

"COULD'VE ASSASSINATED LBJ



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2421 Oregon St., Berkeley, Calif. 94705 Tel. 841-9470 & 845-8746

TEN TIMES OVER"

ROG S NYDER
725 EUCLID AVE
BERKELEY CA 94708

CO-OP JOB OFFER TO BOYCOTT LEADER

BARB is able to announce this week the names of the Berkeley chain stores to be boycotted starting November 10th.

They are: Co-op, Safeway, Pic'n'Pac, U-Save and Lee Brothers.

BARB also learned this week that an official of the Berkeley Consumers' Co-op had offered a job to Nancy, "Tigger" Moore.

Tigger, who started Berkeley's boycott ball bouncing, is chairman of Consumers' Lower Food Prices, formerly called Ad Hoc Committee for Lower Food Prices.

"Is this true?" we asked Mrs. Moore.

"Yes, I was offered a job by Co-op before they knew that I was chairman of CLLP," she said. "I turned them down. Nothing has come of it."

"Was this after BARB's first article about the boycott?" we asked.

"Yes, but I am sure he hadn't read the article. He didn't know who I was," she replied. "He just knew that I was interested in lower food prices."

"Who offered you the job?" BARB asked.

"Someone in the Education Department. It was a job as a comparison shopper," Mrs. Moore did not name the man.

Meanwhile, Co-op News urges see page 2

In Kesey's Corner

Rumors predicted that it was "too hot to handle" at the Winterland, so Ken Kesey's celebrated LSD Graduation Party swung out in a warehouse on 6th street near Howard.

Admittance was by invitation only -- Luci Baines Johnson was on the list but Lynda Bird and George were not -- and several of Kesey's friends and a glowing

pumpkin protected the inner crypt.

Throughout a long Monday afternoon the crew labored steadily setting the scene while mothers rested, children scrambled amidst the maze of electronic equipment, and a large black dog nosed a roll of twine across the floor.

As the crowd drifted in at 8 o'clock, posters, signs, pumpkins, bedsprings barbecue, swaying ap- see page 5

The following account from a participant in the Sydney anti-Johnson demonstration, relates how "Johnson could have been assassinated ten times over." Said an NBC newsman: "I was terrified this might be it for him."

(Smyrna Press)- Today is October 22nd. We have smashed the Johnson image out here! Newspaper headlines, thousands of lines in newsprint. Why? Because we were violent -- not

passive!
My left shoulder has a bruise the size of a half-dollar on it, one of my teeth is chipped, & my nose is smashed. We let the lancers through and charged the motorcycle police, knocking them from their bikes! Destroyed the 'peace creep' image.

The police took off their identification numbers so they would not be recognized and in they came. Luckily a mob of wharf labourers were there to help us out, so the police found that it was not wise to get isolated.

Man you have no idea what it is like to be charged by a phalanx of motorbikes. They were pushing the police on duty back through the crowd. The cars didn't slow. Johnson had changed cars, perhaps to confuse us?

Black streamers draped his car. Black balloons covered the streets.

The first lot of motorbikes went through and we charged the second. I vaguely remember the chap next to me spinning around and going down as the cycle hit him.

I didn't stop to help. Johnson was in spitting distance.

Later when I was at the hospital behind a cop with a strained back, others went up to the art gallery where the reception was to be held and there encountered most of the American newspapermen who had boycotted our previous demonstrations.

Dave Clark, an anarchist, was arrested for tearing down American flags. The whole front of the

see page 10



Brigades Ready For Johnson

Here

SATURDAY (November 5)
10:30 a.m. -- Peace Brigade dispersals, Civic Centers, Berkeley and SF. Cars, riders, trucks gather for leafletting rallies etc. (Info 845-9159). Late arrivals ok?? pm -- catch LBJ. Place unknown. Info Peace Brigade dispersal points.

SATURDAY (November 5)
11 a.m. - 4 p.m. -- WFP leafletting. Cars meet at Hopkins/Josephine Sts.

SATURDAY (November 5)
9 p.m. - 1 a.m. -- Campus VDC Dance, Hearst Gym, campus, \$2.25 (less with Peace Brigade card). Country Joe and the Fish.

SUNDAY (November 6)
-- a.m. -- leaflet churches (tentative). Info 845-9159.

TUESDAY (November 8)
-- leafletting by polls, especially in Peace Candidate districts. Info 845-9159.

"If LBJ comes anywhere close enough to be reached by car" this Saturday, Nov. 5, "we'll catch him," spokesmen for the United Committee Against the War told BARB. "This is the most important action planned for the National 4-Days Mobilization."

"People will be mobilized and ready in Peace Brigade cars," Peer Vinther of UCAW stated, "and we have special signs and everything prepared for him. Everyone is ready to him him. "If he lands in Sacramento but does not come to San Francisco, we intend to send Peace Brigades to Sacramento."

Latest information on Johnson's movements, Vinther and UCAW's Pete Camejo explained, will be available at Peace Brigade dispersal points (the Civic Centers in Berkeley and SF). The car-

and truck-loads of Peace Brigade leafleters will be told when to return from hitting the populace to go hit Johnson.

Anti-war groups around Sacramento and Los Angeles are also, the UCAW reports, prepared to greet LBJ.

Meanwhile, UCAW has prepared one-quarter million anti-war leaflets "to saturate" neighborhoods of all kinds in the East Bay and San Francisco Nov. 5. Sound trucks will cruise the neighborhoods and Peace Brigade agitators will hold street-rallies in downtown Oakland and San Francisco.

Cars and riders are asked to gather at 10:30 a.m. Saturday at the Civic Centers. Each will be given one of 90 heavily-populated areas to cover, leafletting and speaking to the people. (Late see page 11

DIGGERS NEW GAME

The Frame

If the fuzz read this story they may know what was happening. It all depends on one's frame of reference.

All last weekend the Diggers passed out 1,500 leaflets in the Haight-Ashbury and 500 of them on Telly, announcing the "Full Moon Public Celebration of Halloween" on Monday night at the street intersection that gives that hip district its name.

For several weeks now the Diggers have been feeding all hungry comers on their impromptu picnic ground in the Panhandle. The backdrop for their daily sharing of the Bread of the Spirit and Fruit of the Soul has been a 25-foot high yellow wooden frame, dubbed "The Frame of Reference," through which participants would pass as part of the general fes-

tivity and communality of things.

It was this imposing object that 20 of the Diggers carried up the hill from the park at about 5:30 Monday and placed on the southwest corner of the intersection soon to be blessed by the announced celebration.

Two large puppets appeared, each about 8 feet high and operated by two men. One puppet bore an interesting resemblance to Robert Scheer and the other to Congressman Cohelan. There followed an ad lib puppet play called, "Any Fool on the Street," dealing with the "Frame of Reference," like which side was which, which "inside," which "outside," and so on.

The Digger's passed out about 75 smaller Frames on Reference, made of yellow-painted lath about see page 5

FILMS

The Nabes Abroad by Lenny Lipton

BRUSSELS -- Every now and then, I like to survey just what's happening at the Nabes. This time, I've got a problem. I don't know what's playing at the Berkeley Nabes -- but I imagine that the films I'll write about here are current back home.

Last night I saw "The Bible." Well, if anybody asks you if you've read the book, from now on you've got an answer.

"La Bible" as it's known by the heathen in this part of His domain, was never one of my favorite books. However, I feel peculiarly well qualified to comment on the film version because the director, John Huston, and I share the same religious beliefs. That is, neither of us believe in god. So what we have in the film isn't really a devout interpretation, although it is dull -- one of the qualities of all religious piety -- even this supreme dullness is no substitute for the real thing.

In fact we don't even have a faithful interpretation -- Eve, unfortunately, does not emerge from Adam's rib -- the writer departs from Genesis slightly for his own, undoubtedly better version of the beginning of it all. However, Huston does leave us with as many of the "begots" as he can manage to squeeze in.

Worst of all, we don't have a cinematic version of the Bible. This may simply be impossible, since the Bible is symbolic -- the land of the Bible and the shadow of the sub-conscious coexist -- whereas, film -- especially -- in fact, primarily, color film, is a visionary medium, and never the twain shall meet.

Undoubtedly, this is the reason intellectuals, so involved with symbols as they must be, prefer films in black and white to those in color. Dreams are rarely in color, and dreams are entirely symbolic, whereas, visions are always in color, a superb richness of color, hypercolor, technical color if you please.

Back to "The Bible." Unfortunately Eve's nipples are neatly you will get a good view of Adam's behind, but you have to guess what those convenient branches and ferns are hiding up front.

Apparently it's OK to film a medium shot of Adam's ass, but only long shots of Eve's tush will do. I suppose this is because a woman's behind is intrinsically

more arousing than a man's, but this cinematographic quirk does give us a good insight into the limited erotic development of John Huston's built-in censor.

How sweet is the irony of the shame born into the world by Adam and Eve's bite of the fruits of the tree of knowledge -- for the makers of this film, and the culture they are a part of -- fittingly disallows presentation of male and female sex organs, even on this momentous occasion -- the filming of the Bible.

The best scene in the film is a visit by Abraham and his son Isaac to the ruins of Sodom, which actually was subject to atomic destruction. When Lot leaves Sodom, over his shoulder footage of an A bomb test is matted in. Fortunately, no one in the audience was turned into a pillar of salt -- anybody who stayed for that much had to be immune to just about anything God could dish up.

Huston is clearly trying to say something about atomic destruction in the scenes of Sodom's ruins, added to Bible, as it were. For didn't god tell Moses, no more flood -- fire next time?

By the way, Huston plays Noah the eye that made me want to pinch his chin. Parts of the film, especially the Flood, might best be clipped out of the film and distributed to Sunday school classes, say by Encyclopedia Britannica films.

That's all folks, tomorrow I go to Paris.



ALF-Clean Show To Lay CLEAN Low

Salacious passages from Shakespeare and the Bible, read by leering Mime Troupers, will spark up two Artists' Liberation Front rallies against the CLEAN bill this weekend.

"Reputable" local authors will crawl out to read equally --!!! passages from their own work, according to Peter Berg, playwright and ALF's coordinator of the un-CLEAN demonstrations.

ALF is holding the rallies "because the CLEAN bill is censorship and unconstitutional," Berg said. "But we also want to

up and say 'Be serious. This is how we live, and at this stage of the game, the CLEAN bill is ridiculous'.

"We are going to have surprises and we'll hand out 'scabrous' materials," Berg added.

Marshall Krause of ACLU-Northern California will speak on "what the CLEAN bill is all about." SF Assemblymen Willie Brown and John Burton will also speak.

The demonstrations will take place Nov. 5 in Washington Square, SF, 1 p.m. and Nov. 6 at Oak

A Sex Poem!

"Sex is sex is sex is sex,"
So says Gertrude Stein.
"Sex is free," says Jeff Poland,
And I agree - it's fine.

A problem does exist, I fear,
One I can't define;
All the girls I tend to meet
Look like Gertrude Stein.

G.K.

CO-OP JOB OFFER

from page 1

people to fight for lower food prices by shopping exclusively at Co-op rather than by picketing. The Co-op Board of Directors had originally voted to support the boycott, but since last week has evidently changed its mind.

By doing all our shopping at Co-op, says Co-op, our food bills will be lowered "in the long run." Apparently this has something to do with the fact that other stores spend money on TV commercials and Bonus Bingo, therefore "Co-op's mark-ups cannot be reduced until sales increase."

"That doesn't make sense to me," said one CLLP member. "How can other stores' expenses make Co-op have higher prices? And besides, I've waited for 45 minutes in the checkout line at the remodeled Co-op. They have plenty of business. I doubt that they could even handle an increase in business."

