

1970

Albion's Voice

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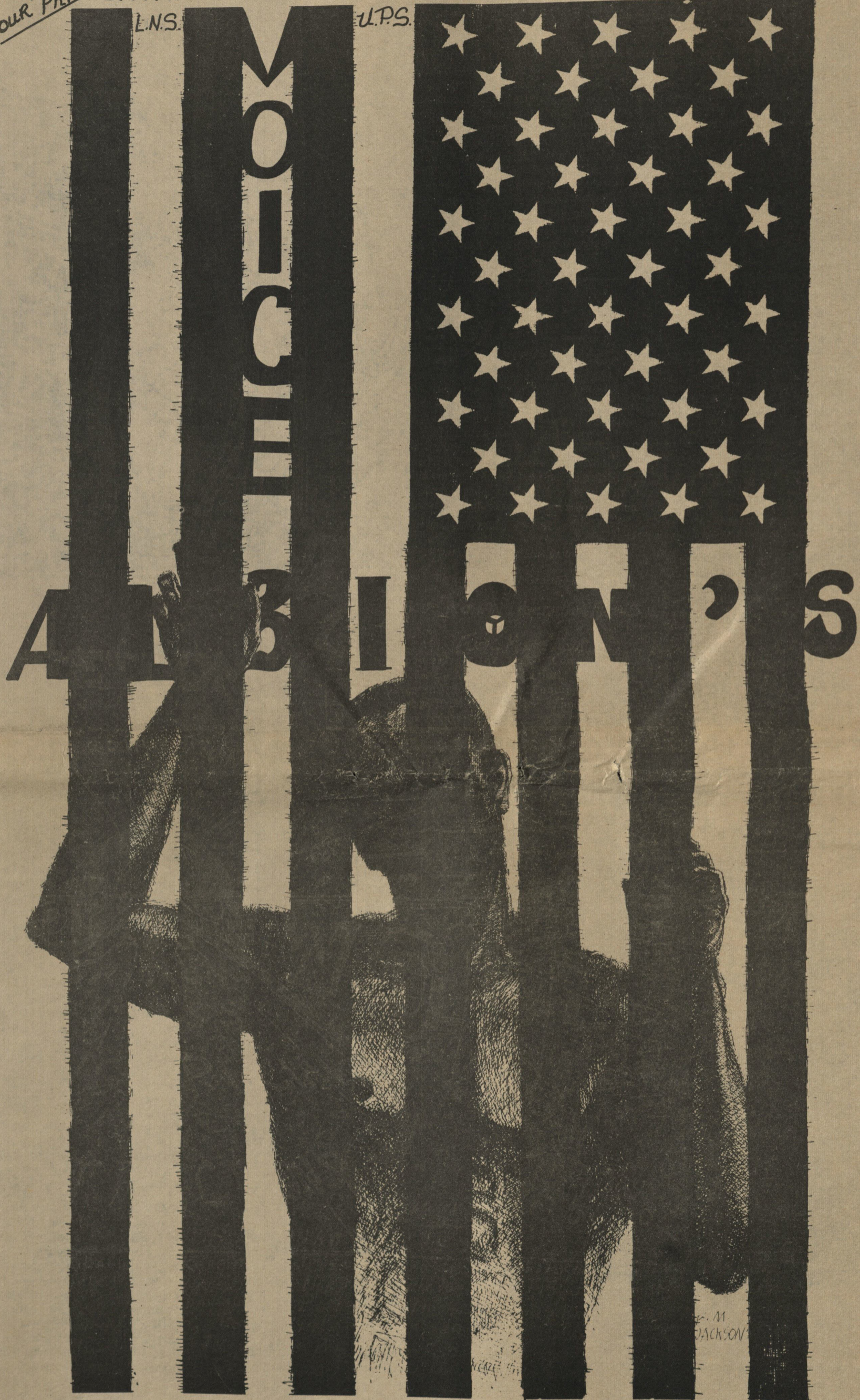
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OUR PRICE 20¢

SAVANNAH'S INDEPENDENT PAPER Vol. 1. Issue 3

E.N.S.

U.P.S.



AMERICAN'S

M JACKSON

EXUBERANCE is BEAUTY

The selfish, smiling fool, and the sullen frowning fool shall be both thought wise, that they may be a rod.
—Proverb from "The Marriage of Heaven and Hell," by William Blake

One sunny Sunday several of us on the staff thought we'd go to Savannah Beach for a holiday and some peace of mind. But when we got there, little did we find: There was a Cocker Spaniel (I think his name is Daniels) to deal with, and he had a case of gestapo rabies foaming at the lips. So eight of us were arrested for selling without a license. Eight, even though only two were actually selling. We were told that our kind wasn't wanted at Savannah Beach. A line from a Bob Dylan song kept ringing in my head: "One should never be where one does not belong."

Fair enough, with that in mind you shouldn't go wrong—but where the hell do we belong? Malcolm X said it right on when he said that if you're in a prison no matter where the blacks are in the United States. Well, that's what hip white people are learning more and more every day, especially in the South where oppression is more overt than other area in the U.S. Repression is running rampant throughout this country: 1984 has come fourteen years early. Big Brother taps phones; records with shotgun recorders over a mile away; takes lists of names; refurbishes detention (an euphemism for concentration) camps. Why all of these fascist gestapo tactics and methods? Why is the land crawling with agents of all sorts? Because the government is paranoid and for good reasons, too. Savannah's Internal Revenue Service armed its offices this year—the bloodsucking taxman has his fears. *The Morning News* has security guards to protect against seizure of presses. Paranoia plagues the land.

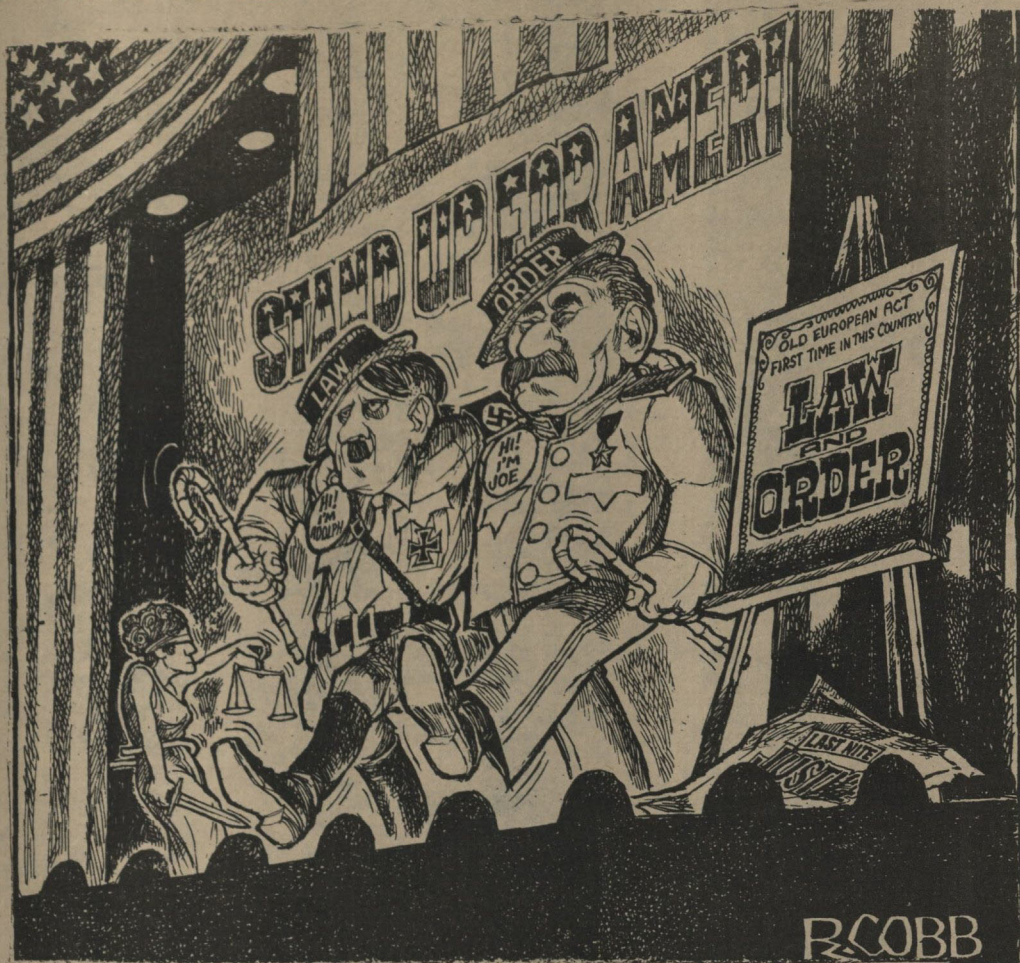
So the reign of terror has begun in earnest, a period that always historically precedes justice. What most people fail to realize when they side with the forces of law and order, with the jailers and executioners, is that, as Eugene Debs so righteously said, "No man is free until every man is." Too idealistic? Think about it for a while—then you'll know that until everybody is free to be creative, free to live and give, there will be no freedom for you to walk dark streets alone. Try it sometime here in Savannah. If you're white just take a walk down West Broad Street with some bills in your pocket some dark night; if you're black—well, you don't have to pick any one section to know you're not free. There are apartment complexes out on Abercorn Extension, Riviera Apartments, that actually have barbwire fences and guards around them allowing people to enter only through calling occupants for "visiting hours." Who's fenced in and who's fenced out!? Good fences make good neighbors, so Frost's poem goes.

If this country actually lived up to its principles of Jeffersonian democracy, it would really be beautiful. However, in reality Jefferson is the monkey on our backs because we assume these basic rights are respected when in fact they are subtly perverted by programming processes of establishment media. Democracy demands that the power elite channel people into certain slots to keep control of the masses. As for freedom to talk or write, sure you're allowed some leeway to talk rhetoric but when it comes down to acting on your words, then freedom becomes something else.

The Sunday eight of us were arrested at Savannah Beach, some of us thought we were escaping the mounting city tension. Yet we found there are no more holidays when you're involved in a political movement. Driving twenty-five miles certainly won't take you away from the fight for freedom for others or for that matter for yourselves. Yes, everybody must be free: free to have peaceful assemblies in parks and to speak openly; free to



print and disseminate ideas without police harassment and legal persecution, abuse that we've continually suffered for distributing *The Bird*. Once anyone's freedom to exercise these basic rights guaranteed us by the Constitution is denied, then everyone's freedom is being infringed upon. So when you read about Black Panthers



getting ripped off by fascist forces, be aware that that kind of repression isn't very far from your doors. When you hear about students getting gunned down on campuses, know that the monster has finally turned its murderous means on itself. Evil, whose base is the lust for power and domination, stares back at the U. S. government in the mirror. The image is grotesque and frightening—perhaps we can in time develop a sense of humor, laugh at it the way Dylan was finally able to, and regain our sanity. Humor and comedy are perennial signs of reordering of society.

Also, there is the positive flow of love that pulsates and throbs in the rhythm of today's music—the life force, that creative drive to stay alive which cannot and will not be totally repressed in men, not even in the glummiest hours of repression. Martin Buber, Jewish theologian, was said to have been freer than his guards while in the concentration camps of the Third Reich. He had mastered the I-Thou relationship; he knew Blake's proverb "The most sublime act is to set another before you" to be true. White radicals have little time left to prove to black people where they're really at. Genocide on blacks in Amerika has been steadily escalating in recent years. The next two years are crucial for total involvement of whites: New Haven is a key experiment in radical racial relations. The historic necessity of serving the people and setting others before self has reached an ultimate apocalyptic crisis. And crisis always brings people out.

How about you—do you still sometimes wonder who's the guard and who's the prisoner, or are you busy freeing your head instead? Then and only then can you rebuild and heal in the midst of the chaos that cries out, the cancer of envy and greed and hate that is destroying the earth. The Zuni Indians have a fascinating myth of creation: in the beginning there were two dragons, one going throughout the world breathing fires of destruction; the other following behind healing and restoring the destructive dragon's wrath-filled path. In more metaphysical terms, to affirm and will what ought to be is creative; to affirm and will what ought not to be is destructive. Goebbels, one of the most articulate Third Reichers, clearly defined Nazism as "the negation of the spirit by the spirit." Have we watched Amerika take the same negative willing and affirming? Have we negated our spirit by our spirit—or do we have the will and the spirit to deny the great Amerikan death wish? It takes ideals, true enough, to confront the ever-increasing repression that goes under the guise of law and order chauvinism. But that's where the generation gap really begins—when one turns from ideals, when one's soul wrinkles from aging denial of the soul force of the infinite I AM as Coleridge calls it. Youth is always there—"the cistern contains; the fountain overflows"—for those who make their ideals, ideals of love and brotherhood and growth, for real. Those who have denied or lost such positive feelings and forces are dying under the wheel.

