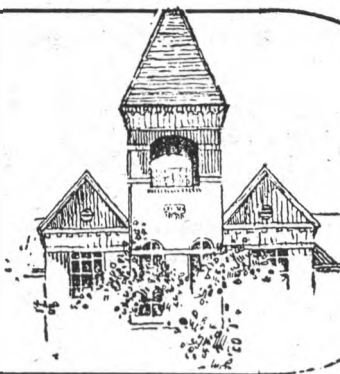


A Message for Founders Day

In 1867, in the basement of Springfield Baptist Church what we know presently as Morehouse College was founded. For more than one hundred years Morehouse has trained young black minds for leadership. More than that, she has taken the muted mouths of the suffering and articulated a peoples cause through such notables as Martin Luther King, Jr., Lerone Bennett, Julian Bond and countless others. For some she has been a refuge from the devastating

tempest of oppression. Some look towards her in search of a consensus in Blackness and a peoples positive aim. But whatever she is to you, remember her and rally around her, warm yourselves of her; for this "house" must be a home, a place to reinvigorate the worn and weary minds that motivate the vivid browns and hues that color this zealous flesh.

— The Tiger Staff



The Maroon Tiger

"The Voice Of Freedom"



Volume 57, Number 3

Morehouse College

February 17, 1982

Campus Observes 115th Anniversary

Edition Dedicated to Founders

by Samuel Bacote, III
Associate Editor

The Maroon Tiger dedicates this edition to the founders of Morehouse College. They were Richard C. Coulter, a slave of Augusta, Georgia; Reverend Edmund Turney, also founder of the National Theological Institute in Washington, D.C.; and William Jefferson White; a

minister and cabinetmaker. Many persons refer to White as the sole founder of this institution, and even the College will observe February 18 as "Founder's Day." But, due to other findings it has been established that there were three founders. White, however, is due most credit.

William Jefferson White was born to an Indian woman and a white man in 1831. It was not unlikely to have such a combination, for many white men

selected Indian women to bear their children. Though these children were not considered slaves, they found it difficult to be accepted. White's mother was an Indian who had married a black man. A white neighbor kidnapped White's mother one day, took her to Ohio, and impregnated her with William Jefferson. She later managed to escape and return to Augusta and her husband, but she named the child after his white father.



cont. pg. 2

William J. White

Senator Nunn to Address Conventiuon

The Honorable Sam Nunn, Democratic Senator from the State of Georgia, will be the featured speaker at Morehouse College's 115th Founder's Day Convocation at 11:00 a.m. on Thursday, February 18, 1982, in the Martin Luther King, Jr. International Memorial Chapel on the College campus. The public is cordially invited to attend. There is no charge for admission.

Sam Nunn was first elected to the United States Senate in 1972 to fill the unexpired term of the late Senator Richard B. Russell, and a full six-year term of his own. In 1978, he was re-elected to a second term, with an overwhelming 84 percent of the vote.

Prior to his election to the Senate, he served in the Georgia House of Representatives as a delegate from Houston County for two terms, 1968-1972.

Senator Nunn's previous Wahington experience included one year of service as legal counsel to the House Armed Services Committee, 1962-1963, before returning to Perry, Georgia to practice law.

Senator Nunn is the ranking minority member on the Senate's Manpower and Personnel Subcommittee of the Armed Services Committee. He is also the ranking minority member on the Permanent Subcommittee on Investigations of the Governmental Affairs Committee.

Born in Perry, Georgia, Sam Nunn attended Georgia Tech, 1956-1959 and graduated with honors from the Emory University School of Law in 1962.

We 'Sweat' As One

by Eric F. Maxie

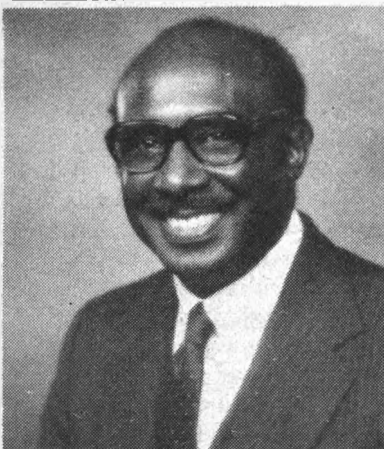
The sweat of black men built this country. We are and have been laborers. Sweating black minds built this house. Who are we? — "We have come treading a path through the blood of the slaughtered." My brothers, do you sweat? Are you still black or are your mind images of ease, of leaving parents behind and children so far in the future that they never come or they never do some sweating of their own. Black businessmen sweat. You've got to have a big heart to be a businessman and be black. I have seen small black consumers who make black businessmen sweat, however. You can't sell yourself out. You can't sell Morehouse out. Morehouse sweats. We sweat at Morehouse. We sweat together. We are black people.



(Photo by Williams)

On Thursday, February 11th, the College family celebrated Hope-Archer Day. Pictured are President Archer's son, Mr. Nelson T. Archer, and daughter-in-law of President Archer, Mrs. Thelma Archer. Both were present during the observance.

McIntyre to Address Founders Banquet



Edward McIntyre

The Honorable Edward Marlow McIntyre, Sr., '56, Mayor of the City of Augusta, Georgia will be the featured speaker at Morehouse College's 115th Founder's Day Banquet. The Banquet will be held in the Walter R. Chivers Dining Hall on the Morehouse campus on Saturday, February 20, 1982, at 7:00 p.m. Tickets for the occasion are \$8.00 per person.

Mayor McIntyre is the 1977 recipient of the "Distinguished

Son of Morehouse College Award" in recognition of Outstanding Achievements in Business and Government.

Edward McIntyre was appointed by Governor George Busbee to serve on the State Commission on Compensation. He served two terms as a member of the Richmond County (Augusta, Georgia) Board of Commissioners. He is a former Board member of the National Association of Counties. He is a

founder and first President of the Georgia Association of Black Elected Officials. In addition, he is a member of over 30 civic and professional organizations.

Mayor McIntyre is a 1956 graduate of Morehouse College. He has attended Paine College and Fort Valley State College. Mayor McIntyre has done graduate work at Atlanta University and Columbia University. He holds the Honorary Doctor of Laws Degree from the Augusta

Law School, and the Honorary Doctor of Humane Letters Degree from Faith College in Birmingham, Alabama.