The boycott, protesting rising food prices, was announced this week to the managers of the above mentioned store.

In a letter signed by Tigger Moore, the committee said in part, "We are alarmed at continuing rising prices of food." Several examples were cited, including a 13¢ a pound increase in the price of butter in the past year.

"We are asking for a general reduction of 10%," the letter continued. The letter expressed willingness to talk to store managers but went on to say, "If we have not heard from you by November 10th, we will prepare to organize a boycott of your store in this area."

Tigger emphasized that the Committee needs help. Cash contributions are needed to cover the cost of printing leaflets and volunteers are needed to help distribute leaflets, work door-to-door and picket the stores. To help call Tigger at 843-2822. - Mary Sue Slatkin

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New Blood In BARB Case Vs UC

Barb is verboten on the UC Berkeley campus, although Dean Fuzz James Sicheneder helpfully explained how to get around the regulations.

In an encounter between Dean Fuzz and BARB's editor outside the Greek Theater before the Bobby Kennedy talk, the cop-dean said the BARB could not be sold on campus. The editor disagreed. He said he intended to establish that the selling of newspapers on campus is a constitutional right (See Oct. 28 BARB)

Too late for publication last week, Chancellor Earl Cheit's secretary, Jean Dobrzensky, phoned BARB the official reply to BARB's request for information about the proper procedures for vending on campus.

Apparently, there are no proper procedures.

"No on-foot vendor is or will be allowed to sell newspapers on campus," she said.

In regard to additional racks, she said "If we permit one, we would have to permit them all. Our general feeling is that such a policy would be untenable."

The reason, she said, is that there are so many weekly publications.

If someone in the chancellor's office had looked out the window, he would have seen on-campus racks of two weeklies published outside Berkeley.

BARB was given permission to appeal in writing to the business office, but doesn't know exactly what to appeal, since it only asked for information about the proper procedures.

Miss Dobrzensky told BARB that she did not think there would be public documents showing the chancellor's written approval of the dailies' news-stands on campus is "a tradition dating back fifty or sixty years."

Newsdealer George Barringer told BARB that newspapers were officially disallowed on campus when he set up the first rack there 8 to 10 years ago. He said the administration "turned its head the other way" when he introduced the Chronicle news-rack.

University regulations require the chancellor's written approval for use of campus facilities "for any commercial purpose." The Chronicle and Examiner distributors told BARB that they know of no paper which has permission for its campus racks.

Other newspapers are not all smiles about current interpretations of university regulations. Terry Cannon, editor of The Movement, newspaper of the Student Non-Violent Coordinating Committee, was gently booted from the street by an unidentified Dean see page 9



Black Youth Won't Buy Candy-Coated Sops

"Hey, man, you from the press?"

Thus began an unusual interview with half a dozen young blacks. They were standing in a group at the entrance to the Greek Theatre when they spotted my press badge.

"What paper you from?"
"The Berkeley BARB."
"What's that?"

Five minutes earlier I had been wondering how to approach some of the blacks at the conference. How to overcome their suspicions of the white reporter, how to open them up. I needn't have worried.

"Hey, I'm gonna tell you something, now write it all down. Where's your paper?"

I had left my notebook in the bleachers, so I took a poster from an SDS table. We borrowed a pen from a surveillant cop.

"We can't get decent jobs. Y' all don't let us have a thing. You won't give us any slack, what you should do is give us some slack." It was not a suggestion, it was a demand.

"The poverty program is just a candy coating. What they're saying is, here's some candy, now you be nice and don't make any trouble."

The speakers, mostly high school students or dropouts from Oakland and Richmond, had formed a circle around me. One of them looked over my shoulder.

"Hey, man, write faster, you're not getting it all down. Don't you know shorthand?"

"All we got is rats and roaches. No food. I'm hungry."

"World War II and Vietnam are killing us off. And why did you invent birth control?"

"All we get in school is vocational training. Nothing but shop toys. That's why we can't get into college."

"And you don't teach us anything about the black man's contributions to America."

This attitude seems to be the rule, not the exception. During the Oakland school boycott, Castlemont High students were eager to talk and surprisingly articulate. They know what they want, they know what they don't like, and they intend to do something about it.

Black youth is no longer afraid of "whitey." It is not ashamed of

its dark skin, different dress styles, or lack of education. It has replaced white values with a pride in its own culture.

Black Power deserves credit for this new state of affairs. Black Power advocates such as Mark Comfort of Oakland and Ron Karenga of Watts have proved that black community leaders do not need white support. And this support is no longer wanted.

As one man put it: "When the time comes, if you're not down there with a gun, we don't want no part of you."

This is the point of Black Power. Blacks don't want white help because whites can't possibly have the interests of Blacks at heart. Get the whites out of the movement so that Blacks need not be suspicious of it.

And the ghetto is learning that you don't have to be white, or even "white inside," to make it.

Ask Co-ops To Un-Dow Co-op Bins

Dow Chemical Corporation makes napalm.

They also make Saran Wrap, Handwrap, Dow Oven Cleaner, and a host of other products.

The Berkeley chapter of Women for Peace has set up a table at two Co-op food stores, urging shoppers not to buy Dow products. Mrs. Jane Lundin of Women for Peace told BARB. The response, she said, has been "very good."

A month ago the Co-op Board of Directors refused to label shelves bearing Dow products by defeating a motion to support all organized boycotts. So Women for Peace have gone directly to the shoppers, first at the Telegraph Avenue store, then to the Shattuck store. Next week they plan to sit at the Co-op on University.

"We don't think there is much chance of the Board reconsidering the matter unless there is enough Co-op member response," Mrs. Lundin said.

Co-op members who feel that shelves bearing Dow products should be labelled, should write to the Co-op Board of Directors at 1414 University Avenue, Berkeley.



Like It or Or Not, He Tells It Like It Is

Stokely Carmichael was a good antidote for Bobby Kennedy. He cleansed the air of hypocrisy. Stoke says exactly what he thinks, even about the draft and even with General Hershey breathing down his neck.

The SNCC leader could wind up in a federal prison for statements he made here last week: "I don't want any part of raping other countries . . . As a black man living in this country, I wouldn't fight to give this culture to anybody. . . The most effective way to oppose the war is through the draft."

Stokely made it very clear, as he has repeatedly, what SNCC means by Black Power: "The question is who has the power to make their acts legitimate. . . We are not seeking to integrate with whites, but we are seeking

to end white supremacy, to tear down the institutions of racism."

It is unlikely this will deter Senator Kennedy from saying again, as he did here, that he does not know what Black Power means, but "If it means violence I'm against it."

A year ago very few outside of SNCC had heard of Stokely Carmichael. Today he draws a bigger crowd in the Greek Theater than Kennedy; he is discussed by every columnist and commentator. At least three members of Congress have made him the subject of speeches, demanding that he be prosecuted for his statements about the draft.

Stokely frightens the establishment because he has a charisma approaching that of Malcolm X. Like Malcolm and unlike Martin Luther King, Stoke talks the language of northern urban Negroes, including the younger ones. Unlike Malcolm and King, he is unencumbered with religious dogma of any kind. He is as well-informed, as sharp and articulate as anyone on the national scene today.

A big part of his appeal is a free-swinging style of comment on any subject. The Chronicle seemed a little awed that he called LBJ a fool, as they reported it. (Actually Stoke called him a buffoon and Dean Rusk a fool.) LBJ wasn't there, as Bobby Kennedy had pointed out a week earlier, but one had the feeling that this man would say the same things no matter who was there.

He certainly did not spare his supporters in the audience he faced: "We Negroes are tired. Did you raise questions about the hundred Negroes who were kicked off this campus recently? (Voices from the audience: "800!" Stokely! "O.K. 800.") . . . White activists have failed miserably to develop a movement for equality in the white communities."

Stokely is a dramatic speaker, but not in the tradition of oratory. He uses some change of pace, some dry humor, some rhythmic repetition suggestive of poetry. But what grips his audience and frightens the phonies is his plain, stark statement of exactly how this country's acts and pretensions look to a black man who refuses to yield one inch to opportunism.

Hearing him, a white person could feel for a moment what it's like to be black in a racist culture. If you are white, had it occurred to you that the civil rights laws are for whites, not for Negroes? Had you thought how a person with colored skin reacts to glorification of someone as "the first white man" to set foot somewhere or other? Are you aware of the constant equating of black with the dismal and evil, white with the good and true? Did you wince when you read, in a columnist's description of a bullfight, that "The fourth bull was . . . big, black, mean. . .?" (And this from Herb Cain, who sincerely deploras bigotry.)

Stokely understands Whitey, and his "inability to deal with blackness." The audience laughed self-consciously when he said that the term Negro Power would not have frightened the establishment, and Power For Colored People would be just fine.

White Power will not yield readily, Stokely said, and SNCC's purpose, "to tear down the institutions of racism," will take some doing.

Negative On Napalm Jobs

Napalm - homemade - will get demonstrated, but only on dummies (also homemade) or a village mock-up, at UC, Nov. 10.

That is the day the Dow Chemicals recruiter comes to campus to hire bushy-tailed students; and the Campus VDC plan to show them what they're being hired for.

"We'll probably have some huge photos of napalm victims," Carl Frank of Campus VDC informed BARB. An overnight vigil or on-campus picket, he added, may also greet the DOW . . . --P.F.

At Ease In Haight

Special information to BARB concerning the posters of the hippyrock scene, from its correspondent, Ed Denison.

I didn't vote in the last national elections and now I don't have the blood of the Vietnamese on my hands. I'm not voting in this state election, and this time next year I won't have your blood on my hands either. Will you have mine? If you intend to vote may I remind you that Ken Kesey, Wolfman Jack, and C. J. Fish are running for the highest office in the state. It seems best to urge you to vote for all of them: Don't vote, but if you must, vote often.

Perhaps on the way to the polls you would like to play another social game, one with further-reaching consequences than the election game, Intersection. Played during rush hour, the idea is to see how many varied and beautiful patterns you can make of your path as you cross and recross the intersections. (See Digger article this issue. -Ed.)

Nighttime in the Haight-Ashbury is very pleasant. As you walk down the street past the empty appliance stores where the owners have fled encroaching hippism, you find groups of shaggy people standing around, or lying in the doorways, talking together and drinking wine; gazing about with the blank look of one who knows where to see, or walking with the distinctive air of one who walks just to satisfy a need for motion.

The air is a little cool, reminding you of Indian Summer on the East Coast, but you are wearing two shirts so the only sensation you notice is the feeling that the sea has put its cooling hands on your face, and you walk along a little tense, hoping that the city will rub your back.

Moving from store to store pushing posters thru the mail slots, and putting them under the doors, you are stopped every few entrances by people who would like to see the poster, and if it catches their fancy, and it always does, they would like to take a few home to put on the walls. You give them a few and they smile, especially the girls. A friendly aura accumulates around you, getting deeper and deeper so that by the time you are near the Psychedelic Shop you feel a warm blending with all that surrounds you.

Most of the stores are closed, but at one the hippy shopkeeper is actually inside reflecting genially over a good pipe, just a little out of sight. He nods his head as the posters slide under his door, perhaps following their drift as the front edge lifts slightly and the paper begins to drift backwards. As you slide the third one in he stands up and opens the door to share the delights of the evening with you.

Conversation comes round to the posters and there is a discussion of the color choice, and the details of the design, with references to past posters which are local favorites. Many of the stores have issued posters themselves, sometimes complex and large, but more often simple and hand colored, given to friends and posted in local stores.

