

# UH NEWS

liberated  
press

April 23, 1969  
Vol. 1, No. 23

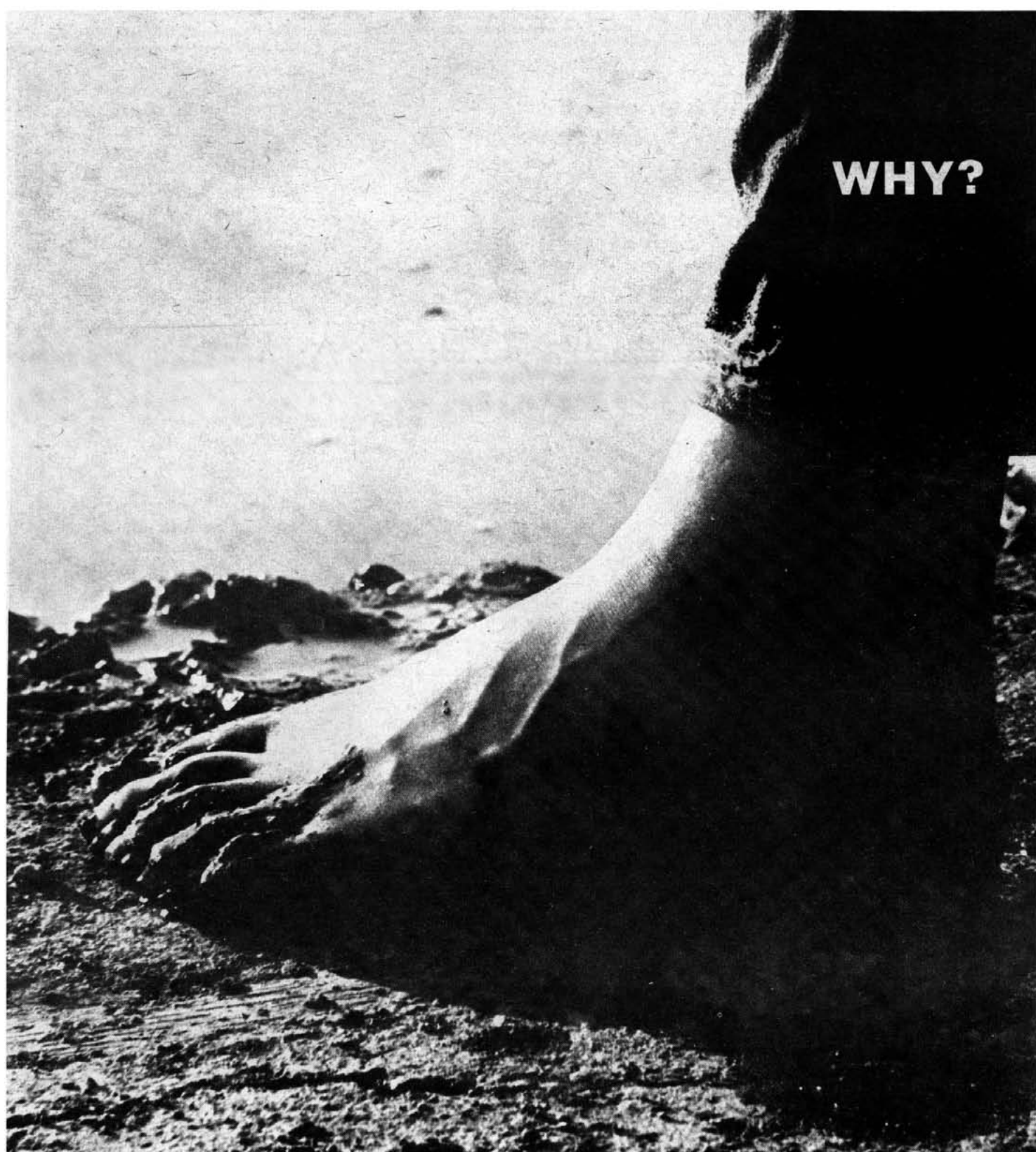


Photo by Arthur Warren IV

# U.H. News Liberated Press

## Editor's Notes

- 1) S. F. A. elections are postponed one week  
(Will be held Thursday & Friday, May 1 & 2)
  - 2) Deadline for nominating petitions Friday,  
April 25 6:00 p.m. (at SFA Office)  
(There are still open positions)
  - 3) Open meeting for campaign speeches postponed  
until Tues., April 29, 11:00 in the lounge
  - 4) All candidates who desire newspaper space for  
campaign views (all will be printed) must submit their  
articles to the U. H. News office by 6:00 p.m.  
Monday, April 28.
  - 5) Special S. F. A. Meeting to consider  
the new S. A. Constitution Wed. Evening,  
April 23, 8:30 p.m.
- All faculty who want to get the "F" off of S. F. A.  
all students who want an active government,  
all S. F. A. Representatives who haven't  
come to meetings, at least come to this one!

love and kisses, the jack of hearts

## Part II -- Basic Requirements

by bill clement

Last week I began a discussion on basic requirements and the so-called "liberal education" programming process which has already interested a few students (see Letters to the Editor), and I would like to continue the discussion a little further. The ideas of requirements in courses has led many schools to reconsider their whole educational process, and the very aims of education. One such school is Trinity, and in a booklet from the Curriculum Revision Committee, the aims of education has been stated as follows: "The justification for a university is that it preserves the connection between knowledge and the zest of life, by uniting the young and the old in the imaginative consideration of learning. The university imparts information, but it imparts it imaginatively. At least, this is the function which it should perform for society." Is this the end result of basic requirements? The report goes on to say that, "proving into complaints that the students had, the committee discovered that one of the most frequent criticisms was that Basic Requirements were too confining and repetitive of work already done in high school. Whereas the students' hopes were that the first two years of college would be different, exciting, and challenging, they frequently complained that their actual experience was one of disillusionment. In many cases, they experienced little genuine motivation to study and learn in their first year at college, even in those subjects that were not repetitive of high school work. In those that were repetitive, interests and performance fell off even more. In summary, whereas they had expected college courses to be something more than the "lock step" pattern of education they had become accustomed to during their first twelve years of school, they discovered that they were faced with more of the same." Whereas Trinity is lessening the burden, this school has over the years increased basic requirements even further, thus threatening, as Trinity has discovered, the students with a system of education far from imaginative, and far from fulfilling the aims of education, itself.

## Rape of the Virgin Land or We Really Screwed Things Up

by Mark Sabu Persky

Constantly probing into the inner recesses of the average American's mind, your reporter finds it at recess a hell of a lot of time. Equalled only by the American's love of just and lasting peaces (he must love them -- he is always fighting for new ones) is his love of nature. Not content with only studying it, he has achieved the application of the American Dream to American Nature -- he has packaged it.

Now, every American can have nature at his disposal or in it. He can walk into a verdant backyard and see the nicest 100 square feet of nature this side of his neighbor's house 15 feet away. He can drive the one hour expressway ride into the downtown area five miles away and enjoy the park. After, he can enjoy the shopping center which surrounds it. Stopping at a florist's, he can purchase a dozen roses which, when thawed out, add a piece of nature to the entire house (and "rec" room). Defrosted vegetables give a fresh from the garden touch to his meal (with preservatives added to retard spoilage).

When the weekend arrives, he brings the family together, remembers their first names, and drives off to view some nature -- the state park. Even before he passes the park fence and pays the 50 cents per person, nature's little creatures extend their greetings: smiling pigs explain the 35 things not to do so EVERYONE can enjoy the nature.

At day's end, he drives the family home, drives the wife to drink, and drives the kids to drugs. He faces the coming week well-stocked with peat moss, vitamin tablets, and pine-scented room deodorizer. Confidently, he knows that he has life in the palm of his hand. Unfortunately, he has squeezed too hard.

## The Acquaintance Level Politics Of Higher Education

by DAVE KOWALSKI, News Editor

Dr. Theodore R. Smith, a specialist in urban land economics, has joined the University of Hartford as assistant professor of public administration and research assistant, John C. Lincoln Institute.

The Lincoln Institute carries out research in land use, land and property taxation, and state and local finances. The institute is also involved in international programs.

As research assistant, Dr. Smith is participating in the Taiwan Land Reform School, which was just established by Sein Lin, associate director for international affairs of the Lincoln Institute. Dr. Smith will also study land tenure, reform and taxation in Southeast Asia, as well as take part in various projects related to his fields of specialized knowledge and experience.

Next fall, at the UofH School of Business and Public Administration, Prof. Smith will teach an upper-level course in "State Administration" and two graduate

courses -- "Economic Growth and Development," and "Developments in Regional Administration." The university offers master's degree programs in the areas of business administration and public administration.

Prof. Smith holds a Bachelor of Arts degree in international relations, 1960, and a Master of Arts degree in economics, 1964, from the University of Southern California, Los Angeles. He has completed work for his Doctor of Philosophy degree in economics, which will be awarded in June at Claremont (Calif.) Graduate School.



The John C. Lincoln Institute was established in 1966, and the present Chancellor, Archibald Woodruff, was installed as the Provost of the University in the spring of 1965. The Chancellor is also a specialist in land reform.

Continuing with the story, we should draw some conclusions. The John C. Lincoln Foundation and the Chancellor arrived on the scene at the same time, with similar (if not identical) interests.

The Chancellor and Dr. Smith have identical interests, and both will be working through the John C. Lincoln Institute.

Prof. Smith's doctoral study centered on urban land economics and economic development. Title of his dissertation is "A Comparative Analysis of Land Value and Real Property Taxation."

Prof. Smith has taught at California State Polytechnic College, Pomona; at Citrus College, Azusa, Calif., and at Los Angeles Valley College.

An expert in real estate valuation and acquisition, Prof. Smith has served with two California state agencies -- as a real property appraiser, Division of Savings and Loan, and as a land agent, Department of Water Resources. He was also a unit manager with the United California Bank, Los Angeles.

Prof. Smith took his Claremont doctorate under a John C. Lincoln Foundation Fellowship. A native of Burbank, Calif., he represented the United States on the eight-member track and field team that toured Japan in 1958. In 1960 he was elected captain of the U.S.C. track team.

Dr. Smith's connection with the University (his job) is a result of his and the Chancellor's mutuality of interests.

As a final conclusion, it can be shown that Dr. Smith has received a sinecure from the University of Hartford, in order that he might assist the Chancellor in his pet project; arrangements made courtesy of the John C. Lincoln Foundation.

Of course, this story, with its conclusions, will only result if the initial reading of the facts is agreed upon. However, in light of the Chancellor's past record on land reform in Taiwan versus the interests of the University of Hartford, it does not seem likely that land reform will get the short end of the stick.

Taking pertinent facts from the above article, an interesting story evolves.

One Dr. Smith gets a fellowship from the John C. Lincoln Foundation to complete his doctoral work. He is then immediately employed by a school (The University of Hartford) which has a large grant from that same Foundation, establishing the John C. Lincoln Institute for the study of land reform problems. This job entails less than the normal responsibilities inherent in the position (9 credits as opposed to twelve). He is also hired to serve as a research assistant to the John C. Lincoln Institute, as a specialist in land reform.

To digress a moment, and add some background material:

Those who have what  
they shouldn't...  
Shouldn't have what  
they have right  
now...  
Where there's  
smoke, there  
might be heat  
...love and kisses



# Letters to the Editor

## Thank You

Saturday, April 19

Dear Jack,

I'd like to use this opportunity to personally thank the members of the UH chapter of the Students for a Democratic Society for their contribution to "Project Thank-You" on Saturday. It was indeed a generous contribution, to put aside your personal feelings against the Vietnam War and support our boys in such a wonderful way. My family is also against the War, but I have a brother who is serving in Vietnam, and we realize all too well how important our moral support behind them can be.

Once again, on behalf of my brother, my family, and all of our boys in Vietnam, I thank you. Sincerely,  
Linda R. Pavlech  
'72

## Mentor Wanted

Dear Editor:

A couple of weeks ago, one of the students placed a notice on a bulletin board for me, and so far I've had no response to it. Would it be possible to put an ad in your newspaper and therefore reach more people? The information is as follows: WANTED: A TUTOR-FRIEND Is there a student or instructor who would be willing to give a little time to a 15-year-old North End girl who is very interested in Creative Writing? Please call Mrs. Connie Davis, 658-6151.

Naturally, I'd be happy to have the information presented in the way you think best. One more thing, the tutoring could be done, if desired, in the office of The Revitalization Corps, 1762 Main Street, Hartford, Connecticut.

If you are unable or unwilling to put this in the Liberated Press, I would appreciate it if you would call me or write, so that I can look for another way to find a tutor for this youngster. Thank you for your anticipated co-operation.

Connie Davis

P.S. Is there any chance you could send me a copy of the paper. Whether or not you run the ad, I would love to see a copy of your student paper.

## Credit Due

April 21, 1969

Letter to the editor:

My attention has been called to bill Clement's informed, witty, and well conceived critique of the sciences at U. of H. If all my students were as thoroughly informed and dedicated as bill, we would have no academic problems at the University. To know bill is to love him. A young man of prodigious energy, bill is not only sowing his oats as publication chairman but is feeding every horse in town. Long may he wave wherever he hangs his pennon.

Elisabeth R. Swain  
Chairman, Department of Biology

ass't ed. reply: Anyone who goes to St. Patty's and dissects sharks in bed can't be all bad,

## Liberalize, Bill

April 18, 1969

Bill Clement,

Regarding your editorial in last week's paper; it seems rather strange to complain so vehemently about biology since you had encountered it before and infer that you didn't like it the first time. Rather than taking part or all of a two semester course aimed at biology majors it might have been worth it to try a one semester, terminal course in chemistry or

physics aimed at people in your situation, instead of dismissing these subjects out of hand.

It seems that you not only missed the boat on your science requirements but missed the point of a liberal education as well. As was noted all over the front page of one of last semester's papers, "If you don't know, Learn". Probably the best advice heard around this place all year.

Joe Nedelka

## Operation Life Boat

My Fellow Christians, this century which began with such promise has turned into the bloodiest and most crisis filled period in all history. Since 1900, we have seen almost a continuous chain of war and revolution even up to today. Every day the papers bring us word of some new disaster. In short the world is falling into ruin and fast.

Our course of action as Christians is clear. God has given us a life beat and told us, "Go save as many as you can before the ship sinks."

It is useless to try to save the world anymore. There are hundreds of atomic weapons in the hands of men and some day someone is bound to use one. Then it's going to be all over. You say, "That will never happen."? What were those famous last words of Neville Chamberlain about peace? It's coming alright maybe in 10 years, or 10 minutes but it's coming.

We have a job to do. That is to rescue as many people as we can before that moment arrives! Christ has entrusted this task to us and commanded that we "go forth and make disciples of all nations." And if any of you who call yourselves Christians and think that Christ is not necessary to eternal salvation then why did Paul run all over the known world preaching Christ crucified? Indeed why did Christ have to be crucified if it was not absolutely necessary?

