4-19-1974

The Hilltop 4-19-1974

Hilltop Staff
Alexander Vies For Mayor: A People's Movement

See Story On Page 8
'Resistance, rejection and defiance on every level, on every front are integral elements of the voyage toward freedom.'

—Angela Y. Davis

**PRIORIY**

This issue of PRIORITY sponsored by the Graduate Student Council.

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Associate Editor Omar Desaut makes suggestion to PRIORITY Chief Geoff Simmons, as HNS Editor Zeke Mobley looks on.
Christianity and the Black Man

By E.N. Porter

The book GOD, THE BIBLE AND THE BLACK LIBERATION STRUGGLE, the author writes: '... It was the Negro who originated not only religion, but Christianity as well. The fact is significant because no matter what some may think about religion, it was the source from which came all our learning, art, science, and culture in general.' Many of us tend to forget, if we ever knew, that all peoples' civilization emanated from the first people of the earth, African people. Most honest historians and archeologists will confirm what the Bible has long indicated, and what we are learning anew at great rapidity today through renewed interest in our past, that the Garden of Eden and the created was and is indigenous to the African scene.

It would be a mistake and an unfortunate phenomenon to view Christianity as an exclusive contribution of the West. What could be called an exclusive contribution is the realm of Christianity is the institutionalization of the Christian concept into Western civilization as we know it today. In this way orthodox Christianity became contaminated as it involved itself with other institutions and compromised the basic intent of its orthodoxy. This fact is confirmed repeatedly as the history of Christianity is reviewed. Constantine permitted the institutionalization of the Christian Church in 312 A.D. With the passing of the Edict of Milan, "...The Christian Church then entered upon a new phase of its history. For three centuries the Christian faith had been among the 'illicit religions,' it had always been to some extent unpopular; and the shadow of persecution had lain over it. By this decree Constantine removed the ban, and for the first time in history the Christian was free to declare his faith openly without fear of a cruel death." This marked the beginning of an unprecedented growth in the institutionalization of ideals and virtues of orthodox Christianity; love, care, hospitals to heal the sick. Schools to educate the ignorant. Churches to systematically instruct the faithful in matters of scripture and doctrine, and to present 'the heathen.' The examination of this long courtship, if indeed not marriage, of the Church and Western civilization leaves no doubt as to the departure from orthodoxy. How else could one explain the horrors allowed under the rule of Christian Nations and Civilizations.

There is little doubt in anyone's mind that American Blacks (Diasporians) had little choice in adopting the Western brand of Christianity which is often time mistaken as orthodoxy. Even in adoption while in captivity, that which was taught them by their captors was reinterpreted to satisfy their spiritual, philosophical, and political needs. It is more convincing than ever, because of our experience with the brand of Christianity that had been prevalent in the Western white churches, that there are two distinctly different mentalities of Christianity: one from the point of view of the oppressor and the other that of the oppressed. Therefore we who have remained within the Church do not condemn the Christianity in its orthodoxy. What we do abhor and condemn is the racist interpretations and institutions that characterize an ever increasing faction of Christianity. The dichotomy, paradox, and contradictions which Blacks have witnessed are products of the West and are aberrations of orthodoxy. The pain of this deviation is felt not only throughout the Black Christian community, but in the community at large.

Because of the uniqueness, which comes with the fact of reality of our history, and which has refined in the face of experience of the Black Man, we are in a position to assign many wrongs and become instruments in revealing universal truths which are applicable to all men.

We want to break through the contradictions and see Christ. We want to break through tickertape balloon krity, sounding brass ceremony in all its grandeur, to see His face in the lives of His people, our brothers and sisters. We want to break the seal of the culture and the marriage so that we come eye to eye with Him, seeing ourselves and others. So what I am asserting is that we stand firm and celebrate our freedom which Christ has given us, and press on for selfhood and self determination which have been deposed through political realities. Then shall we be about the task of reconciling the world unto God.
Development of Black Theatre

Via the Black Playwright

(Excerpts from an essay by T.G. Cooper, THE BLACK PLAYRIGHT: THE CRF FOR EVOLUTION-REVOLUTION)

One of the most unrelenting experiences is to try to see a play that he has written go unperformed because of the realities of Black life. Unfortunately, that is the experience many Black playwrights have had. The rejections come in so many forms that because of hunger, love, and God, many Black playwrights evolve into negotiating playwrights and are immediately capitalized in the pocket of notability. Pathetically, they are referred to as great playwrights by their white colleagues. Allan Ginsberg, in his controversial poem, "Howl," told Carl Solomon that Black playwrights were being destroyed and were nakedly dragging themselves through Negro streets looking for an anger.

True Black playwrights, whether they are making it or starring, will not let go of their art. Their writings depict the real reality of Black life. While they are not the elements of ritualistic theatre that can only be found developed by Blacks in their culture. In the "River Niger," a play by Joseph Walker, the Black man is shown only after he realizes the need for self-love, as compared to those needs stemming out of a racist society which fostered the dream his father and loved ones had for him. To understand the realism of Mr. Walker is to feel the words of Victor Hugo when in 1833 he expressed the variety of life, and life only, was the model for the stage. He felt the need for his actors to have a real command of any form and any style and to present any subject. Victor Hugo saw the need for dramatists who would play the stage long ago. Black drama is as old as Africa but very new on our contemporary stage. Black playwrights must use the stage of infancy to explore elements of Black life styles.

