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# cold war u.

The major casualty of the cold war has been the critical integrity of the American university.

Attracted by the prestige and finance of the federal government and the liberal foundations such as Ford, Rockefeller and Carnegie, the universities became a major tool of the national purpose as defined by cold war bureaucrats. Fusing the governmental apparatus with the educational establishment produced the cold war policy makers and scholars, while a technical establishment produced the scientists and technicians. In this process of absorption, the university lost its independence and its capacity for critical inquiry into cold war issues and served to perpetuate the cold war myths and rationalize the cold warriors' strategies.

The development of the cold war university is fundamentally related to the close control of the university by the corporate liberal system. First, the governing boards of major universities are comprised primarily of industrialists and investors who have found it extremely profitable to attract government defense contracts by training technicians, scientists and managers to staff defense industries. Of course, these are trained with government money—about 20-30 per cent of the \$1.6 billion allocated to academic universities goes to defense research.

Second, corporate leaders, who have served interchangeably as government, foundation and educational administrators have been instrumental in shaping the cold war university. The more influential educators of the past decade have served in these shifting capacities as foundation heads, government bureaucrats and university presidents: Clark Kerr (Berkeley), James Perkins (Cornell), James B. Conant (Harvard), John A. Hannah (Michigan State), Robben Fleming (Michigan) and Admiral Rickover.

Why these corporate educators saw fit to integrate the educational system into the cold war apparatus is found in their shared assumptions about foreign policy and about the educational demands of the cold war.

Clark Kerr, a leading labor arbitrator and former Chancellor of Berkeley, in his book *Uses of the University*, provides the administrators' rationale for the university as a "service station" for the cold war establishment. The university's direction and purpose, according to Kerr, are defined not by the critical vision of scholars, but by "the external environment, including the federal government, the foundations, and the surrounding and sometimes engulfing industry." Material demands and "fears of Russian or Chi-

nese supremacy, of the bomb and annihilation" justify making the university into "a prime instrument of national purpose."

What Kerr did for the university verbally, President John A. Hannah of Michigan State, former Assistant Secretary of Defense, had done in practice. His view of the modern university is tied to the liberal concept of America as the defender of the free world. As a result, MSU has over 200 scholars roaming in 13 countries. At the urging of the Republican administration in 1955, Hannah established the MSU Vietnam Project. From 1955 to 1962 these scholars (?) trained and supplied Diem's police force which during that period imprisoned 50,000 and executed thousands more.

Southern universities, though late in arriving at the defense pork barrel, are fast catching up. Dr. George L. Simpson, the chancellor of the University of Georgia system, which in 1970 will govern approximately 90,000 minds, is perhaps the South's finest example of the liberal cold war administrator/technocrat. Simpson, a sociologist inspired by the work of New South theoretician Howard Odum of North Carolina, is a specialist in regional development. Simpson was a chief architect of the Research Triangle of Duke, North Carolina University and North Carolina State University which attracted considerable industry to the area.

Simpson's vision of a productive New South, however, is somewhat tainted by the fact that more than \$4 million of the research done at the Research Triangle is done for the destructive purposes of the Defense Department including biological warfare. But Simpson, before he came to Georgia in 1965, was the number four man in the NASA, the biggest pork barrel since the West. He came to Georgia to create a research bank and industrial park between Athens, the University of Georgia, and Atlanta-Georgia Tech. By 1966 these universities were already involved in more than \$2 million in research for the Defense Department, and no doubt the Universities have prospered since.

The end result of these cold war institutional pressures on the university has been the demise of liberal higher education as an independent critical voice in the society. No longer can liberal educators contend that the purpose of education in our higher institutions is to produce independent inquiring minds. Universities are now training minds—technicians and ideologues—to serve the "national purpose" as defined by the cold war establishment.

—jim gwin

## Rich Bastards

### GEORGIA POWER

Strode down to 244 Washington Street once again last Wednesday, forcing myself to sit in again for the continuation of Georgia Power Company's now infamous rate increase hearings before the Georgia Public Service Commission. (Deadly fare, the hearings. Popular rumor has it that at least one newspaper columnist and one Pulitzer Prize-winning editor have been axed as an indirect result . . .)

And I near unto expired myself, listening to the fatuous bullshit about how Georgia Power is actually (in the long run, of course) doing us all a favor by raising their rates Now, before they *really* get desperate . . . ("These are haaarrd times, colonel . . . We're bound to fold any day now . . . It seems to me that 13 per cent is the *minimum* Fair Rate of Return on Equity . . . And we're only asking for 12 per cent . . .")

Yes, they all looked like suntanned angels, Ed Hatch & Co., sitting up there on the witness stand burbling "Yes, I know, But . . . But . . . But . . ." And they laughed, and laughed, when a lady, a mere citizen, tried to ask questions dealing with "Hard Cash" and "Cost of Living," and they answered here with vague statements about "Return on Equity" and "Cost of Money" and other terms of the (rich) initiated. . . .

Sitting there listening to these men talk about miniscule percentage points which translate into thousands of dollars, I started fiddling with some percentage calculations of my own. In Atlanta, over one-fifth of the population exists on less than \$3000 per year—the "hard core" poor. These people, just like the textile mills and Atlantic Steel and U.S. Army, have to purchase electric power from Georgia Power Company.

Consider a hypothetical family, earning \$3000/year, with an electric bill of, say, \$10 per month. This \$10 is 4 per cent of this family's total income. Given the Georgia Power rate increase of 2.172 per cent, the electric bill would increase to \$10.22 per month—or approximately 4.1 per cent of the family's total income. It is on this level that a miniscule rise in the "Cost of Living" really hurts. Consider Mr. Hatch, whom I assume is a \$25,000 a year man at least. For him to expend a comparable amount of his total income for his electric utility service, his bill would be at least \$85.40 per month—and would the bastard scream.

But the rich get rich and the poor get screwed . . . the hearings continue as we go to press, and few—very few—of the people in the hearing room earn less than ten grand a year. And They Can't Get No Satisfaction. . . .

—tom coffin

## LIBS AT IT AGAIN

The "New Party" has come to Georgia. Jim Sundberg, state coordinator for the new liberal fourth party, has called an open meeting for Wednesday, October 9, to kick off a statewide presidential write-in campaign to "protest the present policies of the three major candidates for president." The meeting will be held at 7:30 p.m. in the Georgia Teachers and Education Association building at 201 Ashby St., N.W.

Sundberg was very active in the McCarthy campaign in Georgia and favors the Senator as a write-in candidate. If McCarthy comes out for Humphrey, however, Sundberg favors writing-in Dick Gregory. The meeting next Wednesday will decide on the write-in candidate and plan a statewide campaign.

The group hopes the drive will lay the groundwork for a statewide liberal organization which can work at the precinct, county and state level for liberal candidates.

## Plastic America

"[W. Marvin] Watson campaigns for his own hero, the retiring President. The Postmaster General uses every occasion to extol LBJ, never mentioning Humphrey. Watson dedicates a Walt Disney stamp by likening the cartoonist to the President—humble men who dared to dream: Johnson, of the Great Society; Disney, of Mickey Mouse."

From the *Wall Street Journal*, Friday, Sept. 13

The Great Speckled Bird would like to include as a regular feature news about the student movement in the South. We are establishing campus contacts and reporters. SEND US NEWS, GRAPHICS, PHOTOS, POETRY, ETC. Please include an addressed envelope if you desire return.

# DRAFT REFUSAL Black Actor Convicted



Arthur Chester Banks III—best known as Arthur Burgardt, the black militant witch in Theatre Atlanta's production of *MacBird* last year—was convicted last Friday, September 27, of "willfully and knowingly refusing to accept induction into the armed forces" on October 3, 1967. Sentencing by U.S. District Judge Newell Edenfield is expected to come within a week. Maximum penalty is five years in prison and a fine of \$10,000.

Banks' testimony revealed that he had requested Selective Service Form 150 to file for recognition as a conscientious objector in March, 1967. He lost the form sent him, and in August the Atlanta local board sent an induction order to his permanent address. At that time Banks was in New York, and the woman he had asked to receive his mail was on

vacation. When she returned she sent the notice back to the board with a note explaining that she would tell Banks to come by and get it when he returned.

When Arthur returned in September, he asked the board for another Form 150. The local board refused. His lawyer contacted state board officials who agreed to send him one, but he never received it. Finally his lawyer got the board to accept a Sample Form 150 in lieu of a genuine form.

Banks' statement of his conscientious religious beliefs is 14 pages long. In it he describes his experience with AFROTC at Rutgers University—an experience which convinced him that war and violence were not valid for him. He states, "I believe in man, the Supreme Being, master of destiny, beautifier and creator, victim of his own system of misplaced values and doctrines. I believe in him as I do myself because of his spirit. Man's will is supreme and his spirit behind it is God. I therefore cannot and will not kill a man . . ."

The local board postponed his induction while they considered his case. On September 19, 1967 they granted him a personal appearance. After a brief discussion they found that "the evidence submitted did not warrant reopening of his case." During the same two hour meeting the board ruled on 580 individual reclassifications and heard seven personal appearances. The board ordered Banks inducted on October 3, 1967, at which time he refused to step forward.

Generally the lower courts try to restrict the legal question on draft cases to whether or not the local board had a "basis in fact for the classification," which the judge decides. If the judge says that they did have a basis, the only question left up to the jury is whether or not the man refused induction.

Judge Edenfield's court is no exception, and he ruled that there was a basis for the board's classification. The prosecution contended that the question was simply whether or not the August induction order was valid, and that the conscientious objection question was irrelevant since it was filed after the induction order was issued. Attorney Howard Moore contended that the conscientious objection question

was in fact the pertinent question and that by granting a personal hearing the board in effect reopened his classification and was thus obliged to let him appeal his case up through the Selective Service appeals channels. Since there is no record of why the board refused to allow Banks to appeal his case, Moore contends that the case should have been dismissed and referred back to the draft board for a proper determination.

In addition to the above arguments, the defense will probably argue that the racial composition of the local board and the state selective service system was discriminatory and prejudicial to Banks' case. One emphasis of the appeal will be that Judge Edenfield was in error when he ruled that there was basis in fact for the board's classification.

The trial was made interesting and bearable by a running battle between Judge Edenfield and Attorney Moore—one of many such conflicts. Recently the two sparred in the trial of Cleve Sellers of SNCC. The judge refused to grant Sellers' bond while his appeals to the higher courts were being heard and Sellers spent several months in prison until Edenfield's ruling on the bond question was reversed by Justice Black of the U.S. Supreme Court. Twice in Banks' trial, Edenfield seemed on the verge of citing Moore for contempt of court. One person at the trial who is familiar with the local Federal Judicial System commented that Moore would not have received the same treatment in other local Federal Courts.

To those of us who know Arthur there is little doubt that Arthur is a sincere conscientious objector. He clearly falls within the Supreme Court's definition as stated in the famous Seeger case. The local draft boards and the local federal courts seem bent on ignoring the guidelines set by the Supreme Court. This seemed to be well reflected in the closing statements of the prosecutor, who argued on the "law and order" theme that all these kinds of people want to do is break any law their conscience tells them to break. They would rather have us kill.

—gene guerrero

# FUG it to 'em, baby

The Free University started by activists this quarter in Athens received an enthusiastic response from the students returning to the University of Georgia. Over 200 students signed up for one or more of the 10 courses offered by FUG.

