

MAROON TIGER

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February 1, 1979

Jesse Jackson, President of People United To Save Humanity (PUSH) and former aid of Rev. Martin Luther King, Jr., will be the keynote speaker at Morehouse's 112th Founders Day Convocation on February 15, 1979 in the Martin Luther King Jr. Memorial Chapel



Story in next issue of *Maroon Tiger*.

Who's Got Datbo? Dealing in the A.U. Center

By Spike Lee

The Atlanta University Center is no different from any other campus in the United States as far as drugs are concerned. It's no secret drugs are in use in the AU Center. Here is what you've been waiting for. An in depth look, up close and personal at the people who supply

the contraband, your friendly center.

All of the dealers I talked to are actually students here in the A.U. Center. Contrary to popular belief, dealers are not sinister people who prey on school yards and transform little kids into junkies. You're

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by Charles E. Mapson

The United States Postal Service issued the Martin Luther King, Jr. Commemorative stamp on January 13, 1979.

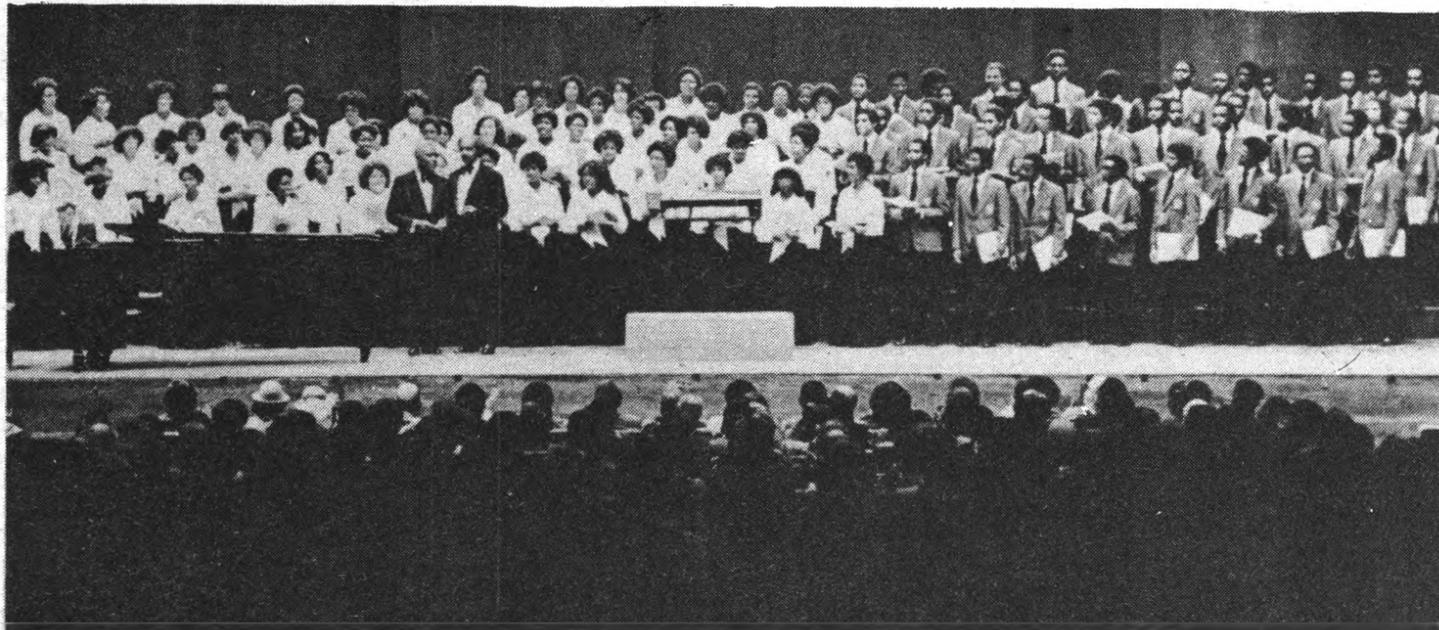
In a "First Day of Issue" ceremony at the Ebenezer Baptist Church, William F. Bolger, the

Postmaster General of the United States presented Mrs. Coretta Scott King and other members of the King family with stamp albums.

Also receiving albums were President-Emeritus of Morehouse College and Chairman of the

Board of Trustees of Martin Luther King, Jr. Center for Social Change, Benjamin E. Mays; Rev. Joseph Roberts, the pastor of Ebenezer and Dr. Wendell P. Whalum, chairman of the music department at Morehouse and director of the Morehouse College Glee Club.

MLK Stamp Issued



Spelman Morehouse Chorus Appears At Lincoln Center

See story on page 3

Photo by Bill May

NEWS

Black Enrollment In College Increases by 291% in 11 Years

By Donald Tyler

The Southern Regional Education Board (SREB) has recently released its report entitled "Black Enrollment in Higher Education: Trends in the Nation and the South." The SREB report reveals the tremendous enrollment growth made by blacks in higher education during the period of 1966 to 1977. In 1966, 282,000 blacks were enrolled in college and by 1977, some 1,103,000 blacks were enrolled in college. That's an increase of 291 percent. By 1977 blacks made up 10.8 percent of the total college enrollment, while they made up 12.6 percent of the college age population (18-24 year olds). Although the percent of blacks in college today still does not quite reflect the percent of college age blacks, the increase is still substantial; for in 1966 black enrollment was less than 5 percent of the total college enrollment.

The Philosophy Seminar: A New Development at Morehouse

by Stanley Smith

In response to the desire of philosophy majors for discussion of philosophical and religious questions, the Department of Philosophy and Religion established in October, 1977 the Philosophy Seminar. The Seminar is a discussion group that meets once a week during the school year. Every session features a speaker who gives a lecture on a topic. The lecture is followed by discussion. The Seminar is a part of the required academic program for philosophy majors. It is also intended to provide a vehicle for exchange of ideas among faculty members and students.

Many people feel that academic life at Morehouse provides few opportunities for informal exchange of serious ideas. The Seminar is intended to make a significant contribution to the academic climate of Morehouse.

The Seminar has presented speakers not only from the Philosophy and Religion Department, but also from other departments and from the Administration. This fall Dr. Henry McBay, from the Chemistry Department; Dr. Spight, from the Physics Depart-

ment; Dr. Klenbort, from the History Department; Dr. Taqi, from the Political Science Department; Vice-president Smith, and President Gloster have addressed the Seminar. In addition, several scholars from other institutions have been guest speakers. These include Dr. Gregor Sebba, Professor Emeritus of the Liberal Arts at Emory University and Dr. Richard Parry, Chairman of the Philosophy Department at Agnes Scott College.

The Seminar has been very successful. The Department plans to invite several outside scholars next semester. There is also the possibility of obtaining funds to bring to Morehouse distinguished philosophers from other cities next year.

The Seminar is run by the students, who elect a Seminar Chairman every year. (The Department has at present thirteen philosophy majors and twenty religion majors). The present chairman is Stanley Smith. Professor Anibal Bueno is the Seminar Advisor. The Seminar meets on Mondays at 3:00 p.m. in Brawley Hall 209. The meetings are regularly announced in the Weekly Newsletter and on posters in Brawley Hall.

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Dr. Grant Shares Home With Foreign Students

by John W. Southall

Last semester, the Student Government Association sent out letters to Atlanta residents around campus concerning the foreign students enrolled at Morehouse College. The letters stated a proposal of fostering one or more of these students in the homes of the letter recipients during the Christmas holidays. This proposal was a project-effort aimed at bettering the relationships between the for-

ign students and Americans as well as an attempt in curing the possible loneliness of these students.

The only response that resulted from the letters sent out, was one by Dr. Anna Grant of the Morehouse Sociology Department. In the seasonal spirit, Dr. Grant shared her home with two African students — one from Morehouse and one from Spelman.

But while black enrollments at the undergraduate level come close to representing its numbers in the population, this is hardly the case at the graduate and professional levels. At these levels blacks are still underrepresented. The SREB report reveals that blacks, account for only 6.0 percent of the graduate enrollments and a mere 4.5 percent of the total first professional enrollment.

It is interesting to note however, that of those blacks who are enrolled at all levels of higher education, clearly the majority attend predominantly white institutions. Furthermore, this is where the increase in black enrollments occurred. This fact is illustrated by the decreasing percentage of blacks who attend predominantly black colleges. Dr. James R. Mingle, SREB research associate explained that "black enrollment in predominantly black institu-

tions in the South accounted for 96 percent of all black enrollments back in 1960, compared to 60 percent in 1970 and only 43 percent by 1976." This is not to say that black enrollment in predominantly black colleges is on the decrease, but only that predominantly white colleges have felt the majority of the increased in black enrollments. Predominantly black schools have seen a steady increase in black enrollment, while predominantly white schools have seen a tremendous increase in black enrollment.

Blacks are also underrepresented in some fields of study. Although blacks represented about 9 percent of the population at the undergraduate level, there were only 2 percent of the population enrolled in agriculture and natural resources, 5 percent in the physical sciences, 6 percent in engineering, and 7 percent in biological sciences.

At the graduate level, the figures are even worse. Blacks accounted for only 1 percent of the enrollment in engineering, 3 percent in biological sciences, 4 percent in business and management.

At the professional level blacks made up 2 percent of the future professionals in veterinary medicine, 4 percent of those in dentistry and 6 percent of those in medicine. Perhaps the number of blacks at the graduate and professional levels will eventually increased if the trend of increased enrollment continues.

The size of the increase in black enrollment at the undergraduate level can also be seen when it is compared with the size of the increase in white enrollment. While black enrollments between 1966 and 1977 increased by 291 percent, white enrollment over the same period of time only increased by 51 percent.

Several factors have been influential in creating the increase in black enrollment. Included among these factors where the efforts of black students themselves. As the SREB report phrased it: "By 1968 black students were beginning to affect the level of enrollments in predominantly white institutions. Often, a critical mass of black students had a catalytic effect not only on enrollment at their own institutions, but on near by institutions as well. . . . The magnitude of the black student protest and the attendant national publicity provided a ripple effect on black student enrollment which went well beyond the immediate institution and geographic area."

