

THE PAPER

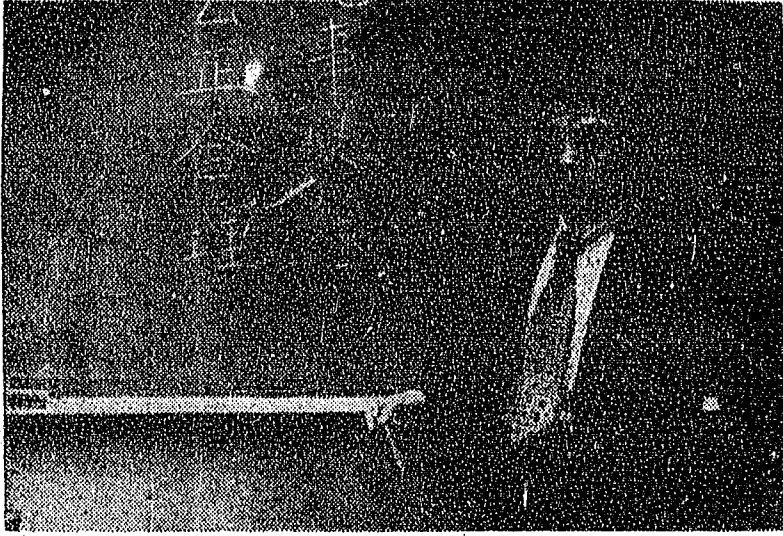
VOL. 39, NO. 6

222

THURSDAY, APRIL 4, 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.



"Everything should be just and reasonable," Tseng illustrates in Chinese.

Women's Caucus Makes Demands

By RON FEASTER

City College's Women's Caucus (temporarily in Finley rm. 345), has made its prodigious mark on the history of the City College campus.

The organization, primarily made up of undergraduates and CCNY employees, boast an impressive range of personalities from clericals to feminist political activists.

Demand Women's Center

Though the Women's Caucus has formerly met with Dean Ed. Sarfaty (Director of the Finley Student Center) many times in the past, and has submitted a letter of request to his Board of Advisors, the request for a "Women's Center" has been grossly ignored, according to Ms. Hill, a Caucus representative.

Through the ignorance, on the part of the administration, of women's needs, the requests have become urgent demands, centering around the establishment of a larger child care facility and a suitable space for the Women's Center.

The Issues

The mandate, which subscribes to the urgent needs of at least 50% of the student population (women), is supported by over 1,000 petitioners. The issues are clear.

• The establishment or allocation of an adequate facility for the "Women's Center." In this facility important features (such as gynecological services) which would focus on the problems specifically related to women at City will be offered.

This facility will also offer advisory services for mothers, students, workers, and all women on campus.

• An equally prevalent matter of concern for the Women's Caucus is that of the badly needed "expanded child care facilities."

Ms. Hill said that our present facility has a capacity of only 35 children and a waiting list that is unreasonably long.

• Ms. Hill has already announced the upcoming formation of a special committee to deal with the special problems

of Third World Women. Third World Women are enthusiastically encouraged to participate (with a RIGHT ON).

• The Women's Center will also serve as a vehicle for redress in the matter of ever present sexual discrimination on the part of some of the faculty members here at City College.

The adamant sister Hill points an accusing finger at the school's Administration, and Dean Sarfaty in particular, for their collective lack of consciousness and shameful neglect, in assigning priorities to the pool tables and pin ball machines over our own children.

The Take Over

Distraught by the issues and "outraged" by the lack of positive response Caucus members took over Dean Sarfaty's office. At a high-noon meeting, Thursday, March 21st, a group of Caucus representatives came to the unanimous decision that some critical action had to be taken. About 30 minutes later, having no other recourse, a vanguard of 30 to 40 women assaulted the office of Dean Sarfaty (at Finley rm. 123). The Dean again pleaded his inability to satisfy the minimal demands of the Caucus for the Women's Center. Then he offered the women a room "about the size of a toilet." The women, being thusly affronted, took over every available chair and couch, and all available floor space.

The Caucus took this opportunity to conduct an orientation meeting for the new women who had responded to leaflets circulated by the Caucus. The meeting was so loud that the Dean, (who reportedly lacked a certain enthusiasm), vacated the premises. He returned, however, after about 30 minutes with a new proposal.

The New Deal

The new proposal was that the women relocate in an available room that had materialized in his absence. The delegation, dispatched to inspect the new room, found only a cubby-hole

Chinese Gets The Axe; Dept. Racism A Barrier

By RAFAELA TRAVESIER

In the Chinese community this is the year of the Tiger, and here at City College it is the year of the struggle to maintain and build a more successful teaching program of the Chinese language.

The teaching of the Chinese language has been in existence here at City for almost five years, but a great many Chinese students are beginning to feel that the administration is trying to phase out the program.

Mr. Pao-Chien Tseng, one of three full time lecturers who teaches Chinese in the Department of Classical Languages and Hebrew, has been denied reappointment for next semester allegedly due to budget cuts.

This action, according to Mr. Tseng and some of his students, will jeopardize the effectiveness of the program.

As of now, according to the figures in the registrar's office, there are 134 students enrolled in the nine Chinese courses being offered in the department, with an average of 14 students in each class.

Mr. Tseng is now teaching three courses (elementary Cantonese, Modern Literature, Advance Composition and Conversation), and he feels that if he is not reappointed there will be a cut in the number of courses being offered, which will either overcrowd classes or limit the number of students taking them.

There are ten languages being



The Paper / Norris Alford Tseng discusses untenurable position.

taught with 469 students enrolled in the dept., this Spring.

More than one third of these 469 students is taking Chinese.

There are ten students taking Greek and four sections are being offered to them, (an average of 2.5 students per class).

Four students are registered for Sanskrit. There are two sections open for those four students.

Hebrew is taught to 97 students and 11 sections are open to them (an average of 8 students in each class).

In the Classical Languages and Hebrew Department the language which has the highest student enrollment is Chinese.

It is also the language with the most number of students in each section, which, according to Mr. Tseng, should entitle the Chinese program to more sections and more instructors.

"We cannot afford," says the Prof., "to lose a teacher and overburden the ones we have with extremely large classes."

"Small classes are absolutely necessary."

All of the above data was obtained from the Registrar's Office, as part of this newspaper's investigation into racial discrimination.

History of Issue

When the Chinese program commenced in 1969 only Diana Kao was teaching. In 1970 Tseng came to City, and in 1971, Kwangwei Liu was hired.

Ms. Kao is up for tenure this year and Tseng believes that since he would have been eligible for tenure next year, someone in the administration did not want to be "stuck," with

two tenured Chinese professors. If the procedure for cutting professors were "Last to come, first to go," says one of the professor's students, Mr. Liu would be taken out first.

