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Morris Brown College

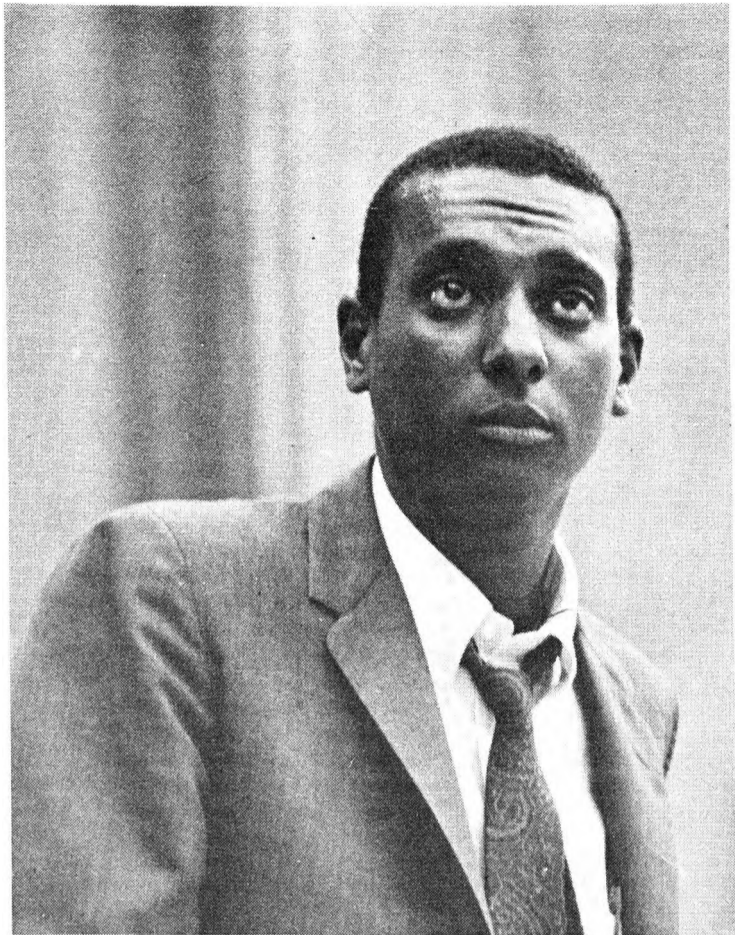
WOLVERINE OBSERVER

Atlanta, Georgia

DECEMBER 12, 1968



Morris Brown Responds To Black Curriculum



CARMICHAEL

"Violence Is The Only Way"

By Nathaniel Sheppard

Black power advocate Stokely Carmichael Wednesday told a group of about 400 Atlanta University area students that "a violent revolution is the only way of obtaining liberation from the racist oppression of the unjust American society."

According to Carmichael the United States was obtained through violence and has had a consistent history of violence, consequently a violent revolution is necessary to correct America's social ills.

"Violence and crime have been institutionalized and legitimized by the white boy in America," Carmichael said.

He said that violence is neither right nor wrong it just is." In his speech Carmichael differentiated between black militant and the black revolutionary.

"A Black Militant," said Carmichael, "is a black man who is angry at white folks who kept him out of their system and is concerned only about himself. The black revolutionary, however, is someone who will, burn down, turn down, absolutely down, resolutely down the white mans' America. Overthrow a system and replace it entirely with one of justice rather than the one of injustice which now exists.

Carmichael listed misdirected aggression as one of the chief "hang ups" of blacks. Blacks must develop a positive image of themselves." We must redirect our aggression toward our real oppressors" he said.

Carmichael predicted that in 25 years or so, that if the policy of liberation through violence is carried out it will be very bloody and we can consider America our country only if we take it.

GEA ANNOUNCES

TRAVEL PLANS

An excitingly new travel plan which will make available to all Georgia teachers and college students the lowest possible air fare to European has been announced by Margaret Kilian, Dir. of Pub. Relations for the Georgia Education Association. Being the first such program in the state of Georgia, it will be possible for hundreds of students and teachers to travel abroad visiting areas at a more leisurely pace for the lowest possible cost.

A special DC jet will leave for London on July 11 and depart from Amsterdam on August 11, flying back to Atlanta. This is a total of thirty days but for those wishing to remain longer there will be a flight leaving Atlanta on June 30, returning on August 22.

The trip to Europe is priced at only \$274, allowing members to travel at one-half the regular cost. To reserve your space send a deposit check of \$25 made out to Osborne Travel Service to Miss Margaret Kilian, Georgia Education Association, 197 Central Avenue, S.E., Atlanta, Georgia. Applications will be accepted on a first-come, first-served basis.

By Cecil Cotton

In the past few months black students all over the country have made it painfully clear that they want to see changes in their present curriculum. If ever there was any doubt that black students were sincerely interested in making their courses more relevant, then this doubt has been dissipated. Students in the Atlanta University Center believe that there has been a premeditated attempt to keep our school as white as possible. And they no longer want to deny their true identity, their true heritage, or their true blackness. In fact, they want to build upon their rightful heritage.

Because of this surge in black awareness by students in the A.U. Center, The Council of Presidents appointed a committee of both faculty members and students from the schools in the Center to come up with some reasonable answers to the students' demands. The committee was financed by an eighty-five hundred dollar grant from the Council of Presidents for a six week period during the past summer.

On August 2, 1968, the summer task force on the Afro-American Curriculum presented to the Council of Presidents a report consisting of more than one hundred pages which detailed specific changes to be made in the curriculum. Many changes have been made and still others are in the process of being made.

A poll was taken to determine to what extent each department on Morris Brown College Campus has responded to this report. Also, an attempt was made to get some reaction of department heads and faculty members. Some thought the report was a pile of trash and others simply thought we should learn what we already had and then the black curriculum if there was time. Many were enthusiastic about the proposals.

Every department on campus, though, is making definite changes in its curriculum.

Mrs. Graves, Chairman of the Reading Department, said she began work on her department this summer. She said books such as the Autobiography of Malcolm X and Giovanni's Room were now required reading. Incidentally, students felt they received more personal help from reading then from any other course on campus.