But the major factor was probably the increased high school graduation rates among black

Motivation Night

by Juan A. Dunlap

Martin Luther King (MLK) Chapel gave rise to a packed house in commemoration of King's birthday on Sunday January 14, 1979.

In an annual effort to boost the motivation and centerwide morale of the AUC students, groups of individuals came to MLK Chapel to render a few of their talents to an audience of thousands. The talent ranged from renditions of King's speeches to singing which came from the Freedom Choir comprised of students within the AUC. The Quartet of the Morehouse College Glee Club also sang a few selections of those traditional spirituals, which introduced light heartedness and humor to its

audience.

A rendition of King's speech was given by a ten-year-old named Jonathan, who left the stage in tracks of thunderous applause after he delighted the audience with "I Have A Dream." Other guests included the Commodores, Robert Brown, Monica Holland, "Daddy" King, Mrs. Coretta Scott King, and Martin Luther King, III; all of whom shared some intimate thought of theirs relating to Dr. King, as well as some supportive words for the march that occurred on the following day.

All in all, the audience walked away with a sense of meditation for fulfilling "The Dream."

Dealing in the A.U.Center

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asking what does a dealer look like? Well, actually he doesn't. The one I saw looked normal.

To my surprise all of the dealers were more than willing to talk, to share with me their knowledge and experience. That was after I assured them I wasn't a narc or working undercover for Perdue..

My first meeting was with let's call him Blockhead. We met in an empty classroom late one night.

Q. How long have you been dealing?

A. Ever since my sophomore year. Let's be honest. Tuition is going up every year, financial aid is going down. What's today's college student to do? I tried working part-time but that affected my school work. What other way is there to earn money in your spare time in between classes than selling Bo?

Q. Can you explain what Bo is? You see, not everybody is down with the drug terms.

A. Fine! My motto has always been "an educated consumer is the best dope buyer." Bo is short for Colombian. As you might know there are various brands. Alcapulco Gold, Panama Red, Hawaiian and something they sell in New York Chunky Black. All of these brands go under the heading of Marijuana, Herb or Cheeba.

Q. What are the quantities that can be bought?

A. I'll go from the smallest to the highest. Loose joints, one joint costs a dollar. Then come the bags. Trays, nickels and dimes which are \$3, \$5 and \$10 bags respectively. The larger quantities are OZ's-ounces, then the stuff dreams are made of, halfpounds, pounds and kilos.

Q. Do you ever worry about getting busted?

A. Naw. You just have to be careful who you deal to. I try to keep the same regular customers. That way nobody gets hurt. Look it's been a pleasure talking to you. I'm kind of glad somebody is getting our side of the story. So often

we're made out to be creeps turning people into junkies overnight. I don't even touch the heavy stuff. We're just regular people like everybody else trying to make an honest living.

We both had to laugh after that one. My next meeting took place in Trevor Arnett Library. What better place to discuss the merits of dope than among stacks upon stacks of books?

Q. Why did you stop dealing?

A. Dealing in small amounts like I was, usually didn't amount to much money. You are doing good if you break even.

Q. How many dealers are there in the A.U. Center?

A. There are five real dealers around this joint. The rest, around 20 are M.O. dealers. M.O. meaning m-o-tation, they are jive.

Q. What is sold most?

A. Basically herb is all that is dealt. Every once in a while somebody comes through with mesculine, TCH or Coke.

Q. Do males make up the majority of your customers?

A. Hell no! The females buy just as much as the men, sometimes more. In fact Spelman kept me in business. Quiet as it's kept they do some serious smoking.

Q. We have a lot of people out there in our reading audience who are inexperienced in the process of coping herb. Is there anything you can pass on to them to make it easier? I mean so they will be less likely to get burnt. Who wants a bag of seeds?

A. It's really hard to say. The amount you get for the money you pay has steadily decreased over the years. So a lot of people just cop when they are home. Basically the Bo around here is commercial. They call it Bo but in all actuality it's really "Alias A' Green," Bogus Bo.

Upon the conclusion of the interview I was offered some of his wares. I politely declined, telling him I never smoke on the job.

students. In 1950 merely 25 percent of America's college age blacks had completed high school, while some 56 percent of college age whites had. By 1977 the gap narrowed; some 75 percent of blacks 20 to 24 years old had completed high school as opposed to 85 percent of whites in that age group.

Other factors were also instrumental in the increase. Among

them included federal intervention, greater financial support, and educational programs designed primarily for blacks.

All in all the report illustrated the tremendous advances that blacks have made in undergraduate education and the difficult advances still to be made in order to achieve equitable access to graduate and professional institutions.

NEWS

Spelman-Morehouse Chorus Performs at Lincoln Center

By Timothy Tee Boddie

For the first time in its 51-year history, the Morehouse-Spelman annual Christmas Carol Concert was invited to New York to perform at Lincoln Center/Avery-Fisher Hall on December 3, 1978. And a hallmark occasion it was. Only once before has Morehouse's glee club sung at Lincoln Center when it was among only three choral groups in the nation chosen to participate in the second annual International Choral Festival in 1969. It was Spelman's first visit to the internationally acclaimed concert hall.

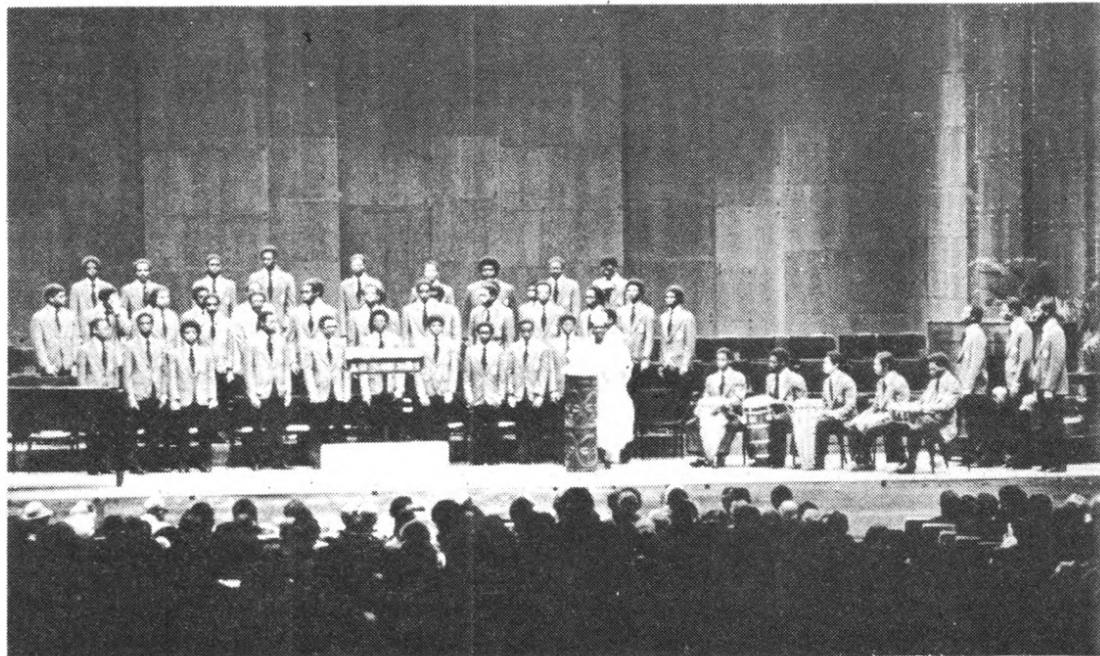
Performing for a near-packed house (only 25 seats were vacant) the chorus, both individually as well as combined, was sporadically interrupted by waves of applause that peaked into near hysteria by the concert's end.

Conducting the choruses were Dr. Wendell P. Whalum and Dr. Roland Allison, of Morehouse and Spelman, respectively. Dr. Whalum, who, with this concert, was involved in his 30th consecutive, was especially warmly received as was indicated by verbal outburst of satisfaction from the alumni-filled audience.

The program followed exactly the same format as it has the last half-century, with the exception of the recession's omission due to

the limited time factor. The concert offered a wide variety of music with selections done from four of the major periods in music, while also including pieces from various languages. Among the compositions performed were Wolf's *Christnacht*, Willaims' *Magnificat*, and Gabrieli's *In Ecclesiis*, as well as some of the more familiar and beloved tunes that have ignited the Christmas spirit of thousands for years. Some of those works included a fine rendition of *I Saw Three Ships*, and spirituals like Dawson's *Behold the Star*, Whalum's *Mary Had A Baby*, and the traditional *Go Tell It On The Mountain*. The entire program was perhaps climaxed when Morehouse Glee Club performed its perennial classic, *Betelehemu*, with Michael Olatunji, who brought the song to Morehouse 25 years ago.

