

1970

Albion's Voice

William H. Strong

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CASTRATION without REPRESENTATION!

COME TOGETHER NOW

FROM the feel of the heat it's going to be a long hot summer. And unless people, especially young people, start getting it together the next few months and from now on, Savannah's going to be a real bummer. There are no open outlets for creative expression and togetherness and that's what youth's all about: letting life in and giving it out.

Obviously, it's time for a change; it's time to develop a new life style that respects people for what they are. It's time for restructuring society and opening up to life instead of giving in to strife. Savannah leaders and elitists have for too long held the city back; they cherish hysterically a history built on oppression. Confederate Memorial Day is proclaimed a city holiday, a day that should live in infamy. It wouldn't be very surprising to hear that the city fathers are trying to endorse the reincarnation of General Lee's horse.

On May 2 & 3 Savannah experienced its first peace festival. The festival was put out in left field way out of sight. But that's all right: it was a start to getting people together even though the numbers were small, about 100-200. The peace festival steering committee was told that Forsyth Park which was first choice and Daffin Park which was second were not available because of the nature of the festival. City Hall said that it was "too controversial," and beadledom went further to say that "the park is for all of the people all of the time." Now who in his right mind would consider peace "too controversial?" And what kind of rhetorical nonsense is it that proclaims the park is for all of the people all of the time—doesn't that actually mean it's for none of the people none of the time? What about the Kiddie Fairs and Arts Festivals and Saint Patrick's Day marches and Christmas tree lightings and city officials' cocktail parties and here's the worst of all—how about the Ku Klux Klan rallies in Forsyth Park as late as 1964?

Anyone who dares to discuss government policy in S. E. Asia on any other terms than government approved grounds is considered by city officials to be treasonous. Since when was democracy supposed to be so closed? Since when are free men supposed to sit silently by while a 'select' few determine their destinies? And there are concentration camps in this very country with legal sanction to silence those who do dare to speak out and act against war, against government policy. Keep the people divided and isolated—that's how the establishment controls the many. Any getting together scares the man.

The Constitution of the United States of America (united as much as Confederate Day memorializers would like to deny it) guarantees us certain inalienable rights. Among them are: freedom of speech, of public assembly; of press. We can make the parks for the people—that's right, for the people. Someone actually asked at the peace festival if there were a fee for using a public park. Too much, too much: the people and the law have really lost touch. We must maintain and demand our rights. The government is supposed to be the servant of the people, not the other way around. Theoretically, the president has the lowest job in this country because he is supposed to be servant to everyone. However, the arrogance of power has made many elected officials forget open responsibilities of serving the people. And that's exactly what's forcing America and the world into a state of violent Revolution.

An ever-expanding consciousness of social problems is developing, especially with the mass media. People witness instant history on television. They turn on the news and see four Kent State students massacred by troops; people hear the sobs of a father who just lost his daughter to an enraged, inverted war machine. A quick flash reveals the death stream of pollution. Now this awareness has to be channeled into actions and solutions before it's too late. Scientists are predicting that at the present rate of pollution, man has ten years left on planet earth. Ten years—and in some areas less than that! The fuse is lit and we have leaders who don't even give a shit as long as they can make a dollar. Rape the earth for whatever it's worth. These very same leaders cry for an honorable piece in S. E. Asia—how can you have an honorable piece when countries are being raped?

*The most sublime act is to set another before you.
Everything possible to be believ'd is an image of truth.
Prisons are built with stones of Law, Brothels with bricks
of Religion.
Prayers plow not! Praises reap not!
Eternity is in love with the productions of time.*

PROVERBS from Blake's "Marriage of Heaven & Hell"

earth's ANSWER

*EARTH rais'd up her head
From the darkness dread & drear,
Her light fled,
Starry dread!
And her locks cover'd with grey despair.
Prison'd on wat'ry shore,
Starry Jealousy does keep my den:
Cold and hoar,
Weeping o'er,
I hear the father of ancient men.*

*"Selfish father of men!
Cruel, jealous, selfish fear!
Can delight,
Chained in night,
The virgins of youth and morning bear?"*

*"Does spring hide its joy
When buds and blossoms grow?
Does the sower
Sow by night,
Or the plowman in darkness plow?"*

*"Break this heavy chain
That does freeze my bones around.
Selfish! vain!
Eternal bane!
That free Love with bondage bound."*

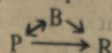
—William Blake

Don't be a drippy hippy.

—Bill Morganstern

So what can we do you ask, in the jaws of the leviathan who has already sat down to its midnight feast—the people? For one thing, young Savannahians have to develop a political consciousness and maturity of the kind that's growing in Atlanta. The Young Socialist Alliance has three candidates up for election this year: Linda Jenness for governor; Frank Grinnon and Joe Cole for the U. S. Senate. If we really have ideals and if we want to make them for real, then we must act on those ideals.

There must be at least three points in a plane to make a reality. Let's transfer the rules of geometry to that of an artist, his vision, and his audience. Call the artist the perceiver; the audience the receivers; the vision the believers. Set the plane up:



For the vision to assert a reality for the artist, there must be a flow from his vision to the receivers and a flow through them to the artist. Blake and Dylan and the Beatles have dreams of a life in which all you need is love; yet is this vision only somewhere above flying with the wings of a dove? Can such dreams really be what they seem? Especially here in Savannah, a city haunted by

slavery and plagued by self-aggrandizing power mongers who thrive on oppression, can a willing and affirming of what ought to be actually be when history is filled with a willing and affirming of what ought not to be? Yes, it can be if only we come together now: enough has been said of love; now it's time to act on the principles of brotherhood and good. The evil that plagues this country, the sadism and violence that sickens Amerika is a result of repression and reaction. Truthfulness is ruthlessness—that's what America is learning through all of its killings and burnings.

How can we act, you ask. Well, for one thing, *Albion's Voice* finally got a business license from City Hall, another of bureaucracy's magnanimous gestures to add to the park permit. So now that we have broken from Armstrong Straight College because of Literary Club constitution restrictions, we are truly independent; we need support to keep the word coming out and coming out heavy because times are really heavy. We need people to write and lay out copy, to get advertisements and to sell issues.

Also, it's election year: register to vote now for upcoming mayoral and schoolboard elections. If there's no one the hip community can trust, then it should find ones it can and run its own candidates. There are enough young people between the ages of 18-25 to elect candidates whom young people can respect, ones responsive to human and not selfish vulturistic needs. Youth in the Savannah-Chattham area has the majority if only they would wake up to that strength and organize, radicalize, get politically wise.

A word about drugs: a lot of breath was wasted at the peace festival on paranoia about who was a narc and who to watch out for. But no more. Politicians are looking for a scapegoat, a moral crusade to cover up all of the corruption that has so flagrantly been going on in political machinations. Like the zoning that pocketed practically all of South Savannah into our venerable mayor's wallet and the tax assessments that've gotten Onion Bag by with criminal rates pro rating the sales prices on the properties. Politicians are pointing their fingers self-righteously at young people and saying, "There, we've got this wonderful city, now why do you turn off to it?" Obviously enough, when society's are as diseased as Savannah's is, then both rich and poor alike suffer from the decadence. But if we're going to cure the disease, we can't get isolated and side-tracked on smaller issues like whether or not marijuana should be legalized when the stakes are life or death, when the issues are war or peace. We must order our priorities and the first priority is to end war in Asia now. Then we can begin to work out secondary issues over whatever individual things like smoking whatever one wishes.

There really isn't much time left: we're already into the reign of terror. Young people in Savannah have got to graduate from the smotherhood of kindergarten to college. So let's get ourselves together right now for some right-on things this summer because this summer is going to be the year of the people all over the country—people are demanding to be free. We can get the parks we want if enough of us stand up instead of feeling intimidated by city hall's authority. We can elect decent officials who will be more responsive to us. We can communicate our ideas through this paper and through a guerrilla theater and an underground station, the latter two in the process of being formed. It's just a matter of getting ourselves together and acting. Hip is drip if it only means wearing flashy clothes that can be bought at the hog & trough places that always keep up with stylish paces, that are always ready to grab up our money, keeping us enslaved to consumer consumption.

We're in for stormy weather so let's get ourselves together—right now. LOVE is an acronym for Living On Vibrational Ecology. Let's get our vibes together. The next peace festival is planned for the end of May: we can bring Savannah a new way; death has for too long had control, now it's time for some soul. With music we can wake the dead, with ideas we can give the world a new head.

—Bill Strong

THE UNKINDEST CUT OF ALL —

CIRCUMCISION

The following article on circumcision was written by the late Dr. John M. Foley of Frankford, West Virginia. It appeared in the July-August 1966 issue of *FACT Magazine*.

Dr. Foley waged a life-long battle against the medical practice of routinely circumcising all new-born male infants. In this matter he stood virtually alone against the combined forces of the powerful American Medical Association.

On July 20, 1964, the *Medical Tribune* published a letter from a Baltimore physician who called for the compulsory circumcision of all men seeking to get married. Indeed, he went on to demand Federal legislation requiring the circumcision of every male infant within the first 8 days of life.

Now just why anyone would want circumcision made compulsory may seem puzzling. After all, circumcision is already a routine operation in this country. What need for legislation when 98% of all newborn boys, before leaving hospitals, are circumcised? When *Sexology Magazine* can maintain that circumcision has become a "status symbol," and when a physician can lament that "one has to lop it off along with the Joneses?" When just about everyone, including physicians who should know better, has bought the myth that circumcision in some mysterious way prevents certain forms of cancer?

One answer, of course, is that if circumcision were made compulsory, the circumciser would be protected whenever he happens to cripple or kill the little boy he operates on—a "complication" that is not so very uncommon. Another answer, I think, must be sought in the darker regions of the human mind because circumcision is simply an unmitigated fraud. It is nothing but wanton and unnecessary mutilation. The annual 2 million assembly-line circumcisions in this country are a monument to the gullibility and stupidity of the American public.

For 60 years a powerful and articulate minority in our profession has tried to enforce a tabu against any objective discussion of the merits or demerits of circumcision. Over in Great Britain the climate of opinion is decidedly against routine circumcision, but here the operation has become a sacrament: To question its value has become all but unthinkable. The medical literature is virtually closed except to those who drool over the operation's alleged advantages.