During the nineteenth century, two important things happened in the theatre: (a) the rise of the minstrel shows, and (b) the efforts of Black actors to combat this defilement of Black dignity. Since the latter is an offspring of the former, it is important to describe the minstrelies succeeded in embedding one stereotype deeply in the American consciousness. Minstrelies, which began in 1828 with Thomas "Daddy" Rice and was brought to the New York stage in 1843 by Dan Rice, had a definite form. Seventeen white male performers sat in a half circle on the stage, their faces blackened with burnt cork and their bodies elaborately costumed. At the center of the stage was the "straight man" or master of ceremonies. He tickled jokes to the seventeen others and was the focus of their replies. On the side of the straight man were singers and dancers; two or three other vocalists. Mr. Tambo and Mr. Bones, so called because of the instruments they played. These were like cassettes and the "Tambo" was a tambourine. Each performance began with the straight man stating, "Gentlemen be seated." Ballads, comic songs, dialogue and business were repeated in quick succession. An exercise of this frieze is included in the play "Star of the Morning," written by Bert Williams and Loftin Mitchell.

Tamu. "Missah Stafford, (Stafford is the straight man) dunkey's go to heaven? Star. "No, why would you darkey be go to heaven? That's for white folks."

Tamu. "We just wanted to know who opens them Pearl Gates for white folks to get inside." The original Mr. Stafford would have been the "home" of the stage and bone of the "straight man." It wasn't unusual for field slaves to make the masters through the house nigger since he was usually educated and connected to being white.

The play "Star of the Morning," and many others written by Blacks were just as good as the plays by the employees of Black people, quickly followed in the twenties. Unfortunately, the Black actors hitched their efforts to the wrong star and were doomed to failure. What they did only destroyed the minstrel form. With the exception of real Black faces, the content - except for a little mordant interjecting of characters - was the same. The Black actors made a valiant attempt to prove themselves human beings, but what came across to their audiences was completely opposite. Though it was comical to laugh at a white man (actor) imitating a Black man, the same did not prove true when a Black imitated another. Another reason for this failure stemmed from the Black man's lack of an audience in theatre or in any legitimate theatre house. Black minorities performed in front of predominantly white audiences; whereas Black people would have probably enjoyed the comic relief of laughing at themselves. The theatre was off limits to them.

However, had the story fails, the minstrel show is America's first authentic theatre form. It paved the way for Black performers and Black writers. They had a medium to dab in.

The years that produced the minstrely shows in the twenties that followed also produced many Black playwrights. The themes they usedWA-\b against the times of their white companions and very few of their plays reached the acting stages. In reality the said nothing. The characters were Black... but they fringed upon accepted stereotypes and weak characters. Thus, of course, was a vain effort to get their plays produced.

The earliest plays of Blacks are "The Escape" by William W. Brown, in 1858, and Joseph S. Cotter's "Caleb, The Degenerate," 1903. "Bertol Brown, in The Negro Caravan," described the plays as bad, even for nineteenth century drama. The "escape", a drama in five acts, is set in Mississippi. It is clearly autobiographically, hitting mainly on the author's remembrances of enslavement. Mr. Brown states in his preface to the play, "The characters were based on real persons... the play, no doubt, abounds in defects, but as I was born in slavery, and never had a day's schooling in my life, I owe the public no apologies for errors." Joseph S. Cotter, the author of "Caleb, The Degenerate," was an attentive listener to the educator Booker T. Washington, and understood the Black man should cultivate friendly relations with the white man, seek industrial training rather than political power. The majority of Negroes at that time didn't meddle with the whites that his people had filled the fields and cleared the forest "without strikes and labor wars." The play by Cotter took the cue from Booker T. Washington's beliefs. Perhaps it is well that Brown's "The Escape" and Cotton's "Caleb, The Degenerate" were never produced.

The Black theatre movement made a tremendous breakthrough in the twenties. Black theatres were popping up everywhere. Montgomery Gregory, in 1919, organized the Howard University Players; Louis Laffayette Theatre in Harlem offered Blacks vaudeville; W.E.B. DuBois founded the Kriega Players; in 1928, James Fawcett and other speculatively headed the founding of the Harlem Experimental Theatre; the Negro Art Theatre, under the leadership of Adam Clayton Powell, was born at Abyssinia Baptist Church in 1929 and the same year the Dunbar Garden Players offered Black drama at St. Mark's Church.

Broadway, on the other hand, only accepted two Black playwrights - Garland Anderson's "Appearances," in 1925 and Wallace Thurman's "Harlem" in 1929. Both were compromises to white commercialism. The plays treaded on no dangerous grounds that would make them lose audiences "Harlem," for instance, depicted the Black man as a lazy shiftless animal and the Black woman as a prostitute. This concept was readily accepted by the Broadway audiences.

In 1935, Broadway saw its first successful Black playwright in the person of Langston Hughes. Hughes' "Mule Talk" changed many attitudes, enjoyed 173 performances on Broadway and marked the first time a Black was tragically heroic in a drama that had its place in the Octoerom Period - a period of fifty years or more, 1850's-1900's - in which white playwrights attempted to convince audiences that it was a Black man's white blood that made him intelligent, if he was considered intelligent at all.

The economic attitudes of America changed with the outbreak of civil disorders in the 50's. Blacks demanded the right to spend dollars in establishments that were termed "public." Broadway was one of the first to recognize the amount of money Blacks could contribute to legitimate theatre. In the early fifties, Broadway answered the call and Louis Peterson's play, "Take a Giant Step," was a success during the respective seasons of 1953-54 and 1956-57. Here again the subject of the play gained while appreciating and Black cynicism. The protagonist of the play is a teenaged Negro boy, born in a middle-class home, who finds it difficult to be Black. The play offers no solution because there isn't any. The author compromises with the hero's guilt by giving him the way he is.

