



## "Great Decisions" Back By Poplar Demand

From Public Information

"Great Decisions 1986", an eight-week non-partisan lecture/discussion series, returned this Tuesday to the Meeman Center for Continuing Education by popular demand.

The series, led by Dr. Grant Hammond, chair of Rhodes' international studies department, focuses on what the American Foreign Policy Association has selected as critical issues for 1986. Lecturers will explore the nature and evolution of the issues and review administration policy on them. They will also review alternative interpretations and actions and policy implications involved.

The program is co-sponsored by the World Affairs Council of Memphis and the Meeman Center for Continuing Education. The first session was held Tuesday

evening.

Fees, which include books are: \$35 for the public at large, \$30 for members of the World Affairs Council of Memphis, and \$20 for students. For further information, contact: Meeman Center for Continuing Education Rhodes College, 1000 N. Parkway, Memphis, TN 38112 (901)726-3985.

The "Great Decisions 1986" Schedule is as follows:

Feb. 4--"STAR WARS" and THE GENEVA TALKS: WHAT FUTURE FOR ARMS CONTROL? Grant Hammond, Chair, Department of International Studies, Rhodes College, Room 200 Clough Hall

Feb. 11--DEMOCRACY IN LATIN AMERICA: FOCUS ON ARGENTINA AND BRAZIL\* William F. Gillaspie, Professor of History, Memphis State University.

Room 200 Clough Hall Feb. 18--INTERNATIONAL TERRORISM: IN SEARCH OF A RESPONSE, Grant Hammond, Chair, Department of International Studies, Rhodes College, Room 200 Clough Hall

Feb. 25--EUROPEAN COMMUNITY AND THE U. S.: FRICTION AMONG FRIENDS\* Pierre Secher, Professor of Political Science Memphis State University, Shirley M. Payne Hall, Hessel Hall.

March 4--THIRD WORLD DEVELOPMENT: OLD PROBLEMS, NEW STRATEGIES, Rex Enoch, Associate Professor of Sociology, Memphis State University, Room 200 Clough Hall

March 11--ISRAEL AND THE U.S.: FRIENDSHIP AND DISCOURSE, Grant Hammond, Chair, Department of International Studies, Rhodes College, Room 200 Clough Hall



by BOBBY REED

The Bag Ladies, Myrtle [Laura Miller], Agnes [Kristen Denmon], Mabel [Colleen McAllister], and Gladys [Lyndia Henegar] were one of the highlights of the College Bowl circuit. Their realistic approach to questions made them extremely competitive and absolutely hilarious. Sadly though, the Bag Ladies were defeated twice by Pink Steel.

## "Faith County" Colors The Airwaves With Laughs

by Alan Harris

Chances are you won't see Harry Carson, Naomi Farkle, or Faye McFaye sitting next to you in a Rhodes classroom. But each Thursday night at 7:30, they become quite a fixture for much of the campus and community. Along with their colorful friends, these

folks comprise the half-hour radio show "Faith County" airing on WLYX.

"Faith County" took root last January from the casual improvisations of Catherine Winterburn and Mark Smith on Southern redneck characters. Other friends eventually joined in the antics until a whole community of

characters had developed.

"We had taken it too far just to forget about it," Smith noted. "We originally wanted to do a film, but we didn't look anything like our creations."

Winterburn came up with the idea of putting the act on radio; soon after talking with an enthusiastic Karen Lu-

vaas, WLYX manager, Winterburn and Smith were commissioned to co-produce five episodes for the station during third term. Response was so favorable in the spring that Luvaas ordered up another year's worth of shows.

"Faith County" is set in Mineola, "a small Southern town in the middle of nowhere." It focuses on the daily lives of Mildred Hayworth Carson (Winterburn), who enjoys tractor pulls, V.F.W. events, and blue light specials, and her husband Harry (Smith), a farmer whose interests include T.V. dinners and live wrest-

ling. Among their friends are Naomi Farkle (Becca Sweet), owner of the "Bee-Luv-Lee" Beauty Salon, Luther Carson (Randy Sermons), proprietor of "Luther's Lube and Tune," Faye McFaye (Kelly Tetkoskie), the town flirt, and Bubba Bedford (Tim Bullard), station attendant at "Bubba's Gas and Go."

Other residents include sheriff Bud Farkle (Brian Mott), diner owner Violet Farkle (Susan Adams), pig farmer Delbert Finke (Fred Ramage), schoolmarm Lotti

Hayworth Finke (Shari Morrow), and pastor's wife Ruthann Barns (Lilla Mag-ee).

The show's name refers to "the deep though misguided convictions that all the characters have." Just the same, the show does not concern itself with controversial themes. "We don't deal with social or political issues or big scandals, just everyday happenings," Smith said. Such common events as bingo games, new restaurant openings, and parent-teacher conferences lend themselves readily to the comic inclinations of the characters. Storylines are resolved within one episode, although some jokes carry from week to week.

After collaborating with Winterburn on general ideas, Smith writes the scripts on Tuesday mornings, often with the help of Randy Sermons.

Each actor revises his character's lines as he sees fit during read-thrus before the Tuesday night tapings; the recordings, supervised by Technical Director Zan McElway, must wait until the station signs off at midnight and the equipment is

free.

The show has enjoyed such popularity that WHBQ radio asked the cast to tape a Christmas special. Smith reflected on the reasons for such response. "It's basic comedy that everyone can relate to. The show focuses on everyday things that occur in everyday life, and the fact that these people make such a big deal out of them is the comedy of it."

Since seniors comprise most of the cast, prospects for the show's continuing after this year (outside of reruns) are doubtful. "We may just let it fade away," Smith said.

But until then, "Faith County" is very much alive.

Station manager Luvaas praised the sources of its vibrance. "This is a group of students that impressed me in two ways. For one thing, they had a good idea and the talent to back it up. But more than that, they've had the motivation and the energy to follow through on that idea. That's something I have found to be really rare among students."

"'Faith County' is by far the best follow-through on a good idea I've seen."



by BOBBY REED

Senior and I.S. major Marti Tippens coordinates activities for the Model United Nations program for high school students this past weekend at Rhodes. The event hosted 350 students from the Memphis area.

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# Editorials

## From The Left

by Rene Helms

Funny, I never thought I would agree with anything Matt Lembke said, but I do! Surely, February 7, 1986 will be a "critically important" date for the United States. February 7, 1986 is the day that Filipinos go to the ballot boxes. Yet the reason this date is extremely important is not-as Matt Lembke suggested-that we might lose the bases if Corazon Aquino wins but rather that it will decide the question of whether a democracy or a dictatorship will preside in the Philippines.

