new rebirth of the world would take place; and that those Indians who danced the Ghost Dance would take their places in this fertile abundant land with their ancestors' ghosts. In this new land, only Indians would live. No whites.

Not surprisingly, this religion caught on among many tribes, especially the Sioux. Their leaders had to be arrested; perhaps the Government was afraid that Wovoka's prophecy was true.

There was no rebirth. Rather, on December 15, Sitting Bull was murdered by Indian Police, and two weeks later, the massacre at Wounded Knee.

Russell Means, an Ogalala Sioux leader of the Indians occupying Wounded Knee has said that the symbolic significance of the site lies in the continuity of the government's actions.

"We say it is Wounded Knee to My Lai and back to Wounded Knee."

However, the circumstances are not quite the same. The government has surrounded Wounded Knee with over 30 armored vehicles and hundreds of men armed with automatic weapons. They ultimately have at their command the fire



power of the entire armed services against a few hundred Indians with rifles and carbines. Yet the government has not moved against the militant Indians.

No matter how the government may attempt to disparage the claims of the militant Indians, no matter what actions the government takes against them, the American Indian Movement has already attracted wide support and sympathy

from a broad spectrum of groups that oppose governmental racist policies.

"THE WHITES TOLD ONLY ONE SIDE. TOLD IT TO PLEASE THEMSELVES. TOLD MUCH THAT IS NOT TRUE. ONLY HIS OWN BEST DEEDS, ONLY THE WORST DEEDS OF THE INDIANS, HAS THE WHITE MAN TOLD."

—Yellow Wolf of the Nez Perces

War at Wounded Knee

(Continued from Page 1)
from the Sioux Nation during World War II.

"4. Refusing us hunting and fishing rights on our own land.

"5. Failure to protect and to provide for the health, education and welfare of the Sioux Nation.

"Therefore, our only recourse is to take the plight of the Sioux Nation before the nations of the world to avoid further bloodshed.

"It has been all too easy for the people who call themselves Americans to forget that they are but guests on this land. Wounded Knee 1973 is but the first step in re-establishing our sovereignty and rightful place on this land."

Reports from Wounded Knee indicate that daily life continues to go on behind the two defense perimeters. Contrary to some press reports women and children have remained. A young leader from Wounded Knee explained: "The situation today is not new, Indians live under constant threat of war. It is an old trick to offer safety to the women and children. If they were to leave Wounded Knee, they would be immediately arrested. They are safer in Wounded Knee."

While the supplies to Wounded Knee have been cut off by the U.S. Government, meager supplies continue to come in. These goods are a response from the people and are brought in secretly by runners.

Food is the number one item needed. Of course, ammunition and medicine are needed. In order to get these supplies in, there is a desperate need for shortwave sets and walkie-talkies. As more and more people, Indian and non-Indian, sneak into Wounded Knee to help defend it, camping equipment is becoming more in demand. Anyone who can make a contribution of supplies should contact the American Indian Movement at 156 Fifth Avenue, Rm. 618, N.Y.C. (no phone as yet).

The delegation from Wounded Knee which will address the United Nations includes:

Chief Fools Crow, the Traditional Chief. Traditional leadership is important in the struggle of the American Indians since it is the original government that signed the treaties.

Frank Kills Enemy, the Chief and Treaty Man whose responsibility is to perpetuate the understanding of the significance of Indian Treaties.

Mathew King, Chief and interpreter for the delegation.

Frank White Hawk, Chief.

The royalty of the delegation of the New Ogalala Sioux Nation is traditionally important. Contrary to the European concept where the populace owes allegiance to royalty, it is an aspect of the Indian culture that royalty owes allegiance to the people.

Meredith Quinn, the legal representative of the Ogalala Sioux Nation, is the fifth member of the delegation.

Meredith Quinn is from the town of Sisseton, South Dakota. This town, one mile square, is in the middle of a reservation and although many are employed in its 17 grain elevators, it has the lowest average annual income in the country — \$11.00 per person.