—Bill Strong



"Ye shall be sorrowful, but your sorrow shall be turned into joy."
—JOHN 16:20

"The widespread failure to recognize and to appreciate the humor of Christ is one of the most amazing aspects of the era named for Him. Anyone who reads the Synoptic Gospels with a relative freedom from presuppositions might be expected to see that Christ laughed, and that He expected others to laugh, but our capacity to miss this aspect of His life is phenomenal. We are so sure that He was always deadly serious that

we often twist His words in order to try to make them conform to our preconceived mold. A misguided piety has made us fear that acceptance of His obvious wit and humor would somehow be mildly blasphemous or sacrilegious. Religion, we think, is serious business, and serious business is incompatible with banter." (from "The Humor of Christ" by Elton Trueblood.)

"The sabbath was made for man, and not man for the sabbath." —MARK 4:27

The Edgar Cayce Readings inform us that "Those who walk closer with the Creative Forces should indeed be full of joy, pleasure, peace, and harmony within," and that "the principle of the Christ life is joyous!"

"Remember," they urge, "He laughed—even on the way to Calvary—not as so often pictured; He laughed." Yea: "This is what angered them the most." So: "Cultivate the ability to see the ridiculous, and retain the ability to laugh."

"The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!" —LUKE 7:34

In his book, ZEN CATHOLICISM, the Benedictine monk, Dom Aelred Graham, wrote: "The word, 'Buddha' means simply the 'Enlightened One'; so understood, there have been many 'Buddhas.' As Dr. Edward Conze points out: 'In the official theory, the Buddha, 'the Enlightened,' is a kind of archetype which manifests itself in the world in different personalities, whose individual particulars are of no account whatsoever.' From this point of view, Jesus of Nazareth would undoubtedly be accorded the title 'Buddha,' since He is revealed, according to St. John, as both uniquely 'Enlightened' and the 'Enlightener.'"

media and the movement

The American people are beginning to walk a long and difficult revolutionary path. The system we fight preaches equality but preserves itself with racism. It plunders the world of natural resources and human talent in the name of democracy and economic development. It tries to obliterate its opponents with explosives and napalm when "free elections" fail to do the job. By feeding us the official definition of "truth" and "justice" it assigns and reinforces our political, economic, and sexual roles—making us involuntary accomplices.

The people—Black, Puerto Rican, Mexican-American, women, students, young people in all walks of life—are talking about and acting on "the problems" as they see them and in the order they see them. racism, internal colonialism, maldistribution of wealth, exploitation based on sex roles, conscription, schools which "track" so-called "human resources" according to priorities established by the ruling class, university guardians of science and objectivity which cherish the "academic freedom" to practice nerve-gas politics in air-conditioned buildings with lush lawns.

And for every facet of this incredible system, a set of stock justifications—myths—and battalions of professional mythologists.

Within such a system the people find that no single tactic can ever solve "the problem." Every demonstration is a "failure" but is also a step to a more complete definition of "the problem." Definitions and tactics are beginning to walk hand in hand in this country. Skirmishes are being fought on every front. The long march through our legal, economic and educational institutions, our science, our arsenals for imperialism, has begun.

Divided as we are by race, class, sex and geography, we owe it to ourselves to identify the victory in every "failure," to understand our respective priorities, to pass the ammunition for the next offensive.

At this stage of revolution, an organ of communication—such as a newspaper—must recognize that diversity in the struggle is not only inevitable but desirable. By forcing us to look at reality in different ways it gives us our only chance of changing that reality in all its complexity. It gives us practice in principled political struggle. And it forces us to have

faith in one another as human beings despite our differences.

In the confusion of a pre-revolutionary situation the temptation to codify reality is great. But even though this will inevitably happen, such practice on the part of revolutionary communications media is especially harmful. On the other hand, to honestly reflect the diversity and incompleteness of a popular struggle is certainly the opposite of "liberalism."

In the day-to-day struggle, revolutionary media justifies its existence by:

—promoting solidarity among different peoples struggling for change

—supplying practical information in support of specific tactics

—aiding in the destruction of the protective ideology of existing institutions

—encouraging ideological development of the overall struggle in accord with the specific realities of the struggle.

A medium of this kind is kept honest by its reliance on revolutionary practice for copy, resources, and distribution.

OFF CENTER

For the last several months, the Center has been trying to use Columbia Square, which is across the street, for recreation and Center activities. During the afternoons, small numbers of young people would sit in the park and rap or just enjoy the outdoor area. Sometimes the police would ride by and wave and shoot peace signs, sometimes they would stop and politely ask the people to leave and the people would politely leave. At other times they would be impolite, inconsiderate and inconsistent in their actions. As a result of the police's actions, the people from the Center were left confused and sometimes angry not knowing whether or not they could legally sit in the park.

This type of confusion and misunderstanding was the cause of the incident in which Father Tiller and his staff were arrested.

Unfortunately, the account of the arrests of Father Tiller and the others was greatly distorted by some of the news media. I hope that through this unfortunate experience the Center will be able to hold a new and better relationship with the police and the community at large.

The Center's Side

There was a group in the park at 5:20 pm when a police officer drove up. Sine Graves walked up to the group and said, "Get out of the park!"

Sine Graves states that he was trying to help the officer in his duties. One person was arrested and moments later released when he explained his remarks. Everybody went back to the Center, and the staff went out to assist Tiller in finding out about police action. The staff asked officers what law stated people could not stay in the park. After checking over I.D.'s, they told us they had a call to come to the park. Then staffers asked again if there was a law stating that they could not be in the park. They were then instructed to come with the police. They asked if they were being arrested, and the police said "yes." Tiller told the officer that he would quietly walk to the car without any restraints. It seemed as if the officers misinterpreted Father Tiller's behavior. They felt that he was resisting arrest.

In Rev. Tiller's words: "It is hoped that out of the destructive effects that this incident caused to all parties involved, that the Center and the city police can find some common ground for communication and understanding."

—Gene Brogdon

eternity

He who bends to himself a joy

Does the winged life destroy;

But he who kisses the joy as it flies

Lives in eternity's sun rise.

William Blake

Neglect, Reject...

On the 30th of May Mr. William Dubois died in the Savannah City Jail from several severe epileptic attacks. He was given no medication for his condition nor was a doctor ever called. Therefore, the Savannah Police Department is actually responsible for his death.

The Savannah Press carried an incorrect story about the death of Mr. Dubois. This charge is substantiated by this writer's witnessing the tragedy while spending time in the city jail.

This is not the first time men have died in the Savannah City Jail, and the truth has been hidden from their families. This writer recommends disciplinary actions be taken against those persons responsible for Dubois' death through negligence. I recommend creating a civilian police force or complaint board to hear prisoners' complaints.

—Ed Fields.

A.C.L. and U.

Concerned community citizens, meeting to discuss Reverend Tiller's arrest, proposed forming an American Civil Liberties Union in Savannah to better deal with future police harassment.

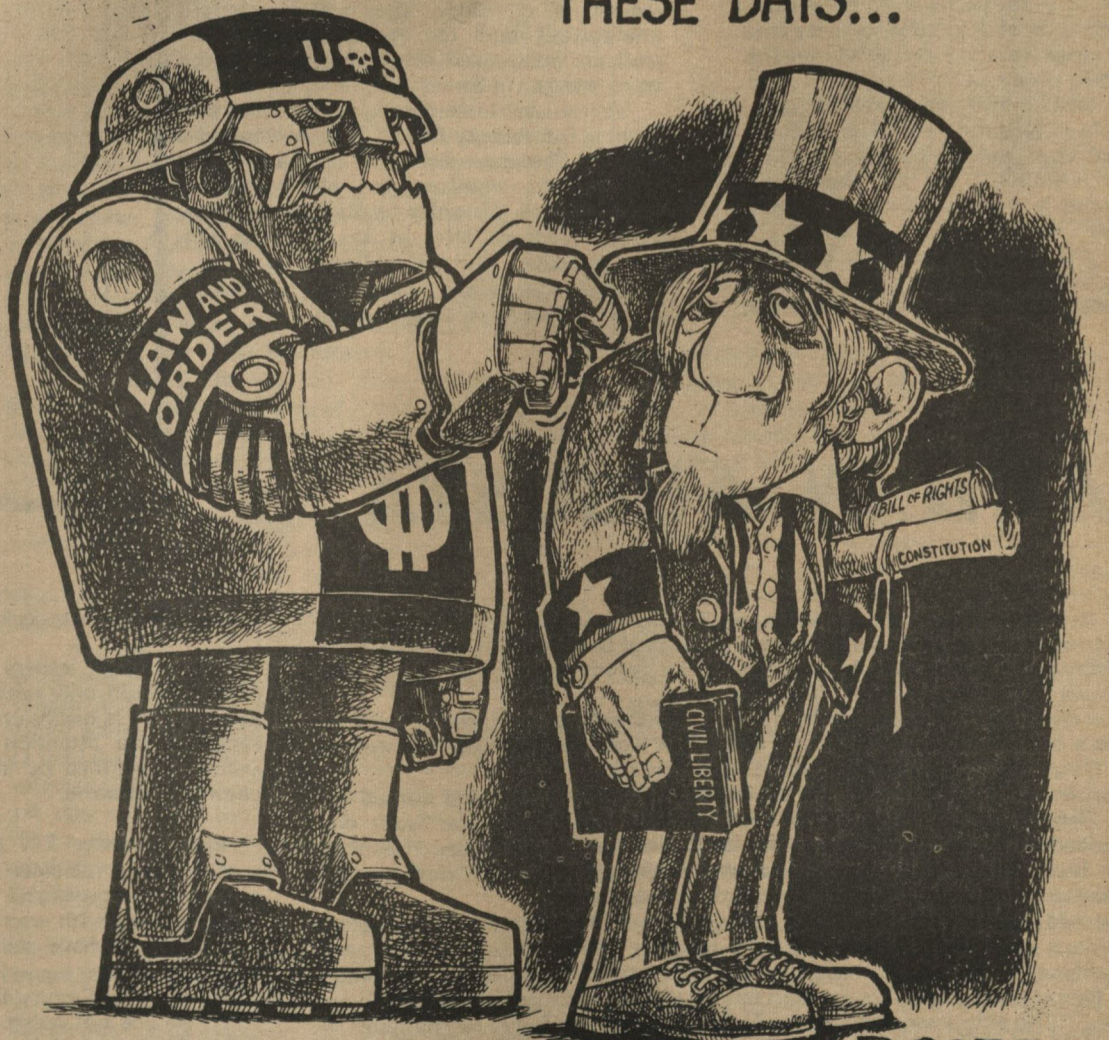
A delegation was appointed to coordinate the setting up of an ACLU chapter with the regional office in Atlanta and the National office in Washington.

Although there has been no definite word or positive action from Atlanta, confidence is high for the future of a civil liberties chapter. The purpose of the Savannah chapter is to coordinate efforts of the various humanitarian organizations in town and to act as a clearing house for related information.

Several lawyers in town have expressed interest. Anyone else interested or wishing to become involved can contact me in care of this paper...

—Greg Scott

THERE'S A LOT OF JOBS BEING LOST TO AUTOMATION THESE DAYS...



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AMERIKKKA EXECUTES BROTHERS IN JACKSON

Liberation News Service

Jackson, Miss.

Jackson Police Chief Pierce addressed the students. "Ladies and gentlemen, we have something to tell you..." He went no further. The police turned and began firing into the crowd of 200 students who had gathered on the campus of Jackson State College, Mississippi's largest black university. A tape made by local TV recorded more than 30 seconds of uninterrupted gunfire as hundreds of rounds of ammunition were fired through the crowd and into an adjacent women's dormitory, suddenly spotlighted by huge police searchlights.

When the cease-fire order was given, two lay dead and dozens of wounded people lay scattered in front of the dorm and in the lounge inside.

Two dead. Phillip Gibbs, a Jackson state student who was walking with his sister to the dorm, was shot as he was leaving the building with his hands over his head. He died on the way to the hospital. James Green, a senior at nearby Hills High School, returning home from his nighttime job, was killed instantly as he stood across the street from the dorm. Willie Lee Woodard, 30, a Jackson resident, lies dying in a white Mississippi hospital.

At least nine others were seriously wounded—at least one of them critically.

The police were equipped with riot guns, automatic weapons, and a machine gun mounted on a city-owned riot tank.

The five-story dorm was riddled with bullets, the heaviest concentration being centered around the single entrance-way through which the students were attempting to flee to the relative safety of the building.

