

# Crisis

By ELY DORSEY

If it is true that America has committed herself to the pursuit of happiness for all; if it is true that America has recognized the self-destruction of racial discrimination; if it is true that America has disavowed herself from the policy and practice of separate but unequal educational systems; then what will follow must be from the minds of a fool.

Since 1970 over 50% of the Black and Latin students here at City who have taken remedial math courses have either failed or dropped those courses. Of those students, over 70% drop out of City College within their third semester of attendance.

Since 1970, over 60% of the Black and Latin students here at City who were interested in the pure and applied sciences, and who took Calculus 1 or 7, received drop or

**Special** fail grades the first time around. Of these students, over 85% **Commentary** never retook those courses again in their college careers.

This latter statistic is important since it implies that over 50% (.60 x .85) of these students were discouraged from continuing such pursuits.

Further, given the recent data from the Dept. of Labor where Black and Latin professionals make up less than 1% of the total number of pure and applied scientists in this country, a 50% wipe-out of our potential technologists at City College rings of disaster.

What challenges the logic of all reason is that such a record of failure exists at an institution of higher learning that has the finest Physics Department in the country, one of the best Math Departments in the country and certainly the best Engineering School in the country.

Even more staggering is that such a miserable performance is occurring in the middle of Harlem, in a city that has sponsored School Decentralization and Open Admissions.

The arguments presented by the educational authorities at City College and in the City explaining the behavior of this "faculty failure phenomena" all rest on the position that somehow, somehow, the Black and Latin student fails because he fails. In specificity these arguments range from the student's lack of motivation to his cultural incapacity to comprehend the intricacies of "higher learning."

It is argued that since these "particular" students come from broken homes, non-professional environments, underprivileged backgrounds and welfare orientations, their capacity to fare equally with their white peers is greatly limited. And given such handicaps, success for "them" should not be weighed in the same balance as their white, more privileged associates.

Then with such duality of measurement, it should be expected that such students should fail even the most basic of math and science courses. And when it occurs that a Black or Latin succeeds in the higher math or science, then he should not be included in this opinion, since obviously he is a brilliant exception.

Further it is argued that to base any attack on the educational practices of the College on the grounds of racial discrimination is unsound since such debate rings of emotion, and emotion is an entity not eligible for consideration by those who decide the educational destinies of over a million youngsters in this City.

While these arguments present food for thought at the very least, it should be noted that The School of Education at City prepares the teachers who teach "these" students that the

Math, Engineering and Physics departments complain about.

And further, while it is true that a student who is poorly motivated or poorly prepared begins higher education with a certain limitation, it must be remembered that anything that an education system does can be redone.

And this undoing is the responsibility of the institution not the burden of the victim.

To continue to argue pro or con the various positions taken by the faculty and the administration would be an exercise in conjecture.

To present one last statement of information that may serve to guide the thinking on these issues, please observe the following:

(a) Of the total Pure and Applied full-time science faculty here at City, less than 1% are Black and Latin.

(b) Of the total number of Pure and Applied science tutors here at City, less than 1% are Black and Latin.

(c) Of the total number of students who have indicated a desire to major in the Pure and Applied sciences here at City, less than 3% are Black and Latin.

That the College's hiring and educational practices are racially discriminatory is a matter of record, especially in light of the above statistics. What solutions exist to this dilemma are matters for any agenda for any Black and Latin organization on this campus. A possible direction is the establishment by some Black and Latin organization on campus of a tutorial service for our brothers and sisters to get them through math and science.

It is hoped that this crisis has been recognized as serious and that we will begin to address ourselves to it. Remember we make up less than 1% of the technologists in this country, and Africa doesn't need social workers!

## THE PAPER

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THURSDAY, DECEMBER 6, 1973

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

—Langston Hughes

### Experimental College

By DENISE L. MITCHELL

At a time when the enrollment at C.C.N.Y. is steadily declining, the students that are here are becoming increasingly turned off by a college that seems to have little to offer other than the usual academic routine.

Experimental College, a student-run organization, is attempting to provide a program of study that would benefit both the student and the college, by making C.C.N.Y. more relevant to the needs and interests of its students.

Experimental College began in 1966, after a decision was made that an urban school such as C.C.N.Y., where students commute every day without interacting with each other, needed a vehicle whereby students could get closer to each other and themselves.

The early courses offered by Experimental College included such activities as Breadmaking, Astrology, and The Art of Joint Rolling. These courses were conducted, according to Rita Satterfield-Harris, "without faculty contamination."

Sr. Satterfield-Harris, a student and director of the Experi-

mental College, decided in 1971, "there must be an evolution of Experimental College into something more meaningful than the courses being offered."

Although Sr. Satterfield-Harris continued to conduct the Breadmaking course, she was in the process of formulating programs such as SDEIA.

One of the activities of SDEIA (Student Development and Education through Institutional Assistance) was a program that offered guidance counseling, tutorial services, and a summer day camp program to community children for three hours a day. The cost of the program was \$5.00 a week.

"The program did not last because we were not able to get enough money to offer the various activities," stated Sr. Satterfield-Harris.

Courses and other activities of Experimental College have been defunct since 1971, but the students in the organization have been active in other ways.

Sr. Satterfield-Harris and Bros. Emmanuel Washington and Sidney Harris have formulated a program whereby students would tutor people held



Jeff Morgan/The Paper  
Rita Satterfield-Harris

in detention centers. The aim being to help these people get their high school equivalency diploma.

The students would also work in conjunction with the Legal Aid Society and function as social worker assistants. Students would receive credit for their work which would be applied to their particular major.

Sr. Satterfield-Harris commented, "We need a special type of student who must understand that he can't rehabilitate or reform anyone. But, he can offer assistance to someone who wants to rehabilitate himself.

We do not want students to

develop a relationship where the offender can maintain himself after he leaves the detention center."

People working with the Legal Aid Society would aid Black, Puerto Rican and poor white people who are arrested for misdemeanors and cannot afford legal counsel.

Sr. Satterfield-Harris explained, "Many times people are busted for misdemeanors and fined \$25.00. If the person is on welfare, poor or has no one to put up the money, he is kept in the detention center for 10 to 12 months. The person is then told to plead guilty to a lesser charge and serve thirty days rather than wait for his trial. Often the person is innocent but thinks it's a good deal, when in fact, he will have a record for the rest of his life."

All the program needs now, is approval from the administration of C.C.N.Y. and of course, money.

"The administration," stated Sr. Satterfield-Harris, "feels the program should be run by professionals and not students."

She added further, "The real problem is that for the first time students have developed an academically sound program which

has no precedent. The administration does not know how to deal with this and is afraid to try."

