

# THE PAPER

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Friday, May 6, 1977

—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.

## Dick Gregory Caps Harlem Renaissance Festival

By Kenneth D. Williams

The climax of the Harlem Renaissance Cultural Festival was undoubtedly Dick Gregory's two-hour appearance in front of Shepard Hall. At about 7:30 p.m., the thin, dark skinned, bearded man mounted the podium, evoking immediately the enthusiastic cheers and applause of the audience of approximately one thousand persons.

Mr. Gregory is certainly the most important humorist of our generation, indeed one of the greatest in American history, ranking with Mark Twain, Langston Hughes, and Will Rodgers, in his ability to make us laugh and think at the same time. He spoke to us in a wild free rambling manner. Space does not permit analysis of all aspects of what Mr. Gregory had to say. Government honesty, sex, assassination, education, international politics, *Roots*, and the digestive functions of the body all became subjects of his rapid fire wit.

"When you go through this process of being educated, you should be like a policeman investigating a murder scene . . . that policeman is interested in checking out the situation; not becoming a part of it," said Gregory by way of urging students to reject the competitive, exploitive values of American society, which are nurtured by our educational system. That is, if we go for our sheepskins in the House That Rock Built, we should not come out wanting to be miniature Rockefellers.

The nearly all Black, all student audience roared their approval of this sentiment. This reaction seems strange for surely the entire audience was not made up of dedicated idealistic revolutionaries with no aspirations for self-enrichment. This observer has the feeling of witnessing the American fetish of worshipping people who symbolize asceticism, by people who are not willing to practice it themselves. Everyone thinks there is something noble about poverty, but no one wants to be poor.



Dick Gregory, speaking to students during the Harlem Renaissance Cultural Festival sponsored by the Day Student Senate.

### Gregory's Speech

Another recurrent theme was the spirit of the non-rational. This is not to say Gregory spoke irrationally; he certainly made sense and communicated with his audience. However, much of what he communicated is not reducible to rational analysis. For example, he says white people like coffee while Black people prefer mayonnaise. "Ain't it funny, niggers would be in love with something white, and white folks with something black." The essence of Gregory's truth is not that  $2 + 2 = 4$ , but rather, truth is love.

This non-rational spirit, which was amusing and moving at times, took on negative characteristics when Mr. Gregory spoke on what seems to be his favorite topic, conspiracies. He claimed that inoculations against swine flu, fluoride in the water, abortion, and food additives, are

all deliberate conspiracies to exterminate the excess people of America. Mr. Gregory accused the F.B.I. of helping to assassinate King, the CIA and Mafia of coming together to kill Kennedy. The audience loved it.

Through it all, Mr. Gregory offered little or no proof for the majority of his claims. Yet the air was filled with shouts of "right on," and people were nodding the heads like horses that had gotten next to a sweet bale of hay. In one of his more "documented" charges, that polio vaccines used in the early sixties had been contaminated with a cancer virus, Mr. Gregory held up a piece of paper which he said was a letter from the White House admitting the truth of his claim. The audience loved it. This piece of paper could have been a laundry ticket or a grocery list for all we know, but the crowd went for it as though it

were the twenty-third chapter of Revelation.

With most of his other charges, he offered no proof at all. "The CIA is known to use .22 caliber pistols in its assassinations." Who is it known by? Not by me. "The Army began to experiment with L.S.D. . . . Timothy Leary promulgated L.S.D. . . . It is no accident that Timothy Leary came from West Point." No proof offered. "Whitney Young was assassinated . . . so was J. Edgar Hoover." No proof offered. The audience loved it.

I believe Dick Gregory is a sincere man; not that he has his facts correct, but that he is an honest man who believes in what he is saying. However, it is sad, shocking, and a portentous sign for the future that a group of grown men and women, grown Black men and women, college students, could so easily find favor in Mr. Gregory's haphazard, unproven allegations.

There is a lesson to be learned from all this. We live in paranoid times in which people find it easy to believe the worst. After all, everything claimed by Dick Gregory could be true. However, if a highly ethical, well meaning man such as Gregory could be so persuasive without facts to support him, so could many not so ethical, not so well meaning individuals. Although they represent opposite poles morally, it becomes easy to understand how Joseph McCarthy could have convinced a nation that communists were in control of the State Department: despite the fact that the Wisconsin Senator never convicted a single communist.