If any of you feel that you are incapable of doing Christ's work my group runs several bible studies which will help equip you for his work. They are held in Rm. B, GCC on Mon. from 9-10 A.M. and Wed. 8-9 A.M. and in A 322 on Tues. from 11-12 noon.

In His Service  
Eugene Bowskie

## Letter to Louie

Dear Editor (in or out of limbo?)..

A few issues ago, your esteemed, objective journal carried a communique in which I referred, during my salad days in New York, to my traumatic confrontation with Prof. Irwin Shapiro, even then known as the poor man's Ernest Hemingway.

During one of the highpoints in his frenetic career, Prof. Shapiro, who now writes and edits children's books, claims to have written scripts for the Marx Brothers. Indeed, this is how his character, is any, was molded.

I sent a copy of UH News to my former editor, Joe Archibald, who tolerated my minuscule talents for several years while I loused up comicbook scripts and defaced drawings. Joe has already appeared twice as speaker and cartoonist at our annual Sports Banquet, and I hope he will be invited again, Joe writes, and I quote him verbatim:

"Dear Louie:

"The specimen of Sampliner wit was a real howl, and I hope you sent a copy to Irwin. (Editor's note: He did, and Prof. Shapiro has called out the Gestapo.)

"I haven't laid eyes on him for a couple of years but I suppose he still leans toward an intellectual facade. (Editor's note: Touche!) I'm still in the same old rut, having just put my 42d book to bed. (Editor's note: Mr. Archibald writes boys' books, mostly sports.)

"And when are you ever coming

down this way? Dorothy also wonders. (Editor's note: Mrs. Archibald. She is an investments specialist.) -- Herb Fields is still making alphabet soup down in a pad near Varick Street, I hear. (Editor's note: Mr. Field is a lettering artist. An amateur violinist, he plays FM classical music all day long.)

"He sold his hacienda in Chapapaqua, as you may know. And what do you think of the state of the world? One h--- of a mess, wouldn't you say? If all the politicians in the world were laid end to end, they could be done away with very nicely."

--Charles Voyeur  
Treasurer  
Society for the Mobilization of Uxorious Tarts (SMUT)

## Gay 90's Picnic

Gentlemen:

This letter is to inform you of "Spring Day", May 11, 1969, from 12:00 to 5:00 p.m. This function is being sponsored by the various committees of the Activities Commission.

We, of the Activities Commission, would like your help and assistance in making this a day of unification for the University.

It has been suggested that each organization setup a booth. The theme is The Turn of the Century. In order to assist you in your planning, we have a few suggestions: pie eating contest, races and relays, guessing contests, sports or anything along these lines.

The Commission already has a Jazz band, a Dixieland piano, concert band and folk singers. Along with this, we have a baseball game and a series of debates on matters of the 1890's. Food and ice cream will be provided.

We would appreciate your help and any suggestions you have to make this a success. Remember it is to have fun and at the same time bring the University closer together.

Please make your replies to the Program Office, Gengras Campus Center by April 25.

Signed,  
The Committee for Spring Day



## Americanization

(Continued from Page 11)

de facto policy of discouraging such visits, because the children are noticeably upset and troublesome afterwards, and the number of runaways invariably increases." A teacher at the Tuba City Boarding School wrote to Robert Kennedy, then chairman of the subcommittee on Indian Education, stating that "most children on the reservation starting at age six only see their parents on occasional weekends, if that often. At these times parents are usually allowed to check out their children -- if the child's conduct in school warrants it, in the opinion of the school administration. If he has been a 'problem' parents are often not allowed to take him until he has 'learned his lesson.'" Furthermore, visitors are discouraged from coming to the schools, and if they do come the students are discouraged from speaking to them with a sharp warning glance from a school official.

Other changes must come. Changes which demand that the United States government stop using its culture and its heritage as a guideline for changing others, others who do not want to change, others who are proud of their heritage, and proud of their

past. We, the white man, have failed with the Indians, as we have failed in trying to change the Vietnamese. We have forced illiteracy, when education was already there. We have changed their customs and habits until they are forced to resort to fantasy and a world of hostility towards those who try to change them. It is us who should be changing, we who should forever remember that "cultural differences are not a national burden. They are a national resource."

Sources

Part 2 and Part 4 of Indian Education, hearings before the Special Subcommittee on Indian Education of the Committee on Labor and Public Welfare, United States Senate.

The New Republic, "Non-Education for Indians" by Daniel Henninger and Nancy Esposito.

On April 29,  
Tuesday  
Economics Club  
Meeting  
in Rm 320 at  
11 o'clock  
Purpose  
1) election of officers  
2) forming agenda for next year

**JAMES JOPLIN**

TICKETS:  
UFO SHOP  
MAIN MUSIC, main st. springfield  
CITY MUSIC, eastfield mall

PLACE - EASTERN STATES COLISEUM  
MEMORIAL DRIVE,  
WEST SPRINGFIELD

TIME - 8 PM, FRIDAY, APRIL 25

TICKETS - \$5, \$6, \$7.50

PRESENTED BY ROBERT STUART

Thurs. April 24th  
7:30 P.M. South Caf.  
CAAM - SDS UCF  
Film Festival

Films on:  
Vietnam - Peter Gessner's Time of the Locust -  
Boston Draft Resistance Group - BDRG  
The Black Panther Party  
Plus - Guest film and speaker  
The California Grape Boycott Committee

Admission - 50 cents

Dare to Struggle  
Dare to Win



# Hartford in the Theater THE CLOUDS- With THE CLOUDS or something to that effect

by Alice Therrien

THE CLOUDS, like ANTONIO'S REVENGE was an old play with a timeless theme brought to present day relevance through directorial manipulation. ANTONIO'S REVENGE did not work. THE CLOUDS did. Why? The main difference between the two productions was the choice of plays. Mr. Klotten chose a melodrama which was written seriously no matter how comical or self-satirizing it may seem to us today. The serious language of ANTONIO'S REVENGE made an embarrassingly incongruous platform for the anachronisms and wisecracks added by the director. The audience did not know whether to stifle the giggles or let go with laughs and yawns in appropriate places.

THE CLOUDS, on the other hand was written as a comedy and satire. The additions of the director served only to delight us -- we were in on the joke, not baffled by it. Because the basic intent of the play was comedy, the on stage antics were appropriate; the action enhanced the language rather than obstructing it.

In characterization, Mr. Wallace allowed an extreme in stereotyping. In many cases this method is an extremely weak one, but in this production it was entirely justified. Since he was dealing with actors who insist on being students rather than professional, Mr. Wallace could not count on great dramatic ability. He did the next best thing. By appealing to the "ham" in his actors, he allowed them unselfconscious expression while giving the audience a very funny performance. The accents and poses were unquestionably contrived, but they were funny and not overdone.

Some other changes made by the director served to make the play more meaningful to the University audience, but at the same time limited the audience to those who knew "what is happening here." Specific references to names and events in University life were injected into the script with hilarious results. Realizing that very few people who are not attached to the University of Hartford in some way attend these performances, Mr. Wallace was probably safe in using such a narrow frame of reference, but idealistically speaking the play should appeal to a wider audience. These specific references and attention to comic detail detracted



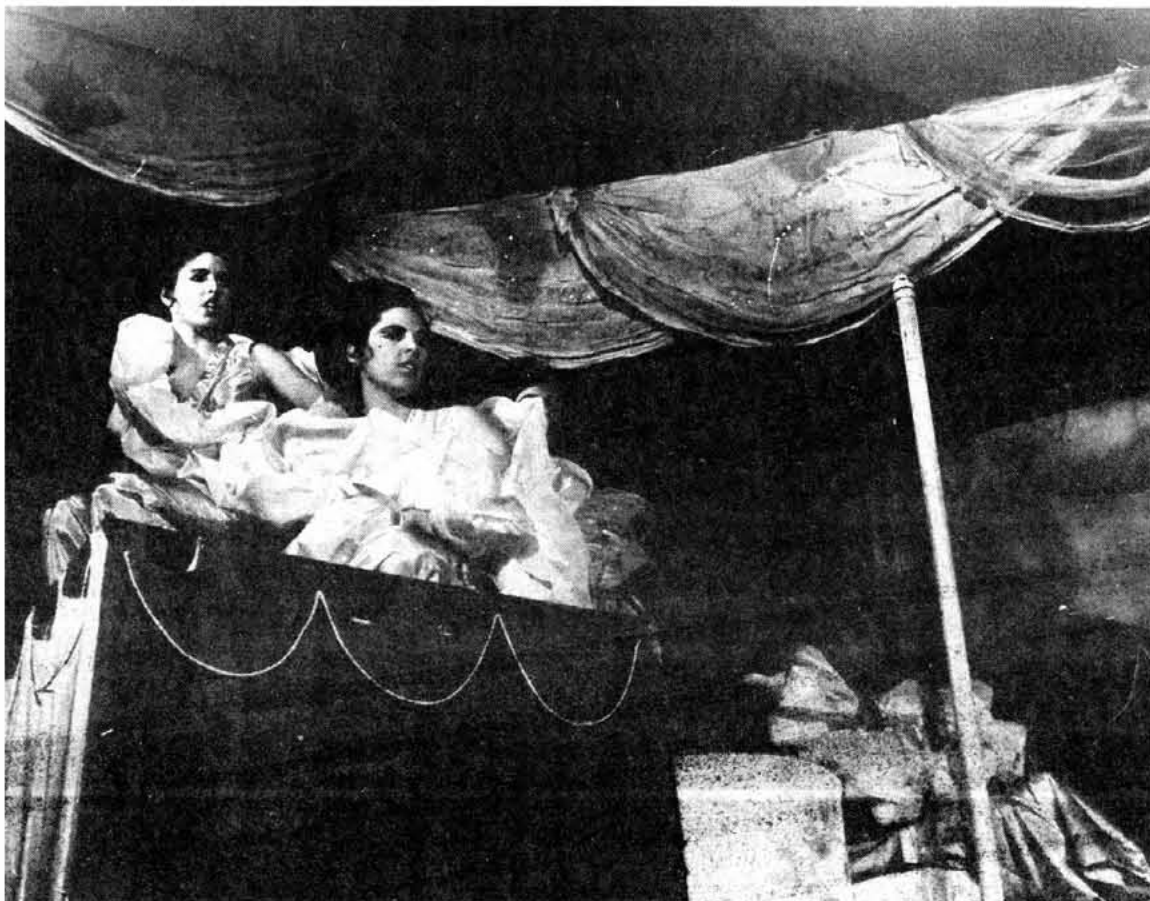
Initiation in the Thinkery, Angelo Lew and Keith Brown

attention from the main theme of education. Pheidippides' use of pet got more reaction than Aristophanes' complaints about education. Knowing, however, that a bored audience will imbibe fewer ideas than a delighted one, Mr. Wallace chose the lesser of two evils in sacrificing the message for the entertainment value. Nobody fell asleep at this University Player's production!

We still have not got great theater here at the University of Hartford. We will not have it until the Speech department starts thinking in terms of Theater rather than putting on plays and the students start thinking of themselves as actors rather than future speech teachers. Great Theater? No, but for the first time this season the University Players have given us a thoroughly enjoyable evening.



Students' teacher and the convention principal - Kieth Brown and David Nylin



Not exactly jupiter pissing through a sieve - The Clouds

by bill clement

There are many fine points which can be said for a theatrical performance, one being, of course that the actors can adapt their abilities in relations to the audience's response, or for that matter, lack of response. Between Thursday night and Saturday night many changes occurred, which, I may add regrettably, came by a mistake and not through the artistic initiative of the cast. Nevertheless, the important thing (at least for the audience) is that the changes were made, and the changes greatly enhanced the enjoyability of their performance.

However, the play on the whole left a lot to be desired. Aristophanes, in writing this comedy, wrote it as a brilliant spoof on the academics -- especially that of the Socratic method. However, by the time that the University Players had finished sabotaging the script, the spoof was nowhere to be found. Instead of academics, it became a hastily conceived marijuana bastard -- an ophan with no one willing to adopt it.



A big cock with a lot of bull - Bill Mitchell and Bob Dio

It was neither Aristophanes, nor was it really modern. (Just because someone comes on the stage and says "fuck you" does not make it progressive.) For example, there was Socrates in his love-beads, and Pheidippides going through the motions of rolling and smoking a joint. And there was, of course, that wonderful punch line when Strepsades asks about the "Care and Growing of Lawns" sign, to which one of the students in the Thinkery, Angelo Lewis, replied, "We're interested in the growing of grass," or some reasonable facsimile. Indeed, this all-well-and-good if it does not destroy the original, and singular pur-

pose of the play -- which it did. As for the clouds, the cloud-clouds, their performance was greatly enhanced by a slight revision of choreography. On Thursday night their moment of glory, the dance of the couds if you will, consisted of waving their hands to the awesome music which sounded like a commercial for "Dippity-Doo." However, learning quickly because of a mistake on Friday night, they changed their dance to a scene of total chaos which was a relief from the terrible monotony of Thursday night. However, their accents left a lot to be desired. The 'May West' accent was a comical relief (and considering this was a comedy) everytime it was used; however, the Southern accent was terrible, and added very little, if anything, to the play. If I am mistaken, the play was supposed to have taken place in Greece. However, on the temple one sign appeared to have been in Latin, and the other in English, and then having a Southern speaking cloud was a little bit too much. I hate to be picky, but since we didn't get a review from Neil Moss, I had...

Several of the performances though were really excellent. Congratulations to Strepsades, or Keith Brown, for his excellent contribution to this mockery of Aristophanes. He looked the part well, and played it even better, down to

the scratching of his "buttocks." And Socrates (when he wasn't stoned in the Thinkery) did an excellent job, also. If ever I were to behold Socrates, as Faust beheld Helen, then it will have to be gray-haired David Nylin, Pheidippides, when he didn't have an English-accent, or pretending to be stoned did another excellent job. The Cock and Bull fight of Bob Dio and Bill Mitchell was fun, but the Cock's appearance in the play just didn't seem to fit in -- the costume was too loud, for otherwise, drab garments. On the whole, the acting was good. It was just a shame that it was wrecked by poor choreography and an unnecessary emphasis on drugs.

As for personalities, especially the teachers, that's more along the lines that Aristophanes meant, and more emphasis along these lines, in relations to modern academics would have greatly added to the play. Oh well, try again.

