

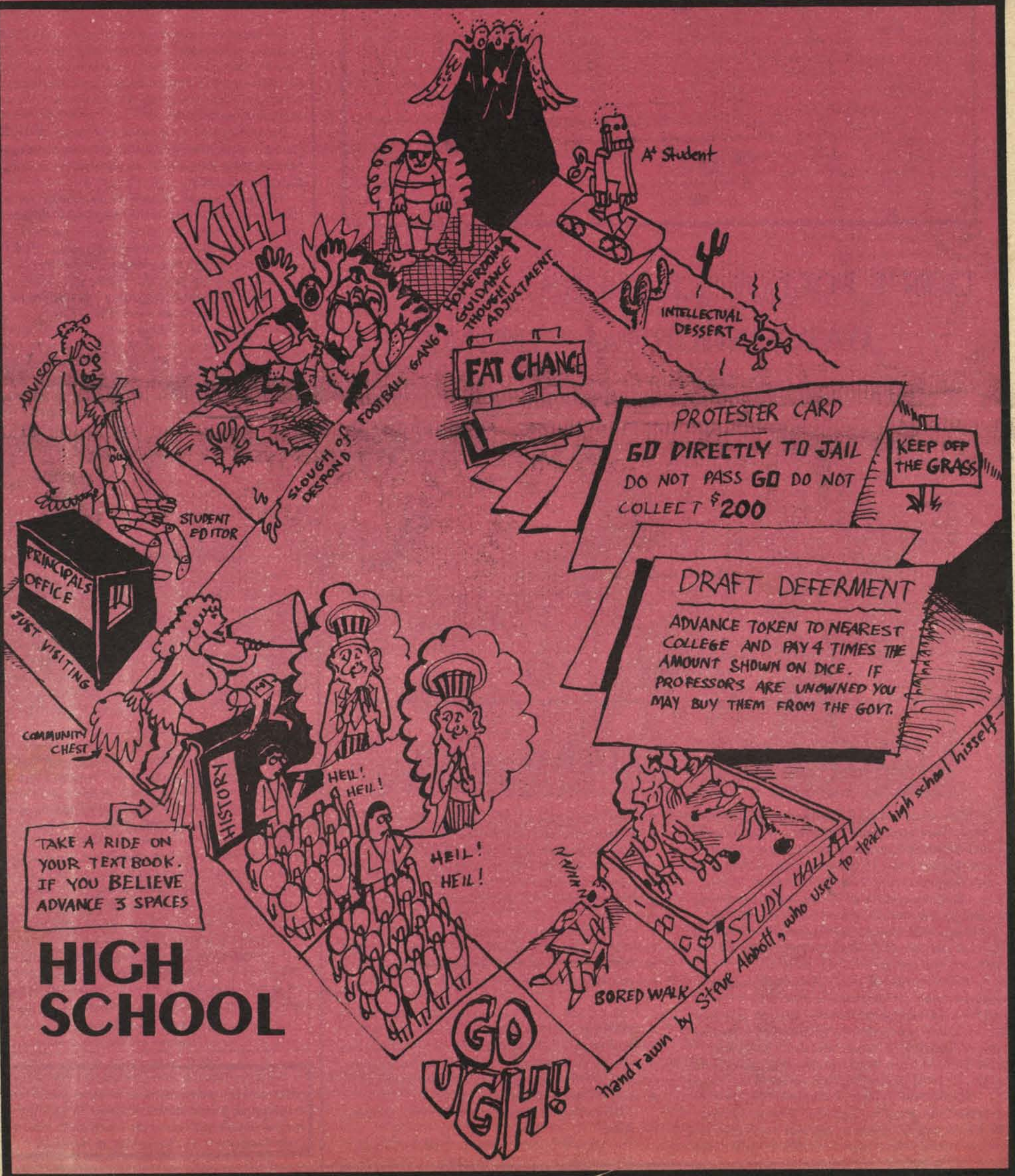
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Volume One, Number Fifteen

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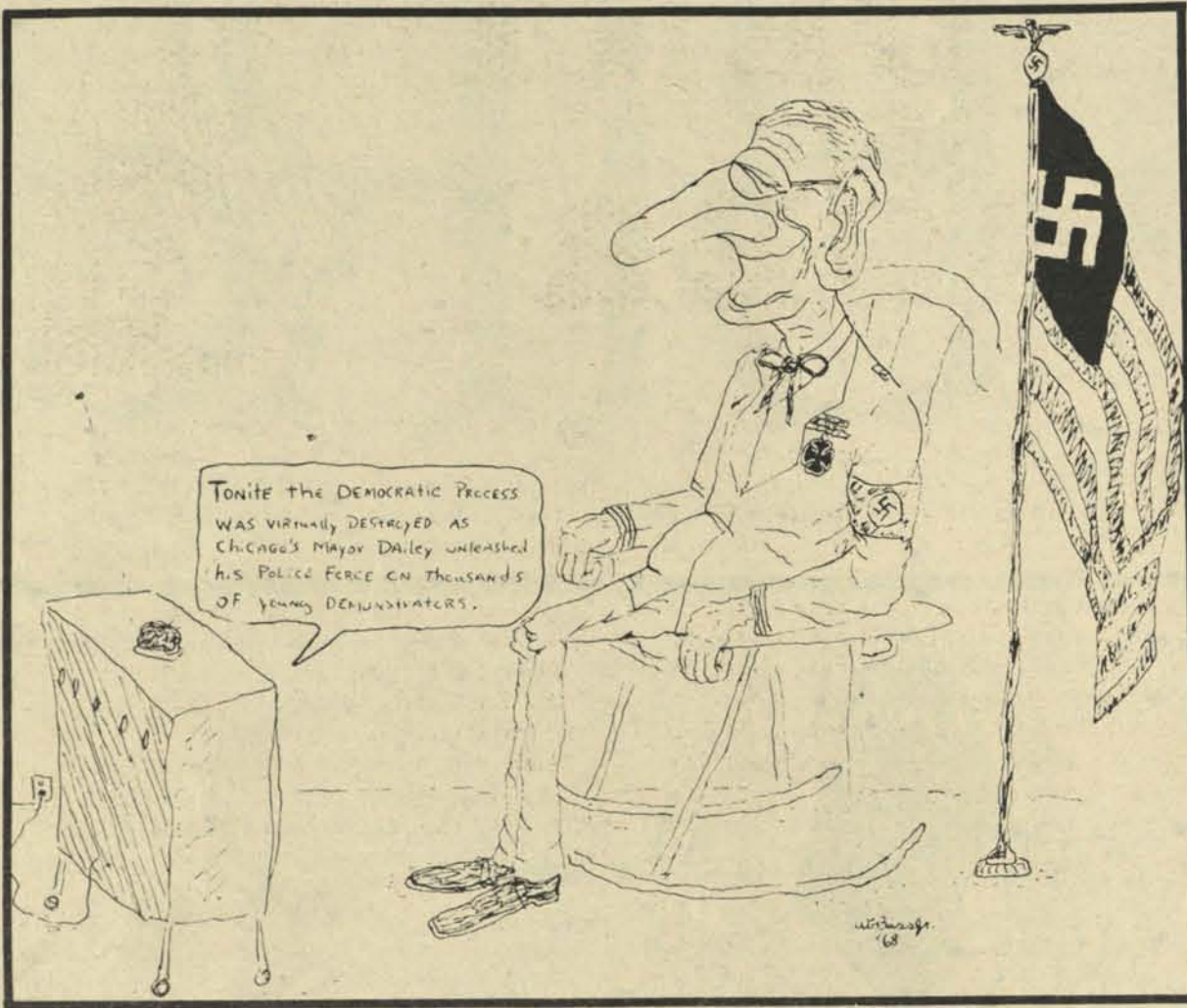
September 23, 1968



HIGH SCHOOL

GO UGH!

hand drawn by Steve Abbott, who used to teach high school himself.



DON'T FOLLOW LEADERS WATCH YOUR PARKING METER

Teachers teach that knowledge waits will lead to hundred dollar plates. . . High School in America. Some are very good, more very bad. Most are simply horribly mediocre, administered by short-sighted men, taught by undereducated teachers, catering to the below average intellect. The system is self-fulfilling, self-perpetuating. Conservative school boards select conservative administrators who hire unchallenging educators who teach unchallenged students. And there are thousands of college freshmen neither read nor write, who shrink before the simplest of abstractions, who are terrified of "foreign ideas". The educators of tomorrow. . .

But though the masters make the rules for the wise men and the fools—I got nothing, ma, to live up to. . . The hope is always with the young, perhaps more today than ever before. Somehow we, as human beings, must break out of the cycles of ignorance and fear, hatred and racism, violence and war if we are even to survive as a species. And

the young are, will be, must be the cutting edge. And that's the meaning of "student unrest" in the United States—and the world—today. Unstructured thrashing about for the most part, disorganized, with half-formulated goals, partially understood reasons. Reaction to a negative environment, stifling circumstances, humiliating experiences.

But I mean no harm, won't put fault, on anyone that lives in a vault—but it's all right, ma, if I can't please him. . . Education is total experience. It cannot be enclosed in a box, a school, a system. Too much is happening. Too much is immediately available for experience, for assimilation. On the tube and on the streets.

And there are no truths outside the Gates of Eden. . . Everything becomes possible.

He not busy being born is busy dying. . .

—tom coffin

GUARDING FREEDOM'S GATE

Your servants in the Immigration and Naturalization Service of the United States Department of Justice took a break this week from their usual occupation of protecting our Racial Purity. The project: to deport Tom Jolley, white, blond, blue-eyed North Carolina native. Dealing with this unaccustomed kind of subject matter is enough by itself to make the deportation boys blow their cool. But imagine what emotions are engendered in their hearts by the allegation that this bearer of Preferred Genes is a Traitor to His Country.

Jolley, it is alleged, went to Canada to avoid the draft after being denied status as a conscientious objector, and there renounced his citizenship. Later he came back, and the United States Attorney (Department of Justice) took out after him as a citizen who didn't do his part; while the deportation boys (Department of Justice) wanted him for being an alien who shouldn't be in the country.

Myopic Peter Rindskopf, Jolley's lawyer, got a continuance Tuesday to file a legal brief. After thirty days, the Special Inquiry Officer, an upgraded deportation boy, will rule against Jolley. Appeal will then be made to the

Board of Immigration Appeals, five upgraded deportation boys. They will peek out from under the Attorney General's thumb and rule against Jolley. Jolley will then file suit in the United States Court of Appeals, and they will rule against him. A petition for certiorari will be filed in the Supreme Court. This will be denied, Justice Douglas dissenting.

Jolley will then be pushed across the border to anyone who will take him. If nobody will take him, he will be tried for defying the draft, and will spend five years in Leavenworth. Then he will be pushed across the border.

This is only what's going to happen. So far the only thing that has happened is that Emory University (which had been employing Jolley to work with its legal program, to assist the poor and peed-on) fired Jolley last month in response to alumni pressure, on the ground that he was accused, and might be convicted, of a crime.

The message of the Lady with the Lamp is simple, but clear.

—D.D. Uberalles

GEORGIA POWER-CONSTITUTION

Went to the Georgia Power Company rate increase hearing last week as promised, to sit through six or so boring hours of long-winded, prepared-and-printed-in-advance testimony from Georgia Power officials and "experts." All that was decided (at least in public) was to continue the hearings until Wednesday, October 2, in order to give the opposition time to prepare its rebuttal of the Georgia Power testimony. (The opposition, by the way, is Big Business, as represented by the U.S. Army, the Georgia Textile Manufacturers Association and the Atlanta Steel Company. It is fairly obvious to me that the private consumer, unless he is represented by a panel of lawyers, will find difficulty in being heard, let alone listened to, in the hearing.) But if you're interested, you you might try to be at the hearing October 2, 10 a.m. in the Hearing Room of the Georgia Public Service Commission, 244 Washington St. S.W.

But more interesting things were happening outside the hearing room that day. Avid *Constitution* watchers (if such there be), must have noticed by now that young *Constitution* columnist B. J. Phillips is no longer on the fourth page lower right of that stodgy rag. (And now the Menopausal Minds form a monopoly. . .)

But to the poopy. . . how come B.J. "resigned" last week? So soon, that is, after her column of Thursday the 12th questioning the ethicality of, yes, Georgia Power Company's requested rate hike?

