

THE PAPER

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222

THURSDAY, APRIL 29, 1971

*So here we stand,
on the edge of Hell,
in Harlem, and wonder
what we will do, in
the face of all that
we remember.*

—Langston Hughes

400 Rally Against Tuition

By TOM MC DONALD

A crowd of about 400 people filled the North Campus Quadrangle during yesterday's "Convocation Against Tuition."

The crowd heard student leaders and members of the administration pledge their full support for the restoration of the cuts in the New York State budget for higher education.

At the same time unanimous opposition was voiced against the proposed tuition charge for City University students this coming Fall.

The convocation was jointly sponsored by President Robert E. Marshak and the Student Senate of the City College. The president ordered all classes cancelled from 12 to 1 PM so that students could attend the rally.

James Small, the President of the Student Senate, informed the crowd that the supplementary budget allocations will be made final by May 15th.

He went on to say that "even if Mayor Lindsay were to be given the entire supplementary budget allocation the City would still be lacking 800 million dollars."

Small warned the crowd of potential reaction from the Black community "because they will be the ones who'll be hit the hardest by the budget cuts."

He then asked the crowd to help fight the tuition proposal by any means necessary, and said that if the school must be closed down in September he would be "out there leading the fight to keep it closed until we get all the money that is needed to make this school progress."

Willie Nieves, representing

the Campus Coalition Against Tuition, spoke on the contradictions within the budget crisis. He cited the City's proposal to buy Yankee Stadium for \$24 million, the two million that was recently given by the City to the Shakespearean Festival, and Gov. Rockefeller's plan to spend 34 million dollars on a new airport.

He concluded by raising the question "which is more important to us, Yankee Stadium and a new airport, or our education?"

"The College Discovery and SEEK programs have taken years to get off the ground. Now they have been destroyed in one minute by the legislators in Albany."

Dr. Marshak said that "the principle of higher education should be based on individual merit, and not on the ability to pay a tuition, no matter how small it may be."

The President outlined the options which face the Board of Higher Education. The first option stated is tuition.

The second is the elimination of Open Admissions students

and a 10% reduction in the number of faculty.

The third option would be a partial elimination of Open Admissions students, and a doubling of the work-load for instructors.

Marshak called these options "totally unacceptable and destructive to all our aims for education of minority students." Instead he proposed a fourth option, a full restoration of the 100 million cut by the legislature, and pledged his full support for that aim.

Mr. Frank Barrif spoke for Manhattan Borough President Percy Sutton, who was unable to attend. Barrif termed Open Admissions the most revolutionary educational innovation in the country. He called the budget cuts "a political decision rather than a financial one."

"The government can find the money to bomb, kill and maim but not for education."

James Small closed the meeting by telling the crowd to "be cool, and be prepared to take whatever action is necessary to prevent tuition, and restore all the money that this school needs."

Division of Counseling Does Exist

By MAX PIOTERKOWSKI

Most students at the college know of the existence of a Division of Counseling, but very few could tell you how it defines its function. Dr. James Wood, head of the Division, thinks that many students who could benefit from the assistance offered don't do so because of misconceptions they have about the Division.

"Many students feel that they don't have a right for counseling unless their problem is directly related to school," he said. "This is not true. We welcome students to talk about any kind of problem they have — in fact, this is what we are here for."

The most frequent problems that students who do ask for assistance wish to discuss are problems of growing up; breaking away from home, feelings of loneliness, apprehensions about making social contacts.

Individual as well as group counseling is available. However, if it is judged that a student needs more intensive help, he is referred to outside therapy.

The Division also assists in more practical matters, which require only one or two sessions,

such as helping students who are undecided select a major, and informing students about vocational opportunities.

Dr. Wood has plans for enlarging the staff and facilities of the Division, and making its assistance more available. The present staff and facilities are just about enough to accommodate the 700 to 800 students who ask assistance each year.

However, this year for the first time the Freshmen Orientation classes were informed about the Division, and Dr. Wood expects a turnout of 1000 to 1100 per year.

"We want to be more active in making the student aware of our existence, rather than wait until he appears," Dr. Wood said. Most students who ask for

assistance have either learned about the Division from a friend who had counseling, or were referred for counseling from the office of Curricular Guidance. "This is insufficient," Dr. Wood said.

Another problem which Dr. Wood pointed out is that students generally want to have as little contact as possible with the bureaucracy aspect of the school.

Because the Division is located in the Administration Building, students tend to think of it as an extension of the bureaucracy.

Dr. Wood thinks that it would be a good idea if the facilities were transferred to Finley Center, where students would be more apt to ask for assistance.