Dr. Farmer, Chairman of the English Department, said Negro Literature has been required of all English majors for several years and is now open to all students.

Dean Rowley, Chairman of the Department of Social Science, listed Negro History and the human relation courses as parts of their curriculum dealing with Afro-American curriculum but said she would work to expand her department to include other subjects of this nature.

Dr. Jackson, chairman of the Division of Language, Literature and Arts, said the language department in the A.U. Center

has included Ebo, Swahili and Chinese in its curriculum and they are pleased that Russian has been continued. Classes are growing. She also said the department felt that a unit on the history and culture of black French and Spanish speaking people could be included for the first year and the works of Senghor, Fanon and others could be included in the second year.

Dr. Hubert, Chairman of the Department of Music, has invited black musicians to campus. As a part of his department's expansion of a black curricula, faculty members in the music department are teaching courses with emphasis on the black musician and his music (ex. jazz). However, Dr. Hubert would like to see better turnouts at the programs when black musicians are able to come.

Dr. Blakely, Chairman of the Department of Religion and Philosophy, said he has examined the report and that a copy is now available for the members of his department through his office. (Originally only one copy was made available for the thirteen people in his department.) This

was not the first time a proposal of this nature had been submitted to the presidents of the center, said Dr. Blakely, pointing out that the deans of the schools had submitted a similar proposal four years ago which was just getting off the ground.

Dr. Eubanks, Chairman of the Department of Sociology, has acquired, after a long search, one of the best anthropologists in the country, Mrs. Tathro. Anthropology gives a complete analysis of African and Black Cultures. This department has for some time been in the forefront in emphasizing both the Black and African experiences.

Miss Waymer, Chairman of Home Economics Departments, has included courses dealing with clothing, housing and food as related to black culture. She said she would also like to see her students visit cities in the U.S.A. with noted black cultures, such as Chattanooga, Tenn. She especially feels that visits to African Universities by Morris Brown Students would greatly enhance their ideas of African Culture.

MORRIS BROWN RUNS UNDERGROUND

By Cecil Cotton RAILROAD

Prince Hassen Al Saidi arrived at Morris Brown College the evening of November 21. The Immigration Authorities remained firm in their decision that he must leave the country. Since Prince Saidi had no money to purchase a ticket, he came to our campus seeking assistance.

Prince Saidi, who taught at the University of Arizona (and formerly at Oxford, England), was requested by the Immigration Authority of the United States to sign a statement saying that his father, paramount chief in Angola was ill-advised to join the insurgent tribes.

The Portugese colony of Angola in West Africa has been in a state of revolutionary conflict for the past few years which the white American press has been loath to give give details about. President Salazar, of Portugal, has been in power longer than any other dictator in the world today. The bondage of the Portugese people has its counterpart in Angola, where the insurgent tribes are attempting to obtain their liberation.

When Prince Hassen Saidi refused to sign, he was given 48 hours to leave the country. By the time he had reached our campus he had only 18 hours before his 48 hours deadline to leave the country would be reached.

He was photographed and fingerprinted by the Atlanta police department and warned that if he didn't leave the country by 12:00 noon Friday, he would be picked up by police who would hand him over to the Immigration authorities who would make use of the offer of the Portugese government to take him to Lisbon.

After the students raised enough money for Prince Hassen Sadi to purchase a ticket to leave

the country, they took him to the Atlanta Airport. On the way, he rewarded all the students who had helped him with a lecture on black history and culture.

How sad that a country which at one time offered help to all political refugees should now do such a thing to Prince Hassen Al Saidi. The students of Morris Brown wish Prince Hassen Al Saidi happiness and good luck where ever he may be and we pray for his safety.

Immigration authorities were contacted to get further information on the Prince's deportation but they refused to release any information.

FRESHMAN ARCHITECT

By Leonard Pierce

Robert Harmen, an advanced freshman at Morris Brown, is the designer of the new wing of the administration building.

Robert is a native of Hartford Conn., where he attended A&T Prince Technical School. He studied mechanical and architectural drawing before attending Morris Brown where he worked over the summer in the plant operations and security department.

Other jobs Robert now works on include: an addition to the President's home which will have a bedroom, laundry, larger kitchen and patio; eight more rooms in Sarah Allen Quadrangle with wall-to-wall carpeting, and complete air conditioning; and rooms for the Food Production and Management Department.

Robert is one of the many students at Morris Brown who is making the campus a better place in which to study and live.

M.B. Makes Comeback

By Helene K. Franke

The Morris Brown Players successfully placed Morris Brown back in Atlanta's theatre district with an exciting production of Edward Albee's "The American Dream" on Monday and Tuesday, November 18th and 19th. The controversial and often shocking drama, which has been described as a "comic nightmare," was justifiably received with memorable cheers and applause by an opening night audience of about four hundred.

The American Dream is in the contemporary tradition of theatre of the absurd which, as the phrase suggests, attempts to recreate the ridiculousness of daily modern life, its superficiality and hypocrisy, and, beneath all, its horror.

Under the direction of Mrs. June Yoder, the Morris Brown production expressed ably the comic side of modern middle-class America. The play's potential for humor was realized fully by the exaggeration or caricature rendition of each of the five characters. What made the play work so well was the strength of each of the actors in his role, and the simple existence, on one stage, of five such contrastingly absurd characters as Mommy, Daddy, Grandma, Mrs. Barker and the Young Man.

Since "The American Dream" focuses on human relationships and is limited in time, place, and setting, it calls for fine and balanced acting. In spite and perhaps because of the inexperience of the cast, each actor had something fresh and stimulating to bring to his role.

Sandra Jackson as Grandma and Rose Marie Walton as Mommy were particularly outstanding in their grasp of their characters and in their ability to convey the absurdly comic. Miss Jackson created a sense of old age with a naturalness of movement and voice control of noteworthy quality. Miss Walton's strong voice, striking facial expressions, and apt movements captured the audience immediately and suggested an instinctive feeling for humor.

