

# THE PAPER

VOL. 39, NO. 4

222

THURSDAY, MARCH 7, 1974

—Langston Hughes

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.



The Paper / Norris Alford  
Malcolm Robinson

## Hint New Threats to SEEK

By RAFAELA TRAVESIER

Once again the time is here when the question of future financial aid is on the minds of a great number of students on this campus.

For the most part the people who are responsible for disseminating information on financial aid here at City College have limited information as to what the coming year will look like.

Malcolm Robinson, the Director of the SEEK Program here, asserted that in a meeting held with the other SEEK Directors of the City University, it was stated that there would be no financial cuts in the program. Students in the program, according to Mr. Robinson, will be funded on a higher level than they had been in the past year.

The state government, explained the director, is allocating more money to the SEEK Program. There will, at the same time, be an expected 900 new freshmen entering the program this coming September. The money will be distributed to the different colleges according to the number of freshmen the school is receiving.

Ms. Marlene Whittaker, Financial Aid Officer, had nothing to say on the financial status for the coming term. At the time when she was contacted, she mentioned not having any sort of information since, according to her, this sort of insight isn't disclosed until the middle of April.

SEEK students depend on three sources for financial assistance.

The SEEK stipend is funded by City and State sources, while EOG (Economic Opportunity Grant) and the BOG (Basic Opportunity Grant) are both federally funded.

The BOG Program, which began last September, was geared only for freshmen. But, according to Robinson, in September '74 it will also continue to be

given to the freshmen presently receiving BOG. Incoming freshmen will also be receiving BOG.

EOG will be given only to juniors and seniors. The EOG Program is being phased out and the BOG is supposed to be taking its place. It is assumed that the following year BOG will be given to freshmen, sophomores, and juniors, while EOG will be limited to seniors.

Both sources are supplementary to all students, and are also a large percentage of the total stipend for SEEK students.

"The EOG program," Robinson went on, "which is being phased out, will be given to juniors and seniors." He was unsure, however, as to what exactly defined the different classmen.

"A person can be a sophomore for two years, and I'm not too sure if you would consider him a sophomore," he said, "because he hasn't acquired enough credits to be a junior; or considered a junior because it is his third year in the school."

In such a case, Robinson added, he wasn't sure if the student would receive BOG or EOG. However, he explained that he hasn't any power in setting the guidelines of the distribution of funds.

"The guidelines," he said, "are set up by the state, and I just follow the guidelines they give me."

"My job in the area of financial aid is to make sure

the program is not jeopardized."

Mr. Days, the Financial Officer for SEEK, like Mrs. Whittaker, was unable to give any information as far as what the financial standing for September '74 was.

Mr. Robinson explained that the State Auditors go through the files of each SEEK student at least once a year.

If there are too many discrepancies the entire program can suffer. The State Auditors have already issued a directive to Mr. Robinson stating that the students are

1) receiving more aid than they need, and,

2) using inappropriate documentation.

This year, Robinson said, the State will not accept the W2 tax form as sufficient documentation, but instead, insist on the presentation of the 1040 form.

The director has also been issued a list of students who have been in the program for more than five years and asked to give the reason why each student is still in the program.

*Toni softly whispered  
to me her gratitude as  
she slowly fell asleep  
while strolling  
through the park.*  
Thanks

## Anti-Semitic??

The SEEK Student Government held a press conference this past Monday, March 4th, to announce their support for what they termed, **The Paper's** right to "Editorial Expression."

Tony Spencer, a member of the SEEK Student Government's Central Committee held the conference at 4 p.m., and, in it he referred to **The Campus'** article in its March 1 issue, entitled, **Faculty Scores Paper's Editorial.**

In the article **The Campus** reported that Malcolm Robinson (Director of SEEK) and Leonard Jeffries, (Chairman, Black Studies) had "assailed" a recent editorial of **The Paper** which endorsed **The Source**, the newly created Jewish student newspaper.

Spencer accused Robinson and Jeffries of not being responsive to the population of students who have put them in their positions.

"They were not speaking for us," said Spencer, who further charged that the SEEK Student Government was upset that Robinson had taken such a stand and didn't consult the SSG.

A press release, which was issued at the meeting, stated in part:

"We would suggest to both men that they take a hard look at the nature of the struggle being fought by Blacks, Puerto-riquenos, and minority students on this campus before acting so rashly."

Tony Spencer also said that if it were to be learned that Jeffries and Robinson did not make the statement which **The Campus** reportedly obtained, there may be a serious charge of fraud involved.

"If we were to learn that something of that sort was done, this would mean that they (**The Campus**) are trying to put us against one another."

He concluded the meeting and stated, "We do not feel the editorial was anti-semitic and we are unhappy to see our directors leave with the rest of the faculty."

Also present at the conference were members of **The Campus**, and of the Harlem-based, Community News Service.

After answering questions posed to him on the possibility that **The Campus** may have slandered those they quoted in the story, Spencer's answers were not subsequently pursued by remarks or questions from **The Campus**.

The following is the complete text of the SEEK Student Government's press statement:

March 4, 1974

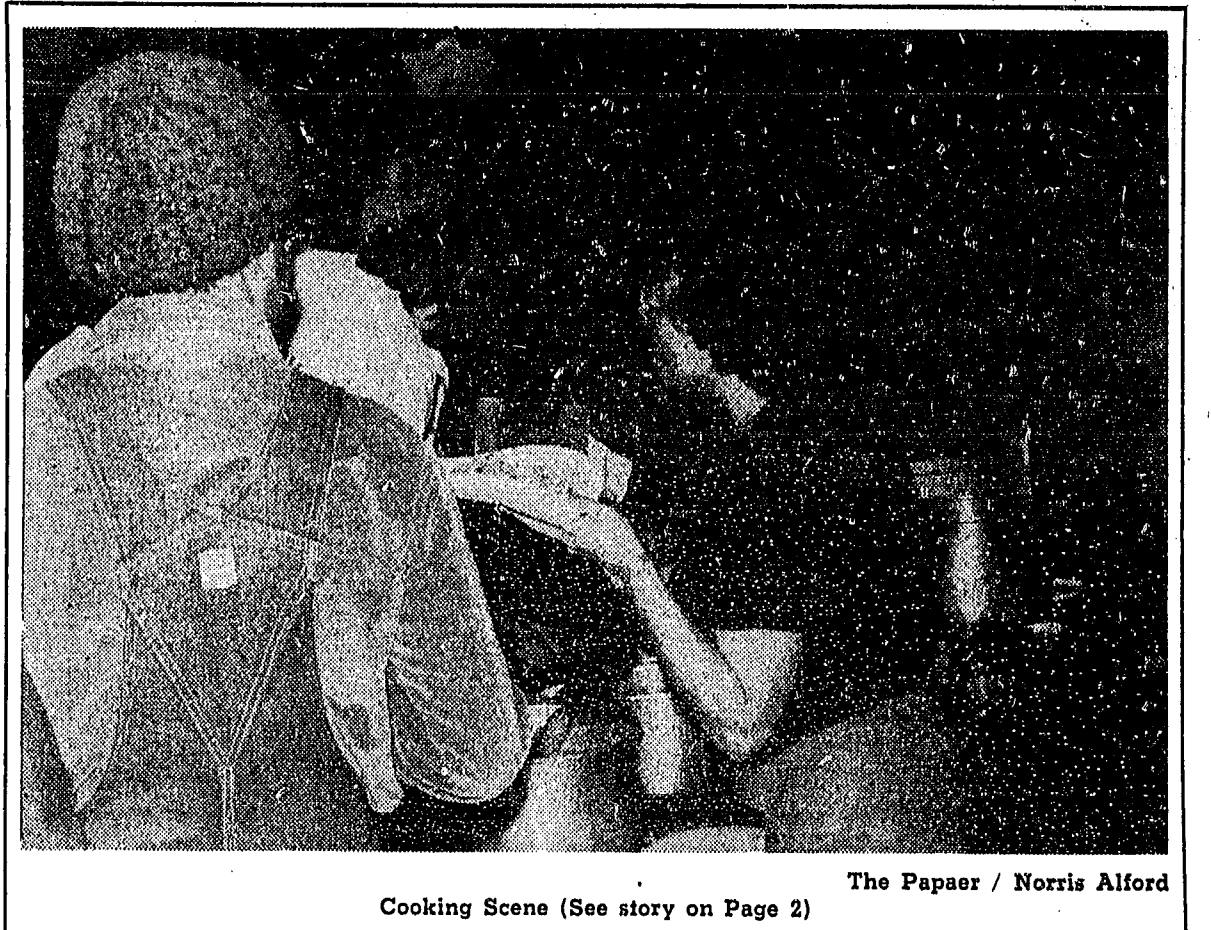
**We, the members of the SEEK Student Government, by vote of the Central Committee as of Monday, March 4th, announce our support for freedom of Editorial Expression for the campus newspaper known as The Paper.**

It has been reported that the Director of City College SEEK Program and the Director of Black Studies called the editorial of the Paper "anti-semitic."