"Mr. Liu," said the student, "is also an excellent instructor and the point is not who should get dismissed. None of the instructors should be cut."

Tseng explained that he felt the reason he was being dismissed and not Mr. Liu, was because he was closer to tenure eligibility.

The students and Tseng fear that members of the administration will do the same to Mr. Liu next year, when he is closer to eligibility.

If that should happen, there would only be one full time instructor teaching Chinese to 134 students, if not more.

Mr. Tseng has been evaluated over the past four years very highly according to the Senate's Student Evaluation Handbook, by his students, by his peers, and the chairman, Stephen Daitz.

Most of the instructors in the department are tenured, so when the administration explained that because of "budgetary constraints" instructors had to be dismissed there were few people to choose from.

Tseng feels that tenure is not reasonable because, he explains, although there are instructors who have extremely small classes they cannot be removed because of tenured rank.

The executive committee of the department (Professors Daitz, Feinstein, Heller, Henning and Szubin) made the decision to dismiss Tseng, but he couldn't blame this entirely on them.

When the instructor asked the chairman of the department, Professor Daitz, why he was not reappointed, the chairman was reportedly unable to give any reason for that decision.

Prior to his appointment at City Tseng taught at Middlebury College; State University of New York at Buffalo; George Washington University; University of Michigan; and, the University of Minnesota.

He interprets what is being done to him as unjust and not at all reasonable. Some of his students have presented a statement to President Robert E. Marshak, stating their grievances about this issue, but, according to them, his suggested solutions were not satisfactory.

Inside:

Three page coverage of Little Rock Political Convention (see pages 5, 6, & 7.)

sized office already occupied by the Indian Students Association, who were reluctant to give up their valued space.

New Deal II

Ms. Hill reports that: "It was only necessary to make a short tour of the top floor, of the Student Center, to discover six large rooms, totally unoccupied, and half of them locked due to being unused." Confronted with the fact that his earlier statements, (about the total unavailability of rooms at Finley), were in error, the harassed Dean accepted the list of six rooms that Caucus member had found suitable. The Dean agreed to meet with Caucus members Thursday, March 28th at 6 p.m., when the Finley Planning Board (a sub-committee to the Dean's Board of Advisors) makes decisions about the allocation of rooms at the Student Center.

Tactical Retreat

With the parting reminder, that a Women's Center "can better promote education at the university than the pinball machines that occupy several rooms" the group picked up their assorted gear and left.

Boricua Conf. Links Campus To Community

By ROSA TROCHE and THERESA SALTUS

The Boricua Conference Planning Committee, composed of students as well as faculty, sponsored a "Batey," or, "gathering of the clan," on Sunday, March 17, at the South Bronx Aspira Center.

Various speakers were present, representing several on and off-campus organizations of the Puerto Rican community.

Students, faculty, and community groups assembled to share opinions and to discuss the issues concerning and affecting them. Major emphasis was placed on the reflection of the

Puerto Rican Professional within the community.

The overall theme of the conference was based on a need for unity among campus and off-campus groups. Felipe Rivera, of Asocacion Trabajadores Agricolas, stated, "campus as well as community awareness of the conditions which migrant work-



Conferees listening to Cesar Perales — far right.

ers are in today is essential to their cause."

For some community people it was an opportunity to see and be part of what happens on the campus setting. Some high school students thought the con-

ference was "informational" as well as necessary in combating the alienation in which some Puerto Rican freshmen encounter when they get into college.

For the student it was an opportunity to see the professionals who have emerged and have "gone back" to set up programs which are vital to the community's growth and development.

Camille Garcia, Project Director of PRACA, Bilingual Bicultural Day Care Center, stated that "the purpose of bilingual education is not to assimilate the Puerto Rican child, but to teach him the value of his culture."

Cesar Perales, of the Puerto Rican Legal and Education Fund, has fought for legislation which covers the rights of the migrant workers who have moved back to Puerto Rico and were considered ineligible for unemployment benefits.

Perales also works to get more Puerto Rican students into Law Schools. There are less than 100 Puerto Rican lawyers in the United States.

Samuel Quinones, Health Planner of the East Harlem Tenants Council, mentioned that students often think that politics has no bearing on health. He recalled that the Puerto Rican patriot, Betances, was a doctor who realized that the health problems stemmed from political condition, the implica-

tion being that universities should serve to prepare the type of professional our community needs.

Humberto Cintron, Executive Director of "Realidades" the first Puerto Rican sponsored and written television series, mentioned that Puerto Ricans are "invisible" in the media, those times they are represented, they are "misrepresented," which seriously affects the minds of Puerto Rican youth.

The discussion led to the debate of whether reform in itself provided the necessary changes that we, as a people in the United States as well as in Puerto Rico, need. A student answered that, "reforms should serve as a means toward change; but should not be looked upon as the only vehicle for social change."

Participating organizations were Puerto Rican Legal and Educational Fund; National Conference of Puerto Rican Women, Carmen Perez, Chairperson; PRACA, Bilingual Bicultural Early Childhood Project; Asocacion Trabajadores Agricolas; and the East Harlem Tenants Council.

Campus students, as well as faculty, participated in general discussion as to what our problems are within the context of the university, and a need to join together and make decisions which will serve the interests of the Puerto Rican campus Community.

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—Jay Cocks, Time Magazine

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Writer Les Payne Raps To CCNY Class

By DENNIS E. MACK

At a recent meeting of English 51 (Introduction to Communications), Newsday's Les Payne paid Professor Boynton and his students a most informative visit.

Payne, Robert Greene, and Kurt Royce co-authored a series of articles entitled "The Heroin Trail." It dealt with the route heroin takes in coming into this country from Turkey and organized crime's involvement in this process. Newsday submitted the book to the Pulitzer Prize Committee.

Payne discussed the growing trend in journalism toward investigative reporting, "The Heroin Trail," and the kidnapping of Patricia Hearst. Payne covered this event for Newsday but, when it appeared as if a stalemate was apparent, he was sent back to New York.

After the class, I interviewed the Black journalist on these and other topics.

According to Payne, the heroin poppy grows and is harvested in Turkey, where it is sold to smugglers in the underworld for \$35 a kilo.

From Turkey, heroin is brought

to Istanbul where it is changed from gum to morphine base and undergoes an increase in price to \$350 a kilo. Then it is moved overland in trucks to Munich where the going rate is \$750 a kilo.

Still in morphine base, the smuggled heroin is brought to Marseilles, France and is converted from morphine to heroin. At this point in the distribution, the going rate for one kilo of heroin is \$1,100.

The white substance then arrives in the United States and, before being cut with impurities, is sold for \$250,000 a kilo.

