



Hosea Williams-The Black Messiah Awakens SSC's Summer School and Savannah, Georgia



HOSEA WILLIAMS RAPS AT HILL HALL

New Era for Black Candidates

Blackshear and Williams Announce Candidacy for Ga.'s General Assembly

There is a new era occurring in the state of Georgia with Black men boldly stepping forward to obtain seats in the Georgia law-making body.

Rev. Jessie Blackshear, a student of SSC and C. A. (Al) Williams of Liberty County are running for the Georgia General Assembly. They have several qualifications that classify them as perfect candidates. The qualifications are: they are black, young,

gifted, have a desire to serve, and they are concerned.

Blackshear is running for the seat in the General Assembly from the 91st district. His platform is as follows: (1) plans to support teacher tenure law, (2) support a non-partisan tax study review board, (3) supports environmental control board, (4) works toward bringing new industry to the community, (5) will work with the Chatham County Delegation, and (6) supports a stronger school system.

Blackshear is a sophomore majoring in Sociology at SSC. His main aim is to give good representation and service to the people of the 91st district.

Al Williams is a citizen of Liberty County. He is running for the seat in the Georgia Assembly from Liberty and McIntosh Counties. This young black has a strong desire to serve the people; a trait recently assumed by black men.

Williams has a platform that holds the best interest of his fellow community members. It is as follows: (1) supports a state supported kindergarten, (2) plans to introduce legislation that would allow residents of newly annexed territory to vote separately as to whether or not they want annexation, (3) opposes any increase in the state sales tax law, (4) pledges toward bringing new industry to both counties, and (5) plans to form a fifteen member committee to keep the office of state representative informed as to the wishes of the people.

His main reason for running is so that the middle class and the little man of Liberty and McIntosh Counties will have a voice in the government.

Students of SSC are urged to support these two blacks in any way possible. To obtain information concerning Rev. Jessie Blackshear, consult Doranell B. Elders, Clementine Sellers, or Shelia Clements. For further information concerning C. A. Williams contact Denise Hickman or Essie Stewart.

Savannah, Georgia's own returned (Frank), July 21; as a result Savannah State College's Summer Session and the Savannah Community will never be the same since Hosea Williams awakened them to the tone of involvement.

Williams' first public speech was made at Savannah State College. His sponsors were the Black Action Committee, BAC. His topic was "The Black Student's Role in Today's Endeavors."

Many strong phrases were made concerning blacks who are being continually brainwashed by the whites. He went on to say that many black students after attending white colleges become whittized. Statistics were presented by Williams to bring more force to the former statements. He gave the percentage as being 90% for blacks who join the white bandwagon, leaving only 3.4 percent to remain in the black race, mentally and physically. Yet these Uncle Toms do not realize that they are still concealed niggers in the eyes of the white man.

The Black Messiah rapped about the "brain-brain" which occurs from black mothers who are not receiving adequate pre-natal care during their pregnancies.

Prior to Williams' arrival an independent speaker who termed himself as a "had Savannah nigger," sharply criticized Savannah State's stagnant administration. Remarks were also made by him concerning the instructors at State who are not working for the Black Cause. These comments were made because many of Savannah State's instructors were not present at the program.

"Wearing diapers, long hair and beads does not mean anything," stated Williams, if the young blacks are not associated with the cause. He also stated that black students should start knocking on doors of opportunity instead of sitting in dorms on their rumps.

Concerning the election, Williams made comments about all of the black candidates running. They are C. B. King who is running for governor, Mr. D. F. Glover, a candi-

date for Lt. Governor, Mrs. Junita Williams (Hosea Williams' wife) who is running for Comptroller General against nine white candidates, and himself.

By electing black candidates as heads in Georgia it will black official to initiate reforms in the Welfare Department, the Pardon and Parole Board and the Board of Regents.

Leaving SSC and speaking that night at the Pilgrin Baptist Church, Williams challenged the black leaders of Savannah to stand up and be counted as true black men or they will end up as being Uncle Toms selling the race out.

He attacked the black organizations, the NAACP, The Black Crusade for Voters and the SCLC for knocking each other. Williams pointed out its uselessness to the black cause.

Other black speakers on the program were Attorney Bobby Mayfield, Rev. J. C. Collins, Ben Clarke, the little man with the big idea who has been through white Hell in Savannah.