**We the members of the SEEK Student Government — brand the statement made by these men as fallacious and misguided. We would suggest to both men that they take a hard look at the nature of the struggle being fought by Blacks, Puerto-riqueno and minority students on this campus before acting so rashly.**

**Again, we, the SEEK Student Government, affirm our support for The Paper, and for Editorial Expression. For what is perceived as offensive to one person is not necessarily such for another.**

SEEK Student Government



Cooking Scene (See story on Page 2)

The Paper / Norris Alford

# Independence

By PAULA M. PARKER

In a show of solidarity and cultural consciousness the Dominican Students Association at CCNY sponsored a festival commemorating the 130th anniversary of their country's independence.

The festival, which took place last Friday, was a pleasant combination of Dominican soul food, including such dishes as Pastelitos, sweet beans, and fried chicken and rice and peas, as well as Latin music, poetry and dancing.

Dominican independence, which was won largely through the struggles of Dominicans who fought for independence from Haiti, was also observed by President Robert Marshak, who proclaimed the day of the event, "Dominican Independence Day," at City College.

Ms. Marguerita Pichardo, Vice-President of the Dominican Students Association, was largely responsible for organizing the festival. The association, which has 200 members, is seeking to increase its membership to include all of approximately 400 Dominican students that Ms. Pichardo says are on campus.

Further plans to make the Dominican students on campus aware of their cultural identity include the implementation of a Dominican Heritage course which will be offered next fall under the Puerto Rican Studies Dept.

The course, which will be the first of its kind to be offered in the country, will focus on the history and culture of the Dominican Republic from its beginning until 1841.

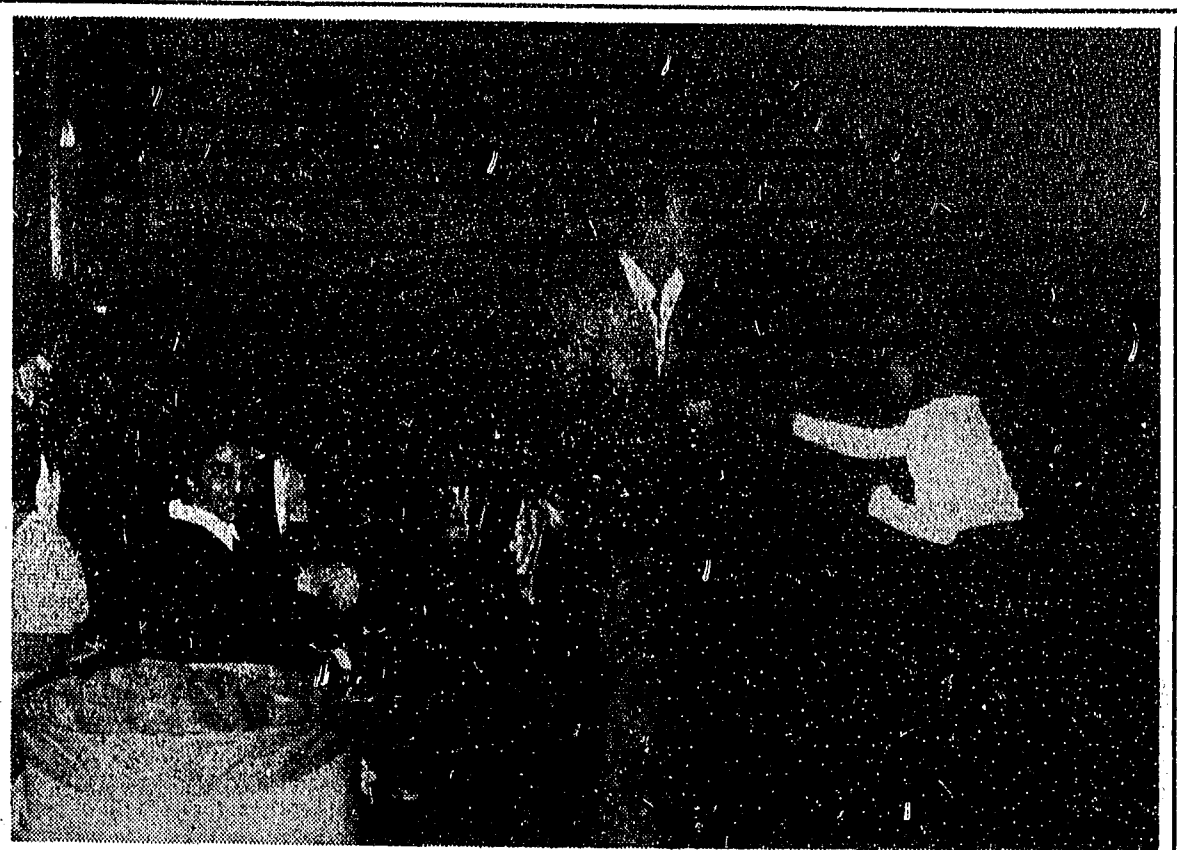
In February, 1975, the second part of the course will be offered and will cover Dominican heritage from the mid-19th century to present.

According to Ms. Pichardo, Dominicans constitute the largest culture group after Puerto Ricans to come to the United States. The immediate goals of those who come, she said, are a good education and a job.

Most students have long-range plans to return to the Dominican Republic with their degrees and replant themselves in their country's roots. Cultural solidarity in the U.S. would then seem to be an excellent idea in light of the ultimate objectives.

Highlights of the Dominican Independence festival included a poetry reading by Dominican actor and poet Frank Adolfo, films showing the nation as it is today, poster art, and dancing with music provided by "Las Escogida" band.

The festival was not limited to Dominican students at the college, however, and the music, food and culture was enjoyed by many. The celebration could be called an example of the abundance of what President Marshak observed as "the energy and talent that characterizes this proud people."



The Paper / Norris Alford

## Announcement

### UN BATEY BORICUA

"Batey" is the native Puerto Rican word for "gathering of the clan."

A conference will take place of the on-campus and off-campus Puerto Rican Community later next week, Sunday, March 17, from 10:30 a.m. to 4 p.m., at the South Bronx Aspira Center, 420 E. 149 Street (near Third Ave.).

The idea originated through student interest and was further developed with the aid of Yolanda Sanchez, Director of the Office of Puerto Rican Program Development.

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# Free Speech For Racists?