The reason that heroin is sold for \$30 a kilo in Turkey is because the per capita income in Turkey is \$530 a year, according to Mr. Payne.

He then gave several of his own observations on the kidnapping of millionaire heiress Patricia Hearst.

One of the Symbionese Liberation Army's demands was that \$70 in free food be distributed to California's poor people.

Newsday's reporter does not feel the plight of the poor will be emphasized as a result of the first political kidnapping in U.S. history.

Many theories have been purport-

ed on the origin and nature of the SLA since Ms. Hearst was first abducted on February 4th.

Some feel the SLA is influenced by the FBI or the CIA. Others feel that Ms. Hearst was a member of the SLA at the time of the kidnapping. Still others believe that Ms. Hearst has become radicalized as a result of her kidnapping and is now aiding the SLA.

The Black journalist thinks that several members of the SLA are questionable because they were in just about every radical group. One of those individuals is field marshal Cinque.

The Symbionese Liberation Army termed the quality of the food distributed as part of the People in Need (PIN) program as "hogfeed."

Payne asserts that some of the army surplus food coming from Washington was of poor quality. In general "the quality of food differed from site to site."

The FBI claims the SLA has about 25 members. Payne disputes this and feels that the SLA is comprised of 8 to 10 members. Included in that figure are Joseph Remiro and Russell Little who are presently incarcerated for the alleged cyanide bullet assassination of Oakland school superintendent Marcus Foster.

The possible Pulitzer prize win-

ner thinks that Randolph Hearst will arrange for Remiro and Little to go on TV as requested by the SLA.

When asked if he feels the Hearst kidnapping will lead to a wave of kidnappings, Les replied, "It depends on how people read the SLA."

I asked Payne if he felt the recent kidnap attempt of Princess Anne could have been the work of the Irish Republican Army.

"The IRA wouldn't send one guy in there with one gun," he answered.

The Times of London received a letter in which a group calling itself the Marxist Leninist Activist Revolutionary Movement claimed it was responsible for the attack and warned of more violence and "revolution" in October. However, Scotland Yard said that the letter seemed to be "a typical attempt by a fringe group to gain publicity."

When questioned on Black involvement in the establishment media, Payne had this to say: "Up until '63 or '6, metropolitan papers in big cities did not have a Black at all."

"There has been a drive in the last four or five years to get more Blacks in the media. My experience and observation is that once a Black gets a job, the training mechanism that works for white reporters does not work for Black reporters."

Baldwin Receives Award

St. John Graces Writer With Music...

By NADINE JOHNSON

Upon entering the huge Cathedral of St. John the Divine, the sounds of reverberating African drums were in bold contrast to the phenomenal gothic structure in which they played.

Drums by Richard "Pablo" Landrum and the African Music Ensemble initiated the program honoring the celebrated author, James Baldwin, who was here to receive the Centennial Medal of the Cathedral of St. John the Divine.

Various short speeches were delivered during the program,

which highlighted important periods in Baldwin's life. These proceedings were further complimented by the contributions of various performers.

The first of these speeches contained quotes from W. E. B. Dubois. The speaker opened with the words, "These are troubled times we live in," and also touched on the subject of the color problem and acceptance of the Black race.

Next, James Baldwin's sister spoke stating that Blacks testify to the "perpetual achievement of the impossible."

Another of the readers said that "relatively conscious whites and relatively conscious Blacks must make like lovers to change the history of the world, or the fulfillment of the prophesy will take place . . . no more water the fire next time."

A break in the readings came when the lovely Lady Helena Walquer gave her rendition of a beautifully artistic African dance, to the music of drums, cowbells, and other instruments.

David Baldwin, the author's brother, gave a reading from *Blues for Mr. Charlie*, written by Baldwin in 1964.

The last reading was delivered by Mrs. Baldwin, James' mother, who gave the audience

a background on his life.

Accordingly, Baldwin began writing at the age of eleven when he composed a song for a school play. His first novel, written in 1953 was *Go Tell It On the Mountain*.

Baldwin, who wrote such best sellers, and standard English Literature readings as, *Nobody Knows My Name*; *The Fire Next Time*; *Blue For Mr. Charlie*; *Giovanni's Room*; and a full length novel, *Another Country*, also authored several plays, one of which includes his 1964 play, *The Amen Corner*, produced and presented by students here at the college during the week of March 4th.

Considered by many to be one of the great existentialist thinkers of the time, and by some to be one of the few living myths, Baldwin was introduced by Dean James Morton, who, clad in a flowing white robe, performed the honors.

The Centennial Medal is the third such medal given to an author for outstanding merits.

Past recipients of the medal include Martha Graham and Tennessee Williams.

The artist as a prophet, said Dean Morton, through music, dance, architecture and writing, can say things in a way no one else can.

"James Baldwin is a great prophet to Americans, especially white Americans, and also to the churches and institutions of America.

"We thank you, (Baldwin) for this castisement."

Amidst a standing ovation and thundering applause, Baldwin came to the pulpit to begin his speech of acceptance. The "poet and artist is disruptive of the peace," he stated with mild



The Paper / Manny Baldwin embracing Nikki, afterwards . . .

agreement and laughter from the audience.

Then with bouncy gyrations and wild hand gestures he began to 'preach':

"No one can be saved unless it is he himself who is doing the saving.

"It is time to think about the Messiah in a new way . . . time to learn to love each other. The love of God means responsibility to each other.

"The children are dependant on us, we must be responsible for their future."

Baldwin, the author of many

books which have become standard reading, also commented on the present presidential administration when, referring to the used car theme rhetorically asking, "Would you buy a used car from this man?" In Baldwin's words, who "elected the mother-fucker?"

Among the celebrities attending the award presentation were: the noted poet Nikki Giovanni; Ms. Ida Lewis, editor and publisher of *Encore* magazine; and Dr. Wilfred Cartey, renowned writer and lecturer here at City College.

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News In Brief

By AYAD MOHAMED

Revolutionary Film Festival

The Communications Department of the Committee for Unified NewArk is sponsoring a **Revolutionary Film Festival**.

The films, **The Harder They Come**, a Jamaican film; **Nation-Time-Gary: A Luta Continua** (The Struggle Continues), the revolutionary struggle in Mozambique against Portuguese aggression; **History of Guinea; Emitai; Typamares** and others will be shown for 3 nights on Friday, April 26, Saturday, April 27, and Sunday, April 28. Remember those important dates!!

The place is Hekalu Mwalimu, 13 Belmont Avenue, NewArk, New Jersey. The donation is \$3.50.

For information call (201) 621-2300.

Kawaida Bail Fund

Did you know that several brothers and sisters who were advocates of the Temple of Kawaida in NewArk have been jailed?