Unfortunately, it is more than likely the Filipinos will go to the polls but the outcome of the vote will not reflect their choice. I also agree with Matt that Marcos has been "Cruel and underhanded in his dealings at home." Marcos has not just stuffed ballot boxes and possibly commissioned the killing of Mr. Menigno Aquino; President Marcos has ruled by decree, suspended basic human rights, ordered the death penalty for his antagonists, looted the country of billions of dollars, and turned a country that many thought would rival Japan into one that now more rivals Bangedesh in its poverty.

As U.S. citizens we might say "so what?" Who cares that Marcos is this terrible anti-communist, right wing dictator? Or we might turn our brains from automatic to the philisophical side and say that the U.S. is supporting a dictator that has committed many atrocities against the Philippine people.

Could it be that the U.S. is being hypocritical by supporting Marcos?

I submit to you that not only are we being hypocritical by supporting Marcos, but also by supporting him we are undercutting the very values we seek to preserve! If the purpose of having the bases in the first place is to preserve the "American way", that is a free market, democratic society.

Then, it seems logically inconsistent that the country whose soil the bases are on is a dictatorship not to mention a mean, cruel, nasty one! Can we truly protect, and truly possess freedom if we support freedom-hating governments? If the Phillipines are seeking liberation, why aren't they happy about the "light on the hill" nation having two military bases on their soil? Should not freedom loving people join together to fight the perilous threat of communism? Unfortunately, because the United States' first objective is its military bases in the Phillipines, the U.S. has chosen to support Marcos. What a terrible choice our foreign policy makers must make-to decide between freedom for the Phillipines and military bases. I say this because I believe that Marcos would have long ago been overthrown if the U.S. had not been providing him with massive amounts of aid. Then possibly a more democratic government would have come out of the revolution. (This seems likely considering the massive support Ms. Aquino is receiving).

Something else in all of

this is also unfortunate, the U.S. does not seem to learn from its mistakes. This is not the first time that the U.S. government has alienated the people of a country by supporting their hated dictators. Countries of this history include Chile, Nicaragua, Vietnam, Cuba, El Salvador, and Iran to name a few. It seems to me that if we had been true to the "American way" in the first place we would not now be in this position. That is to say that if we had supported truly democratic government all along (goodness knows that these countries have been struggling to be democratic), we might not have to worry about who wins the elections in the Phillipines.

But since we have not, it should be noted that Ms. Aquino has stated that if elected she will honor the lease that the United States has for the two bases until it expires in 1991. She said, however, that she could not guarantee a renewal of the lease after its expiration. On the other side, President Marcos is a sick man and probably will not last long. For this reason he cannot guarantee the United States a renewal on the lease. What happens if the U.S. military loses the bases? The loss of them would simply affect the capacity of the U.S. to respond to events in the Pacific and Indian Oceans but would hardly constitute the loss of the area to the Soviets as Matt suggests. Furthermore, the nearest possible location for replacement bases is not Guam but Palau, Tinan, and Sipan. Palau is

continued on page 8



Matt Lembke

## On The Right

### Say No To Gun Control

Each year, the American public is subjected to the cruel hoax perpetrated by the proponents of gun control legislation. The hoax involves the ludicrous claim that strict handgun laws would almost eliminate violent crime in America. The liberal leaders of the control movement ignore the reality that handgun controls are not only unfeasible but also unconstitutional. In their idealistic dreamworld, the liberals seek to impose restrictions on individual freedoms in pursuit of an untenable moral triumph.

The second amendment to the constitution guarantees the people of the United States the right to keep and bear arms. This amendment was written by men who carried personal arms throughout their lives, and it was written with the support of centuries of British common law. It is extremely hard to imagine that the framers of the constitution did not intend for the public to possess handguns for self-defense, and the American experience of the last 200 years reinforces the importance of this individual free-

dom. Removing handguns from the public would be an unconstitutional act of government paternalism that would violate a fundamental liberty which the people hold dear. The claim by supporters of gun control that the second amendment refers only to collective gun ownership is a ridiculous distortion of reality made by people with no real strength in their arguments.

Even if one ignores the constitutional question, the pro-gun control arguments still lack credibility in that they have a vastly exaggerated sense of their potential efficacy. Supposedly, gun control legislation will drastically reduce violent crime in America, but no gun control plan ever presented remotely approaches this noble goal. First of all, there are millions and millions of handguns already in circulation, so the chances of recovering them in significant numbers is almost nill. Even if most honest, law abiding Americans turn in their arms, can we really expect criminals to give up their weapons? A black market for handguns would

surely develop, and the difficulty for a criminal to obtain a gun would be minimal. Thus, gun control would take handguns out of the possession of good individuals who use them for sport and self-defense while hardly making a dent in the criminal's ability to possess them.

It is true that America's love affair with handguns has yielded some grisly statistics, yet American culture cherishes the right to bear arms. Gun control, even if constitutional, can never work except to give criminals an even greater advantage over victims. In effect, gun restrictions are just another attempt by the left to regulate every aspect of American lives. The Congress, Supreme Court, and public must reject this scathing attack on this personal freedom.

Controlling guns cannot eliminate violence. The National Rifle Association reminds us that "Guns don't kill people, people kill people." While this may seem trite, it contains much truth.

America is by nature a violent society, and gun control is no panacea.

## Letters

To the Sou'wester

The only thing worse than a gossip column at a school this size is a gossip column dedicated to highlighting only Greek activities. I haven't written before because I thought the first two "It's All Greek To Me" columns were actually spoofs. Now there have been at least three such columns, and the trend is alarming. I'm still wondering why you consider this printworthy, or if you are perhaps publishing it to enable these organizations to dig their own graves. The unfortunate inclusion of this column in an issue to be distributed during Prospective Weekend may have given our visitors the false impression that if they do not choose or are not chosen to belong to fraternities or sororities they will be doomed to live in utter social obscurity as students here. If independents are in fact relegated to unexciting and unknown lives here, don't break my illusion. I've been fairly happy here so far, and it'd kill me to learn that I'd been a nobody, unswares. There's room on this campus for every organization and opinion, but a column of this sort works against respect from the faculty and unity among the student body. Let's be amicable.

Sincerely,

Kathryn E. Murphy

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Staff Meetings are held Wednesday at 6:30 PM in The Sou'wester office. Everyone interested is invited to attend. Editorials reflect the policy of The Sou'wester as determined by its editors.

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# At The River I Stand

## Memphian Publishes Oral History That Incites Compassion

by CHRIS ALLEN

"There was a book in it from the beginning," reflects Joan Beifuss, Memphis State University English professor and author of *At The River I Stand*. "I feel that Memphis was a microcosm of the entire Civil Rights issue in the United States. There was a lot of pain. I couldn't allow it to be forgotten because then it would have been all for nothing."

