



observation post

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Students Seize Building After Seeing BGG



—Photos by Fred Miller

"On not one of the demands," said President Buell Gordon Gallagher (below), "can anyone leave here today and say they've gotten a 'no' answer." Afterwards, students took over Administration Building.



A Tour of the Battlefield, Or The Little Building, that Could

By KEN KESSLER

Dr. Buell Gordon Gallagher, the College's President, will have had an opportunity this morning to inspect his office. Perhaps he will stand at the door and slowly survey the scene from that lofty, craggy peak which is his face; perhaps, instead, he will rush about, mourning each piece of wreckage individually and deeply.

At any rate, it shouldn't take him long. There wasn't very much damage. The Administration Building is much larger than

its image; overpopulation rather than inadequate space is its problem. Which is to say that it will comfortably hold a large number of demonstrators.

Whether or not the black or Puerto Rican students who occupied the building yesterday afternoon were comfortable is difficult to say. But it certainly did appear yesterday, from the look of the place, that they had been.

In the lobby, where behind pages of newspaper taped to the windows one could have observed bongo players and flautists during the afternoon, not a trace remained, except for the newspapers themselves and the charred remains of some papers in the wastebasket. The registrar's office was locked and no more than the usual frantic disorder was visible through the windows.

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For a full list of the demonstrators' demands and the statement released by President Buell G. Gallagher's office yesterday in response, please turn to Page 3.

Dr. Gallagher answered each of the demands. After each answer, the students attempted to pin the president down to specifics. Finally, the students just asked Gallagher to say, "Either yes or no."

Dr. Gallagher would not say "Yes," but said instead, "You will find my answer affirmative throughout." "Did you say yes?" one girl shouted out. "On not one of the five demands can anyone leave here today and say they've gotten a 'no' answer." An angry shout and several vociferous voices responded to his answer.

One source of disagreement was the demand that admission into the College be proportionately equal to the racial composition of the city's high schools. Dr. Gallagher replied by saying the College's freshman class accurately reflects the racial composition of graduating high school seniors. "How come you let the Jews in?" one girl yelled out.

The President's replies stressed "participation" in the decision making process — he did not promise anything immediately.

"We shall not have half-assed answers," one student yelled out. "The shit has hit the fan," said another.

At the end of the volatile meeting between the students and the president, the group walked up to the second floor of the administration building. Within a half hour, the building was closed to whites and all administrative activities inside began to cease.

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An OP Editorial

Yesterday's occupation of the Administration Building by black and Puerto Rican students demonstrating in support of changes they have demanded in the College's structure and operation will be criticized by many here as being destructive, disruptive, and most important, unnecessary.

The comfortable men who run this school will cry out: "Our doors are always open, we are always willing to listen. Why was this necessary?" and it is true. They will listen all day and they will listen into the night, if need be. They will listen, but they will not hear, and they will go home to their walls of books and their two car garages, and their children in good schools, and tomorrow, things will not have changed.

Yesterday's events were necessary; tragically necessary, because as this country's recent history has

proved, the comfortable men will not hear and will not act unless their comfortable lives are disrupted. Perhaps today, because their familiar patterns were destroyed for a few hours, they will hear the voices of the people who do not fit into their comfortable routines.

Well then, are the demands of the black and Puerto Rican students so radical, so alien to the general accepted principles of this university that even if the people who run this school hear, they cannot accept? Let's look at them.

1. A separate school of black and Puerto Rican studies.

What the students are asking for is a school of the College comparable to the School of Education, but dealing with Third World culture and history. To have a separate school

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Foresight and Forbearance

President Buell G. Gallagher sent a message to the Registrar's office staff late last term, outlining what he hopes will be their attitude in the face of student invasions of their offices.

Dated January 6, the letter refers to the staff as the main buffer between the student body and the College, which, he said, could appear as a "heartless bureaucracy" if not for the staffs "day-to-day conscientious and courteous effort." He labeled acts of vandalism both illegal and "expressions of our times." He urged his staff to "keep its cool" and not personally retaliate against the students.

"We are not unmindful of the place of campus discipline and of police action," Dr. Gallagher stated. In conclusion he said that necessary actions would be taken and that he hoped the staff would remain patient and courteous at their posts in the coming term.

Wisconsin Guardsmen Gas Striking Students

National Guardsmen used tear gas grenades and fixed bayonets to disperse 400 striking students at the University of Wisconsin yesterday. The students had attempted to block traffic on U.S. Highway 12 which runs through the middle of the campus.

At Duke University black students seized the main floor of the Administration Building. They are demanding a special educational system without grading, and more black professors.

Hundred of truncheon wielding police broke up a planned demonstration at a railway station in Paris yesterday, arresting 500. The students were protesting the departure to military service of students who had lost their draft exemptions for their role in the May uprising.

By MARK KRAMER

(LNS) — Nine hundred National Guardsmen were sent to Madison, home of the University of Wisconsin, Wednesday, following a day of militant action by an angry crowd of 3,000 students. Wisconsin Governor Warren Knowles called in the Guard.

The students had formed what they called "non-penetrable" picket lines around key classroom buildings. When the cops broke into their lines, or penetrated them from the rear after gaining access to buildings, the lines broke up and formed spontaneously elsewhere on campus.

Bascomb Hall, principal classroom building on campus, and symbolically important because of its location crowning Bascomb Hill, has been closed down two days in a row. Psychology students successfully barricaded the social science building, intending not to hold it but to temporarily shut it down. At various times during the day, seven buildings were out of use because of the militant students' actions.

