

PROBLEMS
AND PROSPECTS
OF AN URBAN PUBLIC
UNIVERSITY

Marshak's Report:

Required Reading For Activists

By LOUIS R. RIVERA

If you're the kind of student who looks for more out of a college than going to classes and submitting to a teacher's personal whims;

If you've developed your thinking to the point where you can make vague connections between your role as an accumulator of credits and credentials, and the world outside this campus;

If you consider yourself an analyst of political movement or are

simply doing research on urban shenanigans, there is a book you should get hold of.

It's a report written by the college president, Robert E. Marshak, summarizing his first two years here. Published last May and distributed among key faculty, administrators, and student leaders, the report outlines CCNY's history (fiscal conflicts and running political battles), mixing it with tidbits of the college's continuous and gradual

development over its first 125 years.

Written in a style reminiscent of standard public relations, the book unintentionally hints at some serious questions concerning the motives and intentions of City College. Basically, though, it's mostly a promotional campaign speech looking to sell readers on the beauty of what inner circles tend to call Marshak's Personal Version of the Master Plan" (improvements on

(Continued on Page 3)

**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

THE PAPER

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THURSDAY, OCTOBER 18, 1973

Health Center In Harlem

By BILL ROBINSON

It is often said that the body is the temple of the soul. The body is the medium through which the mind and emotions are manifest. In an urban environment like New York, pressure and tension have a way of building up to unhealthy proportions. The foods we eat, along with other pollutants, affect how we feel, look, and think. Hypertension, according to a report by *Ebony* magazine is a major health problem, and being overweight, having poor eating habits or not getting proper exercise worsens the condition.

There is a new health center near City College in Harlem lo-

cated at 405 West 148th Street near St. Nicholas Avenue. The Aquarius Health Center, named after the birth sign of the director, Ms. Maxine Quander, has a dedicated staff of instructors who have several years of experience teaching yoga and related disciplines in Harlem as positive experiences for the Black man or woman, regardless of age. The activities are for those interested in an inexpensive way to maintain physical fitness and help relieve the tensions and pressures of city life.

Ms. Quander has been teaching Yoga for several years. She has been an instructor at the Harlem Y.W.C.A., The Afro-American Studio for Acting and Speech, Reality House, and several other

Harlem based community organizations. A long time member of the Integral Yoga Institute, where she studied under Swami Sachidananda, Ms. Quander has been a pioneer in the effort to establish a Yoga Society in Harlem. The Aquarius Health Center represents the first attempt to make the benefits of Hatha Yoka available to the greater Harlem Community. The center hopes to provide some positive alternatives for self-realization, physical awareness and spiritual growth.

Yoga has been associated with Indian mystics, Swamis and Oriental religions. However, Hatha Yoga is a form of exercise using controlled movement to relieve physical and mental tension. Yoga may help you to lose weight, de-

velop greater self-control and feel more physically fit.

Aquarius got its start in August as a result of Ms. Quander's search for a place to teach yoga. She says, "Yoga is a personal trip for some people. How far you go depends on your involvement. We try to deal with people on the level of their daily lives. Yoga is about tuning in and living a harmonious, simple, honest, natural life."

Nutrition plays a big part in Aquarius, since an unhealthy body houses an unhealthy mind. The goal is to purify the body and to experience the mind. The mostly vegetarian diet, while not catering to any particular school of thought, goes into macrobiotic and yogi foods, and use as many natural, uncontaminated foods as possible.

These health foods are prepared for the Aquarius Snack Bar by staff members Garland Alston, Linda Lee, and others.

Other activities at Aquarius include a Judo class taught by Jackie Barly and a Dancerize class taught by Otis Sallid of Place and Visions School for the Arts.

Massages and Saunas are also offered by Delores Gaffney. Though somewhat of a luxury, the massage helps circulation, and the sauna helps clean out the pores in the skin. Aquarius is licensed by the Board of Health. So, in the process of self-realization, Aquarius' purpose is to raise the level of consciousness of Black people particularly, and all people in general, based on sound nutrition and yoga for a healthy life.

Attica Re-Questioned

By KWAME KARIKARI

Two former inmates from the State Correctional Facilities at Attica, James Richie and Roger Champen, spoke on the 1971 rebellion there before a small audience of students in the college's Finley Grand Ballroom recently.

The turnout was surprisingly minimal but both speakers saw this as a sign of the apathy of Americans toward the "burning question of the society — the same issues that were drowning the nation."

James Richie, the first to speak, asserted that the word, **Attica** must shock everyone, for it symbolizes the oppressive system epitomized in prisons labeled, **correctional facilities**.

Attica represented a beacon to Americans that there were still some men ready to bring the truth to light, and all the men who stood up in Attica went through the test of fire.

News

Analysis

"The fire, rather, ignited our souls to burn a light, the truth of which can never be quenched," said Richie.

Nature, Richie philosophized, abhorred repression and reacted to it appropriately. According to him, the most profound thing in the universe is the spirit which moves men to bring changes for men. In Attica unity was the moving spirit behind the revolt. Further, the Attica brothers felt an obligation to rejuvenate this spirit in the minds, hearts and souls of everyone concerned.

Attica erupted because the inmates recognized a moral wrong in a system so professed to rehabilitate men. The situation and conditions of life there would have made anyone take the same actions the inmates took.

They had made 28 demands which, according to the two speakers, were for very basic human needs, including proper meals and

clothes, and better wages. But the more they pressed for these demands the worse their conditions became — to the extent that the more vocal inmates wound up in solitary confinement under despicable conditions.