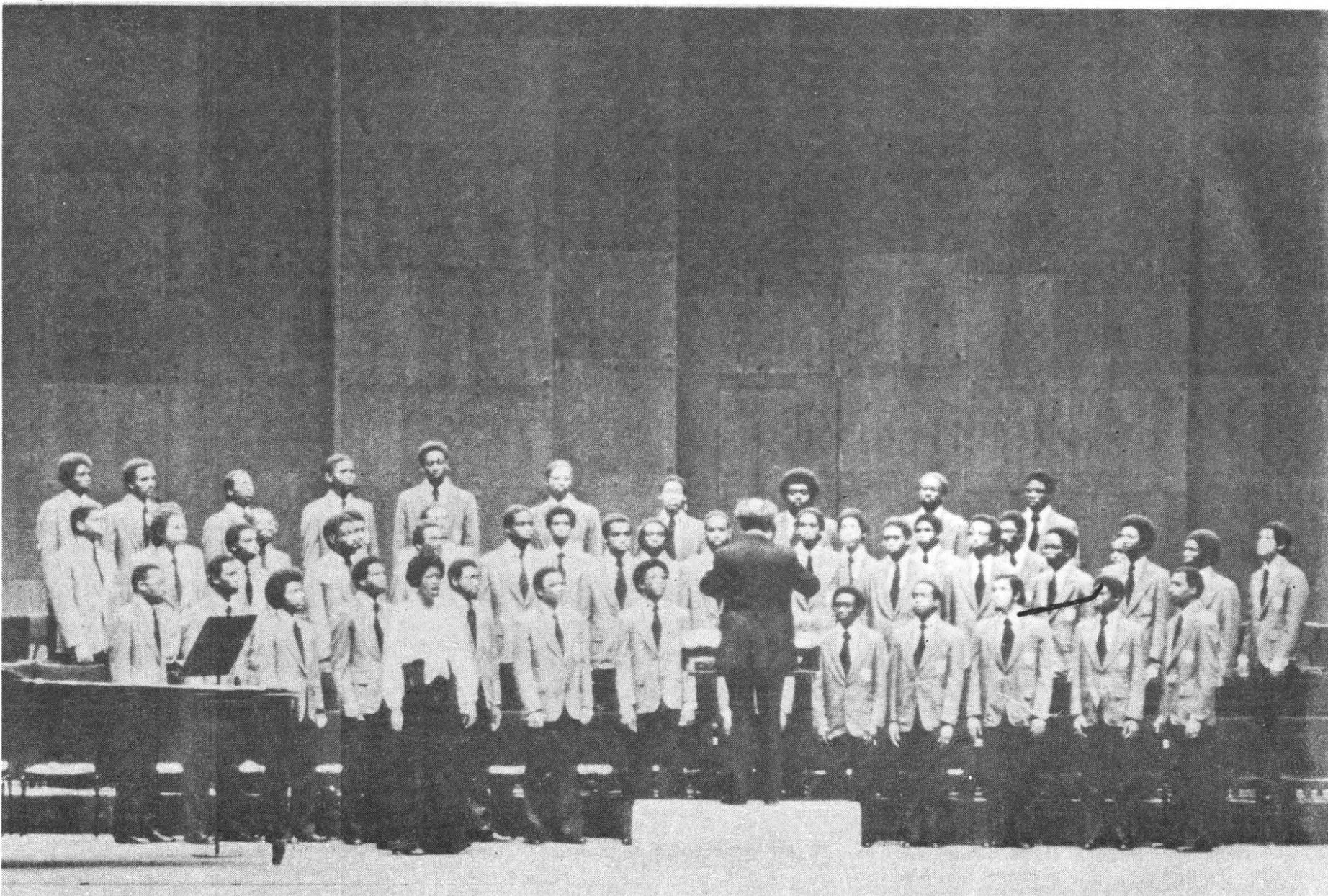
All in all, the performance received marvelous reviews, one of which appeared in one of the nation's most powerful newspapers, the *New York Times*. Although the chorus operated on a schedule about as tight as the president's for that weekend, and surely just as exhausting, the students and directors from both institutions proved that Black folks are not only survivors, but also, ultimate winners!



Guest Artist Michael Babatunda Olatunji performs *Betelehemu* with Glee Club. Photo by Bill May



Dr. Roland Allison directs the Spelman Glee Club. Photo by Bill May



Dr. Wendell Whalum directs the Morehouse College Glee Club with guest soloist Cassandra Jones. Photo by Bill May

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Should Jan. 15th Be A National Holiday?

by Charles E. Mapson
Editor-in-Chief

President Carter supported the movement to have Martin Luther King, Jr.'s birthday declared a national holiday, in his speech upon accepting the Martin Luther King, Jr. Non-violent Peace Prize at the Ebenezer Baptist Church on January 14, 1979.

I agree fully that Martin Luther King, Jr.'s birthday should be made a national holiday along with Lincoln and Washington's. I cannot, however, say that it is best to do so. Because I am selfish and somewhat an advocate of Black Power, I believe January 15th should be a holiday. But since I am also able to reason and wonder, I am disturbed by what may be the outcome.

For many long years, throughout many tough trials and over very tempestuous seas Dr. King had inherent in his ministry ideals of justice, equality and brotherhood. If his birthday were set aside, the entire nation would have to cele-

brate it by remembering what he did and what he tried to do.

I fear that the nation is not ready for that. It might soon become just another day off. Instead of thinking about King the nation might take the opportunity afforded by that day to sleep longer, get drunk, do the week's washing and other things.

The birthday of Dr. King should be a feast day. Families should get together and celebrate his life along with the many dreams he had for us. Dreadful visions appear, though, when I pause to reflect upon what happened to the other holidays. They all became Mondays and the true date was lost to oblivion. So we celebrate Lincoln's birthday not on February 12th but on the 11th, 13th, 9th or what ever day Monday is. Thus Dr. King's birthday will be celebrated on the Monday before. That's bad, but its done so the weekend will be longer.

Hopefully Dr. King's birthday will somehow be celebrated and preserved.

Thoughts

Kingly Encounters

by Charles E. Mapson
Editor-in-Chief

Had Rev. Martin Luther King, Jr. been destined to be yet living, he would have celebrated his 50th birthday on January 15, 1979.

All of the students of Morehouse College remember that dark day in April of 1968. I can recall very vividly the life of the man whom I idolized as a young student. I can remember when he came to Newark, New Jersey and the Mount Calvary Baptist Church on March 27, 1968.

I was not allowed to miss school to see him because my father felt that King's work would be in vain if we missed school and the education that it afforded us. Though I did not get the chance to see him I was promised that when Dr. King returned in two weeks I would see him. I patiently awaited the chance to see the man whom I admired and respected so much. Often I was caught up in deep debate with my more militant associates who called Dr. King an "Uncle Tom" and even more humiliating names.

I had hoped to meet Dr. King in 1967 at the commencement exercises for my brother at Morehouse but he could not be there to say the benediction as he was programmed to at Morehouse's centennial year's commencement and Dr. Benjamin E. Mays' final one as President of Morehouse.

With every hope I possessed I awaited the second week in April. On the morning of April 4, just one week after King's visit to Newark I went to school knowing that I only had one more week to go.

While watching "I Love Lucy" my attention was diverted by a special news bulletin. "Civil Rights leader Martin Luther King, Jr. has been shot on the balcony of the Lorraine Motel in Memphis, Tennessee." I conveyed the word to my parents and instantly the house became silent. We all sat glued to the set.

Could Calvary's hill have been as dark as it was in Newark when the word came that Martin Luther King, Jr. was dead?

Had I the power to stop the bullet, I would have made sure his trip to Memphis never occurred. Had I the healing powers of Jesus, I would have made Dr. King my Lazarus and raised him from the dead. But Dr. King said that he didn't mind. He was not worried because he had been to the Mountaintop and seen the promised land. The coming of the glory of the Lord had been revealed to him.

So why did we weep? Why did we mourn? Why did we riot? Why did we burn? That man, Martin Luther King, Jr. lived a fruitful life and had his life been lived before the elders of the church decided on the books in the Bible. I am sure there would have been a book after Matthew, Mark, Luke and John called the Gospel According to Martin. Between Paul's letter to Timothy and his letter to Titus there would have been King's letter from a Birmingham jail.

May we never forget this Morehouse man par excellence, this drum major, this prince, this soldier on life's battlefield.

If you have any feelings about the life of Dr. King or what his life meant to you personally, the *Maroon Tiger* would like to hear about them. Write: Letters to the Editor

The *Maroon Tiger*
Morehouse College
Atlanta, Georgia 30314

On Rev. M. L. King, Jr.

by Samuel Machett

Concerning Reverend Dr. Martin Luther King, Jr. there is very little else that can be said that has not already been voiced by countless others. We are all familiar with the grandiose of the man and have felt at one time or another the impact of his greatness. However, how many of us, as students of Morehouse, look to Reverend King as a personal source of inspiration and

motivation? Please bear with me as I reflect upon scripture passages taken from Genesis. "And they said one to another, behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we will say, some evil beast has devoured him: and we shall see what will become of his dreams."

What will become of the dreams of Martin Luther King, Jr. — our

dreams? While it is within your power and mine, what will we allow to happen to the dreams? There is, as the scriptures point out, a beast among our number who seeks to devour us all. This beast, however, as many of us are inclined to constantly believe is not, in all cases, the white man. Rather the beast that appears to be

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Let Freedom Ring

By Christopher M. Hamlin

I totally agree with Dr. King that we should let freedom ring from Stone Mountain in Georgia and Lookout Mountains of Tennessee. But freedom should also ring from third floor Gloster Hall.

The (the administration) told students:

A. No offering of any kind could be collected in the Martin Luther King, Jr. Memorial Chapel.

B. No tickets could be sold on the premises for any event that was not to take place in the Martin Luther King, Jr. Memorial Chapel.

As a student, I have seen both of these "laws" broken.

The fashion show that was sponsored by the women's auxiliary sold tickets from the ticket booths of the chapel. On "Motivation Night" (January 14, 1979), an offering or donation (which ever you prefer) was collected. Was this suppose to happen?

On February 20, 1978 when the Martin Luther King, Jr. Memorial Chapel was dedicated, Dr. Gloster delivered a rambunctious speech telling everyone what the chapel stood for and what type of programs would go on in the chapel.

Gregory Griffin, who was seeking the office of president of the Student Government Association, stated that Morehouse College has a great advantage by having such

an extraordinary chapel. He promised gospel and many other concerts. So far none of these have been a reality. It is to my understanding that the Atlanta Philharmonic Chorale was to be in concert in Sale Hall, but that didn't fall through and the concert was postponed.

It's time for freedom to ring from Morehouse College. We the students put up with poor sanitation conditions, poor housing conditions, lack of communication between the administration and the students, and many other things that make us the students of Morehouse College NOT FREE. Before we attempt to clean up the streets, let's clean up the HOUSE.

All In The Family

By T. Tee Boddie

How would you greet a King? I don't mean just any regular, every day monarch; I mean one of THE Kings, Atlanta's own official family. It seems that every time I see the "Queen" King (Coretta) I get this incorrigible urge to bow gracefully, and humbly, of course, and give the appropriate greeting, i.e., "Good evening, Her Highness." Since the assassination of King Martin some eleven years ago, and Queen Coretta's subsequent succession to the throne, the royal stone has yet to stop rolling, gathering no mass, but gaining loads of power along the way. Surely, there's nothing wrong with power, as long as it is channeled properly and used unselfishly. I somehow can picture the royal family's sitting down to a roundtable discussion reading Machiavelli's *The Prince* to each other. The theme? How to be love and feared at the same time. What ever happened to the meek and the lowly ideals of Good King Martin? Dr. Benjamin Mays, in his remarks at the inauguration of the King postal stamp, reminds us that too often people

remember themselves into nameless graves; but Martin forgot himself into immortality. Is the family living for the dream, or are they resting on the name?

