

North Ave. Review

• a georgia tech magazine •

Volume 1
Issue 1

July, 1989

Welcome to the first issue of *North Ave. Review*, the new Georgia Tech magazine. We began this magazine in mid-May, and in the few weeks since then we've been fortunate to have a great outpouring of support for our efforts: there are twenty volunteer contributors to this first issue, and with many more students returning in September, we hope to expand this little twice-quarterly effort in the fall.

Why a magazine? Don't the students here already know all they need to know? Don't *Erato*, *The Technique* and *The Blueprint* cover everything? We started this magazine because we see gaps in the current chronicles of campus life-- gaps that cannot be filled by any of the existing publications because of their deadline restrictions or publishing schedules. Georgia Tech needs a format in which students, faculty and staff can step back from the everyday concerns of college to reflect on the deeper meaning of current events.

Here's what we plan to do:

We'll discuss campus events, of course, but our periodical format will allow us to be flexible. Because we'll publish only occasionally, we won't

be constricted to traditional news dissemination, and this freedom will allow us to look for the deeper significance of the stories we cover. Our news emphasis will be tilted more toward thoughtfulness than timeliness.

We'll also place a strong emphasis on city, state, national and international events as they relate to the student body. We want to get a bigger picture than just the physical boundaries of the campus.

We will have an ongoing arts section in every issue.

Through publishing regular columns from cultural and political organizations, we seek to inform and unite the diverse groups that make up Georgia Tech.

We will highlight exceptional professors, courses and facilities to present a positive image of the academic community.

By accepting contributions from across the spectrum of opinion at Georgia Tech, we will present an open forum for a genuine exchange of ideas. Through working to integrate an emerging

student awareness with faculty concerns, we hope to unite the campus.

We feel that these issues are crucial to the continued development of Georgia Tech as a nationally respected university. Though Tech's current publications are excellent in fulfilling their designed purposes, there are still issues not covered-- pressing concerns that cannot be thoroughly or frequently discussed in any of the current outlets at Georgia Tech. Through adopting a nondivisive, reflective tone, we seek to raise the level of discussion among Tech's students, faculty and staff away from mere grumbling toward a sincere search for solutions to the problems confronting the Georgia Tech community.

This first issue is funded by the Board of Student Publications through Dean Edwin P. Kohler, who has not placed any editorial pressure whatsoever on the contents. We thank him for his help and his trust. We feel we have a good issue and an excellent chance to improve this university.

Dig in.

A Tale of Seven Dismissals

By Valerie Lynn Stickles

The Georgia Tech Foundation is a private corporation that reinvests monies received through fund raising. Eighty percent of the money is supposed to go to the institute and twenty percent is reinvested. This is a guideline the foundation follows. In the past, the presidents have asked for and received higher than the allotted eighty percent. In 1988 he received 104 percent of the foundation's earnings (due to the centennial campaign) and in 1987 96 percent. President Crecine wants to continue this trend and he is now asking for 87 percent. The foundation's board of trustees has denied this request because the 20 percent is needed for reinvestment.

Restructuring costs money. As a consequence, restructuring has also cost jobs. Seven to be exact. On the morning of June 14, Charles Gearing and Cecil Phillips were given a two-day notice to move out of their offices and leave campus. This abrupt action was due to a \$935,000 cut in the development office's 2.2 million dollar 1990 budget proposal.

This is where the budget cuts come in. President Crecine did not want to cut the budgets of academically oriented departments. The development office in the Wardlaw Center was chosen as a place to cut \$935,000. It all started with the firing of Charles Gearing and Cecil Phillips, associate vice presidents in that department.

Charles Gearing is a tenured professor in the College of Management and he has returned to a position in that capacity. Gearing says, "Many people feel that a tenured position is the best position in the university". His contract with the institute is still under negotiation, but he is not expecting a cut in pay. "I do have a positive view of my plans", said Gearing.

Cecil Phillips, however, was not as fortunate. He had been an employee at Georgia Tech for 5 1/2 years and did not hold a tenured position. Phillips was upset with the initial handling of the dismissals by the institute but says that they have offered to help him find new employment. He stated that the school said that their dismissals "had nothing to do with performance".

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"I WON'T BE AFRAID OF ANYTHING" REFLECTIONS ON TIANANMEN

© Interview by Jeff Cardille ©

The following is an interview made one month after the Beijing massacre with a Chinese graduate student at Georgia Tech. The student has asked to remain anonymous.

Q: Where did you come here to school from?

A: I'm from Shanghai, China, in the city. I was born there and lived there for twenty years.

Q: Were you politically active when you were there?

A: Not exactly-- I didn't understand these kind of things. When you're in China you feel that everything's good. The government tells you that everything's good.

Q: Do you know people who were in protests in Beijing?

A: Sure, a lot of my friends from undergraduate school. When I was an undergraduate student those were my classmates; some of them were studying in Beijing in Tsinghua University or Beijing University. And I saw them on TV-- they were hunger strikers. One of my friends-- he was the head student leader at Tsinghua University, and I saw him at least three times on TV. He was talking to people and he was very active.

Q: Was he doing interviews with the American press?

A: No, I just saw him talking to other students, kind of giving a lecture. He's very good. Actually he was my best friend.

Q: Do you know anything about him now?

A: He's dead. Because his girlfriend was at another university-- you know that statue, that Statue of Liberty? His girlfriend was working on that, also, and when the troops came, he tried to protect that statue, and he was just. . .

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STRUCTURE

The *North Avenue Review* is a magazine of thought and expression communally edited by a collection of Georgia Tech students-- all of whom have contributed writing, graphics, or time.

Unless otherwise stated, the views expressed herein are solely those of the individual contributors and are not intended to express the sentiments of the Georgia Tech community.

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WE WILL NOW BEGIN OUR
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SUBMISSIONS

General Information

Please include your real name, p.o. box and phone number on all submissions.

Send submissions to:

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GT Campus Mail
P.O. Box 33090

DEADLINE for 2nd issue:
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NEXT MEETING:

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D.M. Smith 104, 6pm

Anyone who submits articles, literature or graphic arts has the option of becoming one of many editors for that issue of the *North Avenue Review*; just come to the meetings.

If there are any concerns, questions, or problems, contact Steve Danyo (p.o. box 35307), or Jeff Cardille (p.o. box 33090).

Articles

The *North Avenue Review* welcomes any articles on topics that you deem worthwhile by students, faculty, and staff. Be prepared to rewrite. Facts are important. Submissions should be written in WordPerfect software for the MacIntosh. You can use any of the Macs around campus. Save your writing, as we will use your disk to manipulate and extract your article to layout.

Turn in your piece to the Craft Center (located on the third floor of the Student Center) between 12-6pm on the day of the deadline, or to our p.o. box before the deadline. It is strongly encouraged that you attend the meetings to defend your piece during group review.

Graphic Materials, Announcements, Poetry, Fiction, Blurbs, Photos, Surveys, Small Items of Interest, Whatever You Want, etc.

We welcome all of this stuff from students, faculty, and staff. Please submit all of it to the Craft Center on the day of the deadline, or to our p.o. box prior to the deadline.

Letters

All letters to the *North Avenue Review* will be printed, regardless of political bias. We do, however, reserve the right to withhold letters if deemed unnecessarily inflammatory. Letters should be succinct and signed. You can request that your letter remain anonymous, but we have to know who you are. Your letter will not be edited, so make sure it is written exactly as you want it.

QUESTION: WHO IS AUTHORIZED TO WRITE THE BALLOT-- PRESIDENT CRECINE OR THE GEORGIA TECH EXECUTIVE BOARD?

By Valerie Lynn Stickles

On June 6, 1989 a restructuring ballot was sent out to the faculty in order to form recommendations for the Georgia Board of Regents. Originally, a ballot was prepared by a subcommittee of the Georgia Tech Executive Board and some of President Crecine's staff. It contained only one question: YES or NO to the entire restructuring plan. This proposed restructuring includes the Ivan Allen College of Management, Policy and International Affairs; the College of Science; the College of Computing; and the Division of Fine Arts in the College of Architecture. The president received the one question ballot at approximately 5:30 on the day of the printing deadline.

President Crecine later stated that he knew that a one question vote would probably insure a "NO" vote due to the wide range of items being included in the single question ballot. He also realized that the Board of Regents would have a difficult time in figuring out what the faculty did not like about the restructuring plan from a single question. The president, without the approval of the Executive Board, changed the ballot to a three question vote and sent it to the printers. Dr. Dale Ray, chair of the board, later found out about the change from "a faculty member whose wife works in the print shop". None of the other members of the board acknowledged notification of the ballot change before it was distributed.

An 80% vote return was gathered from the general and academic faculties. (The usual return on a faculty vote is about 35%.) The results were as follows:

Topics of Restructuring Ballot	Academic Faculty		General Faculty	
	For	Against	For	Against
Question 1: The Division of Fine Arts in the College of Architecture	336	169	332	85
Question 2: The College of Science with the College Management	260	249	348	70
Question 3: The College of Computing	265	243	361	54

The issue of whether the vote was valid and should be sent to the Board of Regents was brought to the Executive Board in the form of a resolution on July 6 by the subcommittee that wrote the ballot. The resolution stated that "The ballot is without statutory effect" and called for a new vote by the faculty. The Executive Board then voted on this resolution. The outcome of this vote would determine who is authorized to write the ballot.

ANSWER: REGARDLESS OF WHO IS AUTHORIZED TO WRITE THE BALLOT, PRESIDENT CRECINE'S BALLOT STOOD. THE EXECUTIVE BOARD, PRESIDENT CRECINE, AND TWO MEMBERS OF THE PRESIDENT'S STAFF VOTED 7 TO 6 TO SEND THE THREE QUESTION BALLOT ON TO THE BOARD OF REGENTS AS THE OFFICIAL RECOMMENDATION OF THE GEORGIA TECH FACULTY.

Seven Dismissals... cot'd from P. 1

In the continuing saga at the foundation office, on Tuesday July 11th, five more people were dismissed in order to accommodate the budget cuts. One of them, a clerical worker, has been transferred to another department. The rest are being assisted with their job search and some may even receive other jobs within the Georgia Tech community. The institute has declined requests to release the names of the dismissed in an attempt to subdue publicity so that these people will be able to find jobs easily. Their last day of work is July 24th, and the school says that their dismissal is also not due to poor performance.

The foundation's budget for the 1990 fiscal year is \$1.43 million dollars. The remainder of the cuts will come from expenses within the development office. In the meantime, seven people have had to seek employment elsewhere due to the restructuring budget cuts.

I would like to thank John Carter, acting head of communications and development; and Charles Harmon of the Georgia Tech News Bureau for their assistance in providing background information for this article.

A LEADER SPEAKS

The following is an excerpt from a tape made by Cai Ling, the Supreme Commander of the students' Defense of Tiananmen Square in Beijing; her taped testimony, made only five days after the Beijing massacre, was printed in the Overseas Chinese Economic Journal (a newspaper in Hong Kong), and is being widely circulated throughout the free world. On July 1, the Chinese Friendship Association of Georgia Tech held a press conference in the Student Center Theater and read a letter drafted to the new president of China, showed films of the massacre and played the audio tape of Ms. Cai's tearful speech. We have taken the liberty of fixing grammar and punctuation to help readability for those who speak only English. The intact transcript can be found on the talk.politics.misc computer bulletin board; this piece is a part of that post.

I am Cai Ling, Supreme Commander of Defense of Tiananmen. I'm still alive.

On the evening of June 3, between 8, 9 and 10, the situation got worse and worse. News of people being beaten to death kept coming in, more than ten times. Our Command issued a statement, our only slogan: Down with [the] Li Peng government.

At 9 pm sharp, all the students at Tiananmen stood up, raised our right hands and swore, "I pledge that for the cause of developing democracy in our motherland, for the prosperity of our country, to prevent our one billion population from white terror, I pledge our young lives to the defense of Tiananmen, to defend the republic. Our heads may be cut off, our blood may be shed but we will not allow the loss of [the] People's square. We will defend to the last with our lives."

After 10 pm, our command told everybody that since April, when the movement was mainly that of a patriotic student movement, and into May when the movement turned into a People's movement, our principle has always been peaceful demonstration. The highest principle of our struggle is peace. A lot of fellow students, workers, citizens of Beijing came to our command post and said this was not the way to conduct the struggle, [that we] should take up arms and some of us were quite agitated. Our command said to them [that] we are here for peaceful demonstration, the highest principle of peace is to sacrifice ourselves. That's how we were; we linked hands, shoulder to shoulder, we came out of our tents, we were singing the Internationale and we sat on the steps of the monument, peacefully. With our peaceful eyes, we awaited the arrival of butchers. We knew we were conducting a war between love and hate, not a war between arms and violence. We all knew that this democratic peaceful movement has peace as our highest principle and we didn't want it to end with fellow students using sticks and bottles to fight those armed with bayonets, tanks, the soldiers who had lost their senses. That would be the greatest tragedy of our movement.

We were just sitting there quietly, waiting to sacrifice ourselves. Then our loudspeakers played "Descendents of the Dragon," fellow students were singing along with tears in their eyes. We were holding on to each other, we held hands. Each of us knew the end was here, the time to sacrifice our lives for our people was here.

There was a young student, he was 15 and he wrote his last testimony. I can't

CONTINUED Pg. 5....

为自由民主的 新中国而奋斗

By: Jimmy Moore

Chances are you can't read the characters printed above. If you are fortunate enough to have a friend from China, that friend can tell you that they mean, "Struggle for a free democratic new China." If you are not so fortunate, then you probably do not know what these brave, patriotic people are enduring.

Although they are uncertain about their future, most Chinese students at Tech remain optimistic. That sort of optimism is typical of someone who would travel halfway around the world to pursue a diploma that is difficult to obtain even for native English speakers.

At the beginning of the interview, Cai Ling calmly introduced herself as someone who was well qualified to discuss the occurrences in Tiananmen Square. She then began to describe the events leading up to the massacre as scenes from the brutal attack were being shown on the screen. "We had agreed to leave the Square when the soldiers began to attack us. As we realized what was happening, we continued to walk hand in hand, as we had vowed, to face our executors." The students at the meeting sat silently and watched as Cai Ling's calm voice gave way to anger. Eventually, her sobbing voice was pleading for an end to the massacre that continues to keep the Chinese people in fear of their own government. She ended the interview by stating, "The darker it is, the nearer the dawn." She added, "We will return, as this is the people's square."

Unfortunately for Tech's Chinese population, they may face persecution for just attending such meetings. Apparently, since 1987 the Chinese government has been sending certain graduate students to the U.S. who are here to "spy" on their fellow Chinese students. If a student is heard speaking out against the Chinese government, these "Rats" send their names back to the authorities. Since all of the students must eventually return to China, they may be arrested upon arrival for being "counter-revolutionaries". They might even be executed, as is happening now to the students who were involved in the protest in Beijing. Because of this, none of the Tech students' names are printed here.