A leading authority in Indian Law, Jurisdiction, and Sovereignty, Meredith Quinn explains:

"We're heading for a major confrontation in the world — a revolution. It has to develop where law can no longer protect the oppressor. Now the law does protect the oppressor. Only knowledge of the law can change this."

Based on this belief, the delegation is seeking an audience with the U.N. to ask that the U.N. examine the facts. They believe the U.S. can not permit this for if international law was applied it would cause the collapse of the U.S. government.

The New Ogalala Sioux Nations approaches the U.N. for protection for peoples of the world who are dissenting, to create a world citizenship with no international boundaries restricting the individual, and most important, to halt the acceleration of the genocidal program which is coming about as the Indians test their sovereignty.

News In Brief

By AYAD MOHAMED

Young Sister Missing

Have you seen a sister by the name of Miss Betty Sue Chaney (about 20, 5'8 1/2" tall, 125 pounds)? She has a smooth dark complexion and often wears her hair shoulder length.

According to her family, her last known address was 215 Chapel Street, New Haven, Connecticut. She is a native of Mobile, Alabama and might be involved in a modeling career.

If anybody knows her whereabouts or information leading to such, contact the New York Amsterdam News at 222-7800, ext. 834 of 828.

Careful Shopping Needed For Safe Toys

Many of us have children, or know people who regularly buy toys for the youngsters.

According to the US Public Health Service, nearly two million children received injuries from toys, many of which resulted in blindness, burns, and permanent scars.

A great many injuries resulted from toys that broke due to poor construction. A lot of playthings contain small buttons, bells, wires, nail eyes, or pins that can be taken off and swallowed. Still another variety might have paint on them containing such dangerous chemicals as antimony, arsenic, cadmium, mercury, selenium or soluble barium. When the paint chips the child could swallow the chippings.

If you know of any such shoddy toys, report the fact to the National Safety Council, 425 North Michigan Avenue, Chicago, Illinois 60611. If there are toys in the store which have flaking paint, either leave them in the store or take them to the manufacturers and file a complaint with the National Safety Council so that they can be taken off the market. If they do have objects that are easily removable and/or if they contain any glass parts, avoid them.

It would also be wise not to buy toys that heat (such as toy stoves) because the child — and the consumer — could get burned.

Urge To Boycott Superfly

Nashville, Tenn. Because of its possibility to mislead youngsters to drugs, Black leaders here have repudiated the movie "Superfly."

Five organizations have urged residents of Nashville to boycott the movie.

Ted Johnson, who is currently a member of such an organization, said, "This movie doesn't show the dangers of cocaine; it just shows how cool it is to push it."

California Congressman Seeks Chicanos' Old Land

Washington: Congressman Augustus F. Hawkins (D. Calif.) has proposed a bill for return of land to Mexican-Americans.

The bill, entitled "The Community Land Grant Act of 1973," would include stolen land stretching from Texas to California.

Florida Vietnam Vets: Possible Free Schooling

"With legislation," asserted State Representative Gwen Cherry, "I hope to open up free tuition to state institutions and introduce legislation in regard to bonuses for returning veterans."

Mrs. Cherry, the first Black person and woman appointed to the House Veteran Affairs Committee, and recently elected as vice-chairman, will help make it possible for veterans returning from the "Nam" to get free schooling in Florida.