The Temple of Kawaida is an institution where brothers and sisters are taught and live by the Seven Principles of Blackness or Nguzu Saba.

They are Umoja (Unity), Kujichakalia (Self-Determination), Ujima (Collective Work & Responsibility), Ujaama (Cooperative Economics), Kuumba (Creativity), Nia (Purpose) and Imani (Faith).

The Temple of Kawaida has a school and is responsible for the idea of constructing some apartment buildings known as Kawaida Towers.

Do you remember last year's controversy over building the towers in NewArk's predominantly white, middle-class Northern Ward?

To top it off, the NewArk police stormed into Imamu's house with guns!

Naturally, the brothers and sisters stood up for what they believed was righteous by attempting to bring progress to the Black community.

These bloods need our support. Let's make donations now! Make all checks payable to Temple of Kawaida, or go to the Congress of African People (CAP) and make your donations.

Write: Temple of Kawaida, 13 Belmont Avenue, NewArk, New Jersey 07102.

Attention: SEEK Students

How are you getting along with your counselors? Are you having any problems with him or her or your academic curriculum?

Well, why not join the SEEK Student Government this semester? They could be a lot of help.

How? Stop by room 329 Finley any time during the week.

The SEEK Student Government also has weekly meetings on Thursdays from 12:00-2:00 pm. Check them out. Make your voice heard!

AHSA Presents Black Conference

The African Heritage Studies Association presents its 6th Annual Conference on April 4-7, at Statler-Hilton Hotel, 7th Ave. and 32nd St.

It will feature major speakers, workshops, exhibits, cultural tours, and fellowships.

For more information call or write: AHSA New York Support Committee, attention Drs. Wheeler and Jeffreys, c/o CCNY Black Studies Dept. (621-7117-8).

Krishna:

What Is Material Nature?

In order to relieve some of the anxieties that come from taking birth on this planet, many sciences have evolved around the question: "What is the nature of this material existence?" The fact that today the world's anxieties have not been appreciably relieved does not speak well for the on going research of our still more determined scientists.

In spite of our scientific speculation, institutions of higher learning and technological advancement, man in general still remains in the darkest ignorance of the essential nature of material existence. The word ignorance comes from the word ignore. Ignorance means that information is available but this information is ignored.

Just as ignorance is the cause of sin, it is also the cause of fear, and fear is the cause of anxiety. Therefore, anxiety, fear, sin, and ignorance can be vanquished with the sword of knowledge.

What is the essential nature of matter? The essential nature of matter is that it is sometimes manifest and sometimes not! There is one branch of philosophy which declares this matter to be a non-reality (a dream). This statement, however, is not true and is therefore grossly misleading. Material nature is real! Material nature is also one of the energies of God (Sri Krishna) and is therefore eternal, but it is sometimes manifest and sometimes not manifest.

What is material nature? Generally it is called the separated energy of the Lord. Specifically, Sri Krishna has immense potencies of which the three principals are: internal, external, and marginal potencies.

All spiritual manifestation is the expression of His internal potency (which is eternal and permanent). All matter is the expression of His external potency (which is eternal but temporarily manifested), and all of the living entities, (who are spiritual in essence but covered by these material elements), are the expression of His marginal potency.

Because of our permanent, eternal, spiritual essence, it is impossible to find satisfaction with our temporary material environment. We are like a fish out of water. If you take a fish out of water he can not find any satisfaction on dry land. You may offer the fish nice food, illicit sex, philosophy, or property but he will not be satisfied until he is returned to his original situation.

We eternal spirit souls are put into further anxiety due to the temporary nature of material manifestation. Even though we are permanent, these bodies (matter) are not. The temporary nature of these bodies keeps us in a nanxious condition. Not only these bodies, but "our" car, land, homes, political systems, cigarettes, money, and all that is made of this temporary matter. Therefore, it is said that this body is simply an embarrassment for the soul.

The intrinsic temporary nature of matter may further be observed in the discussion of those whose minds have been subverted by its "illusory periods of manifestation" (now you see it — now you don't). An example of this might be the scientist who has ignored the Designer (God) in regard to the natural order of things.

As soon as one scientist, (let's say Aristotle), has fully presented his deduced scientific conclusions about the real order of things, (Copernicus, for instance) begins to denounce the views of the former and to propose a new scientifically deduced conclusion on the same subject. Each in

turn wages some very convincing argument to attest to the "absolute" truth of their deductions. In this way, common people are convinced.

This vacillating process of search and research, accepting and rejecting, may at least be shortened (if not concluded) by accepting some information from the designer.

If Sigmund Freud had read the Bhagavad Gita, written over five thousand years ago, he would not have had to formulate his own theories of Id, Ego, and Superego. This information, and many other examples like this, are in the Holy Scriptures of the world.

So in History 113, a class on African religion, we have been discussing African religion for weeks but we have not been able to draw any conclusions. Though, with stubborn determination, the teacher presents the so-called scientific authorities, (sociologist, anthropologist, political and social commentators, religious speculators and the like), we don't seem to be able to pin down the cause, effect, or the philosophy of African religions.

One of the "authorities" begins his paper by saying that the Yoruba people were originally pagans. I do not know what his conclusion was, but God exists everywhere — eternally and simultaneously. What was he looking for? If he did not see God there with the Yorubas, then maybe he had some visionary problem.

African religion, in our discussion, has eluded us. Vacillating between periods of manifestation and non-manifestation, we can hardly confirm its existence. This is the basis of the class. It is possible we are failing in our efforts because the discussion, like the "authority," is on the material platform.

We can save ourselves some time and trouble by raising the level of discussion to the spiritual platform and accepting some spiritual authority like Dr. John S. Mbiti, professor at Columbia University. He has written a book called "African Religion and Philosophy." Dr. Mbiti is an African theologian.

We cannot successfully analyze the superior spiritual nature with mundane scientific speculation. Let's save all that talk by accepting a real and valid authority.

Ignorance is no excuse. Like the young child who is ignorant of the qualities of fire, if he touches it he is burned. We must make some effort to take God seriously.

HARE KRISHNA —

Jai Shree Guru and Gauranga

— Rasikananda Das

Volume 39, No. 6

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Special

2nd Bi-Annual Black Convention Marked By Tight Political Agenda

Little Rock Chosen As Historical Site For Historical Event

By ROBERT LIVINGSTON

The bi-annual National Black Political convention opened in Little Rock, Arkansas, at the Robinson Auditorium from Friday evening March 15, to the 17th.

Some 2,600 delegates from all over the United States showed up for the historical event.

It opened officially with the singing of the National Black Anthem and a display of Black fists raised high above the head as an expression of growth in the pride revitalized during the sixties.

This marked the second time since the Garvey movement that Black folks have come together from all over the country to meet specifically around political issues.