A strike of classes was about 60 per cent effective on Wednesday, up 20 per cent from the previous day. Jim O'Brien, of Madison SDS, said the strike is "steadily gaining momentum."

There have been no mass arrests, so far; fewer than 10 students are known to be in the hands of the cops.

Behind the Strike

Several forms of provocation led to the massive demonstra-

tions. First, and most valuable as an organizing issue, are the University's racist policies toward black students. Now the black students, backed by massive white support, have posed 3 non-negotiable demands, centering on the creation of an autonomous black studies department. They have included a demand for amnesty.

Second, public opinion has strongly condemned the actions of University President Fred H. Harrington concerning a group known as the "Oshkosh students." The name refers to a group of about 90 blacks who were dismissed from Wisconsin State University at Oshkosh last December for taking part in a sit-in at the President's office on Nov. 21. Their expulsion, by the trustees of the nine state universities, does not bar them from going to school at Madison, which is part of a separate university system. Lower echelon administrators at Madison, who had publically urged their admission, were shocked two weeks ago when President Harrington refused to consider their applications until summer, when they are also eligible for reapplication at Oshkosh.

The third issue, one which may seriously impair the continued functioning of the University, is a bill before the State Legislature to increase university tuition fees for all out-of-state Teaching Assistants (TA). At a



meeting soon after the strike got underway, the TA's voted to stage a four-day walkout. They plan to meet their sections, then lead interested students to a series of teach-ins.

Dean Leon Epstein of the College of Letters and Science has sent a flyer around to all students, urging them to be like Hitler's good little spy children. The notice asks students to report to department heads the names of all TA's who don't fulfill "expectations." TA's, made more militant by this decree, were joined by an increasing number of regular faculty who have called off classes for a variety of excuses.

Street Actions

After viewing Newsreel's film on the Black Panthers, the striking students streamed out of a late morning campus rally to block lunchtime traffic at the intersection of Charter Street and Linden Drive. A phalanx of about

100 cops soon arrived and spread out across the intersection, in order to reopen it. Students then moved down to the next intersection, crossing and recrossing the street.

When cops arrived there, the students moved down still another street, effectively blocking traffic. Jim O'Brien said, "If a guy was willing to run students over, he'd get through. If he was bluffing he wouldn't."

An ambulance and a truck with food for vending machines in occupied buildings were both permitted to pass. All campus busses were halted; after about an hour, passengers were discharged and

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OPhilms...

Uninvolved? Observation Post is sponsoring a cure for fears, end to confusion and general panacea for boredom at its marathon film festival from 2 PM to 5 PM, in Room 330 Finley, today. The marathon will include films of Yippies, horrors, comedy "The Season's Change," demonstrator's look at Chicago and lots of cartoons.

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OBSERVATION POST

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Ken Kessler, Steve Marcus, Fred Miller, Johnny Neumann, Rebel Owen.

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does not mean to have a separatist school; at no time has anyone indicated that the school would not be open to white students. Thus such a school would complement existing studies and courses by opening up new areas of study — areas that have become of paramount importance in gaining an understanding of the forces shaping today's world.

2. A separate orientation program for black and Puerto Rican students.

Most black students don't come from Stuyvesant, Hunter, Forest Hills, but from High Schools that are the shame of the city's educational system: Hughes, Ben Franklin, Haaren, Brandeis, George Washington, Jefferson, Boys High . . . Their experience is different from that of white students, and white students will never be able to learn and benefit from the knowledge of that experience until the blacks and Puerto Ricans have learned to understand and articulate their experience.

3. A voice for SEEK students in the setting of all guidelines for the SEEK program, including the hiring and firing of all personnel.

And this demand represents nothing less than the basic rights of all students everywhere, a demand that every student should support because its accomplishment would be a first step for every student, black, white, Puerto Rican.

4. That the racial composition of all entering classes reflect the black and Puerto Rican population of the New York City High Schools.

Thus the black and Puerto Rican students demand that the College live up to its charter by admitting the poor. Presently New York High Schools are 50% black and Puerto Rican; the College is about 10% black and Puerto Rican.

5. That black and Puerto Rican history and the Spanish language be a requirement for all education majors.

If we want our children to mingle, and increasingly that is the trend in educational thought, we must have teachers who are able to communicate to children who do not know English as well as those whose vocabularies are advanced. And we must have teachers who can make our children understand each other's histories. And we must have teachers who are able to communicate the cultures of all our children to each of our children.

These demands have been echoed in similar movements across the country — at Wisconsin University, at Brandeis, at Berkeley and at San Francisco State. In the past, whenever the Black Student Movement has taken a stand, repression has followed. The inevitable result is larger explosion involving the whole campus. We have seen this pattern work over and over again. Will the administration be wise enough to meet the needs of the black and Puerto Rican students on this campus, or will City College have to suffer through long weeks of strikes, police riot, arrests, and busted heads? Will we once learn from the mistakes of others? Or do we have to run the whole gamut ourselves? For once, this college should initiate rather than imitate.

Outside the Glass, Whites Scuffle

(Continued from Page 1)

President Gallagher left the meeting, seeming a bit rattled. He refused to speculate about possible actions to be taken against the students. Associate Dean James Peace refused to get involved. "I knew nothing of what decisions were made outside," he said. "Certainly from my point of view, there will be no action taken."

"The purpose of why we're here," said Rick Reed inside the occupied building, "is to stop this building from functioning." Reed is a member of the Onyx Society and the Committee of Ten, which initiated the black and Puerto Rican student community movement.