In sharp but revealing contrast to Mommy's matronliness is Angelia Mosley's sustained portrayal of the sexy, chic and civic-minded Mrs. Barker. Miss Mosley must be particularly commended for the poise and grace she displayed in playing almost the entirety of her role in a mini-slip. Jesse Franklin as Daddy and Joseph Vining as the Young Man presented interesting interpretations of two clearly differentiated emasculated men. Mr. Franklin's Daddy was a believable butt of Mommy's cynicism, and Mr. Vining's stage presence and dashing manner created memorable moments for the Morris Brown audience and brought new dimensions to the character of the Young Man.

Working with considerable limitations in finances and physical plant, the technical crew for "The American Dream" did an outstanding job with set, costumes, lighting and make-up. Although one might question choices in costuming and make-up, the technical fluency of the production was professional.

To say that the Morris Brown's production of Albee's "The American Dream" was exciting and successful does not mean to imply that it was

flawless. Several times, due both to poor acoustics and lack of projection, speeches were unheard by the audience. Those who have read the play may well question whether character interpretations were totally appropriate and whether the horror of the drama was fully and clearly expressed. All in all, however, this production does reestablish theatre at Morris Brown and should commit the college to continuation of this newly-revived tradition.



Morris Brown Players in one of the tense scenes in the "American Dream"

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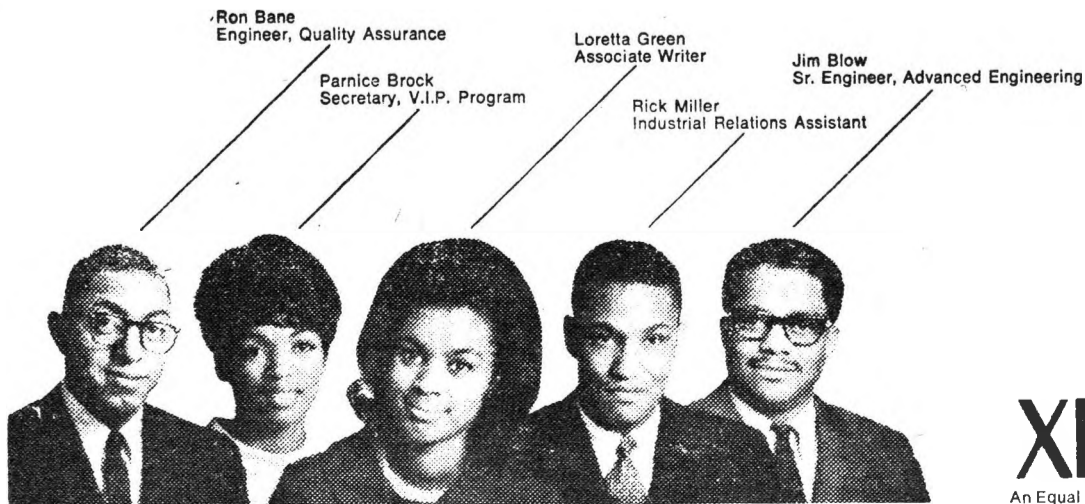
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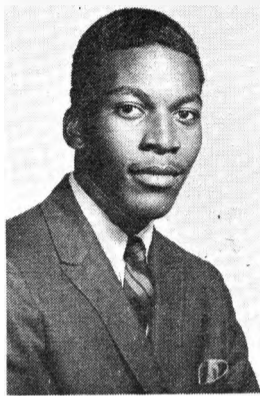
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EDITOR'S DESK

Black Curriculum

Current student demands dictate, among other things, that more courses dealing with the black man and his contributions to society be amalgamated into the school curriculum.

Note that I've said introduce more black courses and not throw out all of the white courses and have an all black curriculum as is the common misunderstanding of many.

This has brought about considerable "scholarly" debate by some faculty members and even some students.

It was reported that one professor remarked on the subject of black history, "Black History! they don't even know the white history yet."

This points up a major problem existing in the curriculums of many black colleges (not to mention how it emphasizes that there are some pretty narrow minded individuals in instructive positions). Black students get only half of the picture. Examples: When we study history we aren't taught that General Abraham Hannibal was a black man or that the first black man or that the first man to die for America Independence was black; nor in music history are we taught that black greats such as Thomas Bethune (who was as brilliant as if not even more so than Amadeus Mozart), Antonio Vieira, or George P. Bridgetower existed. Nor are we taught in science that it was a black man who performed the first successful heart operation.

This practice of exclusion has gone on for many years and has helped perpetuate the racist element of our society. Throughout the years black students have had nothing with which to identify. By being systematically excluded from the annals of history, the black man has had no one with whom he could identify and gain a sense of self pride and respect.

Black students' protests throughout the country are making it explicitly clear that the black student can no longer be

satisfied with a white curriculum which has no relevance to the needs of the black student.

I support this idea 100 per cent.

Letters To The Editors

Dear Editors:

I am one of the students who took part in the sleep-in at the Hickman Student Center. I was shocked when I walked out the door and spotted a teacher taking the names of students who were in his classes and suggesting that their grade might be affected by their participation.

Fortunately the students demands were met. And I would like to suggest that if he doesn't like what we did he also has equal time to sleep-in, in the Student Union Building.

Yours Truly,
 A Concerned Brownite

Dear Editors:

I am a resident of Wilkes Hall and would like to give a few words of appreciation for our dormitory directress. She is very concerned about the fellows dormitory life and is doing a very fine job to make life pleasant on behalf of the fellows who reside in Wilkes Hall. She is a very

Cont. On Page 7

S.G.A. Awakes From Coma

Cecil Cotton

It has become apparent that the student government functions only when crisis are near at hand. The rest of the time, (ninety-five per-cent) they are in a deep coma. If I recall correctly, they have gotten more sleep than Rip Van Winkle.

The first Great Awakening occurred on the eve of Homecoming when many problems were on the verge of disaster. Some of the college queens were running around raising Cain about having to wear afros. The Chairman of the Homecoming committee, Mr. Charles Barker, had threatened to quit and many of the faculty members and students were dissatisfied with the Homecoming theme.

