power of blackness
Liberation
'fro Malcolm FREEDOM
Panthers revolution Afro-American natural
HUEY SOUL
sister ghetto
love self-determination
UNITY brother racism
Stokely niggah Martin
oppression mother
violence whitey non-violence
Detroit
We remember the last time black writers at MSU convened with the University community through the medium of Collage. The date was April 1, 1968—the day of the death of Martin Luther King, Jr. It’s been a long time between conversations.

In terms of MSU’s black population, a lot has happened. (It has not, however, been enough.) We’re told we comprise less than three percent of the student body. Among that minute number is an inordinately large number of creative people. This issue serves as a forum for their ideas and for their activity.

We’d like to take this opportunity to extend to Ms. Pamela Clark, Ft. Lauderdale, Fla., freshman, apologies for not running her play, “Three Cheers.” The play, a literary piece of merit, isn’t running as a consequence of the fact that a lot of minds haven’t yet been liberated.

We’re writing.

Our aim is to periodically inject some black thought into this great white conservative bastion of pseudo-intellectualism and cob weird. We’ve told too much newspaper space was devoted to Black (see Negro) History Week. Quite the contrary. What that lack of last relevance is that every week is black history week. The Black Student’s Alliance intends to keep this upper-most in the minds of the general populace.

This University, this community, this country cannot afford to neglect the wealth of artists that is black people. Black students on this campus recognize this, black people everywhere recognize this.

Read on, dig us and dig yourselves.

—F.I.

Collage thanks all those writers who responded so magnificently to our last request for material. We can still use MORE short stories, poems, plays, short notes and especially humor (though that’s usually asking for trouble). The regular collage staff (noticing opportunity’s knock) uses this special issue—all writing, art and editing done by black students—to encourage all students to write for Collage all the time. Don’t wait for a special issue—contribute now!

Write: Your Local Culture Matters. Do it now.

Acknowledgments

cover chaitla brossett
cover photos p. 2, 3, 8, 11 gerry hey
photos p. 3, 6, 7, 8, 9 wayne murren
photo p. 4
art pp. 2, 3, 4, 5, 6, 7, 11
art p. 12

This book, Your Black Poets, is now available in East Lansing book stores. Richard W. Thomas, a student at MST, has a large selection of his poems featured in the book. Thomas is said to be one of the finest black poets of his generation.

Nine Black Poets

R. BARD SHUMAN, ED. W.
Functional Implications of Black History

EDITOR'S NOTE: This essay is reprinted with permission from the publication of a hearing before the Special Sub-Committee on the Arts and Humanities of the Committee on Labor and Public Welfare of the United States Senate, Ninetieth Congress, Second Session, July 27, 1968.

By RONALD BAILEY

History, especially as I have known the discipline, has meant many things, rather narrowly defined, or at least narrowly constrained. I have always thought of history as that branch of knowledge that records and explains, in a systematic and chronological fashion, past events in the universal human experience. In this sense, a major component of this recording is perhaps some kind of philosophical explanation of the causes and the origins of the events themselves.

It is becoming increasingly evident, in my opinion, that we no longer have the luxury of being able to attribute a given history, of the various branches of knowledge, to one person or group of people. Traditional disciplines are overlapping and necessarily so, and our efforts to accept, adapt, or refute this fact, as we must, cannot be resolved with a single strand of thought. History is the matrix of our very lives. From it, we gain the conception of ideas and modes of existence which we must live with.

History lends some continuity to life. Similarity, we are in a fashion trapped by manifestations of our civilization and culture over which we have had very little control. As we reflect on the world situation today and evolve our prescriptions to include the world as we want it to be tomorrow, we must consider the facts of the past. History enables us to better relate to our reality of things.

The study of black history has assumed a much greater proportion of my interest over the last year. It is not surprising that my increased interest seems to parallel, in some fashion, that of the entire country. Some writers have stated that "today we are witnessing a unique situation to Negro history, a boom which shows no signs of abating." If one refers back to my definition of history above, such occurrences as the "boom in the study of black history cannot be without cause. This leads to, in a sense, another observation, albeit inexperienced, that I have made about much that is called history: a seeming prevalence of the causes of various events, with little or no major attempts to equally treat their effects.