The students in Experimental College would like to become an autonomous unit with a status equal to that of other departments in the college.

"Heretofore," stated Sr. Satterfield-Harris, "the administration has looked upon the Experimental College as the bastard child."

Rita Satterfield-Harris remains optimistic and hopeful even though the administration appears adamant in its refusal to approve the program.

She asserted, "I've got to keep on trucking, because I believe this program can benefit everyone involved, including the community. Nobody wants to get hit in the head and robbed. We can offer the offender the motivation to try to make it without committing crimes against other people."

Students who are interested in seeing this program become active are urged by Experimental College to start placing letters in their department chairman's mailbox. The letter should let the faculty know that they think the program is worthwhile and should be supported.

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## News In Brief

By AYAD MOHAMED

### African Lecture Series

Every semester the African-American Studies in the Museum of Natural History's Department of Education presents various speakers.

Here is the schedule for the remainder of the semester:

Monday, December 10, 7:30 pm. Dr. Kamuti Kiteme, from Kenya, who is an Associate Professor in the Black Studies Department here at City and who is also the author of the book *The Impact of European Education Upon African Culture*. Theme: "Traditional African Medicine: Its Meaning and Use."

The lectures will be held at the Museum Auditorium. The First (1st) floor doors will be open at 7:00 pm. Use the Central Park West entrance, walk down ramp beneath the main staircase.

Admission is free!!!

\* \* \*

### Miss Black Staten Island Pageant

The Staten Island Urban League sponsored its fourth annual Miss Black Staten Island Pageant which recently took place at Staten Island Community College.

The pageant consisted of an introduction of the twelve contestants whose ages ranged from 17 to 22; swim suit competition; talent representation and answering questions concerning Blacks.

Each sister presented her different abilities ranging from singing and African Dancing to others.

The Masters of Ceremony were Bill Franklin of WNJR and Vy Higgensen of WBSL radios.

The new Miss Black Staten Island for 1973 was Ruth Morrison, 19, a student at Wagner College.

The First Runner-Up was Wilhemina Rocheseter, 17, of Susan Wagner High School in Staten Island. If anything should happen to M.B.S.I., she would take over.

The judges were Don Ramsay, Model Consultant Honorary Consultant Judge, and Judith Pemberton, Model and Consulting Certifying Judge.

The special guests were Livingston L. Wingate, the Executive Director of the New York Urban League and "Miss Black America" herself, Arnice Russell.

The Intruders also made a special appearance there.

\* \* \*

### Black Universal Conscience

The Black Universal Conscience, has been at CCNY since the fall semester of 1972.

In the past, it sponsored various benefit dances, on and off campus, for programs such as Sickle Cell Anemia Research.

Black Universal Conscience is starting a tutorial program for young brothers and sisters in elementary school. Tutoring includes Math, Art, English, Foreign Language and Reading. Other activities include painting, all sports, films showing, setting up tournaments, musical instruments, and games of chess and checkers. These activities take place every Wednesday and Thursday from 3:00-5:00 pm at P.S. 129, 130th Street and Convent Avenue (on corner of Mott Hall).

B.U.C. is also going to have a chess tournament. If interested or for further information about B.U.C. meetings, contact 152 Finley.

### Black Studies Orientation

The Administration, in conjunction with the Black Studies Department at City recently held a Black Studies orientation with 30 Black high school students representing Washington Irving, Evander Childs, Adlai Stevenson, Seward Park, Park Slope, and Brooklyn Tech, which are high schools with a large Black population.

The purpose of this was to familiarize Black high school students with the Black Studies Department and what it had to offer at City, as well as to encourage them to take its courses.

Professors Wheeler and Bain, as well as Black students who took Black Studies courses here, participated in the orientation.

"BLST" hopes to sponsor more orientations like this in semesters to come.

The Black Studies Department also urges other brothers and sisters to visit various high schools and to arrange meetings with Black students there to familiarize them with the departments and its courses.

\* \* \*

### Wonder Herb: Aloe

Aloe, which originated from East and South Africa and has been planted in the West Indies, is a medicine used here with very gratifying effects on the human body.

Aloe, also known as Bombay Aloe, Turkey Aloe, Mocha Aloe, and Zanzibar Aloe, is the basis for many medicinal pills. It is said to be one of the biggest healing agents among herbs and is excellent for bringing on suppressed menses due to cold or infection.

Jethro Kloss, in his book *Back To Eden*, states that "Aloe is one of the finest body cleansers and brings most gratifying results. It cleans the morbid matter from the stomach, liver, kidneys, spleen, bladder, and the finest colon cleaner known. It should be used in any case where a laxative is needed, does not gripe, and is very healing and soothing to the stomach — in fact wherever it goes."

**Directions:** One heaping teaspoon to a pint of water, strain and use.

You may also add two teaspoons of boric acid which, would help the affected area to heal as well as keep the mixture from souring.

All information on Aloe is accredited to September-October issue of *Western Sunrise Newspaper*.

## Third World Unity

Have the seeds of Third World Unity bloomed into proper fruit? In retrospect, the theory created and espoused at the Bandung conference — which was called for the unity of all anti-imperialists — seemed a viable path for the flowering Black Civil Rights movement. That movement had marched through hosings, lynchings and hard times; indeed it even permeated the ramparts of C.C.N.Y., in 1968.

From here it integrated into "Third World nationalism": inspired by the ideals of Franz Fanon, Malcolm X, Che Gueverra, and others. But the movement for "third world nationalism" was provoked by such groups as the American Communist Party, which even Jack Anderson has proved to be saturated by the C.I.A.

Many nationalist cultural movements and groups were caught up in the spirit of righteous ado which pre-empted any analysis of whether or not each group could successfully support the grafting of a third world (nationalist) concept to its present base. Understandably, the ethos and the genesis of one movement may be inconsistent with the ongoing development of others. Third World Unity was created to deal with the extracurricular and international policies of individual movements, organizations and states. It was not created to assimilate power and culture into one mass meat grinder. Third World Unity is real, but "third world nationalism" has

only spatial reality in the minds of the culturally dispossessed.

If the Vietnamese were to interfere in Cuban, Black, Chinese or Puerto Rican affairs, they would become resented and despised, just as many domestic C.C.N.Y. organizations resent and despise each other. The present antipathy and distrust between ethnic minority groups at C.C.N.Y. is a process of "third world nationalism." When groups with various backgrounds and with various goals attempt to work inclusively, they find themselves quickly subverted by personal agendas incorporating ethnic eminence.