Marshak Addresses Crowd on Tuition Crisis

Spring Offensive

By DAVID FRIEDLANDER

Hundreds of thousands of marchers demonstrated against the Vietnam war in Washington this past Saturday, April 24. Estimates of the size varied from a police estimate of 200,000 to an official one of 500,000.

Some idea of the numbers can be given by the fact that the entire open space between the Capitol building and the National Museum was filled with demonstrators. It was widely considered to be the largest demonstration ever against the Vietnam war.

The diverse crowd was notable in several important elements which previous antiwar demonstrations lacked.

Most visible were the Vietnam veterans, many in combat uniforms, who had been in Washington a week ahead of the Saturday demonstration.

Unions were a visible section, and caps or signs identified thousands as union members.

Probably for the first time there were many Black marchers, and a sizeable sprinkling of Latin Americans.

It seemed that for a large number of participants, the

march was the first they had been on. Students and young people, while still an important section of the march were not as dominant as they had been at one time.

A variety of speakers addressed the crowd, including Coretta King, Bella Abzug, and other notable political figures.

Demonstrators came from all parts of the country, and many had identifying signs. During the ride coming into Washington, people in the buses were often greeted by victory signs and fist-salutes from passers by.

The demonstrations came at the end of a week of veteran's demonstrations against the war. Veterans had camped out in Washington, at first in defiance of a court order. Later the court order was lifted, and veterans were heard denouncing the war in Congress. Several demonstrators indicated that the Veteran's demonstrations had convinced them to come.

The April 24 demonstration represented the beginning of the "Spring Offensive," a series of antiwar actions planned to continue with lobbying through the last week of April and nonviolent obstructions of governmental operations through the first week of May.

The actions in the first week of May are designed to implement the Peoples Peace Treaty, signed by student organizations in Vietnam and various groups and individuals in the United States.

The May actions will culminate on May 5th with a moratorium on "business as usual" similar to the moratorium of last year.

Demonstrations are expected to take place in every city and campus to mobilize nationwide antiwar sentiments.

On the Inside

Excerpts from

Interview with
Muhammad Ali

see page 2



Muhammad Ali Speaks

By BOB COLLAZO

The wind-chilled crowd standing out on 135th St. and Amsterdam Ave. Sunday afternoon, blankets, cushions and transistors in hand, to catch the Bullet-Laker game, filed into Lewisohn Stadium anticipating an electrifying afternoon of Aretha Franklin, King Curtis, Motown and a taste of verse and wit from former champion, Muhammad Ali.

The program began late as a result of a delay in the setting up of the stage facilities. As the audience began to spill over onto the dirt oval and settle around the barricaded bandstand, the champ's blue and white van rode onto the field from Convent Ave.

Members of the press were ushered into the van to meet with Ali. The champion, dressed in a quiet brown checkered jacket, light tie and deep blue shirt, sat calmly near the window occasionally peering out at the crowd.

But they saw you lose, didn't they?

I didn't lose the fight. I won on points and landed three punches for every one of Frazier's. Look at him now. He's in bad shape . . . in and out of the hospital. He may never fight again. Joe Frazier ain't no champ. He can't do nothin' but fight. He won the thing and I still got all the publicity. This don't bother me though, I'm still with my people.

But isn't it odd that the very people who took your title away promoted the Frazier fight?

Yeah. But the climate changed. They saw they could make some money, and the white man's god is money.

The people who promoted the fight made twenty million apiece, while you only made two and a half million. Don't you feel you were cheated?

No, no other fighter ever been guaranteed 2½ for one fight. I'm more popular since the Frazier fight. Ten hundred million people saw the fight all over the world. In London, Paris, Egypt . . . all over.



What's the latest on the possibility of a Muhammad Ali-Wilt Chamberlain fight?

He (Chamberlain) backed out at the last minute 'cause he wanted more money. But we're still negotiating.

Wouldn't the fight with Chamberlain be viewed as a side show, or circus?

No. He's a good athlete. Has good reflexes, and he did some amateur boxing. He knows somethin' about fightin'. Don't listen to them writers. People will come and see the fight and we'll be goin' home with a million apiece.



How do you feel about these college appearances you've been making?

They invite me. I come. I get paid. And I leave. I made 12,000 dollars in the last four days. And I'm gettin' 2500 for this half-hour today.

What do you think is the motive behind colleges inviting you?

I don't know. I'm a warrior and white people respect warriors.

Why do you speak at colleges?

It makes you feel better than money when you can change people's minds.

Have you been to any Black colleges?

Hardly any Black colleges have invited me. They don't have much money.