Organized by the SSOC-SDS chapter, FUG is supposed to be an "experiment with alternatives" to the systematic dehumanization that passes for education in American universities today. In a leaflet passed out at registration, SSOC-SDS outlined their critique of the Unfree University:

" . . . The basis for our criticisms of the University is twofold. First, we object to the organizational pattern of the university, which duplicates in microcosm the organizational patterns of the dominant institutions of the greater society—business and the military. It is objectively evident that the university is not in any sense a democracy: decisions are made in a top-down authoritarian manner. Education ought to be a liberating experience—an opportunity to develop one's human potential. It can never be this, no matter how exceptional our course content might be, if it is a passive experience (passive in the sense that participants have no genuine opportunities to take part in determining the form and content of that experience).

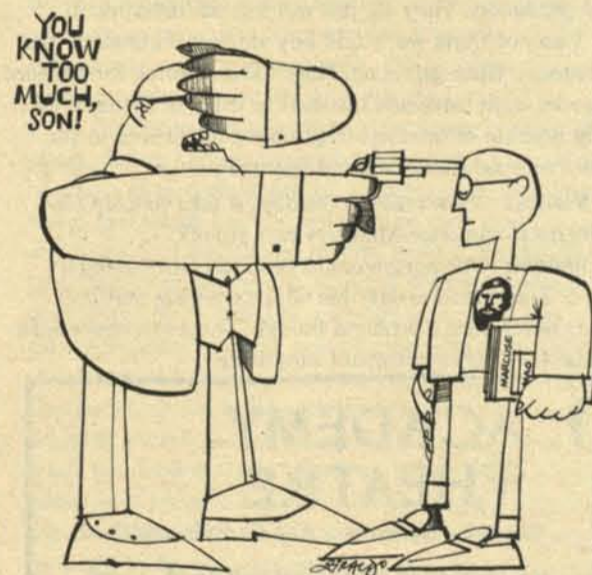
"The power to shape the substance and structure of our education is vested almost totally in the Board of Regents. These men largely determine our educational environment; from the options we are offered when choosing a course of study, to the sterile, windowless buildings erupt-

ing all over the campus, to the grading system which causes subjective marks to become an end in themselves and drives some of us to breakdowns or worse. As a consequence of this power the Regents influence significantly the direction and quality of our lives. Because these men make decisions which affect our lives at such a crucial time, it is important to analyse their perspectives and the interests they represent. This leads to the second part of our criticism of the University.

"Most of the Regents also hold seats on the boards of directors of large corporations or financial institutions. They run the University as if it were just another business and the decisions they make about the University usually benefit, directly or indirectly, the interests they represent. To them, the students in THEIR university represent, in the words of President Fred Davison, just another "resource" to be lumped together with the physical plant and other "resources" in order to produce the kind of people trained in the kind of skills that are useful to these powerful corporate managers.

"Neither the content of the educational process, nor the end to which our learning and resources are directed, further the fulfillment of humane social needs. Military and economic oppression overseas and injustice and inhumanity at home are among the defining characteristics of American society. These trends are reflected in the institutions of our society—including our universities. Increasingly, the university is called upon to supply the experts and the expertise of social manipulation and international coercion—and the universities are responding with efficiency . . ."

The Free University is an attempt to provide an educational institution which does not include the fundamental defects outlined above. Probably the most important aspect of the Free University at Athens is that the participants in each course will have control over the form and direction of that course. There will be no grading system



and most courses will incorporate elements of more than one discipline. Several will focus on current social problems and hopefully some of these will develop campus or community action projects.

The courses offered by the Free University are:  
 1) The Unfree University: Higher Education in the "great Society"  
 2) The New Theology: The Judeo-Christian Ethic In Flux  
 3) Great American Institutions Series No. 1: White Racism  
 4) The Lessons of Vietnam: A Critique of U.S. Foreign Policy  
 5) The Politics of Futility: "Dick Humphrey" vs "Hubert Nixon"  
 6) Psychic Phenomena: Seances, ESP and the Occult  
 7) Contemporary Biology: A New Perspective on the Life Sciences  
 8) Tom Watson and Southern Populism: The Radical Southern Heritage  
 9) Modern Poetry: Writing and Understanding the "New Verse"  
 10) Photography and Cinematography: Experimental Film-making.

—xenos  
 university of georgia

"To maintain an adequate base for planning and for the conduct of military operations when and where they may occur, the U.S. military establishment must have access to a steady flow of knowledge that originates in social science studies. . ."

"Report of the Panel on Defense Social and Behavioral Sciences." National Academy of Sciences, *Science*, 11/17/66

# DUKE U. & DOW

Thomas Perkins, chairman of the Investment Committee of the Trustees of Duke University, and Mr. Frank Ashmore, Vice-President for Institutional Advancement, met with six students on February 29, to discuss the investment policies of the University.

The purpose of the meeting was to persuade the Investment Committee to sell Duke's 4020 shares of Dow Chemical Corporation, the maker of napalm, and 7000 shares of stock in Lockheed.

**Perkins:** I sympathize with what you are trying to do, but you are going about it wrong. Everyone has a duty to create a world without war, but you should go to the polls, not to the Duke University Investment Committee. The Investment Committee cannot take into consideration the morality of owning Dow stock and should not.

**Student:** What if Dow stockholders voted on whether to continue manufacturing napalm; would Duke vote for continuation of napalm as a Dow product?

**Perkins:** Yes. When we buy a stock, we buy management. Management should make decisions on what to produce, and if the company is successful we support them.

**Student:** I would like to raise the question of whether owning stock in Dow is consistent with the stated goals of Duke University, to advance Christianity and the Christian values and to provide a Christian education for its students. The Methodist Church, which is the parent church of Duke, and the National Council of Churches have undertaken to review their holdings in Dow and other armament manufacturers in light of the immoral uses to which the products of these companies are being put. Do you think the Duke Investment Committee should make similar considerations of the morality of its investments?

**Perkins:** Theoretically, yes. But practically, no. The only guideline of our investment policy is the return. You could say, however, that the Investment Committee has made a moral stand in support of Dow's production of napalm, because we own stock.

In fact, I think it would be immoral for Dow not to make napalm if the country asked them to.

**Student:** Swift and Co. made the decision not to make napalm. Were they morally wrong?

**Perkins:** I disagree with what Swift and Co. did.

**Student:** Do you think Krupp had a duty to do what the Nazi government asked him to do?

**Perkins:** I think there would have been a lot of fresh graves in Germany at the time if they had not.

**Student:** Are there any investments which you would hesitate to make because of the moral implications involved?

**Perkins:** Well, we have not really considered stock in liquor producers. They are just not a good investment.

I do not think we would buy stock in a company that earns money from gambling. Mary Carter Paints, for instance, has grown from three and one-half to forty in the last year, chiefly because of holdings in gambling operations in the British Bahamas. We would not buy that.

**Student:** How many votes does it take to keep the Investment Committee from buying a stock?

**Perkins:** One person could keep us from buying a stock, or cause us to review one which we were holding. This has never been a problem though. There has never been any dissent in the Investment Committee.

The discussion next turned to whether there is a moral or legal responsibility for acts done at the request or command of the government. Perkins suggested that it could not be immoral to give aid to the government in carrying on a war, regardless of what the individual thought about the war.

**Student:** Do you think the German soldiers tried at Nuremberg should not have been convicted, since they were just obeying orders?

**Perkins:** I THINK THE NUREMBERG TRIALS WERE WRONG. NO INDIVIDUAL HAS A RIGHT TO ACT AGAINST AUTHORITY. THE NUREMBERG TRIALS WERE NOT NECESSARILY WRONG ON A MORAL BASIS, BUT ON A PRACTICAL BASIS THEY WERE, BECAUSE THE U.S. MIGHT SOMEDAY FACE THE SAME THING.



**Student:** If you were told to fly over a village and drop napalm on it, knowing that it would hit civilians as well as soldiers, would you do it?

**Perkins:** Yes, I would. A soldier has to obey orders. As far as the war in Vietnam goes, I believe what McArthur said: "There is no substitute for victory." Get in quick and win.

**Student:** The quickest way to win would be to use nuclear weapons on North Vietnam. The war could be over in a matter of hours. Would you favor that?

**Perkins:** It is not solely a moral decision. They have those "pineapples" too, you know.

**Student:** Pineapples. what if they didn't have those pineapples? Would you be willing to use the pineapples if they didn't have them?

**Perkins:** I don't know.

**Student:** Would you have led Jews to the ovens at Auschwitz if ordered to do so?

**Perkins:** (Pause) There is a question as to how far down the line of duty goes. I am not saying that you cannot protest the war. I am sure you are familiar with the recent letter to the *Wall Street Journal* from Herbert Doan, President of Dow Chemical Corp., in which he justifies the manufacture of napalm. You can make napalm and protest the war at the same time with no moral conflict. You can say whatever you want, as long as you do what the government wants.

# CLEAVER AT BERKELEY

Certainly the most revered canon of university teaching is the principle of academic freedom. Strictly defined, it has referred not to the rights of the entire academic community, but only to the right of any faculty member to determine the contents of his own courses. That ancient freedom is unrestricted—in principle. But in practice the principle has received a grievous wound in the treatment accorded Eldridge Cleaver, Black Panther Minister of Information and author of *Soul on Ice*, by the Board of Regents of the University of California.

During the past summer, the Department of Psychology invited Cleaver to offer 10 lectures without remuneration in a normal course sequence on the Berkeley campus. His theme—for which he would appear to be amply qualified—was to be "Racism in America."

But no sooner had the matter become public knowledge than the two foremost political leaders of California, Governor Ronald Reagan (R) and House Speaker Jesse Unruh (D), graphically displayed the total irrelevance of party labels in determining reactions to basic challenges of the established ideology. Both opposed the appointment of Cleaver and pressured the Board of Regents to veto it.

The Board of Regents, of course, does not teach; it simply controls the university system under the authorization of the State legislature and governor. It is, in short, a political, not an academic body. The mere fact that the question was even brought before the Board and the Board considered to be a competent agency to adjudicate the dispute is a breach of the principle of academic freedom. Its decision naturally reflected its political nature and made a mockery of the principle. By a deadlocked 9-9 vote it failed to prohibit Cleaver altogether from any campus of the university system; by a 10 to 8 vote it permitted him to offer only 1 of the projected 10 lectures.

The psychology professor in charge of the course had already indicated his determination to carry on, whatever the decision of the Regents. If need be, he was prepared to take his course off the campus thereby subjecting it to the tender mercies of the Berkeley police. Whether he will now accept the political compromise offered by the Regents remains to be seen. But the implications of the Regents' actions are obvious: the Board of Regents is now openly a Board of Censors. Jesse Unruh prophesied that the state legislature might well strip the university faculty of its right to control curriculum. In essence, however, the Regents' decision regarding Cleaver has already done so. It has merely removed the facade of freedom behind which the naked power of the state has always lurked.

—ted brodek

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barbara joye        pam gwin  
howard romaine    stephanie coffin  
anne romaine        tom coffin  
gene guerrero        og the king

**staff**

## Corporate Liberal Education

We have named the system in this country "corporate liberalism." And, if we bother to look, its penetration into the campus community is awesome. Its elite is trained in our Colleges of Business Administration. Its defenders are trained in our Law Schools. Its apologists can be found in the Political Science Departments. The Colleges of Social Sciences produce its manipulators. For propagandists, it relies on the Schools of Journalism. It insures its own future growth in the Colleges of Education. If some of us don't quite fit in, we are brainwashed in the Divisions of Counseling. And we all know only too well what goes on in the classrooms of the Military Science Buildings.

This condition takes on more sinister ramifications when we realize that all the functionaries of "private enterprise" are being trained at the people's expense. American corporations have little trouble increasing the worker's wage, especially when they can take it back in the form of school taxes and tuition to train their future workers. To be sure, many corporations give the universities scholarships and grants. But this is almost always for some purpose of their own, if only as a tax dodge.