Now B.J.'s column critical of Georgia Power was the "last straw" for Mr. Jack Tarver, President of Atlanta Newspapers Inc., boss of both Editor Patterson and Publisher McGill. So the resignation. Without being specific, B.J. simply says that she resigned because she felt her journalistic integrity was in danger of being threatened. Before this time she had told me that never had she been told what to write and never had her columns been censored.

Now I doubt if Miss Phillips has an especially revered figure in the *Constitution* Sitting Room, what with her unseemly habit of at least trying to understand what her erstwhile classmates at the U. of Georgia were trying to say about medieval coed restrictions; of defending the right of hippies to live and wear long hair; and of her sometimes lightly rapping the knuckles of our much revered if sometimes over-zealous vice squad.

But seldom in my recall did B. J. ever seriously question Money. . . until, that is, her column of the 12th. The last straw. To insinuate that maybe people should attend a public Hearing to complain to millionaires about mere pennies!! Unheard of!! Subversive!! And certainly not the Editorial Policy of the Atlanta Constitution, For 101 Years the South's Standard Newspaper.

Now the temptation is strong to delve into a lot of New Left Jargon about Controlled Land and things, but that's a drag, for you and for me. What actually happened, I discover, is very simple: Reddy Kilowatt merely goosed Old Jack with the idea that Georgia Power (and that's White Power, baby, and Green) might just pull the plug on Atlanta Newspapers Inc., smearing the ink. A peevish prank. Pure and Simple. I assure you.

—tom coffin

"One had to cram all this stuff into one's mind, whether one liked it or not. This coercion had such a deterring effect that, after I had passed the final examination, I found the consideration of any scientific problems distasteful to me for an entire year. . . It is in fact nothing short of a miracle that the modern methods of instruction have not entirely strangled the holy curiosity of inquiry; for this delicate little plant, aside from stimulation, stands mainly in need of freedom; without this it goes to wrack and ruin without fail. It is a very grave mistake to think that the enjoyment of seeing and searching can be promoted by means of coercion and a sense of duty. To the contrary, I believe that it would be possible to rob even a healthy beast of prey of its voraciousness, if it were possible, with the aid of a whip, to force the beast to devour continuously, even when not hungry—especially if the food, handed out under such coercion, were to be selected accordingly."

—Albert Einstein

(quoted in *Compulsory Miseducation*)

The Great Speckled Bird (that's us!!) is now soliciting erudite articles, polemical tracts, pompous poetry, artistic drawings and general bitches and gripes for inclusion in our special College Issue, on the streets on October 4. Copy deadline is 7 p.m. September 30 (Monday).

STUDENT AS NIGGER



by Jerry Farber

illustrations by nick thorkelson

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.

First let's see what's happening now. Let's look at the role students play in what we like to call education.

At Cal State, L.A., where I teach, the students have separate and unequal dining facilities. If I take them into the faculty dining room, my colleagues get uncomfortable, as though there were a bad smell. If I eat in the student cafeteria, I become known as the educational equivalent of a nigger lover. In at least one building there are even rest rooms which students may not use. At Cal State, also, there is an unwritten law barring student-faculty lovemaking. Fortunately, this anti-miscegenation law, like its Southern counterpart, is not 100 percent effective.

Students at Cal State are politically disenfranchised. They are in an academic Lowndes County. Most of them can vote in national elections—their average age is about 26—but they have no voice in the decisions which affect their academic lives. The students are, it is true, allowed to

Students stick their writing hands 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.

Just last week, during the first meeting of a class, one girl got up to leave after about ten minutes had gone by. The teacher rushed over, grabbed her by the arm, saying, "This class is NOT dismissed!" and led her back to her seat. On the same day another teacher began by informing his class that he does not like beards, mustaches, long hair on boys, or capri pants on girls, and will not tolerate any of that in his class. That class, incidentally, consisted mostly of high school teachers.

FOLLOW ORDERS

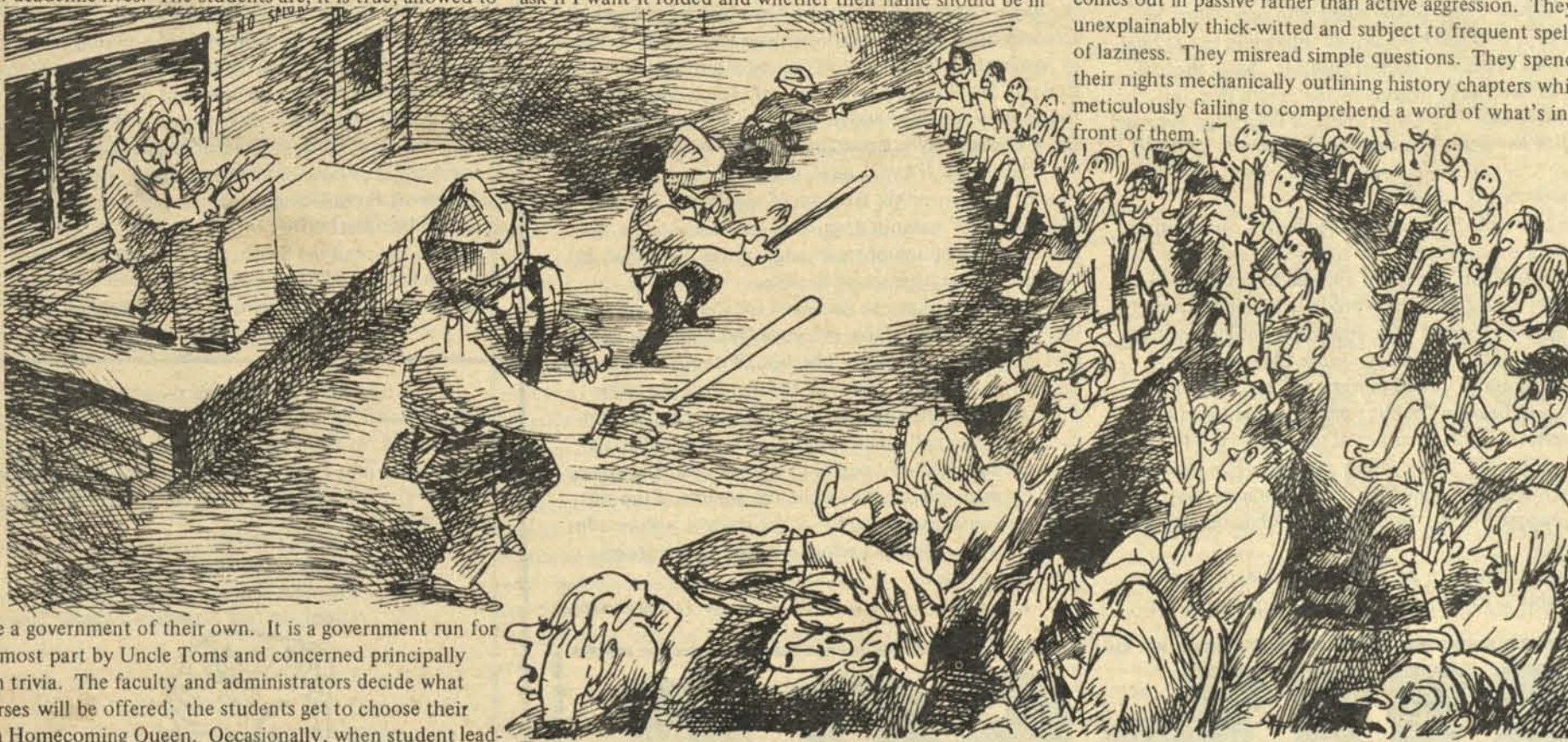
Even more discouraging than this Auschwitz approach to education is the fact that the students take it. They haven't gone through twelve years of public school for nothing. They've learned one thing and perhaps only one thing during those twelve years. They've forgotten their algebra. They're hopelessly 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

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 like those old grayheaded 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.



have a government of their own. It is a government run for the most part by Uncle Toms and concerned principally with trivia. The faculty and administrators decide what courses will be offered; the students get to choose their own Homecoming Queen. Occasionally, when student leaders get uppity and rebellious, they're either ignored, put off with trivial concessions, or maneuvered expertly out of position.

SMILES AND SHUFFLES

A student at Cal State 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.

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 Manual Arts High 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

INWARD ANGER

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 audible across the room. If there really is a Last Judgment, then the parents and teachers who created these wrecks are going to burn in hell.

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

—continued on page 14

Suspension, Expulsion, Repulsion

Not many students actually *like* school; even fewer, enjoy being expelled or suspended for disciplinary reasons. Yet that is the fate of a significant and growing number of students, including such diverse groups as unwed or newly wed mothers, delinquents, anti-war or human rights activists, and hippies.

The specific grounds for suspension or expulsion vary. In Atlanta, an ROTC requirement specifies that all of the often unwilling victims must have a well-kempt, neatly trimmed appearance. Though at present ROTC is only mandatory in 15 of the 26 Atlanta high schools, growing numbers of individualistic teenagers are first reprimanded and then threatened by their hard-nosed ROTC or physical education instructors. Demerits and possible failure in the required courses could prevent the student's graduation.

Or the grounds for suspension might be the school regulation in Atlanta prohibiting the sale or distribution of "unauthorized" literature on school grounds. The insipid school newspaper, heavily censored by trusted faculty, is naturally encouraged in order to assist the process of thought-control. Or the authorities might invoke a regulation which specifies that unwed or newly wed expectant mothers must leave school, sometimes never to be allowed to return again.

Somewhere along the way the student should have been — but usually is not — informed of his rights under the 14th Amendment of the Constitution assuring him "due process" in all public disciplinary procedures. But this guarantee of a fair hearing and legal recourse against arbitrary decisions by the local Boards of Education is only slowly making its way through the maze of American courts. In July 1967, the Superior Court of Queens County, State of New York, finally sided with one victim, Marsha Goldwyn, who had been denied admission to her final examinations because of alleged cheating. Since she had not been allowed a fair hearing by the school principal, the Court decided that "the Department of Education deprived [Marsha] of her rights by imposing sanctions . . . without a hearing . . . at which she might defend herself with the assistance of [legal] counsel."

If that case ended happily for the student, many others do not. At the same time in the state of Mississippi, a 16-year-old unwed mother was not allowed to enter the 11th grade despite a state law which provides that every state resident be given a sound basic education until a specified age (usually 21) if he so desires. Judge Clayton decided that the exclusion of unwed mothers was not arbitrary and capricious because "public opinion, enlightened or not, identifies an unwed mother of school age as a threat to the moral health" of her fellow students. (On that basis, school integration would be equally immoral, since it is clearly opposed to the "enlightened" public opinion of Mississippi.)

Nor are students even guaranteed such clear-cut constitutional rights as the freedom of speech. In Iowa in 1965,

You students
are the
leaders of
tomorrow!



3 students wished to express their sympathy for the suffering of the people of Vietnam by wearing black armbands to school. The school officials quickly passed a regulation to prohibit it. Judge Stephenson upheld their actions in suspending the students on the grounds that wearing an armband would be "disruptive" of discipline. Since a previous decision by a U.S. Court of Appeals had approved the display of "freedom buttons" as a legitimate form of freedom of speech, Judge Stephenson had to offer a flimsy justification for his prohibition by asserting that the students' freedom of speech was only being "partially" restricted, since the students were free outside school! But is that any consolation for someone who has to spend 6-8 hours a day, 5 days a week inside four walls? And the issue of whether or not freedom of speech can be "partially restricted" without destroying the constitution had best be left to philosophers if judges prove themselves incapable of reaching a sound decision.

Certainly it cannot be restricted for students, who have the right to be treated like everyone else under the same laws and guarantees of civil liberties. Without any recourse, the student would be totally at the mercy of the indoctrination systematically carried out by the schools. Nor does it appear at all reasonable to allow school officials to assert their arbitrary power to control dress and appearance, thought and behavior when the parents of the student no longer care to do so. If the student is to be educated for a free society, he has to be free in the process of education itself.

—ted brodek

foible: teacher & stoont

Wunst they was a Public School system which Had Rules as Follows: (1) if you Cut classes we will Suspend you from School, which means if you don't Come to School then we won't Let you. (2) If you don't Do your Homework then you Won't pass, and you'll Have to Stay in this Grade where the Work is Easier and not be Able to go on to where the Work is Harder. (3) Student Newspapers which are Not Written and/or Approved by the Teachers are *Prima Facie* not Student Newspapers and are *Verboten*. (4) Don't ask so Many Goddamn questions.