According to the U.S. Attorney's office in Atlanta, there are no known laws that are applicable to dealing with these Rats. However, as the old saying goes, "what goes around comes around." One can only hope that no one will be hurt from the Rats' actions, and if so, that the Rats will be the ones to suffer in the end.

Perhaps the most ominous black cloud over Tech's Chinese students is the fact that U.S. law requires them to return to China for two years before applying for citizenship. The students have petitioned the U.S. Congress to drop this requirement, but there has been no reply. Although they love their native country, most of the students would rather stay here for now. They feel they can do more good here since they are able to organize their activities. Besides, none of them wants to return just to be arrested.

Considering the horrible series of events, Tech's Chinese population remains hopeful. As fellow students, we can offer our support and concern. We should at least honor the wish of one Chinese student who said, "Please remember the people who died." As I reflect on the images from the last couple of weeks, what sticks out in my mind the most is the smiling, playful, cute faces of the Chinese children. Their smiles may not last much longer. Something must change.

"Man should not be in the service of society, society should be in the service of man. When man is in the service of society, you have a monster state, and that is what is threatening the world at this minute."

Joseph Campbell



TIANANMEN... CONT'D FROM P.1

they just shot him. It's very simple. At that time all the schools were just closed, all students were on the streets. A lot of students went to Beijing for a holiday because it was like a holiday, you know? No class, nothing. Normally you don't get time to go to Beijing, but the train was free for students, everything was free. So they went to Beijing and they died there. Now, for sure, I know at least five of my friends died there, the same classmates. But the others, they say they just disappeared. Nobody dares to say anything. On June the fourth they told me they died. At that time they said seventeen disappeared; thirty-five went there, seventeen disappeared. Now I call back my friends there and they say nobody died. They dare not say anything now.

Q: They're not allowed to say anything?

A: Sure not! See, the government says nobody died there. "How dare you say that? Are you against the government or what?"

Q: So they can't even tell you the same thing they told you two weeks ago?

A: No, no not at all.

Q: What can you say about your friends who died there?

A: I know there is one girl, four boys-- I know they died. They died just because that day they were in a tent in Tiananmen Square. A lot of students from other provinces came to Tiananmen Square. [My friends] just wanted to visit Beijing; at first they didn't want to attend some protest. Some students didn't really understand what was happening [before they got to Beijing]; it was something like "Oh, everybody is going there, I'm going to go there and see what's happening." And then they got to Beijing and really got serious. They got involved there and so they stayed in Tiananmen Square. Seventy percent of the students who stayed in the Square that night were from other provinces, not really from Beijing because most of the Beijing students went back to campus to stay in the dorms.

Q: So your friends were basically not political people but once they got there they understood what was going on?

A: Yes. They're my age, I know them. My friends are just around eighteen years old, nineteen years old. They were really ordinary, just like you and me. They were actually kind of playful. They didn't think about what would happen later-- they were just normal people and they went there and got killed. That's why I feel really bad about it. When they reached Beijing they felt like they should do something, because it's really something so serious-- everybody's serious about this. It would never happen here [in the U.S.] and I'm not sure if people can really understand this. Even I can't understand why this happened myself. Those students, they are the hope of the future of this country.

Q: So you're not sure whether or not you'll return to China?

A: No, I don't think. I mean if these kind of situations stay the way they are, I won't go back. I'm sure I won't go back. What I felt before is that China is poor, this is for sure. And that the government is stupid-- they're not bad people, they're just stupid sometimes. And maybe it's a big country, with big population and it's hard for them to control. This is true. I thought that China will grow after everybody works hard and the government tries to work hard; then this country will grow and grow stronger and stronger. But this time all the hope broke. And now I feel something like you have a home but you can't go back. Home is controlled by some bad people... This time the students and the people who died are victims. The government is telling lies all the time. . . . But even in Shanghai, our neighbors there are against students and support the government. Because we were brought up like this. See, I was brought up that "The Communist is so good. They save our lives." It's something like religion. Though they say that we don't have religion, actually they are the god. They try to create themselves like the god. Everybody believes in them. This is China. If you don't come out and see from the outside you don't really understand what happens.

Q: Most of the people who I saw on the television were twenty years old, nineteen years old, twenty-one years old-- and they're politically active people. The most wanted people in China are all our age. We don't protest in this country very much.

A: You don't need to, actually. Still you feel like you want more freedom! Before I came here I didn't know what is freedom. When I was at home I felt life was just like that. I didn't know what happened in the outside world. Now if I went back I would feel very, very uncomfortable.

Q: The Chinese seem to be very patient.

A: Very, very patient. We can bear a lot. Bearing and patience are regarded as a very good quality of a person.

Q: That's what I noticed most when the protests were starting, that there was no violence among any of the people. It looked as though everyone was very patient and very calm, thinking that "if we can show them how calm we are, then they will understand."

A: They were so idealistic, thinking that the government will be moved. But this time, really, it changed so fast nobody had the feeling that our government could kill people. I still don't know what will happen later because the army is controlled by the government.

Q: Do you think that if this happens again-- say in twenty years-- that the people will still be peaceful?

A: I really don't know. At that time maybe there will be a new generation of people who came to the U.S. and went back and they will know [about Tiananmen]. Maybe that will change a lot. I really don't know what will happen at that time... I hope, and this is just my dream, that in the army some good people will stand up and arrest these [leaders] or just kill all the bad people. "Who dares to murder this president? We'll give him a hundred dollars!"

My friends here [from China]-- they're big guys. All of them cry, nobody can help it. They cry so much. Because it's hopeless. We can't do anything.

Q: Do you think they still have hope for China?

A: They have hope, but the things [we could do as Chinese in America] were not so useful, actually. What we can do now is donate money-- this is what I can do. And write letters to my friends, but I'm still worrying if they receive the letter will they get into trouble or not? I try to tell them the truth about what happened but if you get this letter [that criticizes the government] and you don't turn it in to the party you will get arrested. This happens in China. One of my friends-- he and his wife are very active in Chinese Friendship. He has to go back after two years. I tell him again and again not to do that because it's too dangerous. What will happen there? All their life, if they go back and get arrested, will be spoiled. What can he do then? He's just a small potato and the government is so big, they're so powerful. What can he do? I tell him that but he can't help it, he's too angry.

Q: Do your parents say things that suggest how much they know about Tiananmen?

A: When I call them they immediately say "Everything you said, we know. Don't tell anything on the phone because somebody is listening to the phone for sure." I can't help it-- I just shout out! My dad is a Communist party member and I said "Get out of the party! Shame on you!" Immediately the line was cut. Obviously someone was listening to that. It's very dangerous and a lot of people are afraid of the government, the pressure. My dad wrote me and just said "Study hard and let all the Chinese be proud that you are Chinese." I feel that I can't do anything. I'm helpless.

Q: Do you think that most of the students know a lot about the United States Government? Do they know about Thomas Jefferson and Martin Luther King?

A: Yes, we know a lot. But I'm not so good at history. I wasn't concerned about anything before, except studying and dancing. But people concerned about this really know a lot.

Q: So you feel more political now?

A: Yes, now I'm concerned about it.

Q: If you do go back to China and if protests happen, do you think you'll be involved in them?

A: Yes, this time for sure. If I go back and this happens again-- for sure I would and I will stand out for sure. Everybody said I was so lucky when I was born. Before I came here the school leader told me "The Communist Party gives you so much. It gives you the chance of education, it gives you food, it gives you everything." I believed in that-- everything I believed. They said I was so pure, "a very very nice Communist kid." When I came here and anybody said anything against the Communist Party, I would jump on them and say "You can't say that!" But this has made me so mad, so disappointed. I didn't have any feeling about politics and I didn't have any concern and I'd think about it only a little. Next time for sure I will participate in this kind of movement. Maybe I don't have the kind of power to be a student leader but I will do whatever I can. I won't be afraid of anything.



OPEN LETTER TO THE GENERAL SECRETARY OF THE C.P.C.

[Translator's Note: This is an open letter sent to Jiang Zeming from the Friendship Association of Chinese Students and Visiting Scholars at Georgia Tech. Jiang was elected General Secretary of the Communist Party of China (CPC) on June 24 at the Fourth Session of the Thirteenth Plenary of the CPC. He is former Mayor and Party Chief of Shanghai, China.]

Dear General Secretary:

We are a group of patriotic Chinese students in America, deeply concerned with the progress of the reform in our country. We have strongly believed, and will still believe, that the students and other people from the whole spectrum of the society, who participated in this world-shocking democratic movement, are patriotic. We believe that their demand for political reform, and their condemnation of bureaucracy, corruption and tyranny are appropriate. This was also once confirmed by many officials of the party's Central Committee. In the past two months foreign news media has had a thorough and detailed coverage of the movement, whereas our government controlled news media has avoided any direct reporting. Not until weeks after the June Fourth Incident, did Yuan Mo [Translator's note: He is the State Department spokesman] present an evasive and self-contradictory explanation to the media. We still remain perplexed by many questions. We hope you, the General Secretary can give us a clear answer.

1. What is "revolution"? What is "counterrevolution"? During the past decades of flip-flopping debates on this problem, Chinese society has played many tragedies and farces. It has left the people in utter confusion. The party chief Deng Xiaoping in the 1960s became the number two capitalist-road-runner overnight. The same Deng in the 1980s suddenly became an omnipotent leader of the revolution!

2. What is "a handful"? Over the last two months our propaganda instrument repeatedly accused that "a handful of bad elements" attempted to overthrow the government. If twenty percent of the Beijing population is just a handful, then what about the party members counting for less than five percent of the national population? And what percentage were the party members among the demonstrators?

3. In merely two years, two of the General Secretaries of the party, Hu Yaobang and Zhao Ziyang, have been ousted. They are also accused of causing enormous damages to the party and the country. But both of them were fostered by the now so-called designer-in-chief of reform Deng Xiaoping. How much blame and responsibility should he bear?

4. The communist party and the government, within a very short period of time and at all costs, used hundreds of thousands of troops armed to the teeth to crackdown the nationally spread pro-democracy movement. Such determination, such efficiency, were indeed unprecedented. However, where are their determination and efficiency to take measures against corruptions in all levels of government, especially "the handful of" top level officials and their related?

5. Various sources of information showed that in Tiananmen Square and in the streets many people shed their blood, lost their lives. Why does the government repeatedly declare that there were no casualties, not even a single gunshot? Such is the case that the government does not want to see bloodshed, why the troops chose to maneuver in the dark, which is obviously most likely to cause injury? Such is the case that the soldiers fired only after they were driven beyond their forbearance by the rioters, why, to fight back those few unarmed rioters, these well-armed and well-trained soldiers, have to waste hundreds, even thousands, of lives of students, civilians as well as soldiers? Such is the case that it is an open and dignified act, why must the foreign reporters be driven away, the news blocked? This leads the public to think nothing but shame and guilt.

6. Being an intellectual, you surely understand how much the intellectuals are concerned about their people and their country. Be frank, do you really think those intellectuals, as well as those students, who are under arrest or being wanted, are counterrevolutionary? Since the Third Session of the Eleventh Plenary of the CPC [Translator's note: This session was held in 1979], the government has repeatedly promised to enforce impartial policies towards intellectuals, to respect knowledge, and to respect the knowledgeable. Why then were the intellectuals always the first to be persecuted in every movement? How can the party and its government earn the public trust?

7. Several reports revealed that the paramount leader stole fifty million pounds of tax-payers money and deposited it in an overseas bank in case of fleeing the country. What is your comment on this?

The recent Chinese history has proved such a truth: There is no good ending to those who suppress the people. We hope you think twice.

Friendship Association of Chinese Students and Visiting Scholars
Georgia Institute of Technology
June 31, 1989

A LEADER SPEAKS ... CONT'D FROM P.3

remember his exact words, I only remembered one thing he said to me. He said "Life is strange, there is only a fine line between life and death, sometimes I see a worm crawling along, when it moves a little, it will get trampled on and will never move again." He was only 15 and he thought about death. Republic, please remember, this child fought for you.

Between 2 and 3 am, we had to abandon the public address system at the bottom of the steps and moved up to the one on the monument itself. Those of us in command went around the monument to comfort our fellow students and to mobilize them. We were just sitting there. Some said the first row was most determined, fellow students in the back row said they [were] just as determined, if the first row got attacked we would not run away. I told them a very old story. "There was an ant hill with one billion ants. One day the hill was on fire, the ants realized that they must get through the fire if they were to be saved. So some of the ants held together and rolled towards the fire. Those on the outer edge were burned to death but the rest of the ants lived. Fellow students, we are on the square, we are standing on the outer edge of our people." Each of us understood that only through our sacrifice could we save the Republic. We sang the Internationale.

Later several compatriots, He Dejian and others on hunger strike said they couldn't bear it. They said "Kids, don't sacrifice yourselves here!" But we students were very determined. Some went to seek out the army to negotiate, to find someone who was responsible for "cleaning up the square" and offered to leave the square peacefully if our safety were guaranteed.

At this time, our command were soliciting the opinion of students whether to stay or to leave. It was decided that we should leave. But while we were preparing to retreat, those butchers did not keep their words. The soldiers in helmets and with bayonets came charging up the monument, before we could announce our decision to retreat. They destroyed our speaker and defaced the monument. It's [the] people's monument. How could they shoot at the monument?

The rest of the students were retreating, we were crying, fighting. Some citizens told us not to cry, [that] we'll be back, because this is the People's square. But we learned later that some students still believe the government and soldiers would not hurt them, they thought the worst case would be to be forcibly taken away. They were too tired and were sleeping in tents. The tanks made meat pies out of them.

KEEP GOING, IT'S WORTH IT... P.18

HH

If you want to send aid to families of those killed or injured June 4th, contact:

Asia Watch
(212) 972-8400

The China Relief Fund
P.O. Box 1144
Cambridge, MASS 02238

June 4th Foundation
(415) 494-8399

Amnesty International has established a "China Emergency Action" hotline. The number is (800) 888-5284. Via the line, you can send a protest telegram to the Chinese government for \$11 or to the ambassador in Washington D.C. for \$5.

...Information extracted from
7/10/89 U.S. News & World Report

With all the talk about gun control and the endless propaganda by those who oppose any effort to regulate the gun industry (even to the point of opposing safety standards for guns) it is important to understand the reasoning behind any argument, particularly the emotionally loaded ones that appeal to our sense of outrage rather than reason. Following are some hypothetical examples that expose these tactics and a brief review of the constitutional principles involved.