It is no wonder then that Black people ignored the legitimate theatre - the theatre ignored them. However, in 1958, Lorraine Hansberry's play "A Raisin in the Sun" saw more Black faces in its audiences then ever before. Hansberry, the daughter of a wealthy Chicago estate broker, Carl Hansberry, gave Broadway and Black people the emotional, spiritual and historical beauty of Black life. The play ran 530 performances, making it the longest run of a play by a Black playwright since Hughes' "Mule Talk." The Black experience was definitely on Broadway. Black playwrights began to see the crying needs of Black people. Black people began critically analyzing the arts and a Black cultural awareness was becoming predominant. Plays such as Ed Bullins' "In the War Time," Derek Walcott's "Dream on Monkey Mountain," James Baldwin's "The Amen Corner," LeRoi Jones' "Dutchman" and Ted Shine's "Contribution" are plays with Black themes by Black playwrights.

A number of these works have reached Broadway, but success was not to be found there. Success was found with the small community theatre in Black communities. This was no unusual. Theatre is supposed to be enjoyed. Whether it is a serious drama or comedy, Black people (continued on page 6)
What is the Graduate Student Council?

Graduate students can be found in every nook and cranny of Howard. They are scattered over some 35 departments, working toward advanced degrees in virtually every school of the University. How can a graduate student in Home Economics communicate with a graduate student in Chemistry or History? G.S.C. is the answer.

The Graduate Student Council is the parliamentary government of the students of the Graduate School. One representative to G.S.C. is elected in each department after classes begin each fall. The officers of G.S.C. are elected by the Council.

The Graduate Student Council is a forum to which representatives of the 35 departments of the Graduate School come to discuss matters of mutual concern, and to obtain news and information about the University and the Graduate School. G.S.C. meetings are open to any student in the Graduate School.

Students elected by the Graduate Student Council represent the viewpoint of graduate students on some nine committees of the University, including the Graduate Council and the Council on Academic Affairs.

The G.S.C., jointly with the Graduate Council, resolves academic grievances that cannot be resolved to the student's satisfaction within his department.

Financial resources of G.S.C. are used to support the research and professional activities of students in the Graduate School. This year alone, some seventy-five students have been given grants for research and for attending professional conferences.

G.S.C. supports charitable causes and community and campus projects that enrich the Howard environment. In the past year G.S.C. has supported ten such projects.

G.S.C. sponsors the Gilbert Neal Loan Fund, to which any graduate student may apply for a short term loan (amounts up to $250) through the Office of Financial Aid. This year G.S.C. increased the fund by $2000.

G.S.C. is a vehicle for implementing policy changes that benefit all graduate students. One such undertaking this year was to seek the creation of a policy in the Graduate School for student representation at departmental faculty meetings. The Graduate Council has addressed this issue and will vote on a proposal before the end of the school year.

Graduate students are invited to visit the Council office any time (room 303 Howard Hall). Call us on extensions 7119 or 7120. Ask for Tom (Tom Wright, Pres.), Jon (Jon Mikesell, V.P.), Pansy (Pansy Sankies, Secy.), Clint (Clint Thompson, Treas.), or Reynold (Reynold John, Public Relations).

Graduate Students Ripped Off By Professional Schools

The following letter was written to Dr. Anderson on March 11, and was signed by all the officers of the Graduate Student Council and all the representatives and alternates to the Graduate Student Association from the Graduate School. A meeting of the Graduate Student Council was held the following week to discuss withdrawal from G.S.A. The sentiment of the Council was strongly in favor of salvaging as much of the Grad School's $18,400 contribution to G.S.A. as possible, and to take steps to prevent the professional schools from ripping off Grad School money in the future. The Council's Executive Committee has repeatedly tried to get this letter published in the Hilltop, but all news of the Great Ripoff of 1974 has been suppressed.

March 11, 1974

Dr. Carl Anderson
Vice-President for Student Affairs
Howard University

Dear Dr. Anderson:

Effective immediately, the Graduate School wishes to announce its decision to withdraw from the Graduate Student Association.

We request that the University no longer designate to G.S.A. any part of the $12 fee now paid to G.S.A. by students in the Graduate School, but instead deposit these funds in the account of the Graduate Student Council.

We urgently request that you not approve any requisitions drawn on the account of G.S.A. until this matter is cleared up, and that any funds from Graduate School student fees already deposited in the
About Folks

The Black Church

By Richard Allen

Throughout the history of this nation the black church has made a profound effect upon society. The black slave was indoctrinated to Christian values, the direct interests of white racism and capitalism. It was to this extent that black church became a mechanism by which the "slave mentality" flourished in America. To this end the black church remains our North Star shining in a sea of racism in America. The direct influence of those black ministers, who in great rhetorical ability delivered us from the clutches of the slave struggle, may be never truly measured.

Howard Blues

By Sharon Jackson

It was Good Friday and no classes were scheduled. I was in the office of the director of the student black theater preparing for the "Negro Monologues." I was home, but because I had several papers due the following week I decided to go to Howard University.

The weather was getting nicer and the sun was getting frustrated. The nicer the weather got, the more frustrated I became. Glancing over what I had done, which was nothing, I decided to call it a day.

Suddenly my thoughts transferred to that of a mischievous child trying to find some way to get one of his toys. In my case it was the car. I got in my car and drove, but nothing exciting happened. Besides, I doubt if one can get into themselves. Returning to my room, I called an associate. Like myself, my friend was frustrated and felt that a little mischief would resolve things. So together we went searching for something that would satisfy our devilish desires.

You wouldn't believe it, but we ended up in Prince George's County. A carnival was present and the same idea entered our heads. Like two six year olds I went through the carnival wanting to do and try everything.