In the final moments of his speech/performance Dick Gregory encouraged the audience to join with him in fighting the evils he had spoken against, by fasting every Friday. At least half the people in the crowd raised their hands to indicate they intended to fast. I suppose herein lies the root of my dissatisfaction with what Mr. Gregory had to say; for I fail to see how not eating on Fridays will make life better in America.

## Reported Lawsuit Proves Fictitious

By Michael Yates

In an article which appeared in April 22, issue of *The Campus*, the headline read "Scott Sued by Africa House Supplies Firm". This statement is completely without truth, in fact Professor Scott has stated that he had not been served any papers and that the first time he had heard or read about a suit was from this very article. Gerald Kauvar, Executive Assistant to President Marshak has confirmed this.

In the article written by Lisa Rubin, Jim Fucci vice president of Top Paint Supply Inc., stated that his company was in the process of suing Professor Scott for non-payment of materials supplied to Africa House. But according to Mr. Kauvar, Professor Scott never directly received any funds and the College, which contributed \$25,000 toward the renovation of Africa House, dealt directly with the C.L.



Prof. Osborne Scott, Dept. of Black Studies.

Home Improvement Company, a Mount Vernon contractor. Since then the Company has gone out of business, and its president, Clarence Grey cannot be located.

(Continued on Page 2)

## Vote United Peoples



Above is a shot of the students running on the United Peoples Slate in the current Student Senate Elections. These are most of our classmates who, the Free Speech Party alleges, think like Idi Amin. A few of them are presidential hopeful Raymond Jack and Hugh Lawrence (2nd row, 2nd and 3rd from left); Selwyn Carter (top row, 2nd from right); plus Elaine Bryant and Regina Eaton (bottom row, 2nd and 3rd from right respectively).

The Free Speech Party is also attempting to have the Elections suspended on 'technical' grounds. See page four.





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**EDITORIAL COLLECTIVE**

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Faculty Advisor: Ernest B. Boynton, Jr.

**Well Excuse Me!**

Those of you who read the April 29, issue of The Paper are aware of the poster put up by the Free Speech Party portraying Idi Amin bedecked with skeletons and stating that were he a student at City College, he would support the United Peoples Party in its bid for re-election. You probably also know that the Free Speech Party was ordered by the administration to remove these posters although their party was not removed from the election slate.

We at The Paper find both the racist poster and the complacent attitude of the administration regarding the Free Speech Party's continued participation in student elections totally and grossly unacceptable. Suppose United Peoples had put up a poster featuring a Klu Klux Klansman with the caption, "If he went to school here, he'd probably vote for the Free Speech Party"? What would have been the administration's reaction to that? Would United Peoples have been allowed to remain on the slate? Would Vice Provost Ann Rees have sent around a letter stating, "I have discussed the matter with the students involved and members of the central administration, including President Marshak. I am satisfied that the intent of the literature was not to offend."

We called Ann Rees to find out what in fact the intention of the literature was, but she was unavailable for comment. The Paper would like to state, however, that we agree with Ann Rees and the Free Speech Party in that the intention in using the poster was indeed not to offend the College's Black community, we believe their intention was to intimidate the white student population through the use of scare tactics and, hopefully, gain votes. We at the Paper are sceptical about simple-minded depiction of Idi Amin by the western press as a racist, maniacal, Black Hitler figure but do realize that it is in this image that he is seen by most Americans. The intent of this poster could not be other than to summon up and accordingly exploit these negative images surrounding Idi Amin and by association suggest that these are also the characteristics of the United Peoples Party.

This shabby and racist form of campaigning on the part of the Free Speech Party, and the slick disposal of the matter by Ann Rees and the administration, is reminiscent of tactics used by, and official reaction to, such villains of American history as Joseph McCarthy, Spiro Agnew, and the man we love to hate, Richard Nixon.

We would herein like to express our support of the United Peoples Party and/or discuss with both the actions of the Free Speech Party and the administration's handling of the matter. We indeed, in the words of United Peoples, stand, "with our backs against the wall." It is our sad belief that behind that wall wait the administration's hatchet men, waiting to butcher from within when the word is given.