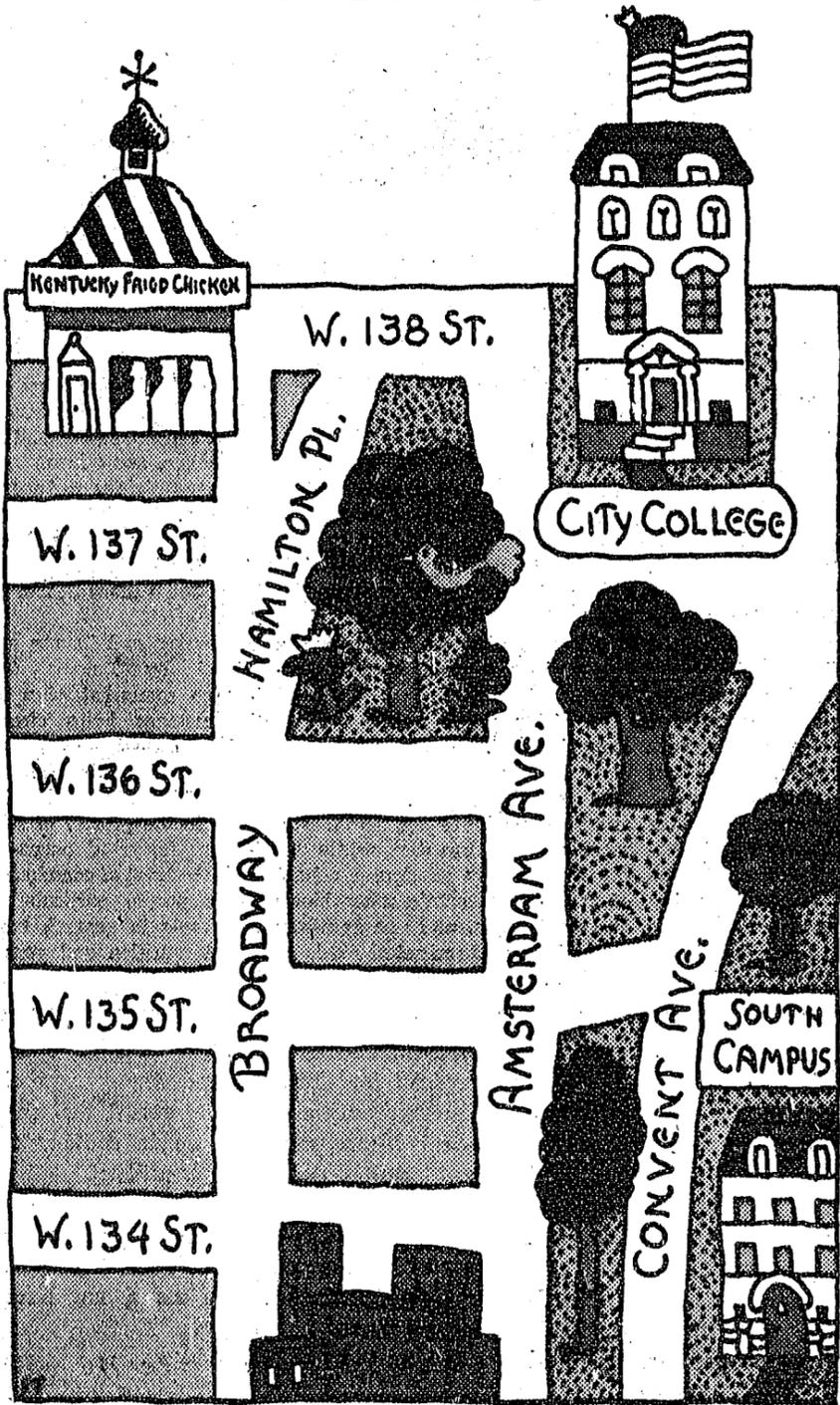
Though important, but not of immediate cause to the rebellion, were other acts of dehumanization going on in Attica — which were not confined to Attica alone, nor have they ceased since.

(Continued on Page 3)



Funeral of Attica Inmate "L.D." in Rochester, N.Y., Sept. '71

Colonel Sanders is now offering courses across from C.C.N.Y.



A lot of people are saying that opening a Kentucky Fried Chicken a block from C.C.N.Y. is the smartest move the Colonel's ever made.

But it didn't take a college education to know that Colonel Sanders' "finger lickin' good" chicken would pass with flying colors in the Broadway and 138th St. area.

After all, with the high cost of eating, our new Kentucky Fried Chicken will be teaching a lot of people on the Upper West Side a lot about home economics.

Kentucky Fried Chicken.

Other convenient locations in Manhattan are:

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| Lenox Ave. nr. 147th Street | Broadway nr. 96th Street | Ave. of the Americas nr. 8th St. |
| 125th Street & 5th Avenue | Canal & Centre Streets | 72nd Street nr. Broadway |
| 125th Street nr. Broadway | Delancey Street nr. Essex Street | 181st Street nr. Broadway |
| 157th Street & Broadway | 14th Street nr. 2nd Ave. | 34th Street nr. 7th Ave. |

My Lips

my lips have tasted chilled wine
the sweetness of sugar cubes
and the bitterness of grapefruit juice

my lips have felt a kiss
tender, warm, loving
and return the same

my lips have felt
touched upon flesh
sweaty, salty,

my lips have set a pulse racing
conquoring, defying

my lips have haden flesh
kissed a head
tingled a chest
back, neck and ears
yes, blackman my lips
have felt,
tasted and loved you.

Joyce iris foster
dec. 1st., 1972

In Memoriam, and to the Next Time

By CHARLOTTE FRICK

Salvador Allende is dead.
He would not succumb to
those "who had power but not
reason." He was shot in the
mouth, not the head. How
appropriate as a symbol. His
thought in death is left un-
touched. It is ours, our
heritage. We can fit it to
he, and leave it to those who
our mouths / we can make a
scream / we can yell out the
passion of our humanism as
have killed him to shoot them-
selves the next time, in the
fury of their madness. Their
aim was incorrect. This time.
This time they are saved.
Salvador Allende is dead.

(This poem was written on September 12th in memory of Salvador Allende, and in reaction to his murder by the military junta of Chile.)

MOLLIE'S HOSIERY & BODY WEAR

Leotards - Tights - Bodysuits - Pants
Nurse's Uniforms
and Shoes

394A WEST 145th STREET
(at St. Nicholas Avenue)

- Check it out on your way to school -

MIDDLE EAST CRISIS and the PALESTINIAN RESISTANCE

Speakers: A Palestinian representative of
"Committee for Support of the Arab Cause."
Jack Lieberman, Young Socialist Alliance National Committee
member who has worked with members of Al-Fatah,
and others.

THURS., OCT. 18 12 NOON F 330

Report Pushes College Image

(Continued from Page 1)

both architectural and academic levels). Hence, the title: **Problems and Prospects of an Urban Public University: A Report.**

Much of it reads like it was copied right out of departmental reports or taken from the college bulletin, with the height of controversy being when the prez chastises the School of Education for not doing so well.