We began hoping that no one we knew would see us, as we did not want our actions advertised on campus. The following Monday, after while we didn't care because we were out to have a good time. We rode on a ride called the "Umbrella." My eyes remained that the entire course of the ride was not your usual heights, but love the excitement of a ride. A way to compromise my friend and I kept on my eyes shut because as long as I don't know how high I am, I was happy.

After the ride, we played some games and to our surprise won. I won three stuffed animals and a back scratcher.

Seeing that we had ventured into all that could we, we decided to leave. Upon returning home, I was decided that bowling would top the evening. So again, like two eager kids, we went and tried our skills at bowling. I bowled a pretty good

Black Theatre by the Black Playwright

By Sharon Jackson

There are over 150 black theaters in the United States. This is inclusive of theaters located in and around black neighborhoods. In the District of Columbia there are six major black theaters, including: D.C. Black Repertory Company - Director, Robert Hooks; The Black American Theater - Director, Paul Allen; Ebony Improvments - Director, Harry Past; Howard University Players - Director, T.G. Cooper; Theatre Arts Company Director, Robert West and Works for Careers In The Arts - Directors, Mike Malone & Evan Iceland. The meeting of the challenge of black theater is to be faithfully the black community in the United States.

What is this challenge? Better still, what is the image of black art, the artist, the playwright? From the minute he approaches the tools of his trade, the black dramatist has an inborn responsibility; to produce ideas of innovative ideas that will work toward a positive consciousness about black man and to create and celebrate the rituals and life styles of black people; to laugh, to cry, to discuss and help black people define their existence; to provide light, to laugh and to stimulate togetherness, transcending in importance the entertainment function of the play or art performed.

Ona Daye, author of "Purile Visions" and the internationally known actor, proclaims very loudly that his boss is the black people - very simply stated and profound in terms of the black playwright. The black playwright must achieve mastery of a detached, artistic point of view and reveal the inner stresses and problems of black people from the psychological standpoint as only he can.

A News Analysis

Frank Wills - Who's That?

By Stephanie J. Stokes

On June 17, 1972, in the middle of the night, five men were arrested for burglarizing the Democratic National Committee's office. The Watergate complex was under surveillance by the FBI, and the incident appeared as one of several of interest. But in the end, the story of the Watergate complex was made by the discovery of the White House tape recordings and the subsequent exposure of President Nixon's involvement in the cover-up.

Frank Wills was the young nightwatchman whose story has been the subject of much commentary over the years. Wills was black, and the tape recordings captured his every word.

"I'm not gonna say nothing to the feds, I'm not gonna say nothing to the feds," Wills is heard saying in one of the tapes. "I'm not gonna say nothing to the feds." Wills was recorded making a number of phone calls from the Watergate complex to his attorney, who then passed the information on to the FBI.

Wills was arrested for burglary and assault on June 17, 1972. He was later released on $5,000 bond and charged with conspiracy to commit burglary.

Wills's attorney, Robert Gay, said that his client was a man of "inborn Resilience." Gay said that Wills had been a "good guy" and that he was "a good man." Gay said that Wills had been a "good guy" and that he was "a good man." Gay said that Wills had been a "good guy" and that he was "a good man." Gay said that Wills had been a "good guy" and that he was "a good man." Gay said that Wills had been a "good guy" and that he was "a good man." Gay said that Wills had been a "good guy" and that he was "a good man."
Graduate Students Ripped Off

(continued from page 9)

account of G.S.A. this school year be transferred to the account of the Graduate student council.

Further, we request that the Board of Trustees reconsider the new structure of H.U.S.A. in the light of our withdrawal from G.S.A. The flaws in the G.S.A. constitution have led to our withdrawal and so serious that we feel that the whole idea of a graduate and professional student government needs rethinking.

Our withdrawal from G.S.A. was precipitated by a series of events which ended in a G.S.A. meeting held on March 6, at which the professional schools banded together to raid the treasury of G.S.A. This they succeeded in doing, with the Graduate School footing the bill. Put plain and simply, we were ripped off.

The following are some of our reasons for deciding to leave G.S.A.:

1) We do not believe that the interests of graduate students are in any way served by G.S.A. We were strong supporters of the concept of a graduate and professional student government during the planning stages of G.S.A., G.S.A. was designed to be a vehicle for joint projects that would involve and benefit students of the graduate and professional schools. To this date G.S.A. has no such projects, nor have any been considered. The Graduate School proposed one project, the establishment of a loan fund for students in the graduate and professional schools. Now that all of G.S.A.'s money has been ripped off by the professional schools, the consideration of such a project would be pointless. From the very beginning, the professional schools, particularly the Law School, have treated G.S.A. as a source of funds to be exploited for their own internal projects. The professional schools chose to interpret the G.S.A. constitution to mean that 75% of G.S.A.'s budget was to be used for this purpose, leaving a totally inadequate 25% for the support of H.U.S.A., campus-wide organizations, and projects of G.S.A. During the two months G.S.A. has been in existence, the professional schools have spent all the money, and no join t projects at all have been undertaken.

2) The Graduate School is underrepresented in G.S.A. under the present constitution. The professional schools chose to interpret the constitution to mean that only full-time students were to be counted in determining representation, and took away one of our four representatives at the March 6 meeting.

Dentistry 406 2 203
Graduate 1838 3 632.7
Law 463 231.5
Medicine 478 2 239
Religion 70 2 35
Social Work 164

(Registrar's figures - 73-'74 school year, figures as of Feb. 1, 1974)

The Graduate School would not be so concerned with representation except that the emphasis that the professional schools have placed on the treasury of G.S.A. has made it necessary to protect the student activities fee paid by full-time students in the Graduate School. The number of full-time students in each school is outlined below.

