

Demo in D.C. For Amnesty

By RAFAELA TRAVESIER

The United Front for Defense of Puerto Rican Political Prisoners (El Frente Unido) held a demonstration on October 30th in Washington D.C. to demand that President Nixon release five Puerto Rican prisoners being held in United States Federal Prisons.

The five prisoners who have

been in jail for more than twenty years are Oscar Collazo, Lolita Lebron, Andres Figueroa Cordero, Rafael Cancel Miranda, and Irving Flors.

Oscar Collazo was imprisoned and Griselio Torresola attacked the guards at the gates of Blair House, where President Truman was then in residence. One guard was killed, one was

wounded, and Torresola died as a result of the shooting.

Lebron, Cordero, Miranda and Flores were arrested as a result of the March 1st 1954 gunfire in the House of Representatives. The four nationalists wounded five Congressmen.

The former governor of Puerto Rico, Luis A. Ferrer, gave the political prisoners being held in Puerto Rico their freedom. The present governor, Hernandez-Colon, has said that he hopes the United States will take similar actions. This would not be the first time that the United States would not make such a decision, since presidents have used executive clemency

in releasing other political prisoners in the past.

The United Front is a coalition made up of various Puerto Rican defense committees, political community and civic organizations who see their objective as working to free these political prisoners, and it is presently establishing a series of campaigns to do this.

The Front has decided to commemorate the five prisoners and demand that President Nixon give them unconditional freedom. The march was but one of the many actions which the Front is planning to take, confident that after the march its work in the release of Na-

tionalist prisoners will be intensified.

Boricuas Unidos, the Puerto Rican organization at City College, helped a representative from the United Front, Federico Lora, hold a sub conference here last Thursday.

He explained that the Front felt that "the Puerto Rican community should feel a political commitment to the five political prisoners."

He added that although the loss of a day's work or school is a sacrifice, Puerto Ricans should realize that the five prisoners also had to make a sacrifice.

THE PAPER

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222

THURSDAY, NOVEMBER 1, 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

Anti-Imperialism on the Move

By GWENDOLYN DIXON

The first National Anti-Imperialist Conference In Solidarity with African Liberation was held the weekend of October 20 on Martin Luther King Drive at Dunbar Vocational High School in Chicago, Illinois.

Initiated by the steering committee of the Anti-Imperialists in Solidarity with African Liberation, the conference was convened to give tangible support of workers, students, and civil leaders to the cause of African and Arab liberation from imperialist aggression.

The conference was built around workshops and an All-Peoples rally. Some of the guests who spoke at the rally were Oliver Tambo, Gen-

eral Secretary of the African National Congress in South Africa, Henry Winston, Chairman of the Communist Party, Thami Mliambsco of Zibabwe, Marcos Munoz, of the United Farm Workers, and Angela Davis, former political prisoner here in the US.

They all agreed that the fight is one fight against the one common enemy: capitalism, the tool of imperialism. They expressed a need for a unified Third World forum, of all oppressed people united under one common front. Munoz commented that "the white man keeps us divided against one another but we ain't stupid, no more. What is bad for him must be good for me."

The workshops were many, to in-

form the public of the workings of imperialist forces in the Middle East and Africa, particularly in South Africa. The workshops included Roads of Development; Oil, Palestine and the Middle East; Domestic fight against Monopoly; Education; The Black Man's Role In Support Of Africa and the role of the United Nations; and Culture, Media and Propaganda.

Out of the workshops came resolutions calling for action boycotts, the dissemination of information on the issues, and pressure on Black media.

THE WORKSHOPS

The Black man's role in support of Africa and role of the United Nations

The discussion started out by explaining the existence of the United Nations (U.N.).

After World War II the world powers decided to police the world, and the U.N. was used as a means to control Socialism. The United Nations Educational Social and Cultural Organization (UNESCO), was made to look like it was helping Asia and African and Latin American countries. Instead it controlled the kinds of education and distorted African educational programs in order to keep the people under control.

The United Nations Labor Organization (UNLO) regulates working conditions, but it does not go to South Africa or Mozambique to stop slave labor; it goes to independent countries where there is no nationalization or political sophistication, and exploits the people.

It was explained that the U.N. is becoming more progressive due to the independent African countries in the General Assembly, but the true power lies in the Security Council, which is still a white body.

A young student from Ohio State University stated that Black students don't know about the U.N. and the role it plays, or even the progress being made.

The group then discussed the need for a centralized body to dis-

seminate information to the Black community.

Oil, Palestine, and the Middle East

A historic presentation was given, leading up the to present situation in Palestine.

In 1947, the U.N. partitioned Palestine off, to allow the Jews who survived Nazi Germany to settle on the land. Since that time imperialist Zionist forces have expanded the territory and pushed the Arabs almost completely off the land. Arabs are being discriminated against socially, religiously and economically, along with constantly being evicted from their land.

In 1967 the U.N. passed Resolution 242, which called for the Israeli government to return to the pre-1966 boundaries. The most recent confrontation arises because the Israeli government moved to transform the occupied territories into permanent annexations. The government of Israel is violating the resolution, which explicitly requires Israel to give up the land.

Twelve African countries have broken diplomatic ties with Israel, showing their solidarity with the Arab people. It was also pointed out

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ANGELA DAVIS

The Paper/Robert Knight



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Free Time

Beyond the Illusions

Part II

By JOHN TUNGATE

What we have examined so far begins to show the emptiness of the behaviorist claim to it being an objective scientific theory. Let us now look at the hidden roots of this theory in its imitation of science and its context in history and society.