There is a stairway landing right above the front door. The windows on every floor of the stairwell were shattered. Those windows that remained intact were blasted through with 50 to 75 bullet holes each.

The cries for help from the wounded were ignored by the police and the Highway Patrol. They immediately began cleaning up after the carnage, collecting all the spent shells and cartridges so that none were to be found when the FBI arrived on the scene seven hours later.

Though witnesses saw ambulances in the area a few blocks away from the massacre before the shooting began, no ambulances arrived to carry away the wounded until twenty minutes later. And then the National Guard moved in, relieving local cops and beginning the mop-up operation of cordoning off the campus and clamping controls on the surrounding black community.

As angry students and mourners from the large black ghetto surrounding the school came to the scene of the massacre, town and

university officials moved to save their own asses. Students were given until 7 p.m. the next day to get off the campus for the rest of the school year, as Jackson District Attorney gave the by-now familiar explanation: "The police had no alternative; they were caught between heavy sniper fire from all sides."

Two hundred student witnesses say no. "There was no sniper fire, period," said a Jackson State student. "They just opened up on us spontaneously."

"This is the saddest day of my life. I never thought this would happen in Jackson, Mississippi," said Jackson's mayor, Russell C. Davis, almost three years to the day after Jackson police shot and killed Ben Brown, a 22-year-old black movement activist during a demonstration on Lynch Street (the main street which cuts through the ghetto and the campus), where the recent shootings took place. Jackson students had planned a memorial rally this Sunday for Brown and the seven young black people who were killed by police in Augusta, Georgia, earlier this week.

Reaction to the slaughter

The black leadership in the community and on the campus held a press conference the day after the shootings, decrying the slaughter and calling for a statewide boycott of all white businesses and the shutting down of all black campuses in the state—at least through May 24, the day of Jackson State College's graduation.

That same afternoon, 200 students from white Millsaps College marched two miles to the Governor's Mansion in Jackson and rallied in a nearby park (scene a week ago of an anti-war rally of a few hundred Jackson, Millsaps and Tougaloo students). It was a major step for most of the white kids—only 20 Millsaps students marched in protest of Ben Brown's killing three years ago.

Witnesses to the murders said that the Jackson police seemed eager to provoke an incident. The day before the massacre, students had gathered in small numbers on the campus. One group of them began to move toward the ROTC building, but dispersed as cops quickly moved in on them. The next day passed uneventfully until the evening when, as 200 students reassembled on campus, a city-owned truck went up in flames.

This seemed to be the signal the police were looking for. Seventy-five of them, accompanied by their Thompson riot tank, moved up Lynch Street to the dormitory, two blocks from the burning truck. No order to disperse was given; people made no attempt to leave the area. Moments later, the shooting began.

Special thanks to Nan Guerrero of Atlanta, Ga., for the material used in the Jackson article.

WHY STRIKE?



A New York City Strike Poster

...AND IN AUGUSTA

Six black men were killed and scores injured in Augusta, Ga., May 11, following an orderly march of more than 500 blacks protesting the fatal beating of a 16-year-old black youth in Richmond County Jail. At least five of the victims were shot by police, who were armed with loaded shotguns and .38 caliber pistols.

One of the three black members of the 16-man City Council commented, "This is the result of years and years of white racism. There is a high unemployment rate among blacks here. They're the last hired and the first fired," he said.

The action occurred shortly after the demonstrators had torn down and burned the City Hall's Georgia state flag—a banner that includes the Confederate "stars and bars"—and added an American flag from a nearby funeral home to the flames. They then advanced six blocks through the center of town, when police dressed in riot gear and armed with shotguns, suddenly charged in to break up the crowd.

Demonstrators broke into smaller groups, running down side streets and into Augusta's 130 square block ghetto which borders on the business district. Widespread arson and looting took place. Thirty white-owned stores were destroyed; at least 20 were damaged.

A United Press International reporter described how one policeman killed a man found looting a store. "The patrolman who shot the Negro explained, 'It looked like he went for a gun.' There was no gun on the man." Another eyewitness described how police pumped nine bullets into the back of a suspected looter without firing a single warning shot. "It was murder, just plain murder," he said. A coroner's report indicates that all of the young

men were shot in the back, one nine times, one eight, one seven and one twice.

Several black leaders have said that the death of Charles Oatman, the 16-year-old prisoner, could only have resulted because of a lack of supervision and negligence by jail personnel. It is highly unlikely that Oatman could have been beaten so severely without attracting the attention of prison guards. Sheriff E.R. Atkins, however, claims that Oatman was killed by his black cellmates, and he has charged the two youths, aged 16 and 18, with murder.

Police arrested 217 persons the night of the action, and imposed a dusk-to-dawn curfew which remained in effect for the entire week. 1200 National Guardsmen were posted downtown, and some were patrolling the black station in armored personnel carriers armed with machine guns.

Officials have claimed there was repeated sniper fire, but reported no police or National Guard injured. Georgia's Gov. Lester G. Maddox has described the ghetto rebellion as "a Communist conspiracy" and ordered the National Guardsmen to shoot to kill. "We are not going to tolerate anarchy in this state," he said. He also charged that Black Panthers had fomented the rebellion "in order to bring down the country." But according to one black police officer, "There's only one man in this town who even claims membership in the Black Panthers."

Students are niggers. When you get that straight, our schools begin to make sense. It's more important, though, to understand why they're niggers. If we follow that question seriously enough, it will lead us past the zone of academic bullshit, where dedicated teachers pass their knowledge on to a new generation, and into the nitty-gritty of human needs and hang-ups. And from there we can go on to consider whether it might ever be possible for students to come up from slavery.

A student is expected to know his place. He calls a faculty member "Sir" or "Doctor" or "Professor" - and he smiles and shuffles some as he stands outside the professor's office waiting for permission to enter. The faculty tell him what courses to take (in my department, English, even electives have to be approved by a faculty member); they tell him what to read, what to write, and, frequently, where to set the margins on his typewriter. They tell him what's true and what isn't. Some teachers insist that they encourage dissent but they're almost always jiving and every student knows it. Tell the man what he wants to hear or he'll fail your ass out of the course.

When a teacher says "jump," students jump. I know of one professor who refused to take up class time for exams and required students to show up for tests at 6:30 in the morning. And they did, by God! Another, at exam time, provides answer cards to be filled out - each one enclosed in a paper bag with a hole cut in the top to see through. In a student stick their writing cut in the bags while taking the test. The teacher isn't a provo; I wish he were. He does it to prevent cheating. Another colleague once caught a student reading during one of his lectures and threw her book against the wall. Still another lectures his students into a stupor and then screams at them in a rage when they fall asleep.

Even more discouraging than this Auschwitz approach to education is the fact that the students take it. They haven't gone through twelve years of public school for nothing. They've learned one thing and perhaps only one thing during those twelve years. They've forgotten their algebra. They're hopelessly vague about chemistry and physics. They've grown to fear and resent literature. They write like they've been lobotomized. But, Jesus, can they follow orders! Freshmen come up to me with an essay and ask if I want it folded and whether their name should be in the upper right hand corner. And I want to cry and kiss them and caress their poor tortured heads.

Students don't ask that orders make sense. They give up expecting things to make sense long before they leave elementary school. Things are true because the teacher says they're true. At a very early age we all learn to accept "two truths," as did certain medieval churchmen. Outside of class, things are true to your tongue, your fingers, your stomach, your heart. Inside class, things are true by reason of authority. And that's just fine because you don't care anyway. Miss Wiedemeyer tells you a noun is a person, place or thing. So let it be. You don't give a rat's ass; she doesn't give a rat's ass.

The important thing is to please her. Back in kindergarten, you found out that teachers only love children who stand in nice straight lines. And that's where it's been at ever since. Nothing changes except to get worse. School becomes more and more obviously a prison. Last year I spoke to a student assembly at the Manual Arts School and then couldn't get out of the goddamn school. I mean there was NO WAY OUT. Locked doors. High fences. One of the inmates was trying to make it over a fence when he saw me coming and froze in panic. For a moment, I expected sirens, a rattle of bullets, and him clawing the fence.

What school amounts to, then, for white and black kids alike, is a 12-year course in how to be slaves. What else could explain what I see in a freshman class? They've got that slave mentality: obliging and ingratiating on the surface, but hostile and resistant underneath.

As do black slaves, students vary in their awareness of what's going on. Some recognize their own put-on for what it is and even let their rebellion break through to the surface now and then. Others - including most of the



"good students" - have been more deeply brainwashed. They swallow the bullshit with greedy mouths. They honest-to-God believe in grades, in busy work, in General Education requirements. They're pathetically eager to be pushed around. They're those old greyheaded house niggers you can still find in the South who don't see what all the fuss is about because Mr. Charlie "treats us real good."

College entrance requirements tend to favor the Toms and screen out the rebels. Not entirely, of course. Some students at Cal State L.A. are expert con artists who know perfectly well what's happening. They want the degree or the 2-S and spend their years on the old plantation alternately laughing and cursing as they play the game. If their egos are strong enough, they cheat a lot. And, of course, even the Toms are angry down deep somewhere. But it comes out in passive rather than active aggression. They're unexplainably thick-witted and subject to frequent spells of laziness. They misread simple questions. They spend their nights mechanically outlining history chapters while meticulously failing to comprehend a word of what's in front of them.

The saddest cases among both black slaves and student slaves are the ones who have so thoroughly introjected their masters' values that their anger is all turned inward. At Cal State these are the kids for whom every low grade is torture, who stammer and shake when they speak to a Professor, who go through an emotional crisis every time they're called upon during class. You can recognize them easily at finals time. Their faces are festooned with fresh pimples; their bowels boil audibly across the room. If there really is a Last Judgement, then the parents and teachers who created these wrecks are going to burn in hell.

THE STUDENT AS

Written by Jerry Farber in 1967

How do you raise hell? That's a whole other article. But just for a start, why not stay with the analogy? What have black people done? They have, first of all, faced the face of their slavery. They've stopped kidding themselves about an eventual reward in that Great Watermelon Patch in the sky. They've organized; they've decided to get freedom now, and they've started taking it.

Students, like black people, have immense unused power. They could, theoretically, insist on participating in their own education. They could make academic freedom bilateral. They could teach their teachers to thrive on love and admiration, rather than fear and respect, and to lay down their weapons. Students could discover community. And they could learn to dance by dancing on the IBM cards. They could make coloring books out of the catalogs and they could put the grading system in a museum. They could raise another set of walls and let education flow out and flood the streets. They could turn the classroom into where it's at - a "field of action" as Peter Marin describes it. And, believe it or not, they could study eagerly and learn prodigiously for the best of all possible reasons - their own reasons.

They could. Theoretically. They have the power. But only in a very few places, like Berkeley, have they even begun to think about using it. For students, as for black people, the hardest battle isn't with Mr. Charlie. It's with what Mr. Charlie has done to your mind.

So students are niggers. It's time to find out why, and to do this, we have to take a long look at Mr. Charlie.

The teachers I know best are college professors. Outside the classroom and taken as a group, their most striking characteristic is timidity. They're short on balls.

Just look at their working conditions. At a time when even migrant workers have begun to fight and win, college professors are still afraid to make more than a token effort to improve their pitiful economic status. In California state colleges the faculties are screwed regularly and vigorously by the Governor and Legislature and yet they still won't offer any solid resistance. They lie flat on their stomachs with their pants down, mumbling catch phrases like "professional dignity" and "meaningful dialogue."

I'm not sure why teachers are so chickenshit. It could be that academic training itself forces a split between thought and action. It might also be that the tenured security of a teaching job attracts timid persons and, furthermore, that teaching, like police work, pulls in persons who are unsure of themselves and need weapons and the other external trappings of authority.

The general timidity which causes teachers to make niggers of their students usually includes a more specific fear - fear of the students themselves. After all, students are different, just like black people. You stand exposed in front of them, knowing that their interests, their values, and their language are different from yours. To make matters worse, you may suspect that you yourself are not the most engaging of persons. What then can protect you from their ridicule and scorn? Respect for Authority. That's what. It's the policeman's gun again. The white bwana's pith helmet. So you flaunt that authority. You wither whisperers with a murderous glance. You crush objectors with erudition and heavy irony. And, worst of all, you make your own attainments seem not accessible but awesomely remote. You conceal your massive ignorance - and parade a slender learning.

There is a kind of castration that goes on in schools. It begins before school years, with parents' first encroachments on their children's free unashamed sexuality and continues right up to the day when they hand you your doctoral diploma with a bleeding, shriveled pair of testicles stapled to the parchment. It's not that sexuality has no place in the classroom. You'll find it there but only in certain perverted and vitiated forms.