Also, as a part of the Founder's Day celebration, Morehouse will hold its annual Parents Day activities, beginning at 9:00 a.m. on Saturday, February 20, 1982. Parents Day affords parents and guardians of Morehouse students an opportunity to meet with administrators, faculty, and student leaders.

HISTORY

Happy 115th

In 1867, the Augusta Institute commenced operation in Springfield Baptist Church of Augusta, Georgia with approximately forty students. Now, 115 years and three name changes later, Morehouse College can look back with satisfaction and pride at the decades of growth and maturation. To commemorate this anniversary, **THE MAROON TIGER** presents a special reflection on the formative years of the Augusta Institute the Atlanta Baptist Seminary and Atlanta Baptist College. We have done extensive research on

the subject, combined it and prepared it for presentation. We feel that you will find the information interesting and enlightening.

THE MAROON TIGER (originally **THE ATHENAEUM**) was established by John Pittman in 1925. It has kept the student body and faculty on top of the news for the past 57 years and hopefully will continue to do so for the next 57.

As we celebrate our 57th anniversary, we also wish Morehouse College a happy 115th anniversary.

- February, 1867** William Jefferson White organizes the Augusta Institute with the assistance of Richard Coulter and Reverend Edmund Turney.
- August 1, 1871** Reverend Dr. Joseph T. Robert is selected first president of the Augusta Institute.
- April 24, 1879** The Institute is relocated to the city of Atlanta, incorporated as the Atlanta Baptist Seminary, and given temporary housing in the basement of Friendship Baptist Church. Reverend "Father" Frank Quarles, the founding pastor of Friendship Church, presided over this historic event.
- April, 1881** Atlanta Baptist Female Seminary (later Spelman Seminary, presently Spelman College) joins Atlanta Baptist Seminary in the basement of Friendship Church.
- March 5, 1884** President Robert passes, and Professor David Foster Estes is named acting President.
- October, 1885** The Reverend Mr. Samuel Graves is selected the second president of Atlanta Baptist Seminary.
- ? 1880's** Seminary develops a liberal education curriculum out of the milieu of the New England education tradition.



Springfield Baptist Church Augusta, Georgia

- November 1, 1889** Graves Hall completed at a cost of \$27,000. Graves was intended to be a multi-purpose building (with space for administrative, teaching, and living quarters for all personnel).
- ? 1890** Dr. Graves relinquishes the presidency and Reverend Mr. George Sale is selected as third president of the college. President Sale is noted for his statement on the institutional mission of the college: "We aim not only at intellectual and spiritual culture, but also at social culture and the formation of right domestic habits in our students."
- 1895** College motto appears for the first time: "ET FACTO EST LUX" (And there was light).
- March 30, 1897** The name of the Atlanta Baptist Seminary is modified to reflect a broader educational base than the professional theological, Atlanta Baptist College.
- October 21, 1898** Second building of the college is dedicated in memory of "Father" Frank Quarles. Quarles Hall was the first full-time academic building of the college (now housing the Atlanta School of Social Work).

1902

An attractive two-story brick house is erected for the president on the campus.

1906

President George Sale resigns and John Hope, a faculty member, was selected as the first black president of the institution.

? 1912

Benjamin G. Brawley becomes first Academic Dean of Atlanta Baptist College. Dean Brawley would write at least two important works- **History of Morehouse College** and **A Social History of the American Negro**, both completed in the 1920's.



President's Residence

March 21, 1912

A resolution was unanimously adopted by the Board of Trustees to amend the name of the college, from Atlanta Baptist College to Morehouse College.

December 9, 1912

The Board of Managers of the American Baptist Home Mission Society approved the March 21st resolution.

April 25, 1913

College is officially incorporated as Morehouse College, named in honor of Henry Lyman Morehouse, secretary to the Board of the American Home Mission Society.



The Morehouse Faculty in 1916-17
Dean B.G. Brawley is shown at left in front row, and President John Hope is third from left in same row. S.H. Archer is third from right in second row.

Dedication

cont. from pg. 1

At the age of 10, he was taken by his white father and turned over to a man by the name of Dennis. A clerk in the Dennis' store then took him to live with his relatives outside of Augusta. This was to be home for White during the next nine years. At nineteen, White returned on his own to Augusta where he found a job as a cabinetmaker.

In Augusta he met a beautiful black woman, whom he was to later marry and who would bear eleven of his children. They soon saved enough money and

moved their family into a new two - store house..

In his teens, White was ordained as a minister. Later on, he was to be called upon by his community to serve as the first pastor of Harmony Baptist Church. White then established a weekly publication called **The Georgia Baptist**. He did not stop there, for he was to later help establish the institution of Morehouse in the basement of Springfield Baptist Church. We can stop here, for now we know the rest of the story.

Abraham Delivers Phi Beta Kappa Lecture

Speaking on the theme "Truth and Myth about the Nature of the Judicial Process as Manifested in the Highest Court of the Land," Dr. Henry J. Abraham, James Hart Professor of Government and Foreign Affairs at the University of Virginia delivered the Phi Beta Kappa lecture at Morehouse College.

In a lecture Morehouse College President Dr. Hugh M. Gloster called an "intellectual feast," Dr. Abraham presented a historical perspective of a number of major Supreme Court decisions. Characterizing ours as "the

most litigious society in the world," he stated, "it is a pity the courts do what the legislature ought to do." He added, "Courts ... are legal bodies, governmental bodies, and political bodies. We must recognize this. We must also recognize

that while people who sit on the bench are judges, they are also human beings."

An example of the human factor was the voting record of Justice Douglass and Justice Rehnquist on the 85 civil rights cases during the 1974 term of the Supreme

Court. Dr. Abraham stated, "Justice Douglass voted 79 to 6 for individual rights as opposed to society, and Justice Rehnquist voted 69 to 16 for society as opposed to individual rights. There were different meanings of the interpretation of words. The point is that the human factor cannot be divorced."