This may serve to introduce the purpose of this paper. Contradictions seem somewhat apparent to the study of black history. Some scholars hold that "the current civil rights revolution has brought with it a heightened interest in the Negro's role in the American past." While others seem to imply that it has rather been the "growing interest in Africa and a rediscovery of the lost African heritage..." which has increased the awareness of young civil rights militants. Upon reflection, the two statements are not so much revealing of a contradiction as they are of a different type of relationship. That is, it can hardly be gainsaid that the study of black history and the current movement of "civil rights" are all but inextricably bound to each other. An understanding of the one requires thorough consideration of the other.

This has led me to consider some aspects of this interrelation rather than attempt to construct a heavily-documented, scholarly jaunt into some phase of history, which would probably, upon having been read by an historian, be considered seemingly plagiarized and rather superficial at best. My primary aim is to discuss the functional implications of the increased study of black history to our national order. Because of the current debate in the area of social inquiry, the term "function" should be clarified. For the purposes of this paper, function can be defined as that activity which is considered useful for the achievement of certain purposes. This definition, at best, is still rather hazy but hopefully its meaning will sharpen in the use of the concept.

By far the most fundamental notion that has struck some Americans about the topic on which I am writing is that the study of black history fulfills the very important function of aiding in the development of a strong, positive self-image among black people in America. Any discussion of this aspect really tends to be an in-group discussion for black people, but possibly others may be enlightened by listening in. Perhaps the major lesson of the current concept of Black Power is this drive toward self-development and self-respect.

It is all but impossible to remember the number of times I have heard both white and black Americans deprecate the past and present role of black people in this country. This was done by whites and allowed by blacks because of ignorance—an ignorance that did not know of the many riches contained in the African and Afro-American experience. The rate at which black America has been sensitized to the many activities and injustices she has suffered may be mainly attributed to the completeness of this ignorance. This veil of ignorance is now being lifted and "even when one acknowledges how grotesquely slow is the pace at which black people are moving on to the American stage, the knowledge of their heritage is still absolutely indispensable as they proceed." This is psychologically important. I think for black children to be systematically exposed to the history of their forefathers. To ask a child to face the realities of American racism today, though often very subtle, in a state of historical amnesia is tantamount to relegating that child to a permanent second-class existence. It is both necessary and healthy that black young have at least a historical overview that will explain the existence of the hatred and fear that they will inescapably see and feel in the black community.

The implications of a strong, positive self-image rooted in a historically valid knowledge of the Afro-American existence for black self-development of other ethnic groups in America, as compared to the black minority, has been sometimes attributed to the fact that they came to America with a history and culture still intact and capable of supporting them as they weathered the storms that all ethnic groups must, to become fully incorporated into the American mainstream. For black Americans, however, attempts to re-establish this heritage and counteract the abortive effects of an almost complete separation from it are only now beginning to bear fruit. The harvest time is right, and the fruit is ripe.