Need a place to live this summer? 2 1/2 room apartment available June 1 - August 31. Wall-to-wall carpeting, modern facilities, laundry and storage. Ideal for 1 or 2, possibly 3. Reasonable. For information, call Alana or Lynn. 278-4517

# The Mothers of Invention To Play Here May 4th



by AL RUDIS

"I think the Mothers' main function is that of an ugly reminder." Frank Zappa, 27, founder and leader of the Mothers of Invention, sums up the role of his rock 'n roll group that simply. "And ugly reminder of whatever it is you're supposed to remember -- when you take care of your business. It's the left-behinds. Taking care of the left-behinds -- it's very important." ZAPPA, from a distance, looks the part of an ugly reminder. With his black swath of a mustache and goatee and his long, flowing, unkempt hair, his image onstage is that of a grubby creep who must do things like not take a bath, drop acid and bait policemen. Relaxing in a 23rd floor hotel room with a beautiful view of Lake Michigan, Zappa is not exactly a different person, but it is apparent that stage appearances deceive. First of all, he looks clean. And his deep voice is calm, rational, reasonable. Zappa believes his songs, (with lyrics like: "Where did Annie go when she went to town? Who are all those creeps that she brings around) aren't really faulting parents and others for referring to his left-behind people as creeps. NO, IT WORKS the other way around. Let's say a creep hears

those words. Just the fact that somebody wrote a song about it would indicate that his unfortunate situation has been understood. "And that would give encouragement to a creep. I want to encourage them. I want to encourage them to get creepier and creepier. Don't let anybody stop you. Get as creepy as you want to be." The result? "Well, let's analyze it. The main way in which our political system is vulnerable today is the fact that it lacks wisdom and imagination. And these creeps, with these fantastic imaginations, are extremely useful revolutionary weapons. "SAY YOU'RE a government and you're faced with an onslaught of imagination. And there's no imagination in your government. What do you do?" Zappa is an old hand at persuasion. But most of what he knows about "merchandising," one of his favorite words, was learned after he started the Mothers. Zappa's merchandising techniques have developed quite a bit from the days when he was peddling songs and arrangements to unsympathetic ears in every Hollywood studio he could get into. Finally, one record company took a chance on the Mothers and let Zappa supervise the recording

of a pioneer album, "Freak Out!" THE ALBUM was not a big hit. It had a wild cover, showing creepy looking long-haired beardies in an ugly purplish color. (Zappa supervised the packaging.) All the viewed were bad. Disk jockeys didn't play it. Then a funny thing began to happen. It began to sell, not spectacularly but steadily -- 30,000 copies in the first eight months. And it's still selling regularly, while rock groups by the multitude have had their hits and sunk back into oblivion. ZAPPA the merchandiser knows his audience. It ranges in age from about 13 to 35. "And mostly boys, which is also unusual for the rock 'n roll business. "I think some of these boys identify with use because they look at us like we're the big brother that grew up and got weird and got out of the house and escaped from all of the stuff that they hate." THE TITLE of the Mothers' third album is a lie -- "We're Only in It for the Money." For despite Zappa's sales savvy, he is molding not for profits alone but for a type of musical statement he believes in. ONE THING Zappa doesn't preach is drugs. Shortly after "Freak Out!" appeared, the two words of the title

changed their meaning from thinking, dressing and acting outrageously to having a bad experience with psychedelic drugs. And so Zappa's album began picking up sales as so-called acid rock.

The acid people forgot to read the liner notes, which explained Zappa's definition of freak out, and began interpreting their preferences into his imagery. Zappa himself takes no drugs.

## The ACLU

by HARRY BROWN

### Brief History:

The American Civil Liberties Union was formed in 1920 by a small group of citizens who were concerned about the frequent violations of the rights that are guaranteed under our Constitution.

It is a national, non-partisan, permanent (because its job will never be completely done) organization that defends all guaranteed rights for anyone; the most hated and despised, even those who don't believe in civil liberties. This is because they believe that "what can be done unto anyone may be done unto everyone." Violations of free speech, fair trial and equal protection rights always first hit those who are unpopular at the moment. It was labor organizers in New Jersey in the 1920's; anti-union employers in Michigan in the 1930's; Japanese Americans in the 1940's; Communists from coast to coast in the 1950's, and Civil Rights demonstrators and opponents of US policy in Vietnam in the 1960's. Also, the ACLU provides access to courts and enforcement agencies to protect individuals under existing laws, such as in disputes between employer and employee, landlord and tenant, or creditor and debtor.

The ACLU is the only private organization dedicated to the protection of civil liberties. With its national office in New York City and 130,000 members in autonomous affiliates in 40 cities and states, it works in the courts, legislatures, executive agencies, and on public opinion.

### Freedom of Inquiry and Expression:

The guarantees of the First Amendment, basic to the survival of American democracy are the first area of concern to the ACLU. The right of any person or group to search for truth or express an opinion is at the very heart of democracy. These ideals do not allow anyone to cause injury to others. A man cannot slander, immediately incite mob action, create a clear and present danger of illegal sex conduct, revolution or sabotage. These are the limits within which anyone should be able to say anything, regardless of how unpopular or irresponsible.

Therefore the ACLU opposes prior censorship of what may be seen, read, or heard, laws and legislative committees that punish "advocacy" and "teaching" of revolutionary philosophy rather than overt acts of violence, in the name of national security, and rights of individuals to associate and assemble is protected. The ACLU also seeks to broaden public access to government information since it is essential for alert, responsible public opinion. Religious freedom is guarded, as well as the independence of private religious schools from religious exercises on the other hand. Also, the ACLU realizes that unrestricted freedom of ideas in the classroom is essential for intellectual growth, and therefore resists invasions of academic freedom.

### Due Process of Law:

...is distinctly guaranteed by the Constitution. This includes not only the rights of trial by jury, counsel, and protection against self-incrimination, but the rights to confront and cross-examine witnesses, to a speedy trial, and release from prison by bail. "Cruel and unusual punishment" and unwarranted invasion of privacy are protected. Without these aspects of fair procedure, men are sure to eventually be subjected to arbitrary rule.

Therefore the ACLU fights against: unfair discharges of government workers involved in security programs, police abuse of citizens, legislation that blocks freedom of travel, summary deportation of aliens, and electronic "eavesdropping." Also the ACLU tries to obtain legal counsel for blacks in the South, where fear of reprisal has intimidated many lawyers.

### Equality Before the Law:

The Constitution requires that the law deal with all Americans as one class. Individual merit, and

not sex, color, religion, national origin, income, or political opinion, is the basis for judgment before the law.

Therefore, the ACLU defends the fights of labor unions, their members, and the rights of employers also. The ACLU opposes: discrimination in schools, housing, public accommodations and employment, and discriminatory quotas in our immigration laws. The ACLU also protects the voting rights of blacks, and backs reapportionment of voting districts.

If you think all this is boring, you should re-read it or at least save it because next week some of the past and present involvements of the ACLU will be examined in detail especially work against HUAC (the House Committee on Un-American Activities, now called House Committee on Internal Security, HISK), censorship, unavailability of government information, loyalty oaths (an eligibility requirement for Medicare), attacks on student rights, restriction of travel by the State Department, birth control, draft reclassification of a punitive nature, illegal police practices, especially involving search and seizure, wiretapping, and many other issues.

## Integration

(Continued from page 9)

Tribal people have an inclusive social sensitivity which no white person ever experiences. It is funny to hear the isolated white man advocating integration for the Indians. To us, he seems to be saying, 'Come join us and be lonely.' It is dishonest to use the word, integration. You have never wanted us to integrate, but only to conform. Why is it that any cultural difference -- not only Indian but anywhere in the world -- is an aggravation to white people?"

And We're Not  
Gonna  
Stand For It

"In recent years, the communists have demonstrated an attitude of open defiance and contempt for our laws -- an attitude which is fortified by their repeated ability to invoke loopholes, technicalities and delays in the law to thwart justice."

J. Edgar Hoover  
ON COMMUNISM

# AFRO-AM NOTES

## Varities of Black Experience

by Angelo Lewis

White people have always attempted to define blackness in terms of "nigger." This is a historical fact. A fact which is entirely evident to all who have read newspapers or have watched movies. Remembrances of countless Rochester-Step 'n Fetchit stereotype watermelon-eatin', ass-kickin', shoe-shinin', shufflin', GOOD niggers. Good niggers. Maids & butlers & chauffeurs & servants, Niggers who don't talk back, Niggers who don't bleed, Niggers who let their limbs be pulled by white strings at the hands of puppetmaster America.

Indeed, Hollywood has kept the nigger myth alive. Projecting an endless image of docile, white god-fearing, smiling children. Children whose destiny consists of mowing lawns & cleaning toilets, & true to its heritage, America accepted the message of its media, & yes those niggers just LOVE to sit around in the sun, drink wine, fuck & go to work in the morning. Yeah I can understand them. It's the white man's burden, NIGGER! Get down & SCRUB MY FLOORS.

The nature of the thing is crystal clear. The logical extension of nig-ger is Ne-gro. & yes its cool to keep castrated. Maybe the best way out is the way in. Put on a seersucker suit, smoke a big cigar, read playboy magazine, go to church, sit at a desk & try to make it as a Ne-gro. Wow. A white man with black skin. With whiteman's hair & whiteman's culture. Maybe even try to live in his neighborhood. Raise the flag, salute. Go to hell. Take your neurotic, middle-class, affected & inherited, backward ways & go straight to hell. To hell.

But America gets uptight. Its flag starts to come apart at the seams. Talking about communists & outside agitators. Che Guevera's with beards.

What America doesn't realize is that these agitators are inside agitators. Emanating from the core of the movement. Rapping out black thought to every virgin mind. Talking much shit, Good shit, Intelligent shit.

America shudders & sees an entirely different kind of nigger. Hard core nigger. Intelligent nigger. Revolutionary nigger. Bad nigger. Bad nigger. Who demands to have HIS culture. Who demands to have, basically, what is his, Sun glasses, his own hair, John Coltrane & soul food, & he will eat his watermelon & like it. He will be proud of his nature & his heritage. He will understand, basically, that racism is the black man's burden. Something he will have to deal with. Something which moves invisibly. Something which has structures which are not at all apparent. And it is these structures we must move to destroy.

Ironically enough, it was America's media—which created the myth of nigger in the first place -- which helped perpetuate the idea of blackness. Despite the obvious distortions of the press & out of context quotations, the Negro (the use of this term is for a point) could check out the newsreels & catch just a glimpse of what the brother had to say. He could shout "black power" & raise his clenched fist. He could dance to his music a lit-

tle bit better. If you can dig that. He could understand that his rhythm was on a brainwave of another dimension. Something beyond what white America could ever understand. A transmigrated multi-complexioned, cross-sectional jazz-gyration culture of people. Of an entirely different stroke.

This is not to say that western, judeo-christian culture is entirely without merit. This is not to say that the black nature is entirely on the good side of the dialectic pole. This is to say, however, that cultural & ethical conflicts are an ethnic reality. That some black values conflict with those of the white. That before an assimilation of values can be achieved it is practical, indeed necessary that the nature of blackness be defined by means of autonomy. In order to assure the survival of this country, it is necessary that our culture (black culture) be expoused on an equal level to western culture. & I address this last remark to power structure figures everywhere.

Black is a synthesis. Black is a state of mind. Black is an onslaught of jazz-filled joy. Black is slang city. Black is stoned city. Black is song. Black is sun glasses. Black is greens & black-eyed peas. Black is rhythm dance. Black is soul. Soul is black. Black is beautiful. More than my words could ever

say. State of mind concretizing words. Abstraction into form. Black words on white paper. Reaching out to touch souls. Your souls. The souls of my people. My brothers & my sisters. The message belongs to all of us. So that reader can understand what said revolution is all about, & not react in ways of wrong.

So, to destroy the myth of nigger we must destroy the Negro. The only assimilation can be an honest assimilation. Where white man sees black man as man instead of boy. Autonomy proceeds assimilation. & to secure it, there may be blood. For America refuses to give the people up unto themselves. It refuses to discard its racist notions. Black people are no longer willing to wait for change a long time coming. If this change is not secured, this change, or, if you will, this revolution, will be taken. By any means necessary. By any means necessary. Power to the people. Liberation to the wretched of the earth. As emotion blossoms into wisdom. Wise men in long, dark robes. To know what east-west means. Joined consciousness throughout the worlds. Mind power in motion. Days of pain & days of love. Call me the prophet/poet of a new time. Cal me elder. Let the word be revealed & get the lies out. Get it out or give it up. Then call me brother. Brother.

## No More Jive

by Sam Schley

Somewhere near the heart of the problems confronting the Black community is the "miseducation of the Negro." This "miseducation" consists principally in the education of Black scholars to feel contempt for themselves and for their people. By failing to confront Black scholars with adequate knowledge about themselves, both to counter white stereotypes and to bolster self-confidence, the University of Hartford has also failed to develop meaningful helpful relationships between Black Scholars and the Black Community. The total effect that the University has had on the Black Community is grossly negative. Success at the University of Hartford by a Black student means that the Black Community has been robbed and deprived of him. Once a Black student has received a degree from the University, he is qualified to perform and act only in a white-natured position, or profession. He can not carry his so-called education back to his own people because he has been sufficiently indoctrinated into a white world or a white state of mind and has a degree to prove it.

The concept of a School of Black Studies is definitely revolutionary. Yeah! Yeah! Yeah! Yeah! It emerges out of the frustrations and disappointments of Black students that realize that the present concept of education at the University of Hartford (University of White Studies in its effects) has no relevance to the total Black Community and who realize the negative rewards of allowing themselves to be integrated into a society or an institution which is racist and/or functions to the effect of debilitating Black. By racist I am referring to an attitude, often not conscious, which causes an individual or an institution to respond to a situation in a different manner when Blacks are involved than when whites only are involved. The effect of such an attitude is to subordinate Black folks and maintain control and power of manipulation over us. Institutional racism is subtle unless identifiable in terms of specific individuals being guilty of racism. This does not mean that this "slick" form of racism is less destructive of human values. Institutional racism originates in the operation of established and respected forces in the society and therefore is not accorded the public condemnation it deserves. Thus, the irrelevance of the University fits well into our definition of racism. The QUOTABLE RON KARENGER has summarized our efforts and us beautifully by saying, "We are revolutionists. We believe in change. We believe in being realistic, but as for reality, we have come to change it." Yeah! Yeah! Yeah! Yeah!

The idea or concept of a School of Black Studies offends many persons, both Black and non-Black, because they feel such an overt concept merely stimulates separatism and racial divisiveness. It is understandable at a first glance that this proposition might appear to be valid. But upon examination of the nature of our proposals, it is to be concluded that the goals and destinies of black folks such as power, self respect, and respect from others, self love, equality, and in general "righteous liberation" are not bestowed on one group by another, but rather must be gained by the group being oppressed or discriminated against by its OWN efforts. . . This is why

we deemed it necessary to advocate such an independent and autonomously structured school of Black Studies. This is not to say that white people can not play important and crucial roles in the process, but whites MUST understand that the Black man must be his own spokesman, his own strategist, his own judge, as to what is reasonable or acceptable, and must mobilize the sentiment of his people to their own advantage. White folks should definitely understand this because it is a necessary ingredient in our "soulful strut" towards freedom, we got taken away from us in 1565 dammit!!! Thus proposals for such things as black dormitories with black students having expressed priority or preference in occupancy and 18 others of a similar or related nature emerge. Proposals of the nature formulated by the black community on campus are not to develop an apartheid university; rather they are to provide a valid academic recognition of black people, the Black experience, and Black students as a part of the society which the university is supposed to serve. It's all very plain and simple! Yeah! Yeah! Yeah! Yeah! Those who aspire to a society in which Black and whites live with mutual respect and equality must strive to understand the drives and sources that cause us to make such proposals because as James Brown might scream 'This may be the last time', dig it?