They was an Earnest Young Teacher come into this Model School one time, and so Earnest and Beguiling was she that somehow Rule # 4 hit the Skids for a whole fifteen minutes at the end of an Unusually Tedious Civics class.

How come, said a student, we gotta go to School?

Being Young and Inexperienced, the Teacher did not know that the Approved and timehonored response to this One was either (1) don't ask so Many Goddamn Questions: or (2) because I Say So; or (3) the Law of the State says so. So she Replied they hadda go to School or they Couldn't go to College.

(Inasmuch as the School was in the Central City, this Gave Rise to No End of Merriment and Jollification on the Part of the Class. But one Student, more Socratic than the Rest, went on with the Questions): How come, he said, anybody gotta go to college?

Here the teach was on Firmer Ground. Go to college, She said, you Get a Better Job.

So what, said the stoont.

Make more money, live in a better house, drive a bigger car, and like that, the Teacher smiled.

You live in a better house? said the stoont. Aiuh, said the teach. You stay there from six in the evening Until six in the morning, and half that time You're Asleep, said the stoont. You drive a better car? he went on. That's right, said the teach. You drive it from Home to Work in the morning and from Work to home at Night, and you Drive it seventeen miles an hour on the Expressway, right? So how you better off From Going to College and Going to High-school and like that?

The bell rang and the Teacher went Home and Lay Down and put a Cold Cloth on her Brow.

Moral: Don't ask so many Goddamn questions.

—og, king of bashan

"The first thing I'd do with those kids is pour a bottle of castor oil down each of their throats, just like Mussolini did, to clean out their insides. Then I'd throw each of them into a vat of lye and get their outside clean. Then I'd give each of them a haircut and then I might talk to them."

Eugene Avalone
Dean of Campus Development and
Planning at City College of New York
(from the *San Francisco Express Times*)



- | | |
|------------------|---------------------|
| tom coffin | miller francis, jr. |
| stephanie coffin | jim skillman |
| pam gwin | laura chappell |
| jim gwin | dottie bonner |
| anne jenkins | eric bonner |
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| gene guerrero | linda fibben |
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MOU

Eliza Paschall

Atlanta Schools

Certain as back-to-school ads are the stories giving numbers of white and non-white pupils and faculty at various schools and combinations of schools. School officials are always reluctant to give such information to "unofficial" persons. Their usual dodge is that they do not know what the figures are, that they "do not keep records by race." HEW requires records by race now, however, so anybody who wants to go to the State Dept. of Education can find a report grade by grade of every school system.

This year's reports could easily show "integration" in all formerly all-white high schools, if by integration we mean one or more non-white pupils or teachers. We've never counted the all-black schools as segregated and we've never agreed on how many blacks make for integration.

Reports of Atlanta school opening seven years ago, when under court order the Atlanta schools, after a most elaborate system of application and assignment, permitted nine black high school juniors and seniors to enter four "white" high schools, would read a bit like science fiction. The pupils were taken to school by plainclothesmen. The schools were cut off by police and it took a pass to stand even on the street across from the school. The Aldermanic chamber at City Hall was turned into a press room for international and national newsmen, who had come to watch us "do with dignity that which we are required by law to do," as Dr. Letson stated the watchword of the day (that day and this day too).

The whole world, via network broadcast, heard Dr. Letson telephone each of the four schools and ask how things were going. They heard principals, trying to sound nonchalant, report that The Transfer Students had gone to their classes, gone to lunch (where most of them sat alone), and one had answered a question in class that no one else knew.

Atlanta's freedom of choice plan now calls for an incredible administrative feat every year. Theoretically every one of the 100,000 pupils starts off with no school assignment, selects a school and is matched up with his choices of school. DeKalb has a geographic zone plan and Fulton County combines zones and freedom of choice. The goal in each plan seems to be to give as much choice to whites as possible and to avoid any responsibility on the part of school officials for bringing about integration, for doing what the white community would put up with. The excuse has always been the threat of whites transferring to private schools, which they have done, or of moving out of the city, which they have done.

We are still blinded by color when we look at education. Schools are social institutions before they are educational in institutions. The problem, as Gunnar Myrdal stated in 1938 in *An American Dilemma*, is still in the hearts and minds of the white man.

We had no yardstick then for measuring success. We have no yardstick now, other than keeping the schools open and not losing federal money.

Obviously white Atlanta, like most of white America, does not agree with the Supreme Court decision that any education in a racially segregated setting is inherently inferior to an education in a racially integrated setting. If we did believe that, we would have rushed to put our white children in a setting which they themselves could integrate and not worried so about reading scores and college achievement records. Our objection to the "Negro schools" or to admission of non-white pupils has been that they are not "good schools" or that the academic level of the school is lowered. We still find it normal for whites to leave a school when they become part of the minority, but we do not seem to expect the non-white pupil to be at all nervous over being part of a minority.

—eliza paschall

**why wait until
you go to college?**

**why not start
reading now?**

**ATLANTA BOOK
175 MART P'Tree**



—wayne scott, jr.

Black Invisibility

The public schools in Atlanta are designed to preserve the racial status quo. Students have problems stemming from the racist nature of Atlanta and schools help to perpetuate these. Most people think that a good education means that black students go to school with white students, and unless there are white faces in the schools then black students are not going to achieve anything of value. Most white parents think that by sending their little white children to school with little black children that little black children are going to become smarter.

What white people hate to admit to themselves is that black schools in Atlanta have been poorly equipped in buildings, books, space, and other necessary learning materials. White people know that the educational system provided for black students is not of high quality, yet they would buy a superficial concept like integration rather than delve into the Atlanta Board of Education's total lack of interest in black schools.

Because they know that the predominantly white board of education is going to be responsive to the needs and aspirations of white people in Atlanta, white people do not feel threatened by "black take-over" of schools when one or two black children and teachers are in the school with their children. They know that the educational board is not about to let schools become inferior when white children are in the majority. But if the black students become a majority in a school as in the present case of Hoke Smith School—then white parents scream with horror for the fate of their white children. For they know very well the kind of educational consideration that the board of education gives to black schools.

In Atlanta there have been whole migrations of white students from their school to other schools where there are few or no black students. This usually happens—as in the case of Murphy High School—when the word leaks around that black students are going to enroll in a school in large numbers. It has been said that one particular white principal of an all-white student body brags that his high school is one of the fortunate few high schools that are not afflicted with black students. Many white school administrators are biased against black students although they would never have the honesty to openly admit this prejudice.

The Atlanta Board of Education maintains a set of two schools for Atlanta. In one set—the black schools—there are over-crowded classrooms, unkempt school grounds and buildings, scanty audio-visual aids, insufficient books, outdated equipment, insufficient library books and facilities. In contrast in the other set—the white schools—that the same board of education maintains, one seldom finds these conditions. One might visit a white school library with all kinds of modern equipment, all kinds of reference books, very spacious and even luxurious carpeting on the library floor. One seldom finds permanent portable classrooms attached to the white school buildings.

The majority of textbooks provided for students are racially biased. Most of the content material on all levels—reading, mathematics, English, social studies—are drawn from the experiences of white people, mainly the suburban middle-class type. There is little of the black experience related to the learning experience. It is necessary to think white or to be white in order to relate to meaningful learning experiences as reinforced in the textbooks. There is little that black students can relate to with any degree of self-identity or self-respect. The books suggest perhaps to the black children that they are invisible.

There is a week celebrated in the schools as "Negro History Week." White people say this with pride, but to the black community this is disgraceful. There is much to be learned about the African background of black people and the black experience in America. It is impossible even to try to study the history of a race of people, to do research on the the major black heroes, and to delve into black music, poetry and literature in just one week. This is saying to black students that their history and role in the American development is insignificant.

The white educational power structure continues to ignore the poverty and unemployment, the cries to change the system so that it will serve the needs of the black community. After all these years of operating schools that preserve the racial status quo perhaps the board of education views the black community as invisible. The board is quick to explain that some black students are "culturally deprived" or "disadvantaged" and give this as the reason why students are not learning. Black students are not "culturally deprived" or "disadvantaged." It would be correct to say that black students are deprived of quality education in Atlanta.

—flora stone

alliance
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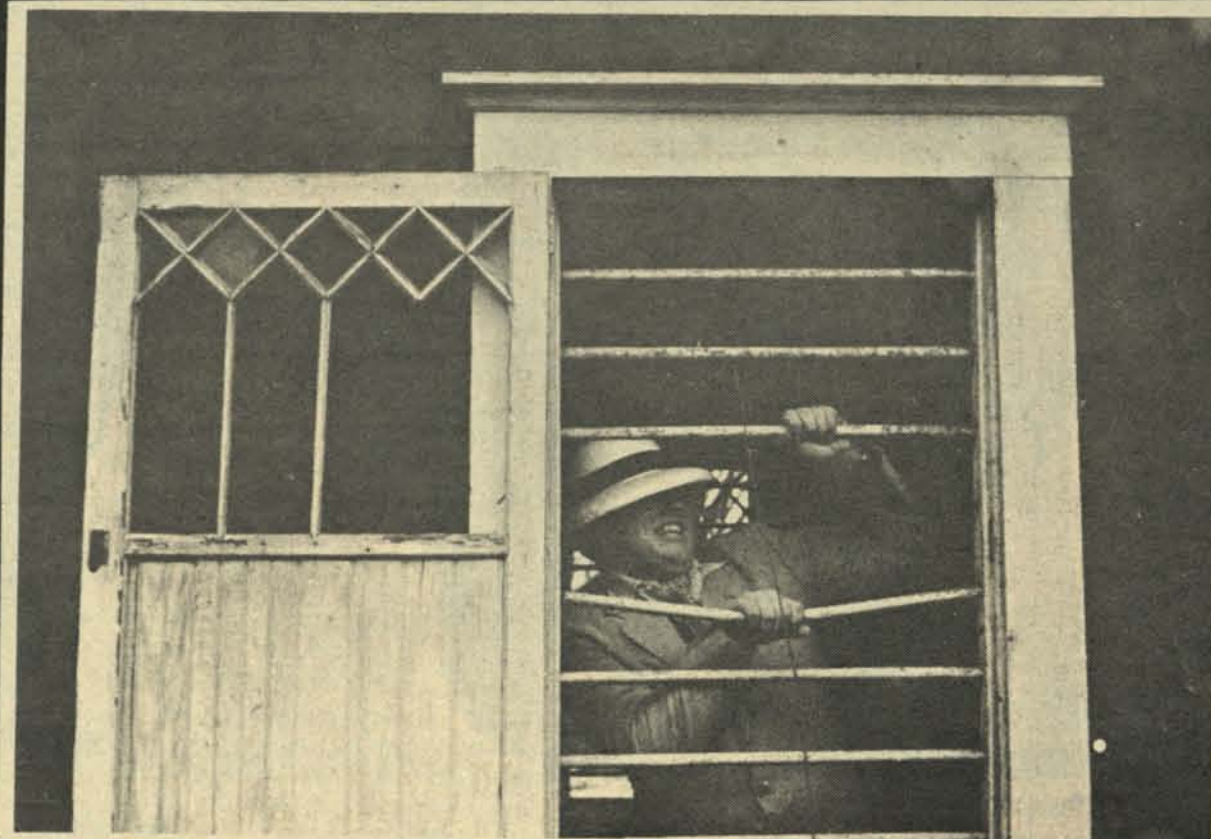
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STUDENTS



—mike berlin Dykes Free Press

ARATHY REAGANS

The society has removed the minds of hundreds of students. There are no signs of free thinking or creativity in any way. If confronted with a question which requires any thinking at all, a blank stare forms on the face of most.

The "teachers" create an atmosphere where the mind stagnates. No freedom of any sort is tolerated. But now none even seek it.

If you want to change the world, start here—the place where the hypocrites are formed—the raising of those to inherit the "establishment."

Behind brick walls and barred windows the happy prisoners sit. They are calm and complacent because they know Big Brother watches them. His voice echoes through an intercom and the telecreens are on. Hate rally creates passionate screams from a uniformed member of the state. It's a good thing Big Brother thinks for us.

The time is not 1984.
The place is not Oceania.
The time is 1968.
The place is Decatur High School.

