


Berkeley



Barb

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15¢ BAY AREA

25¢ ELSEWHERE

BARB SOLD

The BARB is now under New Management. It has been purchased at an exceedingly fair price from its former owner, Max Scherr.

The BARB intends to participate in the New Revolution. This revolution asks nothing from the Establishment. It will allow the Establishment to perish in its own greed and corruption.

The New Revolution will build a new world out of the love, work and knowledge of those who participate in it.

The people of the New Revolution consider *no one* to be their enemy. They do not hate the sick and diseased people of the Establishment, but feel pity toward them. This pity, however, does not preclude self-defense. We can defend ourselves against attack while feeling no hate, and realizing that our opponents are helpless victims of their own circumstances.

Revolutionary action with a sense of humor and compassion is our goal.

We make no distinction between ends and means. There are only means. We are what we

do. We cannot advocate violence as a goal to peace for what violence has not been defended as a goal to peace? We will not involve ourselves in a war to end all wars. For war is war under any name.

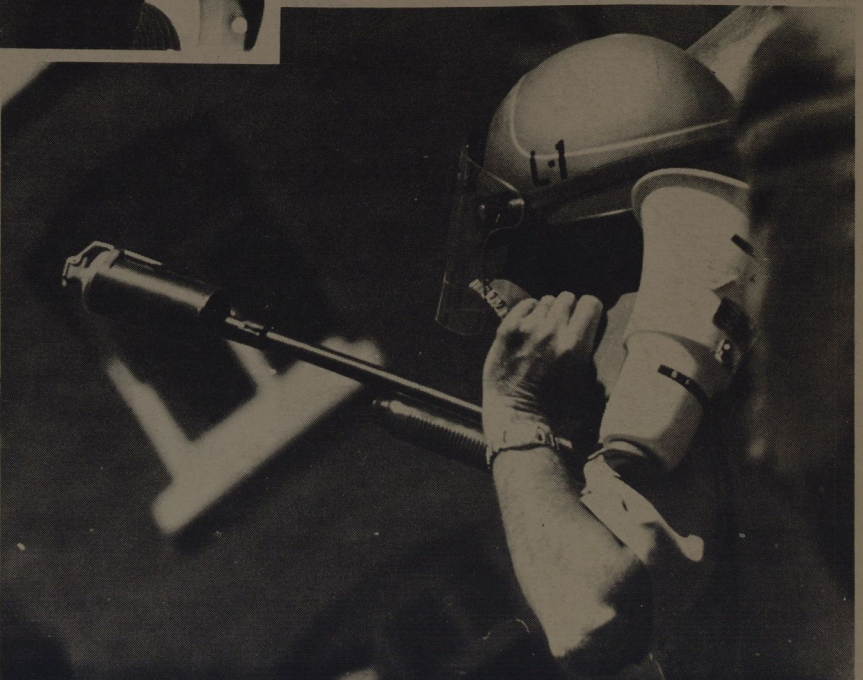
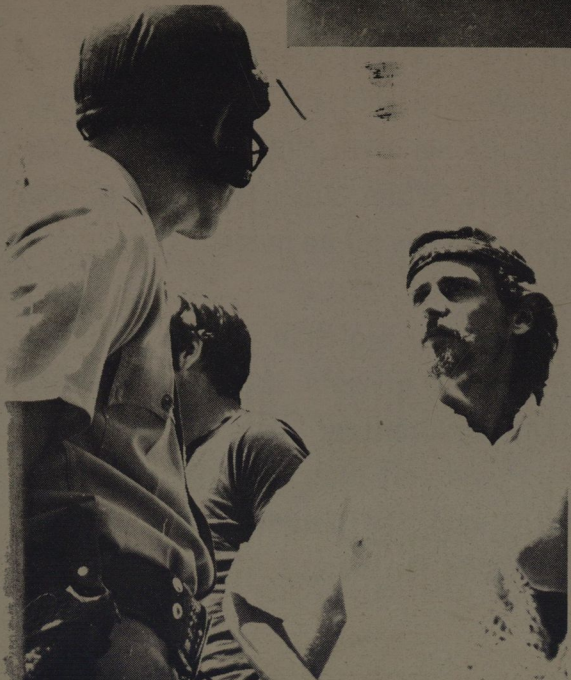
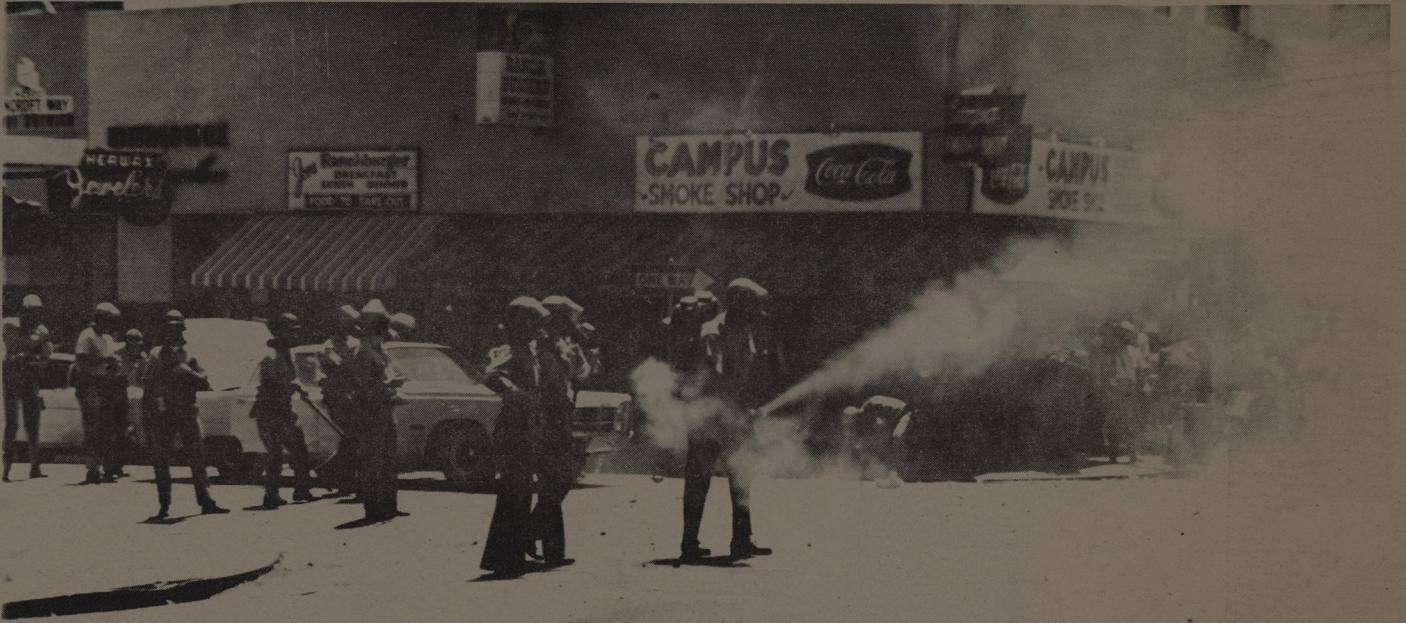
We are fully committed to the game of life. We take our gains without jubilation and our losses without bitterness.