Behaviorism, attempting to appear like the "hard" sciences of physics and mathematics, has been quick to imitate on a superficial level, falling to take note of the deeper principles of these sciences and their application of the scientific method.

The Ptolemaic theory of the movement of heavenly bodies offers a good parallel to the kind of "science" behaviorists practice. The theory was a scientific explanation that accounted for the observed movements of these bodies around the fixed and stationary earth.

It was possible by means of

complicated mathematics, to devise a formula which indeed described the phenomena and still allowed them to keep the assumption that the earth was the fixed center of the universe.

Though this theory worked and was accepted for a while, it is clear the assumption that the earth was fixed tended to dictate how the facts were interpreted. Most scientists are smart enough to learn from history.

They are aware that the provisional nature of all theories is due to their reliance upon unquestioned assumptions. The behaviorists seem to be profoundly ignorant that science advances not primarily by the accretion of facts, but rather by discovering its assumptions and critically examining and changing them.

The narrow limits of acceptable means of investigation and explanation allowed by the behaviorist approach to human psychology is as dogmatic in

its distortion of facts as was the Ptolemaic belief that the earth was stationary. It forces them to bend, distort, and finally, deny as illusion parts of reality which won't fit in their theory.

Calling emotions, feelings, and all other inner experience, illusions, does not make them disappear or cease to exist as behaviorists would like. It is the job of science to explain the world as it is, not to cut out whatever is problematic to an esteemed theory.

It is important to examine the rise of behaviorism in terms of social and historical factors as well as by its questionable claim to scientific verification. Behaviorism seems to exhibit a striking resemblance to not only Ptolemaic theory, but also to past scientific proofs of racial inequality.

The latter came at an opportune time to rationalize the actions and beliefs of a racist

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Capitalism vs. Socialism

(Continued from Page 1)

that Black soldiers need to be informed in the event that the United States sends troops over to fight against the Arabs.

It was further noted that programs for the poor have been eliminated, and people are going begging here. Nixon says the welfare rolls are draining the country, yet he asks for two billion dollars to fight an imperialist war. There was a call to address the news media for its distortions and slanting of the news.

Media and Propaganda

Conducted by Emily Gibson of the L.A. Sentinel and John Woodford of the Chicago Sun-Times (formerly with Muhammad Speaks), this workshop dealt with setting up a central office that would be responsible to gather and research information to be disseminated to regional office and placed in the Black communities. That center would also expose and investigate the role of U.S. imperialism and deal with those distorts, particularly those of the Black media.

Resolutions

The opening resolution from Roads and Development, chaired by Angela Davis and James Steele, was as follows:

"Whereas colonialism is a product of imperialism, which stifles the natural and historical development of a people;

"Whereas African countries are struggling for national liberation;

"Whereas the U.S. government and its allies, N.A.T.O., Israel and others use anti-communism to confuse U.S. peoples especially Blacks and North Americans to undermine non-capitalist roads of development;

"Let it be known that this body will not be frightened by cold war rhetoric, and will seek and read information to enhance international solidarity, world peace, freedom and social progress.

● "We demand the U.S. government abide by the provision of the Hewitt Resolution (8074) which reads, 'developing countries have an incontestable right to receive compensation for material damage from colonialist and capitalist states



The Paper/Robert Knight

which continue to exploit the human and natural resources of Asia, Africa and Latin America.'

● "We demand the U.S. government revoke all unequal trade, economic and other aid agreements with African countries.

● "We demand the U.S. government end its policy of economic blockade against progressive African states, including those with Socialist orientations.

● "We demand the U.S. government adhere to principles of non-intervention in the internal affairs of African countries.

● "We demand the immediate withdrawal of all U.S. military bases and other military installations from the entire African continent.

● "We demand the U.S. government to support the Soviet Union's proposal in the U.N. calling for a 10% arms reduction by all industrial states, which would then be given in aid to the developing countries.

● "We demand that U.S. government multi-national corporations cease their political and economic aggression against independent African countries and abide by the principles of respect, regardless of social systems or orientations.

● "We ask this conference to au-

thorize for publication a statement for mass distribution on the Middle East and seek distribution and publication in any manner which reaches the Black community with special emphasis on Black media. Such a document should state our demand for an end to Israel's aggression and support the just cause of the Arab people's fight for liberation and national independence, and our solidarity with the heroic Palestinians' struggle for a free democratic Palestine where Jews, Arabs and Christians can live together in peace.

● "We demand a boycott of corporations doing business with Israel and against corporations making large contributions to the aggressors.

● "We deplore the practice of some unions, investing union pensions funds in Israel, thus contributing to aggression, noting that such investment is not good, we call upon trade unionists to resist this practice."

Other resolutions passed by the body included:

● Immobilization to put pressure on leaders in our own communities who rush to the defense of the Israeli aggressors and participate in the anti-democratic design of the Zionists.

● Demands that the U.S. cease arm shipment to Israel and all forms of military and financial aid to the aggressors.

● Removal of any or all troops in the Middle East, and support of the demand that aggressors return their troops to the pre-1966 territorial boundaries.

● A call for solidarity, action, and observance on May 15 of each year, the International Day of Solidarity with the Palestine people.

● A repeal of the Aswan agreement that Nixon signed in 1971 giving \$436 million dollars (two-thirds of the imperialist military budget) to Portugal.