—b.a.
Decatur High School

NORTH FULTON

Once again the school year has started at North Fulton. And with it has started the vast assortment of clubs, dances, games and other assorted idiocies designed to channel the students' energy into harmless and indoctrinated activities.

The Great Speckled Bird and the Grope are still banned from campus. No one thinks about it now, though, because of the lessons learned last year. Any mention of anti-North Fulton conservatism brings the suspicious eyes of the principal and the teachers of North Fulton on you.

Last year, in an interview with the Northside News,

principal Bryce said more or less openly that he intended to suppress the Bird at North Fulton and intended that the students should conform to his brand of conservatism whether they liked it or not.

He succeeded admirably in suppressing the Bird and later the Grope from North Fulton. Some claimed to have been suspended from school for selling or possessing the Bird, but these rumors were quickly hushed up and no one knows if they are true or not. I do know that I was suspended for "wearing boots" shortly after I expressed some anti-war views in a discussion in English class. I asked to see the regulations saying I couldn't wear boots in school, and I was told it was a school rule, which means that either Bryce or the Student Council under his direction had made this rule. The students weren't asked, and as far as I know, no one was told of the decision.

Also involved was the constant harassment during ROTC of anyone not conforming to military doctrine. I was told to get a haircut, which I did, then was told that it was not good enough and to get another one . . . You can see where that led.

So I tried to get out of ROTC and found that it was virtually impossible. I had to carry the issue all the way to Col. Terrel, "commander" of the Atlanta high school ROTC program, before my release on the grounds of conscientious objection was even considered. Although I and another person have gotten out of ROTC for conscientious objections, it is still mandatory for everyone else. So impressionable high school students are still told, "Don't check the conscientious objector blank—none of you are that," by a "war-scarred" "veteran" sergeant of twenty or so years of "service" behind a desk who is now their "CO" in ROTC.

These same students are daily subjected to indoctrination through training films on how to fight, where to fight, how to stay healthy so you can fight and how to keep others healthy so they can fight. In fact, the military authorities are very democratic—they'll indoctrinate anyone they can lay their hands on. The whole school must turn out to watch the "battalion" march on "special" occasions, under the eyes of the sergeants and a lone major, all of them retired and all proud of the terrific tin soldiers they have made of the students in their care. Shadows of the Hitler Youth Groups.

We won some victories last year, when two of us got out of ROTC and the Grope started at Grady, but I won't be satisfied and I don't think anyone else should until we have at least made ROTC voluntary, the schools start to educate, not indoctrinate, and you can say what you please in English class discussions. For, although the spiel is a bit old, the leaders of tomorrow are in school today, and they must be told the truth and allowed a freedom of choice and thought. They must be taught, not grudgingly given a few half-truths, if they are to be capable, free-thinking people.

—Mike Brandt
North Fulton High School

CHAMBLEE

At the close of last year we attempted to publish an "underground" newspaper at Chamblee High School. We felt that things must and should be said about the following things: the filthy and deplorable condition of the lunchroom; the coaching staff who through their "police force"—the football team—run the discipline at the school and who, through continual harassment make it dangerous for anyone to express his individuality; the barb wire fence strung around the perimeter of the school grounds; and the complete absence of student rights.

The only way to convey our thoughts to the students at that time was through the Blue and Gold, a mom-flag-and-apple-pie publication, censored and controlled by the school administration. Since that time the censorship of the Blue and Gold has been lifted, but the paper is still constantly scrutinized and will again be placed under censorship if the administration feels there is a need to do so.

Again this year we will attempt to publish our "underground" paper—much to the dismay and horror of Dr. Clyde Holsclaw, principal. And we expect that again this year harassment by the administration and students will start once more.

However, even with a completely uncensored newspaper we can only echo the opinions of a small staff and the few students who will write to offer suggestions. So this year there will be an attempt to organize a high school chapter of Students for a Democratic Society. We feel that with such an organization to speak for the students we will be able to gain a greater voice as to how and by whom we will be taught.

We urge all students in the Atlanta area to try to organize S.D.S. groups in your school if you are at all concerned with the quality of today's secondary educational system.

—wendall brown
chamblee high school

CENSORED

A high school paper editor has many problems, stemming from various factors such as his age, his paper's solvency, and the very nature of high school journalism.

Possibly his largest problem is that he and his staff must have a faculty member to keep them in line.

The advantages of having one are obvious. An average student starting to work on a paper knows little or nothing about headline counting, picture sizing, or writing journalistically. This is the place of a teacher anyway: to educate.

But the disadvantages, also, are plain. The faculty advisor is really editor-in-chief; the editor himself is lowered to a secondary position. Anything an editor wants to print must first be okayed by the advisor. This leads to either a legitimate rebellion against a censored paper or a vague resentment that he is not really the head of his paper.

The editorial page of a high school paper can be the most most difficult of all. The editorials can be safe and dull—telling students to support the football team or not to paint on walls. Or they can take a stand. Risk is involved here. Unless the paper has a sizable PTA or school subsidy or a large income from advertising, it depends on student support. It must not alienate too many students. The administration usually will not allow editorials on controversial subjects at school (such as a teacher's or student's dismissal) anyway, so most of the outspoken editorials will be on subjects like censorship or integration. And while a paper should educate its readers, it cannot do so at the price of losing their support. A progressive editor must soft-shoe it. He must also remember that he is running a school paper and must print mostly school news, however dull it may be.

The problems I have discussed are, to my knowledge, typical. At least each is evident to some degree on the papers I have seen and worked with. Many editors must, regrettably, choose between a feature paper and a stale newspaper, between ungratifying profit and rewarding loss.

The radical editor, if he wants to keep his job, must toe a fine line between publishing the truth and angering the student body, staff, and advisor. It is difficult, but it can be worthwhile.

—mal pittman

(Name of school withheld at principal's request!!)

SPEAK

THE GROPE



STUDENT UNION

High school students today are becoming aware of the world situation, and with this we are developing an awareness of our own situation. If we ever step outside the molds that have been set for us (by having a different hair style, different political views, trying to put out an underground paper, etc.) we find that the rights we thought we had as citizens are an illusion. We learn through practical experience what we are never taught in school—that we ourselves are not free. And we soon realize that the only way we will ever regain our civil liberties and the right to determine our own life styles is by fighting for them through our own organizations.

These high school organizations initially started through the anti-war movement. They started on the east and west coasts and eventually spread to almost every section of the country. Since then New York City students have organized into a union. The major aims of the union are ending the war, guaranteeing the most basic rights of any American citizen—such as freedom of speech and freedom to dress and wear one's hair as he chooses, and gaining effective power in the decisions that control our education and school life.

The idea behind these unions is to organize first into smaller regional groups, and eventually into a single nationwide union, strong enough to prevent victimization and to make strong demands on those who are misruling us.

High school students in this country do not intend to remain the docile prisoners of antiquated institutions. We do not want to be programmed by our high school education into positions in a system which is oppressing black people and subjugating the world.

—allan grimm

History is full of attempts by different minority groups to attain their rights. America, in particular, is characterized by these movements. Of course, the most significant point to be remembered is that the United States was born, and has thrived because of violent minority movements.

Today's most influential minority groups are black revolutionaries and New Leftists. The New Left is composed primarily of white, middle-class college students.

Within the last few months, the world has experienced radical uprising on the university campuses. Not only in the "free" world but behind the iron curtain, the "bamboo" curtain, in the old world, the third world, and every crack and crevice of higher education. Even at a Southern Baptist College, recently the student body demonstrated demanding a statement condemning the war in Vietnam.

In some universities, students have formed into groups and have completely taken the school which was already theirs in theory. In America, these efforts are spearheaded by the Students for a Democratic Society (SDS). In the recent Columbia University rebellion one of the unique developments was that there was a coalition of the black community surrounding the school and the white students.

Together they had enough power to seize and paralyze a portion of land in America's largest city. Young and old, black and white, hip and straight, people are learning that they must get themselves together and then must join together with groups striving to attain the same goals basically.

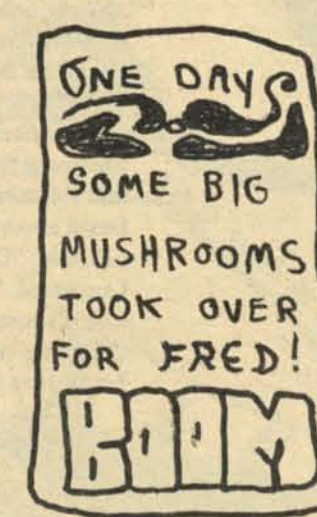
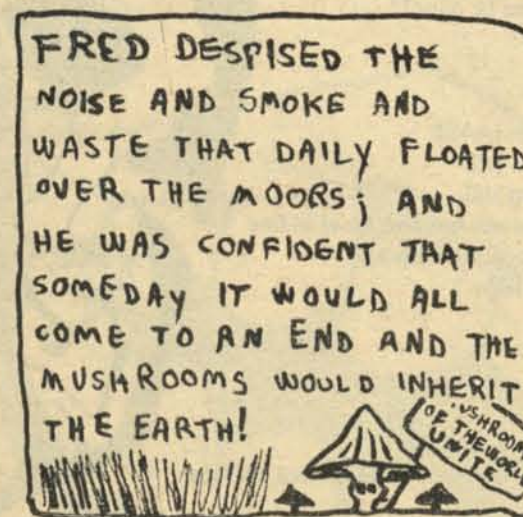
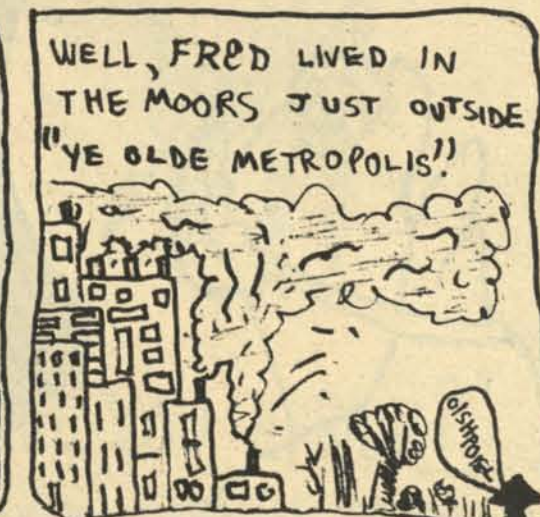
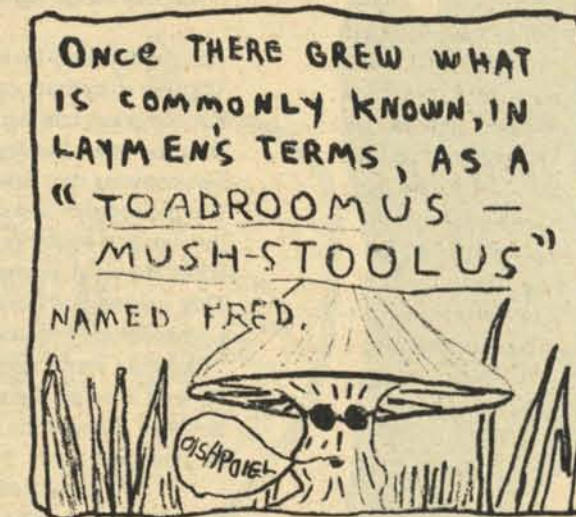
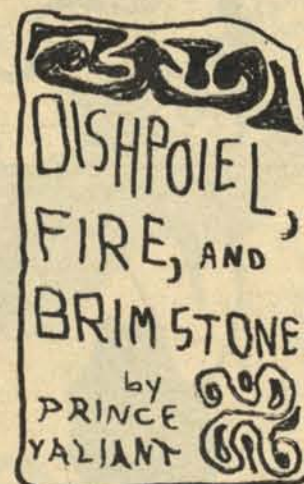
Because the Establishment realizes now the power students wield, not to mention that they are the potential national leaders, it goes out of its way to establish in stu-

dents a sense of their personal stake in this country. The pledge of allegiance in the morning, the major government-defense loans to college students, ROTC, chauvinistic history books, all are attempts to make students feel enough patriotism so that when it comes their time to be "channeled" into the Army, they don't even question. It is just their duty, they're told.

Of course, the mistake made by the schools is that some students are convinced that they can decide their life for themselves, that schools are established for them and that this is really the home of the free and land of the brave. They have the courage to tell their draft boards that they will not go into the Army. They will not support a war that at most is an embarrassing mistake involving the lives of tens of thousands of young Americans. They want to learn about relevant things in school and not lies needed to keep the system going.