**An Open STATEMENT TO THE CITY COLLEGE COMMUNITY**

We, THE FREE SPEECH PARTY, regret that our poster was taken as an offense to a significant portion of the college community.

We had no intention whatsoever to offend ANYONE AT ALL.

**Ann Rees' Response**

During the current political campaign for Day Student Senate, some campaign literature was used which was offensive to a segment of the City College community. I have discussed the matter extensively with the students involved and with members of the central

administration, including President Marshak. I am satisfied that the intent of the literature was not to offend although the result was certainly that.

I want to commend all students involved for using self-discipline and good judgment in response to the incident. This restraint prevented the incident from having wider effects than it did.

In order to prevent such incidents from occurring in the future I shall work with all student governments and ombudspersons to develop monitoring procedures so students may better control election activities.

**Letters To The Editor**

*The Free Speech Party is seeking to suspend the student elections on a technicality, in order to exploit their base of support in the engineering department. —Ed.*

**To The Election Review Committee**

It has come to our attention that it is possible for a student enrolled in the College of Liberal Arts and Sciences (CLAS), also the School of Nursing, to vote for senatorial candidates of their divisions and of other divisions as well. This is a blatant violation of Article 2 Section 1.2 of Part VII, Undergraduate Day Student Senate By-Laws:

*"Student Senators (30) shall be elected from and by the School or Division they represent. The number of Student Senators from any School or Division shall be apportioned according to the proportion of students in that School or Division at the time of election."*

We the Free Speech Party, do hereby lodge this formal complaint against Thorne Brown, Student Ombudsperson, for running this Student Senate election in violation of Article 2 Section 1.2 of the above stated By-Laws.

**Make Better Use of Quotes**

Your article in the April 29, issue of The Paper entitled "Blackscope: Blacks Against Blacks", would have been more effective if you had made better use of one of your quotes. The statement I am referring to is, "Say Susan, have I got some dirt for you. You know that nigguh Corey is now going out with that stupid "high yeller" heifer." You then go on to say how we as Blacks would get mad if a white person called us a nigger, and how it's almost as if we accept "nigger" as our name tag.

This may be true, but the reason for this is because when brother's and sisters refer to each other as "nigguh" it doesn't have the same connotations as it does coming from a white person.

The point you should have made is in reference to another terminology used in the quote I mentioned. That terminology is the reference to that sister as "high yeller". The very use of that term is indicative of the dissension still existing between people of different shades of Black. I thought that Black people had gone beyond dividing themselves along a color line; and that referrals such as "high yeller" and "crusty Black" were obsolete.

The fact that we refer to each other as nigguh's in gist is not what is detrimental to the solidarity of the Black race. The more serious impairment is that we are divided along a color line, and this is what stagments unity among Black people today.

**Corrections**

The article that appeared in the April 29th issue of The Paper entitled *Black Scope*, was written by Ken La'Mar Jones.

The photo that accompanied the story entitled, *The Generational Conflict*, appearing in the April 29th issue of The Paper, was taken by Rynard Moore.

An advertisement that appeared in the April 29th issue of The Paper, Page two (Black Action Council, of the City College of New York) incorrectly stated that the year of graduating seniors were February 76, and June 76. The correct year is 1977, and the deadline is May 6, 1977.

A story in the April 29th issue of The Paper was incorrectly entitled: *Tale of Man*. It should have been: *Tale of Mountain Man Sojourn*

**NEWSBRIEFS**

**Open Admissions Discussion**

The Center for Academic Skills of City College presented a discussion on Open Admissions, past and present which was led by Professor Marshall Belovin of Special Programs and Urban Legal Studies.

Discussed were the problems faced by the Open Admission Students when they first entered the University in 1969. These students were enrolled providing that their reading and math skills are up to eight grade level. The new standards require an eighty average in order to be admitted to any branch of C.U.N.Y. These new standards have led to "the end of Open Admission."

**Concert Announcements**

Thursday, May 12, 12:30 p.m. — Townsend Harris Auditorium  
City College Chorus, directed by Prof. Bonney McDowell

and  
City College Orchestra, directed by Fred Hauptman  
present their annual Spring Concert.

