1970

Albion's Voice

William H. Strong

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Albion's Voice

First Annual Save the World 15th Issue

70t
Despite many rumors and reports and many difficulties and hitches, financial and otherwise, another issue of Albinon's Voice has finally come out. And this time is probably the last time - I say probably because the future is never very sure; continuation is contingent on commitment, and there is still a chance that a staff of dedicated workers will come together to keep the paper going. Obviously, the time isn't right for Savannah to have this kind of paper - or else genuine support would've come through after many issues. Indian chiefs had a marvelous way of knowing the time for a tribal meeting was right - the chiefs of various tribes would come together when they felt the time had arrived; some would come a month or more after others had already gathered at a spot, just whenever the time is right - not that a conception of time like that's would work in our society of fast-paced competition and hustle and bustle! Anyway, the giant Albian, whose head is the whole world and the people in it his brain which has fallen asleep from repression, will still have his say: his awakening is something that is happening whether or not a paper is printed relating man's liberation from repression. The manifestations are all around us - man's kind is experiencing on varying levels of consciousness a world-wide revolution which comes as the only solution to the exploitation of man who lives and dies. We must undergo a rebirth. And it is with this in mind that this issue is published depicting symbolically what biblical and mystical writings have been prophesying for centuries now. William Blake's poetry and prophetic visions are a wonderful way to discover such predictions.

Savannah still, of course, has its stumbling blocks of Law and Religion: "Prisons are built with stones of Law, Brothels with bricks of Religion." (Blake) The young people here are stifled by motherhood and school/jail house blue. But that's no news. Much of the criticism of Albinon's Voice claims that the paper was too negative; perhaps, this is true, yet sometimes negativity can pull you through, especially when your gravity fails you as Bob Dylan put it. Whatever the case, you can "expect poison from standing water," and Savannah is a stagnant backwater, surprisingly so because it does happen to be a seaport city. When you consider that Sav'n is about the tenth largest natural support but by rights should be about fifth, then you begin to realize just how low-spired and slow this city really is. There's too much factionalism, in-group fighting, hypocrisy, and isolationism to make Savannah an openly progressive community. And what progession is made should be called regression, with all of the lack of adequate planning to construction and shoddily built places going up, not to mention the lack of proper sanitation and streets and heating up of transportation. Worst of all, Sav'n's youth reflects the same kind of shallow and soundless lack of honest commitment as the older generation. Graffiti and organized crime have been common knowledge to too many of the older people; yet they stand firmly behind "God and Country." As for the liberals - well, there isn't really much to say for their passiveness and superficiality, except that they're like little old women running around in tennis shoes. An A.C.L.U. (American Civil Liberties Union) chapter was proposed at the beginning of the summer; however, still nothing much has come of the proposal. Attorney Aaron Buchsbaum, who has been the most dedicated and dependable legal assistance in rendering gratis A.C.L.U. casework in this area, cannot possibly be expected to shoulder all of the buywork that goes into running a branch chapter. And from liberal groups like the Unitarians there only comes lip-service support. Good men are truly hard to find.

It is to be hoped that young black people will inject some life into Sav'n's cancer clogged bloodstream, especially since white youth are too lethargic and uncommitted. However, among blacks there is (and rightfully so) a growing festering feeling of cynicism and hostility toward whites. And cynicism and envy can be forces just as destructive as guns and bombs. We should all strive to build more positive emotions and attitudes; really strive to keep things alive and to construct a society around Love for all men and not around dollars and cents - doesn't that make more sense? Instead of raping Mother Earth day after day, we must get away from the concept of profit for profit's sake - what was it the high official of Onion Bag proclaimed in Newsweek, "What does it matter if there's one less whipping crime in the world?" - and build on service to both mankind and the environment. Nader's Raiders are soon to publish their summer's research findings on the Sav'n area. Watch for the results; however, we don't really need to see facts and figures in print to know that industrial waste, both in the water and in the air, is daily killing a livable environment. Not just fish and fowl are dying in industries foul pollution - we are too, yet me and you. It's time we start pressuring politicians to vote positively on critical environmental issues instead of catering to business interests and hiding behind "state's rights" as an excuse for not passing proper legislation which should be made on the federal level to insure standards. Otherwise, if one state is more lenient than another, industry will simply go to the more lenient one.

After all, service to the public was the keynote of this year's Democratic primary, wasn't it - "the common man's candidate," vote for me and I'll set you free - among the many other cliches spewed forth in the campaign. Let's truly make service and not profit the primary motivation in our own lives. Then we can begin to solve the very crucial problems of pollution and population. Remember, Love is an acronym for Living on vibrational ecology - let's get our vibes in harmony and then and only then can we be free to be at one with Mother Earth and men and other creatures like St. Francis of Assisi was.

Youth of the World - UNITE!

Now wouldn't that be UNCOUOH...

Wouldn't that be OUTASIGHT?! Expect poison from standing water.

One THOUGHT Fills IMMENSITY.

-Blake
The Old Version:
Ring around a roar (first sign of plague)
Pocket full of papers, handkerchiefs, sniffing
This you, kiss you, (last symptom)
All fell down! (death, of course)

The New Version:
Ring around a nevars
Coronary thrombosis
Cancer, cancer
All fell down!