The members of the regal household included King Emeritus and "daddy" to us all, the one who "hates no man". As long as he is living, the congregation at Ebenezer will have, at the very least, a pastor AND a King. Who ever heard of separation of church and state?

Next in line (perhaps they share equal power) there is Queen Coretta. I attend Ebenezer on occasion, chiefly thirsting after righteousness. But when I witness an entire row of people asked to sit somewhere else because the Queen arrived too late to claim her designated pew, I leave Ebenezer, thirsting after righteousness. But then, what more can a peasant expect?

Of course we can't forget A.U.C.'s own crown prince Martyr and Princess Christine. They represent the all-but-remote royal reticence. Although not as verbal as the King and Queen, they nonetheless hold their own family posi-

tions with one hand and their thoughts with the other—somewhat like the traditional role of vice-president here in America.

I doubt that Good King Martin would take too kindly to this carrying on, this Kings—ploitation, as it were. I am not saying the social change is not longer the most important goal in the KING-dom; I'm simply saying that a name can become so big on a billboard, until oftentimes, the fine print will be missed.

America is partly to blame for this obsession, this utter preoccupation with the King name. After all, a King by any other name. . . We must not forget the name of the play on this the stage of life. It's called Social Change. It is written and directed by the Kings, but we, the people, are the producers and the actors. It is up to us to see that the play receives rave reviews and that it stays a hit until, alas, civilization is no more.

knowledge and culture be felt in this contry." As future young black leaders we must create a place of our own and be more active in the perpetuation of the dreams of our people. As quoted from Martin Luther King's "We Shall Overcome" speech, "Like an idea whose time has come, not even the marching of mighty armies can halt us. We are moving to the American dream. Let us march on segregated housing. Let us march on segregated schools. Let us march on poverty. Let us march on ballot boxes, march on ballot boxes until race baiters disappear from the political arena, until the Wallaces of our nation tremble away in silence. My people, my people, listen! The battle is in our hands."

Beyond Civilization

By Rashid A. Halloway

Hardship, breakdown and crisis are excellent, if somewhat harsh, teachers. To live with catastrophe, our lot today, we must come to terms with it. Then, maybe we would discover its hidden purpose too—to make us change, seek for new foundations: The crisis of civilization, on everybody's lips now, perhaps points Beyond civilization.

Is there any ground for this faith or feeling? Or are we assuming, a little too readily, emergence, wholeness and transcendence as the normal structure of human experience and expectancy? Incidentally, such a view strongly suggests that till our puerile techniways, scientism and so-called revolutions, red in tooth and claw, agree to learn the radical wisdom there will be neither peace nor goodwill on earth. The need for meta-civilization seems mandatory.

Man, values and cosmos — our life style depends on a balancing of the three. To be more precise, the source of our widest and most abiding motives centers in the cosmic man, transcendental values and the unlimited community. This is the dynamics at once-of the inner man and the new society. Here, as Plato would say, is the vision of the city laid up in heaven, the pattern for him who wills to see, and, seeing to found a city in himself. The soul, they say, is a society.

Before these promptings of a paradise lost can become real we have to recognize the strange necessity of what folk poets called the "man of my heart", the necessity that compelled the "self" to include the "non-self", the beyond and the negative. If history is to be something other than a recurrent tragedy of civilizations, the principle of a metaphysical community seems the only answer.

To admit such a possibility, our prevailing ideas, warped and woebe gone, must be given up or modified considerably. This would mean that the intimations of our "peak experiences" which perhaps come to all of us at some time or the other, have to be admitted. This would virtually imply a new being that we are afraid to be. But, as Jaspers has emphasized, it is impossible for man to lose transcendence without ceasing to be man. Else civilization loses its entelechy, its power to move, and settles down to a fixed pattern, rigid, repressive, a variation of an advanced decadence masquerading as order. Or, as with ours, it grows plainly suicidal.

Reconciliation and Change

Like man, civilization is a link in our endless becoming. No civilization can claim to be the last word either in its own environment or in the world at large. Each has been provisional, contradictory, approximate. Clearly the old models and methods will not serve our turn. That explains the underground malaise and NETI, NETI of the sensitives everywhere. If, a la Sri Aurobindo, we define civilization as a harmony of spirit, body and mind, where has that harmony been altogether real?

To answer that question we have to learn the old lesson again, but under a set of new conditions. What is that old lesson? That transhumanism is the only true philosophy of civilization. "Trans" does not reject but transfigures. This is the evidence of wisdom everywhere and in all ages. The unified man finds the "self" in all beings and all beings in the "self". Here is a new or integral humanism purified of its all-too-humaness, of which some humanists have not heard anything.

How shall the idea be realized?

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On Rev. M. L. King, Jr.

continued from page 4

most successful at reeking havoc is to be found within our own selves — apathy and lack of initiative.

Students of Morehouse, we must do all that we can to carry on the hopes and dreams of our greatest alumni. Though many of us may feel comfortable with our present position and our projections of future status in society, we must be more mindful of eality. Continuing to take for granted the rights and freedoms which Dr. King and others struggled so diligently to secure is in itself self-destroying. We must not forget

that the opportunities for advancement in our united cities and states were not brought about by random chance but by the bittersweet sweat of a God-inspired minister. The time has gone and come again for each of us to unharness the yokes of ignorance and laziness and take time to find out what the "struggle" is all about. In the words of Francois Duvalier, eighth president for life of the First Free Negro Republic in the World, "Since we have claimed the moral and spiritual leadership of the Black World, it is necessary that the afflatus of

Letters to the Editor

A Look at the Griffin

Gloster, Where Are You?

It is sad to pick up *Jet* or *Ebony* to see that our president Hugh M. Gloster is alive and well. As we, the students walk about our campus, we rarely see or hear from the man who is suppose to be leading us in the right direction. Although our president is an internationally known scholar, a man respected by his colleagues, a man who students and others model after, he still has problems.

Last year our president promised that he would show more of himself to the students. So far that promise has not been fulfilled. Our president promised that he would sit down and eat with us. So far he has not. Our president promised to establish a personal relationship with us. Now it seems as if we are more apart from each other than before.

It seems as if our president is a compulsive liar or he does not care about the welfare of the students which should be his main concern. Our president should remember

that we are the ones who pay his salary, who put gas in his car, and keep up the home that he and his family live in. It seems as if our president has misplaced his priorities. He is concerned with building buildings instead of men. Well Dr. Gloster, remember that it takes men to build buildings. And also remember that sometimes buildings through fires, tornados, storms, etc., destroy men.

In closing, I pose a question to you Dr. Gloster our president. Why are you president? And I hope that you have a good answer and if you do not, resign and let a man take over.

Please forgive me for not signing my name. I am familiar with the tactics of the Morehouse family.

Watchfully yours,
An observant student

The identity of the author is being withheld at the author's request.

Dear Mr. Editor,

As we begin a New Year and another semester, we as college students and young people should look squarely at our own conditions on our campuses; for we are all responsible for the kind of government which we want and what kind of leadership we will have.

Morehouse in particular must stop and look at the administration of services which are a part of of the entire school administration's responsibility with the SGA acting as a mouthpiece for the student point of view. This is where we, the student body must come in at and demand that our basic concerns from health and welfare to safety, be addressed with organized thought, instead of mass confusion.

I would give the Griffin administration a plus in style and a minus in substance in terms of performance for the first half of the school year. Lack of direction and action in school politics is the worst possible thing a college stu-

Administration

dent body can do, especially if one is a Black college.

The problem with the Griffin administration for the first semester is not unusual. Many potential leaders still believe that greatness is achieved by getting all they can, canning all that they get and then sitting on their can! But greatness comes by service which everybody elected or non-elected may participate.

We as college students must remember that we are not here because we are the best and the brightest but because a lot of people who never get their names printed in "Who's Who Among American College and University Students"; give it up that we may stand at Morehouse with our dignity and with our splendor.

Our commitment for school year 1979 must be a commitment of concern, a commitment of action. Somehow when we truly make our commitment to better ourselves, our institutions and our society,

the energy for effective change will be met.

We must reject any attempt to keep our political concerns in ignorance. It was Booker T. Washington of Tuskegee Institute wh proclaimed to "lift the veil of ignorance from our people." And this school year will be better, for it was an old Black Baptist preacher who said, "We ain't what we ought to be, we ain't what we gonna be, but thank the Lord we ain't what we was."

In Peace and Freedom,
Karl Robinson



One inch of rain contains the same amount of water as 10 inches of snow!

Beyond Civilization

The tension between instrumental and essential values reconciled? the polarity of values and his own ambivalent nature has pursued man down the ages. The reconciliation, to put the matter simply, is above and within. No superficial manipulation can achieve this aim. In mundane terms, the opposition between democracy and communism calls for a synthesis at a higher level. The complementarity of values — a subtler notion than toleration — remains one of our tasks or unachieved ideals.

Today we are called upon to move beyond the limiting cultural traditions of the past to a universal, transcendental community or communities of the future. The choice is both unavoidable and imminent. As Buchman put it, is it to be the light of a new day or the fading light of a doomed civilization? The imperative of choice is pressing. Not a little tinkering here and a little tinkering there, but in a radical change in the very basis of our live and consciousness motive and method, a yet untried balance between the past and the present, between science and spirituality, between biosphere and neosphere. Here is history as the future, the sense of transformation which is perhaps the inner drive of history and evolution.

This will mean an open society of world civilization that will speak for all men. This alone can be our model or goal on the road ahead, beyond civilization (as we have know it).

Theatres of "Absurd"

The universal breakdown of civilizations reveals nearly identical symptoms. Briefly, its chief mark is a loss of creativity. On top of it is the reign of false gods, *divers et ondoyante*. This only confirms the crisis, the waning of the light. After a certain point most societies get "beyond themselves", commit

enormities and pull down the very structure that had protected them. In our own days the signs are not wanting. In the biological, social, intellectual and spiritual spheres the mark of anomie is undeniable. The dysgenic trend goes hand in hand with militarism and pollution, the waste of natural resources and the rape of the earth, no better index of an all-around lowering of the standard or quality of life.