● Support for the Diggs amendment, which denies any tax free

concessions or government contract with any U.S. corporation doing business with South Africa.

● Repeal of the Bird amendment which allows U.S. corporations to continue investments with Rhodesia and South Africa, despite U.N. sanction against it.

● Efforts to sue U.S. corporations doing business in South Africa on the basis of the Fair Employment Practice laws and legal suits on law tax credits given for doing business in South Africa.

● Support of our brothers and sisters in Africa in eliminating oppressive propaganda in educational systems such as the Peace Corps, Voice of America and other instruments of imperialism.

● Support for the boycott of Gulf Oil, Pinto and Firestone. We resolve that research be done to expose public officials, especially Black public officials, who through their actions impede the course of the African struggle for liberation from all forms of exploitation. We demand a boycott against all reactionary spiritual cultural manifestations, films and other cultural events that depict racism, violence to distort, bastardize and falsify hinds stages in Black Liberation.

● A call for equal participation of Black women in the liberation movement as an expediency necessary to effect further development in continuing a democratic and advanced position.

● An initiation campaign to petition for 5 million signatures to unseat South Africa from the U.N. until all political prisoners are free.

● The release of Puerto Rican nationalist, political prisoners who have been languishing in prison for over 20 years.

Commentary

There has been an urge for Conferences since the National Black Political Convention held March 1972, in Gary, Illinois. This year has brought the Anti-Imperialist Con-

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The Paper/Robert Knight

THAMI MLIAMBISCO OF ZIBABWE

Attica and Us

By JACKIE JULTY

Sept. 9, 1973 marked the second anniversary of the Attica prison rebellion. The inmates took over the prison and held 38 prison guards hostage in an attempt to get their demands met.

What led the Attica brothers to take over the prison?

For many months prior to the rebellion, the brothers had been trying to petition, meet, and negotiate with prison officials peacefully about improving prison conditions. They were either consistently ignored or given promises which would later be broken.

The brothers drew up a list of 28 demands dealing with issues like better food; medical care; an end to the brutality of prison guards; better working conditions inside prison shops, etc.

Officials then, as before, refused to deal with the demands of the brothers and, finally, launched an attack on the prison, killing 41 prisoners and hostages.

While the prisoners had control of yard D, they did not brutalize the hostages, but treated them better than they themselves had been treated before the rebellion.

Even after Rockefeller ordered the prison stormed, the attacks against the inmates continued to go on. Rockefeller and people like him were afraid of the effect that the Attica rebellion would have on our communities and in prisons across the country, so they lied about the rebellion and tried to suppress it.

Some of the lessons of the Attica brothers can be very valuable to us. Things like the unity of all the brothers — Black, Latin, Asian, and white — was very strong. All of them saw a need for unity against the real enemy who was Rockefeller, Oswald and other rich people. The fact that this unity existed at Attica could show people in our communities that it is possible for us to unite and that we can only change our conditions by uniting.

The Attica brothers also showed us that their struggle is not an isolated one. The fact that there is unemployment and other bad conditions in our communities causes people to do things like steal, beat up people, in order to survive. As a result, many people end up in prison.

During the course of the Attica struggle, the brothers showed their support for the struggles of the people of Vietnam, Puerto Rico, and Africa.

In spite of attacks, like beating and killing of inmates, indictments against 60 brothers, they have not yet wavered in their fight to be treated decently.

For example, in June 1972, a four day strike was waged raising again the 28 demands of Sept. 1971. The state has been trying to legally lynch the brothers in connection with the rebellion by trying to blame them for the massacre and riot.

A Grand Jury has come down with indictments against 60 inmates. Defense committees have been formed in an effort to fight back these attacks.

Why is it important to bring out all of this on Attica?

In the spring, the trials of the Attica brothers will be taking place and they will need the support of the people when they are facing trial. In order to fight back these attacks there needs to be a mass-based broad movement in support of the inmates and the 28 demands.

This is the best way we can defend the brothers, not

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A Noise In The Valley

By QUADRI

New York's Finest will schedule its next exam for Police Officers on December 15, 1973. You may well know by now that there has been a special recruitment drive for new officers aimed at the Black and Spanish-speaking people because, as the highest ranking Black police officer, Deputy Police Commissioner Roosevelt Dunning, said, "How can a police department, which is 90 percent white, bring justice to a city that is 40 percent Black and Hispanic?" (Post 10/24/73.)

I agree.

How can an Irish, Italian, Polish, or some other white police officer respect a culture, a way of life, which does not personify himself?

How does he react in family arguments among people whose language he does not understand?

What can those commanding officers be thinking about when they send into Black and Spanish-speaking neighborhoods tactical police trucks, vans with

pump shotguns and bulletproof vests as their cargo, marked police cars, unmarked with out-of-state license plates and a helicopter circling above a run down tenement in The Bronx searching for two "perpetrators," while little kids crowd around trying to see if they can get on Eye Witness News shot? And there is never one Black or Spanish-speaking cop on the scene.

Black and Spanish-speaking folk have all experienced or witnessed these horrors with little or no recourse left to them.

Now there is an opportunity for the men of the Black and Spanish-speaking communities to police their own communities and protect their families.

I do not wish to imply that joining the Police Department will be a panacea for Black and Spanish-speaking people. However, we must weigh having a stranger — the white cop — upsetting our lifestyles or molesting our young ones; we must weigh having to read in the news how some white cop shot

another one of our ten year olds in the back.