The proposed School of Black Studies has to be autonomous because Black people, unlike other minority groups, have been robbed and cheated of knowledge and self-appreciation of themselves as a people. We are the only minority in the racist country who was ever legally deprived and denied the right to education. Can you dig that? Can you understand that? This is why we need exactly what we have proposed. Even some of the so-called radical students have labeled certain of our proposals as unreasonable or uncalled for and negotiable. Who the hell do they think they are to say what black folks need? They too have not liberated themselves from racism and all of its implications. It is crystal clear to us that programs of meaningful change have to come

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## The Way it Spozed to be

by Ira Palmer

We have not been honest with ourselves. What is more, we have not been honest with our fellowman. We have sought to avoid the facts of our history. For a time our obliviousness seemed to work, but we had contrived a world of unreality.

It is frequently insisted that the key to racial peace in America is "education." It is impossible that when all Americans are "properly educated" our racial problems will suddenly vanish; yet there is perhaps more merit than we commonly recognize in helping one another to know more about the society we take for granted merely because it is ours. Ours is probably not the best of all possible worlds. Perhaps it could be better if we knew more about our antecedent-selves -- how our perceptions of ourselves and of others have evolved over the span of our brief history and why.

Because today's youth have been provided with an interpretation of history which has been highly stylized and selective, their perceptions have been muddled and their preparation compromised. How can black Americans or white Americans have an adequate perception of each other. Today's youth want -- indeed demand -- truth. Only when one's true self -- white or black -- is exposed, can this society proceed to deal with the problems from a position of clarity.

It is with this revelation that the black man seeks to establish for himself a "negotiable identity." It is with a spirit of aggressiveness that he seeks to heal the wounds of black America and insure black survival. Blacks must have this sense of urgency if they are to solve certain serious social problems. And in order to do this, black people in America must get themselves together and with a concerted effort 'take care of business.'

Integration as thought of by most whites has not solved the problems of the black community, rather, it has fed disunity and has led us down the path to disconcern. Blacks have become so interested in making it "in there," so to speak, that they have forsaken the black community and have become assimilated into white society. It is crystal clear that society is capable of and willing to reward those individuals who do not forcefully condemn it for its ways of ATTEMPTING to solve black problems.

Black people in America have no time to play nice, polite parlor games -- especially when the lives of other blacks are at stake. Some white Americans can afford to speak softly, tread lightly, employ

the soft-sell and put-off (or is it put-down?) They own society. For black people to adopt THEIR methods of relieving OUR oppression is ludicrous. We blacks must respond in our own way, on our own terms, in a manner which fits our temperaments. The definitions of ourselves, the roles we pursue, the goals we seek are OUR responsibility.

Thus we have no intention of engaging in the rather meaningless language so common to discussions of race in America: "Granted, things are bad, but we are making progress."; "Granted, your demands are legitimate, but we cannot move hastily. Stable societies are built slowly." "Be careful that

you do not anger or alienate your white allies; remember, after all, you are only ten percent of the population." We reject this language and these views, whether expressed by black or white; we leave them to others to mouth, because we do not feel that this rhetoric is either relevant or useful.

Rather, we would suggest a more meaningful language, that of Frederick Douglass, a black American who understood the nature of protest in this society:

Those who profess to favor freedom yet deprecate agitation, are men who want crops without plowing up the ground;

(Continued on Page 7)

On Thursday, April 24, the Afro-American Club and Students for a Democratic Society (SDS) will sponsor an 11 A.M. teach-in demonstration, centered around the proposals for a School of Black Studies. The intention of the demonstration is to educate the academic community about the specifics of the proposals, and their implications. Speaking at the rally will be Angelo Lewis, Sam Schley and Jim Odell.

The opportunity for white students to support the Afro-Am Organization's proposals has now presented itself. Because the School of Black Studies would dramatically improve ALL education at the University, white students have as large a stake in the School of Black Studies as black students do. The myths that the School of Black Studies is only for blacks, and that the School is not necessary if the University is to be at all relevant to any student, will be dispelled at the rally.

The demonstration will take place outside of Gengras C.C. on Thursday at 11 A.M.

Hear It!

# The Black Student And the University

by Jim O'Deli

Blacks and the University: Explain it carefully, it's so hard to see why such large new proposals, brilliant additions to the school, such sound and powerful insights, can sound so frightening and irrational to a white community. It all comes from the one principal which will soon be knocking the entire educational establishment on its ear: community control.

Proposal #2 on a sketchy listing of the Afro-American Organization's proposals: "That the percentage of matriculated students reflect the black ethnic percentage of Hartford."

Simple. Radical.

Schools in the Black community need Black teachers just as parking lots in black communities already need black parking lot attendants. The parking lot attendants are available in distressing numbers. . . high school dropouts are abundant. But where will the teachers come from if a corresponding ratio of black teachers to black students and white teachers to white students is not reached. Where do the Black people of this country begin to find breathing room in a suffocatingly racist society if their students do not place themselves in college for generations?

Fact: less than 49% of this University's students are black.

Answering the question of why there are so few black students in this University is easier than answering the question of why there should be an equivalent number of black students: the curriculum and cultural atmosphere of this University are by and large irrelevant to a black student living in the urban de-militarized zone of the ghetto.

LeRoi Jones said a chilling thing when he was last here at the University. He said that the black college student enjoyed by fighting to make it in this world as an individual. Identity crisis and such related "plagues" a luxury?

The Black student, as opposed to the white student, is going to have to make it instead as part of a community, a people fighting to wall in this country.

What he said was straight and chilling; for the same reasons the proposals of the Afro-American Organization may seem chilling to some white students, let alone the Administration. Black students are not going to come to the University until there is something relevant to their lives as members of the black community to study. Relevant.

It is more than just recognizing a largely ignored cultural history, or a much maligned contribution to our society. The lack of any studies relevant to a black urban student in an urban University cannot be comprehended, and cannot be continued.

Specific proposals made by the Afro-American Organization may seem irrational to white students, but when inspected more carefully, the weight of the words themselves are more realistic. Proposal #8 on the recently circulated list: "The establishment of a Black library." Not a whole new building, but instead a section of the library which now contains sections on Russian history, English Romantic poetry, and Existential philosophy. Nothing more than that, but the tone and implications suggested by the proposals, that this University is fundamentally racist, gives the words the ringing tones of overdue prophesy.

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(Continued from Page 6)

they want rain without thunder and lightening. They want the ocean without the awful roar of its many waters. . . Power concedes nothing without a demand.

We will speak forcefully and truthfully about our plight.

Newark, N.J. -- Many jobs in summer camps will be available to college students, nurses and teachers next summer, the New Jersey State Employment Service has announced.

The jobs usually last eight weeks. Salaries run from \$200 to \$600 for the season, plus maintenance, depending upon experience. Camp directors can earn from \$800 to \$1,000 for the summer.

The jobs are at camps and summer resorts in New Jersey, New York, Pennsylvania and the New England states.

Openings are available for persons who can teach various athletic activities, such as swimming, golf, baseball and basketball, or dramatics, dancing, photography, arts and crafts and music, as well as for cabin counselors, camp directors and registered nurses. Most positions are with resident camps. Some positions may be available in day camps also.

Additional information and application blanks may be obtained by writing to the Camp Unit, Professional Placement Center, 744 Broad Street, Newark, New Jersey, 07102. These jobs are usually filled in the spring, so prompt action is essential.

NUDITY NOT OBSCENE. CHICAGO (FRED-LNS) - Last December, George Sells and Jonathan Tuttle of Head Imports, Inc., 2446 N. Lincoln were arrested on obscenity and disorderly conduct charges for displaying the album cover of John & Yoko's record, which shows them nude coming and going. The obscenity charges were dropped by Magistrate Paul Gerrity, who held that nudity is not obscene to young children -- that the same sort of nudity could be found in encyclopedias and in art museums.

However, Sells and Tuttle were fined \$25 each for disorderly conduct because "they were being a little unreasonable in their approach to salesmanship," said Gerrity, and because the complainant was "alarmed and disturbed" at her children's seeing the cover. The convictions will be appealed.

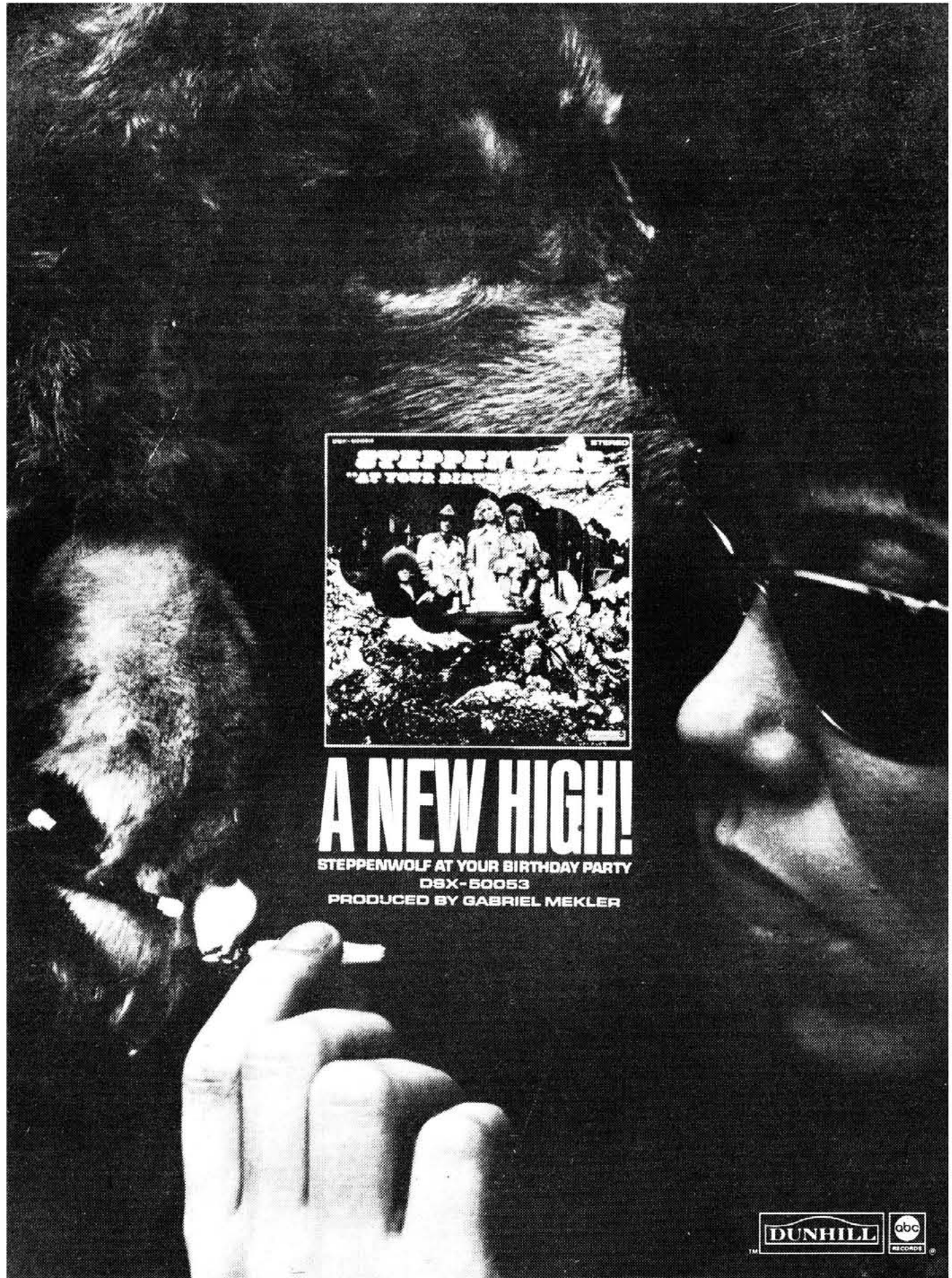
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Reservation System

When America Looked the Other Way

by Robert Pierce

The Indians of America have lived on reservations for over a century. They have survived a system designed not so much for the protection of their way of life, as to assimilate them into the dominant white culture patterns. The Indian is not a "vanishing American" as once thought; his numbers are increasing, from 435,000 in 1950 (in the United States and Alaska), to 523,000 in 1960.

As the colonies expanded trouble with the Indians was inevitable.

There are about 100 Indian reservations in America at this time, about 90 of which are west of the Mississippi. In addition there are a few small state-supervised reservations. The size of the reserves varies, from the Navaho holdings, of about 25,000 square miles, down to small areas of one or two square miles. The reservations, being for the most part federally controlled, are tax-free, and this provides one incentive to remain. The large majority of American Indians still live on reservations, although some have moved to urban areas in search of a better living.

The earliest contact between American Indians and the white man occurred with the discovery and subsequent conquest of the New World by the Spanish. The ruthlessness of the Conquistadors resulted in the enslavement of large numbers of the native inhabitants, along with the confiscation of their lands. In the attempt to Christianize the Indians and to conform their culture to European ideals, Indians were gathered into central areas from outlying villages, under the false belief that they retained ownership of their property - these congregations were the precursors of future Indian reservations.

The inhumanity of Spanish domination in America inspired

compassionate men, such as the Dominican monk Bartolome de Las Casas and the humanistic theologian Francisco de Victoria, to protest such treatment. In 1539, Victoria proclaimed that neither the Pope nor the Emperor of Spain was the "lord of the universe," and that, in any case, the Indians had rights to the property they had owned before the conquest. If administration of Indian affairs was necessary, it should be intended solely for the welfare of the natives, and to exist only as long as required by this consideration. Indians themselves, Victoria stated, were free, not slave material, and should be allowed to settle disputes among themselves. These precepts were embodied in the Laws of the Indies of 1542, but they were largely ignored: slavery, for instance, was maintained in the new system of peonage.

In North America, the influx of settlers in the seventeenth century placed pressure on the natives to relocate. The Dutch were the first to enter into a formal treaty with the Indians, an agreement with the Mohawk tribe in 1643. The English and French initiated the

Tecumseh was defeated with ruthless slaughter at Bad Axe in 1832.

custom of granting annual gifts to various tribes in exchange for land. In addition, the English, whose colonization efforts were the most intensive, felt an obligation, even when they held royal title to new property, to purchase it at a fair price from the original owners. Furthermore, the governments of most of the colonies forbade unauthorized purchase of Indian territory by private individuals. Virginia in 1656, followed by the rest of the colonies in 1658, set aside reserved areas for the Indians; and Plymouth, in 1685, designated tracts of land for individual Indian

ownership.