The foundation for such a broad national perspective was laid at Gary, Indiana, in 1972.

At that convention a whole generation was inspired and the era of indifference and white supremacy above all was sharply challenged.

Blacks recognized the power of collective participation, and Little Rock stands as a catalyst to the survival of that reality.

The thing that made Gary a significant force for Black Americans was the creation of the National Black Assembly and the Black Political Council.

At the Indiana convention a national Black political agenda was produced, and, in the words of Mayor Richard Gordon Hatcher, "it was part prayer, part call to arms, and it was part survival manual."

The main theme at Little Rock's con-



Delegates in triumphant appreciation at convention's end.

vention, this year, was "Organizing for Political Power."

To operationalize the main theme a workshop seminar format was set-up under the guidance of professionals in specific areas.

The workshops were coordinated in the following way:

• **Building Black Assemblies**

1. Personal Organizing
2. Community Organizing
3. Assembly Models / Electoral Politics
4. Basic Campaign Strategies
5. Campaign Organization
6. Voter Registration — County and Municipal Employees
7. Financing a Campaign
8. Party Involvement
9. Election day activities
10. Preliminary planning

• **Community Struggles**

11. Health and Welfare
12. Health
13. Drugs
14. Welfare

• **Housing**

15. Tenants
16. Public housing

• **Education**

17. Independent educational institutions
18. Black students in segregated schools
19. Black students in metropolitan areas
20. Save and change Black schools

• **Criminal Justice**

21. Political repression
22. State repression
23. Inside the prison

• **Labor**

24. History of the struggles of Black workers
25. Struggles to Organize the Unemployed

From the convention came the following resolutions around which national Black Politics would be emphasized:

On Africa

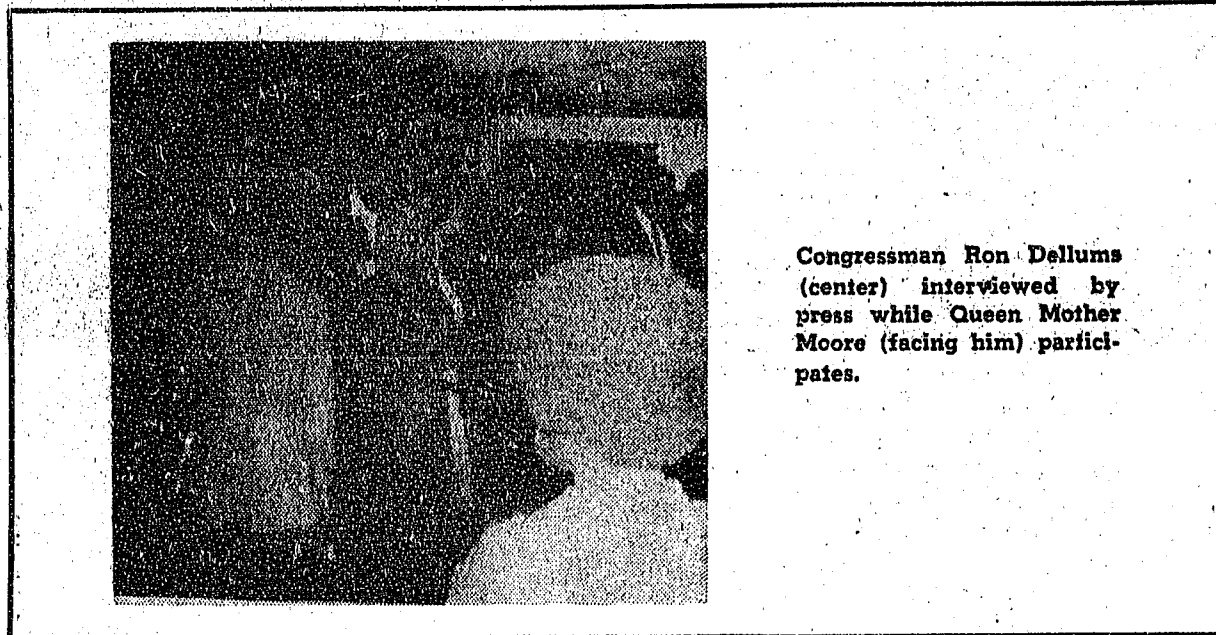
That the whole month of May be resolved as Afrikan Liberation Month and that the National Black Convention participate and support the international Afrikan Liberation Day demonstration May 20, 1974.

That we support and endorse the convening of the Sixth Pan Afrikan Congress in Dar Es Salaam.

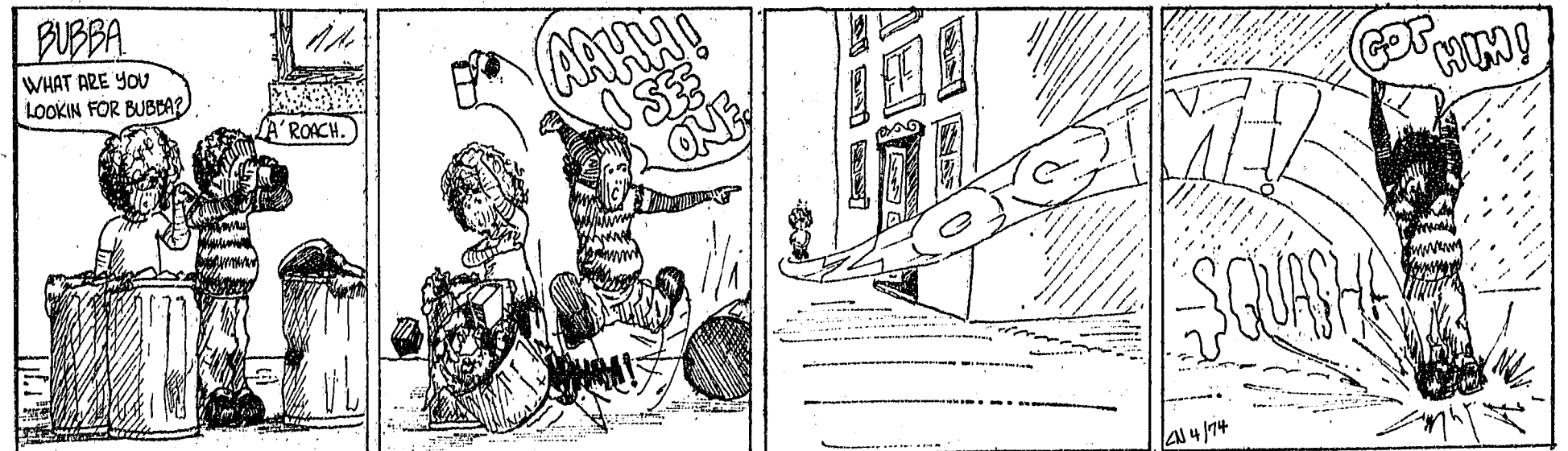
That we support and urge Afrikan women to attend the Afrikan Women's Conference on July 5-7, 1974, in Newark, New Jersey.