Where was the Student Government? You guessed it-asleep but wait...they did awake, hastily called a meeting; brought the steam furnace back below the explosion point and returned to their dream world of counting sheep.

The second Great Awakening, occurred on Monday, November 11, 1968. It began about 9:30 that night. This outburst angered the student government for it meant they would have to stay up all night "missing their sleep," trying to get some antiquated rules changed for the undeserving stupid body. This time they emerged as the leaders, but the truth of the matter is, they were really taking credit for what others, more interested students had done.

I am positive the student government will breath a sigh of relief when a they read this, because now the administration will know that they weren't responsible for that silly student sleep-in at the student union building and once again they are going to have their slate cleared all the smear and slander caused them by sticking their necks out for those imbecilic students they represent. The administration, it appears, has some music that student government enjoys dancing to.

The student government's chance came in Cunningham at 7:00 on a cold night. They had been bragging about student representation on all the committees but didn't invite a single student on stage as our demands were being answered. The administration outnumbered us on stage 5-0 plus 1 cheese eater.

Once again the campus is calm. How long will it last? Well, no one really knows. But in the meantime the student

Ad Hoc Committee Proposals

By Yolanda Lofton



On October 16, 1968 some members of the Ad Hoc Committee for a Black University presented a list of proposals to the Council of Presidents and held a meeting in Cunningham Auditorium to explain them to the students.

The meeting was not very informative and many students were left baffled. If a student asked a question which did not please the committee he was verbally lambasted and made to look like an Uncle Tom.

Since when is it wrong to ask questions on something that will affect you? Many of the proposals were good but some of them needed clarification. The following are two proposals which in my opinion, are the most ridiculous. 1. Cultural

Exchange:

"We feel that any administration supported cultural activities which do not directly relate to African culture must be abolished. This includes such appearances as the Atlanta Symphony Orchestra."

2 Student Exchange Programs:

"We firmly believe that all student exchange programs must involve African students and other students of the Third World. This means that students who are sent to the Atlanta University Center must come from other Black Institutions and/or Black Student Unions of white campuses. The same policy must also apply to teacher-exchange programs."

"Furthermore, students of the Atlanta University Center who are sent to study outside of the United States must do their work in Africa and/or in other countries in the Third World."

"An exchange program of the above nature would enable the Atlanta University Center to truly benefit from the many valuable experiences of the oppressed peoples of the world-Africa and the rest of the Third World."

From reading these proposals I get the distinct impression that if I am a French major and I want to study in France that I will not be allowed to because France is not of the Third World (whatever that is). I don't think anyone has the right to limit a student in this manner. Being exposed to Black government has fallen back into a deep coma and as we all know from the past only disaster awakens them.

Culture is good but being cut off from any other culture is limiting one's horizon.

To propose that any cultural activity which does not relate to African culture be abolished is narrow minded and would only hurt us in the long run. No one has ever benefitted from segregation before, so why should we limit ourselves by opening our exchange programs to people of one skin color only?

The majority of us will be working after graduation, and we will be in an integrated society working with people of all races. In order to survive in this mixed society we must not only learn all we can about our history and culture, but we must also be exposed to other cultures.

I suggest that the committee call another meeting, one which will clear up any misunderstanding of these proposals. And this time let us ask our questions freely without being made to feel that we should accept these proposals with no questions asked.

America's Ill Society

In the past few years in the life of America, her history has been basically one of crime and violence.

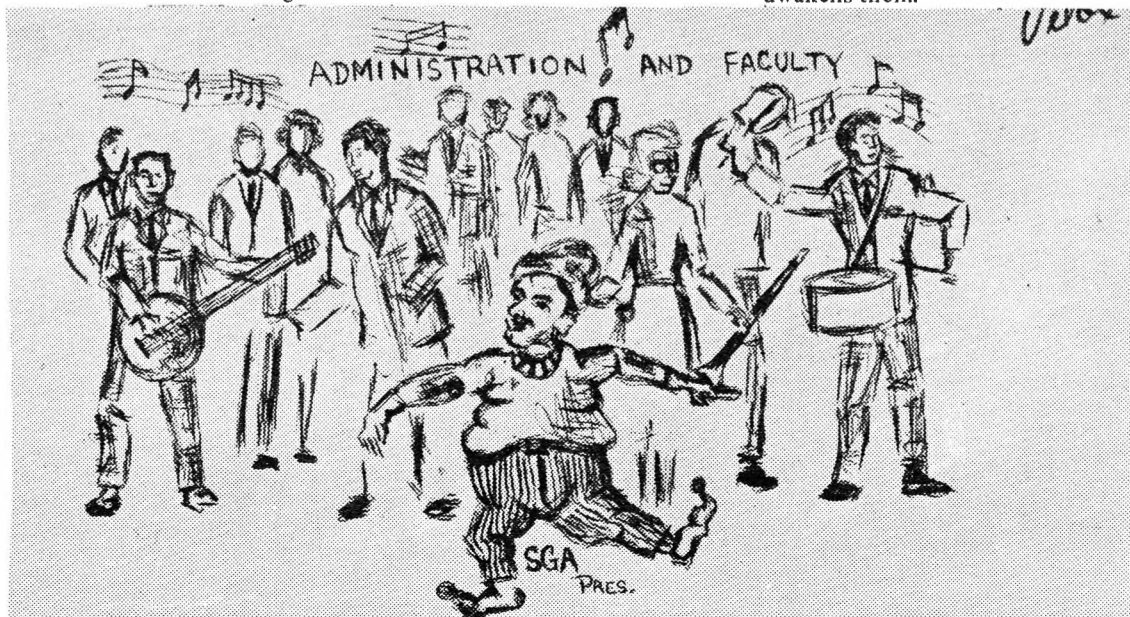
The mental disease of violence, and other evil acts have invaded the minds and hearts of a great many Americans. Therefore, America is faced with the problem of a growing violent-insane disease that is attacking the whole of society.