APOLITICAL INTELLECTUALS

One day the apolitical intellectuals of my country will be interrogated by the simplest of our people.

They will be asked what they did when their nation died out slowly like a sweet fire small and alone.

No one will ask them about their dress, their long siestas after lunch, no one will want to know about their sterile combats with “the idea of the nothing.”

No one will care about their higher financial learning. They won’t be questioned on Greek mythology or regarding their self-disgust when someone within them begins to die the coward’s death.

"RAIN"

THE RAIN FALLS SOFTLY AND SILENTLY DOWN ON THE ALREADY DEW BOUND GROUND.
A VOICE SOMEWHERE SAYS THAT HE HAS FOUND WHAT NATURE HAS SAID TO BE THE RIGHT WAY.
THE CLOWN LOOKS UP, A TEAR FALLS SILENTLY DOWN HIS CHEEK
FOR HE KNOWS WHAT WE ARE YET TO MEET.
NO ONE LOOKS AND NO ONE LISTENS TO WHAT LIFE HAS TO SAY.
LOOK JUST ONCE AT THE GROUND UPON WHICH YOU WALK IF YOU MAY... IT’S GREEN! IS THAT WHAT YOU SAY?
STOP! — LOOK AND LISTEN, TAKE TIME FOR IT FOREVER GOES SWIFTLY AS THE WIND. YOU CAN’T GO BACK —
AND ONCE YOU ARE THERE IT’S TOO LATE TO RETURN.

— Gypsy H.

On that day the simple folk will come, those who had no place in the books and poems of the apolitical intellectuals, but daily delivered their bread and milk, their tortillas and eggs, those who mended their clothes, those who drove their cars, who cared for their dogs and gardens and worked for them.

And they’ll ask: "What did you do when the poor suffered, when tenderness and life burned out in them?"

— from Otto Rene Castillo
From what I've tasted of desire
I hold with those who favor fire.
But if it had to perish twice
I think I know enough of hate
To say that for destruction ice
Is also great
And would suffice.

Humanism
for animals. We shd
turn them into humans?
The fire will.

(The fire will.
Fire of the humanistic change
Smoke of the humans
We are humans
turning
to spirit.
Humanism
for animals.

Reach
humanism animals
in the flame we throw
upon you
reach
in the Red agony burning
our souls reach
we burn inside
transform the world
spiritual
reaching
of
humans

We are reaching
as God for God
as human
knowing
spirit

We leave
the humans
We find

the humanity
Humanism
for animals
Spiritism
for Humans
Reach
Brother
Reach
Unless a grain of corn fall into the ground and die, it remains no more than itself. But if it dies, it brings forth much fruit. - Bible

The mind is its own place, and in itself can make a Heaven of Hell, a Hell of Heaven. - Milton

This world and yonder world are incessantly giving birth: every cause is a mother, its effect the child. When the effect is born, it too becomes a cause and gives birth to wondrous effects. These causes are generation on generation, but it needs a very well lighted eye to see the links in their chain.

- Rumi

There exists no more difficult art than living. For other arts and sciences, numerous teachers are to be found everywhere. Even young people believe that they have acquired these in such a way that they can teach them to others. Throughout the whole of life, one must continue to learn to live and what will amaze you even more, throughout life one must learn to die.

- Seneca
VOTES in the
on the ECOL-

1. Indirect vote on the SST. A "no" vote would have allowed an amendment to the recommittal motion to delete all funds for supersonic transport. (Passed 176-161, 1970, HR 17755. A "no" vote is for the environment. Score ± 3).

2. Vote on whether to grant a rule for the Timber Supply Bill, which would have increased the logging on national forests. (Defeated, 150-228, 1970, HR 12025. A "no" vote is for conservation. Score ± 3).

3. Indirect vote for $1 billion clean water appropriation. A "no" vote would have allowed the amendment to the public works appropriation bill to spend $1 billion. (Passed 215-187, 1969, HR 14159. A "no" vote is against pollution. Score ± 3).

4. Vote to recommit bill creating the San Rafael Wilderness Area. Conservationists voted "yes" for recommittal because the proposed boundaries in the bill were much too small. (Defeated, 156-138, 1968, S 886. Score ± 3).


The League of Conservation Voters is a nonpartisan campaign committee which gives active support to legislators working to protect the environment. We will raise money and manpower for a few who face especially close races, and endorse others who deserve recognition. Thus we can help our allies in Congress and defeat legislators who are ecologically destructive. The League is closely affiliated with Friends of the Earth. We base our decisions upon the advice and information of conservation leaders from many groups. We judge candidates by their track records rather than their rhetoric. Our goal is to prove that issues like pollution, population and conservation can decide elections, thus greatly increasing the political muscle of all groups working on these problems. We are not tax-deductible, and money is hard to come by. The number of candidates we can help and the value of our support depends on the seed money we get now.

