ART DEGRADED,
DENIED, WAR-
NATIONS! Rouse
MEN OF THE
YOUR FOR-
AGAINST
HIRELINGS!
WE
HIRE
IN

IMAGINATION
GOVERNS THE
UP, O YOUNG-
NEWAGE! SET
HEADS
THE IGNORANT
FOR
HIRE-
LINGS
THE

CAMP
+ COURT
+ UNIVERSITY
IF THEY
EVER DE-
AND PRO-
CORPOREAL

IN THE
IN THE
WHO WOULD,
COULD FORE-
PRESS MENTAL
LONG
WAR!

-WM BLAKE
Castration without Representation!

COME TOGETHER NOW

The most sublime act is to set another before you. Everything possible to be believed is an image of truth. Prisons are built with stones of Law, Brooches with bricks of Religion. Prayers play not! Prayers reap not! Eternity is in love with the productions of time.

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

Earth's answer

Don't be a hairy hippy.

- Bill Morganstein

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

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

For the vision to assert a reality for the artist, there must be a flow from his vision to the receivers and a flow through to the artist. Blake and Dylan and the Beatles have dreams of a life in all which you all need is love, yet is this vision only somewhere above flying with the wings of a dove? Can such dreams really be what they seem? Especially here in Savannah, a city haunted by slavery and plagued by self-aggrandizing power mongers who thrive on oppression, can a willing and affirming of what ought to be actually be when history is filled with a willing and affirming of what ought not to be? Yet, it can be all we only we come together, wake up, and say of love; now it's time to act on the principles of brotherhood and good. The evil that plagues this country, the sadness and violence that sickens America is a result of repression and reaction. Truthlessness is ruthlessness—what's America is learning through all of its killings and burnings.

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

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

A word about drugs: a foot of breath was wasted at the peace festival speaking about who was a narc and who to watch out for. But no more. Politicians are looking for a scapegoat, a moral crusade to cover up all of the corruption that has so flagrantly been going on in political machinations. Like the zoning that packeted practically all of South Savannah into our venerable mayor's walls and the tax assessment that's gotten Ots-200 by with criminal rates pro rating the sales prices on the properties. Politicians are pointing their fingers self-righteously at young people and saying, "Here." That's not this wonderful city, now why do you turn to it?" Obviously enough, when society's are as diseased as Savannah's, then both rich and poor alike suffer from the decadence. But if we're going to care the disease, we can't get isolated and side-tracked on smaller issues like whether or not marijuana should be legalized when the stakes are life or death, when the issues are war or peace. We must order our priorities and the first priority is to end war in Asia now. Then we can begin to work out secondary issues over whatever individual things like smoking whatever one wishes.

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

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

-Albion's Voice — Page 2
The following article on circumcision was written by the late Paul Sherlock, M.D., of the Cornell University Medical College. It is called "Circumcision and the Perversity of the American Medical Association." The issue of FACT was published on July 20, 1964.

The article begins with a quote from James Mahoney: "The fair Ophelia!—Nymph, in thy embraces Be all my mutilations remembered."

Circumcision is already a routine operation in this country. What made it compulsory, the circumciser would be protected whenever he happens to cripple or kill the little boy he operates on. This is why it is so very common.

Another answer, I think, must be sought in the mysterious way prevents certain forms of cancer? It is common among people who are not circumcised. But granting that genital cancer is rare among Jews, is this a valid indication for this mutilation? Nothing more nor less than "a barbarous and unnecessary mutilation." (British Medical Journal, 1920.)

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

Efforts to justify circumcision have been made since the very beginnings of history. The desire to mutilate came "the "reasons" came later. and ran the obstetrician to spare her infant this ordeal."

Thus, Paul Sherlock, M.D., of the Cornell University Medical College is convinced that alternative solutions and results found that ungod has no carcinogenic effects whatsoever. This was first suggested by Dr. G. E. Reddy, who conducted controlled experiments and found that ungod had no carcinogenic effect in infancy. "...this gives more weight to the theory that circumcision is unnecessary."

The late Dr. Morgan points out: "...this is an uncommon form of cancer and generally has a fairly good prognosis. appendicitis causes many more deaths each year in the United States than does cancer of the penis, but nobody yet recommends routine appendectomy."

In Ethiopia, Coptic women have a high incidence of cervical cancer, but nobody yet recommends routine appendectomy. (American Journal of Obstetrics and Gynecology, 1958.)