After seventeen years of not allowing it to be forgotten, Beifuss' dream has become a reality. One of the 80 original volunteers involved in the Sanitation Strike Project in the Mississippi Valley Collection (a compilation of information dealing with the South's role in the Civil Rights movement and Memphis' role specifically) at Memphis State University, she has dedicated almost two decades to seeing that this truth was published. Her book, *At The River I Stand*, is a passionate oral history of the 1968 sanitation workers strike in Memphis, which was ended by Dr. Martin Luther King, Jr.'s

assassination.

The 80 initiates, led by David Yellin and his wife Carol Lynn, constituted themselves as a volunteer "Search for Meaning" committee. In the months that followed the strike and King's assassination, they taped interviews with more than 150 persons directly and indirectly involved in the human tragedy that haunts Memphis to this day.

In 1972, four years after Martin Luther King, Jr.'s assassination, the original draft containing over 1,800 pages was finished. After several unsuccessful attempts to interest New York publishers in the manuscript, Beifuss approached the Memphis State University Press in 1975. "I had so much faith in the material that I knew it had to be successful," reflected Beifuss.

During the three year period from 1972 to 1975, Beifuss was constantly editing. "1,800 pages is a lot for anyone to read, but I wanted to keep the feeling of what really happened in 1968. The constant revision

was difficult, but in the long-run was necessary".

In 1977 another set-back hampered the publishing of the oral history. The manuscript was returned. Memphis State's press had changed its editorial board and was no longer interested in the book. Later in the same year, however, aid came from a different source. Memphis Magazine asked to publish one of the chapters that dealt with Dr. King. This could have been the publicity break that would have sold the book, and the magazine did show some interest, but they wished to fictionalize. Beifuss would not allow that: "The truth had to be printed."

Beifuss continued editing the manuscript. In the meantime printing technology had improved to the point that Beifuss could now publish the book herself. David Bowman, who along with Fred Wimmer is the coordinator of B and W Books, made the suggestion and Beifuss pounced on the opportunity. Wimmer, who has an equivalent emotional

interest in the material, offered a great deal of volunteer help to the project. The initial typesetting was done on Apple Work Processors; Beifuss did the proof-reading and corrections. "I carried around diskettes and borrowed computer terminals from everyone I knew," Beifuss adds with a laugh.

Finally after a seventeen-year investment, the book's first edition of 500 copies was released in September of 1985. "Would it sell was the next question," remembers Beifuss. Fortunately several Memphis journalists became interested in the completed product. Key articles were printed in the *COMMERCIAL APEAL* (by Bill Thomas) and in the *Memphis Business Journal* (by Edwin Howard).

Beifuss' emotional investment in the material is evident in the passionate writing of the book. Why did the Chicago native have so much interest in the sanitation workers' strike? One could conjecture that her having lived through the Chicago strikes and riots, prior to her move to Mem-

phis in 1966, could make her passionate about the black worker's plight. When queried about her involvement, Beifuss concedes that she was sympathetic to the problem of the blacks in Memphis, but not because she was involved in the Chicago riots.

"I think that people should learn from history. I'm one of those people who believes that history repeats itself. If people would listen and look, many recurring problems would be solved. For instance, the riots over Civil Rights that are going on right now in South Africa will ultimately end as they did here in America. I wish some of the senseless slaying and torment could be precluded by looking at what happened in the United States."

"I also have a great deal of respect for the man Dr. King and what he stood for.

At the time, marching was a very brave thing for people to do. He and his followers were brave people who caused a lot of good. I cannot help but respect their courage and commitment."

When asked if she plans another book Beifuss answers, "I don't know if I could find another treasure trove of information, or one that I could become as involved with. There are lots of struggles going on today similar to the one in '68, but I don't know if I would be the person to handle the material."

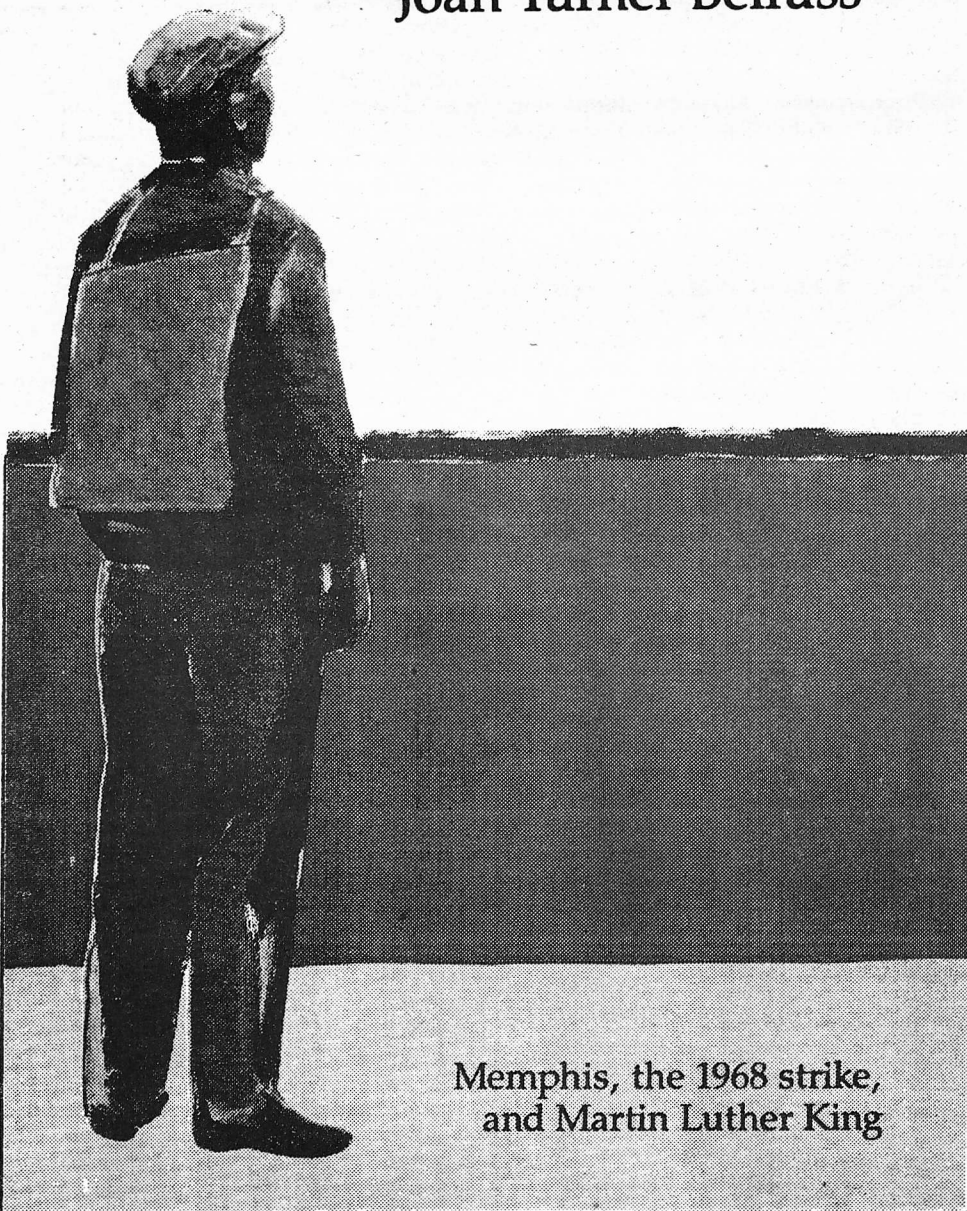
"In 1968 there was a great struggle for human dignity and compassion. I don't know if I will ever be involved in another such as it, but I hope that the world can learn from the example of Memphis."

