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# HOW TO FIND THE REVOLUTION

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# Berkeley



# Bard

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PEUT-ÊTRE QU'ILS S'IMAGI-  
NENT QUE LES RESPONSABILITÉS  
VONT NOUS ASSAGIR ET  
QU'ON SAURA DIRE AUTRE CHOSE  
QUE MERDE AUX PUTASSERIES  
UNIVERSITAIRES!

CES COUILLONS SYN-  
DICALISTES VONT SURE-  
MENT ENCORE NOUS  
PRENDRE POUR UNE  
TENDANCE AVANT GARDISTE  
DE LEURS VIEILLERIES, POUR  
UNE RÉÉDITION SOUS UNE  
FORME ORIGINALE DE  
LEUR IMPUISSANCE!



Quand aux J.C.R  
moi aussi je les  
en cule



LA PRÉSIDENCE PASSE ENCORE, MAIS LA TRÉSORÈ-  
RIE L'EST LA QUESTION À S'ENQUÊTER  
AIS EN ÉTANT LE SEUL À LE FAIRE  
SUR LE DOTTORATO DE LA PRÉ-  
PROMETTANT DE TRÉSORIÈRE.

... C'EST L'ARGENT EN EFFET LE MOTIF DE  
TOUTES LES DISCORDS, DE TOUTES LES  
DÉVIATIONS, DE TOUTES LES AMBITIONS, C'EST  
UN MOT LE CRÉATEUR DE LA PROPRIÉTÉ  
SI L'ON N'ÉTAIT PLUS OBLIGÉ DE DON-  
NER QUELQUE CHOSE EN ÉCHANGE DE  
CE QUE NOUS AVONS BESOIN POUR NO-  
TRE EXISTENCE, L'OR PERDRAIT SA VA-  
LEUR ET PERSONNE NE CHERCHERAIT  
ET NE POURRAIT S'ENRICHIR PUISQUE  
RIEN DE CE QU'IL AMASSERAIT NE  
POURRAIT SERVIR À LUI PROCURER  
UN BIEN-ÊTRE SUPPLÉMENTAIRE  
EN ARGENT. C'EST LA SEULE  
DE 1945, PLUS SOI...



Full Text (en anglais) pp. 8 and 9

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# BARBMAN DESCRIBES PACIFIST GHETTO

by Gar Smith  
 "No law can make or cause peace. It is in the heart and soul or it is nowhere." Prison Chaplain Vosseler in THE SANTA RITAN (23 Dec. '67)

"Are you here to visit demonstrators?"  
 The guard at the gate peered into the depths of a microbus. From behind a dangling god's eye the question came: "Why? Are demonstrators different from other people?"

The guard's answer was to the point: "Men demonstrators can't receive visits." This was the Santa Rita Rehabilitation Center on Christmas Eve.

The first prerequisite of rehabilitation here is that men meet "sanitary standards of health" -i.e., a shave and a haircut. Because the men refused this amenity their mail is being withheld and the once-weekly visits forbidden.

Another act of retribution has been the prison establishment's intention to deprive the men of the opportunity to bathe.

Contrary to the charges of officers at the center, it is the prisoners who have made the right to a hot shower a gut issue in the continuing struggle of man versus state.

The prison authorities, to insure the isolation of the pacifist contingent from the rest of the inmate population, have had to bar the demonstrators from physical access to the shower rooms--thereby becoming accomplices to the crime, it would seem.

Several men in the peace contingent have reportedly decided to shear off the offending inches in order to be able to escape the pacifist ghetto and mix with the rest of the smooth-jawed and fuzzi-scalped inmates.

Friends wheeled futilely at the entrance to the men's compound but Compound Officer Malcoln was inflexible--no visits for demonstrators. BARB queued up before the women's visiting room.

The women were confined behind a wall of wood and wire. The wood stopped at chest level where the wire grid began, augmented by a fine-mesh screen to a point above the reach of the prisoners. No chairs and "Keep your hands down."

Our inmate joined the long loud line of laughing, serious, exuberant girls. Over a blue denim prison dress which fell fetchingly to mini-skirt length, she wore a necklace fashioned from the red berries and green leaves of a prison-yard tree. On her arms, bands of twisted bark; clinching her long hair, a ring see page 10

# SPOONFUL RETRACTION RAISES HOPE

by Howard C. Wiig  
 Lovin Spoonfuls Steve Boone and Zellman Yanovsky have yielded to their consciences.

BARB readers will remember they were instrumental last year in getting Committee manager Bill Loughborough convicted of selling grass.

Last month they and their manager Robert Cavallo submitted affidavits saying their testimonies were false.

Judge Karesh will be asked to reconsider the case in the light of the affidavits Jan. 5, when Loughborough is scheduled for sentencing.

The affidavits state that:  
 1) Nark Jim Hampton, who posed as the Spoonfuls' singer friend, never saw a grass transaction between the Spoonfuls and Loughborough May 25, 1966;

2) The alleged transaction between Loughborough and Hampton on May 27, 1966, never took place.

It was largely Steve, Zal's and Hampton's testimonies in a jury trial that got Loughborough convicted.

# OUTSIDERS "IN"



Photo By Husari

# BUT NOT QUITE

"I think they will drop the trespass charges against us monitors," Roy Kepler told BARB Sunday as 150 pacifists stood outside Santa Rita prison farm singing carols in support of the 200 anti-war prisoners inside.

Roy, head monitor, was arrested for walking back to his car Monday before. Six other monitors were also arrested for "trespass" as they walked away from the demonstrators last week in front of the Oakland Induction Center after it was over.

Brilliant police work resulted in the arrests. The monitors wore a white arm-band and the cops figured they must be the ones to

bust. None of the monitors took part in the sit-ins.

The cases are due to be heard "around January 10 or 12, Kepler said.

Meanwhile, outside Santa Rita songs were sung, and cards stating "Stop All Wars Now" were held high for both prison visitors and freeway traffic to read.

None of the carollers were allowed in for visits due to red tape. "All visits and mail and privileges" have been denied the men, Kepler explained.

"But Bob Weir, their attorney, visited three of the boys, and all are in good spirits," he added.

# MAFIA PLOT TO KILL

## GARRISON VERIFIED

By Hal Verb

The Mafia is under contract to kill Jim Garrison, the New Orleans DA investigating the Kennedy assassination. The names of the Mafia men involved are known to state and federal lawmen.

The plot against Garrison was disclosed December 23 in a taped interview between KCBS newsmen Harry Morgan and Bill Boxley, an

investigator for Garrison. Bozley said the plan to murder Garrison was verified "through California state intelligence services."

The daily press didn't find the interview important enough to report.

Harv Morgan posed the question of motive for the Mafia interest in the death of Garrison. "Is it because, one, I'm asked, the fact that the Mafia was directly involved in the (Kennedy) assassination itself, or they are merely serving a hireling function for someone else?" he asked.

"Well," Boxley replied, "we are inclined to believe that this would be a purely a financial contract--merely a business matter...there's no motivation or emotion involved in this sort of scheme or plot." Boxley said DA Jim Garrison is "a primary subject now not only for organized crime, but for people who are on, let's say, the lunatic fringe of politics."

On December 14 Harv Morgan got in touch with Garrison's office to pass on an unconfirmed tip about the Mafia gunning for the DA. A subsequent check showed that the names supplied by Morgan correspond with "pretty well-known Mafia structure."

Special police protection was then given to Garrison. Boxley noted that Garrison does not place complete faith in such protection.

"He (Garrison) points out...that the secret service, the FBI, the Central Intelligence Agency and all of our Armed Forces were unable to prevent the assassination of President Kennedy..." Boxley said.

# NEETAH

## F' CHEETAH

Out of the hired publicity mills of Cheetah Magazine comes the news that the hippies now have a beauty queen.

"Flower Power Princess" is the title bequeathed upon Joyce Moy by the judges of Cheetah's Three Day Love-In. Diggers will be pleased to learn that she has won many "valuable prizes" for symbolizing "peace, love and purity."

The main prize is, of course, a VIP type trip (physical only) to San Francisco, where she will visit the Haight (but stay in a posh hotel). This visit will fulfill (get this) a "lifelong ambition" for 18 year-old Miss Moy.

Perhaps the "lifelong ambition" was to visit Chinatown, since Joyce's parents are from Canton.

Miss Moy will be arriving (suitably chaperoned) on Dec. 29 on TWA flight 135 (all hippies fly TWA). She will be staying until Jan. 6 at the Hilton Inn. Look for her in the Chronicle.

# PEACE/FREEDOM

# BLACKS TO AID AS COURT REBUFFS

California's top Democratic office-holder, Attorney General Thomas Lynch, is evidently not unhappy that the Peace and Freedom Party's petition for an extension of the voter registration deadline was refused by the State Supreme Court.

"In this way," Lynch said, "the ballot will not be cluttered with a proliferation of microscopic parties which have no possibility of

# Criticizes Heyns' Note To Students

by Lee Felsenstein

In probable reaction to strong pressure from wealthy non-students, Chancellor Heyns has sent his "dear John" letter to the Berkeley student body.

The communication, sent to every student in the registration packet, notifies the student community that if the ASUC will not play by his rules he will take his marbles and theirs and go home.

Under Heyns' convoluted reasoning graduate students were never members of the ASUC. The fact that the shoddy procedure by which they were thrown out has been declared unconstitutional by the ASUC's Judicial Committee strikes him as criminal disobedience.

Accordingly, His Royal Heyns has decreed that he will no longer collect the ASUC's fees, beginning in the summer '68 quarter. Until then he has decided to implement the "Gordon Plan" and channel student funds to a committee which he will control.

Under the university rules and common law this is probably illegal, but that bothers King Roger not in the least.

It is unlikely that the ASUC will put up with this; but Heyns has made it crystal clear that he views them as a mere diversion for students who will be afforded no power at all.

In the first draft of his letter, Heyns made reference to collecting a fee to "support...traditional programs and publications." The word "traditional" was dropped before the letter reached the students; it was too much of a tip-off.

Are ghetto tutorial programs "traditional"? Is the Slate Supplement one of those "publications"? Only Heyns knows for sure.

It is alleged that the primary motivation for this act came from several rich outsiders who withdrew pledged contributions to the University Centennial Fund because of the referendum on the name of the auditorium theater. The lost gifts were said to total about 5 million dollars.

Alumni were also said to be complaining because the ASUC was cutting funds from their beloved see page 5

# MULFORD SHOCKED?

"A bill may be introduced to legalize marijuana," states Republican Assemblyman Don Mulford, in his newsletter to constituents.

He hastens to assure his readers of his unyielding opposition to such a move. Mulford is deeply concerned, as senior member of the Assembly's Public Health Committee.

He learned recently in a northern town he was visiting, that "the PTA was concerned about the use of marijuana by junior high school students."

"I was shocked," Mulford says. At the risk of shocking others, he urges his readers to discuss the possible legalization of the Mary Jane (the grass, not the junior footwear) with "your PTA group." Likewise, your "church or fraternal organization."

"Public opinion is the biggest

achieving elective office, whose presence on the ballot is an overwhelming expense and burden to the electorate and source of confusion to the voters, and whose main purpose is only to obtain publicity for their cause."

Peace and Freedom spokesmen point out that PEP's 50,000 registered members in California can pose a serious threat to the Democratic Party, including Lynch. That many votes often determine the results of statewide elections.

PEP organizer Mike Parker noted that, to keep the Prohibition Party on the ballot, the legislature reduced the requirement for maintaining a position on the ballot to one-fifteenth the amount needed to get a new party on to the ballot.

"The ruling parties don't worry about expenses and confusion in the case of a really microscopic party like the Prohibitionists," Parker said.

Faced with a January 2 deadline, Peace and Freedom workers are launching an all-out effort during the last week of the registration drive. PFP leaders are agreed that it will be a very tight race to the 66,059 requirement.