The program consists of  
Haydn, Overture  
J.S. Bach, Motet: Jesu Meine Freude

J.S. Bach, Cantata No. 180 with soloists Janet Steele, soprano

Ceciline Cassolas, tenor  
The concert will be repeated on Friday May 13 at 7:30 p.m. at All Angels Church, 81st St. and West End Ave.

(There will be an admission charge of \$2.50 — \$1.50 for students at this performance)

**Booklet Available**

M. W. Franks, President of Acumen Enterprises, a re-employment consulting service has announced the publication of *Interviewing & You*, a booklet dealing entirely with the subject of interviewing as it pertains to the job seeker.

This booklet deals with topics such as Basics for Successful Interviewing, Positive and Negative Influences to Interviewers, Questions Frequently Asked in Interviews, Conducting the Interview, and Follow-Up to the Interview.

To obtain *Interviewing & You*, send \$1.00 to: Acumen Enterprises, 498 No. Kings Highway, Cherry Hill, N.J. 08034.

**Higher Ed. Conference**

The Black Council on Higher Education, Inc., will present a conference on minority presence in higher education, at the New York Hilton on Saturday, May 7, from 9 AM to 6:30 PM.

Some of the speakers will be: William Hamilton, president of the Black Council on Higher Education, Carl McCall, New York State Senator, and Albert W. Vann, New York State Assemblyman and Chairman of the Black and Puerto Rican Caucus.

"The Role of the Legal System in Protecting the Minority Presence in Higher Education" and an assessment of the impact and future of SEEK, HEOP, and EOP, are among the topics to be discussed.

To attend, there is a \$5.00 registration fee, payable 9 AM, Saturday.

**Civil Service Employment**

The U.S. Civil Service Commission in the New York Region reports favorable employment prospects for safety engineers at the career entry grades GS-5 and 7. The starting salaries are \$12,093 for GS-5 positions and \$13,059 for GS-7. The Commission's assessment is based upon current and projected vacancies with the Occupational Safety and Health Administration of the Department of Labor. No written test is required for these positions. Qualification requirements and instructions for applying are contained in Announcement No. 424, *Engineering, Physical and Mathematical Sciences and Related Professions*. To obtain copies of the announcement and application forms call one of the Federal Job Information Centers listed in telephone directories under "U.S. Government."



The 10th issue of The Paper will appear on campus May 12, 1977. Deadline for all ads and other copy is May 9.

## Makin' It Funky

## Black Women-Wake Up!

Jill Nelson

Black women of the world, WAKE UP! In the seventies, these Years of the Getover, we as Black women are sinking fast into the quicksand of apathy and female stereotypes. We are totally un-united as a group, though historically we as Black women are a subgroup of Black people. Because of this our oppression has locked us into the position as dishrags of the world.

This situation has changed little over the last one hundred years. According to the U.S. Census Bureau, in 1890 30% of all Black women working, worked as servants. In 1974, the percentage of Black women working as servants had risen 7%. The "gains" made over the last twenty years in terms of Black people's absorption into the mainstream of American life have in fact been "gains" on the part of Black men. As these statistics indicate, economically, Black women still occupy the lowest rung of the success ladder, and politically the situation is worse.

Despite the visibility of Angela Davis, Barbara Jordan and Assata Shakur, as a united political voice or force, Black women are still silent and invisible. On campus and off we are generally disorganized and silent, despite the mass of problems that specifically affect us. We make up at least 30% of the student body here at CCNY, yet we have no organization representing us.

As a group, we do nothing. We have watched the racist and chauvinist framing of Assata Shakur with deaf ears and silent voices. We have let the struggle for the CCNY Daycare Center go on without us. We have been abused and beaten-up in the BEOG lines, in Shepard Cafeteria, raped on campus, and yet we have taken no collective action to

protect ourselves, our interests, our rights. We hardly speak to each other on campus.

From this collective indifference on the part of Black women on campus, citywide, and nationally, one might suspect that we have always been indifferent, without organization, collective identity, or the interest or motivation to protect our rights as Black women. This is not true. Black women have historically been in the Vanguard of the movement for Black people's, as well as women's, liberation.