Jordan to Speak to Grads

DIRECTOR OF THE UNITED NEGRO COLLEGE FUND TO SPEAK AT SSC'S SUMMER GRADUATION

Vernon E. Jordan, Jr., Executive Director of the United Negro College Fund, Inc., will address the summer graduates of SSC.

A native of Atlanta, Georgia, Mr. Jordan attended the Atlanta public schools, and received the A.B. Degree from DePauw University in 1957 and the Ph.D. degree from Howard University School of Law in 1960. He was named an Honorary Doctor of Laws by Brandeis University in 1970.

Besides engaging in the general practice of law in Arkansas and Georgia, Jordan also was the Director, Youth Education Project of the Southern Regional Council, Inc.; Attorney-Consultant for the U. S. Office of Economic Opportunity; Assistant to the Executive Director, Southern Regional Council, Inc., and Georgia Field Director for the National Association for the Advancement of Colored People.

Jordan is legally affiliated with the Arkansas Bar, the Georgia Bar, the U. S. Supreme Court Bar, the American Bar Association, the National Bar Association and the National Conference of Black Lawyers.

He is a member of the Board of Directors of several organizations, including the Advisory Council, Columbia University, School of Social Work; Clark College, Atlanta; Center for Community Change, Washington, D. C.; National Committee, American Civil Liberties Union; New World Foundation, New York; Overseas Development Council, Washington, D. C.; Potomac Institute, Washington, D. C., and the United Nations Association, New York.

Omega Psi Phi Fraternity and St. Paul A.M.E. Church in Atlanta are two other organizations of which he is a member.

Jordan to the President's Council to the White House Conference, "To Fulfill These Rights." On July 2, 1966, he was appointed to the National Advisory Commission on Selective Service.

Nominated in November of 1966 for inclusion in the 1967 edition of "Outstanding Young Men of America," Jordan was also selected by the American Jewish Committee as one of twelve outstanding young Americans to make a twelve-day study trip to Israel in the winter of 1967. During the academic year 1968-1969, he was appointed a Fellow of the Institute of Politics, John F. Kennedy School of Government, Harvard University, Cambridge, Massachusetts. Also in 1966 he was appointed a Fellow, Metropolitan Applied Research Center, New York City. In March of 1966, he was selected by the DePauw Uni-

versity Class of '69 as the recipient of the Old Gold Goblet, given annually to the University's outstanding alumni.

Among his publications are "New Forces of Urban Political Power," *New South*, Spring, 1968; "The Negro in the Southern Political Process," *New South*, Summer, 1967; "The Challenge and the Promise," *New South*, Summer, 1966; "New Game in Dixie," *The Nation*, October 28, 1966; "Maximum Feasibility Participation and the Composition of Community Action Agency Boards," *The Clark College Papers*; "The Black Vote in Danger," *Civil Rights Digest*, Vol. 2, Number 2, Spring, 1969.

Jordan is married to the former Shirley M. Yarbrough, a housewife, and is the father of one daughter.



HOSEA WILLIAMS — "THE BLACK MESSIAH"

EDITORIALLY SPEAKING . . .

YOU HAVE TO THINK BLACK!

The Tiger's Roar to Become An Independent Voice

By Esie Stewart, Summer Editor
The Tiger's Roar student publication will take on a new look at the beginning of the 1970-71 school year. No longer will this paper be a showcase of four glossy pages, it will be a true voice of the Black students who attend this college.

This change was a necessary one. A time of commitment was due for some phase of this college.

This college paper will be the beginning. It will rise from a prolonged and unnecessary servitude imposed upon it by previous editors.

The college paper will not stray away from the responsibilities of a college press. By denouncing the archaic chains the paper will serve a greater purpose to the college community and the Savannah community. Instead of being a repetition account of what has occurred, this paper will inform and arouse. This interest of the two

groups mentioned are the two above.

Some papers have been accused of giving needless praise and glory to the administration of the college who many students feel are a hindrance instead of a help to the institution. Think carefully, veterans of the college, see if the Tiger's Roar has ever served this purpose. Do you remember articles beginning with "President Jordan announces or Wilton Scott announces"; well, they are proof of the following.

However, the students should realize that the understaffed Tiger's Roar can not make this change without the assistance of the student body. Yes, your help is needed. In order for the school's paper to become an independent in its actions and thoughts. No longer should the students emphasize the incident gains (this is to say one should put them out of one's mind completely) but there are other factors important to getting education in college besides books.

UNCLE TOM OR BLACK . . . WHICH WILL ELDER BE?