Last week the Black Panther Party for Self-Defense agreed to help PFP gain voter support in ghetto areas, due to strong Peace and Freedom support for a fair trial for Huey Newton, the Panthers' Minister of Defense. Newton is accused of killing an Oakland policeman.

This week Elijah Turner and James Vann, leaders in the Congress of Racial Equality, urged support of the PFP drive.

Other members of the Black community who endorse the new party include Lennie Anderson, editor of the Bayviewer, Wallace Chaney, on the Executive Board of the California Federation of Teachers, Clarence Walker, graduate student in UC's Negro History Program, and C.J. Wellington, San Francisco physician.

A four-day "Victory Marathon" begins at 8 pm December 29, with free food, free of-age beer, films, and live music provided by a variety of Bay Area bands. The marathon will be held at the PFP's SF headquarters, 55 Colton Street.

On Monday night at the Geary Theater, CTA will perform political satires, skits, songs, and other entertainments. Admission will be free to persons who register Peace and Freedom at the door, or to those already registered who bring new persons with them.

So far the registration drives in the LA and the Bay Areas have been maintaining their quotas, gaining from 500 to 1,000 signatures per day.

If the party does latch onto the ballot, the people registered Peace and Freedom will be able to participate in writing the platform and selecting candidates at county conventions and at a later statewide convention.

In the East Bay, information on PEP can be obtained at 549-0690; in San Francisco, 431-1381.

deterrent against bad law," opines Mulford.

Before saying one's Amen, one should regard Mulford's disclosures concerning the public flouting of our marijuana laws.

The Bureau of Standards of the Department of Justice, he states, discloses that during the first six months of 1967, adult marijuana offenses climbed 94.3 per cent, while juvenile marijuana offenses skyrocketed up 181.2 per cent.

"Stiff laws are being violated," Mulford elucidates, assuring his supporters that the legislature now has under serious study the "wholesale use of marijuana by our young people," who are ignoring existing laws.

Mulford's letter further states that he has been named "Air Conservationist of 1967" by the California Wildlife Federation



# A Far Cry from Eisenstein

by Lenny Lipton

The most crucial factor that has shaped the present course of the creative film movement is the lack of lip sync facilities available to the underground filmmaker. Dialogue films, as the commercial film industry have shown, can be the death of creative film construction. It's so easy to fall into the trap of having characters endlessly yap at each other, that I for one, am happy that filmmakers have had to struggle without synchronized dialogue.

Eisenstein pointed out in his book, "The Film Sense," that the new sound film, introduced in the late twenties, did not fundamentally alter his concept of montage, but rather, added to the complexity of such filmic construction.

The word montage, as Eisenstein meant it, does not entirely refer to the "special effects" sequences that Hollywood favored during the thirties. This kind of scene, in the trade, was known as a "Vorkapich", so named for the filmmaker responsible for many of these interesting sequences.

The heart of montage, as Eisenstein writes, is based on the following:

"... the fact that two film pieces of any kind, placed together, inevitably combine into a new concept, a new quality, arising out of that juxtaposition."

This new quality, if the sequence has been properly developed by the filmmaker, "... shall evoke in the perception and feelings of the spectator the most complete image of the theme itself."

Moreover, there is nothing accidental in this choice of building-block images. Eisenstein, several times in the text, mentions the uniqueness of such a choice. He talks about "the juxtaposition of those very elements and not of alternate ones..."

Eisenstein's definition of montage is far from restrictive. He talks about montage within a single frame, and within a single shot.

He points out that the basic conception of montage has been with us in the work of painters, poets, and writers.

Eisenstein conceived of the addition of sound as a vertical element in filmic composition. Film editing normally proceeds in one direction in time, a horizontal direction. A film is, after all, nothing but a series of strung-together frames and shots, progressing in one temporal direction.

However, Eisenstein points out

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(and here one can make the claim that because of this statement he is the father of the present creative film movement, at least the paternal theoretician) that film composition, montage construction, takes place vertically as well.

There is an implied verticality, of simultaneity, in the simplest montage. Events, or the shots, are actually continuing despite the fact that the editor has chosen to show the spectator only one shot at a time.

And Eisenstein goes on to point out that the expedient of double exposure could bring about a literal, as well as implied, verticality of composition.

When Eisenstein gets into a discussion of the addition of sound to image, it is not at all difficult to accept his assertion that there is this additional vertical relationship between image and sound.

He does not say that this relationship is one to one. He does not say that for every frame there must be a note, or for every shot a series of notes.

As Eisenstein explains it, the simplest cutting would be rhythmic cutting of the image to sound, or vice versa. I think most filmmakers and non filmmakers can accept this.

Although such cutting can at times be effective, it is arch, and for this reason, for its obviousness, wearisome.

In commercial product we have a very strict and mechanical kind of synchronization. The syncing of speech to an actor's lips is after all a mechanical, or electronic problem. The addition of sound effects similarly involves a one to one straight forward correspondence between image and sound.

Even the use of music in these films escapes the giant opportunity to do useful, interesting work. Music in commercial films is in-

variably chosen to amplify what the director believes to be the content of the sequence on the screen. More often than not, the director uses the music to control the entire emotional content of the film.

This only emphasizes the emotional vacuum of the film. Empty images, empty dialogue, empty gestures, and loaded music is the treat that any first rate theatrical film offers.

This is, after all, the essence of loathsome sentimentality -- the generation of emotion all out of proportion to that commensurate with the content.

After nearly three decades of creative quiescence, the independent filmmaker has begun to explore the territory that Eisenstein barely mapped. Although he expresses his ideas with a zeal, with a fervor, that seems to exclude argument, or questioning, he admits that his contribution, his concept of montage, is only the beginning.

It is characteristic for the founder of a school of thought to appear dogmatic. Often a great expenditure of energy must be made to defend the idea from philistines and with this there must come polarization of the concept, peculiar emphasis (points that seem obvious to us today were bitterly attacked when first promulgated), and even exaggeration. But we must look through rhetoric, and try to understand the core of meaning.

Modern creative filmmakers, Baillie, Brakhage, and Markopoulos, to name three, have continued the exploration of montage, after the lapse of decades.

The spurt of creativity, in recent years, can be attributed to the rise of 16 mm as a commercially interesting medium, for without the support of the technology geared to industrial application, there would be no underground movement. The success of post war (that's World War Two, in case you're losing track) 16 mm, has meant the success of creative filmmaking. It is interesting to note the 8 mm today, is where 16 was before the war.

While new film stock, laboratory services, competitive prices, and other aspects of 16 technology have made the present movement possible, the synchronization of dialogue remains a difficult problem for the independent filmmakers.

This fact of life, has forced the new filmmaker to explore the relation of sound with image, and image with image. In other words, creative filmmakers must complete the program begun for them by Eisenstein. Surely they will venture, in fact have ventured, into unmapped territory.

It is so difficult for me to understand what has been done, I am so close to the scene, that often I despair of ever understanding what's happening. Several decades from now it will be easier to assess what has been accomplished, obviously.

Nevertheless, I personally feel it is imperative to try to understand, if not in a general way, at least in terms of particular, individual contribution.

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# FOLK Scene Caught Between

by ED Denson

Dear BARB: Sorry to be away so long, I'll attempt to remedy that in the future. I want to write about the Fish lp, but it hardly would be right for me to make a value judgement about it so what I'll do is supply you with enough information and ideas so that everyone can put together a review in their own minds.

Next week, God willing, I'll review the Airplane and perhaps the Stones, and we'll be right back in the swing of things.

## PRELIMINARIES:

Art reflects the times in which it is created, and much of its significance and importance, especially to those of us who are not connoisseurs, comes from its non-artistic or at least non-technical aspects. What we want is art which interprets, or allows us to interpret, our lives.

The central crisis of our times is the disaster of a morally corrupt, spiritually bankrupt middle class dominance of our nation. Corporate life is intolerable, and the unprincipled and deluded leaders elected by manipulation of images lead us into the tragedies of the Asian War and the ghetto uprisings, while month by month the quality of our lives degenerates.

The nation is feverish, and like a dreamer of nightmares it tosses and turns one way and another attempting to escape. Sexual fantasy is in such demand that censorship of the press is at its lowest ebb in 200 years, advertisers find that only fantasy and symbol will sell product, and the restless mass media pick up any spark of color or vigour in the Underground as their audience demands stronger and stronger diversions from the futility of their lives.

Among the young, especially those who are not yet committed to the ways of their parents, escape lies in two fantasies: one is that by turning on and becoming a hippy they can find truth, beauty, and meaning; the other is that by taking to the streets and demonstrating, becoming involved in politics, they can find meaning by working change.

Both fantasies are exciting, neither seems to work. The meaning of 50,000 hippies coming to the Haight is the same as the meaning of 50,000 demonstrators going to the capitol. It is not a sign that a great change for the better is underway, it is a sign that the conditions of normal life are so bad that large numbers are fleeing it.

Because they are who they are, the Fish have been caught between these two poles of youthful ideas, neither able to be hippies nor able to be political and yet not able to be anything else. Without forethought the central concern of this lp is the tension between what we call political realities - the war bombs, violence - and what we consider spiritual realities - beauty, love, and truth. The conflict is not new to our times, altho the particular manifestations are.

The tension can be found all thru the album in various forms. Consider the title song, the FEEL LIKE I'M FIXIN TO DIE RAG. It is primarily a political song with the cheerful voices singing the message of a nation happy to go to war, and the music carries you along with an unrelenting inane joy until the final catastrophe. And listen for the Motownish chorus singing first the older escape "do waka do" and then our own "sock it to me" and "psychedelic."

Or listen to Pats Song with its removed imagery evoking a kind of pastoral world which is suddenly brought into focus by the instrumental break. Then there is the blue. intermix of the Bomb Song with Thought Dream. There is more but it should be obvious.

Musically the record is quite varied. The Fish have no allegiance to any one kind of music, which caused Billboard to comment that we were in "too many" bags. During the sessions I recall being worried that it would all sound alike. Rock Coast Blues was an attempt to do MoTown that got sidetracked, I am particularly fond of the way that the crispness in Barry's guitar takes the heavy edge off of the arrangement. Jahn Wiener in Rolling Stone comments that the guitar work is more sophisticated on this lp - I suppose that this is an example of what he means.

There are lots of stories and historical facts about the songs

**BERKELEY BARB**

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# SMUGGLED EXPOSE OF SANTA RITA

A note smuggled to BARB from demonstrators serving sentence inside the Santa Rita jail shows that treatment of pacifist prisoners is not so noble once the lowmen have non-violent protestors out of the public eye.

According to the underground communique, officials turned their backs on ailing prisoners needing hospital care, and relented only when confronted with a food strike. Then the ill prisoners disappeared.

The note from Santa Rita jail is printed here:

Santa Rita Dec. 22, 1967.

Lee Braun was arrested on Oct. 18 in Oakland during the demonstration there. In the holding cells that day and night there was not much pain, nor did he feel particularly ill. On Tuesday the 19th, however, in the endless procession of holding cells before sentencing he was prostrated by pains in the lower abdomen and testicles.

Every guard who passed his cell was told of it, and nothing was done. Eventually he was returned to a private cell for a short time, but was soon returned, with no medical attention.

During booking at Santa Rita a sergeant was informed of his condition and he was taken to the hospital here. His condition was partially diagnosed, he was given some drugs, then returned with instructions to return the following day, Wednesday, to the hospital, for urinalysis and further treatment.

He was not returned to the hospital. A doctor from among the prisoners confirmed the diagnosis and recommended the same, hospitalization.

Steven Koagen, arrested Tuesday, showed the same symptoms; and two of us were down, very painfully, with a disease requiring hospitalization.

Every guard, trustee and man we could communicate with was informed of the condition and immediate hospitalization was immediately asked for. Nothing.

The Captain himself (C.O. of Santa Rita) said he could do nothing. No one, it seems, had any authority. The nurse and assistant nurse inspected both men several times, gave pills and refused to recommend any further treatment. When asked why not, the assistant nurse stammered something about it being his own fault that he was in here.