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Listed below are some of the more revealing roll call votes in the last ten years. We caution the reader that a Congress- man's public vote is only one of many ways that he works to save or destroy the environment. It is the tip of an iceberg -- and the tip may be deceiving. Many of the controversial votes are secret. A Congressman's behavior on an important committee has far more impact than his votes on the House Floor. Public votes reflect the pressures of his constituency as well as his personal conviction and may make him appear better or worse than he is in the privacy of a committee room.

For the reader's convenience, each Congressman is given a score based on the votes shown here. Thus it is not a score of his overall record.

<table>
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Georgia's Grand Total: -65

COMPILED BY THE LEAGUE OF CONSERVATION VOTERS

IN COOPERATION WITH FRIENDS OF THE EARTH

U.S. CONGRESS

OGICAL MESS


8. Vote to recommend Clean Air Act with instructions to delete Title II for research on solid waste disposal. (Defeated, 144-199, 1965, S 306. A "no" vote is against pollution. Score ± 3).

9. Amendment to the Public Works Appropriation Bill to reduce funds for several Army Corps of Engineers construction projects, including the cross-Florida barge canal. Defeated 84-120, 1962, HR 12980. A "yes" vote is for conservation. Score ± 3.

10. Vote to recommit the Water Pollution Control Bill, with instructions to reduce the annual authorization for sewage treatment grantee communities from $100 million per year, to $75 million per year. (Passed, 165-254. A "no" vote is for pollution. Score ± 3, 1964, HR 6442).

SEND TO: LEAGUE OF CONSERVATION VOTERS c/o Friends of the Earth 917 Fifteenth Street N.W., Washington, D.C. 20005

☐ I want more information about the League and what they have endorsed.

☐ I enclose a contribution to L.C.V.

I WOULD LIKE TO VOLUNTEER MY TIME

☐ I am interested in L.C.V. Working in political campaigns

☐ I want other information about L.C.V.

☐ I would like to volunteer my time

☐ I would like to volunteer my time

☐ I want to volunteer my time

Name ________________
Address ____________________________
Telephone ____________________________
Yesterday morning more than 175,000 mothers looked down on the vague, uncomprehending eyes of their newborn babes. Today a similar number are doing likewise, and tomorrow and the next day. All the babies look very much the same, differing but slightly in the color of those vague eyes or their strange small bodies, otherwise so much the same whether the child first senses the light of day in Saigon, Rome, or Savannah. These are the children of the earth, each day in every land they come, insistently in such numbers, the daily host reproducing the human species the world over. Each day, on the average, there are a few more than the day before. So it is known to have been for the last three centuries. Before that we do not really know, except that there were once, millennia ago, the first few scattered groups of men and women, the original ancestors from whom today's two billion and more have sprung.

So great a company of newborn children, freed from the darkness of their mother's womb, become day after day a living part of the environment into which each of them has come. Its strength will be theirs, and its weaknesses their also. Within the span of merely two lifetimes, the size of this daily coming of people has tripled. Part of the saying of Jesus, "Blessed are the meek; for they shall inherit the earth," has been fulfilled. Today humanity, in great and growing numbers, is crowded upon most of the habitable areas of the earth, but man's occupancy is marked neither by meekness nor by understanding. The Psalmist who wrote "His soul shall dwell at ease; and his seed shall inherit the earth," experienced a hope for mankind that has been questioned gravely by the course of human events. A child who was born two lifetimes ago, even though he were endowed with the ultimate gifts of prophecy, could not have foretold the developments which, in a sense, are the apotheosis of all previous history. Within so short a space of time, or within six generations, the numbers of people on the earth have increased from approximately seven hundred million to more than two billion. Continents even recently uninhabited have been "conquered" and sapped of their natural resources. Man's inheritance of the earth is now a completed fact, but as heir he has disregarded the words of the gentle Nazarene and has already destroyed a large part of his inheritance. He has failed so far to recognize that he is a child of the earth and that, this being so, he must for his own survival work with nature in understanding rather than in conflict. In the recognition of his failures in the past lies his hope for the future and his avoidance of the day of destruction that is drawing nearer and nearer as each day passes.

So as we look back on yesterday's children and criticize, remember one of the most important things: we are today's children and will we be able to withstand the criticism when we become yesterday's?

— David I. Marchant

NATURAL CHILDBIRTH
New York (LNS) — For women who are having trouble locating doctors who encourage "natural childbirth," there is a society in New York who will help you by supplying lists of accredited teachers of the "Lamaze Method" and may be able to give you the name of a doctor.
Contact: ASPO (American Society for Psycho-Phyaxis in Ob.) 36 West 96th Street, New York, N.Y.
A small handbag—will shut for the war. 

The little light—will shut for the war. 

The tears and the laughter, the joy and the sorrow, the gladness and the sadness, the hope and the despair, the growth and the decay. 

This little handbag—will shut for the war. 

The little light—will shut for the war. 

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The tears and the laughter, the joy and the sorrow, the gladness and the sadness, the hope and the despair, the growth and the decay.

For what can WAR but endless WAR still breed? 

-Milton

...and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. 

-Matthew 5:3-4

Their hands has it never been, nor shall it be, till the Lord of hosts come and judge the earth; and the Lord shall give unto them a reward according to their work. 