Well, does circumcision at least prevent venereal disease? Thirty years ago, routine circumcision was being urged for just this reason. Today, in our circumcised population, teen-agers have the highest V.D. rates in history. Dr. Morgan adds: "...this gives more weight to the theory that circumcision is unnecessary."

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Since circumcision has practically nothing to recommend it, an important question is: Why has it become a routine operation? The obstetricians go so far as to suggest that money may have something to do with it. Dr. Van Zante asks rhetorically: "...this gives more weight to the theory that circumcision is unnecessary."

With this regard their children tum awry Must give them pause. There are the respect / For who would bear the barbarism and atavism of To grunt and sweat over a weary wife, '}
The established society of Savannah has brought upon itself a revolution of the youth of its city. The revolution may still be only in the minds of the people, but it must soon come into actual communication with youth. We have an obligation to lead with our youth and to listen to their ideas and problems.

After there was emerging a great nation in the British Empire, and it found itself with a colony in violent protest by its youth—men such as Patrick Henry, Thomas Jefferson, Madison, and Monroe, to name a few. Their protests fell on deaf ears, and finally led to war. The outcome is history. My point is, if we believe in democracy, we must listen, and listen to their ideas and problems.

But what is democracy? If we believe in democracy, we must listen to their ideas and problems. They may be the voices of tomorrow. And regardless of who they are, if they are willing, to learn from history, and they have the capacity, if we will but have the willingness, to listen to them.

What is democracy? Democracy is the people the people. And we must win their support and votes with the most massive display of weapons ever used and then tell me you are trying to free me from aggrandizement... on whose behalf? Yours? You, power and many hungry skids, deserve to die a thousand deaths in hell. However, I hope you never see that day. I hope you instead feel the flow of love for ALL people which flows from my self and millions like me.

-Jack Dukas

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As an example, last Dec. 16, I wrote to you suggesting that April 22, Earth Day, be declared a national holiday. Believing this would have been a good decision, but I was wrong. It turned out it had been declared a national holiday. It was a good decision, but it was not enough. We must now work on behalf of our children and grandchildren to ensure that the Earth Day movement continues to grow and to ensure that our children and grandchildren have a planet worth living on.

As the President of the United States, I have a responsibility to ensure that the Earth Day movement continues to grow and to ensure that our children and grandchildren have a planet worth living on. I believe that the Earth Day movement is a powerful tool for promoting environmental awareness and for encouraging individuals and communities to take action to protect the environment.

I hope you will join me in supporting the Earth Day movement and in working to ensure that our children and grandchildren have a planet worth living on.

-Silvio Berlusconi

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

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

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

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

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

what's next for the MONSTER...?
TOMORROW - the WORLD?

another GENOCIDE

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

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

As has happened previously, the extent of genocide became known through reports of the survivors. The day after the crime, an old woman was the first to tell of the killing of civilians.

Other denunciations were subsequently made, and the U.S. authorities had to report, although very much in their own way, what happened in the village of Son Thang.

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

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

The brief communiqué stressed an "exoneration" circumstance: the incident had taken place in a zone where snipers frequently fall into traps. Both these circumstances had already caused a large number of U.S. casualties.

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

The chief of the battalion to which the five Marines belonged, Lt. Col. Charles G. Cooper, told newsmen that "the fact that they are under arrest does not mean that they are guilty," and explained his version of the events.

Cooper said that that night one of the Marines opened fire after stepping into a trap. "They were all nervous and shot at the village," said the officer.

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

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

The revelation in the U.S. of the Son Thang genocide and the arrest of the five Marines coincided with the appearance in "Scamband," a new weekly magazine, of an account by army doctor James Henry who witnessed the murder of 19 Vietnamese women and children in February 1968.

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

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

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

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

-President Nixon in a report to Congress

MORE MY LAIS

"MY LAI WILL CONTINUE TO OCCUR:"

ARMY CAPTAIN TELLS HIS STORY

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

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

On February 17, parts of the letter were published in the Bridgeport Post, Miller's hometown newspaper.

On Feb. 19, Capt. Miller retracted the letter. "It was a boo-boo," he said.

Reservists Organize

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

The recently-formed Committee publishes a newsletter, does draft counseling, and helps soldiers defend their rights against the increasing repression of their officers. Any member of the Reserves or the National Guard may write to P. O. Box 4989, Berkeley, Calif. 94704, for more information.

"Total tonnage dropped on Vietnam exceeds the total dropped in all theaters of WWII by 60%. By February, 1969, 1,200,000 tons of bombs had been dropped on Vietnam. This amounts to 180 pounds of bombs for every man, woman and child--we have dropped 25 tons of bombs for every square mile of both North and South Vietnam."