Still, once in a while dissident voices manage to be heard. William Keith C. Morgan, M. D., of the University of Maryland School of Medicine has written in the *Journal of the American Medical Association* that "98 times out of 100 there is no valid indication for this mutilation other than religion . . . Why is the operation of circumcision practiced? One might as well attempt to explain the rites of voodoo!" Peter Van Zante, M. D., of Iowa writes in the *Medical Tribune*: "Circumcision is cruel and mutilating and actually should be outlawed." In 1920, a British physician named G. S. Thompson, who had once circumcised himself, later concluded that circumcision was nothing more nor less than "a barbarous and unnecessary mutilation" (*British Medical Journal*, 1920).

At this point, the reader may do well to examine his own conscience. If he has been circumcised, either ritually or surgically, and is chagrined that anyone would dare question the advisability of circumcision of every single male infant, let him read no further. He has about as much chance of being objective as he has of growing himself a new foreskin.

* * * * *

Efforts to justify circumcision have been made since the very beginnings of history. The desire to mutilate came first; the "reasons" came later, and ran the gamut from spiritual through cultural, esthetic, and finally medical.

This process of rationalization has culminated in the supposed relationship between the husband's foreskin and cancer of the genitals—one of the greatest hoaxes in the history of medicine. The theory is that the uncircumcised penis, because it may generate a waxy substance called smegma, can produce cancer of the penis and cancer of the cervix (neck of the womb).

The only evidence in support of this theory is that Jewish men and Jewish women rarely get cancer of their sexual organs.

But granting that genital cancer is rare among Jews, circumcision is almost certainly not the reason. As Dr. Van Zante has observed, Jews in general seem to be more resistant to certain diseases than gentiles and to have a greater longevity: Genetic and cultural factors are prob-

ably at work. Thus, Paul Sherlock, M. D., of the Cornell University Medical College is convinced that ulcerative colitis and regional enteritis are more common among Jews because these diseases have a genetic basis (*Medical Tribune*, 3/9/66).

That the lower incidence of penile and cervical cancer in Jews is genetic or cultural seems perfectly clear when one examines the incidence of genital in other ethnic groups.

In Finland fewer than one man in a thousand is circumcised, yet the incidence of penile cancer in Finnish men is less than in Americans. Finnish women also have less cancer of the cervix than American women.

In Java the Moslems are ritually circumcised, yet Java has one of the highest incidences of cancer of the penis in the world.

In Ethiopia Coptic women have a high incidence of cervical cancer, although 90% of Coptic men are circumcised in infancy.

In India the Parsees are not circumcised. Yet the Parsees have one of the lowest incidences of penile and cervical cancer in the world.

Further evidence that circumcision is not linked with cancer comes from tests of human smegma. In 1942, the National Cancer Institute conducted careful experiments and found that smegma had no carcinogenic effects whatsoever. This test was duplicated in 1963 on a more extensive scale by Dr. D. G. Reddy and others with the same conclusions. Negative results have also been obtained in a number of other experiments. ("Circumcision in Infancy," Charles Weiss, M. D., *Clinical Pediatrics*, 1964). In addition, if smegma were carcinogenic, the use of a contraceptive sheath would lower the incidence of cervical cancer in women. Studies have shown that it doesn't (*Journal of the American Medical Women's Association*, 1962).

Finally, control groups of circumcised and uncircumcised gentiles have been studied, and cervical cancer has not been correlated with the presence or absence of the foreskin in male sexual partners (*American Journal of Obstetrics and Gynecology*, 1958).

Yet even if circumcision and penile cancer were connected, this might not be justification enough to warrant circumcision. As Dr. Morgan points out, ". . . this is an uncommon form of cancer and generally has a fairly good prognosis. Appendicitis causes many more deaths each year in the United States than does cancer of the penis, but nobody yet recommends routine appendectomy." Dr. Van Zante gives a more graphic analogy: "Why not amputate all female breasts to avoid mammary cancer?"

Well, does circumcision at least prevent venereal disease? Thirty years ago, routine circumcision was being urged for just this reason. Today, our circumcised teen-agers have the highest V. D. rates in history. Dr. Morgan adds: "Any U. S. or British physician with experience in North Africa or the Levant [where circumcision is common] knows that the Middle East has a venereal disease rate which is second to none."

Does circumcision prevent phimosis, the constriction of the foreskin? The answer is yes, but the fact is that true phimosis, as every physician knows, is extremely rare.

Does circumcision lead to a more hygienic penis?

The answer, again, is yes. Except that the ears also collect dirt. Should they also be lopped off? "Soap and water," writes Dr. Morgan, "work wonders with the body's other orifices and appendages, and there would seem to be no reason to doubt their efficacy with respect to the foreskin." And while it is true that genital cancer may someday be linked with lack of cleanliness, Dr. Van Zante points out: "The male should be taught cleanliness, and if he follows this, I doubt that the noncircumcised male will contribute any greater percentage of penile and cervical cancer than the circumcised male."

Dr. Morgan's conclusion is the only conclusion possible: "There are a variety of reasons advanced in favor of circumcision, most of which are unconvincing when critically examined."

* * * * *

Since circumcision has practically nothing to recommend it, an important question is: Why has it become a routine operation? A few physicians go so far as to suggest that money may have something to do with it. Dr. Van Zante asks rhetorically: "Don't you think that the doctor delivering the baby thinks more about the \$10 or \$15 surgical fee he'll get than the possible after-effects?"

My own view is: Circumcision provides a convenient and socially acceptable outlet for the perverted component of the circumciser's libido. I have had personal experience with the psychopathology that underlies the wish to circumcise. The pitiful wails of the suffering infant are all too often the background for lewd and obscene commentary by the obstetrician to his audience of nurses. Several years ago I saw an infant born with multiple deformities. He could not live more than a few months at most, but to add to his miseries, this unfortunate bit of humanity had to undergo a thorough circumcision.

I have seen two medical students fight over the privilege of doing circumcision on the newborn, although these same students showed neither interest in nor aptitude for opening boils or doing other surgical tasks.

In 1951, I witnessed an autopsy on an infant who had died from an infected circumcision—a death rendered even more tragic because the mother had tried to persuade the obstetrician to spare her infant this ordeal.

Dr. Alexander Schaffer, a noted pediatrician, tells with horror of a case in which an infant was being delivered as a frank breech (buttocks first). Before delivering the baby, and just as the penis came into view, the obstetrician seized it and circumcised it. That obstetrician, I would say, may be capable. He may be an all-round fine fellow. But sexually I say he is a monster. And I say that one of the reasons why circumcision is so common in this country stems from the sadism of the crypto-pervert.

My viewpoint is not very novel, though, for psychiatrists have long been agreed that circumcision is basically a punitive act. According to Dr. Karl Menninger, for instance, the original and basic purpose of circumcision was to serve as a symbol of castration, and the practice was initiated by fathers—to punish their sons for whatever incestuous feelings they might have for their mothers.

(to be continued next issue)

To cut, or not to cut—that is the question:
Whether 'til nobler in the mind to suffer
The scalpels and razors of outrageous surgeons
Or to take arms against a sea of circumcisers
And by opposing end them. To defy, to protest—
No more—and by a protest to say we end
The heartache, and the thousand unnatural shocks
That flesh is heir to. 'Tis a consummation
Devourly to be wished. To defy, to protest—
To protest, perchance to prevail; ay, ther's no rub
For in that protest of defiance the prevailing may con
When we no longer shuffle off this mortal prepuce,
Must give them pause. There's the respect
That makes calamity of violating Nature.
For who would bear the barbarism and atavism of
circumcise
Th' priest's wrong, the proud doctor's false hygiene,
The pangs of unlubricated love, the law's indifference,
The insolence of ritualism, and the spurns
That patient child endures as the unworthy takes,
When it itself must later better make
With a full bodkin? Who would circumcision bear,
To grunt and sweat over a weary wife,
But that the dread of something worse than death,
The undiscovered castration, from whose bourn
No traveller returns, puzzles the will,
And makes us rather bear those ills we have
Than fly to others that we know not of?
Thus cowardice does make capons of us all,
And thus the native hue of intelligence
Is sicklied o'er with the pale cast of primitivism
And phalli of great pitch and moment
With this regard their currents turn awry
And lose the name of being civilized.—Soft you now,
The fair n'Ophelia!—Nymph, in thy embraces
Be all my mutilations remembered.

—Jim Mahoney

EP9S7LES

Text of Hickel Letter

WASHINGTON, May 6—Following is a copy of the letter that Secretary of the Interior Walter J. Hickel sent to President Nixon today:

I believe this Administration finds itself, today, embracing a philosophy which appears to lack appropriate concern for the attitude of a great mass of Americans—our young people.

Addressed either politically or philosophically, I believe we are in error if we set out consciously to alienate those who could be our friends.

Today, our young people, or at least a vast segment of them, believe they have no opportunity to communicate with government, regardless of Administration, other than through violent confrontation. But I am convinced we—and they—have the capacity, if we will but have the willingness, to learn from history.

During the Great Depression, our youth lost their ability to communicate with the Republican party. And we saw the young people of the 1930's become the predominant leaders of the 40's and 50's—associated not with our party, but rather with those with whom they felt they could communicate. What is happening today is not unrelated to what happened in the 30's. Now being unable to communicate with either party, they are apparently heading down the road to anarchy. And regardless of how I, or any American, might feel individually, we have an obligation as leaders to communicate with our youth and listen to their ideas and problems.

About 200 years ago there was emerging a great nation in the British Empire, and it found itself with a colony in violent protest by its youth—men such as Patrick Henry, Thomas Jefferson, Madison and Monroe, to name a few. Their protests fell on deaf ears, and finally lead to war. The outcome is history. My point is, if we read history, it clearly shows that youth in its protest must be heard.

Let us give America an optimistic outlook and optimistic leadership. Let us show them we can solve our problems in an enlightened and positive manner.

As an example, last Dec. 16, I wrote to you suggesting that April 22, Earth Day, be declared a national holiday. Believing this would have been a good decision, we were active on university campuses over the Christmas holidays with a program called SCOPE (Student Councils on Pollution and the Environment). It was moderately successful, and it showed that it was possible to communicate with youth. I am gratified that on April 22, I, and approximately 1,000 Interior employees, participated in Earth Day commemorative activities all over the United States.

I felt, after these meetings, that we had crossed a bridge; that communication was possible and acceptable. Likewise, I suggest in this same vein that you meet with college presidents, to talk about the very situation that is erupting, because before we can face and conquer our enemies, we must identify them, whether those enemies take physical or philosophical form. And we must win over our philosophical enemies by convincing them of the wisdom of the path we have chosen, rather than ignoring the path they propose.