While the self-image enhancement of black Americans is probably most important, the effects that the increased study of black history has had in restructuring the frame of reference used by whites to control racial relations in America is clearly a significant consideration. Without even a sketchy knowledge of black history, many conservative and, indeed, liberal whites are apt to think they are doing black America a "favor" by tokenly integrating schools, business corporations and the like. If they were aware of the "real" deal in American history, they would readily admit that the blood, sweat, and tears of black Americans have watered and enriched the soil of this country to such a great extent that black people should own a major portion of the entire country. Is it not really the black man who is doing the favor, that of allowing white America one more chance to do justice to a people graced through their toil for this country to such an extent that an ungrateful country has visited upon him? The second aspect of the study of black history I wish to discuss is that one which is international in scope. Black history provides a needed link with the rest of the "third world"—the humiliated and oppressed, the colonized and exploited, the tragedy of the function of stimulating the struggle for human rights. It is not a too easily definable fact, especially when one employs the highly developed method of selective perception as most Americans do, that the vast majority of the earth's humiliated and oppressed people in the last few centuries—have been non-white, and their humiliation has been the result of oppression by the white, mainly western world. That the role of America in this oppression has been nothing less than that of faceless lead.
The summer of 67 proved to be the most violent and destructive one that this country has experienced internally, and served to polarize forces even more than originally was the case. The hope for integration was rendered yet another rude blow and on both sides black and white there was the increasing cognizance that hope indeed is a false illusion. And to hold integration up as a hope is an illusion, which if believed can only lead to delusion. That is, we are only fooling ourselves by holding onto integration in both theory and practice as a panacea unless basic attitudes are changed. Wherever the disenchantment with integration has received a severe shock within the white community, which may be based upon the ethnocentric assumption of how anyone could reject white values, rather than with the ultimate worth of such a reality, the black community is moving toward the zenith of rejection of such a doctrine, ego, the arid soil of black nationalism. For there has occurred the momentous realization by many "integrated" Negro that, in the U.S. full integration can only mean, full assimilation—a loss of racial identity. This realization has served to cause a mental negrescence among many blacks within the confines of society. This process of becoming mentally black springs from the physical facet of blackness and the resultant rejection of such persons as characterized by the society at-large. 

To this I would say that the fact of blackness is the initial and historical symbol has arisen and is perpetuated yet today. Blackness is the symbol and inherent in this blackness is the fact of inferiority. Unfortunately the real tragedy is that this physical awareness is transcended by an invisibility of character... etc and the individual that has not been educated and is not the educated blacks are coming to realize more and more that to rely on the structure of society to implement needed change is in vain. The educated blacks have always been cognizant of their sad plight, while the educated few have not perceived their equally sad plight because they were not abstracting beyond their individual existence. These individuals were and some still are guilty of perpetuating the white physical and mental domination in that they were given a few choice crumbs from the master's table and they in turn told those who were not so fortunate that things are not so bad and they are getting better. So just be patient, work hard and if you persevere then the master will recognize and reward you. But the master needs only so many blacks and the foistering of a black elite has served the master well. This scheme of domination however is becoming less and less visible in that "the black masses are becoming politicized they are developing a class consciousness, and are rejecting the empty slogans of Negro leadership."

The resultant force has been in the direction of a negrescence on the part of the elite. They are joining hands with the masses in the effort to combat the structure of domination in its totality. The schizophrenic mentality of the elite is still holding them back and this "schizophrenia arises from the reprehensible remnants of their vulnerability."

Black subordination and the reaction to it has been with this country since 1619. The notion of black awareness and a break from the white structure was given roots by the expressive leader Marcus Garvey, the Black Moses desiring to take his people back to their land of origin. The move was then to a Nation of Islam in the 30's with Master W. D. Fard passing his message on to Elijah Muhammad, who in turn converted the black saint Malcolm X. So the question of a separate black (continued on page 3)

**WHEN BROTHERS FORGET**

When brothers forget—

some people

some have no creeds

that send the armies marching

sitting down to eat

whether plotting

and now clap hands.

To give the sign

before tomorrow's battle.

Warmth catches at the edge of the world

Waiting for them

who have gone too far...

men leaving out the window

calling, their children home.

—John W. other spoon.
nation has historic roots: thus when Stokely Carmichael speaks of Black Power, no one should be surprised. This concern with a separatist movement arises from a rejection of the blacks by the whites and the white structure should not be surprised that such a question should arise. There is a sense of alienation over the land, and this sense has always been here: only the level of awareness has changed. The Black Power Conference held in Newark in 1967 laid as one of its areas of concern that of black separations. Segments of the resolution advocated partitioning.

Whereas the black people in America find that their interests are in contradiction with those of white America

Whereas the black people in America are psychologically handicapped by virtue of their having no national homeland

Whereas the physical, moral, ethical, and aesthetic standards of white American society are not those of black society and indeed do violence to the self-image of the black

This call for a dialogue is a crucial move within the black community: this community is in essence saying: "The white structure denies us individual development and scars our self-image: we cannot and do not desire to be socialized into the white community because such a process is too impossible and it ever achieved: my identity will be forfeited.