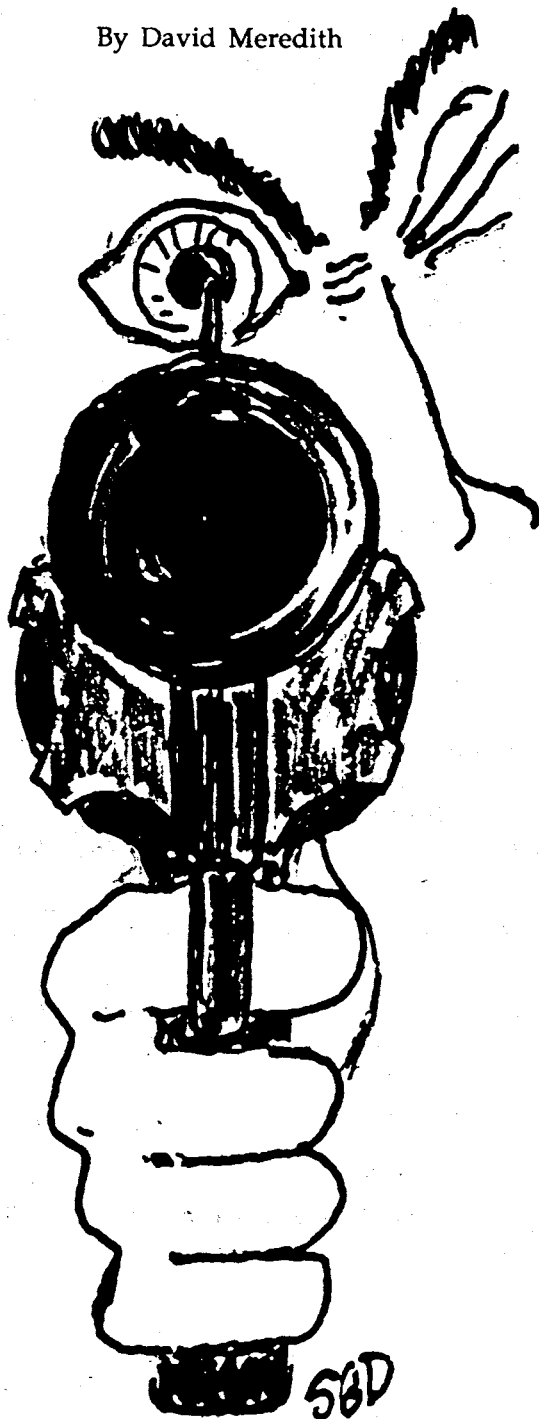
Take the following hypothetical examples: First, Jane Doe, like other citizens of the future, is prohibited from owning a gun. One night Jane is alone in her house when she is attacked, raped, tortured, and finally killed. Hypothesis: if Jane Doe were allowed to own a handgun, she could have successfully defended herself.

Is this assumption correct? Reflect for a moment and ask, "Could she have defended herself?" The answer to the question is affirmative in that she might have defended herself. But this is just a superficial analysis; just as important in this case is would she have successfully defended herself. Jane Doe's ability to defend herself is contingent upon much more than either legal possession of a handgun or her desire to use it. The hypothetical case here quickly expands to, "if Jane Doe had owned a handgun, and if Jane Doe had easy access to her handgun before her assailants, and if Jane Doe's handgun were already loaded (which it should not have been), and if Jane Doe could effectively use her handgun, etc., etc. In reality Jane Doe's personal safety is dependent on a syzygy of these related factors; if one fails to fall in place, Jane is the loser. It is these other contingencies which, more frequently than not, fail to fall in place. More people are killed or injured with their own handgun each year than those who successfully defend themselves. For example, a recent Time magazine article found that of the 464 firearm related deaths in this country from May 1-7, only 3% were the result of an act of self-defense. Other sources of crime statistics such as police bureaus and the F.B.I. bear the same witness. The overwhelming majority (greater than 90%) of gun related deaths are accidents, suicides, and homicides.

This example points out that the mere possession of a handgun does not ensure the owner's safety or improve the likelihood of a positive outcome. It is this conclusion that too many people can not accept. They can accept that other people are killed with their own handguns. They can accept that the studies show more people are killed or injured with their own handguns than those who actually defend themselves. But many people can not accept that they are just as vulnerable as everyone else. People frequently make excuses such as,

toward a deeper understanding of gun control

By David Meredith



"Those people (killed with their own gun) are stupid" or "They don't know how to handle a gun; I do." The all-time greatest excuse is, "I don't think it will happen to me." Does anyone think it will happen to them? Do not let a feeling of invincibility elevate your pride to the point that you can not accept your own vulnerability.

The second hypothetical example is this: John Doe is alone in his house when he is assaulted. John successfully defends himself with his handgun, i.e., no one else is injured. Hypothesis: If John Doe did not have a handgun, he would not have been able to defend himself.

Is this a fair and accurate assessment? Do we know that John Doe had no other recourse? Is John's case truly representative of the population of handgun owners in the U.S.? Reflect on the aforementioned studies about handgun fatalities. The fact is John Doe's story is not representative of the handgun owning population of the U.S. For every John Doe success story there are more stories of tragedy, of something gone wrong in the danger of twilight, of an argument out of

The third hypothetical example bears added significance because of recent events; it invokes Orwellian nightmares of a police state that controls not only our guns but our thoughts as well! It goes something like this: the government takes away our firearms; the people have no defense against the military. Take China, for example. Hypothesis: without firearms we could become a police state.

How accurate is this assessment? Of all the western political democracies, which ones would you call "police states"? France? Britain? Holland? Which ones are at the mercy of the military? Belgium? Denmark? Norway? Do you believe that the small percentage of the population in this country that owns firearms could, even if organized, take on the U.S. military?

To assume that a citizenry without firearms is vulnerable to totalitarianism, or that there is a one-to-one relationship between the two, is, once again, a superficial

analysis. One must consider the role that the military plays in the government, i.e., the military's relationship to the political leadership must be examined. The military of a country with an institutionalized democracy is not structured the same and does not serve the same functions as the military in, say, China. Although the President, as head of the executive branch, is commander in chief of the military "when called into actual service" (Article II, Section 2, paragraph 1 of the Constitution), the Congress is also given authority over the military not only in appropriations, but also in rules of administration. Article I, Section 8, paragraph 18 of the Constitution grants Congress the power "To make all laws which shall be necessary and proper for carrying into execution the foregoing powers..." Among the foregoing powers referred to are: paragraph 12, "To raise and support armies, but no appropriation of money to that use shall be for a longer term than two years"; paragraph 13, "To provide and maintain a navy"; paragraph 14, "To make rules for the government and regulation of the land and naval forces"; paragraph 15, "To provide for calling forth the militia to execute the laws of the Union, suppress insurrections and repel invasions"; and finally paragraph 16, "To provide for organizing, arming, and disciplining the militia, and for governing such part of them as may be employed in the service of the United States..." It is clear that since the Congress is given broad powers over the military and militia (including the right to suppress insurrections) the impending "police state" argument collapses.

And what about the Second Amendment, you ask. Read it and see that "militia" is not simply inferred by those who wish to limit gun ownership. The amendment reads, "A well regulated militia being necessary to the security of a free State, the right of the people to keep and bear arms shall not be infringed." The clause, "the right of the people..." is a parenthetic referring to the subject of the sentence, "militia". There is no conjunction such as "and" present to indicate that two subjects are under discussion. Therefore, one subject is under discussion (militia) and a parenthetic ("the right of the people...") makes it clear that the militia is to be armed, rather than a paper tiger.

There is a game called Russian Roulette. If someone handed a gun to you and said, "half the chambers are empty and half are loaded", would you play? The odds are 50-50. What if the odds were in your favor, one bullet and five empty chambers. Would you play? Our society is playing Russian Roulette and the odds are not in our favor. There are five loaded chambers and one empty chamber. Should we play?

Raymond
Jose

PARANOIA?

"You go to bed every night knowing that there are things that you are not aware of."
Ronald Wilson Reagan, on his Presidency
(from Newsweek)

The reason that the different liberal movements during the 60's were able to succeed was that the leaders of the movements were able to focus the attention of the masses on their movement's agenda. During the 80's, this has not occurred. I don't think that the liberal ranks have dwindled, as the Reagan era seems to suggest. Instead, I think we are being manipulated by the **CONSPIRACY** to dilute our strength.

In the 60's, the liberal agenda was fairly straight-forward. There were really two main issues: civil rights and the Vietnam War. (Actually, there were three issues, but women's rights never gained the momentum of the other movements due to male resistance within the left wing.) Other topics would pop up here and there, but few ever doubted that the real agenda was these issues. In the 80's, this situation has changed. A multitude of problems in the 80's demand attention from the left wing. For example, I came up with the following list of liberal issues in about two minutes: gun control, abortion, nuclear power, nuclear weapons, ozone depletion by CFC's, deforestation, toxic waste dumps, non-biodegradable plastics (styrofoam & diapers, etc.), recycling, censorship, civil rights, women's rights, conservation, garbage incineration, and marine mammal protection! Where did all these issues come from?

Well, I'll tell you, but you probably won't like it. I think that this is a plot by the controlling powers (not republicans, but maybe something like ultra-secret, super overlord-type republicans) to prevent the movement from interfering in their power games. Think about it: Divide and conquer.

To be a liberal, you must have an opinion on at least the 15 issues I've listed. (I'm sure I didn't think of all the issues- there's got to be at least a dozen more.) Maybe you feel strongly about gun control and women's rights but couldn't give a damn for the marine mammals or the ozone layer. To accomplish anything, you must find a group of people who share your interests. Now, suppose I think that women's rights are important, but I don't think that only rich white people should be able to own handguns. Also, I can't sleep at night because I have terrible dreams about being a sea otter. Well, I can't join your group, and you certainly don't want to be in mine, so I go off and start another little group.

You can see what happens. Everybody forms their own little splinter groups, nobody can work together, and nothing gets done. The really annoying part is this: you know that the overlords are sitting wherever it is that they sit and **THEY ARE LAUGHING AT US.** Do you think that anyone could possibly believe that we actually needed that dam? The actual plan was to threaten the snail darter so that we would all be distracted and become disorganized. Also-- did you notice how conveniently the Exxon oil spill distracted us all from the end of the North trial? I'm not trying to say that anyone at Exxon acted deliberately, but I just cannot believe that the incident was a "tragic accident". (The power that the overlords wield is vast; they would not need to be involved directly with Exxon to cause the spill.)

The terrible final thing for me is this: I see what is going on, but what do I do about it? Just because I know what they are doing to us doesn't mean that I know what the answer is. What are the BIG ISSUES? Is it nuclear power? the ozone layer? abortion? toxic wastes? Communist infiltrators in our midst (Glasnost)? fluoridation contaminating our precious bodily fluids? lubricated or unlubricated condoms? the bomb? South American deforestation? What about ribbed ones?.....

I give up. I've done my part. Maybe someone else can figure it all out. If you do, please let me know.

Bush Denies Citizenship of 14,000,000 Americans

by Thomas Peake, Box 35526

Religious freedoms in America are among the strongest and most flexible of any country in the world. However, there are organizations here in the Atlanta area, Boyton Ministries Inc., for example, that advocate theocracy for America. When Mr. Boyton was asked on a radio talk show (WGST) what would become of the rights of non-Christians in the U.S., he politely responded that they could leave. One would assume that Mr. Boyton has forgotten that a major reason this country was settled was due to Europeans' desire for religious freedom. Freedom of religion implies freedom from religion, and the United States is on the verge of losing this valuable right.

According to the most conservative estimates, 14 million (6%) of all Americans do not believe in a supreme being, while some figures report that as many as 11% of the populace (26 million) reject religion. During his campaign last fall, Mr. George Bush was asked about separation of church and state and atheist rights in general. The result demonstrated his warped sense of separation of church and state.

On August 27, 1988 in Chicago's O'hare Int'l Airport, Mr. Bush engaged in a conversation with Mr. Robert Sherman, spokesman for the educational non-profit organization, American Atheists, Inc. Following is a portion of the dialogue, verbatim, NOT taken out of context:

Sherman: Surely you recognize the equal citizenship and patriotism of Americans who are atheists?

Bush: No, I don't know that atheists should be considered as citizens, nor should they be considered as patriots. This is one nation under God.

Sherman: Do you support as a sound constitutional principle the separation of church and state?

Bush: Yes, I support the separation of church and state. I'm just not very high on atheists.

Unbelievably, in one sentence, Bush alienated at least 14 million Americans. Somehow, the media ignored this atrociously blatant and unconstitutional statement, (press releases were sent to virtually every major newspaper, news radio, and news television). The following conversation transpired between Mr. Ed Murnane, co-chairman of the Bush-Quayle 88 Illinois campaign, and Mr. Sherman regarding Sherman's court battle in Illinois to protect his son from recitation of the pledge of allegiance in school:

Sherman: American Atheists filed the pledge of allegiance lawsuit yesterday. Does the Bush campaign have an official response to this filing?

Murnane: It's bullshit.

Sherman: (Taken aback) What is bullshit?

Murnane: Everything American Atheists does, Rob, is bullshit.

Sherman: Thank you for telling me what the official position of the Bush campaign is on this issue

Murnane: You're welcome.

On behalf of American Atheists' membership, Jon G. Murray, president of American Atheists, Inc. wrote to George Bush, asking for an explanation and a simple apology. The response was a paragraph from C. Boyden Gray, 'counsel to the president'. The gist of the letter was not an apology, but the obviously contradictory

"...the President is a religious man who neither supports atheism nor believes that atheism should be unnecessarily encouraged or supported by the government. Needless to say, the President supports the Constitution and the laws of the United States, and you may rest assured that this Administration will proceed at all times with due regard to the rights of

atheists, as well as others with whom the President disagrees."

This response is a lie. George Bush is a religious man who is using his presidency to unfairly espouse his religious beliefs. Take, for instance, his proclamations of January 20, 1989 and March 17, 1989 as "National Day of Prayer" (Federal Register Vol.54 No. 53 Title 3) and "National Day of Prayer and Thanksgiving" (Fed. Reg. Vol. 54 No.14) respectively. These presidential documents state that America has relied upon and will need god's guidance to maintain "the foundation of civilized society." Bush even goes so far as to state that "We celebrate America as 'one nation under God'."

How can he violate and ignore so overtly the most fundamental and cherished laws of the land, like the first amendment? He's the president, and he can do anything he wants until someone stops him. Write to him and tell him yourself, that you, as an American, value freedom of religion. Don't let a belief you might not hold be imposed on you by our government. You know the address:

The Honorable George Bush
1600 Pennsylvania Ave.
Washington, D.C. 20500

Or, better yet, write to C. Boyden Gray and tell him that it's about time church(religion) and state(government) were truly separated.

If you would like more information on how to protect your right to religious freedom, write:

Society of Separationists, Inc.
P.O. Box 140195
Austin, TX 78714-0195

HT II



NOW FEATURING . . .

By Larry Sampler

This column is intended to be a regular column in our publication. As a part of our stated goal of serving as an *alternative* form and forum where Tech students can read about and comment on their community, this column will feature teaching faculty members who have been recommended to us.