THE PAPER

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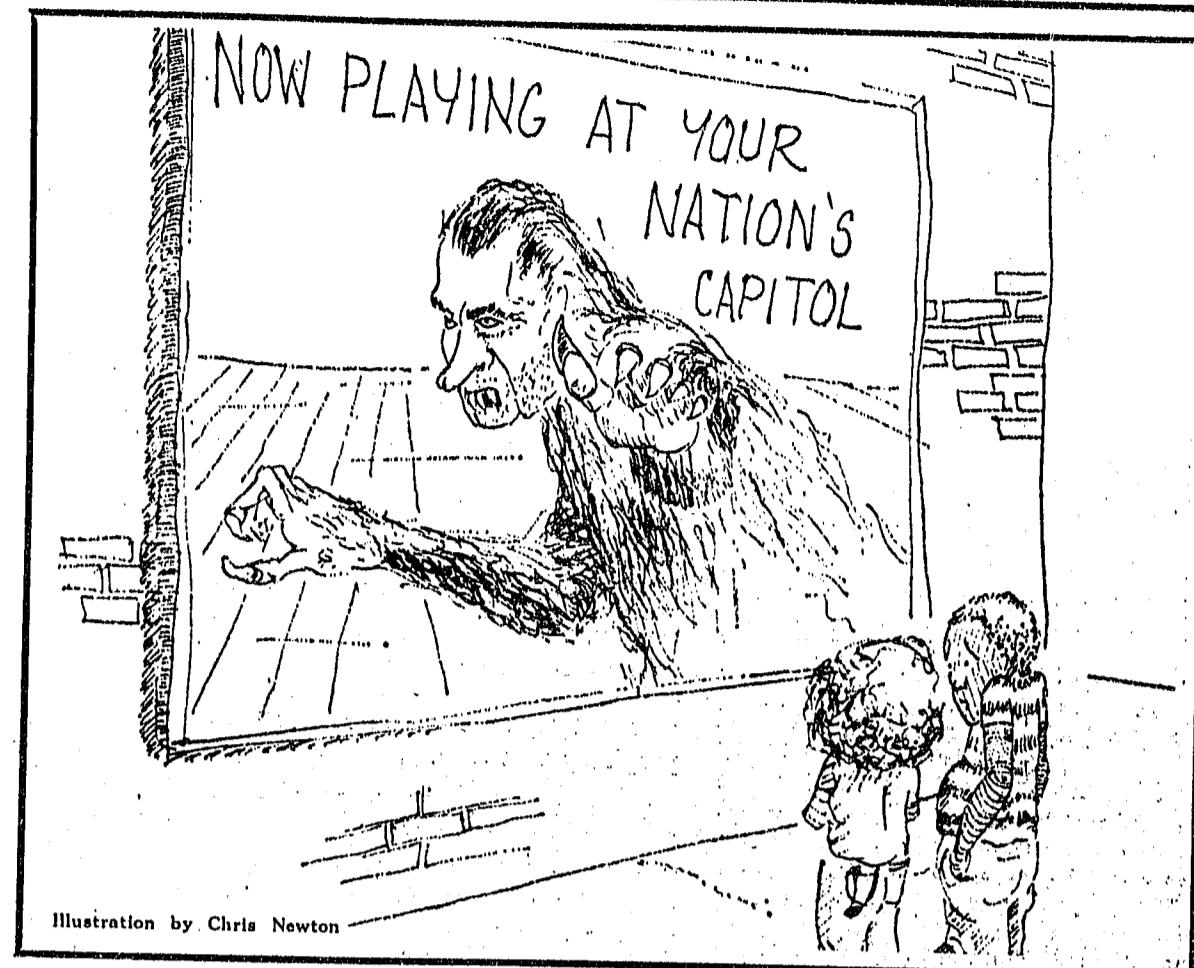


Illustration by Chris Newton

Editorial:

Who Will Pay?

We can not afford to be deceived by the shallowness of Rockefeller's promises nor by the naivete of the ideas such as those expressed in the *Amsterdam News* editorial which favored tuition at CUNY.

It should be noted that Clarence Jones, Editor and Publisher of the *Amsterdam News*, was a member of the Keppel Commission. Underprivileged students will need a hell of a lot more than \$1,710 per year assistance money, at a time when living costs are continually soaring.

Whom is the governor fooling?

If Rockefeller reneges on his responsibility to match city funds, why should we expect him to be faithful and true to his proposed "Student Bill of Rights," out of which comes his inept financial aid package.

Chancellor Robert J. Kibbee finds the Governor's proposal to be "devoid of a rationale, the report is blind to urban conditions and oblivious to the city's needs."

Rockefeller is undermining Open Admissions and will obstruct the progress of SEEK and College Discovery. He would mandate only a two-year educational program, which would hamper technological and social progress.