Dr. Abraham stated, "We expect too much from the Supreme Court. It should not presume to be a policy making body. It should shun the mantle of the legislature, however, that is a hard line to draw. The Court is a legitimator and an arbitrator. Members of the Court must stay in their proper parameters. They operate within certain walls ... procedural walls, precedent, Anglo - Saxon laws, etc."

Dr. Abraham concluded his lecture by stating that "the Federal judiciary has done a good job of growing with the constitution and interpreting it."



Dr. Mays confers words to Abraham following lecture. (Photo by Brevard)

Bulletin Briefs

Morehouse student George Quarles was announced recently as the winner of a contest sponsored by the Mathletes. The contest, which was actually a logic proplem entitled "A Damnable Puzzle," was the first of a series in which the Mathletes hope to spur student interest in recreational mathematics.

The ladies of Alpha Kappa Alpha Sorority, Inc. present SHINE, a multimedia extravaganza, highlighting Spelman Women who excel in the Arts. Sunday February 28, 1982, 7:00 in Sisters Chapel. Free Admission.

Did you notice the new banners in King International Memorial Chapel? They are the colors of the World Council of Churches. We are still in growth as a world people and the colors, in their arrangement, reflect that. Speak to Dean Carter about the new arrangement.

McBay Explains His Departure

by Van E. Hill

There has been considerable controversy over the departure of Dr. Henry McBay from the faculty. McBay, professor of Chemistry at Morehouse for over 36 years, is now serving as the Fuller E. Calloway Professor of Chemistry at Atlanta University.

When questioned by the **Maroon Tiger**, McBay asserted that the reason for his depart-

ment was because of his desire to do more Chemistry research. McBay commented, "My leaving Morehosue was the result of a final decision concerning an offer to join the graduate faculty in Chemistry. Here I have a smaller load and more time to do research."

Atlanta University wanted McBay to leave Morehouse during the first semester, but McBay

decided to finish the semester at Morehosue since his departure during mid - semester would have been detrimental to his students. Since McBay had three years remaining on his contract with Morehosue, he stated, "It was necessary for me to seek official release ... at Morehouse. This I was able to do, and I assure you that these deliberations were smooth and pleasant."



Dr. Henry McBay



"Bill"

A Victim of the Street

Special Investigative Series
Part II

by Samuel Bacote III

This article is the second of a three part 2,500 word series. It is based on several interviews of a black male runaway who frequented an area known as Grant Park from September 1980 to October 1980. Persons interviewed have been given fictitious names. The story picks up where part one ended.

Now, once again, "Bill: A Victim of the Streets."

It was getting late. Bill was standing, staring vacantly about him, wondering what to do, when a man, perhaps in his forties, came up and spoke to him. After they had exchanged a few words, the man asked Bill where he was staying and offered to put him up for the night. Although he was a little apprehensive and nervous, Bill went back with the man to his apartment.

There were a couple of other men in the building whom Bill saw only briefly through a doorway. In a bedroom, Bill was going to bed down in his sleeping bag but the man suggested that it would be better if he came and slept in the bed with him. Bill got into bed and pretended to fall asleep straight away. He could hear voices from the other room and he became frightened. He said during his fright he thought of home but he quickly removed such thoughts.

Then the man got into bed and attempted to make sexual advances to

Bill. But Bill resisted these approaches to fondle him and bumped his backside against the man's nose which started to bleed. Bill stiffened in the bed while the man went to the bathroom to attend to his nose. When the man got back into bed he left Bill alone and they both fell asleep. In the morning Bill rose early and left the apartment.

I met Bill during his third day in Atlanta. He happened to be present when I mentioned my research to a friend and from then on whenever he saw me he would come up to me and tell me what he had observed. After I confronted him about the hustling of his peers, he shook his head sadly and said: "I just don't understand it. Such nice boys doing things like that." He seemed genuinely puzzled. At the same time he was expressing his bafflement, Bill was himself probably indulging in such activities. In his comment to me, he nevertheless excluded himself from the ranks. Just as the other male runaways in the park do not have a self - conception of themselves as homosexuals or even as prostitutes.

Bill could recall only one incident, going back several years, when he had indulged in some form of homosexuality. This happened with a friend at school when he was about eleven or twelve and had only vague memories of the incident. He did not think they had done more than briefly fondle each other, as much out of curiosity as of any sexual drive. Some scholars would probably consider this as normal behavior for a young boy.

Bill told me that on his second day spent

in Atlanta he was in and out of an amusement arcade. He lost a little money on the pinball machine. He spoke to a couple of the boys in the arcade and in the evening spent the last of his money having a coke with one of them in an eatery. The day had passed by swiftly and he began to consider when he might sleep that night. The events of the previous night had alerted Jimmy to what he might expect if he was offered a place to sleep. So when he met someone that evening who first bought him tea and sandwiches before they went back to the person's home, Bill was aware of what was expected of him in return for the accommodation. It was easier for him to accept as the approach was less impersonal and formal than that of the man the night before. And this time he did not resist the sexual advances made to him.

Bill spent the next two weeks in the home of this particular person. Usually they made arrangements to meet in the park at night and Bill was given a few dollars for food and drink. Bill hung around the downtown area and the park each day. Within a couple of days he had made friends with a few of the boys in the

arcade and together they had drinks in an eatery in the evenings. It soon appeared that these boys — most of whom were runaways — were male hustlers — homosexual prostitutes. They were out to 'score', yet at this point he did not identify with them in this respect.

During his stay in Atlanta, Bill's attitudes and moods varied and on some days he was in a state of acute depression. On one occasion, nearly eight days after his arrival, we talked about the possible alternatives open to him. He was not really keen on joining the army, despite his letter to his parents. Furthermore than that he had no clear idea of what he might do, as fleeing from home was still dominant in his mind. He refused even to consider the suggestion that it would, perhaps, be best if he returned home.