That we support all progressive liberation movements in countries on the Afrikan continent, especially the following: Guinea-Bissau, Angola, Mozambique, and South Afrika and any other progressive liberation movements as designated by the National Black Political Council.

(Continued on Page 7)



Congressman Ron Dellums (center) interviewed by press while Queen Mother Moore (facing him) participates.





Above, L.-R.: Arkansas Delegate; Lloyd Barbee and John Conyers of Michigan; Cinema in Black; Ron Dellums; Maynard Jackson; Earl Ferguson; Tony Spencer; Basil Patterson; Charles 37X Kenyatta; Foxy Conferee; Hannah Atkins; Vice-Mayor Bussey of Little Rock; James Garrett; Richard Hatcher with Dick Gregory; Hatcher, Dellums, Atkins and Bussey; Imamu Amiri Baraka; Jesse Jackson; New York Delegate, resting.

Photos by Joe Thompson

Tight Agenda at Little Rock

(Continued from Page 5)

This convention condemns the racism of all elected officials who voted for the 2.2 billion dollars as military aid to Israel.

The National Black Political Convention calls for a reversal of the racist and miserly policy of the United States in the Sahelian relief program and calls for all Black legislators and supporters of decency and humanity in the U.S. Congress immediately to campaign for a massive U.S. contribution of Sahelian relief, including major support for the development projects identified by the Sahelian countries themselves.

On The U.S.

The Black Assembly shall establish a Task Force consisting of the President of the National Assembly, representatives from the Political and Economic Empowerment Ministries, and teams of state legislators, lawyers, economists and public relations specialists to:

Develop a comprehensive piece of legislation entitled the New Homestead Act; and

Develop a timetable, tactics and methods necessary to achieve the conduction of an effective campaign for the enactment of the bill.



Supporting Black Economic Ventures, both young and old.

The Black Political Council shall establish a Commission to work with the Mississippi Assembly and the Provisional Government of the Republic of New Africa in

(1) organizing conventions and referendums in Black communities throughout the continental United States, The Virgin Islands around the reparations issue;

(2) developing and pursuing a campaign in Congress for approval of the Anti-Depression Program, as amended by state conventions and referendums and,

(3) supporting the establishment of Land Development Cooperatives throughout the United States and the Virgin Islands to work with the Mississippi Assembly's Regional Development Cooperative and the



Queen Mother Moore and Charles Kenyatta — two examples of the variety of Blacks in struggle.



Bro. James Garrett, of Buffalo, at ninety-two reflects near centennial knowledge at press conference.

Regional Development Cooperatives of other Deep South States.

The workshop seminars were held on the second day of the convention at Little Rock's central High School.

The site was selected because it had important meaning to the convention members as the school where Daisy Bates, a civil rights leader, led the "Little Rock nine" to victory over the racist practice of segregation in public education.



Black Art can be had anywhere. Even in Little Rock.

Some of the well known personalities who coordinated and demonstrated activities in the workshops were Hanah Atkins, state representative, Oklahoma; John Conyers, Congressman and member of the Black Congressional Caucus; Jay Cooper, Mayor of Pritchard, Alabama; Dr. Don Walters, from Harvard University; Phil Carter from the University of Pittsburgh; and many more.

The practical purpose for these workshops was to concentrate on electing Black officials at the local level: Mayors, County Commissioners; State Representatives; State Senators; etc.

To achieve that goal, the workshops de-emphasized rhetorical speakers, and unworkable resolutions.

Delegates were taught how to organize in their communities around political issues.

Each delegate was asked to participate in seminars of specific interest, or, in areas where their states were weakest. This program was geared toward gaining and maintaining a viable and more proficient vehicle for political power.

There were a number of political and influential leaders at the convention.

Those who addressed themselves to the State Caucuses were Richard Gordan Hatcher, Mayor of Gary, Indiana, and chairman of the Black Political Council;

Imamu Amiri Baraka, Poet-Playwright, leader of the Congress of Afrikan People (CAP) and Secretary to the Political Council; Ron Dellums, California Congressman and member of the Black Political Caucus; Maynard Jackson, newly-elected Mayor of Atlanta, Georgia (who is struggling in an up-hill battle against Lester Maddox, Lt. Governor of the state); political satirist and activist Dick Gregory; Basil Paterson, vice-chairman of the Democratic Convention, who spoke at the Daisy Bates Testimonial at Central High School in Little Rock; Rev. Jesse Jackson, head of People United to Save Humanity (PUSH).

They were all in agreement that a Black united front was needed for the organization of any real political power.

Blacks must heal their wounds and come to grips with reality.

The Black experience is a plural one, and not a singular experience; and even though our philosophies, ideologies and strategies are different, Blacks must realize that a united front calls for collective responsibility. This was the feeling expressed in Little Rock.

Mayor Hatcher said, "Everyone is needed. the politicians and the people. The activists and the passivists. The moderates and the militants.

"We need our lions and we need our lambs. We need a united leadership to forge a Black people, and we need it now."

All the major speakers indicted white America for defending a culturally and economically decadent society which fostered the oppression of all Third World People.

They indicted white America collectively, because the Black American unemployment rate is still twice that of whites;

because today more Black people than ever are poor;

living on income below the poverty level, and with the phasing out of the Office of Economic Opportunity, Model Cities, and other programs, the agony and pain of oppression has further increased;

because Black America can no longer support a system where Black and other Third World People go to school less;

earn less;

and live less years than whites.

The final indictment of white America came in a stinging committee report read by Baraka which described the situation in America today as "one of unrelieved crisis for our people."



A brother makes sure Nixon doesn't find peace anywhere.

