

YOU HAVE
THE POWER.
THE POWER
IS WITH THE
PEOPLE

people's handbook
manhattan community college
1970-71

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Welcome Brothers and Sisters

Welcome, brothers and sisters--welcome to Manhattan Community College (MCC).

Starting college (or coming back to it) is certainly not an easy thing. You come to school with various hopes and aspirations for a better, more fulfilling job, higher pay, more education--and if you are a man between 18 and 26, a chance to stay out of the army.

Knowing how confusing your first days here will be, the administration has arranged an orientation period to help you over the first few hardships and to let you know how to succeed.

Knowing how self-serving and misleading the administration is, we--a coalition of students and faculty--have prepared this booklet to tell you what is really going on here.

The main point of our orientation pamphlet is simple: we want to destroy the myths about the school and tell you what we have learned. We believe that learning is something to be shared. The most important thing we have discovered is that the people can and do have power if they are organized and are willing to use it.

Because we joined together last spring in struggles and strikes at MCC and other City University schools, (1) you are paying much lower fees than the Board of Higher Education originally planned; (2) the SEEK program has not been cut back; (3) the dorms are available to the students who need them at the Alamac (part of the SEEK program); (4) night school students now elect their own student government representatives; (5) the MCC faculty agreed that students who didn't complete their work because they participated in protests against the invasion of Cambodia and the murders at Jackson and Kent State would nevertheless receive passing grades.

Our past struggles have gained some benefits for students and workers at MCC. (See the section on the Student Movement for details about this.) Even more important for the future, at MCC--unlike most other schools--we have created a strong, unified coalition of Blacks and Whites and Latins, men and women, faculty and students and campus workers. This kind of unity in struggle is a force for change and a source of real education for us all.

Welcome, brothers and sisters, to People's Community College!

- NEW UNIVERSITY CONFERENCE
- THIRD WORLD COALITION
- NIGHT STUDENTS ASSOCIATION
- WOMEN'S LIBERATION



WHOSE COLLEGE? WHOSE COMMUNITY?

"Keep in mind that you now attend what is, in a very real sense, a 'community college.' This community is situated in the heart of New York City-- a great business, industrial, entertainment, and tourist area. By maintaining the proper relationship with this community and by helping to build its excellent reputation, you will best serve your own interests and ambitions as well as those of your fellow students, the alumni who graduated before you, and the students who will come after you. It is to the advantage of all to have neighbors and passers-by look with pride and respect upon all Manhattan Community College students."

This is a passage from the section on "Student Responsibilities" in the 1969-70 Student Handbook put out by the MCC administration. At first glance, it doesn't seem too important: just another way of telling you to behave yourself.

But a lot of what "official" MCC is about shows through in those few sentences, the only sentences in the pamphlet that speak about "community."



The Administration's Story

The administration tells MCC students that they should identify their interests with the interests of this "great business, industrial, entertainment, and tourist area" where the MCC classrooms and offices are located.

Never mind that you and your friends don't live here, don't vote here, didn't go to high school here; that the parents of most of you don't work here; that if you're Black or Puerto Rican you won't even see many of your brothers and sisters on the streets here. In spite of all this, the midtown business district is said to be your community.

Somehow, by going to MCC, you now suddenly belong to the same world as the people who define the nature and activity of the area: the owners of fabulously profitable midtown real estate, the owners and managers of the corporations and banks with headquarters or offices in the vicinity, the people who run the luxury hotels and own the movie and restaurant chains, the residents of luxury apartment buildings.

Feel responsible to that community, says the MCC administration, maintain a "proper relationship" to neighbor Hilton, neighbor Rockefeller, neighbor Time-Life, and you'll not only make it yourself, you'll help your fellow students too.

Like It Is

It sounds good and easy. It appeals to "your own interests and ambitions," your hope of getting a better job because of your education. Maybe it even seems glamorous and exciting to think of yourself as part of the business and industrial world.

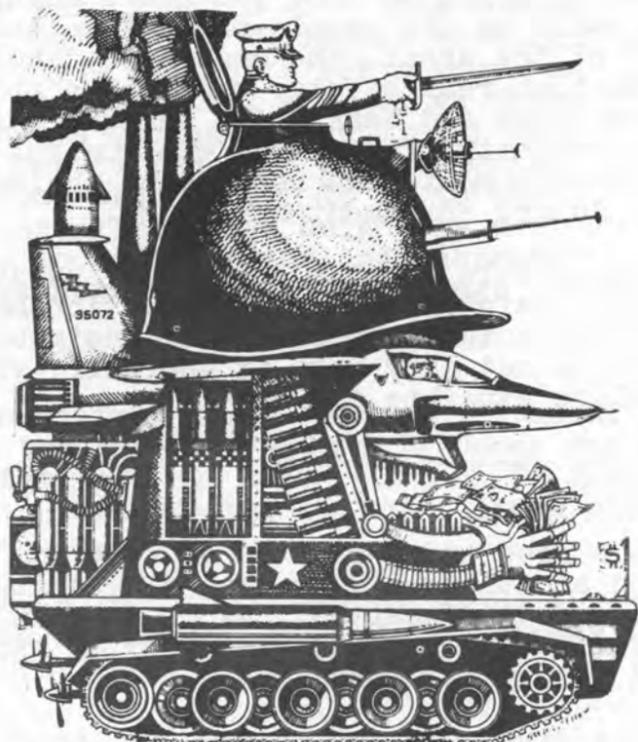
Only it's jive. If you believe it, you've been sold down the river. That familiar expression dates back to slave days, when being sold down the river meant going deeper South, further away from the possibility of a decent life and of liberation. (Not that these were actually possible in the North either, of course; it had its own forms of oppression.) That idea, of moving away from instead of toward your hopes, still applies even if legal bondage no longer exists--and it applies to everybody, White and Black and Latin, male and female.

The major tie you have with the interests dominant in this area is the better job you expect to get by going to MCC. A few of you will increase your earning power, certainly. But for most, the "better" jobs will not really be good ones, in terms of income, or conditions of work, or self-satisfaction. It's the function of schools like MCC, however, to make you believe that such jobs give you the same stake in the capitalist system as the companies you'll be working for. As long as you think you belong to the same "community" as the people at the top, you'll be manageable--socially, economically, and politically.



They Profit, You Pay

The biggest price you pay for believing in this false "harmony of interests" is not being allowed to find your real allies in the struggle for a better life. All the while you're training your eyes upward at The Man, trying to see yourself in his place, you are being prevented from noticing how many other people like yourself are kept down.



Even if you do notice that your chances in life are poorer just because you come from the working class, and/or are Black or Latin or a woman, you're kept from realizing that the surest way to a secure and meaningful life is by seeking basic change together with people like yourself, not by "maintaining the proper relationship" to the controllers of business and industry.

People are not kept down individually but through the process of class and caste oppression which characterizes our society. Likewise, people don't achieve well-being and freedom separately one by one, every man for himself. Whatever you think about the way most labor unions operate these days, for instance, the fact is that if unions didn't exist, employers could still force people to work 10 and 12 hours a day at a bare subsistence wage. It's true, too, that those unions which follow a "harmony of interest" policy with the employers get only crumbs for their members. (The union to which most office and maintenance workers at MCC belong is an example of this.)

We can't forget that even though the U.S. has grown richer, the percentage of "have nots" in the population is the same now as it has been for decades. If anything, there is a tighter squeeze on low-income people now than there has been in the last 20 years, because already inadequate social services like medical care, education, and welfare have been cut back, while unemployment, taxes, and inflation continue to rise. The structure of power and wealth in the country has remained basically unchanged, and that's the crucial point.