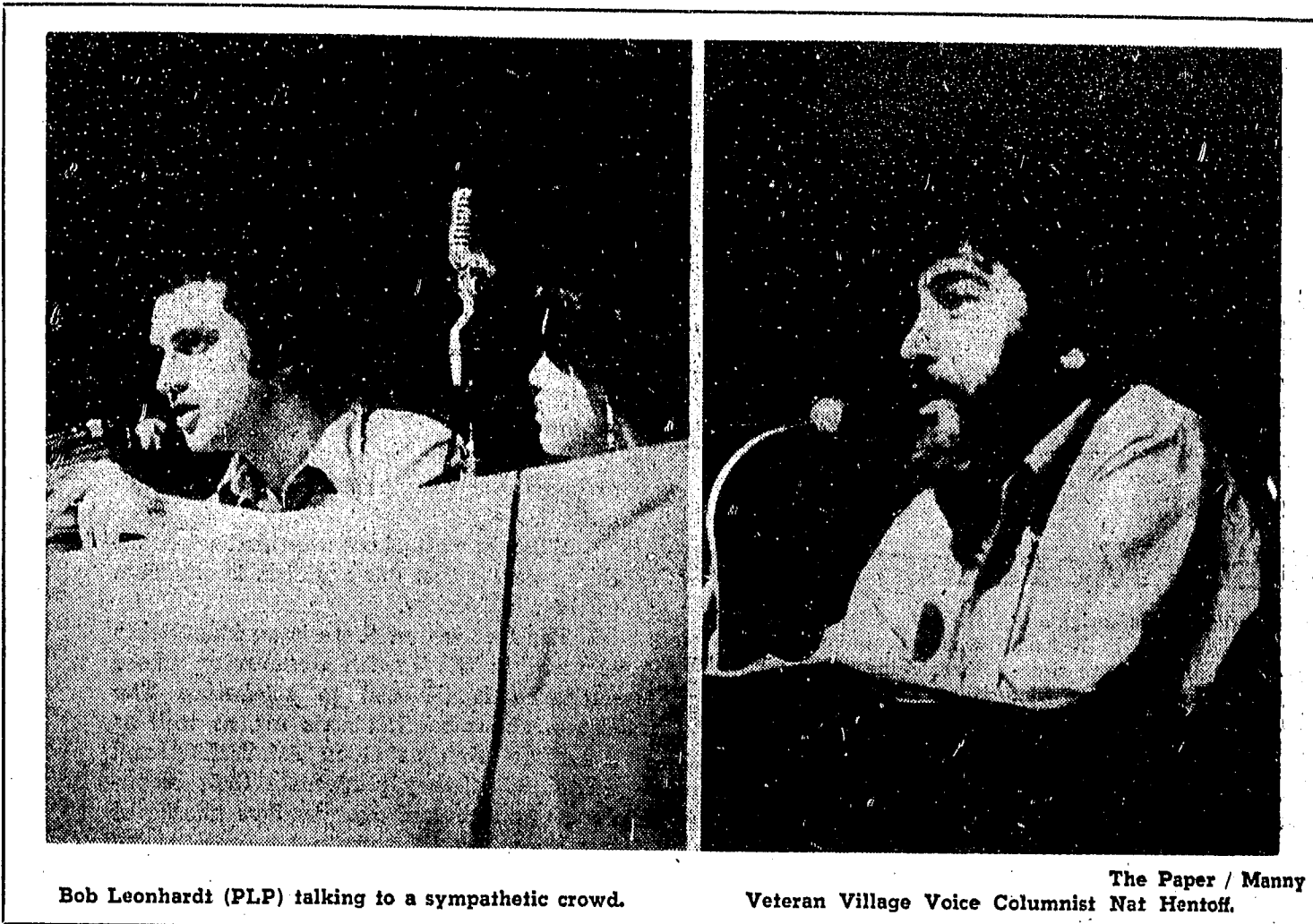
By DENNIS MACK

At a recent political forum held at Columbia University's Ferris Booth Hall three speakers denounced Stanford University physicist William Shockley's recent theory of the genetic inferiority of Black people.

Nearly 750 people braved the snow and cold weather to hear Nat Hentoff, writer for THE VILLAGE VOICE, Finley Campbell, National co-Chairperson of the committee against Racism (CAR) and chairman of the Afro-American Studies department at the University of Wisconsin and Bob Leonhardt of the Progressive Labor Party (PLP), voice their opinions on whether or not free speech applies to William Shockley.

Shockley is the recipient of the Nobel Prize in Physics for his role in the invention of the transistor. He theorizes that Blacks have a lower average I.Q. than whites.

At a November 20, 1973 appearance on the campus of Staten Island Community College, Shockley was prevented from presenting his  
(Continued on Page 7)



Bob Leonhardt (PLP) talking to a sympathetic crowd.

The Paper / Manny Veteran Village Voice Columnist Nat Hentoff.

## Herbology: Space and Time

By TAWALA MICELL KWELI

I have been advised by one wiser than myself, namely Dr. John Moore, Herbalist, that this is a time for going back to the earth, to herbs and to self.

Dr. Moore was raised by a African herb-lady wherein he developed an acute interest in herbology. He has traveled the world specializing in herbs, and is presently teaching at the Kanya School of Occult in Manhattan.

Dr. Moore asserts that herbology is perhaps the oldest craft in existence. Without a knowledge of roots and herbs, man would not have survived long enough to develop what is now considered high civilization.

For thousands of years, societies have come and gone, creating and leaving their legacy in the history of mankind. Most of the long-lasting civilizations recognized the need for and place of their herbal doctor.

However, even before the iniation of America (the so-called Western Christian civilization), roots, herbs, incense and the mind of man were used in a systematic, scientific manner towards restoring and maintaining the health of the community.

While Catholic priests bless holy water (or oil) to banish devils and sin, ancient Kabbalists used oil to create their potions. It is not difficult to see that herbal remedies which have a chemical effect on the body can correspondingly restore physical health.

People, despite popular propaganda, are products and parcels of the earth. If man can change and mold that earth to his mental desires, then should not that earth (a biosphere of which man is only a

part) reciprocate a diametric change in humankind?

Men and women (particularly younger men and women) strive to be in harmony with their body; indeed, this is health. In doing this, it becomes apparent that people have only two choices: either to live, to eat, to build righteously; or to die slowly.

Ibn Khaldun said in his great book on Moorish history that legislators were the physicians and astrologists of the community, whose job was to ensure the ongoing health of a particular community by analyzing its past, its present (herbology), and its future (astrology), and to enact laws to ensure that health.

When Marie Antoinette said, "Let them eat cake"; when the red Chinese kept garbage out of their rebel diet; or when you change your dietary habits, a most revolutionary thing is done (consciously or unconsciously). One stops perpetuating self in the same manner that the exploiters use to defile themselves and the environment.

A commitment to herbology, though, is not a commitment to the destruction of the state or whatever, in as much as it is a commitment to the protection of the community from bad health or from destruction.

Alistair Cooke, in his prize winning series and book, "America," says that, "America has not yet created a civilization." It then becomes apparent why the so-called Western Christian civilization still envisions herbology as occultist gobbledegook.

Even the faddist magazine *Man, Myth and Magic* recounts, "Medicine men and Witch-doctors are not

the bogymen and ogres of popular imagination. . . ." Then what are they?

"Root men," "herb men," "obeah men," "witch doctors," "mid-wives," "spirit men," "medicine men" and herbalists are often misinterpreted however, they tend to be just plain folk, like anybody else. Most sorcery and witchcraft are based in herbology which is deliberately confused and subverted by individual ego.

This is not to say that there is no such thing as "magic" because I know better. But, it is very esoteric. . . .

Most people are and should be concerned with their health however, they do not eat right or take care of their bodies correctly. This is why herbalists (whose origins go back to the beginnings of time) have always and will continue to exist.

Still, if you want to get the synthetic derivation off the basic herb, you can go to a more conventional doctor.

Herbology is seen as something strange and as something beautiful. Its ability to aid the body while using herbs, roots, incense or salves creates a basic question to man.

That question remains a paradox: if you can take the man out of the earth, then can you take the earth out of the man?

For anybody interested in herbology, the following books are recommended:

- The Healing Herbs of The Zodiac/Ada Muir, Llewellyn Publications, P.O. Box 3383, St. Paul, Mn. 55165
- The Occult Properties of Herbs/W. B. Crow, D.S.C., Ph.D., Samuel Weiser Inc., 734 Broadway, N.Y.C. 10003

- Legends of Incense, Herb & Oil/Lewis de Claremont, sold at Harlem Botanical Garden, 406 Lenox Avenue (near 130th Street) N.Y.C.
- Herbs and Herbalists/Rosetta E. Clark, Afro-American Book Center, 145th Street, New York City
- The Illustrated Herbal Handbook/A. G. Simmons, et. al.
- Edible Wild Plants/O. P. Medsger et. al.
- The Years in My Herb Garden/Helen M. Fox et. al.
- The Weed Cookbook/Adrienne Crowhurst et. al.
- Primitive Remedies/John Wesley et. al.
- Health, Herbs & Cookery/Claire Loewenfeld et. al.
- Alchemists Cookbook et. al.
- Moroccan Cuisine/Ahmed Lacorbé et. al.

These books trace the surface of what herbalists call earth science. As Dr. Moore said, ". . . much of the knowledge about herbs is not known in books, and will not be read unless we (herbalists) allow it to be printed."

To many herbalists, the cycle of the earth is coming to an end. This means that the process of man's development will be so affected by the negative use of human power that the earth will not bear fruits (foods) to supply the ever increasing population.

If this were to happen, only those who live, eat and work correctly would supposedly survive.

The primitive man (in the eyes of civilizations of Christendom) might be the only man to survive, en masse.

Whether these predictions are correct or not, herbology will go on and on; as it has from the dawn of time.

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Oscar Lumpkin — Faculty Advisor

## Free Time:

## The Working Class

This article was originally written in response to Rafaela Travesier's article on the situation in New York City's District 1 ("Community Strikes UFT," *The Paper*, 15 November).