-Emerson

The human race has the wisdom to create science and art; why should it not be able to create a world of justice, brotherliness and peace? 

-Emerson
What's in a Name...?

What motivated the picketing of the Board of Education recently? Could it be because the "concerned citizens" did not want their children to ride buses to schools which were too far away to walk? That is what one would imagine after reading the signs. But look at the whole picture: the Blacks have been busing their kids to schools halfway across town for years because there were no Black schools in the neighborhood. Where were these good ladies then? The truth is, these people don't want their children to sit in the same room with a Negro. What they may not be aware of is this: no matter where they go there will be blacks (not enough of them though to really "endanger" their children). At this point I am wondering who will be more dangerous to whom.

The day after the picketing started, our infamous governor, Lester, flew into Savannah to talk to the Concerned Citizens Association about the "problem." They hope to have a state law passed nullifying a federal law. (Remember that one, history fans? It was one of the major causes of the Civil War. Heaven knows this country has enough trouble without another war to worry about.) These people who are trying to keep the school system as segregated as possible, which may lead to another major division in our population, are the same hypocrites that babble about national unity. (The same ones, by the way, who celebrate the Confederacy while flying Old Glory out front).

What this country needs now more than anything is understanding. You can't judge a book by its cover just as you can't judge a person by his color. I made an interesting discovery one afternoon a few months ago. I was a bigot in a way: I thought everyone with a flat-top and overall was a red-neck and hated kids with long hair. Then, one day out by Rodger's, the car hit a bump and something started making noises. I didn't know much about cars so all I could do was stop and feel bad. Thirty seconds later a man and his wife, both looking pretty red, stopped and in five minutes he had the car working. He didn't ask for money and just drove off with a smile. This showed me that you can't judge a person by his looks.

If everyone who hated blacks would take the time to know one, there wouldn't be any racial trouble. The same is true for Jews, Catholics, red-necks, Indians, Mexicans and anyone else. Anyone who feels that another person is inferior because of race, religion, or national identity is just trying to project his own inadequacies on a scapegoat.

The CCA is like a branch of the KKK. They would like to see things continue the same as always: two separate nations, Black and White, with separated laws and standards of living. The races have got to come together some day, be it a peaceful integration or a violent conflict; the races will meet and when they do there has to be more than a tolerance. There has to be a genuine love and understanding.

Please try to remember that we are all brothers; we are all equal under God and if it is good enough for the Lord it is good enough for me.

Ira Giffen, seq.
WANTED: MODELS for ART CLASSES

Requirements:
- must be at least 18
- willing to pose either nude or semi-nude.

CALL INSTRUCTOR at 236-5812

an Honest ad!

LONELINESS is a long cold WINTER come out of the cold in the CENTER!
No wonder high school students seldom learn much about Socrates or Jesus. Or Beethoven or Buddha — or anyone else really worth knowing about. Because almost any great man would probably be kicked out of Savannah High or any of the local high schools these days, even if he did trim his hair over his ears, tape it back, and wear glasses. These men would have to be categorized as disruptive influences — they had minds of their own and dared to act on their inner promptings. Socrates, at the guiding whole city of Athens, Jesus tossed the money-changers out on their noses (and incidentally was crucified as a result). It is not at all coincidental that such men would never have made it! — NancyPeterson

All Bibles or sacred codes have been the causes of the following Errors:
1. That Man has two real existing principles: 
   a. A Body and a Soul.
   b. That Energy, call’d Evil, is alone from the Body; and that Reason, call’d Good, is a 
   alien from the soul.
   c. That God will torment Man in Eternity for following his Energies.
   But the following Contraries to these are True:
1. Man has no Body distinct from his Soul; for that call’d Body is a portion of Soul dis- 
   cerned by the five Senses, the chief inlets of Soul in this age.
2. Energy is the only life and is from the Body; and Reason is the bound or outward cir-
  cumference of Energy.
3. Energy is Eternal Delight.
   — WilliamBlake
   "The Marriage of Heaven and Hell"

Despite the theoretical opposition of monothemism to dualism, the monotheism of the West became ethical monotheism — and evil is profoundly problematic in a universe governed by a single God both beneficent and omnipotent.* If, then, one is to believe that evil is ei- 
ther an illusion or an expedient of the Godhead, there is no motivation for the strenuous effort against it which both Hebrew and Christian moralities demand. In a universe of ethical monotheism evil must then be considered as an effective and highly dangerous rebellion of the creature against the Creator. But the energy which with this rebellion is hated and opposed by those on the side of light man of itself endow the rebel with godlike power (i.e., Charlie Manson. Ed. in-
sertion) One has to be turned into a god to be eternally damned. And there is always the concurrent dan-
ger that, in such a battle, God himself may be turned into the Devil. Thus, then, is the paradox that the greatest our ethical idealism, the darker is the shadow that we cast, and that ethical monotheism became, in attitude if not in theory, the world's most startling dualism.
   — Alan Watts,
   "The Two Hands of God"

*Consider Lucretius' proposition: There exists evil and suffering in the world. Also, there exists a Godhead that is beneficent, omnipotent, and omniscient. From these premises arise several paradoxes: If God is good, why then is there evil and suffering? Why can He not eliminate such wretched conditions? If He cannot do so, then He is not omnipotent, He is not omnipotent. On the o- 
ther hand, if He fails to apprehend evil and suffering, then He is not omniscient, all-knowing. Yet if He does in fact recognize evil and can prevent it but does not, then He is malicious; or if He refuses to prevent evil and suffering, then He is unrighteous. However, if the original premise that God is beneficent, omnipotent, and omniscient is held to be true, why then is there evil and suffering? (Ed. insertion)
What Others May Not See!