In this regard, I believe the Vice President initially has answered a deep-seated mood of America in his public statements. However, a continued attack on the young—not on their attitudes so much as their motives—can serve little purpose other than to further cement those attitudes to a solidity impossible to penetrate with reason.

Finally, Mr. President, permit me to suggest that you consider meeting, on an individual and conversational basis, with members of your Cabinet. Perhaps through such conversations, we can gain greater insight into the problems confronting us all, and most important, into the solutions of these problems.

My friend, you ask me about war, there is no such! The deliberate taking of another human's life in my book is murder. *Nothing* can justify this.

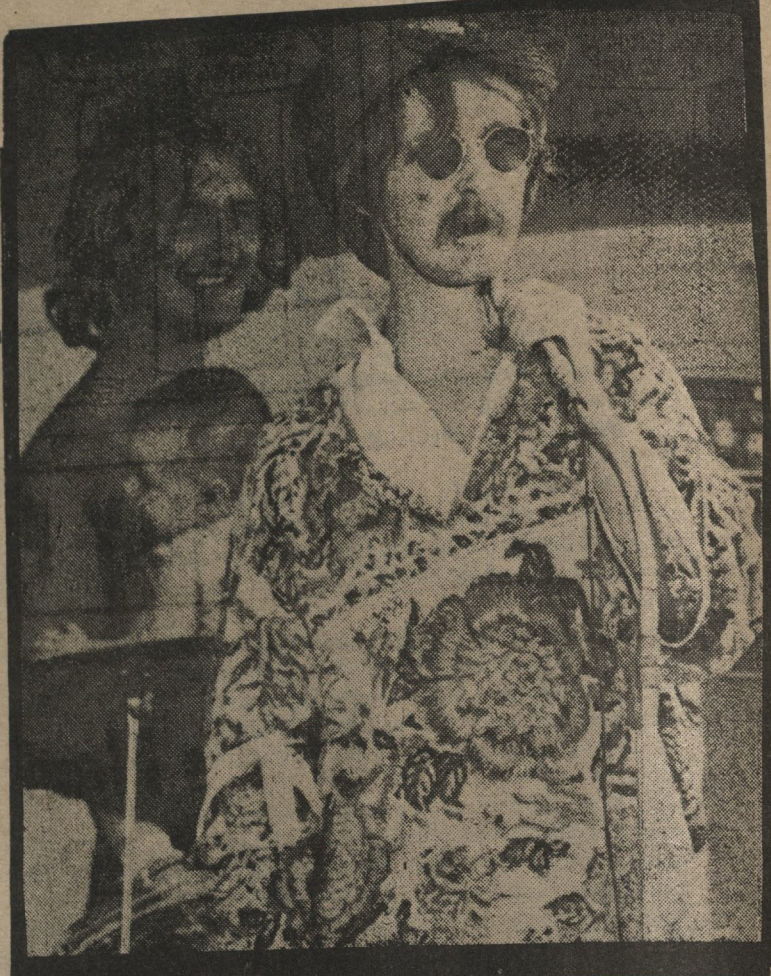
How can you think yourself rational when you try to convince me that war (slang for murder) is the way to freedom? How does the repression of peace-loving people here in the United States tie in with the "so called American Dream?" How? Why do you invade a country with the most massive display of weapons ever used and then tell me you are trying to free me from aggression. . . aggression on whose part? You, power and many hungry slobs, deserve to die a thousand deaths in hell. However, I hope you never see that day. I hope you instead feel the flow of love for ALL people which flows from myself and millions like me.

—Jack Dukess

PPPPP				
P P				
PPPPP	EEEEEE	AAAAAA	CCCCCC	EEEEEE
P	E	A	A C	E
P	EEEE	AAAAAA	C	EEEE
P	E	A	A C	E
P	EEEEEE	A	A CCCCC	EEEEEE

The established society of Savannah has brought upon itself a revolution of the youth of its city. The revolution may still be only in the minds of the people, but it must soon come out in the form of a violent reaction to the sick games of our city fathers. As a whole, the hip community of this city is very peaceful as all people throughout the Earth should be. But there is a limit to the hassle we can handle before our instincts of freedoms and survival turn us into revolutionaries taking up arms against the enemy. In the past three months, the established straights have captured and placed in cages 41 of our brothers and sisters. As for myself, I have nearly reached the limits that my mind can handle. These people are my brothers, and they expect to keep on caging my brothers while I just stand around and do nothing? BULLSHIT. All we ask for is our freedom and rights that are ours as human beings. And all we get are our own prison cells. I say the time is right for fighting in the streets. Get together with your brothers and get it together: we are people the same as they are people. Why should they have all the right to lock us away in cages? In this city it is almost impossible for a long-hair to work at a job and support himself or to walk down a street and smile without getting hassled by a pig or a redneck. It is time these people realized that we are real and we're living and we must be free. I'm tired of running and hiding and crying in the shadows, and I know all my brothers and sisters are too. It is a very sad scene which must be changed. Freedom is a thing to stand up for and to die for. Americans came to this country looking for freedom and justice only to turn it into the dictatorship which it is today. The together people in the beginning, and they were together, fought a revolution for their freedom. Many men died but we gained our freedom. Although I'm against indiscriminate violence, my conscience will not allow me to stand by and get kicked by any man much longer.

Power to the People
Gary Stutts



Peace - in Sav'h!

Savannah's finally thrown off its cloak of repression and has shown that it too is growing aware of the importance of peace now. In the heart of the Southland, in the citadel of reaction no less, there's a movement to give peace a chance.

Savannah's first peace festival, long beleaguered by problems, was finally held in Bacon Park on the second and third of May. The site was shifted from the preferred areas of Forsyth and Daffin Parks to Bacon Park. Since the city officialdom has openly called peace movements treasonous, then it's not a surprise that the park permit would be granted for the least desired area, a way out in the boonies. That's all right—it was still outasight.

On Saturday the festival was begun by the Zig-Zag Blues Band who played some heavy blues. Zig-Zag had come out to jam and just got it on and became the house band filling in beautifully between speakers and other bands.

Later Mr. Bob Patterson, History prof at A. S. C., gave a background history on Vietnam for the benefit of those who hadn't done their homework and needed a crash course in U. S. Government Duplicity 101. At the end of his talk, Mr. Patterson suggested that the audience circulate a petition to impeach President Nixon for flagrant violation of Constitutional requirements that the president consult the congress before waging an open war. Of course, the whole Asian theater of war, which has been escalating for the past decade, has been in conflict with the Constitution; Vietnam has long been an undeclared war which the State of Massachusetts has recognized as such and has declared it illegal to draft men for such an illegal venture on the part of the presidency. Anyway, Mr. Patterson's suggestion seemed rhetorical for the audience at that point. Most heads were thinking about rolling another joint; political dare doesn't necessarily come with growing long-hair.

TRUCK, a local combo, came on next! with some mean sounds. Still the crowd lounged around, most people listless and unenthusiastic. Jim Jones came on with readings from a collection of poems of war resistance. Then came the Sons of Bach and gradually the audience began to get together, good music the root of communication.

The Sons of Bach played some moving grooving arrangements. "Summertime" really came off fine with Larry Knight's good guitar work. The festival lagged near the end of the Sons' set mainly because of the heat. The temperature soared all day and didn't start to drop until the close of Saturday's activities. It was a bad location for anything of any size because of the lack of water, rest-room facilities, and accessibility to city population. Still, sparks were jumping even with the presence of narks.

Sunday was a fantastic day: paranoia eased and political awareness began to stir. Slowly, people got together in groups and got into the music and speeches.

Sunday's activities included Bob Rhodes, Rusty Russell, and Max Johns laying down some far-out ideas on sociology, economics, and history. Music was provided by The Backstreet Society, Zig-Zag, Wheatstone Mission, and TRUCK, each outdoing themselves.

(please turn to page 5)

Classified Side

Office furniture needed for Albion's Voice.

Jobs needed for our "Brothers" and "Sisters."

'66 Alfa Romero Gullia SS for sale, phone 355-0739.

'68 MGB—GT, Mark II, for sale, phone 232-0535.

Rock Bands available for gigs; contact BYRD. 232-0535.

INFILTRATE!

Rider wanted around October 1st, for Minneapolis area. Contact Albion's Voice.

3 Riders wanted around June 11th for San Francisco area, contact Albion's Voice.

Can you dig another peace festival? BE-AWARE! Maybe again late in May.

Photography. Contact Albion's Voice.

Jobs wanted for free-lance drafting, phone 232-0535.

Your rap can appear here. Rates are 10¢ per word, 15¢ for ALL CAPS in advance or billed at a minimum charge of \$3 per ad for 3 consecutive issues.

don't HIDE in PRIDE!

ALBION'S VOICE - C. L. MONTAGNA

PEACE NOW Let's Get It On...

The festival ended about 8 Sunday night because of the curfew on the permit. The people remaining from the eight hour endurance of sticky, cotton-mouthed heat, formed a huge circle chanting "All we are saying—is give peace a chance." Then the electricity really began to flow after the long day of sparks jumping, and with a tremendous rush like magnetism, people rushed together in the center hugging each other in an ecstatic moment of communion and oneness of brotherhood beyond all of the hassles with the heat in all forms and the heaviness of the news of war in S. E. Asia.

The only negative reaction from the city came from complaints about the superimposing of a marijuana flag on the American flag on Saturday which was switched to superimposing a peace sign on the stripes on Sunday. The committee admits to the marijuana flag being a bad move because it only served to give the establishment media a side issue to attack the festival on which was not nearly as important as the reason for the festival—peace now. However, the committee doesn't agree with the assertion that a peace sign beneath the field of stars was necessarily a "desecration of the U. S. flag." Isn't peace what America should stand for instead of its paranoid belligerence that it practices on the Third World? How could the symbol of peace possibly anger true citizens, citizens and not flag-waving chauvinists, to the point of considering it a desecration of the flag?