The struggles of Harriet Tubman and Sojourner Truth in the 1800's are ideal examples of Black women who fought simultaneously for the right of self-determination for both Black women and Black people.

To quote Sojourner Truth in 1867; "We are now trying for liberty that requires no blood — that women shall have their rights — not rights from you. Give them what belongs to them; they ask it kindly too. Now, I want it done very quick."

And Amy-Jacques Garvey in 1925: "The exigencies of this present age require that women take their places beside men . . . Be not discouraged, Black women of the world, but push forward, regardless of the lack of appreciation shown you. A race must be saved, a country must be redeemed."

And finally, Patricia Robinson in 1970: "In a capitalist society, all power to rule is imagined in male symbols and, in fact, all power in a capitalist society is in male hands. Capitalism is a male supremacist society . . . Rebellion by poor Black women, the bottom of the class hierarchy, places the question of what type of society will the poor Black woman demand and struggle for?"

Do you sisters out there know, have you ever thought about it? It doesn't seem like it. Sisters tip around campus in three inch heels, make-up smeared all over their faces, leather jackets, and heads held up so high in the air you'd think we were a bunch of glamorous Hollywood stars of the thirties; Ginger Rogers in Blackface waiting for their ebony Fred Astaire, instead of oppressed women living in the combat zone. Did you know crimes against women, such as rape, are on the rise? That there is a heroin epidemic in Harlem, that the incidence of wife-beating is soaring? You did, well what're you doing about it?

We sit, superfly and looking good, in classes dominated by male professors, male students, male written and oriented texts, and question nothing. We accept condescending and minimizing attitudes towards ourselves and each other wordlessly. How many of us

*'Our oppression has locked us into the position as dishrags of the world.'*

have laughed when a professor or classmate makes a joke about "ugly girls," "big asses," or "light-skinned heifers"? Then when school is out we run home to cook or to Finley to hang out in the haze of Chiba smoke, listening to the blare of sexist disco music, waiting and hoping to hustle with, or be hustled by, some bad brother.

Certainly our time could be spent more constructively, according to the historical tradition of Black women. Isn't it a valid and pleasant use of our time to spend it discussing our feelings about, and methods by which we could change the above situations? But we won't even talk to each other. We have adopted the naive and reactionary attitude that women are not worth our time. We do

not speak out in class, within organizations, or to each other, even in passing. We consistently refuse to acknowledge our commonality as Black women and as oppressed women, on both personal and political levels.

Before we can answer Patricia Robinson's question regarding what type of society we will struggle for, we must realize our historical position as members of the vanguard of Black and women's struggle, and re-occupy it. We must re-ignite the fires of unity within our families, of respect and self-determination within our personal relationships, and the importance and validity of our bodies, ourselves and our rights.

Let us as Black women realize our lowest position on the totem pole of America and of men's minds; for it is criminal and naive of us to pretend this realization is not necessary. To say that our place is behind our men, that we have a piece of the pie or to say that the women's struggle is a white women's struggle, is ludicrous. It could not be anything other than productive for us as Black women to look at our internal selves, for our fears and aspirations through the looking glass of our existence as oppressed women.

There are numerous issues waiting for Black women as a united force to act upon, both personal and political. Daycare cuts, sterilization abuse, cuts in the City University, welfare, health care services, why your husband never babysits, why your old man never works, all of these are issues pertinent to Black women.

Sisters, we must WAKE UP, unite, and get out of this Hollywood bag fast, or else we'll find ourselves as movie queens of the thirties grown old in 1977. Forty years later the face and body are gone, and so is prince charming, with a younger women. We must join together to acknowledge and affirm our common beings, common concerns, common dignity, and our common oppression. It is only through dialogue, trust, and action between women that we can alter our historical position as doormats and playmates of the world.

## Au Cinema

## Altman's Surreal Slice of 3 Unfulfilled Women

By Sadie Mills

*3 Women*, Robert Altman's latest contribution to the cinema world, is a surreal slice of the intermingling lives of three unfulfilled women. Shelley Duvall's Millie Lammareau and Cissy Spacek's Pinky Rose are convincingly portrayed with a natural ease which will make them long remembered. These women along with Janice Rule's mysterious yet artistic Willie can almost painlessly be substituted into the role of 'everywoman.' Their collective personalities serve as an overstatement of some insecurities experienced by every woman at some point in her life.