Finally, we agreed that it could go no further. Both men could barely walk, and could not go far enough to reach the mess hall to eat, so food was brought them. We agreed to threaten action, wait for action (which did not come), then engaged in a unanimous food strike.

This was effective as far as we know. Now, both men have been removed, although we have no way of knowing for certain whether they went to the hospital. It has taken four days, till Friday morning, before we were able to compel action; we still are not sure the men went to the hospital.

# IS HEYNS TEETERING?

from page 3

Cal Band.

An important factor working against Heyns will be the release early in January of the report of the Commission of University Governance, which was set up after the 1966 strike.

The Commission report is said to contain recommendations for a powerful autonomous student government similar to the faculty's Academic Senate; including the graduates.

The full text of the Report will be carried in the campus paper when it is released.

In the meantime, Heyns, having thrown a crumb to the big-money men, can relax and reflect on Churchill's definition of an appeaser as "one who feeds a crocodile in the hopes that it will eat him last."

# NEW PEACE TACKS

Massive direct action against Dow's napalm plant in Torrance, Calif. will be on the agenda of the Western Mobilization's five-state conference in San Francisco.

The conference, to be held on January 20, will also take up the question of building a broadly-based mass tax refusal.

The Mobilization and the Port Chicago Action Committee are now sponsoring a tax refusal plan with a novel bent. Refusers are being

asked to declare enough dependents to reduce the amount withheld to zero, and to notify the Internal Revenue Service of the fact that this is an act of civil disobedience.

This form of tax refusal was the subject of a teach-in at the gates of Port Chicago Naval Weapons Station last Saturday.

Western Mobilization Against the War can be reached at 834-6519.



Photo By Husari

AFLAME TO STOP the war Larry Cooper raises torch at Port Chi tax refusal teach-in.

**HIPPOCRATES**  
(copyright 1967)  
Eugene Schoenfeld, M.D.

Dr. Schoenfeld will appear on KQED - TV, Channel 9, at 8:30 pm Friday, Dec. 29, and 9 pm Saturday, Dec. 30.

QUESTION: An 80 year old friend of ours has been hinting that he'd like to smoke some grass. We would be happy to turn him on, but only after assessing the medical advisability of doing so.

He's in perfect health mentally and physically and has no record of any outstanding problems. What do you think?

ANSWER: In the 19th century, marijuana might have been touted as a "rejuvenator" because, in common with children, its users seem to be especially sensitive to color, sound, smell and touch.

Tobacco and alcohol interests, who would most likely control and distribute marijuana in combustible and edible forms were it as freely available as the drugs they represent, might promote NEWPOT which "makes you young again". The mind boggles to think of the associated advertisements.

Certainly, there seem to be many people in their 50s and 60s who use marijuana with no apparent harmful effects. Mrs. Garnet Brennan, ex-principal of the Nicasio (California) School, admitted at age 58 that she had been smoking marijuana regularly for 18 years. But medical experience with octogenarian pot heads is limited.

Your 80 year old friend and you should also consider the legal realities as well as the medical uncertainties. I doubt that he would like to spend a large part of his remaining life in prison. If geriatric use of marijuana continues to increase we may soon see headlines like "Senior Citizens Center Raided" or "Police Seize Nursing Home Inmates".

"(AP) A police sweep of Alameda County nursing homes resulted in the arrest of 458 patients, whose ages averaged 87 years. Many were apprehended as they attempted to escape in their wheelchairs. Twelve police officers were caned and several

others threatened by outraged, crutch-wielding.

QUESTION: Why is it there is so little sex interest on the part of older women past child bearing age? They all seem fearful and become quite prudish.

ANSWER: One of the final passages in Huxley's AFTER MANY A SUMMER DIES THE SWAN describes a couple well over a hundred years old fornicating on the floor of a barred room. They are wrinkled, animal-like creatures who snarl and growl in a grotesque manner.

I mention this scene because it seems to sum up the commonly held attitude that sex in older individuals is somehow dirty. The expression "dirty old man" is not quite funny (remember the "clean" grandfather in HARD DAY'S NIGHT).

About 4 years ago, the REALIST had a cartoon showing an aged woman standing outside a home for the aged in a blinding blizzard. She clutched a newborn baby to her bosom and pleaded with the manager who blocked the doorway, his index finger righteously pointing to the snow and darkness. Beneath the cartoon was a news item reporting that the use of birth control pills might postpone menopause to the 60s or 70s. Fortunately, obstetrical costs are covered by Medicare.

Sexuality at all ages is normal, common and was so even before the introduction of hormones. Its expression in many older people seems to be modified or suppressed not so much by physiological factors as by the attitudes of our society.

A BAD CASE OF HEARTBURN The BRITISH MEDICAL JOURNAL of November 4, 1967, reported the case of a Glasgow man who thrust a red hot poker between his left 4th and 5th ribs. The resulting heartburn did not cause permanent damage.

Dr. Schoenfeld welcomes your questions. Write to him c/o the Berkeley BARB, 2886 Telegraph Ave., Berkeley, Ca.

# JD KUCH? BOO HOO SHEDS NEW LIGHT ON 'PAPA AL'

J.D. Kuch, a resident of the District of Columbia, was mentioned in Nicholas Von Hoffman's article on the SF drug scene which appeared in the mainline press.

In the article, a dealer by the name of "Papa Al" called JD from San Francisco to arrange an acid deal. BARB's recent expose of Papa Al as a mark suggested that it might have been a move to keep the evidence around for the bust the next day. The expose was, of course, a logical construction of available evidence and not necessarily conclusive.

BARB has since received this letter from JD Kuch on that subject. Read it and make up your own mind. (Certain portions which might be harmful to various people have been cut from the letter).

If you want to contact J.D. how-

ever, there may be some difficulty. She was arrested last week on charges of possession by marks who walked in with a warrant.

To the editors, Berkeley Barb. My name is JD Kuch, which name should be somewhat familiar to you. Or at least to Jef Jassen; see page 5, 15-21 Dec. issue.

I am a bit surprised by your rampant paranoia out there, and decided that the very least I can do is at least provide you with a bit of accurate information. Nick interviewed me before his POST acid series was reviewed, although I had NO idea what we were all in for. The general opinion is that indeed he told it like it was, BUT that to do so in a case like this, with names and all, constituted irresponsible journalism. My atty. wrote to Nick's superior and all that, but the general feeling here is that he is more of a school than a scoundrel...

At any rate, who am I? I am a Boo Hoo of the Neo-American church, and I am in charge of the Washington Bag, sort of the local leader of the psychedelic movement. I was introduced to Papa Al by Larry Baldwin; Larry and Al apparently befriended Nick and took him around and got him stoned and all that rap. They were likewise aghast at Nick's betrayal-by-journalism. When Nick came to speak to me, he said he was a friend of Al's; I do not think I would have given him an interview otherwise. Nothing that he printed in any of his articles came out of our interview; I had simply agreed to rap with him about the DC scene-- which he already knew fairly well anyhow--on condition that he not quote me on anything or use my name as "reliable source" for anything I might tell him about.

He did not do me in on THAT count, but at the time I had NO idea that he was at Hutch and Steve's place when Al made that phone call to me.

In fact, that phone call DID take place: Al in fact WAS calling me to see if I wanted him to set up an acid cop for me; I told him that I had just been busted and wanted to lay low for a while, but that one of my people might take up the offer instead. So that "alleged call" to me was just what he said it was, just what it in fact appeared to be...except that it was not to have been MY cop, but turned on to another DC dealer instead. I doubt that it was a plot to keep acid around for the bust; at any rate, it WAS --as far as I can determine--a genuine dealing on Al's part. (Note: the money was never sent and the acid was never copped due, I seem to recall, to insufficient funds or organization on OUR part...)

I cannot say that I know Al very well; I CAN say that I sense that although he claims to have taken acid a few times, I have no reason to believe it is so. I DO know, though, that he is a VERY perceptive person, that he has done an immense amount of good for various people's heads, and so on. Larry seems to have been Al's best friend. Rather, Larry TRIED to be a friend to Al, but it was hard since Al was in the bag of helping Larry get his head straight. It IS true, though, that Al was the one who put up the bread to bail Larry out when Larry got busted... and so on. Whatever else may be alleged or proven, Al has done a lot of good things for a lot of people, and I will always defend him on THAT score, even if he IS the man!!!

(Aside: I am trying to shed a little more light on this situation for you, but my head is still a little wacked from last night, and I am not sure I am saying what I thought I wanted to; bear with me.) Why don't you people get some objective information from your scene; like I HAVE seen Al smoke tea; has anyone seen him drop acid? Can the alleged East coast history be confirmed or NOT? I agree that a lot of things seem fishy about Al, but there also seems to be a lot of con-

see page 7

# CHILDBIRTH TALK MOVES GLIDERS

by Leo E. Laurence

Conservative members of Glide Methodist Church called it "ugly, filthy, and corrupt."

They were talking about a sermon on natural childbirth, part of the Christmas activities at Glide.

Barbara Hudson, 26, of San Francisco pulled no punches to tell the vivid experience of giving birth.

"Wonder and joy combine with fear of the first born," she said from the pulpit Thursday.

"Closeness increases as you identify and feel the embryo inside. You feel the movements of the tiny body against the uterus. Excitement in labor increases. But anxiety is lessened by joy of the big event."

The young mother talked plainly, but seriously. "The burden builds as you push. A couple of pushes and it's out, the newborn infant. The thrill after seeing the child is unexplainable."

Why at Christmastime? "God brought newness into the world with the birth of a child, Jesus. Christmas should be a re-birth in the souls of men."

Some men in the church didn't see it that way.

"It was vulgar, dirty, and had no place in the church," said one like talking sex with a prostitute."

At the altar, a statue of driftwood was placed where a small cross usually is seen. Mrs. Hudson called it the Madonna and Child. Others at the service disagreed.

"It looks like two people screwing, the usher said in a whisper during a BARB interview. "I can see two people there nude. It doesn't belong in the sanctuary."

Not everybody agreed.

"She talked with expression, with deep feeling," said Mrs. Betty Carpenter. "That's the whole meaning of Christmas."

"It was the most moving service I've attended recently," Miss Mary Dunlay, 23, of San Francisco said. "I'm glad to see Glide has the courage to do it."

The conservative usher persisted: "I cannot figure how natural childbirth relates to Christmas."

# PSYCHO, MAT?

Esalen Seminars in S.F. are staging a "Psychomat" Saturday, Jan. 6.

"Psychomat" says a newsletter, "is a gathering where you may come when you choose and leave when you choose... while there, you are expected to try and be as open as you can in your encounter with others. Dr. Gerard Haigh will be on hand to help people encounter each other... whatever happens will happen... Talk with whomever you choose about whatever you choose. Call them as you see them."

Tickets at \$2.00 are available from Esalen Institute, P.O. Box 31389, SF 94131; or at the door that morning. Their phone is 431-8771.

The Psychomat will be held at Grace Cathedral, 1051 Taylor St., from 9:00 a.m. to 1:00 p.m.

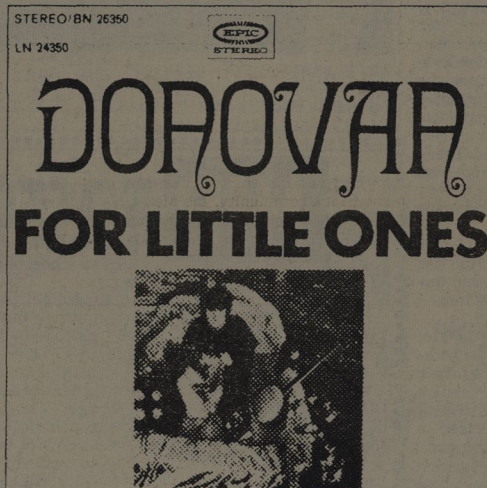
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**"EXPORT OR DIE"**  
A British Slogan  
Somewhat Devalued

How can the British people be so goddamned stupid?

Answer: They have been in the hands of "consensus" leadership too long; example. . .