Despite these well-meaning regulations, individual settlers seized unauthorized territory, causing frequent conflicts between themselves and the natives. Tribal leaders such as King Phillip and Chief Pontiac tried to recapture their lands with varying degrees of success. By 1763 the situation was serious enough to warrant a royal

The Indians were cornered.

proclamation making formal the Indians' title to their land, and reserving for them "all the Lands and Territories lying to the Westward of the sources of the Rivers which fall into the Sea from the West and Northwest." Taking of Indian land was forbidden unless obtained through proper purchase or treaty; private individuals were prevented from purchasing any land west of the Appalachians.

With the founding of the United States, these rulings remained in effect, despite the fact that settlers had already begun to swarm over the Appalachians. The Northwest Ordinance of 1787, one of the first declarations of the new Congress, stated in part: "The utmost good faith shall always be observed towards the Indians, their lands and property shall never be taken from them without their consent; and in their property, rights, and liberty, they shall never be invaded or disturbed, unless in just and

lawful wars authorized by congress; but laws founded in justice and humanity shall from time to time be made, for preventing wrongs being done to them, and for preserving peace and friendship with them."

In 1824 the Bureau of Indian Affairs, now part of the Department of the Interior, was established, under the administration of a Commissioner of Indian Affairs. It was the Bureau's job to aid in the operation of reservations, and this function was fulfilled in the person of an "Indian Agent" located on each. The Agent tended to be a political appointee with little knowledge of or interest in his charges; nevertheless he was invested with dictatorial powers enabling him to control the routines of individual lives. Fortunately, most used great discretion in exercising this power, choosing merely to confine the Indians to the reservation and maintaining the peace. If the Agent was unjust, he was likely to meet with protest and possibly threats of violence. Other white personnel on the reservation usually included clerks, a stableman, a blacksmith, a farmer, a doctor, store owners (charging high prices), and a postmaster. In addition there was likely to be a Protestant church, a Catholic mission, and possibly a government school, all with the required personnel. Some Indians were employed as interpreters, clerks, and laborers.

Among other functions of the Agent was the "Americanization" of the members of the reservation. Interestingly enough, the Bureau thought it most essential that the Indian have his hair cut short, wearing no braids.

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Life on Reservation

Dachau, Auschwitz... Here?

by erica bramesco and Lynn Winsten

We here in America are appalled and nauseated whenever we hear of the infamous concentration camps in World War II Germany. We smugly smile at each other as we pat ourselves on our backs and say "it can't happen here." However, the fact that 380,000 American Indians are "concentrated" on some 100 reservations seems to have escaped our virtuous humanitarian concern.

A report by the Senate Interior Committee states that "Indians remain at the bottom of the economic ladder, have the highest rate of unemployment, live in the poorest housing, and suffer chronic poverty."

Life "at the bottom of the ladder" means that in the state of Maine, 80% of all Indians have incomes of under \$3,000 per year. In California, 70.4% of Indians interviewed reported incomes below this poverty line. On a national scale, the rate of unemployment on the reservations is between 40 and 50 percent - seven or eight times the national average.

The American Success Syndrome classifies the unemployed Indian as lethargic, shiftless, and generally "no good." In reality, however, jobs and adequate training facilities are unavailable. This is supplemented by the facts that the Indian is undereducated, and that reservations are usually situated in areas isolated from large industrial manufacturing centers. Another consideration is that the Indian's heritage, (old tribal customs and habits) ingrained by long years of unemployment, make it difficult for many Indians to adjust to our regular working day.

White society's standards of comfort, safety, and decency are similarly foreign to the Indian. The Department of Health, Education and Welfare has reported that nine out of ten Indian families in the U.S. live in housing that is far below these standards. More than one half of

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THE INDIAN MEMORIAL





Passamaquoddy Indians

With Liberty and Justice for All

by Suzan the Indian

In Maine, there is a tribe of Indians, the Passamaquoddy, who own about 30,000 acres of land. They once owned most of what was to become the Commonwealth of Massachusetts. But that was before the white man came and took over the land. During the Revolution, the Passamaquoddyes, fought on the side of the Revolution with Washington's forces. In appreciation, the Commonwealth of Massachusetts signed a treaty with the leaders of the tribe, granting them the lands they now own. But the Passamaquoddyes were forced to give up their best hunting and timber lands.

In 1820, when the State of Maine was formed from part of the Commonwealth of Massachusetts, the new state promised to uphold the treaty. But since then, the State of Maine has leased and sold most of the remaining Indian land, without permission or compensation for the Indians. This is in direct violation of a law passed by Congress in 1834, which makes it a crime to traffic in Indian Affairs without federal permission (never mind the Indians, its only their land). But in the Resolve of 1836, Maine granted itself the right to sell or lease Indian land.

When the State of Maine was formed, Massachusetts also granted an additional 395,000 acres of timberland, the profits from which would be held in trust for the Indians. Although the land has all been sold, the Indians have received no money. Maine has also leased 17,000 acres of treaty lands to private companies, but after 140 years, the profits from the land amount to only \$70,000, about \$2 per acre! And the state deducts all the interest from the money. With 30,000 acres of timberland, the Indians must buy their wood from the state -- they are not allowed to cut wood from their own lands!

Stealing the Indians' land is not enough for the state of Maine, however. They deprive the Indians of almost all their rights. The Indians in Maine were not allowed to vote until 1956, 32 years after Indians were given the right to vote in the rest of the country. They are still now allowed to vote for the members of the state lower house, for the people who ostensibly represent them in the state government. The first time a Passamaquoddy served on a jury was in 1965.

The Passamaquoddy are not allowed to hunt on their reservations. That right is reserved for white sportsmen. They cannot insure their homes -- the state refuses to give them deeds to their houses, and the insurance companies will not insure them without deeds. The state put a highway and a railroad through the center of the Pleasant Point reservation without asking permission or providing compensation for the land. The Indian Agents, appointed by the government to protect the Indian's rights, helps white squatters and timber companies to get deeds to Indian lands. Teaching of Indian culture and language is prohibited in the schools.

In 1967, the Passamaquoddy numbered about 800. They lived on 200 acres of their land, the largest settlement being at Point Pleasant, where half of the tribe lives on 100 acres of windswept, barren land. There are two other settlements, one at Princeton, and one at Nemmass Point. The living conditions are the same at all the settlements -- poor. Over 90% of the tribe is on welfare, not because they won't work, but because they can't find work. No one will hire a "lazy, shiftless Indian." Only 15 people in the tribe have full-time work. The rest find seasonal employment, for about 28 cents hourly wages. The Passamaquoddy are wards of the state, not of the federal government. They receive about \$160,000 per year from welfare, about \$200 per capita income.

The Passamaquoddyes are trying to fight for their rights. Their lawyer, Don Cotesworth Gellers is making a test case of the Passamaquoddy. He is demanding restitution of the treaty lands and the money from the trust fund and compensation for past infringements. Since he has taken the case, Gellers has been threatened not only with disbarment, but with death! If the Passamaquoddy can win their case (which is doubtful), then perhaps

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Integration

America: Red, White, and Blue

by Michelle Stern

Americans and Indians have been living "together" in the United States for about a century now. For the most part the Indians live on reservations, segregated from society. It is a life of ignorance and poverty for most. It is true that there has not been much done to help the American Indian. But there are things being done.

In the heart of a Navaho reservation in northeastern Arizona, the Rough Rock Demonstration School was founded in 1966. It is funded by the Bureau of Indian Affairs and the Office of Economic Opportunity and provides education for 250 Navaho children from Head Start, through the sixth grade level.

The Demonstration School consciously and purposefully regards Navaho culture, history, and language with great respect, and includes these in the school curriculum. The leaders of the school, who are Navahos, have adopted the philosophy that the choice for children ought not be to either-or: Either learn the white men's way as the only proper life and reject the Indian way, or vice versa. Instead they are trying the "both-and" philosophy. The school should teach both ways so that the Indian child can have a positive sense of identity while learning to live successfully in the modern world. One member of the Rough Rock school board put it this way: "We want our children to be proud of being Navaho. We want them to know who they are. In the future they will have to be able to make choices and do many different things. They need a modern education to make their way, but they have to know both worlds -- and being Navaho will give them strength."

The accomplishments in the short time the school has been in operation are impressive.

Some Americans have been adopting various aspects of Indian culture as well. Yes, hippies have taken to wearing Indian costumes and copying Indian customs. Some have even set up tribal communities not only in California, but in Rhode Island, Oregon, and Canada. They apparently feel that individual egos should be submerged in group activities. Some claim to have found a precedent for the "be-in" in the Indian powwow. The legal use of the mind-expanding drugs in religious ceremonies of many Indian tribes has obvious attractions for the drug-oriented hippies.

If one travels to San Francisco's Haight-Ashbury section, he is apt to see "white Indians" sporting a feather or a headband, which is believed to provide "good vibrations" during an acid trip.

At the Institute of American Indian Arts, the cultures are being freely mixed. Shriill chanting and the beat of tom-toms can be heard echoing across the campus, while the sound of Diana Ross and the Supremes is piped into the workshops, where students are engaged in pottery, sculpture, beadwork and weaving.

Western Indians have also been applying their age-old sense of geometry to abstractionism and have been producing various works of art such as psychedelic posters and light shows.

Elsewhere, Indian students can be found dancing to rock music and wearing the latest "mod" style in clothing.

The Indian, despite all of these facts, still is impoverished, with almost no hope for improvement. In 1966, then Secretary of the Interior, Stuart Udall, planned to seek the cooperation of businessmen in forming advisory boards, unconnected with the government, to supply Indian tribal councils with the sophisticated wisdom they will need to enter the "rewarding world of financial risk," after over a century of apathetic dependence. His aim was to finally hand over "the reins of freedom to the Indian People."

But unfortunately, the outlook for most American Indians is not very cheery. One Indian university student wrote in September, 1966:

"What frightens me most about white society is the terrible loneliness. What I mean is that you never seem so much alone as when you are gathered together ... What you call friendships are usually what we would call exclusive alliances of two or three or half a dozen against the world.

(Continued on Page 5)

BIA Education

The Americanization Of the American Indian

by Bill Clement

"Cultural differences are not a national burden. They are a national resource."

--Bobby Kennedy

The story of the American Indians is the story of America's global policy of suppression and intervention. It is the story first of conquest, and then of indoctrination -- of alienating a people from their cultural heritage and forcing them to be a Western

stereotype, complete with language and mannerism. And this is what has happened to the American Indians.

Consider, for instance the once-proud Cherokee Indians who gave to America the likes of Will (Continued on page 10)



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## Reservation

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Strong pressure was brought to bear on this issue -- no Indian with long hair could be hired by the Agent -- but the resentment of the tribesmen was sufficient to discourage enforcement of the ruling, except in cases of full-time employment. In addition the Indian was to adopt "citizen dress," and move out of his tepee or wigwam into a furnished log cabin built by the Agent. In part, this measure was intended to combat the high reservation sickness and death rates due to poor food and psychological tensions. When doctors discovered that tuberculosis, rapidly increasing on the reserves, was ameliorated by exposure to the open air, the Indians were moved out of their cabins and back into tepees.

In another feature of the acculturation program, the Indians were encouraged to start growing wheat, no matter that they may previously have hunted or grown maize, beans, or squashes. For a variety of reasons, they seldom succeeded at farming. Hunting Indians looked upon agriculture as "women's work," and resisted it on these grounds. All Indians felt themselves close to nature, and thought that the methods required in wheat production somehow violated this relationship. They became easily discouraged when the crops failed, thinking that nature had turned against them. They were also unaccustomed to the competitive ethic involved, as tribal life was a communal affair. The experiment of having Indians farm privately-owned parcels of land finally failed.

On May 28, 1830, the United States departed from previous policy with the Indian Removal Act. It empowered the President to negotiate with tribes living east of the Mississippi, to pay for their lands, and to grant them areas with perpetual title on the western side of the river. However, the tribes were given little choice in the matter, for resistance, especially on the part of Seminoles and Cherokees, was met with military coercion. Soon, almost the total Indian population of 100,000 was forced to move west. Alexis de Toqueville observed in 1831: "Whilst the savages were endeavoring to civilize themselves, the Europeans continued to surround them on every side, and to confine them within narrower limits... and the Indians have been ruined by a competition which they had not the means of sustaining. They were isolated in their own country, and their race only constituted a little colony of troublesome strangers in the midst of a numerous and dominant people."

Even these measures proved insufficient when gold was discovered in California in 1848. The resulting expansion violated Indian rights to the lands west of the Mississippi, and wagon trains depleted game supplies essential to the natives' survival. The period from the 1850's onward saw many wars between white men and Indians, with atrocities committed by both sides -- although the Europeans proved themselves more savage than the savages.

On March 3, 1871, Congress passed an Act stating that henceforth "no Indian nation or tribe" was to be considered an independent power with which the United States was required to deal by treaty. Federal jurisdiction over Indian affairs was greatly increased, and no more reservations -- previously set aside by treaty, Presidential order, act of Congress, or other means -- were to be founded.

The tragedy of the Indian was intensified by the passage of the General Allotment Act (Dawes Severalty Act) of 1887. The Act assumed that reservation life led to indolence and that the Indians were becoming extinct. The President was empowered to divide reservations into tracts of land allotted to individual Indians -- whether they wanted it this way or not -- for purposes of farming, and to open "surplus" land left over in the allotment process to homesteaders, the Indians being paid the homestead price. In addition, they were granted citizenship rights.

Under the Act, 118 reservations were divided in this manner, and the Indians lost 86,000,000 of their previous 138,000,000 acres. No provision was made for the following generations who were without land, but possessed no skills other than agrarian. Family units and social institutions alike broke down under the new strain.

The decline of the Indian population figures reversed itself, and by 1920 the increase was obvious. This knowledge, as well as the results of a 1926 survey showing the deplorable physical, economic, and educational condition of the natives, prompted a reform of the country's policies, which became evident in the Wheeler-Howard Reorganization Act of 1934. In general this act reversed the trends of those of 1871 and 1887, increasing tribal self-regulation and decreasing Federal control. Specifically the new act provided: (1) that allotment was to be prohibited in the future, though the tribes themselves could assign property to individual Indians; (2) the return of lands not taken by homesteaders; (3) that tribes could adopt written charters to govern their internal affairs; (4) the authorization of funds to aid Indians in obtaining land, education, formal organization, and the like; and (5) that tribes could reject the law by referendum. About 160 tribes adopted written constitutions under the new ruling; received funds and a subsequent gain in ability to support themselves; regained about 11,000,000 acres of land; and received educational aid.

Previously, an act passed on June 15, 1924, had given the voting franchise to the Indians, but apathy on their part led some states to deny the franchise. The Reorganization Act stimulated tribal interest in external affairs, and, eventually, all states granted Indians the right to vote (although Arizona and New Mexico required prodding through court action in 1948 to this end).