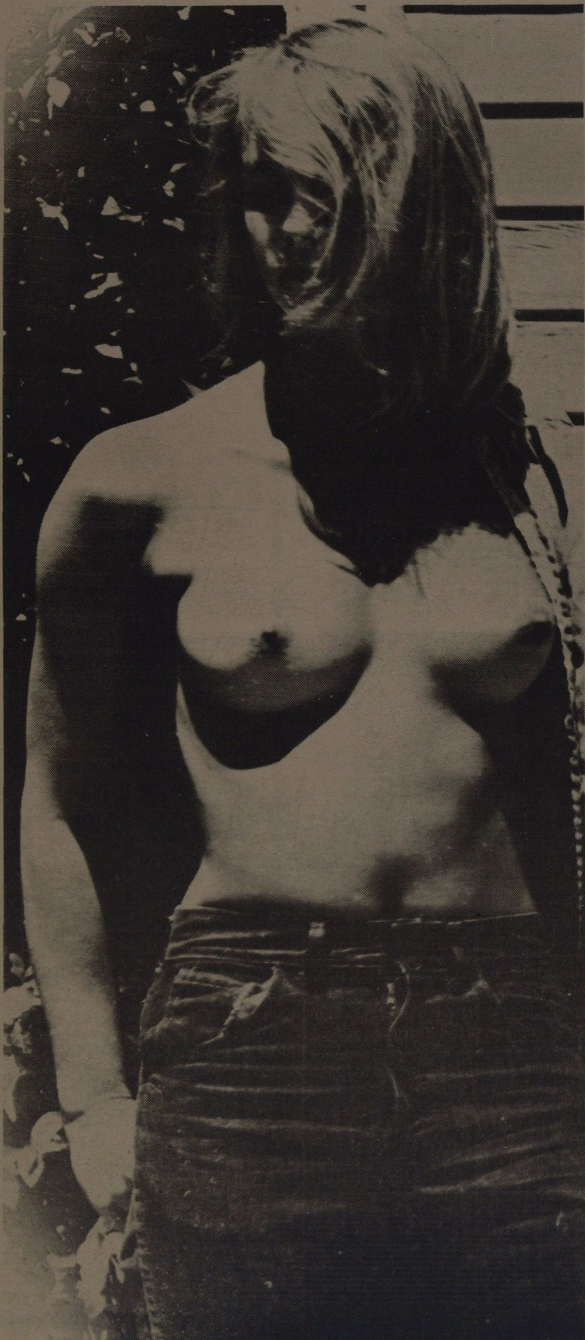
Every man is a player in this game. Each has a tendency to think that the others are his enemies. Each thinks that he has no sins, that he is guiltless of the foibles of humanity.

Yet the truth is that we are all one. God and the Devil are the same. When each of us recognizes his own sins there will be no more sins. When we stop calling one another pigs we can all be human.

If any man is a pig then we are all pigs. If any of us is greedy then we are all greedy. The children call their parents pigs and the parents call their children pigs. Yet the children and the parents are one. The child is father to the man.

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BARB SOLD

Continued from page 1

Men should live by the sweat of their brows. No one owes anyone else a living. When we exploit we will be exploited. When we give we shall be given to.

The New Revolution demands that we work for the new world, that we create it out of our own blood and flesh, that if we give no quarter we ask none.

The New Revolution asks that men live heroically, that they give up self justification. That they accept their defeats without whimpering that their enemies have taken unfair advantage or that they have been cheated.

Since the summer of love two years ago, Berkeley has been on a death trip. Hate and greed have ruled our community. Hate on the right and hate on the left. In the name of ancient blood feuds, the city has been turned into a bastion of fear. Starting today this will be no more.

This is the beginning of a new year. All debts are today cancelled. All men, regardless of their past differences, regardless of the illusion of separation under which they have been laboring,

will begin to recognize one another as members of the human race. The tribalization which has been corroding the city will end, and men will no longer be members of exclusive groups but will all be human beings.

The old revolution has always failed because it attempted to imitate its opponents. It offered greed for greed and hate for hate. Its way was the ancient way of bloody tooth and claw transformed into sticks and knives and guns. It made a mockery of the aspirations of man and advocated principles which would have forever prevented him from escaping his animal origins. The old revolution stirred up the blood lust of paganism, echoing the Wagnerian call to death of Nazi Germany. It reeked of death chambers and crematoria. It was a denial of the joy of life and the exuberance of being. It was immersed in the shadow of despair and nihilism of those willing to die rather than to work. It imitated the tactics of infants holding their breath until blue in the face in order to get their way.

The race is coming of age. For the first time in history, many true

adults are appearing in the world. Men and women who can relinquish their desires to take and who can finally give.

It is not worthy of an adult that he quarrel with the children over toys. That he fight with them for fine houses and cars and TV sets. These worthless possessions are not the meaning of the human experience. The race must expand its consciousness and reach out into the infinity of mind. It is about to land on the moon with a technology far outstripping its mental capacity to live as human beings.

We can either be naked, blood thirsty, avaricious apes or a race of dignified human beings with aspirations toward divinity. The choice is ours and we will choose the latter.

Those who choose to cling to their animal nature will receive our compassion and guidance. If we provide them with a model worth emulating then they will follow. The children will grow up only when there are adults in the world. In the past, people never grew up but only got older. All of this is now changed.

Life is what it is. It is not a game that leads to certain goals but it is a journey in which every moment is its own justification.

Neither the past nor the future justify the present moment. We are only what we do and nothing else. When we hate we are hateful, when we love we are lovable. Our actions are our own rewards.

To kill or destroy is an act of hate. These actions are their own meaning. Only a vast cloud of ignorance could make them out to be anything else.

For the New Revolution all men are brothers. That they contend against one another, love one another, hate one another is accepted as the pageant of life. We choose our goals with malice toward none. We may appear at times to be taking sides but we realize that both sides are the same side. With this in mind we announce our goals:

1. End the war in Vietnam. Stop the draft. Empty the military stockades.
2. Turn the military-industrial-educational complex to peaceful uses.
3. Destroy the power of univer-

sities and colleges by establishing real centers of learning in order to expand consciousness and to foster Zen and Yoga and meaningful use of Psychedelic drugs.

4. Support complete sexual freedom between consenting individuals, and provide true knowledge of the sexual nature of man.

5. Help all oppressed people.

6. Free people of greed, hate and corruption.

7. Free children from all oppression -- at home, at school, and elsewhere -- so that the next generation will be healthy, sexual, and enlightened.

8. Support complete freedom of all media.

9. Support the repeal of abortion laws.

10. Work to provide meaningful vocations where people can use their creative talents.

11. End unfair taxation, and the taxation that favors the rich.

12. Free the country from governmental parasitism.

13. End hypocrisy.

Love not hate. Hate not love.

Allan Coult

Bastille Day Busts

A total of thirty people, all between the ages of 17 and 27, were arrested Monday as a result of participation in events surrounding the quest of the people for People's Park.

They were:

Richard B. Barrett, 27, 2905 Wheeler, \$297 bail -- malicious mischief (cut the fence) and outside traffic warrants, arrested on Bowditch north of Dwight Way at 1 p.m.

Christopher T. Hahn, 19, 2620 Regent, landscaper, \$200 bail -- malicious mischief (tore hole in fence) arrested Dwight Way east of Regent at 2:25 p.m.

William D. Holvial, 21, 1913-1/2 8th St. truck driver, \$200 bail -- malicious mischief, (participated in attempt to turn over police car), arrested at Regent and Dwight at 1:40 p.m.

Cliff Anderson, 22, "People's Pad," BARB salesman, \$400 bail -- malicious mischief (tore hole in fence, shouted obscenities, and disturbing the peace), arrested on Dwight east of Regent at 2:25 p.m.

Daniel P. Morslander, 25, 2529 Benvenue, No. 304, artist, disturbing the peace, \$200 bail, (shouting obscenities), arrested Dwight east of Regent at 2:25 p.m.

David Herschel Elkind, 22, 2722 Bancroft Way, \$200 bail, malicious mischief, (cut fence with bolt cutters), arrested at Bowditch and Dwight at 12:45 p.m.

Sheldon A. Kennedy, 18, "People's Pad," \$200 bail, malicious mischief, (cut fence), arrested at Dwight west of Hillegrass at 1:10 p.m.

Ben Hill Brown, 22, 2912 Lorina St., \$3,000 bail, assault (threw rocks at officers), arrested at Dwight and Regent 2:27 p.m.

Richard E. Bell, 21, 2916 Ellsworth, \$1,200 bail, malicious mischief and inciting to riot, (cut hole in fence with wire cutter while amidst a large crowd inciting them to action), arrested at fence, 1:10 p.m.

Michael Peter Nigbor, 20, 2920 Hillegrass, \$200 bail, malicious mischief, student from George - town University, Washington, D.C., (tried to shake down fence), arrested on Dwight Way, south side of fence.

Marc M. Merman, 21, 2916 Ellsworth St., \$1,200 bail, malicious mischief and inciting to riot, (cut fence on southwest corner then led people to police car, attempted to turn it over), arrested at Dwight Way and Regent.