Faced with a British SYSTEM (not government) that no longer works, the Communist Party of England has on its hands a daily paper called "The Morning Star."

It used to be called "The Daily Worker" but a few years ago this name was dropped as "too leftist." Now, with the capitalist system grinding to an abrupt halt, the CP is left holding the wrong bag.

This attitude is TYPICAL of British workingclass politics. Consider. . .

Jaguar (etc) auto company reported a loss of \$20,000,000 for 1966.

("Export AND die"). Chrysler (British) reported a multi-million dollar loss for 1966. ("Export AND die").

"Of all foreign import cars to the US, only the British showed no gains in sales" - London papers, April, 1967. (This decline is reflected by most British exports).

England faces a crisis it has never faced before; previously, all crash-points could be dealt with politically, but now the crisis must be dealt with economically.

"Export Or Die" (supported by both socialists and capitalist, in or out of power) must give way to "Production For Use" (and not export).

This means produce ONLY that which will give a higher standard of living to British people, and you can sure as hell start with housing and electricity.

A British housewife has to shop twice a day (at least) because of no refrigeration; she has to launder every day because of no washing machine; and always keep a few spare shillings around the kitchen to pop in the meter to get gas for cooking.

When I was in London this April, I stood behind a man in a postoffice who, it turned out, was depositing money in his postal-savings account; in utter fascination I watched the clerk count his coins, stamp his book, make out an entry and give him a receipt - all for NINETY SIX CENTS!

I put it to you in Berkeley: when did you last go to the bank and deposit 96¢? ("The Dollar Is Bigger In England" - SF Chronicle, Dec. 17, 1967).

One is inclined to think, "Well, if the British are so stupid as to put up with it, why worry. Go to England, in 1968 when your thing is Bigger, and just screw the hell out of them with your fucking



THIS SCENE must be multiplied by over 18,000 by Jan. 2 if you want to see Peace and Freedom on the ballot.  
Photo By Copland

## FBI INVESTIGATING REGISTRAR'S ARREST

The FBI is investigating the December 16 arrest of David Welsh, PFP vote registrar and senior editor of Ramparts magazine.

### ASTOUNDING PFP VICTORY IN LA

The G-men entered the case in LA (uns)--- Probably the shortest successful civil-rights sit-in in history was conducted in Los Angeles last week by workers for the Peace and Freedom Party.

PFP organizers asked the head County Registrar, Benjamin Hite, for more classes to train voter registrars. Hite refused.

According to PFP worker Brian Heron, Hite told them their views "sound like the Commie line to me," and said, "if I were 20 years younger I'd take care of you bastards."

On Friday about a hundred Peace and Freedom supporters returned to the registrar's office, demanding a class that night, and classes in the Black community, the Mexican-American community, and in Venice. The PFP workers said they would stay until their demands were met.

Hite wouldn't yield. Instead, he had a "heart attack," which miraculously transformed itself into an afternoon medical checkup.

At about 5 pm the County Recorder, "Mr. Lee" agreed to the PFP demands. Details were worked out on Tuesday. There were no arrests.

As a matter of fact, your buck will be TWICE as big because the pound is going down another 14% this summer, capitalist or socialist governments, notwithstanding.

Since exports have not done the job, get on with it via production-for-use, a socialist slogan NOBODY even PRINTS in England, including the Communist Party.

England could become another Cuba, but all their Castro's are Lords or Prime Ministers.

response to a letter PFP sent to U.S. Attorneys Cecil Poole and General Ramsey Clark.

The letter states that "Mr. Welsh was arrested while in the very act of registering a voter... The arrest on the charge of 'obstructing the sidewalk' was capricious, arbitrary, pretextual and was a clear attempt to intimidate Mr. Welsh and the several hundred other volunteer Deputies Registrar of Voters who are working on the sidewalks of San Francisco in an attempt to register voters in the PFP. We request that you immediately institute action against Officers Charles Gale and Nick Eterovich..."

The PFP letter alleges that the police were violating a law which states that "No person, whether acting under color of law or otherwise, shall...attempt to intimidate, threaten, or coerce any person for urging or aiding any person to vote..."

If the FBI investigation leads to conviction, the arresting officers could be penalized by up to \$5,000, or five years, or both.

### NEW MAPS RAP

Despite the red-headlined rumblings of a minor Berkeley daily, MAPS will not be holding a revolution this month.

In fact, little more than a beginning was made at the statewide MAPS conference toward a statewide student activists federation.

Having quoted at great length a scavenged position paper, the "clean home paper" will be disappointed to learn that the only overt act of the conference was to create a committee of correspondence for the California student movement.

The delegates returned to their various campuses to begin building a base for future unified action. Another conference was scheduled for the end of January.

The only tangible outcome of the meeting will be a statewide student newsletter published at San Francisco State from information gathered statewide.

# CHARGES CIA BROUGHT CHE'S BODY TO U.S.

From Thomas De Baggio in Washington

"General Ovando is lying when he states that Che's body was cremated, but he is telling the truth when he says that all he can show are two of his fingers."

So begins a sensational report in the Montevideo newspaper MAR-CHA.

Guevara's body, according to the Argentine writer Rogelio Garcia Lupo, "was secretly shipped to a CIA base in the United States, where the arrival of coffins from Vietnam is so routine that such a shipment goes unnoticed..."

The writer's informants, he says, are members of the Argentine military intelligence who were given this information and have "been kept informed of all the details of this operation."

The body of the murdered guerrilla leader, it is believed, was accompanied to the U.S. by a man known to be a CIA agent. He was known by the name of "Ramos."

Richard Gott reported in the (Manchester) GUARDIAN: "As soon as the body reached the mortuary the doctors began to pump preservative into it and the American agent made desperate efforts to keep off the crowds. He was a very nervous man and looked furious whenever cameras were pointed in his direction. He knew that I knew who he was and he also knew that I realized he should not be there, for this is a war in which the Americans are not supposed to be taking part."

Che's brother Roberto was told on October 12 that the body had been cremated, yet two days before, Rogelio Lupo confirms, "the doctors and the CIA agent fought to preserve the body. Strange custom, embalming it first and then immediately turning it to ashes."

Reason for CIA having the body,

### 'OMINOUS' USE OF CHE'S DIARY

The diary of Che Guevara is being expanded "as a telephone book in the agile hands of CIA calligraphers for an ominous purpose," writes Luis Suarez in the Mexican radical political weekly Siempre.

Suarez charged that the diary was being revised in a special office on the top floor of the US Embassy in La Paz, Bolivia. Names of Bolivians who oppose the government are being added so that the diary can be used as an all-purpose "informant," the article says.

Regis Debray has already been convicted of aiding the guerillas with the diary as an excuse. Suarez noted that the diary was introduced after the statute of limitations had run out for introducing evidence.

Also noted was the fact that the diary is being released a little bit at a time.

"No one knows whether or not his name will appear in the field diary the next day," writes Suarez, "many people in Bolivia live under the shadow of doubt."

the report continues, is that "CIA needed 'possession' of Guevara's body in order to verify his body measurements to the last detail... (F) or the CIA specialists, it is the beginning of a silent internal battle which will end up with a discreet resignation of a few months from now. The official who 'demonstrated' a year or two ago that Che was dead will probably not be able to keep his job now that the body is in the office next door."

An English translation of the article appears in the January issue of Atlas magazine. The magazine also carries another article on the mysteries surrounding Che's death. It is from the Italian weekly, L'EUROPEO. The author, Franco Pierini, writes: "Ernesto Che Guevara...died when he was shot pointblank through the heart with a revolver. The killer: A Bolivian Army officer (Captain Gary Prado Salmon, commander of the company of Ranger's that took Che prisoner). Before he was killed Che did not shout 'Long live the revolution!'; he slapped a colonel in the face with all the strength he had left. It was the last thing he did before he died." 12/20/67

## J.D. KUCH

from page 5  
clusion-jumping in your article too.

As far as the thing about Al being into dealing, Al just likes to talk an impressive show; he used to talk about how easily he could cop tons of acid for us...but he never came through with it. He also spoke with many people of backing their deals--but he never did because no one ever came thru with a concrete offer that Al really considered a sound investment with reliable people. I do, though, have every reason to believe that he would have done it had a good deal come along; he used to say that as long as people were eating acid anyhow, he would like to see them have good pure acid...

You want to know about Al? Ask any of the Haight kids who knew him at all well. He talked a lot, and he managed to enjoy the prestige of being considered part of the dealing scene without actually doing any of the dealing himself.

Note, too, that the POST article did not call Al an acid dealer; it simply documented an occasion when he was acting as liaison to set up a cop for someone, namely me, as purely a personal favour.

I DO know, too, that on occasion Al DID lay out money to back dope deals, but the one I happen to know of simply did not work out--through NO fault of Al's--and the bread was returned to him in due time...

When Nick left SF, Al believed that Nick would be writing a fair story. Instead, he simply wrote a true one, very shallow, naming names and other unforgeables; but he did not lie. His only slant was that of his own relatively shallow misconception of the whole scene; like, he never DID dig the nationale of the whole movement... (Nick is scared to drop acid, but we may overcome that; I have offered to guide him)

Another thing sounds odd: everyone was licking his fingers. Not Nick; he says he never did acid. Someone is lying. And I don't think Al was doing it either; he does not come ON like a man who has had the acid experience, unless he has just had some pretty funny trips...! (The 'licking' is from Von Hoffman's article-Ed)

I am told that after Larry was after Al for a long time to take a much-needed vacation, Al finally did take off for Texas. On vacation, we have EVERY reason to believe. Of course, Al always did have strange friends; one of his best buddies, apparently, was a sheriff in Nevada; Al tells a story of the sheriff busting some cat out of illegal booze, without charging him with anything, and then taking the booze home for himself to drink--as though that were a perfectly acceptable way to utilize public office for one's own personal benefit. So who knows??? Hope this rap has shed SOME light on the matter. Love, JD

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# GARSON to boot-- Newer - than - thou

by Marvin Garson

It was no fun supporting the doomed cause of a third-party perspective at the late-lamented National Conference for New Politics last Summer in Chicago.

We were constantly being fink-baited or old-left-baited: "Third party? That's that old Henry Wallace stuff. We came to Chicago to talk about NEW politics."

I was able to take it in relatively good humor because I knew damn well that, no matter how much they booed the out-front Democrat Theodore Weiss, most of these newer-than-thou people would themselves be Democrats a year later. But I really didn't expect it to happen this fast.

On December 10 the NCNP took an ad in The New York Times (that's how they reach their constituency) to say:

"We welcome the candidacy of Senator Eugene McCarthy of Minnesota. He offers serious hope for another choice within the Democratic Party. And while we are not depending on him, local New Politics organizations could be very helpful to his undoubtedly small staff."

"Our aim," the ad continues, "is to impress the professional Democratic politicians all across the country. Once they are convinced that Mr. Johnson cannot win, and can only hurt them, they will have a vested interest in dropping him."

Now since NCNP is a RADICAL organization dedicated to NEW politics, there has to be a kicker somewhere. Here it is: "we are prepared to help mobilize the largest demonstration this country has ever seen. It would descend upon the National Democratic Convention in Chicago as a final reminder to the delegates of the strength of the opposition."

The specific purpose and focus of the demonstration would be to remind delegates "of their moral and legal obligation to seat the Mississippi and other Freedom Democratic Party delegates."

The idea of a gigantic demonstration at the Democratic National Convention has been in the air ever since October 21. But until now it was always conceived of as a demonstration AGAINST the convention, not as a pressure tactic on behalf of some faction INSIDE the convention.

But now we learn (from Malcolm Burnstein, Oakland attorney and member of the NCNP's national executive board) that Eugene McCarthy, "if he is courageous, could provide an effective focus around which our movement could operate" at Chicago. (And suppose he isn't courageous? What happens when the focus of your movement throws his support to Johnson?)

The demonstration, according to Burnstein, would relate not only to Vietnam, "but equally to demands for full political representation for black people in America, with specific reference to the seating of the Mississippi Freedom Democratic Party and other Southern non-racist delegations to that convention."