Dentistry 406
Graduate 864
Law 449
Medicine 478
Religion 476
Social Work 140

(Registrar's figures as of March 8)

According to the G.S.A. constitution, G.S.A. is to receive $12 for each full-time student. Based on the above figures, this would come to $27,492. Since the G.S.A. budget was $34,448, this leaves $6956, or the 12% contribution of 280 students unaccounted for. The Graduate School would like to have this discrepancy explained.

3) At the G.S.A. meeting of March 6, the professional schools raided the treasury of G.S.A. At an earlier meeting, G.S.A. decided to allocate 75% of its funds to projects proposed by its member councils. This was done because of an error in the G.S.A. constitution. The intent of the original draft of the constitution was that 75% of $12 per student to be allocated to each council ($9.00) would be given to G.S.A., for its own projects. The final draft of the constitution states that only 25% of $12 allotment directly to G.S.A. ($3.00) may be used for G.S.A. projects with 75% to be returned to the councils.

Against the repeated objections of the Graduate School, G.S.A. decided to allocate the funds to the councils solely on the basis of the "merits of their proposals," with reference to the population of the school. Budget committee hearings were announced February 25, with hearings scheduled only six days later, March 3.

The proposal of the Graduate School, one that would create a revenue sharing system that would provide each student government with a small budget, was presented by the President and the Public Relations Officer of the

PRESIDENT'S MESSAGE

By Thomas A. Wright

Graduate education at Howard University is being severely challenged. The enrollment in Graduate School is going down every semester. We must take measures to be sure that the Graduate Program of this great Black University does not go down the drain.

There are several reasons for the decline in enrollment.

1. Competition from other schools that offer large sums of money for Graduate Students to attend their school.

2. The increasing emphasis by Black and minority students into the technical fields. This, of course, is due to the fact that several technical fields pay very good salaries.

3. Overall, there is an increase in unemployment and prices of commodities are high and several parents who could afford to send their children to college in the past simply cannot afford it now.

4. Small Recruitment Budget as compared to other schools.

There are ways of convincing students to come to Howard other than offering them large sums of money. One of the things that impressed me and helped in my choice of Howard as a school was the information given to me by alumni. We should strive for excellence in our studies and go back home, wherever back home is, and work diligently to increase the enrollment of Howard University at all levels. Our Graduate Program is a very good one with some of the greatest minds available at our disposal. We as Graduate Students should strive to see that the name and reputation of Graduate School does not falter. We should participate more actively in the recruitment programs.

As graduate students we should be acutely aware of the pressing-day problems of black people and how we fit in the main-stream of life in this country and the world. We should be aware of the current problems in economics, politics, science, medicine, the arts and accept the challenge of change for a better life for all.
Clifford Alexander
For Mayor Of Washington, D.C.

A People's Movement

Alexander: to solve the fundamental problems of the city.

by geoffrey h. simmons

While looking from the window of Clifford Alexander's law office on 16th Street in the District, one would see many D.C. residents catching buses and making their way through the busy streets of Washington, unaware that upstairs in the Arnold and Porter Law Firm, a man who felt that D.C. should have a mayor who was a "mayor of D.C." and not a mayor just for the tourist, the Congress, the President, or a mayor for the citizens of the suburbs." Yet, such a man does exist, and his name is Cliff Alexander, and he plans to run for Mayor in the Democratic primaries.

Many people at Howard and in Washington are cognizant of the fact that Walter Washington will be running for mayor, if and when the referendum is passed, but there are some who would like to know something about the other candidate. Thus, Priority magazine decided it would take this chance to interview the other candidate for mayor, Clifford Alexander, Jr.

Mr. Alexander served under President Kennedy.

In the early sixties, Mr. Alexander served as Assistant District Attorney for New York County, he became Executive Director of the Manhattanville Hamilton Grange Neighborhood Conservation Project. While Director, more than 3,000 housing code violations were corrected. From Executive Director of Harlem Youth Opportunities Unlimited, Mr. Alexander became President of the Harlem Student Council. From Executive Director of Harlem Youth Opportunities Unlimited, Mr. Alexander was called to the White House by President John F. Kennedy, to serve as Foreign Affairs Officer of the National Security Council. After serving later as Lyndon Johnson's Deputy Special Assistant and Deputy Special Counsel, Mr. Alexander became Chairman of the Equal Employment Opportunities Commission.

Chairman of the Equal Employment Opportunities Commission.

Alexander became Chairman of the Equal Employment Opportunities Commission, until fired by Nixon after EEOC increased to 40% the number of Black employees on all levels of the grade scale. Mr. Alexander is host and co-producer of the television program, "Cliff Alexander - Black on White."

While Priority interviewed Mr. Alexander, several issues focusing on the campaign were discussed. The following is the text of the interview.

Priority-Alexander Interview.

Priority: Are the citizens of the District familiar with you?

Alexander: Some do know me and many more are learning where I stand on the issues every day. I have now visited 65 precincts and have met in the homes of many district residents for coffee and discussion. I try to meet the citizens by walking and chatting with them in their neighborhoods.

Priority: Do these people remember you when you leave?

Alexander: Yes, many fill out volunteer cards and pledge their support for my mayoral campaign. I feel they remember me because I ask for their input on issues affecting them as D.C. residents, and because we can continue to take our campaign to the people.

Priority: What do you think about the endorsement by some Black ministers for Walter Washington?

Alexander: I met with the Baptist Ministers Alliance and found that I was accepted. Yet, Mayor Wash-

Clifford Alexander
For Mayor Of Washington, D.C.

A People's Movement

ing has never met with them. I feel that both sides should have a say. Each person has a right to choose the person of their choice, and I feel that is what will happen.

Priority: Is it true that Walter Fauntroy will use his supporters to help your campaign?