Edward P. Birnbaum, 22, 2721 Dwight Way, \$200 bail, malicious mischief, (cut fence), arrested at Haste St. and Bowditch St.

Michael T. Dorn, "People's Pad," \$3,000 bail, felony assault, (threw beer bottle at a group of officers, narrowly missing one), arrested at Durant and Telegraph at 3:45 p.m.

Timothy G. Stewart, 19, 2509 Dana St., \$3,000 bail, felony assault on a police officer, 1969 University of California graduate now working as a UC clerk, arrested at Haste and Telegraph at 12:45 p.m.

John P. Raitgan, 24, San Francisco concealed weapon and encouraging crowd to commit illegal acts, arrested at Bowditch and Dwight Way at 5 p.m.

Glenn A. Menard, 17, Richmond, blocking the right of way (standing in roadway on Dwight west of College, blocking vehicle traffic) arrested at 6:15 p.m.

Michael Ruben Schaffer, 18, Montreal, Canada, blocking, (obstructing sidewalk after being told to leave, front of 2619 Dwight at 5:30 p.m.)

Steve Mark Cummings, 18, Hampstead, Quebec, Canada blocking, (obstructing sidewalk after told to disperse at Dwight west of Benvenue at 5:30 p.m.)

Daniel Nathan Jaffe, 18, Los Angeles, blocking, (obstructing sidewalks at Benvenue on Dwight Way, failed to leave when told, at 5:38 p.m.)

Terrance Allen Halton, 18, Montreal, Canada, blocking (obstructing sidewalk after being told to disperse, Benvenue and Dwight at 5:30 p.m.)

Jack L. Wright Sr., 22, no local address, blocking, (part of crowd told to disperse at Dwight Way and Benvenue at 5:15 p.m.)

Kenneth William Burlew, 21, Oakland, blocking, (among crowd told to disperse at Dwight Way and Bowditch at 5:12 p.m.)

Marc T. Braverman, 18, New York City, N.Y., inciting to riot, (asked repeatedly to disperse, refused with argument; shouted obscenities and yelled to crowd to forcibly take the "People's Park.") Bancroft Way and Telegraph Ave., 4:07 p.m.

Eleven Injured

A Seventy-one year old woman was among those teargassed Monday during the People's Park melee, and those seriously injured included three reporters, a 22-year-old girl who was struck in the face with a billy club, and five Berkeley policemen.

The complete injury list follows: Boyd T. York, 21, Berkeley, Berkeley Daily Gazette reporter, struck in head with thrown object. Cheryl Ann Case, 22, of 2432 Ellsworth St., struck in face with Billy club near Sather Gate on UC Campus. Tooth knocked out.

Vincent Hars, 21, of 2414 Parker St., struck on head with gas canister.

Mrs. Lena Flor, 71, and a son, Larry Flor, 42, teargassed on Telegraph Ave. near Dwight Way. Jerry Telfer, San Francisco, Chronicle reporter, hit by cherry bomb fragments.

Paul Avery, San Francisco Chronicle reporter, hit by cherry bomb fragments.

Berkeley Police injuries included:

Lt. R. B. Johnston, hit with a brick in the knee, apparently not broken but in considerable pain and limping, taken to hospital for x-rays ad treatment.

Sgt. L. M. Johnson, hit in the hand with a broken chunk of cement while protecting two officers making an arrest. The cement would have hit one of the officers struggling with his prisoner on the ground, but Johnson put out his hand, catching the missile. Taken to hospital, x-rayed and hand taped.

Officer Dan Wolke, hit in the groin with a rock.

Sgt. Peter MacVean, hit in the head with a brick, which was deflected by his helmet.

Officer D. W. Sylstra, hit in the abdomen with lead pipe cap, doubling him over and causing a bruise, no hospital treatment.

Dozens of officers received cuts scratches and bruises from missiles.

Two University of California police were treated for light injuries.

Chuck McAllister of the Berkeley Free Clinic told a BARB reporter that the Clinic's infirmary on Haste below Telegraph was the scene of an un-called for gas attack.

The cops broke windows and fired three canisters of CS gas into the building. There was apparently no other reason for the attack except that a few cops felt like shooting some gas into

The Clinic's medics had treated cases of burnings and beatings on Telegraph and on campus during the action in the afternoon, but none of the cases were brought to the Clinic, which didn't even open for treatment until 5:00 p.m. McAllister said that doctors at the Clinic were treating people

when the canisters burst into the building.

There were several small children and infants, and elderly people caught in the attack. No one was seriously injured, but McAllister said that if there had been any heart-cases or asthmatics, they would have been killed. When asked how many such cases are treated at the Clinic, he replied that there were several each week and it was only through coincidence that none were being treated when the gas came down.

Berkeley cops would neither deny or affirm the report.



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BASTILLE DAY

By John Suiter

Bastille Day, the people of Berkeley took to the street again, to tear down the hated People's Park Fence.

At 12:15 there were five hundred people in Haste along the length of the fence and more people drifted up from Telegraph all the time. Nine gold-helmeted Berkeley cops with long, white-ash riot pins were also there with their backs to the Fence and they were hemmed-in in front by scores of people bad-mouthing The Police.

The cops could not cover the full stretch of the Fence and the people kept them jumping back and forth, shaking the Fence and making the first cuts into it.

Some tried tearing it down alone, with their bare hands. Others ripped at it with wire-cutters, taking only little bites, like sharks attacking a whale. (They can't kill him, but they can make his days miserable.) In the end, forty holes were put in the Fence.

The people kept this up for fifty minutes along Haste, with one arrest and a series of clubbings. At 12:50 more cops came. Some of these carried tear-gas launchers with them and they began prodding the people to get them to move across the street and away from the Fence. This didn't work. The crowd, which had grown to two thousand, moved along the Fence ahead of the cops down Bowditch, still sniping at it and shouting "We Want Our Park."

Down Dwight it was the same way. A few bottles were being thrown by the crowd once in a while. The cops were getting uptight now and showing it by whacking a person in the face now and then, as if limbering up for something bigger. Then, after an hour and a half, the people came to the end of the fence on Dwight.

BIG STINK

The really big trouble started at

1:30 PM, when about ten people tried turning over an unoccupied police-car parked at Dwight and Regent across from the Park Center. The cops left the Fence and waded into the crowd, cracking heads at random until they reached the car. A few bottles and rocks came down on them, and they shot three tear-gas shells into the crowd.

The gas was weak; it blew away quickly and the people held their ground. But two minutes later, three of the cops were holding shot-guns, hoping to scare the crowd off by the sight of them. Instead, the people edged closer, and the guns were put away.

Then a second barrage of gas was unloaded. This stuff was stronger and they lobbed it paranoid-style up Regent, up Dwight toward Bowditch, and down Dwight at the people in front of the Park Center and Shakespeare's.

This split the crowd for a time, but within minutes Telegraph was filled with people and the cops brought out another toy -- the pepper-gas machine. (It looks something like a vacuum cleaner, but the principle is exactly the opposite; the vacuum cleaner sucks filth in, whereas the pepper-gas machine blows dirty, black fog all over everything.) One cop pushed the machine down the street. His gas-mask made him look like some bug-eyed insect and he came on very unreal walking his little fog-blowing dog.

FIRST HEAVY GASSING

Now the police began moving the crowd north up Telegraph. At this point the first heavy gassing took place. Apparently, many people thought the show was over for the day since everyone had left the Fence by this time. In fact, it had only begun.

Cops on the corner of Telegraph and Haste shot a cannister straight into the air, sending the crowd of people in front of The Forum running down the sidewalks the way they had come -- south, but cops there opened up with pepper-fog and CS gas, catching the people in a crosswind of stinging fumes.

People ran one way, then the other, screaming, while the mist poured over them. I bolted into the open, running across Telegraph and down Haste. One of the officers took this opportunity to try to pick me off with a cannister. This put me very uptight for a second, having no idea what sort of rifle he was aiming at me, and I was greatly relieved when I saw the blue fizzing can smack into the bulletin board on the side of Cody's Books.