It is certainly true that the right-wing Shanker bureaucracy which "leads" the UFT is guilty of supporting the racist District 1 school board and of being brutally insensitive to the oppression of black and Spanish-speaking students.

Shanker's answer to the deterioration of the public schools has been, as the article notes, to blame "unrepresentative extremist groups" — and also to call for more cops in the schools, a "solution" which can only intensify racial polarization. Indeed, Shanker, through his support to the school board, has driven the parents of District 1 into the arms of Fuentes.

Fuentes, however, far from truly representing the aspirations of black and Latin working people to end their oppression, is in fact an anti-union demagogue whose primary aim in the current conflict is to preserve his \$37,000-a-year job by attempting to pin the crisis in education on the high salaries of teachers and the power of the UFT.

Fuentes argues: "Shanker would like me to only hire members of his union. That's patronage!" (*Militant*, 27 April).

But union control of hiring is necessary in order to fight the favoritism and patronage of the bosses which play off black worker against white, skilled against unskilled, etc.

What Fuentes tries to deny is the fact that better conditions for teachers (such as smaller classes means better education; thus one of the demands of the Newark teachers in the 1971 strike was for implementation of "More Effective Schools" (MES), a program of educational improvements. By attacking the UFT, Fuentes, a representative of the small, privileged Puerto Rican middle class, hopes to divert attention and opposition from the real culprits — the City administration and the capitalist class which it serves.

Key to understanding the District 1 situation is the question scheme used in 1968 by Mayor Lindsay and the Ford Foundation to set the unemployed black and Spanish ghetto population against the teachers. In order to carry out his program of making the working class pay for the crises of capitalism through cuts in social services and erosion of wages, Lindsay

had to attack the municipal workers' unions which were threatening strike action. To do this, Lindsay, with the Ford Foundation's inspiration and the active support of poverty pimps like Rhody McCoy, pushed a plan for "community control," thus pitting ghetto parents against the striking teachers.

Immediately after the strike, Lindsay instituted "community control" by decentralizing the school system into 32 locally-elected boards. Since this was instituted four years ago, the schools have continued to deteriorate precipitously, with racial polarization and terror on the rise.

The point is not that New York's "community control" in particular is a fraud but that the very concept is based upon the myth that all people in a given area have common political interests. The actual black and Puerto Rican communities consist of diverse social groups and conflicting classes. A black worker does not have the same interests as a black cop, and an unemployed Puerto Rican does not have the same interests as a Puerto shopkeeper.

The underlying reality of of class society is that the dominant class wields political power, not the multiclass "community." Unlike 1968, however, this year "community control" sentiment is waning. Without the support of "left" groups like the Attica Brigade, Socialist Workers Party, Puerto Rican Socialist Party, etc., Fuentes would stand exposed.

Against phoney "community control" schemes, the Spartacist League/Revolutionary Communist Youth put forward the demand for worker-student-teacher control of the schools, in order to realize demands such as smaller class sizes, reduced work loads, bilingual classes, more training and hiring of teachers under union control, etc.

We realize that the struggle for these improvements requires the unconditional defense of the UFT against capitalist attacks, as well as a struggle to deny Shanker and bureaucrats like him.

We fight for the creation of a militant teachers' caucus within the UFT to fight for a program of full employment through a shorter workweek at no loss in pay, and end to racial and sexual discrimination in hiring and upgrading, and for union organization of the unorganized workers.

The fight for better educa-

## Retraction ???

We at *The Paper* refuse to be further victimized by the identity crises of any ethnic groups, either journalistically, culturally, educationally, politically, scientifically, or religiously.

"Anti-Semitism" . . .

The hysterical reactions of those who throw the term around have obscured its real meaning.

"Semitic" actually refers to an Afro-Asiatic group which includes African, Hispanic, Arabic, and Asian peoples, as well as Jews.

Is it possible for people of color, recognizing these distinctions, to be "anti-Semitic"? No!

When our attackers use this term what they mean is that our criticism is offensive to their self-image.

The fact is that there is an identifiable element in the Jewish community whose existence is devoted to combating *The Paper*, and what it stands for, as well as programs such as Open Admissions and SEEK. Thus, they perpetuate their ascendancy and control over various phases of our lives. But they are not representative of the entire spectrum of Semitic thought.

If "anti-Semitism" is being perpetuated

on this campus, we strongly suggest to those who are offended, that they examine the intent of those who perpetuate the term.

We recognize the need for the potential offered by a vehicle which would explore the diversity of ideas in the Jewish community. This does not mean that we endorse their policies or behavior; just as we can be in support of a people, but not their government.

But more importantly, we must all see that there is a greater need for such a vehicle to serve as a guidepost for the young Jewish students on this campus.

Our endorsement (whatever that may mean) is based on our clear cut understanding that if these young folks are not reminded of the crimes against their forefathers; of the crimes that their forefathers have committed against themselves and our own — these very same youngsters will go out into the world of slumlords and corrupt politics, the world of oil wars and corporate rip-offs, and perpetuate the very evils they claim to abhor.

Criticism and analysis must be turned over everywhere. We shall do no less!

## Letters . . .

## Race War:

## To the Editor:

In a recent editorial, "The Paper" asked, "is there ever a time when a non-Jew can criticize a Jew and not be labeled anti-Semitic?" The answer to this question is a qualified yes. Surely non-Jews can criticize Jews without fear of being labeled anti-Semitic as long as their criticism is logical, sensible and factual. Let us now examine "The Paper's" editorial and determine if it meets these criteria.

"The Paper" maintains that "in recent times City College has become the last refuge for the 'chosen people.'" I must conclude that "The Paper" was not proposing that City College has become a haven for Jewish student. For, all admissions figures over the last few years have shown a definitive drop in the percentage of Jews in the student body.

I logically conclude then, that "The Paper" was referring to the Jewish faculty members of City College. Indeed "The Paper" tells us that the administration is keeping "Jewish dead weight" on the faculty. Why does "The Paper" object to these teachers?

If it is because they are in

tional conditions requires a struggle for the thorough integration of black and Spanish-speaking workers into all sections of the American working class, not the acceptance of increased ghettoization and ethnic polarization which is the objective logic of "community control."

Because of the impossibility of achieving these necessary goals without a socialist perspective, any militant teachers' caucus would have to fight for a break with the capitalist parties, Democratic and Repub-

fact dead weight, I join "The Paper" in advocating the immediate dismissal of all unqualified teachers, regardless of race, creed or color. If, on the other hand, "The Paper" objects to qualified teachers simply because they are Jewish and because "The Paper" would like to see a larger percentage of Black teachers at the college, I can only ask; Who is being self-serving now, which people are more equal than others?

If it is true, as "The Paper" maintains, that Jews see the world only as a struggle between what is Jewish and what is not, why do we find Jews involved in so many progressive causes, unrelated to their religion,

Were not the Jews in the forefront of the progressive labor movement in the early part of this century? Can the same Jewish youth, whom "The Paper" claim to be so arrogantly misguided, be the ones who fought so hard for civil rights in the early sixties and against the war in the late sixties.

If Jews are reputed for only supporting Jewish causes, why in 1972 did more Jews cast their votes for George McGovern than Richard Nixon? This is especially strange when you consider that Nixon had a much better

track record on Israel than McGovern.

With regard to the editorialist's reference to "arrogance reminiscent of Hitler's supermen," I can only very humbly ask the editorialist for clarification. Attending classes at the same university as the editorialist, I am afraid that I have not observed any such conduct. Indeed, if the editorialist can document this point with concrete, objective illustrations, I would be glad to join him in condemning such self-righteous arrogance. I don't believe he can do so.

These are only a small sample of the obvious misconceptions perpetuated in "The Paper" editorial. Indeed, there was not one valid statement of a factual nature made in the entire editorial. It was no more than a collection of vague ambiguities with an underlying theme of cheap emotionalism. No one denies that the Jews as

(Continued on Page 6)

## Corrections:

*The Paper* has been remiss in recognizing the efforts of Mrs. Rafaela Travesier, who researched and authored the article, **Black VP: Mr. Robert Carroll**, which appeared in our issue of Monday, February 11.