Furthermore, the corporate presence on campus grotesquely transforms the nature of the university community. The most overt example is the grade system. Most professors would agree that grades are meaningless if not positively harmful to the learning process. But the entire manipulated community replies in unison: "But how else would companies know whom to hire (or the Selective Service whom to draft)?" So we merrily continue to publicly subsidize testing services for "private" enterprise.

What we have to see clearly is the relation between the university and corporate liberal society at large. Most of us are outraged when our university administrators or their "student government" lackeys liken our universities and colleges to corporations. We bitterly respond with talk about a "community of scholars." However, the fact of the matter is that they are correct. Our educational institutions are corporations and knowledge factories. What we have failed to see in the past is how absolutely vital these factories are to the corporate liberal state.

What do these factories produce? What are their commodities? The most obvious answer is "knowledge." Our factories produce the know-how that enables the corporate state to expand, to grow, and to exploit more efficiently and extensively both in our own country and in the third world. But "knowledge" is perhaps too abstract to be seen as a commodity. Concretely, the commodities of our factories are the *Knowledgeable*. AID officials, Peace Corpsmen, military officers, CIA officials, segregationist judges, corporation lawyers, politicians of all sorts, welfare workers, managers of industry, labor bureaucrats (I could go on and on)—where do they come from? They are products of the factories we live and work in.

It is on our assembly lines in the universities that they are molded into what they are. As integral parts of the knowledge factory system, we are both the exploiters and the exploited. As both managers and the managed, we produce and become the most vital product of corporate liberalism—bureaucratic man. In short, we are a new kind of scab. . . .

Finally, perhaps we can see the vital connections our factories have with the present conditions of corporate liberalism when we ask ourselves what would happen if: the military found itself without ROTC students; the CIA found itself without recruits; paternalistic welfare departments found themselves without social workers; or the Democratic Party found itself without young liberal apologists and campaign workers? In short, what would happen to a manipulative society if its means of creating *manipulable* people were done away with? We might then have a fighting chance to change that system.

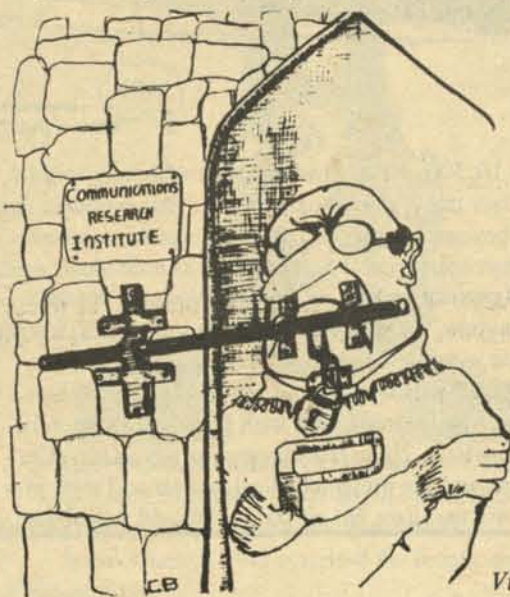
—from Carl Davidson's *Toward a Student Syndicalist Movement*.

## REVIEW: DISSENTING ACADEMY

**The Dissenting Academy**  
edited by Theodore Roszak.  
Pantheon Books, 304 pp., \$6.95

When Thomas Jefferson founded the University of Virginia, he boasted that it would be a haven for unorthodox ideas, based on "the illimitable freedom of the human mind." But freedom was all too limitable in the repressive slave society of the antebellum South, and Jefferson's University was not immune to this process. The handwriting was on the wall almost immediately when Jefferson himself was unable to obtain a professorship for a freethinking friend. Within a few years his university had joined other southern universities in churning out learned justifications of slavery, copiously footnoted with biblical and classical references; its integration into Southern society was complete. Chattel slavery proved to be not a localized infection but an unchecked cancer which poisoned every Southern institution—including the university.

The academy has not fared much better in the repressive society of contemporary imperial America. Anti-communism, the growing power of the military-industrial complex and the militarization of other aspects of American life, the draft (whose similarities to chattel slavery are obvious), McCarthyism, security checks, loyalty oaths, congressional investigating committees, wiretapping bureaucrats, travel restrictions and other familiar trappings of imperialism have corrupted all of our institutions, but perhaps most profoundly the university.



*The Dissenting Academy*, edited by Theodore Roszak, is a pioneering attempt to explore this corruption of academia. The first of a series of "anti-textbooks" by Pantheon, it is an anthology of essays by radical scholars on the present state of the humanities and social sciences in American universities. Their collective diagnosis of the situation: bleak but not hopeless. Not hopeless because of the growing awareness and reawakening of conscience among younger scholars, and the emergence of their radical critique of what now passes for scholarship and education in their disciplines. *Dissenting Academy* is itself an important milestone in that emergence. The catalyzing agent: Vietnam.

The standard by which most of these scholars evaluate the current scene is the Enlightenment concept of education as the pursuit and exchange of knowledge in the service of human freedom, fulfillment and self-knowledge. This concept involves the critical examination of existing institutions in the light of these ideals, and the proposing of means by which the ideals might be more closely approximated in this world. Since all societies have fallen short of these ideals, the Enlightenment concept is necessarily subversive, and was recognized as such by the 18th century state, church and aristocracy.

In a hard-hitting introduction, "On Academic Delinquency," which sets the tone for the book, Roszak attacks the abdication of academics from "any defensible standard" of intellectual integrity, conscience or morality. The American university, he feels, has been corrupted by the concepts of "service" and "scholarship". The first is the idea that the university should indiscriminately and uncritically serve the purposes of the larger society, whether improving agriculture, training business administrators or perfecting the instruments of genocide. The second is the blind pursuit of knowledge for its own sake (or more often, for the sake of academic preferment) which has resulted in the accumula-

tion of mountains of socially useless, fragmented, indigestible and insignificant facts, and the founding of dozens of ridiculously specialized journals. Consequently, today's students, like those of the Enlightenment, must look outside the university for the original, creative and defiant minds of our day. Roszak argues that the pursuit and communication of knowledge ought to be a noble enterprise, conducted by people of personal integrity, and proposes that highest priority in assessing a scholar's intellectual quality be placed on his "ability to link his special knowledge or moral insight to our social needs . . . We (should) be prepared to ask what the man's thought or the example of his actions has been worth in the defense of civilized values." (my italics)

Noam Chomsky's already classic essay, "The Responsibility of Intellectuals," finishes what Roszak begins. Citing chapter and verse, Chomsky documents the prostitution of such mainstream liberal intellectuals as Arthur Schlesinger, Jr., Walt Rostow and A. A. Berle, whose standards of intellectual honesty and personal integrity, if any, proved too fragile to resist their sudden, heady elevation to the councils of Empire. Presidential aide Schlesinger's outright lie to reporters at the time of the Bay of Pigs invasion is one unambiguous instance of the rot, but Chomsky is also concerned with more subtle manifestations. Thus the critic who wishes to be considered "responsible" must castrate his criticism in advance by accepting all the major premises of the official apologia of American imperialism. "Responsible" critics argue about means and tactics, but only "irresponsible," "unrealistic" or "softheaded" ones question the benevolence of American Cold War policies.

Perhaps the most provocative essay is "Historical Past and Existential Present" by historian-activist Staughton Lynd. He chides professional historians for viewing history from the sidelines and as a result, tending "to give too little weight to that ethical dimension which is critical only for the man who must make decisions." The historian should also be an actor in making the history of his own day, which will give him a greater appreciation of the ethical-existential choices which face historical protagonists; this in turn should become his point of departure when he writes history. Lynd makes no secret of the fact that he is more concerned with the present and the future than the past. "Sensitive chronicling in depth of the important events of his own lifetime" should be the historian's first duty. As for the future, the historian's business "is not to predict but to envision, to say . . . not what will but what can be. The past is ransacked not for its own sake, but as a source of alternative models of what the future might become."

Other contributors take up the scene in other disciplines. Sumner Rosen analyzes the postwar domestication of economists, their uncritical acceptance of the economic status quo which has blinded them to such questions as the distribution of wealth and income and the impact of war spending on the economy. Marshall Windmiller describes the preoccupation of political scientists and international relations specialists with the task of preserving and enhancing the power and "national interest" of the U.S., deluding themselves all the while with the conceit that they are developing a scientific, value-free discipline. Christian Bay contrasts the modern study of politics as the study of existing patterns of political behavior with the Aristotelian insistence on the difference between man as he is and man as he ought to be, and explores the reason for this "capitulation to the status quo" by political scientists.

Kathleen Gough argues that anthropology, though "a child of Western capitalist imperialism" from its 19th-century beginnings, at first had humanitarian aspects which increasing specialization, bureaucratization and government management of research have now smothered. (Sociology is omitted because Roszak feels that C. Wright Mills' *The Sociological Imagination* fills the bill here.) Others deal with philosophy, literary criticism, the Catholic university, and the development of the university as big business.

Despite the redundancy and unevenness of quality which are inherent in its format, this is an excellent and provocative anthology which should be read by all serious students of the social sciences and humanities. Your professors probably won't mention it, since it isn't confined to any of their fields, but read it anyway. If succeeding volumes in the "anti-textbook" series measure up to this one, all latter-day *philosophes* should give Pantheon a rousing vote of thanks.

—bob goodman

### The bookworm

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# WOMEN'S RIGHTS UGA SIT-IN

Last spring over 300 students occupied the University of Georgia's Administration Building for almost three days. This demonstration, an unbelievable event for Georgia, was the visible result of more than a year of newsletter articles, educational forums, general dissatisfaction with existing rules, and frustration among a lot of students after trying to get changes through "proper channels." No one had planned on a sit-in, but President Fred C. Davison forced a peaceful coed rights march to use stronger tactics to get his attention, so they could make their demands heard.

The unrepresentative Student Senate has absolutely no power, for the University Council can exercise a veto over it. The University Council is made up of faculty and administrators only, no students. But it would not matter much if students sat on the Council because the president has veto power over the University Council, and the Board of Regents has ultimate power over the president. So students have no voice at all, even in the making of non-academic rules which directly affect them. Many unjust rules infringe upon rights so basic that they should not even be voted on but rather guaranteed.

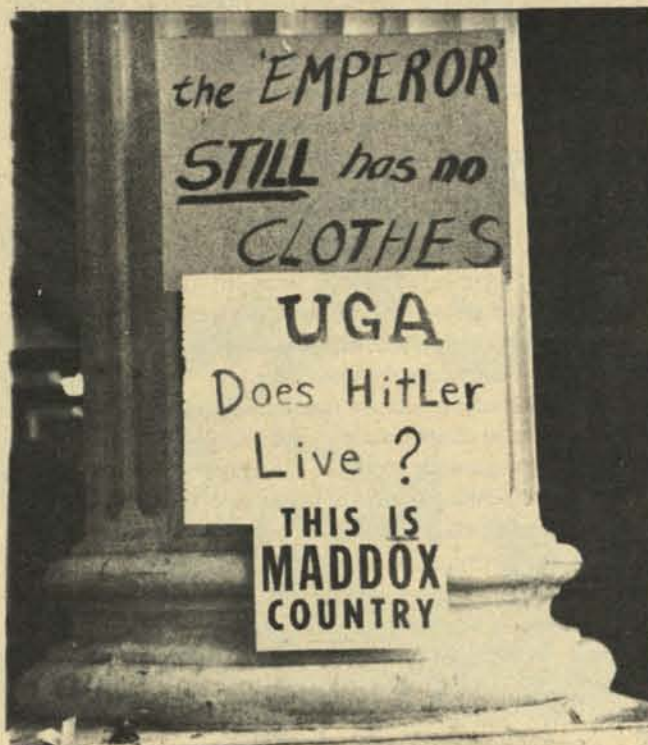
By winter quarter a number of students had decided that the only way to be heard was to demonstrate. Planning began for a march for coed rights. Meetings were held in each of the women's dorms; the planning was well coordinated, and it was well publicized. A parade permit was obtained and the University and President Davison were notified.