There are not many possibilities for someone on his own in Atlanta for the first time and with no previous work experience. The work he could possibly apply for did not exactly fire his imagination and the wages he would obtain would barely pay for his rent and support

cont. on pg. 6



SCENES IN GRANT PARK

Opinions, Editorials

My Response

Racial Extremes In America



Once again in the Twentieth Century, Blacks are faced with the task of defining their present status in the United States as well as their future goals as a race. The contemporary winds of social opinion and shifting governmental policies have raised waves of deep insecurity on the already restless sea of African - American existence in the United States. These waves beat against our minds, as the mist of memory calls up the struggles of the past with the foaming fury of our fleeting hopes; then, receding, they leave us only the empty shells of broken promises. Once again, in this disillusioning context, the question of separation or intergration resurfaces.

From a child, I have been conscious of the problem of race and racism in America. As I grew older I became aware of the major proffered solutions; the contrasting ideas of intergration and separation. The extremes of which both seem highly unacceptable. The extreme of the intergrationist mentality seems to suggest the total absorption of Black America into White America fully adopting her culture at the expense of our heritage and attachment to our homeland, Africa. The extreme separationist mentality suggests that the African - Americans pick up all their belongings and march in a monumental migration to some unknown destination on the African Continent. These equally extreme positions are the result of over and under - emphasis on certain historical factors that have gone into the making of contemporary American society.

The extreme separationist and Pan - Africanist (in the sense of collective migration) appears to deny the African - American's right to remain in the United States. He denies the fact that the slave sources of cotton contributed greatly to the economic superstructure of the west, a superstructure that was founded largely

on the basis of British textile industries. He denies the fact that American culture is a conglomeration of several cultures to differing degrees, the Red, the White, and the Black. He submits to the notion that unique characteristics of Afro - American culture constitute a subculture rather than simply a different aspect of the overall American culture. Individuals and groups all exert a mutual affect on one another. The human enterprise "progress" is no lonely expedition carried out by Europeans or confined to the regions of scientific discovery. In fact progress, in the region of scientific discovery, has created an imperative for progress in the province of human - group and individual - relations. The essence of this imperative is captured in Bertrand Russell's statement "Science has made it inevitable that all must live or all must die." W.E.B. Dubois assertion that the problem of the Twentieth century is that of the color line is but another facet or aspect of the overall problem of human existence in an age of ever increasing contact of this world's peoples. The problem is widening with time and now demands immediate attention. Intolerance in the Twenty - first century means wholesale destruction. The African American has taken a leading role in this aspect of human progress, a role made possible by his unique position in American society and his deep spirituality, nurtured and sustained by the Black Church, that finds its roots of wholeness and permeation in African traditional religion. The church in many instances has served as the locus of his strength and will to move forward. If Black America severs herself from the footing of her heritage she loses her strength, her soul, her identity, and consequently, her right to raise her voice in the world arena. If she leaves America she loses her platform.

by Matthew V. Johnson
Class of '83

"Our View"

We Must Pursue Excellence

Bob Jones University has been in the news in the context of the continuing debate over affirmative action philosophies, policies, and procedures as expressions of reverse discrimination. However, if this issue is approached by the Congress — or the Supreme Court — this year, the issue of racism, discrimination, or reverse discrimination has not necessarily been resolved by any legal opinion or decision *en finale*. Students of history might recall the Civil Rights Act of 1875.

Charles Sumner, the senior senator from Massachusetts, proposed the bill in 1870 in a Congress that was, technically, still in the midst of Reconstruction. The bill focused on the right of Afro - Americans to equal access, under the law, the public and private conveniences, and to services — notably to street cars, hotels, and theatres.

The bill was enacted in the year that Sumner died — 1875. The Compromise of 1877 followed, with less than a full year of any possible implementation of the act. In 1883 the United States Supreme Court, in an eight - to - one decision, ruled the Civil Rights Act of 1875 was unconstitutional on the grounds of reverse discrimination. Associate Justice John Marshall Harlan, the lone supporter of the 1875 act, argued for the several equal access provisions for blacks on the account of their previous condition of servitude. A careful reading of the Harlan Opinion may reflect context of the present situation.

We are not as much concerned with a particular quality of protest to the issue as much as we are concerned about a quality response to the issue. Law is the opinion of official interpreters in different times and spaces — subject to the changes and continuities of history. Law, in this context, is not law of the universal and everlasting. The eminent philosopher - theologian Howard Thurman reminds us: "Over the heads of her students MOREHOUSE holds a CROWN that she challenges them to grow tall enough to wear."

If we think deeply about this, then, as students of history we would hope that we might begin to engage in a simple act that will bring immeasurable results: studying. And if there are to be protests, we hope that they will be reasonable ones. After protests, we must go on building. We must continue to see the depth of that CROWN that MOREHOUSE recognizes to be over our heads, so that in the days and months and years to come, we do not find ourselves undone by our protests. Our pursuit must be a pursuit in struggle toward excellence. There is a universal law ...

From the Desk of The Editor . . .

The effects of slavery and racism still thrive in America. They are numerous. They are evident in almost everything that we do. The way that we speak, the way that we dress and even the way that we wear our hair reflects this fact. They are compromises of a people in an alien culture. It serves to hide the nation's true countenance and to make us believe that America will accept something she must never accept. That physically, sexually and religiously blacks were made to suffer is absurd. That they have suffered while white supremist raised their empire on the backs of black people is inhuman and must never be again. These same death bringers wish to ignore, or rather, wish to course ignorance of black suffering in the minds of black people. In our educational systems, there is no real treatment of the American decedent of Africa and his thought. In politics, there is no strong political front concerned about black people. In business we have established no economic basis for success. Everywhere blacks are hired and fired, but never do they hire. All over America we work for another's cause. No where are we accepted. We may be put up with, but never accepted. Thus far in America we have begged for our dream of freedom, through pain and peace. We are the people of life. We have become the living dead, and the brainless mechanical monsters who would destroy their own flesh, rather than the conciousless maniacs who would squeeze the substance out of your life, for their peace of mind and their supremist kicks. In an analysis of the psychological effects of slavery and racism, Bobby Wright, a Ph.D in Clinical Psychology and Director of the Garfield Park Comprehensive Community Health Centers, adds that:

"Suffering for Blacks was and is a way of life. Given this historical reality, the question must be raised as to how could a people, who in the worst of times endured, now *allegedly* reflect one of the highest suicide rates in the United States? In view of that qesiton, it is generally assumed by Black and white scientists alike that traditional research analysis can be applied to the allegedly Black suicide phenomena in order to understand its dynamic. However, as this author and colleagues have warned time and time again, the most serious error a Black scientist can make is to utilize European definitions and analysis in attempting to understand and explain Black phenomena. There is no denying the fact that 'they who have the power to define, rule.'