Indian tribes began to file claims to regain lost and stolen land, whether originally protected by treaty or not. Since an act of Congress was required to handle each claim, an Indian Claims Commission was established in 1946 to take care of these cases. Tribes had five years to file their claims, which would be considered within five more years. Payments have been made, amounting to \$14,898,000 in the case of the Cherokees, \$10,242,000 to the Crows, and so forth. Recently the

(Continued on Page 11)

## Americanization

(Continued from Page 9)

Rogers, America's ambassador of good will. "My family didn't come over on the Mayflower," Will Rogers would say while twirling his lasso and chewing his gum, "we met them when they landed." But Rogers is gone, dying in an airplane crash at Point Barrows Alaska in 1935, and with it died the pride of the Cherokee Nation. For now they are but figures and statistics within the Bureau of Indian Affairs (BIA), and frightening figures at that.

The figures are those of an illiterate society where education is as abundant as the buffaloes that now roam the plains. The median number of school years completed by an adult Cherokee is only 5.5 years, while those that supply the source of leadership is only four years. However, there is hope. Over the last thirty years the educational level has increased by 2.2 years, from 3.3 years to 5.5 years.) And for this rapid advancement in education we must thank the BIA and the government in Washington. There are, of course, other statistics. Statistics which say that 40% of the Cherokee nation is functionally illiterate in English, a drop since 1933 when it was 59%; or that 39% of the Cherokees have never reached the eighth grade; or that 10% of all American Indians over 14 have never received any form of education. And because of this lack of education, the Indians have the highest rate of unemployment, the lowest per capita income, and the steepest death rates, as well as suicide-attempt rates.

Consider now the past history of the Cherokee nation. In 1567, when Juan Pardo crossed the paths of Hernandes De Soto discovering the Cherokee nation, the Cherokees already had in existence a stable form of

Tecumseh was taken prisoner and paraded through the streets of our cities like a circus animal.

government, their own judges, and diplomats. Representatives from England approached the Cherokees concerning trade goods, and by 1820 they had their own form of education, and it was one of these schools, the Willy Hollis College that Will Rogers attended. The Cherokees had their own newspaper, the "Cherokee Advocate," or the "Cherokee Phoenix" as it was called at different times. Yet, as can be seen, a drastic transition occurred, a transition that forced a nation to beg -- that forced a nation's greatness to be swallowed up in despair.

What happened to the Cherokees is quite simple. Against their own wills, they were forced to abandon their culture and their government for those of another people. They were forced to abandon their excellent systems of free education which they had spent a century in developing, only to become a statistic of illiteracy. They became, as many people after them, a people suppressed by the American government.

But the Cherokees were not the only ones. Nearly 60% of all Indian youths are forced to attend BIA schools because there are no

public schools for them to attend, and because they have become "social referrals" (BIA's description of a variety of symptoms not desired in a white-man's society). And only one percent of this 60% finishes college. Furthermore, since there is only one federal high school in Alaska, two-thirds of the Alaskan Indians are forced to attend boarding schools in Oregon, with another 267 sent to Chilocco, Oklahoma. The Navajo Indians comprise the greatest source of BIA's 'society rejects,' with 92% of the Indians attending BIA schools. However, the schools are ineffectual. Compared to a national average dropout rate of 23%, 60% of the Indians drop out of BIA school forcing them to be dependent on society.

### Dropouts

Why is there such a high dropout? One reason may be the course studies which the Indians are forced to endure -- the white man's courses. The subjects include ancient history, European history, American history, geography, arithmetic, art, music because "an Indian needs training in proper tone production in order to properly and effectively sing Western music." These are the white man's studies, and not the Indians, and it is a problem which the Blacks have come to realize and fight. And maybe the government will learn from the campus uprisings of many Blacks that, as Bobby Kennedy said, "cultural differences are not a national burden. They are a national resource." But until such time, the problem still remains. When the Interior Department investigated Indian schools in Alaska, they reported that "education which gives the Indian, Eskimo and Aleut knowledge of -- and therefore pride in -- their historic and cultural heritage is almost nonexistent... In the very few places where such an attempt is made, it is poorly conceived and inadequate."

Daniel Henninger and Nancy Esposito wrote in the "New Republic" that "life at a federal boarding school, though, is regimented and arbitrary. Seen from the air, many schools look like military installations -- complexes of one-color, one-texture buildings set in the middle of otherwise barren areas. The impression of physical isolation mirrors the cultural isolation in the classroom." The teachers on the whole are inadequate, understanding little of the Indian's culture and language. Many of the students who grew up understanding their own languages are unable to comprehend English at the rate demanded by their teachers. "His hesitation in responses, because of the language barrier, often leads the teacher to regard him as a 'cumb Indian.'" And a distaste for a particular teacher can lead to a distaste of the whole educational process, thus leading to absentees and dropouts.

First No. 1 Chart on Questionnaire by Student

Other failures of the schooling

system should be mentioned. The schools are based on the awareness of a white-man's family and not that of the Indians. For as one Cherokee testified: "I have tried to explain that the Indian, the Cherokee, from a Cherokee home is more or less on his own. He's not regimented or something, you know. He doesn't eat when he's supposed to -- I mean when he's asked to or required to; or he goes to bed when he gets ready or he gets up when he wants to at 4 o'clock in the morning and will run a couple of miles if he wants to. That's a little bit -- just an example. But in schools, you know, you get to a point where you have to do this at 9 o'clock, you do this at 10, and you do this at 12, and you go back and do the same thing day in and day out. I

Harrison was underservedly hailed as a great conqueror.

think it's kind of boring to Indian children." Demerits in many BIA schools are used for those who break the rules, and only through extra chores or by sacrificing privileges can these demerits be removed. At the Chinle Elementary Boarding School each child has a punchcard by his bed which shows his accumulation of merits or demerits. "A little boy proudly displayed his card to a visitor. He was especially proud of the large number of holes he had accumulated. Most of the holes were on the demerit side. He didn't know the difference."

Life in these boarding schools is a national disgrace, especially from an educational viewpoint. "Even the new buildings are designed to reinforce the numbing sterility," wrote the "New Republic." "Long, narrow, lifeless dormitories house row upon row of double-decked iron beds and little else. Windows are sometimes barred. Floors are bare; the vivid personal decorations that are so much a part of many Indian communities are discouraged." Regimentation is complete, down to the very dress which the Indians are forced to wear. This form of regimentation has destroyed an essence of individuality which may have existed. The Indians are stereotyped, and any differences are soon forgotten or destroyed. Furthermore, as Dr. Robert Bergman, a PHS psychiatrist on the Navajo Reservation said, "the

(Continued on Page 11)



## Liberty

(Continued from Page 9) there is hope for all the Indian Nation. There is a chance that treaties may be honored, and that the Constitutional rights granted to all the people of this "great" country may be granted to the Indians too.

by suzan

**Auschwitz** (Continued from page 8)

the American Indians and Alaskan natives live in one or two room dwellings -- the majority constructed by themselves from indigenous materials. The average occupancy of these shacks is 5.4 persons. Many are subject to severe climactic conditions for which their dwellings are ill-suited or inadequate. More than 70% of the water comes from potentially contaminated sources. More than 80% of the Indians must haul or carry all the water for their household use. In the Pleasant Point Reservation in Maine, almost 70% of the houses lack modern toilet facilities and only about half have city water piped into the house. Nationally, 80% have inadequate waste disposal facilities, and 12% have none at all. At the Peter Dana Point Reservation, also in Maine, all households get drinking water from community wells and use lake water for other purposes.

Nearly 1/6 of all Indian deaths in a year are attributed to tuberculosis, gastroenteric, and other infections and parasitic diseases. The prevalence of these diseases also reflects the insufficient sanitation facilities, poor and crowded living conditions, inadequate food and poor nutritional levels.

In a report to Congress, Dr. Carruth J. Wagner, chief of the Division of Indian Health of the Public Health Service, has reaffirmed that "the impoverished conditions, isolation, and cultural differences of the American Indian adversely affects their health status, which is about that of the general population a generation ago." He reports that the age at death of the Indian is 42 years as compared to 62 years for the general populace. The Indian infant death rate is 41.8 deaths per 1000 live births which is 70% higher than the rate for infants in the population as a whole. However, the death rate among Indian infants 28 days through 11 months of age (25.9 deaths per live births) is 3.8 times the rate for all races.

Mental health problems are often associated with the socio-economic condition, lack of resources, cultural and family patterns, alcoholism, and emotional insecurity, which manifest themselves in the community and the schools. In the boarding schools in particular, children are faced with the difficult problems of adjustment which affect their mental well being.

It has become increasingly apparent that most Indian reservations are as underdeveloped as the emerging nations abroad on which the U.S. spends billions of dollars in aid. When the Indian has asked for his fair allotment, both local and state agencies have either overtly denied responsibility or ignored it, referring him to the Bureau of Indian Affairs. After being hopelessly entangled in bureaucratic red tape, he emerges "properly informed," and no better off than when he began.

In the words of the late President Kennedy, "Indians have heard fine words and promises long enough. They are right in asking for deeds."

**Americanization**

(Continued from Page 10)

somewhat limited social opportunities of the boarding high school give the adolescent students few protected ways of exploring boy-girl relationships," and because there is this fear by the administration for any form of relationship, the students become highly rebellious. "Many students," continues Dr. Bergman, "make a very abrupt transition from no dating at all to sneaking out to drink and make love."

**Psychological Handicaps**

All this has had a very damaging effect upon the American Indians -- an effect which can be greatly shown by the Sioux Indians. The young Sioux child has been taught by his parents and his grandparents the way of life of the Sioux nation, a way in which the male worked only occasionally, and when he did, he risked his life in doing so. The young Sioux is proud of this heritage, but he can only identify with it in fantasy. For his

schooling under the American system of constant working towards achievement and success is alien to his ways, and when confronted with it he is forced to withdraw into a world of fantasy. "He knows he can outwit a threatening situation by running away from it with honor; consequently, confronted with the unremitting, daily demand of the American eight to five drive, he simply withdraws, both physically and in fantasy. "A constant defense mechanism of fantasy identification operates to protect himself, and his reaction to reality is one of withdrawal."

Another major confrontation for the young Sioux is between the generosity found within their homes, and the American way of working for what you need in a we-don't owe-you-anything type of society. "Someone has something he needs and he doesn't share it; he feels rejected and consequently constant

feelings of hostility are engendered toward the dominant culture, making for further withdrawal."

However, the greatest frustrations which are forced upon the Sioux through their educational disadvantages -- that is being taught in a white man's environment -- is losing his individual autonomy. The young Indian is not forced to adhere to a strict routine set by his elders; instead, he is usually asked what he wants to do, and allowed to do so. However, their school system, as has been mentioned, is the complete opposite. "Frustrations tend to arouse hostility. When someone blocks our efforts, our first reaction is likely to be one of hostility, and anger whether we show it overtly or not." For instance, in South Dakota, although the Dakotas are only a fraction of the state population, 60% of the inmates in the state penitentiary are Indians.

Furthermore, the young Sioux is forced to cope with white America's attitude of racial superiority, which also leads to a rebellious nature.

One thing which should be done is to allow more visitors, especially their parents to visit the schools, since as "The New Republic" reports, "School authorities in effect dictate when children may go home for weekends and when parents may visit the schools. The Bureau has a

(Continued on Page 3)

**Reservation**

(Continued from Page 10)

Federal government has been working to terminate completely its jurisdiction over Indian affairs, and the first tribes were released from Federal control in 1961. Organizations, such as the Congress of American Indians, have arisen to fulfill the need for political unity among tribes.

We see that, in this century, the lot of the Indian on his reservation has slowly improved. Most Indians, of course, now live in houses instead of tepees, and have acquired varying degrees of self-sufficiency, although some tribes still live under conditions of squalor and poverty. We must work to improve this situation, but we can take heart in the fact that the increasing political and economic independence of the Indian in America allows an increasing cultural self-sufficiency as well.



# News Briefs

## UH Workshop To Debate U.S. Arms Policy

The overall policy of American military commitment to foreign countries will be the problem area for debate this year, when the University of Hartford holds its fifth annual Summer Debate Workshop and Institute on campus July 28 - August 8.

Purpose of the program is to develop forensic skills among secondary school students.

The two-week workshop is sponsored by the UofH Department of Speech and Drama. Workshop director is Dr. Malton M. Anapol, director of frensics. Assistant director this summer will be Prof. Seth Hawkins, assistant professor of speech and drama at Southern Connecticut State College, New Haven.

Prof. Anapol is president of the Speech Association of Connecticut. He holds a Ph.D. degree from Ohio State University, and has taught speech and debate at the UofH since 1964. He was formerly director of debate at the University of Pennsylvania and the University of Maryland.

Prof. Hawkins holds degrees from St. John's University and Boston College. Prior to his present post, he was director of debate at Norwich University.

The UofH debate workshop is open to high school students entering the sophomore, junior or senior year this fall. Secondary school teachers may also apply.

Both beginning and advanced sections are scheduled. The institute will meet in University Hall, with class sessions from 9 a.m. to noon daily. Areas covered will include logical arguments, debate strategy and tactics, and effective speaking.

Workshop sessions will be held five days a week, from 1:30 to 4 p.m. The workshop program will emphasize practice debating, a practice debate tournament, practice in extemporaneous and prepared speaking, and coaching opportunities for the teacher.

As a special feature, the young debaters will be videotaped, in order to observe their performances on closed-circuit television. New campus dormitory and eating facilities in the Gengras Campus Center are available.

## Knock Our Pigs?

WASHINGTON (AP) - Rep. Fred Schwengel, R-Iowa, says he will lead a tribute in Congress Tuesday to pigs.

The tribute was stimulated by conservation advertisement on television which implied hogs are dirty and sloppy, Schwengel says.

He says he agrees with pork producers, "Hogs are beautiful." Iowa produces 23 per cent of the nation's pork.



Edward F. McDonough

## McDonough to Assume Full Professorship

Dr. Edward F. McDonough, economist, business consultant and teacher, has been advanced to the rank of full professor, effective Sept. 1, it was announced Tuesday, April 15, by Dr. David D. Komisar, dean of faculties at the University of Hartford.

Prof. McDonough joined the UofH adjunct faculty in 1958. In February, 1961, he was named to the full-time post of chairman, Department of Management, School of Business and Public Administration.

The department now has a faculty of 15, of whom nine serve on an adjunct basis. The six members of the regular faculty have extensive backgrounds, as well, in industry and government service. The nine adjunct teachers are on the staffs of Greater Hartford industries and government agencies.

In addition to his UofH duties, Prof. McDonough is a consultant to private and public agencies in the areas of cost improvement and compensation programs. At present, he is engaged in a research program for the Connec-

ticut Research Commission on the disposal of abandoned motor vehicles, or junk cars.

Prof. McDonough teaches on both the graduate and undergraduate level. His areas of teaching specialization include organization analysis, systems studies, and cost measurement and control.

Prof. McDonough has published research studies on government programs, with regard to the measurement of their practical effect. He is a member of the American Economic Association and the Academy of Management. He is a director of the Greater Hartford Small Business Development Corporation.