The black and Puerto Rican students in the building provoked a wide range of responses from white students who were not allowed access in to the building. Several whites, who said they wanted to help the occupants of the building, almost fought the occupants at the door when they still would not let the whites in.

When television cameras arrived before the building to film occupation, a few white students sympathetic with the demonstrators tried to block the view of the cameras. Shoving between the students and the television crews flared into a brawl at one point when one student hit another in the mouth. The attacker ran away, but at least six people were fighting in the snow before bystanders separated them.

Some equipment was damaged when a white student again got into a shoving match with a cameraman. The black students inside the glass building watched the action with glee and urged the whites on.

Many students standing near the building's revolving doors were confused and depressed. When the students inside displayed a sign reading, "Free Huey; Che Guevara, Malcolm X University," whites calling themselves "liberal" said, "What's Huey Newton got to do with this." Or, "They're showing their true colors — red." "They're hurting their goals by doing this."

Several students, threatening to invade the building if the students inside did not leave, spoke of amassing "an army" of students to do the job. Others complained that the administration was not acting fast enough in calling



the police to clear the building.

According to one source, discipline inside the building during the occupation was strict and well enforced. Dean Bernard Sohmer's (Curricular Guidance) outer office was converted into a card room where four students diligently played whist on a desk.

300 Leave by Side Door

The decision to leave the building by a side door, near the bur-sar's office was made deliberately to keep away from reporters and to keep the College in doubt as to how many students were involved on the take-over. The highest estimate puts the number of black and Puerto Rican students in the building at 300,

but the figure more likely was less than half that.

So far, the blacks and Puerto Ricans have received support from the W.E.B. DuBois Club, Students for a Democratic Society, and the Commune.

One student leaving the building said, "This shows Gallagher that we can shut down this College if we want to. We'll be back if necessary."

As for President Gallagher, everything seemed to fall apart yesterday. When he called one black student outside the Administration Building "brother," the crowd went in ecstatic peals of laughter and hoots. "They're tearing him to pieces," one white girl muttered.

Tour of the Battlefield

(Continued from Page 1)

Throughout the occupation, one worker had remained at his desk in the office, undisturbed.

The second floor had no look of havoc recently wreaked, except for slush tracks on the floors of the hallway. On the third floor are the offices of the president, his enigmatic assistant, John Stark, Israel E. Levine, the College's director of public relations, and Dean Leslie Engler

(Administration). Levine's office had not been touched, but the hollow wooden door to Dean Engler's office had been the recipient of a good swift well-directed kick, and it was open, exposing a pathetically tiny enclosure with two desks and two telephones. All was serene inside.

Another door, leading to the miniature secretarial pool, was forced. Here the demonstrators apparently discovered that a side door leads to Stark's office, that another door leads to the receptionist's office, and that still another opens on Dr. Gallagher's office.

Of all the offices, the only one which appeared to have been disturbed was the president's. One drawer remained open, displaying a sloppy series of folders. Of the nine or ten books on the president's desk, the majority dealt with student disorders.

A small icebox, the existence of which had not been generally known, was open, revealing a bottle of tomato juice cocktail and an empty ice tray. Resting on top was another empty tray and next to it were some half filled glasses of whisky, apparently the president's. There were several glasses in the room, all of them intact and ready for fingerprinting.

And that was all that some half dozen reporters and two Bureau guards could discover.

BGG Replies to Blacks, Puerto Ricans

The following is a statement released by the President's office yesterday afternoon. "He" refers to Dr. Gallagher.

He invites students to join in planning programs of African, Afro-American and Hispanic studies at The City College. Professor Wilfred Cartey joined the faculty of the College on February 1st and is in the initial stages of drawing together the necessary committees of students and faculty to aid him in preparing by late March or early April full proposals for such programs of studies to be initiated next September.

He requests the Dean of Students, in consultation with student and faculty groups, to reexamine the Freshman Orientation programs with a view to meeting not only the general orientation needs of a college student but also the particular needs of black and Puerto Rican students.

He reports that the Director of the SEEK Program readily welcomes greater participation on the part of SEEK students in setting the guidelines for the program, including a voice in setting the guidelines for hiring personnel. Plans are already under way to interest the SEEK body in electing a Student Council to represent them in such matters.

He affirms that the City University in September, 1968, admitted black and Puerto Rican students in full proportion to their ratio among all the high school graduates of New York City, and that this

is the continuing goal of the City University — including The City College. He points out, however, that the Governor's budget for 1969-70 as now proposed would negate these gains by cutting the SEEK admissions in half and reducing the freshman class by 20%. He therefore invites responsible and widespread student participation in a total effort to restore the budget without which all goals and all demands are empty.

He believes not only that familiarity with black and Puerto Rican history and culture is essential for all teachers in the New York City schools and that proficiency in the Spanish language is essential for many such teachers, but also that the Education student needs to learn well how best to educate any and every child in New York City. Further, the President reports that the Dean and faculty and students of the School of Education who have for some time been co-operatively at work in revising and perfecting the programs of Teacher Education with these goals in mind, invite additional student participation.

In making response to the five "demands," The President reaffirms the commitment of The City College to the continuance of a sustained effort to achieve justice, mutual respect, and an over-riding affection for differences not only within the College but also in the larger society.