Like It Should Be

Under these conditions it becomes clearer than ever that change, even for individuals, involves collective struggle. The two-year colleges, like other parts of the educational system, attempt to lead you away from your sources of real strength in that struggle. If a school like MCC actually had your interests at heart instead of the interests of the capitalist system which put you where you are, it would be telling you:

"You're here to learn skills and gain knowledge to take back to your home communities, or to whatever other groups you can fight with for structural changes. Your road isn't up the shaky 'career ladder' one by one, each man's foot on another man's hand. You have to think about getting it together with other people in same position as yourself. You have to develop the strongest, most conscious group you can muster, and then act to knock down the walls of class and caste privilege entirely."

If that was the way the administration thought and spoke, MCC would be a community college in a real sense, a place where education serves the life needs of a large mass of people now and for the future.



Where We Are Now

No one should have any illusions about trying to change MCC totally, in and of itself. It won't be transformed until we fundamentally change the society in which it exists. Yet, at the same time, we have to realize that those basic social changes will never occur without

struggle in the places we're at. Therefore we have to begin the process of making MCC a community college in our sense now, and we don't need administration or Board of Higher Education permission to do it.

We do it first of all by thinking about education from a different perspective. Not primarily as a means of individual advancement, but as a tool for social survival and human liberation. Nursing Program students, for example, need to know more than how to take care of sick people in the system's terms--because in low-income areas, many sick people never even get to the hospital, or are inadequately treated there. Real Estate students need to know more than how to manage property in the system's terms--because in our present society, living and working space is managed entirely for the benefit of the rich.

Whatever program a student is in, he or she has to ask: "What do I need to know to keep my future work from oppressing myself and other people; what do I need to know to use my work as a means of freeing both myself and others from exploitation?"

The second major way we begin to change the nature of MCC is by functioning together here at school as a community, a group of people with needs and interests in common, but different from those of the people who run the school and who are responsible to the Board of Higher Ed and the business-industrial community. Our on-campus community includes all the students, the teachers who identify with the students' needs, and the people who work at the school in non-administrative positions.

Power to the People!

Our common stake is creating a school and a society that belongs to the people. Our means is collective struggle . . . recognizing our solidarity . . . educating ourselves and each other about our social and economic reality . . . using what we know to enlarge other people's capacity to fight . . . and taking action together to get the changes we need.





TRACKING: THE BOARD OF HIGHER ED'SSLOW TRAIN TO NOWHEREGetting Around Town

When you ride the subways you're bound up tight: day in, day out, you travel the same old rails. But you didn't lay them down and no one asked you whether they went where you wanted them to go. When the train does change direction, it's someone else who throws the switch. The riders' needs are never consulted.

Getting Through School

The schools are no different from the subways. Right from the jump, you're on tracks that someone else chose for you. If you never had much money, if you're a woman, if you're Black, if you're Latin, you can't help but have a terrible time with a school system geared for the male children of the White middle class. You find yourself placed with the "slow learners," the "culturally deprived," or, in the patronizing words of community college administrators, the "intellectually average." And that's where you stay.

A True Story

You say you earned a 91% average in your major subjects in the seventh grade? Your official teacher gets a memo from an Assistant Principal which says: "No student who is two years behind in reading could possibly get over 80% in a major subject. Besides, such a good record would be unfair to those students in the more advanced seventh grade classes. You must reduce this student's grades."* You're on the Dumbbell Express headed straight for Unemployment City, or, if you luck out, Shitworktown.

*Memo from an Assistant Principal to a seventh grade teacher in a Harlem junior high school, Spring 1970.

Changing Schools and Changing Trains

It used to be that there was only one small station along the track--High School/College Junction--where a few quiet, cooperative passengers could get transfers to a different train, the Higher Ed & Mobility Limited. Only it was misnamed. It kept breaking down. And even when it ran, it kept dropping most people off at the same old place: Shitworktown. You see, the four-year college cars on that train often got mysteriously misrouted. And most passengers were riding the two-year college car which was never intended to go anywhere but Shitworktown.

How Did You Feel When They Said, "Sorry, No Ticket"?

And what about the overwhelming majority of you who never got a ticket? You were completely derailed. More and more of you got pissed off. You began to wonder why your sweat, even your life, should be used to oil the tracks for a tiny minority of others. More and more of you began to entertain nasty thoughts about messing over the guys who were throwing the switches, or even about derailing the whole train.

Open Admissions Special

That's when The Man came around to calm you down. "Hold on," he said. "No need to get hot and bothered. You can ride the new, streamlined Open Admissions Special. No tickets needed. You can pick your own seat in the car of your choice. Room enough for all." Only as it turns out, there isn't enough room, you can't pick your car, most of the good seats are taken, and to top it off, The Man "forgot" to tell a whole lot of people that the train was leaving. The whole trip is a bummer.



Reality Trip

"What the hell is going on?" you wonder. "Can things really be this jammed up?"

You don't know the half of it!

First, students will still be kept out of college because they don't have enough money, and the system isn't going to provide it. Women with small children will have great difficulty going to school because they have no one to take care of their children.

Second, those who do manage to enroll will find themselves in overcrowded classes, taught by an overworked faculty, in ugly, inconvenient buildings not designed for education.

Third, the lack of facilities will reinforce the already overwhelming tendency to track students into those programs that have space, as opposed to those programs which the students themselves want.

Fourth, students are going to find out that most career programs lead almost nowhere: at best to low-paid, low-prestige jobs; at worst, to college-certified unemployment. There is even evidence that in many cases time spent in going to school is not made up for by increased earnings later on. Often, going to a two-year college actually reduces lifetime earnings!



"By being unemployed we are saving ourselves from a ruinous inflation."

Cooling Out

If you don't like the kind of ride you're getting, if you're beginning to think again about sabotaging the train, The Man comes back to quiet you down. This time he's carrying a book of bedtime stories. First he'll try to lull you to sleep but if that doesn't work he'll try to brainwash you. It's what we call "cooling out." The Man's objective is to convince you that you really don't know anything about yourself or the world around you, but that The Man knows everything. He'll try to persuade you that what you see with your own eyes, hear with your own ears, and smell with your own nose just isn't true. "Be like Carlos," he'll say.

After coming to New York from Puerto Rico, Carlos, his father, and his brothers lived under conditions of hardship for a long time. Carlos' mother was dead, and his father was unable to work because of illness. The whole family lived on public assistance. When Carlos entered a CUNY community college under the College Discovery Program, his grades were low and he came close to dropping out. But he was ambitious and "stubborn." His grades improved, and despite his bilingual background he did especially well in English and history. After receiving his A.A.S. degree he entered military service.*

*Emphasis added.
Quoted from a CUNY.
public relations
pamphlet titled
"Community Colleges
of City University
of New York Under the
Program of State
University of
New York," p. 12.



Who Are They Kidding?

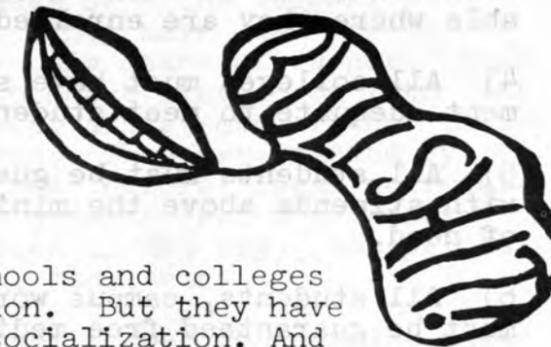
Why does City University consider this a success story? Because what the system is trying to teach you is that it's wrong to want anything more than the system wants to give you. If you think, and actually have the nerve to say, that Carlos got screwed, The Man will call you a fool or worse. "You want too much," he'll tell you. And he'll give you things like this to read:

To lay plans for an abundant life that embodies anything an ambitious man or woman may want or demand is apt and almost sure to end with disenchantment. Most of us want more than the world is going to hand us and also demand more than our random talents entitle us to want; to make some blanket and wanton demand of life is the usual sign of an ignorant man.*



*Quoted from a typing exercise book used at MCC: Hossfield and Nelson, Faster Typing, 2nd ed., p. 4.

