



The Maroon Tiger

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Archie Rich Rises Amidst Controversial Election



SGA President Elect Archie Rich

by Quinton L. Parker

On Tuesday, March 25th, the students of Morehouse College united their voting strength and marched to the polls to elect Student Government Association officials for the 1986-'87 school year. The fact that this year's election marked the second highest turnout in school history was not as bizarre as the number of upsets posted that day.

Archie Rich, an underdog in the Presidential race was relieved to discover that he had campaigned hard enough to defeat Phillip Howard, the clear-cut favorite. The upset win posted by Rich marked only the second time in school history that a sophomore has won the coveted position of SGA President.

Rich's win may have been the biggest upset, but it certainly was not the only upset of the evening. Vincent Daniels emerged victorious over heavy favorite Lester McCorn for the office of

Vice-President while Roy Eaton swamped Leonard McKendrick for the office of Treasurer. The two secretarial positions were unopposed as Samuel Johnson II became Recording Secretary and James Shaw became Corresponding Secretary. At the time of press, there was a run-off election for the Junior Board of Trustees Representative between Kevin Whitmore and David Yearwood.

The **Maroon Tiger** proudly recognizes this year's Arts and Literary Associate editor, Gregory Powell, as editor-in-chief of next year's volume. Powell, who has been active on the **Maroon Tiger** staff for three years and serves as Junior editor of the literary magazine **Catalyst**, edged out the unseasoned Carney Burns for the position. Tracy Myers, whom **Torch** editor Randal Childs labels as one of its hardest workers, ran unopposed for **Torch** editor next year.

Together, the officers who

emerged victorious comprise what has been called by many the "Dream Team." The fact that the three major upsets occurred in races that this year's SGA officials is a dream come true for the supposed underdogs. It may also be viewed as a sign of the changing times — a dream come true for many students.

The team seems to be committed to be effective in three main areas; student involvement, AUC relations, and community service. To date, the team has begun to make preparations for Freshman Week '86 and is soliciting the help of the student body.

The SGA officials for next school term are determined to make next year a phenomenal success, but only with student participation can goals be accomplished. Let the students bind together and let the world know that "The 'Dream Team' is in 'The House!'"

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Morehouse Student Campaigns for Senator

ATHENS — United States Senator Mack Mattingly announced that Wendell A. Bryant of Dallas, Texas, has been named Morehouse College Chairperson for the Friends of Mattingly Campaign Committee to coordinate student activities and organization on campus.

"I'm proud to have Wendell as the Morehouse College Chairperson for my 1986 reelection campaign. I know he will do an excellent job of coordinating campaign activities on the Morehouse College campus and getting the students involved in the upcoming election. I will continue to have a lot to say about what kind of future we want in our country, and that future begins with Georgia's college campuses," Senator Mattingly said.

"I have enjoyed the support of

Georgia's young voters throughout my Senate career, and I anticipate that they will continue to play a significant role in my reelection campaign," he said.

In addition to naming Morehouse College Chairperson, Senator Mattingly announced the appointment of David Robertson of Atlanta as State College Chairman and the organization of 26 Georgia campuses to date, including the State University System as well as the state's independent and private colleges.

College chairpersons will coordinate on-campus events, organizational activities, voter registration and voter turnout among Georgia's students, Senator Mattingly said.

Wendell, son of Dr. and Mrs. Johnny K. Bryant, 22, is a senior at



Morehouse College's Wendell Bryant (left) appointed campus chairperson for U.S. Senator Mack Mattingly's (right) 1986 reelection campaign.

Morehouse College in Atlanta where he is majoring in Marketing. Upon graduation, he plans to become a successful entrepreneur.

Wendell is very active on campus, serving as a member of the Morehouse College Judiciary Board, INROADS and Lone Star Association.

IN THE NEWS

President Gloster Visits South Africa

by Hugh M. Closter,
President of Morehouse College

I have always wanted to visit South Africa and see apartheid, the oppressive and discriminatory system of segregation that operates in that country. On three previous occasions, when I was in Africa, I tried unsuccessfully to obtain a visa which would permit me to enter South Africa. The opportunity to visit South Africa finally came last month, when I was appointed as a member of a delegation of sixteen black Americans, including twelve presidents of black colleges, to study the educational system of South Africa with a view toward recommending ways in which the public and private sectors of the United States may contribute to the upgrading of the education of blacks in South Africa.

"Blacks are denied citizenship in the land of their fathers."

I have never seen such an amazing combination of physical beauty, temperate climate, and natural resources as I found in South Africa. The country is unbelievably beautiful with its lofty mountains, rolling hills, and attractive beaches. The climate is generally moderate, with the sunny days and cool nights; and the average mean temperature is 60 degrees. South Africa is the leading producer of gold and diamonds. It also is rich in other minerals and ranks as a successful manufacturing and agricultural nation.

The physical beauty, temperate climate, and natural resources of South Africa pale into insignificance when one looks at the racial division and conflict in the country. The Afrikaners, descendants of the original Dutch settlers, head the government and constitute three fifths of the white population. In South Africa five million whites rule over and discriminate against 24 million blacks, 3 million coloreds, and 1 million Asians through an amazing array of racist laws. To complicate the racial situation even more, there is further division within the ethnic groups of South Africa. For example, there is disagreement between the Afrikaans-speaking and the English-speaking whites. There are also conflicts between the black tribes of South Africa, and there are clashes between clans within these tribes. The group that is most exploited, discriminated against, and segregated, however, is the black population that constitutes

the overwhelming majority of the people in the country.

Let me briefly discuss what life is like for the blacks of South Africa.

In South Africa, blacks are victims of apartheid, a vicious system of racial discrimination based on the concept of white supremacy. At birth each South African is assigned to a racial group which determines where he shall live, where he shall go to school, where he shall work, and where he shall be buried.

Blacks are forced to live either in segregated townships near cities or in tribal homelands in rural areas. Soweto, a black township near Johannesburg, has 2 million inhabitants; and there are ten tribal homelands. Although blacks outnumber whites around five to one in South Africa, only 13 percent of the land of the country is reserved for blacks. Blacks do not have the right to own land in white areas.

Blacks are not permitted to enter and work in white areas without permits or passes. Between 200,000 and 300,000 blacks are arrested each year for violating pass laws, usually for trying to work in cities, where jobs are better and pay is higher. Black South Africans must carry pass books at all times.

"Despite the fact that the odds against them are overwhelming, black South Africans are struggling against apartheid ..."

Blacks are denied citizenship in the land of their fathers. They are denied the right to vote, to hold office, and to move freely through the country. They are also refused passports for foreign travel. Even a man of the stature of Bishop Desmond Tutu is denied a passport and is given papers which state that his citizenship is undetermined.

To protect this system of institutionalized racism known as apartheid, South Africa has an army that is rated, along with that of Israel, as one of the two best-trained military forces in the world. This army consists of 85,000 troops backed up by 325,000 reserves and 45,000 policemen. It is well-equipped with armored cars, 300 fighter bombers and helicopters, and hundreds of howitzers and rocket launchers. This military machine is supposed to be able to destroy the black townships near the cities overnight and the black homelands in the rural areas within a week.

Opposing this massive display

of military power is the African National Congress, whose principal leader is Nelson Mandela and whose current president is Oliver Tambo. Mandela, who is 67 years old, has been a prisoner since 1964 and is now suffering from liver, kidney, and prostate ailments. The ANC began as a civil-rights organization similar to the NAACP but now operates as a guerrilla organization with 5,000 fighters. Banned by the South African government since 1960, the ANC can get only meager assistance from adjacent black-governed countries because these nations have

"... we must let our African brothers and sisters know that we are with them."

limited military power and are not prepared to conduct a war with South Africa.

Despite the fact that the odds against them are overwhelming, black South Africans are struggling against apartheid in many ways. First, they are urging the government to pass civil-rights laws. Second, they are using passive resistance and organized strikes in order to gain greater advantages in pay and employment. Third, they are stepping up resistance through sabotage, bombing, burning, rioting, and attacks on policemen and informers. During the past eighteen months 1,260 blacks and six whites have been killed; and growing protests have come from elementary- and secondary-school children, some of whom have been slain.

At the beginning of my remarks I stated that the purpose of the visit of my delegation to South Africa was to study the educational system of that country and recommend ways in which the United States may contribute to the upgrading of the education of blacks in South Africa. I would now like to make a few remarks concerning our findings and recommendations.

"Blacks are not permitted to enter and work in white areas without permits or passes."

During our stay in South Africa we visited Cape Town, Johannesburg, Soweto, Pretoria, and the University of the North and met with individuals ranging all the way from top-ranking governmental officials, outstanding black leaders, and recrotrs of universities to leaders of com-

munities, students at universities, and ordinary people of the country. During our study of South African education and of ways in which the American Government and corporations may improve educational services and opportunities for disadvantaged blacks in South Africa, our delegation received information from federal officials, black leaders, community residents, and administrators, teachers, and students. The group also had access to reports and studies dealing with African education at all levels from the pre-school to the university.

I am sure that you will be interested in the findings of our delegation. We found that South African education includes four segregated subsystems and that the three subsystems for non-whites are inferior to the one for whites. We found that South Africa spends ten times as much on the education of the white child as it does on the education of the black child. We found that 47 percent of white men have finished high school, but only .8 percent of African men have done so. We found in South Africa there are more than 200,000 white college graduates,

"... South Africa spends ten times as much on the education of the white child as it does on the education of the black child."

but only 5,400 black college graduates although blacks outnumber whites five to one. We found that the pupil-teacher ratio in the public was 10.4 to 1 in white schools and 33.2 to 1 in black schools. We found that black students have alarmingly high rates of failures and dropouts. We found that education is compulsory for whites, Indians, and coloreds up to the age of 16 but that black children may drop out of school at the age of eleven. We found that only 20 percent of the black public school teachers have graduated from high school and that only 2.4 percent have graduated from college. We found although blacks outnumber whites five to one, white college students outnumber blacks ten to one. We found that only 36.6 percent of black applicants were admitted to college and that only 13 percent of black college students graduate on schedule. We found that the overwhelming majority of black students attend African universities and concentrate in the humanities and social sciences rather than in mathematics, science, engineer-

ing, and business, where there are more employment opportunities. We found that black universities are controlled by the government and that white teachers outnumber black teachers 773 to 343 in black universities.

"In South Africa five million whites rule over ... 24 million blacks, 3 million coloreds, and 1 million Asians through ... racist laws."

I am sure that you are interested in the recommendations of our delegation. We recommended that additional books, supplies, and equipment be provided for black schools, which have a serious shortage of these materials. We recommended that black teachers be upgraded by providing centers of teacher education for them in major African cities as well as at major university centers in the United States. We recommended that scholarships be provided in order to enable talented South African students to study at colleges and universities in the United States. We recommend that faculty and student exchanges be arranged between American and South African universities. We recommended that programs of adult education be provided for black adults in South Africa in order to prepare them for better paying jobs. We recommended that educational programs be established to acquaint Africans with their historical past and cultural values.

In conclusion, let me discuss what can we do to support the black liberation movement in South Africa.

First of all, we can give financial support to the organizations that are carrying on the struggle against apartheid — the African National Congress, the Southwest Africa People's Organization, and Trans Africa. We black Americans do quite a lot of talk about our fatherland but give very little money to organizations waging the fight for freedom in Southern Africa.

Second, we can urge the government of the United States to apply effective sanctions against the government of South Africa. If the United States, Britain, West Germany, and Japan would stop trading with the investing in South Africa, the fight could be won. President Reagan has already been moved

Continued on page 15A

Ultra Secret Camps of Death in Africa



FREEDOM & SOCIAL JUSTICE

BY ALEXANDER R. JONES

Director of Minority and Third World Affairs for The Church of Scientology® International

by Alexander R. Jones

The nervous photographer took photo after photo of the secret camp. When the guards discovered him, he tossed his camera into a water tight pouch, slung it around his body, dove into a river and swam away as the bullets flew by. He survived, and with him the terrible truth he had captured on film.

The time - the early 1970's. The man - a staff member of the Church of Scientology. The scene - a psychiatric death camp in South Africa.

Years later, in January of 1976, after the completion to its dangerous and harrowing investigation, the Church published its findings which shocked the world. Black mental "patients" were being used as slave labor, were being drugged, were being forced to undergo brutal psy-

chiatric surgery. And they were dying. One after the other.

In a 1979 report, investigators for the American Psychiatric Association said they were "shocked" at the "needless deaths of black South Africans" due to little or no medical treatment. They "did not find a single black patient whose medical record demonstrated adequate medical care during the final illness."

Who behind these camps was so important that they were prepared to kill anyone who discovered them? The trail of responsibility leads from a South African company to the desk of one David Rockefeller.

Among the bloody corporate fingerprints on the scene are those of the Chase Manhattan Bank. This firm, through various corporate middlemen, held a



Black psychiatric concentration camp victims call "WET & DIRTIES," rented out to South African corporations, are seen leaving for forced labor site.

large financial interest in the camps as late as 1973. Members of the Rockefeller family are major shareholders in Chase Manhattan. As recently as 1982 David Rockefeller was Chairman of the Board.