After all the coins from *Albion's Voice* and *Bird* sales and donations were counted, the Peace Festival Steering Committee realized a debt of about \$80 because of various staging expenses and rip-offs. All of the bands were dedicated enough to play without any pay, some coming from as far as Statesboro to do the gig. The steering committee plans to have another peace festival, next time downtown at Daffin Park where those who gather for peace have as much right to assemble as any other activity held in a public park, more so than many events granted permits, particularly events like KKK rallies. The next festival will be planned for May 31 in conjunction with national protest of the Cambodian invasion by U. S. forces demanding U. S. withdrawal immediately from S. E. Asia. Any bands, speakers, helpers wanting to contribute can contact the committee through *Albion's Voice* on 24 W. Gaston St., basement.



survivors from U.S. bombings

TERROR'S TEARS

and now it's CAMBODIA

"They [the supporters of the right-wing junta] are more patriotic about American dollars than they are about Cambodia."

—Prince Norodom Sihanouk, ousted neutralist leader of Cambodia, May 18, 1970/liberation news service

what's next for the MONSTER...?

TOMORROW - the WORLD?

another GENOCIDE

DANANG, South Vietnam (LNS) -- The night of February 20, 1970. A Marine patrol advances about 50 kilometers south of the huge Danang base. The village of Son Thang arises before them. One of the soldiers shoots. Then they all open fire. Result: six women and eleven children killed.

Nothing was known about the dead until the next day when the Americans had to report. And the real total of murdered civilians is very likely not the 17 reported by Marine headquarters in Danang.

As has happened previously, the extent of genocide became known through reports of the survivors. The day after the crime, an old woman was the first to tell of the killing of civilians. Other denunciations were subsequently made, and the U.S. authorities had to report, although very much in their own way, what happened in the village of Son Thang.

The first communique was issued February 26 by Marine headquarters in Danang. It stated that five Marines were under arrest pending an investigation of an "incident" in which "presumably" 17 women and children had been killed.

The communique did not include the names of the five Marines under arrest nor the possible charges against them. This information would not be offered until the "facts were determined" and the families of the accused were notified.

The brief communique stressed an "exoneration" circumstance: the incident had taken place in a zone where snipers frequently fall into traps.

Both these circumstances had already caused a large number of U.S. casualties.

However, some details began to leak out at once, including the fact that Son Thang is in what the U.S. high command in Saigon calls "free fire zones" where U.S. soldiers are authorized to "burn everything, destroy everything, kill everything."

The chief of the battalion to which the five Marines belong, Lt. Col. Charles G. Cooper, told newsmen that "the fact that they are under arrest does not mean that they are guilty," and explained his version of the events. Cooper said that that night one of the Marines opened fire after stepping into a trap. "They were all nervous and shot at the village," said the officer.

Cooper mentioned another "extenuating circumstance" in "the boys'" favor: the five had been in steady combat for a week and had volunteered for the night-time mission. "Logically, their nerves let them down."

Cooper also said, in another attempt to prove the impossible, that one company and two platoons "had to shoot their way through to the village the following day in order to begin investigations" and that it was still not safe for newsmen to make the trip.

The revelation in the U.S. of the Son Thang genocide and the arrest of the five Marines coincided with the appearance in "Scanlan's," a new weekly magazine, of an account by army doctor James Henry who witnessed the murder of 19 Vietnamese women and children in February '68.

Dr. Henry wrote that the women and children were murdered after an unidentified captain reminded a lieutenant, by radio, that the battalion's orders were to "wipe out everything that moves."

"That was not a special or unusual day. The only difference was the number of dead. Personally, I know that our company executed at least 50 civilians," wrote the doctor.

The magazine also published a letter from U.S. pacifist organizations reporting that in February and March 1969, U.S. soldiers tortured, killed or drowned in the Trak Huc River 1,200 inhabitants of seven villages in Quang Ngai province.



"The United States will participate in the defense and development of allies and friends, but . . . America cannot—and will not—conceive all the plans, design all the programs, execute all the decisions, and undertake all the defense of the free nations of the world."

—President Nixon in a report to Congress

Reservists Organize

BERKELEY, Calif. (LNS)—"We demand the total withdrawal now of all the American soldiers advising the armies of dictatorships throughout Latin America and Asia," is part of a petition being circulated by The Reservists Committee to Stop the War.

The recently-formed Committee publishes a newsletter, does draft counseling, and helps soldiers defend their rights against the increasing repression of their officers. Any member of the Reserves or the National Guard may write to P. O. Box 4398, Berkeley, Calif. 94704, for more information.

"Total tonnage dropped on Vietnam exceeds the total dropped in all theaters of WW II by 60%. By February, 1969, 3,200,000 tons of bombs had been dropped on Vietnam. This amounts to 180 pounds of bombs for every man, woman and child—we have dropped 25 tons of bombs for every square mile of both North and South Vietnam."

—from a report by Clergy and Laymen Concerned about Vietnam/liberation news service

MORE MY LAIS

"MY LAI WILL CONTINUE TO OCCUR:"
ARMY CAPTAIN TELLS HIS STORY

BRIDGEPORT, Conn. (LNS)—"I have participated in many My Lai-type operations, where a lot of innocent civilians were killed," Army Captain Miller wrote his parents from Vietnam recently. "I feel guilty, certainly, but I can tell you without reservation that My Lai will continue to occur as long as our government continues to pursue the course of action that it has over the past 25 years. It is not the Lt. Calleys that are at fault. It is our people—our people. They sent us out to fight . . ."

"Logically, it follows that you want us to kill, slaughter, brutalize, and mutilate the people. The citizens of the U. S. are paying about \$2 billion per month for that. Isn't it ridiculous?"

On February 17, parts of the letter were published in the Bridgeport Post, Miller's hometown newspaper. On Feb. 19, Capt. Miller retracted the letter. "It was a boo-boo," he said.



Super-

Kill



anti-who?

WASHINGTON, D. C. (LNS)—A new bill presumably drawn up to stop organized crime syndicates, may be used against political dissidents, the American Civil Liberties Union has warned.

The Senate version of the so-called Organized Crime Bill was sent out of committee with only one dissenting vote, that of Lee Metcalf of Montana.

A statement by the Washington office of the ACLU notes that the bill contains "many dangerous provisions."

There is a special sentencing provision permitting up to 30 years imprisonment for loosely defined "dangerous special offenders." The implication is that a dangerous leader could be a revolutionary leader who endangers the wealth of big corporations or the authority of J. Edgar Hoover.

The bill includes several provisions in clear violation of the Fourth Amendment (guarantee against illegal searches and seizures) and the Fifth Amendment guarantee against self-incrimination.

There is a provision for a "civil investigative demand," which allows the Attorney General to demand documents from any one he believes may have such material—all without any requirement for a court order, and without adequate safeguards against compulsory self-incrimination. Evidence obtained through wiretapping and other unconstitutional means may be used if this bill becomes law.

A witness who presumably is in danger may be given housing and protection by the prosecution, according to one provision of the bill, but nowhere is it stated that such detention of a witness must be voluntary. In addition, the power is given to the courts to summarily imprison witnesses who refuse to testify for up to 36 months—without a jury trial.

At a time when law-and-order forces are gaining ascendancy in America, some voices are still being raised against the growing fascism that this "organized crime" bill represents.

One such voice was the editorial page of the Missoulian, in Missoula, Montana, which congratulated Montana's Sen. Metcalf for opposing the "anti-Mafia" bill. The Missoulian warned against the unconstitutionality of the measure: "...when the average citizen... gives the gumshoes the right to invade ANYBODY'S home in that manner, he gives up his own right to be protected from that kind of search. By condoning such a law, the average citizen removes his own protection against Gestapo-like tactics."

COME ON UP

"Never be non-violent unless you run into some non-violence."

—Malcolm X

"George Washington was a man whose heart throbbed when he heard the Declaration of Independence, then he would go home and have his slaves set the table for him. We hold these truths to be self-evident and we're going to make a lot of other things self-evident..."

—Eldridge Cleaver, Black Panther Party

People who come out of prison can build a country around them.

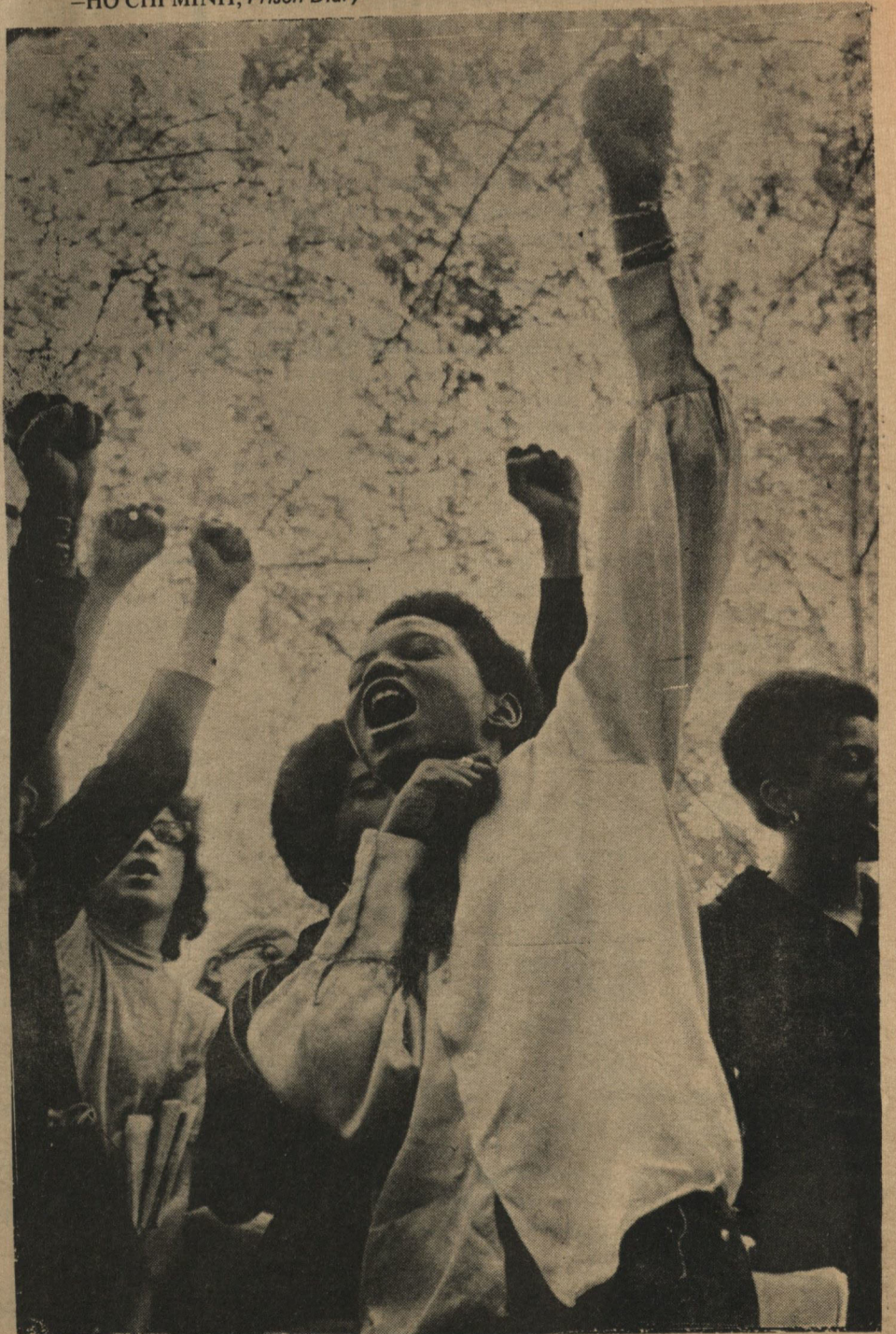
Those who protest injustice have true merit. Misfortune tests their fidelity.