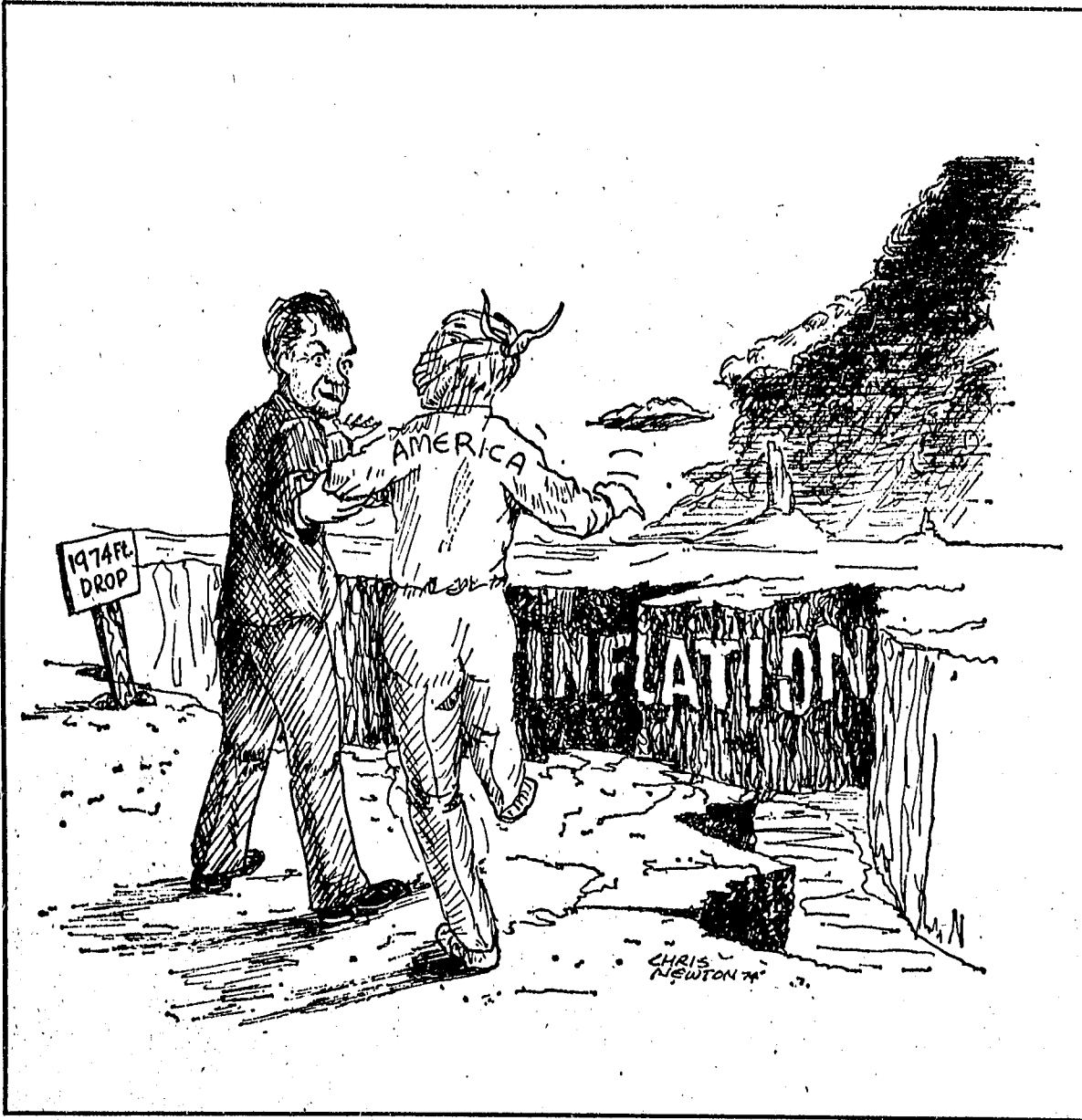
In the Thursday, February 21 issue, the article, **New Senators For SEEK**, had mentioned the four seats as being new. They are not. In fact, they have been in existence for over five years.

And for the poem, **To E.J.** (same issue), is the contribution of Martha Chandler.

*The Paper* apologizes for these errors and hopes that this is duly noted.

lican, and for a workers' party to struggle for a workers' government. This is the only strategy to replace the race war fostered by Shanker/Fuentes with the class struggle of black, Latin and white workers.

**CNCY chapter, Revolutionary Communist Youth (youth section of the Spartacist League)**  
For more information  
Contact:  
RCY  
P.O. Box 454, Cooper Station  
NYC 10003  
925-5665



## Self Realization

As you may recall, in the last issue of *The Paper*, we discussed the fact that in this human form of life we have evolved to a higher level of consciousness. According to Vedanta, the spirit soul transmigrates through 8,400,000 species of living entities, 400,000 of which are in this human form. And because we have a more highly developed consciousness that the "lower" animals, self realization is our special province.

The "lower" animals have four activities, which are eating, sleeping, mating, and defending. We also have these same activities. So what is the difference between them and us? The difference is that due to our higher level of consciousness we have developed a power of discrimination between matter and spirit.

We all eat. Birds have no trouble finding food when they get up in the morning — they are not concerned about a truckers strike. We all mate, but dogs do not go to the psychiatrist.

And sleep? The materialist he is very tired from working very hard, so on Sunday he sleeps all day and he thinks: Ah! This is life! The spiritualist however, compares sleep to death. He always tries to regulate these four factors in order to get about the main business of human life. That business is finding out who am I? What is this material nature? What is God?

Who am I? Every one must have a sense of ego. A sense of I Am. But when one thinks that he is something that he is not, this is false ego. Just like when two cars crash; one driver may jump out yelling "you hit me." In reality only his car was hit. So in this case the driver was falsely identifying with his vehicle. And just like this driver we are also falsely identifying with our vehicles these bodies.

Let's take the example of the funeral

where the body of the husband is being viewed and the wife is crying. Someone may offer her the dead body of her husband, but she does not accept. Why not? All of the bodily features are there. She does not accept the body because he is not there. Therefore, in Vedanta it is said that when the body is of no more use you are kicked out. Aham brahmasmi. Aham brahmasmi means that I am spirit; I am not this dead matter. I am Brahman; I am spirit soul.

So this is my hand, my head, my arm. Who am I? I am spirit soul and because of my presence this entire 160-pound mass becomes animated and may even give some relative display of many other qualities.

His Divine Grace A. C. Bhaktivedanta Swami says that one can become fully realized, even while still in this bodily condition by meditating on the Supreme personality of Godhead Sri Krishna.

And therefore, on behalf of my teacher, please accept this Maha (great) Mantra (mind controller). This mantra consists of three names of God (HARE-KRISHNA-RAMA):

HARE KRISHNA HARE KRISHNA  
KRISHNA KRISHNA HARE HARE HARE  
RAMA HARE RAMA RAMA RAMA  
HARE HARE.

There are no hard and fast rules for chanting this mantra and there is no expense. So His Divine Grace says "the government can not tax this mantra and there is no cost — why not!"

Next issue: **WHO IS GOD?**

P.S. Please bring your response to *The Paper's* office and I will give a prompt reply. And thank you for your kind response to my last article.

Jai Sri Guru Dev  
Rasikananda das Brahmachari

Life isn't a bowl of cherries; but it isn't the North Campus Cafeteria either. Can I get a Weeooo . . . on that.

— Nichodemus Benjamin, 1/5/74

# News In Brief

By AYAD MOHAMED

### Meeting For National Black Political Convention In '74

On a cold Valentine's Day evening (February 14, 1974), at the 125th Street YWCA, the N.Y. Black Assembly held a meeting and elected more delegates to represent Manhattan at the National Black Political Convention in March. There are to be 385 delegates for the state of New York, 58 of those from Manhattan.

The National Black Political Convention will be held at Little Rock, Arkansas, on March 15, 16, and 17.

Negotiations are being made with various airlines for the airfare.

Delegates for the convention who attend City College are urged to hook up with either the Black Studies Department and/or the Student Senate in order to try to get money for transportation and other expenses.

### Job Opportunities \$\$\$

Summer Opportunities at Estee Lauder Inc., cosmetic manufacturers, are available.

They are seeking third year engineering students.

Positions will be located in Melville, New York (Long Island), and Oakland, New Jersey manufacturing facilities.

For more information stop at the City College placement office at Finley 423 or write to: Personnel Administrator, Estee Lauder Inc., 350 South Service Road, Melville, N.Y. 11746.

### Freshmen and Sophomores or Anyone Else

Are you undecided about your major?

Register for the March 1974 College and Career Exploration Workshops.

Sign up now at the Office of Career Counseling and Placement in room Finley 423.

### Health Matters

Recently, a meeting took place here concerning campus health facilities.

Dr. Lewis Barbato, a representative of the American College Health Association, is currently visiting various colleges to evaluate their health services.