The time is now. SEIZE IT!

Letters

28 October 1973

To the Editor:

I would like to commend you highly for your well written article on the Tanzanian Trip in your last week's issue. I found it to be very informative, interesting and prolific.

I am sure that many brothers and sisters have acquired important knowledge of Tanzania and its political concepts. The article was frank, explicit and dynamic.

I only have one criticism. The author uses the word "peasant" in describing inhabitants of a specific village. I feel that this adjective can be changed because it has a negative connotation.

Very truly yours,
Jasper Watson

Free Time Beyond the Illusion

(Continued from Page 2)
society — justifying slavery and prejudice against both Black and Oriental people by claims to scientific proof of genetic inequality and inferiority.

If racist theories based on scientific proof justified the manipulation of minorities in the past, it is appropriate to ask what similar purpose might be concealed in behaviorism.

From the point of view of those having power, wealth, and status in our society, we might describe the overriding social problems in this country as:

A breakdown of respect for law and order;

The crime and violence runs rampant.

Morality seems to be disappearing. Respect for authority, and willingness to accept the social order is lacking, especially among the young and minority groups.

In view of such problems, which seem to be due to too much emphasis on personal rights and freedom and dignity for minorities; is it not very timely for Mr. Skinner to write a book called, *Beyond Freedom and Dignity*?

And, if freedom seems to be causing the power structure so much trouble, why not prove scientifically that people are not free? Then all people — especially youths and minorities — will perhaps make it a "self-fulfilling prophecy" and start doing what they're "supposed to do."

And what more perfect method to get a desired behavior from these people who upset the social structure, than to suddenly discover a scientific theory of behavior which both justifies and gives directions on how to do it?

Now, having the theory and method, who is going to decide which behavior is "desirable" and, which is to be eliminated? Not me, and not you, but rather those "objective and impartial social scientists and government officials," who find such things as a free and active press, vocal minority groups,

youthful demonstrators, and even, it seems, opposing political candidates, as all exhibiting undesirable behavior.

The behaviorist truth could not have been better planned if it had been written up by a presidential speechwriter! What a beautiful coincidence!

For *The Clockwork Orange*, or, 1984, to become social realities, all that is needed is for us to go on blindly assuming that behaviorism is morally bad but scientifically unassailable.

Let us all not close the case against behaviorism prematurely. Its fallacies and social ramifications are too important to our future. Its wide appeal to a part of all of us must be seen as a play on the desire

for the perfect solution to the frustrations we all feel in modern, urban society. Its solution seems surely worse than the affliction.

For the Psychology Department to air only one side of such a severe and consequential disagreement within its field is a travesty of the principles of liberal education.

One can only conjecture as to why this is so. Perhaps the very motives that make behaviorism as acceptable today as scientific racism was in the past, are at work behind the scenes in the department.

But those objective scientists wouldn't let social or political ideology influence their thinking, or, would they?

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Black Pre Law

A Shaky Faculty

By EDWIN LAKE

City College is a unique institution in that it has thwarted many onslaughts against it. Having survived for 125 years in a relatively unchanged state and, granted continued good fortune, the stability of this college will persist.

But, do you think the college community is unshakable?

As your Student Ombudsman, I am in contact with a segment of the college community rarely seen by students in a collective dimension. I am speaking about the faculty. I sit in on the Faculty Senate's meetings, which is an important governing body here at the college.

I go to these meetings as an observer and watch specific Faculty members and view their attitudes. I can see their attitudes surface when faced with an item such as tenure (the badge of honor belonging to faculty members who have distinguished themselves by service and work in their field).

I also see their attitudes when an item like Special Programs, such as the SEEK Program, Open Enrollment, or Ethnic Studies is discussed.

These issues raise strong emotions from them. I am not a person who is against strong emotions, but it seems that the faculty at this college suffers from a complete loss of direction when they become emotional. So much so that at this point they become an ugly brutal force and an immediate threat to the welfare of the students at the college.

I believe that any person who can argue earnestly for his security (which is entitled to him) could also devote time to supporting students who may or may not

have certain deficiencies, instead of downgrading them.

There is just as much talent here in the student body now and maybe even more talent here than at any other time in the college's history. Yet, because special programs may be needed to support these students, somehow this stains their legitimacy.

In the 1950's and '60's the New York Public School System stopped teaching Phonetics as an aid to enhancing spelling and word recognition among grade school children. It is 1973 and some of these students are now in college, or about to enter.

Is it their fault they cannot perform accurately if they weren't taught to perform accurately?

Nowadays any notable educator will tell you Phonics is a necessary tool for children who are learning to spell.

Where were these educators in the late '50's?

I believe it is important for everyone in the college community to function maximally but I can only view any attitude that criticizes without support, as an ignorant attitude.

If all the Faculty at this college believe that it was as necessary to give all their motivation and stimuli to their students, in the same quantity and quality that they demand action from the college administration, the dynamics of the interaction between Faculty and students at this college would enhance ever classroom.

This change would shock the college like a spiritual revival because it would disclose, for everyone to see, that in the City College Faculty the dream of renaissance lies asleep.

Free Time Fighting Racism

Why should anyone fight racism?

Because we are all affected by it, Black, Latin, Asian, and white. Time and energy is wasted in learning and perpetuating racism. For example white students at CCNY learn through the media, certain teachers, and textbooks, that Blacks are inferior to whites.

If students believe this racist ideology, they fall prey to blame over-crowding, lack of financial aid, and cut backs in general on the presence of Black and Latin students at the college.