I almost ran up the stairs of the straight-looking building which houses the Mojo Navigator. "I came to see your poster collection for my next BARB article," I panted to Dave as he opened the door. "Oh yeah, common in" he said taking me to a large room with people lying about on the floor listening to records. "You gotta hear the new Chambers Brothers record, and the Big Brother and the Holding Company sides." The walls were covered with posters from almost ever dance that has taken place, starting way back in Virginia city. "Yeah, I got most of them," he said, modestly. "And Greg has more. He's gonna live, the hospital told us, so we are gonna keep on publishing."


Hours later I staggered from the house with a splitting headache and a frustrated mind.

My theory was that the posters are the icons of the new people; that they represent something beyond just advertising a dance or a souvenir of an evening. I had thought that if I saw them all at once, perhaps even in chronological order, things would stand

out and become obvious. Not so. The posters are developing apart from the culture for which they are intended, into something in themselves. This probably means that a lot of power is being wasted.

The icons' and saints' pictures are present sometimes in the posters, particularly those of the Family Dog, who kept the image approach when Wes Wilson went into something new. The Family Dog Indian, with his sign "May the baby Jesus open your minds and shut your mouth," and the Zig Zag man, have been the most successful icons, altho the last Fillmore poster in Oct using a Tarot picture was probably as effective.

I'll write more about this later.



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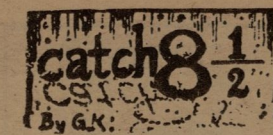
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MOE'S

Moe Moscovitz captured the additional vote he needed from San Francisco's Board of Permit Appeals - but to no avail, this week.

A Board member who had previously voted for Moe switched his vote and voted against him this time.

Last month Moe, who is trying to open a book store on Haight Street, appealed the Police Department's denial of his request for a used goods permit. At that



"I have sent my congratulations to Ronald Reagan. The people have spoken. We now must all put our shoulders to the wheel to keep California the leading state in the nation" - Gov. Pat Brown, 3:45 a.m., Nov 9, '66.

A White man's home is his castle, but a Negro's home is his ghetto. This is still true in California, for in the most insidious (and insipid) campaign in the history of California politics, Brown went down to defeat in the face of and overwhelming anti-Negro vote.

Brown's defeat becomes the first victory for Black Power; it wasn't planned that way, because if it was, it wouldn't have worked out (only the unplanned factors operate). What took place was that Black Power makes whites act irrationally in the face of a bigoted history of their own white making -- the denial of human rights to their fellow-Christians.

As more and more Negro families moved into white neighborhoods, more and more Democratic votes were lost, so Brown in a frantic effort to "save" these votes -- ran neck-in-neck with Reagan in promising to "keep them out" via "revising the Rumford Act."

But it was too late. "California is in the throes of one of the most subtle and intensive racist political campaigns ever waged ... the number-one state may elect Reagan governor in order to 'keep the Negro in his place,'" writes Carey McWilliams, editor of The Nation (Oct. 31).

The Nation article arrived at my desk AFTER I had started my column; since McWilliams is a personal friend of Gov. Brown, Cohelan, and Prof. Windmiller, I thought I had better quote a bigger name than mine, because, after all, I'm "a personality case" according to mind master Bob Avakian.

It is also too late elsewhere. "The presence of this enormous emotion (White backlash) is regularly reported by precinct captains of both parties, independent pollsters, the candidates themselves, and many reporters who have found that they can put the voters into a flurry with no effort at all by merely mentioning racial difficulties," reports the LA Times (Oct. 30) from Chicago.

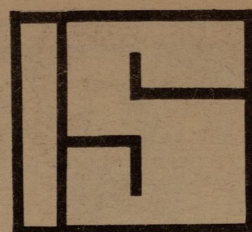
Anyplace there are white voters, the story is the same: it's okay for Negroes to get jobs and join unions (after all, "they're human, too") but STAY OUT OF MY NEIGHBORHOOD! Democratic Mayor Daley, of Chicago, and Sen. Douglas, a pioneer liberal in the field of civil rights, are in serious trouble for "selling out" to Martin Luther King and "his marches" this year; "it has become the symbol of attack for the backlash" (LA Times, Oct. 30).

Thus ends electoral politics, for if you want to stay alive in the Democratic party, do as Byron Rumford did: say nothing to keep the white votes (because he already has the Negro votes), and sell out the Negro. Meanwhile, back at the castration-rites on the Rumford Act...

time the Board of Permit Appeals voted 3 - 2 to overrule the Police Department's decision. A 4-1 majority is needed, however.

Moe filed for a rehearing, hoping that one of the two members whose stated position was "allegiance to the police department" would think better of it and change his vote. Moe had not counted on this "switcheroo."

"We are now preparing to go to court" Moe said. --mss



No. 1 October, 1966

Volume I, Number I of 'Inner Space' (newest mag on psychedelics) opens with "A Manifesto" oriented toward the position of Timothy Leary.

"As a species, we face an evolutionary crisis," it begins, and proceeds to suggest that one method of evolutionary survival may be to develop a "more conscious race. An emphasis on biology has come to characterize the theorists of LSD, in statements ranging from "evolutionary alarmism" to Leary's own "cellular wisdom."

Leary's article in "Inner Space" is the familiar serialized "Turn On, Tune In, Drop Out," part of which was printed in BARB last summer. Leary's theoretical position is "our intellect, our social mind, resists the notion, but our cells know that the language of consciousness is chemical." The two ideas involved in this statement are a defense of chemical alteration of consciousness and the position that many of our troubles are due to an alienation from "cellular wisdom," or the capacity for life-direction inherent in the basic processes of our bodies.

It is interesting to note the similarities, hidden beneath computer-language and biological metaphors, between Leary and Rousseau. Our problems may all and sundry be traced back to an alienation between our "social" selves (i.e., that developed by institutions) and a more basic self (for Leary, "cellular wisdom;" for Rousseau, the natural, primitive man). It is also interesting to note that, like the followers of Rousseau, none of Leary's adherents has been observed planting himself, vegetable-style, in the ground.

But some of the theoretical difficulties involved in explaining the phenomena of LSD may be for-

given, for perhaps they are inherent. "There can no longer be any question as to the potential benefits of the psychedelics, but only the question of how best to implement that potential."

"It is to this latter question that Inner Space addresses itself."

Bravo. Well said, though not entirely true, judging from the first issue, in which the "forum for the discussion of the use of psychedelics and the applications of that experience in the active life" is overshadowed by discussions of the legal aspect of LSD use.

Leary gives a few concrete hints for "turning on the senses" in conjunction with psychedelics (which term has mysteriously come to include pot). And a few of the magazine-book reviews (there are several) identify "trip manuals."


But the outstanding items in "Inner Space" articles, reviews, and two lengthy "letters" -- concern themselves with various aspects of LSD and the law.

Because of this emphasis on the law and law-enforcement agencies, "Inner Space" is not particularly pleasant reading. It is disturbing to know that 3700 pot-heads are busted in California each year, and that the number of people in prison in the United States today for possessing or selling pot is estimated at 20,000.

Some of the FDA's antics described read like Kafka: "The FDA seized their mescaline, on the pretext that it wasn't labelled right. When they asked how they should label it the Aikens were told there was no right way. They never got it back."

"Inner Space" can be obtained by writing Inner Space, Box 212, Chelsea Station, New York City 10011. \$5 for a year's sub.

- C.W.



NOTICE:

To Artisans of Medieval and of Renaissance Craft: Makers of Jewellrie and Lustres ~ Carvers of Wood ~ Potters, Weavers ~ Spinners ~ Flagg Makers & Mapmakers ~ Artsmen of Stained Glas, Icons & batik ~ Ironmongers, Flowermongers, Candlemakers & Purveyors of Spices and Pommanders ~ Alchemists & Apothecaries, Vendors of Fairings ~ And divers other artificers of gudes & services that doth dazzle mynde & Eye:

If thou wouldst Hawk and Vende thy gudly Craft at Pleasure Faire, October next in Marin County, then dispatch ye a Seemly description & a colour print portraying a Sampling of thy Wares, to KPFA Studios, 2207 Shattuck Ave., Berkeley, by Nov. 21st.

Item. Prithee, include ye all particulars, that the Prefects of The Faire, Ronald & Phyllis Patterson, may call ye at month's End, when they shall arrive, withall.

Further: Liste ye to more Word of this Matter on KPFA.

Kesey Not At Dance Of Death

There were painted faces, psychedelic umbrellas, English lords in riding dress, brides dressed for the altar, businessmen with top hats and briefcases.

There were people dancing in the lobby and balcony, rentacops rapping with the public, and plenty of people who just sat down on the floor, incapacitated by the dance or other factors.

But there was no Ken Kesey. There was no Tim Leary. And when the announcement, "Death is among you," was made at midnight, the only visible activity was a large Pumpkin Head making its way through the crowd. "Death" was one of several witches among the crowd.

Bob McKendrick, promoter of the Halloween dance that threatened briefly to become a major landmark in hippie history, did a good job.

From the balconies hung nets with naked plastic babies attached. A papier mache mummy reposed in one balcony. Just before midnight a realistic hunchback-headless horseman appeared, with a flashlight unrealistically shining out of his neck.

Ken Kesey's Graduation-from-Drugs dance, scheduled for Halloween at Winterland, was cancelled. But BARB received a tip that Kesey would appear, after all, at the California Hall dance. Kesey is close to the Quicksilver Messenger Service, which was playing - and playing well - at California Hall.

He didn't show up, but several thousand others did.

Where it was at, was elsewhere. BARB was there, too. See accompanying article. They packed the dancing floor and hallways, making it difficult to move in many places.

The dance featured several real witches. But they mingled with the crowd, making it impossible to recognize them among the exotic costumes.

Nobody seemed to mind. The music, bombing throughout the hall and into the lobby, was enough.

Seven Steps Keeps Broads From "Q"

Equal rights for women suddenly became a new topic of discussion last week for an ex-convict, thanks to a story and calendar listing in BARB.

Dave Cook, the ex-convict, told BARB he had many inquiries by Berkeleyans who saw the BARB story on his 7th Step Foundation chapter. 7th Step helps ex-cons maintain their freedom, assisting them with psychological problems and the problem of finding a job.

Five or six of those who phoned Cook were women, apparently young militant. They said they were "curious" about the inside of a prison. They wanted to know why women could not attend prison chapter meetings on Thursdays at San Quentin Prison.

Cook told BARB that 7th Step is restricted to 25 weekly visitors at San Quentin. He said the group preferred people who could communicate easily with inmates, or who could offer them assistance -- ex-cons, community leaders, or potential employers. The presence of women in group therapy sessions tends to limit convicts' self-expression, which may consist largely of profanity, Cook said.

Also, he said, prison officials see page 7



Provos: the dutch anarchists

by Anthony Howe

The scene was from the venerated, albeit camp, movie classic *The Wild One*. In a small town bar, which had just been overrun by motorcycle rowdies, a local chick, taking note of the name of this particular gang -- Black Rebels M.C. -- turned to The Leader (Marlon Brando), and asked, "What are you rebelling against?" To which came Brando's classic reply, "Whadaya got?" The sixties have produced their own Black Rebels, answering the same question in the same fashion. They are called by various names in various places and they inhabit every city of the world. But their ideological capital is fast becoming the unlikely Dutch city of Amsterdam, the habitat of a far-out but remarkably influential group of people known to the Europeans as the Provos, bohemians extraordinaire.

I first encountered the Provos (short for provocateur, or one who provokes) as I arrived late one night in Amsterdam, alone, broke and tired. I picked out the first dry place to sleep, which happened to be a deserted sidewalk cafe. I was not alone. Lurking in the shadows, scoping me out through sleepy brought down eyes, were three cro-magnon individuals, with enormous manes and unruly beards. We tried to converse. We spoke no common language. Then one handed me a pamphlet. It was printed in Dutch, but one word caught my attention -- PROVO.