Alexander: I hope to get his support, but his people may not automatically support my campaign. My programs are people programs and they must be directed to all of the people of Washington, D.C., in every ward and every precinct.

Priority: Where is your support?

Alexander: It seems as though we have been getting support and volunteers from all 8 wards. There are about 600-700 volunteers that have joined, which looks like a "Movement."

Priority: What new direction would your administration take?

Alexander: Our programs will be directed at the fundamental problems of the city. I believe that police should provide 24-hour police protection and would encourage all police officers to become part of the community in which they serve.

Fired by Nixon because of his stand for the rights of minorities and women.

I was fired by Nixon for standing up for the rights of minorities and women. If elected, I will assure equal employment in government. Mayor Washington lowered commercial tax rates benefiting moneyed interests to the tune of $17 million, and raised the assessments on private homeowners. I believe that the people are in the best position to decide how their money should be spent.

I believe that the only purpose of government is to serve the people and make community services its top priority.
Jimmy Austin Kappa Alpha Psi

Jimmy Austin got himself together for the spring and summer at MARCH in Georgetown. Among his selections were his Faded Glory Studded denim suit - 50, a French gabardine wrap suit from Jupiter of Paris - 80, all cotton baseball suit with matching slax - 40, and lightweight faded lothar suit from Little Foxes - 37.50.

In Time With Trends

MARCH
3211 M Street 333-2110
Georgetown Washington, D.C.
BLACK DYNAMICS

By Linus Hinkis

One of the main traumas that Third World, Black, oppressed, depressed, exploited, expendable, and subjugated peoples have experienced is the fact that they have always been seen and evaluated through the eyes of their oppressors (and still are). Too often and for too long Black people have succumbed to exogenous values, mores, customs to gauge and civilize their modus vivendi. This phenomenon can be witnessed in our economics, societal and cultural traits, politics, and institutions. It is time that we see ourselves in terms of value systems and not the opposite. Our economic conditions are the control of the economy, on behalf of the working class.

"The black pervade this type of psychology of self-degradation which has been handed down and prolonged since history has been recorded. It is a time that we place a value on our experience, not to perpetuate the adverse, but to understand the situation and its consequences" as Dr. Frances Crescentt says point out the reason that the majority of the world's people who are being subjected to suffering are predisposed to economic conditions. As Dr. James W. Najm says: "We have for too long been victims of foreign domination. For too long we have been subjected to the management of our own affairs or in deciding our own destinies. Our times have changed, and today we are the masters of our own fate."

In the United States, this highly automated competitive and post-industrial society, the labor of the skilled and unskilled Black masses has become irreplaceable. Blacks have always been victims of the exclusion principle. From the misery, sainthood, and atomization of the urban slums. Blacks are now economically irrelevant to this new society. And dedicated to the Black American, creative, significant gains during the past decade, they still lag far behind. The deepening schism seems to be deepening still further, comparatively speaking, and Blacks have now become fossilized into a desperate and uncomprehending state. Ghettosization has a stark consequence of this growing economic redundancy. Moreover, government regulations in recent years, have created a society dominated by greed, envy, social strata, and politically underdeveloped. Blacks have been dumped in the attic of government concern and coverage of their progress has taken the form of footnotes in newspapers. Within recent times, the New Deal and Great Society have been annihilated, severe slashes have been made on social programs (which affect Blacks, in the limit); while major corporate tax expenditure subsidies have remained virtually untouched, and the Office of Equal Opportunity (OEO) now equals the Office Out of Office (ODO).

Because of the invisibility of Blacks, methods adopted by the government to help the poor always, temporarily, end up serving those who are less in need. Laws are always geared toward effects, not causes. The situation of Blacks in the U.S. was dramatically described by President Kennedy in 1963.

The Negro born in America today has about half as much chance of completing high school as a white born in the same place on the same day, one-third as much chance of completing college. The chance of becoming unemployed, about one-seventh as much chance of earning $10,000 a year.

In addition, a 1969 HEW study reported that "Negro men, relating to a group of white men of comparable family background, educational attainment, and occupational level, still receive much lower wages and salaries."

Blacks are always at the nadir of the socio-economic ladder. They are always holders of menial, low-paid jobs, with little or no security, and little or no room for advancement. They are always the last to be hired and the first to be fired. These policies create a pathology found in slums and ghetto areas and often manifest themselves in violent crimes, drugs, alcohol, sickness, and a mainline spirit. The ghetto today is entrenched in a petty capitalist stage of development in the midst of a modern, post-industrial, technological society, and it is indeed paradoxical that in poverty programs, ghetto economic development has not been taken seriously as part of a total anti-poverty strategy.

Blacks, the inhabitants of the "other America," represent a cultural of poverty and poverty, exploitation, and bred, the development have become indigenous in the people. Blackness has meant the dependence upon government's bounty to stay alive (survive). In recent years, about 12 percent of the G.N.P. has been spent on social welfare. This percentage has since been "shackled." Blacks have been deprived of their Health, Education, and Welfare (S.W.W.) and the "three-fifths of a person" feature is being maintained and perpetuated. If you are deprived of your health, education, and welfare, you could never be five-fifths of a person (a whole person with the "natural rights of men").

Black Americans have not yet been granted their political sovereignty (the District of Columbia home-rule syndrome is prototypic of this phenomenon). They are still socially and economically horizontal. Or as President Johnson stated.

...to be black in a white society is not to stand on level ground. While the races may stand side by side, whites stand on history's mountain and blacks stand in history's hollow.

As the introduction to the report of the National Advisory Commission on Civil Disorders observes:

What white Americans have never fully understood - but what the Negro can never forget - is that white society is deeply implicated in the ghetto. White institutions create it, and white institutions maintain it, and white society condones it (in creating pockets of misery, degra.

dation, and atrophy).