Our goal is to introduce students to members of the faculty who, through their focus on teaching and their commitment to students, can bring to Tech a sense of "university." These professors take an interest in their students, in the campus environment, and in providing more than three quizzes, ten homework assignments, and two office hours per week. They may be advisors for your campus organization, they may teach classes that are incredibly provocative, or maybe they teach what is normally a *terrible bore*, but do a great job of involving the students.

The administration rewards prodigious research or copious publishing; we want to reward those who are committed to providing students with the best possible academic instruction and with the environment of a great university. The operative trait that sets these faculty members apart is your appreciation of their contribution to Tech.

Nominations can be mailed to Larry Sampler, PO Box 31842, and will be considered by the entire non-staff of our publication. Better yet, bring your nomination to our next non-meeting, as posted somewhere in this issue. You should list some of the ways your nominee enriches the quality of life at Tech.

DATELINE: TECH

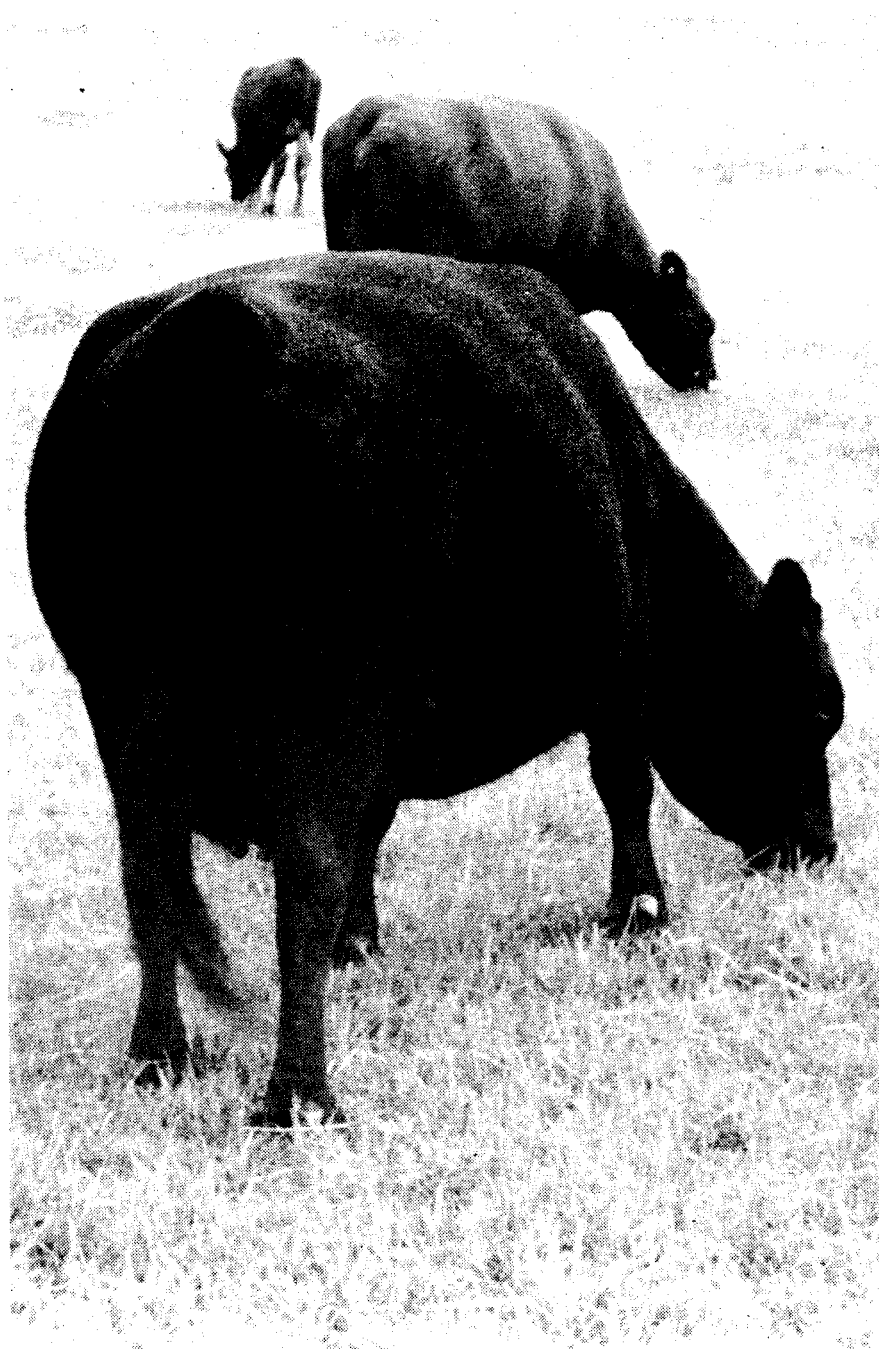
by P. C. "Boom Boom" Boomer

More on the Foundation Firings: a vicious rumor spreading around the campus says that former Tech Foundation Buck-baggers Cecil Phillips and Charles Gearing were told they had *until the end of the day* to clear-out of their offices. According to Foundation insiders, *it isn't true*. Instead, the unsigned memo from the President's Office gave them a **whole 48 hours** to clear-out of their offices. And who says this Administration doesn't have a heart!

A Professor thought that the \$16.19 textbook sold by the Tech Crookstore seemed a bit expensive - *especially because, as the author, he knew the per book cost*. A call to the publisher revealed that the suggested retail price was \$10.98 - **including a 20% mark-up for the Bookstore!** "They'll tell you they have to tag something on for shipping," a coherent clerk quipped to the stunned prof *but \$5.24 per book seems a little steep*. In fact, the Crookstore said little except that it was *none of the professor's business*. In a magnanimous gesture to them, he is shopping for a new bookstore.

Who's that Bruce Lee Wanna-be? None other than Administration Bad-boy Norm Johnson who mistook his instructions as an observer at the *Reorganization Vote Count* as pre-fight exhortations and advanced on his *hated opponent* the Executive Board's own Jon Johnston! Common sense prevailed however when it dawned on this *Administrative Ax-man* that no less than two people would witness the event.

Maybe they just need some elephants! Administration officials might want to peek at *Leadership Secrets of Attila the Hun*, a boffo book recently reviewed by none other than **Presidential Pal and NeXT boardmember H. Ross Perot**. Sez Perot: "ATTILA tells you how to motivate people...." *On the other hand, maybe it is the Administration handbook!*



HEY, VOLUNTEER HERE:

Grace Methodist Church

Summer program for children between the ages of 5 and 12. Assistance with Children - Leading games (indoor and outdoor), assisting with arts/crafts projects, music, storytelling. Weekdays, 9:00 a.m. - 3:00 p.m. Volunteers choose days, hours.

Location: 458 Ponce de Leon Avenue (on Marta busline)

Techwood Community Center

Summer program for children between the ages of 5 and 13. Assistance with Children - Leading games and outdoor activities, assisting with arts/crafts projects. Weekdays, 8:00 a.m. - 4:00 p.m. Volunteers choose days, hours.

Location: Techwood neighborhood (walking distance from campus)

. . . NOW FEATURING

By Larry Sampler

This column will, unfortunately, be a regular part of our publication as well. It is reserved for those faculty, staff and administrators who just "can't seem to get it right."

If the library puts a hold on your registration because you have a book four months overdue, and you take their staff member by the hand and lead him or her to the book, on the stack, and in its proper place, but they *still* won't remove the hold...they've earned the right to be featured here.

If the parking police double park, blocking you in, while giving citations to other cars...they've earned the right to be featured here.

If the lady at the ARA food counter keeps you and eight other people waiting while she tells her co-worker about her date last night, then messes-up your order *twice*...she's earned the right to be featured here.

In general, this space is reserved for *legitimate* stories of situations where Ma Tech and her favorite minions have forgotten that this is a school; we pay to come here, they get paid to work here, and that we are the customers.

We will probably call you to verify your submission for this column; we don't want to be an outlet for pent-up, unfocussed frustration about some other personal battle.

Nominations can be mailed to Larry Sampler, PO Box 31842. They will be verified, as well as is possible, and responses will be solicited from the offending agency.



Environmental Forum Spotlight: Dr. C. S. Kiang

by Steve Donkin

This past May, Georgia Tech, along with the National Science Foundation, the Environmental Protection Agency, and others, served as a sponsor of the "International Conference on Global and Regional Atmospheric Chemistry" in Beijing, China. Present were scientists and policy-makers from around the world, as well as a team from Tech's School of Geophysical Sciences, which included its former director, and the co-chairman of the conference, Dr. C. S. Kiang. The purpose of the conference was not just to exchange scientific data, but also to provide a framework for intelligent decision-making regarding global atmospheric policy.

It is fitting that Dr. Kiang should be involved in organizing such an important international event. He and his colleague, Dr. William Chameides, have been instrumental in guiding atmospheric policy for quite some time. In the September 16, 1988 issue of *Science*, they published the results of a study which indicated that the high ozone levels in Atlanta may be due largely to natural hydrocarbons emitted from trees, and not just to man-made hydrocarbons. Previous models of urban ozone production usually disregarded these natural sources, and thus ozone reduction strategies concentrated on man-made sources. As a result, many cities, including Atlanta, have been vexed by persistently high ozone levels despite substantial reductions in man-made hydrocarbon emissions. \$750 million had already been spent in Atlanta on hydrocarbon reduction. The EPA took notice of these findings, which may prevent more money and effort from being wasted on a misguided cleanup policy, and is now looking at funding Georgia Tech and other regional universities for a five-year, \$30 million study to determine a proper approach to the problem.

Dr. Kiang is very proud of the fact that Georgia Tech has the highest rated Atmospheric Chemistry program in the country, and he says it is one of the best in the world. For the last seven years, the department has averaged more than \$2 million in research grants per year. A project that is currently underway is a coordinated effort involving universities, state agencies and legislatures, power companies and other industries, and the federal

government to combine technology and public policy into a cohesive approach to atmospheric problems in the South. The project, entitled "Southern Oxygen Study", or SOS, is being spearheaded by Georgia Tech. Dr. Kiang emphasizes the importance of working with government and industry in order to dispel the myth that a sound environmental policy is necessarily more costly.

At present, Dr. Kiang is an Institute Professor to the Office of the President, and chairs the Environmental Science and Technology Advisory Council. He would like to see Tech's curriculum emphasize environmental aspects of engineering more, as well as prepare students to take on a policy-making role in the world. One major problem with the current environmental policy in this country, says Dr. Kiang, is that "the policy-makers know nothing about science, and the scientists know nothing about policy-making." He cites as an example President Bush's recent push for alternative automobile fuels, like ethanol and methanol, which, although they possess certain advantages over gasoline, also present major environmental problems of their own, as any atmospheric chemist would know. Dr. Kiang stresses that the engineer of the future must have a firm foundation in science and design, but also be able to use that knowledge to direct public policy. He sees Tech as having the potential to be on the forefront in producing that kind of engineer.

The Environmental Forum is a non-partisan group made up of Georgia Tech students and faculty. Our primary aim is to promote awareness within the Tech community of man's place as an integral part of his environment, whose actions can both benefit and harm the health of that environment. In addition to serving as a resource for information on campus-wide, city, state, and world-wide issues, we seek to take an active role in shaping environmentally related policy on all these levels, always conscious of the fact that a sober, informed approach is the best. Since its inception this past spring, the Forum has initiated a recycling program on campus, established an environmental information file at the library reserve desk, investigated alternative methods of food packaging in campus dining halls, and sponsored an Environmental Day which featured displays and speakers from various environmental organizations. We encourage interested persons of all political and ideological persuasions to join and bring in ideas for future projects.

The Environmental Forum of Georgia Tech
Meetings: Every Monday at 7:00 PM, Student Center 3rd floor

Steve Donkin
Box 34071
755-4237

Chad Stogner
Box 31269
875-4511

Christian Ratsch
Box 33614
897-1922

...OR, VOLUNTEER HERE:

Alzheimer's Association

The Alzheimer's Association is a non-profit agency which provides a variety of services to victims of Alzheimer's Disease and their families.

Day Care Center - Volunteers would work with victims of Alzheimer's Disease. Training provided. Weekdays between 8:00 a.m. and 5:00 p.m. Volunteers choose days, hours.

Location: Two centers: North Atlanta off I-85 and Clayton County Office Assistance - Mass mailings, data entry, and general office work. Weekdays between 8:00 a.m. and 5:00 p.m. Volunteers choose days, hours.

Location: North Atlanta off I-85
Awareness Month Activity - Group to sponsor awareness activity for Alzheimer's Disease Awareness Month in November.

Fund for Southern Communities

The Fund for Southern Communities is a non-profit agency which provides startup grants and technical assistance to grassroots service organizations. Office Assistance - Telephones, errands, and, if skilled, typing and computer work (IBM compatibles). Weekdays, 9:00 a.m. - 5:00 p.m. Training provided. Volunteers choose days, hours.

Location: 552 Hill Street, S.E. (6 blocks from MLK Marta Station)

Georgia Citizen Coalition on Hunger

Agency provides services to hunger victims. Office Assistance - Staffing of Hunger Hotline, a telephone referral service. Weekdays, 9:00 a.m. - 5:00 p.m. Volunteers choose days, hours.

Location: Near Atlanta/Fulton County Stadium

For more information on these community service programs, contact Sally Hammock, Student Center Programs, 894-2805



HAIR



My English Teacher Rode A Motorcycle

Tabula Resa.
Empty desks.
My finger pen turns and asks:
Is this poetry?
I answer "No!"
And turn my mind to scour
Symbols of emptiness:
inspecting fumbling chalk, it makes me sneeze
I raise a powdered head
(Was that Hamlet?
No, No that was Ulysses!)
The invisible cat
licking lapping waves
I am left holding
A hardboiled egg.

My Buddha belly hangs,
slightly,
I always study my lessons
Outside the picture frame.
I remove the carburetor
from the bike and rest it on my leg:
Oil Art
And then I wipe them in the dirt.

I replace each tube to its place
with inaccuracy
Under the westward-urging sun.
I kick my leather foot
This dawn engine won't start.
The orange hair, The flopping ears
No reaction.
I kick an' kick an' kick
and kick
The children yell complaint
Voices shrink with each kick
And Mr. One Inch
wanders the engine nightly.
I dissolve in lapping fuel.

A highway unfolds
A motorcycle rolls:
Open up the throttle
The haus between your legs
The dream of humming thigh:

Poetry,

a squint
a wink
an eye.

....John Hewson

Shaman

Fields of shame
For the Shaman
With his first failing
With his first time -
The shame of the fields,
The shame of the masses.
(And I say)

keep the fields green,
keep them healthy and alive
and don't let them grow
out of control
or You
out of control,
who must be
defined
by only
One
man.