Pretty soon, you'll be repeating that in your sleep. You'll really believe that anyone who wants more than he's got is an "ignorant man." You'll be all set--to be a flunky, good only for obeying orders. The system needs people like you!



Getting It Together

All of this means that the schools and colleges have very little to do with education. But they have a lot to do with pacification and socialization. And they have a lot to do with meeting the demands of a labor market geared for war, racism, and exploitation. In our society, education does not mean acquisition of the tools needed to solve urgent human problems, but rather indoctrination into the attitudes useful for preserving the status quo.

Calling a Halt

We've got to stop all this shit. We've got to demand and fight for what we really need. That covers a lot of ground. What's going on at MCC, or in higher education in general, is only a small part of the total problem. But among our most pressing needs are those that relate to our schooling. Students aren't the revolutionary vanguard and colleges aren't the barricades, but we've got to struggle wherever we find ourselves.



Some Radical Proposals

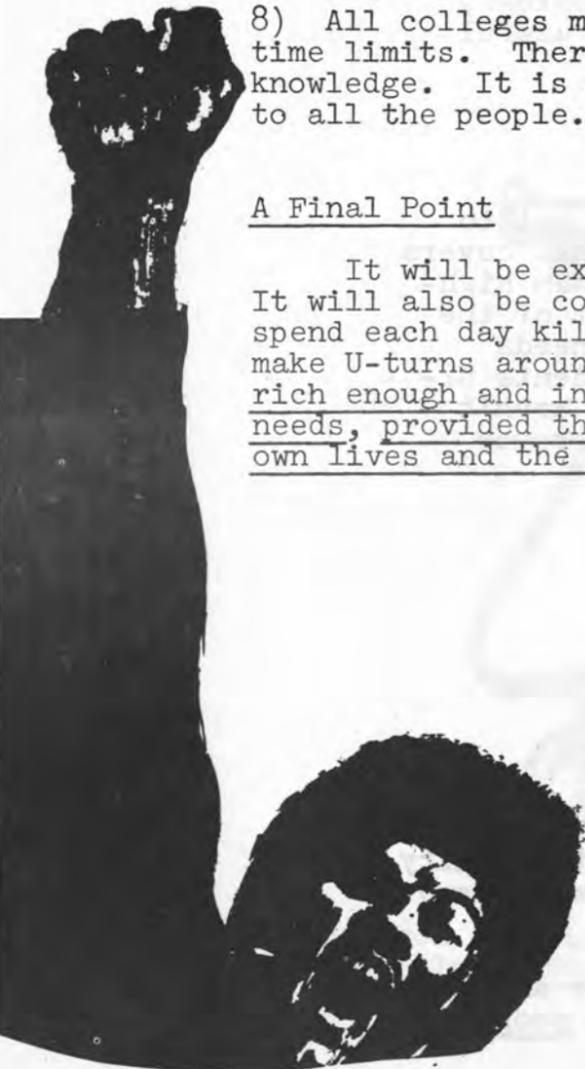
Here are some serious demands that have emerged in the past year, not only at MCC but throughout the City University. They confront directly the kinds of problems we've been talking about.

1) All colleges must serve their communities and be located in them. And by communities we mean people, not business, government, or the military.

- 2) All colleges must be open to everyone regardless of their diplomas, their degrees, their race, their age, or their sex.
- 3) All colleges must offer all programs or guarantee free transfers to those desiring a program not available where they are enrolled.
- 4) All colleges must have staff, facilities, and equipment adequate to meet students' needs.
- 5) All students must be guaranteed a minimum stipend, with stipends above the minimum available on the basis of need.
- 6) All students, campus workers, and their families must be guaranteed free medical care.
- 7) All students and campus workers must be guaranteed free, client-controlled child care facilities.
- 8) All colleges must abolish grades, degrees, and time limits. There must be an end to competition for knowledge. It is not private property. It belongs to all the people.

A Final Point

It will be expensive to implement these proposals. It will also be complicated. But we have millions to spend each day killing Asians, right? We know how to make U-turns around the moon, right? This country is rich enough and ingenious enough to meet everyone's needs, provided that the people take control of their own lives and the wealth that they produce!



An Urgent Message to Women

Women are and have always been the largest exploited group in the world. They have been forced either into marriage as their only means of support (that is, they have been made into house slaves) or into "service" jobs in which help, aid, assist men, rather than becoming something themselves. They are tracked by society into being nurses, not doctors; legal secretaries, not lawyers; executive secretaries, not executives; stewardesses (waitresses in the sky), not pilots; technicians, not scientists, etc., etc.

Fight to be what you want to be. Do not let anyone tell you that your sex makes you unfit for any job. Do not let anyone tell you that it is "unfeminine" to be what you want to be, or that since your husband will support (and therefore own) you, you only need a low-paying, dead-end, service-to-men job. If you are having troubles with conflicting feelings about the roles set for you and the goals you yourself want to achieve, talk to some of the people in the Women's Liberation group on campus.



WARNING ABOUT CURRICULUM

What They Forgot To Tell You

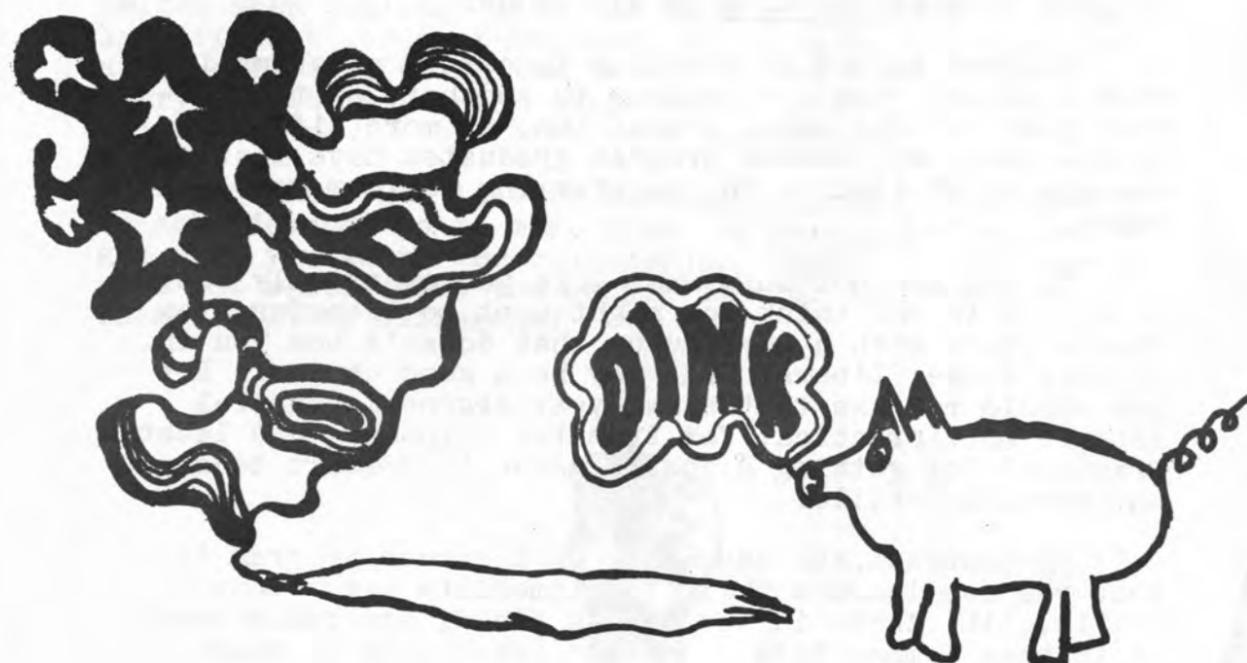
The basic clue to reading the MCC catalog is -- don't take its promises and program descriptions at face value. The catalog is written on the same principles as commercial advertising: make what is offered seem desirable, even if you have to deceive the customer or withhold important facts from him. Examples:



--Some of the career programs in Business Technology are said to train you for "management" or "junior executive" positions. But a bank teller is not a junior executive, in terms of pay, status, or responsibility. A \$100-a-week office clerk punching in at 9 and out at 5 is not a manager.