Who, What, When, Where and is Dorrell B. Elder, the new president of SSC's Student Government Association?

Many students only know Elder by name. And others were fortunate to hear him in barely audible speech at the Miss SSC pageant and a short sweet glimpse of him.

It's the general wish of the student body that he will not become a puppet of the administration. This is not saying he is to become a puppet for the student body but will be have the interest and general understanding of both groups at heart?

We hope Elder's mind is blackingized. SSC does not need an Uncle Tom leader. He should be fully aware of the fact this is no

longer a white man's world, but it is a black man's world too.

Unity is a missing element at this mighty fortress, SSC. This necessary characteristic of college life should be reinstated.

As the school progresses it is the hope of the student body that Elder will prove himself as a leader. Good Black leaders are like a needle in a haystack, hard to find.

Elder has been discussed at length yet students still remain ignorant of his identity. Will he be like the "Hooded Claw" whose name is known only to the Bully Brothers, or will he be like Benjamin, whose identity is known only by Alfred, the butler, and Robin, the boy wonder.

Speak up or—Elder.

VETERANS OF SSC FORM ORGANIZATION AT COLLEGE

"We, the Veterans Club of Savannah State College, united in fellowship and dedicated with undying devotion to eternal truth, respect for humanity and everlasting love for our country, do hereby organize and establish the Veterans Club of Savannah State College with the purpose of promoting the welfare of all Veterans concerned."

This is the pledge of our most recent resident, organization, the Savannah State College chapter of the Veterans Club. Active under the leadership of James E. Hines, III, since Jan. 15, 1970.

As the date indicates it is very young in tenure, which would normally lead one to think that it would still be in the formative stages. But, due to the complimentary leadership of the following, it has developed into the most penetrative, potentially influential, organization we have on campus today, barring none.

Elected officers: James E. Hines, III, President; Vice Pres-

The Returns Of Returning

By Sister M. Odile

Brain-battered indeed was that individual who, once said that there is no place it is a greater pleasure to revisit than one in which you never were. Experimentally, I have partaken of the joys that after two years absence from Savannah State College continuously come with returning. In the interim we have all grown, matured, changed, but in a less spectacular way than the architectural output of our sylvan campus.

Coincidentally, when I came here four years ago, the John F. Kennedy building was under construction; synchronously with my return, Dr. Martin Luther King edifice nobly claims pride of place, not just as student center, but ostensibly as campus center, an heart and hub of college life. Henceforth, it is to have access to a structure bearing so great a name and what more commemorative honor for Martin Luther King than that of having his name inscribed name faced by that of Richard Wright and flanked by a library which because of him, his life, his death, his dream, is bibliographically all the richer.

Enshrined in our masonry is he Whose martyred heart lies still; Envisioned in celestial bliss that soul.

The soul that violence vanquished not. The soul of Martin Luther King. In the name of those students who are with us this summer and those who have departed Savannah, I hereby extend the hand of welcome to our esteemed and estimable Mr. McAfee. One period in history class of his is sufficient to make one his permanent debitor.

"As an accessory part of the Education Work-shop, the presence and liveliness of young children contribute to the new dimension of Savannah State at the present time. Older children too are around—"Upward Bounders" we call them—and they, under the aegis of Mr. Hill, their competent tutors, able councilors form a large, a closely knit family. The thing about Mrs. Fisher that we all admire is that she always has time for everybody.

The current quarterly has also brought some eminent academicians from the U. S. Office of Education, Washington to Savannah State. With the members of the Reading Institute, as well as of the College Reading students Dr. Paul Allen, Dr. Thomas Edwards, and Dr. Robert C. Clark perceptibly added to our traditional and contemporary knowledge in this rather controversial field. More pertinent to the college was the return of Savannah on July 16 of "a native son," a former faculty member, Dr. William Hallaway, representing that branch of HEW called Equal Education Opportunity. The kernel of his speech was that, unless we have a united nation we'll have no nation at all. Aptly, he prefaced his remarks with the remark of the difficulty of reconciling the Savannah State campus of yesterday with that of today. Would you believe that on that same afternoon, Mr. Hallaway, the principal of Harris Reading Center and a one-time student of S.S.C. lost his way in coming to Payne Hall? Few more enlightenings will have to form a center laboratory around Payne Hall before it becomes terra incognita to me—unpretentious Payne Hall with its rear in the main, its front in the rear, its side ever embedded in the inside of me. Multitudinous blessings on ALL!