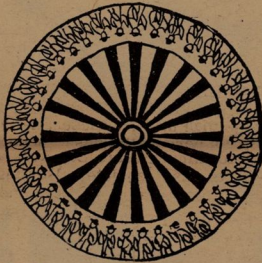
It dawned on me that these were the famed Dutch anarchists I had read about all through Europe. What they were doing sleeping in the streets of the city they presumably controlled, I didn't find out. We spent the rest of the night trying to communicate, exchanging commonly recognized words and names, scoping out each other's reactions: they brightened at Lenny Bruce and The Fugs, cringed at Dean Rusk and napalm. In all, it was a great night.

These young men were a part of a group of anarchists and bohemians who have become a social and political (almost) power to be reckoned with in Amsterdam. There are a hundred or so who form the hard core of political and social activists. They are the anarchist philosophers, the propagandists, and the organizers of labor peace demonstrations, and "happenings" in the streets. Last year they managed to get one of their number elected to the Amsterdam city council on an anarchist platform. (The Dutch have an affinity for rebels: anarchists have held prominent positions in the past, and once the people of Amsterdam elected a man to their city council while he was still serving a jail term.) The newly elected beatnik, in a display of Provo strength, demanded, and got, a post-election meeting with the

Dutch Prime Minister.

Around this core lies what is known as the Provotariat, the class of the individualist, the anarchist, the hippy, the one who rebels against whatever established society's got.

The Provo scene is far from a negative one. It is usually the force of conventional society that turns things off. For example, members of the Provotariat recently came up with a plan to help solve the problems of the hideous, suffocating, nerve-shattering traffic congestion at the heart of the city. The plan was simple: all automobile traffic would be barred from entering the central section of the city. The Provos would then provide bicycles at stations around the city so that people could pedal to their destinations. Anyone could pick up a bike at any station and leave it wherever



he wished within the city for the next person who might come along to use. The Provos came through with the bikes, but the cops wshed on their end. They said the plan would not work because the bikes were sure to be stolen. And so, with a bit of logic proving once again that cops are the same all over the world, they confiscated the Provo's bikes.

The individuals who make up the Provo movement are by no means unique in history. They strongly resemble the Greenwich Village Beats of a decade ago, or Hemingway's square hippies in Paris in the twenties. Even in Athens, perhaps the most nearly perfect and well ordered society in history, there existed a well established bohemian element of poets.

The difference is that these Provos seem to be far from beat, but rather active social revolutionaries, and they seem to be spreading.

They have a philosophy of complete freedom of the individual, universal human love and compassion, and freedom for mankind from the mindless, uncreative drudgery of everyday life in the work-a-day world. This, plus the enormous energy of the Provos and the imposing intellect of some of their leaders, make up a potentially powerful social revolutionary force. If the Provotariat does continue to thrive, perhaps they will go beyond the point at which they find themselves now, the point of Brando's undifferentiated rebellion, and change the world.

from The Rag

The Frame

from page 1

6 inches square that hung from a neck strap, through which the wearer could look at the various happenings of the scene as they happened, putting them in his own frame of reference.

Next came the game of "Intersection," where everyone tried to make as many polygons as they could by crossing the intersection in different directions. Some people got off passing busses and left their cars to view the game and join in, while others looked through different people's Frames of Reference at the unfolding scene.

By 6:00 there were about 600 people distributed around the intersections, lots of Berkeleyans among them. There were kids with jack-o'-lanterns, Halloween costumes and trick-or-treat bags. A lot of people walked in and out of the big Frame of Reference and all around it.

Suddenly five police cars and a paddy wagon sired their way into the intersection, blocking it completely, and the fuzz started re-directing traffic. One hippy looked at the massed police ve-

hicles and remarked, "It kinda creates a road-block, doesn't it?"

Maybe it was a Halloween hex or a ghostie-goblin spell, but at that point the police started talking to the puppets and the puppets answered them! The fuzz told the puppets that they were creating a public nuisance by walking in and out of the Frame of Reference, and that if they continued they would be arrested.

Cop: "We warn you that if you don't remove yourselves from the area you'll be arrested for blocking a public thoroughfare."

Puppet: "Who is the public?"

Cop: "I couldn't care less; I'll take you in. Now get a move on."

Puppet: "I declare myself public -- I am a public. The streets are public -- the streets are free."

The puppets then walked on, whereupon the cops grabbed them and the puppeteers under them and arrested them. They threw the puppets and five of the Diggers in the paddy wagon. One Digger reported that there were two signs in the wagon saying, "VOTE FOR REAGAN!"

About 200 people outside the wagon started booing, then chanted, "FRAME -- UP, FRAME -- UP!" The Diggers inside responded with "PUB -- LIC, PUB -- LIC!" Some of the chatters on the outside looked through their frame mandalas and switched to "CHECK YOUR FRAMES OF REFERENCE!"

Another man was arrested for objecting to the first arrests, saying, "These are our streets."

The crowd of about 600 was ordered to move on, but everyone started the "Intersection" game again, and a Digger set up a portable phonograph and played records and people started dancing. After 20 minutes or so, the fuzz drifted off.

The arrested Diggers were later released on their own recognition. BARB has learned that the ACLU or attorney Ruth Jacobs is to handle the case, which has been continued to Nov. 9 at 10 p.m.

While in their jail cells the Diggers sang "Avanti Populi!" (an Italian Communist rallying song) and "Marat, We're Poor" from "Marat/Sade," ending with "We Want Revolution Now!"

Despite all of the above events, the Diggers distributed food to about 55 people on schedule Monday (on the weekends they feed up to 200). Last Thursday and Friday they brought food across the Bay to the freedom schools during the boycott in Oakland. Friday they brought their bounty here for the Oakland high school students that were on campus. The word is that Mark Comfort digs the Diggers.

If anyone wants to delve the Diggers and pick up on their style, they can find out how it's done any afternoon at 4:00 at the Panhandle (near Masonic) of Golden Gate Park in San Francisco.

This week the Diggers are renovating a garage in the Haight, where they will open a 24-hour Frame of Reference exchange, which will provide at no charge all kinds of necessities of life to those who need them. The only expense they foresee is the gas for the transportation of goods.

Another project underway is the developing of sewing circles and baby-sitting circles.

At this time the Diggers are trying to contact the Minutemen and challenge them to a flag-football game in the Panhandle.

The Diggers always let people know what they are doing by distributing leaflets announcing their plans in poetry and prose, so watch for the Digger Papers.

BARB Man Warehouses With Kesey

from page 1

pels, lights, camera tripods were ready.

The drift became a surge shortly after 9 when the band unleashed pulsating rhythms. Hells Angels, Haight Street hippies, beautiful pregnant mothers, houg girls, a scattering of business types jumped and swirled as cameras clicked.

And everywhere color-kaleidoscope of gold, blue, orange, silver, red, black -- the full spectrum on faces, feet, arms and navels. Warmth, friendliness and a spirit of anticipation cut through the smoky air.

At midnight we knelt outside a spotlighted circle as Kesey came forward, bare-chested with long johns recalling his wrestling days, to share his thoughts with the faithful and the cynical.

Toy blocks, a hairpin, three pennies, a silver ball, an aspirin tablet, cigarettes -- one of dubious quality for a solemn graduation -- and other articles were tossed into the circle and sifted together at his feet.

On the bandstage Neil Cassady, also bare-chested, moderated and flexed his muscles in a sincere manner. Kesey, too, seemed sincere as he articulated his present position on LSD, whatever that position may be.

There was a certain lack of clarity in this area. He did not condemn acid per se. He did compare its usage to masturbation in that the first experience is wondrously unique but a law of diminishing returns applies.

A period of meditation followed. Were do we go from here? The crowd filing into the night in small clusters seemed unsure. So did Kesey. - Hap Stewart



Defeat the Democrats!

By Alan Dutscher

No matter what your political persuasion, if you agree that America has no business in Vietnam, that it is not worth the loss of a single American life, then you should work to DEFEAT THE DEMOCRATIC PARTY in the Fall elections.

Only a decisive, smashing defeat of the Democratic Party, which is creator and executor of the stupid, barbaric policy in Vietnam, can influence events in the near future.

A non-ideological coalition of people, whether they be "rightists", "leftists", or "centrists", alone can force the Johnson cabal to withdraw American troops, "advisors", weapons and CIA agents. Such a coalition must take for its immediate-practical task that of working actively for the DEFEAT OF THE DEMOCRATIC PARTY.

Obviously, a presidential election would be a far better vehicle for such a purpose than Congressional elections. Nevertheless, we must work with opportunities available. To delay serious electoral activity for two years in order to seize upon the "ideal" situation (which, it can be easily predicted, will not be "ideal" anyway) is to reconcile oneself to the useless slaughter of many thousands more.

The slogan "DEFEAT THE DEMOCRATS" is negative. In this case, the negative is positive. At any rate it is the essential precondition for positive development, in the same way that the "negative" idea of defeating the Redcoats was the precondition for the positive flowering of American independence.

If the slogan is DEFEAT THE DEMOCRATS, this will, in many areas of our country, mean voting for and working for the Republican party. In other areas, where genuine independents run, these are to be supported. By genuine independents we do not mean Reform Democrats. Johnson, with his colossal maw, has swallowed the Democratic Party whole -- reform tendency and all; Johnson is the Democratic Party and thus it is the latter which must be repudiated lock, stock, and barrel. It must be honestly recognized that the main practical-positive effect of supporting independents would be that of drawing votes from the Democratic Party.

If this results in Republican victories, this will be interpreted as a call for change. For the Republicans, as the opposition, betoken (if they are not representatives of real) change. The hand that delivers the slap to Johnson may be unclean in itself, but the effect of the slap will be the same: it will be felt unmistakably, it will be heard unmistakably, and its raison d'être will not be misunderstood.

The foreign policy pursued by America is Johnson's policy. And it is the chief architect of this policy and his contractors and sub-contractors (pre-eminently the Democratic Party) who must be repudiated. Nor is it important that the Democratic Party at large does not make policy; that the latter is made by Johnson and a tiny, wilful clique. The point is that the Democratic Party (America's traditional war party) have not disowned this policy of their boss (certainly the Kennedys have not done this). At most, a few individuals among them murmur faint misgivings over particular excesses. More often, these equivocal misgivings are uttered in private ('brave souls'), rather than in public; are uttered to a few, chosen friends, or if given to reporters, are not for attribution. Or, like the Kennedys, a few Democrats make contradictory & essentially meaningless statements concerning A. the "necessity" for "discussing" with Hanoi; B. the need for "negotiations" (as though Johnson does not endlessly claim to be ready to negotiate provided "certain preconditions" which constantly change in order to preclude negotiation, are met); C. the need for cessation of bombing the North (the South doesn't count, apparently); D. Or, a variant of this -- a ceasefire (as though there had not been a ceasefire last Christmas, which Johnson used to make political capital of & thereafter, escalate the war.

None of this constitutes meaningful division over Vietnam within the Democratic Party. These are at best differences without distinction or distinctions without difference -- relating to the tempo, the emphasis, and the rhetoric of American intervention, not to its essence. The only substantively different position is that which calls for American withdrawal from Vietnam entirely.

The only proper course, today, is to demand the unconditional withdrawal of all American troops, "advisors", weapons and CIA agents immediately. All talk of "negotiations", "discussions", who is "right" and who is "wrong", what might happen if American soldiers leave, is completely beside the point. What is happening is that colored people are being slaughtered in a war not of their making. Nothing worse can happen to them. * Peace, democracy, security do not exist in any degree for the masses of Vietnam in the south. They are in the grip of a brutal, ter-

rorizing foreign power, the United States. The people of South Vietnam wish to be free of foreign control & foreign control is American control. Their struggle for national liberation is as natural as breathing & they would obviously be fighting American imperialism even if Ho had never existed. Such are the undoubted verities of the situation. All other "theories" are hogwash, & all conjectures concerning the degree to which Ho controls the Vietcong irrelevant.