The governor is also using the famous American tactic of divide and conquer;

Notice

Announcing a Dunbar-Hughes Symposium, April 2, 1973.

10-12 noon Dunbar-Hughes Symposium

Leonard Jeffries

Toni Cade Bambara

Wilfred Cartey

Addison Gayle, Jr., Moderator

Nathan I. Huggins

3 Students

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Letters:

From A Prisoner...

The Editorial Collective recently received a letter from a brother who is presently incarcerated in the New York State Narcotic Addiction Control Commission facilities in Yonkers.

He was interested in receiving material of a relevant nature and he feels that "The Paper" is it.

A member of the staff sent him a letter and issues of "The Paper." About a week later she received another letter from Brother Edward Ragins. Feeling that this letter was an "out-reach" to Blacks we are reprinting parts of that letter.

Edward Ragins 3407

Ridge Hill R. C.

N.Y. State Thruway, Exit 6-A
North-Central Station
Yonkers, N.Y. 10710

Peace and Power Sister Paula!

Thank you very much for your letter and copies of The Paper. I really dug the way you expressed yourself when you said a personal letter would be far more warm and friendly. There is not too much warmth and friendliness in these institutions, so I say to you, "Right On."

You have told me something about yourself, now let me tell

you about myself. I am very tall, about 6' 4", wearing a bush about 5 or 6 inches in height but my present circumstances of incarceration does not allow for the upkeep of such a glorious and magnificent structure so now I keep my hair cropped short.

I am at the present only slightly built due to a great loss of weight which came about through the grace of a bullet of the N.Y.P.D., and also because of a stab wound in my right abdomen which came about because I did not have the sense to walk away from a fight. Enough of that.

I have been through the humiliation and degradation of a destructive force which is running rampantly throughout our communities, known as Heroin Addiction.

Right now I am currently in the process of dealing with myself and trying to find solutions to problems which I encounter in everyday life. In other words I'm trying to dialectically analyze my condition and the condition of my people, which is the blatant exploitation that we are subjected to every day.

I will probably be incarcerated here for the next 4 or 5 months. But as you know this is not promised to me.

I dig all Brothers and Sisters. Sometimes I deplore their actions, but them I dig.

You asked how I came about receiving The Paper. Well, my sister who attends N.Y.U. came across it in the school library. We have a thing going where all information, no matter how relevant or irrelevant, is exchanged between us, and she placed a copy of The Paper at my disposal.

I say Right On to The Paper, but I personally feel it could become more relevant by dealing with community issues and issues which have an immediate effect on the Lumpen in the surrounding community.

I feel this is a proper time to end this letter, as there is a lot which you can relate to me and I am at a stage where I am highly receptive and like to hear from others about their lives and views.

PEACE, POWER & LIBERATION!

Bro. Eddie

... To Prisoners

Welcome home prisoners of war. We brought you My Lai, Bach Mai, Haiphong, untold other injustices, we finally have the decency to bring you home. As you get off the plane and utter your famous three liner, "God Bless America," you should take time to stop and reflect upon the many important issues of the day.

You are being brought back to a land that harbors racism and social injustice. Prices continue to skyrocket.

You took your job seriously over there, you should now consider how difficult it will now be to find a job here. Unemployment is on the rise you know.

This is a time to reconsider your values. Do you really

think it was right to go over there and drop bombs on women and children? Do you feel your incarceration was worth it? After all, the United States people have never been opposed to anything as they were to this war.

Drug addiction engulfs the land like a cancer. The American government is currently undertaking an active campaign to abridge first amendment rights such as freedom of the press.

How many untold injustices that were perpetuated upon the people of Southeast Asia still haunt you?

Do you feel ashamed that you perhaps divulged American secrets to a communist government?

Things have changed during your incarceration. People are starting to take an active role in the decisions that affect their lives. They are growing their hair longer, but most of all they don't accept things anymore, they question.

Many of our nations youth have been alienated. This alienation has produced a growing wave of radicalism in the country, but it has also produced widespread apathy, and growing drug usage.