The Rockefellers are no strangers to funding psychiatric horror, in the guise of "treatment." In 1929 the Rockefeller Foundation financed one of the central figures in Hitler's "race

purification" projects. In 1954, the late Nelson Rockefeller, then acting Secretary of the Bureau of the Budget, pushed for a bill that would have established psychiatric concentration camps in Alaska for American citizens. A note from an authorized official could send a person to one of these camps forever.

Then in 1983 and 1984, in an apparent attempt to shut up a vocal critic, the Rockefeller

Brothers Fund made donations totalling \$135,000 to help finance an unsuccessful litigation campaign to destroy Church of Scientology.

While David Rockefeller dines on a sumptuous dinner of steak and wine at a fine New York restaurant, a South African Black inmate faces another grim meal of corn meal rolled in lard. And the death toll continues. More on these camps in future articles.



NOW HERE WE HAVE A TYPICAL BLACK SOUTH AFRICAN PRISONER. I'M SURE THAT EVEN THE CASUAL OBSERVER CAN SEE HOW EASY IT WOULD BE FOR SOME TROUBLE MAKER, LIKE THAT BIKO PERSON, TO POSSIBLY COMMIT SUICIDE WHILE IN THIS CONDITION BY BASHING HIS SKULL AGAINST A WALL. I'M SURE YOU CAN SEE THAT.



A View of Black Africa From the Inside Looking Out "The Africans" Premieres on PBS

THE AFRICANS, a major series on Africa co-produced by WETA/Washington, D.C. and the British Broadcasting Corporation, will premiere over PBS and BBC-1 late in 1986.

In production in Africa since 1983, the \$3.5 million series will be "a view of black Africa from the inside looking out," according to executive producers Charles Hobson of WETA and David Harrison of the BBC. Host for the nine one-hour programs will be the noted African scholar Professor Ali Mazrui, author of more than a dozen books on the continent, who currently holds professorships at the University of Michigan and the University of Jos in Nigeria.

Major funding for THE AFRICANS is provided by The Annenberg/CPB Project. Additional funding comes from the National Endowment for the Humanities, the Public Broadcasting Service, and the Corporation for Public Broadcasting. The series will be offered for college credit, and Dr. Mazrui will write the accompanying book, to be published by Little Brown.

For many Westerners, the history of Africa begins only with the coming of the white man. "THE AFRICANS will debunk that myth and explore the 'real history' of the vast continent," Mr. Harrison said. "It will look at the past as a way of understanding Africa's future."

"We are excited to be working together with the BBC on a true



Charles Hobson, co-producer of "The Africans."



Host of "The Africans" — Dr. Ali Mazrui.

co-production," Mr. Hobson added. "And we are especially pleased to have Professor Mazrui as our host." The WETA producer said that, to his knowledge, this will be the first television series on Africa to be hosted by an eminent African scholar. A stellar group of international experts on Africa is advising the series as well.

Born in Kenya, the son of a judge, Dr. Mazrui holds a M.A. from Columbia University and a Ph.D. from Oxford. Currently professor of political science at the University of Michigan, Dr. Mazrui was also, until 1981,

director of the university's Center for Afro-American and African Studies. He relinquished that post to take up a research professorship at the University of Jos, where he now spends six months each year.

A former president of the African Studies Association of the United States, he is vice president of the International Congress of African Studies and an editor of the eight-volume UNESCO **General History of Africa** currently under preparation. Formerly he was professor of political science at Makerere University in Uganda.

THE AFRICAN will explore what Dr. Mazrui has called Africa's "triple heritage": what is indigenous, what was contributed by Islam, and what has been imposed or acquired from the West. The series will recall the Africa that existed before outsiders came; chronicle the arrival of Islam; and tell the story of the slave trade and the "scramble for Africa" among the European powers. It will trace these powerful currents into the 20th century, as the tide of African Nationalism unleashes a flood of independent states. Finally it will analyze some of

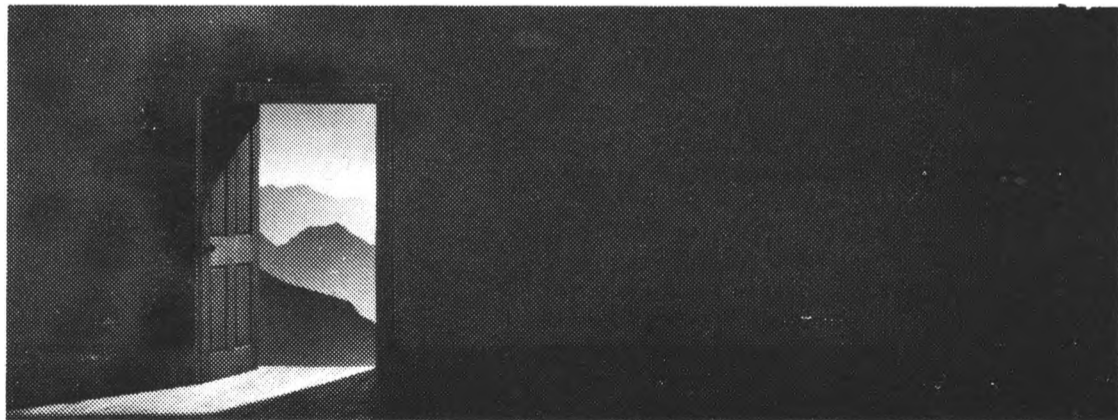
Africa's present problems and proposed solutions.

WETA executive producer Charles Hobson, senior vice president for special projects at the Washington public television station, was executive producer of the popular 13-part series FROM JUMPSTREET: A STORY OF BLACK MUSIC; the PBS special NEW PERCEPTIONS: TV IN THE DEVELOPING WORLD; and SPACES, an award-winning science series for young people from minority groups. At WABC he won an Emmy for the news and public affairs series LIKE IT IS.

Mr. Hobson is a former consultant to the Ford Foundation, the National Endowment for the Arts and the National Endowment for the Humanities.

BBC executive producer David Harrison has been filming regularly in Africa for 12 years, making full-length documentaries in Mozambique, Namibia, Zambia, Zimbabwe and South Africa. A program in his series "The White Tribe of Africa" won the Royal Television Society's Supreme Award for the best documentary of 1979 and his book of the same title was highly praised. Mr. Harrison was formerly deputy editor of the BBC's top current affairs program PANARAMA and assistant editor of the nightly news magazine TWENTY FOUR HOURS.

*THE AFRICANS will be close captioned for the hearing impaired by the National Captioning Institute.



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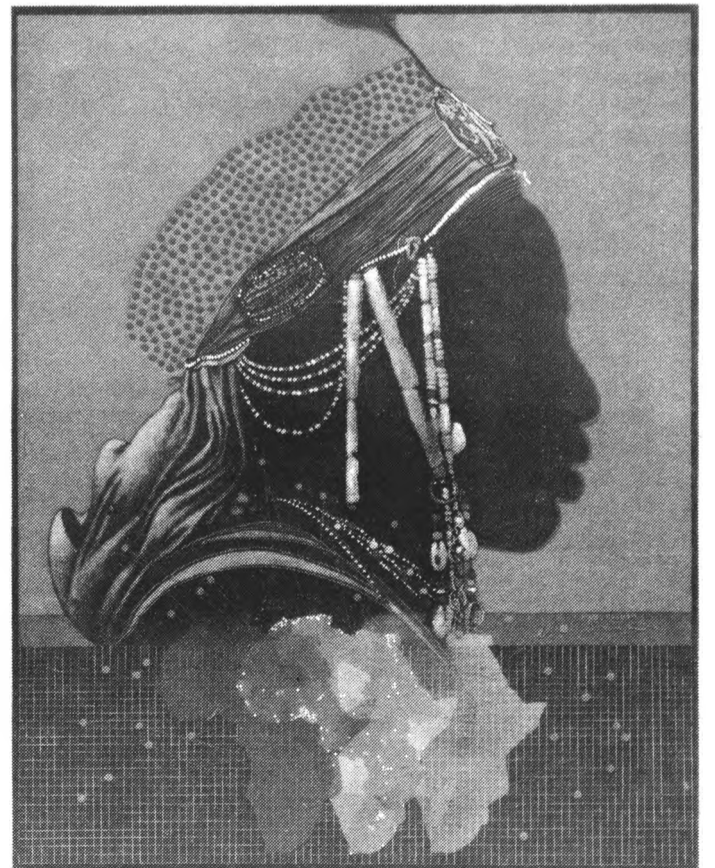
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THE AFRICANS

An Annenberg CPB Project

Not UGA, But U(s)SA

by Rudolph Smalley

Because of their pigmentation, South Africa's blacks have never had the opportunity to receive affordable, quality, higher education. Living in a country where racism and oppression are institutionalized norms, blacks are subjected to an inferior quality of higher education. Although, most of the country's education problems are centered in the primary and secondary schools, Apartheid's permeation of the universities has exacerbated the issue of separate education in South Africa.

The universities and colleges and administered mainly by the South African Government, and are said to be segregated, but equal. 'Since 1953, South African universities reserved for blacks have deteriorated steadily. There has been a reduction in available courses of study and the overall quality of education has dropped. The results of such actions were evident in the fact that in 1980, the black township of Soweto, with an estimated population of 1.5 million had only eight black physicians, two black dentists, and no residents who were qualified by education and training in the other commonly needed professions.' (South Africa; A country Study Pg. A8)

Although the above may sound appalling, the South African officials in charge of higher education for blacks boast about what they are doing. According to an education bulletin, printed by the South African Government, "The progress and successes of black university education are indeed commendable: Between 1972-82 the South African Government increased the black education budget from R26 million to R475 million." (South Africa's Education System Pg. 27) Whilst revenue allocated for white education in South Africa exceed R 4 billion, approximately ten times that of allocated for blacks. In so doing the Pretoria Government has effectively curtailed the number of universities black students can choose from.

At present, "there are five universities for blacks - The University of Fort Hare (at Alice in the Republic of Ciskei), The University of the North (near Pietersburg), The University of Zululand (about 160 km north of Durban), The Medical University of Southern Africa (Medunsa) near Pretoria, and Vista University for blacks in metropolitan areas. The latter offers full time and part time tertiary courses on a decentralized basis, as determined by the needs of the individual urban communities. (South Africa: Education, pg. 28-29) Please see tables I and II for student enrollment at black universities. One of the major reasons for low enrollment is the high cost of university education

in South Africa.

The cost of attending one of the five black institutions is estimated to be in the vicinity of R 2,000 to R 2,500, each year. This figure includes tuition fees, accommodation, and transportation costs. Not too much financial aid is given to the black students, since funds are not given to universities specifically for any kind of financial aid program. "It needs to be stressed that tuition and living expenses of between R 2,000 and R 2,500, per year are outside the means of the overwhelling majority of blacks, whose families usually have no capital, own no land, and have an annual disposable income considerably less than this amount." If access to higher education have any meaning for them, financial support is going to be essential. Anybody who has the resources to do so should make a contribution in this area. In particular, all employers who are in fact committed to making the best use of human resources of the country should look at it seriously. These universities are doing everything they can to assist the students, since help from the government is not forthcoming. (Duming Pg. 95)

Consequently, most qualified black students where obliged to attend the institutions set aside for their separate use, even though they offered limited curricula. After the establishing of universities for blacks and other minorities, non-whites with high qualifications were admitted in limited numbers to white universities, but only if the courses they require are not available at institutions reserved for their own race. If the courses are not available at black universities, black students have to gain the approval of the Minister of Bantu Education, before they can register to take classes at a white university. The South African Legislative body further boosted the 'Apartheid Higher Education' with the passage of two acts, making it very difficult for black students to attend white universities.