It was nearly two o'clock and the police continued to sweep the crowd north on Telegraph. They did their work slowly, block by block, stopping at each intersection to form a line the width of the Avenue before assaulting the people with more gas.

The people assumed the tactic of escaping down side-streets, then using back-streets to make it up to Telegraph. It was going on 2:30.

On Haste and on Channing many people cried on the sidewalks. In the parking lot of TASP towels and buckets of water were set up for gas-cases. Medics from the Free Clinic moved around treating people with burns and many who had been clubbed by the cops.

SOFTBALLS

Shortly before 2:30, the cops moved into the block of Telegraph between Channing and Durant. Now they made their biggest charge so far and introduced a new gas into the battle.

Up until this time, the police had fired all their cannisters from launchers, sometimes sending them arcing deep into the crowd, sometimes shooting them directly into it, head-level.

Now they brought soft-ball-sized gas grenades that they threw themselves. These made a quick, thudding explosion, louder and duller than the cannisters, which landed on the street with a sharp crack, like a whip, and went off with a hiss. And the gas itself in these grenades seemed to many observers to be more potent than CS.

The Berkeley Police deny that any gas other than CS was used, although many people still remember seeing the pepper-fog blower, and at Durant there were the blue-softballs.

Under this charge, the people moved completely off Telegraph and onto campus. For five minutes they held the Bancroft sidewalk, the steps of the Union, and the tree-lined entrance to the Plaza. Through the mist I saw Old Glory, still standing.

Then, at 2:35 the cops invaded the campus in two columns -- one attacking straight from Telegraph, and a second -- from nowhere -- came rushing up Bancroft from the west, lobbing cannisters before them onto the steps of the Union and into the Plaza. The people scattered, going into the Union for protection or up to the fountain.

I was inside the Union, feeling safe, when a cannister skidded across the floor in front of me. Then another. And a third. The gas-cloud rolled across the main floor of the Union the way the fog comes into the Bay sometimes -- suddenly and very, very thick.

Some of us went downstairs to the Bear's Lair because outside the blue shells were falling like rain.

Inside the Lair I got a drink and watched the cops clearing the patio outside. At the next table a card game went on. I asked a thin cat with sun-glasses who held a straight to the Jack what he thought of the action outside. "That's jivin', that's all it is. Shuck and Jive," he said.

INDECRIMINATE DESTRUCTION

Back at the fountain, people were pitching grenades back at the cops or else smothering them with trashcans until a column of 15 blue-helmets outflanked them, coming out from behind Sproul Hall, running in cadence. They broke up and went about beating whomever they could. One cop smashed the north window of the Sproul Hall basement and fired a cannister inside. No one was hurt, although several secretaries freaked out.

The fight on campus lasted for forty minutes. The blue-helmets moved in groups of fifteen, breaking up any group they saw. There seemed to be three columns of fifteen on campus. They finally chased the bulk of the crowd of people through Sather Gate and to the north campus. Then they left, returning to a line across Telegraph at Bancroft, where they restricted all north-bound pedestrian traffic, and occasionally shot some gas into the air.

By 3:30 an uncertain calm covered the area. The cops were fanned out across Telegraph while people occupied Bancroft sidewalk, the Union and the Plaza. On the sidewalk people began singing "Blowin in the Wind," a guitar, a flute, and a harp played, and by 4:30 Telegraph was quiet. For a while, maybe.

Bob and Joel

At 11:30 a.m. on July 14th there were four medics from the Free med clinic standing near the fence at People's Park. By 11:45 there were 200 people looking at the Fence. No one had touched the fence yet.

A cat walked by with a chick, and yelled at the Burns guard, "You're really going to earn your pay today."

The crowd around the fence began to increase, they started to whistle and sing the Marseilles which was echoed by the chimes in the Campanile.

Eight Berkeley police carrying gas masks arrived on the scene. Some of the people rapped with the police, some acted friendly, some razed them.

More and more people congregated on Haste Street and pressed closer and closer to the fence. The first arrest occurred at 12:30 p.m. Larry Christian was arrested for, and accused of attempting to cut the fence. He was led off by four police.

The tension began to rise. The people shook the fence more and more and every five minutes someone would attempt to cut the fence with wire cutters which had been baked into eighty loaves of wheat bread.

The cops began to patrol up and down the fence, using their clubs to move people away. The action moved up Haste and around to the other side of the park.

By this time there were numerous holes in the fence, some quite large. About six arrests had been made.

The police arrested two people, roughing them up.

The crowd reacted with rage. People began to scream at the cops. Someone dented a patrol car. The police took no action.

A dozen people began to rock the patrol car in an attempt to

turn it over. The police waded in with their clubs. They reached the car, arrested a cat, bent him over the car and handcuffed him.

The people responded by throwing gravel at the cops. This was followed by some good-sized stones and a few bottles. A lieutenant of the Berkeley police got a bullhorn. He announced, "Berkeley Police, if anything further is thrown you may charge into the crowd." The police began to put on their gas masks. Before the speaker finished, a huge barrage of stones and bottles descended on the police.

The police opened up with tear gas, firing in all directions. The crowd retreated, but continued to throw stones. The battle lasted a few minutes.

Now the action moved to Telegraph and Dwight. Stones were thrown and more and more tear gas was released. The crowds dispersed and collected on Haste and Telegraph.

The police patrolled up and down Telegraph in groups of 12 to 15. Gas was sprayed on the crowd.

The police began to spray pepper gas, along with more tear gas. The crowd retreated up Telegraph and down Channing. Things were cool for a couple of minutes. The crowd now numbered about 2000, and the cycle of stone throwing and tear gassing was repeated.

The cops freaked out and began to throw tear gas without reason. The crowd backed into Sproul Plaza. The police faced them across Telegraph.

The opposed groups stood facing each other briefly. A few stones were hurled. The police opened up with more tear gas. Blue soft-ball size tear gas grenades were thrown. They covered Sproul Plaza and the ASUC building.

More police began to come up Bancroft hurling tear gas at the

crowd. By now there were Highway Patrolmen, Alameda county Sheriffs, and a small contingent of Oakland cops joining in the fray. Only the Berkeley police used tear gas.

A battle was raging in Sproul. The police fired into the Student Union where a number of people in wheel chairs were eating lunch.

The crowd split into two. Their strength was broken and they never rejoined. It is now three o'clock.

Two young boys sang and played guitar in the midst of the battle. They sang, "Come on all you people, let's love one another." A piccolo and a violin joined in. The police fired tear gas into the group of singers. The two young boys, Bob and Joel, kept on singing.

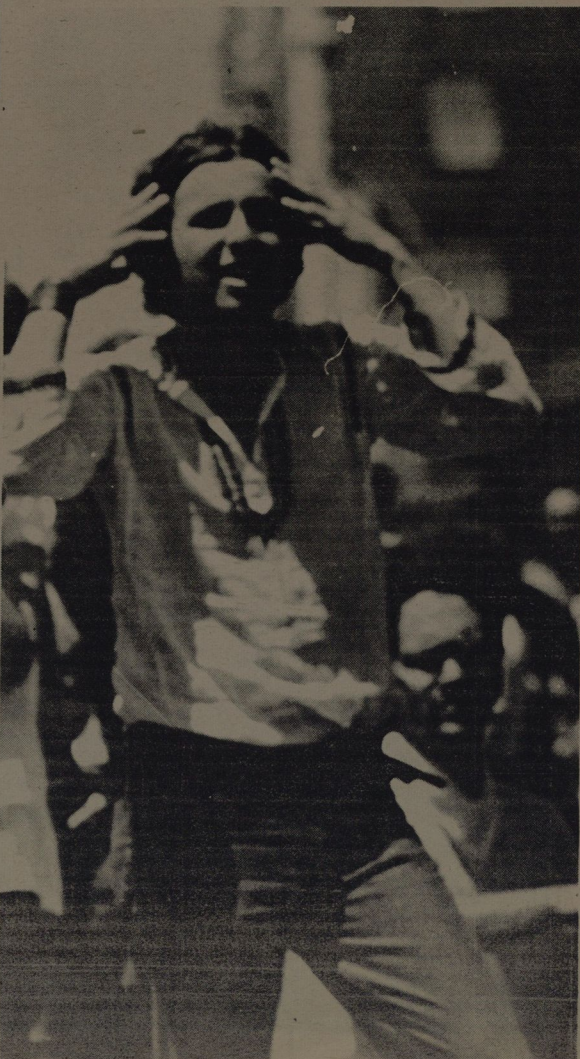
Traffic started to flow again. Everything seemed calm. Suddenly 500 demonstrators returned to Sproul Plaza. They started to chant, "We want the Park." A few stones were hurled, and the battle resumed.