The internal bureaucracy and policy of a specific group should be controlled by a homogenous cadre, or core group. Once the home structure is in order, external relations becomes a rather simple function. There are groups who learned the folly of "third world nationalism," but who in reactionism turned against all endeavors outside their own context. Lack of communication; lack of concern; and lack of input: equals a collective lack of power.

This impasse will be overcome when each movement in its vestibule caucuses towards re-establishing correct priorities. "The ear of understanding is open to the lips of wisdom" is an Indian expression, and is an example of how secular priorities can be universally respected. From this we see how Third World Unity is **made more real**.

## Announcement

The Revolutionary Communist Youth, youth section of the Spartacist League, will be holding a forum entitled "Shleks, Texans and Gaullists — THE WORLD OIL TANGLE" on Thursday, December 6th, 12 noon to 2:00 pm in Wagner Hall, room 104.

The speaker will be George Foster, Spartacist League Central Committee member. Among the questions discussed will be "Will the Arab oil boycott cripple the U.S.?"

"The oil shortage: real or phoney?"

"Inter-imperialist rivalries and the oil cartels — what do the Arabs want?"

For more information call 925-5665.

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# SEEK Officer: Marlene Whittaker

By DEB

City College's uptown campus has been graced by many talented female notables; from Sonya Sanchez to Butterfly McQueen. Mrs Marlene Whittaker, a Nikki Giovanni look-alike, is presently working for the S.E.E.K. Program in the Financial Aid Office (F.A.O.).

Even though Mrs. Whittaker is almost a decade Ms. Giovanni's senior, her slim youthful figure does not show its 40 graceful years.

She has one of those warm familiar faces that greet me everyday. I'm a student aide working out my Work-Study Award at that office.

A native New Yorker under the sign of Cancer, Marlene Whittaker was born in Harlem Hospital. "I'm a Harlem Hospital Baby," she laughed during our interview.

Attending P.S. 68, then going on the Jr. High School 159, Seward Park High graduated her in 1951. After graduation at 17, Hunter accepted her into their undergraduate program. But for some reason, Marlene felt lost. Job-hunting was the next step toward a secure future. Much transpired in her life before coming to City's S.E.E.K. Department in '71.

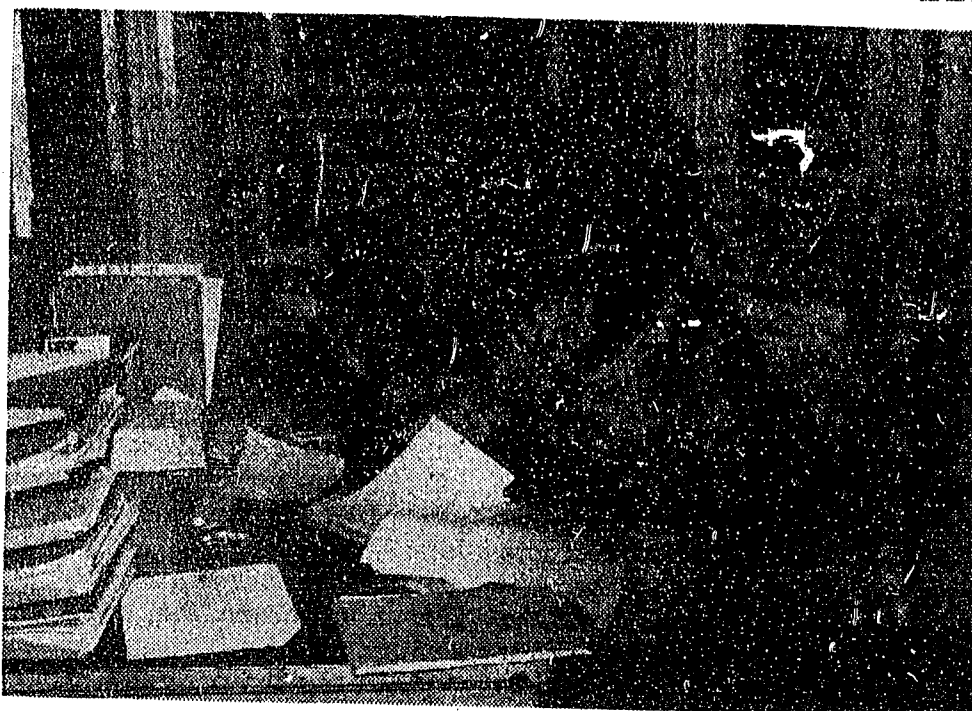
She's been in the "people business" for quite a while. Marlene started out working for Hanover Bank and Trust, then on to the New York Telephone Co.; even a library worker was once her profession.

Realizing this love to work in the social field, Marlene Whittaker took a Civil Service exam and thereby was appointed to a position of clerk with the Dept. of Housing and Buildings in the Tenants Complaint Dept. With the experience of working there 5 and 1/2 years, she inevitably witnessed much corruption and graft, as is characteristic of our society today.

"The Housing Inspectors are all on the sides of the landlords," she exclaimed disgustedly. At that time, Marlene was in no position to affect any change in the situation.

After a marriage that produced one son, Michael (presently 20), she finally decided to go back to school. N. Y. City Community College was her choice. There Marlene took an Executive Assistant course. Typing was a must which she diligently practiced.

In '61, a college office assistant's



Marlene Whittaker at work

position was available at City College. Marlene took the required examination and passed.

Among her regular secretarial duties, reading letters from people trying to get back into school was one of them. They sparked her interest. She decided not to waste the education about her and enrolled in the Evening Division while still working during the day.

Night school was long and tedious, but requirements for matriculation were met, and she completed a B.A. in Sociology in 1969, making the Dean's List in her last year.

Still working at City, a promotional exam was offered on which she scored high and secured a new position, one of two secretaries to the Dean of the College of Liberal Arts.

Bernard P. Sohner, the Vice-Provost for Student Affairs, recognized her potential and appointed her Co-Ordinator of the College Discovery Program. Here she's been most dutifully ever since. In her spare time, Mrs. Whittaker goes to classes to complete requirements for a Master's. From 9 to 3:30 she can be found at the F.A.O., Monday through Friday.

The official title for Mrs. Whittaker is Higher Education Officer, in conjunction with Co-ordinator of College Discovery, all of which is incorporated under the umbrella of the Dept. of Student Affairs.

The SEEK Program, here at City, counsels and interviews the 2,000 SEEK students on their personal and financial problems before allo-

cations are made by Financial Aid officers.

The four remarkable SEEK Higher Education Officers (HEO), directly responsible to their director, Robert Sherman, are Marlene Whittaker, Brunette Isom, JoAnn Morgan, and Jackie Michael, making up a cohesive organization of practical yet humane feminine power.