It may be objected to the slogan DEFEAT THE DEMOCRATS that most Republicans are loyal oppositionists; that some have a position on Vietnam worse than that of Johnson. This objection manages

BLOODFINGER



to miss the point entirely. The Republicans have some among them who would lessen (Hatfield) and some who would intensify the war...but they, the Republicans, are not doing either. Johnson conducts the war. A huge Republican sweep in November would still leave Johnson in control of foreign policy, but would make clear that this policy is the policy of a clique, a cabal.

It is the huge Democratic victory of '64 which enables Johnson to do what he wishes now. A huge defeat in '66 would tend to make him more accountable. To repeat: it is Johnson (the Democratic Party) which is actually conducting the war; it is, thus, Johnson (the Democratic Party) which must be defeated. What the Republicans say about the conduct of the war is a second matter, compared to what Johnson does.

What they say is contradictory, because, among other reasons, they are uncertain of popular feeling. That feeling must be made unmistakably clear in the fall. When, if, and as the feeling is made clear by a crushing defeat of the Democrats -- then a change may result, in Vietnam. Certainly not before. It doesn't really matter what the Republicans say now; it is solely a matter of what they will do given a mandate under changed circumstances produced by a huge vote in their favor in the fall.

What makes the Democrats aggressors? It is difficult to respond categorically. For one thing, the Democratic Party is tied absolutely to a policy of "full employment". As we all know, the only way to achieve "full employment" is to maintain & enlarge the war economy. --And, periodically to go to war. Because, since Roosevelt's time, the Democratic Party cannot tolerate, politically, depression or recession -- it is forced to make war. The Democratic Party is closely allied to the trade-union bureaucracy,

than which there is no more super-chauvinistic stratum ('God help anyone who speaks to the "workers of closing down war-industries.'). Indeed, the Democratic Party, under Roosevelt, sired the modern industrial union in America -- & the union, in turn, underwrites the party. The Union is interested in "full employment" (for the stratum which pays dues, which is already organized; characteristically it cares not at all for the real poor in America -- the Negroes, Mexicans, Indians, Puerto Ricans) and higher and higher wages. To maintain both, at a time of accelerating automation and pressure from the underprivileged for jobs & indeed well-paid trade-union jobs, it is "necessary" to go to war.

The Republicans by contrast have less of a vested interest in "full employment", which, far from being a traditional business objective, usually translates into annoying labor and materials shortages, rampant inflation, government intervention on every side, with the threat of price-control and excess profits tax always in the wings. Naturally, life is full of contradictions: the Republicans, too, are getting rich from this war. But for some elements of business, the good profits would have been there anyway -- even without the war-generated straining-to-capacity, price and dividend instability, endless wage demands & the problems posed by the need to use unskilled labor, and obsolete machinery in order to squeeze out every ounce of production.

In any event, there is little doubt that the tremendous support given Johnson by business in the '64 election was due to the saber-rattling of Goldwater. Businessmen do not consciously seek war. However, they were taken in by the rhetoric just as others were. Perhaps someday they will learn that the Democratic Party makes war, while the Republicans talk war.

There is much more that could be said in the same vein. But our slogan is not, after all, "Support the Republicans", it is DEFEAT THE DEMOCRATS. A lasting solution to the social problem can only come from independent social action -- not from either major party. But independent action is not in the cards, in the immediate future. Meanwhile Vietnamese are being killed in droves and Americans in small but increasing lots. One must, in conscience, seek to use available opportunities to end the useless slaughter.

On the order of the day is the need to splinter, break up, reduce the colossal power of the Democrats, the war party. The need for traditional checks and balances, for even a better formal distribution of power. The Senate, Congress generally, is so far unwilling to intervene to assert its constitutional privilege of exercising control over the conduct of foreign policy. It permits the president to dishonor his oath of office by making war without a Congressional declaration of war. If the president's party is very badly mauled in November, tacit permission granted the executive to act as aggressor all over the world might be terminated.

In any event, entirely too much power is in the hands of a cabal. The aggressive executive must be checked. To do this, the Democratic Party must be badly defeated in November. This is our practical task. Thereafter, we must continue to insist on immediate and unconditional withdrawal in Vietnam.

from EVO

MODENE

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How Do You Know You're Not a CO

This article is a continuation of the discussion of Selective Service Form 150, the form requesting Conscientious Objector Status. The article will reproduce some of the questions found under Series II of this form and will comment upon them.

QUESTION 1: "Do you believe in a Supreme Being? Yes No"

COMMENT: This question can be misleading. If you can, in good faith, answer "yes" to this ques-

tion then you have no problem. However, some people do not call what they believe in "God" although it may qualify as a Supreme Being. If your beliefs do not fit the usual definition of "God," answer this question with "Depends upon what you mean," and, "see the answer to the next question." If you answer "No" to this question, you will probably be denied the special appeal procedure available to CO claimants.

QUESTION 2: "Describe the nature of your belief which is the basis of your claim made in Series I above, (Series I deals with opposition to war in any form) and state whether or not your belief in a Supreme Being involves duties which to you are superior to those arising from any human relation."

COMMENT: This question allows you to go into detail about your beliefs. In the space that follows or on another page write a clear and simple statement of what you do believe in. In March 1965, the Supreme Court ruled that a belief in a Supreme Being could include all religions, but not include views that are based entirely on political, sociological, or philosophical opinions. The test of belief in a Supreme Being is "whether a given belief that is sincere and meaningful occupies a place in the life of its possessor parallel to that filled by the orthodox belief in God of one who clearly qualifies for the exemption." That is, does your belief play as important a role in your life and your actions as the beliefs of a member of a formal church, for instance a member of the Society of Friends (Quakers)?

Another court said that even if some of your beliefs are based on "political, sociological, or philosophical views or a merely personal moral code," CO status cannot be denied if these beliefs are not the only basis for your claim that you are a CO. In other words, your opposition to war must come from a deep religious type of conviction rather than a mere philosophical (i.e. intellectual) point of view.

Filling out your CO form is not easy. Proving sincerity and honesty of belief are the most important things to remember, but the choice of words you make to best describe your beliefs is also important. If you feel that you might qualify for CO status, you should talk to both a lawyer and a lay counsellor who are experienced in working with CO's. For the name of such counsellors or some more information about CO status, write BOX 957, Berkeley, California.

Neo-Nazis Put On Ice

When they came marching up Bancroft single file, in their black boots and gloves and swastika armbands, there were three times as many cameras as Nazis.

The cameras -- aimed at "White Power" and "Stop the Black Riots" picket signs -- clicked. The Nazis marched.

If the well-publicized Nazi picket of the Black Power meeting was photogenic, it was not much else. The five Nazis, some of whom didn't look at all like Nazis -- with hair touching their ears, and sun glasses -- stayed about forty-five minutes, just long enough to have their pictures taken. And, of course, to arouse a little hatred.

The hatred was slow in emerging. Reverend Hubert Lindsey, with a sign reading "Neither Black Power nor White Power, but Christ Power," drew an ovation from the small crowd of bystanders for a brief soap-box harangue against the Nazis.

The high point of the picket occurred when a young man produced a picket sign that said simply, "Electric Power," and began walking around behind the Nazis. The crowd, having grown by this time to several hundred persons, laughed and applauded.

Then things changed. The Nazis unexpectedly shouted in unison, "White Power, America; Black Power, Africa." The crowd boomed and some bystanders shouted back, threateningly "Shut up!"

There were no police visible at any time during the rally, except for a patrol car cruising down Bancroft that didn't bother to stop.

The Nazis repeated their shouting performance several times, and each time the crowd became more angry. A very small spark could have caused an ugly incident.

But finally they left, marching back down Bancroft, leaving many salable negatives and a bitter aftertaste of hatred.

Sprouling

To Be a Loser

(The column below was written last June, and submitted then to the Editor. For various reasons, it was not printed. But because of its remarkable relevance, it is printed here, now.)

Some weeks ago, I predicted that the Scheer Campaign, having got nearly half in the primary, would go on to a whopping victory in November. I had not counted upon the Campaign's reluctance to follow a wise course. That lapse rather dampened my record as a prophet, but undaunted, I give here, my next prophecy:

The FSM will find this September that the administration thinks IT won. If the University is lucky, there will be another massive demonstration. If Reagan is lucky, there won't.

During last week's VDC memorial service, I spent a while browsing among those blueprints pasted up around the Lower Plaza, which show the new Theatre - Concert Hall - complex. It struck me that the whole design was based upon a denial of the FSM campaign.

What should be a central axis for the community-campus interchange, has been architecturally converted into a BACKWATER. Where one would expect to find a lavish welcoming gateway for the local population, arriving for plays, concerts, speeches, meetings, etc., one finds -- a blank wall.

The architecture is so designed that a logical entrance way (that is, Dana St.) is absolutely denied. Dana St. is to become a kind of service alley.

It seems that no architect could have done this without specific instruction. His instincts would be to make traffic flow freely. As it is, all traffic is being forced to the Sather Gate entrance. Is this intentional? And on whose instructions?

I believe it is intentional. I believe that by forcing the whole of the south-campus traffic into Sather Gate, the Administration looks forward to the time when it has merely to MOVE the location of demonstrations, rallies, etc., in order to effectively stifle them. No more banning of tables, rallies, etc., -- just move them.

(It will be noticed that the administration has reserved the right to determine where popular, unbannable events take place. Now

where will they move them to?)

As it happens, the Lower Plaza is a fine amphitheatre. It was designed, I believe, to function as such. Sort of an 'isolation ward' where the Administration can 'contain' things. Safely surro the insulation of the ASUC Bldg., the Union, the Cafeteria and the new complex, 'the wild ones' can amplify and rally to their heart's content.

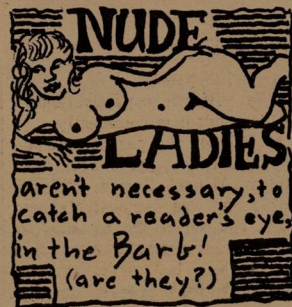
And never bother the crowds at Sather Gate (or the offices in Sprout Hall) The voice of conscience will be comfortably muted. Not stilled, -- just muted to a comfortable level.

The crowds will walk by on the upper plaza, curious perhaps, but not really brought face-to-face with anything. And Kerr can say with wily pride, "Look, we tolerate dissent! See it? Down there, in that hole behind the Union?"

The University will begin by forcing the tables down into the Lower Plaza. People may object, but after all, "they aren't kicking us off, are they?" Just "regulating the place" of activities.

If the University community accepts that small 'regulation,' Cal's days as a real University are numbered. The students owe it to the community, -- the world -- to resist any and all pressures to leave the main entrance at Telegraph and Bancroft. And such pressures should not be long in coming.

(Within an hour of my writing the above, I have discovered that the Rules Committee has proposed moving all 'amplified' rallies off the Sprout Steps into the lower Plaza. Q.E.D.) -- M.I.B.



Finks Again Once More

Thurgood Marshall once referred to the American political game of voting out the party in power as "trading the suspected devil for the known witch."

It appears in this election the New Left feels that two-known devils are involved. Governor Brown has a quite good record for eight years back, but to them it doesn't count. He's not everything they could ask, so down with him. And let the alternative be Reagan.

It has even been charged by some that they would like to see Reagan win. With Ronnie in office, they feel, the state would go to hell so fast that the New Left would have some issues to work with again, and pull out of their current doldrums.