So you can add sexual repression to the list of causes, along with vanity, fear and will to power, that turn the teacher into Mr. Charlie. You might also want to keep in mind that he was a nigger once himself and has never really gotten over it. And there are more causes, some of which are better described in sociological than in psychological terms. Work them out, it's not hard. But in the meantime what we've got on our hands is a whole lot of niggers. And what makes this particularly grim is that the student has less chance than the black man of getting out of his bag. Because the student doesn't even know he's in it. That, more or less, is what's happening in her education. And the results are staggering.

For one thing damn little education takes place in the schools. How could it? You can't educate slaves; you can only train them. Or, to use an even uglier and more timely work, you can only program them.



NIGGER

At any rate teachers ARE short on balls. And, as Judy Eisenstein has eloquently pointed out, the classroom offers an artificial and protected environment in which they can exercise their will to power. Your neighbors may drive a better car; gas station attendants may intimidate you; your wife may dominate you; the State Legislature may shit on you; but in the classroom, by God, students do what you say - or else. The grade is a hell of a weapon. It may not rest on your hip, potent and rigid like a cop's gun, but in the long run it's more powerful. At your personal whim - any time you choose - you can keep 35 students up for nights and have the pleasure of seeing them walk into the classroom pasty-faced and red-eyed carrying a sheaf of typewritten pages, with title page, MLA footnotes and margins set at 15 and 91.

Educational oppression is a black trickier to fight than racial oppression. If you're a rebel, they can't exile you; they either have to intimidate you or kill you. But in high school or college, they can just bounce you out of the fold. And they do. Rebel students and renegade faculty members get smothered or shot down with devastating accuracy. In high school, it's usually the student who gets it; in college, it's more often the teacher. Others get tired of fighting and voluntarily leave the system. Dropping out of college, for a rebel, is a little like going North, for a Negro. You can't really get away from it so you might as well stay and raise hell.

More next issue on Savannah students as niggers.

RACISM - mindless conformity

continued from last issue

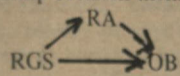
To explain the formation of attitudes it is helpful to study the experiments of Mazafer Sherif. In these experiments a fixed point of light in an extremely dark room is perceived to move by a subject. Since this movement has no reference to any physical aspect or experience, the subject must form norms and attitudes internally or within the context of a group present. The two modifications of the basic experiment that are of prime interest here involve a series of individual exposures to the technique to develop individual norms and then an exposure in a group context. The reverse of this was also tried of a group to individual series.

When the individual in whom a range are first developed in the individual situation, together with other individuals who also come into the situation with their own ranges and norms tend to converge. But the convergence is not so close as when they first work in the group situation having less opportunity to set up stable individual norms.

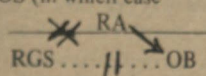
From the results obtained showing that individuals keep their group norms in individual situations, Sherif draws the following conclusion: "Once frames of reference are established and incorporated in the individual, they enter as important factors to determine or modify his reaction to the situations that he will face later." Now we begin to conclude that the effects of social pressure can have decided effect on attitude, but the "isolating case" mentioned here and the exceptions to Asche's social pressure as still disturbing unexplained occurrence in cultural pressure.

To shed light on the relevance and applicability of group pressure and attitude formation, it is helpful to look at T. M. Newcomb's famous "Bennington Study." In this sociological study, Newcomb explained the eventual conservatism or nonconservatism of students in this decidedly nonconservative school in terms of two very important groups. Nearly all students were of a conservative family background. They study showed that students who identified with the school community tended to adopt the norms and attitudes of that group. The students who were found unresponsive to norms and attitudes of the campus community were found to identify themselves more strongly with the family group than the school reference group. Thus: "the individual's attitude development is a function of the way in which he relates himself both to the total membership group (where he physically is) and to one or more reference groups."

The importance of perceived reference group support in determining racial attitudes and overt behavior is not a lark. In 1967, J. M. Fendrich did a most revealing study on the subject at the University of Florida. Fendrich determined a relative scale of reference group support in favor of an individual's interracial interaction, another scale for overt behavior. By analyzing these by a statistical control factor Gamma, he is able to establish the casual relationship between them as follows:



With racial group support partially determining Racial Attitudes (RA) and Racial Group Support (RGS) and Racial Attitudes combining to determine Overt Behavior (OB). This is important because it explains how RGS can cause a person's overt behavior to appear racist while the individual actually has very little in the way of detrimental racial attitudes (here $RA \approx 0$ or $RGS \text{ much } \gg RA$). Conversely, a person in a peer group neutral to RGS as to race relations may appear overtly prejudiced if $RGS \approx 0$ or $RA \text{ much } \gg RGS$ (in which case



Racial attitude alone would determine overt behavior).

One other abstract bears on the concept of reference group: that is the concept of "Status Crystallization." This concept is interrelated to class status.

These data suggest that highly crystallized status in Lenski's terms refers to a status in which—for a given set of values—reference groups and membership groups coincide, while low status crystallization indicates lack of such coincidence. In this regard then crystallization is a measure of the coincidence of membership and reference

group. The degree of discrepancy among the variables considered is an indicator of cross-pressures.

To explain further, status crystallization, a statistical method of handling reference group data, gives the researcher a quantitative method of analyzing a person's group identity or reference.

The conclusion to be drawn from this presentation of modern studies in social psychology is that racism can now be dealt with on a level of scientific (repeatable) knowledge above the emotional cries of "some of my best friends" and "they all look alike." Then examination of racialism in this light yields strong evidence that racial attitudes are interconnected with the earliest child cultural development and that these early influences are di-



THE HUMAN IMAGE

*Pity could be no more,
If we did not make somebody poor;
And Mercy no more could be,
If all were as happy as we.*

*And mutual fear brings Peace,
Till the selfish Loves increase;
Then Cruelty knits a snare,
And spreads his baits with care.*

*He sits down with holy fears
And waters the ground with tears;
Then humility takes its root
Underneath his foot.*

*Soon spreads the dismal shade
Of Mystery over his head;
And the caterpillar & fly
Feed on the Mystery.*

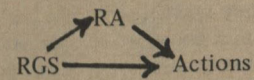
*And it bears the fruit of deceit,
Ruddy & sweet to eat;
And the raven his nest has made
In its thickest shade.*

*The Gods of the Earth & Sea
Sought thro' nature to find this tree;
But their search was all in vain:
There grows one in the human brain.*

*They said this mystery never shall cease;
The priest promotes war & the soldier peace.*

William Blake

rected both in these formative years and later in life by pressure from the individual's reference group(s). This interaction




is a dynamic form. The motives for action will vary as to fluxations in reference group support and individual fluxation in racial attitudes. The disturbing part of this is that such deeply rooted cultural traits are extremely resistant to change. But change is possible if these cultural factors are taken into account. Whatever the ultimate reasons for perpetuation of racism in America, be it economic, social, political, genetic, religious, or simply "scape-goating," the actual transmission and maintenance of racist attitudes is culturally ingrained. To quote Leon Eisenberg in "Racism, the Family, and Society: A Crisis in Values,"

To meet the challenges of a value crisis demands a shift in values from ethnocentrism, from pursuit of personal comforts, from mindless conformity (as in the move Carl Rowan made toward racial honesty). This crisis in family identity and values will be met not by spurious efforts to return to a family structure not even viable in the past, not by turning in on family structure for a minute examination of toilet training and sex education practices as an "explanation" of our anxieties and dissatisfactions, but by the involvement of all family members in the work of building a nation in which life, liberty, and the pursuit of happiness are the rights of all, black and white together.

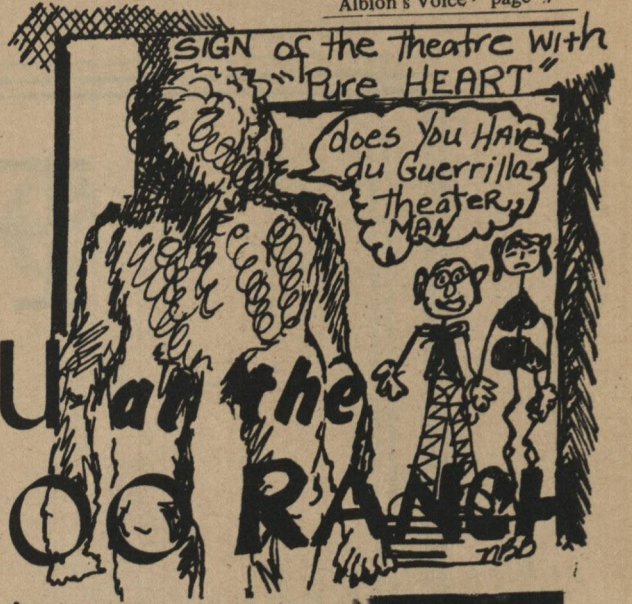
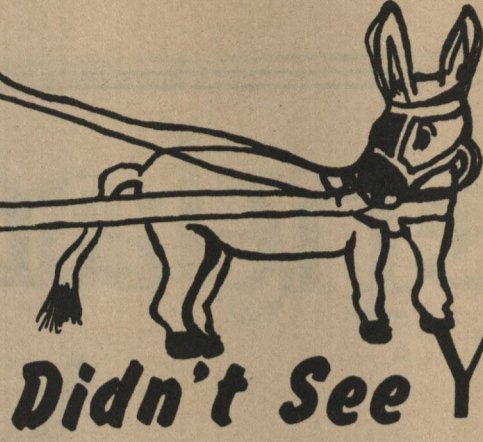
—Bill Butler

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Arts cart

HAY PLAYS



Didn't See YOU at the BAMBOO RANCH



To the Savannah "hip community" I have to say a great big "FUCK YOU!" People are always complaining about not having any music to dig in town. So what happens when a good group makes it to Savannah? Nothing!! Only twenty people came out to hear Big Brother and the Holding Company. Twenty people!

Oh well, that's past and Steppenwolf and the Monster will be here on July 11. Also, the Peace Festival is tentatively set for the 20th & 21st of June. Come on out. Let's get together.

-Greg Scott

The Lincoln Street Theatre located above the sign of the White Hart Restaurant offers the community of Savannah total involvement in Theatre Arts through its free community workshop.

The following is an outline series scheduled for the year for the Lincoln Street Theatre:

1. Character interpretation; including a discussion of the Stanislavski system. Analyzing the character in relation to the basic exponents of the play and as to his rapport to other characters in the play. Pys the inner motivation that gives the character a believable life on the stage will be discussed in a series of six lectures with a practical application of the fundamentals covered.
2. Breath control, diction, and speech improvement for the actor; included in this series is a discussion of phonetics and kinetics. In conjunction with this a series of readings has been planned, varying in content and style to familiarize the actor with even archaic forms of spoken English. The main emphasis is placed on acquiring a knowledge of what is referred to as "standard English." *Language as a fine art* by Dr. McGinnof Rutgers University is being used as the text for this workshop series.
3. Body dynamics for the actor; the course teaches the actor how to stand, walk, sit, and gesture with confidence on the stage. It also entails exercises that will keep the actor in shape without practicing the school of "you too, can have a body like mine" thought. It teaches the actor to be in complete control of his physical actions upon the stage.
4. Make-up for the actor, includes not only basic straight make-up but a detailed series of stylized and character make-up. Each participant will have the opportunity to try his hand at each type of make-up.
5. Costume design, will cover the fundamental problems in costuming a production. It will also point out the correct process for researching a period play. As styles often overlap from one decade or century to another it is very necessary that the costumes chosen are right for the locale of the play.
6. Lighting the production will cover all the fundamentals needed to know, such as: the different names applied to the different lights and their uses. Where to use what light, what effect each light will give, how to choose the proper light for the desired effect. It will also cover a discussion of the different types of light boards used in theatres.
7. Directing the play includes a discussion of the problems of community directors and what they are usually looking for in an actor.
8. Set design and construction will deal with the major forms used to decorate a set including, impressionism, realism, stylized, and abstract set design.
9. The stage dancer is an actual introduction lesson to dancing as applied to the stage. Basic steps will be taught and then applied to various styles of music. This course will also cover free-form dance in which the dancer feels and moves rather than moving to planned steps.

This series is intended for both the newcomer and the veteran. At the present there are no professionals in Savannah, yet through the workshop even the amateur can achieve professional quality in his performance on the stage. Anyone sixteen years old or up can attend the workshops, held each Monday evening at 8:00 pm at the Lincoln Street Theatre. Art in Savannah is growing and one of the best forms of personal expression is the live stage performance because it brings people together. That is the purpose of the workshop—to bring people together. It lets them express themselves openly and through a means that is also satisfying personally. The workshop

rap taps

S. E. Asian War; imperialism and capitalism; ecology; women's liberation; underground press; revolutionary/evolutionary culture; Rock music and hip culture?