"Prior to 1960, black students who wished to obtain higher education in South Africa had the following choice of institutions of higher learning. They could have attended if they chose to, in limited numbers, the 'open' universities of Cape Town and Witwagers Rand. Where a practice of academic non-separation existed. They could have enrolled at the University of Natal in segregated classes, they could become students at the black university college of Fort Hare, or the small part-time Kolege ya Bana Ba Africa in Pretoria, which prepared students for the degrees and diplomas of the University of South Africa." (Kyware, P.224)

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In 1959 passed two Acts of far reaching significance in the history of higher education in South Africa. These were the extension of the University Education Act and the University of Fort Hare Transfer Act. The first Act provided for the establishment of four new university institutions for blacks, coloreds, and Indians, all of which were to be segregated. These were the University College of the North, mainly for the Sotho-, Tsonga- and Venda-speaking peoples, the University College of Zululand for the Zulu, the University College of the Western Cape for the colored people, and the Indian University College in Durban. (Pg. 225)

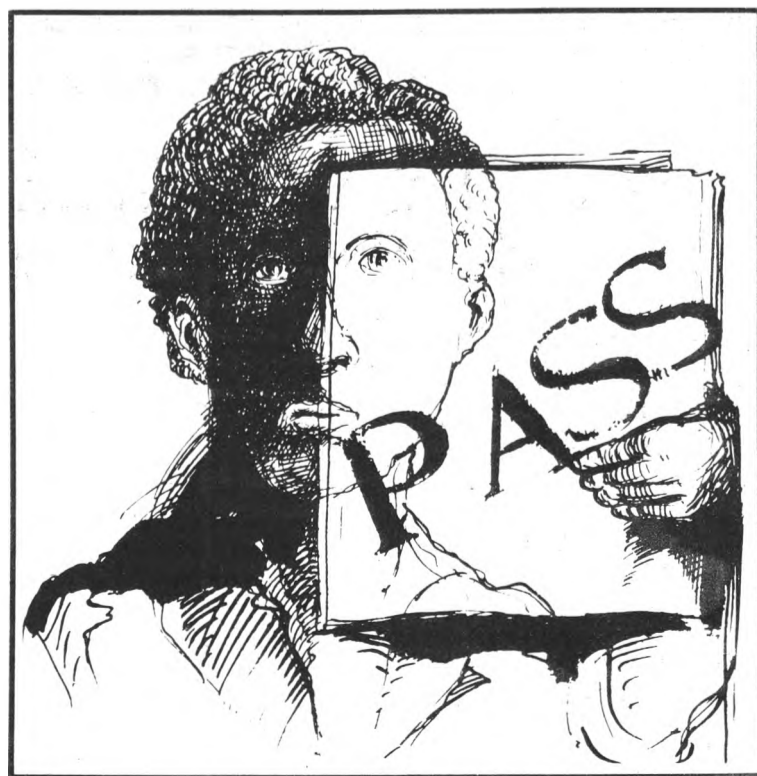
"The second Act provided for the transfer of control of the university college of Fort Hare from the Department of Education, Arts and Sciences (now known as the Department of National Education) to the Department of Bantu Education. A calculated move, designed to ensure, and maintain the practice of academic separation. Responsibility for black higher education was placed in the hands of an 'All-White Council' which had as one of its responsibilities, the establishing of quality academic programs at the black universities."

The University of Fort Hare Act and the extension of the University Education Act brought about a new type of university institu-

tion in South Africa; a State University and an Ethnic University. "Each of the black university colleges was placed under the administrative control of a council that might not have had their well being at heart. An all white council which was appointed by the state president and answerable for its actions to the Minister of Bantu Education. Indeed the university colleges formed an integral part of the Department of Bantu Education, which consciously or unconsciously set aside inadequate funds for the functioning of the colleges, from the Bantu Revenue Account. (Kyware Pg. 226).

Another short coming of the Department of Bantu Education was the failure to establish effective curricula that would cater to the academic, social and cultural needs of black South Africans. A UNESCO report on higher education in Africa, made the following statement on higher education. "African studies should be introduced into the university curricula. It was held that the quality of higher education in any country was not only bound up with the extension and presentation of technical knowledge, but also an understanding of the environment and traditions of the country (Pg. 50)

Black universities in South Africa, still for the most part, adhere to curricula originally designed by the university of South Africa, which is, to a large extent, a university for whites. Also, science and technology is not, for the most part included in the curricula at black universities, inhere the focus is primarily on Liberal Arts courses. Courses that train the students to fill traditional jobs, jobs such as Priests, Lawyers and Teachers. Thus, it is quite evident black South African students will continue to be far beyond their white counter parts if this trend continues.



FEATURES

Male-Female Relationships

by Wendy Jackson

What are relationships between two people? Webster's **New Collegiate Dictionary** (1980) defines relationship as "the state of being mutually interested in something or someone." Simply put, it is the association between two people. Relationships come in many ways: platonic (friendly); sexual between the same sex; sexual between opposite sex; family ties between relatives; a close girlfriend or a close boyfriend; and association between and among co-workers and social people.

This article will deal with relationships between the opposite sex on the college campuses of the Atlanta University Center. Several students were interviewed and expressed their opinions about their personal relationships with others. A comparison of the decade of the 1960's will be done with that of the 1980's.

"Relationships on campus during the 60's," explained an alumnus of Morris Brown College, "were sweet, simple and fun. We didn't compete for men in cars nor did we chase those who were dressed well because we were all struggling students." She added "I chose my dates according to how respectable and intelligent they were."

In the 1980's it is assumed that relationships between students on campus has changed from just choosing a partner with intellectual abilities and ambitions to how much of the material world that person can provide. A male friend stated "Many young women, especially Black women who reside on campus, only go out with men who drive expensive cars and can afford to 'wine and dine' them often."

While young women often want to find out how much material possessions a young man has, he, too wants to know if a woman has a job, what kind of

car does she drive, is she married and how much money does she have in the bank. Both men and women are guilty of wanting material possessions today rather than trying to know someone for what he or she is and wants to become in life. There are many reasons for material possessions craze. One of which is the use of television commercials to try to advertise 'sex appeal' through toothpaste, clothes (name brand), soft drinks and music videos which are shown in sexual positions and places.

In a discussion with a student at Spelman College, it was learned that, many women prefer a well-groomed man with his physical appearance in place. He must have a car in order to take her out from time to time. She stated "I like to go out because school and studying require a break every now and then. I don't need a guy to walk me to my dorm, go to my room and watch television. I can do that alone."

Females want the security of being with someone who can make them feel like queens for a day. During the 60's many students did not have the luxury of owning cars, lots of money and places to 'wine and dine' a female. Most of the entertainment during that time was done on campus at the Student Union Building or campus restaurant. Other activities included sorority and fraternity parties as well as social activities on weekends. There were no social visitations in the dormitory between the opposite sex. Men could not visit in women's rooms and vice versa. Today, on certain campuses, men have a curfew of midnight and beyond to visit the women in their rooms on campus.

While talking to a young man from Morehouse College it was discovered that he was having problems making dates because he didn't have a car and was on a strict budget. He said, "Many of

the women around here are into themselves. They are so self-centered until they can't relate to people with problems outside of their own." He continued, "When I first came to Morehouse, I had my own car, an apartment and a nice job. I had the means to show a girl a really nice time and I did. But when I stopped showing them a good time, moved on campus, wrecked my car in an accident, quit my job, and devoted more time to my studies, my social life died." The young lady he had dated for two years enjoyed being entertained. After he changed his life style from being a Romeo to that of being a studious person, he and his girlfriend broke up.

Men and women today seem to want someone who is less material oriented, someone with similar ambitions and goals, someone who is interested in the other, simply because they are who they are and not for what they can give them. After the man from Morehouse broke up with his girlfriend because he could not entertain her in a manner in which she had been accustomed to, he expressed that he wanted a female who was interested in her education, her future, had a sense of humor, didn't smoke, sensitive to the needs of others and who wanted a career and family.

Furthermore, he said, "When I approach a woman and start a conversation with her, she finds out that I don't have certain things, then she's is gone. She will ask questions such as 'What kind of car do you drive? Do you work and where?' He added, "I know immediately that she is not what I'm looking for. Why can't people just accept people for what they are instead of what they have or don't have?"

Men who don't have material possessions have problems. Men who do have material possessions also have problems. Another

male student from Morehouse stated that he has a car, an apartment and all the things necessary to keep him satisfied. There are no hassles with dates. However, his problem has to do with keeping a girl interested as well as getting rid of those who may become a nuisance.

"Some women don't really care for me and I know it. They just put up with me because I am in the position to do things for them that they enjoy," he explained. "They call and call and ask me to take them places. On some nights I have more dates than I need. This problem has caused conflicts between me and the women I like," he stated. For this man it became difficult for him to tell a woman "No!"

On the other hand, women are having problems getting dates, too. A young woman from Clark College said that she has had a hard time trying to find a suitable mate. She explained, "I have spent many of my college years hopping from bed to bed in search of love. It took a long time but I finally realized that love doesn't start in bed. Believe it or not, but I'm graduating this year with a 3.9 grade point average, but I didn't have the common sense to know how to handle a relationship. Really, I didn't know what love was. Many times I used the sentence 'I love you' too loosely. I honestly thought that I meant it. Later I knew that I was in love with the word and not with anyone in particular."

With the female population 7 to 1 ratio with males, many females have very few men to choose from. However, the college campuses provide a wide variety of men and women to select their dates from. In fact, the choice is so vast that often times a girl or boy can make a wrong choice.

Relationships of the 60's were different from the relationships of today because of the relaxed

moral code of conduct for young people today. Men and women both dislike immaturity, dishonesty, laziness, disrespectfulness, insensitivity, drug and alcohol abuse' profanity, lack of goals and ambitions. Some people have no problems with any of the above characteristics and could care less.

A male in the Atlanta University Center stated that "a pretty smile, a sense of humor, versatility, witty, outgoing and progressive personality along with being gentle and kind-hearted" are things that he looks for in a woman. In order to keep him interested she must also be intelligent, self-motivated, giving, optimistic, comfortable with herself, on an equal educational level, understanding, honest, trustworthy, communicative, and dependable. He explained, "I am especially attracted to young ladies who enjoy or have a great fondness for children since I am very fond of them, too. I am sometimes turned off by women who smoke because it seems that some of these women begin to behave in any unlady-like manner."

There are many assumptions in relationships and others are easily taken for granted. These assumptions are that everyone wants what everyone else wants, yet no one is willing to make sacrifices and not look for the "perfect mate." Perfection is not to be found. One must seek others who are interested in them as persons and not properly.

A recent graduate from one of the colleges said with a chuckle, "Dating was a joke when I was in college. I just wanted to have a good time. I realized later that I was lacking that warm feeling that others get when they think they are in love. Now I feel that I can handle a serious, mature relationship which is something I know I couldn't have done during my college years."

Guest Lecturers Discuss CBS Special

by Lycurgus "Kirk" Hatcher

On March 20, 1986, the Living-Learning Center's conference room at Spelman College was packed with a "standing room" only crowd. Students from all around the A.U.C. were sitting quietly viewing the CBS special documentary "The Vanishing Family."

The focus of the film was on The Problem of Teenage Pregnancy. Some of our young black children are becoming

parents before they are apparently able (financially) and ready (psychologically) to assume such responsibility.

Students present for this special seminar sponsored by Spelman College's Child Development Club, were devastated to find that a whooping 60% of all black children are being born out of wedlock and that 96 of 1,000 teenagers (16-19) became pregnant in 1983. Obviously young people are having

children at an alarming rate.

Two guest lecturers were on hand with ready knowledge about this ever growing problem with teenage pregnancy, they were: Debra Adams of the West End Clinic and Atty. Clarence Johnson, chairman of project Alpha, (sponsor-Alpha Phi Alpha Fraternity, Inc.) Ms. Adams discussed the many risk factors that occur in teenage pregnancies and ways to prevent these things

from happening. Atty. Johnson stated that his organization focuses on teen pregnancy and the black male. Project Alpha uses three main approaches in their counseling: Value Clarification, Community action, and Knowledge building. Atty. Johnson says that Project Alpha's theme is in keeping with their approach to rectify teenage parenting — "A Child deserves to have a childhood."

Dr. Sandra Sims-Patterson, faculty advisor for Spelman's Child Development Club stated that young ladies want something to love, moreover they usually have a poor self-concept. Dr. Patterson reminded the audience that they should be aware that teenage pregnancy is not only a problem in the ghetto but right here in this environment — the Atlanta University Center.

A Chat With Dr. Walton

by Gregory Powell

At the turn of the century Afro-Americans placed an education at the top of their lists. Even though many walked some 5 miles to school, they were determined to get an education. Looking back at the educational, social and political conditions, with the help of Dr. Harriet Walton who recounted her educational experiences in an interview, the reader will be able to measure the promising steps Afro-Americans have made.

Interviewer: We have an interview with Dr. Walton, professor of mathematics at Morehouse College. Dr. Walton will you please give me some personal background information? Where were you born?

Dr. Walton: I was born in Claxton, Georgia. I was reared in Glenville, Georgia. Actually, when I left Glenville I came to college. Then my family moved to Waycross, Georgia and that's where I've called home since that time. I am one of three children. I have an older brother and a younger brother. Both my parents were professionals; my father is now deceased; he was a minister and a teacher and my mother is a retired teacher.

Interviewer: Could you give us some educational background information?

Dr. Walton: I went to elementary school there in Temma County; then I finished high school in Long County; that's Luterisea, Georgia; many people get a big bang out of Luterisea, Georgia. And I came here to Clark College, and I sometimes brag about the fact that I graduated at eighteen, I went on to Howard University for a masters degree in math; I majored in math at Clark. After finishing Howard I taught for a year at Hampton Institute. Then I took leave and went to Syracuse University. I went there with the idea of getting a Ph.D.; but, actually I was young then sort of thinking about getting married. So, when my advisor learned that I would study for a year and go back an get married, he advised me to stay two years and get another masters degree, which

might not sound sensible to some people, but it turned out to be a good thing that I actually finished another masters degree in math, independent of the first degree in math that I had from Syracuse. Then I went back to Hampton and taught for a year before I got married. After that I still had the desire for a doctorate and after making another attempt at Georgia Tech. - which was not a good decision because I was in the midst of raising children. Someone should have told me you can't study and wash diapers, and baby bottles and all that at the same time. It didn't take long for me to realize it wouldn't work. So, finally about 1975 I enrolled at Georgia State University in the school of education - where I got a degree in math education in 1979.

Interviewer: Going back to your home state, were the racial problems with segregation really harsh? Would you explain some of the problems?