This I don't believe. If only because it credits those compulsive demonstrators with that much political sagacity.

It's true that the New Left is on the ropes and groggy. To change the metaphor, it has largely run out of gas. Right now it has nothing left to work with except Black Power, a cause not likely to draw any mass following.

The antiwar drive has petered out into fruitless vigils and picketings which accomplish nothing but are "better than doing nothing." Those seriously concerned are going back to Establishment politics (Kennedy/Fulbright) as their best hope.

The proudest boast of the New Left, its solid achievement in civil rights, suddenly looks meager beside the riotings and the generally violent turn the cause has taken. And such side issues as legalized abortion and legalized pot are insufficient to get a movement going.

In fact, the word from many parts of the country is that the onetime activist crowd are coming to prefer rocking to talking, and getting more interested in tripping out than turning out.

Could it be that this boycott-Brown move is a desperate effort to get back into the serious category? An attempt to prove that "We still matter; if we go out after a man, we can get him"?

I don't know. I don't claim to have a straight fix on anyone's heart and mind. But in terms of practical politics, it's the only real benefit I can see that the New Left could hope to reap from increasing a conservative's chances of slipping into office.

So, traitor though it may make me, I'm going to vote for Brown. I'll take witch over devil. Some people assure me that if Reagan does get in, he couldn't really do anything. They may be right. But I suspect he'd think of something.

Cinema Psychedelica/Berkeley Cinematheque

Friday, November 4th -- 7:00 PM -- Pauley Ballroom, Campus Luis Bunuel & Salvador Dalí's "Un Chien Andalou"

THE LATEST UNDERGROUND FILMS

Carl Linder's "The Black & White Peacock"
Erno Metzner's "Uberfall!" Peter Mays' "Death of a Gorilla"
Larry Jordan's "Trumpit" William Vehr's "Avocada"

CHAPTER ONE: - "DON WINSLOW OF THE COAST GUARD"

9:00 PM --- ROCK LIGHT SHOW DANCE --- \$1.50
Country Joe & The Fish --- The Second Coming
"Infinity Projections": Bob Holt Light Show
BOTH events: \$2.00

"Poverty & Pregnancy"

--hear discussion by author of a medical book A.M.A. & drug industry wanted to hide.

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Low Salt Diets---OUT!

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New Blood In BARB Case Vs UC

from page 3

outside last week's Black Power meeting at the Greek Theater. The street there is on campus.

But he was not kicked off campus. "The 'liberal Dean' told me I could hawk the paper inside the Greek theater next to the SNCC tables, since The Movement was being sold there anyway," Cannon said.

He noted that the Black Muslim newspaper was at that time being hawked on the same spot where BARB's editor was previously prevented from selling papers. The Black Muslim vendor said he was not bothered by any university officers.

"We have two things working for us," he said, "freedom of the press and freedom of religion."

The Movement and the Alameda Sun said they were willing to join BARB in a ACLU lawsuit against the university, if the administration persists in placing interpretations of university regulations ahead of the United States Constitution.

Russ Lombardo, editor and publisher of the Alameda Sun, told BARB, "The university rules in this case are fundamentally illegal and against our rights under the First Amendment, because the university is public property. Every type of paper, regardless of its hue or color, has a basic right to be hawked and sold there."

When Dean Fuzz approached BARB's editor before Bobby Kennedy's talk, he gave advice about skirting the rules. He suggested forming an approved, on-campus, student-run "Friends of the BARB" front group to sell the paper on campus.

BARB is not a student newspaper. The right to sell newspapers directly on any public property was established shortly after 1776. - JAS



UFWOC Sign Six Stores In Berkeley

Six liquor stores in Berkeley and North Oakland have agreed to stop handling Perelli-Minetti products for the duration of the United Farm Workers' boycott.

The stores are White Horse, Stadium and Avenue Liquors on Telegraph; Eddie's Drive - In, Black & White and Rockridge on College.

Four others agreed to take the unfair beverages off their shelves and did so while the pickets were there, but put them back as soon as the pickets were gone, according to Mike Gilliland of UFWOC's East Bay office. These are Ledger's and Eddie's on University, Big Dee's on Shattuck and Rigas's on College.

"We'll be picketing them until they clear them off for good," Gilliland declared.

Perelli-Minetti products include Eleven Cellars and Ambassador wines; Tribune and Aristocrat brandies.

On Friday, November 4, an election is scheduled at Di Giorgio's huge Arvin ranch, with UFWOC the only union on the ballot following last week's withdrawal of the Teamsters.

UFWOC in other actions, announced this week that an election will take place at the Goldberg grape farm near Delano. Goldberg employs about 100 workers in a section of vineyard rented from Schenley Corp. and has successfully resisted being covered by terms of the union contract with Schenley.

"We will win both elections," Gilliland predicts confidently.

At Delano, charges of obstructing a driveway have been filed against Manuel Rivera, UFWOC picket who was seriously injured when run down by a truck at the entrance to the Perelli-Minetti ranch. The driver has been charged with "careless" driving.

VDC Dance Again Again

While Governor Brown (and wife) sends the Campus VDC dance his warm good wishes, the UC administration is making things hot for the event.

"Governor and Mrs. Brown deeply regret they cannot attend the dance at Hearst Gymnasium on November 5," the candidate's Travel Secretary, A. Thomas Hickey, RSVP'ed to Campus VDC this week. "Unfortunately, their schedule during the period preceding the election is completely full . . ."

"They join in sending their warm wishes for a delightful and successful evening."

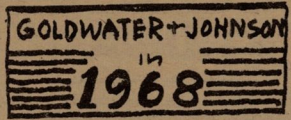
For the delightful evening, "the administration is trying to charge us \$500 for janitorial services," Campus VDC spokesmen told BARB at presstime, after meeting with administration representatives. "We must have lifeguards there—Hearst Gym has a pool. They have to be Red Cross lifeguards."

At the VDC dance at UC's Harmon Gym last spring "the total services cost—with cops—came to a couple hundred dollars," the VDC asserted. Harmon Gym also has a swimming pool.

Meanwhile, campus police have warned, "If there are any nude pictures shown on the walls," the VDC dance will be halted and the VDC kicked off campus.

VDC spokesmen have "no comment" on the warning, but believe it reflects the campus cops' fear of the lightshow being provided by Berkeley Cinematheque.

Or perhaps they are afraid that Country Jod and the Fish, scheduled to perform for the dance, will fall into the unused pool. The dance is 9 pm - 1 am, adm., \$2.25 (\$1.75 with Peace Brigade card.) —PF



THE UNDERGROUND NEEDS REPORTERS

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Reopening Demanded In JFK Death Probe

By Hal Verb

The minute I walked into the room at KCBS, Tuesday night, a short bespectacled man pointed in my direction and drawled: "There's my buddy. He's the one who helped me by reviewing my book."

The comment came from Penn Jones, Jr., the spunky editor of the Midlothian (Texas) Mirror, who is currently the talk of the nation for his article in the November issue of "Ramparts" on the Kennedy assassination.

It was our first meeting, Jones' remark was a reference to a review I did for the BARB of his book, "Forgive My Grief." (BARB was the first newspaper in the country to carry the startling story of the "mystery deaths" of assassination witnesses. It ran on June 24, 1966).

Seated next to Jones was Bill Turner, former FBI agent and now of Ramparts staff. Turner's article in the November Ramparts ("I was a Burglar, Wiretapper, Bugger and Spy for the FBI") is also creating something of a stir across the country. The two are working together on different aspects of the assassination.

At a press conference the next day Jones joined with Ramparts publisher Ed Keating in demanding a new investigation of the Kennedy assassination.

Keating urged the formation of a new three-man commission to be appointed by President Johnson. According to Keating the three-man panel should consist of a distinguished jurist, a pathologist, and a noted religious leader.

A committee tentatively called the "Citizen's Committee for Public Disclosure" is being formed, Keating said. It will meet with President Johnson in the future.

"It is an injustice to the American people and an injustice to the late American President for the truth not to come out," Keating stated.

On being asked about Ramparts' interest in Jones' investigation of the "mystery deaths," Keating replied that at first they didn't believe the story, but now, "we think he's absolutely right."

Jones then started to list eleven "questionable deaths" for the reporters present. One reporter interrupted him: "Do you have any information as to who is behind

the conspiracy -- do you know their names?"

Jones leaned back in the chair. "No, I don't," he replied, "but if I ever learn it I'll shout it to the housetops!"

I do not doubt that he would do exactly that if necessary.

VDC Rallies Again Again

Mario Savio will compare the beginning of the FSM and the new question of student-group use of Sproul Hall Steps, at a Campus VDC noon rally Friday.

The rally will take place on Sproul Hall steps. But UC administrators, standing on their unilateral decision of last spring, may decide next week against allowing rallies there after the fall quarter.

Campus DC and Council of Campus Organizations have also requested Bettina Aptheker and TA leader Brian O'Brien to speak. Speakers will "survey the history of how UC has cut in on all the gains of the FSM."

They will discuss the possibility of having COCO, "not UC administrators or the ASUC, which does not represent the students, control rallies," Frank said.

Anti-war speakers will be Prof. of English Fred Crews on "Commitment of the Intellectual" and Pete Camejo on Nov. 5-8 Mobilization.

-- P.F.

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The Alley

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BEHIND THE FORUM

FSM Issue At Co-ops

from page 7

matter. The Co-Op News of October 24 carried an article announcing the reaffirmation with the explanation that free speech is permissible as long as it does not "... violate our principles of neutrality in politics and religion."

Is there a Mario Savio among the Co-Op liberals?

Lee Felsenstein

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The Scenedrome

Continued from Page 12

Nov. 5-8 Is

Wednesday Continued

CLASS: meditation, *The Teachings of the Buddha*; 285 Lee St., Oakl, 8 pm, dons, accepted, info 452-4329.

THEATRE LAB: Workshop open for all, conducted by Norman SturGIS; Cedar Alley Coffee House, SF, 8:30 pm. 75¢. info JU 6-8558.

THEATRE/EVENT: Transvaluations One-psychedelica theatre; actors plus lights, projections, sound; 1041 Folsom, SF, 8:30 pm, \$2.50 inc. refreshments, info 626-7212, 849-2940.

JAZZ: Jam Session; basement, 1090 Page, SF, 7-11 pm, 50¢, info 861-8165, open to all.

POETRY READING: Intersection, 150 Ellis, SF, 8:30pm, 75¢, info on who's reading 781-8545.

THURSDAY

(November 10)
MEETING: VDC; 160 Dwinelle, campus, 7 pm, all welcome.

POETRY: Sherril Jafte, Ken McKeon, Ross Angier, Martin MacLain read their own works; 101 Calif, Campus, 8:30 pm, \$1, info 526-1086, spon's Rhymers Club.

FREE FOOD: see Nov. 4.

FOLK: Dave Barnes, Ellen Brandywine, I/Thou, SF, 9 and 11 pm (2 shows), 50¢ (students 35¢).

MEETING: EBSFL, w/ film Abortion and the Law; Sprout Rm, International Hse, Bkly, 8 pm, all invited.

CONCERT / FILM / DANCE / BENEFIT: Bach, Handel, Scarlatti, SF Mime Troupe; 1 Lawson Rd, Kensington, 8:30 pm, \$2, info 525-6878, benefit Bridge Mtn Fdn (Ben Lomond).

THEATRE: SF Playwright's Workshop prsnts 4 plays by Ed Bullins; Cedar Alley, SF, 8 pm, \$1.50 (students \$1.).

THEATRE: No Exit, Bkly, see Nov. 5.