A speaker from the ALBION'S VOICE Speaker's Bureau will be glad to talk to your class, club, school, gang, group, cell, about any of the above. Contact ALBION'S VOICE at 24 W. Gaston, basement, office hours 12-6 or write us.

Thursday night, May 21, none other than the famous/infamous rock n'roll band Big Brother and the Holding Company showed up in Savannah. First, the Fairlaines came on. Prepared for a funky boring set, the group knocked us over. Drummer Jack Stafford has been at it for over twenty-five years, and he can hold his own with any drummer todah. I highly recommend that all music buffs and freaks especially go out to the Bamboo Ranch and pick up on Jack's vibes. He's Heavy.

Then it was Big Brother's turn to get us high. All the twenty freaks gathered together on the floor around the amplifiers and on Big Brother came, expanding and jumping and vibrating with energy. The music was fantastic, possibly the best set of rock music to ever have been played in Savannah. Most of the so-called "straights" weren't too turned on to the music, but they could dig it.

Professing to be revolutionaries with music as their Saving Grace, the Holding Company wants to bring hard rock to the South, a traditional Blues area. They feel that hard rock is the most progressive music in our culture at present, and that Woodstock Culture is the only way for man to save himself from himself.

will also present a free production for Savannah sometime during the summer. If this is successful, then it will do others. For centuries Theatre has been closely linked with the social and political development of a culture, for through its art an era expresses itself. The Lincoln Street Theatre intends to be involved with this country's culture and intends to produce plays that reflect the times. The mainstream of the people used are drawn from the workshop—if interested, call 233-0018.

-Rusty Russell
Director, Lincoln Street Theatre

the DARK SPECTRE

CONSUMPTION

Today, in these United States, seven per cent of the world's population consumes upwards of seventy per cent of the world's resources; one-fourth of all steel, three-fifths of the world's cars, one-third of the world's surfaced roads, one-third of all electric power, etc. Planned waste and obsolescence motivate this pattern. We eat in one day the equivalent nutrition of a month for most of the world. Consequently, of the world's 3.7 billion persons, two and one-half billion lack the basic necessities of life. Put another way, only 16 per cent of the world monopolize 75 per cent of the world's income.

This patter of consumption works to deplete the limited resources of the globe, to waste resources which might sustain billions of people—waste which works toward pollution—and to promote the global colonization of most human beings throughout the world. This pattern of consumption is the basis for American domination throughout the world. It helps to explain why 650 million of the more than one billion children in our world will never reach adulthood.

-barry weisberg

un-groovie movies

Savannah is definitely gone down in the quality of movies being shown. So a warning about which movies not to waste your money on: *The Forbin Project*; *The Laughing Woman*; *The Liberation of LB Jones*; *The Swimming Pool*; and even though *Hello Dolly* is coming and it was given very good reviews, do not see it unless you just happen to like Barbra Streisand; the play was rewritten, songs removed for new songs, and the only improvement in the show is Miss Streisand's magnetic charm.

Z is coming, don't miss it. *Women in Love*, also.

food for thot

An exalted dish for rich and poor, aristocrat and peasant, exploiter and exploited—made from the humble onion—onion soup, of course.

In most restaurants, chefs father onion soups that are puny, watery, emasculated affairs not worthy of the name. Even onion soup in cans is better. To our modest mind such an important soup deserves decent treatment. THEREFORE: USE RED ONIONS: USE TWENTY—FOUR TO SERVE EIGHT! Discard the extra pulp if need be, but gain essence through strength.

MOST ONION SOUPS ARE RUINED through FIVE MAJOR SINS:

1. We use too few onions. Use big red onions if possible.
2. We forget olive oil, substituting butter. Incorrect.
3. We use too much salt. Spoils flavor.
4. We omit sugar entirely. And this is a real secret!
5. We use pre-grated, stale Parmesan cheese, not freshly grated from a hunk on our kitchen shelf.

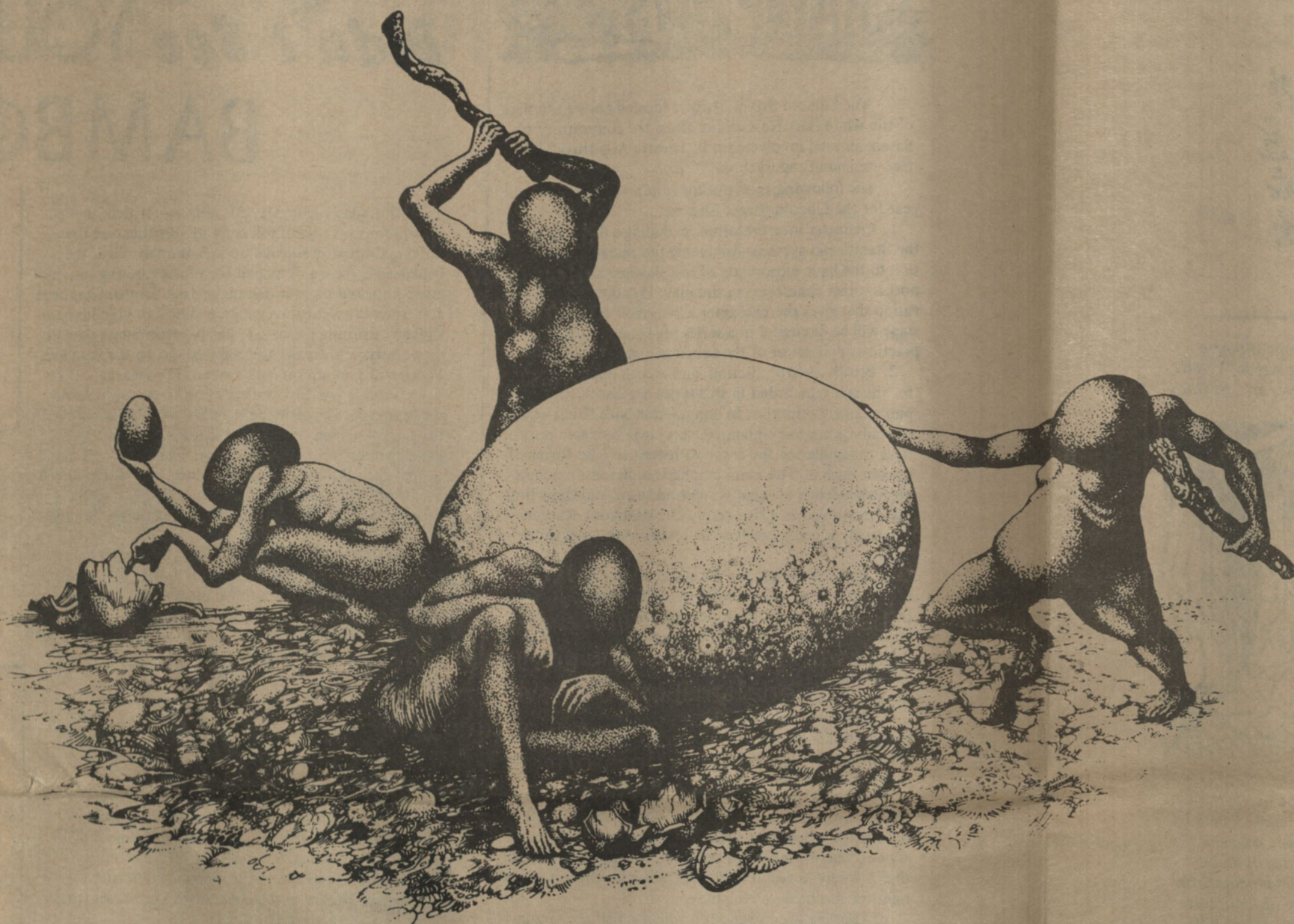
TO SERVE EIGHT:

Heat 8 cups of beef broth in a saucepan (canned clear broth is fine). Slice onions thinly on a bias to avoid rings. Cook very gently in ¼ cup olive oil and when getting clear and tender add 4 Tbsp. butter. Onions must never be brown, black or crisp—but "limpid as a maiden's eyes, tender as her generous heart!" Season with salt, pepper, and 2 Tbsp. sugar. Combine cooked onions with pan juices and hot broth, simmer for 10 minutes before serving.

The fresh grated cheese should be piled on toast rounds floated raft-like on the soup. If you have individual casseroles with covers then portion soup out, float cheese raft, cover and place in 375° oven for 15 minutes before serving.

-Bill Morgenstern

Rehearse for the Apocalypse



YES FOLKS! NOW YOU CAN BE THE FIRST ON YOUR BLOCK TO EXPERIENCE THE ECOLOGICAL DISASTER.

WHY WAIT TILL 1980?

DON'T LET THE FUTURE TAKE YOU BY SURPRISE.

PREPARE NOW FOR THE END OF CIVILIZATION.

REHEARSE FOR THE APOCALYPSE. HERE ARE A FEW SUGGESTIONS:

Better start preparing your palette and stomach for the fare of the 80's:

* Mix detergent with everything you eat and drink. There's already quite a bit but there will be a lot more in the future.

* Learn how to digest grass and other common plants.

* Start fattening your dog, cat, parakeet and guppies for the main course of the future.

* Develop a taste for grubs and insects - your ancestors weren't too proud to lift a rock for their dinner.

* Practice starving.

* Every night before bedtime drink a glass of industrial and organic waste on the rocks (with mixer if you prefer).

Appreciating that most services and products will disappear over the next ten to twenty years, we suggest this little dry run:

* Turn off your gas

* Turn off your water

* Turn off your telephone

* Turn off your heat

* Turn off your electricity

* Sit naked on the floor and repeat this chant:
**PROGRESS IS OUR MOST IMPORTANT PRODUCT,
PROGRESS IS OUR. . .**

And as the final crisis approaches there's no better

time to start hoarding. Start buying things you'll need after the Fall on credit - after the collapse no one will bother with collecting debts.

* While on the subject: start thinking about creative new uses for money since its present function will soon end. Remember, paper - particularly tissue - will be in short supply.

* Think about creative new uses for other potentially obsolete things like electric can openers, televisions, brassieres, toilets, alarm clocks, automobiles, etc.

* Accustom yourself to human body odor.

* Now is the time to learn a trade for the future - practice making arrowheads and other implements out of stone. Advanced students should start experimenting with bronze.

* For those of you who are investment minded, buy land, but you'd better leave enough bread to also buy a small arsenal to defend your property with.

* Remember Victory Gardens? Plant your Survival Garden now!

* Better quit smoking - or rip off a tobacco warehouse.

* Stockpile useful items like matches, safety pins, thread and needles, condoms, etc.

* Learn how to shoot a bow and arrow.

* Start preparing for the fashions of the future. You girls might take a hint from the heroines of monster films and start tearing your clothing in tasteful but strategically located tatters in order to create the Fay Wray look of tomorrow. Those less frivolous minded among you should start cultivating your body hair. (Remember a naked ape is a cold ape)

* You housewives had better learn how to maim and kill with a vegematic.

* Finally everyone should buy a boy scout manual - or in lieu of that, buy a boy scout.

SO IN FACING THE WORLD OF TOMORROW REMEMBER: BUILD FOR THE FUTURE AND CONTEMPLATE SUICIDE.

Love to faults is always blind,
Always is to joy inclin'd,
Lawless, wing'd, & unconfin'd,
And breaks all chains from every mind.

Deceit to secrecy confin'd,
Lawful, cautious, & refin'd;
To every thing but interest blind
And forges fetters for the mind.

William Blake

PAY to the PEOPLE

Albion's Voice has sent a bill for \$159 to the Savannah Beach Police Department for delaying publication of this issue. The delay was the result of May 31st arrests of eight staff members on a trumped-up charge of selling without a license. Judge Bart Shea threw the charges out because of their unconstitutionality. Judge Shea said such a license requirement would impinge upon the right to freedom of press guaranteed by the First Amendment. He also gave orders to the effect that police are not to interfere with street sellers unless there is imminent threat of violence (in which case both parties involved would have to move on), or interference with the flow of traffic. In a series of legal persecution for distributing papers, Judge Shea's legal objectivity was a welcome relief from all the grief. Also, Attorney Buchsbaum's smooth handling of the case and bond money support from a Mrs. Esterwein are promising signs that if movement people keep the courts honest, this country can undergo a legal revolution as New York Attorney Lefcourt predicts will occur within the next 5-10 years. That is, if the U.S. can survive the reign of terror and racial fears.

The threat of violence was Police Commissioner Jack Daniels' claim for ordering the arrest of the Albion eight, even though only two of the eight were actually selling papers. The other six were simply hauled in, abused with such epithets as "trash" and "garbage." All were told by Daniels that "their kind isn't welcome or wanted at Savannah Beach," supposedly a public beach resort, where this writer lived for fifteen years.