This reporter's first reaction was that a much better job could have been done on the departments of Sociology, History, Psychology, and English, in that order; and then a much more exacting report on the new programs evolving these past two years (BioMed, Performing Arts, Ethnic Studies).

Aside from a lack of completeness and honesty regarding these new programs, the report's basic weakness is one of glorifying what the college has been up to in relation to its past. Its major strength comes through what is not mentioned. One would almost think that City College is a great school to come to, and this idea is not only questionable, but dangerous to a people's state of mind.

Key Subtitles

The most significant sections (required reading for all activists) are chapters I, II, and VII. Here we get Marshak's original writing, exposing what he sees in the college's future as well as how he understands its past.

Chapter I introduces the college and its prospects through capsulized history, emphasizing key individuals who came from poor surroundings and made great contributions to the United States. In addition, the political conditions leading directly to the implementation of the SEEK Program and later, Open Admissions, are skimmed over as quickly as possible. One could almost feel the beads of sweat pouring from Marshak's forehead at the thought of offending some of the "money-lenders" who have of late

contributed large sums to the college.

The advent of Open Admissions and remedial courses caused what he terms "a polarization of views" on campus, adding to "the straining of relations between some portions of the faculty, student body and administration." This should be called for what it is: ethnic paternalism due to the refusal of faculty and administrators to own up to their racist motivations.

In other words, our instructors and administrators have refused to see themselves for what they are: racists fearful of Third World niggers ruining their concept of indoctrination.

Another example of the earlier phase of Marshak's fears is shown when he focuses on the "image of the college." At that time (1970), Marshak writes, "student alienation had reached the point where sale and use of drugs was open and widespread."

No matter how you read it, drug use does not follow from alienation on a campus, especially in a subway-school with a population of students coming from every conceivable ethnicity and background. What isn't mentioned is that po-



Prez prior to appointment, 1970. Spring

litical and media pressure forced the prez to come up with something. And what he came up with was a white-washed committee which, under the control of this administration's political running dog (Dean of Students Bernie Sohmer), avoided real alternatives.

In short, this chapter is the most touchy and the most important regarding analysis of sensitive political areas. Outside the omitted data, it reveals a view of students reminiscent of stereotypes. The image of students projected by Marshak is that of drug-ridden revolutionaries or militant Blacks and Puerto Ricans lacking in sophistication.

Chapter II

The second chapter mixes Marshak's salesmanship, for which he is well-noted, with more "bulletin" material.

Here, though, the areas of new departments, institutes, and centers are pushed for their potential, with self-congratulation over student-faculty committees established to allow student input.

Again, what is not mentioned is that in all four ethnic studies departments (Black, Puerto Rican, Asian, and Jewish) students were forced to come out in numbers to avoid getting conned out of what they had expected.

Of particular importance is the Asian takeover of Goethals Hall during the spring, '72 semester whereby Asian, Puerto Rican and Black students formed a coalition in protest of the red-tape trauma confronting their efforts. While Marshak played a heavy part in "cooling things out," he omitted these events from his report.

More importantly, while students did participate in the areas of ethnic they did not (and still do not) participate in the development of the traditional departments, most especially in the School of Education's "adoption" of the High School of Music and Art, begun last year.

This would have been a great area for Education majors to get their



Marshak in 1972

feet wet, but, Marshak omits, it's also an area of great concern to the Harlem Community and, therefore, the bloods here. So it's most convenient not to have students involved in this area, and to skirt the underlying implications of the high school takeover.

It is the longest chapter (67 pages), and the most important to sell. If you can get through all the compliments and speech writing, you might get to understand why the future of this college as outlined there should be of great concern to all of us. How one is trained to meet labor's needs without learning why — and without developing vehicles for complimenting the struggles of the poor — leads to questions of why we're here and how we'll leave if we don't struggle.

Chapter VII

Chapters VII and VIII focus on the college's relationship to the surrounding community, and institutional development, respectively. Briefly, both are worth noting in that the former boasts of limited handout while the latter proposes a grand design for a fantastically beautiful campus set on a hill overlooking deprivation.

If you can't find a copy in the library, or borrow one from a departmental chairman or administrator, THE PAPER has two copies available to interested folk. It's only 176 pages, and you just might pick up on something.

Attica...

(Continued from Page 1)

Richie stated, "they are being done in N.Y. prisons to make a man into a zombie — to kill his mind and make him a mechanical man, a shell of a man."

He also discussed "brain surgery" in the correctional facilities, "to reduce people into vegetables. But these were either unknown to the outside world from which Attica was cut off, or the outside world didn't care to know."

So the prisoners took Attica "to let society know our existence and the moral depravity of their rehabilitative institutions."

It happened spontaneously and suddenly. "It was shocking to me," said Roger Champen, who has spent 15 years of his life in various prisons across the state, during which time he studied law and was able to get about 70 prisoners "out of the hole."

"Many of us," he said, "hadn't seen others before. It wasn't a question of Black and white," continued Roger, repudiating the image made especially "by some of the press."

"Some thought it was a racial thing — others

involved like Sam Melvin (a white prisoner) didn't think so. We were prisoners first and everything else came second. We were all victims of the same system."

State Troopers sent to put down the rebellion made things worse and bloodier. Helicopters went in and fired tear gas into the yard.

"People fell — some were kicked in their skulls. There were young men, 17 and 18, with broken arms and legs. And the troopers sprayed bullets on us, like they were spraying roaches."

And so, scores of men fell. Men who had chosen to be in the vanguard of truth.

Questions from the audience mostly concerned general issues on prison institutions. An emphatic "Yes" was the reply to a lady who asked if women inmates got the same treatment as their male counterparts.

Roger Champen thought that prisons served no purpose in society. To this a contributor who claimed membership in the Revolutionary Communist Youth, replied that prisons were "profitable to the bourgeoisie; they are big business."

Asked if he considered all prisoners as political detainees, Roger gave a short lecture on the workings of the capitalist system and how it created the "misfits" in society, ultimately

making every crime the consequence of its dynamics and contradictions.

Another contributor, claiming some years in the Tombs as a drug addict, talked about suicides in the prisons and the "government sponsored methadone drug programs."