....Steve Danyo

Immortality

Nobody
Opens the door to
Nothingness

To the Hallway
Of Emptiness
To enter
the bedroom Anonymous:

And whispers to her brother death:

Sleep with Peacefulness

....John Hewson

a slow glimmer growing brighter
through the thick greyness until
finally a sharp beam of light
illuminates the fragments of damp
earth remaining. on these sodden
remnants sit the survivors. thirteen
sob as they watch the rapid torrent
leaping past them. many more simply
stare, contemplating a previous life
which has been destroyed by the
floods. grief is mingled with a strange
joy. the cleansing has washed us all.
as we fought the vicious onslaught and
watched the murky storm thick with
dirt and grime, our numbers were
decreased. as we held on through the
constant continuous maddening
deafening flood, our numbers were
decreased. so now the end is here and
our numbers are small. the cool clear
river is rushing past us. and as they
still sit, i paint my body. slick and
shiny. purple and silver. i dive in.
floating, giggling, i shout and splash.
in the distance i hear screams but the
river carries me further and further
away and i float with it.

....anonymous



THE HARLOT comes home

Is There Something
Wrong With Me?

I wasn't just rubbing I wanted, stares, sexual
innuendos, propositions, touching,
kissing, pinching, or poking it in



I think she likes him too.

Talking about your feelings with a parent
or a mature Christian can help you put the
matter in perspective

We're Here To
Enlighten You.

Sweaty palms,
rapid pulse,
butterflies in
MY stomach...

the score

How Can I Carry On a
Successful Courtship?
Like any other
job, you
have to get up
and go to
work.

Why Did
God Allow It?

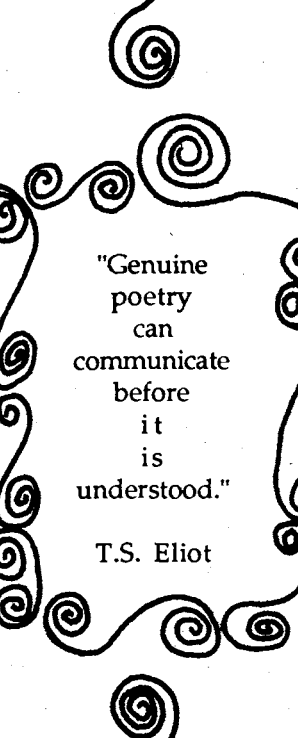
Life After Death
FUN AND GAMES
TOTAL DEVOTION

Intolerance



CENTER OF FALSE WORSHIP

###



"Genuine
poetry
can
communicate
before
it
is
understood."

T.S. Eliot



Carl loosened his grip on the steering wheel when he noticed his knuckles turning white. Why was she being so damned stubborn? He exhaled sharply through his nose. The sound reminded him of the sighing of a rusty old radiator as it cooled itself at the dilapidated elementary school where he had learned the very precepts of morality that his wife was now accusing him of violating.

Why couldn't they have just eaten dinner like they had every other night? She would cook a nice meatloaf or casserole, nothing fancy. Carl liked his food untainted by those spices and other additives that women thought made food better. He was a meat and potatoes man and his wife knew it. Real men don't eat quiche. But she had burnt the meatloaf that night so they had had frozen pizza. That must have had something to do with the argument, Carl thought as he tightened his tie at a redlight. Maybe the joke he'd made about getting his mother to teach her to cook was a little rude. But he'd always joked about her cooking and she had never gotten angry before.

Why couldn't she have just quietly cleared the table and washed the dishes like every other night? Why did she have to follow him into the den, where he usually sat reading the paper in his favorite recliner after dinner with Wheel of Fortune covering up the silence and giving him a cheerful, homey feeling. She had turned off the TV and turned to him with her hands on her aproned hips. Her mouth had been in a tight little line, her eyes glaring angrily. He had tried to soften her up by telling her how cute she looked when she was angry, but that only seemed to aggravate her more.

She had accused him of being sexist. She had told him she was sick of his male chauvinism. That had confused him. She had never said anything like that before and they'd been married for almost six years! "I haven't changed," he'd told her. "You're damn right, you haven't," she had snapped bitterly, "But the times have. I want you to stop putting me down because I'm a woman!" At first he figured maybe she was having PMS or something, then she said something about that ERA fanatic, Sheila, who lived alone across the street. Carl had always wondered why she hadn't married. Probably because she preached about that ERA bullshit to every man she met and scared them off.

Carl's wife had become even more aggressive when he'd blamed her outburst on Sheila. "But Honey," he'd tried to explain, "It's not that I'm sexist. I don't think women should be treated unfairly just because they are the weaker sex. It's just that Sheila is a little extreme. I don't want her putting crazy ideas in your head." But she just couldn't understand, so he had turned the TV back on and she had gone for a walk. She wouldn't even make love to him that night.

"Maybe it's menopause," he conjectured. He didn't have anything against women. He even worked with a woman at his company. He never treated her with disrespect. "I don't discriminate," Carl assured himself aloud as he exited the freeway. His wife would get over this little idiosyncrasy eventually. Until then he'd just have to watch more TV and eat frozen pizza, he decided.

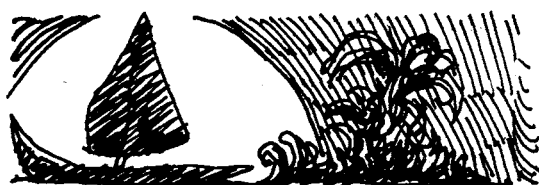
"Damned women drivers!" Carl bellowed furiously as he slammed his fist down on the horn and swerved to keep from hitting the man who pulled out in front of him.

....Jillanna Babb

SEND FISHRAP YOUR STUFF...
POETRY • FICTION • PHOTOS • ART (especially CLIP-ART)

夏的纪念
The Memory of A Early Summer

我想我是永遠也忘不了那海了
Yeah, I think I can never forget it
那了关于海之梦, 和梦中的白沙浪花
Especially that white seashore with your trails on
帆, 是千年流傳的童謠, 也終于被染成血鮮
Like your bleeding dream and national flag
于是, 我紀念那了夏天.
Forever, it's the memory of a early summer.



Why Do You Love Me?

If I could stand here for a million years
And wait until the blood had dried,
Until the horses bridle was red on more
And the sea was the color of your hair,
Would I see a woman who had been scorned?

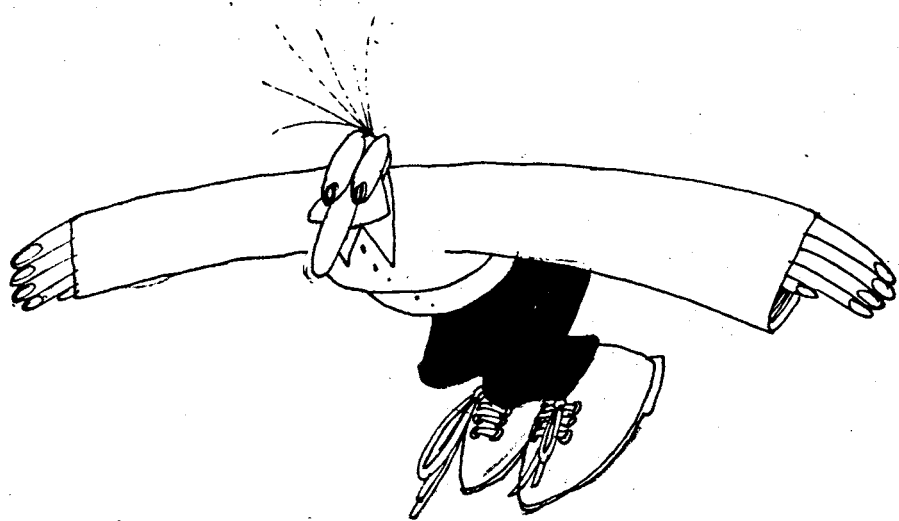
Did you listen when they said not to take gifts?
Or did you read aloud
and think that the punishment was not sincere?
Again I think of time.
The time between the sittings when we joked
about the speaker until the rain came
and they were thankful.
They praised him.
To the point that the rain stopped
and the buildings stood alone.

All I could see was passion
Which brought singing and lights
That would teach you why you were wrong.

....Scott Morris



III III I



A Love Story

Looking back, it seems strange that her body would not demand my full attention. Not that she was vocal about her desires-- the challenge was not in satisfying her, but in provoking her into displaying her desires. I wanted this badly; for she rarely allowed me to see what was inside her. To me, any outcome, whether it was desire or denial, would be a victory, since it would offer an insight into her.

The one thing I didn't expect was her passive acceptance. When I kissed her, she let me-- she took no initiative, and seemed satisfied to let me take our embrace wherever I wished. When I wished to remove her shirt, her bra, her pants, she remained; and it seemed that she was grateful, not for my touch, or her arousal, but for my attention to her. Yet it also appeared, as I strove to open her, that she was not there, that as I exposed each new layer, she would retreat one more, always observing, never sharing.

So I would try ever harder to gain her attention-- to share the moment with her. But whatever I did, still her core remained the same-- closed to me-- and I could not face the challenge of her without her approval.

I wondered what her attraction to me was: Did she love, or did she merely need the attention I would try to provide her? Perhaps she did love, but simply did not know how to tell me, or perhaps she had learned before that to love was to be used and cast away, so she denied love's existence. On the other hand, perhaps she was only interested in the attention I provided her, and was unable to feel anything more than that selfish need.

As these thoughts occurred to me, the answering question came to me: Why was I there? Did I love, or was I merely glad to have someone to give my attention, to protect from the world and to accept my affection? These questions I could not answer-- I know my own self too well (not well enough) to answer for myself, and, as for her, the emotional silence was far too intimidating to risk any comment or conjecture.

Then, when I reached up and took her hands and showed her how to guide my licks and kisses, and then showed her how to communicate her appreciation, as I knelt on the floor, with her hands clenching my hair, wrapping it around her fingers..... the answer (or, at least, an answer). It seemed that there was no difference, except for learning the polite courtesies involved.

So I rose, and crawled to her ear, then whispered. Her response was typical-- she quickly, almost shamefully accepted, but, I knew that she simply did not know how to show her approval-- this was much more difficult than grasping a double handful of hair, so I accepted it. The great condom adventure, always a trying, soul-searching time, followed. This time I knew that I merely had to educate, train her in how she must behave in order to return my affection.

Finally, I was above her, and, as I prepared to begin, it struck me as odd that she would be the one surrounding, holding me. Then, as I lowered myself onto, into her, my perspective shifted. It seemed as if the bed had disappeared and I alone was supporting her. Her embrace was no longer a comfortable, protective hug, but the desperate last grasp of a woman hanging over nothingness.

....Raymond Close



I woke and felt as if I had been changed. It was the most wonderful dream that I had ever had. I had just been through the worst headache of my life, it lasted for about 30 hours and goes like this:

My sister and I were outside. All I had to do was mention to her that I felt like flying and she was with me. Carolyn looked like a pro on her first flight two weeks ago. "It's because I have such a good teacher!", she would say. Maybe so, but she was good. Although Carolyn took to flying quickly, she had never tried it solo. It's always hardest on your own. I figured she'd try it eventually, but today was ours. The sun was out and gusts of wind came by occasionally, which were perfect for a good fly. With a wind behind us we took a running start and jumped. We were up! Arms stretched and a smile on our faces, up we went as the wind let us feel the space. Everything was coming back to her. I had been flying since the age of ten. I think it had something to do with puberty, but that didn't matter. It started with these odd feelings. When I was alone and not doing anything I would start feeling very small, like a molecule watching what went on. Maybe it's a coincidence, but it seems this smallness went away about the same time I started flying. I was sitting in my dad's lazy chair and seemed too big for it. Imagine that. I'm eleven, my feet and hands were bloated, twice their size as a year ago and very far away, and now I thought I might be able to fly. Eleven was a very odd year. My mom told me I was crazy when I told her I thought I could fly. She wasn't being mean telling me things like that, she just thought I had a vivid imagination. Sometimes it got out of hand when I would get mad. I'd go flying across the room when I was pissed at something. It didn't happen too many times and only when I was alone. After awhile I could do what I wanted to, but every time was still brand new. Not that I had to re-learn, but almost as much. By now we were up several hundred feet and still climbing. I yelled to Carolyn that I remembered how to stop going up. Just relax. It worked perfectly.

We had been up for several hours and were over the desert. Some old buildings were in sight so we flew over. They looked like apartment complexes, but they were covered with sand now. Clothes, tires, irons....I guess they didn't have any time to pack. I didn't think sand could advance that fast. It wiped this place out. We had fun diving into it. It was fun climbing on the buildings. We knew that if we fell we could always fly away. Carolyn noticed some railroad tracks and that Cabbage Town was on the other side and wanted to go over. I had gone over there one night. It was frightening. Some guys had tried to pick a fight. I threw a few punches because they had me cornered. I remembered that I didn't, or really couldn't fly away. The only time I can fly is when I'm not scared. You can't fly if you're scared. The best time is right after you've woken up. That's because you're not thinking of anything else.

I told Carolyn we should go home and find Greg, our brother. She thought it was a good idea. I remembered when I just started to think I could fly at the age of ten, playing football in the street, and seeing Greg running around late for work or going somewhere. He was always having to take care of things, like his little brother and sister. I always thought it would be so scary looking for your first job, but Greg didn't seem to mind. Every now and then we would talk about it. What I enjoyed the most was reading his papers on Shakespeare or discussing his favorite poets. He loved his English classes. I drove his car one night. The first car I had ever driven, or really swerved all over the street. Greg was the first person I told that I could fly. He never really believed me. Today seemed different. I explained it to him. I think Greg wanted to believe because he had had a rough day up to now. The wind picked up and it was now or never. We held hands and ran. He was smiling. It felt good because the sun was out and we were all together. I yelled jump. I don't know if he jumped when we did but I do remember letting go of his hand.

I looked at Carolyn and she was smiling. Greg yelled from behind us. He said that he had never believed me, but he was flying. He was smiling. I slowed down and waited for him. If you're too careful and look at the ground too much you'll fall. I told him to stiffen his body. We soared on and got even faster. "Greg, loosen up! We'll slow down and descend." He was doing great and enjoying it. We taught him how to do circles and dives and fly upside down. Carolyn had figured out how to dive on her first flight. Just straighten your body and tilt your head down. You could go fast or slow and climb when you wanted to. One of the best things is watching my brother and sister. They look like they never knew how not to fly. It's like I didn't have to tell them how or as if they forgot they didn't believe me yesterday. They would be flying around doing circles or playing tag, stop all of a sudden, and realize they were on the ground a few minutes ago. Flying makes you forget time and feel that it was years ago when you didn't know how to. There goes Greg straight up and through that cloud. That's always so fun.