Realizing the Dream of a Black University

By TONI CADE

If news reports are anything to go by, and if the Lemberg Center for the Study of Violence at Brandeis University is anything to go by, and if the many books that have come in the wake of campus disturbances are anything to go by — then at least 90% of the several hundred rebellions that have taken place on the American college campuses and in the American high schools in the past six years were propelled by and revealed a gross dissatisfaction with the curriculum (its premises, its omissions, its presentations, its designers). And one grievance in particular that manages to get focus in these disturbances is the casual absence or deliberate overlooking of the role the African and Afro-American tradition plays in our history, our art, our culture in general. It should be noted, too, that the demand for African and Asian and Hispanic studies in the high school and college curriculum comes from all kinds of students and faculty, not simply from Black, Puerto Rican, Mexican, or Oriental students.

If the rumblings at the College are anything to go by, if the seriously posed questions our students and white students are raising in classes are anything to go by, if the demands for curriculum change stated by the Onyx Society, by the DuBois Club, by SDS, and a number of other organizations are anything to go by, if the responses from the current SEEK poll are anything to go by — then we might be reasonable in saying that there is a great deal of discontent on this campus. And judging by the inability of the administration to set up the machinery to expedite Chancellor Albert Bowker's new admission policy, judging by the somewhat anemic proposals offered by department curriculum committees, judging by the fact that there are less than fifteen Black professors on this campus, we can safely assume that an explosion is imminent.

There are a number of signs that indicate that the college administration just might be awake to the possibility of impending blow-up and may be, at this very moment, attempting to initiate cooling off or even reformist projects. I suggest that the origins of any remedies, head-offs, panaceas are not without significance. If they come from the top, they are suspect. And when the explosion is over, if the enormous task of reconciliation and reconstruction is handled only by the top, the remedies will not be effective. I cannot anticipate, in fact refuse to anticipate, what will happen at CCNY; I only know that the gauges on the boilers indicate heat.

What is at the root of the dissatisfaction? Probably the variety of purposes teachers, students, administrators feel a university has. Rather than run through a host of definitions for the Idea of the American University from the patently utilitarian (get your working papers, train automotons for industry, process robots for professions) to the elitist intellectual (what a cultivated young person must know, knowledge for its own sake, the delight in the life of the mind and to hell with real life), let's just agree from the jump that whatever its motives, ideals, dreams, purposes, what the college does at best is to critically re-appraise and renew the cultural heritage, and what the college does at its worst is to merely study and perpetuate the idea of our cultural heritage — the idea, not what it is necessarily, but what we have traditionally believed it to be.

Two problems right there: number one, the culture examined is always and only the mainstream culture; number two, there is a huge gap between the idea of that culture and the actual culture. The mainstream American culture is riddled with too much duplicity (land of the free and home of the brave on the one hand — discrimination, injustice, lynchings on the other), too much illusion (the multiracial melting pot myth of the one hand — conflicting and often antagonistic racial, national, ethnic clusters on the other), too much political evasiveness to be merely studied. It is no longer possible for an instructor to merely ask the student to study names, dates, events, theories, laws without addressing himself to the contradictions, distortions, inconsistencies, and lies for any number of reasons which should be evident to anyone who's been awake since World War II, the main one being — people just ain't gonna go for it no more. The students at this college have already indicated that they are weary of being lied to, tired of playing games, damned if they'll be indoctrinated, programmed, ripped off any longer.

Competitive Ideology

It doesn't take a great deal of intelligence or a host of analytical skills or any brand of expertise to see what is wrong with the City College curriculum. What is wrong with it is exactly what is wrong with other college curricula and what many student unions across the nation are attempting to cope with by setting up Experimental Colleges, Black Studies Centers or some other counter school that will offer the students a competitive ideology.

A brief glance at the bulletin will reveal that the English Department is still dipping out of the old Anglo-Saxon bag, the snobism and racism of which has its



—Photo by H. Edward Weber

roots in the Jamestown Settlement and was nourished from generation to generation by Anglophiles like T. S. Eliot, for example, who were committed to the belief that the Anglo-Saxon tradition was superior to all and that its purity and sanctity needed to be protected by the most sturdy of America's cultural-protectoral institutions — its universities. The infusion of one or two Black literature courses in their curricula does nothing at all to the deeply entrenched notion that Anglo-Saxon literature is The Literature — especially if those courses are taught by people like Ted Gross who handles the Negro Poetry courses on occasion and who will always be remembered for this remark he made in answer to a question on why Richard Wright wasn't included in his great American authors course: "Well it's not as if Wright were a major writer." (You might take a look at the 1934 speeches Eliot gave at the University of Virginia to put this remark in proper perspective.)

Any student who has taken Art I, can tell you what is wrong with that "appreciation" course pretends to offer a survey of traditions that influenced Western culture. What are you being asked to appreciate and, based on emissions, what are you being told obliquely is not worth appreciating? A student in Music 5 (an alternative to Music I) asked his instructor why the African and Afro-American traditions were not taught since they obviously influenced American music and so much of modern music throughout the world? He was told, "We only consider serious music in this course." I sometimes wonder, though we needn't wonder too much, why music instructors never relax their stranglehold on the Baroque and Romantic and Classic periods long enough to take a look at American music. Obviously it is too tainted.

You will note too if you examine American literature anthologies that there is a drafty gap in the chronology occurring around the Civil War period, Reconstruction, Abolition. We know why. Any student who has taken the History I course, or at least had a gander at the text knows that the title World History has got to be changed to White Western History and that another course which will offer an ideology other than the Western one be offered.