Roger and Richie are both out on bail, enabling them to speak on campuses across the state. Roger has been out on a \$5,000 bail. "It is a ransom," he says, "and from a man who's been in prison for 15 years, without a job and without nothing."

Presently, there are 65 indictments hanging on the participants in the rebellion, including charges of murder, possession of arms, and inciting to riot. Roger is, himself, indicted for murdering one inmate. More inmates, the speakers claimed, were being indicted, and it might go on for a while.

What surprised them was that no law enforcement officer was indicted for the more than forty prisoners and hostages killed by them.

All supporters were invited to channel their assistance to the National Conference of Black Lawyers, at 126 W. 119 St., New York City, or to call 866-3501.

A Noise In The Valley

By QADRI

A friend of mine told me about a woman he was seeing some time ago. They met at one of those funky joints where you go to "get down." She was sitting by herself at a table not too far from the dance floor.

My man said he could see that she wasn't doing nothing, so he introduced himself and asked if they could get into somethin.' She said, "the only way to get down is to get in deep." They met many times after that, and eventually they got a thing going. You know.

He found that she had had problems with dudes and stuff, but she found that my man was different, that there was "something pure about him." (Oh yeah! I forgot to tell you that my man is an idealist. He tries to bring out the "soul" in people.)

It got to the point where he was her rock, her strength: they grew closer. But he didn't have that warm feeling. I wondered

what was really on his mind.

Then he mentioned a little story about a loaf of bread. He asked me if I had ever heard it before. I told him no. He said that few people have. I was trying to understand where he was coming from, but I was getting impatient for him to make his point. I waited.

He began, "When you go to the store to buy a loaf of bread, most times you take it for granted. You look for a fresh loaf, you pay your money, and go home. When you get there you may not open it right away — you'll let it sit until you are ready to use it.

"But when you do use it, it's a few slices at a time, and you re-seal the package until you want more. Sometimes you'll use it all, and that's good. Other times you will let the bread get old and stale, and finally, throw the remainder away."

He continued, "When a person discards a portion of a loaf of bread, he is throwing away the

very thing that is giving him substance — unknowingly, ignorantly.

Finally, he said, "The saddest thing is that they go back to the store to purchase another loaf of bread, only to discard another unused portion."

LETTERS

October 4, 1973

Ms. Denise Mitchell

Mr. Norris Alfred

The Paper

The City College

Dear Ms. Mitchell and Mr. Alfred:

Just a note to congratulate you on the fascinating story and photos on the Tanzania trip in the October 3 issue of *The Paper*. I'm sure you stimulated great interest in the trip.

Cordially yours,
Michael F. Shugrue
Academic Ass't to the Pres.
and Dir. for Academic
Development

"Moment of Israel"

By L. R. RIVERA

SETTING: In front of Cohen Library Before a Mass of Facelessness

TIME: Tuesday & Wednesday, Oct. 9 & 10

First Speaker:

We're here today because we feel the need for solidarity. Our brethren have need of us. And we have need to remember who we are and what we are obliged to do.

They bear a great burden today, and we must share in easing their load. We've been collecting money these past few days to send to them. You've heard the reports and you know what's happening. But what you must remember is that because of this recent attack many of our compatriots have been dispersed and wounded; have lost their homes and have family to take care of.

Through the United Jewish Appeal, we have already collected 25 million dollars for food supplies, clothes, and all kinds of items necessary for their defense. We know you have the money. And we know you've already given. But we need what you can give and we urge you to give another dollar. The people of Israel will keep you in their hearts for what you do today. The time is now. Give!

In the meantime, we have a member of the Defense League here who'll speak to you about what they're doing to help . . .

SETTING: In Front of The U.N. Before Another Mass

TIME: The Same Days

Second Speaker:

Brothers and Sisters We must analyze this present crisis correctly. We were attacked! We are in a state of defense! But we will not cower from the moment. Already the airports are jammed, with doctors, lawyers, soldiers, clerks, operators. In a word, "RIGHTEOUS PEOPLE" are moving on the question. Getting to Israel to do what they can.

This time there'll be no treaty to violate. We can't afford the luxury of talk. We must defend what's ours and we must do so with every ounce of energy and resource we can bring to gether.

There's only one road to peace for our people. We must stop the Arab advancement. The Sinai is ours. The Golan Heights we'll keep. We will not give it up. We must understand that there is only one recourse: to eliminate the threat of Arab attack once and for all. To do this we must recognize the Arab for what he truly is: an enemy to our stability.

And, if need be, we can destroy Egypt. We have nuclear power. And we know how to use it. Besides, just as God used the Red Sea to destroy our enemies before, we can use the Aswan Dam and have an even better effect. This time we are ready!

To date, we have mustered our financial resources to include thousands of citizens re-

turning to the land of their fathers; to include well over 30 million dollars feeding the war effort; to include hundreds of aircraft filled with armaments and military supplies.

We've even gotten Nixon to push the latest shipment of fighter and bomber jets; hurrying to get them there.

We've also gotten a secretary of state to move from "The Year of Europe," to "The Moment of Israel."

All over the world, wherever our people are stranded "effort" is there. And we call upon you to be at one with your people; to move against this mighty beast. LONG LIVE THE PEOPLE OF ISRAEL!

SETTING: Before The Mirror Of My People, Where I See Myself

TIME: When I Smell Of Murder

I feel a strange sensation coming through the maze of news reports coning me into reaction, The media reflects the mirror of this nation's interests: corporate monopolies buy their way across the earth, forcing a desolate state on a people's hopes.

Two punks are pricked into fighting each other while the biggies look on, making bets on the standoff. Directors decide over coffee how many get ripped off or set up for later. The world bank, run by McNamara, O.K.ays and rejects loans necessary to poor but growing nations.

Murder moves me to wonder of the nature of struggle. And I am sensitive to the natural order of balance distorted by the producers of war machines. Jets drop bombs indiscriminately and companies get paid for making the two. Patriotism and Nationalism become tools for a market controlled by a few.

The Middle-East must be controled. The balance of control over the Middle-East must be maintained between the two corporate competitors concerned. Oil is needed.