On April 10, 500 students marched across the campus to the steps of the Administration Building. Here they were to have presented their requests and a faculty petition to Davison. But the president was not there. He had gone on a business trip, even after he had told the march coordinators that he would be present.

The students, feeling very insulted and very determined to make Davison hear them, decided stonger action was necessary. So, almost spontaneously, the demonstrators filed into the Administration Building and decided to remain.

All decisions were made in mass meetings to insure complete democracy. A five student steering committee was elected to negotiate with the president. Then five demands were decided upon. The students requested that curfew for all women students be abolished by April 17, the University's regulations concerning drinking be made consistent with state law (female students, even over 21, are

forbidden to drink), all regulations governing male and female students be made equal by summer quarter 1968, the powers and functions of the Women's Student Government Association (WSGA) be transferred to the Student Government Association (SGA), and finally, that no disciplinary action be taken against the students involved in the demonstration.



—dave thompson

At 10:30 p.m. the students were officially told to leave or face major disciplinary action. But everyone remained, even beyond women's curfew, and signed statements declaring their support and participation as individuals demanding equal punishment for all if any action was brought against anyone. Debate over demands and tactics, steering committee meetings, and person-to-person discussions occupied most of the night and few people if any slept.

The next morning talks with President Davison began in his office. These talks proved totally futile. The steering committee presented the demands and were prepared to discuss them but all Davison would talk about

was "proper channels" and "correct procedure." The students tried to talk about basic human rights and what they considered "right" and "wrong." The president made threats of force and punishment. The students, convinced of their justness of their cause, remained stubbornly in the building; while the president thought only of how to force the demonstrators out by any means other than giving them even so much as an intelligent conversation.

Most of the demonstrators attended classes but quickly returned to "their building." By going to classes they were able to talk to other students and tell them what was going on. It was surprising how many people knew nothing about it.

The next night fatigue and discouragement over fruitless attempts to negotiate contributed to stong differences within the group concerning tactics. Some wanted to leave, thinking they had proved their point; some wanted to remain all year, if necessary, until all demands were met; others favored reducing the demands. While these debates continued the University tried intimidation again. This time it was an order by the State Fire Marshall accusing the students of creating a fire hazard and demanding that they vacate the building. The students inquired as to what constituted a fire hazard; then appointed monitors and distributed themselves around the building so that no more than the required number occupied each floor and sat in such a manner so as to allow for a three-foot walkway down the middle of the hall. The University was still not satisfied but the students stayed.

The next day was Good Friday and many students would be going home over the weekend. So they decided to hold a religious service inside the building at noon then march out as a sign of good faith. At the same time they called on the administration to reciprocate by offering a similar sign of good faith.

The University's answer came at 4 p.m. when President Davison obtained a temporary restraining order suppressing freedom of speech and assembly on campus.

300 people had discovered the complete futility of trying to use "channels," channels that are controlled by people unconcerned with the wishes of students. They discovered this through direct experience and found for themselves that to have their voice heard at all the only alternative left to them is demonstration. But even beyond these 300 participants, to many other students on campus, the demonstration was educational. Everyone observed the total impotence of the Student Senate and the now obvious fact that all power rests in the hands of the president and the Board of Regents. The more the students attempted to make themselves heard the more they became aware of the actual amount of control the University has over the students' lives. This was the important victory of the sit-in.

—bill cozzens

## TERRELL: black student movement

The Atlanta University Center is hovering on the verge of a major confrontation—a confrontation containing all the combustible components of faculty and student unrest which precipitated the bloody battles at Columbia University last spring.

The major source of the crisis seems to be the Center's authoritarian administrators who are failing to relate sufficiently to student and faculty goals. The administrators of the A.U. Center (which includes four undergraduate colleges, one graduate school and a theological seminary) apparently see themselves as paternalistic guardians of their students. Consequently the students are subjected to a host of rules, regulations, threats and abuses that their administrative overseers have arbitrarily imposed.

The following excerpt from the Morehouse catalogue gives an accurate indication of the administrative point of view:

"The College requires . . . an observance of recognized standards of morality, good order, and gentlemanly behavior . . . Regulations exist for the good of the student to secure to him in the highest degree the end for which he comes to college. The aim is to produce self-control and to secure the cheerful acquiescence of the student in rules that are made for the good of all."

Some of the things the college demands under cover of this and other provisions are ridiculous. But the students are required to be gentlemanly, to exercise self-control, and to keep their mouths shut or face consequences ranging from outright dismissal to grade and credit reductions.

The Spelman catalogue is much more explicit about its lock-step authoritarianism. In a section called "Character

Reference and Academic Potentiality," the following threat is made:

"The College reserves the right to require, at any time, the withdrawal of students who do not . . . give evidence of entire sympathy with the ideals of the institution. THOSE WHO ARE UNPREPARED TO ACCEPT THIS CONDITIONING SHOULD NOT APPLY FOR ADMISSION."

The key phrases in these two excerpts are "cheerful acquiescence" and "entire sympathy." The implication is clear. The students are being put into the same position as the slaves who were told by their masters, "Not only must you kiss my ass, you must smile when doing it."

One of the most ironic aspects of the situation is that Morehouse and Spelman are generally conceded to be the two most liberal colleges in the Center. But Clark, Morris Brown, Atlanta University and the Seminary have similar statements in their catalogues.

The students are on the verge of a major revolt.

They have formed a centerwide coalition called the "Ad Hoc Committee for a Black University" and have drawn up a list of demands scheduled to be submitted to the college presidents this week. They have also been circulating a flyer containing the following charges and demands:

"The so-called predominantly Negro Colleges, with the Atlanta University System high on the list, continues to function as one of the main tools used by our oppressors to perpetuate the cruel colonization of Africans in America. In essence, our sincere desire for growth, truth, and a relevant education has been used against us."

Some of the student demands are:

—Administrative support of student sponsored community projects.

—The elimination of administration supported cultural activities which do not directly relate to African culture. Including appearances of the Atlanta Symphony Orchestra.

—The disarming of the guards on the campus security force and the firing of any guard who works for the Atlanta Police Department.

—The elimination of all classes organized within the framework of European culture.

—The elimination of curfews.

—The elimination of all compulsory dress standards.

—Student representation on the Board of Trustees.

Many faculty members in the Center are disgruntled also. The faculties are virtually powerless, and many of the instructors have indicated that they will support the students if a confrontation occurs.

Up to this point, however, neither the students nor their disgruntled professors have been able to launch an effective movement against the recalcitrant administrators. There are a number of reasons for this, but the most important is probably the near-dictatorial powers of the administrators.

The administrators are all powerful. They are answerable only to their white overlords, euphemistically referred to as "trustees."

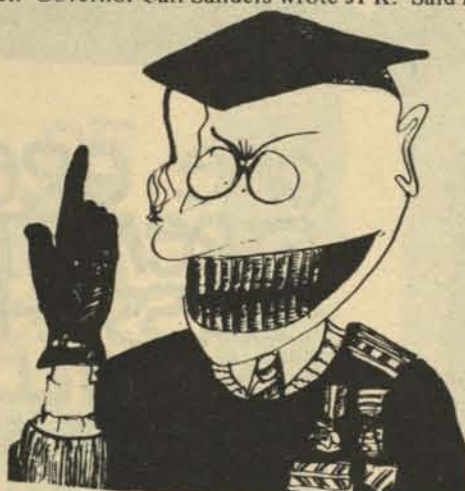
The trustees, who have first and last word in all matters of finance, are the powers behind the presidential thrones in the Center. Most of them only visit the Center once or twice a year. They are virtually unknown to the students and faculty. Most of the trustees are wealthy white businessmen from the north. Almost all of them are rich and conservative. They definitely don't identify with the black revolution, and there is a great deal of evidence to support the contention that they know little or nothing about the unique problems and aspirations of the students in the Center.

—continued to page 14

# UNIVERSITY FAMILY PORTRAITS

Chancellor George L. Simpson. Came in a Coca Cola plane, and is now the highest paid state official with a \$35,000 salary, a \$6,500 "subsistence" allowance and a rent-free \$103,000 home. Not bad for an "educator."

Simpson's Georgia base goes back to the early 1960's when the state big-wigs, industrialists, politicians, and regents became quite concerned that the state of Georgia was missing the space and defense research-contract spending pork barrel. Governor Carl Sanders wrote JFK. Said my



Viet-Report

friend John, need to make the country grow. (The Kennedys at that time, very pleased with their expanded defense budget and militant cold war stance, had not heard of Brigitte Bardot nor of the rising tide against militarism.) Chairman James Dunlap of the State Board of Regents wrote Senators Talmadge and Russell asking for NASA to come look at the Peach state for its new installation.

In 1965 NASA sent its ace number one foreman, George Simpson, to survey the red clay. Simpson, in the words of Dunlap, flew up to Athens in the Coca Cola plane, then "had dinner at the Capital City Club and invited some of the top business and industry people."

Simpson convinced everyone that NASA's \$14.5 billion spent in the South was a "glacial force" for solving the economic woes of the South. (Oh, New South of malnourished and semi-literate blacks, poor whites—and glistening missiles.)

Georgia didn't get NASA, but it got Simpson. Regent Chairman Dunlap and Regent Morris Bryan, Jr., textile executive, sought Simpson out at hiring time in 1965.

Simpson came to Georgia convinced that the way to build a New South (attract industry) was to build strong research departments in the Universities. That way, you make the country grow. Already in North Carolina Simpson had constructed the Duke, North Carolina, North Carolina State Research Triangle, which did more than \$3 million in scientific research annually for the defense department. Some of which was in biological warfare. (Oh, New South of poor people and well fed anthrax.)

Georgia Universities, not really ill-supplied with government money, had done all right without Simpson. In 1965 Georgia and Georgia Tech had more than two million dollars in defense contracts. Those figures have grown—and Georgia Tech now has its own little chemical warfare project

in "Toxic Explosives."

(Oh, New South of jobless and poison bombs.)

Simpson came as sort of philosophe King of the space age to Georgia, with strings. Ph.D. in sociology, and government bureaucrat, Simpson moved adroitly among cabbage-heads and industry kings. In three years he has about doubled the higher education budget . . . when Maddox cut Simpson's financial requests, Simpson lined up the bankers and industrialists to put pressure on the legislature to restore the cut funds.

Dr. Simpson is proud of a few of his educational reforms. His showcase is the "core curriculum"—sort of educational standardization of parts for more efficient transfer of the student from state factory to state factory.

Freshmen and Sophomores have 90 hours of standard courses and all of 30 hours free electives. (Don't dilly-dally, boys.)

Simpson has also made a major effort to reduce the teacher-pupil ratio—would be interesting to know whether those new teachers are in the class or in the lab working for some industrialist.

Simpson's administrative mentality toward education and economic development came out best in a sermon he made in NASA. He said, "We decided to go to the moon, and then some decisions had to be made. How do you go to the moon?"

As he never stopped to ask why go to the moon, now he never stops to ask why research in bombs and poison, why train young people for corporate purposes.

Oh, New South of bureaucrats, bombs, and poor.



Fred Davison, President University of Georgia.