If each man's secret, unguessed care
Were written on his brow,
How many would our pity share
Who have our envy now!
And if the promptings of each heart
No artifice concealed,
How many trusting friends would start
At what they saw revealed?

Anon.

Truth can never be told so as to be understood, and not be believ'd.

— Blake

I am writing this article as a pilot to a complete expose on a tight group of greedy, grasping gangsters and their hired frontmen who have literally "taken" Savannah for everything they could for the last 4 decades. Knowledgeable insiders have reported some of the facts and figures that would bring the citizens of Savannah "up-in-arms" against these so-called up-standing people. As these widely separated estimates were revealed, it is apparent that no one really knows the total extent of the gang's "take-over." Following their successful procedures in attacking legitimate business enterprises and local land owners, these vampires of society are skilled in secreting themselves behind a complicated network of dummy corporations, pistols-partnerships, frightened frontmen and money-hungry opportunists.

Extensive investigations on various members of this "mob" has repeatedly shown apathetic or complete dominance of several legitimate fields including: the vending machine business of all types, including the cigarette machines and juke boxes; the operation of nightclubs and bars.

That's right, right here in our own unprotesting community, Savannah, we are being regularly taken to the cleaners for everything from our finances to the welfare and being of our local youth! This is being accomplished through the use of "front people" who are completely trusted by the public as a means to own and operate these various legitimate interests and offices.

Yes, Savannah, it's time we begin to push these "executive" gangsters who are quiet business minded frontmen who deal in our legal matters and/or contracts, corporate fronts and images of respectability. These people are twisting our laws to protect their operation and rake in their profits, using everything from "goon" tactics to blackmail to sleazy management.

What can and will be done to stop these society "leeches"?

Local, state, and even federal law enforcement agencies are hobbled in their efforts. Politicians and law enforcement officers who are bought off by these people are quick and careful to claim that such an organization doesn't exist and that it's just some type of propaganda to overthrow the local government. Frequent jury, non-injured legal offices have made deals with this group to insure their election.

Probably, most of the younger generation of Savannah won't appreciate or really understand much of this article, but I am positive that a number of the older and supposedly up-standing citizens will comprehend it with the greatest of aIAMITI. Relief for the local youth of Savannah is on the way because, gentlemen, your days are numbered in your games of graft, blackmail, and deceit, even if the wine did taste sweet. I write as I please and let the chips fall where they may, rather the bowling pins.

— David I. Marchant

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— David I. Marchant
MENNA
AND FROM

Captain Burst's 
Worst 
coffee 
CAFE 
COFFIN 
GHOST TOASTIES

REVOLUTIONARY & FORGOTTEN WOMEN IN HISTORY
by Off Our Backs
BALTIMORE, Md. (LNS) -- Florence Howe is 
thinking through the idea of putting pamphlets 
together which would deal (in 50-100 pages) with 
the lives and achievements of revolutionary 
woman and forgotten women in history. The pamphlet will 
be aimed at high school students and college fresh-
men and women. If you are interested in helping 
her with this project -- or with organizing a 
collective around it -- or with researching, writ-
ing, illustrating, and editing, or with the 
actual publishing, contact Florence at 5504 Green-
spring Ave., Baltimore, Md. 21209.

Bitchin' from the Kitchen

YES, EVEN IN SAINTAHHN!!

Bread is the most fattening of foods.
It causes colds.
It causes cavities in the teeth.
Bread is never fully digested.
It is one of the most common causes of constipation.
The protein of the bread is defectively absorbed.
It causes rickets in children.
It causes celiac disease in children.
It causes sterility in adults.
It causes ulcerative colitis.
It is one of the causes of conjunctivitis, an eye disease.
It is a factor in bronchitis and pneumonia.
It causes gastric irritation.
It is the greatest culprit in causing allergies.
Bread is a common cause of hives, ecema and migraines.
It leads to hardening of the arteries and heart trouble.
On top of all this there are 4 or 5 dangerous chemical additives
used in the baking of bread ... and they call this "The Staff of
life." ... It is people like those who write songs called "I Like
Lemonade," who perpetuate this fallacy. I say, and will say
again and again and again, if you wish to take years from your
life, eat bread or any other product made from wheat or rye ex-
cept of course wheat germ and bran.