Dr. Barbato, in this recent health meeting, asked various students about our health facilities.

What was learned was that our health facilities are not known among many of our students. Another criticism is that there aren't enough campus health facilities.

There are four doctors and nurses on campus; each with different time shifts. They are located in Mahoney Hall (new science and gymnasium building). There are no facilities on south campus.

The Architecture Building, located on Broadway and 133rd Street, with all its industrial arts machines and tools, has no doctors or nurses.

An idea at the meeting was suggested that all students pay a health fee of up to \$5 per semester and/or possibly raise the consolidated fee (evening and/or day) for the purpose of getting more doctors and nurses on campus.

If anyone has any suggestions, contact the Student Senate in room 331 Finley or else speak to Dean Safaty (123 Finley).

### West Indian Students

Check out the West Indian Students Association at City. Its office is in room 321 Finley.

The WISA features meetings every two weeks which includes guest speakers, political films on the Caribbean, Africa and other Third-World areas on the globe, and political discussions. Last year this association also featured a bus outing.

The association welcomes brothers and sisters from Jamaica, Haiti, Trinidad, Guyana and other areas of the Caribbean.

Come to room 321 Finley any time during the week. Their next meeting will be held on Friday March 8th at 5:00 pm.

You might also want to check out the Haitian Students Association which has meetings every Thursday from 12:00-2:00 at the church on Convent Avenue and 145th Street.

For more information, contact Professor Frank Laroque of the Black Studies Department (Goethals 114).

### Discount Shoe Repair

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New York, New York 10031

### FRENCH TUTORING

Reasonable rates. Call Leah Goldman, 289-5814. Best: eves. 9-11 pm. Leave message. Keep trying.

# Letters . . .

## Unfinished Work

February 28, 1974

The Editors  
The Paper  
City College of New York  
New York, N. Y. 10031

Dear Brothers and Sisters:

Your article on Dr. Hubert Mack Thaxton (The Paper, February 11, 1974) was excellent and a small indication of the problems that qualified blacks face in America's institutions of higher learning. The article also came at a time when the entire open admissions program is coming under increasing attack by members of City's faculty who refuse to adjust to the changes underway. (See The New York Times, February 19, 1974.) It shows us how much unfinished work remains to be done and how we have got to become more self-conscious of responding to acts of purposeful exclusion and discrimination.

There is not much to add to Dr. Thaxton's tragic story. Personally, I was struck as the facts were unveiled. It makes those who are pursuing a higher edu-

cation very skeptical of entering the academic profession and it reminds us of how little progress has been made and how much more has got to be made before there is any effective change. Dr. Thaxton must have often wondered about his "invisibility" and from what I can gather from the article his many accomplishments went unnoticed as well. And this must have caused him a great deal of pain and personal anguish.

Yet, he persisted in following "legitimate" channels for action on his just grievances. And the failure of these "legitimate channels" to make a just decision certainly must indicate to us the hopelessness of many blacks — not matter of what class or status — in achieving a fair solution to our problems in America.

Yet, the real tragedy of "the case of Dr. Thaxton" will be if nothing is done to remedy the situation. Yes, it shows us that the real struggle is ahead of us, not behind us. It shows us that

change has been minimal, if at all. It should increase our determination to cast down the barriers that confront us. It makes us question the very foundations of "equality" — the schools.

But, if we sit back and cry, complain, and beg, Dr. Thaxton's life will be a tragedy. For me, it is motivation for action. A real challenge embodying all the goals that black people have stood for over the years — real freedom, and I think Dr. Thaxton would have wanted to accept that challenge and meet it head on.

I am prepared to do that, Are you?

Sincerely,  
William E. Perkins

## Apprehension

(Continued from Page 5)

a people, as well as the Blacks as a people, have their own particular faults.

Further, no one denies that there is a feeling of apprehension between Jews and Blacks on this campus. The problems and misunderstandings between these two peoples will not be solved by cheap, emotional and factually untrue articles and editorials.

Rather if "The Paper" desires to be a "credit to its race," it should cease immediately to publish articles such as this editorial, which only intensify racial misunderstandings and tensions.

Instead of criticizing Jews inaccurately, "The Paper's" cause would be much better served by publishing articles helping Jews understand Black problems and promoting racial harmony.

Yours truly,  
Sheldon S. Adler  
Class of 1976

## Overwhelmed

25 February 1974

To the editor of The Paper:

For the second time in a week, I have felt ashamed of being associated with The City College — a feeling I haven't had since the time our academic troglodytes tried to block Open Admissions. The OP cartoon showing a nun masturbating with a cross was a gratuitous insult to my Catholic friends, and your column called "A Time for Support" is a candidate for the Sick Editorial of the Year. You say "the insanity of it all [of what?] is overwhelming" — yet I know of nothing more insane than the proud expression of virulent racism as in this editorial. To quote your own words, "It's one of the most pitiful sights to behold." I think your funds should be cut off on the grounds of irresponsibility, irrelevance, moral turpitude, incompetence, obscenity, and intent to commit a nuisance.

Sincerely,  
Leo Hamalian  
The English Department  
an uncontrollable Genille

## Invective

February 28, 1974

Editorial ColCollective,  
The Paper  
C.C.N.Y.  
Room 307, Finley Student  
Center  
133rd Street & Convent Avenue  
New York, N.Y. 10031

To the Editor:

Since I stress the logical analysis of argument and persuasion by examining premises and conclusions in my graduate course of sociology of education, I find your editorial in the Thursday, February 21, 1974 issue entitled, *The Source: A Time for Support* timely. It is one of the finest examples of conclusions without premises, hasty and over generalizations and pure invective that I have run across in some time.

Sincerely,  
James Stimson, Ph.D.  
Ass. Professor

## Abhorrent

February 28, 1974

The Editors  
THE PAPER  
The City College  
Ladies and Gentlemen:

I was deeply offended by your editorial about Jewish people and THE SOURCE in your February 21st edition of THE PAPER. I found it insulting on racial and religious grounds and was most surprised to find such intolerance in your paper.

Such action is a violation of Board of Higher Education policy which states:

"The traditional policy of opposition to and abhorrence of any manifestation of racial or religious prejudice in the colleges is reaffirmed and the Presidents are asked to bring this to the attention of the editorial boards and faculty advisors of all student publications under their jurisdiction."

City College does not now, nor will it in the future, practice censorship of the student press in news or editorial matters. However, freedom to publish does imply the right of others to criticize what is published.

I am personally committed, as is the vast majority of the College community, to making City College a great multi-ethnic university, which provides a climate of tolerance and intellectual freedom for all its students, faculty and staff. Your recent editorial undermines the integrity of this vision that I would think we all share.

In the 127 year history of this College, group harmony and respect for all creeds, races and ethnic origins have been guiding principles. This tradition must continue in order for this College to survive and fulfill its mission.

Sincerely,  
President

Robert E. Marshak

cc: Chancellor Robert Kibbee,  
Deputy Chancellor Seymour Hyman,  
Vice President Hank Paley,  
Rabbi Arthur Zuckerman,  
Professor Irving Greenberg,  
THE CAMPUS, THE SOURCE,  
OBSERVATION POST, CITY PM.

## Restoring

Dear Sir,

District Six Drug Prevention Program has been in existence for almost three years and it serves fourteen schools in the Washington Heights, North Harlem and Inwood area. There are a number of problems that plague this district, but one of the most serious is that of drugs. There has been a 65% increase in drug usage in our district as opposed to 45% for other districts.

We believe one way of combating this problem is by re-channeling wasted energy and with this in mind we are soliciting your help.

We have a number of talented youth in our schools that have never been exposed to newspaper plants, photo layouts, excitement of reporting, or know anything about modeling techniques.

I would appreciate it very much if you would let me know whether you have any programs wherein youth are exposed to the everyday functioning of your organization.

Respectfully,  
Phyllis Gray  
Community Outreach  
Center Coordinator

## Classifieds

Bring your classified ad to The Paper's office F 337. The damage is 25 cents a line with a two line minimum.

Dear Raphaela sorry to hear that you weren't given credit in the Feb. 11, 1974 issue of The Paper for "Black VP: Mr. Robert Carroll"  
signed  
a friend

A steal at \$80. Non-polluting two wheel vehicle for sale. Uses foot power. Contact William at 234-8500. If not there, keep trying.

Found: A men's black lamb hat. Owner please pick up at The Paper's office 337 Finley.

Planning a bike trip to New England for the Summer. Call Fred for details. 848-7595.