Archaic habits inheritances, the gap between the affluent and the deprived, vulgarization inherent in a consumer society create problems of their own. Without any sense of the "final end" or metaphysical discipline, the man-value-cosmos syndrome has collapsed and "nothingness" has become the everything of the theatres of the "absurd." Altogether we are ready to jump into the dark ages without our noticing it, without being aware that too much of reason may be as bad as too little. The human reason has achieved much but its errors and limitations are no less significant. The admission of a more rational dimension cannot but alter the destiny of civilization. It will, however, not be a return to religion, a mistake often made.

Religion no doubt knew the truth of man's becoming. But in almost every case it has grown parochial and opted for a false and premature socialization of the ideal. And so while, on the one hand, its idea of salvation was individual and Post mortem, the organization of freedom, on the other, denied freedom itself. Such as otherworldly, sacerdotal, authoritarian system will not do now. We have to find a new body for the old insights. The greatest feats of human engineering are still ahead of us, along the razor's edge.

To get back the lost telos and elan, lost in the course of the European renaissance and enlightenment,

we may have to move one step forward. This will mean a rehabilitation of the "self" and an energising of motives and institutions long fallen into desuetude.

The problem may be stated briefly: can machine and mysticism go together? Here is a riddle or discordia concors that the ancients did not have to bother about, but we must. It adds up to an entirely new challenge, the last twist or irony of dialectics. Let no one reject the challenge as incapable of being met or solved. Striking boldly for a phased and polarised harmony of body and soul, technique and transcendence, it may be that we are stepping towards another renaissance that would throw the earlier prototypes into shade.

Trans-Humanism

The realignment of a new dimension of "self" and the passion for emergent values will not be worth much. The pioneers of the new life will not be spared. The hostility and suspicion of the less sensitive, always the majority. But, paradoxically, in all such high endeavours, no matter how strong the opposition, suffering becomes part of a joyful clairvoyance, martyrdom acquires new meaning and civilization takes its long-awaited leap forward, beyond the thoughts of Marx, Mao, and Marcuse, towards what we have called trans-humanism may be "Buddhas ye shall all become." Maybe "Mohammeds ye shall become." The hope of a risen Christ ("it is sown a natural body; it is raised a spiritual body") point to the same messianic or numinous dream, and evangelical urge towards a changed earth and heaven. The dream cannot be deferred without mankind missing the mark, proving to be an evolutionary failure.

The mythopoeic overcoming of

A Challenge To Love: Homophiles

By Gerard Marable

To raise and answer questions, shatter myths and foster understanding which can lead to truth and love; that is the purpose of knowledge. It is with this idea in mind that I undertake to discuss the oppression of those people in our society known as homosexuals.

No authority has yet come up with a precise definition of a homosexual. Perhaps there is a message in this fact. Is it for us to put boundaries on humanities capabilities to express love? Love is like God, infinite and all involving. However, for purposes of discussion I shall borrow the statement used by the Institute for Sex Research, in their book *Homosexualities*.

Homosexuality encompasses far more than people's sexual proclivities. Usually the social context and psychological correlates of homosexual experience are largely ignored, making for a highly constricted image of the persons involved.

Having sex with members of the same gender is not, in and of itself a sign of homosexuality. Conversely, intercourse with members of the opposite sex is not necessarily proof of heterosexuality. The sexual act can be performed alone or with anyone. It is one's preference, and by this I mean—it is with

history is the beginning of a dialogue between man and deity. Then civilization become not only the theme of a dialogue or conversation but of a conversion. This is the hope of paradise regained, the city of God that has haunted the mind of man down the ages.

This, then, is the challenge of the crisis, the breakdown of civilizations. It is not distorting history to say that, coming from entirely different backgrounds, yet united in aim and effort, there is in our midst a growing, invisible brotherhood, a fellowship of the future. Man grows when inspired by a high vision. Can there be anything more dangerous, beautiful and necessary than the remaking of modern man and society? It is our date with destiny, to be civilized beyond civilization.

This article is dedicated to two great men Gandhi and Martin Luther King, Jr.



The oldest existing town of the thirteen original American colonies is Albany, New York, first reached by the French in 1540.



Ulysses S. Grant's favorite breakfast was a cucumber drenched in vinegar.

which gender a person is most satisfied, most of the time, in and out of bed—that determines (if it can be determined), what a person is.

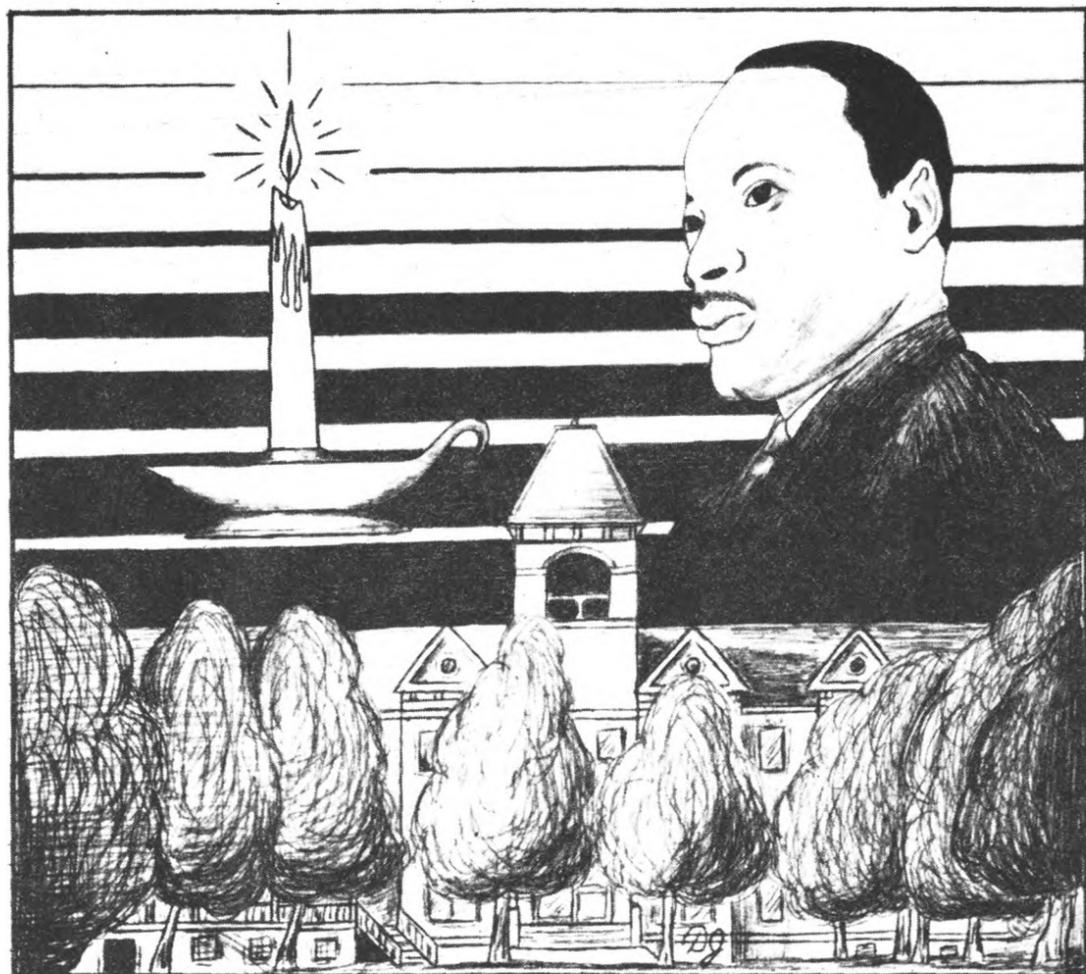
So saying, let us suppose that Mr. White is gay. Believe it or not, it is possible for Mr. White to be married, have children, and, like Allen Spear, be a state senator (Minnesota) or Elaine Noble, a state legislator, or David Kopay, a professional football player. Despite what some would like to believe, most homophils (gays) are indistinguishable from heterosexuals. The reason for this is simple: TO be known as a homophile is to be subject to ridicule, loss of respect, loss of jobs, in short, discrimination; which we as blacks are too familiar with. Those gays who are "out of the closet" must be capable of holding their heads up as it is being pressed down.

For the lay person who could care less about all of this, there is but one thing to consider: homosexuals are human. As such, they differ from you only in how they seek to live and love and with whom they prefer to be with. They, like you, sin and excret, cry and laugh, go to church or don't, believe in God or don't. As an uncaring person you need do nothing except protect your right to be human by protecting legally, socially and privately—the God given right of others to be human.

Many folks point to the Bible to prove the sinfulness of homosexuality. Well, what is sin? What is the authority of the Bible? Does everyone interpret it the same? Why is your interpretation correct and mine wrong? The Bible's interpretation is left to each denomination and ultimately to the individual. Some christian religions contend that drinking, dancing, and premarital sex are sins; others do not. Which is correct? Women should stay in the home and be subservient to men, says St. Paul. Are all our women teachers living in sin? And who are you to say that they are or are not? The Bible says, concern yourself with the beam in your eye. How many people do that? Understand, the Bible and its interpretations are personal. What you believe is for you and not to be imposed on others. As blacks we are all products of beliefs forced on us and we are still suffering from inferiority complexes and self-hate. What ever the Bible says about homosexuality, it is for the homophile to interpret its relevance in his or her life.

One point cannot be overlooked and is not contested, Jesus said, love your neighbor as yourself. How many interpretations can one get from that?

The next chapter in this series will deal with the possibilities for homophiles to live in this world.



Dr Martin Luther King Jr • A Candle In The Dark

Entertainment Media

by Michael Stewart

There seems to be an ever-widening trend for entertainers to monopolize the various entertainment media. Cheryl Ladd co-star of "Charlie's Angels," Linda Carter star of "Wonder Woman" and David Soul co-star of "Starky and Hutch" just to name a few. If these "would-be" rock stars can move into a new facet of entertainment why not Dan Aykroyd and John Belushi co-stars of NBC TV's "Saturday Night Live."