After the trial, police (timing their sly move until after Attorney Buchsbaum had gone) rushed out and arrested Holly Ferguson, one of the defendants, on an old offense committed in Savannah and already adjudicated. Pigs held her for about an hour and then released her since there were no real charges to hold her on. Actually, it was a false arrest on grounds of double jeopardy.

The \$159 billing for loss of time in jail (nine hours) and court does not include additional costs from loss of advertisements which amount to some \$50 more. The Morning News ran a fair story, unusually fair considering the kind of coverage norm-

*Fun, Excitement, and Travel!
It can make Extra \$ (Bread)
by selling Albion's Voice.
It's like a game
against 9-5 capitalism with a
few rules:
1. Always sign out # of copies
2. Cash 4 copies & make \$2
3. 10 copies fronted with collateral
watch, driver's license, etc!
It make 12¢ a copy
As well as meeting interesting
people on the streets of Savannah.*

Those who would have right without its correlative, wrong; or good government without its correlative, misrule,—they do not apprehend the great principles of the universe nor the conditions to which all creation is subject. One might as well talk of the existence of heaven without that of earth, or of the negative principle (YIN) without the positive (YANG), which is clearly absurd. Such people, if they do not yield to argument, must be either fools or knaves.

—CHUANG-TZU, xvii

EPistles

Dear Sir:

I have a copy of the most recently purchased edition of your paper. (I can't find a date on it to identify it any more clearly than that.) I note with interest the article you have about circumcision. I should like to offer a reply.

I was circumcised in infancy, following the practice which the good doctor deploras. On at least two occasions I have had reason to be very thankful that this operation had been performed on me when I was too small to object and long before it might have been an ordeal for me to face when grown. (I hope as long as I possibly can to limit the surgery done on me to what I can do with my fingernails when I itch!)

I have a friend who was sorely embarrassed because he was subject to painful tightening up of the foreskin. He sought my assistance, with the result that I took him to see Dr. Peter Scardino, who was recommended as the proper specialist. Upon examining the patient, Dr. Scardino declined to perform the operation because of the presence of diabetes. Some time later Prophet Branham reported that he had received from the Lord the opera-

The Sick Rose

O Rose, thou art sick;
The invisible worm,
That flies in the night,
In the howling storm,

Hath found out thy bed
Of crimson joy;
And her dark secret love
Does thy life destroy.

—William Blake

tion he needed. The enclosed copy of the letter from Dr. Scardino attests to the healing, the evidence of which I also saw in the doctor's office. I had one other friend who was embarrassed by the need for circumcision. The operation was performed on him along with other surgery. There had been a time in my life when I might very well have sided wholeheartedly with Dr. Foley. I will, of course, say that I agree with him to the extent that I think the parents should be consulted as to whether or not they want the child circumcised. But as an amateur physician who has observed the embarrassment of a friend for whom serious difficulty would have been avoided had the operation been performed, I cannot agree that the operation is without merit from a medical standpoint.

Yours very truly,
E. L. Bryan-Turner

ally printed on arrests and trials, except for misspelling Albion's Voice as Albino's Voice. This writer wonders if the misspelling were through unconscious mistake or conscious choice.

—Editor

BE-AWARE

Thursday morning, Richard and I set out to hitchhike to Atlanta. We got up there in record time and proceeded to several of our friend's houses as planned. After finding none of them at home we walked down to the Atlanta scene in hopes that we would accidentally run into them. But when we reached the strip, did we find our brethren out enjoying the day? No! We were shocked to see all these super long-haired capitalistic ego-trippers out selling dope in hopes that they could get enough bread by sundown to buy some new bell-bottoms or eat at the Regency Hyatt House. Man, where are these people's heads? Some of these pupes are old enough to have gone to school with my father and they still don't know what capitalism is? Be aware! Look twice at yourself. Are you competing to be the best dressed on the block? No sir! That's what straights are all about, not heads. We're here to change all this trash. How can you do this if you're still supporting the system? By keeping yourself stocked with "sta-press" slacks? Look around yourself and be aware.

—Robbie Collins



The top circle represents the Supreme Ultimate (or Pole). The second has, to the left, the words "YANG, motion," and, to the right, "YIN, quiescence." The third



is marked, to the left, "The Tao (Way) of CH'EN perfecting the male," and, to the right, "The Tao of K'UN perfecting the female." The fourth circle is marked, below, "The ten thousand things transforming and growing."

That which has no Pole! And yet (itself) the Supreme Pole! The Supreme Pole moves and produces the YANG. When the movement has reached its limit, rest ensues. Resting, the Supreme Pole produces the YIN. When the rest has reached its limit, there is a return to motion. Motion and rest alternate, each being the root of the other. The YIN and the YANG take up their appointed functions, and so the Two Forces are established. The YANG is transformed by reacting with the YIN, and so water, fire, wood, metal, and earth are produced. (Designated by the five characters under the second circle.) Then the five C'HI (matter energies) diffuse harmoniously, and the Four Seasons proceed on their course...

The true (principle) of that which has no Pole, and the essences of the Two (Forces) and the Five (Elements), unite (react) with one another in marvellous ways, and consolidations ensue. The Tao of the heavens perfects maleness and the Tao of the earth perfects femaleness. The two C'HI of maleness and femaleness, reacting with and influencing each other, change and bring the myriad things into being. Generation follows generation, and there is no end to their changes and transformations.

—from The Two Hands of God, by Alan Watts



Let not your left hand know what your right hand doeth. —MATTHEW 6:3

A WAR SONG

PREPARE,

A WAR SONG

PREPARE, prepare the iron helm of war,
Bring forth the lots, cast in the spacious orb;
Th'Angel of Fate turns them with mighty hands,
And casts them out upon the darken'd earth!
Prepare, prepare.

Prepare your hearts for Death's cold hand! prepare
Your souls for flight, your bodies for the earth!
Prepare your arms for glorious victory!
Prepare your eyes to meet a holy God!
Prepare, prepare.

Whose fatal scroll is that? Methinks 'tis mine!
Why sinks my heart, why faltereth my tongue?
Had I three lives, I'd die in such a cause,
And rise, with ghosts, over the well-fought field.
Prepare, prepare.

The arrows of Almighty God are drawn!
Angels of Death stand in the low'ring heavens!
Thousands of souls must seek the realms of light,
And walk together on the clouds of heaven!
Prepare, prepare.

Soldiers, prepare! Our cause is Heaven's cause:
Soldiers, prepare! Be worthy of our cause:
Prepare to meet our fathers in the sky:
Prepare, O troops, that are to fall to-day!
Prepare, prepare.

William Blake

JOHNNY BE GOOD

ARMED FORCES DAY

Last Armed Forces Day I was called upon by my superiors to participate in a display of death machinery at the Fort Stewart complex. Being completely overjoyed at the thought of wasting an entire day, my spirits were lifted by a low public turn out. It seemed as if the only people who came to gawk were the wives and children of the men "taking part" in the activities of the day.

While standing around answering questions about this and that I noticed for the first time the intense interest that the children were taking in the implements of destruction. I myself having no interest at all in the whole mess and finding all this spare time on my hands, found my mind wandering. I came upon a problem: although I have no children, what would I do about toy guns, rifles, war games and GI Joe dolls? Dolls?!? Because some day I just might have a son or daughter.

Well, I've been toying with this problem for a while and with the MASS MEDIA as it is and fathers and mothers as they've been. And I've not yet found a solution.

What will you tell your son when he asks what a gun is and what it does and WHY?

-TIN SOLDIER

The
Road
of
Excess
leads
to
the
Palace
of
WIS-
DOM.

Damn
braces.

Bless

Re-
laxes.

Enough!
or
Too
much.

War Psalms from the S.E. Asian Book of the DEAD

Returned backward to normalcy, excited by a bare breast
the boys come home, yellow with malaria
reflecting Amerika's "Golden Era"
while pocketing bits of yellowed wedding photos
BLOWN TO DUST

i squat lamenting: Yellow WAS the color
of MY true love's hair.

-nancy belle brass

GONE WRONG



The Fox

Condemns

The Trap, Not

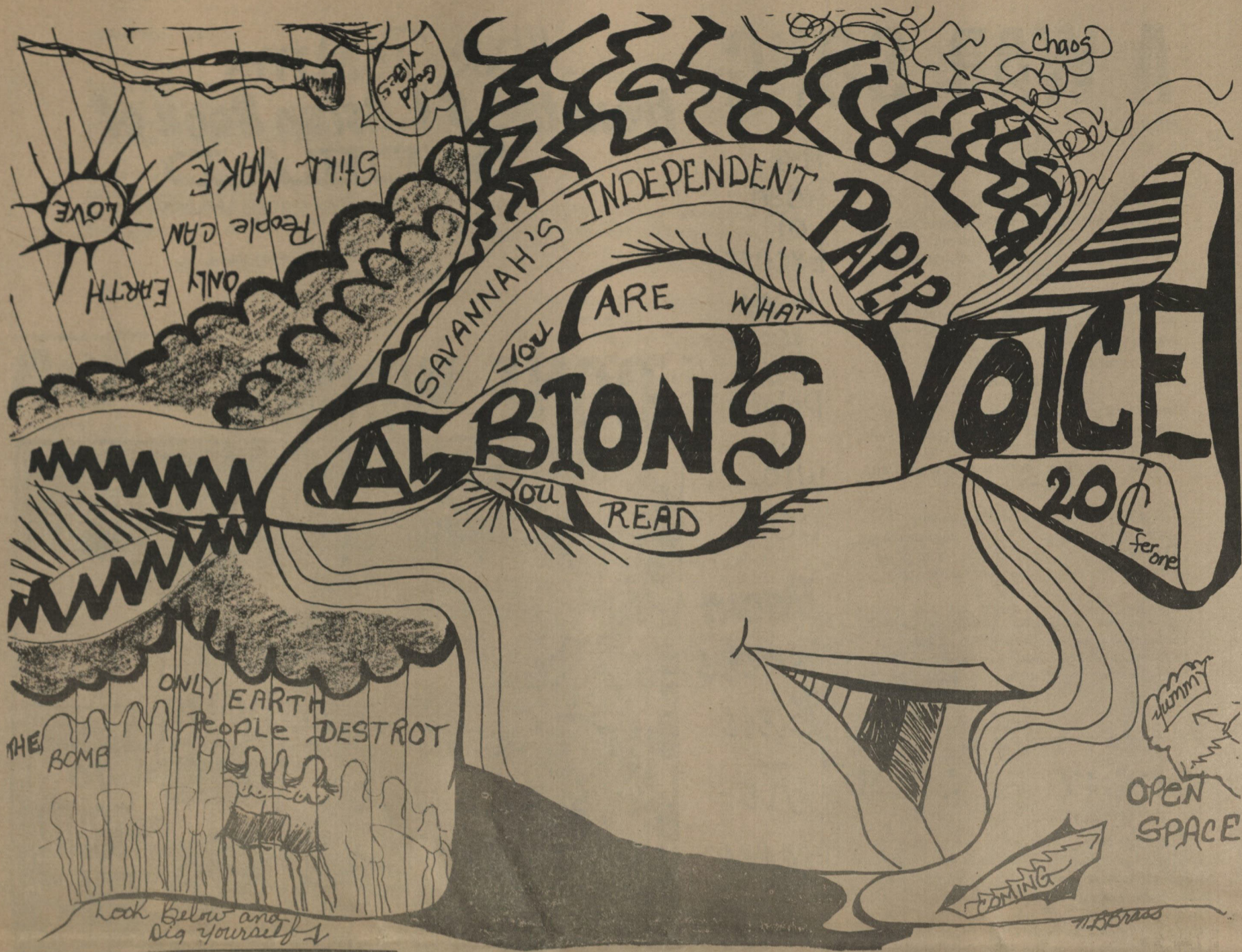
Himself -

Proverbs,
W. Blake

FATHER TAKES
SON FROM

MORATORIUM DAY
AT A.S.C.





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TO NOBODADDY

Why art thou silent & invisible,
 Father of Jealousy?
 Why dost thou hide thy self in clouds
 From every searching Eye?

Why darkness & obscurity
 In all thy words & laws,
 That none dare eat the fruit but from
 The wily serpents jaws?
 Or is it because Secresy gains
 females' loud applause?

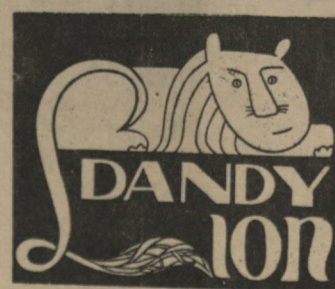
William Blake

Swingy do your Thingy!