This country isn't the same anymore, in fact it never will be, for Southeast Asia has taught the American people many lessons.

Welcome home P.O.W.

Dennis Mack

Calling All Writers

Those Renaissance days, when artists were rewarded by doting patrons, are long gone, and nowadays COMPETITION is often used to judge would-be artists. But regardless of how distasteful (or desirable) that prospect may seem, the rent goes on. So, here-with, some cash opportunities for aspiring writers:

The WXLO Cinema Critic Contest

Each participating student will attend a screening of MGM's *Soylent Green*, starring Charlton Heston, and submit a 3-minute taped review of the film, which will be judged solely on writing and vocal abilities. (WXLO will make their facilities available on a one-shot basis for those who do not have access to a tape recorder.)

Each of six finalists will be employed for a week as WXLO's cinema critic, and from these, a winner will be chosen for a

10-week summer contract as critic. Judith Crist is one of the judges; forewarned is forearmed.

Deadline for entries is March 30. See entry form elsewhere this issue.

Creative Writing and

Essay Competition

Each year the English Department dispenses awards for various categories of creative writing. Among those up for grabs this year are:

The DeJur Award for Creative Writing — \$3,000 first prize and \$500 honorable mention for drama, poetry, or fiction (Grads and Undergrads).

The Goodman Short-Story Awards — Total of \$300 in prizes for the best stories. One story per contestant (Undergrads).

English Dept. Drama Award — \$500 for the best play (Undergrads).

Poetry — \$300 in prizes for

single poems or groups of poems (Undergrads).

Goodman Fund Loan-Grants — \$250 to \$1,000 to support a work of fiction in progress (Undergrads, Grads, Alumni).

Essay Prizes — Various prizes totaling \$200 (Juniors and Seniors).

Manuscripts should be typed, double spaced, and the envelope should indicate the award for which the manuscript is submitted. The author's name should not appear on the manuscript, but instead, a sealed envelop containing an index card bearing the name, address, phone number, and class of the author should be attached to the manuscript.

Deadline is April 2, 1973. Address all manuscripts and questions to Professor William Herman, English Department, The City College, Convent Ave. at 138th Street, New York 10031.

—Robert Knight

Karamu

By PAULA M. PARKER

One of the most joyous and entertaining celebrations of Blackness around can be experienced every Sunday afternoon at The East, 10 Claver Place in Brooklyn. The East, long known as a cultural oasis in the Black community of Brooklyn, housing the Uhuru Sasa School, has taken the idea of the African feast or KARAMU and brought it home to the Black community.

In Africa the Karamu is a celebration that may take place for various reasons, but the idea is that the feast strengthens communal ties while everyone comes together, feasts and enjoys each other's company. The Creator is praised and clan and family bonds are emphasized and enriched.

Brother Basir, who implemented the Karamu at The East, sees the Brooklyn community as very disunited and felt the need to create an institution that would help to unify Black people in the area.

The Karamu attempts to touch on the social, political and cultural aspects of Black life. The program usually starts off with a visual presentation, such as a film or slides. Then an invited speaker from outside The East brings in the teaching aspect of the Karamu by elaborating on a relevant topic. A speaker from The East, usually Brother Jitu Weusi or "Big Black" brings the audience up to date on new activities and events.

Entertainment (or "inner-attainment," as Bro. Basir prefers to call it) is then provided. One Sunday I had the pleasure of seeing a group of brothers and sisters known as The Black Spectrum Theatre perform. They sang, danced and involved the audience, who responded enthusiastically with toe-tappin', hand-clappin' and feet-stompin' and the feeling was good!

Brother Usef Iman then leads the audience in a spiritual ritual which consists of standing with the right arm raised, fist closed, pulling the arm back seven times and with each pull shouting "Harambee" which means "all pull together." The music begins, the tables are set up, the food is brought out and brothers and sisters get down to eating some very delicious soul food. Not only is the food tasty, but it is natural and nutritious as well, and is prepared by the beautiful sisters of The East.