## Compliments

2-25-74

Dear Sir:

I thoroughly enjoyed reading a copy of THE PAPER, 2-21-74. Of particular interest were poems, printed on page four. "To E. J." is very beautiful and really conveys a feeling and a loving tone not often found in poems of recent vintage.

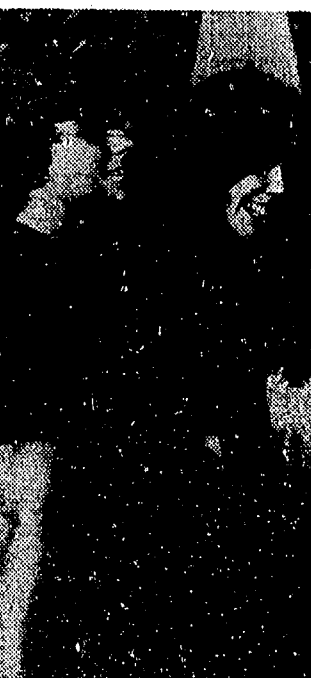
Unfortunately the name of the author was not included or should I assume it was the work of the person above, namely Kwell?

As a former student at City College 1951, I'm pleased to see brothers and sisters moving and doing.

Please convey my thanks on a job well done.

Sincerely,  
Mr. Sande R. Jones

**the two  
of you  
for now**



If you want more time before you start a family, EMKO Contraceptive Foam is a beautiful way to help you say *when!* You may have many reasons to wait . . . but only one reason to start your family. You are ready and you want to.

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# The Writing Center

By RUDOLPH SEYMOUR

As a freshman here at City College, in the days of campus unrest, takeovers and the big bust, drug bust that is, I sometime thought my problems to be insurmountable.

Yes that was the stuff that memories are made of, but I also recall an academic devil known as acceptable English prose. Ask anyone who knows, and they will tell you that Robert Cumming, English 1.8 and Nate Norment English 2.8 contracted severe cases of writers' cramp detailing my grammatical errors.

But those were the bad old days, there is a new star on the rise and at last the teachers and students of our English department are receiving relief from poor grammar, and sloppy spelling. This welcome relief can be had for free, by all students of English 1 or S.E.E.K. English sections 2 or 3 in the form of the writing center.

The writing center is located on the north campus in Harris Hall. Upon entering the center one is taken with the very pleasant, very professional atmosphere. I was impressed by the well organized, and efficient attitudes of the staff.

After a brief wait in the reception room I was granted an



The Paper / Albert Mrs. Myrtle Bates

on sentences, fragments, subject-verb agreement, punctuation, etc. The procedure is as follows: First let's say a student has been referred to the center by a S.E.E.K. counselor or teacher, or just applies himself. He is tested to determine his specific problem. The materials used in this test are many and varied, for instance: module 101; deals with subject verb agreement, 201 with verb forms, tense shift, Module 309; with subject variety. A short essay is required to further pinpoint the problem and the means by which it will be solved.

There are also groups for students who wish to pass the English department proficiency exam. Mr. Villafane believes in groups comprised of four or five students with the tutor working for two hour stretches. It gives the student time to relax and ban some measure of confidence.

While group therapy is the norm, a one to one situation can be arranged in special cases. However, this is being discouraged because of a lack of funds.

There is also a spelling clinic that is run much like the language lab using twenty five to thirty tapes. These tapes deal with component vowels and

spelling parts, it is loosely supervised but supervised.

At this point in time I noticed that a little of the light had gone out of Mr. Villafane's eyes when he mentioned money, and I asked if he had any idea why the money was so tight. He explained that prior to this semester the center was funded by both S.E.E.K. and open admissions. Lately however, another center has been opened for open admission students over in Shepard Hall. This depleted the budget formerly allotted to the writing center.

While money shrinks the staff grows. There are presently 42 tutors, 10 are work study students, 32 are on the S.E.E.K. payroll. There are six supervisors and a handful of graduate students who hold seminars. These seminars consisting of 4 or 5 tutors, one grad student and video tape technicians, recall and record some of their most satisfying experiences for the benefit of the staff. A future check of the close records being kept will determine the success of his project.

Speaking of the staff he said, changing the subject, "They are a great bunch of people, if it weren't for them this place couldn't function. They get things done." He was talking

about Myrtle Bates a director on leave, Bill Mitchell of supplies, Loretta Nobles of records and statistics, Sue Fulton duplicating and general secretary, Eve Shufford appointments and girl Friday.

Mr. Villafane checks the records, and maintains an observer's posture to weed out laxity. A by product of his vigilance is his supreme confidence in all his tutorial people. There are approximately nine hundred students enrolled in the program and he thinks every one of them will come away with something of value.

Mr. Villafane is a firm believer in checking out the staff periodically to be sure that the quality of service is preserved. This he accomplishes by interviewing and testing all perspective personnel. He looks for such things as: proof reading and analysis of English problems and essay styles.

At this point in time it started getting busy in the center so I asked Mr. Villafane for a parting shot. Mr. Villafane said thoughtfully, "If you want to contribute any statement to me simply urge prospective students to hurry and sign up. Since it is the object of this center to reinforce and follow up what takes place in the classroom, time is of the essence." A word to the wise should be sufficient, they can't cure what they can't catch.

## White Skin a Genetic Deficiency?

(Continued from Page 3)

views on I.Q. and Blacks by heckling students believed to be members of the Progressive Labor Party.

Hentoff started the debate and explained that he "asked to be first because somebody ought to talk about the constitution."

The Veteran VOICE writer reiterated that the Expressive Action Doctrine advanced by Supreme Court Justice Douglas, also applies to Schockley.

Under the first amendment free speech is upheld as long as it is demonstrated that a clear and present danger doesn't exist.

Hentoff told the crowd: "The people who prohibited Schockley from speaking violated his first amendment rights but exercised theirs."

Bob Leonhardt of P.L.P., the next speaker, began his remarks by pointing out that the "constitution was written by slave owners."

He then asks: "Wasn't the justification for Vietnam to show those dumb Asians how democracy works." "Racism as it killed in World War II, Algeria and Vietnam is killing here today."

Leonhardt told the crowd that racism is "genocide" and people who advocate racism are taking "an important step forward toward genocide."

The P.L.P. spokesman asserted that "capitalism needs racism" and the "only way we are going to destroy racism is to destroy the system." He is of the opinion that a socialist America will eradicate racism.

Finley Campbell labeled the new racist attacks as "neo racism with its roots lying in the University."

Recent research into race employs the words "on the average." Bro-

fies that "We think some of them ther Campbell contends this signi- are okay, but most of them are no good."

The Afro-American studies head believes that the issue is not free speech but academic freedom and academic responsibility.

Clark Whelton, who was scheduled to speak but did not show up, examined research on the possibility of I.Q. being inherited in his VILLAGE VOICE piece of November 7 and concluded that since "key arguments are statistically and technically complex everyone will have to read the evidence on both sides and make up their own mind."

In the question and answer period that followed the debate Nat Hentoff absorbed a lot of verbal abuse but maintained both his position and his cool.

One member of the audience accused Hentoff of downplaying the presence of a conscious political movement on the Staten Island Community campus.

In defense of Hentoff he did document both a political movement against Schockley's right to speak and a free speech for Schockley movement on the Staten Island Community campus in his VILLAGE VOICE column of November 22, 1973.

Dr. Francis Welsing, a Black female psychiatrist from Harvard University attempted to defend Schockley's right to speak at S.I.C.C. that eventful day of November 20.

Ms. Welsing contends that "white skin is a genetic deficiency condition, recessive in its ability to produce skin melanin. The Black doctor also asserts that "white people institute racist and repressive mea-

asures to protect themselves, since the children of white and colored parents are colored."

The Black doctor of psychiatry also concludes that "people of color have the capacity to genetically annihilate white people."

Roy Innis of CORE, referring to P.L.P. advocacy of no free speech for racists, told a group of Staten Island Community College students that a "Schweitzer syndrome" ("missionary syndrome") was exhibited by some of the white "pseudo radicals" on campus.

Innis believes that Blacks don't need other folks to "protect" them against people like Schockley.

The CORE leader emphasized that Blacks do not intend to "hide like sniveling cowards behind the coattails of our Marxist friends."

High I.Q. slander can also be used to rationalize oppression. A typical anti-Semitic stereotype is that Jews are "sly," "cunning" and "crafty." These adjectives describe intelligence in strictly negative terms.

Despite this intelligent image stereotyped Jews have also been faced with prejudice and oppression.