George L. Simpson—"the board has chosen one of the finest young educators in the United States"

James Dunlap—"We searched the length and breadth of the country."

Hometown boy. Born in Marietta. Veterinarian 1952-58 in Marietta. Ph.D. 1963 Iowa State University. Professor and Associate of the Institute for Atomic Research. Project leader at Iowa State on "Comparative Toxicity of Rare Earth Compounds" for the Atomic Energy Commission. (*What's it all about, Freddy?*)

1964. Dean of the Veterinarian Department.

Sept. 1966. Vice-Chancellor of the State Board of Regents. A Simpson man. May 1967. President of the Uni-

versity of Georgia. News release: "Primary scientific interest and publications have been in the field of Comparative Toxicity . . ." "one of the finest"—Simpson "we have searched. . . .blah, blah, blah."

Educational Philosophy. Inaugural address 1968.

"Our university must become an even more viable, more active, more dynamic, and more productive unit of society. We have coming into our care flows of people—both students and faculty—flows of resources—both human and financial—and flows of information. We have outward flows of the same types which should always constitute new and improved resources. . . ."

That's all, fellow resources.



Noah Langdale, Jr., President Georgia State College A Jawjuh man. Born in Valdosta, home of renown educator-industrialist, Chairman of the Board of Regents, John Langdale.

Star tackle at Alabama. Harvard Law '48. Member of Georgia Bar, Georgia Society of the Sons of the American Revolution, The Elks (defenders of the white southern way), American Legion, Rotary, Atlanta Touchdown Club, Grid-iron Society, Capital City Club, Kentucky Colonel Corps—(oh, and the National Education Association)

Director of Fulton National Bank. Director of Colonial Stores.

Cited by Cmdr. Gen. Louis Truman as "an effective advocate of the necessity of military training programs on college and university campuses."

An Educator.

A known seg, he cooled it when integration came.

A known advocate of civilization, Langdale has repeatedly insisted on the necessity of "maintaining Western Culture" against the Communist hordes conspiring to rob us of our "American way of life." Also a staunch American Dreamer, he believes it's there, if you'll just work, and work, and work. . . . .

A hospitable person, Langdale lives at the corner of Tuxedo and Blackland Sts. in a \$75,000 home, gift of the Regents.

## COSI-SDS

Georgia State differs from other colleges in Atlanta in many respects. State has no dorms. Most of its students attended high schools in the Atlanta area, and a high percentage of those who are not married live at home. Three-fourths of the student body works at either full or part-time jobs, a fact that accounts for the sizeable enrollment in the night school. The first thing newcomers are likely to notice is the large number of "drop-ins" who attend State. Middle-aged housewives, Armed Forces retirees and others find it convenient to sign up for a few courses and "be where it's at." Professors will tell you that these "drop-ins" generally make the best grades. Because most of State's students are working and living at home, any sense of a campus community is virtually non-existent. Nobody seems to miss it.

By now you have guessed that Georgia State is not a hotbed of student radicalism, but then neither is any other school in the South. State does have a radical student organization, the Committee on Social Issues (COSI), dating back several years and now in the process of affiliating with SDS.

The Committee on Social Issues was formed right around the time when the Vietnam war was beginning to be unpopular. Though the people who were behind this effort were mostly members of the Young Socialist Alliance, they sought to organize and maintain COSI strictly as an anti-war organization.

Although COSI participated in mass anti-war activities all over the country and was a member of the Atlanta Alliance for Peace, the organization only began to take on real strength the past school year. Fall quarter of last year, COSI began publishing a mimeographed weekly newsletter, *Altus*, in order to reach a larger number of students. *Altus*, now in its second year, was the cause of a heated debate during a General faculty meeting last spring quarter as thirty faculty members sought to have the publication censored. *Altus* had chided the ROTC Department for offering a marksmanship course to the teachers and their "dependents."

Georgia State College, like most colleges in the South, offers its students a four-year course of instruction in Army ROTC. Until this year, the school required that all male freshmen and sophomores sign up for and complete a two year basic course in Military Science. Late in the fall quarter of 1967, COSI began a massive campaign to put ROTC on a voluntary basis. After a year-long hassle, the faculty voted to do so, but word has it that the administration is going to

ask the faculty to "reconsider" their decision this year. If so, COSI will have another battle on its hands.

COSI's latest efforts are centered around the school's employment practices. Although there are sixty maids and janitors employed by the college, they are the most invisible people at the school.

All sixty of them are black, and none of them take home more than seventy-five dollars per week in salary for a 42-hour work week. The maids start at \$1.20 per hour and the janitors start at \$1.40. In addition to educating the student body about this sad fact, COSI is now trying to help the workers organize a union in order to bargain for better wages. Surely an institution that's capable of spending great sums of money on new buildings should be able to pay all its workers a decent wage. And so for COSI at Georgia State College, the struggle continues.

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When they passed a law against sleeping  
I was trying to stay awake  
walking hard on the boards and putting bennies in my soup  
but I kept thinkin' about featherbeds and pillows  
and dreaming of dreams I would like to have  
and finally fell asleep in baltimore  
and slept till the death of the angels.

It was confession time so  
I was goin' to go down to say  
I had been asleep a second or two  
when they blew the world up with icicles  
and my bed fell into a chasm.  
I went runnin' up to the seminary  
but they didn't want to hear  
in their black robes and busted pubics,  
i drew on the draughts of fragrance  
of statues like sharks in neighboring parks.  
I got lost. I admit it.

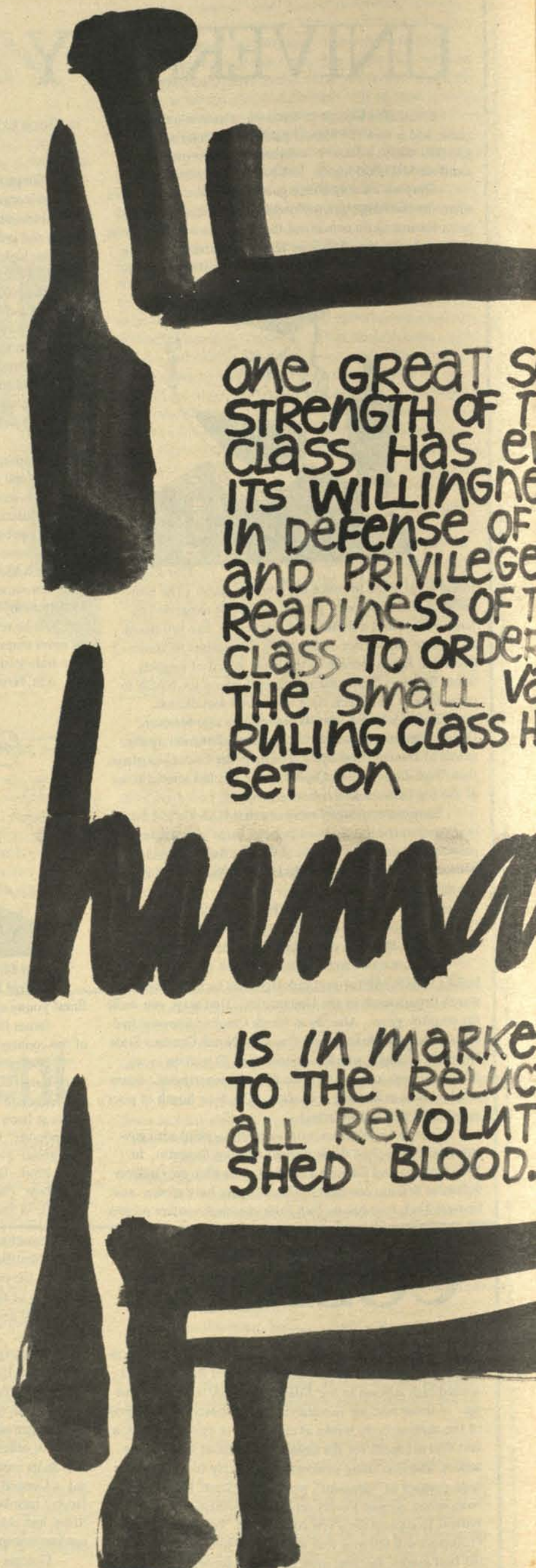
When I bit my tongue they ganged on me  
Yelling cannibalism—  
A man is attempting to eat himself.  
The crowds all gathered around, inspired.  
And I just said—if you'd give me some food  
and a drink and a place to sleep  
I'd be able to resurrect myself  
and lie at my feet  
and hear the voices of the angels  
coming up on the wings of the sun—  
sacred birds and holy words  
and the silence of dreams  
where flesh is soft upon the ivory soul.

When I had to visit john; i.e.,  
pass some water flow under the bridge  
they cried—a man is exposing himself  
and brought me up to the big judge on high  
in his castle of junipers and fudge.  
But I said I just had to function,  
I gotta have release  
When I take in the word  
if you don't let me sleep.  
So he said I'll give you a break  
and only cut off one of your parts,  
a leg or a joint or a stump.  
And you can sleep one time  
on this court's big heart  
so your dreams will be spread out  
against the sky for all to see.  
With tears of relief I lay down to sleep  
little knowin' or carin' my dreams were now  
public property—a movie up against the sky,  
where the folks could look up and see gigantically  
great bodies fitting into each other—  
they were scandalized to note  
a prick as big as the sun  
flow far into the black open womb of the sky—  
and the judge said, now son,  
I'm afraid we have to cut off all your parts,  
for you're a clear and present subversion.

So I said, Judge, I can't help myself,  
Just cut out my brain  
for it gives me ideas  
and wants me to sleep  
and looks under the skirts of your grandma.  
Well, they did what they had to  
And now I'm all here  
and mention a nap  
and i'll give you a shudder.

But sometimes I still think  
of a world of dreams  
of the planets in motion  
where the moon's white breast  
bumps the nipples of the stars  
and my tongue grew long and my prick grew hard  
and I got me a little girl in the subway.