Though the U.S. considers itself the most perfect con temporary democracy, students have been much more successful in attaining political strength. For example, in France, students can call a strike and with the help of the workmen paralyze the whole country. This power was not given to the students. They took it any way they could. In the U.S., the white student observed closely the black power tactics and were successful for the first time. The schools are ours.

—lendon sadler
from The Grope,
Jan. 20, 1968
Grady High School



THE PIPER AT THE GATES OF DAWN

WHO AM I?
by "Prince Valiant" SSHS

I am only myself
and no one else.
Still immature—not fully a man;
having yet to find my identity.
Failing to find it among the material conformity of the social majority,
I constantly search the blind pathways of society for a guiding light,
often ending in darkness and desolation.
If I choose my own separate road, ostracism attempts to block my way;
but, through perseverance accompanied by mental torment, I break through!
TO WHAT THOUGH?
Is this the label I must live with?
If not, I must continue my search,
speaking out AGAINST the evils I scorn,
and FOR the ideals I hold true.
Most often, I am stifled by a vast majority of "self-centered well-wishers".
I attempt to do "my own thing";
asking no one to follow against his will;
Screaming out against my oppressors,
while others stand in silent submission.
Again, the stifling hand of society grasps my throat,
making my dissent painful.
I hope to eventually point myself in the "right?" direction,
where I will find my pre-destined slot in society, or, most likely,
dig my own.
But, -----As for now,
I know not where I am going, or ...
WHO I AM!

UNANALYTICAL BALANCE

—george mitchell
Druid Hills High School
(from *Runes*, literary magazine of
Druid Hills, May 1968)

Pending on the smallest
Flicker of movement,
On the sudden shift of
Inertia,
Lies the delicate balance
Between
The Creons and the Antigones,
The conformists and the individualists
and compromises and the existentialists.
When faced with dilemma
(And no composite choice
Or answer lies there),
The minority
Will seek truth
And find appeasement
In honesty;
The masses
Will linger.

MIDNIGHT WANDERINGS

Way back in the depths of the mind
A voice strikes up some familiar rhyme,
A color is produced in time.
Could this be the sign?

Eyes shut
Mouth closed
Breathing slowed
Body stilled
Eyes turned completely around
Looking not out but
IN.

I picture the earth being born:
Bubbling heat in the Dawn;
Ice covers the early morn,
Kills the reptiles but leaves the fawn
For the killer and hunting horn.
Cultivated timber is cut and sawn
By the ants with human form;
Grass is trimmed to form a lawn;
Food is produced by the friendly storm.
Life is breathed into the land
But death occupies the grandstand
Holding sin and fear in its hands.
And to him is asked: "Why is Life so bland?"
He answers: "It is my blood in man."
The wind strikes up Nature's bind,
As a poet watches the shifty sand.
Could this be the sign?

The girl discovers on her naked run
That life sometimes can be fun
But the priest tells her that death will come
Now she wears the dress of a nun,
Not knowing that death brings life to some.
The philosopher seeks the world of truth.
But Jim gets his kicks with Ruth
While Morrison changes his mind into words
That only we and Death have heard.
God holds out his weary hand,
"Why did I create this man,
I'll send a son to correct the land."
But they changed his words to suit their clan.
He turns and sighs: "Forget this plan."

The killer car roars and hums
As Death and I through the jungle run,
Behind us trots the naked nun,
The villagers hear us come
And close their doors and draw their guns;
And the priest says, "What can be done?"
If they see me I will be hung.
Could this be the sign?

Death told me he had produced a kill:
An orange fire that can level a hill.
Life told him he'd better keep still;
Death answered: "I have you not but don't feel so free
Life said: "Come laugh at the world with me."
I answered: "Come and let's leave."
Life is a meaningful rhyme,
Colors are vivid in my mind:
I, now have found the sign.

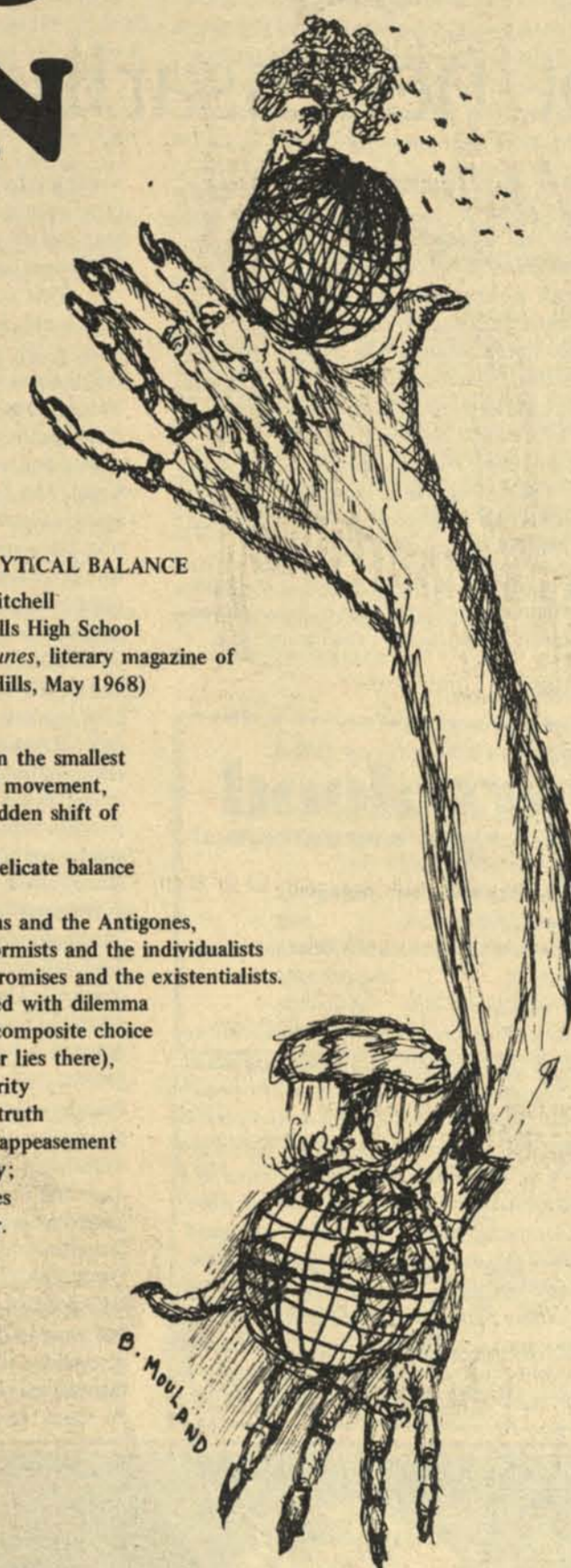
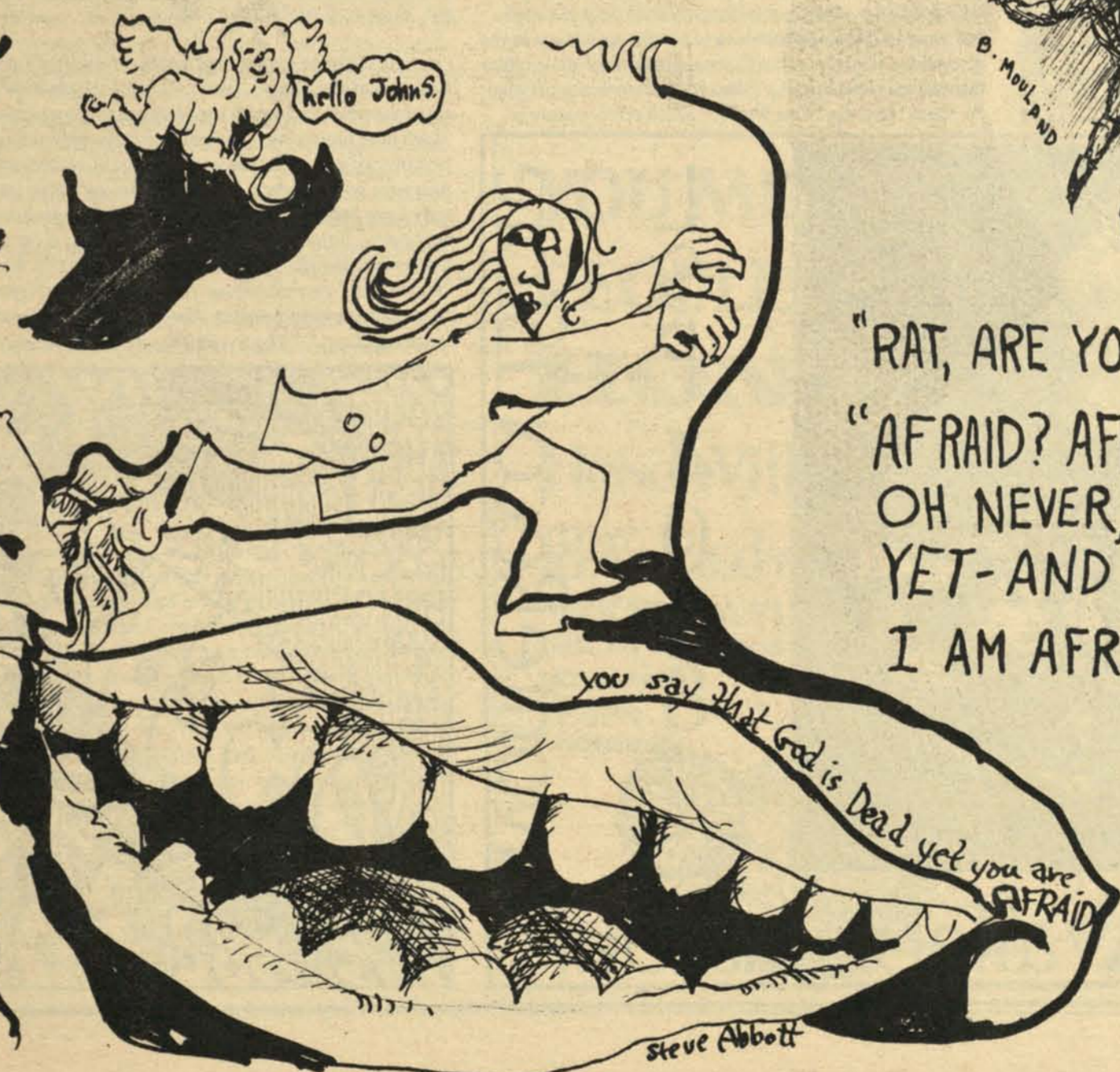
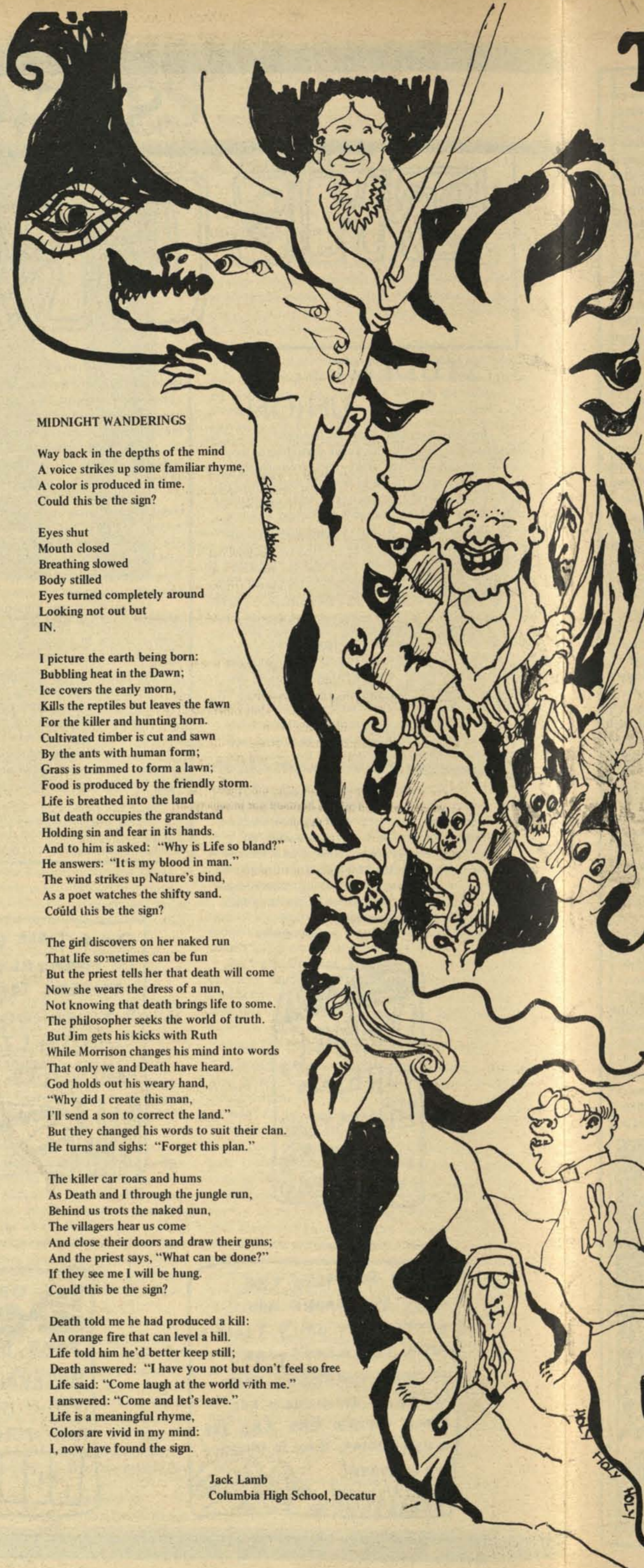
Jack Lamb
Columbia High School, Decatur



FROGS

by Lyn Deadmore
Remember when your mom told you all about—
Frogs,
and the next time you saw one
you kissed him,
with your eyes closed of course.
Then with a smile you opened your eyes,
and he was still a frumpy frog.