## Nixon May Cut Bill of Rights And High Court

WASHINGTON, D.C. (LNS) -- President Nixon is trying to find ways to reduce the effect of the Supreme Court rulings that have enlarged the rights of defendants.

A Presidential draft on the subject is presently being circulated in the inner circles of the government. It hopes to counter the restrictions on police interrogation laid down in the Supreme Court decision of *Miranda v. Arizona* in 1966. (In this case, the Court placed limits on police authority to question suspects outside the presence of their attorneys.)

The message also urges Congress to study other decisions that 1) give suspects the right to counsel at police line-ups, that 2) make it more difficult for the police to obtain search warrants and that 3) lay down other constitutional rules governing police investigations.

The draft gingerly approaches the prospect of amending the Bill of Rights, which has not been changed since it was first drawn up in 1791.

Congress may be urged to consider both a constitutional amendment and legislation, according to *The New York Times*. One possibility would be to amend the Fifth Amendment and reverse the *Miranda* decision, which allows subjects to be warned of their rights and offered free legal counsel prior to any interrogation.

## Coffin Grant Awarded to Breit and Diemente

Prof. Peter K. Breit, a specialist on German foreign policy, and Prof. Edward P. Diemente, composer and organist, will share this year in the \$1,500 Vincent B. Coffin Faculty Grants at the University of Hartford.

Prof. Breit, a political scientist and department chairman, will write a freshman monograph on international relations. A novel feature of the Breit text will be the inclusion of simulated relations among nations -- in effect, "peace games" which could result in war, if not properly resolved.

Prof. Diemente, organist at the Cathedral of St. Joseph, Hartford, is professor of theory and composition at Hartt College of Music. He will use his Coffin grant to extract and copy, from his original score, individual instrumental parts for the performance of a new musical work -- a composition entitled "Celebration." The Diemente piece is intended as a musical ceremony -- "a celebration in sound."

The Coffin awards, initiated several years ago, are offered annually by Dr. Archibald M. Woodruff, UofH chancellor, in honor of his predecessor, Dr. Vincent B. Coffin, chancellor emeritus and the university's first head. Coffin grants are considered and announced by the UofH Faculty Senate.

Prof. Breit, who joined the faculty in 1964, holds a doctorate from the University of Massachusetts. In addition to his projected monograph, he is at work on a book which deals with the problems of German reunification.

Prof. Diemente, a Hartt graduate, has taught at Hartt College since 1948. He holds a Master of Music degree from the Eastman School of Music, Rochester, N.J. His choral, organ and piano works have been published by the World Library of Sacred Music, Presser, the Greenwood Press and the Gregorian Institute of America.

Title of Prof. Breit's text, to be used initially in the fall by UofH freshmen, is "Allowance and Contribution: An Introduction to International Relations."

Popular with his students, Prof. Breit, in submitting his proposal to the Faculty Senate, reports that his monograph will "seek to overcome the essentially defeatist frame of reference in which most books have been shaped, namely, that there is really very little the student can do about the problems of the world."

The Breit text, as indicated, will expand on the basic concepts of international relations by constructing "scenarios". These scenarios will challenge students to analyze crises in relation to war or peace, power, prestige, economics and morality.

Prof. Diemente's musical work is scored for symphonic wind ensemble. Instead of the traditional placement of musical instruments, there will be three groups of different instruments, rather than the usual arrangement of seating musicians in groups which correspond to a single instrumental color.

Thus, in the new Diemente work, each group is conceived as a complete and independent unit, making use of woodwind, brass and percussion.

The premiere performance of Prof. Diemente's "Celebration for Wind Ensemble in Three Groups" will take place in Millard Auditorium, on campus, at a 4:15 p.m. concert Sunday, May 11. Donald A. Mattran will conduct the Hartt Symphonic Wind Ensemble.

## Hartt Lute & String Concert

The Collegium Musicum of Hartt College of Music, University of Hartford, will be heard in concert

Tuesday, April 29 at 8:30 p.m. in Auerbach Auditorium.

Lute and string concerts will be featured at the performance, arranged by faculty members Imanuel Willhelm and Joseph Iadone. The same program will be presented in Boston on Mon., April 28 at Boston University.

There is no admission charge for Tuesday's concert.



Sue Kontner

Panhellenic Council would like to announce that Sue Kontner is their choice for Greek Queen. She is representing Alpha Xi Delta, Delta Phi Epsilon, and Phi Sigma Chi Sororities. She has served as social chairman of her sorority, and is presently serving as Panhellenic President and Vice-President of Alpha Xi Delta. Sue is a junior majoring in Education.

## Accounting Group Holds Awards Dinner

The University of Hartford Society of Accounting Students will hold its 1969 Awards Dinner on May 1, at 6:00 p.m. in the Gengras Campus Center. Honored at this function will be James H. MacNeill and Manuel Cole. The guest speaker will be William A. Buzick, Jr. MacNeill, a certified public accountant, is currently the dean of the Fordham University College of Business Administration.

Cole, also a certified public accountant, is presently the secretary of the Connecticut State Board of Accountancy. He is a native of Hartford and graduated from the Arsenal School, Hartford Public High School and the New York University School of Commerce Accounts and Finance. He is a partner in the firm of Manuel Cole and Company, and lives in West Hartford with his wife and two children.

The guest speaker, William A. Buzick, Jr., is the president of Consolidated Foods Corporation. He was born in Sylvan Grove, Kansas and holds an A.B. degree from the University of Kansas and a law degree from Washburn University in Topeka, Kansas. He began his business career as an attorney in Salina, Kansas, following service as a lieutenant in the U.S. Navy during World War II. Mr. Buzick was elected president of the Shasta Water Company of San Francisco in 1950. Following acquisition of the company by Consolidated in 1960, he was named president of the corporation's Shasta Beverages division. He was elected director and vice-president of Consolidated in 1964, while continuing as chief executive of Shasta. He joined Consolidated's Chicago office as executive vice-president of operations in June, 1966, and is currently a member of the executive, finance and operating committees. He was elected president and chief operating officer of Consolidated in June, 1968.

Reservations for the Awards Dinner may be obtained from members of the Accounting Society or Professor Bernard B. Goodman at a cost of \$7.00.

The sisterhood of Delta Phi Epsilon

wishes to congratulate

the brotherhood of

Upsilon XI

on their induction into

Phi Sigma Kappa Fraternity



# Margaret Mead Calls for 'Salaries' for Students

## Anthropologist Says Present Teacher-Pupil Relationship Is Medieval; Asks for Dignity

New York, April 16, 1969--Dr. Margaret Mead charged today that our conception of the teacher-pupil relationship at the college and university level is "medieval" and recommended "salaries" for students to make them economically independent and give them dignity.

Writing in the current issue of Redbook magazine, just released, the noted anthropologist and educator said, "The rebellion of today's students forces us to realize" that they are no longer content to accept the traditional student role of "submissive and dependent members of the academic community."

"They (the students) object to the conditions under which they are permitted to become and remain students, to the arbitrary control of their personal lives and the lack of response to their demands for changes in the rules about what they must learn, how and when and from whom."

Predicting that education is certain to become our "greatest social and economic enterprise," Dr. Mead said it will be necessary to "design a wholly new kind of studentship in new kinds of institutional settings. As long as institutions of learning are only partly supported by student's fees and parents must continue to contribute financially to their children's education, students will remain subordinate to the dictates of others."

Dr. Mead said "we must treat everyone at 18 as a young adult who has economic, political and educational control over his--and her--own life. It means the vote

for 18-year-olds and positive provisions for students to vote wherever they are. It means draft reform that will take into account essential stages of study and work experience.

"Above all it means economic independence, so that each student, equipped with his own funds, will be able to make his personal choice and will be free to decide when and in what setting he will get his training."

Dr. Mead said in Redbook that various methods of underwriting

the economic independence of all students have been discussed. "For example, we can provide adequate salaries for students out of public funds, through taxes, exactly as pay for other essential services. I believe, however, that private funds from foundations and individuals still will be needed to underwrite new, experimental educational programs and the salaries of individually innovative students."

"Young men and women who are earning the right to study by making responsible use of opportunities are likely to be serious and hard-working. And older men and women will feel justified in returning to school or entering programs of training because of the dignity and security of the student's position."

"We should not ask a man to choose between dependency on his parents, dependency on his wife or the assumption of a heavy burden of debt in order to attend school. Nor should we expect wives to forego education for financial reasons. Only when education is fully available to all those at any time who are ready to make a choice will we begin to have a free flow of knowledge and a balance between responsible learning and action," Dr. Mead declared.

# Giving to Colleges Found To Hold Up Amid Unrest

reprinted from the N.Y. Times

New Haven, April 20 -- Student rebelliousness will not cause a decline in major gifts to universities, Howard T. Phelan, who is directing Yale's campaign for \$443-million, said yesterday.

"We know that a number of major supporters of a place like Yale will decline to help," said Mr. Phelan, director of the university's operations and development, "but we also know that non-support will be more than offset by supporters who put their minds into philanthropic planning."

This view was supported at Harvard, Princeton and Columbia universities, where each reported last week that giving had increased although there was a drop in the number of donors.

Joseph Bolster, who is in charge of gifts at Princeton, said that in talking with fund-raisers he found that this was a general trend at colleges and universities.

Mr. Phelan made public yesterday his first report on the Yale campaign, a 10-year program ending in 1977. Asked if campus controversies would endanger the campaign, he expressed confidence in Yale's donors and then broadened it for all universities.

"When people really think carefully about the role of the great private universities and what is behind the controversies, many will see how their support can make a significant difference to the universities and the nation."

Mr. Phelan's statement was made separately from the report, in which he said that supporters of Yale and institutions would want "to share in the challenge of necessary innovation", and would recognize that controversy was now a fact of campus life.

When the campaign was announced, the goal was \$388-million for endowment and capital facilities. An additional \$55-million will be sought for Yale's co-educational program, which is to begin in September with 500 girls.

By last December 31, Yale had raised \$80.1 million, or slightly more than 18 per cent of the total. Part of this was the \$46.7 million received toward the endowment target of \$251.5-million, and part of the \$12-million contributed toward the \$191.5-million asked for facilities. Each of these categories will eventually be helped by the receipt of \$13.5-million in unrestricted gifts.

The \$443-million is being raised chiefly from 400 wealthy Yale alumni, who are being approached by a 150-member group called the Yale Development Board.

# UH to Offer Data Program

A new certificate program in electronic data processing, which begins in September, was announced Saturday by Dr. Edward R. Miller, director of Continuing Education at the University of Hartford.

For the past several years, in cooperation with the Hartford Chapter, Data Processing Management Association, the UoH has offered non-credit courses in the field of data processing, Dr. Miller said.

With the 1969-70 college year, these non-credit courses, plus appropriate additions, will comprise the requirements for an electronic data processing certificate.

The new UoH program is designed for the beginner in data processing, for people already engaged in programming work, and for business executives who wish to acquire an overall knowledge of the data processing field.

Six core courses will be required. For students thoroughly experienced in any particular core area, elective courses directly related to the data program may be substituted.

For students who wish to prepare for the Data Processing Management Association examination, a review seminar in data processing management will be offered.

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When You're  
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Feet Tall



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"What's a high-brow?" - J. Meerbergen


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**nixon memorial film festival**  
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Greer Lecture Hall - Dana Science Building.  
50¢ per head

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walt disney's 'alice in wonderland' A pure delight for the fantasy-minded

## Kathy Graver



# THETA CHI'S

## Greek Queen 1969

# \*\*\* Hawks Stopped by Springfield \*\*\*

by Nick Mitsos

SPRINGFIELD		HARTFORD			
abr	h bi	abr	h bi		
Laurits cf	3 4 3 1	Seabury 3b	5 0 1 0		
Cece 2b	6 2 2 3	Biega cf	5 2 1 0		
Stutz 3b	4 1 2 5	Gwozdz ss	5 2 1 2		
Putz 1b	4 1 2 2	DiSanto c	3 1 0 0		
Pava 2b	2 0 0 0	Driscoll 1b	4 1 2 2		
Denney lf	2 0 0 0	Siegal lf-p	4 1 2 2		
Avezzi rf	3 1 0 0	Yavener rf	3 1 1 1		
Clamps rf	0 1 0 0	Frncs 2b	4 0 0 0		
Krnda rf	1 1 1 0	Pavia p	2 0 0 0		
Clayton ss	5 2 0 0	Katz ph	1 0 0 0		
Twarlins c	4 2 1 2	Merley lf	1 0 0 0		
DePalma p	1 1 0 0	Kuhlbars lf	0 0 0 0		
Bullis p	3 1 1 0				
Totals	38 17 12 13	Totals	37 8 8 7		
Springfield	060 302 51x-17				
Hartford	000 305 000-8				
E-Springfield 4, Hartford 4, DP-					
Springfield 1. LOB-Springfield 6, Hart-					
ford 5. 2B-Cece, Driscoll, Siegal, Laur-					
is. HR-Gwozdz. SB-Yavener, Avezzi. S-					
DePalma, Denney.					
IP	H	R	ER	BB	SO
DePalma (W)	5 1-3	7	8	8	1 4
Bullis	3 2-3	1	0	0	1 6
Pavia (L)	5	3	9	3	4 2
Siegal	3	7	8	7	3 1
WP-Bullis 2, Siegal 3.					

After running up a 2-0 record following their "Southern Trip," the University of Hartford baseball team dropped an error-marred contest to the Chiefs from Springfield by a score of 17-8.

Coach Wickman's boys got through the first inning in good shape, but the second inning was quite a different story. Two walks, three Hartford errors, and a pair of two-run doubles from Springfield's Al Cece and Steve Steitz made starter Gerry Pavia miserable. This, coupled with Pavia's own lack of control gave Springfield a 6-0 lead after two frames.

In the fourth, shortstop Ken Gwozdz powered a 370' two-run homer over the right field fence, an opposite-field job scoring Vic Biega ahead of him.



Why is everybody always picking on me?

## Bits & Pieces

by Fast Furman

Hawks golf team beat AIC and Southern Connecticut to go 3-3 on the season... Apathy is dominant in the "Doc" Lomaglio situation... The "Hawk" is dead... The Dodgers have won five in a row. Claude Osteen (3-0), big reason... The Mets beat Bob Gibson for only the third time in 30 decisions... As predicted, the baseball team has strong potential but is erratic... George Archer and Dick Cooke both won the Masters last week... Who will fill the shoes of Nick Mitsos next year?... Casey Stengel hit the first home run in Yankee Stadium... U.H. Sports Staff selects Gene Little as golfer of the year, Nick likes Ted Seizemorr as rookie of the year... Stan Bahnsen doesn't believe in the sophomore jinx (0-3)... Congratulations to Irving Crane (World Billiards Champ)... Jerry Pavia pitched five innings two games ago wearing glasses...