Dan Aykroyd and John Belushi have made their stab at the record industry as Elwood and Jake Blues or the Blues Brothers on the Atlantic recording label. Since Dan Aykroyd and John Belushi are accomplished comedians we pretty much expect their debut album to be humorous but we didn't expect Cheryl Ladd's, Linda Carter's and David Sout's albums to be.

The Blues Brothers album "Briefcase Full of Blues" has been

certified gold and is nearing the platinum mark. The first single from the album "Soul Man" has made it well into the top forty. The album contains brand new renditions of "He Bartener," "Messin' With the Kid," and "Rubber Biscuit." "Briefcase Full of Blues" was recorded live at the Universal Amphitheater in Los Angeles with a nine piece back up group. There back up band is pretty good and the lead guitarist Steve "The Colonel" Cropper gives us reminiscences of the "Sam and Dave" era. Basically, the album is good—the music that is—and offers another musical option.

Now that Dan Aykroyd and John Belushi have just about cornered the entertainment industry, I would like to suggest new horizons to conquer. Can't you just imagine Dan and John going into fashion modeling, the fast food industry and, of course, politics.

Academy Theatre Receives National Endowment Grant

Academy Theatre officials have this week announced that the theatre has received a \$44,000 grant from the National Endowment for the Arts. The grant was awarded to the Academy to support the development of new plays, the main-stage season (four plays are offered this year — *Death of a Salesman* by Arthur Miller, *Moliere's Tartuffe*, *Streamers* by David Rabe, and a new work by Atlanta playwright Jim Peck) and the Academy's school and training programs.

In announcing the grant Senator Herman Talmadge stated, "I congratulate you on receiving this grant, and I am sure it will benefit the Academy and the City of Atlanta."

Senator Talmadge also offered any assistance or service to the Academy which he might be able to offer in the theatre's efforts to continue its programs as a professional legitimate theatre company also offering educational and outreach programs throughout Georgia and the Southeast.

Nancy Hager, general manager stated, "We are delighted at the support we have received from the National Endowment for the Arts and other funding organizations. These funds will be used at the Academy to insure that theatre be a force for expanding the perceptions of the community to educate and enrich as well as entertain its audiences. It is through this type of grant support, combined with season subscriptions and corporate gifts that we are able to offer Atlanta and the Southern region the type of quality theatre and educational programs we have strived for over the past 22 years. We are appreciative of this assistance and will continue to work for the kind of excellence deserving of such endorsement."

Hager continued that a grant from the National Endowment is not just a grant to the Academy, but a grant to all the citizens of Atlanta for the cultural growth of the city.

She stated that the Academy has been supported in the past by grants from the Ford Foundation, the Georgia Council on the Arts, and the Rockefeller Foundation.

"However," Hager said, "good theatre cannot survive totally on the government support available. Theatre must be supported by business, industry and citizens of the community to grow and plan efficiently. We are most encouraged this season by the interest of the Atlanta community in our activities. The enthusiasm for our first subscription production, *Death of a Salesman*, has been overwhelming. I look forward to the continuation of this excitement about theatre in the community throughout the year. We are still taking season subscriptions and anticipating a good solid financial base from which to conduct all our programs this year. It is important to emphasize to the theatre-goer, the parent, the teacher in Atlanta just how important subscribing is to the livelihood of local theatre if we are to continue to offer such outstanding productions as *Death of A Salesman* and to conduct such vitally significant projects as presenting new works by Southern playwrights, our Artists-in-Schools programs, and our Children's Theatre programs."



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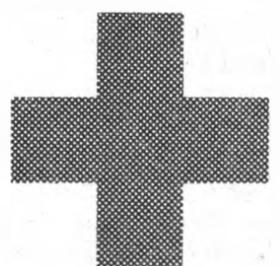
"Sorry to say, there are never enough donors.

"In fact, five people out of every 100 are doing the whole

job. That's right, five percent of the people give 100 percent of the blood that's donated.

"If you're between 17 and 66, and generally healthy, you can help change all that. And your one blood donation can help up to five people to live.

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Keep Red Cross ready.

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The St. Valentine's Day Connection

By Keith Harriston

Saint Valentine's Day is just around the corner again. By now lovers both young and old, male and female have begun the seemingly endless search for just the right Valentine card for their mates. Vain attempts will be made at getting your sweethearts roses, which are as hard to get around Valentine's Day as a 90° temperature would be. Then, right after the 14th, much weight will be gained and many complexions will be ruined by the traditional Valentine gift of Whitman's Chocolates. At some point during this madness many people may wonder just what started all of this.

Many different accounts have been given concerning the tradition of Valentine's Day as we know it today. The results are identical in all, but the circumstances differ.

For all those who wonder how it all started here are a few explanations.

One legend has it that St. Valentine was a young man who lost his

head (literally) for refusing to give up his belief in Christianity. According to this story he died on February 14 which has been the day Christians celebrated the festival of the Purification of the Virgin or Candlemas Day. Anyway, the night before St. Valentine was beheaded he left a note for the jailer's daughter who had befriended him. Of course, he signed it "From Your Valentine."

In a somewhat different version of the above legend, St. Valentine was imprisoned for giving aid to Christians during the pagan rule of Rome. It seems that the Roman emperor at the time issued a decree forbidding Romans to marry because married men made poor soldiers. Valentine ignored the decree encouraging young lovers to be wed secretly. When these secret weddings were discovered Valentine went to jail. As in other version of this legend Valentine was beheaded, but not before leaving the note signed "From Your Valentine."

Another legend concerning the origin of our Valentine's Day borders close to the absurd. It is short and to the point, but is much too simple. In rural tradition the middle of February is the time when birds choose their mates. Thus, there is no better time of the year for men and women to do the same.

Still, there has been serious research into the evolution of St. Valentine. In a book of medieval literature Dr. A. L. Kellog and Robert C. Cox write in detail on St. Valentine.

According to Cox and Kellog, there were several St. Valentines, but the one who has come down through the times is the fusion of the two best know. Not moving too far from the other legends, one of the two died by decapitation. While there is no mention in Cox and Kellog's book of St. Valentine leaving a note signed "From Your Valentine," they do give two rather remarkable instances concerning his head.

On one occasion, the book states, St. Valentine's head, which was preserved, overtaken plague and drought. Another time it forced crop-consuming rodents to jump into a nearby river.

While these explanations for our tradition of St. Valentine's Day may still leave your wondering, there is one comforting aspect to them. If you come close to going out of your head trying to find the right Valentine for that special someone, at least you now know you have the man responsible for it all in your company—St. Valentine.

should be yellow. If you talk, they tell you to shut-up. If you shut-up, they will tell you to speak-up. All things changed should be unchanged, and all things unchanged should be changed. Aquarians are mavericks of the worst kind.

According to *Essence*, the Aquarian's gift to humankind are the sustaining waters of life. These sparkling waters revive perishing Nature, refresh parched spirits and awaken dormant senses." This is quiet true. On many occasions I have had to dump water on depressed people to revitalize them, and every morning I have to water the grass outside my dormitory.

Day Dreaming

As I gaze upon your curves
Thoughts of loving spark my nerves.
And the throb of life eternal
Surges fluids through Urethral.
And my engine throbes with fire
When your eyes awo!l desire.
Beams and oaks are not a match
For the force in me upset.
Yet you meet me, twice as hot!
And your oven wilts my stuff.
Then together we will simmer
And the teach will have no glimmer
Of the thoughts we've thought today
As the lesson goes its way.

Greek Out

By Duane Cooper

Z	A	K	A	Ω	Θ
A	Φ	A	K	Ψ	Γ
P	Ω	Ψ	Φ	Θ	Σ
Z	Φ	B	Σ	Γ	P
A	K	Δ	Φ	Δ	B

Find the following sororities fraternities, and organizations in the Greek alphabet word search puzzle above:

Alpha	Kappa	Alp ia
Alpha	Phi	Alpha
Alpha	Phi	Omega
Delta	Sigma	Theta
Zeta	Phi	Beta
Kappa	Alpha	Psi
Sigma	Gamma	Rho
Phi	Betta	Kappa
Phi	Beta	Sigma
Omega	Psi	Phi

Colonial Lover

By Gerard Marable

He came one night bearing gifts;
And praised her charms with words of silk.
He wooed her with ideas of Christ;
And to her darkness bent his knee.

She gave him wood; he drank her dark milk.
She gave him stones and Timbuktu.
She shared her land with this blue eyed beau; And stood in awe of his many strengths.

Yet he took her seed when he stole her sons.
He left her white as he raped her daughters.
And around her neck was his gift, a chain.
"Uhuru!" her scream rang out-

"Across the sea my seed is strong.
Your darken self is your arms.
But beware the blue eyed beau;
Bearing chains, masked so green."

Safrika

By Gerard Marable

Safrika!
The loss of your attention, annoys me.
And, while I may not seem concerned, I am.
Despite what some have said
I find I'm still in love with you.
Of course, some think you not so fair.
But now, I do the beholdin!
It's true your lips are large
But I like large lips to kiss.
Your hair may not hang losse
Nor may it shimmer gold
But the rich art it can be
Transports me to exotic lands.
You are, my nubian queen, here.
And brown sugar ever sweetens my life.
Your suitors - Watts, Styves and I - are ready

Safrika?

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SPORTS

My Turn

Alumni Shun Financial Responsibility

By Jerome Walker

Last semester the Board of Trustees of Morehouse College convened in New York and discussed an issue that concerns all of Morehouse but especially the athletes.

The Board was to decide whether or not some of the athletic organizations were to move up a division. Presently, the teams compete in division three.

In order to find out the "real story," various persons were interviewed. One board member, who prefers his identity unknown, said "All the athletic organizations will move to division two except the football team. According to this member, the Board felt that the football team could not compete with division two teams.

One of the coaches at Morehouse College, who also prefers his identity to be unknown, added, "the problem is money. If an athletic scholarship is given, it will have to come from an outside organization. The alumni gives about \$8,000 a year and we need about \$72,000 a year."

In agreement to that, Board member H. J. Cobb stated that black folks want to be big and play

big but do not want to pay big.

Dr. McAfee, Athletic Director and Head Basketball Coach at Morehouse college added that there are three possible alternatives. First, all the teams could remain in division three. Secondly, all the teams could move up to division two, and lastly, some teams could move up to division two and others could remain in division three.