Awake From The Dark Ages . . . SSC

Like the flower awakes in spring to start a new life, the campus of SSC must awake in its Dark Age and start a new life.

Tightly locked in the community of Thunderbolt, Savannah State lies in a state of non activity unaffected by the conflicts that plague Black Americans today.

Campuses are reacting all over the United States, but SSC does not react. The only action that Friday is National Drink Day, Friday when everyone heads for the package shop to attain a lovely high.

The students of the campus have failed to realize that blacks have very little time for liquor. Especially when incidents like those in Jacksonville, Mississippi and Augusta, Georgia occur. Their primary aim should be to reney whiteny for approximately 300 years of injustice.

It is true the students of SSC are dissatisfied with national and local affairs but they remain quiet, like Nixon's invention, the silent majority. This must stop.

The student's protest that occurred during the Winter quarter was a hopeful sign; however, when President Jordan announced his disapproval and the wistful wacky replies to the demands were distributed the hope faded like a meteor in the night.

It is ignorant for SSC to remain idle while other campuses are involving themselves in programs like the Pan African Movement.

Involvement has got to come to

SSC. So far it seems this campus is still sticking the feet of white Savannahians and the black middle class Savannahians by remaining quiet.

Leaders are needed at SSC to rally the students together. Unity is a must for this sleepy campus. By coming together the student body will be able to initiate reforms on campus and make Savannah aware of its existence.

Instead of concerning themselves with getting out of Dr. Dean, Mr. Mason or Dr. E. K. Williams classes, the students of SSC should come alive, voice their opinion, riot; even burning down the administration building would be good for a start.

It seems as if this campus is in a world of its own. Everyone is talking about doing something, but no one is doing a thing! If the students are contented with the stink conditions and inactivity on this campus while they are attending, they will be satisfied with the conditions of the world as a whole once they are thrust into it. Does anyone give a damn?

If you the student body of SSC are contented with your present state of inactivity more power to your foolishness. Remember an education is not everything in this sick society you inhabit. You have got to open your mouths and use a little force to get ahead.

SSC must awake from its dark age before it is too late. Action, and action now is the cry. Re-imagining silent will not get you anywhere.

were not Negroes, and there was not a Negro race. He convinced Black people that they were not a minority world's Black. In the early and middle 60's Black power came into existence. It was from Malcolm's teaching that made Black people aware of how they were being oppressed and exploited. The phrase "Black Power" meant getting white people out of the innermost part of Black people affairs.

The violent death of the non-violent worker, Dr. M. L. King who was a highly publicized advocate of peace. The news press used him to keep Black people away from reality. After he was killed white America's hope for a peaceful revolution was also killed.

Book Review

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made stronger and more self-reliant by their battles against racism. DuBois, Alain L. Locke and James W. Johnson proved the way for writers, and poets.

In 1930, in Chicago a movement began in the poetry strikes black enclave which had remarkable success in opening up at least a few jobs. Its slogan was simple and direct: Don't buy where you can't work. This incident started other Blacks around the country demonstrating and picketing. Picketing lasted until 1954.

Malcolm X was a brilliant speaker for the Muslims. He taught Black people that they

Featuring . . .

Expressions of Blackness At SSC

Britt Discusses Black Art In America

American Black Art. Any good Art produced by the American Black man. Telling the true stories of his existence and his experiences in America, this is American Black Art.

And for over 400 years this Black man has produced good art of some kind in this country, keeping records of its pleasant and unpleasant developmental stages.

Book Review Spotlights DuBois And Benedict Views On Blacks

The Souls of Black Folk

By W. E. B. DuBois

The Souls of Black Folk is more history-making than historical. It is, among other things, a statement of personal attitudes and principles that have determined the public career of a great man for more than half a century. A career that has profoundly influenced the thoughts and actions of thousands of people, white as well as black, abroad as well as at home.

The Souls of Black Folk is a landmark in both the literary and Social History of the American Negro, and its re-publication will serve a twofold purpose: 1) It will give to this new and freer generation of Negroes a vivid picture of social and spiritual handicaps under which their parents labored; and 2) for those of us who grew up in the first decades of the century, it will remind us of the debt we owe to Dr. DuBois for the intellectual and spiritual leadership he gave us during those "darker" years.