November, 1959, Prevention Magazine

Consider one of the additives, sodium propionate, a
substance used to "prevent spoilage." Spoilage, how-
ever, is an unfortunate choice of a word to find on a 
food package, and just recently has had a change of 
image - it now "preserves freshness."
Manufactured bread contains one chemical that acts 
as a raising agent, another that prevent shrunkage, one 
to preserve moisture, and so on. Other things have hap-
pened to bread: it is whipped into a consistency of 
sponge rubber, but worse yet, the flour itself has been 
bleached and robbed of the vitamin rich wheat germ.
Good bread is hard to find; so why not try home 
baked bread isn't going to taste like the "store bought 
bread," the pap that clutter grocery shelves, and 
you may even have to get used to tasting bread for 
a change - real wholesome bread!

- Sheikh Stratton

Recommended Reading: Health for the Millions,
Food Combining Made Easy, and Fasting Can Save 
Your Life, all three by Dr. Herbert Shelton in pap-
ebboks printed by Natural Hygiene Press, Inc.
I could say that declining Rome was quite similar to our world today, the same fury of life, the same violence, the same lack of moral principles and ideologies, the same despair and the same self-complicity." And furthermore, "Mankind remains ever the same, and the principal characters of the story seem to up date. Encolpius and Acylus, two students who are half-buried in provincial, half-beauties, such as we can see in our times on the Spanish Steps in Rome, or in Paris, Amsterdam and London, go from one adventure to another — even on their wedding trip — with the slightest remorse, with the natural innocence and splendid vitality of two young animals."

In the circle the beginning and the end are coming.

Procession after procession, a technique used throughout Fellini's films, takes the two deeper and deeper into darkener and darker caverns in the world of hog is tough slough in which animal pleasure has no measure. For as Dr. H. M. Shelton puts it, "Perverted desires are insatiable. The more they are indulged, the more they demand. Overworked pleasures bring weakness and disease in their train. Innocence seems a lost treasure.

The background for the first scene is a wall smudged with graffiti — markings of those myriad bodies and their yearnings for power and lust, the same now as then. Encolpius and Acylus, the two students who are half-buried in provinces, half-beauties, such as we can see in our times on the Spanish Steps in Rome, or in Paris, Amsterdam and London, go from one adventure to another — even on their wedding trip — with the slightest remorse, with the natural innocence and splendid vitality of two young animals."

The conflict of innocence of youth and its duality, experience of age must somehow be unified to find a way home. And E., whose soul had long been on the roam, does in the end the task of fluid of oneness: the way up and the way down are one and the same. All through out the movie fantastic shadings of opposite colors juxtaposed in either immediate scenes or directly contrast ed with frames along with concrete shapes build symbolism beyond any drug experience. The symbolism of colors and forms blends into an incredible cinematographic performance. In the end the glimmer of fresco freezes time, and on the aesthetic level the principals are found through all of their maddening journey of dark shadings to have ground in years.

Fellini's free adaptation of Petronius' Satyricon is a cornucopia of monstrosities. Perhaps, ugliness in its extremes promises some hope of beauty, something akin to Mary Shelley's Frankenstein: behind the mask of hideous grotesque ugliness lies beauty. Fellini theatricalizes the idea that he visualizes in an understandable state of monstrous montage after montage. Dramatize, yes, yet in answer to some critics' attack on Fellini's technique, the film's intention is in travelling through a maze of inner geography, and as the mind wanders past change after image and symbol after symbol in a picassique jaunting that becomes more and more haunting, the characters must unify the epicorial drifiting through what critics like Moravia complain of as mechanicalization and repitition. As Antonioni put it when questioned about the mechanicalization of characters in his film Zabriskie Point, directors on the continent have gone beyond the idea of acting in films.

Further, in answer to criticism of Fellini being as expressionist and subjective, Petronius' work itself does not adhere to any strict codes of "realism." Quite often Petronius indulges in long passages of rhetoric. Demands that Fellini's film be realistic are irrelevant to the film's movement through the inner zones of consciousness. As for the criticism that Fellini seeks through subjectivity to return to tones of a medieval religious epic, here apecuracies fail to realize the film's intentions. By being bizarre and grotesque Satyricon detaches its viewers and gives them some way for evaluating history. The film is imbued with Petronius' sense of paganism which is Fellini's aim: "What interests me is the pagan attitude to life before the coming of the Christian conscience. One discovers this in Petronius and it is the chief thing that I will borrow from the text which otherwise is but the fragment of the narrative."

Fellini does often favor religious tones: La Dolce Vita, La Strada, and Juliet of the Spirits reveal his transcendentalism, man being inherently monstrous yet redeemable through myth (La Strada), or through understanding (Juliet), or perhaps it is a reversion to the La Dolce Vita. In the end of La Dolce Vita the Fri Angelico faced girl who had attracted the movie star's eyes earlierbeckons to him across an empty; however, the movie star cannot clearly hear his and then turns to go back with the jaded set. He would have had to cross the waters of redemption to redeem himself, but the call to redemption is inaudible to his ears which have become spiritually deafened.

Out of discord comes the fairest harmony.