Now if black people are to get "full political representation" NCNP-style, how can they possibly settle for less than 50% of the votes at the Democratic convention? The line used to be that blacks would no longer let themselves be used as window-dressing; they would participate in white organizations only on the basis of equality, and equality meant 50% of the votes.

But the Democratic Party is different. The Democratic Party is power, and you speak softly to power. So the NCNP is asking for something -- the seating of the MFDP -- which I believe Johnson will be delighted to give.

Johnson can't win those Deep South states anyway. Either Reagan will carry them as Goldwater did last time, or, if the Republicans nominate a moderate, then George Wallace will run and take the Deep South from Johnson. Either way, Johnson loses nothing by seating the MFDP and gains devoted black support in the Northern cities.

That black support will sweep along with it the entire white-liberal guilt vote. Their concern for Vietnam will be twisted in them like a knife: You white middle-class people, all you care about is Vietnam, you don't have to live in the ghetto, you don't really care whether a rat-control bill gets passed, you can afford the luxury of political purity.

It's the great coalition of 1964 all over again, cutting the ground right out from under any movement that thinks it is being oh-so-clever by organizing around the issue of seating the MFDP.

If the NCNP is so radical, how come it does all these dumb liberal things? Well, there are radicals and there are radicals. On the NCNP national board -- and that's what counts, for despite all its talk it has no grass roots -- there are the following varieties of radicals:

1) The community-organizing types, cynical about NCNP from the beginning, who see it only as a source of funds for their local

projects.

2) Well-intentioned eclectics like Benjamin Spock and Si Cassidy, who don't know whether they themselves are liberals or radicals, and don't understand how it makes any difference.

3) Black militants who would like to be leaders in their own communities but who haven't managed to organize any real base.

Amid this chaos, there is one organized radical group in the NCNP leadership -- the Communist Party. It won the good will of the black militants by leading the demagoguery at the Chicago conference; it keeps the good will of the Spocks and Cassadys by being "pragmatic" and "undogmatic"; and it can keep the community-organizer types happy as long as some money is being funneled into their projects.

The Communist Party, in case anyone doesn't know by now, is the most conservative organization on the left, the only radical group that supported Johnson in 1964 and the only one capable of doing it again next year.

In California the Communists did their best to keep the Peace and Freedom Party registration campaign from ever starting; when it did get under way, the Communist organ People's World accused it of "red-baiting" and "racism", then went on to lavish its love on the California Democratic Council.

In the last month some individual Communists have registered Peace and Freedom, but as an organization their orientation has been consistently toward the Democratic Party and now Eugene McCarthy. On the direct action front, they stood entirely aloof from the October demonstrations at the Oakland Induction Center, fearing that any demonstration not entirely pacifist might lead to repression and fascism.

In my first article on NCNP I erred by ignoring the Communists entirely; I don't want to err in the opposite direction by making too much of them here. NCNP would have wound up supporting McCarthy eventually in any case. The Communists are at most responsible for the indecent haste with which it has been done.

It is not only the haste which is indecent. There is something nasty in the way NCNP recommends itself to New York Times readers as "the only organization in the United States with which many of the Negro militants are willing to work constructively for devising alternatives to violence."

De-coded, that sentence says that the only way for McCarthy to co-opt black militants is by working through their manager, the NCNP.

If the alternative to violence is Eugene McCarthy, then I expect any genuine black militant to reach for his gun, and don't blame him for it. Eugene McCarthy IS violence, in the sense that he supports the American empire. In his own words:

"I am not for peace at any

# ten days that

## OF STUDENT POVERTY

### Considered in its economic, political, psychological, sexual and, particularly intellectual aspects, and a modest proposal for its remedy

Part One of a Series

*In November 1966, Strassbourg University was the scene of a preliminary skirmish between modern capitalism and the new revolutionary forces which it is beginning to engender.*

For the first time, a few students abandoned pseudo-revolt and found their way to a coherent radical activity of a kind which has everywhere been repressed by reformism. This small group got itself elected, amidst the apathy of Strassbourg's 16,000 students, to the committee of the left-wing students' union. Once in this position of power, they began to put union funds to good use. They founded a Society for the Rehabilitation of Karl Marx and Ravachol. They plastered the walls of the city with a Marxist comic-strip, "The Return of the Durutti Column". They proclaimed their intention to dissolve the union once and for all. Worst of all, they enlisted the aid of the notorious Situationist International, and ran off ten thousand copies of a lengthy pamphlet which poured shit on student life and loves (and a few other things). When this was handed out at the official ceremony marking the beginning of the academic year, only de Gaulle was unaffected. The press--local, national and international--had a field-day. It took three weeks for the local Party of Order--from right-wing students to the official left, via Alsatian mill-owners--to eject these fanatics. The union was closed by a court order on the 14th of December. The judge's summing-up was disarmingly lucid:

The accused have never denied the charge of misusing the funds of the students' union. Indeed, they openly admit to having made the union pay some £500 for the printing and distribution of 10,000 pamphlets, not to mention the cost of other literature inspired by "Internationale Situationniste". These publications express ideas and aspirations which, to put it mildly, have nothing to do with the aims of a student union. One has only to read what the accused have written, for it to be obvious that these five students, scarcely more than adolescents, lacking all experience of real life, their minds confused by ill-digested philosophical, social, political and economic theories, and perplexed by the drab monotony of their everyday life, make the empty, arrogant and pathetic claim to pass definitive judgments, sinking to outright abuse, on their fellow-students, their teachers, God, religion, the clergy, the governments and political systems of the whole world. Rejecting all morality and restraint, these cynics do not hesitate to commend theft, the destruction of scholarship, the abolition of work, total subversion and a world-wide proletarian revolution with "unlicensed pleasure" as its only goal.

In view of their basically anarchist character, these theories and propaganda are eminently noxious. Their wide diffusion in both student circles and among the general public, by the local, national and foreign press, are a threat to the morality, the studies, the reputation and thus the very future of the students of the University of Strassbourg.

What follows is a translation of the infamous pamphlet in question. It has already been translated into Swedish and Italian, and is at present being translated into Dutch, German and Spanish. At the end we have added a few remarks on the importance of situationist activity in Strassbourg, and its relevance to the (very different) English situation.

### It is not enough for thought to seek its realisation in practice: practice must seek its theory

After years of slumber and permanent counter-revolution, there are signs of a new period of struggle, with youth as the new carriers of revolutionary infection. But the society of the spectacle paints its own picture of itself and its enemies, imposes its own ideological categories on the world and its history. Fear is the very last response. For everything that happens is reassuringly part of the natural order of things. Real historical changes, which show that this society can be superseded, are reduced to the status of novelties, processed for mere consumption. The revolt of youth against an imposed and "given" way of life is the first sign of a total subversion. It is the prelude to a period of revolt--the revolt of those who can no longer live in our society. Faced with a danger, ideology and its daily machinery perform the usual inversion of reality. An historical process becomes a pseudo-category of some socio-natural science: the Idea of Youth. Youth is in revolt, but this is only the eternal revolt of youth; every generation espouses "good causes", only to forget them when "the young man begins the serious business of production and is given concrete and real social aims". After the social scientists come the journalists with their verbal inflation. The revolt is contained by over-exposure: we are given it to contemplate so that we shall forget to participate. In the spectacle, a revolution becomes a social aberration--

price but for an honorable, rational and political solution to this war; a solution which I believe will enhance our world position, encourage the respect of our allies and potential adversaries, which will permit us to give the necessary attention to our other commitments abroad, both military and non-military. . . ."

He feels that Johnson has handled Viet Nam, and the empire generally, in not very competent fashion; and proposes to do it better himself.

McCarthy is a party regular who will support whomever the Democrats nominate. He is an Establishment man, profoundly opposed to the peace and freedom movement. His campaign is designed less to get rid of Johnson than to "counter the growing sense of

alienation from politics which is currently reflected in a tendency to withdraw either in frustration or cynicism, to talk of nonparticipation and to make threats of support for a third party or fourth party or other irregular political movements."

By supporting him, the NCNP functions in the radical movement only as bearer of an ideology alien to it. Fortunately, the radical movement is stronger than ever and perfectly capable of mounting a beautiful, free-swinging demonstration at Chicago next August uninhibited by considerations of inside strategy. If NCNP tries to stand in the way, I'm confident it will get run over. (copyright 1967 by Marvin Garson)





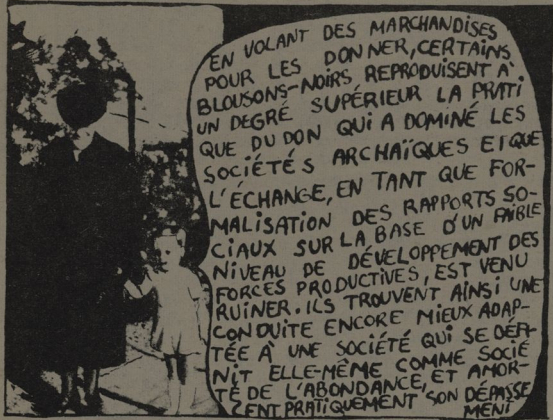
# at shook the university

in other words a social safety valve—which has its part to play in the smooth working of the system. It reassures because it remains a marginal phenomenon, in the apartheid of the temporary problems of a healthy pluralism (compare and contrast the “woman question” and the “problem of racialism”). In reality, if there is a problem of youth in modern capitalism it is part of the total crisis of that society. It is just that youth feels the crisis most acutely.

Youth and its mock freedoms are the purest products of modern society. Their modernity consists in the choice they are offered and are already making: total integration to neo-capitalism, or the most radical refusal. What is surprising is not that youth is in revolt but that its elders are so soporific. But the reason is history, not biology—the previous generation lived through the defeats and were sold the lies of the long, shameful disintegration of the revolutionary movement.

In itself Youth is a publicity myth, and as part of the new “social dynamism” it is the potential ally of the capitalist mode of production. The illusory primacy of youth began with the economic recovery after the second world war. Capital was able to strike a new bargain with labour: in return for the mass production of a new class of manipulable consumers, the worker was offered a role which gave him full membership of the spectacular society. This at least was the ideal social model, though as usual it bore little relation to socio-economic reality

Not only feels it but tries to give it expression.



“Some delinquents, by stealing commodities so that they can give them away, reproduce on a higher level the practice of the gift which dominated ancient societies—a practice which exchange destroyed, by founding social relations on the basis of a feeble rate of development of the productive force. In this they have discovered a form of action perfectly appropriate to a society which defines itself as affluent and which, in some measure, is already transcended by such acts.” (The Return of the Durutti Column)

(which lagged behind the consumer ideology). The revolt of youth was the first burst of anger at the persistent realities of the new world—the boredom of everyday existence, the *dead life* which is still the essential product of modern capitalism, in spite of all its modernizations. A small section of youth is able to refuse that society and its products, but without any idea that this society can be superseded. They opt for a nihilist present. Yet the destruction of capitalism is once again a real issue, an event in history, a process which has already begun. Dissident youth must achieve the coherence of a critical theory, and the practical organisation of that coherence.

At the most primitive level, the “delinquents” (*blousons noirs*) of the world use violence to express their rejection of society and its sterile options. But their refusal is an abstract one: it gives them no chance of actually escaping the contradictions of the system. They are its products—negative, spontaneous, but none the less exploitable. All the experiments of the new social order produce them: they are the first side-effects of the new urbanism; of the disintegration of all values; of the extension of an increasingly boring consumer leisure; of the growing control of every aspect of everyday life by the psycho-humanist police force; and of the economic survival of a family unit which has lost all significance.