*3 Women* is not, as some might say, 'just a movie about women,' however. This film is a revealing story about human nature and people's need of each other. The key word in this human character study is loneliness.

Shelley Duvall as Millie embodies a pathos so real she might well cause anyone an unsettling pang of sympathy well after they have left the theater. Millie attempts with meticulous desperation to live up to what she thinks other people expect of her. It is all the more ironic then, when she invariably manages to catch the tail of her skirt in her stylish "french-mustard" yellow sports car. This blatant statement of Millie's maladjustment is made, however; when she is shown being systematically rejected and ridiculed by her neighbors at the Purple Sage, the singles apart-



Sissy Spacek (left) and Shelley Duvall, two of director Robert Altman's *3 Women* who are sleeping together because they are frightened, are awakened by an intruder.

ment complex where she lives.

Millie's story is all the more sad and macabre because she is a 'non-person.' If she were to stop attempting to be who she is not she would be no one. It is as though Millie is a shadow with no initial figure, an impression of the edge without the detail of the middle.

If Millie then is a shadow, Pinky, her roommate, is a mirror image with no one on the other side. Pinky is the personification of escapism. She is a woman who acts like a child, then quickly latches onto Millie as her subject

to imitate. However, since Millie is a 'non-person' Pinky imitates someone who is not really there. Pinky is an imageless reflection because she reflects Millie, a 'non person.'

Pinky effects a nearly total escape from herself and a subsequent invasion of Millie's personality when she begins writing daily entries in Millie's 'sacred' diary, as though she were Millie. The real Millie, ironically, is then psychologically submerged and submits to Pinky/Millie's every whim.

Add to this the enigmatic ap-

pearances of the apparition-like Willie. Her bizarre Greek-like art figures seem to 'people' wherever she has touched her brush. They captivate Pinky's interest to the extent that they seem to summon her like an inevitable fate. At one point Pinky almost joins her two-dimensional counterparts permanently when she attempts suicide in the pool where they are painted.

Willie also has her own special brand of emptiness. Her husband is a drunkard who cheats on her. Pinky is the only person who seems to acknowledge her art.

These three women then influence and need each other. This is especially evident when in one of the most graphic scenes of the film Millie single-handedly delivers Willie's baby.

Pinky's dream is also a strikingly spiritual sequence. In it she subconsciously intermingles Willie's demonic paintings with flashbacks from her life and the motions of ominous blue water. It is sequences such as this, exemplifying Altman's uniquely interpretive directing which make *3 Women* an outstanding achievement for Robert Altman.

Finally, the end is an inevitable culmination of the three women's union. Although it follows from the moral implications of these women's story, it is nevertheless unexpected.

*3 Women*, a film not particularly logical, and not so easily digested, is, nevertheless, worth an evening's indulgence and a lifetime's contemplation.

## Commencement on South Campus Field

City College's 131st Commencement exercises will be held on Sunday, June 5 at 3:30 P.M. on the College's South Campus Field, 133rd Street and Convent Avenue.

Joseph A. Califano Jr., Secretary of Health, Education and Welfare, will be the Commencement speaker. Mr. Califano will also receive an honorary Doctor of Laws degree from CCNY President Robert E. Marshak.

This year's graduating class will total 2,800 undergraduate and graduate degree recipients. It will include the first group of graduates from City College's Sophie Davis Center for Biomedical Education, which was established in 1973 through a grant from the Leonard and Sophie Davis Foundation to select high school seniors committed to medicine and its practice in underserved urban communities.

Caps and gowns for Commencement may be purchased by Day Session students in Room 213, Finley Center, beginning on Monday, May 9 from 10 A.M. to 4:30 P.M. each day.

Evening Session students may obtain caps and gowns in Room 152, Finley Center, also beginning on May 9 from 4 P.M. to 9 P.M. each day.

Students who do not purchase their caps and gowns by Tuesday, May 24 cannot be assured of obtaining them. Prices are \$8 for bachelor's degree candidates and \$13 for candidates for the master's degree.