THEATRE: No Exit, see Nov. 4.
FILM: Between Earth and Sky (mtn climbing in Fr. Alps), narrated by Gaston Rebuffat; Wheeler campus, 8:15 pm, \$1.

LECTURE: Perspectives on Foreign Policy (re China), by Rbt. Scalapino (UC Bkly); 4 Le Conte, campus, 4 pm, free.

FOLK/ROCK: Country Joe, see Nov. 7.

DANCE CONCERT: Martha Graham, see Nov. 9.

NON-EVENT: no EBSFL open house.

FILM: Miss Julie, Oakl Aud, 10th at Fallon, 8 pm, free.

CLASS: SF State Exp. Col. spon's, Latin Am. Revolution, instructor Rbt. Kaffe; SF State Col. Ed. Rm #128, 7-10 pm, open to all.

SQUAREDANCE: Plymouth Hse, Dana at Durant, 8pm, 50¢, live caller, refreshments, info 848-3696.

CLASS: for women, in abortion; SF, 8-10pm, info, location 552-0743.

FRIDAY

(November 11)
FILMS: Bkly Cinematheque/Cin Psychedelica prnt works of Rice, Vicario, Emshwiller, Williams, Kurosawa; Pauley, campus, 8 pm, \$1.

FREE FOOD: see Nov. 4.

FOLK/BLUES: Steve Mann and Ruth Ann Friedman; Cedar Alley, SF, 9:30 pm, \$1.25, info 771-1062.

THEATRE: Waiting for Godot, see Nov. 4.

THEATRE: Pinter, see Nov. 4.

CONCERT: Studio der Fruehen Musik 16th century; Hertz, campus, 8:30 pm, \$2 (students \$1.), ASUC Box.

FOLK: Hoot; 1090 Page, SF, 7-11 pm, 50¢.

FOLK/DANCE: 220 Hearst campus, 8-12 pm, free

DANCE CONCERT: Martha Graham, see Nov. 9.

CONCERT: Don Cossack Chorus; Nourse, SF, 8:30 pm, \$2.25-3.75, Sherman Clay Box.

THEATRE: Dutchman, Zoo Story, see Nov. 5, note new place Bkly Little Th, 2181 Shattuck, Bkly.

FOLK/ROCK: San Andreas Fault; Jabberwock, Bkly, 9:30 pm, adm, info 845-9619.

LECTURE/FORUM: The New Beats, by Dr. James Carey; Newman Hall, Ridge at La Loma, Bkly, 7:30 pm, free to all.

DANCE: W/Purple Earthquake, on the Bay; lv SF Pier 43.5, 8 pm, returns 11 pm; \$5 (students \$2), info 845-3443, after 5.

THEATRE: No Exit, Bkly, see Nov. 5.

CLASS: Meditation, see Nov. 4.

FILM SCREENING: see Nov. 4.

FOLK/DANCE: Greek, see Nov. 4.

TOO LATE

FRIDAY (November 4)
Noon -- Campus VDC rally, Sprout Hall Steps.

FOLK/DANCE: 220 Hearst, campus, 8-12 pm, free, no teaching.

DINNER: for Assemblymen Brown, Burton; 3rd Baptist Church, 1399 McAllister, SF, 7 pm, \$1.50 (inc. fried chicken), spon's Calif/Lib. Representation, info, 861-1866.

SUNDAY (November 6)
DISCUSSION: Baha'; world faith; Internat. Hse, Bkly, 8 pm, all welcome.

PARTY: Cafe Tel Aviv - sing, eat, be entertained; Stiles, Dana at Bancroft, Bkly, 8 pm, 50¢, spon's. SZO.

HOOT: Jabberwock, 2901 Tele, Bkly, 9 pm, 75¢.

TUESDAY (November 8)
LEAFLET: by polls, esp. in Peace Land. dists, info 845-9159.

TUESDAY (November 8)
VOTE VOTE VOTE - - - - -

FOLK/DANCE: Balkan, w/Isaacs, Skow, others; 427 S Van Ness, SF, 8 pm, \$1.25, info 431-3929.

CLASS: Meditation, Bhagavad Gita; Blue Mtn Center of Med, 285 Lee, Oakl, 8 pm, info 452-4329.

LECTURE: Maharishi Mahesh Yogi (founder of Students' International Meditation Society) on "Transcendental Deep Meditation," 8:30 pm, 145 Dwinelle

WEDNESDAY (November 9)
MEETING: Ex-convicts discuss how to stay free (7th Step Found); 1851 - 10th, Oakl, 7:30 pm, all welcome, info 532-3588.

FOLK/DANCE: Israeli; Hillel, Bkly, 7:30-11:30 pm, 50¢ (members free), teaching 7:30-9 pm, w/Ruth Browns).

THURSDAY (November 10)
DISCUSSION: Baha'; 1200 Delaware, 22, Bkly, 8 pm, all welcome, info 843-6744.

THEATRE: Hellman's Little Foxes, prod. by Actors Ensemble, Litt. Th, 1301 Shattuck, Bkly, 8:15 pm, \$1.00, (students 50¢).

FRIDAY (November 11)
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from page 1

arrivals will also be sent out.)

Some Peace Brigade cars will be sent to the USO in SF and to the Oakland Bus Depot to reach the soldiers, but, at BARB presstime, no action at army bases is planned.

In other National Mobilization action, Women for Peace is asking cars to gather Nov. 5, 11 a.m. - 4 p.m., at Hopkins and Josephine Streets in Berkeley to leaflet assigned precincts.

UCAW plans to leaflet at the polls Election Day, Nov. 8, and, if sufficient leaflets are available, to leaflet churches this Sunday, Nov. 6.

Pete Camejo of UCAW and Prof. Fred Crews will speak on the Nov. 5 and other anti-war activities at a campus noon rally Friday Nov. 4.

The Stanford Committee against the War and Palo Alto Concerned Citizens plan Peace Brigade action Saturday, Nov. 5, as groups in Marin County, Chico, Davis, Santa Cruz, San Diego, LA, and New York.

In all, over 70 cities in the U.S., according to national sponsors of the Nov. 5-8 Mobilization, plan anti-war/anti-poverty actions this weekend.

---PF

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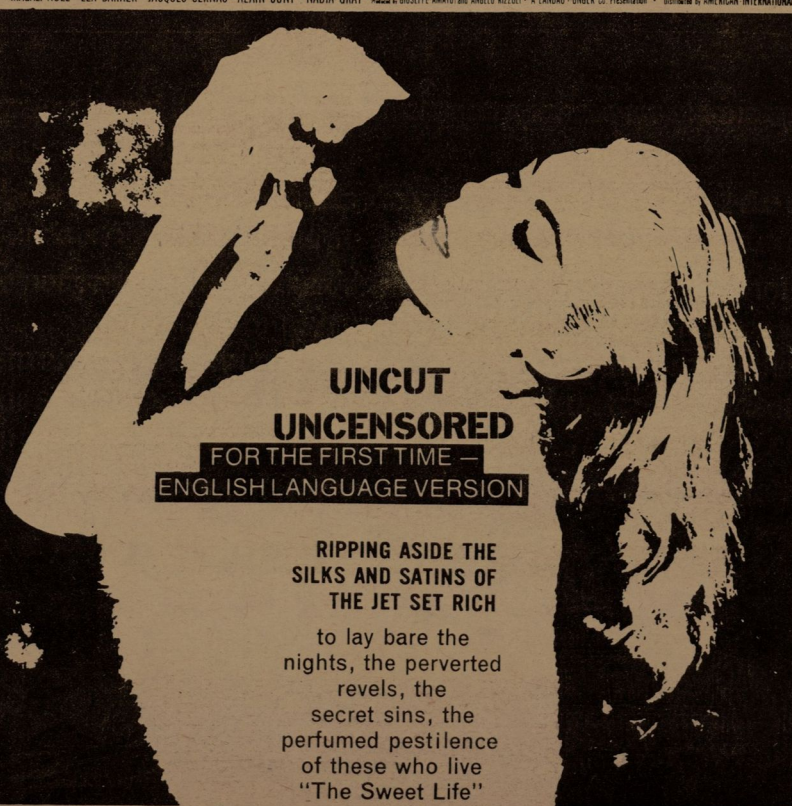
JOHN KORNFIELD ASSOCIATES

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to lay bare the
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revels, the
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of these who live
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BERKELEY

Notices of any event open to the public are welcome. To be included the following Friday, they should be received by Tuesday noon. Please state admission price. TH 1-9470
 READERS: We print this information as we receive it. Call them—not BARB—to verify.

The Scenedrome

ZEN: Zen Center sponsors meditation; 2919 Fulton, 5:45-6:45 am.
 FOLK/DANCE: 220 Hearst, campus, 8-12pm, free, incl teaching.

FRIDAY

CONCERT/DANCE: Country Joe and the Fish; 2nd Coming, lights by Holt; Pauley, campus, 9 pm, \$1.50, spon. Cin. Psychedelica. FORUM: Black Power, w/ Dr. C. Goodlett, Donald Hopkins, others, mod. Erna Harris; Friends Meeting Hse, Walnut at Vine, Bkly, 7:30 pm, free to all.
 ART: Photographs and 'graphs by Josepha Haveman; 10th Muse Bookshop, 900 Noe St, SF, 7:30-9:30 pm, M-F, 1-6 pm Sat, info 286-1225, thru Nov.
 FREE FOOD: Diggers; Golden Gate Panhandle, Oak at Ashbury, SF, 4 pm, bring your bowl and spoon.
 FOLK/CLASSICAL: Jim Smith, guitar; Cedar Alley Coffee House, SF, 9:30 pm, \$1.25.
 THEATRE: Pinter's The Lover, also The Collection; Gate, Sausalito, 8:30 pm, adm, info 332-2332.
 CONCERT/DANCE: Bill Graham prsnts Muddy Waters, Quicksilver Mess Serv, Andrew Staples; Fillmore, SF, 9 pm-2 am, \$2.50.
 BLUEGRASS: Sweets Mill Mtn Boys; Jabberwock, Bkly, 9 pm, adm, info 845-9619.
 CONCERT: Paul Weaver, Noel Wilson, the Songweavers; Scottish Rite Aud, SF, 8:15 pm, \$2.50.
 CONCERT: Mme. Subbulakshmi in program of S. Indian music; SF Museum of Art, 8 pm, call Mus. for info, adm.
 LECTURE: Jules Feiffer, prophet by Rbt Short; Oakl Kaiser Aud, 8:30 pm, \$1, spon Am Baptists, info 532-9233, 638-2268.
 DISCUSSION: on Prop 16; 7th Seal, 2309 Bowditch, Bkly, 7-12 pm, free, info 848-0268.
 DISCUSSION: Birth of Bay Area Mickey Mouse; 1652 Shattuck (Artists' Co-op), Bkly, 8 pm, free to all, info 527-3166.
 THEATRE/OPENING: Transvaluations, see (ahead) Nov 9, note new place, 1095-59th St, Oakl.
 ART/OPENING: Paintings by Gordon Onslow-Ford; CCAC Gallery, 5283 Broadway, Oakl, 2-9 pm M-F, 11-5 Sa, closed Sun, thru Nov, free.
 DANCE/CONCERT: Ann Halprin's The Bath; Dancer's Wkshop Annex, 321 Divisadero, SF, 8:30 pm, \$2.50 (students \$1.50).
 DISCUSSION: Sensuality, by Maxine Sanini; Shattuck Hotel, Bkly, 7:45 pm, \$3.
 THEATRE: Pitschell Players, Lyndon's Baner; 120 Julian, SF, 9 pm, info 397-5261, goodies.
 HORSESHOW: Grand National; Cow Palace, SF, 7:45 pm, \$2.00-4.50, info JU4-2480, days, thru Nov. 6, class AA.
 FOLK/DANCE: Greek class with Alex Bogdis; 427 S. Van Ness, sf, 8pm, \$1.25, info 431-3929, free coffee.
 ART/OPENING: Peter Szasz, oils and ink; Barn Gallery, 359 Waller, SF, info 863-3505.
 CONCERT: Alicia de Larrocha, piano, plays Haydn, Beethoven, Chopin, Granados, more; Hertz, campus, 8:30pm, \$2 (students \$1).
 THEATRE: Beckett's Waiting for Godot; The Playhouse, Beach and Hyde, SF, 8:30 pm, \$3.00, res., info PR 5-4426.
 FILMS: Cin Psychedelica/Bkly Cinematheque prsnt films by Vehr, Buneul-Dali, Jordan, May, Linder, Metzner, also Chap 1 Don Winslow of the Coast Guard; Pauley Ballrm, campus, 7pm, \$1.00, door prizes.
 FILM SCREENING: Straight-Ashbury Viewing Soc. shows works by Warhol, Nelson, Bailey, and/or others; 1748 Haight, SF, 8 pm, membership \$3.00, single adm. \$1.00 at door, info 387-3303, days.
 FORUM: w/members CPUSA, SWP, PLP, CLR, SDS; 55 Colton SF, 8pm, \$1 (students, unemp. 50¢), info 861-8294.