Where do we go from here? What happens to the student who is not satisfied with a surface discussion of democracy, socialism, et al, in a Political Science course but wants to examine the theories in vivo? — to the student who is all too aware that the "laws" learned in an Economics course do not operate in practice for they do not take into account greed, exploitation, racism, politicking, monolithic corporations, powerful families, or individual industrial thugs — to the student who wonders if the "free market" and "free enterprise" are not some easy rationale for actual inequalities in the real world — to the student who spends weeks learning about the electoral college in some "objective" way and finally learns in 1968 that the quick way to teach it would be to start with the observation that the electoral college is a machine to keep the power out of the hands of the people?

In short, what happens to the student who cannot will not operate in the schizophrenic way a "good" student has been trained to, with real life on one hand and academic life on the other? Some leave. And in fact, great many of our students have thrown up their hands. Some become sleepwalkers. Shorting out is one thing we have been traditionally conditioned to do. Some juggle that schizy business and retain some semblance

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of honesty and sanity, but at great costs. Some blow up and others hope for and work for a viable alternative to the madness within these walls. It is to these latter groups that I address myself and am optimistic about doing so, for they are in large numbers, and beginning to get organized, and are currently infecting others with their health.

The drift toward mass education was just that — a drifting. It grew out of some sloppily defined egoistic devotion to the myth of democracy. It was not a planned experiment, nothing programmatic about it at all; consequently, the move toward mass education was accompanied by many unexpected and unprecedented problems. No one knew when, how, why, or in what way the universities would have to shift their focus to accommodate a mass studentry, how the traditional approaches and traditional material would prove invalid once the new students came in, or how the traditional premises might be challenged when the doors opened and in flocked people who were not part of the aristocratic classes and could not afford to regard the classics, logarithms, the minuet as a time education.

The immigrants, the workers, the CI's came in with a wide range of skills, needs, ambitions, demands. And, judging by the state of health of the existing curriculum, they played havoc with the traditional education, but not enough for our purposes. Some cloistered academician in the past could very nicely teach Latin; tradition would carry him. But later, with the influx of non-upper-class, non-Anglo stock students, that professor would probably spend the majority of his energies convincing one student that Latin would be useful to his scientific pursuits; another that Latin would aid in the study of Romance languages; another that Latin could be useful in English vocabulary; and still others that the study of Latin, the study of anything, was valued to the enjoyment of the life of the mind. In short, he would have to package and market his product. With the influx of post-World War II people, students who had been in the habit of reading newspapers, of being in touch with the world through TV, who had had fathers in the labor movement, the civil liberties and civil rights struggles, who themselves had participated in historic events, further breaks in the tradition occurred. Enter the hippie, the yippie, the radical, the militant, the underclass, the overlooked, and further fissures in the surface appear. And I should think at this late date that it should be clear to all of us here, as it is certainly clear to our brothers and sisters at San Francisco State, at UCLA, and elsewhere, that fissures or breaks are not enough. To obtain a relevant, real education, we shall have to either topple the university or set up our own.

A Center for Black and Hispanic Studies

Offering each other a good education is a gargantuan task. There are not enough good texts available. Much of our tradition has lain dormant because our books of the past are out of print (keep in mind that unless the colleges use a text, that text rapidly goes out of print). We have never had a network of communication that would enable us to keep track of or even be enough aware of our own specialists. Funds are not easily gotten for projects such as the one we have been proposing these



—Photo by Gil Friend

Miss Toni Cade, an English instructor in the pre-baccalaureate program since its inception four years ago, is the motivating force behind the creation of a Center for Black and Hispanic Studies at the College. Her original proposal, written during the middle of last term, appears on this page.

Some Possible Courses...

American Justice and the Afro-American

A cold hard look at how the American judicial system has aided in the enslavement of our people. Survey course should definitely move at least to the current relationship between the courts and Black Liberation groups. Instructors should include Earl Anthony, whose text on the Panthers should appear next Fall; Conrad Lynn, a lawyer who has been active in the Movement; Len Holt, also; perhaps lawyers from the Vera Foundation and from the NAACP Legal Defense Fund; some militants who have been at the receiving end of American 'justice.' Texts might include Herbert Aptheker and C. L. R. James and Huey Newton papers.

Negritude

An examination of the philosophy, the architects (Senghor, Diop, Césaire) the disseminators (Sartre, Toure), Afro-Americans (Hughes, etc.), critics (Baldwin), other practitioners (Caribbean, South America), the movement and its current impact on the current renaissance all over the world where Black people reside. Instructors should include Addison Gayle and Dr. Wilfred Cartey.

Nutrition

An historical account of how the African staples introduced in slave areas (U.S., South America, Caribbean, etc.), helped to stabilize the economy and the diet of those areas. An examination of soul food of Black and Latin people from a nutritional, geographical, historical, cultural point of view. A look at the Zen regime. Field work in restaurants around the city and in other areas. Instructors should definitely include Verta Smart Grosvenor (author of "Cooking by Vibrations or the Travels of a Geechee Girl"), some cooks from soul restaurants, some grandmothers, some dieticians from southern and urban hospitals.

Trends in Western Thought

A three-pronged investigation of existentialism which focuses on man's reliance on his self, naturalism which stress man's dependency on the forces within his environment, and rationalism which decreed that man needs no other equipment than a firm resolution and faith in the rational faculties. The tradition of Western arrogance which needs a thorough examination, I should think, could best be understood I think by handling the three together and tracing the roots of the Great Conceit from Aristotle's "Ethics" up through Descartes, Pascal, Gomte, Bacon, etc., for the development of reliance on scientific knowledge, which depends on a vision of the world from which accident, chance, magic, God, evil, error, love, weakness, dependency was excluded. Man — equipped with the resolution that human reason guaranteed all-proceeded to operate or at least taught others to operate as though they were scientists who can control their world under good lab conditions — isolating, insulating, manipulation — and demonstrate damn near everything by reason. Of course anything outside this 'lab' was superstition, magic, barbarism, uncivilized. This trend in Western philosophy seems to be symptomatic of the mentality that produced great rationales for racist convictions and imperialist adventures.