To be sure, benign neglect has footnote the modus vivendi of Black Americans over the past decades, while the legacy of discrimination has provided the punctuation. It is a tragedy, therefore, that so large a proportion of the American population is now gripped the edge of a chasm, perhaps too wide for many to leap across, while their fingers are being trapped by endless forces and policies.

Howard Blues

(continued from page 4)

Praise. My friend, well, let's mention the score. My frustration had crested and all because I was happy. The pressure of doing my papers was no longer there, felt that I would be able to work diligently the next two days to complete them. I had let all the anxiety out of my system and was ready for any and all things.

Take my advice, when you feel your head get fuzzy, read the Howard Blues, do something out of the ordinary. You will find that facts by Black Americans are a creative and significant gain in anything during the past decade, they still lag far behind. The deepening schism seems to be deepening still further, comparatively speaking, and Blacks have now become fossilized into a desperate and uncomprehending state. Ghettosization has a stark consequence of this growing economic redundancy. Moreover, government regulations in recent years, have created a society dominated by greed, envy, social strata, and politically underdeveloped. Blacks have been dumped in the attic of government concern and coverage of their progress has taken the form of footnotes in newspapers. Within recent times, the New Deal and Great Society have been annihilated, severe slashes

On the Matter of the Hilltop

By Sharon Jackson

When I was asked by the editor of the Hilltop Magazine, Geoffrey Simmons, to write an opinion on the publication, I gladly accepted. I was told that I could expand my thoughts. I kept repeating the word "anything" to Geoffrey as I wanted to be sure that we both had clarity of its concept. From his response, I was certain that there would be no misunderstanding. That's all I wanted to know because I knew that this would be the Opportunity of my lifetime.

So fellow students, faculty, and any other constituents will express to you some significant thoughts that have been on my mind. Since The Hilltop has been a controversial subject this year, I think I will dwell on it for awhile.

Every year there is a large amount of criticism given to The Hilltop. Either the Editor is ripped of money or playing favoritism towards his friends. It
Graduate Students Ripped Off

(continued from page 7)

Graduate Student Council. During our presentation, one of the budget committee members spent the time looking out the window and the chairman spent the time writing something, presumably his homework. Few questions were asked.

The recommendations of the Budget Committee were as follows:

- Dentistry: $10,968 / $3,561 = 46%
- Graduate revenue sharing: $5,000
- Law stipends, banquet, travel: $12,650 / $7,500 = 53%
- Medicine handbook, note taking, travel to convention: $12,650 / $6,160 = 49%
- Religion: $336
- Social work: $2,000

At the March 6th G.S.A. meeting, the professional schools did not accept the Budget Committee's recommendations, but, following the recommendations of Mr. Harris of the Law School (who is the chairman of the Budget Committee) voted the following distribution of funds:

- School Allocation
  - Dentistry: $7,000
  - Graduate: $2,000
  - Law: $7,500
  - Medicine: $7,000
  - Religion: $500
  - Social Work: $2,000

This allocation breaks down as follows:

- Dentistry: $17,24
- Graduate: $1,05
- Law: $16,20
- Medicine: $14,64
- Religion: $4,80
- Social Work: $12,20

It should be clear, after looking at the above figures, why we feel that the professional schools ripped us off. We consider our revenue sharing proposal to be at least as worthy as any proposal presented by the other schools. Why the Law Schools' proposal to spend $6000 on a banquet and ball at L'Enfant Plaza should be considered by G.S.A. to be 150% more meritorious than ours is beyond us.

4) The Graduate School is totally dissatisfied with the nature of G.S.A. We were shocked to learn that G.S.A. was to be a replay of the old student government, with the same positions, back room deals, and vicious attacks on representatives and schools. The Graduate Student Council does not conduct its business in this manner. We understand the reason for this behavior—the students who formerly were associated with undergraduate student government have now entered the professional schools. By the adoption of the new H.U.S.A. constitution undergraduate representatives have rejected the politics of corruption, shouting, and ripping off the treasury. The problem appears to have been transferred to G.S.A.

CC:
- Dr. A.A. Spaulding, Chairman, Board of Trustees
- Dr. James Cheek, President
- Mr. Vincent Johns, Director of Student Activities
- Mr. Larry Newell, President, H.U.S.A.
- Mr. Jackie Williams, Coordinator, G.S.A.

Signed: Representatives to G.S.A.
- Jon L. Mikels
- George Spencer
- Stanley Murphy
- Mary Harper

Alternates:
- Thomas W. Wright, Jr.
- Alfonso Rushing
- Raynus Rondeno
- Wavelle Hodge

Officers of the Graduate Student Council
- Thomas A. Wright, Jr., President
- Jon L. Mikels, Coordinator
- Pansy Sankies, Secretary
- Clinton Thompson, Treasurer
- Rayond John, Public Relations Officer

Follow-up

The officers of the Council and representatives of G.S.A. met with Dr. Anderson to discuss withdrawal. At that meeting Dr. Anderson announced that, as the Graduate School had suspected, $946 had been given to G.S.A. from part-time students in the Graduate School, in violation of the H.U.S.A. Constitution. Accurate figures on G.S.A.'s budget are given below:

School | Amount | G.S.A. Dollars
--- | --- | ---
Dentistry | $18,408 | $2,000
Graduate | $3,466 | $7,000
Law | $5,088 | $7,500
Social Work | $1,826 | $2,000
Religion | $725 | $336

Despite the Graduate School's request that the funds of G.S.A. be frozen until the issue of withdrawal could be settled, requisitions to the professional schools have gradually been released. The Graduate School was shocked to learn that G.S.A. had not even made out a requisition for its $2,000 allocation, since the professional schools assumed that the Graduate School "probably would not accept it."