Once more the crowd dispersed, scattering in all directions. A group congregated on Durant and Telegraph and tear gas was thrown at them. The demonstration was halted.

Bob and Joel began to sing again. The crowd built up around them. Everyone started to sing, "Rocky Racoon," "Blowing in the Wind," "We Shall Not be Moved," "This Land is Our Land."

A few people began to chant, "We want the Park NOW!" About 20 people took up the chant. Bob and Joel sang again. The crowd sang with them. The "we want the Park NOW" chant stopped. The chanters joined in with Bob and Joel. The police now had their gas masks off.

The crowd gradually dispersed. It was now 5:20 p.m. Bastille Day was over. It now looked like a normal day on the Avenue.



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Academia is a Tower of Babel -- many tongues wagging simultaneously and ceaselessly. The end result is an incoherent and meaningless babble. THIS is what the establishment calls "higher learning."

The University is a conglomeration of factions, of departments each speaking a different jargon. Each "subject" -- English Literature, Biology, Economics, Anthropology, etc. -- has its own peculiar language. The professors of one faculty cannot understand the professors of another faculty. They are even proud of this fact. But this is the old children's gang game of secret codes and secret languages: the cultivation of in-groups, of elitist groups.

This is a tribal University, or rather, pluriversity. Each department, or tribe, considers itself to be the only REAL group and sees the others as somewhat less than human. Each believes its subject matter to be the only matter that really matters: each tribe believes its religion to be the only real truth. Each department has its own heroes who they believe to possess the true knowledge: each tribe believes in its own gods.

The student entering University, may spend his first two years merely learning the jargon of two or three different departments. In a Liberal Arts Program, he is subjected to meaningless lectures on Art, Literature, Theatre, Music, etc., in which he is "taught" what to SAY about different novels, films, plays, art works. He is constantly taught to

criticize, not create -- and taught by people who have become critics because they are unable to create. As Shaw said, "Those who can, do. Those who can't, teach." A professor is someone who professes professionally.

In graduate school, the trivia gets more trivial: down to the "finer points." The mind of the student is whittled down, so that his consciousness will be sufficiently narrow for him to write a doctoral dissertation. If you look up the list of doctorate theses written in any department, you will find the most absurd list of trivia that mankind has ever assembled. You will wonder at the narrow thinking of the men this society calls "learned."

To get a Ph.D., means that you have learned the "in" jargon. It means that you have memorized the "facts" imparted to you by your professors, that you have learned the myths of your elders and fathers. It means that you think as they do, that you are them.

You have systematically been stripped of your mind and of your creativity. You have been psychically castrated; you have castrated yourself on the statutes of Academia.

Now you are truly enslaved, enslaved to Alma Mater. And, the University is a closed system, for the "knowledge" professed there is only a commodity saleable in Academia. A professor can only profess, and can profess only to students, and students can only study to profess.

The Professor Racket

Every year professors work less and less for more and more. Today the average time that a professor spends teaching at the University of California is six hours per week, for an average salary of well over \$15,000 for only nine months.

During the nine months that a professor teaches he has one or two week vacations at Christmas, Easter, Thanksgiving and during breaks between quarters. The average professor appears in class less than 180 hours per year.

Professors, of course, claim that most of their time is spent doing research since they must publish or perish. The truth is that today publication counts for little, and that in the humanities and social sciences many professors publish no more than one or two inconsequential articles a year.

What, then, do professors do with their time? It is well known that many professors sleep late, go to school for an hour or two, and then return home to putter in their gardens and pursue their non-academic hobbies. This is the reason why students seldom find professors in their offices. The professors consider students to be nuisances. They think that the function of the University is to provide professors with soft jobs and prestige.

To obtain a Ph.D., a student in the social sciences and humanities must do little more today than show willingness to lick his professor's boots. Any graduate student can testify that graduate school requires much less work and thought than do undergraduate studies.

Ph.D.'s today are little more

educated than high school teachers, above reproach, that his students' anxiety and despair is not his responsibility. The Professor like the student points his finger at everyone but himself. The Professor continually studies society to find out what is wrong, but never studies himself.

The Professor has managed to convince everyone that he is an objective, disinterested scholar who strives mightily to find the source of human happiness. He is given huge grants to determine how social problems can be solved. But he never studies himself nor is he expected to. While pretending that he is trying to discover what is wrong with the world he is actually trying not to be found out.

What each professor actually tries to do is to work as little as possible for as much money as possible.

The professors provide students with an example of hypocrisy, greed and indolence. Almost any graduate student can confirm this. The graduate students of today, who will be the professors of tomorrow, are totally cynical. They have almost no belief in the professed goals of their disciplines. They look forward to a life of professional leisure, high salary, and little work during which time they will in turn teach their students to be as cynical as themselves.

The unrest in colleges and Universities throughout the country is almost totally due to the greed and ignorance of professors. When the teachers become ignorant and corrupt, civilization declines.

During the few hours they spend each week teaching, they dispense meaningless drivel which the students are required to memorize and regurgitate during exams.

The student required to listen to the nonsensical, empty inanities of professors becomes confused and traumatized. He came to the University to learn of the wisdom of mankind and is confronted by an all but unintelligible babble proceeding from presumably educated people. Year after year he sits listening to disjointed idiotic lectures on any and all subjects. It slowly dawns on him that there is something wrong with the world. But it never occurs to him that what is wrong is his meaningless education. Bored to tears and confused by his professors, he nevertheless never suspects that they are responsible for his state of confusion. He has been brainwashed into thinking that professors are intelligent, and that his failure to understand them is due to his own inadequacy.

Confused by his education and the meaningless tasks assigned to him by his professors, the student strikes out against the world, believing that politicians or capitalists or some other such group is responsible for his unhappiness. Never does the student blame those who are truly responsible for his condition, the professors. Never does he blame his teachers who have failed in their task of preparing him for life and providing him with a meaningful philosophy of existence.

And while all this is happening, the professor himself basks in self-righteousness, believing that he is

Board of Education

The Berkeley Board of Education claims that the "takeover" of Savo Island Property "be hardly a demonstration of the responsibility which must accompany creative citizenship and self-help." This is a statement demonstrating an incredible abandonment of responsibility on the part of the Board, for the People who have taken over Savo Island are the same people who are educated under the direction of the Berkeley Board of Education and other similar school boards.

It is the Board of Education which itself creates the situation which it condemns. For the Board is responsible for the meaningless education which turns children into robots and which leaves them unprepared in the skills necessary for functioning adequately in this society.

Children cannot help themselves until they have been helped. If their education is inadequate the children, and the adults which they become, will be inadequate.

The stupidity of the Berkeley Board of Education is a result of their own inadequate education. How then could they be expected to provide Berkeley with real educational institutions?

The Board dismisses the Savo Island takeover as a deed of "over enthusiastic youth." This reflects their belief that youth has no rights, that the young do not need housing and food.

The well fed, well housed, well clothed members of the Board choose to keep their children ill-housed, ill-clothed, and ill-fed. Their justification seems to be that youth really does not need the creature comforts necessary for those who exploit them.

Academic Finks

June 22, 1969
AN OPEN LETTER

Glenn S. Dumke
Office of the Chancellor of the
Calif. State Colleges

Dear Chancellor Dumke;

I would like to give you, in my opinion, a few reasons why students are demonstrating. I recently attended college in California and remember many poor teachers and a few good ones. These many teachers, probably due to personal frustrations in life, could not relate the subject material to the class. Their lectures and exams were nebulous trash; many good explanatory text books in comparison would show this. The teachers would go as far as to pick unclear, voluminous texts that might make sense to some one in the field for several years. They would dive in too deep and too fast, without clarity, into the subject, and cause confusion. To pass the class, you would memorize,

not necessarily understand, conform to the teacher's personality, "polish the apple," etc., and true individualism was stamped out. What was really needed was cyclic education where the student would get overall covering of the subject, returning to its various parts several times, gradually going deeper, with good and sincere guidance from the instructor, and not just one facet of a teacher's research project. The student would be more enthused with just one facet of a teacher's research project. The student would be more enthused and would get a more lasting impression. Instead, he is shown some trees, not the forest. The resultant confused class in many cases makes the teacher feel superior to it and to the world.