"What is College-Discovery, anyway," I inquired of Marlene. The College Discovery Program is one similar to SEEK. It originally was initiated to facilitate the transfer of students from community to senior colleges with financial assistance. These students are few in number, 18 at City, and they are classified under a special code: Prong I and Prong II, according to the time of entrance into the Program.

In any event, C-D students have merged with SEEK; yet those 18 are solely under the charge of Mrs. Whittaker. However, her duties do not stop with them. As a Higher Education Officer she is, one of four ladypersons, who is in charge of the requisitioning of monies in the form of a complete financial award package.

Many students seek out Mrs. Whittaker for consultation and advice. She does possess a certain calming effect.

Allocation of funds for financial needs, i.e., books, supplies, lunches, is supposed to be her only duty, but Marlene Whittaker is "always willing to help."

She says,

"The only thing wrong with my

job is there is not enough money to go around to do what the students think we can do for them. Many students come in with a misconceived notion that the school, or rather the programs, will take care of their total needs and living expenses."

She continued, "No Financial Aid Program is funded heavily enough to effectively do that."

"Rumor has it," I began, "that E.O.G. and Work/Study will not be funded next year. Do you have any comments on this?"

"Rumors," she explained, "reach everyone else before they reach us. In actuality, funding is really dependent on the politicians, whether they feel education for the poor and minorities is important or not. We're always worried about funding."

Somewhat we got around to talking about the California-based operation which evaluates eligibility for financial aid.

"Exactly, what role does this corporation play in completing a financial award package?", I questioned.

"Berkely only analyses data given to them," she quipped. "The Student Financial Statement (SFS) is uniform throughout the City University system."

Richard Solomon, head of the Office of Financial Assistance at CUNY, sent the notices describing the new procedure.

"CUNY did not have a uniform method for making awards. Here we have to use a system that the Federal government approves of and this new form adheres closely to the manuals distributed by the U.S. Gov't.

"Admittedly, the fact that so much documentation is now needed, is somewhat stifling. But we're doing what we can within our own limits.

"My only advice," she concluded in a very serious tone, "is to be on time with your applications and it will help us to help you."

Marlene Whittaker enjoys her job at City but she thinks it's a pity when a college office has no decent reception area which could successfully accommodate the volume of students to facilitate working in a more dignified manner. The F.A.O. is not high on the (college's) priority list."

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Is **NOT** The Question  
**RATHER**  
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## Summa Cum Laude Brother

By RUDOLPH SEYMOUR

Timotee Maher-Ortiz at 25 looks more like Confucius than the New York City born Puerto Rican brother that he is so proud to be. So when I asked "super-spick" for help with my project, he wisely suggested we just get high and talk it over on some nice untravelled portion of the campus.

We began with the usual questions and came up with these bits of trivia: in June Timmy will graduate, Summa Cum Laude in Oriental Studies, which include, ancient Chinese philosophy, Linguistics, Calligraphy, and Modern Chinese Communism. Timmy has made the dean's list, received a bid from Phi Beta Kappa, and a scholarship in the Princeton Ph.D. program. All of this I dare say should have made a snobbish son of a bitch out of the dude from Dyckman street, but you don't know Timmy. . . .

"After I get my Ph.D. I want to go down to P.R. or Cuba and bridge the cultural gap that exists between brown brothers and yellow brothers," is what he replied to my first question. "I want to teach the Orient to Latinos. . . . I would be

at home in P.R. and at ease in Cuba, maybe I could be of some help to future diplomats."

Taking another poke on his snoko he said, "I'd like to live in Red China, and reverse the cultural teaching technique. Maybe I'll go to India or Tibet and become a Buddhist Monk or a wandering aesthetic. . . . Sometimes I see myself with a Guru, meditating, attaining that level of spirituality that brings great insight, and peace of mind."

Peace of mind, that will have to wait just a little while, because before my friend can begin his sojourning and teaching he must first remove quite a few academic obstacles. For openers, he must be fluent in Japanese in order to earn his doctorate in Sinology. Hopefully, in 3 years he may be allowed to attend the Peoples University of Peking. (Owing to the recent thaw in Sino-American relations this is now a possibility.) Then on to fulfilling his dream and liberating his soul: liberating Puerto Rico. . . .

"I'd like to see Puerto Rico free but I am reluctant to envision Puerto Ricans fighting Puerto

Ricans, and Puerto Rican blood being shed. This would happen as a result of the Imperialist brainwashing." Tim holds people like Louis Ferrer, Ferrer-type reactionaries and Cuban exiles, responsible for the political situation in Puerto Rico.

"I love Puerto Rico . . . second only to my children," Miguel-5, Luis-4, Lamena-2. They and his lovely wife Maria reside serenely on Dyckman St.

Tim was a devout Catholic until he was 19, but he now describes himself as a semi-atheist with strong tendencies towards Buddhism.

Politically he is an Anarchist, but it is an unrealistic ideal in the 20th century.

"Let's say I'm a Socio-Communist."

Getting back to his family he solemnly declared, "I am a rational man, yet very human, so I have mixed emotions over bringing more children into this world of ours."

"In this world the pain outweighs the pleasure of living, consequently I feel guilty about the nameless tortures that will ultimately over-

take my most precious possessions. I will do my level best to prepare them for these unfortunate eventualities. I pray that I will be successful."

This last statement did not sit well on the stomach of Bob Rivers, and he protested vigorously.

"Oh come now," said he directing his question at me; "have you ever met anyone who is more successful at the game of life?"

Honestly I couldn't say that I had, so I asked Tim how he felt about Bob's unsolicited insertion.

"I've known Bob since our Army days on Taiwan, and he is without doubt the man closest to me. He can say whatever he likes, he's got papers."

This will not suffice to sum up the Super-duper stud from Dyckman St. (It will take volumes to initiate this enormous task, but the confines of this column call for a conclusion.)

Timotee Maher-Ortiz is about to begin his career and I'm positive that before it's over we will hear quite a lot more about my intellectual friend. He doesn't need it but Buena Suerte, and God Bless You.

## The East

By AYAD MOHAMMED

"I don't think we're getting enough support from the Black students. The majority of the Black Studies Departments has been ineffective in bridging the gap between Black college students and the Black community. They are carbon-copies of the white studies departments. They are not involved in community organizations and as soon as white communities get a chance, they'll ice them."

Those were the words of Brother Jitu Weusi (Big Black) who is the headmaster of the East's school, Uhuru Sasa.