You hear that music out there? That music that Aretha sings? Can't nobody in the world get a rhythm and a beat like that. No Chinese, no Africans, no Puerto Ricans. Nobody can make music like that. Look out this window. See how strong these Black people look? Do they look like they been in slavery for four hundred years? The American Black man is the best in the world.

Viewing Black Profs.

Joseph Borome

City's Historian

By T. ANTHONY HAYLES

"I teach the facts and hope that students make independent decisions after I state the various interpretations of the facts," says Professor Joseph Borome of the History Department. This, continued the Prof., is in keeping with the belief that students are "mature adults" who are capable of making a "rational choice."

A graduate of City College (Class of '42), Professor Borome recalls that his "average did not permit" him to attend the day session and so he was forced to go to evening classes for two semesters to raise his average.

But, states the Professor, his family responsibilities did not leave him enough time to be a full time student although he would occasionally attend day classes.

While he was a student, he worked full time as a page in the New York Public Library for 23¢ an hour.

Perhaps this is the reason that Professor Borome, a product of George Washington High School, casts a jaundiced eye on students who complain about having to work while attending classes.

While working at the Library, says the Professor, "he fell in love with books and was encouraged" by his supervisor to become a librarian.

After graduation he received a library fellowship from City College while working in City's library. With tuition borrowed from Columbia University he was able to attend Columbia's Library School and in a year received his degree in Library Science.

After he got his degree he worked in Columbia's Library, where he later became head of the John W. Burgess Library.

Professor Borome views his position as head of this branch of the library as ironic since Burgess was "most critical of Reconstruction and Negro suffrage."

Born in Harlem (near 5th on 139th Street), Professor Borome remembers visiting the Schomburg collection as a child and "looking in awe at the books in the glass cases" and particularly the bust of Ira Aldridge, the Black Shakespearean actor.

Later he worked with Jean Blackwell-Hutson, the current curator of the Schomburg.

Asked if he felt that City College should take over the running and even the financing of the Schomburg, Professor Borome responded that the library "is where it should be," in the heart of the Black community.

He would be, said he, opposed to the splitting of the collection and he could not envision running back and forth from the campus to the library's present location while doing research.



He has not, however, lost sight of the financial and physical limitations of the library and says he would have nothing against City College giving financial aid to the Schomburg especially if no strings were attached.

A frequent user of the Schomburg, the 115th Street and 7th Avenue Branch of the New York Public Library, Professor Borome relates that in 1947 he was "hesitant about expressing myself in the oral examination for my Ph.D." and requested a teaching post at City to help in preparing him for his orals.

He was accepted and began to teach "American History for Foreigners," at night. In 1948, Lawrence Reddick, then curator of the Schomburg, who was teaching "Negro History and Culture" here at City, resigned and went to Atlanta. Professor Borome was asked to teach the course.

He pointed out that City College, at that time, "was one of the first institutions of higher learning" to offer a course dealing with Black History.

He consented to teach the course "on condition that it dealt with the Americas." He reshaped the course by changing "its parochial" outlook to one that dealt with Blacks in the United States, Latin America and the Caribbean.

Looking back, the Professor who enjoys teaching, says that there were times when he "could not get enough students to register for the course." But, there were other times when the Registrar would

allow him to teach the course even when "only eight students" registered for it.

"There is much more demand for the course . . . and it is now given every semester. Students, especially Blacks, are more interested in Black history than before."

Talking about the reasons he had studied Black history, especially at a time when many people did not even think of it, the Professor explained that Black history had always interested him even as an undergraduate at C.C.N.Y. and that he had taken a course in Black Culture which helped to widen his interest.

He recalls that he did not have "too much trouble" getting "materials which were in the library but were not used by people. Fifteen dollars in the 1940's was a lot of money," says he.

To supplement his readings in Black History the Professor, along with other friends, used to meet once every three weeks with Dr. Leo Hansberry, Professor of African History at Howard University, who would give lectures on Black History.

Author of two books, *The Life and Letters of Justin Winsor* and *Charles Coffin Jewett*, and a number of magazine articles, Professor Borome believes that Black students who demand justice are "extending and carrying on the protest tradition."

Many ideas such as "separatism," which are often heard today, were around as early as the 1840's and 50's but very few Blacks, with

Martin Delany a notable exception, bothered to write about it.

On the other hand, so was the idea of integration, states the Professor. Black "protestors have always been vigorous" and a look at the 19th century and early 20th century will not disprove the fact.

Looking back at the Spring of '69 when Black students took over City College, a take-over which partly resulted in Open Admissions and the establishment of the Department of UES, Professor Borome feels that "there were gains" for the Black students and the college community at large.