We were over the old buildings in the desert again. Carolyn wanted to land this time. Greg thought this was a good idea so I looked for a good spot. I noticed that one of the old buildings was our high school and told the others. This seemed odd at the time because the place was filled with bulldozers and trucks that I hadn't noticed before. Anyway, we landed by the buildings and decided to go over by the bulldozers. Why would anyone have bulldozers in the middle of the desert? Greg saw some workers by one of the trucks. I don't know why, but we hid. For some reason we thought these workers would have us thrown in jail. We made our way past the trucks trying to find the buildings again. Only they weren't there, just more bulldozers and workers. "Greg, why don't we get out of here. I don't like all these guys and we shouldn't be here." I could feel us all getting scared. Workers and trucks were everywhere. We didn't want anyone to see us because we didn't want to go to jail. We were getting frantic. Just then I remembered that we could fly. So we went behind a sand dune and took off. While we were flying off, one of the workers asked me for a cigarette. I flew down and handed him one and then caught up with Greg and Carolyn. He thought nothing that I was hovering when I handed him the cigarette.

It's a fable. A large hand is holding a crystal and opens it. We're in it asleep. The hand puts us back in our beds. I'm in biology class and it's just been dismissed. The teacher wants to consider the fable before leaving. "Let's take our brains out and put them on the floor." They were pink and look like dividing zygotes. The cells spread throughout the room and it turns a deep pink. We all stand on our brains. That's what the teacher wants and what we're supposed to do. It feels good. We start jumping, using our brains as pogo sticks. We exit the room jumping.

....Scott Morris



CAPRICORN: Catch up on all that macramé you've been neglecting. A Cancer may come unexpectedly back into your life, but stay away-he/she has herpes.

AQUARIUS: Check your nipples for anything unusual. Some pet troubles are unavoidable so give your lemming a good talking to.

PISCES: Be careful where you step. Don't flirt with a fat butler in a red dress. Buy a weather channel rain gauge.

ARIES: There may be a person in your future. You may get a vague feeling of something ambiguous that you can't quite put your finger on.

TAURUS: Keep an eye on your spleen. Since six of Jupiter's moons are arranged to spell your name, you can send that bomb you've been working so diligently on.

GEMINI: Keep your head above water. Don't do anything I wouldn't do. Not a good time to buy a lemming.

CANCER: Since Venus's atmosphere will travel to Pluto then relocate into a passing asteroid which will enter Scorpio's orbit and disrupt the slow torture of George Michael, your life will be a living hell. Keep away from Capricorn, he/she has herpes.

LEO: Try eating today. If you utilize your talents you can easily escape those silly, pesky, human flesh-eating sleestaks.

VIRGO: Everyone you see will remind you of Ted Koppel. Don't leave your lemming in your larynx for long, it could lead to alliteration.

SCORPIO: Kiwi figures big in your future. Special message from the cosmos: The 16th and 24th are death dates for you.

SAGITTARIUS: You may have to fight the urge to wander about aimlessly screaming, "Look, my kneecaps came in the mail today!"

COMICS AND OTHER READABLES...

J. Michael Moryc

Beautiful Stories for Ugly Children Volume I
Cotton Candy Autopsy

Dave Louapre and Dan Sweetman
Piranha Press (For Mature Readers)

The first volume of this new comic really kicked my ass. I mean it really kicked my ass. From the moment I picked it up, I mean I'm driving with a friend down the street reading it and I keep saying "man, this is really kicking my ass." A Bukowski-esque short story sorta thang with some really regal pencil drawings. Actually, its not really even a comic, more like a really wiggled out tale. A story about AWOL clowns in a stolen Dart with a two-headed woman and a hairless dog. This thing makes me want to sit down with my grandmother and have a chat.

Beautiful Stories for Ugly Children Volume II
The Deadjohnson's Big Incredible Day

Same stuff as above

Would it be fair to say that the first volume kicked my ass? Ok, volume II offers a new twist, it's not the same story. The thing drags along like sitting with your parents in church with hangover. But I think that's the point. How would you like to spend a day with a dead couple and their dog? The best thing about the Deadjohnson's story is that it's so quotable. "Night had fallen like a fat cow from a helicopter", or "When a man gets up in the morning, the first thing he does is go to the bathroom, and one of the first things he sees as he's standing there is the reflection of his own face in the toilet water. And then he proceeds to piss on himself." I really think it speaks for itself. Noah's ark in a mobile home. See the future of humanity. Heat, eat and enjoy.

Stray Toasters (Several issues available, buy them all)

Bill Sienkiewicz
Epic Comics

Please understand that I am not an artist nor am I an art critic. However I'm gonna say that the art

in these comics is the best I've ever seen. (in a comic that is) These are not sketches or cartoons or drawings, this is real art, it could easily stand alone outside its book form. I have read a little about the Stray Toaster series and have come to learn that what I thought was a circuit or an Band-Aid stuck on the art, really was. Who cares what the story is, its too damn hard to follow anyway. Witnessing this for the first time is like that time with your mom's valium and a couple of Dad's beers. If you can't relate to that, well ...

Blood: A Tale

J.M. DeMatteis and Kent Williams
Epic Comics Graphic Novel

Another comic with great art. This time you have another chance to check out this great four part series, only reissued in book form. Not the gore-fest that you might expect from the title, but this ain't the Smurfs either. Page after page of great water colors that visually give the euphoric feeling of a dream. Kinda how, kinda now, Charlie! Kinda hip, kinda wow, Charlie!

Forced Exposure #15

P.O. Box 1611 Waltham, Ma. 02254

Simply the best all around music, book, video and any other art form magazine on the planet. Although FE focuses mostly on music, these folks review/discuss more stuff within the pages of their mag than most human beings can possibly comprehend in a lifetime. Eternally long interview with Diamanda Galas and another with the Sun City Girls. Also fiction by Steven Lance Albini and Suzy Rust. The Tesco Vee column is worth the cover price alone, complete with autographed photo of Julie Newmar (Catwoman on the T.V. Batman). Buy it, read it and you'll know why it don't get no better'n this.

STUFFALSOWORTHCHECKINGOUT

Fly in My Eye
Comic Collection

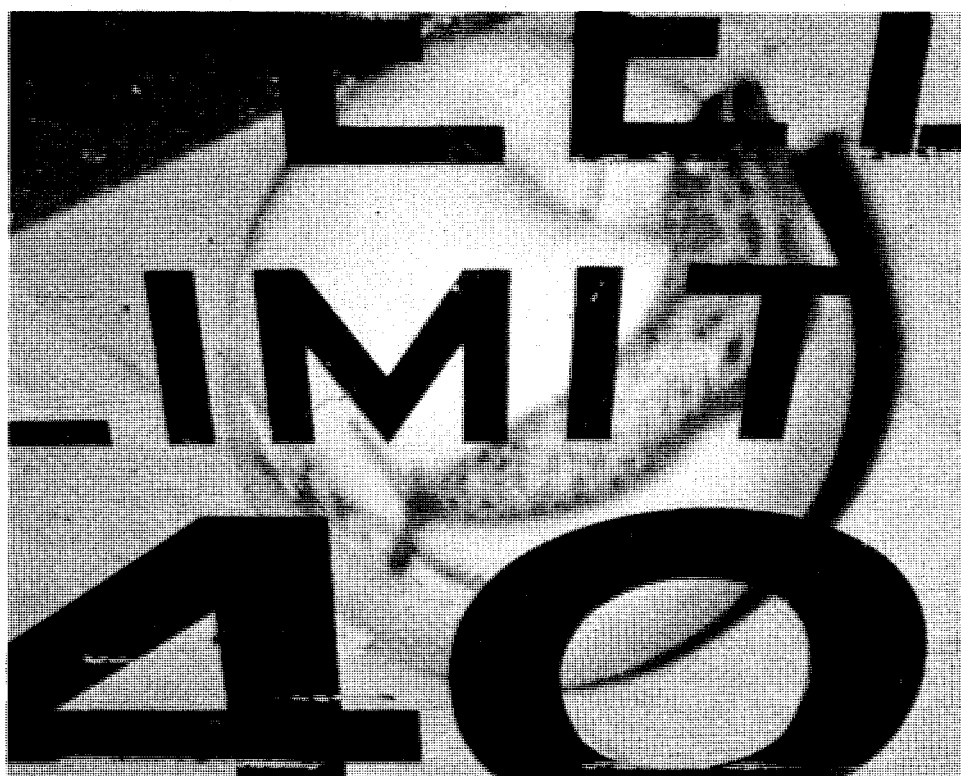
Arcane Comix
715 Eighth Street S.E.
Suite 300
W.D.C. 20003

Havock and Wolverine
Meltdown Series
Great Art. Cool story.

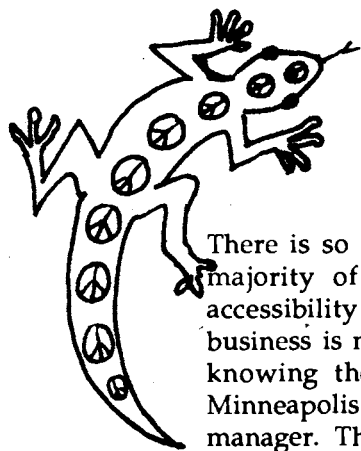
Greed
A Magazine.
Covers mostly music and comics.
Superior Quality.

Greed
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Send all Hate Mail to:
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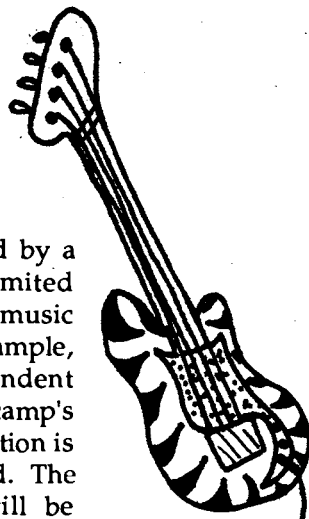


HT HT HT



MUSICNESS...

Michael Moryc

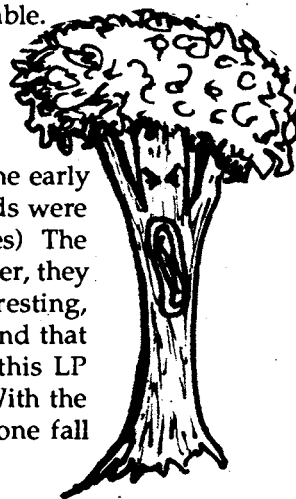


There is so much music today that is overlooked and shunned by a majority of music writers. This is in part due to the limited accessibility of some band's material, but mostly because the music business is more who you know than what you know. For example, knowing the Thrown Ups have three singles on an independent Minneapolis label isn't as cool as knowing John Cougar Mellencamp's manager. The reason I chose to write about music for this publication is to expose individuals to music that most people have never heard. The majority of what I will review or concern myself with will be underground/independent releases, but I will not limit myself to that category. I hope you will find this informative as well as enjoyable.



Screaming Trees Buzz Factory
SST Records P.O. Box 1 Lawndale, California 90260

In the frenzy of the last 4 or 5 years of "classic rock", much of the early 60's garage bands (the original punk rock) and paisley pop bands were overlooked for bands with more mass appeal. (e.g. the Monkees) The Screaming Trees don't sound anything like the Monkees. However, they add just enough of the 60's retro sound to make things interesting, without coming across sounding like some ridiculous rip-off band that has their head stuck down the paisley toilet. The songs on this LP contain great popish melodies but they never lose their edge. With the flurry of releases from Seattle bands these days, don't let this one fall through the cracks.



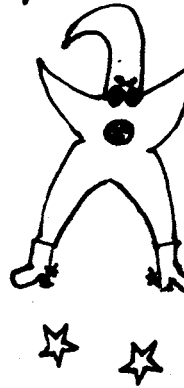
Head of David The Saveana Mixes
Blast First UK 429 Harrow Rd. London, W10 4RE

This 4 song EP contains from the Dustbowl LP, only they have been unproduced. The mixes are more stripped down than the Steve Albinized Dustbowl. This thing is like having a jackhammer put through your skull, or like having your head put through a meat grinder. One of the heaviest bands of our times. Incoming.



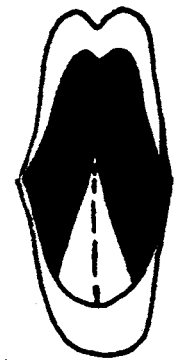
Bitch Magnet Star Booty
Communion Label P.O. Box 95265 Atlanta, Ga. 30347

If Rapeman were a pop band and were good they might have sounded like this. I can't help but wonder if the band took their name from the back of Big Black's Atomizer LP, after all, they thank 1/3 of that band on the insert. The production on this record is quite murky and muddled, but the well crafted band-saw pop songs really shine. Part of this record's charm is that the lack of production, it focuses your attention more on the energy of the band. I would be willing to bet that this record was recorded live, that that recording a record live is that unusual, but... just listen to the damn record.



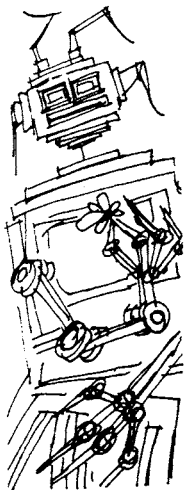
The Fluid Roadmouth
Sub Pop P.O. Box 20645 Seattle, Wa. 98102

If you have ever heard the Fluid or if you care to have yourself choked on Detroit-isms*, pick up any of the Fluid's three LPs (all available from Sub Pop) and suffocate yourself. Roadmouth is the third of the aforementioned long players, and although its not a bad record, it really falls short of their Clear Black Paper album that came out in 1988. Catchy riffs and silly lyrics sort of pollute all of this bands work, but this LP drove me to nausea. Of course the first 1000 of these are on pink vinyl, but if you don't have their last one, pick up Clear Black Paper instead. * Detroit-isms: Anything resembling Stooges-isms and MC5-isms. (These bands are from Detroit)

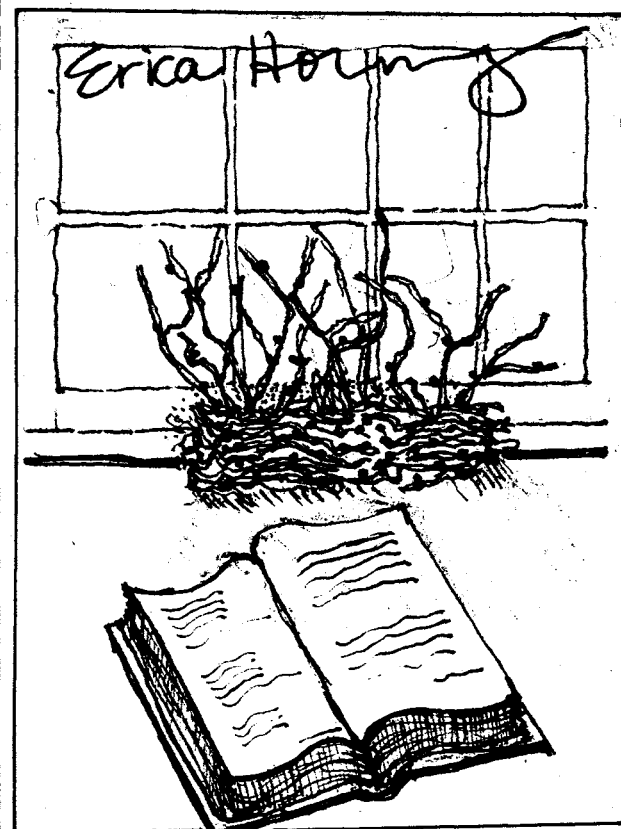


Tin Machine Tin Machine
A Multi-national Corporation

Before hearing this one, my friends hyped the shit out of it. I thought this would be another awful 80's David Bowie record of the Let's Dance variety. (you know, the ones with horns and 5000 back-up singers) When I heard Tin Machine I was surprised but not impressed. Admittedly, this is Bowie's best record in a decade, I mean the lyrics even contain some real street talk (one or more of the 7 dirty words), but that isn't enough to save this one. David Bowie in 1989 trying to revive the Stooges circa 1969 just doesn't cut it. thanks for trying.