Dr. Walton: Sometimes it's difficult or a little bit hard when you go back and think about when you grew up in the midst of, which seemed very natural at the time. To decide whether it was harsh or not at the time we didn't think of the situation as being harsh, because we were born into it and sort of accepted it. And, yet, didn't totally accept it. We were definitely second class citizens. We went to segregated schools, which were most often not in good condition; we got the second-hand books; we didn't have the school buses. White children would pass us on the bus in the morning and we would be walking. So, conditions were hard; but, black people are known to be survivors. So, I guess that's what I should say, we learned how to survive by very often closing our eyes to the conditions at home.

Interviewer: Since segregation was not proven to be unconstitutional until the mid 20th Century, I was wondering how did attending a black segregated school help or hurt your education?

Dr. Walton: That's a good

question to. I guess as I look back and think about what I have finally accomplished on the one hand I would be tempted to say it didn't hurt; and yet I still know here must be things that I don't know that I would've known had I been educated in a different setting. I was fortunate in that I had parents, who knew the value of an education and who in fact were helping to educate me, because my parents were my first teachers in school. My mother taught me until I was in the fifth grade. So, that the idea of achieving, even where we were, and planning to achieve even beyond that was always a part of my background. I'm probably not as well read as I would have been and many things I would've experienced; yet, because my other circumstances, I was not permanently damaged. Maybe, maybe not permanently damaged?

Interviewer: Could you give some examples of the different segregated parts of town?

Dr. Walton: Yes, I can definitely remember the segregated theatres. We all went to the same theatre; but, we went upstairs. The whites went downstairs and the blacks went upstairs. I do remember that the white school was on what we called the other side of town. And to this very day when I go to Glenville it seems a little strange to me when I drive over where I remember the white school being, because we never went over there.

Interviewer: The other side of the tracks?

Dr. Walton: Right, the stores that we shopped in, you know, we would go to that part of town. So, that was a segregated situation. Of course the churches were segregated. Everything was segregated.

Interviewer: Would you share a segregated incident or incidents you were subjected to personally while you were growing up?

Dr. Walton: I can think of two or three incidents. One, no doubt, had to do with schooling. As I said, we definitely went to separate schools. My mother taught in a one-teacher school

out in the country. We had to get wood for the stove out of the woods. But, I can remember one day it was cold. We'd used all of the wood and I can remember momma just stopping everything and taking all the children down in the woods to get the wood one day. Big boys cut it, even those of us who were little to bring back two, three, four pieces of wood needed. So, this was some of how we struggled to get an education in the midst of things we were deprived of. She (momma) would send the big girls and boys to get water; there was no water on the grounds. They would have to go somewhere and bring it back in buckets. There was a funny incident that happened. One of the bigger girls, one morning momma sent them to water and she didn't come back; she ran away and got married; she eloped.

I remember much later - actually this was after I had come to college, we were going to visit my brother who was living in Baton Rouge, Louisiana; my mother, father, myself and maybe my younger brother too. Somewhere in Alabama we stopped to get gasoline and needed to use the bathroom. Where as mothers usually were not one to ready to buck or go against the rules and regulations, somehow that day she asked if there were a bathroom and was told there wasn't one she said "come on I'm gon' use it anyway."

I can remember working in the field (cotton field) of whites for the most part, although there was one black farmer who had a large farm there, riding to work in the back of the wagon early in the morning before the sun was up. So' we'd leave early in the morning in the morning and work in the field, taking our lunch with us (if you worked for some kinda nice white folks they'd maybe have some ice tea for you to drink along with your lunch).

One thing I do remember one of the days, we usually worked all week and then Saturday until 12:00; and Saturday at 12:00 was

when you got payed off. And of course when we finished work at 12:00 we expected our money, because you had to go to town Saturday afternoon. I can remember "somebody" being very late one Saturday about paying us our money. We finally got it; but, it wasn't as early as it should've been. That was a kind of sort of an unpleasant thing, because it seemed that somebody was taking advantage of us.

We use to buy milk from a farmer (white man) down the road. We'd buy a jar of clabber milk early Sunday morning before we went to Sunday school. We'd go get this milk and we'd make that jar of milk last all week; maybe sometimes we had to add a little water to it of course. We went to Mr. Gross Kicknauder was his name. It was "understood" that we would go around to the back door of his house. So that was one of many things that stand out in my mind of how we behaved in a segregated society.

Interviewer: How exactly did you feel personally about segregation? Did you hate white people?

Dr. Walton: No, fortunately I was able to grow up without having that kind of feeling. And again I hate to say I accepted the situation in which I found myself. And, yet, to some extent that is true. What I saw was the need for me to do something for myself. So I did the best I could in the situation in which I found myself. My parents, as I said were educators, knew the value of an education. We were trained as best we could be under the circumstances and aspired beyond that. We saw ourselves as trying to be progressive in the midst of this segregated society. Really we put our thoughts behind that; moreso than venting our anger and frustration, not moving ahead. I grew up without that hate and I'm glad I did; but, at the same time knowing that when the time came I knew to be prepared for some of the slots that have been opened; and to help others move in that direction.

Morehouse Holds 41st Black Family Institute

by Graveney Bannister

Clark E. White, assistant to Provost, Temple University of the Commonwealth of Pennsylvania, told a group of students and faculty at Morehouse, Thursday that there was a need to develop their political awareness. "I am referring to those who are inclined to fight an unjust war in Nicaragua," he said. He further stated that there is an increase in military presence on the Morehouse campus. "If you do not develop your political awareness," he said, "you may be packed on planes to

fight an unjust war in Nicaragua," he said. He further stated that there is an increase in military on the Morehouse campus. "If you do not develop your political awareness," he said, "you may be packed on planes to fight an unjust war in Nicaragua."

The speaker was addressing the Forty-First Annual Black Family Institute on the theme, "Single Black Fathers: Lost, Stolen, Strayed or Present and Accounted For?"

"It is you who will form the bedrock of Afro-America," he

added. White told students that they were the invisible men who will take responsibility for their families.

The lecturer in Afro-American studies, informed listeners that Blacks have contributed to a segment of the community which has exploited them. He referred to the Plantation System and said it created the current economic status of Blacks. Clark said there are four phases of our historical development: Slavery and the plantation system, tenant farming which lasted from 1865 to the early 1900's, the rise

of the Black urban working class, and the rise of the Black bourgeoisie which occurred with the expansion of the underclass.

Dr. Clark said that single Black fathers had to overcome the barriers established by institutional and personal racism. He said, "when I was in graduate school a white professor asked me if I had a father?" Clark said his reply was, "yes I have a father, mother, sister, brother and a dog which went on vacation with me."

The speaker said that after leaving Morehouse some Whites

claimed that he was too aggressive because he presented himself as an intellectual. He stated that some Whites project that kind of behavior because they are threatened when Negroes show ability. "There will be massive assaults on your ego," he added, "beware, listen and follow through!" "Some of us are lost," Clark said. He explained that the "lost ones" are victims of an unfair educational system and penal system. "There are studies which show there are more Black men in prison than in

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EDITORIALS

Meaning of Easter

Tuesday, January 28, 1986 is a day the nation will never forget, when the seven astronauts lost their lives. Ronald McNair, the African-American astronaut was a fraternity brother of mine in Boston. We both belonged to the Eta Phi Chapter of Omega Psi Phi Fraternity. All of us were proud of Ron's having received his Ph.D. Degree from the Massachusetts Institute of Technology in Physics. He was a personal inspiration to me as I worked on my doctorate at Boston University in Pastoral Psychology and Counseling. We remember Ron as quiet, humble, and unassuming.

I was in California on that tragic day and I watched on a big television screen at the University of Redlands, President Ronald Reagan tell the nation's school children that the future does not belong to the faint-hearted, but to the brave. As I listened to those words from Mr. Reagan, I had a flashback to the last time I saw Ron. It was at the Professional Business Man's Club in Boston. There was a look

of brave hope on his smiling face. We all knew and envied the fact that Dr. Ronald McNair was focusing his vision upon an incalculable, star-high adventure that always leads by Good Friday, but always triumphs in Easter.

Today, our brother Ron McNair is immortal. He did not save his life; hence, he could not lose it. There is a sense in which Ron was eternal before the Challenger exploded on January 28th. The future is always pre-existent in the past. Ron started to live eternally when he overcame certain fears on earth. Eternity is now or never. Death died for Dr. McNair when he decided not to let his insecurities limit his growth. This is the whole meaning of Easter. Jesus said, "No man taketh my life; I freely lay it down." At this moment, Easter was born on earth when Jesus transcended the fear of death.

Lawrence Edward Carter Sr.
Dean of the Chapel
Morehouse College
Atlanta, Georgia

Let's Erase 'Complacency'

by Steven Andre' Aaron

This letter is a response to a sense of disgust I feel toward the Men of Morehouse and the Black Community as a whole. This disgust arises out of my concern over the serious problem of complacency. It is evident that student concern for many of the local and national occurrences are nominal at best. This type of attitude becomes particularly serious at a time when the president of the United States says that there is a need to cut aid to students such as you and I, but manages to find 20 million dollars to send to the Honduras within a matter of hours. When the Academy Awards fail to give one award to "The Color Purple" after it received 11 nominations; when the rate of teenage pregnancy, single parent families, and infant mortality are at astronomical heights and shows no signs of declining. When the Atlanta University Center, a mecca of education for the black community, has trouble with unity among the institutions. This complacency also becomes a problem when the main priority of black college age males is to live a life of prosperity, not to give of themselves to help prosper and educate the race as a whole. I am not suggesting that this is a problem here at

Morehouse only, because this "I don't care attitude" is prevalent throughout the black community.

The job of today's black males seems to be the partying. We must become concerned with more than where the best party will be this weekend. Our perspective must reach far beyond these questions. We must be concerned with international, national, and domestic concerns. Moreover, we must become active in seeking a change in these concerns. It seems ironic that clubs and bars in the area are finding that they need to expand while many of the cultural events here on campus, events that are FREE, are seriously lacking in attendance.

I would like to end by asking each of you: where would we be if all slaves were as complacent as we are, if every civil rights leader was as lackadaisical as we are. I hope that this editorial will be the spark that lights the fire in many of you. I would like to end with this quote by Dr. Benjamin Elijah Mays, the late president emeritus of Morehouse College. "The tragedy of life is often not in our failure, but rather in our complacency; not in our doing too much, but rather in our doing too little; not in our living above our ability, but rather in our living below our capacities."

Realize Your Purpose Men

by Talmadge J. Thomas

Greetings fellow men of the "House." This editorial concerns the purpose of each and every student on this campus.

During the latter part of our senior year in high school, each of us took time to plan, in some way, the next four years of our lives. After arriving at Morehouse, each of us had a purpose. Granted, we all have a purpose. The question resounds, however, "How does my purpose enhance or inhibit my brother, sisters, community, and ultimately, the world?" For if our purpose does not reach either of the three, then our efforts are in vain.

Those who may have been stripped, lost, or never really grasped a purpose, I have come to let you know that you do have a purpose. The purpose is to be somebody to yourself, your family, and your community. The purpose is to be pleasing in the sight of God. No, we are not

merely meandering bits of protoplasm dancing aimlessly through life. No, our purpose is not just to matriculate through this great institution, get a job, and live comfortably. Rather, our purpose is to reach out and touch someone else's life while there is a chance. Our purpose should be as the song suggests; that is, "If I can help somebody as I pass along, if I can cheer somebody with a word or song, if I can show somebody he is traveling wrong; then my living shall not be in vain."

My brothers, if our purpose is only to run across the street, down the street, and around the corner, then our parents could really save some money. If our purpose is so narrow that it does not prick the mind or heart of people around us, then our purpose must be torn down and reconstructed. Our purpose should not only be of human intellect, but of divind interven-

tion. My brothers, God must not be in the back burner of our mentality, but the forefront of spirituality. For if God is not in the forefront, then we really have no purpose: no ship was ever made to sail without a captain.

I say let us not lose perspective of our purpose. Instead, let our minds focus on reaching our brothers, sisters, community, and the world. Let us leave "self" and become more concerned about others. Let us not major in Spelman, Clark, and Morris Brown. Rather, let us major in fields conducive to the perpetuation of mankind. Let us remember not to major in fraternities, but in humanities. The issue is not music, religion, and the arts. The issue concerns treating our associates like we want to be treated. When the last rites are given, let it be said that we lived and died trying to help somebody.

Another Phillipines? Leave the Election Alone!

by Samuel T. Lee

The ballots have been counted. The elections are over. Mr. Archie Rich and Mr. Vincent Daniels are the President and Vice-President elect respectively.

These are, I believe, the sentiments of the majority of the Morehouse students thus far. But if we are not careful these sentiments can be swayed by those who refuse to accept the reality of the ballots.

Immediately after the announcement of the elections' results there has been an outcry from the losing camp about the fairness of the election process. They call them "elections irregularities."

I do not disregard those candidates right to complain, for this right is one that demands that the democratic process functions properly. However, I do

question the methods they have employed to address their grievance.

Their complaints have been articulated to the Executive Board of the Student Government Association; of which they are members. They have attempted to have they case heard by the Student Court; the court however has no authority to hear this case. This fact was pointed out by the spokesman of those who were summoned before this 'kangaroo' court. The latest mishap concerns the Executive Board's investigation concerning the complaint submitted by Mr. Phillip Howard.