And so white and Black students do not unite to fight the real problems and culprits. Using racism as its main tool, enables the government to pull over a rotten deal on all students.

There are many forms of racism on this campus. For example:

Racist textbooks are used in many psych. classes as well as sociology. *Psychology and Life* by Ruch and Zimbardo, used in a psych. 1 course, states that Blacks are less intelligent than Jews, and attempts to prove it by various fallacious charts.

Racist harassment of students in the classroom is common.

A very small number of minority faculty is hired at the City College. For example, only two Black teachers are presently employed in the Psychology Department.

Campus workers, who are largely Black and Latin, earn approximately \$2.10-

\$2.50 an hour. This is not enough to support a family on, especially in this day of spiraling inflation.

On November 1st a Teach-In against racism will be held in Shepherd 135, from 12 to 4 to deal with the problems mentioned above. Here is the proposed agenda:

Racism is on the rise in society as a whole. Is racism a gov't plot? Is racism simply ideas some people have? Is racism purposefully institutionalized in the society? (Speakers to be announced will speak on these topics, with discussion.)

Racism at City College:

1. racist textbooks
2. racist teachers
3. hiring and firing of faculty, pay scale of campus workers. (What are we going to do about these problems?)

Racism and Education. Open Admissions: for and against. Racism at NYC high schools (speaker-parent from neighboring HS). Is Jensenism racist?

The main outcome of the Teach-In will be to draw the attention of faculty, students and campus workers to the problems of racism as well as a reality of campus, not something abstract, and from that point plan to do something about it.

Meetings to plan the Teach-in are held every Thursday in Rm. 132 Shepard Hall from 12-2, or call. Trisha, 733-3780; Aljean, 690-6085; Eve, 365-0604.

THE PAPER

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News In Brief

By AYAD MOHAMED

"American Dream, American Instigation"

Unless the Soviet Union halts aid to the Arab nations, AFL-CIO along with other trade unions will stop trading with Russia.

"If the Russians are going to make us cold, we are going to make them hungry," said International Longshoreman's Association president Thomas W. Gleason.

One product that was supposed to be shipped to Russia was wheat.

In that case, since the US supports Israel, she is just a plain glutton.

Soap Lake Washes Many Diseases

If any of you folk plan to travel to Washington State or know of anyone who intends to, make sure to check out Soap Lake. You might want to bring some of that water back.

The water of Soap Lake has been known for centuries to cure everything including skin rashes, nervousness, arthritis, sore muscles, indigestion and ulcers.

Dr. John F. Kearns, Soap Lake's only physician, says that the combination of the sun and water have a good effect on skin conditions.

In addition, the lake is said to be safe for swimming.

Scientists say that this "miracle lake" contains an odd mixture of ichthyol, a water-soluble oil-like substance, along with heavy salts and minerals.

However, Dr. Kearns says that there are also high concentrations of sodium, magnesium, sulfates and phosphates in the water causing arteriosclerosis, which results in heart failure and could make some rashes worse.

Jamaica and Tanzania Form United Front

During a recent visit to Tanzania, Jamaican Prime Minister Michael Manley met with Tanzanian president Mwalimu Julius Nyer-

ere and agreed to co-operate in fields of trade, education and manpower training, science and technology, and political and cultural exchange programs at both government and party levels.

In addition, the two countries will form a united front in negotiations between the European Common Market and associable Commonwealth countries.

The root cause of this is to pay special attention to problems of colonialism and racialism and that these problems would constitute a threat to world peace and security.

New Organization Formed On Campus

A new Islamic organization has been formed on campus.

The Quranic Studies Club will focus on developing a social, cultural and academic life based on the principles of the laws of the Quran and Hadith.

It will meet every Thursday between the hours of 12 and 2:00 in room 332 Finley and will have its first organizational meeting on Thursday, November 1st.

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Join The Paper

Attica

(Continued from Page 4)

just relying on the courts or looking at it as just a struggle for prison reform.

This means that people will be doing a lot of work on educating our communities about Attica, sponsoring speaking tours of Attica brothers, showing films, and organizing rallies.

Within the next month or so some brothers from Attica will be going on a speaking tour of the Midwest and East which is being sponsored by an anti-imperialist student organization called the Attica Brigade.

The brothers are also scheduled to speak at colleges in N.Y.C. next month in order to build support for the Attica struggle. A citywide demonstration in support of the Attica brothers is being planned, and there will be other activities like films, rallies, and speakers.

At C.C.N.Y. people will be doing work around Attica. Organizations like the P.R.S.U. (Puerto Rican Student Union), the B.A.I.S.C. (Black Anti-Imperialist Student Caucus), and the Attica Brigade will be co-sponsoring the speaking tour of the Attica brothers.

People will also be helping out with the citywide activities. It will be important to see that the Attica struggle remains linked up with the struggles of all oppressed peoples — at home and abroad.

By organizing as many people who can be united around Attica can we really help to defend them.

(Continued from Page 8)

2) Freedmen were able to earn a little money;

3) Social service and other groups gave financial support to the press;

4) Religious organizations entered journalism to advance their views;

5) Blacks able to vote provided an audience for politically sponsored publications;

And the last, suggested to Pride by Rashey B. Morton Jr., was:

6) The editor of Black publications is a person of wider influence.