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

Super-

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

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

A statement by the Washington office of the ACLU notes that the bill contains "many dangerous provisions." There is a special sentencing provision permitting up to 30 years imprisonment for "loosely defined" dangerous special offenders. The implication is that a dangerous leader could be a revolutionary leader who endangers the wealth of big corporations or the authority of J. Edgar Hoover.

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

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

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

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

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

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

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

People who come out of prison can build a country around them.
Those who protest injustice have true merit.
Misfortune tests their fidelity.
When the prison-doors are opened, the real dragon will fly out.

—HO CHI MINH, Prison Diary
RACISM'S Prime Factor

Racial prejudice has been described by different authors as being founded on various cultural attitudes. One of the main factors is the internalization of prejudice as a cultural norm. Dr. Ian Stevenson summarizes early socialization of prejudice thus: "Every new generation has to learn to accommodate itself to an order which is defined and maintained by the older generation." The mechanism by which a child assimilates the culture into which each is born. The following results were obtained for groups of Negro and white children.

### Negro Children (N 186)

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<th>BROWN PUPPET</th>
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<td>23</td>
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<td>Plays With</td>
<td>76</td>
<td>24</td>
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<td>Looks Bad</td>
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<td>24</td>
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<td>Nice Color</td>
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Situations like these presented themselves for the Romans to cope with, for the sensitive child's mind was keen to perceive that being brown somehow meant being inferior in this culture.

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

a) Which puppet is the nice puppet?
b) Which puppet would you like to play with?
c) Which puppet is the nice color?

d) Which puppet is the nice puppet?

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

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

—Bill Butler
NEW WAY to UGA

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

Nixon’s invasion of Cambodia and the murder of four Kent State (Ohio) students have set off feelings of rage, the temors of which have settled as far as Kentucky (closed under martial law) and Georgia. Georgia students, even those on the right, have joined forces to demonstrate their anger at a compliant and corrupting University, Georgia, being so far behind the rest of the country in the field of education, has a unique advantage in its temporal ability to change, to profit from the mistakes of others. “San Francisco State or Columbia. Time is running out and the inclinations to change is minimal.”

What are the grievances of Georgia students? Students at the University are sick of such mindless activities as football and beauty contests, they demand a response to some of the ugly things less activities as football and beauty contests; they de-

Well, this is a ground-cover, certainly not exhaustive, list of problems that started things going Wednesday in Athens. Several hundred students rushed the ROTC building, but were ripped by ROTC cadets and campus security. The students then held a picket line around the building, chanting “1, 2, 3, 4, we don’t want yourucking war” and “On Strike, shut it down.”

That evening, at 7:00, about 500 students attended a memorial service for the Kent State students at which it was announced that class attendance on Tuesday was to be optional, and that all the demonstrators need-
ed to do would be to see Dean Tate for a written excuse (“Dear teacher, please excuse little Johnny . . .”). How-

ever, there was no mention of whether Dean Tate would produce tape recordings of the missed lectures or whether it could be arranged that the missed material not be on the final exam. Anyway, the students saw the proposal for the token that it was, and then marched to Univer-
sity president Fred Davison’s home to demand a total shutdown.

Arriving at Davison’s home only to find the presi-
dent away, the demonstrators wrenched back through cam-
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The next day, after a camp-in in front of the administration building, a 12:00 rally at the student union brought news of the Regents’ action. The students began a march to occupy the courthouse where the three students were being held. The students demanded total amnesty for their comrades.

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

Cly Deeryt

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

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

DOWN TO 8YRS.

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WOMEN: A Journal of Liberation (LNS) Day Care has become one of the central issues of the Women's Liberation Movement. It is quite clear that from the beginning, the men have given an important means for liberation women from the traditional tasks of child rearing. It has been suggested often in many places carried out - that women should demand day care services from the institutions in which they work or study and from the large corporations which profit from and control the child care centers. It is therefore necessary that people in the movement gain a deeper understanding of the day care center as an environment for child rearing.

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

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

The struggle for day care centers must be considered a people's liberation issue, not just a women's issue because children are people. Both men and women who are concerned with children's development must demand day care. The majority of existing U.S. day care centers, which are run as profit-making enterprises, are glorified baby sitting services - dumping grounds where children are bored most of the time. In these centers children are emotionally brutalized; they learn the values of obedience and passivity. They are programmed through a daily routine in which opportunities for personal choice and meaningful social relationships with adults and other children are minimal. Eating and naptime are managed as a mass production style which values efficiency over dignity. The adults as well as the children become routinized and enslaved to the daily schedule.