It's here, now's your chance! If you've been wanting to do a good thing, well here's your chance. If you love children and could dig working and playing with them at a summer camp, let us know.

What's happening, is that Camp St. Mary's in South Carolina is opening for the use of the children of the law country area. It's being financed by local people, so there's not much coin, so the only return you'll get is the satisfaction of knowing you've done something worth while.

We need all kinds and any kind of help, from the smallest to the largest, so don't dawdle! Contact Dave Powers at 354-7692, after 4:30. DO IT!



BOUTIQUE

FASHIONS
 JEWELRY
 INCENSE &
 THINGS

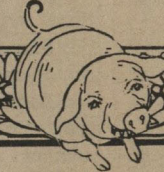
DESOTO HILTON ARCADE

BELIEVE IT OR NOT...

'LAW ENFORCEMENT CODE OF ETHICS'

Here it is, the law enforcement code of ethics, straight from the textbook 'Introduction to Criminal Justice and Law Enforcement'. Watching the beast in action demonstrates that what they say they're supposed to be is a far cry from reality. Dig what they say - remember it next time you or your friends get hassled.




WE SERVE  CAPITALISM'S

AS A LAW ENFORCEMENT OFFICER, my fundamental duty is to serve mankind; to safeguard lives and property; to protect the innocent against deception, the weak against oppression or intimidation, and the peaceful against violence or disorder; and to respect the Constitutional rights of all men to liberty, equality, and justice.

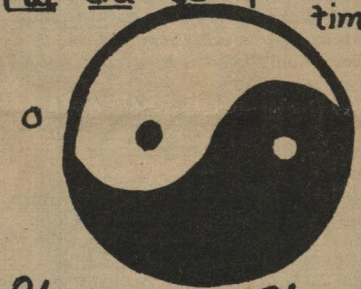
I WILL keep my private life unsullied as an example to all; maintain courageous calm in the face of danger, scorn, or ridicule; develop self-restraint; and be constantly mindful of the welfare of others. Honest in thought and deed in both my personal and official life. I will be exemplary in obeying the laws of the land and the regulations of my department. Whatever I see or hear of a confidential nature or that is confided to me in my official capacity will be kept ever secret unless revelation is necessary in the performance of my duty.

I WILL never act officiously or permit personal feelings, prejudices, animosities or friendships to influence my decisions. With no compromise for crime and with the relentless prosecution of criminals, I will enforce the law courteously and appropriately without fear or favor, malice or ill will, never employing unnecessary force or violence and never accepting gratuities.

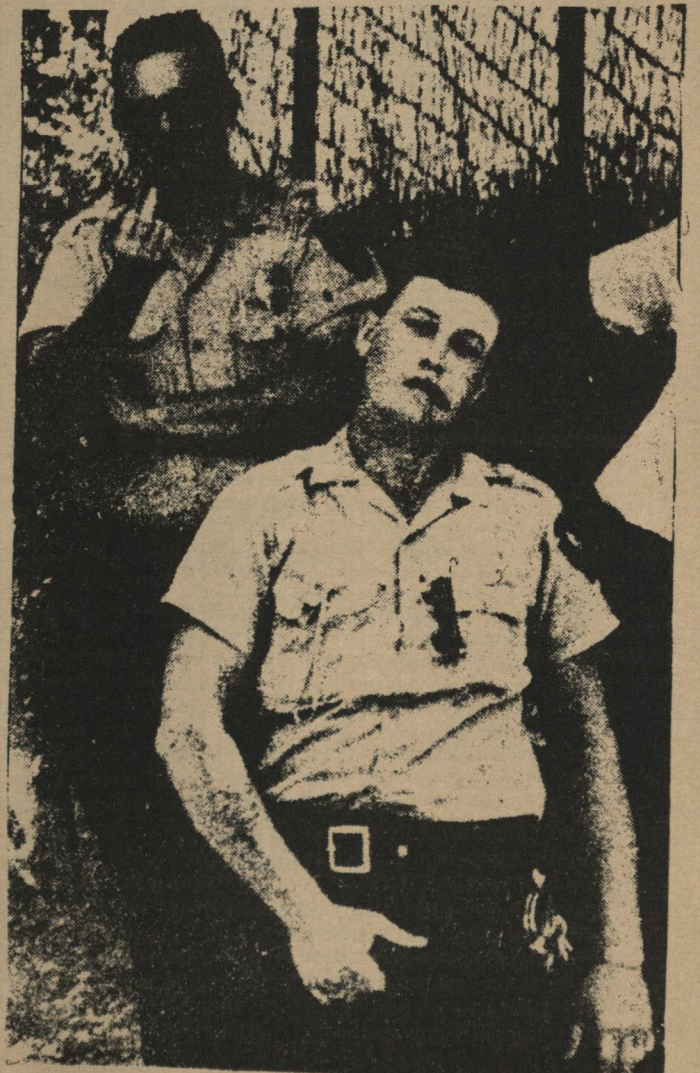
I RECOGNIZE the badge of my office as a symbol of public faith, and I accept it as a public trust to be held so long as I am true to the ethics of the police service. I will constantly strive to achieve these objectives and ideals, dedicating myself before God to my chosen profession....
LAW ENFORCEMENT.



RULING  CLASS

Tai-chi (Supreme Ultimate)



Yin ~ Yang



the  swastika the  fylfot

CIRCUMCISION:

continued from last issue

So far, I have considered the "medical benefits" of circumcision and explored the possible motives of those who favor circumcision. Now I want to consider the harmful consequences of the operation.

The circumcision of a newborn boy is a spectacle so appalling and revolting in its cruelty that, on their first encounter with the ordeal, many robust medical students faint. The infant is tied down securely to a circumcision board, with his genitals exposed. Next, the entire foreskin and much of the penile skin is pulled through a clamp, and as the clamp's screw is tightened, the skin is crushed off. As much as 80% of the total penile skin is removed. In this country no anesthetic is ever used. The infant struggles and screams, screams, and often vomits and defecates, before lapsing into unconsciousness.

As a result of circumcision, some infants die, countless thousands are doomed to become sexual cripples. In 1958, a 4-year old boy underwent surgery for an undescended testicle. The surgeon, noticing that the child still had his foreskin, just couldn't pass up this tidbit. The circumcision failed to heal, and 5 days later the penis sloughed off. The parents sued for \$150,000 and settled for \$80,000. In a similar case last year, the parents asked for \$4,500,000. These are two cases that have come to public attention only because of lawsuits. In England and Wales, however, it is known that an average of 16 children died annually from 1942 to 1947 as a direct result of circumcision.

Dr. Van Zante has this to say: "Proponents of circumcision do not mention any of the ill-effects of circumcision. Duf and Ware state, 'Major losses of penile skin are fairly common as a complication of circumcision.' The child may get a meatal ulcer. The sensitive, exposed glans (the head of the penis) sometimes becomes infected with diaper rash..... Occasionally, a babe, especially of hemophilic parents, bleeds to death."

Dr. Weiss mentions these other possible complications: sepsis, eczema of the glans and meatus, meatal stenosis, surgical adhesions, interference with nutrition, edema of local tissues, seepage of blood with resulting anemia, and injuries of the glans or scrotal skin.

Dr. John Van Duyn of Georgia, a plastic surgeon, has complained that often circumcisions are performed by young interns, and after they perform a few circumcisions, they are left unsupervised. "Unless the operator is competent and care is exercised," he writes, "there is always the possibility of damage from poor technique."

Dr. Van Duyn goes on: "A short time ago, I was called upon to split-graft the penis of a newborn where too much skin had been inadvertently removed, and in reporting this case found that this error had occurred in a number of other instances."

"In another case, involving the incorrect use of a circumcision clamp in an infant, the glans was found gangrenous on removal of the clamp and was subsequently lost."

"There is also the distinct danger from hemorrhage especially if the baby is placed in a prone position and supervision is minimal. In a near fatality from this cause, of which I have firsthand knowledge..... a growing puddle of blood beneath the baby was not discovered for a considerable time."

Another hazard of circumcision is the possible diminution of sexual pleasure. Only the circumcised refer to the foreskin as a "useless appendage." The intact penis is an instrument admirably suited for its natural purpose — which is not simply to serve as a waterspout.

During a child's growth, the foreskin protects the sensitive glans: Normally the surface of the glans is composed of a smooth, glistening membrane only a few cells in thickness. The surface cells are alive, and naked nerve-endings are distributed among these cells. After circumcision, when the glans is exposed to soiled diapers and rough clothing, this membrane becomes 10 times thicker, and the free nerve-endings disappear. The surface becomes covered with an adherent layer of dead cells, rough, dry, and insensitive.

For the mature man, the foreskin provides a covering during erection, when the organ increases in bulk from six to eight times. In coitus, it rolls back to expose the sensitive glans. And especially when the vagina is snug, this elastic covering promotes sexual satisfaction: It enables the penis to penetrate smoothly and without friction.

A number of students have confirmed that the uncircumcised man has a sexual advantage over the circumcised. For instance, Martin L. Edwards Sr., M.D., a Texas physician, writes: "I have counselled with many married men who are circumcised, and this alone has been a great drawback between man and wife."

On the other hand, Dr. William H. Masters and Virginia E. Johnson, in their recent book *Human Sexual Response*, call it a "phallic fallacy" to believe that the man who is circumcised is not at a sexual disadvantage. But a close reading of their book makes their conclusion seem erroneous.

To begin with, they maintain that it is a widespread belief that the uncircumcised man has better ejaculatory control than the man who is circumcised — because his glans is less sensitive than the circumcised man's. Medical opinion, actually, is just the opposite: The man with his original foreskin has a glans that is particularly sensitive.

In their book they also state: "A limited number of the male study-subject population was exposed to a clinical experiment designed to prove the false premise" of some belief or other, even if it uses a "limited" number of subjects in a "brief" experiment,

designed to prove the false premise of excessive sensitivity of the circumcised glans." Experiments on 35 men in each category demonstrated no "clinically significant difference" in sensitivity of the glans.

Let me suggest that when an experiment "is designed to prove the false premise" of some belief or other, even if it uses a "limited" number of subjects in a "brief" experiment, its outcome is really not in doubt.

Aside from its lack of objectivity, the basic fault of the experiment Dr. Masters and Mrs. Johnson describe is that no mention is made of when the circumcised men were circumcised. The fact is that if circumcision is delayed until adult life, degenerative changes are minimal. The glans does not suffer such a profound loss of sensitivity, and the penis gets a "tailored fit."

But even if there is no sexual advantage to having one's original foreskin, and even were complications not so numerous, there would still be other dangers attendant upon circumcision—psychological dangers.

The reason that anesthetics are never used on infants undergoing circumcision is that—in addition to the possible danger—it has been taken for granted that infants are not sensitive to pain. Recent experiments, and contemporary opinion, however, flatly contradict this.

Charles Weiss, M.D., of the Albert Einstein Medical Center in Philadelphia, states: "Experimental psychologists and physiologists who employed the techniques of pin-pricking or applied medical electric shock to different parts of the body have demonstrated that sensitivity in neonates increases sharply within the first four days of life."

A Leipzig pediatrician, Prof. A. Peiper, states: "I have not the slightest doubt that a newborn infant is definitely sensitive to pain."

Revision

A London physician, A. W. Wilkinson, M.D., states: "I do not think there is any doubt that infants in the first week of life are sensitive to pain because, when inadequately anesthetized, they respond very sharply to an incision with a knife."

Since infants apparently do feel the pain of circumcision, no wonder that a number of psychiatrists—including Freud—have held that circumcision must leave severe scars on the personality. Recently Dr. Rene A. Spitz observed: "I find it difficult to believe that circumcision, as practiced in our hospitals, would not represent stress and shock of some kind. Nobody who has witnessed the way these infants are operated on without anesthesia, the infant screaming in manifest pain, can reasonably deny that such treatment is likely to leave traces of some kind on the personality. This is one of the cruelties the medical profession thoughtlessly inflicts on infants, just because these cannot tell what they suffer."

One possible result of circumcision is impotence. Impotence seems to be frequent in circumcised men, but rare among the uncircumcised. Problem-masturbation is also as common among the circumcised as it is rare among the uncircumcised—the exposed glans explains it.

Finally, in addition to the physical and psychological harm done by circumcision, there is the societal harm.

It is a truism in psychoanalytic literature that circumcision is a major cause of antisemitism.

How do the Jews fit in? To impressionable Christian children, circumcision is considered mutilation of the genitals—and Jews are identified with the practice. Freud himself thought that the castration complex was "the deepest unconscious root of antisemitism; for even even in the nursery little boys hear that a Jew has some something cut off his penis."