Moving on to the twentieth century, Wolsely discusses the completely new role and function of the Black press. He affirms that most of the newspapers were founded as commercial ventures and served as news publications, rather than as propaganda organs. However, the magazines continued to articulate the essence of the struggle instead of becoming entertainment vehicles.

Black Press

Frederick Douglass, Chris J. Perry, W.E.B. DuBols, T. Thomas Fortune, Robert S. Abbott, Marcus Garvey, Robert L. Vann, and countless others were among the most significant men in Black Journalism. These entrepreneurs succeeded in reaching many Blacks nationally through their publications.

Throughout the remainder of the book, Wolsely focuses on the effects World Wars I and II and their aftermath had on Black publications.

He illustrates how John H. Sengstacks, John J. Johnson, and others have contributed to the mainstay of Black journalism. Of particular importance, Wolsely, also provides information on the financing aspects encountered by Black publishers.

Indeed the complexities are enormous.

Most importantly, Wolsely mentions the role of the Black journalist and the training necessary to publishing.

Finally, he looks at the future prospects of Black journalism. According to Wolsely, it appears that the future of Black press will survive and thrive because Black Americans are proud of their race and are working for the survival of their culture.

The Black Press, U.S.A., is es-

sential for persons interested in gaining a comprehensive analysis of the traditional and contemporary origins Black journalism has played in America. Wolsely handles the subject adequately.

He has sought to provide vital elements in Black communication that have been otherwise either untreated, or, mistreated.

"...such a thorough delight it left me feeling the way other people said they felt after seeing 'The Sound of Music.' That is, quite high."

—Vincent Canby, N.Y. Times



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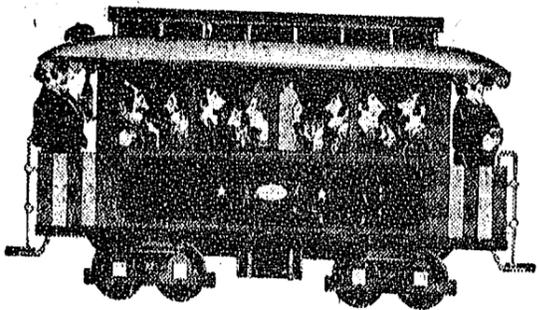


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Reviews

"Raisin"

By STEVEN HOLMES

The electronic "news" circled the Allied Chemical Building in Times Square. "... Here is the news of the day from Reuters..." Not too much of it was good. In the Middle East men hurled themselves at each other in 1973's version of Armageddon — all because of a few miles of sand and oil.

In Northern Ireland, Protestants and Catholics were continuing in their own brutally distinctive form of population control. Here at home, shattering revelations had made the term "national leader" a sick joke. The Mets were losing game one of the Series.

But I felt good. I felt good because I was high. I was stoned out of my mind over the warmth, the love, the truth of Lorraine Hansberry. I had just seen "Raisin."

In 1959 the late Lorraine Hansberry created an American classic. Her play, *A Raisin in the Sun*, tells, in her own words "the truth about people, Negroes, and life."

The story of a working class Black family in a Chicago ghetto and their struggle to create a better life for themselves is familiar to almost everyone. The play won numerous awards and was a springboard for such well known Black talents as Sidney Pottier, Ossie Davis, Claudia McNeil, Ruby Dee, Diana Sands, Ivan Dixon, Douglas Turner Ward and Lonnie Elder III.

The new musical adaptation

of Ms. Hansberry's work, which has recently opened at the 46th Street Theater, has all the makings of a Broadway hit. The music by Judd Woldin — with lyrics by Robert Brittan — is bright, lively, and at times, soulful.

Especially good are two numbers sung by Joe Morton, who played the part of Walter Lee. "Man Say," and "You Done Right" explore with power the anger of the Black man frustrated by a society which never allows him to be just that — a man.

Probably the best number in the show is a gospel tune, "He Came Down This Morning." It evokes many memories of preachers, choirs and children squirming restlessly in pews.

The dancing choreographed by Donald McKayle, is spirited, although at times seemingly out of place.

The performances are first rate. Virginia Capers is excellent as Lena Younger, the mother whose love, courage and strength hold the family together in times of crisis.

The part of the son, Walter Lee Younger, is given an extraordinary lift by the acting, singing and dancing of Joe Morton. Deborah Allen as his younger sister and Robert Jackson as her Nigerian lover are both brash, tender and over all exciting to watch.

I was a little disappointed with the role of Ruth Younger, Walter Lee's wife. It was not that the portrayal of Ernestine Jackson was inadequate, but that the creators chose to di-

minish the role from the original work.

In the earlier play the trials of the family were compounded by the pregnancy of Ruth. For some inexplicable reason this part of the story has been deleted. The play suffers for it. It does not suffer for any of the other parts, as the rest of the cast dazzles.

Yet, when you get right down to it, the real strength of this play is the original work. The producers were smart enough not to tamper too much with Ms. Hansberry's story line or dialogue. For that matter, as the play progressed, the dancing and singing began to take on the dimensions of trimmings. They became like clothes on a girl you love — nice to look at but unimportant when it's time to get it on.

While some of the ideals may seem dated (a better life for the Youngers means moving into a white neighborhood), Lorraine Hansberry's message is timeless. She shows us what there is in this world to admire.

I felt her unadulterated respect, admiration and, at the risk of sounding redundant, love for love. Her message is not only timeless, it is simple.

From her grave Lorraine Hansberry reaches up and reminds us that it's dignity and love that brought our people this far along a very rocky road. It is dignity and love which will carry us forward.