Learn From the Dead Poets



One of the most surprisingly thought provoking films of the summer so far is *Dead Poets Society*, starring Robin Williams and directed by Peter Weir. It is a gorgeous, atmospheric film marked both by joy and tragedy. The enthusiasm with which the boys devour learning is all the more a lesson to us in the light of the heart rending conclusion.

Robin Williams plays a teacher immersed in the love of language and poetry, who teaches his students not only to appreciate these arts as well, but also to think for themselves- a dangerous idea at a high-class prep school in the early sixties. This is perhaps Williams' finest role-- while it is not devoid of some of his usual antics, it is extremely subtle most of the time.

The boys who form the Society are all familiar; there is the clown, the nerd, the brain, the radical, the shy guy and the all around American boy, loved by one and all. They gather in a secret cave for the purpose of reading poetry and savoring life.

Because these boys are all familiar, the tragedy of lost life strikes all the more deep. The ending is ambiguous, but purposely so; Weir fills us with a feeling of brooding throughout the film, especially in his almost-silent shots and dreamlike scenes, that carries on after one leaves the theatre. One wonders if there is hope for the boys, or if they are caught in a cycle from which they escaped for a few precious months, only to be brutally returned to that stagnant world.

We all can learn from this film. We need more passion in our learning. *Dead Poets Society* shows us that we have to think for ourselves, that we must choose to attack knowledge, to devour it, to immerse ourselves in the wonderment of all that is offered on this campus. We must realize how precious our lives are and not waste them on complaining about things rather than living! If we sit around and try to find ways to avoid learning, to avoid living, then we are worthless. Let us then learn from the *Dead Poets Society* and "suck the marrow out of life" before we realize, at the end of our lives, "that we had not lived at all".

NONVIOLENCE

KINGFEST '89
by Kaye Walters

As part of the continuing effort to uphold the philosophies of Dr. Martin Luther King Jr., the annual KINGFEST has again been put into production. KINGFEST '89, which began in June '89, will continue to run until August. All the events are held at the Martin Luther King Jr. Center for Nonviolent Social Change, which is located on 449 Auburn Avenue.

The events that has previously taken place this year have shown an enormous support at both the national and international level. It is really great to see that in the planning of these events, consideration has been taken to accommodate the working class. The events are scheduled on the weekends.

We all know that everyone likes to get away on the weekends. Here is an opportunity to go to the King Center and experience the uplifting Gospel music presented by Vanessa Bell Armstrong and the Clark Sisters. In the Jazz category you will hear the sounds of Sun Ra. There will also be Oldies and Goodies, Bluegrass, Urban Beat, Blues and a Cabaret show. Do not miss out on a once in a life time performance by some of the most talented people in the music industry.

Schedule for Kingfest '89:

July 22, 3-8 pm, Urban Beat Day: Vanessa Bell Armstrong, Heart to Heart, Tory Beatty, Silhouette, Mistyque, Simon Carter and Northside, Atlanta Dance Theatre.

July 23, 3-8 pm, Jazz Day: Ronnie Laws, Nat Thornton & the Inner Circle, The Milk Shake Quintet, Life Force, First World Writers, Stephanie Pettis & Rio, Klimchak.

August 5, 3-8 pm, Oldies & Lyrics to Live by: Sun Ra and his Intergalactic Arkestra, Holly Near, Mocha, Liz Spraggins, Joyce & Jacque, and others.

August 6, 3-8 pm, Blues, Bluegrass & Zydeco Day: Chicago Bob, Lillie Barber and the Shadows, Roosevelt "Booby" Barnes, Hedy West, Alphonse Ardoin and Canray Fontenot.

August 19, Dream Concert and Cabaret (\$15): Something Special, Wells, Keller & Scott, Vinni O'Neal, and others.

August 20, Gospel Day: Albertina Walker, Seventh Day Adventist Recording Choir, Beth Whitaker, Ricky McKinnie Singers, Montgomery, His Hands, Elaine Love, Evangelist Anthony Hill and Company.

Everything on this list except for the events of August 19 is free. Kingfest '89 is held at the Martin Luther King Jr. Center for Nonviolent Social Change, Inc., which is at 449 Auburn Avenue, NE, Atlanta. Call 222-2089 for more details.

July Workshops in Nonviolence

By Valerie O. Curtis

The Martin Luther King, Jr. Center for Nonviolent Social Change will host the 14th Annual Summer Workshop on Nonviolence and the First Annual Youth Workshop on Nonviolence July 24-27, 1989.

Kingian Nonviolence, as Dr. King's nonviolent philosophy is known, is based on the teachings of Jesus Christ and Gandhi. In his literary work *Stride Toward Freedom*, Dr. King said, "Christ gave us the goals, and Gandhi gave us the tactics." King's philosophy encompasses six steps and six principles of a nonviolent nature that must be practiced in order to bring about social change. The purpose of the workshops is to develop a "family of leaders" who exemplify the Kingian Nonviolence philosophy through their lives and apply this philosophy to the problems and issues of "the community, the nation and the world." These workshops will provide extensive research and training in the philosophy and methods of Kingian Nonviolence. The workshops are designed to educate those in positions of leadership so that they will personify the qualities of Kingian Nonviolence, in order to become the "Beloved Community" of which Dr. King spoke.

This year's workshops will include such speakers as Rev. Jesse Jackson, Mrs. Coretta Scott King, and Comedian/Activist Dick Gregory. If you are interested in attending this year's workshop or just interested in learning more about Kingian Nonviolence, contact:

NONVIOLENCE
VIOLENCE
LOVE

WHAT IS THE RIGHT THING?

Daniel Schafstke

What is the right way to change people and society? Violence or Nonviolence? This thought-provoking and difficult question is posed in Spike Lee's new movie *Do the Right Thing*. Although Lee left this question unanswered, he has illustrated to me that nonviolence is the only way to effect change in society.

The movie is set on an extremely hot summer day in Bedford Stuyvesant, a ghetto in Brooklyn, New York. Each of the characters in the movie has a place in the violence/nonviolence spectrum. The only one who has yet to find his place is Mookie, the film's main character. Mookie is forced to determine his place when a conflict arises between his neighborhood friends and the owners of the local pizzeria where he works. As the movie progresses, he is torn between the stress of his world and his desire to be left alone. Mookie's interaction with the other characters pulls him between the two extremes.

Da Mayor, the local drunk, represents the nonviolent extreme. As the self-appointed chief of the neighborhood, we first see him as a pathetic character who has to beg for money and has nothing better to do but argue with the local grocery owner that his favorite beer is out of stock. On the surface, Da Mayor clearly evokes our sympathy. However, below the surface, he is the most noble character in the film. Through his past hardships, one would expect Da Mayor to be a cold and bitter person, but on the contrary he is caring, benign and devoted to the principles of nonviolence. Because the neighborhood perceived him as a worthless drunk, though, his actions were misunderstood by Mookie and the others. For example, halfway through the film, Da Mayor jumped in front of a speeding car to save a young boy. The people could not understand Da Mayor's kindness and dismissed him as a nuisance. In fact, when he babbled to Mookie to "do the right thing," Mookie didn't understand that Da Mayor's message was a link to the higher cause of nonviolence. Da Mayor's self-sacrifice is a metaphor for nonviolence: his rescue of the boy showed that he was willing to work for a higher cause, rather than the more immediate and short-sighted causes that the rest of the community was after.

... CONTINUED ON PG. 18

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Atlanta GA 30312
(404) 524-1956

AMERICAN ETHNOCENTRICITY:

The World Is Too Important To Be Left To The World

by Steve Danyo

An individual has not started living until he can rise above the narrow confines of his individualistic concerns to the broader concerns of all humanity.

- Martin Luther King, Jr.

In this modern era of easily available communication, fast transportation, and omnipresent media, many different cultures have become easily accessible. With accessibility comes influence, as has been illustrated so recently in China, where once the society opens up to different views, social change sweeps across the country.

As the world grows smaller, our perceptions of that world and its inhabitants should expand. This, however, is not the case in America.

America is overly ethnocentric; and this attitude is still pervasive in our society, which ironically consists of many cultures. We often view ourselves as being civilized, yet hold other nations and cultures as somehow being less civilized and oftentimes uncivilized. Our ethnocentrism is apparent across the strata of American life: domestic and foreign policy, value systems such as Christianity and the elusive American Way of Life, and public opinion.

The "civilized" U.S. currently divests in "uncivilized" South Africa in protest of Apartheid, but it was only one year before the time that I entered first grade that the public schools were actually integrated in my county. I don't believe that we have progressed from uncivilized to civilized in a mere 17 years.

When we shoot down an Iranian airliner in international airspace it is a tragic accident, but when the Soviets down a KAL airliner over Russian territory the action becomes a war-like act that no "civilized" society would commit. What is alarming about this example is that our top government officials, including Mssr. Reagan, knew the downing of the KAL flight 007 was a mistake, yet played the tragedy out to its fullest public relations potential, with rhetoric proudly proclaiming the U.S. morally superior. In both cases, the action was the same but the labeling of the perpetrators of each action reveals the underlying ethnocentrism. We're right; you're wrong.

While some may write off the rhetoric of the airliner incidents as overzealousness on the part of a few officials, we can not ignore official U.S. policy in El Salvador, which again reveals exaggerated ethnocentrism at the national political level.

We are alarmed by Soviet intervention around the world while, at the same time we are conducting the same types of policies. Currently, the U.S. funds the Salvadoran anti-communist government with more money than given to but a handful of countries (such as Israel). The National Republican Alliance (ARENA) controls the Salvadoran Legislative Assembly and the Presidency. ARENA is objectively fashioned after the German Nazis of the 30's and 40's in regalia, rhetoric, and policy (as they are linked to the widely publicized death squads that are murdering whole segments of their population). To quote Roberto D'Aubuisson, ARENA founder and honorary party President for life:

You Germans were very intelligent. You realized that the Jews were responsible for the spread of communism, and you began to kill them.

Morally superior, indeed. What exactly does America stand for? Certainly not for the oppression practiced by the Third Reich that we fought against. But then again, here we are in the name of capitalism funding a similiar group a few miles south of the border. This blatant hypocrisy in the implementation of American policy shows how ethnocentrism can be very dangerous. In containing the alleged communist threat we are supporting something far worse.

Because we have decided that non-capitalism is bad for everyone and that a free market economy is good for everyone (those lucky dogs!) we sometimes blindly extend a helping hand to even the dirtiest of governments; while at the same time we undermine other governments that we happen to disagree with over their right to self-determination. A pro-contra American writes in a letter in early June to the *Atlanta Constitution* that "Nicaragua is too important to be left to the Nicaraguans." This attitude seems to be the consensus in the U.S. The judgement passed by us is based almost entirely on what we believe in *our* society to be correct. But our systems do not work for everyone. Jingoistic ethnocentricity can not be used as a basis for morally bankrupt or socially incompatible policies.



Remember the outrage most Westerners felt when the late Ayatollah Khomeini passed judgement on British author Salman Rushdie for his allegedly blaspheming Islam in his novel, *The Satanic Verses*? While most any proponent of free expression would despise the Khomeini's pronouncement, do not forget our own history of book burnings and censorship by fundamentalists. The religious right has succeeded in convincing both Blockbuster and Turtle's video chains here in Atlanta not to carry Martin Scorsese's *The Last Temptation of Christ*. Again, we see the same thing happening: one group proclaiming moral superiority and attempting to remold another group in its image. The fundamentalists have decided what is right for everyone else.

Before we are quick to condemn any group that does not embrace such "common sense" ideas as capitalism, Jesus Christ, drive-thrus, the communist threat, etc..., consider for a second our own history, mass culture, and domestic and foreign policies - the landscapes of which contain many blemishes and craters. We can't force our belief systems on another culture at the expense of that culture. We can't regard other societies as being something less than ours. The effects of ethnocentrism and self-appointed moral righteousness at every level are far-reaching and dangerous as these examples demonstrate.

The prerequisite for a move toward some semblance of true peace is a transition from the present narrow ethnocentric view to a global perspective. The information is there for us to grab. Our society is not the best - and neither is any other. We can only work to understand and respect the myriad of cultures, societies, and nations, as the fruit of our labors will then be much greater than they are now.



Steve and Engin -

THE AMERICAN FLAG AND OTHER SYMBOLS

by Jeff Cardille

Is the American flag meant as an insulated, tangible object whose legally mandated preservation ensures the continued success of the Republic? Or is the flag actually the symbol that metaphorically embodies the collective freedom of the People?

We see this battle of definition played out in wars and on television-oriented presidential campaigns, but it is also noticable in the tactics advertisers use in their frequent appeals to patriotism to sell their products. Each year on Presidents' Day and on the Fourth of July we see the flag lowered to the printed page to advertise sales on bedspreads, furniture and socks. The crudeness of a small group of flag burners pales in comparison to the rampant media defilement of our flag: by using only the symbol's denotation (the Stars and Stripes) while ignoring its connotation (freedom), the transcendent meaning of the flag is lost.

The lone example of current American advertising that addresses the deeper truth of the flag-- that it is an arbitrary embodiment of abstract freedom-- is revealed in a recent television campaign to sell American automobiles. The ad's encouragement that "It's not just a car, it's your freedom" makes an appeal directly to the higher spirit of our collective consciousness and exposes the flag-laden furniture ads as empty iconography. By abandoning the flag metaphor and subtly appealing to the emotional connotations of the word "freedom," the car is presented as a new, equally valid American symbol for freedom. Americans, though, seem just as helpless trying to crack the true meaning of advertisements as we are in discussing the metaphorical nature of the flag: by recognizing only the superficial references of ads and flags, we find ourselves with empty savings accounts and empty patriotism.

History teaches us two parallel lessons about metaphors: a symbol with no valid transcendent reference merely lures the audience into false complacency; conversely, an abstract notion cannot be readily understood without a valid, relevant symbol.