When the prison-doors are opened, the real dragon will fly out.

—HO CHI MINH, *Prison Diary*

SEY dna

GET DOWN WITH US



CULTURE :

RACISM'S Prime Factor

Racial prejudice has been described by different authors as being founded on various economic, social, political, genetic, or religious factors. Whatever the foundation for racial prejudice may be, it is perpetuated in the dominant group and transmitted to the offspring of that group by "that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society: in other words, culture."

Man is born into this world completely devoid of racial preferences. If the existence of racial prejudice is apparent in adult behavior, then did this prejudice come from "instinctive aversion" or from learned aversion? Even more puzzling is the question of adult behavior itself. Why, in the face of ever accumulating evidence against racialism as a rational basis for generalization on the world around us, do some remarkably intelligent people cling so precariously to racist ideologies? And why do people who in their private lives find no basis for racial discrimination adjust their "public" attitudes to racialism? These are the questions to which this paper has addressed itself: where does racism originate in the individual, and what maintains its presence (or absence) later in that individual's life?

The human infant is born into the world a malleable creature capable of becoming many things. This is evidenced by the great variety of things that human do become, ranging from primitive aborigines to Einsteinian geniuses. Each different adult came from a remarkably similar body and intelligence template. The largest single factor that explains the radical difference between doctor and Indian chief is the culture into which each is born. "Every new generation has to learn to accommodate itself to an order which is defined and maintained by the older (generation)."

But does racial discrimination fall under the heading of a learned trait? Apparently it does, for very young children show no sign of prejudice and acquire it only if those around them already have it. Gerhart Saenge states in *Social Psychology of Prejudice* that "study after study has shown that children of nursery age who are brought up together, play together without the slightest hesitation, provided their parents are free of prejudice." From this it is possible to construct a cultural axiom in relation to racism: all racial prejudice must arise from a previously existing racial prejudice.

The mechanism by which a child assimilates the cultural attitudes on race around him is extremely complicated. Apparently, these are interwoven with the rest of the culture that a child learns from birth. The child integrates these racial norms with his basic identity and view of his surrounding environment. Dr. Ian Stevenson summarizes early socialization of prejudice thus:

A child, as he begins to study the world around him, tries to organize his experiences. During this, he begins to classify things and people and begins to form connections—or what psychologists call associations . . . For example, basic among the distinctions he draws is the division into "good" and "bad"—which he makes largely on the grounds of what his parents do and say about things, and people . . . A child learns from his parents in two main ways. First a child learns a good deal by direct imitation of his parents. Secondly, when parents relate to a child in terms of power, when they punish him, say, with equal severity for accidentally knocking over a dish or for hitting his baby brother, he not only thinks of his parents as dangerous but of himself as dangerous, too. Given this low opinion of himself, he will often try to raise it by putting the blame on others—using the old unconscious scapegoat mechanism.

Thus, we see that a child's primary attitudes develop as a direct result of assimilating his parents' attitudes.

But parents are not the only source of the child's attitude development; the child also draws heavily from peer group and school in the development of racial norms. That this part of a child's socialization carries great weight is ironically apparent when we view the frequent assimilation of racist attitudes by members of the minority group towards which they are directed. In a 1959 *Saturday Evening Post* article, "We Tell Our Children," Black journalist Carl Rowan tells how he confronted race issues with his children. He states that:

. . . in these times of racial strife, American parents have a grave responsibility to explain honestly and meaningfully to their children this thing called "race."

This conclusion was reinforced weeks later when our daughter, Barbara, then thirteen, came home agitated by the fact that some of her chums were discussing a newspaper advertisement charging that Negroes are inferior in terms of character and intelligence.

Situations less clearcut presented themselves for the Rowans to cope with, for the sensitive child's mind was keen to perceive that being brown somehow meant being inferior in this culture.

Other Black groups have not been as successful in perceiving these subtle culturally imposed norms. In a social psychology study done for the poverty program in 1969, S. R. Asher and V. L. Allen studied racial preference judgments on a pair of dolls of the same apparent age category but of different colors. The questions presented to the children were:

- Which puppet is the nice puppet?
- Which puppet would you like to play with?
- Which puppet looks bad?
- Which puppet is the nice color?



These Black children have obviously learned to prefer white to brown even though they themselves are brown. This anomaly is not so surprising when it is realized that these children are socialized by a culture that is predominantly white oriented. The need for rationalization of this inherent conflict places a "burden to explain race" on Negro parents: "for the emotional stability of virtually every Negro youngster depends on the extent to which parents can produce a sense of security and well-being that will rule out bitterness and frustration."

It has been concluded that racism is learned and that it affects both the majority and the minority participants in the interaction. But everyone who is raised in the American culture system is not a racist. Obviously, some people resist racial socialization or change from it. Why? In the ones that maintain their racism against liberal tendencies, the question becomes how do these people rationalize their racialism when confronted with conflicting facts? The reasons for these diametrically opposite actions are actually the result of one single factor which I shall term "Cultural Pressure." "Cultural Pressure" is the tendency of an individual to react to the norms (either positively or negatively) of what he perceives as his reference group. Cultural Pressure involves group pressure from the reference group and judgment distortion in formation of norms and attitudes consistent with those of that group. [to be continued next issue]

—Bill Butler

THE LITTLE BLACK BOY

*MY mother bore me in the southern wild,
And I am black, but of my soul is white;
White as an angel is the English child,
But I am black, as if bereaved of light.*

*My mother taught me underneath a tree
And sitting down before the heat of day,
She took me on her lap and kissed me,
And pointing to the east, began to say:*

*"Look on the rising sun: there God does live,
And gives his light, and gives his heat away;
And flowers and trees and beasts and men receive
Comfort in morning, joy in the noonday.*

*"And we are put on earth a little space,
That we may learn to bear the beams of love;
And these black bodies and this sunburnt face
Is but a cloud, and like the shady grove.*

*"For when our souls have learn'd the heat to bear,
The Cloud will vanish; we shall hear his voice,
Saying: 'Come out from the grove, my love & care,
And round my golden tent like lambs rejoice.'"*

*Thsu did my mother say, and kissed me;
And thus I say to little English boy:
When I from black and he from white cloud free,
And round the tent of God like lambs we joy,*

*I'll shade him from the heat, till we can bear
To lean in joy upon our father's knee;
And then I'll stand and stroke his silver hair,
And be like him, and he will then love me.*

—William Blake

The following results were obtained for groups of Negro and white children:

NEGRO CHILDREN (N 186)

ITEM	WHITE PUPPET	BROWN PUPPET	x ²	P
Nice Puppet	76	23	26.0	.001
Plays With	69	30	14.5	.001
Looks Bad	24	73	22.8	.001
Nice Color	69	29	15.5	.001

WHITE CHILDREN (N 155)

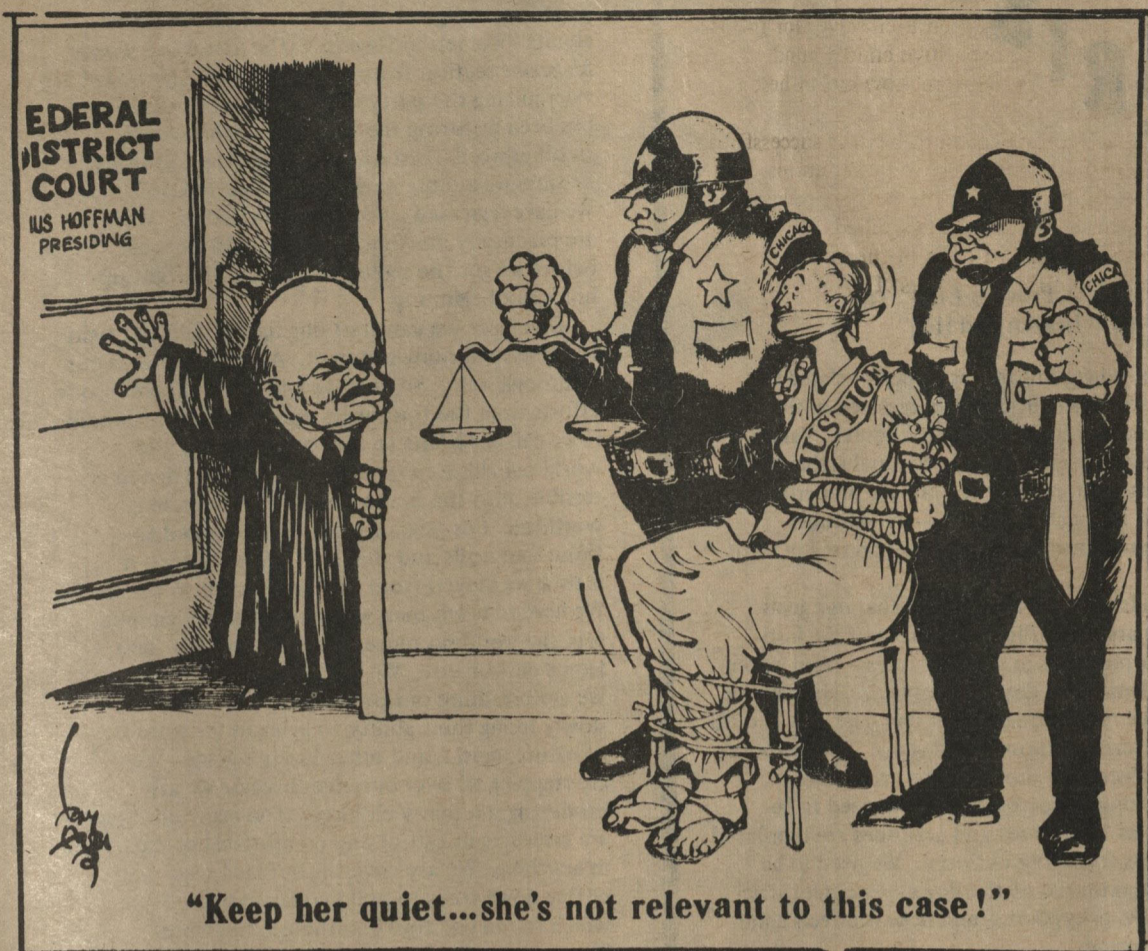
Nice Puppet	76	20	24.9	.001
Plays With	75	22	22.4	.001
Looks Bad	18	77	28.1	.001
Nice Color	74	20	24.1	.001

It is clear from Table I, that the large majority of both Negro and white children preferred the white puppet and rejected the brown puppet. Negro and white did not significantly differ in their preference for the white puppet and rejection of the brown puppet. In general, then, there was remarkable consistency between Negro and white children in their preference for the white puppet and rejection of the brown puppet.