The Graduate Student Council has attempted to discuss our withdrawal with G.S.A. At two meetings called by the Coordinator to discuss our withdrawal, a quorum was not present. In particular, no representatives were present from the schools of Law, Medicine (except the Coordinator), and Dentistry, the principal beneficiaries of the ripoff. The interest of these schools in student government abruptly ended when all the money was in their pockets.
Frank Wills—Who’s That?

(continued from page 6)

nothing.

Frank Wills, the 500-a-week
Iraqi-born guard whose actions
led to the discovery of the
Watergate break-in has hired a
lawyer to contest charging
“honorariums” for interviews,

Walshe begins.

Walsh attacks the fact that
Wills began to charge reporters
and publications for interviews.

“Story this started a chain
of similar stories throughout
the country,” Evans declared.

And expel your knowledge

As you are leading the way

Many of you have accomplished

DEDICATION: CLASS OF 74' HOWARD UNIVERSITY

No words can never express
The happiness and joy I wish you
I feel a closeness to you
May be because I know you well
You are entering the world
At some time when all is despair
You must show your strength
And your commitment
Don’t be afraid of the mistakes that will come
Just be strong enough to pick them up
And show them again
Many of you will go on
To reach a higher goal
Many of you have accomplished
All that you wish
No matter what your plans are
Be well 30% or your best
As you are leading the way
For those of us who have
Yet to follow.

Frank Wills smiled as he sat
there listening to his attorney
speak. Fame had finally
found him…

Georgetown University poll
Gives Favorable Job Ratings
To D.C. Mayor & Delegate

Mayor Walter Washington and
Delegate Faustrowy received
“good to fair” marks from D.C. residents in the latest
Georgetown University Poll.

Favorable ratings (excellent
and good) totaled 48% for
Washington, unfavorable ratings
(fair and poor) for him totaled
46%. For Faustrowy favorable
ratings totaled 46% and
unfavorable 39%.

“Both Washington and
Faustrowy are rated better among
persons over 30 years old than
among those under 30. But
that’s where the similarity
ends,” says Dr. Robert Hittin,
director of the Georgetown
University Poll.

The poll was conducted by
Washington and Faustrowy.

In the survey, pollsters
interviewed at random 993
d.C. Residents, 18 years old or
older, by telephone between
February 23 and March 2. This
sample size, says Dr. Hittin, is
designed to insure accuracy to
within 2% or 3% of the survey
findings.

Random telephone numbers
for the sample were selected
from the D.C. telephone
directory. In addition, other
numbers were randomly
selected to be certain to
include listings telephone
numbers and newly connected
numbers.

The Gallup University
Computation Center.

The Georgetown University
Poll, is conducted by the
University’s Graduate School,
and is intended to be a quarterly
Poll of the political, social,
and economic opinions of the
District of Columbia.

The next poll is scheduled for
June.

The source for the release is
Dr. Robert Hittin (202-470-79
or 625-4941).

McKay and Jodson Team Up

Introducing Ludlow B. McKay and Galen Jodson, agents in the life insurance
business here in Washington, specifically Equitable Life of New York.

Ludlow is a graduate of Howard University and Galen graduated from Southern University.
They are interested in planning for the financial future of upcoming graduates of H.U.

(“As you progress, we would like to progress with you.”)

Contact Mr. McKay and Mr. Jodson at 1660 L Street, N.W., Suite No. 301, Wash.,
D.C., or call 225-3650.

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Sharon Jackson
Former Bison Track Star

Mike Nixon

Mike Nixon, former Howard Track Star, shops regularly at September. Here he shows his unbelievable glove leather sport coat from Israel, 230, an all cotton plaid shirt, 26 and gabardine slax, 43.50.
Gentleman's Jodhpur
1251 WISCONSIN AVE.
GEORGETOWN
N.W.

"SAN REMO" $36
Rope wrapped crepe sole in multi color fabrics and leathers!

"EL PADRINO" $35
Leather sole platform all new spring colors with contrast stitch.

"GLEN" $50
Fine kidskin covered platform with rope.

"FANTASIA" $40
PVC sole, baby blue glitter upper with Hawaiian print.

"BRIDGETOWN" $28
Genuine cobra upper with walk on whitey soles!

"VERDE" $30
Crepe wedge EZ walkers

"SAN REMO" $54
Tassle slip on gentlemen's shoe.

come by and see Irene
The General Store Advertisement

Jeans. We've got them sizes 27-42. Flare leg and straight leg: $6.95-$8.95. The shirts here are American sized and American cut out of subtle and colorful Indian cotton: $8.95-$18.95

Say man, those button up pants are only $8.75 and the other ones are $7.25. Our western shirts — of denim and cotton blends — run $8.95-$9.95.

Dresses are $4.95 and up; but not to kid you, they average around $12-$21. We've got a good selection of blouses and tops too.

A large selection available of dashikis ($7-$10), kaftans ($15-$20) and jellabas ($13-$14).

From the pictures, it is evident that we do not carry high style clown clothes. We try to maintain the same styles year after year. What we change is the colors and the fabrics. Further, the great majority of our garments are made from that durable, sensible, all year fabric: cotton. Cotton wears in instead of wearing out. Consequently, when you shop at the General Store, you are acquiring a wardrobe that is clean cut, that will not wear out, and that you will not tire of.

The General Store
2424 18th Street, N.W.
Washington, D. C. 20009
667-0449
Mon.–Thurs. 12 to 8; Fri. 10 to 8; Sat. 10 to 6