The executive board met Thursday April 10, 1986 to 'investigate' the 'elections irregularities.' They ruled that they could find no reason to have the elections over, and the case will be turned over to the

Student Court once again. The same Student Court, with some exceptions, who were ruled ineligible to hear the case to begin with.

With all the complaints about the elections process not one plaintiff has specifically stated what the allegations are and against who they fall to the proper authorities. My conversation with my Charles Hawk, one of the advisor to the SGA and one who was directly involved in the elections process, revealed that Mr. Howard has not submitted a letter to him or the Election Committee.

Why have they not gone about complaining to the proper authorities. Why have they, instead, complained to a board they hold membership on. Why did they try to hear and investigate these complaints

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Morehouse, Meet Eddie Lee

by Lawrence Edward Carter Sr.

Have you met Mr. Eddie Lee of the Georgia Power Company? He is the gentleman who very effectively coordinated the massive project in front and on the west side of King Chapel involving three Atlanta based Corporations the week preceding King Week 1986. As you probably know by now the Southern Bell Telephone Company, the Georgia Power Company, and the City of Atlanta

Street and Traffic Light Department installed new high pressure sodium street lights, removed all the telegraph poles on two sidewalks, redesigned the traffic lights, shifted electrical wires, and buried telephone cables on Welborn Street and Westview Drive around the Chapel. The project will make way for the 160 executive flag poles and flags of member countries of the United Nations to surround the Chapel.

Mr. Eddie Lee supervised and

directed most gracefully the interfacing between all three companies with Morehouse College. The Morehouse College family wishes to salute this corporate executive for his professional sensitivity, his patience, and his mastery of details on behalf of our corporate neighbors. Atlanta is in good hands with public servants like Mr. Eddie Lee.

Thank you Georgia Power for your wisdom in hiring Mr. Lee.

RELIGION

National Baptist Convention Addresses Students

by Patrice Y. Howard

First Vice President of the Progressive National Baptist Convention Reverend J. Alfred Smith, Jr. told approximately 2,000 students at Morehouse College that true religion should not only be concerned with God's Heavenly Kingdom, but with God's Kingdom on Earth.

Smith spoke to the students during an assembly observing **Religious Emphasis Week**. He urged the group to assess what they had done for the cause of Christianity.

"Throughout secular and religious history, men and women have continued to repeat the mistaken of Eden," Smith said. "Even the christian church, in her many denominational and organizational forms, persists in practicing the repetition of these mistakes," he added.

The assembly was one of several held during the week of February 23rd through March 2nd in the campus' King International Chapel commemorating the part religion has played on the progress of people in this country.

Smith, pastor of the Allen Temple Baptist Church in Oakland, California, said that people in the christian church have played both negative and positive roles. He stated that the church had used the Bible to justify certain wars, and used the scripture to argue against progress.

Smith also charged that the church persecuted scholars who said that the earth was round. In the name of Christ, Smith stated that the christian church also gave Galileo trouble over his scientific beliefs.

He maintained that the church favored slavery by teaching the validity of a primitive-like people, giving them Jesus to worship, but robbing them of their culture and their land. "The church has also believed that offspring of Noah's son Hamm had been destined by God to a status of slavery and servitude in the world," Smith said.

The American Baptist Seminary Professor said he thanks God that there is another side of the church. "As the christian church, I've also given to countless others like Mother Teresa and Martin Luther King, Jr. I've given birth to thousands, and had strengthen justice to run down as waters and righteousness as a parental flood," Smith said.

He also said the church had blessed young men through christian-related colleges like Morehouse. "However," Smith said, "there are those who don't understand what the church has really done constructively in history."

Because these people don't understand, Smith said, they believe the best evangelism is to verbalize the christian faith. "Dr. Martin Luther King talked to us about the danger in having an anemia of deeds, and a high blood-count of creed," Smith said. "I believe today, my young friends," he said, "there are some lay people who pride themselves on being good in the field of evangelism." Smith added, "But if they examine their evangelistic methods, they will see they're much like the method George Bernard Shaw used when he described some sermons. Shaw said some preaching," he continued, "is

like coffee, it stimulates, but does not stir."

Smith challenged the christianity of this country. "How christian is a nation that suffers from overcrowded jails and prisons," he said. "What have we done with our advantages? We've been given technology, money and knowledge. We have much more knowledge and know-how than two-thirds of the people of the world," Smith said.

Reverend Smith told the students at the Religious Emphasis ceremony that the question of what they had done for humanity still remains. He also said, "The new question that faces us is what will we do?"

Smith proclaimed that Dr. King was a follower of Jesus. "Are we going to pick up the cross like Dr. King," he said. "Before you can pick up the cross, you must know Jesus for yourself," Smith said to the crowd.

J. Alfred Smith, Sr. is author of nine books, including **Outstanding Black Sermons, For the Facing of This Hour, and Preach On!**

Having faith is the key to a successful life, baptist minister James Morton told a crowd at the Religious Emphasis Sunday Service.

Speaking at the Holy Communion service, the closing ceremony of Morehouse's Religious Emphasis Week, Rev. James Morton contended that having a shield of faith in God would deter discouragement, and hopelessness.

"I came by to tell you brethren, you're gonna need that shield of faith," he said. "Everything is not going to be

always right. Darkness is going to come in your life sometimes," Morton continued.

Rev. Morton expressed his gratitude for standing in a pulpit donated in honor of Dr. Cornell Everett Tally, a man who ordained Morton as a minister, but Morton maintained that the church is not a social club, meeting place, or a glee club.

"God is a spirit," Morton said, "and they that worship him must worship him in spirit and in truth." He also said felt the need to encourage the younger ministers. Morton cited information from the Bible's book of Ephesians.

"Finally my brethren," Morton quoted from the book, "be strong in the Lord and in the power of his might. Put on the whole armor of God that ye may be able to stand against the wild of the devil," he continued reading.

Morton proclaimed that Paul, the author of Ephesians, informs the church of Jesus Christ. "We are nothing less than an army," Morton said. He also said that Paul informs the church that when they would do good, evil is all around them. Morton encouraged the vesper hour group to seek strength from God.

"Poverty is not the sign of christianity," Morton said. "There is nothing wrong with being financially strong, he continued, "In spite of your other strengths, Paul said, 'Be strong in the Lord.' Morton also said that America would not be as strong today.

Morton told the crowd of approximately 100 people that the christian war is not of flesh and blood. "Dr. Martin Luther King recognized that bigotry and

segregation was not a flesh and blood issue," Morton said. He stated that King told the people the war could not be fought with flesh and blood. "Our fight is not with man, our fight is against Satan," Morton said. He told the group that the fight is against evil rulers, spiritual weaknesses and principalities.

Rev. Morton suggested that being truthful is the first step to living a life of God. "Make sure the first thing you go on is truth — be real," he said. Morton also urged the group to let God be that truth. "God does not look at the backward collar. God goes beneath these things," he said.

"Have on the breast-plate of righteousness," Morton continued. He urged the people to acquire righteousness as their second step to having a life with God. He suggested that righteousness is God's way.

"Everywhere you go, go there with peace on your mind," Morton said. He proclaimed that people of God are people of peace.

Morton emphasized faith as the most important motivation in a christian's life. He said, "Faith is the substance of things hoped for." Morton also told the congregation that having faith would help them overcome evil in their lives.

Reverend James Morton has been the pastor of the Thankful Baptist Church in Decatur, Georgia for the past 14 years. He and the senior choir of the church were guests at the vesper hour service.

Activities held during the Religious Emphasis week centered around the theme: "Trembling on the Brink of Humanity."

AME Church Celebrates 100th Anniversary

by Graveney Bannister

Hamilton, Bermuda - The African Methodist Episcopal Church celebrated its 100th Anniversary at St. Paul's A.M.E. Church. The celebration was attended by about 1,000 people. The sermon for the occasion was preached by Bishop Vinton Anderson who stated, "Jesus does not relinquish his authority to bishops and presiding elders." There were several visiting bishops, among those present were Donald Ming, Howard Primm, Frederick Talbot, Decatur Ward Nichols, Henry Belin and Presiding Prelate, Frank C. Cummings.

After the procession by the senior choir of St. Paul's A.M.E. church; the congregation stood to acknowledge the arrival of the bishop of the Bermuda Annual

Conference, the Rt. Rev. Frank C. Cummings. He signalled for those present to be seated then he commenced his address which was played on local television stations and radios. "We come to recall, to rejoice, and to remember our history," he said. The episcopal supervisor reminded his listeners that it was unique to serve God and man for 199 years. He was referring to the age of the A.M.E. church. "Richard Allen said leave us alone that we may pray this prayer," he continued. Cummings referred to the church as an institution which has God's special people and its responsibility is to speak for the people who cannot speak for themselves.

Bishop Vinton Anderson gave the sermon for the historic

event. He based his text on Mathew: 16:18, "And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Anderson stated that the rock is a symbol of endurance in Bermuda, and the phrase, "a piece of the rock" was long used in Bermuda before it was said internationally.

The bishop said that the eleven churches in Bermuda were built on self-determination, self-help, and self-respect. The episcopal head viewed the church as, "temporal, historical and social," but he added that people should have an external and intangible experience. The church was asked to act in a fresh and more responsible way.

Anderson said, "Jesus did not

say he would build his church on Peter, but on all men." "these people" he said, "form the foundation of the church with Christ as head." The church is not an organization, but an organism. This calls for a spiritual birth, and a need to be transformed. Jesus does not relinquish his authority to bishops and presiding elders. Paul left Titus in Crete to organize the Christians, he said. "We are instructed to talk about our differences."

Rev. Alphonso Sherald called the roll. Each minister present responded by repeating a verse a scripture.

There was a recess at 1:30 p.m. for lunch and the business of the conference re-convened at 3:00 p.m. Bishop Cummings requested annual reports from

ministers of the local church. Rev. Wilbur Lowe, Sr. said that his church had acquired one acre of land and was in the process of constructing a bigger church. Lowe said that the members of his church, Richard Allen, were very faithful. He pointed out that only 138 people raised some 400,000 dollars which was required to finance the new project. Lowe said he will extend the old Water Street building to enable it to house approximately four hundred people. The congregation also gave their pastor a new car.

The next report came from Rev. Alton Thompson of Bethel A.M.E. Church. The minister said that his church had completed renovation which commenced in 1985. When the reverend

Continued on Page 15A

Dean Carter Delivers Inspirational Palm Sunday Sermon at Morehouse

by Graveney Bannister

Dean Lawrence Edward Carter, Sr., said Sunday during his vesper hour sermon that there are two washbowls loose in the world. He began by reading a passage of scriptures from Matthew 27 verse 24. The dean said that when pilot saw that a riot was starting, he took water and washed his hands in front of the multitude, and declared his innocence. Carter said as Christians we cannot be neutral of moral issues.

The preacher said that Pilot's reasons for not doing what he ought to do are some of his also. Carter said everyday he has a tendency to confront situations by saying, "too much trouble, it's not my business, it won't pay off." He spoke of people who prefer to avoid taking a firm stand on anything. "What is your first name?" "Is it Pontius Dean, Pontius Department Head?" Carter continued, "the answer

would be Pontius You."

The dean said that both washbowls come to college. One was used by Pilot when he washed his hands and pleaded innocence, and the other washbowl was used by Jesus in the Upper Room when he went about washing the feet of his disciples and reminded them that he who would be great must be least. "Which washbowl do you dip into?" asked Carter. On the Palm Sunday afternoon, Carter said one bowl leads from the Upper Room to a balcony; the other one leads from a balcony to hell. He added, "these washbowls would take you in two radically different directions."

There was a call for commitment from the preacher. He said Dr. King stood on a balcony in Tennessee in service to striking garbage collectors. "We sometimes make the hosannas and palms ends to worship,"

continued Carter. He said Palm Sunday is a road that leads beyond hosannas and palms to commitment. The Dean of the Martin Luther King Jr. International Chapel, stated "Jesus set his face steadfastly towards Jerusalem." He said that Jesus decided to leave a safe comfortable Galilee. "What would have happened if Jesus had remained in Gaililee?" According to the speaker, Palm Sunday parade was a prelude to a great act of commitment. He said that Blacks too often sees shouting as the primary end in worship. "These are the hosanna Christians, but the parade on that Sunday should lead to choice." The students assembled were told they cannot be neutral.

Dean Carter asked students which washbowl will they dip their fingers into. "Can we be neutral as Christians?" asked Carter, "On pre-marital sex, ordaining female ministers, on

divorce, on gay life-styles, and capital punishment." The preacher referred to the threatment of Black females by males. "Are you a black woman first and christian second?" he asked. He then continued his sermon by saying, "maybe you are a christian from the waist up." "Christian faith in a democratic system is never neutral of silent; there are some decisions which cannot even be entrusted to the wisest of our professions, politicians," Carter continued. Reference was made to the nude playboy pin-up in dormitories. The dean said hat there was a lack of respect for black women, but a bundle of "slam bam, thank you mam" activities existed. "No wonder our black women are run over by trains," Carter said. He said some of the students present were afraid to take a solid stand on nude pin-ups. "That does not make you a Judas, it makes you a Pilot," said Carter.