Now you, the other Americans whose resistance is still strong, and you, who have not developed any symptoms of this horrifying disease and you, who have witnessed the actions of these ill individuals in our society, it is time for you to come to the aid of these ill people and try to keep this disease from spreading, for it is now nearing the epidemic stage.

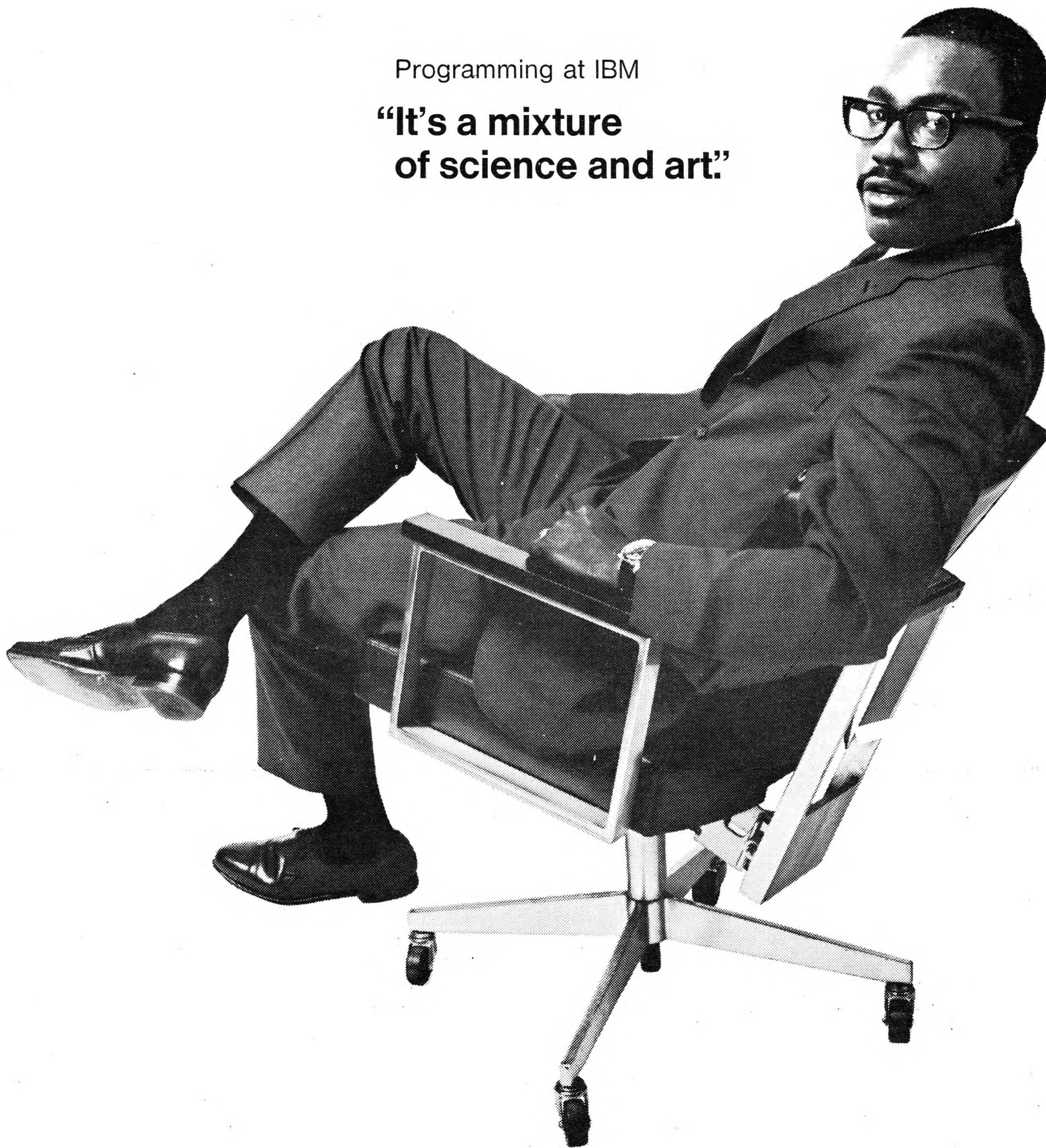
The time is now at hand for us to stop talking about what would be done for these ill people in our society, and begin to administer aid to them. We should administer some type of Heart-Mental Revival Rehabilitative Aid in order to revive and rehabilitate them into healthy minded individuals for the welfare of the American Society, if we are to remain known to the world as a great society.

The remedy does not lie in the passing of crime legislation, gun legislation, or in any other Congressional legislation. For as soon as one law is enacted, another grave problem will arise from the old one and become even a greater threat to the

Cont. On Page 7



Programming at IBM
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"A lot of people have the wrong idea about computers," says Earl Wilson. "They think the machines solve problems all by themselves."

A programmer at IBM, Earl got a B.A. in Modern Languages in June, 1967, and joined IBM a month later. He's now working on a teleprocessing system that will link computerized management information systems of several IBM divisions.

"When a computer comes off an assembly line," he says, "it's practically useless. It can't function as a problem-solving tool until somebody writes a program—a set of instructions that enables the computer to do a specific job. And to do that, you've got to be part scientist, part artist.

"Science is involved," he says, "because

you have to analyze problems logically and objectively. But once you've made your analysis, you have to start thinking creatively. There's a huge variety of ways to write a program, and the choice is up to you. There's plenty of room for individual expression."

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Ghosts In Apartment 13

By Yolanda Lofton

Apartment 13 in Sarah Allen Quadrangle was the scene of some eerie occurrences on the nights of November 9th, 10th, and 12th.

It all began late Saturday night at 2:30 when Patricia Kendrick awoke to find a pale figure standing in the doorway of her room. She quickly woke up Susan Gibson, who said, "I thought it was someone playing. It then turned and drifted away." Then the lights wouldn't come on but the radio kept playing. By this time the other girls were scared stiff and they all ran outside. When they finally returned, the lights came on, and they all slept in the front room, two to a bed.