Consider the examples of Nazi Germany or of Khomeini's Iran to see how easily empty symbols can deceive. The swastika and the Ayatollah served as simple, readily-recognizable icons for their nations, but ethnic and religious fundamentalism blinded the people from seeing the hate to which the symbols referred. The destruction of a symbol is fatal to its higher reference only if the reference is already eroded or inherently bankrupt.

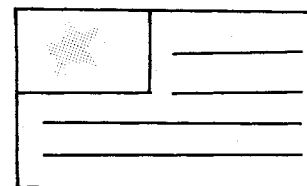
To see the the converse fact-- that a transcendent concept is inscrutable and thus unrealizable unless it is presented through an effective symbol-- one need only look at the parables of great religious leaders. Jesus' story of the mustard seed and the Buddha's myth of the three temptations refer to transcendent notions of heaven and of rejecting the physical for the spiritual. Without the parables-- the symbols-- the meaning of the abstract would have remained incomprehensible. Jesus and the Buddha sensed the value of the effective metaphor so keenly that they themselves became identical representations of the transcendent consciousness: the Christ on the Cross and the Buddha under the Bodhi tree are equivalent symbols of one whose enlightenment has transcended human suffering.

What, then, of the flag-burning issue? In light of the inescapable relationship between symbol and transcendent meaning, the answer is clear. The notion of freedom cannot be understood without a tangible, potent symbol like the flag to embody our society's freedoms. But the flag becomes an impotent symbol if those freedoms for which it stands are eroded by circumventing the Bill of Rights. The true nature of the American flag is that it actually represents freedom, the freedom to do and think and say what one pleases. Burning a symbol does not destroy the truth it points to. As the Nation's symbol of ultimate individual freedom to speak out, the personified flag is a willing participant in its own self-sacrifice.



During certain times of the year, flags are an extremely serious hazard. Under extreme political conditions, be prepared to do without open camp and cooking fires. Check with the local Bill of Rights for information pertaining to flag restrictions. Be especially careful with flags while visiting the White House.

If you burn, please burn safely. Burning is not recommended while horseback riding or walking. Stop and clear an area to bare soil. Be sure all matches, ashes, or burned materials are out cold before moving on.



"Heinrich Zimmer (1890-1943) had a saying: 'The best things can't be told: the second best are misunderstood.' The second best are misunderstood because, as metaphors poetically of that which cannot be told, they are misread prosaically as referring to tangible facts. The connoted messages are thus lost in the symbols, the elementary ideas in local 'ethnic' inflections.

"Inevitably, in the popular mind, where such metaphors of transcendence become known only as represented in the rituals and legends of the local, mythologically inspired control system, the whole sense of the symbology remains locked to local practical aims and ethical ideals, in the function chiefly of controlling, socializing, and harmonizing in strictly local terms the primitive bioenergies of the human animal, to the popular ends of health, progeny, and prosperity as the proper aims of a human life. Whereas, in fundamental contrast, the way of the mystic and of proper art (and we might also add, religion) is of recognizing *through* the metaphors an epiphany beyond words."

Joseph Campbell

The Inner Reaches of Outer Space

A LEADER SPEAKS

cont'd from pg. 5

Some said two hundred or so students had died. Some said over four thousand died in the square. The actual figure I still don't know, but those on the outer edge, those belonging to the autonomous workers' union were all dead. They had at least twenty to thirty people. I heard when students were retreating, soldiers in tanks and APC's put abandoned tents, clothes and students' bodies together, poured gasoline over them and set them on fire. Then they washed the grounds and not a trace of evidence was left. The symbol of our democratic movement-- the goddess of liberty-- was run over by a tank and broke up into small pieces. We linked hands, went round Chairman Mao's Memorial Hall toward the west and saw about 30,000 armed soldiers. Many students cried "Dogs, fascists!"

The soldiers were heading towards Tiananmen. We passed Liubuko, members of our command were in the first row. One the afternoon of June 3, Liubuko was the site of one of the first bloody battles. Debris, trash cans burned out were everywhere. We went from Liubuko to Chang An Blvd. We saw burned out vehicles and broken cobble stones. Obviously a fierce and bloody battle was fought there but there was not one body around. We learned later that the fascists were mowing people down with machine guns, the soldiers coming from the back would pick up the bodies and put them on buses or trolleys. Some of them might still be alive when picked up and must have suffocated to death among all the bodies. These fascists covered their crimes well.

We were marching back to the Square. The citizens of Beijing tried to turn us away. "Kids, do you know they have machine guns set up? Don't sacrifice yourselves!" We then left through Xidan to retreat to our campus. On the way, we saw a mother crying out loud, her kid was dead. I could see from the body that it was killed by soldiers and laying on the street. I continually received reports that people got shot. These citizens didn't commit any crime, they didn't even shout slogans.

A friend of mine told me, he was trying to stop tanks in Chang An Blvd around 2 am. He saw with his own eyes, a girl not very tall, with her left hand on her hip and her right hand waving and stood in front of a tank. She was run over and became a meat pie. He was holding a fellow student each with his left and right hands. His friend on his right was shot and fell, then his friend on his left was also shot and fell. He was luck to be alive. On the way back, we saw mothers looking for their kids, wives looking for their husbands and teachers looking for their students.

The machine guns all round had banners on them, "Support the correct decision of the Party Central Committee." Students were greatly angered by [these] banners and tore them down. The radio was saying the army was in Beijing to take care of the rioters, to maintain the order of the capital. I think I'm most qualified to say that the students were not rioters. Every Chinese with conscience, put your hand on your heart, think about it. The kids were holding hands, sitting by the monument and waited for the arrival of butchers. Are these rioters? If they are rioters, would they be sitting there quietly?

How far has fascism gone? Shamelessly, against their own conscience and telling the biggest lies. If the soldiers who mowed down innocent people are animals then what are those lying down in front of cameras?

As we were leaving the Square and on Chang An Blvd, a tank was charging our way. It fired tear gas. It ran over students, over their legs, their heads. Many could not die in one piece. Who are the rioters? ...

Those of us who walked back from Tiananmen, those who were still alive came back to Beijing University. There were many students from other campuses and other cities. We had prepared beds for them.

We were in deep sorrow. We were alive. But there were many more who stayed at the Square, stayed on Chang An Blvd. They'll never come back, never. Some of them were young, very young, they'll never be back. Afterwards, we got information related to June 3. At 10 pm, Li Peng gave three orders. First, the soldiers could shoot. Second, the army must move with all haste and they must win. By the morning of June 4, they must totally recover the Square. Third, the leaders and organizers of the movement are to be killed at will.

A critical life and death situation has arrived for our country. Compatriots, every citizen who has a conscience, every Chinese, awake! The final victory belongs to the civilians. The 'puppet' government Central Committee leadership of Yang, Li, Wang, and Bo is not far from destruction.

Down with Fascism.

Down with Military Rule.

People will triumph.

Long live the republic.

WHAT IS THE RIGHT THING?

cont'd from pg. 15

In contrast to Da Mayor, Radio Raheem and Buggin Out embody the impatience that leads to violence. They were both driven by only their immediate concerns, and their impatience led directly to the disastrous riot at the end of the film. Radio Raheem lived to play his boom box at top volume, despite the fact that it annoyed many people. Buggin Out showed his impatience by insisting that the owners of the local pizzeria put up pictures that were more favorable to the community. Both resorted to violence after their efforts to get their own way were not immediately and universally accepted. Although Radio Raheem's and Buggin Out's intentions were good, they failed to find a persuasive way to effect the desired change. In fact, in his love-hate speech, Radio Raheem presented a blow by blow fight between love and hate, with hate ko'd by love. Unfortunately, Radio Raheem's actions were dominated by impatience, and this led to his violent death at the hands of the city police.

Ironically, Lee personified nonviolence in the most superficially impotent character in the film, and violence in the biggest and loudest. As the film progressed, Da Mayor gained credibility while Radio Raheem and Buggin Out lost it. Then the film took a curious turn. In the riot scene, Mookie finally found his place in the spectrum, and decided to act: to do what he perceived as the "right thing." As the viewer, I hoped he would have learned from the lessons of Da Mayor and chosen the positive path of nonviolence. Instead, Mookie decided to travel along the disastrous road of violence. He clearly got the wrong message from Da Mayor.

What advocates of violence must realize is that society does not change immediately. Change is a slow and gradual process. In order to effect change, a group must have patience, the conviction that their cause is morally right, and the full united support from its constituents. Radio Raheem and Buggin Out did not have either patience or the support from their community and were thus bound for failure. Had they taken the other route, I feel, there is no doubt that they would have succeeded.

At the end of the film, Lee presented two quotes, one from Martin Luther King and one from Malcolm X. However, there is a quote from Martin Luther King which is even more pertinent.

The principle of nonviolent resistance seeks to reconcile the truths of two opposites - acquiescence and violence - while avoiding the extremes and immoralities of both. The nonviolent resister agrees with the person who acquiesces that one should not be physically aggressive toward his opponent; but he balances the equation by agreeing with the person in violence that evil must be resisted. He avoids the nonresistance of the former and the violent resistance of the latter. With nonviolent resistance, no individual or group need submit to any wrong, nor need anyone resort to violence in order to right a wrong.

Again, Lee left the question open and this is just one interpretation of the "right thing." Go see the movie and decide for yourself.

Just think ...

...during the early, more optimistic days of the republic it was assumed that each individual citizen could become (and should prepare to become) President. For democracy was considered not only a collectivity of individuals, as defined by W.H. Auden, but a collectivity of politically astute citizens who, by virtue of our vaunted system of universal education and our freedom of opportunity, would be prepared to govern.

- Ralph Ellison

And while you're at it ...

Batman
Pat Sajak's Replacement
Ivana Trump
Newt Gingrich
Justice Rehnquist

Zha Zha Gabor
Leonard-Hearns III
John Poindexter
D.C. Follies
Donny Osmond

LETTERS

what
what do you think
do you think think.

Report from On the Road:

(from Rome, we think)

About a year ago, I was talking to a West German girl who was studying in the United States. She told me about all of her travels throughout Europe. The next day, I began planning my own trip to Europe.

I came here expecting to find art, monuments, and old buildings, and I did. But I actually found much more. While traveling through the countries of Europe, I've seen a mixture of the old and the new. The buildings may be from the fifteenth century but the people aren't. The cultures that you experience are the most enlightening part of Europe. Because I've been staying in youth hostels, I have met many students from many different countries. It has allowed me to see both the similarities and the differences between Americans much more vividly.

Americans have always seemed to look at Europeans in a condescending manner, as if the countries of Europe were backwards or stuck in the past. This narrow-minded view seems to be exhibited by the fact that the majority of Americans can only speak English and if they have had a foreign language in school, it's only been for a couple of quarters. In most European countries, the students usually graduate from school having had about five years or so of at least one language other than their own. Who does this suggest is more progressed?

Other facets of European society also display progressiveness, including emphasis on environmental protection, mid-day one-and-a-half-hour lunch breaks, and even nude bathing. The reason, though, that Europe is so desirable to see is that despite the fact that the different countries have advanced into the 20th century, they've also retained their individual old world charm.

Since I have noted some of the differences between Americans and

Europeans, I should point out a few of the similarities. One very prevalent similarity is music. Students in Europe listen to much of the same type of music as students in our country. They listen to everything from Paula Abdul and Tiffany to the Cure, and I even heard Bauhaus on the radio the other day. Another similarity which I found surprising was clothing fads. It seems that the same styles that are popular in America are just as popular here. I found this to be rather interesting. I think these similarities just tend to prove that we are all the same if you get beyond the language barrier and the labels of nationality.

Talk to you later,

Farmer Jon Riggs

Letter to our advisor Dr. David Ray:

David and fellow students,

I am currently teaching at Lomahasha Central High School in Swaziland. It is a very rural school, located in the northwest corner of the country where Swaziland, Mozambique, and South Africa meet. The reason I am writing is two-fold. One, to tell you I miss you all, the sound of our laughter at Grumpy's will forever be one of my most cherished memories. I hope all is going well in your respective worlds. The second is to ask for your support and help. I know no good way to ask for financial help [other] than to be direct.

My idea is to set up a Trust Fund for the needy children in my area to attend school. The cost to send a child to school at Lomahasha is \$18 U.S. dollars per year. Many children do not attend school simply because they have no money. The Fund would be distributed, by myself, to children on a need basis alone. I wrestled with how to distribute the money: the best

students, the worst students, etc. but I feel need is and should be the determining factor.

Again, I am struck with a twinge of hesitance in asking-- money matters have never been my "thing." If we only raise enough money to send one child to school, then something has been done. I can provide photographs of children, the school, etc., if you think that it will help. In a sense, I want to share the experience that is occurring in my world. For each child we support, I will compile a folder: pictures, letters from them to you, term reports, etc. Hopefully this will bring you closer to the child, and indirectly closer to me.

I truly hate asking for money, but it is one thing that is in short supply here in rural Swaziland, and at least you will know where your dollars are going (unlike other dollars that are spent in your name elsewhere in the developing world).

I would like to leave you with a quote-- it seems everyone is trying to succeed. This is a quote about success.

"To leave the world a bit better, whether by a healthy child, a garden patch or a redeemed social condition; To know even one life has breathed easier because you have lived. This is to have succeeded."

- Ralph Waldo Emerson

Wishing you peace and happiness,

Reese Matthews
Lomahasha Central High School
P.O. Box 3
Lomahasha, Swaziland
Southern Africa

To the Non-editors:

Recently a much-awaited decision concerning abortion was made. Or rather "avoided." Admittedly a great deal of pressure was put on the Supreme Court Justices, but is that a good enough reason for wimping out like they did? They passed their power in this case to state legislators, encouraging "restriction without denial"? What on earth is that supposed to mean? Just more wishy-washy political jargon. It used to be that the Supreme Court represented the highest form of justice in this country. The majority of cases they hear involves a state versus an individual, meaning a lower court system is being surpassed. Now they've given the states the right to make abortion illegal, thereby robbing women of what is justly their right. Where do they think such action will get them? They will have to either uphold or ignore the ruling made in the Roe vs. Wade case in the end. It would have been much easier to decide now and wait. Maybe they think they will have died and someone else will have to decide. For now, it is estimated that at least 50% of the states will outlaw abortion. The next step after that is forced sterilization and the banishment of birth control. Before we know it, women will become "baby machines" once again. But where will it stop? A government that will strip the rights of one "minority" will almost certainly rob the others of theirs - blacks, hispanics, homosexuals, etc. It would appear that only WASP men stand a chance. Is this a democracy?

Jennifer B. ****

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Dr. Bernard Bellon, for giving us moral support on the day we thought up this idea.

THIS CONCLUDES
THIS TEST OF THE STUDENT
PUBLISHING SYSTEM.
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FUNDING EMERGENCY THIS
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ANY OTHERS.

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Like what
you See?

THEN COME TO OUR
NEXT MEETING TH, 7/27
SIX P.M. IN D.M. SMITH 104

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