Fellini admits to science fictionalizing Satyricon, delving deeply into the problems of inner awareness and identity — deeply but not obscurely. Encolpius and Asylus, the principal characters, give unity to the encircling swirl of actions that are like the dawn of the morning sky through the Inferno hideously haunting, disorienting, confusing. However, the rebellious youthful spirits of the two students covet and prance through every kind of change and mischance. Some after scene styles aloof, accidere, failure of motivation. Accidere is not a sin to be relegated to times B.C. — accide is one of the Seven Deadly Sins plaguing man as much today as then, perhaps more now at a time when tradition, value, order, and identity have all been undergoing a state of collapse with revolution posed as the only solution. We are now witnessing the same sort of degeneration of our nation as Rome once confronted. Fellini states the parallel:

The weird world of Witchcraft

The conflict of innocence of youth and its duality, experience of age must somehow be unified to find a way home. And E., whose soul had long been on the roam, does in the end the task of fluid of oneness: the way up and the way down are one and the same. All through out the movie fantastic shadings of opposite colors juxtaposed in either immediate scenes or directly contrasted with frames along with concrete shapes build symbolism beyond any drug experience. The symbolism of colors and forms blends into an incredible cinematographic performance. In the end the glimmer of fresco freezes time, and on the aesthetic level the principals are found through all of their maddening journey of dark shadings to have ground in years.

Catch - 22

Catch - 22 managed to pull off war as both horrifying and comedy (or should it be insanity?) Perhaps, the truest and best humor starts at the gallows, that insane moment in which one either laughs or flips out. And so it is in Catch - 22: the only sane characters are those who are considered insane. It brings you to the point raised by Elitch Fromm in the Society: how does one measure sanity in an insane society? Or like Dostoevsky's "The Idiot in which the hero is misunderstood so much to being considered a foolish impractical idiot, although his vision is far above those surrounding him."

The dream imagery in Catch - 22 did become a bludgeon. It began to seem a contrivance for shock and not aesthetic effect. However, I suppose getting the point across to audiences like Savannah's, Nolcos was justified in his repetition.

Catch - 22 is a more sophisticated anti-war film than say MASH with all of its slapstick humor. Catch - 22 manages to get at the essence of the military-industrial machine in incisive style: imperialism and capitalism are clearly revealed as the core of the military's conquest with cock on doghull foods let loose on rampages of meaningless destruction. Catch - 22 is a good manual for military instruction!

It has been in Savannah for over two months now. Yet if you somehow missed it in run, be sure to catch it next time around.

Can man through excess of perversion (symbolism equated to polymorphic perversion) ever hope to achieve innocence? Can man unify his many selves in the face of a montage of monstrosities of vice and virtue's price — must man go mad before he can become sane? Satyricon poses these problems and do the Beatles answer them with the line, "Once there was a way to get back home?" Fellini, it seems to me, says Yes! to these problems of existence. For once he affirms on the aesthetic level the humanistic hunger for identity and value, two of man's greatest philosophical problems — today as then, yes especially today.

— Bill Strong

(Credit also to Max Othenlander's review in Winterforl Film Quarterly.)

Out of discord comes the fairest harmony.

The weird world of Witchcraft

Weis

DOWNTOWN SAVANNAH

From penthouses and countryside estates of the jet set to hippie communes and the dark alleys of the asphalt jungles the demonic truths are revealed in the bizarre chants of the Necronomicon evoke a modern world of...
Dear fellow freaks,

My husband and I and our close friends have been living in Savannah for 2 months now. Since my husband is in the army I can't give you our address or first names, I'm sure you can dig our paranoia. One of your salesmen laid a late issue of "Albion's Voice" on our doorstep. What-less to say, we really got good vibes from the dude. Anyway, we've been pretty isolated from the hip scene, since most of the freaks we have seen here look like pseudo-hippies, playing the scene to be cool. We live it, it's not just a scene, it's our reality. When we went to see "Woodstock" at the cinema theater, we were the only hard core freaks there, all the others were dressed up in their mod clothes. I was surprised and disappointed that there was no less physical freedom you have. If you want the freak-dom to move around and experience new environments and people, the less you have the more mobile you are. We want peace and love and we fine peace and love. We want real people, not ego trippers. Of course, we don't condemn anyone and we just wish people would learn. By publishing your magazine you are trying to change things and that's good. But sometimes I question your motives. My tap is not meant to piss you off. I am just relating the truth as I see it. By calling the police pigs and the townspeople rednecks, you only piss them off. We want peace and love and we fine peace and love and we want people, the less trips. Some of you don't even get it. Our infobase that there are many different types of "rednecks" and "hippies." Now, I don't pretend to say that I feel comfortable in this town, we don't have anyone, yet we get stases and nasty comments just because of our dress and my lack of make-up and bra, BUT let's keep things in perspective. Let's learn from their mistakes. Change cannot be forced, everyone is entitled to their own opinions and it takes patience and a real attempt to communicate to change people's heads. I hope you can dig where I am at. Show them that you do believe that all men are created equal and that all men are brothers. All men, including those who oppress. Don't you think "pigs" are oppressed? They are just as much a product of this sick society as you and me. Read Joan Baez's rap in June Playboy and take heed. I beg you in the name of freedom for all men, don't be so radical that it turns people off, good people who might otherwise be friends with influence to help be treated as equals, rather than dirty communists. We all have freedom in our heads, but our physical freedom is being oppressed and the more we rebel, the more they will hate us and attempt to oppress us. (I'm talking about violent revolution on our parts. We can do enough by being what we feel, by dressing the way we want to dress and by being what we want to be without hurting or hassling others deliberately. So for all men, peace, dig life, dig nature and keep on trying to change, just do it peacefullulary.