On Sunday night at 2:30 Susan woke up with a strange feeling. It was standing in the doorway. She called her roommate, Lily Boddy, who in turn called Annette Chinn. The image then turned and went toward the front room while Gail Hart tried unsuccessfully to turn the lights on.

By this time everyone had gathered in the back room. Five minutes later, the lights came back on.

The strange thing about the lights is that they always go off at 2:30 yet the radio continues to play. The lamps and the radio are connected to the same outlet. Very interesting!!

Because of the sleep-in on Monday night in the Student Union Building, the girls were not in the apartment, but on Tuesday night at approximately 2:30 the lights went out. This time the girls were prepared. They were all in the same room. Christine Nelson (from another apartment) turned on the flashlight. Scuffling sounds were heard but no one went to investigate. Finally the lights came back on and Gail Hart found a note, written in blood, pinned to the bathroom door which read "Woe be unto the two of you."

They all rushed downstairs and got a security guard. He took the flashlight and began to investigate. He found their back door unlocked (it was locked earlier), and when he stepped onto the back porch the battery in the flashlight went dead.

This whole thing could be a joke someone is playing. After all who believes in ghosts? There are many scientific reasons that could explain this. But at the moment I can't think of one. Can you?

Student Liberation Bank

By Joanne Davie

The student Government association (SGA) at Clark College has started a student Liberation Bank (SLB) in an effort to make black students aware of black power through black businesses.

The S.L.B. evolved from the '68-69 student Reform Parties' platform. The student Reform party promised to make some type of loan office available to the students, which helped to win the campaign.

The S.L.B. has no affiliation with the school. It's purpose is very simple. First it makes money available to the students at Clark. Secondly, it upholds self-respect, in that one does not have to go begging when he is broke. Thirdly the bank gives business majors experience in their future work. The bank also gives the students a sense of responsibility.

There are three stipulations: (1) To borrow money a person must be a student presently enrolled at Clark College. (2) He must pay a fee of \$1.00 and (3) this fee must be paid at the beginning of each academic year. At the present there are approximately 350 active members.

The stipulations for loans are (1) no more than \$5.00 can be loaned to a member at any time (2) loans must be paid in full within two weeks, at a 5% interest rate. An additional 1% interest is placed on a loan for each day it is over due.

Before the S.L.B. began functioning, donations were made by faculty, and all other interested parties.

Other capital was raised through the efforts of the S.G.A. at Clark, such as a Chicken Shack, a Dashiki Shop, pom-pom sales and various advertisements.

James Mays, S.G.A. president, said that he envisions the bank eventually becoming a center wide establishment. He hopes to one day have a complete structure for loaning purposes. After it grows the bank plans to be able to help finance future businesses on campus. In May's eyes this will make black students aware of black power through black businesses. He further anticipates, one day helping the surrounding community through the S.L.B.

May's closing words were: "I would like to see other banks started and I am willing to assist those interested in starting their own College Bank."

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Yes, I am of the black race
was descended through slavery
I don't score this imputation
For one day I'll be free

Free to labor for myself
and to rest at home
Free to do my business
And give no man my own

Free to walk about the street
And not be humble or ashamed
Free to bear the glory
of good fortune and of fame

For some day I will rise
From this lovely state
NO one will dare say nigger
There'll be less time for hate

Yes, there will come the time
When the races must
stand united together
In friendship, love and trust

By MARY THOMAS

LET'S LOOK COLLEGIATE

By Patsy Bell

Mike Fields, who is one of the top male models in the country, will be guest speaker on a special program planned by the Men of Elegance in January.

The Men of Elegance can easily be recognized on campus by their like qualities. With the purpose to exemplify the virtues gentlemanly of excellence, integrity and high morals of Morris Brown College. Starting off with twelve youngmen, the Men of Elegance have chosen as their President, Johnny Harris, Jr.

Other officers include: Billy Tucker, Vice President; Johnny Strozier, Keeper of Records; Ralph Warren, Treasurer; Frank Moore, Parliamentarian; Earl Harper, Sgt. at Arms; Herman Thomas, Dean of Pledges; and Earnest Williams; Assistant Dean of Pledges.

Other members are: Paul Tyler, Levi Simon, Alton Smith, and Frederick Rogers. The organization has been officially approved by the school and is open to all qualified persons.

Other schedule events for the calendar year include a "bar jam" in Joe Louis Gym on the 7th of December, and a Christmas Ball at the Dinkler Plaza later this month.

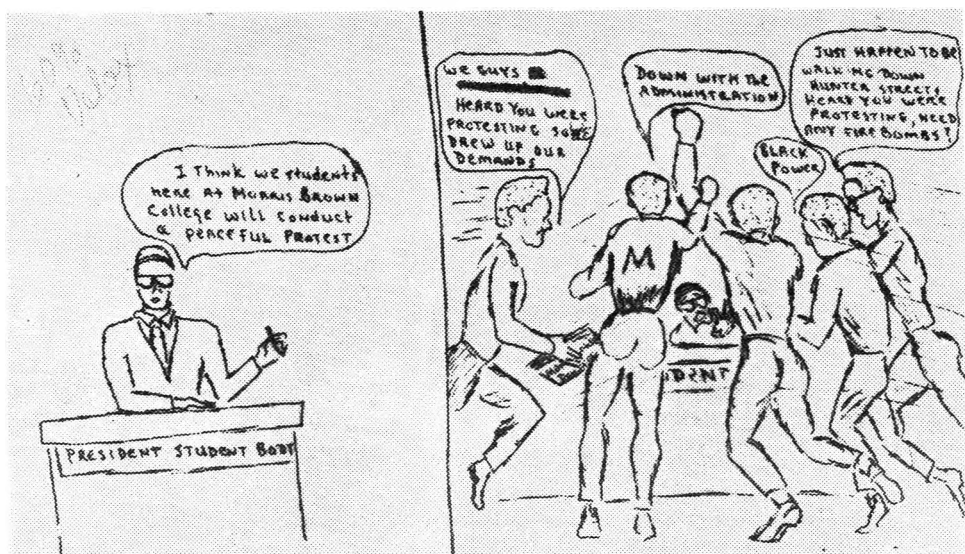
All members of this organization hope that all students will attend these affairs because they will be both beneficial and rewarding to everyone.