Is it not true that last spring the United States sold phantom jets to Arab countries? Is it not also true that the Soviets use their satellite countries to bargain with the Israelis? Doesn't the Middle-East produce the largest amount of oil needed by both? Didn't the real "hate" between Arabs and Jews manifest when the Arabs beat the English to Damascus against the Turks, making it necessary for England to set up the Jewish Protectorate in Palestine (circa, 1918)?

How much does it take to see that two distinct war machines were developed by the USSR and USA over a 28 year period for the sake of balance of control? Each against the other, while the "others" continue consuming and marketing oil produce.

Meanwhile, back in this jungle, naturalized Jews and other assortments plead their case, contributing their dollars to the cause of murder.

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Oscar Lumpkin — Faculty Advisor

I Witness News

By JONA JAMESON

Recently my evening meal was interrupted by a Channel 7 Eye-witness lead in to a story that announced: "Trouble at Brooklyn's F. D. R. high school."

Since I am an alumnus of that Bensonhurst high school, located at 5800 20th Avenue, I became increasingly anxious to hear the story and paid little attention to the fifteen minutes of news that preceded the school story.

Finally, after what seemed like hours, I was rewarded by the happy face of Melba Tolliver reporting a racial disturbance at the 38%-Third World School.

Sister Tolliver said that the trouble was started by "outsiders" who were not students of F. D. R. and that the five people arrested were white and also did not attend F. D. R.

I became ecstatic; the true story of F. D. R. had finally emerged. In 1968 this normally apathetic school was shut down by what the media called "racial unrest" between the school's students.

I know better. I was peering out the long rectangular windows of the main entrance when I saw elements of the community intimidating and physically harassing Black F. D. R. students and trying to get white students to join them.

The whole unfortunate mess, both in 1968 and today, would not have occurred without the influence of racist, anti-semitic elements in the community.

In 1970 a group of about twenty F. D. R. students initiated a student strike against the war. Students were told by members of the faculty that we would face a great deal of opposition and physical violence from the community if we attempted to shut the school down.

Demonstrators succeeded in dropping attendance in that spring semester to approximately 5%. There were two reasons for the strike's success:

1. — F. D. R. students would do anything for a day off.
2. — The leaders and most of the students participating in the strike were white, not Black.

If the strikers had been predominantly Black, they would have faced widespread community opposition. Somehow the community tolerated the situation because it was a largely white effort.

In analyzing the current F. D. R. situation one should be leery of anything that Principal Philip Eisman says. Sources close to the student newspaper, *The New Dealer*, told this reporter in 1969 that Eisman effectively suppressed the contents of an entire issue that spoke unfavorably of the administration.

In the last two weeks City College students have been greeted first by Navy and then by Marine recruiters on campus.

During the week of September 24th Attica Brigade members told recruiters to voluntarily leave or else be physically removed from their position in front of Shepard cafeteria. The Navy chose the former course of action.

On Tuesday October 9th the Attica Brigade were again instrumental in forcing Marine recruiters off campus. A group of about 25 Brigade members destroyed Marine literature and the Mariens subsequently left.

After all the various actions against military recruitment and R.O.T.C. on campus in the past, what made the military feel they would be welcomed, not just on this campus, but on any campus in 1973? Did they think students had the Watergate blues?

Health In Brief

By AYAD MOHAMED

For those of you who have the common funk problem, even though you use deodorant after each daily shower, it may be attributed to the fact that after over a century, there still isn't a deodorant effective enough to keep you dry.

However, here are a few solutions. William J. Brooks, Director of Communications of Sterling Drug Company, says to try to use more of that anti-presprant that you have, or use it more often. As an alternative I suggest that you try shaving your armpits.

* * *

In order to reduce the chance of a heart attack, a University of Illinois scientist suggests eating less rather than cutting down on fats.

Contrary to the American Medical Association's doctrine, Dr. F. A. Kummerow says, "If we lower our fat intake, then we get hungry and we take in more carbohydrates." Maybe that's why some of our diets don't work.

* * *

In addition to having a strong taste and causing bad breath, garlic, according to *New Woman* magazine, was used by a doctor to treat the diseases typhus and cholera.

Garlic has also been used to soothe irritation from mosquito bites, to clear head colds, and to overcome infections.

* * *

SOME ALTERNATIVES TO "INEDIBLE" MEAT

As a result of the current meat shortage, some San Diego meat markets are buying meat from Mexico. This meat, mostly beef, was found to be below American health standards for human consumption.

It is highly probable that this meat is shipped to all parts of the United States.

One alternative would be to go vegetarian. However, you carnivorous folk might want to check out these sources:

The Kosher butchers have certain religious laws about slaughtering their animals, which include saying a prayer before cutting the animal's throat. One benefit of this is that blood flows right out of the animal this way. However, certain Kosher butchers live up to this law, others buy meat from other markets (which may be from Mexico, for all we know). The "kosher" Kosher butchers have their meat marked with "Glatt" or a "U" within a circle.

The Muslims, whether orthodox or from the Nation, have the same laws for killing their meat.

Many of you might not believe in these religious doctrines but, for health's sake, I recommend these meats.

Slaughtering your own meat might be another alternative.

You might even try fish instead; I've heard that fish is very good for the brain.

A Superstar Speaks

By MICHAEL MOSLOW

Every once in a while, a young aspiring writer, such as myself, gets an idea, likes it, and develops it, but, for any one of a multitude of reasons decides not to write the damned thing after all. This is such an idea. I don't want any rubes in the audience to suspect that I am actually advocating treason — so remember, this is just a plot outline for a story.

There is a young man, color him Black. Color him poor but reasonably on the ball. Color him expecting a revolution, and hopeful to do his part if and when it comes. But most of all, color him realistic.

He knows that, if he follows the usual courses of life — school or a job or the streets — none will give him the decent wage he will need to get his own little cadre financially solvent. He knows that guns do not grow on trees, and suspects that the weap-

ons he can get (if he can afford them) on the black market are nowhere near the deadliness of those possessed by the infantry and related forces. He knows that, despite the impetus sometimes given to the determined, there is no substitute for regular military training. And remember, our character is at least nominally intelligent. What does he do?

He joins the Army. Maybe the Marines. Lets the State train him in the guerilla techniques necessary to give the State its final push into the abyss. Steals the money and materials necessary for warfare where it is lying around, practically asking you to take it. With no ground war going, his leisure time, after he has achieved rank, will be almost total — and can be almost totally devoted to infiltrating, organizing, and the like. He knows he's at least as good as all the dumb Southerners who use the Army

as their private preserve.