"To remove any element of doubt, I am proposing that what is termed Black suicide is really deliberate race murder which is being committed by whites in the United States."

It is doubtful with the recent Reagan cutbacks that we will be able to live as a people of rhythm, a people of life. The compromises will be better defined, self or survival. I do not pretend to possess the power of prophesy, but if we do not rally around the cause of blackness and black nationalism our days are numbered in America. In the words of Ronald Reagan "Put up, or shut up."

Eric Franklyn Maxie

The Maroon Tiger

"The Voice Of Freedom"



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Letters To The Editor

Reaching Out

My dear brothers of Morehouse;

While sitting here in this room, which has sheltered many of our brothers who have passed on, I was moved to write you this letter, I am writing in reference to our title as "Morehouse Men." I wish that you would seriously think about the meaning and impact that it carries. I stress the latter because you must be a man first before

Behavior Unacceptable

This letter is in reference to the despicable, appalling and asinine behavior displayed at the Sophomore Class Dating Game.

It was not sad enough that the Morehouse students acted in such an atrocious manner but that Spelman "Sisters" also participated in the ridicule and disrespect of one of their fellow sisters.

I ask you Morehouse students if it were you sitting on the stage that night would

you can represent Morehouse.

I cannot hold back the tears as I think of the homosexual and bisexual individuals that are a part of this institution. I write to you out of love and concern, not of hate and contempt. During my two years of attending Morehouse, I have observed this problem existing and recently becoming greater. It disturbs me to see this cancerous evil set in and strip young, gifted black men of their God - given

you have appreciated the conduct that you yourself displayed? Would the cruel remarks and taunts have been so funny then? I ask you Spelman "Sisters" have we descended to such a level that in order to entertain ourselves we must degrade one of our own?

If the actions displayed on Feb. 11 at the Sophomore Class Dating Game are any indication of the quality of students who attend Morehouse and Spelman I fear that these institutions are headed for ruin.

Lora Mitchell
Spelman

sexual attraction to women. However, I must say that there are some fine examples of MEN among us on this campus, but my heart bleeds tonight for those others.

You might ask what business is it of mine, I say to you that I am my brother's keeper - the things you do are my concern. You might ask me how do I know this problem exists, I say to you - "Ways and actions speak louder than

words." Not only is it morally wrong, but spiritually wrong as well.

I pray for the day when "men of Morehouse" will rise up and live out the true meaning of their name. As a child of God and your brother, I beg of you to ponder upon this thought. God made you men - be that in everything you do.

Love in Christ
your friend and brother,
Horace Griffin

Reclaiming the Past and Preparing for the Future

by Frank P. Flores

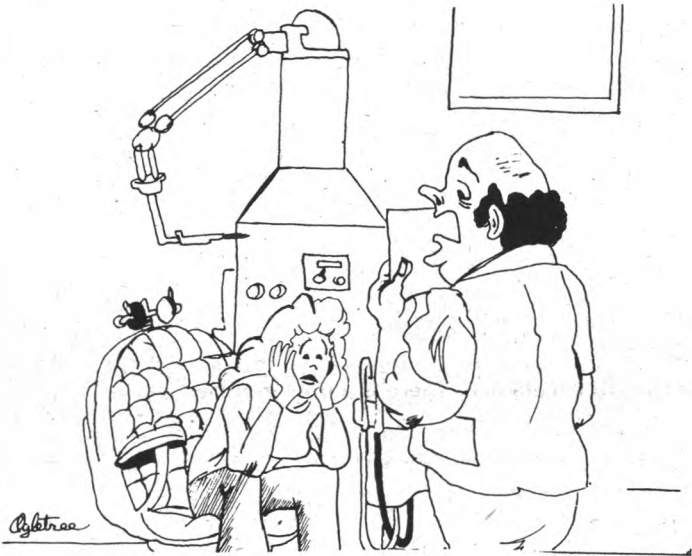
February is black history month. It is a time when we take a look back into the past and find promise for the future. It is also a time for rekindling ways and trends of thought. During this month we take time to look at our existence here on this planet. We take both good and bad into account and predict possible changes for the future. Although we have only one month designated to do this, the spirit of reflection and projection should be going throughout our lives.

All Afro - Americans are the products of years of trials and tribulations. We were stripped of what we had and not stand on the foundation set by our African forefathers. The African people taken from their great land were thrown into the shackles of slavery and oppression. They had to run twice the distance in half the time. They faced many obstacles and hurdles in order to pave the road we walk today.

These great people were exemplary of the land from which they were taken. Africa was indeed a great land where intelligence was held highly and where the thirst for knowledge was never quenched. Leo Africanus, whose knowledge of sub-Saharan Africa was profound wrote: "In Tembuktu there are numerous judges, doctors, and clerks all receiving good salaries from the King. He pays great respect to men of learning. There is a big demand for books in manuscript ... More profit is made from the book trade than from any other line of business. Timbuktu and the greatness it contained in it's boundaries is a clear example of just what Africa was prior to slavery; and land of people over run with a thirst for knowledge.

As Afro - Americans we should never lose those values that were held in our great mother land Africa. We cannot afford the luxury of converting these values which were held by our African forefathers. We should be eager to learn all we can, read everything we get our hands on, and have an unquenched thirst for knowledge. Don't rest until you know why, what, when, and how. Be curious about the unknown and careful with the certain. Be slow with the tongue and quick with thought. Walk with the courage of a warrior but always battle with the mind, for there lies the greater challenge.

Finally, in this that is proclaimed black history month, reclaim that which is yours, the values of your forefathers and the legends and tragedies of days gone by; Never forgetting the path that our forefathers have paved and the one we must.



"...My Own Daughter...Flunking The Crest Test...!"