All fotos by Joe Thompson / The Paper

Classifieds

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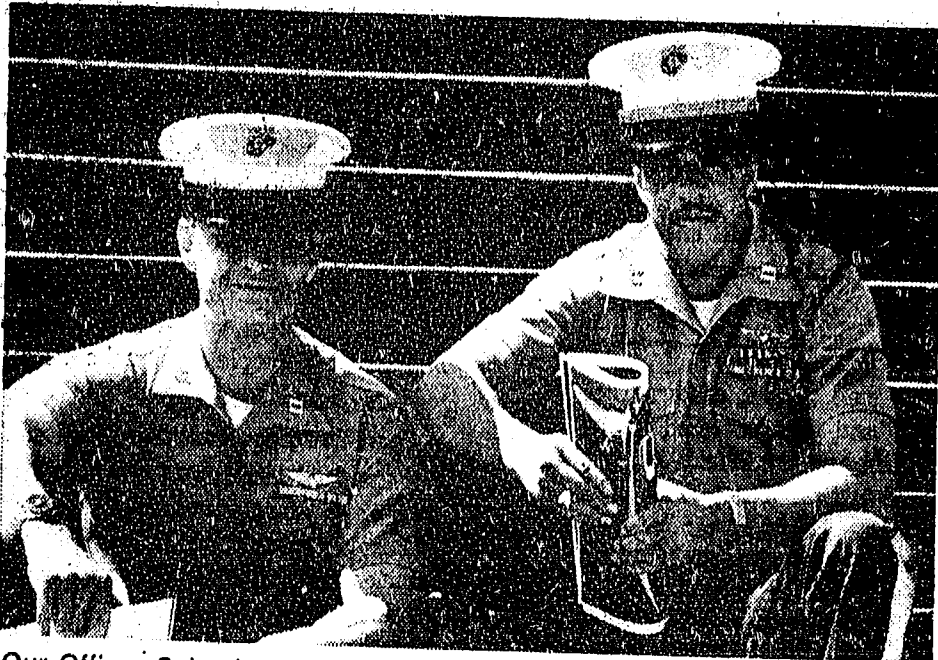
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When I first saw *The Last Detail*, I didn't like it very much, but for days afterward I constantly talked about Jack Nicholson's performance. It impressed me more as the time passed, so I took the opportunity to go to another screening of it. Result: it's a pretty good movie.

Darryl Poniscan wrote the source books for "Cinderella Liberty" (an endless drag), for which he also did the screenplay, and "The Last Detail." After seeing both films, I don't feel inspired to read Poniscan.

One of the major pulses for "The Last Detail" is the considerable writing talent of Robert Towne, who adapted it and wrote his screenplay with Nicholson in mind.

Nicholson comes through — unrelentingly. It's a fire and brimstone performance, which far surpasses those of his contenders for the Oscar. He appears to have inherited the roles Cagney once played, and he has the tools for it — an easily agitated exterior and a sharp tongue.

As "Baddass" Beduskey, Nicholson makes us understand his character and what motivates him. He's a sailor, a lifer who lives by following orders, and he cusses like one. When he and another lifer, Mulhall (Otis Young — distinguished in an undistinguished role), try to show a virginal recruit (Randy Quaid — good work) a taste of life before delivering him to naval prison, they wind up becoming emotionally responsible for him. And Nicholson personifies the helplessness, and perhaps hopelessness, of their (total) situation when Beduskey explodes.

"The Last Detail" does not so make an ex-serviceman nostalgic, it reawakens those bad dreams.

Robert Altman is one of the few active American directors whom I think

of as pursuing a career. Of the seven films he has made, I've seen five and enjoyed all of them. "M*A*S*H" was a lunatic classic, and I swung with the silliness of "Brewster McCloud," but "McCabe and Mrs. Miller" is his subliminal masterpiece.

"McCabe and Mrs. Miller" was not included on the program of the Finley Agency, because no one could justify spending \$350 to rent a film that students probably wouldn't appreciate. (Say it ain't so Joel) It is, however, a difficult film if only because many people are caught off guard by its complete originality. We're used to reacting not responding, but in this case, it would appear small-minded not to open up to what's happening and allowing its beauty to absorb you.

I'm not really trying to make a case for Altman, he's already established himself as an artist. It's a question now of whether a large audience will catch on to him as very often his virtues work against him. He never resorts to zippobag, smash-em-in-the-face effects; a viewer is free to observe and discover what's on the screen. (Are people ready for such a non-fascist technique after the "Exorcist?") He does, meanwhile, spice up his movies with a healthy amount of wit.

Perhaps there's something else to consider. Altman's style and grace are practically foreign to the contemporary American movie scene. He mesmerizes you continually with visuals that fade as dreams do, and the man must have an eye for beauty to accomplish that. But he does it so off-handedly, so easily that one often takes it for granted. I wonder why he isn't making more explicitly important movies instead of aesthetically examining less than major novels.

But his artistry continues, and Thieves

CINEMA

Like Us has plenty of that even under unlikely conditions. It's a very austere production that cost only \$1,250,000, and despite the richness of the cinematography, the vision appears sparse. But, of course, that's exactly what was called for in the book (same title).

Despite what few reservations I have about it, "Thieves Like Us" is a superior film, which depicts quite simply, the tragic circumstance of Bowie (Keith Caradine), a kid who went along to observe a robbery when he was sixteen and wound up with a life sentence for murder. When he escapes from prison with Chicamaw and T-Dub, they get on by robbing banks. Bowie, however, cannot get into it, but he doesn't belong anywhere else. And as the violence erupts, his expression grows from bewilderment to profound disgust.

When he meets Keechie (Shelly Duvall), their love becomes his chance for salvation, but we've seen this situation before. Simple folk like these, even with money, cannot truly escape to Mexico or anyplace else. Once uprooted they just don't transplant well, so we know Bowie's ultimate fate. It's the one of most men who are hunted by the state.

New films? Yes. But are they any damn good? Pick your poison.

Under normal conditions I'd hate Conrack, but these aren't normal, I'm telling the truth. The movie's about a nutty white boy who goes to an island off the coast of South Carolina to teach the local Black kids. Quite frankly, before he gets there, the kids don't know shit, not even who Willie Mays is.

Pat Conroy (Jon Voight), whom the kids call Conrack, succeeds in opening

up their heads with the zeal and perseverance of an incurable romantic. What he was accomplishing with the children was pretty cool, so it was inevitable that he would clash with the superintendent of schools, Skeffington, who's played by Hume Cronyn, who was always playing villainous wardens in '40s prison pictures.

Martin Ritt directed, and although I consider him highly competent, I can't stand his liberal posture. "Sounder" embarrassed the hell out of me even though I enjoyed the performances. I won't elaborate on that point until the atmosphere of racial tension cools around here.

Jon Voight is exceptional in the lead. He's exuberant to the point of successfully tying the emotions of the film together. Paul Winfield and Antonio Fargas appear to do very well, but as you'd expect their roles are small.

Three Tough Guys stinks!