Accustomed to the strident clamorings of present day protest we are shocked at the "toxy" attitude which Dr. DuBois takes toward the black peasant, the poor white and the upper class of both groups. For example . . . We would attribute these lines to the militant Dr. DuBois:

"I should be the last to deny the potent weaknesses and shortcomings of the Negro people: I should be the last to withhold sympathy for the white South in its efforts to solve its intricate social problems. I freely acknowledge that a partially undeveloped people should be ruled by the best of

We all know about how the majority of the Black population began here because we have read and we have been told about this lazy, contaminating, destructive, illiterate, property depriving, nigger, colored, darkey, boy, uncle, Annie. These are the names we as black people have been called.

As a Black Artist in America the same terms have also been ap-

plied, and our Art works have been described as Art of no quality. But fellow Americans, these statements are true.

I realize that it is almost impossible for you to refer to written records in American History and find much of anything different.

But I'm here today and will try telling you of some of the outstanding American Black Artists and their contributions to the development of this country through Art.

For some unknown reasons our printed matter has found hardly any reason to print and publish about the American Black Artist and his Art.

For some unknown reason we read in our books about Spanish artists, German artists, Italian artists, Greek artists, Roman artists, French artists and others. But the poor Black American never did a damn thing. See your Art History Book or your American History—I wonder why?

But we all know that when the first ship came to America, Black men came and when Coronado came, black men came. It was not until the 1800's that we are able to find any fairly good records

showing the names of any Black American Artist, but we know they were here. We read from the stories of the Negro retold by Carter Goodwin Woodson that many of the people from Black Africa possessed many outstanding talents as did the men from the West Indies, Trinidad, Jamaica and other black countries, but in America their talents were used by the white man for his comfort, convenience and beautification under his name, because you know a slave could not own anything, and as a result of this, there are many paintings hanging on walls in America done by black people who are unknown to us by their true names.

Some of the earliest named Black Artists were found in New Orleans, Louisiana. Read *The Negro in Louisiana* by Charles B. Rousseau, and you will find that around 1825-1852, Mr. Eugene and Daniel Warburg were outstanding sculptors and Julius Hudson an outstanding painter. But these three (3) artists were just a little different from the rest of the many black artists in that they were mulattos, or mixed heavily with white blood and their white father had found enough to send them to some of the best schools for art in France, and they did not wish to be known as Black.

It is said that works by these artists can be found in the Cibidlo

building which is located in the French quarter of New Orleans, Louisiana.

Many other black artists at this time were working, but finding it more than difficult to survive as artists under their name and in their black skin in this United States of America.

Another outstanding landscape painter by the name of Robert Duncauson who was a Canadian Black American, painting landscapes all over New York—in fact, he was before the Warburgs, according to Cedric Dover's book "The American Negro Art." Duncauson is dated from 1817-1872. "And he was tough." There are many works by Robert Duncauson in many places, but they are very difficult to locate. According to James Porter, Mr. Duncauson didn't wish to be identified with Negro artists as he was light in complexion. We find in the pictorial History of the Negro in America by Langston Hughes an outstanding black female sculptor 1890-1962, who won fame for her marble figures depicting Negro life—Meta Warrick Fuller, the very first known black female artist and probably one of the first true American female artists, black or white.

Now we come to Mr. Henry Ossawa Turner, the most distinguished black man in Fine Arts, born in Pennsylvania in the

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POETRY KORNER

Rhythms Toiling . . . Ended I've Been To Africa

By Keorapetsa Kgosisile

Rhythm it is we walk to against the evil of monsters that try to kill the Spirit

It is the power of this song that colors our every act as we move from the oppressor-made gutter

Guts it is will I move from the gutter

It is the rhythm of guts blood black, granite hard and flowing like the river of un-chained Spirit

will put fire in our hands to blaze our way to clarity to power to the rebirth of real man There will be no dreaming about escape

There will be no coward talk The fire burns to re-create

The rhythms of our timeless acts This fire burns tirelessly in our time to destroy all nigger chains as real men and women emerge from the ruins of the rape by white greed

The rape by savages without soul.

toiling long hours as every day goes by toiling long hours and as I ask myself why

I'll toil no more I tell myself for I am not a slave

I'll toil no more I tell myself for I have a hope to save

toiling in hottest sun with whips upon my back toiling in hottest sun toiling because I'm black

My Brother Is My Pride

By M.L.M.

My brother is my pride. He is the spring from which my black ribs will sprout. He is the ultimate power that makes me a woman.