Are We A College Community?

by Paul Dillard

As I sat in the cafeteria last week, seeking solace in the midst of absolute chaos, I thought about the future of "Dear Old Morehouse" and the men who have yet to pass through her cherished gates. I determined that there must be a connection, dialectically, between "the inner detail and the whole". I determined that the present state of the college, and the composition of its academic divisions, would necessarily impact on the future progress and success of this institution.

I have been looking very closely at the attitudinal make - up of the Class of 1985. Let's take a sharp look at the attempt, a group of supposedly marginally intelligent gentlemen, to desecrate the image of Black womanhood. These pseudo - creative brothers collaborated to put together a list of 15 Spelman College women whom they perceived to be less than their self - imposed standards. It was not, however, a reflection of what these men thought of Black women, but rather what they think of themselves. "No man is an island," it's commonly said, and such a base mentality seems to suggest an existent difficulty by some to deal with the reality of community. Where then, is Morehouse College going, if her students cannot respect themselves or their counterparts. This all forms an interesting paradox to the celebration of the founding of Morehouse College, and the joy of expectancy we feel as we reflect on the

historical implications of our mission.

As I sat, I began to have ansillory thoughts about whether Black men had any conception of their responsibility to themselves or to each other. My mind then recalled words that I had recently read in **Responsible Freedom** by L. Harold DeWolf: "Every person ought to form and choose all of his ideals and values in loyalty to his ideals of what the whole community ought to become; and when possible to participate responsibly in groups to help them similarly form and choose all their ideals and values." It is that sense of community, that is now pushed to the brink of ultimate destruction, that has been the primary foundation for "a century of service building men." DeWolf, makes another essential point about the ideal of community: "This principle leaves open for every individual the obligation and privilege of forming his own ideal of what the whole community ought to become. It assures that he does not have the right to attempt life as an isolated individual."

(What will happen, if concerned Morehouse brothers do not engage in an attempt to neutralize this air of destructiveness and lack of self respect?) I could hear, as I sat in the Chivers Dining Hall amidst the fervor of immaturity and a sense of regression, the words of Howard Thurman: "Do not make God repent for having created you".

Satirical Look At Gloster Hall

by Willard (Chuck) Lewis

Tuesdays have traditionally been my day for putting all homework aside to take care of my business, such as washing my clothes, washing my car, shopping, going to the bank, and taking an unspeakable trip to that land of mystery and horror, the land of awe and intrigue — GLOSTER HALL!

I can remember a gloomy Tuesday in November, when I dared to venture out in the Georgia cold to the hallowed hall. There was freezing rain under the gray skies as I bravely fought the elements, hoping that this visit would not be as terrifying as my last. Oh the gruesome stories that I have witnessed: Second semester seniors being told that they need thirty more hours to graduate, remedial reading raising its rancid head to devour some unsuspecting soul, and the infamy that goes on behind the closed doors of the Financial Aid Office.

On this particular Tuesday I entered the Gloster Hall at 10:00 and was greeted by familiar foe - a stagnant line! However, this

being my third year at Morehouse I have learned to defeat this nemesis by developing a strong sense of patience (for we all know patience is a virtue), but since I did not desperately need to go to the cashier's office, for which the line was for. I passed the line and went into the business office. But when I walked in, there was no one there, and I knew at this point I was in the middle of another Gloster Hall adventure.

So I was carefully searching the deserted office in quest of someone who could help my cause. When I accidentally stumbled into the cashier's office - my search was over. There the Business Office and the Cashiers Office employees were breaking bread over nice hot, pleasant cups of Sanka. The scene was so quaint and peaceful that I just could not bring myself to interrupt it. So I left the Office and fought my way back through the crowded outer entrance, back through the cold rain, to my room where I immediately got in the bed, pulled the covers as far over my head as possible and screamed as loud as I could!

People And Ideas

Willie Ricks Makasa: Scientific Socialist

PART IV

by Wendell Williams

Willie Ricks Makasa says he knew that he was destined to be a freedom fighter at age 17. Makasa is now 38 years old, and his commitment to struggle and change from all outside appearances, seems as unshakeable and solid as ever.

The man has a vision of the world which many choose to write off as naive, utopian and, therefore, unrealistic. From talking with the man and getting to know him on a personal level, however, I get the feeling that such opposition only serves to strengthen the resolve of the man. He wants to contribute, in his own humble way, to a mounting world socialist order which he views as both inevitable and unavoidable. Here, for the fourth and final time, is Makasa.

Q. Why did you choose Morehouse to pursue your recruiting activities?

A. I along with five other members of the All-African People's Revolutionary Party (AAPRP) were assigned to Morehouse by the party. We understood Morehouse to be one of the seats of the intellectuals and intelligentsia. We had many theories that we wanted to share with the men of Morehouse, where they could come now to digest and dissect such theories and give them back to the masses.

Q. Where have you been successful, and where have you failed?

A. We've been successful at putting Africa on the lips of every brother here at Morehouse. More people are now studying, analyzing and writing about scientific socialism and African History. More people are now analyzing and question-

ing what they see on television, and in the newspapers. More people now understand the world socialist order and the objectives of the AAPRP. This is success. We have not failed in many areas. However, the final success will be ORGANIZATION!

Q. Listening to you speak and showing sympathy for your cause is one thing; but in the face of very low turnouts at your AAPRP meetings here at Morehouse thus far, do you really consider your stay a success?

A. We're looking for "quality" not "quantity". Our organization isn't concerned with numbers, but with spirit and dedication. I'm sure even Garvey's movement started off small in number, but soon grew to one of the largest organizations this country has ever seen. If only one shows up, I consider it a success and would speak as loud as if there were 100 present.

Q. What's ahead for the struggle, say, five to ten years down the road?

A. Struggle and victory; more struggle and more victory. The U.S. will definitely lose South America. Africa will rise up. The imperalist and zionist forces now operating in Israel and South Africa will be crushed. Here again, what you will see is constant victory in the face of constant struggle.

Q. Why is Pan - Africanism the answer to the black man's problems?

A. Pan - Africanism now comes to recognize our land Africa, and to take control of it as Africans. At the same time, it would put us under an economic system, scientific socialism, which guarantees justice for all Africans. Until

Pan - Africanism and scientific socialism take hold of Africa, the black man everywhere lacks a national homeland.