Whereas historically the black has been alienated not only from the larger society, but also from himself, he has not been accorded the right to the development of a personality. This alternative dualism has rendered the black a non-person because he cannot speak to who he is, and the white structure has not does not and cannot speak to who he is. Thus to look to the larger society for an identity is fruitless, for they will not give it to you. So you must turn within, not only within yourself, but also within your own people to attain self-esteem and a personality. Your structure must become relevant, your brothers must be accorded worth and you yourself must be accorded worth. What this entails is the construction of a structure within which you can operate and from which you can receive some measure of worth, dependent upon your place, role and function within the structure. The structure will contain seeds of inhibition, one can make it on its own worth, which must be reflected from an internal sense of value and a sense of value received from others.

There has been an occurring among the majority of blacks a mental regression which has physical roots, i.e., the fact of blackness and this is self-imposed self-esteem. That is, we are losing what you think of us, just as long as we ourselves feel our worth. This implies that there is a move to a sub-cultural definition of self and a rejection of the larger cultural definition. We will define ourselves and we will concomitantly disregard your definition of us because it is irrelevant.

With the black is beautiful movement, the reality of alienation from self is coming to be obsolete, i.e., a healthy 'my worth is me' feeling is arising. At this point, this is largely a notion of quasi-nationalism: however, generations to come *speaking optimistically* will exhibit and embrace this. I am black, ergo I am beautiful as a genuine expression. As opposed to mere lip-service, this belief will approach reality and there will no longer be a feeling of self-alienation as a reflection of the larger white structure and their values. If a resultant alteration of attitudes toward the black community does not ensue on the white side of the fence in relation to the existence of autonomous blacks to be judged on the content of their character, then the rhetoric of black separation will become more real and more pronounced and it will move beyond rhetoric to constructive action.

Reference:
4. Ibid., p. 49.
EDITOR’S NOTE: This article was previously published in the MSU Orient, a publication of college students at MSU. Reprinted with the author’s permission.

by maxie s. gordon, Jr.

I imagine that if one were asked the following question, namely: “What do you feel is the primary factor behind white racism in America?” many of you would indicate that economic considerations are foremost— or take precedence over everything else. Etc.

Others of you would readily reject this notion per se and attempt to justify why the problem obviously lies in the area of education. Still others might reject negatively to either economic or educational considerations and request that we view this particular problem in terms of the political structure or machineries in our society.

And, I am well aware, too, of responses that might be given for several other areas— although the three afore-mentioned ones are more often heard—time and time again—than others.

Moreover, I am certain that valid reasons might be offered in favor of any one of these three previously mentioned areas although since approximately June of 1968 I have become more and more convinced that there is one area that really gets at the ‘nitty-gritty’ of race relations— the point is specifically that neither of the other three really does that sort of thing. This one area that I am presently referring to is not often talked about or discussed openly—nearly enough or in the right manner.

So I shall be discussing what I feel to be the real or major factor behind white racism in America.

Our nation’s earlier cries of young people today and a cry that is rightly so is “to tell it like it is.” And I personally feel that the real issue behind a racist in America might be summed up in three words, namely, sexual relations.

For somehow the notion of certain kinds of social sexual intimacies immediately brings to my mind a great deal about the problem of the black man’s identity statuses and lot—both historically and presently— in this quirk-willed society. Therefore, I urge you to try very hard to “get with me” and take a serious look at what might enable us to be truly deal with the reality of white racism in America.

To be sure, Baldwin does Hughes one of the most outstanding Black Americans that has ever lived—has most adequately summed up the message that I attempted to convey in the above paragraph. In his own words:

Within the last decade, every other angle of racism but this one has been voluminously made clear in print. But no writer has come across except Herndon and Hughes to so frankly tackle that old bugaboo. S.E.X. as it relates to life, liberty, and the pursuit of happiness.4

The message that is generated from Hughes’ quotation cannot be ignored; as its meaning is all-too-strangely clear. In a word, he is attempting to point out to us that the failure to look at this particular area i.e., sex, as it pertains to racism and all of the implications centered around inter-racial sexual conceptions in a society, to look reality squarely in the face. And it is a truism that “failure to look reality in the face diminishes a nation as it diminishes an individual.”