DO IT, DO IT, DO IT, **DO IT,**

DO IT!
SHH...!



WASHINGTON, D. C. (LNS)—Nixon must be getting very uptight about the protest movement, or maybe he's just looking ahead to 1972.

A new bill, supported by Nixon and introduced by Senators Hruska and Eastland, would make it illegal "to utter loud, threatening or abusive language" or engage in "disorderly conduct" in or near a building which has the president inside it.

The Washington Office of the American Civil Liberties Union has issued a statement denouncing the new bill, charging the administration with seeking a way to be "walled off from the voices of dissent and unhappiness in our society."

for REAL?

NEW YORK (LNS)—The American Civil Liberties Union is sponsoring a nationwide high school "Speak Out," in the form of a writing competition entitled THE BILL OF RIGHTS: IS IT FOR REAL?

Bantam Books will publish a selection of the prize-winning entries in a special paperback edition to be published December, 1970.

High Schoolers (9-12 grade)

High schoolers (9-12 grades) who have a yen to tell it like it is can write a "statement, credo, poem, satire, essay or personal account of an experience relating to the Bill of Rights." There will be cash prizes awarded.

Students should contact their local ACLU affiliate or write ACLU 50th Anniversary Office, 156 Fifth Ave., New York, N. Y. 10010.

down to 8yrs.

WASHINGTON, D. C. (LNS)—It's a sign of the times. The White House this year lowered its peak age for participation in the White House lawn Easter egg roll from 12 to 8.

Apparently, the government can no longer trust the nine through twelve year old set.

NEW WAY fo' UGA

The student body at the University of Georgia has long been noted for its preference for beer blasts to social concern. So it does not look good for the morally bankrupt federal government when 3000 such students, representing a social and political cross-spectrum of the student body, recently shut down the entire University system for two days.

Nixon's invasion of Cambodia and the murder of four Kent State (Ohio) students have set off feelings of rage, the tremors of which have settled as far as Kentucky (closed under martial law) and Georgia. Georgia students, even those on the right, have joined forces to demonstrate their anger at a complacent and conspiring University. Georgia, being so far behind the rest of the country in the field of education, has a unique advantage in its temporal ability to change, to profit from the mistakes of administrators at San Francisco State or Columbia. But time is running out and the inclination to change is unseen.

What are the grievances of Georgia students?

Students at the University are sick of such mindless activities as football and beauty contests; they demand a response to some of the ugly things in Athens, such as the mistreatment and harassment of the black community and the high prices of the capitalistic local merchants and the cut-throat landlords.

The students are saddled with a ridiculous and unwieldy curriculum. Physical education courses are still requirements for graduation, courses that have not the slightest academic value. "Survey" courses, which have as their professed purpose a desire to give the student a nodding acquaintance with various disciplines, are often the courses taught by the poorest teachers and with the most tired, uninspiring textbooks and anthologies. ROTC, although no longer mandatory, is given academic credit; a discipline founded upon blind obedience rather than intelligent investigation has no place on a college campus. ROTC and military recruiters indicate the University administration's approval of legalized violence and, in turn, approval of this country's designs on the rest of the world.

The purpose of education at the University is, at best, foggy. It is this writer's feelings that most of the University is an advanced vocational-technical school for higher-paid ditch-diggers. Such programs as the ever-popular business administration degrees and the schools of veterinary medicine or law are simply white collar post-high-school Richard Arnolds. Giving a student a bookcase full of books and telling him to start with Homer and take it from there is a foreign notion to our educational system mainly because such an education is not marketable. When Spiro says that colleges are necessary to our modern society, he really means institutions that crush a student into a palatable bite for society's ravenous gullet.

Well, this is a glossed-over, certainly not exhaustive, list of problems that started things going Wednesday in Athens. Several hundred students rushed the ROTC building, but were repulsed by ROTC cadets and campus security. The students then held a picket line around the building, chanting "1, 2, 3, 4, we don't want your fuckin' war" and "On Strike, shut it down."

That evening, at 7:00, about 500 students attended a memorial service for the Kent State students at which it was announced that class attendance on Tuesday was to be optional, and that all the demonstrators needed to do would be to see Dean Tate for a written excuse ("Dear teacher, please excuse little Johnny..."). However, there was no mention of whether Dean Tate would produce tape recordings of the missed lectures or whether it could be arranged that the missed material not be on the final exam. Anyway, the students saw the proposal for the token that it was, and then marched to University president Fred Davison's home to demand a total shutdown.

Arriving at Davison's home only to find the president away, the demonstrators wound back through campus, picking up more people until a group of 3000 arrived at the administration building, chanting for Davison and calling for a total strike. When Davison arrived, he talked to student representatives and finally announced that he would neither close down the school nor sign the letter that had appeared in the New York Times calling for Nixon to meet with academic representatives since a copy of that letter could not be found anywhere on campus, not even in the library (suspicious?). When Davison saw that the students would not accept his crumbs from the table, he stole out the back way, escorted by state patrol. The pigs took away three of the demonstrators on the obviously absurd charge of burglary.

The next day, after a camp-in in front of the administration building, a 12:00 rally at the student union brought news of the Regents' action. The students began a march to occupy the courthouse where the three students were being held. The students demanded total amnesty for their comrades.

It was a strange sight indeed to see boys in fraternity sweatshirts standing next to boys with shoulder-length hair. Students are growing impatient with this corrupt society and its main digestive tract, their university. Many students are awakening to the oppression of our great swimming-pool ("the name of the game is living") society, and that society will be changed.

—Clay Dougherty

**NIXON'S
UNITED STRAITS
OF
AMERIKA**



redefinition: women

WOMEN'S LIB CRIBS

The nakedness of woman is the work of God.

— William Blake, Proverb from "The Marriage of Heaven and Hell"

WOMEN: A Journal of Liberation/ (LNS) Day Care has become one of the central issues of the Women's Liberation Movement. It is quite clear that free and public day care centers would be an important means for liberation women from the traditional tasks of child rearing. It has been suggested -- and in some places carried out -- that women would demand day care services from the institutions in which they work or study and from the large corporations which profit from and expand into the communities in which they live.

However, it is a mistake to view day care solely as an issue of Women's Liberation. We would like to assert that day care centers in which children are raised in groups by men and women could be as important for the liberation of children as it would be for the liberation of women. Group child care - if well conceived - has a radical potential through the impact it could have on children's early development. It is therefore necessary that people in the movement gain a deeper understanding of the day care center as an environment for child rearing.

The underlying reason for the failure of day care programs to develop in this country exists in the traditional ideology that young children and their mothers belong in the home. Even today a strong bias exists against the concept that day care is potentially good for children and mothers. That women should *have* to work and therefore *have* to put their children in day care centers are circumstances which are generally considered to be necessary evils in this society.

The current demand for day care by the Women's Liberation Movement springs from a rejection of the ideology that says that women belong in the home. Yet the Movement's present demand parallels the historical attitude toward day care in its non-child-centered approach. The primary reason for demanding day care is the liberation of women. While recognizing that day care is essential for women's liberation, the Movement should further recognize that day care is essential for the liberation of children. Group child care, in contrast to the more isolating private home environment, has the potential of providing an environment in which children will have more opportunity to develop social sensitivity and responsibility, emotional autonomy and trust, and a wider range of intellectual interests.

The struggle for day care centers must be considered a people's liberation issue, not just a women's issue because children are people. Both men and women who are concerned with children's development must demand day care.

The majority of existing U.S. day care centers, which are run as profit-making enterprises, are glorified baby sitting services -- dumping grounds -- where children are bored most of the time. In these centers children are emotionally brutalized; they learn the values of obedience and passivity. They are programmed through a daily routine in which opportunities for personal choice and meaningful social relationships with adults and other children are minimal. Eating and naptime are managed in a mass production style which values efficiency over dignity. The adults as well as the children become routinized and enslaved to the daily schedule.

In contrast, there are a few day care centers where children have meaningful social and educational experiences, and where they participate in non-alienating play/work activities. In these centers self-directed learning and discovery are valued, and curriculum is developed in terms of the children's interests. Social cooperation is based on a rational group-problem-solving approach, rather than on rules impersonally established. Eating and resting activities are designed to be responsive to children's individual and group needs, rather than to meet the efficiency goals of the day care operation.

The differences among existing day care centers reflect a conflict in values and attitudes toward human development. This conflict in the care and

education of young children is directly related to conflicting values and attitudes expressed in the economic and political behavior of adults. Values in competitive enterprise and individual rather than social achievement, respect for private property, adoration of the nuclear family -- are attitudes that are nurtured in childhood and expressed in adult society.

As radicals we must understand that *our* goals for children are in conflict with those of the institutions -- corporations and universities -- from whom we will be demanding day care services. This implies that when we make demands for day care they should be solely in terms of money and space. The corporations and universities should have no control.

In organizing day care centers, we need to become aware of how values and attitudes are translated into programs for young children. We need to be aware of the existence of the day care center curriculum -- hidden or explicit -- and how it affects children's development.

It is well documented that attitudes toward work, race, sex, (including male/female roles), initiative, and cooperation are being formed during the first five years of life. It follows that, as radicals, concerned with developing a radical consciousness on these issues, we need to be seriously concerned with what happens inside the day care center.