Dr. Martin Luther King at the Mason Temple in Memphis, March 18, 1968:

I've seen the Promised Land.  
I may not get there with you.  
But I want you to know tonight  
That we as a people will get to  
The Promised Land.

## At The River I Stand

Joan Turner Beifuss



Memphis, the 1968 strike, and Martin Luther King

## A March For Peace Isn't Necessarily Peaceful

by Jenifer Cushman

I always pause briefly when I pass a Loeb's 7-11. Since I never visited Memphis before coming to Rhodes, my first contact with the name Loeb was while reading *At The River I Stand*. In this context, Henry Loeb seemed to me to be the generator of a slowly mounting storm of violence which culminated in the death of Dr. Martin Luther King, Jr. It is understandable that I do not view the name with a great deal of delight.

I grew up hearing about the violence of the 60s. As a student at Louisville Seminary, my father was involved in the Civil Rights movement, and he occasionally told me something of the fear he felt. Although I listened, I never really believed that a peaceful march could be countered with violence by public officials. Joan Beifuss convinced me

how utterly wrong I had been.

One incident in particular showed me what Dad has been trying to tell me all my life. Early in the sanitation workers' strike, the Memphis City Council appeared before the strikers with a "Compromise" which met few, if any, of their most important demands. The resolution was voted upon and passed, and the Council members turned off their microphones and left without comment or discussion. Frustrated, the strikers and strike leaders staged what was intended to be a peaceful march to Mason Temple Church of God in Christ. They never made it. Whether to provoke the strikers or simply control them, one of the accompanying police cars moved too close and ran over a marcher's foot. Other marchers moved quickly to aid her, but the tense police-

men misinterpreted their motives and began macing and clubbing the crowd. Reporters were mistaken for marchers and clubbed, while ministers wearing clerical collars were maced. One of the latter, Rev. Ralph Jackson, summed up many people's feelings by saying, "This happened to me because I was black. There was no other reason."

Ironically, much of the violence of the Civil Rights movement was blamed on Dr. King. Beifuss' book, however, shows King as a truly peaceful man, and tries to account, somehow, for his tragic assassination. Beifuss writes powerfully, and the reader cannot help but feel strongly, either in total agreement or total opposition to her portrayal of the events surrounding King's death. In fact, it is hard to read *At The River I Stand* without pausing while passing a Loeb's 7-11.



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# At The River I Stand

## Credits

by CHRIS ALLEN

*At The River I Stand* was published by B and W Books, of Memphis, for the author, Joan Beifuss. The material covered in the book is passionately written and is especially noteworthy at a time when the memory of Dr. Martin Luther King, Jr. is so strong.

Dr. Jennifer Brady deserves much of the credit for this special feature on Beifuss' book. Her introduction of the oral history to English 251 during Term I brought my and the class' attention to the importance of the book. The passion exhibited by the class about the material made me realize that the book was worth more than just a three-page term paper for class. Hence this special feature.

The featured student writers are members of that class who exhibited a special interest in the material. The issues represented are absolutely instrumental in the material of the book and were important points in the civil rights movement of the 1960's.

The author was especially helpful in the construction of this article. Her candid speech about the book made me certain that she was indeed dedicated to the material and cared that the truth was printed. Her passion for printing the truth, which reflects the blacks' passion for racial equity, is covert in her book and obvious in her diligence. *At The River I Stand* is a product of a very troubled period of history and of a very ambitious, unyielding author.

# Churches Role In Settling The Strike

by David Lusk

Memphis is a very religiously-oriented town. It is probably fair to say that the South in general places more emphasis on religion than other parts of the country. This does not mean that the South is more religious or Godly, only that the church a person belongs to and his or her religious heritage are very important character traits. A brief journey through any part of the city reveals, church after church after church. With so many religious institutions there must also be many parishioners and ministers for each congregation.

Because of the abundance of churches in Memphis it should be clear that in any current issue various religious leaders and religions will take a stand. The book, *At The River I Stand*, shows what a continuous role Memphis churches played in the 1968 sanitation strike. From practically day one of the strike, the religious leaders of Memphis were attempting to get things settled in the best way possible for both sides--the workers and the city. In her book Joan Beifuss centers around the church leaders.

At that time Memphis was still not the typical Southern city, and as the book states, it never had been. During the decade or so of civil rights activism, Memphis had been spared any major strife or violence. Although the city was forty percent black, the black community had never really banded together for one particular purpose. Henry Loeb, mayor, talking about the usually docile black people of Memphis claimed: "We know our blacks." It was a very conservative city. Beifuss describes white, religious, Memphis thusly: "The most vigorous 'anti' feeling was

aimed at the 'liberal' clergymen, either theologically or on the scene of social issues." The white and black communities were beginning to face integration of the schools, but their worlds had never yet fully collided. Perhaps this is most clearly shown in terms of churches. White churches would occasionally give aid to faltering black congregations, but there were very few integrated congregations.

The religious leaders themselves were basically grouped as either black or white. There were two ecumenical associations: one for blacks, one for whites. It would take sixty-five days of dispute in Memphis for these two separate communities to realize that they must join together and start becoming one. Religion, that powerful voice in Memphis, would have to lead the way.

In terms of the strike, black ministers began to exert their influence from the beginning. They had to. Their parishioners were the ones who would not be drawing paychecks; the blacks were the sanitation workers--the strikers. The black churches began giving money, what little they had, to the striking families. Bills had to be paid; food had to be bought. Yet, more than just financial resources were started. A few of the more radical, or maybe the more intelligent and realistic, black leaders realized that now was the perfect time for a change. The strike was the cause to organize the black community.

The book focuses on these leaders. Martin Luther King Jr. and his SCLC leaders were on the national level telling all the blacks in the U.S. that they should overcome racism. In Memphis Jim Lawson, Ralph Jordan,

Zeke Bell, Billy Kyles and many other ministers took that ball and decided it was time to roll with it.