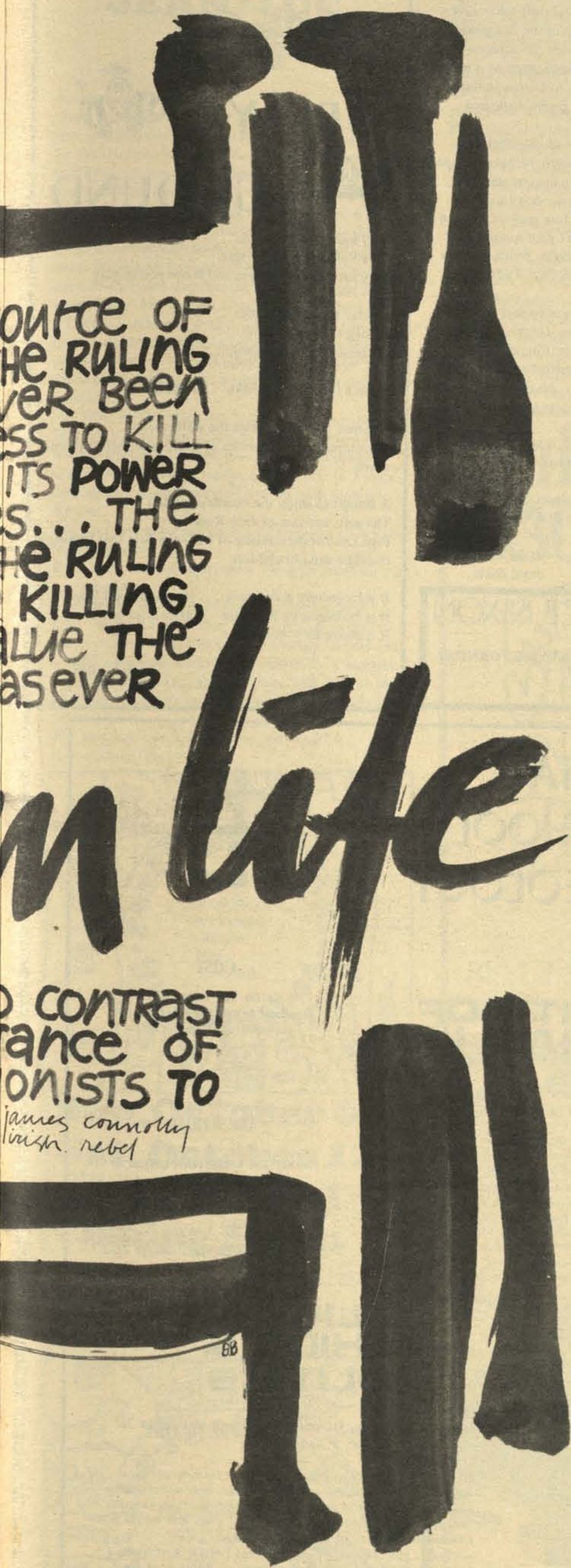
Fred Goldberg  
Emory University



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*James Connolly  
Irish rebel*

### TECHNOLOGICAL JUNKIES

i dont want your  
orchidflowered magnoliascented  
shitpaper your  
electricpowered toothbrushes  
knives canopeners color tvs  
your 300 horsepowerd  
airconditioned supercars  
i dont want your tanks  
bombs missiles 500 troop  
CSAs or a secret minimike  
concealed in my navel

all i want is a place to  
eatbreathesleepshitlove  
but i only have onevote  
which isnt worth verymuch  
and onevoice which isnt  
worth veryloud.

-jim buchanan  
Georgia State College

### NIGHT FALLS

The chirp of a cricket was  
heard off the night's  
Reign over day,  
And pulled so tight  
As choking and drowning  
All movement uprising  
And down!

Chaos and protests!!

It is revolutionary time!

Lillie Kate Walker  
Spelman College

Black. . .the color of light  
for the dark to come from dark  
begot of white.

Marilyn Hunt  
Spelman College

The pain burst out at last  
and walked  
across the sky on tiptoe at dusk.

Sadie Mims  
Spelman College

### MISTER HANH

They applauded his remarks  
which were not of the nature  
requiring applause;  
Rather, sorrowed quiescence.  
But these are Unitarians;  
they applaud everything.  
These are Americans,  
who never would be sensitive  
to the thin, yellow  
Buddhist Monk  
dressed in black,  
with soft voice  
and tiny hands

Who gestured for silence

-jim buchanan  
dekalb literary arts journal, summer  
'68  
dekalb college

# REVIEW

Gary Burton Quartet in Concert. APM/LSP-3985 RCA

One of the things that occurred to me while I was listening to this record is that the music is similar in many ways to the Dave Brubeck Quartet. There's a great deal of emphasis placed on the style and formal structure of the compositions. One tends to hear more of the total sound of the piece rather than the personal expression of each of the cats playing.

This is the group's strength and weakness. They're very successful in achieving what they, or Gary Burton, set out to do. They do have a unique sound. The four of them really do manage to combine into one. They have this mellow, flowing, intertwining sound.

But, like Brubeck, the style is so down pat that it's difficult to stay involved with them throughout an entire set. And even though the general feeling is flowing, because the pieces are structured so formally, I get a feeling of boxed-in-ness. After a while I'd like to hear some real wailing, something very free, but I know I won't because the total sound is so well defined.

I think one of the reasons Bobby Moses's playing is so strange is that he is trying to play free, to open up the group, while the other players are playing so tight. It sounds like what Moses is trying to do won't work, can't be done. The result is that the drummer sounds out in left field.

Another example is the "Walter L" track on which Coryell is given a long solo. His tone gets fatter, his attack gets stronger and he begins to take off on his own. And as you see that he is achieving a new intensity, a new excitement, you also realize that the other players are left behind and don't know how to fill in. Larry Coryell gets off on the blues but, as the Coryell sound is at last fully felt, the Gary Burton sound becomes lost.

Steve Swallow similarly shows his stuff soloing on "I Want You." He plays almost as fast as the late great Scott La Faro while gaining a fatter tone. He achieves the same guitar-like effect and his double-stopping is equally skillful. He's a perfect complement to Burton in that his solos, like Burton's, develop with precise logic and tasteful execution.

Burton himself plays more lines on the vibes than anyone I know. And the reason is because he has developed the four mallet technique further than anyone else. It's also the reason why his music is so music-boxy to many people. You can't vary tonality with four mallets, nor can you vary quantity of sound. You can't play sparse. A certain cluttered sameness necessarily results. Well a rose is a rose and beauty must be given its due, even if you may prefer hyacinths. (sic)

About the album itself, it needs to be said that it is not necessarily the best Quartet album. *Duster*, their first album, had a stronger, gutsier tonality. Coryell's tone throughout this album is strangely muffled and fuzzy. On *Duster* he is much sharper and clearer. All the players seem to play with more force, perhaps because they were not so sure of what they were going to do.

Now that the group has split up, it will be interesting to see what develops. Coryell will have a chance to play like he seems to want to play . . . . . turned-up-amp-freedom. Burton, with added piano player Chick Corea, will have a group more in accordance with his well-schooled ideas.

—david moscovitz  
david baker

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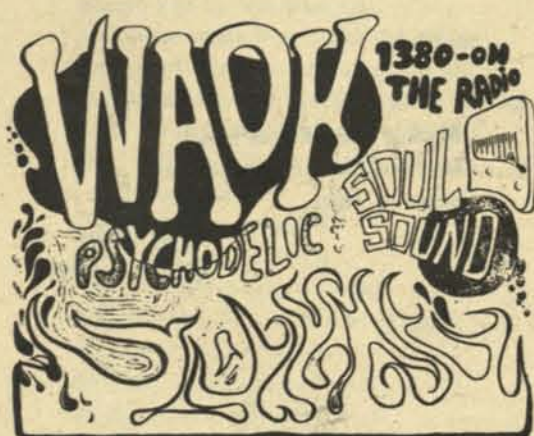
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—Text: Alan Brockway, *The Secular Saint*.

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# JEAN-LUC RAPS

International Times/LNS

(Note: Godard, who has just finished shooting his latest film, *One Plus One*, agreed to meet Hermine Demoriane for this interview but would not consent to it being recorded. "What you don't remember, make up," he said. Excerpts from the interview follow.)

HD: You have said everybody should make movies.  
 JLG: No. I did not say that. I said more people should. There are not enough films. Look, there is no black cinema at all. Stokely Carmichael should make a film. But he can't. Even if Mao sent him the money he would not find a distributor. There aren't films from the workers either. I'd like to hand over my unit, lock, stock and barrel and let some of them get on with it. We need films from people, not for them. In the meantime, we have a lot of professional film makers who would be better off doing something else.

HD: What do you think of Claude Givaudan's experiment?  
 JLG: Very good. You should be able to go into a shop and buy the latest Godard, take it home and project it with no more fuss than reading a paperback. In 2 years time we may be putting cassettes of our own films into TV sets.

HD: You have said England was an American colony. Does this apply to its films?

JLG: There are no English films. There are American film sets in London.

HD: What do you think of American cinema then?

JLG: The most conservative in the world. It works on worn-out formulas totally irrelevant today. Its only aim is to lift people out of their environment for a moment and persuade them the world is a beautiful place so they keep quiet and allow the system which begets such films to continue.

HD: You didn't even like *Bonnie and Clyde*?

JLG: Average. Very average.

HD: And the cinema in France?

JLG: Very conservative too.

HD: What do you reckon is the way to break the monopoly of the big companies?

JLG: Either drop a bomb on them or buy them.

HD: You have just made a film for French TV. Would you like to do more?

JLG: I see no difference between cinema and TV films. I would like to make more, yes, but I doubt if they'd get shown. TV is so governmental, and not only in France. Governments are always clever enough to take it over. Consequently TV would be the same in Cuba as it is in Greece. I think opposition parties should have an equal influence.

HD: Do you believe that hippies could be a force to purge Capitalism, as the Red Guards purged Soviet Communism?

JLG: The hippies will do nothing until they are politicized

HD: They need a Mao?

JLG: Not necessarily. Only to get educated politically.

HD: The demonstration at the first night of *The Green Berets* proves that something is burning.

JLG: Yes, that was excellent. I wish someone had told

me. I would have gone.

HD: Do you think the uprising could come from England eventually?

JLG: Yes. It is good here because there are plenty of people with money and open minds. But alas, they don't use their minds, and they are usually corrupted by money. People could do things but won't. Look at the Beatles for instance. And Peter Brook. He should have put his *Marat-Sade* outside Buckingham Palace.

HD: Are you aware to have prophesied the Sorbonne in *La Chinoise*?

JLG: No. Prophecy is a mild form of fascism.

HD: What about your next film?

JLG: It is going to be produced and shot in America. That's all I know about it. Except the title. I've got that. *An American Movie*.

HD: Have you ever taken acid?

JLG: No. Not interested. I get high staring at posters in the streets. I get high on people.

HD: Exactly what my mother says. Thank you.

-hermine demoriane

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<p><b>SIDE A</b></p> <ol style="list-style-type: none"> <li>1. FASTER THAN THE SPEED OF LIGHT (Hershey Butler)</li> <li>2. TIGHTEN UP YOUR WIG (John Kay) Trondale</li> <li>3. NONE OF YOUR BUSINESS (Gabriel Meller, John Kay) Trondale</li> <li>4. SPIRITUAL FANTASY (John Kay) Trondale</li> <li>5. DON'T SLEEP ON THE GRASS, SAM (John Kay) Trondale</li> </ol>	<p><b>SIDE B</b></p> <ol style="list-style-type: none"> <li>1. 28 (Gabriel Meller) Wingate</li> <li>2. MAGIC CARPET RIDE (John Kay) Trondale</li> <li>3. DISAPPOINTMENT NUMBER (UNKNOWN) (John Kay) Trondale</li> <li>4. LOVE AND FOUND BY TRIAL AND ERROR (John Kay) Trondale</li> <li>5. HODGE, PUDGE, STRAINED THROUGH A LESLIE (John Kay) Trondale</li> <li>6. RESURRECTION (John Kay) Trondale</li> <li>7. REFLECTIONS (Gabriel Meller &amp; John Kay) Trondale</li> </ol>
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# molasses and quinine

I'll miss Eugene Patterson's column in the *Atlanta Constitution*. Under his editorship, I knew how many grains or barrels of salt to take the editorial page with. I knew this ex-Henry Wallace supporter's position, his general interests and outlook, and could fairly well predict his reaction to known situations. By reversing this process, I could look for the things he did not say, and in time get a more balanced picture of events.

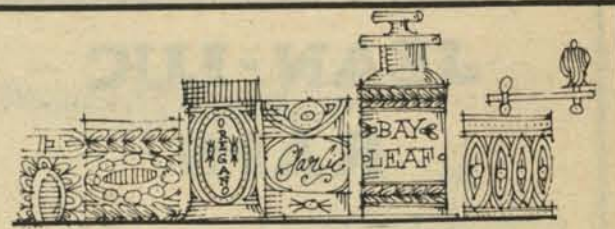
Sometimes I'd go up to his office to discuss one social problem or another. It was useless to go with a foolproof argument, for he was no fool. By the time I'd get a question stated in a way to harpoon bastards, he'd have it countered with an-attack from some unthought-of angle. These talks of ours were a pleasure to me, an oasis in Atlanta's intellectual desert. When I engaged him in a duel of wits, I wasn't attacking an unarmed man, and I've never met a faster thinker. (Occasionally he surprised me, as when he hired B. J. Phillips.)