--The Social Service program trains you to assist a social worker, not to be one. Since there are almost no jobs at the assistant level, this program is useful to you only if you plan to transfer.

--The Nursing program is supposed to prepare you "to render effective nursing care in health service agencies and hospitals." This does not mean that you are guaranteed to become a Registered Nurse; more likely, a nurse's aide. Two years ago, 177 students began the Nursing program at MCC. In this flunk-out program, 55 students made it to their last semester, 23 actually graduated, and of those, 11 passed the State Licensing Exam for RN's. During last spring's strike (see the section on the Student Movement), the Nursing program textbooks, courses, and in-hospital training were severely criticized by the students.



--Data Processing students are often trained to operate or program machines that are not widely used, so that there are few jobs after graduation. In general, there are more programmers being turned out in NYC than there are job openings.

This sort of news is discouraging--but having false illusions would be no help. You will only be able to choose a good program for yourself if you know what's happening.

A Few Tips

1. Make sure that the kinds of jobs you're training for actually exist, and will be open to you after you've completed the program. Don't be afraid to ask your counselors and teachers straight and specific questions.

2. The narrower the program you enroll in, the fewer your options are later on. The Traffic and Shipping program, for instance, puts certain limits on your future job choices; so does Inhalation Therapy. This is part of what tracking is all about.

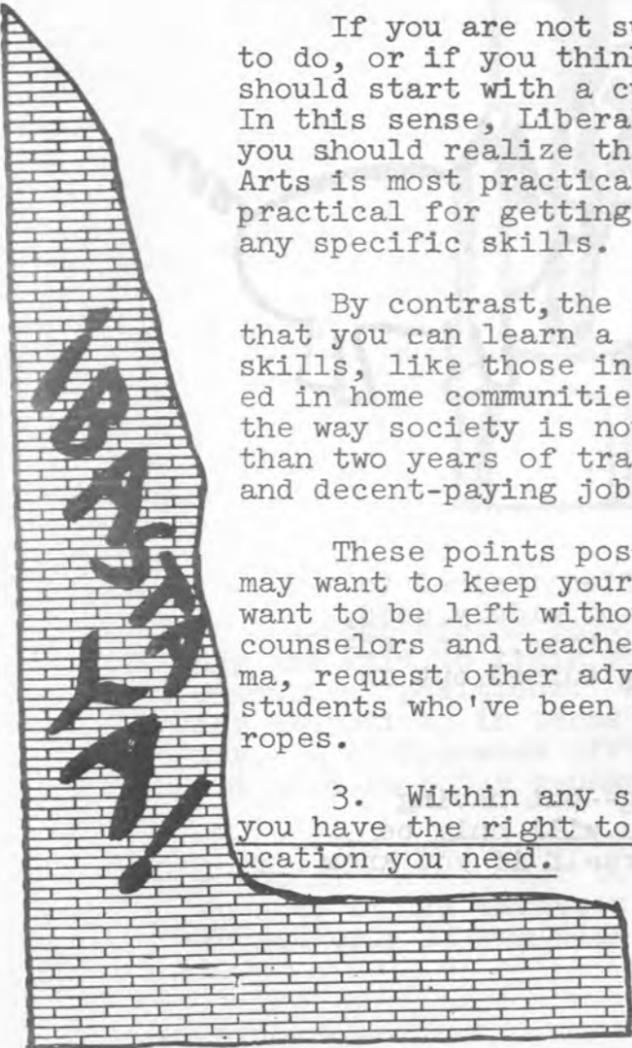
Another aspect of tracking in career programs is that transfer from one program to another, or to a four-year college after graduation, is more difficult. In the past, MCC career program graduates have lost an average of 18 credits in transferring to four-year colleges.

If you are not sure what work you eventually want to do, or if you think you might want to transfer, you should start with a curriculum that doesn't box you in. In this sense, Liberal Arts may be a good choice. But you should realize that a two-year degree in Liberal Arts is most practical for transfer purposes, and least practical for getting a job, because it doesn't teach any specific skills.

By contrast, the advantage of a career program is that you can learn a skill for immediate use. Some skills, like those in the health field, are badly needed in home communities. However, keep this in mind: the way society is now structured, you will need more than two years of training to get a useful, interesting, and decent-paying job in many fields.

These points pose a dilemma for many students: you may want to keep your transfer option open--yet you don't want to be left without usable skills. If your assigned counselors and teachers can't help you resolve the dilemma, request other advisers. And be sure to talk to other students who've been at MCC for a while and know the ropes.

3. Within any single course or overall curriculum, you have the right to demand the kind and quality of education you need.



4. Remember that you have the right to get out of any curriculum any time you choose. Don't let anyone stop or discourage you from doing so. It is in the system's interest, but not necessarily in yours, to have all the available spaces in the career programs filled with students. That is "plant efficiency" and "rational planning" from the administration's point of view. You can and should resist being sorted according to the plant's needs.

The administration will say they want you to choose whatever curriculum you want; they will say you can switch when you want to. But they will make it extremely difficult for most students by delaying you semester after semester, using the excuse of red tape. "We're sorry but there are too many papers to fill out and we're busy now. Come back next semester."

This attitude is very hard to counter. You have to ask, demand, go to more than one person before you get what you want. Be courageous. Hustle. Fight for what you want. When the people control the schools, things will be different!





THE H.S. GUIDANCE COUNSELOR TELLS YOU TO GO TO COLLEGE, INSTEAD OF INTO THE ARMY LIKE HE TOLD YOUR BROTHER

ADVANCE 1 SPACE

YOU'RE ALIVE AND OUT OF NAM. OFF TO A GREAT START.

M.C.C. ACCEPTS YOU FOR Daytime matriculation. YOU REALLY WANTED TO GO TO CITY BUT WHAT THE HELL

RETREAT 1/2 SPACE

YOU DISCOVER WED. FROM 12-2 IS A FREE PERIOD FOR ALL STUDENTS. NO WONDER NO MATH WAS SCHEDULED THEN... TREAT YOURSELF TO A 25¢ CUP OF COFFEE

YOU MEET SOME PEOPLE WHO ARE REALLY DYNAMITE

ADVANCE 1 SPACE

REGISTRATION ALL THE COURSES YOU WANT ARE CLOSED.

YOU'VE WAITED ON LINE FOR HOURS. YOUR PROGRAM RUNS FROM 8AM - 5PM, M-F. ON FRIDAY YOU HAVE 2 CLASSES, AN 8 O'CLOCK & A 4 O'CLOCK.

RETREAT 3 SPACES

YOU NEED A SIGNATURE. NO ONE WILL GIVE IT TO YOU UNTIL YOU YELL & SCREAM. YOU'RE GETTING SOMEWHERE BUT RUINING YOUR PERSONALITY.