The black progressive religious leaders of Memphis, like their national counterparts were fighting for the cause of blacks. This was not a particular cause; it was every cause. Memphis was no different; the men, mentioned above, were no different. They wanted blacks to gain a higher community standing. Men should be recognized as men. They, and the strikers who represented the particular cause, stood behind the slogan, "I AM A MAN." If the strikers were willing to hold out for their cause, then why shouldn't their cause be broadened to include every black person? The black leaders enlisted people for this purpose. It seemed as though solving the strike problems was not even an issue to the black religious leaders, solving racial prejudice was. For this reason, the marches in Memphis were so popular, so important. The city saw for the first time that black people were a large part of their community and must be treated as such.

The white clergymen were on a totally different side of the tracks. Ministers wanted to avoid any sort of racial confrontation and they knew that this strike had the power to bring that about. Therefore, from the very beginning, they were aiding the city and union officials, trying to make the necessary negotiations. They donated money and time to help the blacks, but they did not donate the energy to help liberate the black community. It was not until the minister's march that they realized their community was on shaky ground. From continued on 5

# Portrait: Henry Loeb

by Lauren Wellford

"He was independent in the wide sense of the word. 'Nobody owns a piece of me,' he liked to say."

Henry Loeb was serving his second term as mayor of Memphis in 1968. He was "big, gregarious, bluntly outspoken," and sure of his views. When news that the sanitation workers had gone on strike reached him, Loeb immediately condemned the strike as illegal and refused to negotiate with the new union. Early in the strike when there was a chance of settling, the COMMERCIAL APPEAL printed the headline "Loeb May Offer Compromise Plan To Collect Dues," and infuriated the mayor. Compromising was not his style and he backed off from an agreement. His stubborn refusal to talk on "middle ground" forced the union men to remain on their side and contributed to the strike's great length.

Mayor Loeb believed that he was doing the right thing, however; he said that he had received 500 letters from Memphians who agreed with him and only five who did not. He also had the backing of the COMMERCIAL APPEAL and MEMPHIS PRESS SCIMITAR (neither of which employed any black reporters), and some of the city council members.

Beifuss does not simply show the "bad" side of Mayor Loeb; she is careful to point out examples of his kindness and concern. He did not want the children of the strikers to be hungry, so he made food stamps available to them. In one instance he took a cup of coffee to a striker who was standing in the February frost outside City Hall. But he was unbending on the central issue that faced him. He was polite to those who opposed him, as if he felt for

them personally, but as a politician with a constituency to represent, he would not yield to their demands.

Although Henry Loeb had spoken against integration, he probably did not consider himself a racist. As mayor he did not actively discriminate against blacks but maintained the status quo. While he was in office though, this policy was challenged by Memphis' black community; no longer would they be content to be second class citizens. Loeb responded to the strike only as an illegal tactic--he did not see the underlying issue of racial equality. He clung tenaciously to his belief that the union should not be recognized, little understanding that to the sanitation workers his attitude translated into a refusal to recognize them as men.

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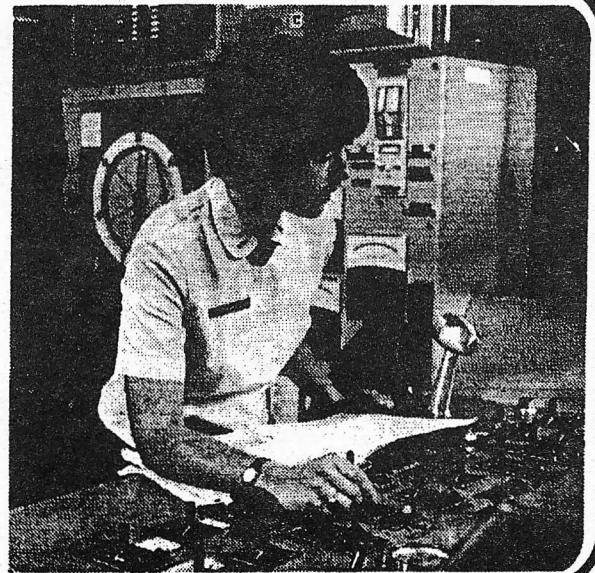
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# At The River I Stand King's Assassination Set Stage for End Of Strike

by Dennis C. Dickerson  
Associate Professor of History

Joan Beifuss in *At The River I Stand* recounts in vivid detail and with illuminating vignettes of key participants in the Memphis sanitation worker's strike of 1968. The city's sanitation department consisted mainly of poorly paid Black garbage men whose working conditions in no way matched those of unionized laborers elsewhere in the country. Subject to loss of pay during inclement weather, inadequate wages, dangerous equipment, and no union recognition, these workmen, encouraged by the American Federation of State, County, and Municipal Employees union went on strike against the city. A kindly but recalcitrant mayor bent on union busting gave no signs of bending. A largely inept city council possessed neither imagination nor effort to ease the increasing tension between Blacks and Whites on the issue. When Dr. Martin Luther King, Jr., the famed civil rights leader and Nobel Peace Prize recipient, accepted the invitation of Memphis Black leaders to lead marches for the sanitation workers, this local municipal affair matured into a significant event with national implications. All eyes were fixed upon Memphis.

Ultimately, it was the assassination of Dr. King which

set the stage for ending the strike. Attempts to bring together community spokesmen and union leaders with the mayor and city council, and failed efforts between Black and White Clergy to find common ground, did not help toward a solution. The shame of a murdered King in Memphis, mobilized sentiment and effort to raise wages and to recognize the sanitation workers union that ended the strike. Memphis would never be the same again.

These Memphis occurrences were an integral part of the larger civil rights movement, not desecrated incidences in an isolated southern city. As a part of the civil rights movement, the sanitation strike, as Beifuss makes clear, requires analysis and understanding from that vantage point. I would suggest that the following three perspectives emerge from the Beifuss study.

First, the Memphis sanitation strike represented a major shift in the civil rights movement away from legalized segregation and discriminated but toward substantial issues of economic deprivation based upon race. The Voting Rights Act of 1965 sought to empower Blacks politically. The Memphis sanitation strike sought the same objectives but in the economic realm.

Real freedom would not come only from political emancipation, but also from economic empowerment.

Second, along these same lines, the efforts of Dr. King began to shift toward economic concerns. Memphis was a test case. He had planned a massive Poor People's Campaign in Washington, D.C. in the spring of 1968. If the Memphis experiment worked, then there was hope for a larger national effort.