Viewing UES, he feels that, through it students will be "exposed to various interpretations of history," as they should be.

As for Open Admissions, he feels that people have made "snap" judgments of the program and it cannot be judged as a failure or a success until two and a half years from now.

As one who views the Black struggle for liberation in a hemispheric rather than a North American light, Professor Borome finds it "interesting to note the influence of the American scene on the Black Power movement in the West Indies."

He finds it too early, however, to make a judgment and would rather wait a few more years to see where this young Black power movement will lead.

He is convinced that "since history should be constantly rewritten, it is important that the lives of the Black men of the past who made history be written from the ground up.

Toussaint L'Ouverture, to name a figure, was one of the greatest men of African descent to appear in the history of the Americas, but he still awaits a first class biography."

Reluctant to give a word of advice to students, the Professor states that it is "difficult to tell students what they should do with regard to their careers."

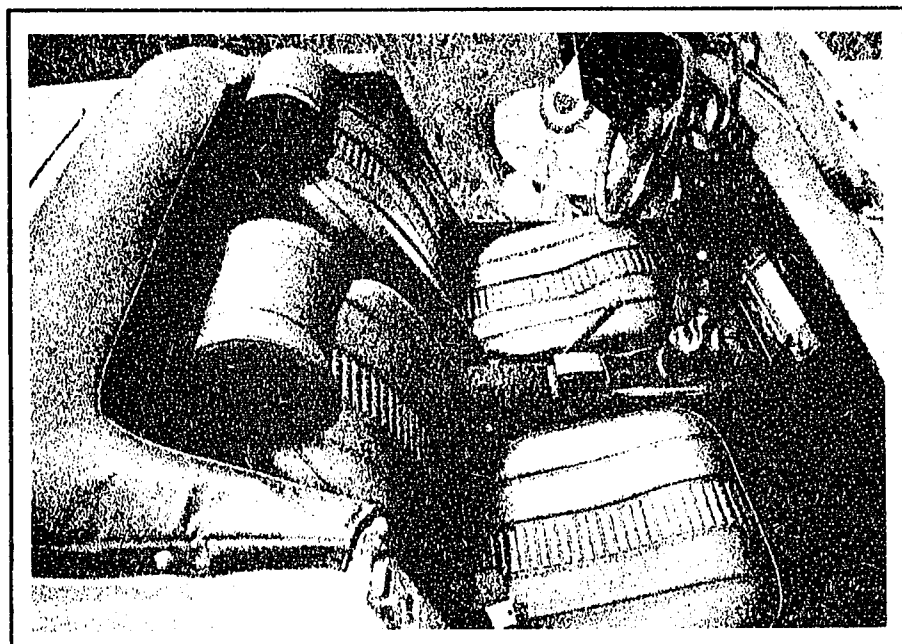
It would be more appropriate, he thinks, to place the "choices" and alternatives "before the students who will then make that choice."

Telling the students what to do would be a form of dictatorship, which he asserts, he wants to avoid. In addition, says Borome, today's students are much more aware of contemporary currents than previous generations.

Nevertheless one must remember that there are waves in student movements; they come and they go. This was so, for example, in the 19th century.

In the final analysis, Professor Borome feels, quite strongly, "that there is no substitute for hard work. Hard work molds character and character is the cornerstone of a successful career."

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Going Home

Your dirty city
and icy stares
just want to make me swoon.
I'am going home,
I'am going home,
Someday soon, someday soon.

By TOM McDONALD

Stress and tension take their toll on the body. They lead to boredom, weariness and indifference. When one gets into such a state normal functions cease. Reading, concentration, contemplation, and even caring become a tedious task. The mood is overburdened by a desire for peace and quiet; for freedom from the need to perform and function. In such a mood I long to go home.

In my mind is a vision. A scene of a small town of 150 people, of country roads and endless trees. The vision includes a child, and summer days, but sadly that vision is one of innocence that has been shattered by my many changes across the years.

We used to wake in the morning to look out the window and see the lake through the break in the trees. On summer afternoons we would take the trail through the woods to go swimming. Occasionally we would startle some deer that came down from the hills to drink from the stream.

In the afternoon we would take the road home so we could stop at the store for a soda. We always left at the same time so that the old lady could start supper.

Because of our schedule, we would always meet an old man who lived near the lake. He had a very long and unpronounceable Polish name so everyone simply called him Kutchy.

He would make his way up the road with a shopping bag in his hand. The contents of the bag made a clinking sound when they were jostled by the sway of his gait. As he staggered his way up the road we would walk behind him, amusing ourselves

by imitating his meandering course.