The dean said that when the Atlanta University decides to betray Jesus, the members would not make a whole pile of noise, but they will do so quietly kike Pilot. According to Carter, if Pilot thought that Jesus had an army, political influence, and people behind him; the decision could have been different. "It was obvious that he thought here is an obnoxious poor beggar from Nazareth," Carter further stated.

In concluding his seremony the preacher said, "if you choose Christ's washbasin you are casting a vote in favor of the world." He then quoted John 3 verse 16. He said Jesus was pro-choice so, "we cannot put our hands in both bowls at the same time." "Put sometime once you are a christian you must undergo voluntary poverty, be suffering servants and undergo radical risk of what you value highly," said Carter.

CBS Televises Easter Sunday at the 'House'

On Sunday, March 30, 1986, history was made at Morehouse College when the CBS Television Network broadcast its annual Easter service live from the Martin Luther King Jr. International Chapel. This event marked the very first time that this special worship service has emanated from a historically black college. Duke University is the only other school to host this special Easter telecast. The Dean of the King Chapel, Dr. Lawrence E. Carter Sr., welcomed a capacity congregation to the memorable service which was highlighted by spectacular performances by the Morehouse College Glee Club and a moving sermon by Reverend Otis Moss, Jr.

Following the reading of the scripture, by Mr. Adam L. Smith, President of the Morehouse Student Government Association, guest soprano Jeanne Brown sang Beethoven's "O Triumph All Ye Ransom'd" to the accompaniment of the Morehouse College Glee Club with Dr. Wendell P. Whalum at the Wicks 6,000-pipe organ. Reverend Moss was introduced by Dr. Hugh M. Gloster, President of Morehouse College.

Reverend Moss, who is a Morehouse alumnus and currently the pastor of the Olivet Institutional Baptist Church in Cleveland, Ohio, chose as the topic of his sermon: "The Victory of Unconditional Love." Speaking simultaneously to the responsive congregation of some 2,500 on hand and millions in the nation-wide television audience, Reverend Moss

pointed out the universality of love by stating: "J. Liebman discovered that human beings must love or perish. Eric Fromm discovered that we must be loved or die. Victor Frankl came from Hitler's concentration camps with a reaffirmation of fact and faith that the salvation of humankind is through love and in love. The New Testament tells us in John's Epistle that God is love and love is God, 'he that loveth not knoweth not God.'"

Rev. Moss further stated that love is not exclusive: "We know that life is an **opportunity** to love, a **responsibility** to serve, and a **gift** to be shared and given back to God. 'Thanks be to God who giveth us the victory... Thanks be to God who giveth us the victory through our Lord Jesus Christ.'"

"We need victories, otherwise despair will become a permanent guest in life's living room. We need victories won by love, otherwise brutality will lead our minds and rule our hearts."

In a timely reference to the memory of Martin Luther King Jr., a modern disciple of love, Rev. Moss said: "This International Chapel where we meet today honors one who endured dungeons of incarceration, bombs of terrorism, klans and mobs of injustice, and tidal waves of hate and brutality. And finally an assassin struck him down in Memphis. The forces of hate thought they had won on April 4, 1968, but Martin Luther King Jr.'s capacity to love leaped out from that bloody balcony in Memphis and sent Andrew Young to Congress, the UN, and

the mayor's seat in Atlanta. It sent Fauntroy to Congress, Jesse Jackson to International leadership. Coretta Scott King to the establishment of a Non-Violent Center for Social Change. His capacity to love gripped the hand of the most conservative president of this century and caused him to sign the King Holiday Bill, and then moved him to make the most eloquent speech of his career in praise and honor of a courageous and obedient servant of God. The great irony is that the King Holiday Bill came in the year when all that King stood for is under vitriolic attack. But if we understand the victory of unconditional love 'we know that all things work together for good to them that love God.'"

In keeping with the headlines across the front pages of the nation's newspapers, Reverend Moss pointed out that: "In an age when atheists would lock God out, when Peter Botha and South African apartheid (racism) would lock God up, when fundamentalism would lock God in (in a narrow corner of dogmatism), when Ferdinand Marcos would like to buy God out; in an age where we see in Pretoria a reign of terror and in Washington, D.C. a reign of error, 'I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.'"

"Thanks be to God who gives us the victory — not through nuclear arms and arms races, not through budget cuts that house the rich and crush the poor, but thanks be to God who give us the victory through unconditional love."

He went on to give three compelling illustrations of the "Victory of Unconditional Love": "Love picked up a South Korean child several years ago during the Korean War when he innocently picked up a live hand grenade, it exploded, destroyed both eyes and took off one hand. Love nursed him back to health. I met him several years later at the University of Taegue in South Korea. He was sitting at the organ with no eyes and one hand, playing and singing 'How Great Thou Art.'"

"Love visited Max Cleland after he left two legs and one arm in Viet Nam and gave him new purpose, new meaning, and a new destiny and made him **'Strong At The Broken Places.'**"

"Love touched Phillip Rushing as a black teenager on the Eastland Plantation in Mississippi when he had lost both arms in an electrical accident. He wanted to commit suicide but love lifted him from the depths of despair to the heights of new possibilities and whispered in his soul - 'It does not yet appear what you can become.' Rushing went back to school with no arms and learned to write with a pencil in his mouth. He graduated from Stillman College, he says, with honors. He tells the story of his struggle and victory in his book,

Empty Sleeves. The Eastland Plantation in Mississippi was ruled by injustice and regulated by hate. But love will outlast hate. Thanks be to God who gives us the victory through unconditional love!"

Reverend Moss closed his sermon with a short prayer of thanksgiving and resurrection: "O God we thank thee for the aliveness of love, for the forgiveness of Thy grace, for the greatness of Thy truth. We thank Thee for Thy son Jesus Christ, whose life, death and resurrection have give us the victory - yes, Lord, the victory of unconditional and eternal love. Amen."

Following Reverend Moss' sermon, the Morehouse College Glee Club sang the traditional Easter spiritual, "He Rose," arranged and conducted by Dr. Wendell P. Whalum. The benediction was given by Mr. Anthony Bennett, Vice President of the King Chapel Assistants. The Glee Club then performed "For Thine Is The Kingdom," by Malotte, with Samuel McKelton, soloist. The service was concluded with a stirring rendition of Dawson's "Every Time I Feel The Spirit," by the Glee Club with soloist Ellya Davis.

Producer Bernie Seabrooks and CBS Vice President of Cultural and Religious Broadcasts, Pamela Hott, expressed their delight with their choice of Morehouse College and the Martin Luther King Jr. International Chapel as the setting for this historical Easter Worship service.

Johnson Receives SCLHBG Award

by Kenneth J. Howard

For the last nine years the State Committee on The Life and History of Black Georgians (SCLHBG) has presented awards to distinguished persons for their contributions and accomplishments. This year's banquet was held on Friday, February 14, 1986, at the Downtown Holiday Inn in Atlanta, Georgia.

The emcee for the evening was the Honorable Sanford Bishop. Bishop, a Columbus, Georgia native, presently serves as a member of the State House of Representatives. One of this

Year's co-recipients of the Chairman's Award in the field of education is Dr. Tobe Johnson. Dr. Johnson, who is chairman of the Political Science Department at Morehouse College, has been associated with the SCLHBG since its conception. A native of Birmingham, Alabama, Dr. Johnson received his undergraduate education at Morehouse College then went on to obtain his Ph.D. from Columbia University.

When asked what sparked his interest in the SCLHBG, Dr. Johnson stated, "I have had an interest in black history for years

and in the late 60's and early 70's I was responsible for the center-wide programs dedicated toward Afro-American Studies." Dr. Johnson also noted that he has worked diligently with Dr. Alton Hornsby, Jr. in getting the legislature involved in the program. Dr. Hornsby, who is a Professor of History at Morehouse, served as President of the SCLHBG until his retiring earlier this year.

Pertaining to the question of student support, Dr. Johnson noted that the student involvement is not as good as he would like. "Most of the support for the

SCLHBG comes from students who are majoring in History." Other recipients of the Chairman's Award include Dr. Kathryn Brisbane, retired Academic Dean at Spelman College, Dr. Sidney Estes, retired Associate Superintendent of the Atlanta Public School, and Dr. Vivian U. Robinson former Academic Dean at Paine College, in Augusta.

The SCLHBG was created by the Black Caucus in the Georgia General Assembly. The primary goal of this state-wide committee is to "preserve and com-

municate the history of Black Georgians." The State Committee on the Life and History of Black Georgians headquarters is in the History Department at Morehouse College.

Persons interested in membership in the SCLHBG should contact Dr. Marcellus Barksdale, Dr. Alton Hornsby Jr., or Mr. Vincent Fort, Department of History, Morehouse College, 830 Westview Drive. S.W., Atlanta, Georgia 30314. The telephone number is 404-681-2800. The student membership fee is \$5.00.

The Unsung Hero

by Gregory Powell

Sometimes we tend to forget those unsung heroes who opened the doors to labor opportunities for Blacks in the early 20th Century. Individuals like Claude Everitt Mundy was one of the first Blacks to integrate the Atlanta Police Department in 1952.

Described as a large man by his youngest daughter Claudette, Mundy would not subject then 4-year-old Caludette to the harsh reality of segregation. "He didn't like segregation," she said in her secretarial office at Morehouse College. Looking back she said he escorted his family to the Ashby Theatre owned by Blacks or to the Southeastern Fair.

The son of a stockman for Southern Railway, Mundy collected books and Claudette said he often secluded himself in his library for hours. "Most people thought he was mean, tough but he wasn't," she recounted.

Born February 20, 1920, the

native Atlantian would go on to integrate the police force. The Black policeman was subjected to racism when they joined the force.

"When he went to work he couldn't dress with Whites. Blacks had to dress at the YMCA on Butler Street," she said. "He could not arrest a white person, but held him until a white policeman arrived."

Due to Mundy's mysterious death in 1961 when he was dispatched to check out an empty building (where he was shot through the heart) and many other Black unsung heroes of the Civil Rights Movement, Black policemen not only share dressing rooms with their white peers, but are also allowed to arrest Whites. What other gains have been made? Not many, according to a police officer who will be referred to as **Brown** for confidential reasons.

"If you fought for Blacks to be on the force, they are not paid enough to live on," Brown said during a telephone interview.

"Promotion? They're for the little White boys." He said Whites fear Blacks will **bump** them so they are not promoted.

The son of a prominent medical doctor, Brown said most of the commanding officers who are white resent an officer who questions their authority. "The city rarely stands up for the policeman when he's in conflict with the commander. They would fire him first.

Far more afraid of departmental politics than rolling down Atlanta's crime riddled streets, Brown said the less the policeman does the better. Sometimes he parks his car and sits for hours listening to the radio.

"I've arrested and jailed politicians, but they pull me downtown to answer to the commanding officer."

The gains Everitt and his peers made in the 1960s are being overshadowed by downtown politics Brown commented.

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NAACP Attends 34th SE Regional

The Morehouse College N.A.A.C.P. Chapter attends the 34th Annual Southeast Regional, held in Knoxville, Tenn. March 27-29. The conference was highlighted by an address from noted author, Alex Haley at the Freedom Award Banquet. During the dinner, Morehouse Chapter Pres. Rufus Arterberry asked all men of Morehouse College to stand, and called forth Dr. Ben Hooks. Arterberry stated, "In the spirit of Dr. Benjamin Eijah Mays, the greatest sin is not failure, but low aim." In behalf of the Morehouse College N.A.A.C.P. Chapter, I hereby make you a Morehouse Man of the N.A.A.C.P. and present you the official Morehouse College N.A.A.C.P. Sweatshirt. Also during the evening, The Morehouse Chapter was awarded the Out-

standing Youth Unit Award. Furthermore, Pres. Arterberry was presented the W.W. Law Award. The following day, the chapter gave a session on Employment. Members of the chapter who participated were Tres. Mike Bryant, Sec. Chris Gabriel, officers of the Presential Committee Lee Jones & Conley Lewis also Wendy Johnson and Tracey Walton ladies in the chapters homecoming court. According to Arterberry, next year the chapter will increase it's productive attempts to keep it visable & active by seeking more involvement from brothers of Morehouse College. He also states, thanks to former Pres. John Heath, advisors Dr. Avon Parker & Dr. Charles Hawk the success of the Chapter along with men of Morehouse will continue for years to come.

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SPORTS

Racquetball Debuts at Morehouse

by Kenneth Chandler

Atlanta, Ga. — The first annual Morehouse College Open Invitational Racketball Tournament was held February 21, 22, and 23.

The tournament, held at the Sandy Springs Athletic Club, began on Friday with a field of some 60 participants.

The tournament had four levels of competition. The open division showcased the best players found in the tournament. Following the open division the skill levels were as follows A,B,C, and Novice beginner. The novice beginner could be those trying the sport of racketball for the first or second time.

Trophies were awarded for the open division and the levels of A,B,C, and Novice beginner. The

trophies in each division were given for first, second, and third place. Consolation prizes were awarded in each division after the major winners were determined.