Q. Scientific socialism sounds pretty good on paper. However, given the problems of Russia and other socialist countries, is it really all it was cracked up to be?

A. First of all, I am not at all sure that Russia is having all of the problems we are being led to believe. Over two - thirds of the world has already gone up in revolution fighting for scientific socialism. Dr. Kwame Nkrumah said thought without practice is empty, and practice without thought is blind. Revolution is brought about by men and women who think as men and women of action, and act as men and women of thought. In order for scientific socialism to become a reality, it must be put into practice. Capitalism is simply standing in the way of scientific socialism. It puts the people first. Capitalism doesn't love Mary, doesn't love Jesus, and doesn't love humanism. Capitalism loves profits only.

Q. You have on a number of occasions characterized Jesus as being a "socialist." Would you explain that?

A. Jesus was nothing but a socialist. He tried to feed, clothe and give shelter to those persons he came in contact with. He said he had come to free the people in captivity, give sight to the blind and solve the human problems. He took his God given powers and used them for the betterment of mankind. This is scientific socialism.

Q. A lot of black people started out in the struggle, but left it when offered a piece of the pie. Would you leave the

struggle if offered a piece of the pie by the mainstream?

A. Those people who did such a thing did not understand the struggle, and were only in it for themselves. But I realize that Africa has the whole pie, and I want the pie, not the crumbs. I would not do anything or take anything which would compromise my principles and beliefs. I'm not concerned with myself. I'm not interested in the big homes or fancy cars. I'm concerned about the seventeen million babies who died last year of starvation in a world of plenty. I'm concerned about solving the world's problems through scientific socialism. Remember to put the people first.

Q. Can the black man ever find happiness, respect, security and love here in America?

A. We have been here 400 years and we have never been able to find love or happiness here in America. 400 years of lynching, 400 years of starvation, 400 years of miseducation; 400 years of someone else's history, 400 years of being led to believe someone else did everything and we did nothing. So here, we cannot find freedom or happiness in America. We can only find freedom and happiness in Africa, under the total liberation and unification of Africa under scientific socialism. This the only objective that will solve the international, social, political and economic problems that the Africans face where ever we may be in the world today.

Note: This concludes the four - part series. If you have any other questions, by all means approach him with them.

Religious Emphasis Week

Feb. 23, 24, 25

Theme: "Celebrating Our At - One - Ment"

Preacher: Rev. E. V. Hill, Pastor of the Mt. Zion Baptist Church, Los Angeles, California

All taking place on the campus of Morehouse College

in King International Chapel

The Public Is Invited: Free of Charge



Rev. Dr. E. V. Hill



Actress Jayne Kennedy

Bill

him. Still embittered by his recent experiences at school, he associated the completion of his education with the unpleasantness of the situation he had left behind. But already a shift in his attitudes was becoming more apparent.

He was in a state of drift, suspended from the values and routine of his familiar environment and with nothing else emerging to take their place. It is only a short step from this condition for a person to veer over the threshold and commit acts that he normally regards as forbidden. And the magnetic pull of the city was beginning to exert its sway on Bill. Almost irresistibly he was being sucked into the whirlpool of activities of his peers in the park.

A smart boy, it did not take Bill long to learn from the other boys how to fend for himself and score in many ways. By the end of his second week in Atlanta, he was already playing up to the older men at a well - known corner in the park. They bought him beer and gave him money. When he realized that I had detected the 'games' he was playing, he tried to cover up his actions with a blanket of innocence. He became more perky and confident. He was now in the company of the other male hustlers and although he always came up and spoke to me, he no

cont. from pg. 3

longer sought my advice and soon he stopped giving me his impressions of the scene.

The point had come where Bill finally seemed to make a conscious choice out of drift and into defiance. This occurred about thirteen days after I had met Bill. He had begun to join his new companions. I suppose that the prospect of 'living it up' and 'having a good time' in the Big City was too strong for him to resist. The next time I saw Bill his attitude and behavior was more casual and relaxed. He was on the path of becoming one of the male homosexual prostitutes in the East End of Atlanta.

Bill's career as a male hustler was, however, short lived. I learned from another contact about two weeks later that Bill had been apprehended by two policemen. I conjecture here that Bill was taken to the police station where they established his identity and that he had run away from home. His parents were probably then notified of his apprehension and within a few hours were in Atlanta to take him home.

Editor's note: This is the second of a three part series. The final part will appear in the next edition of the Maroon Tiger. In the final part we will view the situation critically and objectively.

Sports

Tigers Roar Past Panthers

by Rodney Pulliam

Senior Tiger guard Bobby Williams, who led Morehouse with 18 points, put the game out of reach when he connected on two pressure free throws after he was fouled with 25 seconds left, while the game was tied 68 - 68.

A frantic crowd of 4,180 at the Omni witnessed the Maroon Tiger's revitalization effort in the first half after being behind by as many as 15 points. The first half comeback was led by the outstanding play of Art McAfee, Jr. and Troy Kelley, with both men finishing with 6 and 12

points respectively.

Morehouse, after being down, played tremendous zone and man - to - man defense causing five turnovers in six Panther exchanges down the court which

resulted in jumpers from Williams, Kelley, and Adam Troy. With time remaining in the first half, Morehouse narrowed the score 38 - 43.

Halftime Score: Morehouse 40 Clark 47

The second half constituted much more promise for the Maroon Tigers as they outrebounded the Panthers on both ends of the floor. Also the three guard set - up forced turnover after turnover, much to the demise of the Panthers.