At the store he would empty his bag of its contents, empty quart bottles of Rheingold beer. After purchasing a new supply he would head home. Every day the store keeper would ask him "the usual?" and he would reply "yes." That was the only word my brother and I ever heard him speak.

The most advantageous feature about living in a small town is that it makes you leave. About a year after we bid farewell to Rockland a large headline greeted my eyes in the Daily News. It read, "Teetotaler Kills Alcoholic Son."

The story told how a mysterious old man in a small town in upper New York had blown his son's head off with a shotgun. He then tied the gun to a bedpost, ran a string through the trigger and killed himself.

Kutchy left a note. He claimed that he was a God-fearing man who had never touched a drop of liquor in his life. The explanation for taking his son's life was that he was becoming an alcoholic.

The incident helped to quicken the transition between a child making fun of an old man on a country road and someone who has to deal with the realities of street life in New York City.

After several years in exile, when the tensions and stress began to build around me, I decided to pay a visit to the land of my childhood.

There was difficulty in recognizing the place. Roads had been paved where once there were trees. Old meadows had become blacktop parking lots. An entire forest had been uprooted, and rolling hills flattened to make way for two golf courses.

The state decided to make the entire area a recreational complex. The townspeople were bought out, or had their property condemned. What was once a town is now a few houses left for the use of park workers.

The trees that once ringed the lake had been cut down. The

planners of the park decided that a lake should be looked at, and not swam in. Continuing with this reasoning they had two large swimming pools built on the edge of the lake.

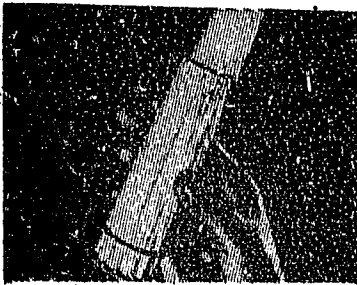
Raw sewage from the park facilities are now dumped into a stream where we used to catch frogs, and the mess eventually makes its way into the Hudson River.

The townspeople were unable to prevent the destruction. Sending people like Richard Ottinger to Congress was also futile. In spite of his screams, he could do nothing to halt "progress."

Private conversation would provide the knowledge that Gov. Rockefeller thought the park was an excellent idea because it would keep the Blacks away from Bear Mountain.

There is a great depression in having witnessed something that was beautiful, clean and free. So I had to laugh when the man on the radio told me that this was earth week, and I could walk down Madison Ave., and help try and save the environment.

When a Christian dies his family has a wake first and then buries the body. The process for a Jewish person is just the opposite; burial first, and then the tears. The environment must have been a Hebrew because it is definitely getting a Jewish funeral.



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David's Fans

April 26, 1971

Editor, The Paper:

David Friedlander ("Reviewing the Jewish Scene," April 21) obviously doesn't understand the current Jewish scene or what is happening to American Jews today.

Mr. Friedlander assumes incorrectly that Meir Kahane and the Jewish Defense League, speak for all Jews. For that matter, it is dubious as to how many JDL'ers take Kahane seriously.

In the recent Belgium Conference as well as on television and radio programs, Kahane was constantly denounced by all the major Jewish establishment organizations.

But is Kahane an "oppressor" when he demonstrates in front of the Russian Consulate? Is he really a "cut throat?" Mr. Friedlander thinks so.

The current "scene" among Jewish and non-Jewish radicals is that Kahane has guts. He has more guts than Mark Rudd or Timothy Leary or Stokely Carmichael. He is committed to a cause and goes about doing something about it.

While most Jews do not agree with his tactics they can't help but smile and silently feel proud that they've got one up on those fucking Russians who send their brothers and sisters to Siberia and call it a "Jewish homeland."

And Mr. Friedlander, the Jews in Russia, you say we are putting it into perspective. Op-

pression is oppression. Maybe to you Jewish oppression is of lesser significance. So say it. Say that Jews know how to suffer, and therefore, shouldn't make such a fuss about keeping their culture, language and history. Put it into perspective. Jews should fight against war and racism, but not to save their own.

It is no secret that American Jews have been in the foreground of the Civil Rights movement and played a crucial role in its development. But how dare they turn inward and help themselves in Crown Heights, in Moscow or in Tel-Aviv.

"If I am not for myself, who will be for me?"

Mr. Friedlander also says that "one does Israel no favor by supporting the present government there." After all, Kahane supports it. How good can it be? The 100 million Arabs equipped with the latest Soviet know-how are being oppressed by two or three million Jews. We've heard that one before.

Mr. Friedlander ends by telling us that "the tide in the world is turning." What he means is that after we give Israel back to the Arabs and Kahane is excommunicated to Algeria, we Jews can rest assured that should any disturbance occur in Crown Heights or Moscow the Black Panthers will come and help us.