I took Brian Titus a little more than two hours to become the victor of the open division in the championship match.

Van Smith, chairperson for the tournament, stated: "The open division was the best racketball I have ever seen in my life. It must have lasted over two hours. If it could only have been recorded."

For his open division victory Titus received a first place trophy and an Etlon racket values over \$225.00.

The three day tournament,

which began Friday evening and ended Sunday afternoon, was sponsored by the Morehouse Business Association.

Smith added: "I would recommend a 2nd tournament if the awareness of the students involved in the tournament (members of the M.B.A.) possess the will to work hard for it.

"A racketball team," Smith continued, "at Morehouse College would be another opportunity to develop a well rounded student. It can be seen as part of a Liberal Arts education." In past years we have seen golf and tennis added to the physical education department.

"I would like to see," "The Atlanta University Center come together and get a team. This

would provide quality talent."

"However, I would still like to see Morehouse get its own team," Smith finished.

Smith, a noted racketball competitor himself, gave some tips on how to become a better racketball player or how to get started in the sport.

"An individual interested in racketball should first become a member of a club or try the game out with a one day club pass.

"Racket ball," "is a fantastic sport to play anytime regardless of the weather. The pace of the game is very fast. The ball can travel up to speeds of 120 miles an hour."

Mike Brooks of the G.S.R.A. (Georgia Sanction Racketball Association) praised the tour-

nametn for presenting such fine competition.

The tournament was backed by Pepsi Cola, IBM, and Ortho pharmaceutical corporation.

Pepsi Cola donated \$4.00 for every person who entered the competition. Steven Ellison of Pepsi stated that all profits of the competition would be given to Morehouse College.

Jim Stickle, owner of the Sandy Springs Athletic Club, said: "This tournament had a big turn out. I think the turn out could have been even greater if more corporations would have participated.

The entry fee for the tournament was \$25.00 for the regular divisions. A \$10.00 fee was charged for the open event

Black Athletes Fall Short of Degrees

by Gregory Powell

They are considered the backbones of America's white college football and basketball teams. Whether they attend Georgetown, DePaul, Memphis State, or Arizona State they lead their teams to the top four every year. However, what organizations like the NAACP has uncovered is that many Black college athletes play-out their four year eligibility, but do not earn their respective undergraduate degrees.

For those athletes like 7'4" Ralph Sampson of the Houston Rockets or football great Herschel Walker of the New Jersey Generals an undergraduate degree is possibly overshadowed by their million dollar contracts. They gross in one year what their respective degrees would never earn. But how many Black athletes sign million dollar contracts or even make it to the pros? Not many. So, what happens to that college athlete who has played out his four year eligibility with no

degree under his belt? His future is bleak.

Why does the Black athlete not earn his degree in four years? How could he be qualified as a full time student for four years, but fall short of earning his degree by more than two years? Who should we blame? The athlete? The College?

These are the questions NAACP Secretary Naxine Smith desired answers for in July 1985. The Memphis, Tennessee branch wrote Memphis State University a letter regarding accountability for eighty-five percent of the Black basketball players who did not earn a degree.

Some 600 hundred miles to the south of Memphis in Atlanta, Georgia, Dr. Jane Kemp filed a suit against the University of Georgia, alleging sexual discrimination charges. What the case uncovered, said Attorney Jerry Drayton, was that Black football players were not a part of the student body. They enrolled in remedial courses for

four years, taking twelve semester hours to retain full time student status. This enabled the Blacks to play. They were never integrated into the college's academic program, leading to an earned degree, but remained in remedial courses.

"Black athletes are getting nothing to fall back on," Drayton said from behind a desk in his office. "If they make it to the pros, fine. If not, it's their problem."

The Kemp Trial revealed the fact that Black athletes are exploited, a practice that's been in vogue for the past thirty years Drayton asserted.

Why did the athletes not demand that they be allowed entrance into the college's academic mainstream? The dream of making the pros and signing a million dollar contract deceives many. For as Drayton speculated, "their chances of getting struck by lightning in an open field is greater than their chances of making the pros."

What can be done to aid those

athletes presently in college with little hope of making the pros and more than two years short of obtaining a degree? Arthur J. McAfee of the Physical Education Department at Morehouse College said nothing could be done. Perceiving the problem at both Black and white colleges, he said colleges are focusing on the high school freshman by raising admissions standards.

"Twenty years ago colleges lowered their standards to allow players, a majority of whom happened to be Black, entrance so they could play," he added in a confident voice from behind his desk at Morehouse.

In September colleges will have their admission requirements raised, a goal McAfee said the high school freshman will reach if he wishes to play a college sport. The reconstruction of the requirements will take the form of higher Scholastic Aptitude and American Collegiate test scores and more impressive high school grade point averages.

Because he feels the college should not be the sole culprit in the problem of the Black athlete, he said the athlete must take responsibility for his college career.

"I don't care if you're the greatest bouncer of the ball if you don't have something to back up the ability, something's wrong with your mind. What if you're one of those 1500 athletes to play a professional sport and you get injured, what do you have to fall back on?"

Raising college entrance requirements and encouraging that Black athlete in high school may very well deter the future problem, but what will become of the athlete who dreamed of a million dollars contract and sacrificed his college education? What happens to that football player at the University of Georgia or that basketball player at Memphis State University whose not one of those 1500 athletes who makes the pros?

Tennis Team Above .500

by Les Smith

The season has begun and the Morehouse Tennis team is staying above the break even point. So far, the team's record is 7-5. This includes wins over Morris Brown and Clark Colleges, Central College of Iowa, FAMU, Tuskegee, Howard and most recently Principia College. Losses came from J.C. Smith, S.C. State, Emory and University of Wisconsin.

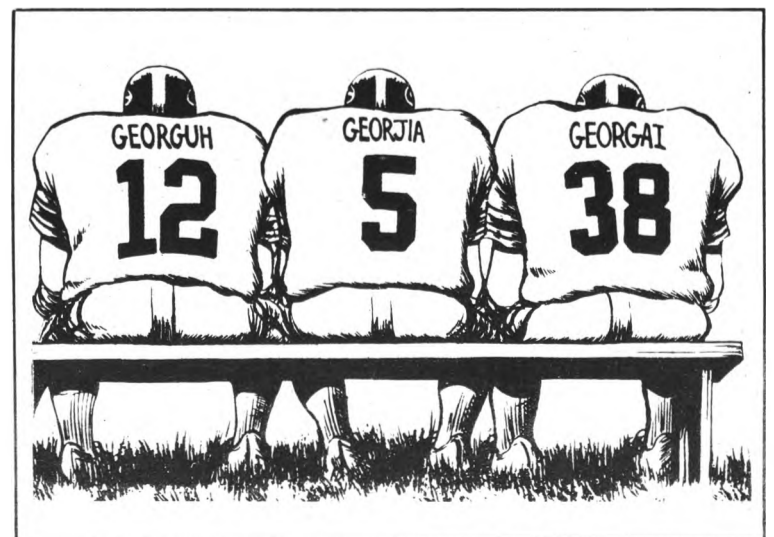
Captain Keith Lanier feels that

many of the matches were too close to lose. This is developing from people not producing as they should" says Lanier and if they did, the team would've won more of its matches.

The match that was played on Monday, March 24, against Principia College seemed to be a turning point. Morehouse won this match 6-3, but had decisively closed it out after the singles. This match, according to Lanier,

was the first truly close match that they had won. Out of the nine matches played, six of them went to three sets, which Morehouse won.

Though the team's wins cannot be placed on any one player, there is a stand out, sophomore Kevin Belcher. His personal record to date is 9 wins and 3 losses. Belcher is currently playing no. 2 singles and no. 1 doubles with Lanier.



ARTS & ENTERTAINMENT

Black Women Filmmakers Visit Atlanta

by Sharilyn Bankole

The Atlanta Third World Film Festival's "Third World U.S.A." week recently brought five Black women filmmakers from across the U.S. to Atlanta. The filmmakers: Kathleen Collins, Sandra Sharp, Carol Munday Lawrence, Carol Parot Blue, and Michelle Parkerson, represent one fourth of the total number of Black women filmmakers nationwide.

There are only 15 or so, Black women actively involved in independent filmmaking. The business of making films is costly, labor intensive and riddled with unpredictable problems. For this individual projects may take years to finish. Lack of financial support, physical/emotional fatigue, or, any number of problems may slow the production of a film.

Many Black women independents make their first film and decide not to make another. "Of the 20 to 30 maximum number of Black women that have produced films, only an approximate 15 have a track record," summarized filmic Michelle Parkerson.

Of the 15 black women actively engaged in filmmaking, many view their choice of profession as a decision that was politically motivated coupled with a real

love of the aesthetics. Separated by technique and individual style, the women are soundly united in their attempt to bring authenticity to the media image of Black women through their work.

"Art is always political, there is always an effect, or remification," says actress, filmmaker, Sandra Sharp. Ms. Sharp is co-founder of the Black Anti-Defamation Coalition, a national organization that monitors the image of Blacks in the media. The organization, recently renamed C.A.B.E., Coalition Against Black Exploitation, has been successful in changing many images of Blacks deemed to be harmful in the media. The group was first organized in response to the negative portrayal of Blacks in "Beulah Land." Ms. Sharp is similarly sensitive to the political impact of media images in her acting career. She will not accept the roles of prostitute or partner in an interracial relationship.

As a working actress, Ms. Sharp likens her decision to go into filmmaking to "traveling in a plane that was on auto-pilot and then, one day, deciding to fly the plane herself."

"It's all about control," she coolly admits. She is now in control and continues to soar to new heights as her abilities

increase with time. Her disillusionment with hollywood does not keep her from the front end of the camera, however, recurring role on "St. Elsewhere" and "Knots Landing" help to finance her filmmaking projects.

Sharps first film short "Back Inside Herself" encourages Black women to become free from external forces of conformity by piloting their own planes. "Back Inside Herself" won the Black American Cinema Societies First Place Grant in 1984.

"We're about history rewriting" says filmic Michelle Parkerson, describing the unique work of Black women Filmmakers. "We're about reversing the image of Black women that has been mutilated in the media," she continued.

To accomplish the task of history rewriting it has been necessary for Ms. Parkerson to "wear many hats" she says. Director, script writer, poet and novelist are a few of the many hats in her possession. Ms. Parkerson has many talents and accomplishments one of which is excellence in filmmaking.

Her involvement in the media began when she left Temple University and went to work at a large television station. After a

few years in the industry she left to pursue a personal goal of becoming a filmmaker. Another Black women filmmaker, Marion Jackson aided and inspired her to reach her goal. Her films focus on Black women in non-traditional roles. Parkersons recent documentary on jazz singer Betty Carter, "But then, she's Betty Carter" has received international attention. Other films have won the young filmic awards and acknowledgement.

Her current film-in progress is "Storme: A life in The Jewel Box," a documentary on the legendary, multi-racial femme impersonators, The Jewel Box Revue.

She hopes through her to "tell the stories and histories that have been untold or mutilated by Hollywood and to show Black womens stories as worthy of being told."

The filmmakers that recently visited Atlanta, collectively represented a wealth of experience, talent and determination, but even the rare and the gifted face a difficult task in the field of filmmaking. Producer, Filmic Carol Munday Lawrence sees the major hurdle of any filmmaker as being financing. "Before even talking about approaching a potential funding

source, you must be able to financially justify a film." Filmic must be able to demonstrate that a subject will attract a significant number of interested viewers before they can hope to generate any funds for a project. This reality has resulted in many filmmakers becoming distributors in order to have a first-hand experience with making a feasible distributing strategy. A few of the possible avenues for distribution have been film festivals and airings on the Public Broadcast System as well as the Corporation for Public Broadcasting. In addition to distribution problems there are scarce funding sources for Black independent filmmakers. Existing funding sources include: The NEA, The Black American Cinema Society, and The Black Filmmakers Foundation. A single project usually costs upwards of 10,000 dollars so many filmmakers must do work outside of their profession to generate production money.

The filmmaking profession is not entered in to for want of financial gain, but is rather a labor of love. Black women who love themselves and want to give voice, form and authenticity to the invisible image of Black women in the media.

Aileys Dance Theater Draws Huge Audience

by Gregory Powell

Alvin Ailey's American Dance Theater performed before a full house March 12 at the Atlantic Civic Center.

Employing Bill T. Jones' "Fever Swamp" and followed with Monte's "Pigs and Fishes," Ailey's dancers made good use of the Center's spacious stage, but the two numbers drew only mild responses from the audience.

Following the intermission, the company performed a tribute to jazz great Charlie "Bird" Parker. The routine was choreographed to Parker's jazz scores which set the mood for the performance. Known for his skillful stage insight in his productions, the set added texture to the routine and gave the audience a chance to be a part of a bar scene on the stage. A five-piece jazz ensemble was on stage, similar to the ensembles in Storryville of New Orleans. The costumes were consistent with the time period Ailey wished to define with the musician's music: men wore double-breasted suits and the women sported gowns and pumps; and

the staged bar represented the place where Parker got his start. Tracing his musical development from his start in jam sessions to his breaking point, "For 'Bird' — With Love" premiered in Atlanta and received five curtain calls.