"The East" is one institution that many of us do not know of. It has an interesting history:

In October 1967, a group of "bloods" who were trying to change the present public school system, organized and formed the Afro-American Students Association (ASA).

The ASA was responsible for the predominantly Black Boys High School's first Black principal, Dr. Norvel Clarke.

The ASA was also responsible for getting a lot of Black teachers in various New York City high schools.

However, since this organization felt that there weren't enough changes made in the school system, they decided to change from a protest organization to an independent Black institution having an influence on the Black community.

During the summer of 1969 they amassed enough money to secure a building.

In October of that year the East was founded upon the Seven Principles of Blackness or, known in Kiswahili as Nguzu Saba, as taught by Maulana Ron Karenga: Umoja (Unity), Kujichakulia (Self-determination), Ujima (Collective work and responsibility), Ujamaa (Co-operative economics), Kuumba (Creativity), Nia (Purpose) and Imani (Faith).

"The building was old and run-down when we bought it, so

we did some painting and called some plumbers," said Brother Black.

Uhuru Sasa (Freedom Now), started in February 1970, has brothers and sisters ranging from kindergarten through high school age during the day. Here young children of five or six years old learn things that others their age don't learn until high school, such as Algebra, Geometry and Black Studies.

Its evening classes include mathematics, history, cooking, sewing, political workshops, photography, martial arts, gun safety.

Besides Uhuru Sasa, the East has many other activities like "Karamu."

"Karamu" means feast in Kiswahili — not only in the sense of eating but also in obtaining knowledge, good vibrations, and meeting new people! It features films, guest speakers like Imamu Baraka, African Dancers, and free suppers. The Karamu is held every fourth Sunday afternoon each month. A Black experience in sound is held on some Friday and Saturday evenings, having feature artists such as Gary Bartz, Pharoah Sanders, and Freddie Hubbard. These shows are relatively inexpensive compared with prices you'd pay to see such artists at places like the Village Gate.

Gospel concerts and discotheques of various organizations are now featured.

"People thought we were get-

ting too much like a jazz club. So we wanted to have a wider range of cultural affairs."

Another integral part of this institution is Black News newspaper. The founders of the East saw the need for a Black communications vehicle in the Black community. This bi-weekly newspaper has many news stories and items concerning the Black community that Black people would not find in the Daily News, N. Y. Times, etc.

The East has been effective in teaching the importance of Pan-Africanism, and has in-

spired others to establish new institutions like itself.

The East is also undergoing remodeling of the 3-story building and fixing it up for more classrooms. "The community manages to put together a few cents to help us remodel."

The East also owns various stores:

- Bookstore — located right next door.
- Restaurant
- Clothing Store
- Food Store — selling vegetables, teas, fruits, nuts, etc.

● Black News Publishing — 1281 Bedford Avenue, Brooklyn.

"We plan to open up one more store; a laundromat and cleaners."

This free Black institution also sponsors trips, at least one every summer, to Africa, the West Indies, and other parts of the Black World.

Commenting further on the Blacks in the community and the Black studies departments on the various college campuses, Brother Jitu said: "An elitist

(Continued on Page 6)

# BLACK INDEPENDENT INSTITUTE BUILT ON NGUZU SABA

# The Sam Greenlee Who Sat By The Door

By VICKY HUNTER

Lawrence Cook's handsome face reminds me of African sculpture, it is square, strong, smooth, unblemished. Yet his speech and movements put me in mind of a brother who's just come out of the joint. He talks fast, tough, his conversation is spiced with street lingo.

He seems to run on a lot of energy, almost restless, he's always doing something. His whole body gets involved in what he's saying, he's expressive almost fidgety. As we waited for Sam Greenlee, Lawrence's style was in sharp contrast to the luxurious furnishings of his Sherry-Netherlands suite. If I hadn't seen *The Spook Who Sat By The Door* with my own eyes, I never would believe this highly charged man could play the proper, sometimes tommying softspoken character of Dan Freeman with such conviction.

Sam Greenlee walked in with a quiet almost no nonsense demeanor. He's thin and wears black rimmed glasses. A beard generously peppered with gray lengthens his face, gives him a wise, well seasoned look. His smile reveals a gap between his two front teeth which some say means a well traveled person. He's lived up to that premise, he was in the foreign service and has seen Vietnam, Korea and the Philippines. He's mastered the martial arts and has a brown belt in Judo and Karate.

These two, along with Ivan Dixon, whom they both credit for getting the ball rolling are the foundation on which the film *Spook* stands. Lawrence explains, "Ivan was the motor, he was the one who put the thing in gear, he was the one who got it moving."

"You know we raised a half million dollars. That's a nip and tuck budget for a movie but 80% of that money came from the Black community. Man, that was mason jar and mattress money. The peoples stash. The people believed in us. They said, you wanna make a movie, here's the money and they put it up. We were more scared of losing their money than they was about giving it to us."

"*Spook* is an important precedent" continued Sam. "We created our own industry. Last year 150 million dollars was made off of Black films. The profits all went back to the white community. If you make it yourself some of it can go back to the 'hood.' There's cash in the Black community but it don't stay there. The man gives you money in your left hand and you give it right back to him with your right. Two film companies grew off of *Spook* and a couple of schools. We've got to do this again and again and again."

"Within five years I expect to see one dozen to two dozen pictures made like we did *Spook*. All you need is a vision and serious intent, so the brothers who don't sell out won't die on the vine."

"Yeah" broke in Lawrence, "with this one we got seven all the way, many the people gave us the right to fail. We didn't get not phone calls with folks hassling us about when they gonna get their money back."

"The next step is Black distribution" said Sam, "and then showing these movies in Black theatres, so the money goes in a



The Paper — Robert Knight  
Sam Greenlee and Lawrence Cook

circle. That's what circulation means.

We need some more Black middlemen. I think there's only 36 Black movie houses in the whole of the United States."

*Spook*, Black financed and produced by a Black Co. isn't exactly what you'd call an overnight realization. For six years Sam Greenlee had been trying to get his book on the screen. They laughed hard as they both remembered back to the time when Sam spent his days in Hollywood trying to get one of the studios to do *Spook*. Lawrence recalled through his laughter, "I'd tell Sam, man, if you really want to do *Spook* all you got to do is at the end have Dave Freeman wake up from his day dream, hurry on down to the Post Office and punch in. Have his foreman look at him and shake his head and say Goddamn and then flash the credits." Sam would look up in surprise and say, "man, that's just what they want me too do."