Come the Revolution, he just re-ups, gets his few thousand dollars re-enlistment bonus, and splits. He knows that he ain't gonna get in any trouble for desertion if he survives the revolution and the government doesn't, and he knows that if he gets killed in battle, he get's killed no deader (and with less chance of being killed as an ex-soldier than as a civilian. And he knows that if he gets caught and lined up against the wall as a traitor and deserter, it's no worse than getting lined up just as a traitor.

He believes Richard Nixon, he knows you can work within the system!

If you want the plot, you can have it for your own, to fill in the details as you will. You can have my title: "WHAT'S THIS ABOUT KICKING THE MARINE CORPS RECRUITERS OFF OF THE CAMPUS?"

Profiling Carlos Molina

By DEB

On the first day of the Spring Semester, crisp and cold, the hustle-bustle and hassles of registration had depressed me. My program marched me from building to building, classroom to auditorium, down campus and up, and finally to Wingate Gymnasium.

I had signed up for this martial arts course and I looked forward to learning more about judo. Having been an active, athletic person for most of my life, and realizing my need to release energy, I was quite eager to get started. Upon entering the gymnasium, I saw bars galore, an elevated track, trampolines, and all sorts of mats — and a fairly handsome, well-built, muscular young man. To my pleasant surprise he called the class together. He spoke in a confident, aggressive tone of voice, yet his tawny appearance at first sight seemed gentle but firm. I had seen him before around campus. Now he told us he was Carlos Molina, karate, judo, swimming and wrestling instructor.

Carlos, born under the sign of Cancer in June 1948, was raised on 137th Street and Broadway. At that time, the neighborhood was Irish and Spanish.

Carlos, of Cuban parentage, recalls some of his childhood experiences. "I used to vandalize City College as a kid," he laughed. Although that was the era of street gangs, Carlos Molina shunned any affiliation with them.

The City College campus, all stone and busy, projected a strange and foreign image to his world for a while. All Hallows Catholic High School, from which Carlos graduated, was his only link to institutionalization, somewhat different from the image of the College campus up the block. An only child, Carlos was always a physical enthusiast. After graduation from All Hallows, Carlos

planned to join the F.B.I. With two years of John Jay under his belt, Carlos still yearned to participate more in sporting events. But the image of a physical education instructor was stereotyped to imply all bawn and no brains.

At John Jay, a team instructor, Al Goutee, entered Molina in the Western Intercollegiate competition for karate. Surprisingly enough, Carlos won first place and continued to win a number of other New York metropolitan area tournaments.

The last semester of his senior year of college, Carlos started teaching as an adjunct professor in Physical Health Education — no more criminology! He had made his decision.

Having graduated and moved on to Teachers' College to finish his Masters Program, another teaching position presented an enjoyable opportunity for Mr. Molina. A chance to work at City College, a place he had known in other phases of his life, seemed nostalgic and challenging.

In the interview for the job, he was asked if he could teach karate and judo (at that time, judo was a little less familiar to Molina). With diligent study and practice he won the triumphant title of 1972 New York State Champion in jujitsu. He also qualified for the Olympic trials, but not the team. He's quite satisfied with his job at City. (Oh, I forgot to mention that Wingate was one of Carlos' favorite adolescent hangouts. When you walk past that marble statue out front see if Carlos' shamrock is still painted there! I know it is!)

Physical Education Clubs
With unselfish dedication, Mr. Molina coaches the college's Karate Team, Wrestling Team, Scuba Division, and the newly-formed Judo Club. The Karate Club is 3 years old, and the Judo Club was formed only last year.

For you physically-inclined, liberated women, the clubs warmly welcome the supposedly "gentler" sex.

All the clubs meet on Thursdays from 12:00 to 2:00 in Wingate Gymnasium. Interested people may go there to join. Incidentally, City's Karate team has won three consecutive years in the Metropolitan Championships.

They've also traveled to Connecticut and Baltimore for tournaments. Carlos himself competes

from time to time in judo, and wrestles for the school when time allows.

Carlos Molina enjoys life at City College, especially his department, Physical and Health Education. There has been a big turnaround in the attitude of the Physical Education Department. He feels that it is now a young, enthusiastic department and that the stereotyped image is slowly being destroyed.

Carlos puts in a lot of time at City because he enjoys the involvement of the students. His ideal of real exercise in practicum course work is not in the "simulated situations" that are restricted to a college campus. To prove that point, last semester Carlos and a group of students went scuba diving in MoBay (Montego Bay, Jamaica) as part of the course work. For us adventurous types, the trip presented an invaluable practical experience.

And for you who missed the boat last year, plans are now being made for a return trip! All interested parties should see Carlos Molina in Wingate. Hurry now, they plan to go during the Thanksgiving Holiday.

With all these activities, Carlos still finds time to work on his Doctorate in Health Education. A primary issue around which he plans to focus his thesis is "connecting the drug education with the martial arts education as an alternative life style." He views martial arts as a way of life.

To Carlos, the mind and body are one complete unit and he feels the physical education instructor "bridges the gap" to this understanding.

We talked briefly about the recent craze in the martial arts movies. "The only gripe I have against the movies is their quality. But Carlos does agree that the movies make people more aware of something that he feels strongly about. "If people live the martial arts way it will surely prove to be a better way of life."