Go see "Raisin" and get high off a beautiful sister.

Night

By TOM MITCHELSON

sunsets and
stellar uprisings
close my days and
open my eyes
to self
sounds and silences of conga rhythms
shrill voices and

abandoned moans of lovers
wrap themselves in
warm blankets of darkness
regenerating
regurgitating pulses

throbs
pounding rushes
of life thru times' veins . . .
night faces
long drawn

tired faces
turn their backs on
day light
and begin the second phase
of life
night life
come life
speak life sing to me

blksongs of love
and hate
for this night
each night
we celebrate
the rising of the moon
the blk falling of the days
secrets
we celebrate the cooling winds
and the rising spirits of
coal/dusk.

we all come together
to rejoice
the re/union of the blk light
w/ our blk selves
we clap our hands
move our feet
dance and shout
dance and shout and
sing w/ a million spirits
swinging in our walk
dipping in our talk

fingers poppin
shoulders rockin
glidin in our stride
dance yeah
dance spirits
dance fine mama
dance to blk songs of truth
be truth
be truth

doooo-bop
dance and sing
croon croon
my man
yea-bo
sing the words
love words
known and felt
yet unspoken soft

tender
love words
dance and sing brother
rap at me
to me
for me

be the light
be the spirit
be the life
love life . . .
at night i
rejoice w/
my spirits
dance w/
my devils
at night
but to u,
i as jus walkin down
a dark street,

Love Affair

By TOM MITCHELSON

hope drapes her
cobwebs over
impatient blk faces.
an old friend. a
familiar shoe.
grey faced and
false.
whispering in death/breathed
tones:
stay with me,
stay with me long nights
long/er dreams
america is waiting:
patiently.
her voice/winds
recall the countless (nameless)
others who died
waiting for her erotica to
shimmer on the hot sands
take shape
a blinding phoenix
soaring them to new and
heady castes. . . .

in the corner
a man with
a face of time
stands
staring
alone: waiting
he and hope have
aged together:
she is in search
of a
new man.
"to face life without hope. . . ."

Will It Be Socialism?

(Continued from Page 3)

ference (held in Chicago), and the Congress of African Peoples in New York, combining workers, students and leaders in the Black communities to learn and resolve questions on a collective basis.

Black people have come from every state in the Union to add their voices and show their solidarity with the cause of African and Afro-American liberation from the grips of white imperialism. The Anti-Imperialist Conference made history because representatives from almost every sector of oppressed people across the globe attended.

People are recognizing their common enemy and the only way to defeat him is through a unified Third World front: Together we stand, divided we fall.

States such as Angola, Zimbabwe, and Mozambique are fighting against U.S. imperialism. The Portuguese are supported by U.S. tax dollars. Gulf Oil has invested millions of dollars in Angola, as Union Carbide has in Rhodesia (and many

other top companies listed in Fortune Magazine).

Thami Mliambisco declared that "even though imperialists may assassinate Zimbabweans one by one, we are ready and will continue to fight until liberation is won."

We are pursuing the footsteps of Malcolm X. He projected the Black man's personality, and the destiny of mankind lies in the destiny of the Black man."

Such heroic acts as laborers refusing to unload cargo from South Africa, and the hundred delegates who walked off the floor of the U.N. General Assembly reaffirms that the revolution is not dead, and workers are no longer afraid to challenge the powers that be.

Conferences are raising the level of political consciousness among the working class peoples, and even though it's still on a low scale, an impression is being made. So when the time comes for full scale physical confrontation people will be prepared to deal.

However, one tends to feel that Blacks have been theorizing, phil-

sophizing and rhetorizing for so long, and getting nowhere with it. Not too much progress is going to be made by just submitting list on top of list demanding this and that. The Black Political Conference espoused that they seek the exclusion of South Africa, Rhodesia and Portugal from the U.N. as well as initiate a worldwide economic boycott of these countries until Black Africans are in control. Well, we can see that South Africa and the rest of these countries are carrying on their business of genocide against Africans and nothing has been accomplished.

Unless these conferences end with plans and strategies to force the imperialist hand immediately, time allows for co-option, and that has been happening since the days of Martin Luther King.

Black Americans know that it takes a consistent and physical confrontation with white supremacy, and these actions come from strategies that result from the consciousness raised (sometimes) by conferences.

Maybe socialism is the answer. We know that democracy has failed the people miserably, the Nixon administration being the best example. Nixon cut back on all the domestic programs so that he would have enough money to send 2 billion to Israel, 436 million to Portugal and other lump sums to South Africa.

The cost of living has soared, but the wages have remained the same. Just where the hell are his priorities? But we already know that.

As turmoil plagues this universe from one continent to the other, meetings such as N.A.I.C. seem to be right on time. It means that people are awakening and preparing themselves for the final battle. Henry Winston, Chairman of the Communist Party emphasized that "the fact that we are meeting is a threat to the imperialist forces, and this linkage symbolizes the defeat of imperialism." He added that "if you [in the United States] do your job, the 8 million in South Africa will do the rest."

Black Press, U.S.A.

By SHERRY LYONS

Title — *The Black Press, U.S.A.* Author — Roland E. Wolsely. Iowa State University Press, 1971. 323 pps. Price — \$9.95.

Throughout American history, no doubt Blacks have been categorically and systematically excluded on all levels of endeavor. They have unceasingly sought to remedy this by articulating to the world the true nature of their struggle. In channelling their desires, the "media" have been their primary tool.