The “young thug” despises work but accepts the goods. He wants what the spectacle offers him—but *now*, with no down payment. This is the essential contradiction of the delinquent’s existence. He may try for a real freedom in the use of his time, in an individual assertiveness, even in the construction of a kind of community. But the contradiction remains, and kills. (On the fringe of society, where poverty reigns, the gang develops its own hierarchy, which can only fulfil itself in a war with other gangs, isolating each group and each individual within the group.) In the end the contradiction proves unbearable. Either the lure of the product world proves too strong, and the hooligan decides to do his honest day’s work: to this end a whole sector of production is devoted specifically to his recuperation. Clothes, discs, guitars, scooters, transistors, purple hearts beckon him to the land of the consumer. Or else he is forced to attack the laws of the market itself—either in the primary sense, by stealing, or by a move towards a conscious revolutionary critique of commodity society. For the delinquent only two futures are possible: revolutionary consciousness, or blind obedience on the shop floor.

The *Provos* are the first organisation of delinquency—they have given the delinquent experience its first political form. They are an alliance of two distinct elements: a handful of careerists from the degenerate world of “art”, and a mass of beatniks looking for a new activity. The artists contributed the idea of the game, though still dressed up in various threadbare ideological garments. The delinquents had nothing to offer but the violence of their rebellion. From the start the two tendencies hardly mixed: the pre-ideological mass found itself under the Bolshevik “guidance” of the artistic ruling class, who justified and maintained their power by an ideology of provo-democracy. At the moment when the sheer violence of the delinquent had become an *idea*—an attempt to destroy art and go beyond it—the violence was channeled into the crassest neo-artistic reformism. The *Provos* are an aspect of the last reformism produced by modern capitalism: the reformism of everyday life. Like Bernstein, with his vision of socialism built by tinkering with capitalism, the Provo hierarchy think they can change everyday life by a few well-chosen improvements. What they fail to realise is that the banality of everyday life is not incidental, but the central mechanism and product of modern capitalism. To destroy it, nothing less is needed than all-out revolution. The *Provos* choose the fragmentary and end by accepting the totality.

To give themselves a base, the leaders have concocted the paltry ideology of the provotariat (a politico-artistic salad knocked off from the leftovers of a feast they had never known). The new provotariat is supposed to oppose the passive and “bourgeois” proletariat, still worshipped in obscure Leftist shrines. Because they despair of the fight for a total change in society, they despair of the only forces which can bring about that change. The proletariat is the motor of capitalist society, and thus its mortal enemy: everything is designed for

its suppression (parties; trade union bureaucracies; the police; the colonization of all aspects of everyday life) because it is the only really menacing force. The *Provos* hardly try to understand any of this; and without a critique of the system of production, they remain its servants. In the end an anti-union workers demonstration sparked off the real conflict. The Provo base went back to direct violence, leaving their bewildered leaders to denounce “excesses” and appeal to pacifist sentiments. The *Provos*, who had talked of provoking authority to reveal its repressive character, finished by complaining that they had been provoked by the police. So much for their pallid anarchism.

It is true that the Provo base became revolutionary in practice. But to invent a revolutionary consciousness their first task is to destroy their leaders, to rally the objective revolutionary forces of the proletariat, and to drop the Constants and De Vries of this world (one the favourite artist of the Dutch royal family, the other a failed M.P. and admirer of the English police). There is a modern revolution, and one of its bases could be the *Provos*—but only without their leaders and ideology. If they want to change the world, they must get rid of those who are content to paint it white.

Idle reader, your cry of “What about Berkeley?” escapes us not. True. American society needs its students; and by revolting against their studies they have automatically called that society in question. From the start they have seen their revolt against the university hierarchy as a revolt against the whole hierarchical system, the dictatorship of the economy and the State. Their refusal to become an integrated part of the commodity economy, to put their specialized studies to their obvious and inevitable use, is a revolutionary gesture. It puts in doubt that whole system of production which alienates activity and its products from their creators. For all its confusion and hesitancy, the American student movement has discovered one truth of the new refusal: that a coherent revolutionary alternative can and must be found within the “affluent society”. The movement is still fixated on two relatively accidental aspects of the American crisis—the negroes and Vietnam—and the mini-groups of the New Left suffer from the fact. There is an authentic whiff of democracy in their chaotic organisation, but what they lack is a genuine subversive content. Without it they continually fall into dangerous contradictions. They may be hostile to the traditional politics of the old parties; but the hostility is futile, and will be recuperated, so long as it is based on ignorance of the political system and naive illusions about the world situation. Abstract opposition to their own society produces facile sympathy with its apparent enemies—the so-called Socialist bureaucracies of China and Cuba. A group like Resurgence Youth Movement can in the same breath condemn the State and praise the “Cultural Revolution”—that pseudo-revolt directed by the most elephantine bureaucracy of modern times.

At the same time, these organisations, with their blend of libertarian, political and religious tendencies, are always liable to the obsession with “group dynamics” which leads to the closed world of the sect. The mass consumption of drugs is the expression of a real poverty and a protest against it; but it remains a false search for “freedom” within a world dedicated to repression, a religious critique of a world that has no need for religion, least of all a new one. The beatniks—that right wing of the youth revolt—are the main purveyors of an ideological “refusal” combined with an acceptance of the most fantastic superstitions (Zen, spiritualism, “New Church” mysticism, and the stale porridge of Ghandi-ism and humanism). Worse still, in their search for a revolutionary programme the American students fall into the same bad faith as the *Provos*, and proclaim themselves “the most exploited class in our society”. They must understand one thing: there are no “special” student interests in revolution. Revolution will be made by all the victims of encroaching repression and the tyranny of the market.

As for the East, bureaucratic totalitarianism is beginning to produce its own forces of negation. Nowhere is the revolt of youth more violent and more savagely repressed—the rising tide of press denunciation and the new police



“Perhaps they think that responsibilities will cool us down and that we’ll stop telling academic motherfuckers to go and get screwed.”

“These unionist assholes are bound to take us for an avant-garde version of their own bullshit, for some offbeat repetition of their own impotence.”

Lenin: “I couldn’t give a fuck about ‘Revolutionary Young Communists’ either.” (The Return of the Durutti Column)

measures against “hooliganism” are proof enough. A section of youth, so the right-minded “socialist” functionaries tell us, have no respect for moral and family order (which still flourishes there in its most detestable bourgeois forms). They prefer “debauchery”, despise work and even disobey the party police. The USSR has set up a special ministry to fight the new delinquency.


Alongside this diffuse revolt a more specific opposition is emerging. Groups and clandestine reviews rise and fall with the barometer of police repression. So far the most important has been the publication of the “Open letter to the Polish Workers Party” by the young Poles *Kuron* and *Modzelewski*, which affirmed the necessity of “abolishing the present system of production and social relations” and that to do this “revolution is unavoidable”. The Eastern intellectuals have one great task—to make conscious the concrete critical action of the workers of East Berlin, Warsaw and Budapest: the proletarian critique of the dictatorship of the bureaucracy. In the East the problem is not to define the aims of revolution, but to learn how to fight for them. In the West struggle may be easy, but the goals are left obscure or ideological; in the Eastern bureaucracies there are no illusions about what is being fought for: hence the bitterness of the struggle. What is difficult is to devise the forms revolution must take in the immediate future.

To Be Continued



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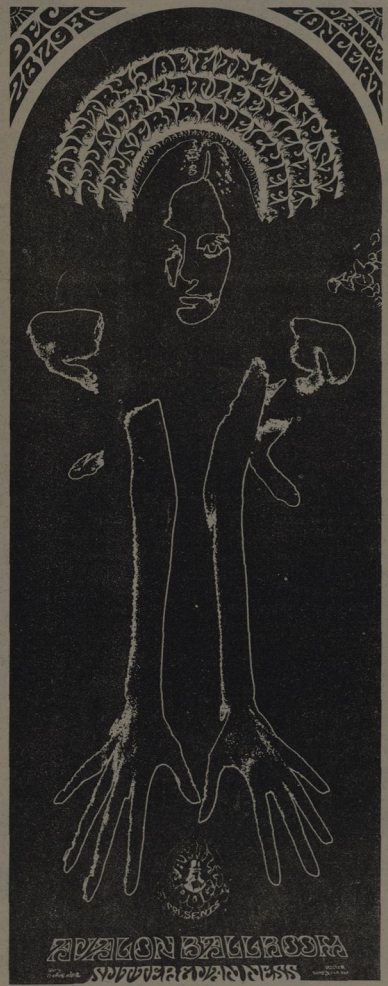
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## Roving Rat Fink



A problem which I have been brooding over lately, and which I think is soon to become a very live issue.

We have here in the USA an economy which, even with artificial wartime stimulation, expands at a rate of only one per cent per year. On top of that, we have automation to cut down further on available jobs.

Against that, we have a birth rate that leaped and bounded in the past twenty years, though now apparently leveling off. But it produced a vast crop of young people just now ready to enter the job market.

And there just aren't going to be enough jobs.

You may say that the answer will have to be socialism. I agree that it will, eventually. But given the tenacious American ideology, it will be a long time coming, in any really effective form. And a lot of people are going to be real short of cash in the meantime.

Increasing numbers of those now growing up will have to adapt to a pattern of living featuring part-time jobs, temporary employment, hustling, angle-shooting, and mutual aid. Stretches of managing to make it, alternating with shorter periods of relative affluence.

It's a prospect that would hold no terrors for anyone familiar with slum life, or anyone with an extended background of living in Berkeley. But it's a prospect that will appall many of those out of the sheltered middle class, when they have to confront it.

On its worst face, it is likely to cause a great increase in the crime rate. Young people embittered by being denied the nice things they grew up regarding as

their American birthright will be emboldened to go out and take them.

On its best face, the more gifted will treat it as a life of semi-leisure enabling them to work up their talents. It could build to a cultural renaissance, which unfortunately is likely not to have much market value.

Also on the plus side will be the widespread rediscovery that it is possible to have a good time on very little, providing you are willing to settle for a good time instead of mass-media dreams.

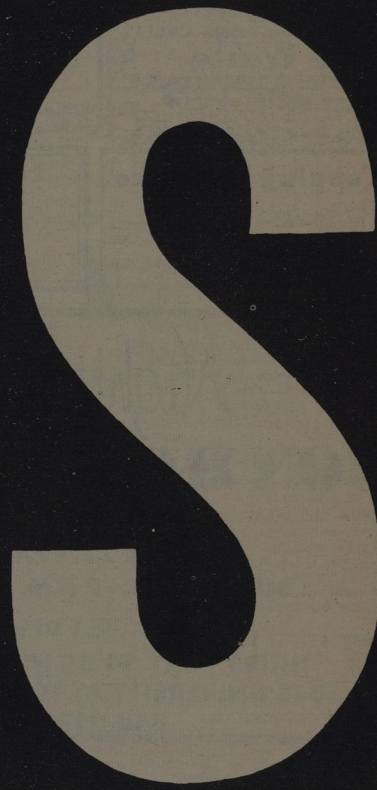
The need for helping each other will stimulate action on the community level, which is rewarding in itself. Before socialism is established on a public basis, there will be a good deal of private socialism to take up the slack. The Diggers and Provos have laid the groundwork, attempting to put a viable economic base under the hippie scene. Activities of their sort will spread as the need increases.

The new culture will come into its own, because there simply is no other culture available to fit the requirements.