Shalom,
S. Choboda

(Continued on Page 7)

THE PAPER

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The Poets' Page

BLACK MARIA

confused, starved, worthless,
i stumbled into your
world
awed by you
who masqueraded a song-writer
and offered the fly-ness
of your beauty to motown

who sat at a broken-down
city university piano
and composed movements,
codas, symphonic-wake on the
black-board of our skulls

who made intellect-bores
human,
humping in collective funk,

and made standing on line
at the bank
days later tranquil, lake-livid

who — square business — made the
white boys in the back of me
bulge at the center of their flesh

and who — myriad power possessed —
made the black ones in the
front reach out to cuddle
her home
later

who reinforced your brother raymond's
rap-rapping about the
insatiable-hip, soul being of his
and our
sister

see here valerie simpson
anger-ridden, basic-blue,
funeral-melancholy i staggered
into you

you who without thinking twice
gave diana ross a love song
that rang love

and smokey a traumatic-soft
one
that invoked trauma and soft
in the alpha of our wrought

who — even though it was lunch time —
catered ccny gluten-swines to
funky-chicken
through 12 & one, and sacrifice —
ebastian ritual through dinner

who — no matter what anyone says —
cultivated mummy-computer
thinking into awake-free, feel

who worked (to let us play), for free,
in honor of sister betty, who, if
alive, would groove in sensual-friction

yes, val, i made it to your
sounds — knew you must be soul-serious
with your name being mine
painted on 45-sides daily and true

i heard you say "black" and "brother"
and "fine-looking" all such
now-words, need-now-words

we roared-excited,
stamped-furious when
your world began shading shutting us
out when
you mentioned "just one more and
that's all" when your
concert closed

but we forgave you quick,
sister
grateful-complacent
for answering when no one
not dead cares

and i
jumping emotional-disbelief
alive-black, hysterical-real
left,

For Valerie Simpson

by

Valerie Lauren Smith

City of Concrete and Steel

black maria
burns a flame
see if you can find her
a silver wind
— America —
goes rushing back behind her

fire one, and fire two
launch your damn torpedoes,
men of steal with stains of blood
on funeral tuxedos

chemicals are raining down
burning children's faces
the Earth's infecting Venus
and a trillion sacred places

black maria
draws a breath
all the stars recover
she offers her breast
to America
like a mother; like a lover

fire three, and fire four
of your machine-gun mystery,
men of faith, your men of war
perverting all of history

chemicals are sinking in
revealing other choices
the children glow in the dark and sing
in a trillion secret voices

black maria
commandeers
Apollo 10
the ship of life
America,
the vessel of the free:
don't take panacea
after poison panacea;
come, astro-men
fire five, fire six
at the Pentagon!
and ride with black maria!

— Iris Perry

City of concrete and steel
People of diamond
coal: capable of giving warmth
coal and years and years of pressure-diamond

Playground of concrete and steel
children of diamond
Hardened by the pressure of ghetto streets
Invulnerable, insensitive, inhuman

Progress of concrete and steel
Future of diamond
Predictions of early deaths
deformed births

And plastic transplants turning people into
partially human mechanisms

Hail the age of Diamond
After so many just plain hard times.

— Sina Tumai

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(Continued from Page 5)

To the Editor:

I do not wish to devote the whole of this letter proving false what Friedlander wishes his readers to believe — that the rifts caused between a conflict of interest of Blacks and Jews in our school systems can be allayed only by the Jewish community.

I also do not wish to devote the whole of this letter explaining that because Kahane sees a direct relation between American involvement in Indochina and the Middle East, the majority of Jews agree.

Or that, as Friedlander would like us to believe, there is a schism between the Israeli government and her people — that the people want peace and the government war; and that "one does Israel no favor by supporting the present government."

Furthermore, I do not wish to 'compare' the oppression of the Soviet Jews — "if it indeed exists"!! — to that of the minorities in America — oppression of a people in any country should be stopped, and being that Friedlander and his fellow 'progressives' consistently close their eyes to Soviet oppression of the Jews, it is my duty to act.

The absurdity of your accusations — the oversimplified reasons for them all — the miscarried logic of them all!

But instead, I take this opportunity to explain more clearly your more basic charge — that the Jews are leaving their

heritage of progressivism, of a concern for others, to form a new nationalist consciousness based upon "a narrow appeal to self interest."

Yes, it is true, as Friedlander notes; "the Jews provided far more than their share of fighters for social justice." The Jews gave their life and blood, their very souls, for the great Communist society, the light unto the world; helped make the dream come true in Russia, Poland, Czechoslovakia . . .