Serious now Sam says, "I just couldn't do that though. The people were too possessive about that book. They called it our book. People used to walk up to me and say, 'Man, when they make it into a movie don't let them people mes up our book.' So for six years I been trying to get it done the way I wrote it. It's almost our anniversary, we started shooting on October 2nd, 1972. I think its just as timely now as it would have been six years ago."

"It started for me September 26th" Lawrence picked up. "I was given the script and told its all yours now baby. Those were the loneliest days of my life. A character like Dan Freeman is the acid test. You just got to

make him right or else go into hiding for the rest of your life."

They did the actual shooting in Mayor Hatcher's town of Gary, Indiana. "It couldn't have been done any other way" asserts Sam. "He knew me, he knew the book and he just turned the town over to us. 'Got mad if we didn't ask him for something,' said Lawrence. "They just gave us the ball and told us to go on and run with it."

"A lot of funny things happened while we were there" Lawrence continued. "The people were beautiful. They'd show up to watch us shoot and it just blew their minds to see that everybody calling the shots was Black."

"One Archie Bunker type character though lost his shoulder bag in one of the street scenes. He left with an attitude, grumbling you know. He'd had cash and a stack of credit cards. Well, we put it out on the grapevine that we wanted the bag back. Didn't accuse nobody, just whoever keep the money but bring back the bag. We got it back a couple of days later intact, credit cards and all. Someone had dropped it off at the Post Office with a note saying 'give this to your friend from the Black people in Gary.'"

"Another time," Lawrence mused on, "I'd stopped in the 'hood' and had some dinner. Afterwards I was just walking around trying to do some thinking when I noticed these two cats who were behind me. I turned around and they said, 'you ready to go back now or you wanna walk some more?'" "Man" I said, "You've been following me all this time?" "Well man, you don't know the neighborhood and we didn't want no-

body to hit you in the head before they knew who you were," they answered. Everybody burst into laughter behind that one.

Laughing about the streets got Sam talking about the riot scenes in the movie. "You know, it was 38 degrees when we shot that. People were dressed in summer clothes and had to wait around. By the time we filmed it folks was really into it. That's why it's so authentic. After all that waiting around those people were ready to get into those cops. A lot of them didn't even sign up for pay as extras. They just came on down, glad about being in a movie."

What about the women? How come Joy isn't influenced by Freeman's politics? Sam answers, "Well, she's too busy trying to influence him. There's a scene she had where she explains she doesn't want her kids looking old at 12 and doesn't want to live in a ghetto alive with rats, roaches and pushers. I'm sorry we had to cut that scene, all you see of it is when she says she's not coming back to Washington any more. Dan Freeman doesn't even talk to the women about politics but they both know what kind of man he is and when the deal goes down they know he's got to be in on it." "I'm only sorry none of the reviews so far dealt with the way the women are treated."

"Yeah" says Lawrence, when two women came up to me, one 45 and the other 19, and they both said, 'Thank you for the way you treated the women,' then you know you did something right."

The movie hasn't been received well by the white critics. Judith Crist called it racist, somebody else said it was propaganda. But, Sam isn't too worried about their reaction. He doesn't care what white folks say about it, he'd rather Black folks decide. "After all, the message don't mean nothing if nobody comes to see it." "In fact" Sam says, "if white people had liked it I would have had to go back and see what I did wrong."

"At the time I wrote the book, everybody was dealing with integration and assimilation. The

other alternative hadn't been dealt with. As for the picture being propaganda. I'm a professional propagandist. That's what I did in the foreign service for eight years. Propaganda comes from the word propagate which means to advocate certain values. I've met and talked with third world revolutionaries. A lot of the material comes from my own personal experiences. If the picture polarizes it polarizes. The test is gonna come."

Adds Lawrence, "The world says one thing and we Black folks say something else. You know that with 30 million Black people the power structure in this country can never rest easy. There's a force that emanates from us. We're viable, aware of life and greet it head on."

Sam went on, "I hope people come away remembering what Freeman says about education and how important it is. Most people think it leads to affluence but as Freeman says, keep your education, that's the only thing white folks can't take away from you. I've got into conversations with brothers who just hang out on the corners who say to me, man why should I bother to go to school, I can't get no job. 'Man look at where you at' I tell them, 'even if you hang out on the corner you can do it better with an education.'" "Not only that, I want the audience to come away with positive ideas about loyalty, unty and identifying with your hood."

With 1½ to five million people expected to see *Spook* in 33 cities there's sure to be quite a few people walking away with just those positive ideas.

Sam won't be resting on his laurels after *The Spook Who Sat By The Door*. He'd like to make some more Black movies for Black people, including bringing Sonia Sanchez's short story "After Saturday Night Comes Sunday" as well as another short story of his to the screen.

As for quality, Sam says, "I may never do another *Spook* but I ain't never gonna do nothing bad."

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## Notes on Cinema

I'm going to respond to an article that appeared in the November 11 "Arts and Leisure" section of the *Sunday Times*. I have two reasons: (1) I want to, and (2) it's a definitively idiotic (although sophisticated) point of view.

Meyer Kantor's article, headlined, *This 'Spook' Has No Respect for Human Life*, makes some exceedingly limited observations about "The Spook Who Sat By The Door." He writes, "The most obvious flaw is its lack of respect for the system, the enemy, and its ability to defend itself . . ."

I wonder if he knows how it sounds for a white man to be telling Blacks about showing respect? It triggers the response of wanting to blow his fool head off.

The thrust of the plantation shenanigans of Paul Butler as Do-Daddy Green, and, David Lemieux as Pretty Willie, apparently has eluded Kantor al-

together. White is white, and we're still a bunch of "dumb niggers."

Could it be the Meyer Kantor's of this world are incapable of granting our artists any powers of presupposition?

His choicest naive-riddled observation: ". . . In the end, it is the failure of Greenlee and Clay to present a clear indictment of white society's treatment of third world people that causes the film to drift from meaningful outrage to senseless, James Bond-like, violence." I submit that comments like these are sufficiently self-incriminating.

Dan Freeman (Lawrence Cook) is fully aware of what he is doing, and Sam Greenlee makes us aware of his sacrifices. Freeman doesn't take satanic delight in what he accomplishes; what transpires is his nightmare as well as ours: he's more afraid that it may never ma-

(Continued on Page 6)

## Record Review

By DENNIS MACK

"Richard Nixon: A Fantasy" is an attempt at confirming our worst fears about Watergate; Nixon planned and carried out the entire political espionage campaign against the Democrats.

The album falls far short of the standard of excellence set by impressionist David Frye's first two albums: *I Am The President* and *Richard Nixon Superstar*.

It simply does not stand up to the true test of a comic album. If you play it more than a couple of times it is no longer funny.