Psychology and Blacks

How much paranoia is health and sanity for Black people might be a way to start. Texts might include the recent "Black Rage" and the classic "Mark of Oppres-

last few months. We are not even sufficiently in touch with those centers which our brothers and sisters on other campuses have established to be able to avoid their pitfalls. We will be slowed down by charges of "segregationists" and by the usual red tape nightmares that are peculiar to large bureaus. Few of us have been willing to do our homework, really map out the areas that need to be covered and consider priorities, which course to offer first.

What remains is work from you, students. It will do none of us any good if the Center is run by faculty, if curriculum is designed wholly by faculty, if staff is hired merely by faculty. Students need to begin immediately to rethink all that they have been saying these past few years about a Black University.

If we all agree that the Center will be an organic part of the college, and that its courses will be accredited and funded by the College, but that the Center will be controlled by Black and Latin students and faculty who will have the power to hire using their own standards, and to design courses considering their own needs — then we will be ready to ask the Chancellor of the City University to shift monies to our Center and that an all-day conference be set up to which department heads and curriculum people come to hear what we, students and faculty, have decided. In order of importance, the Center would be a course-offering agency, a research agency, a buttress, a skills bank, a conference center.

A Buttress

Many of our students say that they cannot always voice their objections to a given course but simply feel that something is not quite right. Many of our students have postponed History I, for example, until they have

sion." Course should examine the traditional classifications and check their (ir)relevance to us. Instructors should include Betty Rawls.

Eastern Ethics Through Literature

An examination of early Jewish, Arabic, Persian, Sanskrit, Hindu, Chinese, and Japanese writing in an attempt to other pre-Western traditions that receive not nearly enough focus. Texts might include "Arabian Nights" and the early Persian collection from which many of the tales came, Book of Kings; Old Testament including the "Apocrapha" which presents the legends, laws, history, customs, prophecies which are explained in the Talmud — one of the Black rabbis from the New York area would be excellent here; the Koran, the doctrine of Mohammedanism; Edwin Arnold's "Light of Asia" about the life and teachings of Buddha; the Sanskrit "Rig-Veda" and Lafacadio Hearn's "Japanese Lyrics."



Revolution

Probably a three semester course or a core for a B.R.A. degree. A comparative study of revolutions and colonial revolutions in historical texts and other literature. Texts might include works of the guerrilla historians — Bernard Fall, Che Guevara, Regis DeBray; literary texts might include the empire novels of Conrad, Dostoevsky, Kipling, Cary, Paton, Gide, Celine; works of Achebe, Abrams, etc., Vietnamese Journal (poems and love letters).

Root Courses

A painless, effective, thoroughgoing way to move into our roots and hook up with Blacks in areas other than North America is through a root course which would be part workshop or studio dance, part lecture, part lecture-demonstration. For example — take one gesture that is often seen in Nigerian Hatian, Brazilian dance — the locked leg and the body pivoting around it; in workshop, the dance instructor would discuss the historical significance of the gestures being learned; the lecture course would provide the background missing in the lecture demonstration course. This course would examine the religious cults and sects of old and new Africa, the Caribbean, the south U.S., South America, etc. Instructors should include: Francee Covington, Sharon Dunn, (students); Syvila Fort, Geoffrey Holder, Talley Beatty, (dancers with anthro training); Katherine Dunham, Pearl Primus, Instructors from the 125th Street Cultural Center, and Gus Dinizulu.

filled in the gaps in their knowledge of their own history. The Center could provide the student at various stages of his college career with courses, workshops, seminars, or one-to-one relationships to help him anticipate the omissions or biases in any given course so that the student can with confidence move into these courses and get something valuable out of them. He would then be able to articulate those suggestions from the gut that something very bad is going down, could offer counter theories, and suggest additions to the book-lists.

I've been told that the reason our students do not do well in many courses is that they have deficient skills or flabby motivation. I find that analysis too simplistic. The designers of the SEEK program were too simplistic too, focusing on the weaknesses as problematic, but never realizing that our students' strengths are problems too — honesty being a strength, the desire for a real education being a strength, the knowledge that there are gauges other than the mainstream ones by which to measure one's sense of worth being a strength, the awareness that you are being taken off in those courses being a strength — they are problems because they interfere with the smooth transition from Pre-Bac status to matriculated status.

It would be necessary then, that older students and teachers know a great deal about the texts, the instructors, and the syllabi of the required courses and be ready to teach the younger student. So that a student should be able to, for example, get something worthwhile out of History I, either a third year student would design a course for him, or the Center would simply provide an alternative course.

(Continued on Page 6)

Black Studies...

(Continued from Page 5)

I think, too, that a knowledge of and an appreciation of one's roots, frees the student to then appreciate whatever else is available. Are there not huge numbers of students who reject Shakespeare, Joyce, James, out-right — in fact, get quite nasty in class — simply because they can't afford to like Shakespeare, Joyce, James; cannot afford to respect, appreciate anything white or western; feel threatened, absorbed, gobbled up? We get turned around like that sometimes. "Root Appreciation" courses, it seems to me are the answer. Is it not true that the stage when the African nations began to borrow, adopt, adapt European politics, economics, etc. — that stage was precluded by a period of intense cultural revival, a re-embracing of Africanness?