Psychologists believe both Jews and Orientals have an "average" I.Q. higher than whites. The concise Dictionary of Science defines average as "the sum of a number of quantities divided by the number."

We should bear in mind that statistics can be manipulated to argue pro or con for various positions concerning many issues.

We cannot neglect the fact that Japanese Americans found themselves incarcerated behind barbed wire fences in 1942 during U.S. involvement in the Second World

War despite their intelligent image.

"All is fair in love and war" as well as in politics. This is demonstrated by the right's constant repression of the free speech of Leftists throughout the history of the United States.

Eugene V. Debs was jailed for violation of the Espionage Act during W.W.I as a result of a speech he made in Canton Ohio.

The Smith Act barred "communists" from speaking at the City Universitys in the 1950's. The list is endless.

It is not surprising that the left is trying to infringe upon the free speech rights of racists like Schockley.

Racism must be crushed wherever and whenever it exists. This is essential for the survival of all peoples.

THE PAPER

WE ARE FINALLY

BEING TAKEN

SERIOUSLY

# Concepts in Black Issues

By SHERRY LYONS

*"In the beginning there was the word.  
And the word was an energy force  
that spoke to the universal language of  
symbolic and mystic love.*

*And the word became the tools of  
Black power — coming freshly from the  
community spirit. Becoming Black Dia-  
logue.*

*The word — automatically assuming  
the cultural responsibility to inform,  
motivate, and re-educate.*

*Black Dialogue is the essential energy  
that is Black Consciousness. The impor-  
tance of Black poetry, Black music, Black  
art . . . cannot be underestimated.*

*Despite growing white suppression,  
Black people in our sense of culture re-  
main filled with positive images and  
voices.*

*Black Dialogue, cutting across each  
level of our society, remains the stabiliz-  
ing force in the Black community.*

*In the beginning there was the word.  
We have seen that word transformed into  
music . . . into art . . . into dance, all  
of it becoming Black Dialogue, shaping  
the future reality."*

These are the immortal words spoken in the opening theme of the program called "Black Dialogue."

"Black Dialogue," a phone-in talk show airs every Saturday night, 8:30-10:30 pm, on radio station W.W.R.L. It is a program dedicated to dealing with the salient issues of the Black community. Bob Law, who is the host and the producer of this program, seeks to scrutinize vital issues for the survival of Black people in America.

"Previously called 'Tell It Like It Is' and hosted by Bernie McKay, 'Black Dialogue' is slightly different in concept," asserts present host, Bob Law.

He states, "'Black Dialogue' is about creating a forum where different kinds of opinions, attitudes, and value systems — at play in the Black community can be expressed. All the thoughts are brought together. The program is concerned with how Black people deal with themselves,

and is also working towards a rapport among Black people.

It is not concerned with white people changing their feelings about Black people. It's more concerned with Blacks viewing themselves positively."

Bob Law's guests discuss different matters that affect Black life. These subjects are diverse. Nikki Giovanni, Imamu Amiri Baraka, John Henrik Clarke, Dick Gregory, Thomas Matthew and countless other community leaders and organizers are among the guests who have appeared on the program.

Unlike any phone-in talk show yet produced, "Black Dialogue" concentrates on an in-depth approach to analyzing concepts affecting the survival of the Black community.

Through informal discussion with his guest, he examines the peripheral implications a particular issue may have involving the needs and concerns of the community.

His topics are very provocative and often controversial. For example, when recently Imamu Baraka was alleged to have had connections with C.I.A., Law invited Baraka to present his point of view. It was discovered that a certain organization promulgated this myth merely to discredit and diminish Baraka's political powers. Besides discussing this, Baraka dispersed a wealth of information regarding integrated alliances and their inherent flaws.

In short, "Black Dialogue" is a program that constantly strives for more than just a surface approach towards educating the Black community.

An essential part of examining a phone-in talk show is evaluating the host that appears on the program. From listening to "Black Dialogue" religiously over a period of a year and a half, one can honestly say that the host is a man of strong conviction. Not only are his positions on



Bob Law  
"Cultural responsibility to inform"

basic issues consistent, but also his focus and analysis is highly substantive. He generally treats his callers and guests with the utmost respect. He respects their views, opinions, and beliefs, even though they may be diametrically opposed to his own. Mr. Law also does not act superior to his callers as many of his contemporaries do.

Thus, in appraising Bob Law as host of "Black Dialogue," it can be stated assuredly that he is very much attuned to the Black community.

Because most of Black radio deals primarily with the excessive playing of soul music, "Black Dialogue" underlines the need for the spiritual and political development of the Black community. This program serves as a viable force in the lives of many Blacks in an otherwise insensitive media.

(Next week a look at television program "Black Pride.")

## Notes on Cinema

A few days ago, a woman I know who was formerly on this newspaper questioned me, vehemently, as to why I gave "Mean Streets" a basically favorable write-up. We joked and fought about it; but maybe the real reason is because I can't see much good in movies like "The Day of the Dolphin," "Cinderella Liberty," "Magnum Force," "The Seven-Ups," "The Laughing Policeman," and "Black Belt Jones."

These "products" are pocket-pickers, and dwelling upon Bruce Dern's snappy performance and his sexy rapport with a lesbian nurse played by Joanna Cassidy is a dead end, because "The Laughing Policeman" doesn't develop their relationship. Moreover, Black Belt will never be the man his sister (Cleopatra) is.

I figure this column has a limited sphere of influence (it may be more widely read by the English Department faculty than by the student body — the total feedback, however, is practically nil), so what difference could I make in the cases of features like "The Sting" or "Papillon" or "The Exorcist" — movies you'll probably see anyway?

Being a decent critic is not so easy a proposition. To be of value,

even to a limited few, one must make distinctions — distinctions drawn from thought, and we often go to movies to do just the opposite.

I'll mention *Don't Look Now* and *Zardoz*, because they are attractive failures, although not for the same reasons. In "Don't Look Now," Nicholas Roeg, the director, has created an elegant thriller with considerable expertise, which only underlines how cold and empty the film is. Its use of the occult element is vague and tenuous and unsatisfying.

Although John Boorman, who wrote and directed "Zardoz," started with a good idea, it's not thought out well enough, as the writing and the editing are the worst aspects of the movie. Boorman, the director, displays too much faith in Boorman, the writer, and fails to cover up for him. "Zardoz" is a futuristic fantasy with healthy doses of sexiness, comedy, and irony, but this trinity of elements is inconsistently maintained (Boorman juggles about as well as he writes). When the breakdowns occur, this movie appears more like folly than dissipated wit.

I'll trade you four Ingmar Bergman's and two Alan Renais' for a "Maltese Falcon," an "On

*The Waterfront," and a "McCabe and Mrs. Miller."*

I'm as pleased as anyone to see a film program at City, and although I see many positive effects, the powers that be are making a colossal blunder by presenting "film" as if it were a classical art form, as, say, novels are. They use the word film to connote "art" rather than the medium itself while "movies" must be the combination of trash and foreign "classics" thrown at us by the Finley Program Agency.

To suggest, even by omission, that movies as we know and relate to them have little or no connection with art is both a silly and destructive notion. This over-institutionalized approach to film undercuts and limits the basic potential of such a program: to provide students with something fresh and new, something more relevant to their immediate interests (whether they want to enter the field or not), and to give teachers the opportunity to function in an area without the usual constrictions.

With the present curriculum, many noteworthy American directors are being miserably short-changed. From this brand of snobbery, one gets the impression that John Ford and Howard Hawks have not made films worthy of classroom consideration. These men are not

artists in the normal sense, but that which we respond to in films as being genuinely good — movie-art — is not art in the "normal" sense either. It constitutes a whole new ballgame.

I think Ingmar Bergman is a definitive example. It's not that I don't like his work (much of it is marvelous), but he gets more play on this campus than Orson Welles and Jean Renoir combined — and Renoir is possibly the greatest film-maker still alive! I've become uneasy sitting in class and hearing discourse on Bergman films as if it proves he's had personal contact with God (which is probably in violation of Billy Graham's exclusivity contract). Often his effects are ambiguous, and possibly some of his best ideas never quite got out of his head.

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Next week there'll be some notes on "The Last Detail" and extended comments on Robert Altman focusing on his new film "Thieves Like Us."

A final note: you would be well advised to keep track of the film offerings of the Museum of Modern Art and the Whitney Museum. MOMA has just followed up its Warner Bros. retrospective with a selection of French films.

— Ted Fleming