The king of interaction that takes place between the child and the human and physical environment (be it home or a day care center) affects the kind of capacities that the child will have as an adult. The capacity to feel deeply and be sensitive toward other people, the capacity to trust oneself and use one's initiative, the capacity to solve problems in a creative and collective way -- these are all capacities that can be given in their foundation or stifled in the first five years.

By the age of 4, children are assimilating the idea that a woman's place is in the home. Three and four-year old children are already learning that it's better to be white. They are learning to follow directions and rules without asking why. They are learning how to deny their own feelings and needs in order to win approval from adults.

The traditional "housekeeping corner" of the nursery school and day care center is a dramatic illustration of how the teacher's values expressed in actions can have impact.

Let's take two teachers who have undergone similar training in early childhood education and have learned that the housekeeping corner provides an opportunity for children to "act out" adult roles thus contributing to their "ego-growth" and "sex identification." One of the teachers sets up a housekeeping corner which encourages girls to be Mommy, the Housewife, and the boys to be Daddy, the Worker. The other teacher set up an area in the classroom in which both boys and girls are given opportunities to cook, play with dolls and trucks, sew, hammer, build with blocks, wash clothes and dishes, dress up as doctors, firemen and firewomen, construction workers, and other

The news is out: all across this land we are seeing articles about Women's Liberation in newspapers and magazines. *Newsweek's* front cover shouts "Women in Revolt." *The New York Times Magazine* section features the subject. *Life*, *Look* are even joining the party. *The Atlanta Constitution* has been featuring the subject for some weeks. In other words, Sisters, we are big news. But just because we are big news is no reason to rejoice. We have regressed since we got the ballot. We are practically starting out lower than we were before we got the ballot; so, Sisters, our fight uphill is just beginning.

One place we can start our fight is with the fight to preserve our environment. As women that is our traditional role. So now we will have to transfer our efforts from the four walls, and the land surrounding it we call our home to the total world. If the world our children (when we have them) live in is terrible, then the home we provide for them is worthless. For years we have been chained to those four walls and that land. Now, Sisters, it is time we moved from that environment to the world. We have to teach men we know that they cannot foul the world no more than they can foul their Home environment. We are sitting in our own waste. We are breathing our own waste. Our ears are slowly losing their ability to bring us the sounds of nature, music, and other lovely sounds. We are stepping all over ourselves because we are producing too many children. Too many children are crowding us out of any comfortable participation in anything. We are covering our land space and cutting down trees to build concrete ribbons on which to run our foul breathing automobiles. These are deeds which must be brought to a screeching halt by sisters all over the nation. We must tell men in our society that it is absolutely necessary that they move over and give us our rightful place in their lives. It is men that are making all the decisions to foul up our environment. We must realize that our traditional role in the home is not enough. Sisters, let us unite and preserve that which was given to us to persevere on a world-wide basis.

— Alice Bales

interesting occupations. In other words, one teacher uses the housekeeping corner to promote the learning of traditional stereotyped roles, while the other transforms the housekeeping corner into an area where children can explore and test out various adult activities.

Another way that children learn the traditional stereotyped roles is through observing that almost all day care teachers are women. The children quickly comprehend the concept that there is "women's work" and "men's work." This in itself would be sufficient argument for us to insist that men be included at all levels of the day care staff.

Furthermore, without including men in the day care program, the demand for day care runs the risk of contradicting the goals of women's liberation. Women should not demand simply that there be special institutions for child care, but also that men take an equal role in child care.

There is another good reason that *both* men and women should be involved in the day care center. Teaching/working/playing with children can be an extraordinarily creative and non-alienating job. What often makes the caretakers of young children -- teachers and mothers -- feel apologetic about their occupation and what deprives men of the opportunity of working with children is the fact that our society considers child care "women's work" -- a low-status/cheap labor occupation biologically relegated to the weaker, "sensitive" sex.

A day care program which had a sexually integrated staff -- and salaries in keeping with the value of this work -- would make child-rearing a desirable and rewarding occupation. Finally, it seems self-evident that it's best for children -- emotionally, socially and politically -- that they be cared for equally by both men and women.

Day care is a people's liberation issue. Women, of course, will gain from a good day care program, but in the final analysis women's liberation depends on an entire transformation of society, not just on one institution. However, that one institution, if radically structured, can help obtain that transformation of society. The way children develop is part of that transformation.

In order to develop a radically structured day care program we must not allow any control to be in the hands of the universities and corporations. Our demand to these institutions for day care must be a demand solely for space and money. Control must rest with those who struggle for and use the day care center.

Narc Snarks

"RIFLES and REEFERS DON'T MIX"

A Senate subcommittee under the chairmanship of Sen. Thomas J. Dodd, D-Conn., is investigating whether any American troops involved in the My Lai massacre were "under the influence of marijuana." The Pentagon and the Army, which has filed various charges against several officers and enlisted men in connection with the civilian deaths at My Lai, have made no mention of marijuana in reports on the incident that took place two years ago. But Sen. Dodd said in advance of the hearings, "We should know if drug use influences the behavior of our troops wherever they might be. More than two years ago, the subcommittee was told by the Department of Defense that there was a 2,553 per cent increase in marijuana violations by the military in Vietnam between the years 1965 - 1967."

And so the search for a scape-goat for the My Lai "incident" continues. It will continue until lack of patriotism, lack of discipline, lack of strict upbringing, lack of belief in God, etc., etc., has been blamed. The witch hunt will go on while the real and obvious reason is right in front of them all the time.

It is the very nature of military training that causes men to commit such acts. From my own experience, the first thing I was told (not counting being cursed) when I arrived at Boot Camp at Parris Island, S.C., as a Marine recruit was, "The Marine Corps will teach you only two things while you are here: Discipline and how to shoot a rifle." From the moment men enter the service, they are subjected to a process the goal of which is to make them think and act in accordance with their officers commands, not their own beliefs or desires. They are driven, beaten, yelled at, and "trained" until most of them, the "well disciplined" ones, begin to resemble and act like the prototype army (or Marine) robot. It is certainly effective training. I can remember my own lessons as if it happened only five minutes ago. "If it is slant-eyed, slope-headed, and walks with a shuffle, shoot first and ask questions later." "Boy, when I tell you to jump, the only question I want from you is 'How high?'" "Hey scum, I told you to jump, not to jump up and come down again. Give me 50 push-ups. I gonna make a Marine of you yet."

So now people are wondering "What makes a man shoot babies, children, and women, even if his officers order him to? Could it be marijuana?"

- Rap Rowan

APO - HOT TURKEY?

The belief of most people who say that heroin is pure poison and a killer of all addicts is a misconception. In reality heroin is a hard drug only in the sense that the addiction is very strong: it's much softer than many other drugs in the dimension of actual physical harm to the body. Prominent researchers in the field of drugs, namely Dr. Noel Fort and Dr. William Burroughs (ex-heroin addict), state that chronic excessive use of heroin produces no permanent damage at all, except for the addiction itself which is a form of slavery. If many heroin addicts die young, it's mainly because of the brutal way our society treats them, including police sadism and the black market situation that forces them to become thieves and prostitutes.

A large majority of heroin addict deaths result from cold-turkey withdrawals with associated convulsions and spasms. Almost 87% of the addicts who have gone through cold-turkey withdrawal return to heroin. This kind of withdrawal is quite unnecessary if apomorphine treat-

GAP

ZAP

In the April 9th issue of the *Savannah Morning News*, there was an editorial about a study on marijuana released by the National Institute of Mental Health. The editorial presented several conclusions it said were from the study, which I quote here. "One, that it is a dangerous drug and strong preparations may produce brain damage among chronic users. Another, that it does affect the user's judgement and coordination, and that one-third to one-half of its chronic users also try barbiturates (their misspelling, not ours) and pep pills."

The editorial uses these "conclusions from the study" as grounds to criticize the Institute's recommendation that the penalty for marijuana users be reduced to a one-week jail sentence. It concludes by saying "surely harsher sentences than that asked for first offenders should not only be maintained but enforced."

But compare the editorial to the study itself, or of another newspaper's more extensive report of it. In the second paragraph of a story another out-of-town newspaper printed on the study, it says "The question of possible brain damage from chronic use of strong marijuana preparations such as hashish still is unanswered." Compare that with the editorial's "...it is a dangerous drug and strong preparations may produce brain damage among chronic users."

Where the editorial makes an issue of "...it does effect the user's judgement and coordination," the study qualifies that by saying these effects are analogous to the ones produced by alcohol.

But the biggest misrepresentation of the facts occurs where the editorial sees fit to mention "...one-third to one-half of its chronic users also try barbiturates (sic) and pep pills" while completely ignoring the fact that the study also states in the SAME sentence, "...less than 5 per cent will try narcotics, like heroin."

The marijuana-leads-to-heroin myth has been the basis for all laws and persecutions against Marijuana users. Here is a study, released by an organization that is part of the establishment, that states "There is no scientific justification for the opinion that marijuana predisposes to heroin addiction." But the editorial writer, by employing exaggeration, misrepresentation, and omission, twists the facts around to support the belief that "harsher sentences should not only be maintained but enforced."

The *Savannah Morning News* will write more editorials. Some of them, no doubt, will criticize young people when they demand change. They will express wonder that some people don't trust the establishment. The editorials will, week after week, cover another aspect of the 'generation gap.' And each editorial, if it is filled with the same prejudices and misrepresentations as the one just discussed, will widen the gap further.

- Rap Rowan

ment could be more widely researched.

Apomorphine is the only known therapy that works as a cure with narcotic addiction, since it acts by regulating metabolism and removing the need for heroin. Unlike methadine treatment, it is *NOT* a substitute for the heroin. The user does not have to stay on apomorphine to stay off of heroin. Once the metabolism is regulated to the individual's normal body chemistry, the narcotic is not needed and apomorphine can be discontinued.



COME SMOKE A JOINT WITH US
July 4th in Washington.

"FIRST MY PEOPLE..."

As so-called integration increases more and more, professional blacks are turning away from the ghetto. This has caused a tremendous brain drain. This brain power could be used in the rehabilitation of the black community.