A Research Agency

It's pretty clear that the elementary, secondary, and senior schools that have begun to include Black culture into the regular curriculum are at a loss for guidelines on the use of whatever material they have on hand. In addition to continuing the much neglected work of compiling comprehensive bibliographies, the Center must also begin to get some of our books back into print by recommending that colleges include them on their book-lists, and the Center must take on the responsibility of designing material for the teachers in the grammar schools, high schools and colleges. And too, the Center should provide guidelines as to how the material can be best handled.

The Center, once it has staffed itself with specialists, and has undertaken a thorough going appraisal of courses offered by the college or proposed by curriculum committees, would recommend texts, tapes, movies, stu-

dents, instructors, other specialists that could guarantee that the course would not perpetuate the madness we are now objecting to and attempting to extricate ourselves from.

Skills Bank

Assuming we all agree that the credentials mania on the part of universities and the elitist disease in our own society have killed off or at least excluded many of our experts, the Center could perhaps move us away from the sterile tradition of hiring in terms of paper feats. The Center would tap the resources in our community and use as instructors those grandmothers, those on the corner hardheads, those students, those instructors, whoever happens to have the knowledge and expertise we desire, regardless of the number of or absence of degrees, publications, titles, honors.

We have already in our student body and on our staff at the College and in SEEK people, who know how to teach instruments, dance, lay out magazines, operate radio stations or restaurants, dismantle cars, take over TV stations, read newspapers for slant, handle landlords and cops, organize committees, set up conferences. The Center could begin then, to set up a network of communications so that one person desiring to set up a course in Caribbean cookery, let's say, could be put in touch with chefs, caterers, linguists, anthropologists, etc.

Course Offering Agency

It is as a course-offering agency that the Center would lead ultimately to the Black University. Let me say from the get-to that the courses that appear on this page are not courses that necessarily will be or should be offered. They are, simply, what I am thinking of at the moment. The job of setting up a curriculum, of establishing priorities, of putting into operation what is neces-

sary for our students in general or for the student who wishes in particular to major in a black area — that job has got to be done cooperatively, with the major work on your shoulders, the thrust and demand coming from you. All that any of us who are in the process of thinking, writing, designing, can offer is what we see at the moment to be important. I only wish that we all realize that the most important and immediate business at hand on this campus is the establishment of the Center for Black and Hispanic Studies.

Work To Be Done Immediately

In addition to those tasks mentioned above, those of you who are convinced that the Center is important, that we move toward it in an organized, cold-blooded, clear headed, uncompromising fashion, should now begin to plot out the following:

- What is wrong specifically with the required courses? with the texts used? How could that course be corrected? What would a counter course look like?

- How many students on campus with a desire for this Center are still not in touch with the Onyx Society's Education Committee, the DuBois Club's Education Committee, the SEEK faculty and staff and student group that have been meeting occasionally to discuss this center? Organize them and get to work.

- A CCNY Black Student and Latin Student Union must be formed and must merge with the citywide Black Student Union.

- To prevent thorough dissipation of energies from spreading yourself too thin — turn whatever club, organization, committee, workshop, extra-curricular activity you belong to into a Black and Latin Studies Center group. Start where you are, with whomever you're with at present.

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Schick — Devoted to 'The Change'

By STEVE MARCUS

Tom Schick wants to be liked. In fact, he goes out of his way to answer every question put before him as fully and complete as he can. He is, however, very officious, or else seems off on another level, and somehow, communication with him is difficult.

Currently president of the College's all-black Onyx Society, Schick describes himself as being "a black man devoted to the liberation of his people." Onyx members refer to him half-jokingly as a Ralph Ellison — an invisible man.

Schick approaches his role as president of Onyx with sincerity and dedication. Conceding that at heart he is more of an administrative coordinator than "a political one," he denies that the goals of the Society are deliberately political in nature.

"We are not part of the political system in that we do not support or fight against candidates in elections, but we are political in that we will pressure certain groups to achieve certain ends," he said. "Besides, politics is inherent in the very situation of the black community."

Schick feels the Society has to work in the direction that the black community as a whole must move, which, he stressed, is towards gaining power.

He described Onyx itself as being involved in "constant organizing and making black students on campus aware of their situa-



—Photo by Fred Miller

tion." Its activities include bringing speakers like Stokely Carmichael and Rap Brown to the College, and by the society's "sessions," in which black students from the College and people from the community discuss the issues confronting them.

The official goal of the Onyx Society, according to a poster glued to the wall of its office, is to "endeavor to bring to every black student at CCNY a total awareness of himself and his position in this society, and to the realization of his commitment to black people."

Although relatively uninvolved in the planning of the Committee of Ten's confrontation with the administration recently, Schick does head one of the College's more important organizations.

According to Schick, there are about 150 Onyx members, about 100 of whom are active in a variety of activities. Two of the group's committees, the Education Committee and the Community Interaction Committee, are directly involved in the ghetto community. The first committee works with the College's School of Education to train Onyx members in basic teaching skills, and sends the trained members to tutor young black students at PS 175.

The Community Interaction Committee acts as a liaison between Onyx and community groups, bringing members of

community groups to the College, and providing aid to the community groups. The committee supplied clothing, appliances and money to families who were burned out of their homes last year.

There are six other committees which deal with culture and history, fund-raising and social activities. The Society also publishes a month newsletter called *Utambuzi*, which is distributed to black students exclusively.

Schick lives in a three-room apartment on Nostrand Avenue, Brooklyn, not far from a high income residential area of private houses, shaded trees, and well-groomed lawns. The apartment, while stark in its unadorned red and purple walls (which he hopes to change) and limited furnishings, reflects the character of its tenant.