You may ask, why would a teacher want to do such a thing? Well, for the above frustrations I have implied and also to keep his job as his way of grading suits the "establishment." His nebulous lectures and unstandardized exams (essay and paragraph answer types which can be graded anyway depending on how he personally feels towards each student) also serve to "flunk out" the great majority of the confused freshman class. The end result is that a relatively small amount graduate with good grades and the law schools, medical schools, etc., have an excuse to refuse admittance. This keeps the number in society's elite down (supply and demand) and allows the professionals and other affluent to keep their powerful place in society by financial and social advantages. I think all knowledge and skills should be passed on freely to all who wish it, not to be denied to suit the establishment. The counter to this latter statement is that we would then get poor quality medical, legal, etc., services. Well, the quality is not that excellent now, it does not require a monopoly to obtain it, and opening the doors would not hurt it, perhaps improve it; practically all people are about the same except for a social-econom-

ical environmental background brought on by the establishment, Royalty in old days.

Since I have left school, I have seen a continuation of this unfairness: high and mighty professionals and affluent whose mistakes are covered up while certain law enforcers and supporting citizens eagerly gas and club "communist conspiring" student demonstrators; unstandardized state examinations which are a clear violation of the 14th amendment to the U.S. Constitution; a war in Vietnam clearly being fought for political connotations at home.

Governor Reagan's speech last June 13th against the campus demonstrators was full of lopsided statements. He does not, nor will he ever understand the real issues (Read: THE LESSONS OF HISTORY by the Durants*). He's in a world of his own of large real estate holdings, high society back yard barbecues, and away from the smog, poverty, and conjuction of the city. The few progressive issues that he now "champions" would have been ignored by the contented establishment that he represents were it not for the demonstrations. He says the students are misguided by a "radical few." Well, every political movement and organization has its small nucleus; Reagan's advisors are one.

Repression of students is not the answer as many such as Reagan, U.S. Attorney General Mitchell, General Park of South Korea, the ruling classes of Latin America, most news media heads (all from high society) want, but more fairness in both schools and the working world, and the stopping of the present favoritism in all branches of government to the small elite who are not necessarily the most qualified. This, in my opinion, would make a more overall healthy society.

Yours truly,
Warren F. Hillman

*not the READER'S DIGEST condensed version

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Second in a Series

What Kind of Party Do You Want

by Tim Leary

This is the second in a series of essays blueprinting the New Party. Essay #1 was previously published in this paper.

Essay #3, "How To Have A Party," will appear in the next issue.

1. The only purpose of government is to provide a joyous and harmonious pooling of intelligence to encourage life (health), individual liberty, and the pursuit of happiness for all citizens.

2. The current political parties are no fun at all. They are grim and divisive organizations apparently committed to an unhealthy ecology, an uptight economy, centralized control, and violent tension among all the citizens.

3. At the present time THE ONLY ALTERNATIVE to violent authoritarianism is to start a New Party, a fresh celebratory reunion based on a positive psychology of affectionate reward; to develop a rational good-humored social system which rewards healthy, honest, harmoniously individualistic behavior and which imposes gentle, appropriate, effective, constructive penalties upon behaviors which are unhealthy, dishonest, disharmonious.

4. WE ARE A MAJORITY. This is to say, there is only a tiny minority who really likes the present miserable political system. We who long to support a pro-life, individual freedom, pursuit of happiness party actually represent over eighty percent of the population. Add up our numbers. The patient Blacks. The proud Mexican-Americans. The noble Indians. The nature lovers and conservationists. The good-natured eccentrics, health fooders, astrology buffs, the libertarian liberals. The old-fashioned free-enterprise, "let-us-alone" conservatives. The true conservatives. The non-doctrinaire intellectuals. The over-burdened tax payers. The heads, all two million of them. The sixty percent below the age of 30!

5. THE PRESENT STATE GOVERNMENT PENALIZES THE VIRTUOUS AND REWARDS THE IMMORAL. Under the present system of laws and taxes, criminals are rewarded. Convicted felons become dependents of the state. They are comfortably housed, doctored, well-fed, and allowed to loaf for years in the company of more skillful and glamorous outlaws who are delighted to teach what they know. The sober, industrious, honest person is penalized by taxes which support these maximum security colleges of crime we call prisons. This is a weird way to run a society.

6. There are three very different types of a social behaviors which are now defined as criminal:

- 1) crimes of violence
- 2) financial dishonesty
- 3) immoral or unhealthy behaviors.

Very different needs motivate these three types of "crime." It is absolutely necessary that three different forms of corrective punishment fit these "crimes."

7. VIOLENCE. No social order can tolerate violence. The major function of the state is to protect the safety of its citizens. Persons convicted of violent crimes must be isolated in therapeutic reformatories (of varying degrees of security) and kept there until cured. Actually modern pharmacology knows enough right now to dramatically reduce the rate of violence on the basis of voluntary treatment.

The psychopharmacological rehabilitation of chronically violent criminals was first demonstrated in a series of classic experiments performed at Concord Massachu-

setts State Prison in 1961-1964 by the Harvard Psychedelic Research Project.

As part of our California campaign we would be happy to replicate this experiment and convert ten incorrigibly violent California prison convicts into wise, smiling saints. We can use them in the campaign.

8. FINANCIAL DISHONESTY should be penalized in the appropriate manner. Financially. The way to reform an irrationally greedy thief is not to give an all-expense-paid refresher course in prison, or cage him like a violent person. The convicted larcenist should be allowed to work off his "score."

When "something-for-nothing" dishonesty no longer pays, the crime rate will drop. The prisons will be emptied of all but a few compulsively "hung-up" neurotics who will be offered psychopharmacological relief. (In the harmonious society of the future -- which we are now seeding -- it will be recognized that "crime" or "sinfulness" automatically punishes itself. It is the intrinsic nature of any "unhealthy" or "selfish" act that it inevitably carries its own penalty. The whisky has hangovers. The prostitute messes up her own sex life. The gambler and thief end up broke. The smog producer has to live in smog.)

9. IMMORAL BEHAVIORS have always been a major source of political friction. A survey of history will show that there is no human behavior (from cheek-to-cheek dancing to child nudity) which has not been considered a capital crime in one culture and a holy sacramental act in another culture. However, moral codes, despite their irrational variance, are absolutely necessary for social survival. Morals and taboos are, indeed, the very essence and "soul" of a society. The most important fact to have about any society is the nature of its moral, and the rationality of the punishments for sinners. The state not only has the right, it has the obligation to administer the currently accepted moral-code. But which activities should be considered immoral today in California? And what should be the constructive penalties for the various immoral behaviors?

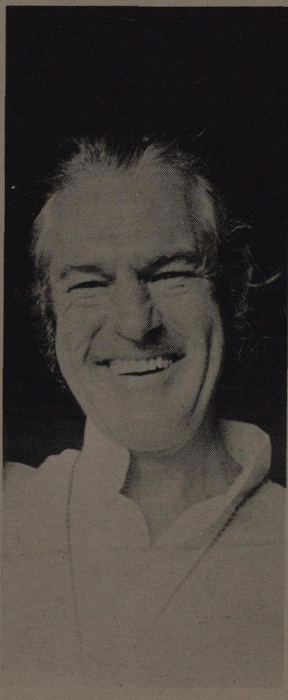
These questions precisely define the present-day American political dilemma. Our elections have recently, and will continue to be centered on law 'n' order, dissent, immorality. Poor Gov. Reagan has said that student wickedness on state campuses has been the biggest headache of his administration.