RETREAT 2 SPACES

ON SECOND THOUGHT

ADVANCE 2 SPACES

THE SURVIVAL GAME *

* ONLY STUDENTS CAN PLAY... AND ONLY SOME STUDENTS... AND IT'S NOT A MATTER OF CHOICE... SO PLAY TO WIN!

YOU READ THE PEOPLE'S MANUAL. ADVANCE AS FAR AS YOU WANT TO!

YOU REALIZE YOU'RE PLAYING A LOSING GAME. STAY RIGHT WHERE YOU ARE A MINUTE

YOU GET COMPLETELY LOST IN ONE OF M.C.C.'S UGLY BUILDINGS AND END UP IN A BROOM CLOSET... NO, WAIT, IT'S A CLASSROOM!

RETREAT 2 SPACES

YOU DISCOVER YOU HAVE TO PAY A FEE TO ATTEND A "FREE" CITY UNIVERSITY COLLEGE

RETREAT 3 SPACES

YOU SAY "FUCK IT" AND GO SHOOT UP IN AN EMPTY BATHROOM

YOU LOSE

YOU READ THE PEOPLE'S MANUAL AND DECIDE TO FIGHT FOR A NEW SOCIETY. AS A VERY SMALL START, YOU GO INTO AN EMPTY BATHROOM AND WRITE "IF YOU MUST GET HIGH, GET HIGH ON REVOLUTION" ON THE WALL.

YOU WIN!



A LESSON IN ADDITION:

AMERIKAN EDUCATION SERVES CAPITALISM

If you had to sum up the lessons we've learned, what would you say? One thing for sure: we get very little from the years we've spent in school; Amerika's ruling class gets a hell of a lot. How come?

Definition

Capitalism is defined by the dictionary as "the economic system in which the means of production and distribution are privately owned and operated for profit." The mines, the machines, the factories, the stores, the buildings we live in belong to a very few. Except for some personal possessions, which can't be used to produce anything, all we own is the strength in our hands and the quickness of our minds. And these we have to sell in order to live. But live how?

The Life of Riley

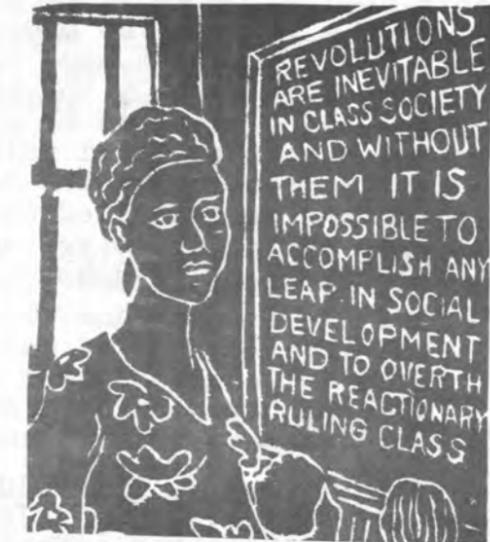
Housing in New York is scarce, expensive, and run-down. But that's just the landlord's cup of tea. So bad housing gets worse, and all housing gets more scarce and more expensive. Check it out.

The subways are inconvenient and increasingly dangerous, but the banks make money from subway bonds. The bankers' interest on those bonds comes before the people's needs -- by law. Check it out.

Ma Bell gives less and less service and Con Ed gives more and more pollution. But they both get rate increases. Check it out.

The cost of health care keeps going up. The less money you have, the less care you get. Good health is a privilege of the rich. Check it out.

The list is endless. Just about everything runs for the profit of a few at the expense of the many. What makes us think the schools are any different?



Who's to Blame--Us or Them?

All institutions in our society serve capitalism. And the schools are among its most obedient servants. What would happen if the schools didn't exist? Without the brainwashing that goes on from kindergarten through college, would we be so ready to accept the damage done to us by the system: the bad jobs, the bad housing, the bad air, the bad schools themselves? When we get disgusted they tell us we have only ourselves to blame. They tell us either that we're inferior, or that we don't try hard enough. The idea even made the charts: "It's not your neighborhood, you're the one!"

Would we swallow that shit without "education"?

Fingering the Enemy

Of course, the system's not all that slick. Brain-washed though we are, we're not deaf, dumb, and blind. We know it can't all be our fault, so we start looking around to figure out who or what is responsible. But the schools keep working on us. Life's a struggle, they tell us. Competition makes the world go round. There's always got to be someone on the bottom in society; you can only get yours by hustling someone else. Pretty soon we're convinced we can survive only by a struggle to the death with everyone around us--everyone, that is, but the corporations and banks that have got us dancing like puppets on a string. Fight the niggers, fight the spics, fight the commies! But fight capitalism? Oh, no. Capitalism's what made Amerika great!

Learning for The Man

Properly brainwashed, we're ready to be job-trained. Industry needs manpower. The schools train that manpower for private profit at public expense. Vocational high schools used to be enough. But as the economy got more complex, the labor force needed more skill and more education. To meet that need the colleges have been greatly expanded--especially the community colleges. Whereas a college degree used to be a stepping stone to a professional job, that still holds only at the "prestige" schools. Increasingly, the colleges turn out white-collar flunkies, and semi-skilled or paraprofessional workers whose only choice is to replace the unskilled who have been automated out of jobs.



What Can We Do?

What we need is a revolution--and not the Madison Avenue kind either. But it's easier to say the word than to make it happen. Who's to make it? How? What's to follow? We don't have any pat answers. But we've been thinking about these problems and acting on these thoughts--as the history of the Movement at MCC will indicate.



THE STUDENT MOVEMENT AT MCC

Beginnings

The student movement at MCC began around the issues of equal rights for Third World students and opposition to the Vietnam war. Students for a Democratic Society (SDS) was mainly concerned with the war, while the Society of Golden Drums, a Third World organization, tried to raise cultural and political consciousness among Black and Latin students. At the same time, SDS and Drums led successful, militant actions on such school issues as the right of students to use the elevators in the A Building, and the need to abolish the ridiculous student dress code--at one time men were required to wear jackets and ties, and women were forbidden to wear slacks. Unfortunately, school issues were seen as completely disconnected from poverty, racism, and the war. We saw these as "external" questions. We were very naive.

Black Power

In the spring of 1969, Black, Latin, and Asian students joined forces to form the Third World Coalition for the purpose of dealing with a whole range of issues, but most urgently, the problem of racism at the college. The B Building was seized in order to press demands for more Third World staff and for a separate Third World department. Many White students and some faculty, realizing that racism was neither right nor in their own interest, supported the struggle. The demands were agreed to by the school administration, but most are still waiting to be implemented.

Organizing

In the fall of 1969, women, recognizing their special oppression, formed a Women's Liberation group. Radical faculty formed a chapter of the New University Conference (NUC). Radical and progressive students, mostly Third World people, won overwhelming victory in student government elections. But all these groups were invariably frustrated when they tried to achieve their objectives through "proper" channels.

Growing Consciousness

In the spring of 1970, we--a coalition of hundreds of active students joined by some faculty and staff--finally realized that the college was an integral part of a society that served the rich and oppressed the rest. In the classroom we were fed lies about oppressed groups such as women, Blacks, Latins, and working people generally, while the interests of the rich were upheld. We discovered that Third World students were channeled into low-paying technical jobs, that women were tracked into terminal programs such as "secretarial science," and that Liberal Arts was a program of cultural brainwashing. We began to see that the racism and male supremacy taught and perpetuated in the schools were tools to keep the masses of people divided and every-one's salary low. We became aware we were being trained for alienating jobs which exploited us and which did not serve the working-class communities that most of us came from.

A School To Serve The People

When we realized these things, we, not the administration, decided to close down the school for three days in March 1970 for a conference that we called "A School to Serve the People." From this conference we learned several things:

--That it was CAPITALISM--the system run by the owners of big business and their errand boys in government, the system run for private profit without regard for people's needs--and not just the Vietnam war or the college which was the enemy.