On the whole, I might add, I feel optimistic. -RR

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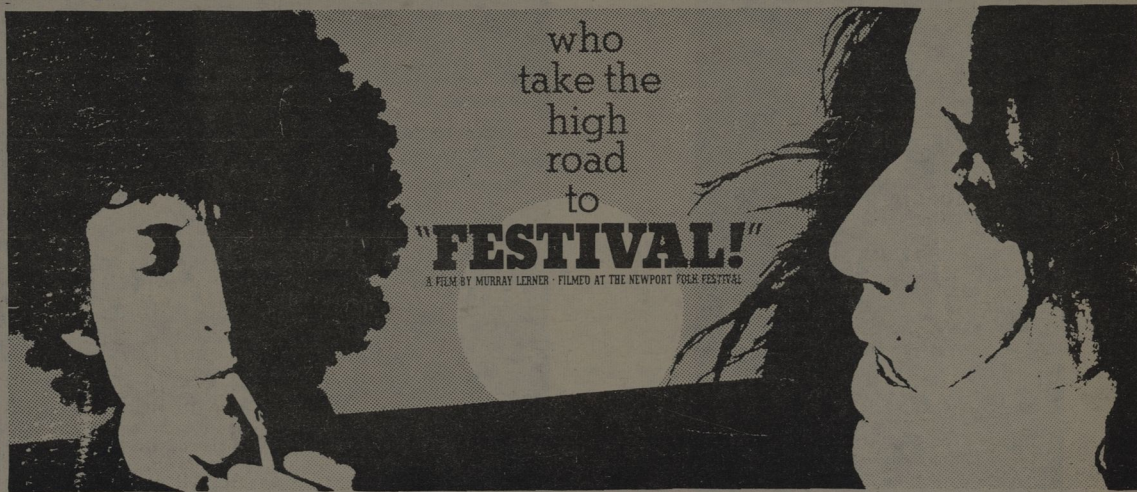
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**FRIDAY** .....Dec. 29.....

●EVENT: Watch Hippocrates; KQED/9, 8:30pm.  
●EVENT: Environment concert w/ belly dancer, magician, folk, more; God's Eye Theatre, Frederick & Stanyan, SF, 8:30 pm, \$1/  
●FILMS: by John Korty, Jules Feiffer, Popcorn Orgy, also children will make their own movies & view them - free refreshments; 975 Howard, SF, 2 pm, \$1, info 391-1724.  
●FOLK: Sandy Bull and Erik Frandsen; Lion's Share, Sausalito, 9 - 2, \$1.50.  
●EVENT: Poetry reading, slides, music, more; Newman Center, 2700 Dwight, Bkly, 8 pm, 50¢.  
●FULL ADMISSION (for anyone who registers P&FP) to The Blossom and Philosophers' Stone at the Straight Theatre, tonite & tomorrow nite, Register at & after 7 pm, there.  
●BALLETT: Oakl Civic Ballet's Magic Journey; 3440 Foothill, Oakl, 2:30 pm, \$2 (students \$1.50), info OL 8-0684.  
●CONCERT / DANCE: Kweskin, Blue Cheer, Lee Michaels; Avalon, SF, 9 - 2, \$3.  
●JAZZ: Bkly Jazz Symposium - a festival of all Bay Area avant-garde groups; Newman Center, 2700 Dwight, Bkly, 4 pm, \$1, info 848-8258.  
●FILMS: Peter Sellers in Case of the Mukkinese Battle Horn, also Anomie in E Minor (by Allen Schaaf); Feather's Point, SF, 7:30 & 9:30 pm, \$1.

**SATURDAY** ..... Dec. 30

●FOLK: John Stewart & Buffy Ford; Lion's Share, Sausalito, 9 - 2, \$1.50.  
●FULL ADMISSION... see Dec. 29.  
●CONCERT / DANCE: Jim Kweskin, Country Joe, Lee Michaels; Avalon, SF, 9 - 2, \$3.  
●EVENT: Environment concert, see Dec. 29.  
●FILM: Aku Aku; Walden Center School, 2446 McKinley, Bkly, 2 pm, \$1 (children 75¢), spon's Migrant Theatre, info 548-1405.  
●EVENT: SF Ballet performs Nutcracker (extra perf); Opera House, SF, 8:30 pm, adm.  
●JAZZ: Bkly Jazz Symposium, see Dec. 29, note new times 2:30 and 8 pm.  
●CLASS: Awareness seminar - hypnosis - ESP - phenomenology; 961 Moraga, Lafayette, 8 pm, \$1, info 284-5850.  
●VIGIL: Quakers against Vietnam War; Oakl Memorial Plaza, 12:1 pm, all welcome, info 848-7505, 525-7372.  
●FLEA MKT: 6th & Gilman, Bkly, 11-5 pm, info 848-1655.  
●FILMS: Peter Sellers, see Dec. 29.  
●BALLETT: Oakl Civic, see Dec. 29.  
●CLASS: for witches; 6114 Calif, SF, 3 pm, \$2.50, info SK 2-3583, after 3 pm.

**SUNDAY** ..... Dec. 31

●EVENT: Improvisational marathon by Pitschell Players; 120 Julian, SF, 9 pm til ?, \$1.50, info 664-2148.  
●PARTY: single adults (age 30 and over); 1924 Cedar, Bkly, 9 pm, \$3 inc beverage, food, dancing, info 524-5192.  
●EVENT: SF Ballet performs Nutcracker, see Dec. 30, note new time 2:30 pm.  
●FOLK: Mike Hunt, more; Lion's Share, Sausalito, 9 - 4, \$1.  
●BALLETT: Oakl Civic, see Dec. 29.  
●CONCERT/DANCE: Country Joe, Blue Cheer, Lee Michaels, Flamin' Groovies, Mad River, Mt. Rushmore, lights, breakfast; Avalon, SF, 9 pm - 5 am, \$5, info 885-2131.  
●FLEA MARKET: 6th & Gilman, Bkly, 11-5, info 848-1655.  
●DRAFT COUNSELING: Walden; 2446 McKinley, Bkly, 7 pm, all welcome, info 845-7468.  
●DRAMA: Sturgis' Proliferations; Maurice Hotel Theatre, 761 Post & Jones, SF, 8:15 pm, \$1, info 673-6040 after 6 pm.  
●VIGIL: Silent, for peace in Viet Nam; Bkly City Hall, 12:30-1:30 pm.  
●HOOT: 1/Thou; 1736 Haight, SF, 8-10 pm, free.

**MONDAY** ..... Jan 1

●FOLK: John Stewart, Buffy Ford; Lion's Share, Sausalito, 9 - 2, \$1.  
●EVENT: Baha'i fireside discussion on a new world religion; 2655 Virginia (top floor), Bkly, 8 pm, all welcome, info 845-8249.  
●DRAFT COUNSELING: meet & discuss & be assisted; Wesley Found, Bancroft & Dana, Bkly, 7:30 pm, all welcome, info 845-2470.  
●REHEARSE: w/ Coll/ Marin Comm Chorus; Coll/Marin Fine Arts Bldg, Kentfield, 8pm, all welcome.

**TUESDAY** ..... Jan. 2

●MEDITATION: wkshop, w/ Dr. Haridas Chaudhuri; 2650 Fulton, SF, 8pm, \$1.50, info 648-1489.  
●CLASS Hatha Yoga; 1748 Haight SF, 10-12 noon.  
●FORUM: Baha'i fireside discussion on a new world religion; 2655 Virginia (top floor), Bkly, 8 pm, all welcome, info 845-8249.  
●DRAFT COUNSELING: meet & discuss & be assisted; Wesley Found, Bancroft & Dana, Bkly, 7:30 pm, all welcome, info 845-2470.  
●REHEARSE: w/ Coll/ Marin Comm Chorus; Coll/Marin Fine Arts Bldg, Kentfield, 8pm, all welcome.  
●CO COUNSELING: 1730 Grove, Bkly, 7:30 pm, free, info 855-1992.  
●CLASS: Workshop on The Kennedy assassination, w/ Hal Verb; SF State (experimental) college, #HLL 302, 7-10 pm, free, info 567-5534, 237-7101.  
●HOOTS: w/ Ellen Faust; Hearth, Oak & Baker, SF, 9 pm, free.  
●LIFE DRAWINGS: w/ models; settlement Hse (Bsmnt of St. Library), Page nr H, 5:30 - 8:30 pm, 50¢ (pays: tel), info 922-0980.  
●POETRY: 1/1thou, 1736 Haight, SF, 50¢ (students 35¢), info 386-9860.  
●CLASS: Recorder - beg to adv; Happening House, 409 Clayton, SF, 3 pm, free, info 863-1835.

**WEDNESDAY** ..... Jan. 3

●MEETING: of all those interested in the transexual mov't; Glide, 330 Ellis, SF, 8 pm, free.  
●SKI SCHOOL: covers funds of skiing, info on safety, etc; YWCA, 620 Sutter, SF, 6:30 - 8 pm, \$3.50/3 wks, info 775-6500.  
●FILMS: Max Ophul's Letter from an Unknown Woman, also Earrings of Madame De...; 145 Dwinelle, UCB, 8 pm, \$1, spon's F W Murnau, info 654-5670.  
●LECTURE/DISCUSSION: Patrick Mahony, on Operation Starfish (re JFK); SF State, science rm 101, films, 7:30 pm (lecture 8 pm), free.  
●MEETING: Personal encounter groups orientation; YMCA (Stiles), 2400 Bancroft, Bkly, 7 - 8 pm, all welcome, info 841-6012.  
●CONCERT: Bonnie Hampton, cellist, and Nathan Schwartz, pianist, perform Bach, Schumann, Debussy, Jules Langert, Brahms; Bkly Piano Club, 2724 Haste, 8:30 pm, \$2 (students \$1).  
●FILMS: Garbo, in Story of Gosta Berling, also The Joyless Street; Wheeler, UCB, 8:15 pm, \$5 (students \$4.25) for series all quarters (no individual admission), info 845-6000 x 3891.  
●FILMS: The War Game, also The Little Island; Laney College, 225 11th St, Oakl, 8 pm, free.  
●FILMS: La Strada - discussion follows; 801 Park Central, Richmond, 7:30 pm (film), free info 223-4311.  
●FORUM: for the Conception of a Walden Two/Summerhillian farm school for children & adults; Glide, 330 Ellis, SF, 7 pm, free, info 731-3017.  
●CLASS: Hatha Yoga; 1748 Haight, SF, 10-12 noon.  
●FORUM: w/ Anton LaVey, on Black Magic & Sorcery; 6114 Calif, SF, 9 pm, \$2.50, info 752-3583 after 3 pm.  
●POETRY: Open reading; Hearth, Oak & Baker, SF, 9 pm, free.  
●FORUM: Baha'i Fireside Discussion; El Cerrito, 8pm, all welcome, info, location 524-0286, elves

where its at & when  
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●POETRY: Blue Unicorn Coffee House, 1927 Hayes, SF, adm(?).  
●REHEARSE: w/ Coll / Marin Comm Band; Coll/ Marin Fine Arts Bldg, Kentfield, 7:30 pm, all welcome.  
●LECTURE/WORKSHOP: Norman Sturgis on The Conditioned Reflex & Semantics; Cedar Alley, 40 Cedar Alley, SF, 8:30pm, \$2, info 771-5321, M-F 2-7pm.  
●ART/FORUM: Kenneth Rexroth opens art exhibit - will talk on the artistic process; Newman Center, 2700 Dwight, Bkly, 8 pm, free.  
●FILMS: Happening shorts - Fat Feet and Shoot the Moon (Red Groc.ms), also films by Zimmerman, Breer, Vanderbeek; 155 Dwinelle, UCB, 8 & 10 pm, \$1, spon's Cinema Psychedelica, info 848-3172.

●CRAFT WORKSHOPS: ceramics, batik, jewelry, leather; Folk Craft Center, 1005 Hearst, Bkly, info 845-7471.  
●CCAC CHILDREN & TEEN ART classes - meets Sats 9-12 am, spring '68, register Jan 20, \$29 (hs students \$37), info 653-8118.  
●CREATIVE DANCE: for children & teens, instructor Carla Blank, begins Jan 1, info 848-1882.  
●EXPLORATIONS INSTITUTE: T-groups, encounter groups, marathons, seminars on existentialism, info 548-1004.  
●FILM MAKING: 8&16 mm, w/ lecture - demonstrations of equipment, film-editing techniques, sound, led by Steve Ashton & Bob Giorgio, info 387-1184, 931-7744.  
●THEATRE, DANCE, SELF-EXPLORATION courses in technique, improvisation, composition; Dancer's Workshop, 321 Divisadero, SF, info MA 6-0414.  
●CREATIVE DANCE: for boys & girls & movt for men & women w/teachers Goldstein, Friedman, Schooley; spon's Bkly Dance Co-op, info 887 Indian Rock, Bkly.  
●THE NEW AFRICA: 14 session Bkly Adult School course, Mons Jan 8 - Apr 8, 4-6pm, instructor John Telfer, fee \$10 (Bkly residents \$2), info 841-1422 x211 days.  
●HAPPENING HOUSE discussions /seminars on yoga, enlgist, puppetry, geology, psychodrama, much more, all free, info 522-2178.  
●ISPR: Sensory awareness seminars, encounter groups, counseling; 1090 Dwight, info 849-4864.