The Men of Elegance selected as their sister club a group of young ladies ranging from Freshmen to Seniors who have named themselves the Ladies of Elegance. The organization is open to all young ladies around campus. The Ladies of Elegance have chosen as their first president, Bettye McClendon, a Senior majoring in Math. Other officers are: Cheryl Hatton, Vice-President; Cheryl McKinney, Secretary; Valerie Horne, Asst. Secretary; Sandra Baker, Treasurer, Patsy Bell, Reporter; Beverly Pitts, Dean of Pledges, Yvonne Carey, Parliamentarian.

Other members are Jackie Jordan, Julie Moreland, Carol Langford; Harriett Moore, Barbara Tubbs, Theresa Carter, and Arlene Dawson.

Being a new organization, The Ladies of Elegance have not made any definite plans as far as

Ladies of Elegance are now boarding the jet of success and plan to stop at nothing to accomplish their goal. The ladies also invite other young ladies to seek membership with their organization and become a part of their growth. So, until the Ladies of Elegance take off on their first successful affair, we wish them good luck!!



M B To Get Afro-American Pad

An Afro-American Pad will be established on the second floor of the Student Union Building in the conference room as an extension of the college's effort to meet student demands for the inclusion of more black related experiences in the curriculum.

President Middleton has indicated that the project will be financed initially by the college.

What will the Afro-American pad include? Well, we can say it will include materials relevant to departments all over the campus. A store house of African literature will be included in the Pad's own library. There will be a schedule of events to be held in

the Pad, and announcements will be made in advance.

The music department will be involved in the presentation of music of African composers. The language departments will be able to discuss the works of distinguished black playwrights and poets. The art department will be consulted on matters pertaining to sculptures and artifacts that the school will purchase for the Pad.

This is only a birdseye view of what is expected at the Pad. Anyone interested in working with the project is asked to contact Dr. Farmer at her office in Fountain Hall.

NIGGER BIBLE

Leslie Gerber

White people, until recent years, could easily be classified by the shapes of their mouths. If the corners of their mouths always stayed up close to their temples, if their teeth were bright piano keys for their upper lip, they were decent and liberal. On the other hand, if one end of their top lip hung from a nostril while the other end held down a rolled cigarette, they were out and out bigots. These sharp differences grew up because liberal mouths habitually said "knee-grow" whereas bigot mouths said "nigger."

Now all this is changing. No sooner have white liberals begun referring to black people as "black people" than there comes along a radical Negro telling them to call their darker brethren "niggers." What is to be done? One cannot now be a truly avant-garde liberal without using the term "nigger" which makes one instantly into a retrograde bigot. Such a state of confusion may be attributed to a deliberate strategy--only slightly facetious--formulated by one Robert deCoy, a nigger by trade.

The Nigger Bible attempts, among other things, to infuse positive connotation into the heretofore abhorrent term "nigger." The technique is Pavlovian: the word is presented in a laudatory context so often (304 pp) that the reader's responses are sharply altered. A concept underlies this effort. De Coy remembers that the term "Negro" was foisted on the black races of Africa by whites and that, historically, it has developed normative significance through being constantly opposed to "nigger." Thus, when one is a "Negro" he has a type of status, even dignity. Says who? Says the American white man, who, oddly enough, defies dignity as becoming white. But since, for deCoy, the entire white world is irreparably corrupt, dignity must lie elsewhere.

DeCoy's racial heritage determined that he should have kinky hair, broad facial features, and black skin; this is his "natural State of Being." But this is also the prerequisite for being considered a nigger. Thus, "nigger" preeminently refers to basics, to reality. To describe one's self as a "nigger" is an act of honesty and realism, whereas "to be consciously 'Negro' is to be nothing but a 'State of Mind,' constantly in turmoil and conflict with your natural 'State of Being,' Blackness." Hence, the first stage to racial maturity is the adoption of the right name; the second step is to see what this name really means.

The true nature of the races is ostensibly revealed as deCoy refabricates biblical myth. The genesis of mankind is accomplished through the sexual union of God, who is black, and Nature, who is white. During this struggle--which is vividly portrayed--the valleys and mountains are formed. Then Nature gives birth to men, whose colors range all in between the extremes of white and black. Set in the garden of Paradise, these god-children remain at peace until they begin to notice physical differences. Using these differences as a basis for exclusion, they provoke the rage of God and are driven from Paradise.

To this account of original sin, deCoy adds another, albeit not

with great consistency. Here Adam appears as the head of a pure white male race. His whiteness signals his neutrality; he bears no positive value. Accordingly, he is narcissistic and is continually caught up in rites of auto-eroticism. Soon he convinces the other races (the "hue-mans") that their heterosexuality is evil and filthy; thus Adam jeopardizes the survival of the created world. Eve attempts to correct Adams ways, but he does not "fall." Instead, he placates her passion through sodomy. Because the other men do not force Adam's fall, they are guilty with him and the peoples are scattered, carrying still the tendencies which Adam had taught them.

These two mythical treatments provide "nigger" with a basic identity value. Black signifies healthy sexual activity, white signifies perversion. "Nigger" equals virility, "Negro" equals effeminess and sodomy. The black man's nature dictates an ethic of communion, life-giving, virile participation in nature. He is disciplined in his abstention from unnatural acts, and he develops an instinctive inner respect for the wonder of his own being--for his "God-self."

Through historical survey, parables, and amateur sociology, deCoy expands this basic view. The upshot is a call for the formation of black municipalities within the present structure of American politics. This modified separatism derives strength both from a doctrine of mutual respect for cultural differences and a willingness to co-exist peacefully.

Evaluating deCoy's book is not difficult. He himself calls it "a beginning point" commencing a series of "biblical" works, and as such it is incredibly rough. The writing varies from noteworthy (especially in his descriptions of the Mardi Gras) to flatly sophomoric. As pornography, which it is in many places, the work is definitely second-rate.