--That we had to fight against capitalism by fighting for things which improved the lives of the people whom capitalism most oppressed: the working people.

--That we had to actively ally ourselves with working people in and out of school in order to transform the society.

We therefore raised demands for better conditions for campus workers, for a client-controlled child care center for students and staff, for a non-profit cafeteria, for a \$3-per-hour minimum wage for student workers, for changes in the Nursing Department, and for a curriculum that would better serve the community and the students.

Strike!

On April 30, 1970, we struck to protest proposed fee increases at City University. The Cambodian invasion, and the murders at Jackson and Kent the following week, caused the strike to broaden. Together with other colleges across the country we called for the total withdrawal of the U.S. from Southeast Asia; we called for the freedom of the Panthers, Los Siete, the Soledad Brothers, and all other political prisoners; and we demanded an end to the involvement of the colleges with the war machine. In addition, we pressed the local demands raised at our March conference, along with a demand for the elimination of all college fees, and the end of tuition, fees, and unequal status for night students.

STRIKE !





Divide and Conquer?

The administration tried as usual to split us along racial, student/faculty, man/woman, and student/worker lines. They actively tried to sabotage the student government elections and tried to play off night students against the day people. As a desperate last resort they brought in the police to arrest 58 students and faculty on phony charges of "criminal trespass." They thought that they had nailed the "leaders" and that therefore the strike would collapse. But there were no leaders. We were all leaders. The strike continued and the strike grew. The people, not the administration, ran the school.

A Partial Victory

On May 29, 1970, the faculty and the administration voted to accept our demands. But, as usual, almost none of them has been implemented. Nevertheless, the situation is far from hopeless. The custodians did receive a refrigerator and more help to lighten their

heavy work-load. Plans are being laid for a child care center. Student government received duplicating equipment and other means to carry on its work more effectively. We kept the school open this past summer as "liberated territory." Small victories? Yes. But our awareness and commitment grew. And that was an important gain.

STP: Serve the People, Stop the Pig!

The administration failed to stop us. But they haven't exhausted their bag of tricks. This coming October they plan to shut school for two weeks in the hope that we will get all wound up in phony election campaigns, instead of organizing around the radical issues that really concern us. They even let hard drugs flow through the school to cool our militancy. The administration's only reaction to drug use is idiot questionnaires and calling the cops. The cause of extensive drug use is obvious: deep alienation from the school and the society. But struggle, not drugs, is the only way to escape oppression.

Dare to Struggle, Dare to Win

We have had some victories already. We know that they will multiply in size and importance if we join together with the poor and oppressed who are struggling throughout this country and throughout the world. Only then can we replace capitalism with a humane, workable social and economic system that will serve the needs of all people.





salad, 27¢; cole slaw, 33¢. For people on diets: yogurt, cottage cheese each 28¢.
Hero City U.S.A., 754 7th Avenue, offers discounts of 10% to MCC students who bring their I.D. cards. The hero sandwiches vary in price, but several are under \$1. Hero City is famous for its Brooklyn Renaissance decor: you can choose between the Michaelangelo Room (downstairs) and the Leonardo da Vinci Room (upstairs).

Haircuts and Sets for Women

Wilfred Academy of Beauty, 1657 Broadway, corner of 51st; 3rd floor, above the Steak and Brew. CO 5-1122. A real bargain: haircut, 50¢, shampoo and set, 85¢ (shampoo only 50¢, set only 60¢). (Prices higher for long hair.) Academy students cut, shampoo, and set your hair, and do 36 other things which exploit women, such as "eyebrow shaping" and "wiglet coloring." They are required to have considerable training, the manager says, before they are allowed to tamper with your hair. "Postgraduates" of the Academy will do your hair for a higher price, e.g., \$1.75 for wash and set. If men want their hair done, they have to go in drag.

Clothes for Almost Nothing

Thrift shopping is a good way to avoid paying the exorbitant prices charged by big department store owners who, in league with manufacturers, change styles on purpose to force men and women to spend huge sums of money on clothing every year.

Council Thrift Shop, 842 9th Avenue, at 55th, run by little old ladies with a sharp eye for people ripping off. If you can stand crowds and hunting through piles of junk, this place is fantastic, especially on their frequent bargain days. They sell all kinds of old and new men's and women's clothes, books, shoes, paintings, furniture, and jewelry. The Council has new and old mini's in excellent shape, sometimes a Dior midi from the '50's, beaded evening bags, and hippy long velvet coats and satin dresses. On a half-price sale day (a notice is posted on the door), these might cost as little as \$1-\$5. And don't hesitate to bargain! Point out a flaw or look woeful and they'll probably knock off a dollar or two.

You have to make a special request if you want to see second-hand fur coats, because they keep

them locked up somewhere. They're often in perfect condition, but rather expensive for most of us.

Clean all the clothes before you wear them.

Other good thrift shops:

Everybody's Thrift Shop, 330 E. 59th (between 2nd and 1st Avenues), EL 5-9263.

Irvington House Thrift Shop, 1534 2nd Avenue (80th), TR 9-4555.

Opportunity Shop, 46 W. 47th; JU 2-3994.

Ridge Antique Furs, 33 W. 8th, 473-0910. Fur coats, jackets, blankets, rugs, etc.--all second-hand and cleaned. Ask for the address of the warehouse on Great Jones St., where there's a much wider selection.

Stuyvesant Square Thrift Shop, 1430 3rd Avenue (81st), 744-9240.

Thrift House, 39 W. 57th, PL 3-8367.

Bookstores

MCC's bookstore does not serve the people. Its managers and administrators are more interested in their shelf space and budget than in the students' and teachers' needs. Consequently, there are no student discounts, and they don't always order books teachers have requested. So you may have to look somewhere else for the textbooks you need for your courses. (You can borrow many required books from libraries, of course. See listings under "Libraries" below for more information.)

During the first few weeks of the term you might find students milling around the 5th floor of B Building selling second-hand books. These are real bargains if you know precisely what books are needed for your courses. But don't buy the Brooklyn Bridge! Be sure you're getting the book you need at a good price. And don't buy any books for your courses until your classes have met and you know exactly what you need.

Bookstores near MCC:

Bookmasters, 175 W. 57th (corner of 7th Avenue), has a large selection of paperbacks.

The Drama Bookshop, 150 W. 52nd (around corner from B Building), upstairs. An excellent selection--but they have only plays and books about the theater. You can't buy novels or math texts here but this store is great if you're taking a drama or theater course this term.



Around Columbia University, one of the best bookstore areas in the city: Broadway, between 114th and 116th. (Take IRT Uptown Local to 116th Street and Broadway.) There are at least four very complete bookstores here, which means that if one doesn't have the book you want, it's only a short walking distance to another.

Columbia University Bookstore, 2960 Broadway (between 115th and 116th). The best of the four listed here. They offer small discounts--not worth a subway trip on this score alone, but OK if you're there anyway. Hardbacks and textbooks are upstairs; paperbacks--including large sections on Black studies, and of novels and short stories--are downstairs. This store has a confusing layout, so ask if you can't find something.

(Note: the Brooklyn College Bookstore also gives discounts: 10% off texts, 20% off paperbacks.)

Paperback Forum, 2955 Broadway.

Salter's, 2943 Broadway. Good for college textbooks and foreign language books.

Taylor's, 2915 Broadway. Paperbacks. Good selection of radical periodicals, too (including the weekly English edition of the Cuban newspaper Granma).