James Baldwin another truly outstanding Black American in several of his works points out many of the dreadfully negative or terrible things that have both caused and continue to result from a history of distorted, perverted, and dehumanized relationships between white and black people in America. These consequences are: sexual, emotional, economic, educational, political, and religious. And specifically in Sports Illustrated, July 15, 1966, in an article entitled The Black Athlete part 3, p. 32, reference was made to the fact that sex lies at the core of the racial problem in America. As the writer observed:

In a word, our history has shown us that sexual factors or concerns have been major contributors in race relations pertaining to black and white people in America and it is quite evident that most of these were damming-produced solutions.

To return to Baldwin once more, note how he characterizes some of the reasons based on modes of thinking and acting that somehow purport to justify the “southern way of life.” For anyone to deny that psycho-sexual concerns have had a direct bearing on white racism in America and has influenced and decisively shaped the history of our inter-racial relations and I must say, shaped them atrociously—would be a serious mistake or perhaps I should say, would even be a lie. Let Baldwin speak for himself:

In the fall of last year, my plane hovered over the vast red earth of Georgia. I was past thirty and I had never seen this land before. I pressed my face against the window, watching the earth come closer. Soon we were just above the tops of the trees. I could not suppress the blood that had dropped from these trees. My mind was filled with the image of a black man, younger than I perhaps, or my own age, hanging from a tree, while white men watched him and cut his sex from him with a knife.

Moreover, Baldwin further notes:

And the white man must have seen his guilt written somewhere else. I saw it all the time, even if his sin was merely lust, even if his sin lay in nothing but his power: in the eyes of the black men. He may not have stolen his woman, but he had certainly stolen his freedom. He had stolen this black man, who had a body like his, and passions like his, and a ruder, more erotic beauty. How many times had the southern day come up to find that black man sexless, hanging from a tree?4

To be sure, Baldwin has most adequately summed up the importance of sex as it pertains to what has happened to literally thousands of black men under the guise of their ‘wrongly’ saying or doing virtually anything that might have sexual overtones with a view toward so-called sacred white womanhood. In other words, Baldwin is attempting to point out to us that so many of the terribly negative consequences inflicted on the black male in America must strongly indicate that the time has come to have to deal with the reality of the ‘sexualization of the race problem’.4

* * *

NOTE: (continued on facing page)

Pride

It is too late for death and no pride can save in it. Life is a joke too long horne to be saved.4

Pride

Proud men live to more
We kill the pride of men by telling that we kill the man.

There is no guilt in this for killing’s right
And right things should be done.

James B. Hamilton
time these Americans have needs to maintain security, status, and material advantage.

In the area of Negro-white relations this antipathy between the ideal action and the reality of Americans causes a "moral uneasiness."  

It is apparent then that a history of more than 300 years—much of which is steeply rooted in partitional assertions—has produced such a nightmare in America, through such dishonest and dehumanized inter-racial relationships that it might be impossible for black and white people collectively to ever have authentic or genuine relationships. In the book entitled Sex and Racialism in America the author gives the following account in the sexual soul of the south and the nation for more than 300 years. Hernton writes:

"From all indications, our sons and daughters, and their sons and daughters in turn, will be victimized by the American sexual nightmare. The nightmare began during the era of slavery when the first light-skinned Negro infant was born of the loins of a black woman. When the first black man was hunted down by a mob of jealously-ridden white men, and the black man’s genitals were torn of for 'raping' a 'whistle,' white women—the myth of sacred womanhood became a reality.  

It is evident that from the waves of devastations, and tyranny over the past 300 years or so sons, and daughters of black men in America have been victimized both physically and psychologically.