But then you were five today,
and the frog came for your
Birthday.
You kissed him again
and he turned into a
Kangaroo,
which is just a
weird frog.



"RAT, ARE YOU AFRAID?"
"AFRAID? AFRAID! OF HIM?
OH NEVER, NEVER! AND
YET- AND YET- OH MOLE,
I AM AFRAID!"

...WIND IN THE WILLOWS

Steve Abbott

textbooks & bullshit

(not necessarily different)

Editor's note: Bird writer Bob Goodman recently examined an assortment of social science textbooks used in Atlanta public high schools to find out what assumptions they reflect about American society and about the social sciences. All of the books mentioned are not in use at each school, since local teachers are permitted to choose their books from among a large number approved by the State Textbook Commission. However, an official of the Curriculum Development Office of the Atlanta school system, which made the books available to the Bird, said these are among the most widely used in Atlanta high schools. The Curriculum Development Office, of course, is not responsible for any of the views expressed in this article. The following is the first of a series.

According to *History of a Free People*, a textbook widely used in Atlanta public high schools, ten outstanding characteristics of "Americanism" run through U.S. history:

1. Economic opportunity.
2. Wide participation in politics.
3. Belief in reform rather than revolution.
4. A mobile population.
5. A high position and freedom for women.
6. Belief in education and widespread educational opportunity.
7. Concern for the welfare of others.
8. Toleration of differences.
9. Respect for the rights and abilities of the individual.
10. World-wide responsibility.

Authors Henry Bragdon and Samuel McCutchen acknowledge some shortcomings and exceptions, especially with respect to Negroes, recent immigrants and women, but this gap between democratic ideals and the undemocratic reality just proves "that Americans are human. Taken as a whole, the history of the United States has been that of a bold and exciting experiment, an attempt to found a society on faith in human intelligence, human freedom and human brotherhood. So far this experiment has been on the whole a success."

A supplementary book is recommended by the authors "to give Americans a sense of their heritage of freedom, individualism, equality and self-government. It is well adapted to courses designed to show how the American Way dif-

fers from that of authoritarian states. It shows how a set of assumptions about the dignity and worth of man have been carried into law and adapted to changing needs through nearly two centuries."

This conviction that America is the best of all possible worlds is not unique to *History of a Free People*. Another widely-used text agrees that "in all historical literature there is no more fascinating story than that of our own country . . . We hope to arouse in our readers an enthusiasm for the possibilities which tomorrow always offers to men and women who are free." (Henry Graff and John Krout, *The Adventure of the American People*) Still another, a locally-produced book on Georgia history, emphasizes the dignity of man, human rights, equality before the law, equal access to voting, equality of social and economic opportunity, self-government and freedom of expression as main components of the American experience. (*Changing Cultures*)

Surfeited with such cant after a solid week of textbook reading, I tried to put myself in the shoes of the student. The student who sits on or helps elect a phony, powerless, administration-controlled student council, for instance: what will run through his mind when he reads that America is the land of self-government and wide participation in politics? The editor of the "approved" or censored school paper: will he be convinced that America believes in free expression? The student who was punished for being caught with a copy of *THE GREAT SPECKLED BIRD*: what will he think of America's vaunted toleration of differences? The students who will be forced to cut their hair and dress to suit the principal: will they agree that America is indeed concerned about human dignity, individualism and civil liberties? And the girl who will be expelled from school for pregnancy: how will she respond to the proposition that America is noted for the high position of women?

Will they cynically accept such cant for just that—textbook bombast and Fourth of July oratory which only the naive would take at face value? Will they decide that "freedom," in American society as in these textbooks, has little positive content, but is properly used only in a negative sense to denote the absence of something else—as in the antebellum "free states," which exploited wage labor rather than slaves; "free Negroes," who were often worse off than the slaves? and the "Free World," which refers mainly to

anticommunist dictatorships?

The books are fond of telling the student that the exercises contained therein will prepare him for good citizenship. "One of the main reasons for studying history inductively is that it prepares you to assume the responsibilities of citizenship . . . In a democracy like ours, citizens play a critical role in shaping the future of the nation . . ." (Allan Kownslar and Donald Frizzle, *Discovering American History*) The textbook makers speak truer than they know. For the student who does not question their rosy apple-pie view of American society has taken the first step toward accepting the meaningless forms which will later pass for "citizenship" in a thoroughly manipulated democracy. The student is allowed to choose "inductively" the answers given by the textbook to questions which its authors, not the student, consider important—just as in later life he will be allowed to choose between noxious political candidates and between dehumanizing jobs pre-selected for him by the powers-that-be.

Cynicism is indeed one logical response to all this; but hopefully, not all of the students will take that road. Hopefully, for some, the yawning chasm between ideal and reality, between society's official cant as reflected in their textbooks and the everyday reality of their lives, will be the beginning of a radical consciousness which will prompt them to try to reduce the gap by bringing reality into closer conformity with the ideals. Indeed, this is exactly the path traveled by many student radicals of the 1960's.

It should not be surprising, of course, to find our high school textbooks studded with such crap. Undoubtedly, we would be surprised if they were not. The chief social function of education in any society is to instill the official ideology of the society in the young, so that they will be prepared to perpetuate both society and ideology when they come of age. The liberal concept of education as a disinterested search for truth is honored most often in the breach even in our universities—rarely if ever in our high schools. It's just that at certain critical times the disparity between official democratic ideology and the undemocratic reality becomes so great that the ideology ceases to convince; and further repetition of it merely reinforces the gut feeling that things are out of kilter. The optimistic prediction of Bragdon and McCutchen that "there is no visible danger that democratic processes will be replaced by some other system of government" surely must raise questions for any intelligent student who witnesses daily on TV the latest police attack on black militants, peace marchers, hippies and newsmen. When things get to this point, repetition of the official ideology becomes counterproductive for the Establishment. Even from the point of view of their own interests, the keepers of the official crap would do well to call in the textbooks, suspend the Fourth of July orations and, in general, cool it for awhile.

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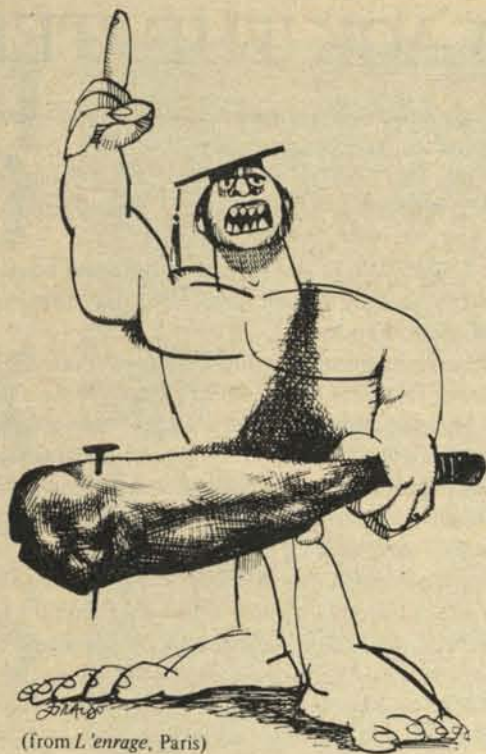
As might be expected of textbooks written for future managers of the Empire, these reflect all the chauvinistic, anticommunist and counterrevolutionary assumptions which have underpinned American foreign policy for the past twenty years. The student will not, of course, read that American policy-makers have sought to control an increasingly large part of the world. Instead, in the time-honored language of Empire, he will read that the U.S. is "committed" to world-wide "responsibility"; that the U.S. has been "drawn into" two world wars. Typical chapter titles are "Government Responsibility Abroad," "New International Responsibilities," "The Soviet Threat," "The Threat of



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(from L'Enrage, Paris)

Communist China," (but not, of course, "The Threat of American Imperialism"), and "The U.S. Accepts the Challenge of the Cold War." After World War II, he will read, Americans were determined never again "to seek to sidestep our responsibilities as a world power." The Marshall Plan was an "obligation" which could not be avoided; and the postwar decline of British power "forced" the U. S. to take over many of Britain's international obligations. Furthermore, America's immense power "probably makes any escape from this role impossible," according to an excerpt from "Why We Bear the Burden," reprinted in one of the texts from *U.S. News and World Report*. As usual, war spending is "defense" spending.

Poor Uncle Sam. Always passive, always on the defensive, always being acted upon. Never making the first move, but forever "accepting" responsibility, being "forced" to take over other nation's obligations, being "thrust" into leadership and "drawn" into wars, "accepting" challenges and "responding" to threats. One would expect the most powerful nation in the history of the world to take the initiative at least occasionally.

The wily Communists, on the other hand, are always on the offensive, determined to spread their system "by any and all means." The Communist victory in the Chinese civil war (the "loss" of China) is seen by one textbook as "new aggression." The student will read of "the drive on South Vietnam," the "thrust of the Communist powers into Southeast Asia," and that Thailand "is athwart the path of the Communist push." (If it isn't, it should be, considering its complicity in the American attack on Vietnam.) Even the Western hemisphere was not immune from the "world-wide Communist drive to gain power." Two of the books feel that the Communists are more dangerous than the Nazis, and one warns that while fear of mutual annihilation might make possible a "truce" with the Communists, no "stable" peace is possible in the near future. Only by adopting policies "as long-range, as determined, and as flexible" as the Communists' own can the U.S. win the Cold War, the student will read.

Of the beginning of the Cold War, there is unanimous agreement that the Soviet Union was solely at fault. Americans wanted to get along with Russia, and the Truman administration tried to be accommodating, but "it was no more possible to appease Stalin than Hitler. Russian actions changed American good will to fear and distrust." An interesting exercise in semantics is one book's characterization of postwar Soviet diplomacy as "increasingly stubborn," whereas Truman "showed decisiveness and a readiness to lay firm hands on the reins of government."

Perhaps most Orwellian is the repeated description of the Cold War as a struggle between communism and democracy, or between the Communist World and the Free World. This type of doublethink seeks to obscure the fact that most of the Free World is neither very free nor very democratic and that much of it, including the U.S., is becoming less so every day. The Cold War is never described candidly as a conflict between rival American and Soviet imperialisms, or as a struggle between communism and capitalism; and American business interests abroad, and their relation to American foreign policy, are not discussed at all. But then one would not expect to find that in books for almost-draftables who are being conditioned to die for freedom and democracy but might well balk at being cannon-fodder for the interests of United Fruit or Standard Oil.