Greenwich Village area:

Barnes and Noble, 5th Avenue at 18th, is best for students. There's a large textbook section at the back of the store, and many copies are used and therefore cheaper. They also buy some used books--you might make a little bread selling them your books at the end of the semester.

8th Street Bookshop, 17 W. 8th. An excellent bookstore in many ways. Upstairs is a good collection of underground newspapers and comics.

Jefferson Book Shop, 100 E. 16th. A large selection of leftist literature.

Paperback Booksmith, 30 W. 8th.

Student Book Exchange, 17 Waverly Place (Waverly is one block south of 8th St., and the store is about 2 blocks east of 5th Avenue). Buys and sells new and used texts. Their used books cost more than at Barnes and Noble, but service is better.

Other important bookstores:

Liberation Bookstore, 421 Lenox Avenue (132nd). Recommended for Black and revolutionary literature.
Strand Book Store, 828 Broadway. Second-hand books.

Libraries

The MCC library may have the books or periodicals you need for courses--on reserve, in the stacks, or in the paperback section. If it doesn't, and you have time to wait for at least a month, ask a librarian or your teacher to order the book for the library.

For books and periodicals the MCC library doesn't have, and for quiet places to study, try the following. (Some of these libraries are large and confusing ask a librarian for help.)

New York Public Library, 42nd Street and 5th Avenue, has the largest collection of books in the city, but you must use all the books there. Students suffer from all the red tape and long waits, and some of the books you want may turn out to be lost or at the binder's: strong men have been known to weep. But sometimes it's the only place you can find the books you need for a special research project.

Donnell Library Center, 20 W. 53rd (between 6th and 5th Avenues), near MCC, is a good place to study in comparative quiet. Here are special art, film, record, and foreign language libraries, as well as a reference collection.

Lincoln Center Library, 111 Amsterdam (65th), is a beautiful place to study not too far from MCC. They have only books on music and the performing arts.

Schomburg Collection of Negro Literature and History, 103 W. 135th, has a good collection of reference materials on Black men and women in the U.S. and other countries. They have the original papers of many famous Black writers, for example those of Frederick Douglass and Marcus Garvey.

Most neighborhoods have branches of the New York Public Library. You may be surprised at how many of the books you need for courses are in these branch library. If they don't have a book, they will borrow it for you from another branch although this may take quite a while.





SURVIVING IN THE CITY

To help you survive this year in New York City, People's Community College is providing information on Free Health Care, Free Abortion and Birth Control Information, Free Legal Service, Housing, Jobs, Child Care, the Draft, and Centers of Liberation and Struggle in NYC.

The counselors in the Student Life Department at MCC have information about many of the areas covered in this section of the People's Manual. Some of the counselors are very helpful. To see a counselor, go to room 320 in the A Building and ask a secretary or aide to direct you to the person who can best help you with your problem.

Free Health Care and Information

MCC has a registered nurse in room A 211 who provides aspirin, a bed for sick people, and good common sense.

There isn't much free health care yet in NYC. We have to demand excellent, free health care for all the people.

Call Health PAC, 267-8890, for general medical information and to report complaints. They are mainly a research organization, but are very helpful about giving information.

Free Health Care for Lower East Side people:

St. Marks Clinic, 44 St. Marks Place, 533-9500,
6-10 P.M., Monday-Friday.

St. Marks Dental Clinic, 70 St. Marks Place (for
telephone number and hours, call the St. Marks
Clinic number).

Nena Health Service, 290 E. 3rd, 677-5040, 9 A.M.-
5 P.M., Monday-Friday.

Other Free Health Care:

Judson Mobile Health Unit, 228-1920, 2-8 P.M., Mon-
day-Saturday. Call to find out where they are
located. They move to a new location every 3
months or so.

Chelsea Health Clinic, LA 4-2537, has the following
free clinics: Dental, Social Hygiene (VD), Glau-
coma, Diabetes Testing.

Free Health Care for El Barrio and parts of the Bronx:
Call the Young Lords, 427-7753/7754/7755.

VD Information, 269-5300.

Drug Rehabilitation: Phoenix House, 724-9922; Odyssey
House, 674-9160, or 427-7816.

For Medicaid Information: Student Life counselors have
Medicaid application forms. Or call NYC's Medicaid in-
formation number: 594-3050.

For help with psychological problems: go to room A 320
and ask for an appointment with a qualified counselor.

Free Birth Control and Abortion Counseling Information

For information about birth control, call:

Family Planning Service, 777-4504.

Planned Parenthood, 777-2015.

Margaret Sanger Clinic, 929-6200.

Abortion Information and Counseling:

A word of caution: abortion is not a method of birth
control. A woman cannot safely have as many abortions
as she wishes. She should use birth control devices
rather than rely on the new abortion law to get her
out of an unwanted pregnancy. Most NYC public hosp-
itals provide the same bad care for patients needing
abortions that they do for the rest of their patients--
maybe even worse, because they think so little of the
women they treat.

We believe it is the right of every woman to make up
her own mind about abortion. If she wants one, she
should have all the information available and the
best possible care. Abortions should be not only
safe and easily available to everyone, but free.
Women in NY must demand this.

Women unite!



For abortion information, call the Women's Liberation Center, 36 W. 22nd, 691-1860. Their Women's Abortion Project/Women's Health Project has an excellent counseling service, with files on all the city hospitals and some private ones, on the best doctors, and on inexpensive and quick abortions. Tell them exactly what you want. Often they do more than give information: if you request it, they will try to send a woman to the hospital with you, to help you all she can. They have more information about abortion than any group in the city.

If you think you might be pregnant, the following hospitals and clinics give free pregnancy tests:



Sydenham Hospital, 565 Manhattan Avenue (and W. 123rd),
MO 6-8000. (Connected with Harlem Welfare Mothers.)
Mt. Morris Park Health Center, Madison and 122nd,
TR 6-8222.
Harlem Hospital, K Building, W. 136th between 5th and
Lenox, 621-3157, 621-3159, 286-3658.
Judson Mobile Health Unit, 228-1920, 2-8 P.M., Monday-
Saturday.
St. Marks Clinic, 44 St. Marks Place, 533-9500, 6-10
P.M., Monday-Friday.
Chelsea Health Clinic, LA 4-2537.

Complaints: Don't put up with poor health care! If you have any complaints about hospitals, clinics, or medical people, call: Abortion Advocates, 254-6314 (a clergyman's group; they will take complaints and put pressure on hospitals, etc.); Women's Liberation Center, 691-2063 or 691-3396; Health PAC, 267-8890.

Free Legal Service

Last year 58 students and teachers were arrested for--allegedly--criminal trespassing. And because some cops harass students in the area around the college, all during the year innocent students were arrested for prostitution, shoplifting, pushing drugs, and calling cops names.

All of these people needed lawyers. (So did quite a few men with problems about the draft; for more about this, see the section on the Draft, below.) The following organizations give some free legal service; they don't take every case, but can give you the best information about where to go with your problem. They are usually frank, and will tell you if your case (which for example might involve the cop's word against yours) has a chance.

Lawyers' Guild, 227-0385.
American Civil Liberties Union, OR 5-5990.
Emergency Civil Liberties Committee, 683-8120.
Law Commune, 677-1552.

Housing

For housing complaints, call the NYC Department of Consumer Affairs, 964-7777. (Don't expect too much real help, however: the system's agencies serve the system, not the people, and the housing laws, and the courts, favor the landlords.)

The Metropolitan Council on Housing, 947-6027, on the other hand, is an organization of and for tenants. (If you're interested in the squatters' movement, they can give you information.)

For help in finding apartments, go to room A 331 at MCC, or see the Student Life counselor in charge of this (MCC phone: 262-3568).

Alternate U. has been trying to establish an emergency "crash-pad" service without much success, but you might give them a call anyway: 989-0666.