Can you dig it?

Love and Peace,
Mr. & Mrs. Jones

Editor's note: Right on, let's fight on -- non-violently, yes, otherwise we'll only digress.

As a newcomer to Savannah I really don't know that many facts about the people. I have received a few impressions which I would like to share with you.

I wanted to know what was happening with young people here. Where were their heads at? Are they all members of the Georgia Hysterical Society or the John Bircher? Are they all advocates of J.B. Stoner? Do any of them realize that things are moving, young people are having a greater influence on society than ever before in history. Are they willing to speak up, work for, and support the constructive changes that are being initiated by some of the creative people that every community has? These are some of the questions I asked. These are some of the answers that I experienced. As a whole, I found that people here, as everywhere, are concerned about the social injustice and double talk. I found the greater majority holding the liberal point of view. I found most of them paying lip service support to the great liberal politicians of the time, the Kennedy's, the Martin L. King's. They like the idea of having a newspaper that expresses their ideas. They believe that there should be some place that they can go and get help for their problems.

Unfortunately, when it comes time for work, for active support, for the intensity of "Soul," it comes out as being just as conservative as everyone else along the line. The hatred and hostility that is expressed for "Rednecks" and the scorn and ridicule that is loaded upon anyone with a different mode of dress and lifestyle is, for me, very symbolic of a lack of conviction on the part of the person who is ridiculing and showing the scorn. A few dedicated people have been a long time been carrying the load. They have been doing a wonderful job, but they cannot continue to do it alone. Let's get on board -- if it's good, then it's growing. If you, reading this article, believe that the moves being taken for freedom in the Savannah area are good, then let's help by planting ourselves along with the strong things we believe in, LOVE, PEACE, and FREEDOM.

Our parents charged the world to fit their needs, I see no reason why we cannot institute and make the changes that will help us to fulfill our needs.

- Charles Rouse

Editor's note: An ounce of practice is worth a ton of theory.

COMING ON AN' TRY

So forth out brother and split for the woods
In years to come you'll wish you could
Get some culture
Music my friend is what we dig
Flipped out beyond the pigs
Pax and Soal,
Kazu Morc

Dear Albion,

Why do people always talk about getting it together? People are so far from being together it's unreal. You continuously contradict yourself. For example, you people are so down on capitalism but sell your paper for 20c. Your parents are capitalists and most of Savannah's hip people live with their parents. I say hip because they're definately (sic) not hep. Hep people can make it in this country. Hep people know that the only way to change heads is to be cool, rap your views, and respect others views. When people see that you can have long-hair, smoke grass, hold a good job, and be making it they may start to believe that your ideas can work. How many people in Savannah (hipsters) support themselves? I've never seen so many pan-handlers in my life. And man -- pan-handlers are screwed up. Everyone is broke occasionally (sic) but not everyday. Are you HELP?

Next time you wonder why you can't get more people behind you or why you can't sell your paper, read the following thing and look at your hip (?) community.

Peacefully yours,

California

Editor's note: About selling papers being capitalist: street sales don't nearly clear operational costs, let alone make money. And ads aren't doing it either. And that's after, all capitalists' basis, isn't it -- making money? As for Sav's "hipsters" who just hang on, there is a word for their lifestyle -- hypocrisy. On that point, I whooleheartedly agree, as well as on hipsters here being very untogether -- and yet, ironically enough, especially on our former staff. However, I note with interest your choice of words -- "people -- and I wonder just what you've been doing lately to help those people" or are you too hep for that since "you people" is to me one of the naughtiest phrases in the English language.

DANDY LION
FOR GOOD TIME DRESSES BEAUTIFUL BOOTS FOR VESTS
DE SOTO HILTON ARCADE 10:00 to 5:30

LITTLE ANTIQUE SHOP
21 WEST PERRY ST. (basement)
Will re-open Nov. 2nd 10 a.m. til 5 p.m.
Antiques - Oddities-Collectibles - Prices Reasonable
Come Browse

NOMADIC ARTISTES
December 17th through January 15th
20 South Perry Street
Independence Hall
502-3106

"The Message is Not for Faggots"

By Charles Rouse

Dandy Lion for Good Time Dresses Beautiful Boots for Vests
De Soto Hilton Arcade 10:00 to 5:30

Little Antique Shop
21 West Perry St. (basement)
Will re-open Nov. 2nd 10 a.m. til 5 p.m.
Antiques - Oddities - Collectibles - Prices Reasonable
Come Browse

So there you go you local freaks
I'll be gone too this place reeks
Blinded
The paper you did was all raps
Your paper was all raps
Your paper was all raps
But see in Savannah its just a screaming -- fad
It's nothing but politics (snarfl)

Zork!
I shan't forget it wasn't too good
But see in Savannah its just a screaming -- fad
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