In each of these countries they were murdered and their names denigrated after their "usefulness" had ended. The facts tell this, as the bare facts tell to what great degree the Jews supported the Civil Rights movement of the sixties only to be cursed and despised for it, as the bare facts shall ask what 'progressives' said a word, lifted a finger as my people let out an ugly smell from the burning urns of Aushwitz.

Yes, thousands of young radical Jews, "people who are otherwise quite left, whose honesty is beyond doubt," are relearning their history — but not, as you claim, out of self-hatred; it is more out of self-defense.

The purpose of this renewal of our heritage is not "narrowly" based upon nationalism. It's basis is to allow us to relearn the inherent essence of our history — to better understand why six-million of us had to die and why the world desires to forget so quickly — to better understand the miracle that Israel is (yes, Miracle that Israel is!) — to better understand why it must be that every other mi-

nority group is allowed the luxury to care entirely for itself, and why arrogant ignorants like Friedlander stand back aghast when the Jews do the same.

Its basis is to rediscover how our religion has been and must continue to be an integrated part of the Jew as a whole.

Our purpose is NOT to abandon our progressive-ism, as Friedlander charges, but to renew it, to strengthen it, through a clearer understanding of its origins in Jewish tradition and religion.

Am Yisroel Chai! Friedlander — for you I translate. The nation of Israel lives! I Must live, Will live! It lives because these young Jews who are "otherwise left" are beginning to realize that the best quality they were born with lies in the fact that they are Jews — and so they are beginning to relearn what that means.

They are beginning to stand collectively as Jews to act, to declare themselves as Jews, and any Soviet Jewry demonstration proves this.

Am Yisroel Chai — Friedlander, I hope you have a deeper understanding as to why we are repeating these words as our mainstay and guide — maybe we'll see you next month at a Soviet Jewry demonstration; and maybe next year in Jerusalem!!

Shalom (we are a peaceful nation, too!)

MordeKai

Editor, The Paper
Finley Student Center
Dear Sir:

David Friedlander ("Review-

ing the Jewish Scene," April 21, 1971) notes that "The issue of Soviet Jewry has aroused the passions of many people who are otherwise quite left." He goes on to chide these people ("whose honesty is beyond doubt") for not becoming suspicious because of the participation of the JDL in this issue.

I assume that David Friedlander is referring to groups like the Young People's Socialist League who have participated in rallies and demonstrations on behalf of Soviet Jewry. For the information of Mr. Friedlander and the readers of The Paper, the YPSL was in no way duped by the JDL into involvement in this issue. Our participation was quite voluntary, and in fact, we are proud of our participation.

This is not the first time Socialists have been involved in a freedom struggle. Socialists like A. Philip Randolph, Bayard Rustin, and Tom Kahn have played leading roles in the civil rights movement in this country. Participation in the movement to free Soviet Jewry is a continuation of that commitment to freedom. To say that such a movement is "an attempt to fan the flames of the cold war by manufacturing an anti-Soviet movement" is the equivalent of saying that Martin Luther King tried to whip up civil discord by provoking anti-Southern sentiment.

The struggle for freedom from oppression has never been a right-wing cause. Yet some on the left persist in the belief that every and any evil in the world emanates from the United States, and therefore the issue of oppression practiced by Communist countries is an invention of the CIA.

The workers of Hungary and Czechoslovakia who faced Russian tanks do not believe this. Nor do the black Sudanese who are being slaughtered with Soviet guns. Nor do the imprisoned scientists, poets, and musicians in the USSR.

We hope that students at CCNY, whether Jewish or non-Jewish, will not succumb to this belief and will join in the movement to free Soviet Jewry.

Sincerely,
Hank Maurer, Chairman,
CCNY Young People's
Socialist League

April 26, 1971

To the Editor:

Your article (Vol. 33, no. 10, Wed., April 27, "Reviewing The Jewish Scene"), was a lot of fun. Here you are, teaching us the true meaning of Jewish tradition. You don't know the plural for Goy (p.s., it's Goyim).

You are absolutely right! Jews should help progressive movements like Black nationalism, Puerto Rican nationalism, national liberation struggles of all people, except Jews alone, whose struggle is reactionary. And of course, Soviet antisemit-

Classified

Male meteorology tutor needed a few hours one weekend so I can finish weather maps, get degree. \$20 to "A" student. Contact Craig Schoonmaker, 127 Riverside, 799-5602.

LIBERTARIANS OF CITY COLLEGE UNITE! YOU HAVE NOTHING TO LOSE BUT YOUR CHAINS! CALL JOEY EVENINGS AT 877-6939.