Jobs

Try the Student Life Department at MCC, room A 320. Ask the secretary to direct you to the right person. Or try MCC's Co-Op Education Department.

There's a lot of red tape and waiting around connected with jobhunting through MCC. Students who've been here awhile recommend: Be persistent; don't take no for an answer; keep asking. If you still have trouble getting a job, go to the Student Government office for advice.

Try also the New York State Department of Labor, Youth Placement Service, 695-0750 or 594-9620. For other numbers under NY State Department of Labor, see the telephone book.

Child Care

We hope that as a result of our demand last spring, an 8 A.M.-10 P.M. client-controlled child care center will be established at MCC. We will work to see it created as soon as possible. In the meantime the following may be helpful:

The City of New York Department of Social Services, Bureau of Child Welfare, Division of Day Care, has a listing of city-funded child care centers in all boroughs. Call 433-2960, and ask for the child care center nearest to you. However, be prepared for the fact that you will have to be interviewed by social workers and go through other bureaucratic hassles (because under our present system child care is a privilege instead of a right). Furthermore, these centers are not client-controlled. Charges are \$2-\$25 weekly, depending on family income.

For people who live on the Lower East Side, there is FREE child care available at the University Settlement House, 184 Eldridge, 674-9120. This center has a "drop-in" service with a maximum of 4 hours, except for an emergency.

The child care collective of the Women's Liberation Center, 691-1860, is working to establish centers throughout NYC. Call them for current information.

How to Avoid the Draft

Draft Counseling Services:

Friends Service Committee, 777-4600 (most people think this is the best).
War Resisters League, 228-0450.
American Civil Liberties Union (ACLU), OR 5-5990.
Metropolitan Board of Conscientious Objectors, 252-7413 (Brooklyn) or YE 2-3385 (Queens).
Washington Square Methodist Church, 533-5120. Tuesday, 7-9 P.M., Thursday, 6-8 P.M., no appt. needed. If you can't go during those hours, call between 2 and 6 P.M. for an appointment.

If you think you could get a medical deferment, ask one of the draft counseling services to refer you to the Medical Commission on Human Rights.

All these groups will try to answer your questions about deferments, the lottery, Canada, going underground, etc. Some groups are better than others. If one doesn't respond satisfactorily, try another. (Don't talk too frankly over the phone: Big Brother might be listening.) Don't wait until you're about to be inducted before seek advice. If you're at the point where you think you need immediate legal help, call one of the numbers listed under Free Legal Service, above.

Centers of Struggle and Liberation in Manhattan

The following list is not complete. You can find out more reading Movement publications regularly--for example, Rat, ardian, Liberated Guardian.

Alternate U., 530 Sixth Avenue (14th), 691-2955.

A center for revolutionary education. For \$25 you can take as many courses as you wish. Courses range from "organic foods" and "carpentry workshop" to "Mao Tse-tung and the Chinese Revolution" and "Workshop in Film and Revolution." Tuesday night is reserved for women; Friday night for Gay men and women. Your \$25 enables you to help run the school--all decisions are made at open meetings. If you want to organize a class or workshop, call them.

Black Panther Party, 2026 7th Avenue, 666-3603 or 864-8951.

New University Conference: NY regional office, 866-5679.

Progressive Labor Party, 1 Union Square West, 924-8848.

Vietnam Peace Parade Committee, 17 E. 17th, 255-1075.

Women's Liberation Center, 36 W. 22nd, 691-1860.

Young Lords, 1678 Madison, 427-7754/7755.

Young Socialist Alliance, 41 Union Square West, 989-7570.

Young Workers Liberation League, 29 W. 15th, 924-8620.

Youth Against War and Fascism, 46 W. 21st, 242-9225 or 675-2520.

Media Groups and Services:

American Documentary Films, 799-7440.

Dial-a-Demonstration, 924-6315 (for up-to-date information on demonstrations, rallies, etc.).

Free Theater Drama Workshop, JU 6-4800.

Liberation News Service, 749-2200.

Movement Speakers Bureau, 228-8432.

Newsreel, 565-4930.

Radio Free People, 966-6729 (tapes).

WBAI-Pacific Radio, 826-0880.



Back in 1932, Nelson Rockefeller, a young man on the way up, was given the difficult job of promoting rentals in the family's new Rockefeller Center, which in those Depression years was losing \$4 million annually. . . . In a fit of expansiveness, young Nelson--already a trustee of the Museum of Modern Art and the Metropolitan Museum--hired the noted Mexican Communist painter Diego Rivera to do a 17 x 63-foot fresco in the lobby of the Center's main building. To Rockefeller's consternation, however, Rivera placed the unmistakable figure of Lenin in the middle of his work. Rockefeller fired off a note to the artist, saying, "While I was in the building at Rockefeller Center yesterday viewing the progress of your thrilling mural, I noticed that in the most recent portion of the painting you had included a portrait of Lenin. The piece is beautifully painted but it seems to me that his portrait might seriously offend a great many people . . . as much as I dislike to do so, I am afraid we must ask you to substitute the face of some unknown man where Lenin's face now appears. Rivera refused, and after much diplomatic maneuvering, Rockefeller sent an agent to pay the artist off and to fire him. Rivera left with a vulgar and contemptuous gesture directed both at the Rockefeller man and the capitalist system in general. Rockefeller had the fresco destroyed. A year later he was made treasurer of the Museum of Modern Art, and in 1939, its president. Not long ago Rockefeller proclaimed to a Newsweek reporter: "Art is probably one of the few areas left where there is absolute freedom."

I Paint What I See

A Ballad of Artistic Integrity

"What do you paint, when you paint a wall?"

Said John D.'s grandson Nelson.

"Do you paint just anything there at all?"

"Will there be any doves, or a tree in fall?"

"Or a hunting scene, like an English hall?"

"I paint what I see," said Rivera.

"What are the colors you use when you paint?"

Said John D.'s grandson Nelson.

"Do you use any red in the beard of a saint?"

"If you do, is it terribly red, or faint?"

"Do you use any blue? Is it Prussian?"

"I paint what I paint," said Rivera.

"Whose is that head that I see on my wall?"

Said John D.'s grandson Nelson.

"Is it anyone's head whom we know, at all?"

"A Rensselaer, or a Saltonstall?"

"Is it Franklin D.? Is it Mordaunt Hall?"

"Or is it the head of a Russian?"

"I paint what I think," said Rivera.

"I paint what I paint, I paint what I see,

"I paint what I think," said Rivera,

"And the thing that is dearest in life to me

"In a bourgeois hall is Integrity;

"However . . .

"I'll take out a couple of people drinkin'

"And put in a picture of Abraham Lincoln,

"I could even give you McCormick's reaper

"And still not make my art much cheaper.

"But the head of Lenin has got to stay

"Or my friends will give me the bird today

"The bird, the bird, forever."

"It's not good taste in a man like me,"

Said John D.'s grandson Nelson,

"To question an artist's integrity

"Or mention a practical thing like a fee,

"But I know what I like to a large degree

"Though art I hate to hamper;

"For twenty-one thousand conservative bucks

"You painted a radical. I say shucks,

"I never could rent the offices—

"The capitalistic offices.

"For this, as you know, is a public hall

"And people want doves, or a tree in fall,

"And though your art I dislike to hamper,

"I owe a little to God and Gramper,

"And after all,

"It's my wall . . ."

"We'll see if it is," said Rivera.

—E. B. WHITE



VENCEREMOS

ADVOCATING THE
OVERTHROW OF
GOVERNMENT IS A
CRIME

OVERTHROWING IT
IS SOMETHING ELSE
ALTOGETHER —————

SOMETIMES IT IS
CALLED REVOLUTION