However, two tracks on the album passed the test of time. "The Godfather" cut and the "Draft Resister" track.

"Watergate isn't meant to be funny anyway.

## East . . .

(Continued from Page 4)

attitude of intellectualism is being formed among Black students and Black instructors." Thus, they have various cultural activities competing with the cracker and among themselves, instead of doing something constructive. I have diagrammed many programs for young people but, they don't want to work. Without work or Kazi, there is no struggle."

Issues between Blacks and Jews are becoming more controversial. Percy Sutton, at a press conference, said that he supports Israel. Thus, a certain Black judge gave \$1,000 cash to Israel and I'm wondering whether that same judge gave any support to Harlem Prep. This all happened even after Imamu Baraka voiced his opposition to Israeli aggression in a press conference."

The East is located at 10 Claver Place in the heart of Central Brooklyn. The telephone number is 636-9400.

## Cinema . . .

(Continued from Page 5)

terialize rather than that it will. If you haven't seen the film, you should have; and we should recognize that the idea is not necessarily to hit the streets tomorrow dressed to kill. It's to know how to dress (with whatever you consider a viable weapon) and to be ready.

I have a message for Mr. Kantor from Sam Greenlee, Ivan Dixon, and Larry Cook. It's not exactly a direct one but applicable nonetheless: (in unison) "One monkey don't stop no show! !!"

— Ted Fleming

# How GM is responding to the energy problem.

Over a year ago, we asked our plant engineers to establish an energy conservation program to cut waste, improve utilization and generally increase the effective use of our energy resources.

In our plants we're instituting programs to salvage oil and other combustible materials that were once thought to be waste materials of the manufacturing process. Then we're using those former waste materials to fire boilers in some plants and in others we're cleaning the oil and selling it to local power generating stations. It's a method that has been tried and tested. It works. It's even economical.

A system developed by General Motors engineers for "scrubbing" the sulfur dioxide out of coal smoke is moving at an accelerated pace. As the technology is proved out, we're making it available to anyone who can use it. There are large deposits of coal in the United States that will become immediate substitutes for oil when we can make sulfur-bearing coal an environmentally acceptable fuel.

We are working toward improving the gas mileage in the cars we design and build. Wind tunnel experiments, weight reduction programs and major programs for the development of more efficient engines are all being pushed ahead.

And we are preparing ourselves to satisfy any increased future consumer demand for smaller, more energy-efficient engines and cars.

Properly utilized, mass transportation systems are also highly efficient users of energy. GM is engaged in major research and product development programs to improve bus transportation, the most flexible, easiest and quickest to implement of

mass transportation systems. Those programs include the design of buses, new methods for the efficient operation of buses on reserved or exclusive lanes into and through downtown areas or central business districts, and the automated control of rubber-tired transit vehicles on special guideways. Long range plans for mass transportation developed by GM were displayed in Washington at Transpo 72.

In addition to building standard rail commuter diesel electromotives, we have initiated efforts to produce locomotives powered only by electricity. GM, over many years, has done creative research which has been utilized by government agencies and transit operators in improving public transit. As urban transportation systems are designed and approved by the various levels of government, GM will be ready to build the hardware.

Energy can also be conserved by the more efficient use of the cars and trucks now on the road. It is in everyone's interest to get maximum gas mileage by maintaining cars and trucks in good order, avoiding excessive speeds and quick starts, and by sharing the ride whenever convenient and practical. For instance, driving at 50 mph rather than at 70 mph could increase gas mileage by about 20%. We are taking steps to remind our customers of these good driving practices.

GM is determined to do its full share in the resolution of the energy problem.

We also pledge our complete support for all reasonable government efforts to increase available energy and maintain maximum consumer choice.

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# BOOK REVIEW

**Watergate: The View From The Left.** Introduction by Linda Jenness and Andrew Pulley.

By DENNIS E. MACK

In most circles people agree that the Watergate break-in at Democratic headquarters, and subsequent actions, was an attempt to discredit the Democrats.

**Watergate: The View From The Left,** is an excellent account of unpublicized government attacks on dissidents.

The book contains little new material and is revised from the socialist newsweekly, **The Militant**. Make no mistake about it. Even though these views have appeared elsewhere, this is an excellent book because the views presented are different than those one would ordinarily read.

According to Linda Jenness and Andrew Pulley the victims of Watergate are more than those in the Democratic party. Trade unions, Black organizations, the antiwar and student movements, and all radical and socialist groups have been victimized by Watergate to a much greater extent than the Democrats.

The only reason we feel that the Democrats suffered the most is because they and George McGovern lost the election.

Socialists Jenness and Pulley are not particularly surprised by Watergate because, "such attacks stem from the nature of capitalism." However, corruption is possible in any form of government.

The book contends that Nixon felt that the massive Mayday demonstrations of 1970 were organized and financed from abroad. Consequently, electronic surveillance and penetration of the Communist Party, U.S.A., and organized crime targets was stepped up, showing Nixon to be more paranoid than generally imagined.

The President has always claimed that he was not at all influenced by the antiwar campaign at all. Peter Seidman, who wrote one of the articles in the collection, attempts to show how Nixon was very much influenced by the antiwar movement. Accordingly, White House aide Hutson attached particular importance to this movement and stated, "The campus is the bat-

tleground of the revolutionary movement."

Seidman believes that the person in a radical organization using violence or perpetrating illegal acts is often a government provocateur.

Another writer, Caroline Lund, is absolutely correct in her assessment of the Weatherman tactics. She claims that the Watergate revelations confirm the view that the most common tactic of police agents infiltrating the radical movement is to try and convince radicals to commit terrorist acts.

Lund believes agents might be responsible for the bombing at the University of Wisconsin in August 1970, for which Karlton Armstrong is being "framed-up," as well as for the capitol restroom bombing in March 1971.

Ms. Lund makes another assertion that Ellsberg and Russo were being tried for "stealing the truth." She concludes that if it weren't for Watergate, Ellsberg and Russo might well have been convicted for leaking the Pentagon Papers.

In another piece, written by Derrick Morrison, Watergate plumbers are held responsible for raiding the national office of the NAACP Legal Defense and Educational Fund in New York on the same weekend as the break-in at the office of Daniel Ellsberg's psychiatrist. This is an interesting point that the Senate Watergate committee did not look into.

Morrison raises a very good question when he asks how many phones were wiretapped in the name of "national security."

Reporter Larry Seigle points out that a series of terrorist incidents against the Socialist Workers Party and other radical groups was highlighted by the forced entry and destruction of the SWP headquarters in Los Angeles.