In addition to being colored by the usual Cold War

dogmas, the discussions of Vietnam contain several factual errors. Only one of the three American history books mentions that the truce line drawn at Geneva in 1954 was to be temporary pending Vietnam-wide elections; and that it was the American-supported Diem who blocked the elections. One claims that "North Vietnam was surrendered to Communist domination" at Geneva; the fact is that Ho Chi Minh was already in control of most of the North as well as much of the South, and that it was he who did most of the surrendering at Geneva. The textbooks follow Washington's lead in referring to the Saigon dictatorships as "South Vietnam," thus attempting to exclude the Vietcong from citizenship by definition. One says of Diem that his "dictatorial inclination did a grave disservice to his fierce anticommunism." The domino theory is repeatedly used to justify American intervention not only in Vietnam but in Greece, Laos and Cuba.

"Chinese aggression," which will probably appear to historians a hundred years hence as either an inexplicable American myth, or a self-fulfilling prophecy, is viewed with alarm. Eisenhower is said by one text to have continued the policy of containing Russian and Chinese aggression. Chinese suppression of the Tibetan rebellion and the border clash with India are cited as "important signals" of China's "ruthless, expansionist policies." "When Russia seemed to be willing to accept a live-and-let-live policy, Communist China stepped in as the implacable foe of the U.S. and all it stood for." None of the textbooks mentions that "all it stood for" included intervention in the Chinese civil war, threatening China's borders in the Korean War, the encirclement of China with military, air and naval bases, the maintenance of the discredited and defeated regime of Chiang Kai-Shek on Chinese soil, frequent flights over China by American planes, and strong support in America for the idea of "bombing China back into the Stone Age."

One cartoon shows Uncle Sam, gun in hand—his characteristic pose—wading in a swamp (or is it a quagmire) labeled "South Vietnam." He is watching, and being watched warily by a huge crocodile labeled "Red China" at the water's edge. The question of what Sam is doing in the swamp in the first place, though probably of serious concern to the crocodile, is not posed for the students.

In other situations, such as the Suez crisis of 1956 and the African independence movements, the textbooks see American policy facing painful dilemmas because of the traditional American sympathy for independence and self-government on the one hand, and the alliance with the Western imperialist nations on the other. The reader will have to figure out for himself what happened to this traditional sympathy for self-determination during the American interventions in Guatemala, Cuba, Greece, Vietnam and the Dominican Republic, for none of the textbooks offers any clues. None mention that Castro, the Guatemalans, the Greek revolutionaries, the Vietcong were the real fighters for self-determination; rather these are presented only as episodes in the "terrible conflict between commu-

nism and democracy."

In summary, these texts have been completely unaffected by the work of the revisionist historians—Fleming, Alperovitz, Horowitz, Williams and Gerassi—who emphasize American responsibility for the Cold War and the dynamics of American imperialism. All would probably be acceptable to the American Legion, which unfortunately is a factor which must be considered by those who would write high school textbooks. And all will leave thousands of students badly misinformed about the contemporary world. Accepting anticommunism as the be-all and end-all of American foreign policy, none of them grasps even remotely the larger picture of a 20th-century worldwide revolution, of which communism is only a part, and which the United States is foolishly and dangerously seeking to halt single-handedly.

Equally out of touch with reality, but perhaps more harmless, are these books' references to Free Enterprise. A nineteenth-century beast who once reportedly thrived in the American mainstream, but has long since been extinguished by the giant oligopoly and the federal dinosaur, Free Enterprise nevertheless gave rise to an enduring mythology. Indeed, so powerful has been his mythology that he is sometimes spoken of as quite contemporary, as in some of the books at hand. One of the American history texts carries a picture of Telstar, which was put aloft by two of our largest monopolies, AT&T and NASA, with the caption: "A triumph of free enterprise."

(To be continued.)

—bob goodman

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The bookworm

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"AMERICA GOES TO DOGS"

Violence. Fear. Terror. Anarchy. Crime in the Streets. "We must have Law and Order," shout George Corley, Hubert Horatio, and Richard Milhous in unison. Otherwise, America will go to the dogs.

Yes, dear hearts and gentle people, the Establishment has an interesting conception of us. We are dogs. For example:

Last month, one of the many minions of our beloved Establishment released a report which predicted that "schools, everywhere, both at college and pre-college level, will be sites of disorders when they re-open in the fall."

The authors of this report — the Lemberg Center for the Study of Violence at Brandeis University — and, presumably, their audience are concerned about disorders, disruption, and violence in general, but particularly in schools. More particularly, they are concerned about "racial unrest," and their studies indicate that schools are centers of such unrest.

Some of their statistics are interesting: "In 1967, 17% of all civil disorders (42 out of 249 cases) recorded by the Riot Data Clearinghouse [dig that!] involved schools. In January through April 1968, 44% of all recorded disorders (131 out of 295 cases) involved schools." It should be noted that "in April, the overwhelming number of disorders involving schools — 78% (71 out of 91 cases) — began or occurred between April 4 and 9" — the days of Martin

Luther King's assassination and funeral. Yet even without Dr. King's assassination, they said, the number of disorders in April would have increased over previous months.

The report further stated that high school disorders often "involved clashes between hostile groups of white and black students, whereas in college disorders . . . , the students often united across racial lines and clashed with administrative officials or other perceived authority." (Note: only 2% of "school disorders" in 1967 and 15% in 1968 involved colleges.)

So, the report concluded, "Unrest in the schools appears to be a general and long-range phenomenon, the sources of which might be sought in any or all of the following areas: the search for excitement and action by youth, specific grievances directed at the quality of education and school facilities, and rising antagonism between white and black students." A rather silly conclusion. The first reason can be dismissed as just some more adult bullshit. The second and third are contradictory; for students will not be able to settle "specific grievances" by being antagonistic toward one another, but only by attacking the administration, "or other perceived authority."

One final note. The following quote makes it clear that the Lemberg Center knows who its audience is: "In this summer's interlude, it would be highly advisable for school superintendents and members of school boards to hold conferences in which experiences with tense interracial situations were shared and solutions, not relying upon last-resort repression imposed by law-enforcement agencies, were discussed. . . . If the growing body of information about the causes and prevention of civil disorders is to be well-used, then better planning to modify the triggering process is our best hope in the current situation." Yes, fellow dogs, they are out to control us. Subtly, of course. For our own good.

—steve wise

BLACK THEATER

The Negro Ensemble Company Douglas Turner Ward, Artistic Director, at Spelman College.

SONG OF THE LUSITANIAN BOGEY, by Peter Weiss, directed by Michael A. Schultz, Friday, September 20, at 8:00 p.m.

DADDY GOODNESS, by Richard Wright and Louis Sapin, directed by Douglas Turner Ward, Saturday, September 21, at 2:00 and 8:00 p.m.

This fine repertory group from New York has been performing this week in the Rockefeller Fine Arts Building on the Spelman campus, at the corner of Greensferry Avenue and Chestnut Street, S.W. I give the location with this much specificity in the hope of inducing anyone who buys the *Bird* Friday to go to the trouble of finding the theatre by Friday evening at 8:00. If you do, you will see a moving play on the theme of the Portuguese colonial empire in Africa, acted by people who know what it's like to show you in music, dance, mime and proper acting what it's like (and what the rulers of such a society are like). Granted, this is like carrying coals to Newcastle; but these nuggets are polished so fine you can see yourself in them.

The play is by Peter Weiss, twice so recently beshat by the Theatre Atlanta "repertory company". He is the legitimate successor to Brecht. His play is beautiful; the company does beautiful things with it. Go quickly.

Daddy Goodness is much less important to see. It is a very conventional play on what you might call a Father Divine theme? but if you miss *The Song of the Lusitanian Bogey*, go to it anyway just to see a good company at work. It may be your last chance this year.

—morris brown

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QUININE

I'll never forget the time when my high school ran short on algebra books. Some new students had arrived in mid-term, and many of our old green-backed books were about worn out. A case of new ones was ordered.

When the new books came, a difference was immediately noticed—the backs were red. The principal, who doubled as algebra and history teacher in this small country school, studied a few pages and compared the text with the older books. The problems and words were identical, and it was the same edition, so he issued the books.

Soon the grades of the entire algebra class began to climb, and one perfect paper after another began to be turned in.

Mistakes might happen at the blackboard, but not on homework.

At the year's end, this scholastic miracle was finally explained to the perplexed teacher. An error in the book department at the county seat had resulted in our getting a shipment of teachers' copies, with answers in the back of the book.

Actually, no harm was done by this. We were required to write out the full solutions of the problems, step by step. Having the answers at hand let us find our own errors and correct them before turning in a bad paper, and this actually made better algebra students out of some of us. (I once proved to this principal, with some algebraic gymnastics, that two was equal to one. He never was able to find an er-

ror in my methods, either.)

That principal was a man I at first detested, later pitied, and eventually came to like. He had the misfortune to be sent in during the middle of the school year, to replace a very popular principal who had taken a better job in another state. When he set up a bunch of petty school regulations for us which he had brought from his previous school, it caused a bit of unpleasantness.

Surprising even the students, our reaction to his rules was more sudden and unexpected than Atlanta's recent garbage strike. During an intermission between classes one afternoon, the idea was born and spread, and not one student in the high school returned to classes from that fifteen minute break. Some hid on the roof of the school, some hid in the basement, others left the school grounds and started walking down the roads or across pastures toward their homes. Some went down to a creek and watched fish for a while, then walked back to the highway to catch the school bus and ride five or ten miles.

There was a certain amount of difficulty in getting seven boys down from the school's roof after the principal located them and took the ladder down. Another ladder was brought by a student from its place along side the janitor's cabin, which was located on the school grounds. Two of the boys came down it before the principal rounded the

corner of the school. By that time, the ladder he had taken down was set up on the opposite side of the building, and down came two more. The principal got smart fast and carried this ladder with him when he went around again to take down the other ladder. Result: two boys stranded on the roof.

About that time, up drove a truck with groceries for the school's hot lunch program, and these had to be carried through the basement to a storage space. Somehow a few apples managed to crawl out of a case and up a two-story log wall onto the roof where a couple of boys were getting thirsty. (Sir Isaac Newton might have had different thoughts about gravity had he seen these apples instead of one which fell toward the ground.)

To cut a long story short, the principal cooled it and waited until the students came back the next day before doing anything. He listened to our gripes, and we got about eighty percent of the useless restrictions lifted. Very few of our parents ever knew anything of all this and would have been quite surprised. In fact, there'd probably have been more than one blistered bottom. I've thought this over a few times, and credit our success to lack of publicity—the principal was able to save "face", as the Orientals put it.

—ernie marris

Playground

ACADEMY THEATRE

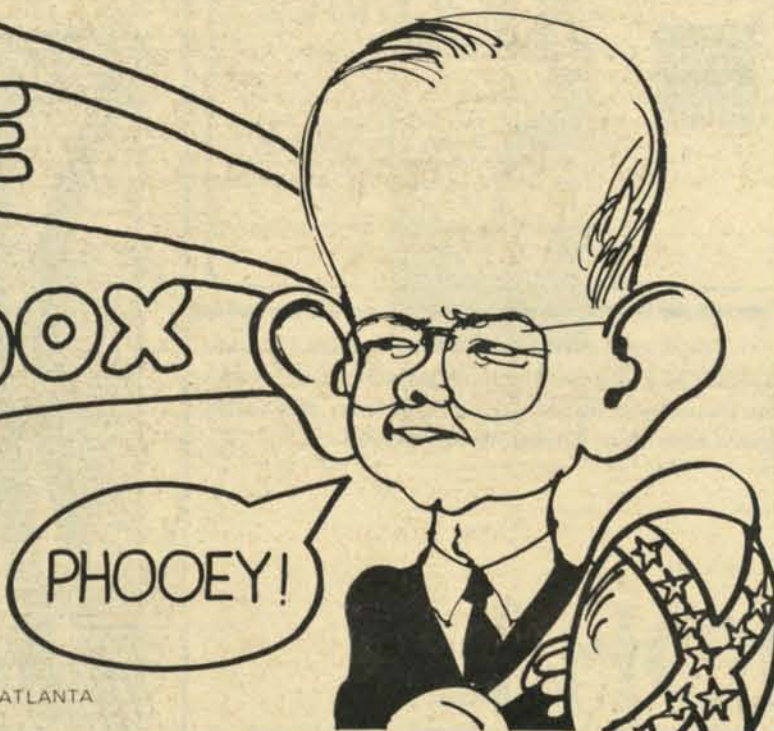
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students

—continued from page 3

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."