There will be a rally for NO TUITION at CUNY, Thursday, April 28, 1-2 PM at Cohen Library, and Friday at the BHE, 535 E. 80th St.

To Mike Crawley: You'd score if only you could see the basket.

From the Heavy One

ism is a matter of statistics. The Jews, in the new Soviet census were the only major nationality to decline in population. When this happens to American Indians Progressive people call it genocide. When this happens to Jews Uncle Tom Friedlander calls it statistics. Then of course, Uncle is so familiar with Israel's internal politics and JDL's connection to them, that you fail to notice that JDL does not support the government but the main opposition party. Perhaps your lack of knowledge is due to your poor Hebrew. You are welcome to join JSU's free Ulp-an course. Unless you think Hebrew is a reactionary language. If you do, let us give you a lesson in Yiddish. The first word to learn is **Tuches-Lecker**, which is what you are, an ass-licking Uncle Tom.

The photo labeled JDL was really The Free Palestine Committee. That's poor journalism. The photo of JSU was given to you in good faith on certain conditions which you betrayed. That's unethical journalism.

Leo Naparstek
Fred Lisker

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Program In Humanistic Studies

Application Deadline: May 7, 1971

To Enroll Contact Prof. A. Bierman,

Administration Building, 100, 621-2517

As a preliminary step in creating an autonomous "experimental school" at City College, a new program — the Planning Program in Humanistic Studies — has been authorized for 1971-1972. This program, open to 120 students (including 20 freshmen), offers seminars which are built around interdisciplinary problems of contemporary significance. Students and faculty will examine these problems together, stimulating student initiative as much as possible by independent or team study, field work, and other innovative methods. A spirit of community will be encouraged, accepting the obvious limitations of a "commuter college."

Each student accepted by the program must register for two seminars: one, a "content" seminar which enables the student to pursue in depth, alone or in a team, other problems generated by the group. The core seminar provides the framework in which the students exchange, ideas, and criticize and clarify view points generated by their more independent study. Each pair of seminars carries 8 credits.

The following content seminars will be offered in September 1971.

GROWING UP: ABSURD (freshmen only)

An exploration of the process of growing up with major emphasis on personal and social experiences, conflicts, and "identity crises" in an advanced industrial society. The syllabus will include history, sociology, anthropology, psychology, political science, literature and cinema.
Instructors: Marshall Berman & Joan Howard

MIND AND VARIETIES OF INNER EXPERIENCE (upperclassmen only)

Men have held radically different conceptions of their mentality and radically different attitudes toward their own subjectivity. This course will explore the development of these conceptions and attitudes in religion, philosophy, psychology, literature and art. It will consider the mainline views of mind, self and subjectivity stemming from such sources as the Bible, Plato and Descartes, and significant alternatives to that mainline in such diverse sources as Buddhism, Psychoanalysis, Marxism, Wittgenstein.
Instructors: Charles Evans & Kenneth Eisold

HOW TO BE A SURVIVOR (upperclassmen only)

An analysis of the alternatives to the ecological extinction of man. The interaction of population, science, technology, life style and behavior in operating spaceship earth. The perspective of a human being in relation to the natural world will be strived for and hopefully developed.
Instructors: Arthur Bierman & Jess Hanks

THE CITY (upperclassmen only)

A general overview of the social, economic, political and technological problems of the modern City, with special reference to New York City. Great emphasis will be placed upon exposing students and faculty to real life experiences by on site visits, interviews, field work, etc. The city in history,

ethnic problems, cross cultural urban problems and the future of the American city will be covered.

Instructors: Arthur Bierman & Joan Howard

POLITICS AND CULTURE (upperclassmen only)

The course will probe the relationship of Western literature to the evolving political and social consciousness represented by the radical democratic movement of the Nineteenth and Twentieth Centuries. Students will be expected to read both political and imaginative literature and to examine their mutual implications. We aim to develop the following themes from a combination of political and literary vantage points:

- (a) individual development and education
- (b) autonomy and community
- (c) political action and the possibilities of social change
- (d) political consciousness and artistic consciousness
- (e) attempts to outline the possibilities of a new culture

Instructors: E. S. Chill & L. Kriegel

AMERICAN INDIVIDUALISM (upperclassmen only)

From its beginnings, American culture has been dominated by concepts of individual freedom and success, concepts which while they have had much to do with the achievements of American society have also placed a stress upon its alienation and despair. The purpose of this course is to explore certain ideas of the individual that have been significant in our cultural history, with a view towards understanding their importance in our contemporary culture and our consciousness of ourselves.

Instructors: Kenneth Eisold & Joan Howard