Dr. Gloster, President of the college stated that if the alumni would resume financial responsibility, the teams could move to division two. However, the alumni will not. Consequently all the teams will remain in division three. Dr. Gloster also added that most division two schools have at least 5,000 students and for a school our size to move to that division would cause an enormous financial burden.

Finally, the most important thing was brought out by a coach at Morehouse College who would not like his identity known. He stated that whether the teams move up a division or not, Morehouse will not give athletic scholarships. They must come from the alumni or outside:

Although we are in the middle of Basketball season, I can't help but think about the ending of winter and the beginning of spring and the sports that accompany that season. Here at Morehouse we have three teams which participate on the Varsity level in the Spring. The sports are Baseball, Tennis, and Track. However, I choose to think of the Spring season as the season of question.

The sports played in the spring season are those which aren't big money makers for Morehouse. In fact, the Baseball team, Tennis team, and the Track teams are the teams which create more expense and less revenue than the other sports at Morehouse. Neither the players nor the coaches are to blame, however. I would be hard put to find one person or one group of people at which to point the guilty finger. But what are we to do? Should we charge people to see the Baseball games, or not allow anyone within viewing distance of the Tennis courts without paying? That would be ridiculous.

The athletes who participate in the aforementioned sports are to be commended for their perseverance and love of competition. As this time of the year approaches people start walking around wondering whether or not there will be baseball, track, and tennis teams. Morehouse offers no athletic scholarships. The athletes who play the



Walter Parrish Sports Editor

sports in the spring season are in more cases than not going to Morehouse with no financial aid. To rob these students of possibly the one thing that keeps them at Morehouse could be detrimental to not only the individual but also the school.

As I mentioned before, all year long people wonder whether we will have a spring season, but consider the coaches. For example, Michael Gray, the football coach, was asked only a couple of weeks prior to the start of the track season if he would assume the role of coach. Gray stepped into the posi-

tion amidst confusion, took control, and kept the track team a solid contender all season. Coach Gray led his team into the divisional championships and had quite a few division champions. Furthermore, this year William McFarlin, director of housing, took over the reigns of the Baseball team. The team started practice on Jan. 10. It is nothing more than fair to say that neither man knew the full implications of the position he assumed, and personally I don't feel it is fair to expect a person to step into such positions and expect immediate results.

So as we approach the Spring season with expectations of seeing track, baseball, and tennis teams, let us approach it with open minds. We must remember that it takes time to build a contender in these sports and that in two out of three cases the coaches have one and no years of coaching experience behind them, respectively. However, athletes, we expect nothing short of the best you have to offer. With the support of the student body, and a good effort on the part of the athletes, I believe this year's season of question will be a successful one. Of course, we are all waiting for the administration to respond. Good Luck!



By M. Lavell Sanders

Morehouse College, often referred to as the home of men such as Dr. Martin Luther King, Jr., Dr. Benjamin Mays, and Julian bond is also the home of the S.I.A.C. Tennis Champs. The Tennis team has been the champions of the S.I.A.C. from 1976 to 1977 and 1977-1978. The team will be striving to maintain it's reign of supremacy this season. Under the dedicated leadership of Coach Haines the team is undergoing preparation to defend that title.

The team officially begins practice on January 17th. The Tigers lost only one player from last year. The present captain is Michael Martin. Coach Haines informed me that there is much talent among the incoming crop. The returning players are as following: Christopher "Franchise" Newborn, Chicago, Charles Francis, Dayton, Ohio, Lanny Henderson, Auburn, Ga., Carl Hodge, Douglas, Ga.,

Tennis Anyone

Michael Mitchell, Boston, Mass., David William, Dayton, Ohio, Kyle Mattison, Detroit, Michigan, and Christopher Booth, Philadelphia, Penn.

Coach Haines spoke very highly of the freshmen in a recent interview. He is quoted as saying "They are a very promising group of individuals." The incoming freshman are as following: John Brown, Hampton, Va., Luis Erving, Washington, D.C., Leroy Anderson, Charlotte, N.C., John Robbins, Chicago, Wesley Curl, Maryland, Keith R. Jones, Cleveland, Ohio, and Anthony McKenzie, Memphis, Tenn.

Coach Haines spoke of the players as being "A group of individuals who come from excellent tennis background." He mentioned some as being of a caliber where their future is unlimited. Some players who were specifically noted as having unlimited futures if "everything falls into place" are Louis Erving, John Brown, Charles Francis, and Carl Hodge. One key reason for the success is the actual record of the individuals. Christopher Newborn has not been defeated in three years in the conference. The invincible doubles team of Henderson and Hodge are undefeated in conference play. These two facts alone are evident of the talent on the team. As for the results of this year's play, only time will tell.

The key factor for the success of the team is the closeness of the team embers. The players act as a family. Coach Haines felt that the closeness and the stock of talent is

attributed to their success. A standard that is stressed by Haines is that each player "do the best at whatever he does whether it be on or off court, and that if he is not extending his best effort he should discontinue his effort."

Another reason for success is the depth of the team. The top six players are of a caliber that they could each on a given day play the top spot. Because of this depth they are often accused of "stacking." A person who will contribute greatly to the success of the team this year is the co-coaching efforts of Vice President Mr. Paul Smith.

Something which must be brought out in an article of this sort is the environment within which the championship team must play. It has been my belief in the past that in order to be a championship team it always helps to use good facilities, and that once a group of individuals have become champions some effort should be made to see to it that these persons are provided with adequate facilities. If one were to view the courts, one would not think that this is true. Coach Haines stated that efforts were being made to settle a contract to get the court resurfaced.

During the recent interview with Coach Haines, a phrase which was particularly stressed was that "There is no substitute for winning fairly." The Champions will surely be busy trying to abide by that guideline all season as they play their toughest opponents such as Alabama State, Georgia State, Johnson C. Smith University, and Emory University.

**READING
IS THE KEY TO
LEARNING**

Pittsburgh's Bill Robinson Receives Carver Award

Pittsburgh Pirate Bill Robinson, outstanding athlete and community leader, received the National George Washington Carver Award at the 35th annual George Washington Carver Luncheon held at the William Penn Hotel in Pittsburgh, January 5.

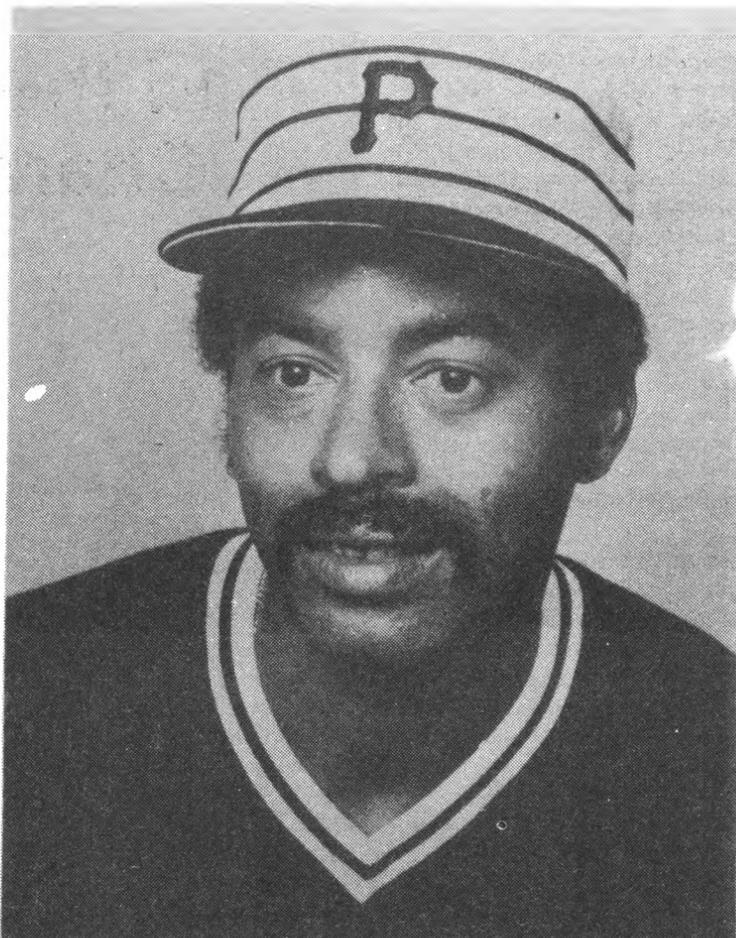
The event, sponsored by National Achievement Clubs, was the highlight of national observance of the first week in January as George Washington Carver Week.

Robinson, 35, has been with the Pittsburgh Pirates since the 1975 season. He has been an outstanding player and in 1976 he was named Pirate Player of the Year in a vote taken by his Pirate teammates. He received the 1976 Roberto Clemente Award in honor of the late Pirate rightfielder given by the Pittsburgh Baseball Writers Association.

He was born in Elizabeth, Pa. and reared in McKeesport, Pa. Robinson has been very active in community service work and is actively involved in the national fight against Lupus.

The award he received on January 5 reads: "National George Washington Carver Award to Bill Robinson for using his God-given athletic abilities in service and leadership to the community, exemplifying the ideals and beliefs of George Washington Carver."

The major speaker at the Luncheon was Elaine Thomas, one of the nation's foremost experts of the



Bill Robinson

life and significance of George Washington Carver.

Bill Robinson headed a list of local honorees who were in attendance at the Luncheon, which was instigated 35 years ago by the late Alma Illery, a Pittsburgh woman who influenced the United States

Congress to honor Carver with a week, a stamp and a coin. Dr. Illery of Pittsburgh's Hill District also founded Camp Achievement, an interracial summer camp near Connellsville, Pa., which is the beneficiary of the Carver luncheons.

Down, Set, Dicked!

By Russell J. Green, Jr.

Every summer many of the top college prospects come to Morehouse College to play football for this great black institution. Some of these athletes have great potential that could possibly aid a slumbering Morehouse College football team. However, a few of these athletes never get the chance to show that they could be an asset to the football team for they are unjustly cut from the team. One such person is Emmitt Tucker, an All-Conference and All-Regional Football Team member from Chicago, Illinois.