Many psychiatrists, Jews among them, are therefore eager that Jews give up the practice of circumcision. C. G. Schoenfeld, writing in the *Psychoanalytic Review* (1966), acknowledges that because circumcision is "a fundamental tenet of Judaism . . . Jews can hardly be expected to renounce circumcision readily—or indeed at all." But he goes on:

Nevertheless, the tenets of religions do change (consider, for example, the results of the recent Ecumenical Council of the Catholic Church). Hence, it is conceivable that knowing that circumcision helps to engender antisemitism will have an effect upon Jews, and as a result, upon Judaism—especially if Jews also familiarize themselves with certain anthropological

and psychoanalytic studies and discoveries regarding circumcision.

For one thing, Jews ought to be aware that circumcision, far from being a uniquely Jewish custom, was once a common practice in ancient Egypt . . . and, in addition, that circumcision is to this very day a common practice among many of the world's primitive peoples.

To recapitulate: Circumcision has few if any medical benefits. Any link between circumcision and prevention of genital cancer is at best unproved. Circumcision is not only unnecessary but barbaric. It can cripple children, both physically and mentally, for their whole lives. And as for the motives behind circumcision, psychiatrists are agreed that they are irrational and punitive.

What can be done?

One possible course is to wait until the physicians in this country become well-informed on the subject. However, a fascinating survey conducted a few years ago (*American Journal of Diseases of Children*, 1963) of 126 physicians in Ohio revealed that 69% favored routine circumcision, 20% opposed it, and 11% were of the opinion that circumcision was not a "medical" decision and should rest with the parents.

The men who conducted the survey—Robert A. Shaw and W.O. Robertson, M. D.—were quick to point out that none of the reasons given were firmly established, and many were imaginary. "The results," they concluded, "cast reasonable doubt on the belief that the decision—'pro' or 'con'—is reached in any scientific manner."

The authors also were skeptical that the medical men will, in the near future, make themselves better informed on the subject. "One would hope," they write, "the situation might change in the next century—but do not bet on it."

Another survey the authors conducted was of parents who let their children be circumcised. What were their reasons? I quote a few: "Thought it was a mandatory hospital procedure"; "Because it 'looks better'"; "Thought all males were circumcised"; "Everyone in our family is circumcised"; "I thought it was a law"; and "The doctor just did it."

Still, at the present time I think that it is parents who are our best hope. It is they who can campaign for a more open discussion of the problem. It is they who can prevent their sons from being circumcised. And it is, therefore, to parents that I appeal:

Let us be honest and fair enough to let our sons grow up to decide for themselves if they want to exchange their foreskins for the very dubious advantages of circumcision.

And I would like to remind parents of that perceptive remark of the great historian Henry Thomas Buckle Buckle: "Every great reform which has been effected has consisted, not in doing something new, but in undoing something old."

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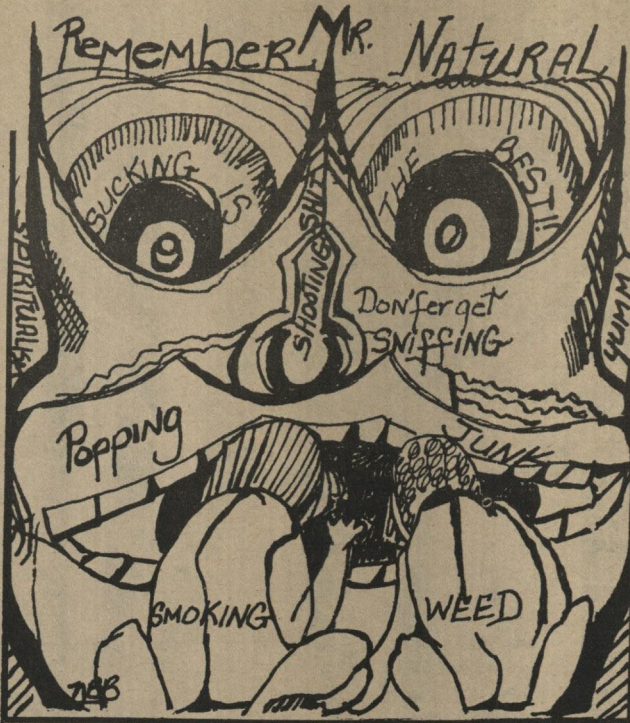
Reservations 233-0018

DOPE RAPS

Once upon a time in the city of Savannah, there was much ado about how the city was crawling with those "filthy long-haired junkies." And it was. But it seems as though a lot of those junkies have stopped packing syringes and started packing things like political magazines and rapping on revolution. The awareness which the drug users have been telling everyone about is coming into the open and cannot be truthfully denied by anyone. They have gotten addicted to heroin and other hard drugs as a means of escaping the repression brought upon them by authorities. But junkies found they were simply killing themselves, suicidally drowned by their very enemy.

There is a very large movement going on within the Nation that is on the rise. A movement in which a great feeling of patriotism is flowing throughout the "sub-culture," the sons and daughters of the nation of Amerika. The modern day bumper stickers are "America, Love it or Leave it," and "America: Change it or Lose it." In spite of several attempts by the local government forces to cage up the future inhabitants of the planet, people are beginning to see more and more long-haired people in the streets and buildings and parks of the earth.

I'm sure that most of the local people know what's going down with the local police force. But for the many people from out of town, the police force will present a big hassle for their minds. The heat is bad and the prices aren't too good. Still it is a beautiful city—rather, it could be. Although the mass news media is constantly putting out propaganda on how bad drugs are, there is a very good example of the type of life enjoyed by drug-users in every city throughout the world and believe it or not, it is working. It is the opinion of this writer that the "established society" represents the death of spiritualism or christianity in the minds of people. It also represents all the greed, capitalism, and all the other things which destroy life.



Meher Baba on Drugs

All so-called spiritual experiences generated by taking mind changing drugs such as LSD, Mescaline and psilocybin are superficial and add enormously to one's addiction to the deceptions of illusion which is but the shadow of reality.

To a few sincere seekers, LSD may have served as a means to arouse that spiritual longing which has brought them into God contact, but once that purpose is served, further ingestion would not only be harmful but have no point of purpose. The longing for reality cannot be sustained by further use of drugs, but only by love for the Perfect Master, Jesus Christ, Baba, which is a reflection of his love for the seeker.

The present chaos and destruction will engulf the whole world; however, this will be followed by a very

It is not necessarily the policy of the VOICE to "campaign" against hard drugs. There has been little sound evidence that this type of literature has stopped junkies from being junkies. Problems of addiction should be directed not at the addicts but at the society that drives them into addiction as a result of a repressive society's channeling and programming people instead of letting them live their own lives. There is an increasing awareness of society's faults; yet the authorities wish to perpetuate them. As long as there is this type of repression, with the jails and crude educational systems as punishment, there will continue to be addiction to hard drugs. The first thing that must be done is the authorities getting their shit together before they show us how to get ours together.

—Gary Stutts

long period in which there will be no war. The passing suffering and miseries of our times will be worth enduring for the sake of the long period of happiness which is to follow. What will the present chaos lead to? How will it all end? It can end only in one way. Mankind will be sick of it all. Men will be sick of wanting and sick of fighting out of hatred. Greed and hatred will reach such intensity and everyone will become weary of them. The deadlock will be found through selflessness. The only alternative which will bring a solution will be to stop hating and to love, to stop wanting and to give, to stop dominating and to serve.

—Michael Braun

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3 Riders wanted around June II for San FRANCISCO area contact ALBION'S VOICE.

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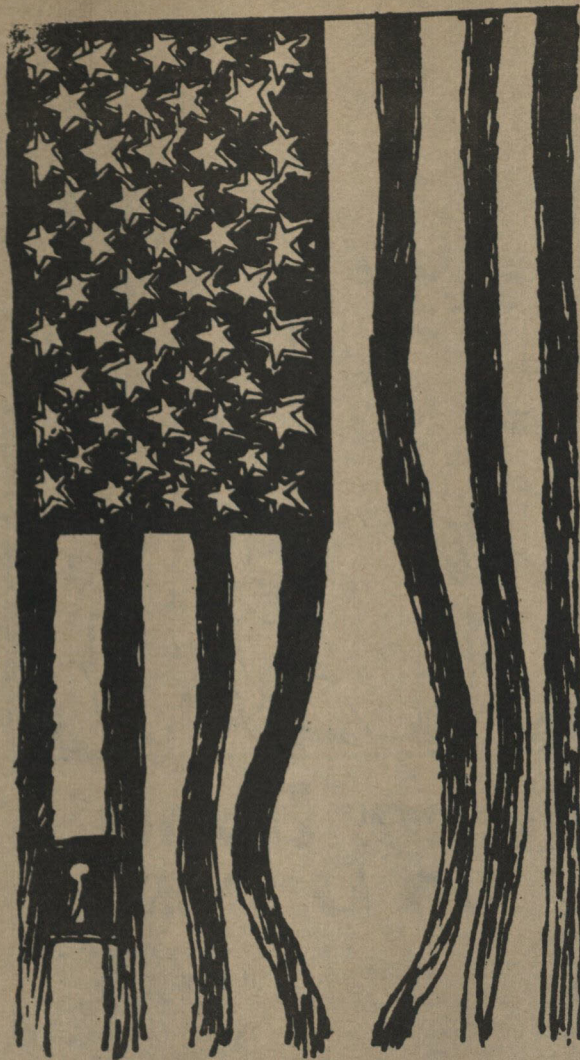
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Thanx to The Great Speckled Bird and to the Conspiracy.

Writers are responsible for their own work, all unsigned articles are the responsibility of the editors.

Albion's Voice is a bi-weekly publication of the Savannah Blues Coop. Printed in Atlanta by Sojourner Truth Press, IWW.



EEC FREAKS

NATURAL SEA SHORE PARK

A rally to show support for a national park as opposed to the development of private property and the destruction of the marshes is being planned by the Georgia Natural Areas Council for Jekyll Island—South End Beach on June 27 and 28.

All persons who want to save our marshes from their bulldozers should plan to attend. The GNAC has proposed making the area into a National Sea Shore Park as opposed to another sterile Hilton Head.

The program will begin with a picnic (bring your own) dinner at 6:00 with entertainment and speakers. Dr. Eugene Odum, of the Ecology Institute, U. of Ga., Joe Broder—Friends of Earth, and Salty Hightower—fisherman, are among the guest speakers. Around 9:00 a beach walk led by Dr. Derk Frankenberg—U. of Ga. Zoology Dept., will occur with discussions and some introductions to marine life. On Sunday a marsh hike will close the activities.

So come out and save our marshes.

WOMEN'S Liberation

A recent survey of collegiate males depicted the ideal mate as: "The girl next-door who fucks like a whore." The surveyed mates considered college a hunting ground without rules and ANY MAN desirable by their junior year. Viva La Difference? What difference? Tits and ass do not a woman make. To know more about the movement everyone must know more about Women's Liberation's part in the struggle. No one can be free until all MEN (American language chauvinism) are free. Informational requests available at the Albion's Voice office.

In a wife I would desire

What in whores is always found—

The lineaments of Gratified Desire.

more WOMAN Liberation News

Fuck More Now!

A postcard to the Emko Company, 7912 Manchester Avenue, St. Louis, Mo., 63143, stating that you are over 21 and married (state marriage date) brings a free sample supply of Emko Vaginal Foam.



FREEDOM!

KARMA PRODUCTIONS PRESENTS

STAGG AND CRITICAL MASS

PLUS SPECIAL ADDED

WOLFE

ATTRACTIONS

MEMORIAL STADIUM

8 P.M. | SAVANNAH

Friday, July 10

Tickets \$3.00 4.00 \$5.00 + 6.00. Tickets Available AT: KARP MOTORS, 45 W. BROAD ST.; Southern Motors, 402 E. Broughton St.; STAGG SHOPS, Medical Arts + OGLETHORPE MALL; NORWOOD'S RECORD SHOP, 18 W. STATE ST.; TRADER LOUIES, Montgomery St.; RODY'S MUSIC, 2024 SKIDAWAY RD.; PORTMAN'S MUSIC CENTER, Broughton St.; TYBEE ISLAND SURF SHOP, Savannah Beach; PORT ROYAL EAST, RIVER ST. + SAVANNAH BEACH; AUGUSTA GA., HOME FOLKS, 227 8th St.; COLUMBUS GA., TWADDLE + BALDERDASH; 3302 VICTORY DR.; MACON GA., The Original Foxy Option, 360 First; JACKSONVILLE, FLA., SURF BOARD Revolution, 625 ATLANTIC BLVD.; MAIL ORDERS: KARMA PRODUCTIONS, P.O. Box 1261, SAV. GA. 31402, INFORMATION CALL: 234-3478