Still, he was able to blind himself to some facts. In 1964 he went to Viet Nam, came back, and reported that 20 per cent of those whom we were fighting came from North Viet Nam.

I don't question the accuracy of this figure, nor do I ask how he could tell a North Vietnamese from a Lao or a Kha. What gripes me is that he never did, to my knowledge, mention the national origin of the other eighty percent. This remained for Joseph Alsop to do partially on September 29, 1968, a few days after Mr. Patterson left his position as editor. From the *Atlanta Journal-Constitution*:

... in the summer of 1965, the Dong Nai regiment was wholly composed, of course, of South Vietnamese recruits to the Communist cause. And these were highly motivated men, if only because they all looked forward to becoming members of the new ruling group in South Vietnam, when they had won the final victory that already seemed within their grasp.

When a man is enough of an exponent of U.S. ideals to be appointed vice chairman of the U.S. Civil Rights Commission, one would naturally expect him to support the principles which caused us to become a nation in 1776. Yet here were these rebels who had been denied any voice in their government under the Diem regime, as well as that of Bao Dai, who had finally held their own equivalent of the Boston Tea Party and revolted—and Eugene Patterson was apparently willing to sweep 80 per cent of a civil war under the rug. (Some Tory editor probably did the same during our Revolutionary War, pointing his inky finger at the French and Polish aid we received, thus getting King George's temporary blessing.) Patterson is basically a decent man, but I've never quite forgiven him for that.



I'm reminded of my boyhood days on my grandfather's farm in Oklahoma. He had a scrub Percheron stallion named Prince. Sometimes neighbors would bring mares to his barn, and I'd be told to go into the house and help my grandmother. I'd hear the horses squealing, and pretty soon the neighbor would take his mare away, and my grandfather would come in with money he said was "service fees."

One day when I got older, they let me help lead the mare into the barn and hitch her into a stall before they sent me outside. Then they shut the doors; but being a boy, and all boy, I found a knothole.

If memory serves me correctly, what I saw through the knothole that day is exactly the same kind of service some of the news has been getting in Atlanta for the last ten years. I don't know into what channels Eugene Patterson will guide the *Washington Post*, but perhaps its readers can find a knothole.

—ernie marris

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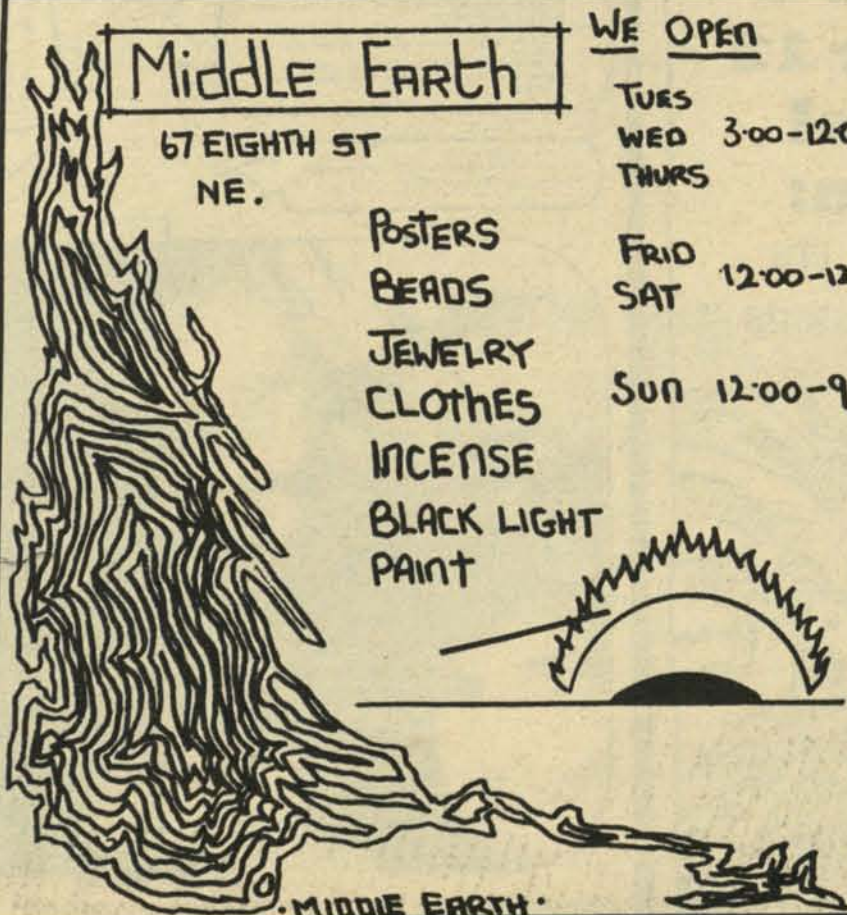
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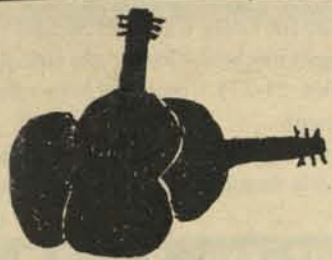
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# ON OPENING NIGHT SHAW bags BRAHMS

The Atlanta Symphony opened an ambitious 1968-69 season with an opening night kill—Brahms. The audience must have had some foreknowledge of the slaughter, for they were a dull, listless lot—with the exception of your two sparkling *Bird* reporters, of course. The beauty of the new civic center auditorium must have completely captivated one-third of the audience; they were so totally engrossed in something that they came stumbling and bumbling into their seats after the first movement of Brahms' *Concerto for Violin and Cello*. They didn't miss much, but they were quite rude . . . typical of Atlanta audiences, though.

Brahms wrote this concerto after the manner of the baroque concerto grosso, in which the solo instruments are "pitted" against the orchestra. During Thursday night's battle, a large number of the orchestra seemed to be suffering from shell-shock or battle fatigue. Donovan Schumacher, the solo cellist and one of the finest first-chair cellists in America, remarked at a pre-concert lecture that he felt some small fears because the season opened with a cello cadenza. We don't know whether it was a case of opening night jitters, the acoustics or what, but Mr. Schumacher did not turn in one of his outstanding performances.

What saved Brahms was the playing of Martin Sauser. He isn't another Heifetz, but as Sauser he blew his fiddle.

Unfortunately this didn't offset the playing of the orchestra and the conducting of Mr. Shaw, who appeared to be reading the directions. Bravo to Mr. Sauser for his efforts. Bravo, Mr. Sauser. We're sorry the orchestra couldn't blow at least as well as you.

The second work was the world premiere of Ulysses Kay's *Theater Set*, commissioned specially for the Atlanta Symphony. Mr. Kay wrote the piece to commemorate the passing music of the theater orchestra. As such, he did capture the spirit of the Broadway musical. As an avant garde work, well . . . this would have sounded just as avant garde 10 or 15 years ago. It did not compare with other works of Mr. Kay, such as our favorite *Fantasy Variations*. The second movement did stir us, however, and we found ourselves engrossed in and enjoying the music. Lots of electronic sounds . . . Very happening . . . Very much today's music. Unfortunately, this movement dragged toward the end, and we believe this could have been avoided had it been shorter.

Less the composer who writes short second movements. The third movement seemed appropriate for a television melodrama and at odds with the other two movements. Nonetheless, our boys in the the orchestra seemed to catch a great deal of excitement from the music, for their performance improved immensely.

Halftime. Robert Shaw and the orchestra move into the locker room. What a helluva talk Mr. Shaw must have given! The orchestra and the conductor came back rejuvenated. The *Symphony Fantastique*, or psychedelic symphony by Berlioz was superb in almost every respect.

Berlioz wrote this work at the age of 27. It is a detailed account of an opium dream in which he met his now-legendary lover, Miss Smithson, was betrayed by her, hanged, and danced over at a witches' sabbat. Who said getting stoned never helped anything? Berlioz said that the opium helped him write this music; that alone might justify a lot of "bad trips."

The only flaw in an otherwise outstanding performance was the entrance of the trumpets in the first movement. We thought them too rough and brassy, but whether this is the fault of Berlioz or Shaw we couldn't tell. With that exception, Mr. Shaw led the orchestra through an outstanding performance . . . much better than any recorded performance of this same work.

The rest of this year's programming deserves some mention. The orchestra's new home is in the Atlanta Memorial Cultural Center, dedicated to the memory of those Atlantans who died in the plane crash at Orly Airport in Paris. Mr. Shaw has therefore decided that at each concert he will present one French work, one American, and one "classic." Within this program, there will be a heavy emphasis on modern works, and four major choral works are also included. All in all, well worth the price of a season ticket.

—DB & SB



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I'll read the book or see the movie

—judy allen

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—continued from page 6

A check of the Morehouse, Spelman and Atlanta University catalogues indicate that the three institutions are in the hands of a small group of white trustees serving on the Boards of all three. This clique controls the Financial and Executive Committees of all three schools. And they also hold most of the offices on the Boards.

One of the long range goals of the Ad Hoc Committee for a Black University is to get ultimate control of the Center into "black hands." This means that they have to challenge their Negro administrators and white trustees on a number of sensitive areas. Both sides seem determined to call the shots.

What happens from here is anybody's guess.

—robert terrell

(Robert Terrell is a student at Morehouse College, recently returned from a year's work as a reporter for the New York Post. Previously he was active in the student civil rights movement in Atlanta and has done community organizing in Atlanta's Vine City. He has also worked with tenant's councils in Detroit. Articles by Terrell will appear regularly in the Bird.)

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The Atlanta Alliance for Peace will meet Sunday, Oct. 6, to continue planning anti-war activities for the International Days of Protest (Oct. 21-27). Come and help rebuild the Atlanta peace movement.

Meeting will be at 8:30 pm at the Atlanta Workshop in Non-violence office, 1036 Peachtree, Room 104 (Peachtree at 11th).