CLASS: meditation, The Upanishads; Blue Mtn. Ctr of Meditation, 285 Lee St., Oak, 8 pm, dons, accepted, info 452-4329.
 ART/OPENING: Mercedes Smith, others; Arhendes Wright Gallery, 3045 Tele, Bkly, 1-7pm m-Sat, free, info 848-2190.
 THEATRE: Sartre's No Exit; Bkly Playhouse, 2974 College, 8:30pm, \$2 (students \$1.50), info, res. 848-9571.
 DANCE CONCERT: AA Leath (Takes you Topless, w/members Inst. for Creative and Artistic Development; Intersection, SF, 8:30 pm, \$2.50, info 751-5785, 655-9206.
 PERFORMANCE: Royal Highland Fusiliers (pipes, drums, bugles); Winterland, SF, 8:30pm, \$3.50-\$5.50, Discount Records.
 FOLK: Hoot; 1090 Page (bsmt), SF, 7-11 pm, don. 50¢.
 LECTURE/FORUM: Modern Atheism, by Dr. Rbt Giquere; Newman Hall, Ridge at La Loma, 7:30pm, free to all.

SATURDAY

LEAFLET: Bay communities ag. Vietnam War; leave Bkly and SF Civic Centers, 10:30 am, info 845-9159, 664-9432, bring cars.
 DANCE: VDC, with Country Joe and the Fish, also Loading Zone, lights by Bkly Cinematheque; Hearst, campus, 9 pm, \$2.25, ASUC Box, info 845-9159, 664-9932.
 FREE FOOD: see Nov. 4.
 THEATRE: Sartre's No Exit; Basement, 19th at Missouri, SF, 9 pm, \$3. (students \$2.), info 586-8558.
 FOLK/CLASSICAL: see Nov. 4.
 THEATRE: Waiting for Godot, see Nov. 4.
 THEATRE: Pinter, see Nov. 4.
 CONCERT/DANCE: Muddy Waters, more, see Nov. 4.
 THEATRE: Jones' Dutchman, Albee's Zoo Story; Intersection, SF, 8:30 pm, \$2.50, info GA 1-1111 x 228 days.
 BLUEGRASS: see Nov. 4.
 PERFORMANCE: Royal Highland Fusiliers, see Nov. 4, note addit. perf. 2:30 pm.
 DANCE/CLOSING: Ballets Africains; Geary, SF, 2 pm and 8:30 pm (2 shows), adm, Geary Box, last day.
 CONCERT: Paul Weaver, more, see Nov. 4.
 THEATRE: SF Mime Troupe's Minstrel Show; Wash School, Bkly, 8:30pm, \$2.50 (students \$2.00), Moe's, info GA1-1984.

CONCERT: Sergio Mendes w/ Brasil '66; Bkly Comm Th, 8 pm, \$2.75-3.75, ASUC Box.
 CONCERT: Johnny Cash, Statler Bros, Carter Family; Oakl Aud Arena, 8:30 pm, \$2-4, spon KSAV.
 THEATRE/OPENING: Transvaluations I, see Nov. 4.
 PARTY: Miss. Freedom Demo Party Support Group-food, rec-ords, dance; 2512 McGee, Bkly, 8:30 pm, free, info 843-4363.
 BAZAAR: Salvation Army Celebrity sale; 6th at Foothill, Oakl, afternoon, info 832-0815.
 CONCERT: Moscow Chamb. Orch plays Mozart, Schubert, Haydn; Masonic, SF, 8:30 pm, adm.
 DANCE/CONCERT: Halprin's The Bath, see Nov. 4.
 THEATRE: No Exit, Bkly, see Nov. 4.
 GROUNDBREAKING: CCAC Bldgs Oakl, 3:30 pm.
 HORSESHOW: see Nov. 4.
 CLASS: Meditation, see Nov. 4, note new topic Yoga Sutras of Patanjali.
 THEATRE/BENEFIT: Aldridge Players - West perform Hughes, Chekhov, Wilder 1 - acts; Ben. Franklin Jr HS, SF, 8 pm, \$1.50 (students \$1); benefit Neighborhood Co-op. SF.
 VIGIL: Quakers' Silent Vigil expressing sorrow and protest at Vietnam war; Oak. Mem. Plaza, 14th and San Pablo, 12-1.

SUNDAY

POETRY: All welcome to read or listen; 5830 Birch Ct, Oakl, 2 pm, free, outside, spon Undermine Press, info 845-4208.
 THEATRE: Mime Troupe's Minstrel Show, see Nov. 5.
 FREE FOOD: see Nov. 4.
 HOOT: I/Thou, SF, 8-10 pm, free (plus free coffee), all welcome.
 THEATRE: Pinter, see Nov. 4, note new time 8 pm.
 DANCE/CONCERT: Manuela Vargas and Co; Harmon, campus, 8:30 pm, \$1.50 (students \$1), ASUC Box.
 CONCERT: Lawrence Moe, organist, plays Frescobaldi, Bach; Hertz, campus, 8:30 pm, 50¢.
 CONCERT/DANCE: Muddy Waters, see Nov. 4, note new time 2-7 pm.
 FILMS: topic A History of the Western; The Movie, 1034 Kearny, SF, 2 pm, adm. info SUI-3563.
 HOOT: with Michael Hunt; Cedar Alley Coffee House, 40 Cedar Alley, SF, 9:30pm, 75¢, info 885-9987 or 771-1062.

THEATRE: Bkly HS holds over Brecht's Caucasian Chalk Circle, Bkly Little Th, 2 pm, \$1.
 BLUEGRASS: see Nov. 2.
 FOLK/ROCK: Country Joe and the Fish workshop Jabberwock, Bkly, 2 and 4 pm (2 shows), \$1.50, info 845-9619.
 FOLK/ROCK: Country Joe; Moe's 2478 Tele, Bkly, 9 pm, \$1, spon, SFDDBI.
 PERFORMANCE: Royal Highland Fusiliers, see Nov. 4, note addit perf. 2:30 pm.
 CONCERT: Chamber music by Harbison, Telemann, Cleghorn, - Hughes, more; Old Spaghetti Factory, SF, 8:30 pm, \$2 (students \$1.25).
 WORKSHOP: dir. Maxine Sanini; Shattuck Hotel, Bkly, 2-10 pm, \$12, spon Campus Sex Rights Forum.
 LECTURE: Ethical Dilemma in Vietnam, by Harold Quigley; 1809 Bancroft, Bkly, 11 am, free.
 HORSESHOW/CLOSING: see Nov. 4.

MONDAY

FREE FOOD: see Nov. 4.
 THEATRE/LAB: Improvisational workshop open to all, dir. Norman Sturgiss; 960 Bush SF, 8:30 pm, free, info JU 6-8558.
 DINNER: Nat. Guardian Family Nite; Connie's, 1466 Haight, SF, 6-9 pm, \$2 (children \$1).
 FILM: The Yankee Sails Across Europe (color), narrated by Irving Johnson; Wheeler, campus, 8:15 pm, \$1, ASUC Box.
 LECTURE: Situation De La Critique (in French); by Raymond Picard (Univ Paris/Stanford); 145 Dwinelle, campus, 8:15 pm, free.
 THEATRE: Dutchman, Zoo Story, see Nov. 5, note new place Committee, SF, new time 9 pm.
 CONCERT: Houle Consort plays Renaissance and Baroque music, w/ appropriate instruments; Jewish Comm Center, SF, 8:30 pm, \$2 (students \$1).
 FOLK/ROCK: Country Joe; Jabberwock, Bkly, 9 and 11 pm (2 shows), \$1.50, info 845-9619.
 DANCE CONCERT: Halprin's The Bath, see Nov. 5.
 FILM/SLIDES: Felix Greene's China, also Vietnam slides; 155 Dwinelle, campus, 7:15 and 9 pm (2 shows), 75¢, spon. VDC.
 MEETING: EBSFL Horny Men's Circle; 922 60th St, Oakl, 9pm, verify 654-0316 M-F 4-6pm.

TUESDAY

FREE FOOD: see Nov. 4.
 FILMS: Boris Karloff, in 3 films incl Frankenstein; Wheeler Aud, campus, 8:15 pm, \$1 (students 85¢) at door.
 LECTURE: Michelangelo and the Crisis of Florentine History, by Giorgio Spini; 155 Dwinelle, campus, 8:15 pm, free.
 LECTURE: The Historical Origins of China's Cultural Revolution, by F. Wakeman (UCB); 4 LeConte, campus, 4 pm, free.
 CLASS: Esperanto; 233 Dwinelle, campus, 7:30-8:30 pm, free to all. info 845-1513, 841-5595.
 FOLK/ROCK: Country Joe, see Nov. 7.
 PLAY-READ: EBSFL, Amphitryon 38; 922-60th St, Oakl, 8 pm, open to all, copies appreciated, info 654-0316, M-F 4-6 pm.
 LECTURE: The Myth of Lenin's Elitism, by Hal Draper; 127 Dwinelle, campus, 8 pm, 25¢, spon ISC.
 SERVICE: Pregnancy Test Service; 2526 Calif. St, SF, 7:30-9:30pm, info 552-0743, or PO Box 6083, SF, free, dons requested.
 CLASS: for women, in abortion, Piedmont, 8-10pm, info, location, 552-0743.

WEDNESDAY

FREE FOOD: see Nov. 4.
 POETRY: Brother Antoninus reads his own works; Wheeler, campus, 8:15 pm, free.
 LECTURE: Europe With or Without the U.S. by Dr. Lujto Toncic-Sorinj (Australia); 155 Dwinelle, campus, 8:15 pm, free.
 FOLK/ROCK: Country Joe, see Nov. 4.
 DANCE CONCERT: Martha Graham; Geary, SF, 8:30 pm, \$3.95-5.95, Sherman Clay Box.
 LECTURE: Stereotypes of the Latin American in the US, by V. Octavio Romano; 406 ASUC, campus, 8 pm, free, spon. Union do Estudantes Ibero-Americanos.
 FILMS: Anna Karenina (1935), more (Garbo); Richelieu, SF, evng, adm.
 FILM: M(Lang/Lorre); Merritt Coll Aud, Oakl, 7 pm, free.
 FILM/OPENING: Cabinet of Dr. Caligari, more; Wharf Theatre, 6 pm, adm, call theatre for info, sched.
 MORE see Page 11

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