I am a black sister. He is my black brother

I look at his sacred image and in my eyes he has no loss of soul

No loss, no filthy desires to foul my flesh.

Those are specks in the eyes of the white man, Those were his savage deeds.

The deeds I and my brother will never let him forget as long as he still walks the soil. My brother is my pride. He is the perpetrator of my blackness.

My brother I shall always love and honor.

By Paul Johnson

I've seen kids who looked like my next-door neighbors.

I've seen my African brothers and sisters, short and tall;

I've seen the markets which were the first shopping malls.

I've seen people just like me; I've seen animals only in the zoo; I've seen places I thought I knew.

I've touched African soil.

I've ridden the mammy wagon, the lorry, and the bus, the plane, I've felt the rain.

I've seen black magic; I've seen the bush; my Africa is motherless.

I've seen black priestesses and nuns. I've seen the savannas—I've felt the sun.

I've tasted African foods and spirits; I've seen where I came from. I've listened to the mute cries of my ancestral spirits.

I've seen the cities in all their splendor. I've heard the drums.

I've seen the thatched, corrugated zinc and tin roofs; I've seen the universities. Africa is my home; I need no proof.

I've been to Africa, my old home. I'm going back.

Blacklash

By Stewart H. Benedict

Blacklash is the story of American Negroes in their fight for equality, recognition, power and identity. It reflects the major trends and events of the Black protest movement. The author dedicated this book to those who are working so that the voices recorded in the book will not fall on empty hearts.

Like many other ideas and movements attributed to our century, black protest is not a recent development. It began when the first potential slave stormed the walls of a West African stockade or used his own chains to strangle himself or leaped to a sure death from the deck of a slave ship.

Benedict states that the reaction to the Atlanta Compromise was the first major role displayed by Booker T. Washington. The At-

lanta Compromise had its success as well as failures. Its success was his being able to get both races to agree with him at the same time. Its failures were caused by him telling the president that Negroes did not need any civil rights for Black intellectals; the wasn't necessary for Negroes to be further educated.

In 1915 there was Marcus Garvey's Back to—Africa Movement. Garvey was an immigrant from West Indies. His assertion that "Black is Beautiful" and his organizational abilities brought him over a million adherents by 1923. Later, 1927 he was convicted and charged for being a political prisoner.

During the 1920's and 30's it was black writers who originated the concept of self-reliance, independent American Black men

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Our Life

Something to do
Something to do
A make believe for me
The beginning for you
Our life, Our life
Filled with days of toil
Of highs and life pain
All we are here for
Is to make a name

C. B. KING WILL DO THE 'BLACK THING'

A Brief Look At Sports . . .

Will Tigers Be SIAC Champs In 70-71?

Predicting the future of any team is difficult especially if you realize that any team in any given sport can beat another on different occasions. No time in sports history has this been proven more to the point than in basketball when the New York Mets surprised all teams in the American as well as the National League by sweeping the World Series. Although this is just one example there are numerous in sports to equal or surpass this one.

The headline of this article probably brings questions in your mind if you are not up on what is and has been happening in

basketball at Savannah State College. I predict we Tigers will again capture the SIAC Tournament as in 1969-70 basketball season. But I do not rush into this prediction blindly or solely on a wish and a prayer. To accomplish this feat the basketball team must have superior leaders and talent. Savannah State is blessed with both. The top dog in the SIAC or the top coach if you prefer for the 1967-70 season, was our own coach Leo (Tiger) Richardson, considered one of the top coaches in the South. He was named coach of the year in the SIAC because of his extraordinary ability to put

together year after year a basketball force that is feared over the country. He was also named SEAC coach of the year last season. To be named the best coach in two different conferences in two different seasons is an honor many coaches dream of but will never reach.

To back up Coach Richardson there must be a great team with qualities and unselfish leaders. The Tigers have both, and play a style of basketball that completely overshadows any other team in the SIAC. The basketballers have won three straight tournaments feating such powers as Alabama State and Bethune Cookman. Last year they

were ranked number one in the nation to even be considered an invitation to the prestigious National Invitational Tournament held in New York famous Madison Square Gardens.

By now you should be saying to yourself all that's good but it is history with the seniors graduating off the team it will be weaker. Guess again! Except for Johnny Abrams, a defensive stand-out, all of the 69-70 players will be returning including All-American candidates Vincent White and Michael Jordan. These two players along with teammate Frankie Harper are the closest things to super-stars a team can get. White,

Jordan and Harper last season were named to the all Tournament team to no ones surprise. Vincent White 6'7" star center was also awarded the Most Valuable Player in the tournament by completely dominating the scoring and rebounding. Other players who are superior in their efforts include Kesey Stevens, Charles Kelly, Fred Reynolds and Ronnie Tillman.