Robed in bright yellow and blue costumes, the troupe ended the show with Ailey's "Revelations" (1960). This suite explored the emotions of Afro-American music, chiefly Negro Spirituals. Dancing to tunes like "Wade in the Water" and "Rocka my Soul in the Bosom of Abraham," the troupe moved the audience to the point of laughter, tears and back to laughter.

Ailey's dancers are known world wide because of their discipline, his expert staging, costumes, the music he selects and the subjects he explores in the routines. The dancers are so well trained and versatile that they expertly moved from a ballet suite to a modern routine professionally. The Alvin Ailey Dance Theater earned and deserved the eight curtain calls at the end of the show.

Auto Show Comes to Atlanta

by Les Smith

The Atlanta International Auto Show returned to the World Congress Center for its fourth year. The show was hosted by the Metro Atlanta Automobile Dealer's Association and the Cahner's Exhibition Group. From Wednesday March 12 to Sunday March 16 Metro Atlanta dealers were allowed to show their 1986 car lines to the public.

The year there were 37 different auto dealers present along with two cars from the Georgia State Patrol and a Nissan 300ZX pace car from the Road Atlanta raceway. All in all, about 450 different models were on display. Virtually every car on sale in the country was there, from the new Acura line to the \$4,000 Yugo.

Conspicuously absent though, were the '86 lines from Chrysler-Plymouth, Mercedes-Benz and Jaguar. Even without the cars from these three makers, the auto show was able to attract large crowds for its entire stay.

The basic idea behind an auto show is to allow the public to be able to see all of the cars of one year in one place. This allows on the spot viewing and comparison of cars in similar price ranges without the monotony of run-

ning between different auto dealerships.

The 450 some odd vehicles filled the 200,000 square foot exhibition hall from wall to wall. In order to attract the attention of potential buyers, various tactics were used. Chevrolet had four women who did a song and dance routine in front of an convertible IROC-Z Camaro. Volkswagon had a Jetta GLI suspended about six feet off of the floor. The most commonly used method of grabbing attention was to have a model standing on a platform in front of the company's top of the line vehicle. But this was mostly from the American companies. The European companies had just their cars on display which, for the crowd, seemed to be enough.

Once inside, the only decision that needs to be made concerns what should be seen. If the visitor went left after getting off of the escalator, then the European cars would be the first part of the tour. All along the wall to the left are the top German auto makers: BMW, Audi and Porsche. These three all displayed their full lines with the refinement that the auto world expects from Germany. For car-lovers this could be like stepping

into a dream. Each car was open to any type of inspection that was possible short of a road test. Each car that was along this wall had a board in front of it that was basically the oversized equivalent of the sticker price information. The only thing that could be considered extra (like the American hooplah) was that each of these makers had something to catch the attention of those who were already looking at their exhibit. BMW had one of their motorcycles, the K100, on display, Audi had a 4000 Quattro tilted at an angle to allow viewing of its 4 wheel-drive system and Porsche had a film which traced the history of its cars from the 1948 Type 356 to the cars that were on display. This film also took the viewer around their Weissach testing facilities in the 962, Porsche's new dominating race car.

Since the first area covered represented Germany, the next area had to have some type of aesthetic competition so the next stop was Italy. Even though the first car was a Maserati, the three red Ferraris grabbed all of the attention. The cars that were carrying the gold and yellow prancing horse crest were: the

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Auto Show in Atlanta
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Mondial Cabriolet, 328 GTS and the \$100,000 Testarossa. Other cars located here were the Maserati Biturbo and Alfa Romeo's Spyder series and the GTV-6.

After touring the finest Italian cars in America, a new offering from Japan is seen. This is the Acura line which is built by Honda but is going to be sold at its own dealerships. This car is built on the same idea as the Ford-Mercury partnership and is Honda's attempt at the full-sized market plus another attack on the small "pocket-rocket" battle that is raging in this country. The Legend, which is the larger of the two is about the same size as Ford's Taurus or Audi's 5000 and Honda hopes that it will be a competitive seller. The Integra, on the other hand, is almost a dead ringer for Honda's own Accord hatchback and will hopefully appeal to those who don't want a Honda.

Other Japanese cars that were on display came from Honda, Isuzu, Mitsubishi, Subaru, Mazda, Nissan and Toyota. Out of all these companies, only Mazda and Toyota had totally new production cars to show. There were two of Mazda's RX-7 Turbos to admire and Toyota had its '86 1/2 Supra on a turntable display. Isuzu had an interesting vehicle on display which falls under the classification of a "concept car." The car was called the COA-2 and is a four-wheel-drive two seater. It is powered by a twin cam, sixteen valve, turbocharged and inter-cooled four-cylinder engine that is mounted amidship. This car is supposed to be an example for what can be expected in the future.

Another example of the future was presented by Buick and the people at General Motors. It is unofficially called the Wildcat and it is supposedly set for an early 1990's release. The Wildcat is a mid-engine, four-wheel drive, four camshaft, 24 valve V-6. To add to its futuristic appearance, it has a sleek design

and a clear bubble canopy that raises completely to reveal the cockpit. It was set at the edge of the Buick exhibition on a slightly raised playform and also with a raised walkway behind it to allow viewing from above. This aerial view not only allows observing the interior but also of the exposed engine. Located in the center of the hall, it literally is the center of attraction.

From the American automakers, there were not many new models to be revealed, but those that were presented proved interesting. Ford of Europe's Merkur line (which is sold by Lincoln-Mercury) adds a car called the Scorpio to its one car line of the XR4-Ti. The Scorpio is basically another version of the newly introduced Taurus/Sable model. Chevrolet had nothing to offer other than the convertible version of the Corvette, which represents America's return to the open, road car. Buick, on the other hand, has a improved version of its Grand National Regal. The old Regal was named after the Grand National stock car races that take place around the nation and boasted a turbocharged 3.8 litre V-6 engine. The new Grand National adds a turbo intercooler to this package for more power. This new engine increased the horsepower from 200 to 235 which gives it 5hp. more than the Corvette, the new road dominator. This increase of power helps to make this car the quickest on the road with the exception of the Porsche 911 Turbo (which costs more than \$30,000 more).

Two more premier showings were of the Suzuki Samurai and the Hyundai Excel. The Samurai is a Jeep-like vehicle that is meant to be competition for the long-lived CJ-7. The Excel is another of the fuel conscious imports that are flooding this country. The only difference with this one is that it is from Korea. With a price range of \$5000-\$8000 dollars, it is expected to be a big seller.

Another Phillipines?
Continued from Page 9A

before a Student Court that was unconstitutionally convened. Why are investigations begin carried out by the Executive Board who have no authority to rule on the complaints. Why has so many decisions been made behind close doors, and only after they have been made and implemented has the student body been told what is happening. Something is wrong here.

As a student of this institution at this time, I urge each of you to become involved participant in these controversies and not

detached spectators. I urge you to demand answers to questions you have about what is going on. I urge you to go to the meetings. Go to those that are open to you and demand to know why others are not open to you as a member to the Student Government Association. And when the Student Court convenes again to 'investigate' this case turn out in record number to make sure that the process is legal, constitutional and fair. This is your over-whelming responsibility.

HEART ATTACK DOESN'T WAIT

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A.M.E. Church
Continued from 10A

boasted of having \$50,000 dollars on the church's bank account, he was chided for having it on a current account which gained no interest. The proceedings were interrupted to entertain other business in the afternoon.

The State of The Church Report declared four concerns of the church. It was the common belief that there was a need to get back to the basics of christianity. The report indicated that there was a lack of unity among churches. A great deal of jealousy and envy existed among ministers. This caused a lack of support for each program. The A.M.E. church as a whole does not speak out, or address prevalent social issues, and concerns which conflict with the scriptures.

The committee recommended that seminars be made available to train and update ministries. The purpose of these seminars are to sensitize clergy to the needs of their people such as child abuse, drugs and alcohol, and teenage pregnancies to name a few. More support and interest was suggested for the young people's needs such as recreational facilities.

Ms. Marva Phillips, the Conference Sunday School Superintendent called for proper training. The theme she used was based on Proverbs 22:6, "train up a child in the way he should go and when he is old he will not turn from it." Phillips identified three concepts for this biblical verse. Training is an essential process in raising children. Parents are adults should have standards and purpose in training children. The superintendent continued by saying proper training is not 'in vain', but brings about a definite result when the child reaches adulthood. She stressed that there was a need for commitment from superintendents, and teachers who realized the importance of regular attendance and punctuality. She said, "If we are to continue to mold these young lives, we must give all of our time, energy, and talents."

Gloster Visits South Africa
Continued from Page 2A

from a policy of "constructive engagement" to an executive order requesting limited sanctions, and it is possible that he would endorse stronger sanctions if he were encouraged hard enough. We can also start asking for military assistance for blacks in South Africa. If our government can help the Contras in Nicaragua, it can help the blacks in South Africa.

Third, we can use moral force to apply pressure against the Botha regime and show how apartheid violates the teachings of Jesus Christ. We can let the world know what a vicious system apartheid really is and how it destroys both the victim and the victimizer.

Fourth, we can confirm and assert our blood relationship and close ties with the persecuted people of South Africa.

Fifth and finally, we can prepare ourselves to be not only well-prepared professionals in our chosen fields but also committed Morehouse men ready to oppose and overthrow injustice in the United States and abroad. It is this combination — professional achievement and racial leadership — that has made Morehouse the best college in the land; and it is this commitment that will carry us to even greater heights in the future.

In conclusion, we must let our African brothers and sisters know that we are with them. We are with them as long as blacks

are forced to live in segregated townships and homelands in South Africa. We are with them as long as blacks are separated from others in buses, trains, restaurants, schools, libraries, parks, and beaches. We are with them as long as blacks are given inferior schools, housing, jobs, and health care. We are with them as long as blacks are forced to carry passes and are refused admission to cities after dark. We are with them as long as blacks are permitted to vote and hold office. We are with them as long as blacks cannot get passports which classify them as citizens. We are with them as long as black men are separated from their families and forced to serve as migrant workers. We are with them as long as blacks are forbidden to have civil-rights meetings and organizations. We are with them as long as blacks are arrested and jailed without access to counsel and trial. We are with them as long as blacks are beaten, imprisoned, injured, and sometimes killed for peacefully protesting against apartheid.

To our black brothers in South Africa let us call across the wide Atlantic:

We are brothers, you and I
You from Soweto, I from Atlanta

We are brothers, you and I
We are brothers, you and I
You from South Africa, I from these States

We are brothers, you and I

Black Family Institute
Continued from Page 7A

college," said the former Morehouse student.

According to Clark the "stray" were those men who were irresponsible. "Yes, those men who think their children can be cared for by their mothers," he said raising his voice. He continued by saying they seem to have a warp vision of reality. The lecturer suggested also that fathers should have a family relationship with their children.

The assistant to the Provost of Temple University continued his speech by saying there are several myths which confront Black males. He said some people say men are incapable of raising children and doing domestic chores. "There is no correlation between sex, and domestic chores in a negative sense," said Clark. He ended his speech by saying that some say Blacks are inferior intellectually in comparison with Whites. Clark said that the Black race has produced numerous intellectuals such as W.E.B. DuBois, Benjamin Brawley, and Dr. Mays, who have set examples.

The program began with the organ prelude which was played by Dr. Elaine Satterwhite. Robert Paul Hollman of Morehouse class of 1986 said the invocation. He prayed for the Black family and for a sense of responsibility to be present among males. There was much laughing when Hollman asked God to allow their minds to stretch beyond

the length of their genitals. Dr. Anna H. Grant, Institute Director, presided and made an apology for the absence of the Morehouse Jazz Ensemble because its members were indisposed. The introduction of the speaker was done by Kenneth Presley of Morehouse Class of 1987.

This year's institute was dedicated to the memory of Dr. Beulah Gloster, Professor of English and Director of the Writing Skills Laboratory. The students and faculty members paused for a moment of silence, as Dr. Grant said solemnly, "Requiescat in Pace" (Rest in Peace).

During the assemble, a presentation was made to Clarence Johnson, law clerk, Superior Court of Fulton County and Atlanta Project Chairman. He accepted the Walter R. Chivers Family Service Group Award to Project Alpha, for seminars on teenage pregnancy for males.

The other ward recipient was Dr. James C. Young, Professor of Early Childhood Education, Georgia State University and Project Founder and Director. He received the Family Service Pacesetter Award for adolescent development and early parent training. The speaker for the institute Dr. Clarence E. White is the lecturer in Afro-American Studies, Faculty Fellow and Assistant to the Provost, Temple University of the Commonwealth of Pennsylvania.

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To help meet the problems in Black medical education, AT&T is proud to announce the AT&T

Foundation's Scholarship Endowment Fund. The perpetually endowed fund will help finance the education of doctors at the Drew Postgraduate Medical School in Los Angeles, Howard University College of Medicine in Washington, D.C., Meharry Medical College in Nashville, and the Morehouse

School of Medicine in Atlanta.

For minority students, the scholarship can be a cure for ailing ambitions. For Black medical schools, it will help to continue a tradition that has produced many of America's finest physicians. For AT&T, it's a step toward a healthier society. And that's something we can all feel good about.