**PHREQUENT PHONES**

Alcoholics Anonymous: 653-4300  
American Civil Liberties Union (Bkly): 548-1322  
American Civil Liberties Union (SF): 433-2750  
Association to Repeal Abortion Laws: 387-6480 or 326-3208  
Citizens Alert (SF): 776-9669  
Bkly Draft Info. Comm. 849-1277  
Bkly Fire Dept. (Emergency): 845-1710  
Switchboard: 387-3575  
LSD Rescue Service: 626-6190  
Oakl Planned Parenthood: 654-3212  
Bkly Police Dept: 845-8000  
Bkly SDS Anti-Draft Union (1 - 5 pm): 845-2470  
Recall Reagan Committee (SF): 648-5713 (Bkly): 526-5456  
Sexual Freedom League, Inc. (M-F, 6-8 pm): 654-0316  
Suicide Prevention (Bkly): 849-2212 (SF): 221-1424  
Bkly Provos & Provo Free Store: 848-7758  
Free Church Switch & Drug Crisis Intervention (24 hrs): 549-0649  
Free Med Clinic 431-1714  
Marin Switchboard: 479-5300 (4 P.M. Fri. to midnight Sun.)  
Pregnancy Test 841-0200 Ext. 545

**FRIDAY** ..... Jan 5.

●FILM: Marcel Carne's Children of Paradise; 155 Dwinelle, UCB, 8 pm, \$1.25, spon's Film Club, info 658-8709.  
●FORUM: The Frame-up of Huey P. Newton; 2338 Market, SF, 8pm, \$1 (students & unemp'd 50¢), spon's Militant Labor Forum, info 552-1266.  
●MEETING: Personal encounter groups, see Jan. 4, note new time 4 - 5 pm.  
●DRAMA: Strindberg's The Father; Highlands Playhouse, Cal State, Hayward, evng, adm.  
●EVENT: Audium - sound - space experience; 309 - 4th Ave, SF, 8:30 & 10:45 pm, adm.  
●FILM: The Search for Gomez - surfing; Wheeler, UCB, 8:15 pm, \$1 (?).  
●FILM: Aparajit (1956); Diablo Valley Coll, Concord, 7 pm, free.  
●EVENT: Art Therapy, see Dec. 29.

**CONTINUING**

●AUDITIONS: San Francisco Opera chorus - union wages - evening rehearsals, auditions in early January, info 861-4008.  
●DRAMA (Thurs - Sat): McClure's The Blossom, also Artaud's The Philosopher's Stone; Straight Theatre, 1748 Haight, SF, 8:30 pm, \$2 (students - over 17 only - \$1.50), thru Jan. 6.  
●FREE BREAD (!) (Tues, Fri): all day - also pancakes in the a.m.; 1350-1354 Waller, SF, spon's Diggers.  
●FOLK DANCE (SF): 427 S. Van Ness, SF, almost daily, evngs, teaching, info 431-3929, 431-6200.  
●IMPROVISATION (Mon, Thurs, Sat): if interested in doing it thrice weekly, phone 845-8868 (FUB) - classes M & Th 7 pm, Sat 10 am, 2425 College, Bkly.  
●HOSPITALITY HOUSE: in the Tenderloin - 148 Leavenworth, SF, 3 - 12 pm.  
●DRAFT HELP: draft counseling service sponsored by SF State associated students, open 9 am - 5 pm M-F, SF State Experimental Coll Hut D; info 469-1668.  
●EVENT (Thurs-Sun): light, sound dimension (w/Ham, Grinnell, more); 1572 Calif, SF, 8:30 & 10 & 12pm (no Thurs midnite show), Sun 4 & 7pm only, \$2 (students \$1.50), info 474-2425.  
●BALLETT (Dec 16-18, 27-30): SF Ballet performs Nutcracker; Opera Hse, SF, 2:30pm (plus 8:30 pm perf Dec 16), \$2.50-6, info 673-1050.  
●DRAFT COUNSELING: Bkly Anti-Draft Union, 1703 Grove, afternoons, 845-2470, 841-1746.  
●MEDITATE (M-F except days w/ a 4 or 9 in their dates): Zen (Za Zen), 1670 Dwight, Bkly, 5:45 am, free, spon's Zen Center of SF, info 845-2403.  
●VIGIL/PICKET: Waterfront gate naval weapons station, Port Chicago, daily 9-5 (since Aug 6, 1966) info, rides 339-9668, 376-4621.

**CLASSES**

●PHOTOGRAPHY CLASSES, beginning, advanced, etc, at The Image Circle, Josepha Haveman, Inst., info TH 3-3900 or Arts & Crafts Co-op, 1652 Shattuck Ave.  
●ACTOR'S LAB CLASSES: acting classes for children, teens, & adults, also in makeup, body movement, dance; Actor's Lab, 1870 Sacramento, SF, info OR 3-7836.

**ART BERKELEY**

●NOLDE: "Unpainted Pictures", watercolors; Worth Ryder Gallery, UCB, noon to 6 pm daily, thru Dec. 31.  
●FACULTY EXHIBIT: 80 paintings, graphics & sculpture works; University Art Gallery, UCB, noon to 6 pm daily, thru Dec. 31.  
●CHRISTMAS SHOW: Prints, paintings & sculpture; Brickwall Gallery, Arts & Crafts Co-op Inc, 1652 Shattuck, thru Jan. 6.  
●HOLIDAY SHOW: by 8 gallery artists - small works; the Art-factories, 1751 Solano, Tues-Sat 11-5:30 & Thurs evngs, ends Dec. 31.  
●JOHN PEARSON: color photographs; Grand Illusion, Euclid near LeConte, M-Sat 11-6, ends Jan. 1.  
●JOSEPHA HAVEMAN: "Images of Scandinavia" - photography; Photon, 1652 Shattuck, Mon-Fri 10-6, thru Dec. 31.

**SAN FRANCISCO**

●THE COLLECTION OF DR. AND MRS. T. EDWARD HANLEY: old & modern masters; de Young Memorial Museum, 10 to 5 daily, thru Feb. 11.  
●FRENCH MASTERPIECES FROM FRENCH MUSEUMS (thru Jan. 1); THE LIFE OF CHRIST IN ETCHINGS BY REMBRANDT (thru Jan 21); Calif Palace/Legion of Honor, 10-5 daily.  
●JOHN ALTOON: drawings, pastels, gouaches & oils, plus 50 new works in ink, airbrush and pastel; SF Museum of Art, thru Dec. 31.  
●THE PRINTMAKER'S ART: Presses & processes, sale of original graphic art as well as display and demonstration of printing processes; SF Museum of Art, Tues-Fri 10-10; Sat 10-5, Sun 1-5, thru Dec. 31.  
●CAROL SUMMERS: 40 color woodcuts, prints & lithographs; SF Museum of Art, thru Jan. 7.  
●SAN FRANCISCO WOMEN ARTISTS: 42nd annual, small one-man shows of painting, sculpture & prints by prominent Bay Area Women Artists; SF Museum of Art, thru Jan. 10.

**ELSEWHERE**

●U C DAVIS: Melanesian Art (thru Jan. 6); 2nd Annual Children of Davis Art Exhibit (thru Jan. 20); Memorial Union Art Gallery, Mon - Fri 8-5, Sat 1-5.  
●STANFORD UNIVERSITY: (Palo Alto) Young Artists of the Sixties; Museum, thru Dec. 31.  
●RICHMOND ART CENTER: Paintings & graphics by Wesley Chamberlin, photographs by Mr. & Mrs. Thomas Tenney, & paintings on mirrors by Miriam Wornum (thru Dec. 31), IBM traveling print show (thru Jan. 11); Civic Center at Barret, Richmond.

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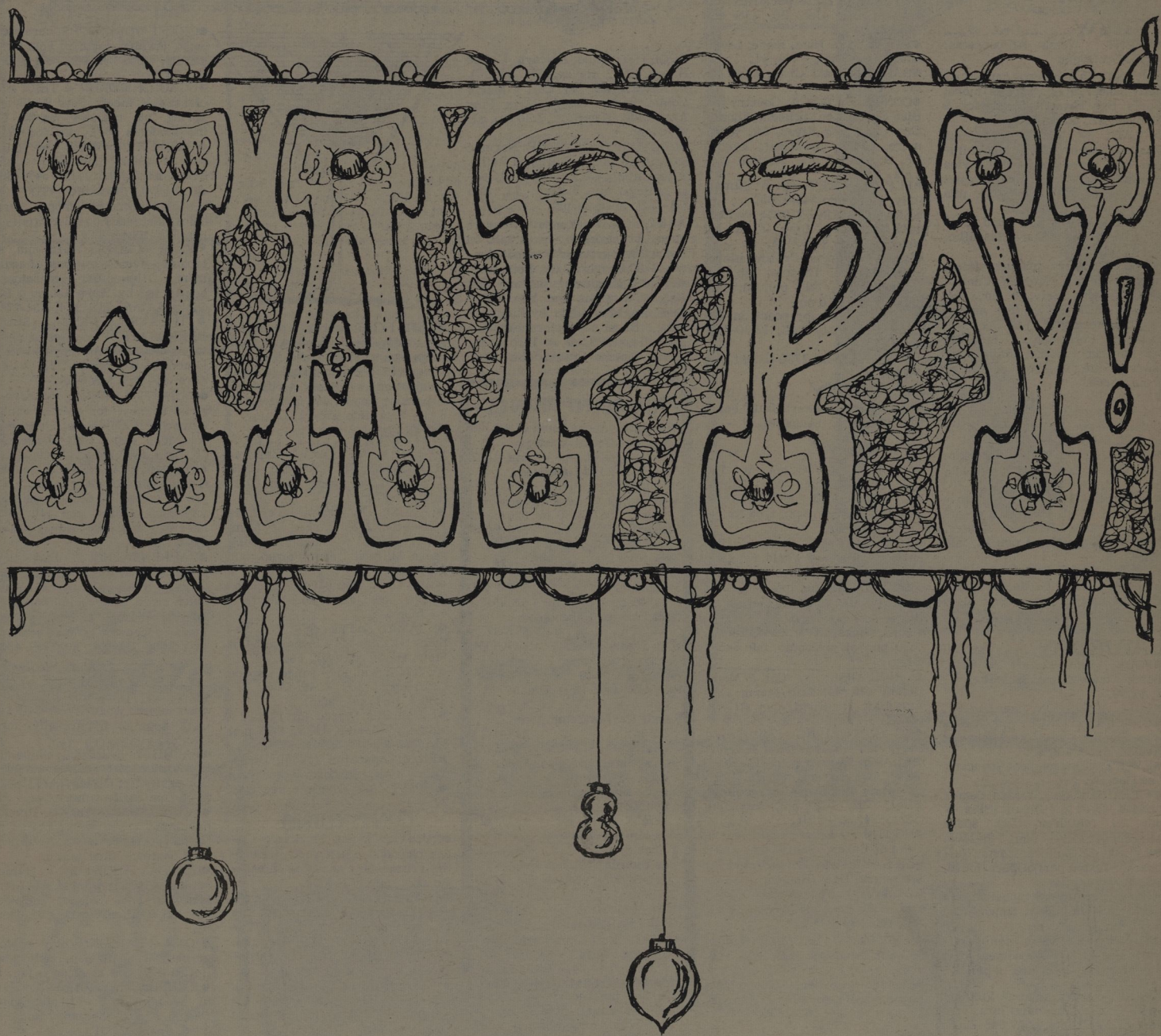
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