I have been hearing the cry that the student left is dead for some time now. Well the left is alive and well. The SWP and the Young Socialist Alliance have filed suit in district court naming as defendants: Nixon, Mitchell, Haldeman, Ehrlichman and fifteen other present and former government officials.

The suit, contained in this book, was filed by Leonard Boudin, a prominent constitutional attorney. It charges the de-

fendants with "illegal acts of blacklisting, harassment, electronic surveillance, burglary, mail tampering and terrorism" against the SWP and YSA.

If you want to know how Watergate has been perpetrated in this and other administrations this book is a must.

Recently, **Essence** magazine has been publishing highly thought-provoking and scintillating articles on the relationships of Black men and women.

Indeed, this warrants considerable attention for it demonstrates positive steps towards scrutinizing and resolving the

omnipresent tension that exists between them.


The Oct. '73 issue focuses on such articles as: "Black man/woman closer together or further apart" by Toni Cade Bambara; "Dealing with ourselves" by Joseph A. Walker; "The

(Continued on Page 8)

## Right On Essence

By SHERRY LYONS

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## Notes On Cinema

It seems that everyone in the world, or at least, everyone I know watched the November 8 showing of "The Graduate," on CBS. I was surprised at how refreshing it was to see it again, especially via the tube, but it was still crisp, sharp, slick, and, of course, refreshing.

Another viewing after several years can really clear up some long-standing reservations one has about a movie, particularly one as popular as this one.

I still believe "Bonnie and Clyde" to be the better film although I must admit I didn't enjoy it more. This time around I was able to concentrate more on the superlative performances of Dustin Hoffman and Anne Bancroft. Their interplay is still immensely revealing: the way Mrs. Robinson coolly manipulates Benjamin, getting what she wants and giving up as little of her illusion as possible.

Mike Nichols' flashy direction and stylistic wit are constantly on display.

Mr. Robinson: Well, Ben boy, scotch still your drink!

Ben: Bourbon.

His fluid style takes us smoothly over the dull spots while Simon and Garfunkel sing on.

It's an ode to isolation, and that's why so many of us took it to heart.

Curiously enough though, it started the trend away from the more epic movie themes, whose success were declining (as Arthur Penn was to prove with "Little Big Man") toward the microscopic examinations of personal trauma. From Viet Nam to Watergate plugging into the national consciousness has been one huge downer. This has been adequately overreflected by the standard viewing fare presented during the past six years and is conspicuous in the more popular, and also, better movies.

More personal themes, yes, but they were financially successful because of their immediacy. This formula worked with "Midnight Cowboy," "M\*A\*S\*H," "Butch Cassidy . . .," and even "Love Story."

But the dollar flow curiously diminished with the appearance of "McCabe and Mrs. Miller," an exotic and stunning film, which was saved through some very heavy penmanship by the critics. Coupled with that gorgeous blockbuster, "The Godfather," it constitutes one of the last two great works of the American cinema.

The thematic trend is still slanting downward and maybe not so sharply at that, but let's take a breath before following an anxious inclination to overpraise both "American Graffiti" and "Mean Streets".

This is not so easy to do with the

latter movie, because it is much more than good. It's darkly lit, attractively staged, and operatic in overall effect. The theme is hardly grand, but when a film strikes you with its immediacy and whets your appetite for the exotic, you do realize it is re-acquainting you with two of the most definitive aspects of kinetic art. The scenes and storyline are inextricably intertwined with Manhattan's Little Italy, which hardly seems exotic, and yet . . .

After "Mean Streets" was over, the images stuck as did the dialogue. "I swear on my mother's soul" seemed to preface every excuse the main characters laid on each other. I mean, this movie is as Italian as all hell (and this is no time to misinterpret me).

It's not so much that my mouth hung open after seeing it, but my initial comment afterwards, "— Jesus!!" took me back through my remembrances of those hazy (?) days of high school, which was always over 40% Italian and never more than 1% Black. The substantive dialogue of "Mean Streets" was lifted from the boys' cafeteria and the football locker room, after practice.

And it's the very abstractness of the young Italian's personal coda and Catholic upbringing that Martin Scorsese, the director, projects with unrelenting and pinpoint accuracy.

It's essentially Charlie's (Harvey Keitel) story, because he gets caught in the middle. His uncle, a stuffy Old World mafia figure, were he aware would approve of neither his nephew's affection for Teresa, who's an epileptic, nor his intense friendship with her cousin Johnny Boy (Robert De Niro), a gloriously reckless and irrational individual in heavy debt to a loan shark named Michael.

Charlie suffers, because he bears the burden of his indecision. He cannot reconcile himself between what he wants and what he needs, and that Catholic policeman in the back of his head creates constant pressure.

The operatic style of the movie tells us that the warning dialogue is signaling impending disaster. As Michael seeks Charlie's aid in getting some of his money back from Johnny Boy, he asks,

"He's not trying to make a 'jerk-off' outa me, is he?"

Thus the standard of juvenile honor is documents with emblazoning crudity as we see this 'honor' will be defended at Johnny Boy's expense.

"Mean Streets" also makes note of another colloquial term that I remember from high school — "scumbag!"

— Ted Fleming

### Right On Essence

(Continued from Page 7)  
Black Dating Game" by Robert Staples; and an interview with Dr. Frances Welsing.

Dr. Welsing expounds quite succinctly, on the situations Black men and women encounter in dealing with each other in an oppressive system. She concludes that if Black men and women want to surmount their problems, they must comprehend the extraneous forces that are consistently working against unification.

The Nov. '73 issue was a continuation of the Oct. issue. It looked at: part 2: "Black men/women closer together or further apart," from a different perspective, by Harold McDougall; "Polar entities apart" by Juli-

anne Malveaux, which deals with the "partying" mentality; "A Time of Decision" by Askia M. Toure; "Black men/women creative equals?" by Dr. Jacquelyn J. Jackson and numerous other engrossing articles pertaining to Black men and women.

Each of these articles attempts to explore the nature of our tension. It sets the stage for providing panaceas in comprehending our struggle more effectively — that is, exposing our strengths and weaknesses.

To ascertain the profundity of these provocative articles; one must read them with an open mind and heart for indeed, they are most deserving and timely.

### Announcement

"The Misanthrope," a seventeenth century French comedy written by Moliere, will be shown in Shepard, Rm. 200 on Monday, Dec. 10 through Thursday, Dec. 13 at 8 p.m. It can also be seen in preview on Saturday, Dec. 8 and Sunday, Dec. 9 at 1 p.m. The performances will be free to all but tickets should be presented at the door. These tickets may be obtained in S944 any day after Dec. 3.

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