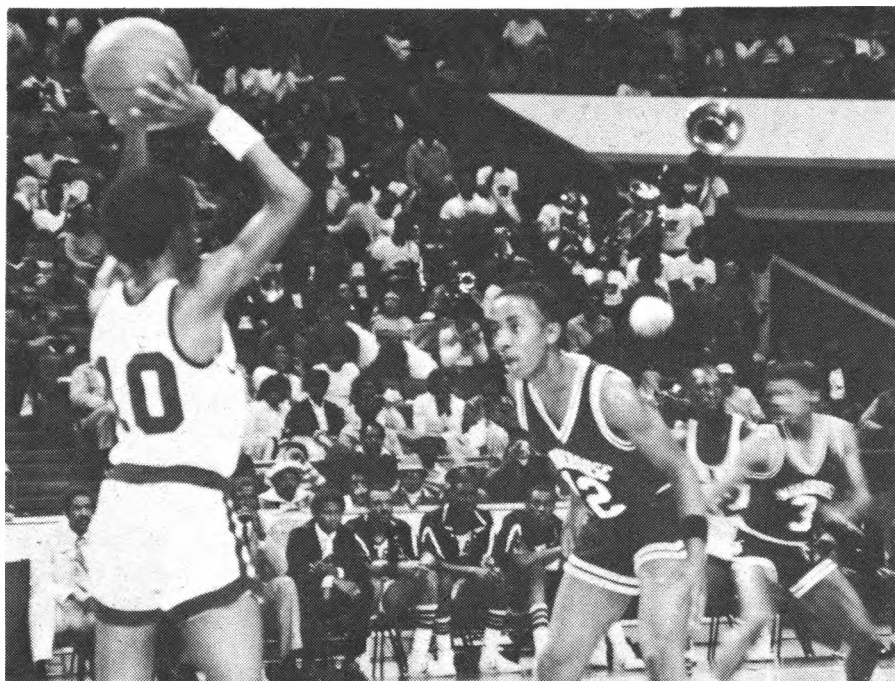
At the 9:31 juncture, the Tigers seemed invincible as they reeled point after point narrowing the lead to a slim margin 53 - 52. But Clark's junior forward Elder Mincey, the second-highest scorer in the SIAC with a 22.2 avg. kept the Panthers close with a fine offensive performance. Mincey, the 6 - foot - 7 Atlantan finished the night with a game high 27 points and 14 rebounds.

Williams, who was 7 - of - 12 from the field and 4 - of - 5 at the charity stripe, combined with Troy and McAfee scored 37 points. Other than Bobby Williams' 18 points, Adam Troy scored 15 while Clark's Harvey Giddens and Leroy Snyes were the Panthers other two players in double figures with 12 and 10 points each.

The Panthers, though losing the lead, never gave up with Mincey releasing jumpers in a "see - saw" battle in which both teams took and relinquished the lead. It was Bobby Williams' two free throws which sealed the Panthers fate and provided the winning points for Morehouse with 25 seconds remaining.

This sweet victory in the face of defeat raises the Tiger record to 5 - 15.

Final score: Morehouse 70 Clark 68.



Clark's Carlton Boston guarded by Bobby Williams of Tigers

Off to the Slopes

by Zarick A. Clegg

Last year, Juniors Darryl W. Boone, Terrence R. Brown, and F. Vincent Allison formed the snowbound organization called Snow Kickers Incorporated. Since the forming of the group, interested Morehouse and Spelman students have been skiing happily in the mountains of North Carolina.

The first trip was in January of 1981. An anxious group of about twenty - five journeyed four hours by bus for a snow filled and exciting weekend of Ski Cataloochee. It was their first time skiing. For these novices, group rate lessons were available. One out of every three persons who goes with Snow Kickers has never skied before. Three weekends ago, Snow Kickers from Morehouse, Spelman, plus three from Georgia Tech, journeyed back to North Carolina. This time the trip accomodated thirty - nine students. Seven Devils was the first ski resort that the group skied on. That Sunday, the group loaded and went to Ski Sugar Mountain in Banner Elk, North Carolina. Frank Wilson, a sophomore from Oklahoma, has skied numerous resorts in Colorado. He had this to say "For skiing in the South, it was a great weekend. I would encourage others to go next year if they want to have fun!"

The group usually schedules their excursions after the Christmas break. The cost per student for the trip can range anywhere from \$88 dollars to \$135 dollars. This price for the weekend includes: bus transportation, lodging, lift tickets, and ski rentals (if necessary). By the way, everyone who wants to indulge, chips in

Rodney Report

Tigers Have Shown Improvement

As the second half of the basketball season comes to a close, it should be acknowledged that our Maroon Tigers have improved tremendously since the initial games of the season. Just seeing the crowd enthused gave me the feeling that I was watching a championship squad at work. Everyone was anxious, though, to see what type of effort a 5 - 15 team would display.

One embarrassing point of a recent game was the appearance of the "Bag Men" of Morehouse. This attitude is, was, or will never be acceptable of Morehouse Men or Black Men for that matter. At this juncture of the season the team needs our total support and enthusiasm, not our

one dollar for a keg of beer. All of this makes for a great weekend. See you on the slopes!

snars and criticisms.

Even though we are 5 - 13, the Tigers played courageously with intense hustle, determination, and desire, which are the main ingredients of winning teams. From Bobby Williams' and Adam Troy's dazzling play to the effort put out by the entire squad it seems as if Coach McAfee has found a "New Team".

I was attempting to find an answer to the sudden turn around of the team. I don't know if it was the traditional rivalries or a new coaching philosophy, but whatever it was, it worked. But as to the former problems I have come up with some ideas:

1) Free throws (missed)

2) Lack of height upfront

3) Too many fouls

I am not claiming to be the utmost authority on basketball, but I have watched and studied the game and its champions on each level. There are some bright spots that stood out in the recent series of games. One is Andrew White, a 6'6" forward, Walter Bell, a 6'5" forward, and Bobby Williams, a 5'11" guard. The other good thing is that no basketball scholarships are wasted because it seems that all of Coach McAfee's players play at one point or another.

I am proud of the team's success and in those last three games, they played like the champions for which they are.

Week of Feb. 8

SIAC Standings

	Converence	Overall
1. Albany State College	6-0	9-3
2. Clark College	3-1	8-5
3. Morris Brown College	2-1	3-9
4. Fort Valley St. College	1-1	6-4
5. Tuskegee Institute	3-2	3-3
6. Savannah State College	3-3	6-6
7. Alabama A & M University	0-3	2-5
*8. Morehouse College	3-7	5-15
9. Benedict College	0-0	5-5

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