The Karamus, which are held every Sunday from 3:00 p.m. until 7:30 or so, emanate very positive vibrations. Young mothers can be happy to know that children of all ages are welcome. People low on funds and searching for a constructive way to spend a Sunday afternoon will be glad to know that the Karamus are free and open to the community.

There are surprises in store for future Karamus and such notables as John Henrik Clarke have been invited to speak, and martial arts demonstrations are planned.

Aside from serving to unify the community, one of the Karamus functions, as seen by Bro. Basir, is to "bring everybody's spirits back up after a long week of dealing with life."

Perhaps, after a long weekend of partying, if you still have an unsatisfied feeling inside, it's time to treat yourself and come down to The East and regain that feeling of just how good it is to be Black and beautiful. The brothers and sisters at The East will surely show you how.

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Requirements — Matriculate, Undergraduate, Day Session, Student

CUNY Budget Crisis

(Continued from Page 1)
of CUNY families make less than \$10,000.00
In Dr. Fiellin's recent report

on Open Admissions at City College, it was stated that parental incomes under \$6,000 has increased since 1969 from 17.7%

to 24.1%. Families who were in the \$6,000 to \$10,000 bracket fell from 42.3% to 31.7%.

"City College students have never been well off financially," and with the imposition of tuition O.A. will decrease by 33% and thousands of New Yorkers will be forced to leave the city because of the tax burden.

The University fell short 15 million dollars in 1970 for financial aid programs. President Nixon has phased out Educational Opportunity Grant (EOG) and replaced it with Basic Opportunity Grant (BOG). As a result of the elimination of EOG there is a deficit of over 130 million dollars in traditional aid programs.

CUNY's Chancellor Kibbee proposed a budget of 550.7 million (355.5 for senior colleges; 28.3 for SEEK; 154.9 for Community Colleges; and 8.8 for construction).

Last year's budget was 442.7 million and due to inflation, CUNY needs 445 million just to stand still. There is already a proposed \$23 million cut-back in state aid.

Unfortunately, Rockefeller's proposals undermine O.A. endeavors and do not include funds for any additional students.

The Senate meeting was enhanced with the presence of Democratic politicians. Senator Hicks of the Ways and Means Committee stated that, "in 1962 a bill was drawn up to mandate free tuition at CUNY, but it was never passed."



Morgan / The Paper

University Student Senators Meet.

He said, "Every student should have the right to a free education and the Board of Higher Education should have complete jurisdiction over community and senior colleges."

Congressman Herman Badillo, who is also a Mayoral candidate, stated that he was an evening graduate from Baruch College and he had to work his way through.

"I'm getting tired of this every year. It has become an annual ritual."

He proposed that the city take over full responsibility of CUNY.

Controller Abe Beame added "if I would have had to pay I wouldn't have become Budget Director. And tuition imposed on middle income families,

along with the normal incidental expenses, will break the backs of New Yorkers."

Assemblyman Blumenthal, another mayoral candidate, re-emphasized that 70% of the students benefiting from O.A., "are the Irish, Italian and Jewish coming from schools who can't meet the senior college requirements. Only 30% are Black and Puerto Rican."

"It's a misconception that the majority of recipients are Third World students. Every generation should have the opportunity to break open the system or be permanently locked out."

All three candidates claimed to support the students' fight to "keep the 128 year old institution tuition-free."

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THE CONTEST. To enter the Cinema Critic Contest, simply fill out the Entry Form below and mail it to WXLO. Entries must be received by WXLO no later than March 30, 1973 in order to be eligible. Students who enter the contest will receive invitations to a preview screening at Metro-Goldwyn-Mayer of a first-run film, *Soylent Green*, starring Charlton Heston. Following the screening, contestants will be asked to write and tape a 3-minute review (approximately 400-450 words) of the movie. Any contestant who does not have access to a tape

recorder at home or at school may use WXLO's facilities on a one-time basis.

Contestants' taped reviews will be judged solely on the basis of writing and vocal abilities. The technical quality of the tapes is not important. The finalists will be announced on April 27th by our panel of judges—Arthur Adler, General Manager of WXLO; Mel Phillips, Program Director of WXLO; and film critic Judith Crist.