It is no wonder then, to return to the central thesis one more time. Black people in America have been the victims of a very bad social scene. Specifically, this society that could do all the dehumanizing things that it has done to black people historically and presently, and still purport allegiance to God and Country is sicker than it can ever begin to imagine. It would follow, then, that the society as a whole would be making a serious mistake if it expected us to be "healthy" individuals for we black Americans are, unfortunately, a product of its sickness. To quote Herpton again:

One fact is certain, this myth i.e. the myth of sacred white womanhood was not created by the southern white women, and it was not propounded by the black woman nor the black man.  

It was, as it could only have been, the southern white men who owned it, and invented it to save his own guilt. In the days of slavery this guilt stemmed primarily from his persistent clandestine activities with Negro women. Out of his guilt grew fear of if he found it difficult to stay away from the 'animal' attraction of black women, was it not possible that his wife felt that same attraction to the black 'bucks.'  

In a word, try and imagine what just this very thought must have done to the white man as his fear and guilt became more and more intense.

There were two psychological processes going on in the Southerner's mind: one was the deep sense of guilt arising from his cohabitation with Negro women; the second was the sense of immunity to.

(continued from previous page)
Sex and White Racism

(continued from page 7)

I am certain that by now you are somewhat aware of the fact that our history does point out to us that much of the racial difficulty in America stems from sexual overtones. I am certain also that you are aware of the fact that many authors—like Herndon, Farber, and Baldwin—would in one way or another confirm or substantiate most of my suspicions about sex and racism in America. But at this point let the names of two black men in America that have had tragic circumstances befall them suffice to demonstrate those "deep-seated" sexual concerns. Black Charles Parker and Emmett Till.

The actual and potential list of atrocities committed by white men against black men in the name of "so-called" justice is unbelievably long—and it continues to grow. For example—in 1962, Mark Charles Parker, a black man, was dissected at each of his body joints, covered with tar and feathers and then set on fire. Why? He was accused of looking into the garage apartment window of a white woman's home while she undressed. Where else can such punishment be perpetrated against a man even though he might have been guilty of the accused crime of voyeurism? How tragic, how ironic, how shameful, how stupid and absurd that a former soldier who had fought in a previous war had to come home and die like this.

Emmet Till, a 12-year-old black youngster from Chicago, went south to Mississippi to visit his grandmother for the summer. Shortly after he arrived at his grandmother's he was lynched, chained to an iron weight and thrown into the Mississippi River. Why? His alleged crime was that he tried to be "friendly" with a white female clerk in a department store. For this act of social sexual intimacy a young boy paid the ultimate price.

The list goes on. For example, only yesterday did I reread an excerpt from a newspaper of October 4, 1968, that gave an account of the death of George Hayes. He was castrated, severely beaten, lacerated in several areas of his body and killed. So, only approximately four months ago, Mississippi again shows her true colors. Moreover, only two months ago another black man was killed in Pritchard, Alabama. He was hung in the town's general store.

How long will these dreadfully inhumane things continue to plague black men in America? Obviously, we aren't going to take this nonsense much longer. The castrations, the mutilations, and the Lynchings, etc., must not and cannot continue. All of these notions, however, do strongly suggest that the reality of sex and racism in America must be viewed in its true light. For if that does not happen, then we as a society do not have even the slightest chance of ever reconquering our racial differences.

Why are white men so fearful of integrated communities? In other words, why are so many white individuals in our society preoccupied with keeping black men at a "safe distance" from white women? Racism, or the fact that these individuals are racist, is apparent. We must, then, try to deal with the reality of this racism.

Conclusion

What white America had better realize soon, if it is not too late already—is that black people in America aren't going to take the abuses, scorn, degradation and injustices, etc., any longer. In a word, though abused and scorned, our goal now, more than ever before is FREEDOM. Thus the society can "wake up" and attempt to make the black man her asset; or perhaps I should say: start doing enough "positive" sorts of things that might reasonably insure peaceful co-existence between the races. Otherwise, in my mind, the alternative of violent revolution may be the only cogent viable method of dealing with the "man" that is left.