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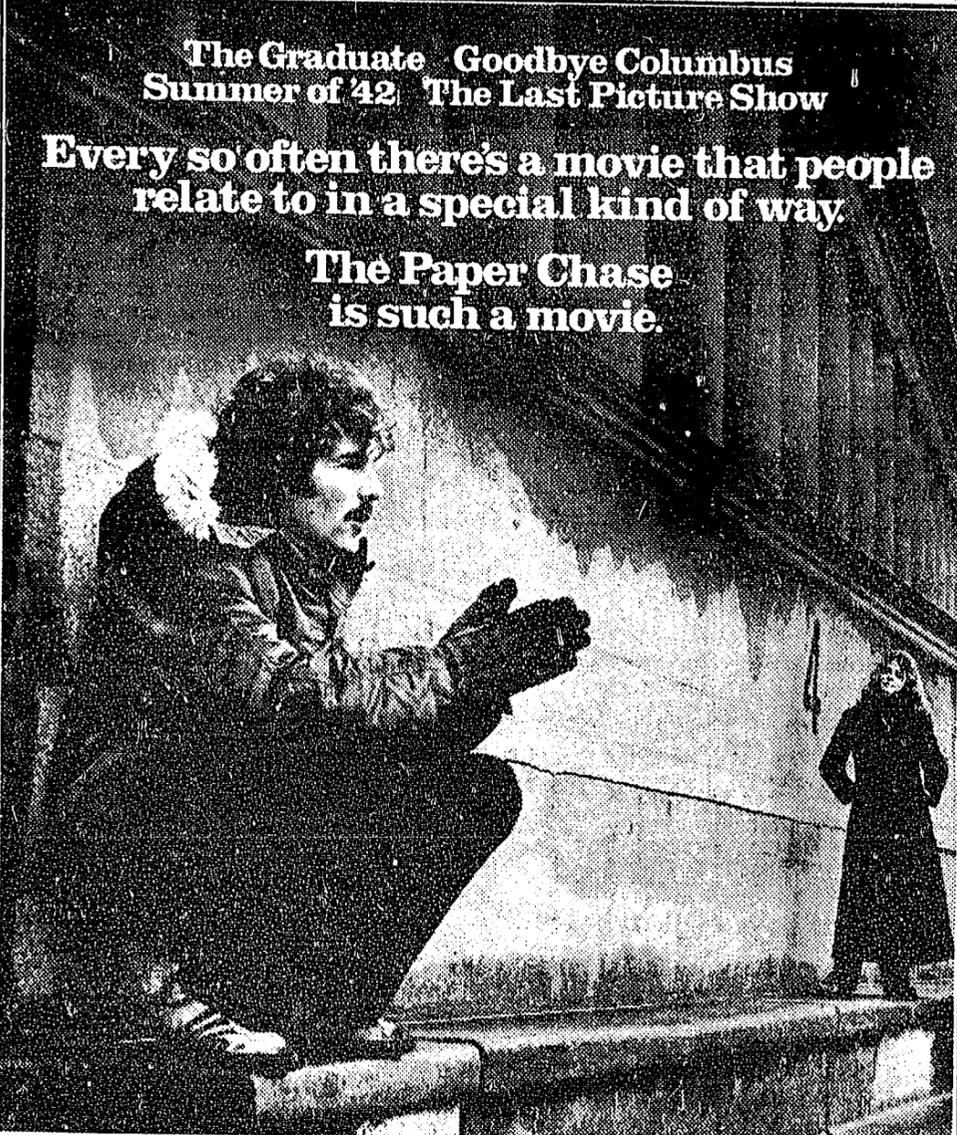
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Sonny Jim Raps Black Theatre

Sitting in Rust Brown's at a small table sipping a double Jack Daniels was an old veteran of the New Lafayette Theatre, E. J. Gaines.

Better known as Sonny Jim, actor and playwright, he was watching the plastic mannequins of the middle class Black community parading from one end of the bar to the other.

Sonny, looking doleful, stated that the New Lafayette Theatre is now

closed because, as he termed it, "the egghead intellectuals let the Lafayette down, and Blacks aren't putting up money for anything."

"We burned bridges because of our policy at the New Lafayette by not allowing ourselves to be abused or misused." Robert Mabeth, Director of the New Lafayette Theatre, allowed the actors to polish up their innate talents; they worked with what they already had.

The freedom from creativity made the difference in the relationships that developed at the Lafayette and helped them to maintain their stand against any outside forces that wanted to conform or change their type of productions. The Harlem Cultural Center has now taken over the premises where the Theatre once serviced the community.

"The Black Theatre is still in a state of pregation, and until the theatre becomes a part of our life style, like going to prayer meetings or going to the mass, it well remain as an idea," cited Sonny. "Every ethnic group has a year, but this is still the year of the lie for us; it is not the time for truth. The minute you tell the truth you are assassinated." The Lafayette Theatre was about truth and now it is dead.

Sonny commented several times that he has a great deal of respect for Black women. "Black women belong in a class by themselves. They supported the New Lafayette 80% of the time. They are more in-

tellectual than Black men, and I find them sexually appealing.

"It was Black women who supported the theatre; and when they didn't understand something, they came back to ask questions."

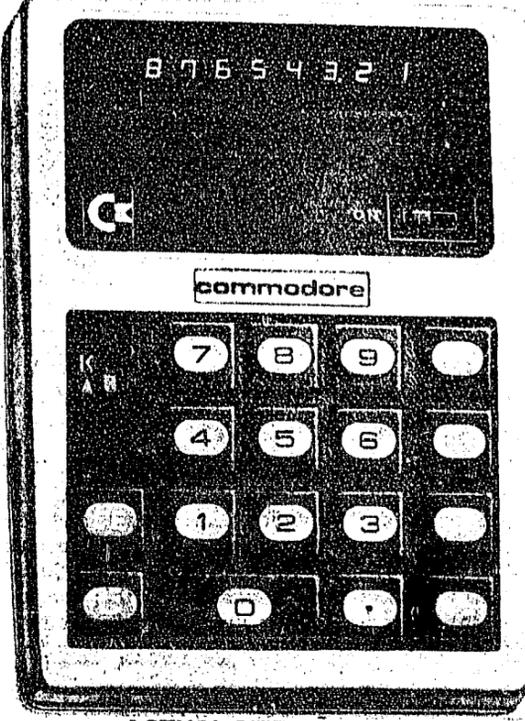
Sonny appeared in *Five on the Black Hand Side* as Sweetmeat. (His role is similar to the Stephin Fetchit character.) Sonny feels that he should take another step, like a link in a chain. "People do things in relation to their social consciousness or progress."

Talking about himself, Sonny said there are no two days or minutes alike. "I change every minute. Time tells the truth. The best reflection of me is through the people I come in contact with. I'm a coward, lots of things I should die for, but I don't feel death is the next step."

When asked if the theatre has a political function, Sonny enthusiastically stated, "Any time two Negroes get together it's political. The theatre should expose for the Black community as the church reveals the condition of the total community, the cause, reason and effect. As the church exposes the cause reasons and effects of Christianity in Jesus, the theatre should expose the conditions in the community. It should reveal the reason and effect of heaven or hell. The theatre should be an instrument increasing the awareness of the community it is in. All art forms are essential during a revolution to cause change in the people."