In a day care center, all the adults and group leaders, no matter what their jobs, are employed with the same salary. Everyone is expected to do all of the work, to clean, to cook, to do all the jobs that are expected of women.

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

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

The traditional "housekeeping corner" of the nursery school and day care centers is a dramatic illustration of how the teacher's values expressed in actions can have impact. Let's take two teachers who have undergone similar training in early childhood education and have learned that the housekeeping corner provides an opportunity for children to "act out" adult roles, thus contributing to their "aging-out" and "sex identification." One of the teachers sets up a housekeeping corner which encourages girls to "run the house," "make the dinner," and the boys to be Daddy, the Worker. The other teacher sets up an area in the classroom where in both boys and girls are given opportunities to play with dolls and trucks, sew, hammer, build with blocks, wash clothes and dishes, dress up as doctors, firemen and firewomen, construction workers, and other

William Blake, Proverbs from "The Marriage of Heaven and Hell" education of young children is directly related to conflicting values and attitudes expressed in the economy and policies for adults. Values in competitive enterprise and individual rather than social achievement, respect for private property, adoration of the nuclear family - are attitudes that are nourished in childhood and expressed in adult society.

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

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

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

Alice Bales

The news is out: all across this land we are seeing articles about Women's Liberation in newspapers and magazines. Newsweek's front cover shows "Women in Revolt." The Atlanta Journal and Constitution Magazine section features the subject. Life, Look are even joining the party. The Atlanta Constitution has been featuring the subject for some weeks. In other words, Sisters, we are big news. But just because we are big news is no reason to rejoice. We have regressed since the four-walled room, and land surrounding us when we call our home to the total world. If the world our children (when we have them) live in is terrible, then the home we provide for them is worthless. For we have been chained to those four walls and that land. Now, Sisters, it is time we moved on to a larger world of our own.

We have to teach men we know that they cannot foul the world more than they can foul their Home environment. We are sitting in our own waste. We are breathing our own waste. Our ears are slowly losing their ability to bring us the sounds of nature, music, and other lovely sounds. We are seeing all over ourselves because we are producing too many children. Too many children are crowding out any comfortable proportion in anything. We are covering our land space and sitting down to build concrete ribbons on which to run our cars and pipes and houses. These are deeds which must be brought to a screeching halt by sisters all over the nation.

We must tell men in our society that it is absolutely necessary that they give up the power and give us our rightful place in their lives. It is men that are making all the decisions to foul up our environment. We must realize that our traditional role in the home is not enough. Sisters, let us unite and preserve that which was given to us to preserve on a world-wide basis.

Alice Bales

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

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

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

In order to develop a radically structured day care program we must not allow any control to be in the hands of the universities and corporations. Our demand to these institutions for day care must be a demand solely for space and money. Control must rest with those who struggle for and use the day care centers.
A Senate subcommittee under the chairmanship of Sen. Thomas J. Dodd, D-Conn., is investigating whether American soldiers in Vietnam were under the influence of marijuana. The Pentagon and the Army, which has filed various charges against several officers and enlisted men in connection with the civilian deaths at My Lai, have made no mention of marijuana in reports on the incident that took place two years ago. But Sen. Dodd said in advance of the hearings, "We should know if drug use influences the behavior of our troops wherever they might be. More than two years ago, the subcommittee was told by the Department of Defense that there was a 255% per cent increase in marijuana violations by the military in Vietnam between the years 1965 and 1967.

As the search for a scapegoat for the My Lai "incident" continues, it will continue until lack of patriotism, lack of discipline, lack of conscience, upholding lack of belief in God, etc., etc., has been blamed. The witch hunt will go on while the real and obvious reason is right in front of them all the time.

It is the very nature of military training that causes them to commit such acts. From my own experience, the first thing I was told (not counting being cursed) when I arrived at Boot Camp at Parris Island, S.C., as a Marine recruit was, "The Marine Corps will teach you only two things while you are in the service. They will teach you how to shoot a rifle and how to shoot a rifle."

From the moment you enter the service, you are subjected to a process the goal of which is to make them think and act in accordance with their officers commands, not their own beliefs or desires. They are driven, beaten, yelled at, and "trained" until most of them, the "well disciplined" ones, begin to resemble and act like the prototype army (or Marine) robot. It is certainly effective training. But compare the editorial to the study itself, or of another newspaper's more extensive report of it. In the second paragraph of a story another out-of-town newspaper printed on the study, it says, "The question of possible brain damage from chronic use of marijuana preparations such as hashish still is unanswered."