With these players returning I predict another championship team which will take every honor in its class. My editor-in-chief says if my prediction is wrong he'll send me on an assignment to the zion.

Black Art

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mid 1800's-1851 who studied and worked with John Singer Sargent, an outstanding painter of landscapes and religious subject who found it most impossible to be a black artist in America. He found his way to Paris, became a success and exhibited his work in one of the world's greatest galleries—the Luxembourg and in many galleries throughout the United States. A most recent exhibition of his works was at the Delgado Museum in New Orleans, Louisiana. This artist was America's greatest true artist, the Dean of American Painters.

And there were many others: Edward Bannister, sculptor, 1828-1901; Edmonia Lewis 1815-1897. Bannister died at a prayer meeting in church in 1901. Note that these people have forced the doors open for the black artists in America, there are many others working very hard to keep these doors open and to open them much wider, because Black Artists have not until this day received the credits that are long overdue.

Now if you look around this very fine and beautiful city, how

many works by Black artists are you able to view if it were not for the little displays in your little Black College and most times don't represent our best.

Very few if any. You can find everyone else and Savannah is heavily populated by blacks, but we can't see any Black Art.

We don't only need a Negro History Week to inform the people of our achievements. We need a black century letting everyone know that we have not been here in America doing nothing, but our contribution to our country, to our state of Georgia and our city of Savannah is as great and greater than most other people who occupy it.

Some of our most outstanding contemporary American artists who are fortunate enough to be that way: C. White, L. Cole, Douglas, Tennie, H. Woodruff, N. Y. U., R. Bearden, New York; J. Parks, Washington; L. P. Noel, Washington, D. C.; J. Biggers, Texas; Swadlow, Jr., E. Catlett, Mexico City; Clementine Hunter, Louisiana; F. Coleman, Atlanta; Jack Jordan, New Orleans, La.; Hayward Oulbre, Winston-Salem, N. C.

SSC's BIG DAY



Brief Look At Summer Program at SSC

This summer on SSC will prove to be beneficial to the black community of Savannah.

The community will receive the fruits of labor from two activities held on the campus. They are the Adult Basic Education Workshop and Project Seek.

Many adults after several years of being out of high school return to complete their education. Some of them return because of security and others as a social outlet. The trick involved in teaching adults is that they are not compelled to return to school; they come voluntarily.

The Adult Basic Education Workshop for Teachers is the most untalk about course on SSC campus. It is designed to help in-service teachers teach the adult student. Adult Basic Education Workshop for Teachers has been held for the last two summers at SSC.

Mrs. E. James is the director instructor and co-ordinator of the workshop. It is a six weeks course. In-service teachers who participate in the workshop receive ten quarter hours. This workshop has been functioning for the past two summers on this campus.

The primary aim of the course for in-service teachers is to concern themselves with developing an understanding of teaching the uneducated adult. Other objectives of the workshop are (1) To uncover the psychology of adults

and the characteristics of learning; (2) To stress help for the uneducated adult to reach his goal as quickly as possible; (3) to motivate the mature mind to go further in life pursuits.

Mrs. James derived a list of activities that include group discussions, field trips, films, research and research projects. These activities help enlighten the students on the basis of teaching adult study.

Project Seek

Savannah State College is conducting a program to encourage and assist Savannah residents in the Model City Area to achieve a higher education.

Savannah State College in conjunction with Savannah Vocational-Technical School has set up a General Education Development program (G.E.D.), where re-fresher students and high school dropouts can take general education courses. After completing the course they will be evaluated by Savannah State College on whether or not they are eligible for the equivalency diploma.

"Project Seek" staff consists of the following persons: Mrs. Helen B. Gresham, Project Director; Mrs. Edith L. James, Director of Community Services and Senior Counselor; Mrs. Mary C. Toole, Secretary; Reverend Jessie Blackshear, Student Consultant; Miss Betty Daniels, Community Relations Officer; Mrs. Doreatha Tyson, Counselor; Miss Carolyn Green, Community Aide.

WITH HOSEA WILLIAMS



LLOYD JACKSON RAPS WHILE THE BLACK ACTION COMMITTEE LOOKS ON