Maxie S. Gordon, Jr., received his BA in Philosophy from MSU and is currently completing the requirements for a Doctorate in Philosophy at MSU. An active student leader during his student career, he is past-president of the MSU Chapter of the NAACP.
Sun
shines brightly.
Faces
pale
try hard
to be
what
they
deny
Beauty is in darkness...
a deep wood
a teddy bear
an African prince
a licorice stick
A drop of black oil on the sidewalk
when struck by the Sun
reveals every color and hue.
Beauty is in darkness.
when shadows walk
and heavens cool
when supper is ready
and stars appear.
Sunset.
the eminence of morning.
the extortionist dynamiting the heavens with
Color and all its hues revealing
harmony
totality.
Beauty
becoming serene with
night.
Blackness
the combination of all color,
the synthesis of man.
—toni eubanks

message to a black brother
from a gaining sister
The grave is sunken deep
in the nerve of his flower; his
blood
flows through
er veins; his
cold needs warmth; his
body needs companionship; his
soul needs soul; his
glare is sought by her ways as she
knows the rays of his thoughts.
Silence need not be told; his enemy
need not know the secrets of others.
Their souls will be heard; eventually
through crowded eyes; quietly
the way is seen; by false pretense
Their minds vacillate through the same blood stream
Through different veins
reaching the same end
too late.
—shirley echols

POEM
Hungry people receive gifts of steel
right in their
fat
blasted
belies.
(Oh, gee)
as men with constipated brains
intellectualize suffering;
verbalize
the maggot intestated, puss filled.
scar decorated agony
of unhappy
people.
Splintered glass shatters the minds
of same men
lost in reflections
of mirror societies
not seeing
life.
Life
panting, gasping, wretching, puking
from its cancer.
as Madison Avenue happiness marches
boldly through our
TV minds
in a wonderful world of color;
not knowing
that the tube blew out.
Empty tin cans become the new aesthetic.
Money the new god.
Did the garbage man come today
and carry all the rubbish away?
—Barry D. Amis

FOR MY FRIENDS at the boys training school
their hearts pump loud and
and between their drooling smiles
of phony compassion
missionaries complexes
and guilt
they deal death
and if we die from being helped
to helplessness
or because food
stamps
are caught in our throats
they'll chat about our fate over coffee
over closed (pass the sugar)
but maybe "therapy"
for some "hostile" kid
won't work
and he will foul
us stubbing them with their own ink pens
and finishing them off with mirrors
as we escape from all the agencies
policies
and cells
offices
hacking them inside
and peering back
into the cages
shouting
"NO DEAL!!"
—Jill Witterspan
11/24/68
Calendar of Events: Feb. 25-March 10

Tuesday, Feb. 25
- "The Torch Bearers": PAC, Fairchild, through March 2
- Basketball, MSU vs. Purdue Spartan Roundtable

Wednesday, Feb. 26
- "Genesis 1": 7 & 9:30, Conrad

Thursday, Feb. 27
- "Mickey One": 7 & 9, Anthony
- "The Cincinnati Kid": 7 & 9, Wells

Friday, Feb. 28
- "Rebel Without a Cause": 7 & 9, Wells
- "Children of Paradise": 7:30, 109 Anthony
- "The Cincinnati Kid": 7 & 9, Wilson
- "Genesis 1": 7 & 9:30, Conrad
- Wrestling, Big Ten Championships
- Hockey, MSU vs. Michigan Tech

Saturday, March 1
- "Children of Paradise": 7:30, 109 Anthony
- "The Comedians": 7 & 9, 108 Wells
- "Rebel Without a Cause": 7 & 9, 108 Wells
- "Genesis 1": 7 & 9:30, Natural Resources
- "The Cincinnati Kid": 7 & 9, Conrad
- Basketball, MSU vs. Ohio State
- Wrestling, Big Ten Championships
- Hockey, MSU vs. Michigan Tech
- International Club Nationality Night

Sunday, March 2
- MSU Concert Band
- "Genesis 1": 7 & 9:30, Natural Resources
- Last Day: "Eight Michigan Artists": Kresge Art Gallery

Monday, March 3
- "Genesis 1": 7 & 9:30, Natural Resources
- Moscow State Symphony: 8:15, Auditorium