At the present time, the United States of America, and in particular, the State of California, is going through a period of moral change. Acts which twenty years ago were considered virtuous -- like propelling an atmosphere-polluting motor boat around a clear water lake killing ducks with high powered rifles -- are now seen as ecologically sinful by a large percentage of the population. While other acts which were determined to be illegally taboo twenty years ago -- such as smoking marijuana -- are now acceptable to a large percentage of the citizenry.

The key issue in an open society is the democratic, consensual determination of what is good and what is evil, what is legally moral and what is illegally immoral.

If history teaches us anything, we must learn that no centralized government or moral elite has ever been able to prohibit or forcibly repress personally motivated private behavior.

While the specific moral ten-



sions produced by our rapidly evolving technological society will always be with us, the general solutions to this vexing question of moral difference are simple:

- 1) Provide a way of democratically determining, by vote, the currently acceptable moral code.
- 2) Discourage immoral behavior in a way that is socially constructive and psychologically rational.

10. Let us accept the current definition of immoral as behavior which is physically unhealthy to self or others, or which is socially obnoxious to a majority of the citizenry.

11. Let the social penalty for immoral behavior be financial. Instead of burdening the virtuous tax-payer with the enormous cost of detecting, arresting, trying, incarcerating and paroling persons convicted of an unhealthy or obnoxious act, let us set up a system of licensing frivolous or a-social behavior so that the sensualist, the self-destructive, the unhealthy person is obligated to pay for his pleasure and thus contribute to the social welfare.

Specifically, we suggest that the following unhealthy or a-social actions be permitted only upon the payment of a \$1-000 annual license fee:

Abortion, Bigamy, Nicotine cigarette smoking (cigars and pipes are tax-free), Divorce, Killing wild animals for sport, gun possession, marijuana possession, purchase of a new smog-producing automobile, purchase of a smog-producing motor boat, public mental illness, homosexual courting (in restricted public areas) prostitution, public nudity (in restricted areas) heroin possession (in restricted areas) LSD tripping (in restricted areas), possession of hard liquor (beer and wine are tax-free).

It is assumed that every citizen of California has at least one unhealthy or socially eccentric vice that he is willing to pay for -- thus eliminating irrational guilt and fear and thus enormously benefiting the state treasury. Those who have several vices pay more.

Since none of the above actions can be forcibly restrained, even by our billion-dollar system of law enforcement, the solution is to "Make Crime and Immorality Pay." Pay in dollars.

A few minutes reflection will

suggest the astounding sums available to the state treasury from such "frivolity Fees." For example, there are two million marijuana smokers in California whose sensual, and hedonic behavior now results in profit to illegal distributors and an enormous drain on the state treasury. If only half of the current marijuana smokers decide to purchase a license around one billion dollars has been raised!

Frivolity Fees will probably turn out to be the only needed source of state funds. It is thus possible to completely eliminate state taxes for the virtuous and, indeed, to provide rebates and bonuses to the sober and to the underprivileged. For example, it can produce funds to help impoverished ghetto dwellers to move out of the polluted, up-tight atmosphere of the inner city. The public mental illness fee will pay for the mental hospitals.

12. THE FRIVOLITY TAX CARD. Any citizen of California who wishes to indulge in any of the democratically defined immoral acts will be given a card, upon which will be punched the particular vices he has paid for. Possession of this card will allow anyone to indulge in any a-social behavior he is licensed for.

If this seems harsh, the convicted sinner can choose which are now illegal. It is one of the beauties of our proposal that it is voluntary and requires no revision of the present legal structure. The thief or the busted marijuana smoker can choose to be punished under the old system and be locked in a cage like a violent person, or "pay-off" his crime under the new system.

13. THE POLICE inevitably become the scape-goat figures in any irrational social-moral system. The first priority of any sensible society is to prevent the emergence of a large under-paid, over-worked, unpopular police bureaucracy. A system of bounty payment for the detection and arrest of unlicensed financial and moral culprits will make the police genial umpires in a good-humored game of social order. In addition, the police will become the highest paid citizens of the state. Far from being despised and under-paid, the police become lavishly rewarded social servants. We can make the flat guarantee that under our administration, the average state policeman will make more than the current governor's salary. The demand for police jobs will be so great that after a policeman has made enough money to guarantee him a life-long income equal to the governor's salary, he will be retired.

14. UNREST ON THE STATE COLLEGE CAMPUSES is a completely unnecessary concern of the state administration. The state should have no control over and responsibility for education. Thomas Jefferson and George Orwell would agree. It is obvious that the current bloody suppression of student dissent is a scam, a fake, artificial issue contrived by a few student activists and a few ambitious politicians. Reagan invented the Berkeley riots. The S.D.S. is a creation of the C.I.A.

The state should get out of the education business. The idea that there should be a State Superintendent of Education (Max Rafferty) and a State Board of Regents (retired oil tycoons) determining educational policy is intolerable. Let the schools, colleges, universities be turned back to private associations of students, parents, teachers, and school administrators. Let each parent and each student decide which type of education is desired. Let's go all out to encourage parochial schools, decentralized neighborhood schools. Let's encourage diversity and educational experi-

ments. Abolish compulsory state education! If college students (who certainly have an endless list of righteous complaints) do not like the teachers who they hire, let them strike or negotiate in the familiar free-enterprise way. Under the New Administration, the state guard would no more be brought out to attack students than it would to take side in a trade-one dispute or a contest between the Dodgers and the Giants.

15. THE RACIAL ISSUE is another, even more irrational scam. The facts of the matter are that the American Black community is the most patient, good-humored, cooperative, wise, social group in world history. Far from being a problem, the Black should be seen as a tremendous social asset, if for nothing else than his instinctive rejection of the competitive, aggressive, white-collar Judeo-Christian ethic. The so-called racial problem is a simple matter of recognizing and rewarding the American Black for what he is: a source of cultural wisdom. The Black has been cheated economically and then made dependent on politicians' whims. Let us reward him righteously and repay him his due. But the real solutions to the Black problem are: 1) to cool out the harrassed conservative white who has been harassed by his own self-serving, up-tight political leaders, and 2) to recognize that it is exactly the Black, the Mexican-American and the Indian who can teach the over-worked, unrewarded white how to expand his life, liberty and happiness.

Specifically, the administration and management of the many new leisure-time industries which will develop in a "turned-on" California will naturally tend to become the province of the under-opportunity groups. Instead of trying to force Blacks to become like middle-class whites, to the unease of both whites and blacks, let all groups come together to build a relaxed commonwealth.

16. WHO WILL PAY? Instead of the hard-working conservative, it will be the frivolous and the dishonest who will pay all of the cost of the state government. But how will the convicted larcenist or the unlicensed immoralist get the money to pay his fines? The state correction department will concentrate solely on getting good jobs for those who owe the state "greed" or "sin" fines. Instead of a socialistic system of incarceration and welfare payments, the state will do everything possible to give "debtors" the chance to work in an interesting and challenging job to "pay-off." Eventually, most state employees will be those who are "working-off" their "frivolity" debts.

It is a feasible goal to hope that within ten years there will no longer be an army of careerist state bureaucrats running up enormous tax bills. Free enterprise will be the economic support of the moral; and all state employees, except for elected officials and technical managers, will be sinners, cheerfully paying off for their a-social pleasures.

The Governor may be the hardest working sinner in the state!

17. The program just presented is a crude beginning. A stimulus for everyone to trip out on their vision of possibilities.

Anything can happen. We have until November, 1970 to canvas the state for new social solutions based on humor and reward.

The next essay in this series (How to Run A Party) will consider the campaign tactics -- the plan for sweeping the next election with at least eighty percent of the vote.

There is no other alternative. We were born to win.

NIXON FLIPS ON DRUGS

By Don Kaufman

The latest sampling of Nixonian immorality was revealed Monday when he asked Congress for increased power to challenge man's individual right to ingest into his system marijuana, its derivative hashish, acid, amphetamines, barbituates, and anything else arbitrarily categorized a narcotic.

To bolster his crackdown, he further requested Congress to pass laws permitting the Man to ignore the Constitutionally granted right of privacy by entering any abode without first knocking. This tactic, used most commonly in New York, has been given the green light by the Supreme Court, thus paving the way for Nixon's nationwide proposal.