But more importantly, deCoy is engaged in willful self-deception. As "Negro" (from the Latin nigrum, meaning black) was applied by the white man, so was the term "nigger," and no one, most especially black people, wishes to rescue this epithet: the strategy, like the etymology, is bad. Further, to base black identity in sexual vitality excludes the old, deformed, impotent, "average" black people from the alliance. But are they not possessed of beauty and wisdom? Beyond this, we are all too familiar with vitalistic racial theories. They sent pure and virile and blond Aryan troops a-killing black soldiers.

MORRIS BROWN RESPONDS

Continued from 2

If Morris Brown, or the other Colleges in the A.U. Center does not take a lead in spreading our culture and in preparing black students to deal with life in this multiracial society, then who will assume this responsibility? We can no longer afford to complain about intellectual castration of black culture in this country, we must take the initiative in instituting change!

If this university system of Atlanta wishes to produce true intellectuals, it cannot continue

STUDENTS EMERGE VICTORIOUS

About 300 co-eds left their dorms in protest of what they termed, "antiquated, ancient and archaic rules" on Mon. (Nov. 11). They were soon joined in the Student Union Building by hundreds of males and other students from the city.

Leaders of the protest discussed with the student body four demands that had to be met immediately and the technique they would employ to get swift action.

At about 10:30 p.m. Dr. John Middleton, president of the college, arrived on the scene. The demands were presented to him. He asked for a few days to act on the demands and was promptly met with boos and catcalls from many of the students.

President Middleton attempted to reason with the crowd but they were in no mood

for what he had to say.

After the administration could not come to an agreement with the student body the meeting was adjourned. The students vowed they would not leave the building or attend any classes until their demands were met.

In preparation for a sleep-in many of the students returned to their dormitories to get pillows and take out blankets. Others brought back books by the truck-loads and many injected a carnival atmosphere by returning with record players, radios and cards. By 12:00 all had returned for what was to be, a very long night.

Shortly before 3:00 a.m. the students were awakened and given orders to assemble in Cunningham Auditorium for a meeting. Edward Downs and Lloyd Swain, president and vice

president of Student Government respectively warned the students that the continuation of the protest could lead to federal funds being cut off from the school and from individual students who were on grants and aids. This built up fear in many of the students and by 6:30 a.m. most of them had left the building for breakfast.

Dr. Middleton conferred with the Student Government for several hours the next day. He then made a formal announcement at 7:00 p.m. that all the student demands had been accepted. These included abolishing curfews for women dropping Compulsory Class Attendance and Compulsory Chapel and ending restrictions on Dress.

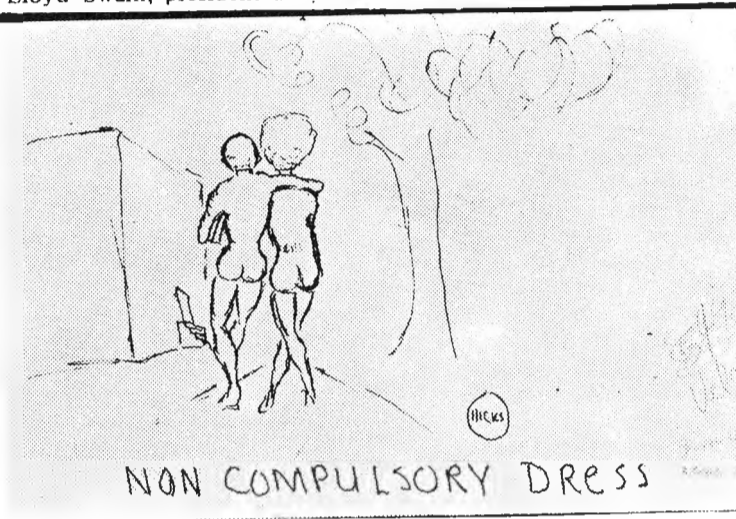
DANCE CLASS

A new dance class that will offer instructions in Elementary ballet, Modern Jazz, African Rhythm, and Tap is currently being organized.

Classes will begin in January with instructions by Mrs. Norma Bell, presently a Biology instructor.

The new class is an outgrowth of the Dance Group organized by Mrs. Inez Payne last year.

The class will be open to both men and women students. Students are urged to sign up for this class today!



National Education Week Observed Here

By Nathaniel Sheppard

"We must not allow ourselves to be caught in the crossfire of an inferior education," I.S. Mitchell, vice pres. Georgia Power Company, told students during American Education Week Program here.

Mitchell admonished students to join in and get the kind of education that will enable them to keep up with the changing patterns of society. He emphasized the necessity of staying in touch with new trends in education.

Dr. Lawrence E. Boyd, chairman of the Education department at Morris Brown, also a featured speaker, told the audience that "it is time for American to re-dedicate themselves to the American dream of universal, free, compulsory education for everybody." He went on to add that Americans should also rededicate themselves to the task of desegregating the educational enterprise and guaranteeing the equalization of educational opportunity for all children and youth regardless of ability, race, religion, and social economic status.

to make the same mistakes that white oriented institutions have made. According to the report of the Summer Task Force, "We the student and faculty of the Atlanta University Center, must reflect the experiences of Black Americans along with that of Caucasians, Orientals, and others. This is Atlanta University's chance to become a truly liberal arts-oriented system. This is one chance we cannot afford to default."

Dr. Boyd listed four major areas of educational inequalities that continue to vex us.

There's still inequality between urban and rural schools.

There is still inequality between southern and northern schools

There is still the inequality between rich-district and poor-district schools.

There is still the inequality between Negro and White schools

We have failed to rootout these four inequalities in education more because of the exigencies and incessitudes of fate, conflicting ideologies, and lack of educational statesmanship than because of any meanness and inherent hostility and design of the American people.



I.S. MITCHELL, III, vice president of Georgia Power Company, was key speaker during American Education Week observance at Morris Brown.

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