— G. D.

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Reviews:

Five On The Black Hand

By GWEN DIXON

The genre of Black films, if one can say that, is finally coming into focus. Films are beginning to deal with the heritage and culture of the Black community and especially the language. The Black dialect has been an escapist mechanism as much as the blues or jazz. The dialogue adds a beautiful flavor and warmth to the true heritage of Blacks.

FIVE ON THE BLACK HAND SIDE, soon to be released, was first presented as an off-Broadway play at the American Place Theatre. It was written by Charles L. Russell, a writer and S.E.E.K. counselor at City College. Mr. Russell also wrote the screen play, the rights to which were acquired by Brock Peters and Michael Tolan, the producers.

The film captures the diverse social elements of the Black commu-

ity, but more important it is a family affair. It is a reflection of any family. The family who squabbles and fights, but sticks together out of love and respect for each other.

Leonard Jackson, who plays Mr. Brooks, gives a fine performance as



L. Jackson

a tyrant and chauvinistic male who totally dominates his household; he even keeps an appointment book on Mrs. Brooks and causes one son to live on the roof and the oldest to leave home. Mrs. Brooks (Clarice Taylor) becomes fed up with Mr. Brooks' treatment. She is finally persuaded to rebel with the help of a friend Stormy Monday and neighbor Ruth. The couple has three children. Gideon (Glynn Turman) the revolutionary, Booker T (D'Urville Martin) the oldest son and Gail (Bonnie Banfield) who is planning a wedding.

The action takes place when Stormy Monday and Gideon set up strategy plans to liberate Mrs. Brooks from Mr. Brooks' manipulations. They stage a protest in front of their apartment, with a sign reading "take the chain off your brain John Henry."

Booker T insists that the family

call him by his African name, Shareef, but sleeps white. Gideon challenges his brother to be a man and not a hypocrite and deal with his sleeping white instead of Black.

Mr. Brooks owns a barbershop and he would have you think he owns and operates a corporation. He doesn't allow women in the shop while the male counterparts filter through. The characters' use of folklore, dialect, of riddles, rhymes and idioms spices up the barber shop's atmosphere. Every person who passes through the shop is a cross section of the Black community.

This film is delightful. Mr. Russell illuminates the conflicts and ideology in realistic situations that do exist. The solution is to deal with them privately, and let love do the rest.

For exclusive interview with 'Sonny Jim,' presently appearing in *Five on The Black Hand Side*, and one of the more creative talents coming out of the now-closed New Lafayette Theatre, please turn to page 6. — Ed.

Ms. Pamela

By LINDA JEWELL

MISTRESS PAMELA, a Fanfare Release, is the story of a young girl who tries to keep her virtue at all costs. She is bested by the lord of the manor, Lord Devenish. What he and she go through, in the name of Love and Virtue, is the gist of the movie.

When Pamela enters service at Lord Devenish's manor, she is an unexperienced girl of fourteen. Lord Devenish, played by Julian Bryant, recommends her as his mother's personal maid and places her in his housekeeper's care. When he returns for his mother's funeral, after a five-year absence, he is struck by Pamela's beauty. He resolves to get her into his bed and tricks her in the end by having an actor impersonate a minister. She finds out and runs away only to have him search for her and marry her.

MISTRESS PAMELA is written, produced, and directed by Jim O'Connell. Mr. O'Connell sticks faithfully by the book in portray-

ing eighteenth century morals and personages. Ann Michelle, making her debut in this film, plays the part of Pamela well, for a novice, but she needs to loosen up a great deal. The character actors and actresses fit their roles; one in particular is Anna Quayle who plays the housekeeper. She adds the right touch of straightlacedness in setting guidelines for Pamela to follow.

The movie is entertaining and better than most of the period films coming out of England these days. About half-way through the film, the dialogue gets bogged down in supposed moral lessons and outdated bawdiness, but the cinematography makes up for it.

The running time is 91 minutes and it will be released early in 1974. The executive producer, Joe Solomon, said that the movie is geared toward the college student audience. If you have a spare evening during finals week and dig period movies, I recommend it as a change from the deluge of kung-fu flicks.

Witness To Madness

By ROBERT KNIGHT

"Light the candle and close the shutter;
I'll tell a tale to make you stutter!"

Timothy's aunt has just died, leaving him all her Victorian possessions, including a portrait of "Uncle Albert" and his antique velocipede. As Timothy sorts his newly acquired treasures, his fas-

ination with the bicycle becomes more compelling, propelling him on a most unusual journey. . . .

This is one of the case-histories documented in **Tales That Witness Madness**, one of the most enjoyable thrillers to emerge since Dr. Frankenstein's monster first walked across the screen.

Donald Pleasance is Dr. Tremayne, a scientist whose research into psychological aberrations has uncovered four extraordinary cases of supernatural events. With wide-eyed seriousness, he calmly presents the case histories to his colleague (Jack Hawkins).

These "Tales That Witness Madness" are more than run-of-the-mill "stories from the Twilight Zone," for they step beyond the traditional elements of the

"thriller" into the outer limits of the storytelling ability of film.

The direction, editing, and photography combine to advance the stories with a wit and dry humor rarely exhibited in this genre. It sets you up by drawing you into the story and dares you to jump ahead of it so that the simplest scenes generate the deepest shocks.

The movie, which also stars Kim Novak, is based on a screenplay by "Jay Fairbank" (actress Jennifer Jayne) and was directed by Freddie Francis, who has previously directed umpteen spine-chillers, including **Tales From The Crypt**.

Tales That Witness Madness has a freaky ending, of course, but getting there is all the fun!

At 15 to 2 Beavers Lose

By BOBBY NICHOLSON

On October 4, at Rutherford field in Teaneck, the Beavers lost their opener, 15-2, to Farleigh Dickinson at the expense of five errors that led to 9 unearned runs. This makes it 16 in a row and 32 of 33 games lost by the batsmen.

On October 12, The City College Beavers lost another baseball game, this time to the powerful Redmen from St. John's by a score of 7-2. That makes it 33 of the last 34 games that they have lost. So let's Go! Go! Go!

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