Roland E. Wolsely, now Professor of Journalism, has written a book, *The Black Press, U.S.A.*, which examines the historical and contemporary struggle Blacks have undergone in attempting to establish a Black media; one that will serve, speak, and fight for their cause.

Beginning with questioning the relevance of Black Journal-

ism, Wolsely concedes there are certain qualifications which a publication must meet to be considered a unit of the Black press.

They are:

Blacks must own and manage the publications; the publications must be intended for Black consciousness; it must serve, speak, and fight for the Black minority.

Wolsely further asserts, these three points should be of utmost concern for Black publications; for indeed events, news, or general interest which concern Blacks have been largely ignored, neglected, or distorted in predominantly white publications.

The Black press began with protest emanating from the injustices of racism in this country. It was thus committed to the task of eradicating slavery and striving towards achieving freedom, equality, and justice for all — qualities Americans

cherish dearly and have fought hard to secure.

The first Black newspaper came into existence on March 16, 1827. John B. Russwurm and Reverend Samuel E. Cornish were the first to launch this momentous endeavor, as a means of attacking a white publication which encouraged slavery and deplored freedom for slaves.

Their paper was called *Freedom Journal*. Lasting for two years, it encouraged other Black publications (magazines inclusive) such as *Weekly Advocate*, *Colored Americans*, *Mirror of Liberty*, *Elevator*, and numerous others which were anti-slavery in content and purpose.

In 1847, a noted paper called, *The North Star*, edited by Frederick Douglass, was perhaps the most influential paper seeking to abolish slavery. Douglass contended:

"The object of this paper will be to attack slavery in all its forms and aspects, advocate universal emancipation; exact the standards of public morality; promote the moral and intellectual improvement of the colored people; and to hasten the day of freedom to our three million enslaved fellow countrymen."

After the Civil War, Wolsely looks at the new aims of Black publications since Blacks were supposedly free. The end of the war not only meant more publications, but also a change in content. The predominate subject of anti-slavery was replaced with matters of great variety.

Phillip A. Bell managed *Colored Americans*, a publication which contained material on science, art, literature, and drama.

Other publications were used for the diffusion of religious, political, and other material. Six reasons were given by Armstead S. Pride for the upsurge of Black publications after the civil war.

1) The Black populace was becoming better educated;

(Continued on Page 6)

'Wine . . . ' at City

By PAULA M. PARKER

The setting is an apartment in Harlem the night of a riot. A young, Black painter named Bill Jameson is searching for his final subject in a series of three paintings about Black women.

The first painting is one of a young, smiling Black girl showing hope for the future.

The second painting Jameson calls, "Wine in the Wilderness." It is of a serene, smiling young Black woman with a very noble look in her face, the kind of woman, according to Jameson, with whom you would need nothing more than "a loaf of bread and a bottle of wine" to be happy.

His problem, however, is to find a suitable model for the last portrait, a woman who epitomizes Black womanhood at its worst; a rough, ignorant and loudtalking chick who's been kicked down so often she doesn't know how to stand back up.

Tomorrow Marie, better known as Tommy, turns up to become the model for his painting and proves to be everything Jameson wants, and more.

The performance of Renee Horton as Tommy can only be called perfect. Her fast flowing, hard-hitting string of insults added to the convincingly condemning tones in which she ex-

claims, "Nigger!" delights the audience.

When she asserts herself as the true, "wine in the wilderness," in ringing tones of pride and self-assurance, the audience fully agrees.

Victor Barrett, who portrays the young painter, Bill Jameson, is good but suffers from comparison with show-stealer Renee.

Evangeline Howard and Tyrone Hendrix who play Cynthia and Sonny-man, the couple who discover Tommy in a bar and bring her to the apartment of their friend, Jameson, are a fine supporting cast.

Derek Norvell as Oldtimer, Jameson's loot-happy friend, deserves an extra bow for his comical "everyone's favorite wino," portrayal.

Wine in the Wilderness was written by Alice Childress and performed at the Theatre Hut on our own South Campus. This play is one of the better student efforts this writer has seen produced here.

The acting and production more than made up for dialogue that, at times, seemed almost contrived.

On the whole, however, *Wine* is an entertaining, delightful piece of dramatics, the kind we'd hope to see more of in the future.

Ode to Agnew

By MARTY BASSIS

Why did Agnew choose to resign on the day the Mets won the Pennant? As any student of political science would know, Agnew was a Cincinnati Red fan. The question is why, after five years in office, he would be a fan of any reds. And is this another case of the shit hitting the fan?

What ever happened to Spiro,
Such a lovable harmless old hype?
There's a rumor around
That the V.P. was found
Smoking Panama Red from a pipe.
In the midst of congress, he'd bop away
to the White House toilet and light up a jay.
He would fly to the platform to speak of the war
and jiveass around on the senate floor —
"I'm hip to the bombing, I know it's a pity
But the rush is intense, and the colors so pretty
Let's bomb the boogers out of the trees
and free Vietnam from the Vietnamese.
Let's burn out all that jungle rot,
Make Asia into a parking lot,
Send over the Dead, Poppa John on fiddle,
Build a Howard Johnson's right in the middle.
And to deal the coke and sort out smack
We'll get us Shirley Temple Black!
Farewell to Spiro, so small was his crime;
A man for all seasons, A head of his time.

MONDAY
BLACK SOLIDARITY DAY
COMETOGETHER
from the
STAFF OF THE PAPER