When I was a boy (and that wasn't too many years ago), the only place a black professional could work was in the black community. As some of the civil rights leaders like to say, he could be a Ph.D or he could have no "d" in which case he was still black and he knew his place. I am asking that we again find our places and stay in them until the rest of our brothers and sisters can be assured a better way of life. What I am asking for is a commitment to the slogan: "First my people, then and only then, you and me." You may not agree with the statement but I ask you to think deeply about this concept of brotherhood and fraternity. This is the same concept that has united the Jews into the solid racial bloc they represent around the world. Black people with good professional leadership can develop this same type of racial and cultural identity.

We must first begin with a personal re-evaluation. We must realize that although a few of us are able to break the chains of poverty and deprivation the vast majority of us are still unable to advance with the rest of society. We must realize that those of us who escape the ghetto are still identified by the white world as some kind of "super nigger." No matter how high we climb we are still black, and to the vast majority of America that spells inferiority. We must not be deceived by all the talk about "equal opportunity." Almost all the equal opportunity employers stop being equal employers after they get one "showcase" black man in the front office or that almost white secretary. The majority of us professionals will never get higher than the entrance level for most non-black professionals if we continue on our present course.

(Please turn to page 12)

"I think one continues to go to prison until he gets his shit together, and then he refuses to go back, you know, and that's something else."

-Eldridge Cleaver

Yet most American doctors are completely ignorant of its use in treating addiction. Apomorphine is listed in the United States as a narcotic subject to the same regulations as morphine. But in both England and France only an ordinary prescription is required, and it can be refilled any number of times. It's difficult to avoid the conclusion that a deliberate attempt has been made in the United States to mislead medical opinion and minimize the value of this treatment.

This drug also seems to have wide use for other problems in addition to curing addiction. Variations of the apomorphine formula could lead to a specific anti-anxiety drug which could possibly stop drug addiction in unstable individuals before the problem takes root. Since all monopolistic and hierarchial systems are based on keeping people in anxiety, it isn't surprising that the use of apomorphine treatment has been consistently opposed in certain drearily predictable quarters of the Western world.

There certainly should be more experimentation with apomorphine than any other new approach to narcotic withdrawal.

-Merlin Demonsthenes

LET THEM BE

Contrary to popular belief, school does not have to squash, shrink, pinch, and squeeze children's minds. Amazingly enough, it can even create miracles.

At the LINC Children's Center, an experimental preschool for white, black, and Indian three, four, and five year olds in Greensboro, North Carolina, miracles and explosions do happen because the Center *belongs* to children. Did you ever notice that most institutions dealing with education are either given the name of some influential and long-deceased adult or designated by a clinical and eminently scientific title? (Think about telling a child that he's going to a place called Institute for Study and Research in Infant Growth and Development; or try Center for Development and Implimentation of Educational Techniques.) But at the Children's Center, such adult pomposity is secondary; the place belongs to the kids.

At the Center the "Here-it-is-kid-Sit-down-and-learn-it" approach is a relic of the distant and dreadful past. "Let children be children" is the basis of the Center's life. To be a child is to be naturally inquisitive; to despise the adult habit of sitting down, holding still and being quiet; and to crave the attention and encouragement of an adult who respects and values the child as an individual instead of dismissing him as a nuisance. So children at the Center are world explorers in different ways every day. They run around and make noise, and they know that they are important.

Children learn best what they are interested in right now. That must mean the end of elaborate year-long lesson plans. If the children become interested in frogs today, then tomorrow's activities had better be the essence of frogness. If Johnny Q is enamored with snakes, the teacher had better flinch and start a terrarium for snakes. And the next five letters she tries to teach him need to be S, N, A, K, and E. While I was at the Center, the children who were working with blocks had begun to create a supermarket. By the time I left they had collected a grand assortment of empty food containers, made a trip to the neighborhood A & P, learned some of the contortions of higher mathematics in their attempts to make change, and begun a whole new economic system in their garbled combination of capitalism, cooperative buying, borrowing and lending, generosity, and plain old theft. When I left a "real" school "with big desks in rows!" and a blocks-and-tinfoil spaceship were being concocted for the next week. I found myself wishing I were five years old and I didn't have to leave. Most important, all of these projects were initiated by the interest of the children.

Children also learn best when they feel good about themselves. A world of "don't"s destroys a child's confidence in himself and warps his desire to explore and create. At the Center learning is experienced as a living process in which a child learns to affirm himself and his growing relationship with the world. The facts are never more important than the child and his response to them. Thus, the teachers spend much of their time observing

the emotional needs of each child so that those needs can be met, allowing him to be strong enough to take the next step in growing.

"My daddy can beat up your daddy" seems to be the most ultimate weapon in a child's repertoire of threats. A child's family is so central to his self-understanding that the Children's Center draws the family into the life of the school as fully as possible. The old phrase "interfering mother" does not exist in the Center's vocabulary. Mothers are encouraged to eat lunch with the children, to assist in the classroom at any time, and to help on the playground. Parents are involved in every phase of the decision-making process. Home visits are made frequently, and entire families participate in cardboard carpentry workshops every Wednesday night. Education can be so vibrant that it comes popping outside the school walls before and after school hours. It can even turn a whole family on.

It has been said repeatedly that the answer to our educational problems is money and more money for expanded classrooms, more equipment, and higher teachers' salaries. Certainly, it is true that a ridiculously small por-



ENVIRONMENT!

NEW YORK(LNS)—A new group called "Environment!" has been organized to act as a clearinghouse of ecology information and activities. The group will also sponsor a series of ecology trips. For further information, write: Environment!, 119 Fifth Avenue, Rm. 600, New York, N. Y. 10003, phone 212-673-8740.

SIGN FOR THE TIMES

"It is outrageously selfish to destroy the pleasure of thousands, for the sake of a chance of additional gain. And it is an atrocious piece of vulgarity to flaunt the names of quack nostrums, and of the coarse stimulants of sots, among the beautiful scenes of nature."

—Phineas T. Barnum, 1866

How many black principals are there going to be when the public schools are fully integrated, if ever? Will the faculties of these schools have an equal amount of black and white teachers? When colleges fully integrate how many department heads will be black? What will the ratio of blacks to whites be in the student body? Under the present system how many black men with M.B.A.'s will get to be corporation executives?

We have long labored under the belief that a man's ability was the only criteria for advancement in this society. Well, I don't think that any of us will dare utter these words as an answer to the above questions. We know that it takes more than ability if you are black. Therefore, we as professionals have the obligation to work to change the system so that ability will be the only criteria for getting hired or advancing on a job.

Before any of this is possible we must temporarily turn away from the goal of total integration for we are failing to reach it anyhow. It will be the twenty-first century before we fully integrate the public schools at the rate we are moving. It will never be if residential housing patterns continue. The recent Supreme Court "open housing" decision and the 1968 Civil Rights Act have no meaning to a family that earns less than \$3,000 a year, and fifty percent of the black people in this country fit into that category.

What we need are massive programs to eradicate slum conditions, poor schools, unemployment and welfare dependency. These programs should be financed by both private business and the federal government. We, as black professionals, should be the administrators of these programs. I hasten to add that we administer the programs only if we as black professionals have identified with and worked for the interest of the black community before the fat salaries were advertised for administration of the programs. Most of us come out of the ghetto, although some of us try hard to forget it. This makes us more qualified to develop programs and services after receiving our professional education.

REGISTER - VOTE: It's the "YEAR of the BALLOT or the BULLET."

The black militants are doing a wonderful job of organizing the ghetto for action. The question in many minds is what type of action is this going to be? If we are working in the community, we might be able to lead this action into a constructive outlet instead of an irrational plunge into annihilation.

We must lend our expertise to the endeavors of the black community to build a sound economic and political base of power. Economic and political power blocs were the tools used by the Irish and Italians to enter into the "mainstream of American life." There is a strong possibility that it will also work for the black man. If this does not work we still have an alternative. This alternative is revolution.

Another job for the black professional is the task of unbrainwashing our people. We must make a cultural revolution in this country that will reverse the thinking that everything black is evil, dirty, and worthless. To think this way is to continue to place a weight around our necks. For all our hell in this land we have been taught by a racist system to deny our rightful heritage and our dignity as a human being. We have taught ourselves and our children this negative selfhood in the schools we ourselves operate. We can no longer allow this to continue. We must prepare our children to face the realities of being black in a racist society of non-blacks.

All these things must be done by professionals. Non-professionals are attempting to do the job because we have turned away. We have been so busy trying to imitate the white man that we forgot our brothers and sisters, mothers and fathers. Now we must return home and assume our rightful place in the revolution to give

...with a lotta' help from our friends at the Bird.

WILLIAM BLAKE
BILL STRONG

TERRANCE SEYDEN
NANCY PETERSEN

OTIS JOHNSON - HARVEY
MIKE BRAUN - JOHN CRAWM

KEN MCKINNELL - LNS
JOHN WILSON - PATSY BRENNAN
RUSTY RUSSELL - RAP ROWAN
TOM ACTMEYER - BOB RHODES
ALICE BALES - GENE BROGDON
- HOWARD ST. FAMILY -

ALLEN - JOHN - APHRODITE - GREG - ANDY - BILL
ROBBIE - BECKY - JACK - BYRD - FLASH - STEVE
BONNIE - RICHARD - LEONARD - LINDA
BILL MORGANSTERN - BARRY NEWSTOCK - LINDA WOOD
CLAY DOUGHERTY - DINAH SLOTIN - GARY BAIRD
LAURA JELKS - MO SLOTIN - JIM JONES

Albion's Voice is now truly an independent publication of the Savannah Blues Co-op put out at least once a month, sometimes twice. Subscriptions run \$4.00 @ year now, tho' for those who have already paid \$3.50 full coverage will be received. All correspondence can be done thru 24 W. Gaston St., basement, Sav'h, Ga. 31401. Subscriptions, contributions (journalistic, literary, financial, or otherwise), and advertisements would be accepted kindly and deeply appreciated.

tion of our tax money is spent on education. But a bigger and shinier version of what we have now does not begin to reach the root of the question. Education understood as the regimentation of children into fact factories can never be anything but a destructive process, regardless of how modern and efficient it looks on the outside. To be a student *can* be active exploration and growth rather than passive acceptance of a body of material to be memorized and recited back. And in this time of crumbling institutions, only the development of this kind of vibrant style of education-living can make it possible, or even important, for the school system to survive.

—Nancy Pettersen

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the black man in America free access to all the rights and privileges so long wrongfully denied him. Only when the brother in the ghetto can have these things will our responsibilities be met. Then and only then should we feel comfortable riding in our Cadillacs and wearing our mink coats. "First my people, then and only then, you and me."

—Otis S. Johnson