Emmitt, who played his high school football at Mendel High School, received athletic scholarships from various schools such as Oklahoma State University, Michigan State University, DePauw and Simpson College. When asked why he accepted the scholarship from Morehouse, he replied, "I was tired of the big white schools." Now Emmitt feels that he should not have come to Morehouse to play football for he was expecting a better program.

While out for the football team, Emmitt says, "I wasn't given a chance to show; I wasn't given a chance to scrimmage once." How can a coaching staff cut one of its players without giving him a chance to prove himself? Well, the reason given to Emmitt was that he was out of shape. This may very well be a good reason for his termination. However, from my own observations of the football team, I

have seen members of the team drastically out of shape until the first game of the season, but they were not dismissed from the team.

When the head coach of the team was approached by Emmitt in regards to what he felt was his unjustly termination, the head coach said that he could not go over the heads of his assistant coaches. Is this that Morehouse College has a puppet head coach,

and the assistant coaches really run the football team?

Whatever the circumstances, the fact still remains that the players out for the football team may be getting "dicked" by the coaching staff. And if this persists, many other top quality athletes may slip through the fingers of Morehouse College, leaving her standing at the bottom of the conference saying, "Wait until next year."

SPORTS

The 1979 Baseball Outlook

The Tigers of Morehouse have gotten underway with their strenuous practice in preparation to defend their Division-2 title.

Last season, the Tigers captured the title with a record of 20-4-1; and now the question is being asked, "Can the Tigers do it again?" Well, to answer this question, we must take an inside look at the Tigers.

The Tigers depend a great deal on their pitching staff. It is said that, if the pitchers hold up, the defense will back them up. Though, the Tigers lost two of their best pitchers, Eric Dubose and Andre Pattillo. The Tigers feel as if veterans Eugene Hickson, Rick Rawls, and Charles Bell can account for the lost of Pattillo and Dubose. The Tigers may have lost a great pitcher in Pattillo, but they may have gained great recognition because Patillo traveled to the Atlanta Braves to become a member of their staff.

The Tigers have nine veterans returning for the 1979 season which consists of three sophomores, two juniors and four seniors. The veterans that are in the infield are Mike Strong, Frank Ellison, and Perman Thomas; and the outfielders are Edward Harris,

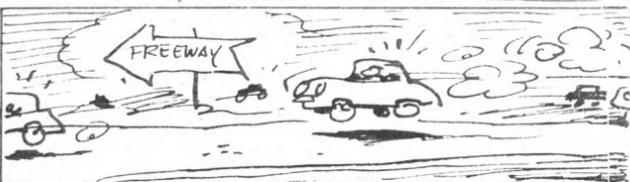
Jeff Hammond, and Arthur Neal. But along with the experienced comes the inexperienced. This will have to be accounted for by longer practices and more time, but I am sure that the new comers can hold their own.

The Tigers are said to have a few tough opponents in Fort Valley, Savannah State, and the Rattlers of Florida A&M University. But I am sure that the Tigers of Morehouse will overcome any obstacle that is put before them.

I asked the players how did they feel about their new coach, McFarlin? The response was as if Coach McFarlin had been there for quite some time. The players feel as if McFarlin is a valuable asset and that he has nothing to worry about. But I would say, actions speak louder than words. What I mean is, I hope that McFarlin plays his best players and not his favorites. I feel that the football team was involved in favorites and not the best.

So as the season nears, Coach McFarlin's knowledge is ready to be tested with the complete backing of his players. Coach McFarlin, the players are not only looking forward to recapturing the title for themselves, but for you as well. GOOD LUCK CHAMPS.

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BUT, WHERE'S EDUCATION?

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Danforth Chapel

Danforth Chapel Provides Serene Environment

Danforth Chapel is one of the most widely used buildings on our campus. From Bible studies to organizational meetings, Danforth Chapel makes things more pleasurable.

In Danforth Chapel, one may feel the presence of God. The stained glass windows, the organ,

and the picture of Jesus praying, all enhances a worship service.

Christians from campuses in the Atlanta University Center flood to pray and fellowship with other Christians. Not only do Christians come, but non-Christians as well. The serenity in the Chapel relieves tension and other pressures that a person may encounter.

Martin Luther King, Jr. Memorial Chapel is too large. Sale Hall Chapel is too drafty, but Danforth Chapel is just right. Although the chapel is sometimes closed during the day, (that problem should be rectified so Morehouse students as well as others may go to a place of tranquility), students still feel the need to pray and they do pray.

Consider Your Ways

by Christopher M. Hamlin

In this day and time, we as Christians need to consider our ways. We wear the title "Child of God," but our actions show differently. We so often boast about what God has done for us, but maybe the question should be: "What have we done for God?" Consider your ways.

We are living in a time period when anything goes on. People are fooled by cults. Perversion is on

the rampage. And it seems as if no one cares. We all criticize the homosexual, but forget about the adulterers, the prostitutes, the gamblers, the alcoholics, the fornicators, and other people that might fit into this group. Consider your ways.

We talk about going to heaven, but we are not willing to work for it. We want to accept God's rewards without witnessing, praying, consoling the sick, reading the

Bible, or contributing to the upkeep of the church. Consider your ways.

We are sick. We are broke. We are helpless. Consider your ways. We curse, steal, cheat, and swear. Consider your ways. We party, consume drugs (dope), and commit sexual sins. Consider your ways. We abuse our bodies and our families. Consider your ways.

It is time that we as "Morehouse Men" consider our ways before it's too late to consider anything.

The Daily Grind

by Fenton Johnson

If Nature says to you,
"I intend you for something fine,
For something to sing the song
That only my whirling stars can sing,
For something to burn in the firmament
With all the fervor of my golden sun,
For something to moisten the parched souls
As only my rivulets can moisten the parched,"
What can you do?

If the system says to you,
"I intend you to grind and grind
Grains of corn beneath millstones;
I intend you to shovel and sweat
Before a furnace of Babylon;
I intend you for grist and meat
To fatten my pompous gods
As they wallow in an alcoholic nectar."
What can you do?

Naught can you do
But watch the eternal battle
Between Nature and the System.
You cannot blame God,
You cannot blame man;
For God did not make the System,
Neither did man fashion Nature.
You can only die each morning,
And live again in the dreams of the night.
If Nature forgets you,
If the System forgets you,
God has blessed you.

RELIGION

Find the Biblical Characters

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R Z A A P K I R P G Z U Y X T
B S C I H Z E E A G E A O R A
T T V O P U L I F K H A C I M

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EVE	JOEL	MICAH
MOSES	SAMUEL	
PAUL	SARAH	
PETER	SIMON	
RUTH	THOMAS	
SAMUEL	TIMOTHY	

Find these Bible characters. GOOD LUCK!
Created by: Christopher M. Hamlin

I Know I Can Not Die

by Walter H. Brooks

My Jesus, thou the Bread of Life,
That Manna from Above,
Give me to eat, make me to know
The wonders of thy love.
Impart to me th' abundant life,
Bouyant, glad, and free:
Be this my boast, I live, not I, _____
'Tis Jesus lives in me.
And this my joy, however tried,
However oft I sigh,
I feast upon the Living Bread;
I know I can not die.

Stand Tall

by Christopher Hamlin

What a wonderful God we serve, JUST STAND TALL.
He loves us one and He loves us all. JUST STAND TALL.
He helps us when things get rough, JUST STAND TALL.
He'll make a way out of no way, JUST STAND TALL.
He's the light when you see darkness, JUST STAND TALL.
He's a friend when you're friendless, JUST STAND TALL.
He's a way maker when you see no way to be made,
JUST STAND TALL, STAND TALL.

The Purpose of Education

by M. L. King, Jr.

EDITOR'S NOTE:

The following article is taken from the Founder's Day Issue of the *Maroon Tiger* from 1947. Martin Luther King, Jr. was a junior here at Morehouse when he wrote this. Our own Dr. William Pickens was also on the 1946-47 *Maroon Tiger* staff. Charles V. Wills was the Editor-in-Chief.

As I engage in the so-called "bull sessions" around and about the school, I too often find that most college men have a misconception of the purpose of education. Most of the "brethren" think that education should equip them with the proper instruments of exploitation so that they can forever trample over the masses. Still others think that education should furnish them with noble ends rather than means to an end.

It seems to me that education has a two-fold function to perform in the life of man and in society: the one is utility and the other is culture. Education must enable a man to become more efficient, to achieve with increasing facility the legitimate goals of his life.

Education must also train one for quick, resolute and effective thinking. To think incisively and to think for one's self is very difficult. We are prone to let our mental life become invaded by legions of half truths, prejudices, and propaganda. At this point, I often wonder whether or not education is fulfilling its purpose. A great majority of the so-called educated people do not think logically and scientifically. Even the press, the classroom, the platform, and the pulpit in many instances do not give us objective and unbiased truths. To save man from the morass of propaganda, in my opinion, is one of the chief aims of education. Education must enable one to sift and weigh evidence, to discern the true from the false, the real from the unreal, and the facts from the fiction.

The function of education, therefore, is to teach one to think intensively and to think critically. But education which stops with efficiency may prove the greatest menace to society. The most dan-

gerous criminal may be the man gifted with reason, but with no morals.

The late Eugene Talmadge; in my opinion, possessed one of the better minds of Georgia, or even America. Moreover, he wore the Phi Beta Kappa key. By all measuring rods, Mr. Talmadge could think critically and intensively; yet he contends that I am an inferior being. Are those the types of men we call educated?

We must remember that intelligence is not enough. Intelligence plus character—that is the goal of true education. The complete education gives one not only power of concentration, but worthy objectives upon which to concentrate. The broad education will, therefore, transmit to one not only the accumulated knowledge of the race, but also the accumulated experience of social living.

If we are not careful, our colleges will produce a group of close-minded, unscientific, illogical propagandists, consumed with immoral acts. Be careful, "brethren!" Be careful, teachers!



Dr. Martin Luther King, Jr. is swarmed by a crowd of youthful admirers of the Mount Calvary Baptist Church in Newark, New Jersey on March 27, 1968.

MAROON TIGER

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50th Birthday Memorial Issue



**Rev. Martin Luther King, Jr.
1929-1968**