All contestants who attend the preview screening and submit taped reviews will receive two free tickets to a Broadway show or film!

NOTE: The decisions of the judges will be final. All tapes submitted will become the exclusive property of RKO General, Inc., WXLO Radio. Tapes may be returned to contestants only by special arrangement and only if the tapes are still available after June 22, 1973.

So send in the Entry Form today and receive your invitation to the M-G-M preview. Then, submit your taped review and automatically win two free tickets to a Broadway show or film. Who knows? This could be the start of something big!



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Third World Forum

Thought

I thought of my problem — which was everyone's . . .
I walked across seventh.

The echoey chamber I considered home reeked with hungry mouths . . . a hungry woman . . . and hungry roaches.

I walked and viewed the morbidity of my surroundings — the roar of the Friday crowd, the flashing of shining cars, sparky tones and sharp tongues.

My thought depresses as I cross Lenox.

I desired to pass — yet, the fury of the evening snagged my curiosity and my mind from what was significant.

Vulgar sweeps of enraged bodies buried their undestined blades within the shadow of my existence . . .

My life splattered out as quickly as my fluid found its leak . . . and I met my maker.

KALON

Perspectives

By LEACHIM SEMAJ

There she stands your desires personified
you get to know her and your dream disappears
you wonder where it went
but was it there
you have her love

you have her smile

you have her body . . . but do you have her
there she stands your dream come true
she says

she loves you
it doesn't mean she needs you
she says

she needs you
it doesn't mean she loves you
is there no sanity to be found
are we treading on hallowed ground
in her

in you

in me

she is what she is
not what you wish she were
you are what you are
not what you wish to be
All we have is yesterday.

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Paul Laurence Dunbar

By GWENDOLYN DIXON

(Editor's Note: One of the world's greatest Black poets and writers, Paul Laurence Dunbar, will be one of the artists commemorated in a Symposium April 2, in the Finley Ballroom.)

"He gathered the roses, inhaled their fragrance and immortalized their beauty in verse, and the thorns he bore bravely as a part of human life."

Those words certainly generate the feelings of a man who cared more about sharing his art than the forces which sort to constrain his development.

Paul Dunbar was a man whose poetry comforted many human beings by providing beauty, depth and solace with his words. He wrote about the human struggle giving him a universality which spans all experience. At times he was a spokesman, through his poetry, defending his race.

His creative energy seemed to flow like rain and he wrote profusely, overcoming the handicaps of unemployment, poverty, and Blackness. Dunbar had a dream to travel abroad, and to New York, which he did in his short life span. He is an example of faith, maintaining his humanity in spite of those who sought to dehumanize him; he was humble, but he stood as a man among men.

He was only seven years old when he wrote his first poem, and only an elevator boy when his first book, *Oak and Ivy*, was published in 1893. Being a son of former slaves, Dunbar's life was hampered but not stopped. White masters became his sponsors and patrons of his inspiring poetry.

He also wrote in the Negro Dialect. The poems, "The Party," and "When Melinda Sings," when read properly, are sheer delight.

His book, *Lyrics of a Lowly Life*, won him international recognition and allowed him to pursue a literary career for the rest of his life. Other books by Dunbar are *Lyrics of Love and Laughter* (1903), *Lyrics of Sunshine and Shadow* (1905); and *Complete Poems* (1913). He also authored short stories, his most famous being "Trustfulness of Polly."

Here's one of Dunbar's poems, reflecting the strength and opaqueness of Blacks in a white slave institution.

WE WEAR THE MASK

We wear the mask that grins and lies;
It hides our cheeks and shades our eyes, —
This debt we pay to human guile;
With torn and bleeding hearts we smile,
And mouth with myriad subtleties.

Why should the world be otherwise,
In counting all our tears and sighs?
Nay, let them only see us, while
We wear the mask.

We smile, but O, great Christ, our cries
To thee from tortured souls arise,
We sing, but oh, the clay is vile.
Beneath our feet and long the mile;
But let the world dream otherwise,
We wear the mask.