Third, Memphis, unlike Birmingham, Selma, St. Augustine, and Little Rock, had not been the scene of major nationally covered civil rights battles and controversy. The move toward desegregation, though slow and incomplete, convinced most white Memphians that amiable race relations existed in their city. The sanitation strike revealed with brutal frankness that beneath the surface of this sleeping Mississippi River town seethed racial tensions and injustices that few whites wished to talk about or acknowledge.

The Beifuss study is a powerful narrative about a major episode in the civil rights movement. No one will ever again ignore Memphis as one of the principal battlegrounds in the struggle for a racially just America.

## Churches

continued from 4

this point, when the strike was almost over, their attention focused on racial relations. They asked the city to "let us do the will of God for the good of the city."

In both these groups, white and black religious leaders, it is clear that the ministers were working with the problem in Memphis. But what about the congregations; what about the people of Memphis? Obviously the blacks were behind their leaders. It was a cause for the people and they were being led en masse. The white community, on the other hand, was not about to be led! White ministers who tried to promote better race relations were bombarded

by threats from their congregations. It was all right for them to give time and help to solve the strike problems, but when money was given to aid the blacks who were trying to change society, the whites became angry. The strike affected them because their trash wasn't being collected regularly, yet they liked Memphis and "their blacks" the way they were. Things were easier that way and a change was not wanted.

For these reasons, Beifuss perhaps placed too much emphasis on the role of churches. It was not the churches who were acting; it

was the church leaders who were taking part in the proceedings. *At The River I Stand* highlights the activities of black and white religious leaders and shows them to have been the major force in pushing Memphis toward change. In sixty-five days, it went from a city where blacks calmly went to black churches and heard about their oppression and whites went to their churches and heard that life was running smoothly, to a city that understood that blacks and whites would have to begin living in unity. The sanitation strike was the catalyst for this change and the religious leaders were the developers.

## Violence From Officials

by Marguerite Wiese

Throughout Joan Beifuss' *At The River I Stand* the threat of violence between blacks and whites hangs always in the background. From the first, we know the book will culminate in the shooting of Dr. Martin Luther King, Jr.; our Foreknowledge helps create an air of impending confrontation. Beifuss very effectively uses quotes from interviews and descriptions to convey her disgust toward the police for their part in the violence during the marches. They seem to go crazy. She shows violence committed by organized blacks, on the other hand as deliberate with its impetus in necessity, not fear. The immediacy of the passages is both shocking and terrifying.

The police act out of their own panic rather than cause in the march scenes. In the "Macing of the Ministers," the police begin the upheaval by edging in on the marchers with squad cars and injuring one of them—the accidental effect of harassment. The strikers in the vicinity react, but police all along the march, rather than contain the situation, escalate it by using mace. The marchers are helpless against the officers. Gillis recalls, "Put my cap on my eyes—and they come shoot mace up my nose...I couldn't run 'cuz they was all around us." Reverends and Ministers weren't exempt. The police were so excited they seem malicious: "as Sengstacke stepped out on the street an officer aimed his mace can and ordered, 'get back on the sidewalk.' He was maced before he could." Beifuss' portrayal of the police garners support for the strikers.

Black violence, on the other hand, is not seen as nearly so frenzied. It is planned and purposeful not committed to bloodlust. The Invaders, for example, were a small unit within the Black Organizing Project. "The Invaders were the firepower hand of the BOP...responsible for security...training people in liberation tactics." Their violence was used for optimum effect: "Tactics were to get people in legitimate positions...people like John (were) going to jail every day during the strike it was because he was in charge of the Invaders and it's their position to take these sorts of stands." Much of the violence that did occur took the form of vandalism, rather than mass upheaval. In sum, Beifuss seems to characterize the Black power militancy as "mild...in comparison...to other cities" and certainly "mild" in comparison to the police.

By building on the brutal

ity of the police and the need for black response, Beifuss demonstrates her sympathy for the strikers. She speaks of Reverend Zeke Bell and Reverend Dick Moon, "maced by the friendly policeman they had been talking with." She tells of city officials needing armed escort. In a quiet age where police are "brutal" for issuing speeding tickets to people "only going 60," we need to be reminded of the inhumanity that is the result of a people being denied a decent life merely because of the color of their skin. As Jacques Wilmore, a Civil Rights Commissioner, said after being maced for trying to stop a policeman beating a marcher, "if you are a black man, you can have all the badges signed by the president...yet particularly in times of crisis police officers just see the color of your skin." After reading *At The River I Stand*, one fully understands Beifuss' support of the strikers, and that we must continue to seek a truly colorblind world to prevent these events from ever happening again.

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Sanitation workers striking in Memphis, 1968.

# Will Gramm-Rudman Cure The Deficit Doldrums?

After years of deficit spending, Congress in mid-December passed legislation to force the expenditures of the Federal Government to equal its revenues by 1991. The Gramm-Rudman plan requires that Congress and the President meet annual deficit-reduction goals or face automatic spending cuts. The plan calls for reducing the current deficit of \$200 billion to \$144 billion in fiscal 1987, with reductions of \$36 billion per year until the budget is again balanced in fiscal 1991.

If the political forces on Capitol Hill cannot agree on sufficient spending cuts or tax hikes for a given year, the Gramm-Rudman plan will automatically cut spending in two ways. One, all cost-of-living adjustments for pensions, etc. (except those for Social Security) would either be reduced or eliminated. Two, most other federal programs would un-

dergo across the board cuts to bring spending in line. Half of the cuts must come from defense and the other half from domestic programs. Certain politically sensitive programs are exempt, or partially exempt, from cuts: Social Security, food stamps, welfare and others.

What does this mean for Americans in general? In the immediate future, the 1986 budget must be sliced by about \$11.7 billion on March 1, either upon agreement of Congress and the President or automatically. Among the cuts being considered are in the area of Medicare, student loans, and farm price supports as well as defense. For 1987, the reductions in spending must equal at least \$50 billion. Among the most likely victims of this round of paring are the Interstate Commerce Commission, Amtrack, the Job Corps, and

the Agricultural Extension Service.

In the longer run, the Gramm-Rudman plan will have some other possible effects. On the positive side, the economy may, after a short decline, rebound stronger than before as less government borrowing decreases the interest rate and increases investment demand. Also, the elimination of the programs will bring about a result that has been sought for years: a reduction in the size and interference of government.

On the other hand, the implementation of Gramm-Rudman will have some negative effects. One, the political realities of our time will force everyone to look at possible tax increases as an alternative to deep cuts in very popular programs. Two, the new spending limits will greatly hamper the defense build-up and thereby weaken our position ver-

Coordinated by Alan Harris

Congress sanctioned the most sweeping deficit-reduction legislation in postwar when it passed the Gramm-Rudman bill in December. Aiming to balance the federal budget by 1991, the law calls for deep cuts each year in government expenditures. Questions concerning what programs suffer cuts and whether tax increases would be necessary to bridge the final gap highlighted debates between the President and Congress over the bill.