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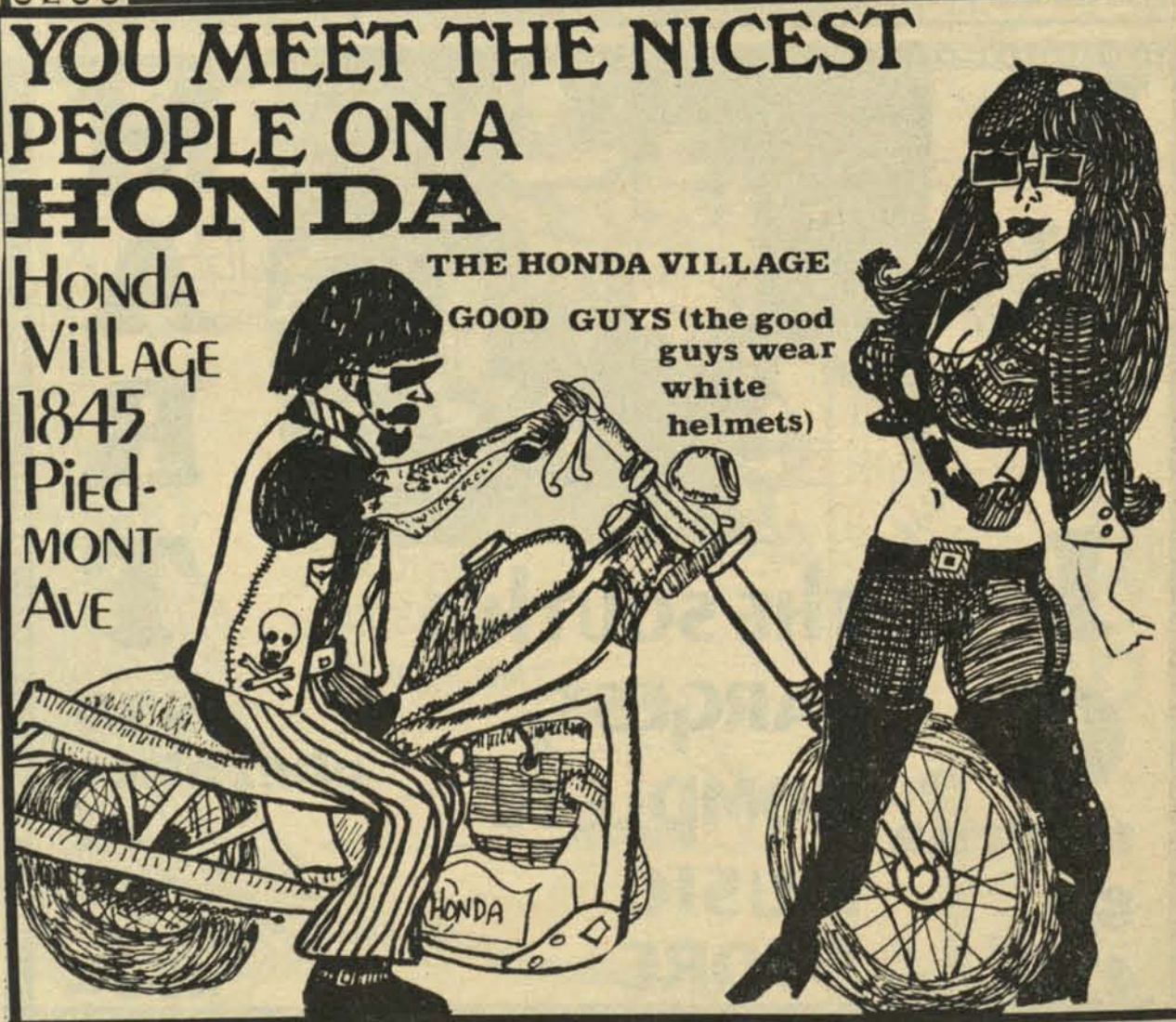
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 HOUSE BURNING DOWN  
 ALL ALONG THE WATCHTOWER  
 VODOO CHILD (SLIGHT RETURN)

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# Calendar

## FRIDAY OCT. 4

MUSICAL, "Red, White, and Maddox," opened Thurs. Oct. 3 at Theatre Atlanta. An original "musical myth"; probing satire, comedy, & tragedy, including 15 songs. 8:30 pm. See Sun. Oct. 13 for MASLC benefit info and Tues. Oct. 8 for TV coverage. 1374 West P'tree at 17th.

GALLERY OPENING, constructions, assemblages and paintings by C. Kermit Ewing, Head, Dept. of Art, U. of Tenn., Knoxville, at the Unitarian-Universalist Church, 1911 Cliff Valley Way, NE. Reception 8 pm. Exhibition open 9-5 daily except Sundays.

RADIO, WABE-FM (90.1), "Musical Memories," from the 20's, 30's, and 40's, 7:15 pm.

TV, CHANNEL 17, "The Grapes of Wrath," film of John Steinbeck's novel, 11 pm.

Channel 8, The Religions of Man—"Zen Buddhism," with Dr. Huston Smith, 8 pm.

## SATURDAY Oct. 5

COUNTRY MUSIC JAM SESSION, "Music Mart Jamboree," bring instruments, 575 Cherokee Rd., SE, 1-5 pm.

TV, CHANNEL 8, "The Iceman Cometh," Eugene O'Neill's great play, with Jason Roberts and Myron McCormick, 8 pm.

CHANNEL 17, "Upbeat," with The Iron Butterfly, Little Carl Carlton, Steppenwolf, Canned Heat, Little Eva, 6 pm.

## SUNDAY OCT. 6

FORUM, "Two Worlds—Black and White," sponsored by MASLC and WAOK. Come as you are, talk and socialize from 3:30 to 4:30—the Forum will be broadcast live over WAOK from 4 to 4:30. At the Georgia Teachers and Education Association Bldg., 201 Ashby St., NW, every Sunday, same time, same place. Drive up North Ave. past Ga. Tech, turn left on Ashby, go about 1 1/2 miles.

GRAND OPENING, Atlanta Memorial Arts Center, an exhibition of French works of art from the 17th century through the 20th century: "The Taste of Paris: from Poussin to Picasso." 1280 P'tree St., NE, at 15th. Thru Dec. 1, 12-9 pm.

RADIO, WRNG (680), Jim Sundberg speaks on The New Party, a fourth nat'l political party, now coming to Georgia, 2 pm.

TV, CHANNEL 8, Sound of Youth, "Responsible Representation in Congress," with Chas. Weltner, former member U.S. House of Representatives & running again, 7 pm.

"Poetry and Jazz," college students read to jazz, 8:30 pm.

"Drugs in the Tenderloin," a documentary on addiction, 9 pm.

CHANNEL 17, "J.R. Jamboree," local country music artists, 7pm.

## MONDAY OCT. 7

DISCUSSION, Ga. Tech Free University, "The Negro in America: Why We Are Where We are?" first in a series of Monday night discussions, in the Wilby Room of the Ga. Tech Library, 8 pm.

RADIO, WABE-FM (90.1), "Curtain Time in Atlanta," announcements of plays in the Atlanta area, 7 pm.

TV, CHANNEL 8, "History of the Negro People," new series, 7 pm.

## TUESDAY OCT. 8

LECTURE, James Dickey, poet-in-residence at Ga. Tech, in the auditorium of the Electrical Engineering Bldg. at Tech, 11 am.

CHAMBER MUSIC, Ga. State College, Assembly Room, Sparks Hall, 33 Gilmer St., 8 pm.

RADIO & TV, all networks, statement by Eugene McCarthy, 8 pm.

TV, CHANNEL 5, "60 Minutes," documentary series, this week featuring 3 songs from Theatre Atlanta's "Red, White, and Maddox" (see Fri. Oct. 4) and commentary, 10 pm.

## WEDNESDAY OCT. 9

REVUE, "Beyond the Fringe," opens at Theatre Atlanta. Satirical revue from London via Broadway. 1374 West P'tree at 17th. 8:30 pm.

OPEN MEETING, for anyone interested in The New Party, a fourth nat'l political party (see Radio listing, Sun, Oct. 6), at the Ga. Teachers and Education Association Bldg., 201 Ashby St., NW. 7:30 pm. Drive up North Ave. past Tech, turn left on Ashby, go about 1 1/2 miles.

TV, CHANNEL 8, Jazz Concert, with George Shearing, 8 pm.

CONCERT, Zara Nelsova, cello, playing Bach, Messiaen, and Dvorak, at the Atlanta Civic Center, 395 Piedmont Ave., NE, at Forrest Ave., 8 pm. \$2-\$7.

TV, CHANNEL 8, "University News," 7:30 pm.

"Folk Guitar Plus," 9 pm.

## FRIDAY OCT. 11

TV, CHANNEL 8, "Eastern Wisdom," new series. Alan Watts discusses theories of Far Eastern religions, 10pm.

## SATURDAY OCT. 12

TV, CHANNEL 17, "Upbeat," Jeanne C. Riley, The Vogues, Gene Pitney, The Temptations, Stevie Wonder, 6 pm.

## SUNDAY OCT. 13

ADULT EDUCATION CLASSES, in guitar, art, Afro-American workshop, liberal religion, discussions, etc., start this week at the Unitarian-Universalist Church, 1911 Cliff Valley Way, NE. 634-5134 or 633-8385.

BENEFIT PERFORMANCE, "Red, White, and Maddox," at Theatre Atlanta (see Fri. Oct. 4), plus Afro-Asian fashion show at intermission, art show, and post-performance commentary by Julian Bond. Benefit for Metro. Atl. Summit Leadership Conference. \$3.50. Doors open at 2 pm, performance begins at 2:30 pm. 1374 West P'tree at 17th.

GALLERY OPENING, special opening of Junior Gallery at the High Museum, with the exhibition: "Color-Light-Color," 3-5 pm. 1280 P'tree St., NE, at 15th. Thru June.

TV, CHANNEL 17, "J.R. Jamboree," local country music artists, 7 pm.

## MONDAY OCT. 14

PLAYS, "The Maids," by Jean Genet, and "Not Enough Rope," by Elaine May, presented by the Morehouse-Spelman Players at Spelman College, Rockefeller Hall, corner of Greensferry Ave. & Chestnut St., SW. Through Oct 19th.

DISCUSSION, "Are Vietnams Necessary?" Ga. Tech Free University, Wilby Room, Ga. Tech Library, 8 pm.

RADIO, WABE-FM (90.1), "Musical Memories," from the 20's, 30's, and 40's, 7:15 pm.

## LEGIT THEATERS

THEATRE ATLANTA, "Red, White, and Maddox," opened Thurs, Oct 3, will be performed this month Oct. 4, 5, 11, 13, 17, 18, 19, 25. An original "musical myth"; probing satire, comedy, & tragedy, including 15 songs. See Sun Oct. 13 for MASLC benefit and Tues. Oct. 8 for TV coverage.

"Beyond the Fringe" opens Wed. Oct. 9, will be performed this month on Oct. 9, 10, 12, 16. Satirical revue from London via B'way.

"Dark of the Moon," opens Oct. 23, performed Oct. 24 and 26. Based on the folk song "Barbara Allen," includes original folk music.

1374 West P'tree at 17th. 892-8000. All shows 8:30 pm, except Oct 13, when it is 7:30 pm. ACADEMY THEATRE, "Playground," fantasy, "recreates the beauty and terror of childhood dreams." Through Oct. 16. 8 pm. 3213 Roswell Rd. NE. 233-9481.

## SPOTS

THE ELECTRIC EYE, Oct. 11 & 12, The Pale Paradox.

THE SPOT, Oct. 4, Little Phil and The Night Shadow; Oct. 5, The Celestial Voluptuous Banana.

PINETREE SKATERAMA, Oct. 5, Perpetual Motion; Oct. 12, Soul Service.

TWELFTH GATE, Oct 4 & 5 Jeff Espina; Oct. 6, Jim Neiman and Dan English; Oct. 11-12, Kindred Spirits.

PLAYROOM, Oct. 4-5, Carl & Pearl Butler; Oct. 7-12, Jack Greene. BOTTOM OF THE BARREL, Oct. 4-5, Danny Cox; Oct. 7-12, Jeff Espina.

PINK PUSSYCAT, Oct. 4-5, Freddie Terry and his band with Mr. Blues; Oct. 7-12, Freddie Terry and his band with Decision.

BISTRO, Oct. 4-5, Vince Martin & Liz Getz; Oct 7-12, Ray Whitley.

## UNFREE FLICKS

HIGH MUSEUM, Oct 6 8 1/2 by Fellini; Oct. 13, A Night at the Opera with the Marx Bros.; Hill Auditorium, High Museum of Art. 8 pm. Donation: \$1.50 (members), \$2 (non-members). 1280 P'tree St., NE at 15th.

SDS: Anyone interested in forming a Sandy Springs area chapter please contact Charlie Buchman, 255-5659, between 4:30 and 9 pm.

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## DRAMA ARTS BOOK SHOP

24-17th Street, NE 892-0682

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New American Review (1-4)	1.00
Thurber's Dogs	1.75
4 Screenplays of Ingmar Bergman	2.95
A Grammar of the Film	1.50
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