## Baseball - The Biggest Business

by Nick Mitsos

Many of us today, despite the turmoil which exists in this country, still remember and love baseball. Professional players love baseball, otherwise they wouldn't consent to leaving their families for nine months a year, no matter how much money they were making. However, it seems that many people today shun baseball because it has become a dull, endless excuse for making money... those people do not love baseball, but they ARE right. The Major League owners, all of them, are very wealthy businessmen. Fine, let them be wealthy, but they are ruining our national pastime by allowing "Big Business" to seep into the "inner sanctum" of baseball, where they were never allowed before.

There was a time when the field manager had the only say on who was to be traded. Now they are hardly consulted, not asked to decide who is expendable and who is not. Businessmen who own baseball teams should do the administrative work for the club, but not the personnel directing.

In the case of Ken Harrelson of the Boston Red Sox, Big Business has not been able to get its way. Obviously they are angry. Harrelson, a ball player PAR EXCELLENCE was traded by the Red Sox, along with Dick Ellsworth and Juan Pizarro, to Cleveland for Sonny Siebert, a veritable has-been; Vicente Romo, a never-was; and Jose Azcue, a "maybe." Harrelson has refused to report to his new team because he says, "I love Boston and I think the fans love me." He is right. Secondly, Harrelson cannot leave Boston because he himself is a businessman with vested interests which require his presence in Boston more than often.

Hartford did most of their offensive work in the sixth, when they came up with five big runs, knocking Chip DePalma out of the box. They got a single from center-fielder Vic Biega, who has been playing solid baseball with the bat and the glove. Hartford followed with back-to-back doubles accounting for three runs (Driscoll and Siegal). A couple of walks sandwiched in between gave the Scarlet and White their big inning.

With the score 11-8 in favor of Springfield, the Chiefs decided to break the game wide open with five big ones in the seventh, putting the visiting Hawks out of reach.

Though Springfield made four errors, Hartford's four were costly and were responsible for many unearned runs, seven to be exact. Pavia left the game after the fifth inning, with the Chiefs ahead 9-3. Only three of those nine were charged to Pavia's record. Bob Siegal went the rest of the way for the Hawks and allowed Springfield's final eight runs, seven of which were earned.

Is there a contradiction here, a paradox perhaps? By dint of the fact that the owners worship social Darwinism, the players are without occupational security. If you think back to this winter, when the players were on strike because of an inadequate pension plan provided by the owners, you'll realize why ballplayers have had to become businessmen. They must think ahead to a time when their physical talents will no longer be needed because age has made their muscles stiffen more often, their bones more brittle, and their shoulders more painful. Baseball has the money to help these players after they retire. Indeed, after such loyal service to the game where some become legendary heroes, a decent pension is not too much to ask.

Ken Harrelson has quit baseball because he will not report to a new team. Business interests will not allow him. The Red Sox will never let him play for them again. He has embarrassed the owners. Why are the owners angry. They have forced the players into a corner where they (the players) see "the survival of the fittest" as their only staff of life. Too bad, Ken Harrelson was a hero to the kids in Boston, the owners are not. Who sells more tickets? Ask the owners of the Red Sox, they want to make money.



**An open letter to the Administration:**

**What do we have to do to remedy the retarded Athletic Department at UofH?**

**Sincerely,  
Sports Staff**

### A Grain of Salt

by Jim Donnelly

- 1) Who was the first president of the American League?
- 2) Who was the first catcher to wear glasses?
- 3) Where was the first night game played?
- 4) When was the last time polo was played in the Polo Grounds?
- 5) Where does Eddie Stankey coach baseball today?
- 6) Who holds the record for the Boston Red Sox for most wins in

a season?

- 7) Who was the first man to hit a home run in Yankee Stadium?
- 8) Who led UofH 1967 J.V. baseball team at second base?
- 9) Was Babe Ruth ever involved in a No-Hit game as pitcher?
- 10) Who was the only Bosox lefthander pitcher to have a winning record?

BONUS: Who was the manager of the Black Sox team of 1919?

### FREE JAZZ AND COFFEE

The Fine Arts Committee of the Program Board of Governors is presenting another free coffee and jazz hour, Tomorrow, Thursday, April 24, 1969. It will take place at THE CORNER (faculty dining room), Gengras Campus Center, and it begins at 7:30 p.m.

Featured at this "jazz thing" are JAY BERMAN AND COMPANY. The group's leader, Jay Berman, is a sophomore at Hartt and will be playing the Tenor Sax. Don Wallace, also a sophomore at Hartt, will play Bass. Kenny Ginsberg is a freshman in Business Administration and will play the Drums. Pat Guthier is a junior at Hartt and will play the Guitar.

Take a break and stop by at THE CORNER and relax for a while. We'll be looking for YOU!!!

## Alumni Golf Tournament

The eighth annual University of Hartford Alumni Golf Tournament will be held on Monday, May 19, AT THE WETHERSFIELD COUNTRY CLUB'S CHAMPIONSHIP COURSE.

Co-chairmen for the event are James Holloway '49, Thomas Brennan '51, and Jack Repass '59. Other committee members for this annual links event are: Kenneth Katz '63, Delmore Kinney '64, Bradley Wickes '65, and Theodore Milek '62.

This year's event is open to alumni and their friends, UofH faculty, staff and undergraduates. Only alumni will qualify for the top gross and low net awards which include the Low Gross Savitt Championship Trophy while all participants will vie for top honors in several categories of play, the committee reported today. There will be prizes galore!

The event will honor four Greater Hartford citizens including a sportsman and three members of the press and radio. All will be named honorary alumni athletes of the University of Hartford.

FEE FOR THE TOURNAMENT IS \$15 PER PERSON and will cover GREEN FEES, KICKERS, a buffet AWARDS DINNER, and a portion will go toward the Richard Daigneault Memorial Book SCHOLARSHIP program at UofH. Starting times for the one-day event are from 10:00 a.m. to 1:00 p.m.

Previous low gross champions of the tourney include: 1962 -- Bob Petrella, a 71 at Wethersfield C.C.; 1963 -- George Hummelman, a 73 at Wethersfield C.C.; 1964 -- Art McAllister, a 71 at Edgewood G.C.; 1965 -- Jim Holloway, a 74 at Edgewood G.C.; 1966 -- Dick Hudson, a 70 at Tunxis Plantation C.C.; 1967 -- George Forance, a 78 at Tunxis; 1968 -- Gordon McCullough, a 75 at Tunxis.

(Continued from page 6)

from black students who have a vested interest and after all of the application of the reasonable and acceptable approaches and moderate progress and all the rest of the keep 'em quiet bullshit we are the only members of the university who are Black.) We need the whole thing, no more tokenistic shit please. What this simply means is that as Black students we have organized ourselves without regard to or respect for traditionally acceptable, because the traditional, acceptable, and respected have failed to remedy the problems confronting Black folks. This can best be validated by the presence of our rapidly decaying communities, our ghettos. To summarize, our proposals are without reference to respectability or reasonableness; they are based on what we as Black students see as being necessary for Black survival, improving the cultivation of our people, our culture, and our community. In Black people and the Black community. Give the Black up unto themselves! Yeah! Yeah! Yeah! Yeah!

The major concerns of our proposals then, are 1) not to permit Black students to be integrated into a fundamentally racist and profoundly irrelevant university; 2) to prepare white students adequately to function with Blacks in their professional and personal contact; and 3) to enhance the university as viable, relevant, and important in the society by an implicit inclusion of an understanding of man and his environment through the eyes of Black people.

Dere Mark,

Hope you get over your sickness in the morning. Perhaps you should consider the pill.

love,  
Barbara

## DRAFT COUNSELING

Now Done At  
U.ofH. - Gengras CC,  
Room A, Wed.  
1-5 P.M.



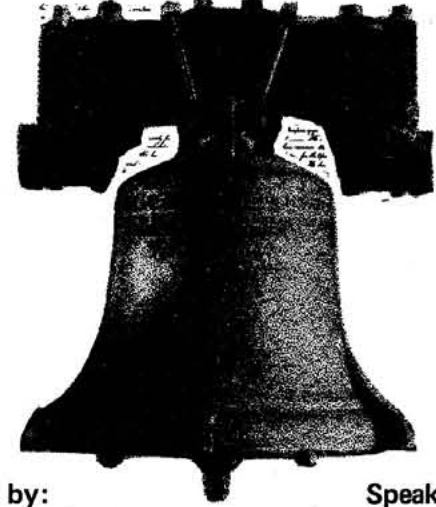
Capitol Area Action Movement -  
108 Ward Street M-F All Day  
Call 278-2897 for appointment

Thursday April 24

11 A.M.

## TEACH-IN- RALLY

"BLACK STUDIES AND THE UNIVERSITY"



Sponsored by:  
'Ad-Hoc Committee  
To Support  
Studies Proposals

Speakers:  
Angelo Lewis  
Sam Schley  
Jim Odell

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242-6956

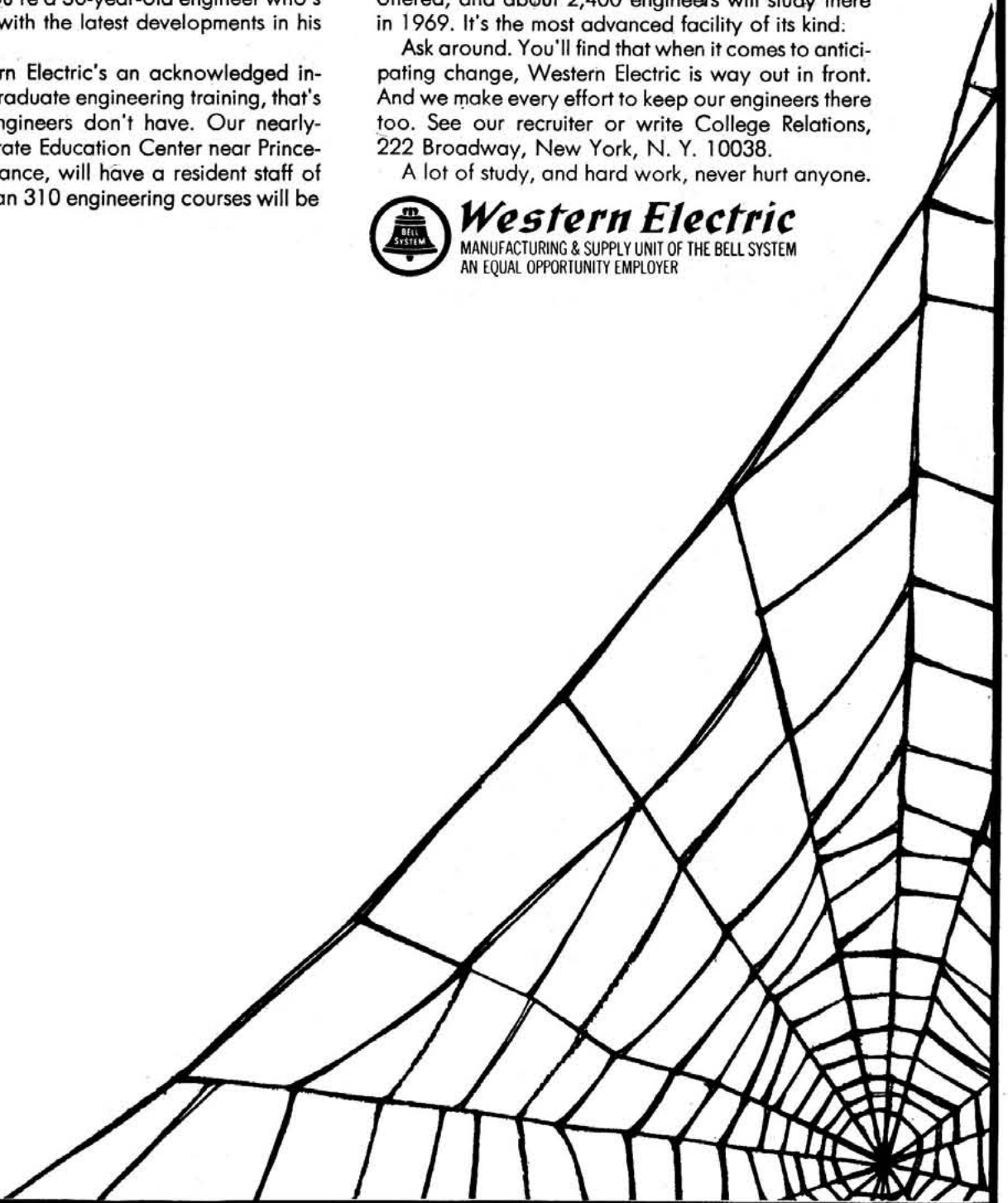
*First Hartford Appearance!*

## JOSE FELICIANO

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WEDNESDAY, MAY 7  
8:30 p.m.

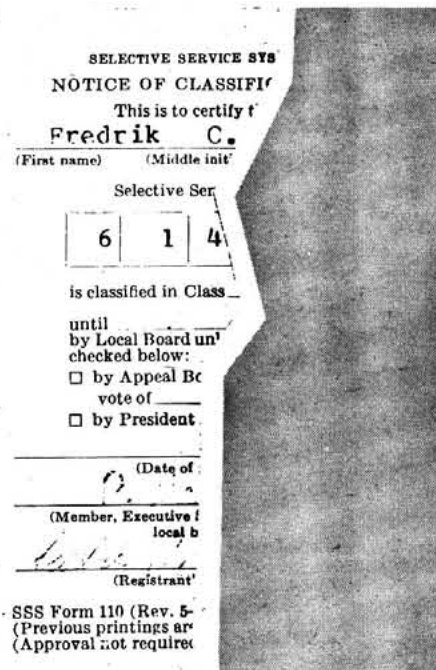
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Washington Senators Scorecard  
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*Continues*

**MARCH, 1969:**  
**37,812**  
AMERICANS ARE DEAD.  
**75,873**  
SOUTH VIETNAMESE ARE DEAD.  
**457,132**  
N. L. F. & NORTH VIETNAMESE ARE DEAD.  
**33,000 is**  
**The April Draft Call.**  
**PRAY FOR PEACE**

**OR**

Without even realizing it

From the people  
who brought you Vietnam:



The anti ballistic missile system.

courtesy of clergy-laymen

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## Come to the Peace Rally

Bushnell Park, Saturday, April 26, 11:00 A.M.

cosponsored by CAAM, UofH University Christian Fellowship and The American Friends Service

Speakers:  
RUSSELL JOHNSON, peace Secretary of the New England AFSC, who has visited both Vietnams 9 times.  
ARTHUR MELVILLE, a former Mercyknoll Priest who has spent five years in Quatamaca organizing co-op-  
eratives and working for land reform until he was expelled in 1967, along with his wife CATHERINE MELVILLE.  
Also, NICK EGLESON, former National President of S.D.S., who worked last year in the Boston Resistance,  
and with Boston's "OLD MOLE" newspaper

for Information Contact:  
CAAM Office, 278-2897 or William Clement, c/o UCF  
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Rain Location: First Presbyterian Church