Wednesday, March 5
- "Rita Streich, soprano": 8:15, Auditorium

Thursday, March 6
- "Girl With the Green Eyes": 7:30, Auditorium

Friday, March 7
- "Green Pastures": PAC Film, 109 Anthony
- Chamber Orchestra Concert
- "The Mouse that Roared": 7 & 9, 108 Wells
- "Girl With the Green Eyes": 7:30, Auditorium

Tuesday, March 8
- Exams Begin

Saturday, March 8
- Commencement
- Soft Sculpture Exhibit: Kresge Art Gallery, through March 30

Monday, March 10
- Exams Begin
Functional Implications of Black History

(continued from page 1)

In my opinion, black history serves the function of providing America with a touchstone for the purpose of judging the genuineness of its own history, indeed, of its very existence. It cannot be gainsaid that the history of America—and the black man's contribution to it—has not occurred in a segregated manner. The black man's contribution to this country was made as an American—and should be recorded and recognized as such. Black history has not been and should not be apart. It is rather a thread—a very dominant one among many threads, that are not inextricably woven into the fabric of American Society. This realization, though much too recent, is leading to a thorough re-evaluation of American history, and a reassessment of the whole American experience that it purports to record.

The parallels between this re-evaluation and reassessment of history and a similar process occurring in a re-examination of America in general are aptly expressed by the contention "that an American history which cannot contain the full story of the black pilgrimage is no more worthy of life than an American society that cannot bear the full and troublesome black presence in its midst." This quote is a most suitable point of departure as we discuss the last aspect of black history's functions.

A last function, fundamental to the existence of any ordered state, is served by the study of black history. This is the providing of a factual basis with which the past can be studied, the present understood, and more importantly, on which the future can be erected. The parameters of racial relations in America today and the entire historical framework of society are shaped by many complexities. These complexities are rooted in the past and manifested in the present, making for a host of situations that can easily escape even the most scrutinizing analysis of an untrained eye. It is my contention that every American citizen should be armed with those tools that enable him to unravel the intricacies of American racial relations today regardless of how small they may appear so that he, too may contribute meaningfully to the alleviation of the problems we now face. Black history stands today as that most important tool.

Fragmentary Commentary

Half way up the hip-length skirts have nothing and everything to say. Use an inner voice to sing a song of sallying forth so restly as to indicate their worth in times like these when no one's out to please any but themselves.

—James B. Hamilton

But the careful reading of black history must also serve to remind black Americans that they, too, are the children of oppressed and humiliated and stand in solidarity with others all over the world. In fact, black America, because of their unique juxtaposition in white America, must serve as a vanguard for the "Third World" Black history and the lessons to be learned from its study must cause black Americans to reaffirm their belief in its own humanity and rededicate themselves to the removal of oppression from the face of the earth.

NOTES

Footnotes

1. Prof Arthur Adams, Introductory Remarks to History 104 H (Fall 1967), Michigan State University, East Lansing, Mich.
3. Ibid., p. 35.
6. Ibid., p. 5.
7. Ibid., p. 9.
8. Ibid., p. 8.
9. Ibid., p. 81.

Who am I?

Burn
Brothers against brother, who had once loved each other.

Burn
Nations against nations, and will someday destroy God's creation.

Faceless am I, but you know that I am there in your heart and everywhere.

—Caroline Adams
I am in my eighteenth year
My womanhood lies soft and untouched
Waiting
Like an apple tree
Whose fruit grows ever mellow
Unpicked
Ever fearing the thought of
Unpicked fruit
Lying rotten on the ground

I am hesitant to hurry him
For the thought of green apples turns the stomach
Likewise
The thought of fruit
Ripe yet not yet mellow

Saddens.
But there again is the picture of
The fallen fruit
Touched by no human hand
My eighteenth year struggles within me
And sniffs out all who pass unnoticed
Because
They dare pass
They dare ignore the miracle of my
Leaves
The sullen beauty of my
Wet black bark
Of my almost red apples

--June Manning