Professors were no different when I was an undergraduate at UCLA during the McCarthy era; it was like a cattle stampede as they rushed to cop out. And, in more recent years, I found that my being arrested in sit-ins brought from my colleagues not so much approval or condemnation as open-mouthed astonishment. "You could lose your job!"

Now, of course, there's the Vietnamese war. It gets some some opposition from a few teachers. Some support it. But a vast number of professors, who know perfectly well what's happening, are copping out again. And in the high schools, you can forget it. Stillness reigns.

FORCES A SPLIT

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.

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 type-written pages, with title page, MLA footnotes and margins set at 15 and 91.

The general timidity which causes teachers to make niggers of their students usually includes a more specific 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. "WHITE SUPREMACY"

How does sex show up in school? First of all, there's the sadomasochistic relationship between teachers and students. That's plenty sexual, although the price of enjoying it is to be unaware of what's happening. In walks the student in his Ivy League equivalent of a motor-cycle jacket. In walks the teacher—a kind of intellectual rough trade—and flogs his students with grades, tests, sarcasm and snotty superiority until their very brains are bleeding. In Swinburne's England, the whipped school boy frequently grew up to be a flagellant. With us, the perversion is intellectual but it's no less perverse.

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 higher 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 word, you can only program them.

At my school we even grade people on how they read poetry. That's like grading people on how they fuck. But we do it. In fact, God help me, I do it. I'm the Adolph Eichman of English 323. Simon Legree of the poetry plantation. "Tote that iamb! Lift that spondee!" Even to discuss a good poem in that environment is potentially dangerous because the very classroom is contaminated. As hard hard as I may try to turn students on to poetry, I know that the desks, the tests, the IBM cards, their own attitudes toward school, and my own residue of UCLA method are turning them off.

Another result of student slavery is equally serious. Students don't get emancipated when they graduate. As a matter of fact, we don't let them graduate until they've demonstrated their willingness—over 16 years—to remain slaves. And for important jobs, like teaching, we make them go through more years, just to make sure. What I'm getting at is that we're all more or less niggers and slaves, teachers and students alike. This is a fact you want to start with in trying to understand wider social phenomena, say, politics, in our country and in other countries.

INTIMIDATE OR KILL

Educational oppression is trickier to fight than racial oppression. If you're a black rebel, they can't exile you; they either have to intimidate you or kill you. But in high school 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.

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 fact 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

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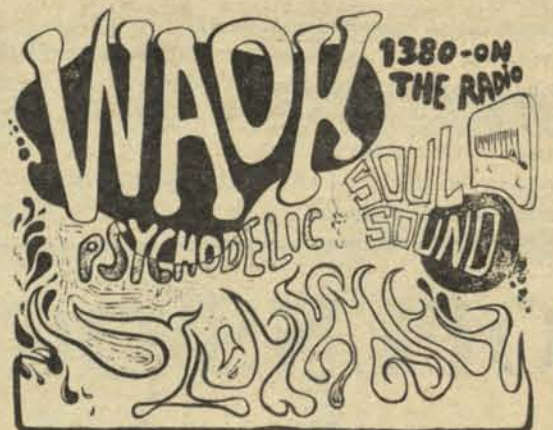
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own education. They could make academic freedom bilateral. They could teach their teachers to thrive on love and admiration, rather than fear and respect, and to lay down their weapons. Students could discover community. And they could learn to dance 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 raze 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.

CLASSY ads

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MANDEL

Gisela Mandel, a European radical youth leader, will be speaking in Atlanta on September 23, 1968 and September 24, 1968. She is on a speaking tour of the United States and Canada, and her subject is "The European Student Movement, East and West".

Gisela Mandel was one of the founders of the German SDS (Socialist Student Federation); she is a friend of Rudi Dutschke and other leaders of the radical student youth organizations in Western Europe.

She was at the Sorbonne and eye-witnessed the famous battle of the barricades between students and police in Paris on May 10-11.

Mrs. Mandel is married to the noted Marxist economist, Ernest Mandel, who is also presently on a speaking tour of American universities.

For further information contact Cliff Conner at 633-8211.

Monday, September 23. Biology 106 Emory University.



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SONG OF THE LUSITANIAN BOGEY, Negro Ensemble Company, Spelman College, 8:00 p.m., \$1.50
 FOREST OF ARDEN at the 12th Gate.
 DUANE DEE at The Playroom
 LITTLE JOE ODOM, PETER GREEN & THE GROOVERS at the Pink Pussycat.
 JIM CONNOR, GABE KAPLAN at the Bistro.
 LOVES OF A BLONDE at Festival I
 BLOWUP, Georgia State College Lyceum, Assembly Rooms 1&2, Student Center, 2:30 p.m. and 7:00 p.m. FREE.
 THE ODD COUPLE at the Fine Arts Theatre.
 THE GAMES MEN PLAY at Peachtree Art.
 THE GRADUATE, Ansley Mall Mini Cinema, through Sept. 25th.
 INTERLUDE at Peachtree Battle.
 Channel 30, "The Language of Advertising", S.I. Hayakawa, Groovy semanticist, 7:30 p.m.
 "Buddha's Life & Message", Dr. Huston Smith, 8:00 p.m.
 WABE-FM, "Music & Memories", nostalgia, 7:15 p.m.



SATURDAY, SEPTEMBER 21

DADDY GOODNESS, by Richard Wright, Negro Ensemble Company, Spelman College, 2:00 p.m. & 8:00 p.m., \$1.50
 FOREST OF ARDEN at the 12th Gate.
 DUANE DEE at the Playroom.
 LITTLE JOE ODOM, PETER GREEN & THE GROOVERS at the Pink Pussycat.
 Festival I, see Fri. Sept. 20.
 Channel 2, BECKET, Richard Burton & Peter O'Toole, 9:00 p.m..
 Municipal Auditorium, FIFTH ORDER, PALE PARADOX, CELESTIAL VOLUPTUOUS BANANA & THE ELECTRIC COLLAGE LIGHT SHOW, 8:30 p.m.



SUNDAY, SEPTEMBER 22

Atlanta Symphony Pre-concert LECTURE on Brahms Double Concerto, by Martin Sausser & Donovan Schumacher at the Walter Hill Auditorium, High Museum of Art, 3:00 p.m. FREE.
 Domestic Employment Conference, Wheat Street Baptist Church, 3:45 p.m. to 6:30 p.m.
 LECTURE, "Black Liberation & The White Liberal", Dr. Van Buren, Asst. Minister of the Atlanta Universalist Unitarian Church, at Sandy Springs High School, 10:30 a.m. FREE.
 THE ENSEMBLE CONCERT, chamber music, Georgia Mental Health Institute Auditorium, 3:30 p.m. FREE.
 JIM CROSS at the 12th Gate.
 ZORBA THE GREEK at Festival I
 Channel 8, Sound of Youth, "Gun Control" (repeat) 7:00 p.m.
 Channel 17, "J.R. Jamboree", local country music artists, 7:00 p.m.

MONDAY, SEPTEMBER 23

TALK, "Human Sexuality," Dr. Rives Chalmers, Atlanta Universalist Unitarian Church, 8:00 p.m. FREE.
 BOB SHANE, RAY WHITLEY at the Bistro.
 HUGH X. LEWIS at the Playroom.
 Starts tonight.
 Festival I, see Sun. Sept. 22.
 Channel 30, The Glory Trail, "HEROES & VILLAINS," legends of the old west, 8:30 p.m.
 Channel 8, "LSD", M.I.T. Physiology Prof. Jerome Lettvin vs. Tim Leary, 9:00 p.m.
 WABE-FM, "Jazz of the Past", Mezz Mezzrow, Part I, 8:30 p.m.

TUESDAY, SEPTEMBER 24

Festival I, see Sun. Sept. 22.
 Channel 30, "Johnny Moonbeam", Academy Theatre, 7:00 p.m.
 "LSD", Lettvin vs. Leary (see Channel 8, Mon. Sept. 23) 8:00 p.m.
 "Enough to Live On", a Study of a new welfare program in California, 10:00 p.m.



WEDNESDAY, SEPTEMBER 25

A DAY AT THE RACES, Marx Brothers, and HELP, Beatles at the Festival I.
 THE QUEEN at Ansley Mall Mini Cinema, through Sept. 28th.
 Meeting of the Atlanta Alliance for Peace—8:00
 Offices of the Atlanta Workshop in Nonviolence, 1036 Peachtree St. (upstairs). All welcome.
 Channel 30, NET Jazz, Thad Jones & Mel Lewis, 8:00 p.m.
 Black Journal, 9:00 p.m.
 "Enough to Live On" (see Tues. Sept. 24) 10:00 p.m.

THURSDAY, SEPTEMBER 26

THOSE MAGNIFICENT MEN AND THEIR FLYING MACHINES, Georgia State College, Lyceum, Assembly Rooms 1 & 2, Student Center, 2:30 & 7:00 p.m. FREE.
 Festival I, see Wed. Sept. 25.
 Channel 30, Sound of Youth, "Student Protests" with B.J. Phillips, former Atlanta Constitution columnist, 7:00 p.m.
 Channel 8, "Folk Guitar Plus...", 9:00 p.m.
 WABE-FM, "Walt Whitman & The Religion of Humanity," 4:00 p.m.



FRIDAY, SEPTEMBER 27

BUFFY ST. MARIE, Emory University, Glenn Memorial Auditorium, 8:15 p.m., \$3.00.
 LITTLE JOE ODOM, PETER GREEN & THE GROOVERS at the Pink Pussycat.
 RAY WHITLEY, BOB SHANE at the Bistro.
 Festival I, see Wed. Sept. 28.
 Georgia State College Lyceum Flick, see Thurs, Sept. 26.
 Channel 30, "The Semantics of the Popular Song", S.I. Hayakawa, 7:30 p.m.
 "The Two Branches of Buddhism", Dr. Huston Smith, 8:00 p.m.
 WABE-FM, "Music & Memories", nostalgia, 7:15 p.m.

SATURDAY, SEPTEMBER 28

Pink Pussycat, see Friday, Sept. 27.
 Festival I, see Wed. Sept. 28.
 SPECTACULAR SHOW-A-RAMA, Paladium Club, \$1.50 for Metro. Atl. Summit Leadership Congress Inc.



SUNDAY, SEPTEMBER 29

Channel 17, "J.R. Jamboree" local country music artists, 7:00 p.m.
 SLIDE LECTURE, "Turner," Sir John Rothenstein, Director of the Tate Gallery in London at the Walter Hill Auditorium, High Museum, 3:00 p.m. FREE.

MONDAY, SEPTEMBER 30

WABE-FM, "Jazz of the Past", Mezz Mezzrow, Part II, 8:30 p.m.



The Atlanta Symphony Orchestra opens its season October 24 at Symphony Hall in the Atlanta Memorial Arts Center, Peachtree at 15th.

Music Director Robert Shaw programming includes Benjamin Britten's *War Requiem*, Olivier Messiaen's *Et exspecto resurrectionem mortuorum*; Krystof Penderick's *To the Victims of Hiroshima*; and Aaron Copland's *Lincoln Portrait*.

A new type of discount is being offered students for all Friday evening and Sunday afternoon subscription concerts and all Wednesday evening Chamber Concerts. With the purchase of a Student Discount Card for \$2 a student may purchase a pair of tickets in the best available location in the Hall one hour before the concert for \$2 on Friday night and Sunday afternoon and \$1.50 on Wednesday night. The Student Discount Card is good beginning October 27.



Spend an evening with Mark Twain!

On Sunday, Sept. 29 at the 12th Gate, you'll have a chance to sit with Twain and listen to his anecdotes and caustic comments on racism, war, the Church and "rational" man. The resurrection is performed by John Chappell, actor-radical-preacher-magician, currently an outside agitator with the Southwest Georgia Project.



Here At Last! Regular offerings from the FILM-MAKERS COOP of New York. Midnight screenings every Friday and Saturday nights, starting October 4th and 5th, at the Peachtree Art Theatre. A change of program every week. \$1.50.



CREAM and IRON BUTTERFLY will be in concert on Sunday, October 27, for two shows at the Chastain Park Amphitheatre.

The CREAM is breaking up: This is the only Atlanta appearance of their final concert tour.

Watch for further information in upcoming *Birds*.

Linda or Barbara at the Birdhouse, 892-7891