This week, we asked junior Tim Davis for his impressions of the new law. Will it be effective? What will be its consequences?

sus the Soviets in military-preparedness. However, these effects will only occur if Congress and the President follow the plan to its completion.

Will Gramm-Rudman balance the federal budget? No. It is highly unlikely that the plan as it was passed in December will remain in place untouched until 1991. It may not even make it until 1987. Past experience has shown that Congress lacks the will to stand by the cuts in political programs necessary for deficit reduction. Gramm-Rudman does not appear to offer any solution to this absence of willpower. Congress can revise, abolish, or ignore any law; the

plan will most likely emerge as a vote-getting device for the upcoming Congressional elections. Once the new lawmakers arrive, I foresee changes in the plan in order to make it easier to live with politically for everyone. Furthermore, its passage prompted lawsuits to determine its constitutionality. The plan appears to take the final decision concerning government spending away from Congress, to whom that power was granted by the Constitution.

Although the Gramm-Rudman plan as it stands would probably do wonders for an economy hampered by high interest rates and big government, the combina-

tion of political reality and constitutional questions leaves its future very much in doubt. The current fight to find the first cuts in the 1986 budget is deadlocked by Reagan's determination that all the money come from domestic programs. For the plan to work everyone has to give; as Walter Lippmann said: "You took the good things for granted. Now you must earn them again...There is nothing for nothing anymore." If the ongoing battle is any indication of the political problems that will follow the plan, Gramm-Rudman may be a law with a short time to live.

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## Writing Skills Emphasized At Stanford University

Palo Alto, Calif.-(I.P.)-Stanford is taking steps to sharpen its undergraduates' writing skills with some unusual courses that give students more practice and feedback on their lab reports and term papers. Twenty-one "Writing-intensive" courses are being offered this year through the School of Humanities and Sciences in such varied fields as physics, anthropology, communication, music, and economics.

Whereas typical 10-week humanities courses may require only a one-hour written mid-term exam, a three-hour final, and perhaps a 10- to 20-page term paper, the new courses require more concentration on written assignments.

"We feel that we don't ask students to write enough and that improvement comes from writing frequently and having close attention and close feedback," explains Carolyn Lougee, associate dean of humanities and sciences for undergraduate programs. "Our objective is to ensure that most undergraduates have at least one writing-intensive course beyond the required freshman writing course, primarily by making writing-intensive, the core courses through which

majors normally pass en route to their degrees in each department or program.

Students in writing-intensive courses are asked to write several draft versions before turning in a homework assignment that will be graded. This is true whether the writing assignments are short or longer term papers. Specially trained teaching assistants then go over the rough drafts, offering suggestions for organization and checking grammar, spelling, punctuation, and usage. Finally, students are being taught to give each other feedback on their rough drafts. This has a twofold purpose: the students can learn by helping each other; it also saves faculty time in reading the drafts.

In past senior surveys, graduating students have given themselves high marks for their ability to write clear English prose. Still, many of their professors see room for improvement.

"I think there are still many students on the campus whose writing is not up to the general level that a Stanford degree would imply," says Marion Lewenstein, professor of communi-

cation and a member of the Writing Across the Curriculum task force which recommended the new courses. She estimates that 25 to 30 percent of Stanford undergraduates still need the extra practice in writing.

"Many don't know how to organize, and they need practice in the basic conventions of writing. I have found it worse in other departments," she notes. Christian Stoller, acting assistant professor of physics, agrees. "Last year I taught a physics lab seminar on electronics for physics majors which required students to turn in weekly lab reports," he says.

"Many of these reports seemed to be written more in gibberish than in English, even to me--and I'm not a native speaker. I had reports that you could understand only if you knew what the students were supposed to write. The students need to learn to write decent reports and pay more attention to the syntax of their English. If they don't do it now, it will catch up with them later."

So far, Stanford administrators are pleased by the number of faculty members who have volunteered to teach writing-intensive courses this year. In a recent workshop put on for the participants, visiting Beaver College (Pa.) writing consultant Elaine Maimon observed that, of all the colleges and universities she has visited,



by BOBBY REED

Elizabeth Rubin of the Rhodes Equestrian Team practices jumping at a farm in Germantown. They will have a show over Winter Break at Middle Tennessee State.

Stanford is the only one where standing faculty are working with their TA's to learn about possible approaches to writing instruction.

Lewenstein, for one, plans to reorganize the three to five writing assignments in her "History of American Journalism" class this winter. "The writing assign-

ments always have been graded on their quality of presentation, but now I intend on giving students a chance to write drafts of papers before handing in their finished project. Spelling will count, and organization of writing will count," she says firmly.

Student response: Students in Stoller's physics class are

shocked by the requirements.

Notes one: "It's too much work for two units. I spend more time on that than for my other three-unit classes. Thirty percent of our lab report grades are based on their English. I don't think it's necessarily appropriate for a lab class. Everyone thinks it's way too much work."

The announcement which appeared in last week's edition announced in error the date of the second part of the Alcohol Awareness Workshop. The first part of the workshop was held as scheduled on Thursday, January 30, 1986. The correct date of the second segment is Wednesday, February 5, 1986, from 7:00 pm to 8:00 pm. Officer Mills from the Memphis metro DWI Squad will discuss the legal definitions of a DWI offense; describe how you can determine your legal limits; and demonstrate the use of the breathalyzer test in determining an individual's 'blood-alcohol concentration', using student volunteers. Location: East Lounge of the Briggs Student Center.



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# Sports

## Lady Lynx Lose To Millsaps

by JULIE BROWN

Wednesday Jan. 22 saw 12th ranked Rust College taking on our own Lady Lynx. Rhodes lost in one of their best efforts of the season in overtime, 66-67.

On Friday, Maryville College (TN) came from across the state only to lose 52-47. Our Lynxettes looked a little flat after their heartbreaking loss to Rust, but they managed to do enough to pull out a victory. Three scored in double figures; Womeldorf accounted for 16 pts, while Henkel and Darlene Jordan chalked up 14 and 10 pts., respectively. The women improved their free-

throw percentage hitting 6 of 7 at the line. Trish Barron was high rebounder with 6.

This past Monday, Jan 27, Fisk University came in from Nashville to try their luck. The Lady Lynx trailed 17-32 at the half, but through some excellent outside shooting they came alive, pulling out an overtime victory by a score of 65-64. Anne Tipton was high scorer with 15 pts. Henkel, Womeldorf and Nixon each added 12 pts., while Jordan contributed 10 pts. They shot 82 percent from the line, hitting 23 of 28 attempts. Nixon was 6 of 6.