Where the editorial makes an issue of, "It does affect the user's judgement and coordination, and that one-third to one-half of its chronic users also try barbiturates (their misspelling, not ours) and pep pills and use narcotics, like heroin."

The marijuana heroin-status hormon has been the basis for all laws and persecutions against Marijuana users. Here it is, an organization that is part of the establishment, that states, "There is no scientific justification for the opinion that marijuana users become heroin addicts."

But the editorial writer, by employing exaggeration, misrepresentation, and omission, twists the facts around to support the belief that "further sentences should not only be maintained by enforced."

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

-Rap Rowan

"FIRST MY PEOPLE..."

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

When I was a boy (and that wasn't too many years ago), the only place a black professional could work was in the black community. As some of my civil rights leaders like to say, he could be a Ph.D. or he could have no "d" in which case he was still black and he knew his place. I am asking that we again find our place and find our self respect. I am asking that we again find our place and find our self respect. I am asking that the rest of our brothers and sisters can be assisted a better way of life. I am asking for a commitment to this slogan, "First my people, then and only you and me?"

You may not agree with the statement but I ask you to think deeply about this concept of brotherhood and fraternity. This is the same concept that has united the Jews into the solid racial bloc they represent around the world. Black people with good professional leadership can develop this same type of racial and cultural identity.

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

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

-Elrindle Cleveler

"APO—HOT TURKEY?"

The belief of most people who say that heroin is pure poison and a killer of all addicts is a misconception. In reality heroin is a hard drug only in the sense that the addiction is very strong; it's much softer than many other drugs in the dimension of actual physical harm to the body. Prominent, lack of discipline, lack of conscience, namely, Dr. Noel Fort and Dr. William Burroughs (ex-heroin addict), state that chronic excessive use of heroin produces no permanent damage at all, except for the addiction itself which is a form of slavery. If many heroin addicts die young, it's not because of the brutal way our society treats them, including police sedation and the black market situation that forces them to become thieves and prostitutes.

A large majority of heroin addicts deaths result from cold turkey withdraws with associated convulsions and spasms. Almost 87% of the addicts who have gone through cold turkey withdrawal return to heroin. This kind of withdrawal is quite unnecessary if apomorphine treatment could be more widely researched.

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

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

This drug also seems to have wide use for other problems in addition to narcotic addiction. Variations of the apomorphine formula could lead to a specific anti-anxiety drug which could possibly stop drug addiction in unstable individuals before the problem takes root. Since all monolithic and hierarchial systems are based on keeping people in anxiety, it's not surprising that the use of apomorphine treatment has been consistently opposed in certain dreary predictable quarters of the West. We need all the help we can get to get apomorphine available.

-Martin Demosnthes...
ENVIRONMENT!

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

SIGN FOR THE TIMES

"It is outrageous selfishly to destroy the pleasure of thousands, for the sake of a chance of additional gain! And it is an avuncuous piece of vulgarity to flaunt the names of quack nostrums, and of the coarse stimulants of sex, among the beautiful scenes of nature."

-Phineas T. Barnum, 1866

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

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

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

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

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

At the LINC Children's Center, an experimental preschool for white, black, Indian, three, four, and five year olds in Greenwich, North Carolina, miracles and explosions do happen so because the Center belongs to children. Did you ever notice that most institutions dealing with education are either given the name of some influential and long-deceased adult or designated by a clinical and emotionally scientific title? Think about telling a child that he has been placed in the "Center for Study and Research in Infant Growth and Development," or try Center for Development and Implementation of Education. What is clear about the Children's Center, such adult pomposity is secondary; the place belongs to the kids.

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

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

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

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

We must lend our expertise to the endeavors of the black community to build a sound economic and political power base. Economic and political power base were the tools used by the Irish and Italians to 'nter into the community, which might be able to lead to the ballot or vote. This country that we are in is divided into white and black. As a white man, I don't care what we do, I still have a right to the ballot. As a black man, if this doesn't work, I still have a right to the ballot. An alternative is revolution.

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

All these things must be done by professionals. Non-professionals are attempting to do the job because we have turned away. We have been so busy trying to imitate the white man that we forgot our brothers and sisters, mothers and fathers. Now we must return home and assume our rightful place in the revolution to give the emotional needs of each child so that those needs can be met, allowing him to be strong enough to take the next step in growing.

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

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