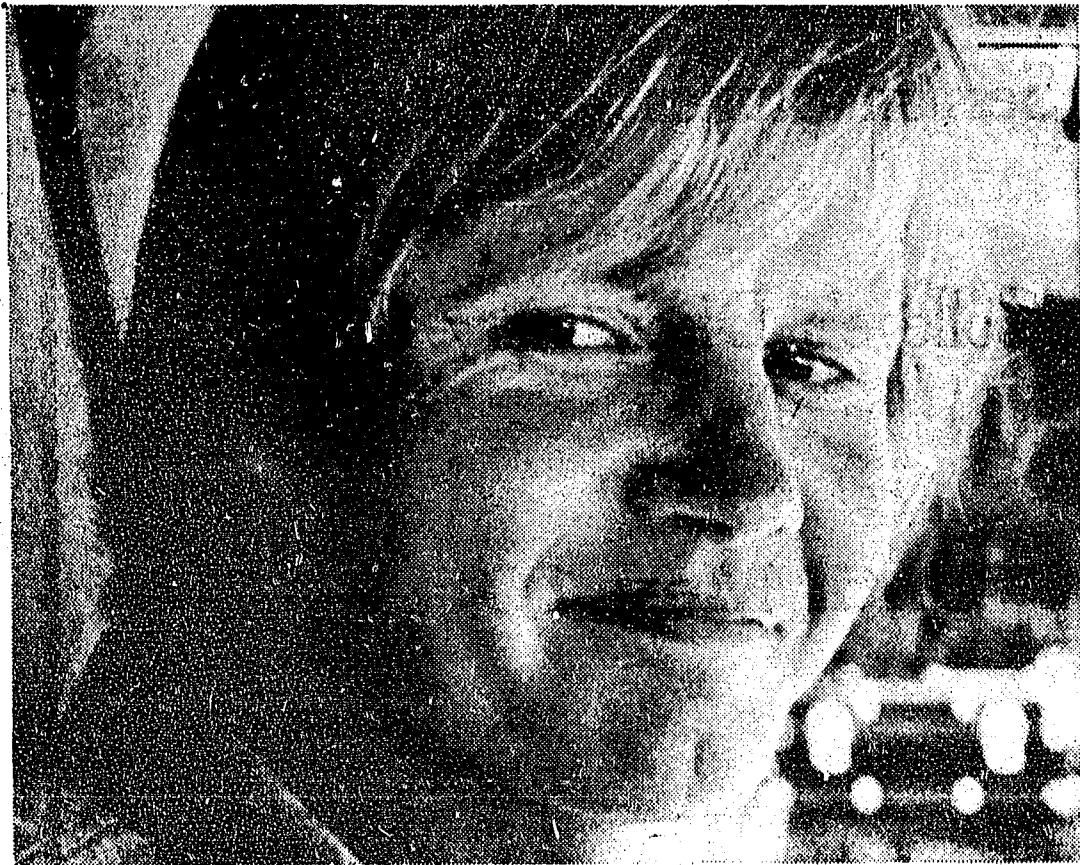
And what of *The Great Gatsby*? Now my idea of gross is trying to pan off Mia Farrow and Robert Redford as the proponents of grand passion. On the screen they make a pathetically weak couple. She's to unsexily ethereal while poor Robert is very stuck on the ground.

It is a foul notion indeed, they've murdered Scotty Fitzgerald's romantic notion. His novel was not long on the concrete elements of story-telling, and this film fails to give it body.

Oh yes, *The Three Musketeers*, it's pretty funny. How often do we get decent swashbuckling epics these days? (Why am I asking you?) It features Rachel Welch (both of them) in full boom. I don't even object to her being in the movie. It must be good.

Thank you Bruce Kamiat for the first letter of comment I've ever received here. As for the rest of you . . .

— The Same Guy as Usual



"I want all of you to take a real long look at me. That shouldn't be any hardship because I'm handsome. Moreover, I have a penetrating wit, a fanciful imagination, and my eyes are bluer than Paul Newman's.

Various people have been screwing up my name. It's a swell name. It's Conroy, not Conrack, but if you want to call me that, go ahead. I'm beginning to like the sound of it."

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Black Pride Woman:

Accentuate the Positive

By SHERRY LYONS

"Black Pride," which can be seen every Sunday night at 9:00, was first aired in September of 1969, as part of the community affairs programming at W.P.I.X. Channel 11. Alma John is the producer and the host of the program. The program covers a wide variety of topics dealing with the Black experience.

"Black Pride," attempts to explore the development of our Black community as well as to focus on Black heritage and culture. As the title suggests, it instills a sense of pride, dignity, and integrity about our experiences and contributions to this society. Such subjects as: entertainment, education, communications, business, nutrition, medicine, history, and occasionally current events are informally discussed on this program.

More concisely, the program is geared towards informing about the positive elements of the Black community. It recognizes the fact that Blacks are into developing constructive vehicles for the betterment of our lives. Hence, the program is very informative and highly enriching.

In an interview with Sister Alma



Alma John

John, I asked her to explain the motto, "accentuate the positive and eliminate the negative," which she consistently expresses on her program. She replied:

"It is implicit in the words. The more we project the positive thinking, the more it cleans our minds. Negative thinking leads to negative action. We have to believe that we can do anything if we want it badly enough. My life is spent cracking and opening doors, bringing brothers and sisters into the mainstream

of human endeavor."

When asked, "What do you think of other Black or Black-oriented programs? Do you think they reflect the Black experience positively or for that matter accurately?" She said:

"I guess these programs are needed. You are supposed to laugh at yourself. However, they are money makers for other people. The scripts are written also from other people. These programs for the most part don't attempt to accentuate the positive and eliminate the negative."

She went on to say: "We as a people have yet to realize how to support others in communications. If we don't let management know the things we like or dislike, what little we have will be exploited or taken away from us. There's very little on t.v. we can identify with. Black Journal has been cut, Black news is only 30 minutes once a week, and "Positively Black" and "Like It Is," have been struggling for sometime. Therefore, we have to be verbal and write to the stations. Until we come to ownership, we have to make maximum use of what facilities are available."

"What has been the general feedback or response from the audience?" was the next question I asked Sister Alma. She explained proudly:

"Well, I've been on the air three

years and I'm very satisfied. Still, Black people have to become more responsive. Young people in college have to be in the vanguard of those trying to get support for what little we have. The response I've been getting is most favorable, but that's primarily because I'm consistently urging it."

Finally, I asked Alma John, "What are your future goals for the program?" She concluded:

"To inspire as many people as I can for them to realize the potentiality in the field of communication and also to make use of it. The credo I say for my workshop characterizes my feeling for the future development for Black people:

"If you know — teach,
If you don't know — learn,
Each one teach one,
Each one reach one."

"Black Pride" indeed demonstrates that there are some Blacks in television who are in the serious business of reflecting positive images. It's very clear that Alma John's greatest joy lies in helping others help themselves. Her program also conveys this sense of warmth and caring for others. It further demonstrates that Blacks do have something constructive and worthwhile to identify with, besides senseless programs that seek only to negate our prolific experience.

(Next week a look at "Like It Is")

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- 3. You MUST attend a Financial Aid Workshop before you make an appointment to see a Financial Aid Counselor**

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THE S.E.E.K. STUDENT GOVERNMENT**