Prominently displayed in the middle of the living room is a beautiful imported Italian chess set he received as a gift from his parents. His library features psychology books by Freud, Menninger and Green, but also runs the gamut from Bronte's *Jane Eyre* to Ian Flemming's *James Bond* series.

Although the record collection is mostly jazz and soul oriented, Schick has also included some movie music, the Righteous Brothers, and the Sergio Mendes band. He plays his records on one of two fairly old Garrard turntables operated through a Heathkit amplifier and Fisher pre-amp, both of which he built himself. The sound from the speakers on either side of the room is good, and Schick is proud of his achievement.

In another corner of the room is a portable TV set, under which were batches of *Harper's Magazine*, *U.S. News and World Report*, several TV Guides, and a few copies of the magazine for the black community, *Jet*.

As an individual in his own house, Tom Schick relates to people on a more distant plane than he does in his capacity as president of the Onyx Society; it is

(Continued on Page 8)

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Schick . . .

(Continued from Page 7)

difficult to reach him, and he keeps all contact on a superficial level.

"My life off-campus is private," he said. "Even Onyx members don't, as a rule, see me after school hours."

"It is not that I don't like to be with them outside of school, but when I leave campus I enter a different world with different friends."

Schick joined Onyx his first year in school because he felt it had relevance to him and to black students at the College. "If I were Jewish," he said, "and an entering freshman, and I heard about Hillel, it would hold interest for me; I might or might not join, but I know I'd be interested in what they were doing." He found Onyx relevant, as he had expected, but felt more could be done, so last year he ran for president.

Schick was a psychology major until last year when he made the decision to major in African studies. He attributes this change to "personal reasons," he well as to an increased awareness of the position of the black man in the community. Whereas he previously wanted to work as a child psychiatrist, he now has tentative plans to become a college professor for a while. He would like to write textbooks on African history, develop curricula on the subject, and find applications for African history in the classroom.

Whatever he chooses to do with his life, Schick says it will in some manner be related "to the struggle." He expressed the hope that he would be able to teach in an all-black university, since he would rather "leave the system entirely than fight to change it." However, he added that if there were no black universities, he would consent to teach within the present educational system "because most important of all is what is taught, not how or where."

After a moment's reflection, Schick said, "above all, I want what will be best for my family. I will do what is necessary for their care — I want for my family, as well as for my people, what has been denied them for x number of years . . . power. We must gain power, and not through the present political structures."

Schick does not get any more specific regarding "the revolu-

tion." "I don't think about the revolution because it isn't here yet. In Onyx, too, everyone believes in the revolution, but we don't sit around all day talking about it. We address ourselves to what must be accomplished immediately."

He continued, saying, "We will use whatever is necessary. If it is necessary to go out in the streets — I will; if it is not necessary, I won't . . . I'll do anything as long as it brings about The Change. I won't say I'm for nonviolence in every instance; I like to think I'm more flexible than that, and have a variety of tactics to draw from."

However, calling for integration will not be one of these tactics, he said, for to do so would merely defeat the whole attempt to involve the black race in its own culture. Nor will the white left play any role in the Liberation.

"I don't believe they will have as much of a role in the liberation of the black people as they say they will," he said. "It's what we're striving for, and by definition, that is something we must take for ourselves."

"The white people should be addressing themselves to their own problems. They should be attempting to civilize and human-

ize other white people. Why don't they go into their own communities — send Vista to Brownsville or to the Island, and the Peace Corps to Chicago to talk to Daley. No. Even better, to the people in that suburb where the open housing demonstration was held."

And if radicals do not "civilize" whites, where will the two groups face each other?

"In the streets, probably," Schick answered. "White people have a choice. Those without an understanding of the needs of the black community for self-determination — those intent on preserving the system — will end up fighting black people. Those possessing the understanding that the black race must move toward liberation and must move on its own two legs, will aid the movement passively by being one person less against whom the struggling black need fight."

But Schick does not see the majority of white people playing this passive role: "White people are going to make separatism inevitable. They are not moving, as they should be, towards civilizing their own people, but rather, are continuing to be hostile and negative to the black race. They will make separatism inevitable."

National Guard Invades

(Continued from Page 2)

the busses returned to their garage. The crowd then joined with militant pickets to close down Bascomb.

One girl told LNS, "Friends of mine who weren't radical before are now." And, as at Columbia last spring, groups active at different buildings drew together, developing distinctive communal styles. The group at the Education Building was together enough to practice part-singing while doing its work, and treated passersby to revolutionary songs in four-part harmony.

Black-White Cooperation

One of the more unusual aspects of this developing confrontation is the high degree of cooperation between black and white militants. One observer said, "In terms of past relations between black and white radicals, no one could have predicted this cooperation." As a result of this clear planning, issues have been

well presented and have drawn wide support. "Constituency groups" have formed representing not only the established radical community but also such organizations as the YMCA, YWCA and the Young Democrats.

Observers in Madison felt that the Guard was called in because the cost to the city, which is the capital of Wisconsin, would be too high for city officials to bear. Cops have been on over-time, and were spread so thin that many obstructed buildings were never visited by the pigs. Saturday, the antenna was ripped off the governor's Cadillac while it was parked on campus. Maybe that also contributed to his calling in the guard.

Until the cops appeared on campus in force it looked like the strike and picketing would flounder. Terry Davis, of Madison Resistance, said, "If they hadn't brought cops on, the thing would have died."

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