After this four game home stand, the women had to travel to Jackson, MS to take on Millsaps. The Lady Lynx have not won a game in the "airplane hanger" in three years and Tuesday was no exception. It was the Lady Majors again, 59-45. Henkel and Jordan each had 11 pts., and Henkel yanked down 7 rebounds.

The women are currently 8-7 on the season and 3-1 in conference play. They travel to Sewanee and Fisk this weekend for two important conference games.

## Lynx Fall To Centre

Centre came to Memphis Saturday and continued their vexing of the Lynx. After losing by 17 points to Centre the previous weekend, the men performed well but failed to come out on top. The final score, 60-73, does not reflect the effort the guys made in the game.

Led by Donnie Spence's 15 points and John Telford's 11 rebounds, the Lynx made a fine showing but came up

short. The men trailed 34-25 at halftime and could never decrease the deficit.

Kevin Smith returned to the line-up after a four day absence with an ankle injury. His twelve points paced a consistent backcourt. Kevin McMillan contributed 10 points and Rob Schutt added 12.

Centre defended the Lynx inside game almost flawlessly. Averaging over 20

points, Spence was held to only 15; John Telford, who was averaging almost 15 points per game, was not allowed to score. The front-line scored only 15 of the average 35 points.

The next Rhodes home game will be February 7 against Emory University. The men will be on the road January 31 at Sewanee, and February 1 at Fisk University.

## From The Left Cont.

continued from 2  
about 1000 miles southeast of Manila (closer than Guam).

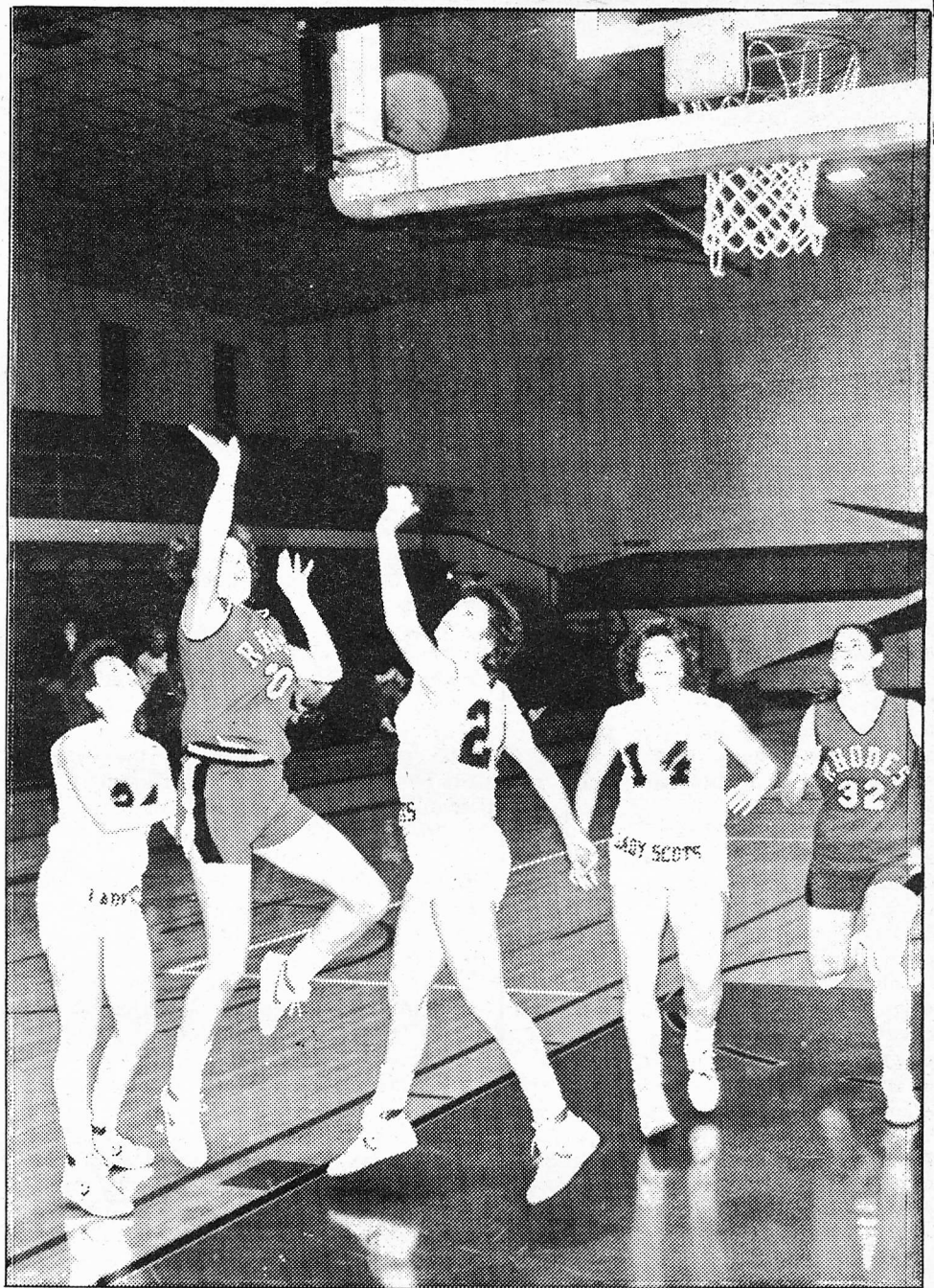
In addition, Marcos can hardly be considered "A great friend of the American people" (at least he is not my friend). The U.S. pays dearly for the bases in the Phillipines. In fact, President Reagan in 1983 renegotiated the lease so that by 1991 we will have paid the Phillipines 900 million dollars for the bases. Clarkfield and Subic Bay are the largest military installations outside of the United States, rather large symbols of the U.S. presence and support

for the Marcos dictatorship. If he dies, however, the bases may not be there for very long. It seems to me that we have been friends to Marcos, but he has not done much in return for the U.S.

Therefore, in the long-run it is the Phillipine people--not the U.S. government--who decide how long the U.S. keeps the bases. Finally, using "strong arm tactics" against Ms. Corazon Aquino in the unlikely event that she wins (as Matt Lembke suggests) would guarantee increased opposition to the U.S. and the bases, not our continued access to them. Therefore,

February 7th is critically important because it is the last, best hope for a peaceful transition of power and the reestablishment of democracy in the Phillipines.

As usual, those few points on which Matt Lambke is right--albeit far right--are alas right for the wrong reasons. The bases in the Phillipines will remain for a few years regardless of who wins the elections. But the closer the U.S. is in its support for President Marcos the greater the guarantee that we will eventually lose them.



by CHRIS ALLEN  
Senior Michelle Henkel goes up for two of her fourteen points against Maryville last Friday. Rhodes defeated Maryville 52-47.

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