In a blatant case of blame transfer, Nixon disavowed social causation of crime by claiming that narcotics are "the primary cause of the enormous increase in street crimes over the last decade." From this position of ignorance, he has called for legislation "to mount and continue a new and effective Federal program aimed at eradicating the rising sickness in the land."

As far as the "rising sickness" in the college strata go, our beloved President decried the fact that "Several million college students have at least experimented with marijuana, hashish, LSD, amphetamines, or barbituates."

He went on to note that "It is doubtful that an American parent can send a son or daughter to college today without exposing the young man or woman to drug abuse."

Ever read of a "young man or woman" getting busted? Ever stop to think that if a parent has enough respect to send their kids away to

school, it would seem that a parent is displaying enough confidence in them to distinguish, on their own, what is right and what is wrong?

ACID BURN

Anyway, if any "young man or woman" is busted for sale of acid, Nixon has suggested that he or she should be imprisoned for up to 20 years on a first offense, and 40 on a second. And for just possession, he asked for a 2 to 10 year rap on the first occasion, and 5 to 20 the second time.

At present, conviction for the first sale could result in a five year sentence, and getting busted for possession once carries a maximum jail term of one year.

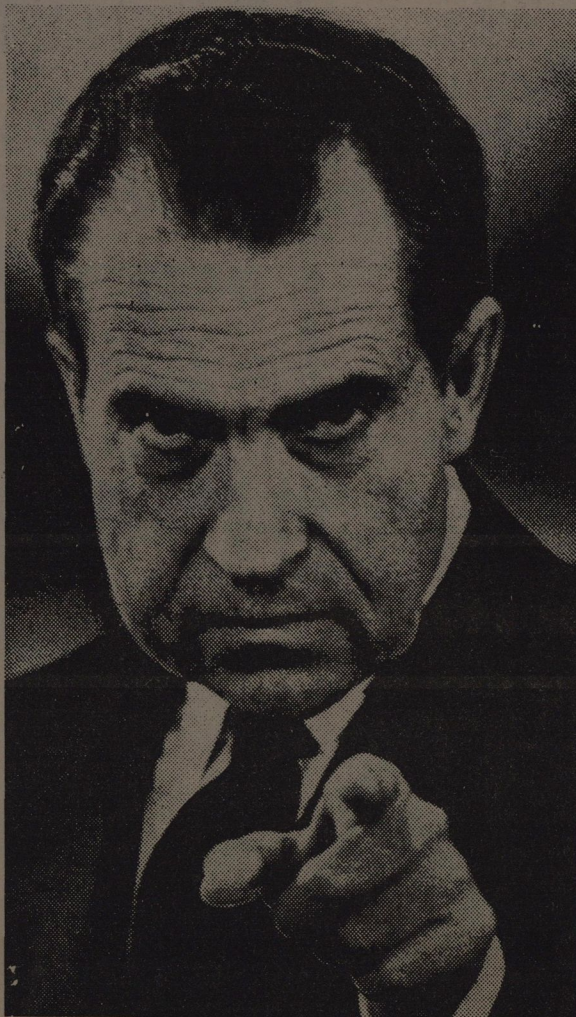
Thus, Nixon proposes that acid "criminals" be subject to penalties as severe as the present laws pertaining to grass, and further suggests that grass fines be increased in the realm of sale.

TRAFFIC

And did you know that "society has few judgements too severe, few penalties too harsh for the men who make their livelihood in the narcotics traffic"?

Nixon knows. And Nixon calls for more Men and the Bureau of Customs to cool border traffic. And Nixon demands that the attorney general put together an "action task force" toward this end.

As the Head Man puts it: "We intend to raise the risks and cost of engaging in this wretched traffic." Perhaps he should check out the situation on the Freeway. One Army ammo truck carrying napalm--talk about "wretched traffic"--dumped its goodies on the



main drag last week. Maybe this was a prelim to the Nixonian anti-drug method.

Another proposal was made, stemming from the Supreme Court's vindication of Tim Leary. Nixon wants the Marijuana Tax Act amended "to make it a federal offense for anyone to possess or traffic in marijuana if he does not possess a state license." The Court had ruled that the Act as it stands violates the Constitutionally-provided protection against self-incrimination. But how can we possibly expect our Constitutionally-provided President to dig it?

Although most states at present have marijuana licensing laws, the proposal would make it possible for the feds to muscle in on state matters. No longer would the feds be limited to inter-state jurisdiction. More power to them...

Beyond this, Nixon proposes that U.S. intervention in the affairs of foreign countries should be broadened to kill the weed at its root; he calls for "Strengthened international cooperation" to crack down on the production of drugs, contending that "The most illicit narcotics and the high potency marijuana consumed in this country are produced in other countries."

Next thing you know, Nixon will be sending U.S. guerrillas to storm the Bastille...



ACLU, SF office	433-2750
Alcoholics Anonymous	653-4300
American Civil Liberties Union (Bkly):	548-1322
Abortion Communication Center	387-6480
Bkly Fire Dept (Emergency)	845-1710
Berkeley Free Medical Clinic	548-2570
Bkly Health Information & Counseling Service	841-8600
Bkly Police Dept:	845-8000
Black Man's Free Clinic, SF	563-7878
Central Committee for Conscientious Objection:	397-6917
Citizens Alert (SF):	776-9669
Contra Costa Suicide Prevention Ans. Ser.	939-3232
Draft Counseling	642-1629
Draft Help (SF) Free Church Switchboard	863-0775
Haight Ashbury Free Clinic	549-0649
Heliotrope SF	431-1714
Marin	931-1693
Huckleberry's for Runaways	388-3840
Switchboard of Marin	731-3921
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Mission Switchboard	863-3040
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YL 4-7304	
Oakland Opposition Ctr.	535-1564
OR (Free) Bail Project, SF	552-2202
Planned Parenthood East Bay	654-3212
Police Conduct Complaint Cntr. (ACLU) M-Th, 8-10pm	548-0921
Pregnancy Test (8:30-4pm)	
Oakland	845-6550
Quaker Draft Counseling Center	654-3212
Resistance	843-9725
1430 Jefferson, Oakland	465-1819
Sexual Freedom League, Inc. (M-F, 6-8 pm)	654-0316
Suicide Prevention Bkly	849-2212
SF	221-1424
Switchboard	387-3575
War Resisters League	626-6976
West Oakland Legal Switchboard	836-3013

The Yoga in the Zen

This is one in a series of articles the BERKELEY BARB is publishing, dealing with questions of an esoteric nature.

The difference between Zen and Yoga is not found in their respective doctrines. Zen claims its roots in the silent transmission between Buddha Sakyamuni and Mahakasyapa, which makes Yoga thousands of years older than Zen.

The Buddha himself proclaimed that his doctrine was not unique to him but was passed down by billions of Buddhas since the beginning of time. There is but one Truth, as there is but one Mind, and one Center. There is nothing in Buddhist writings that is not found in the Vedas or the Upanishads. In fact East or West, there is nothing to be found in religion, philosophy, or science that is not contained within the Vedanta.

The moral precepts, the aim, the cosmogeny and even the methods employed by the two systems do not differ from one another, nor do they differ basically from any other esoteric system, such as Gnosticism or Sufism.

The Buddhist trinity is Buddha, Samantabhadra, and Manjuri; the Hindu trinity is Brahma, Vishnu, and Shiva.

There are said to be eight kinds of yoga: hatha, raja, jnani, karma, bhakti, laya, mantra, and yantra. The first five perfect the body, will (or mind), intellect, conduct, and emotions, respectively.

Laya, or Kundalini Yoga is a system of exercises and meditation designed to raise and unify the

kundalini force. Mantra and yantra Yoga are meditation systems using the chanting of special syllables and the use of mandalas.

One of the yogas cannot be practiced without practicing the others. A Zen student is given a yogic position to sit in, instructions on how to breathe, a koan for his mind and being to grapple with, high ethical standards to follow, long periods to sit in meditation (zazen), and a daily schedule of activities to follow.

All this is rigorous karma yoga. Basically, any system of enlightenment will aim at purifying every aspect of an individual's existence in order to refine his vibrations. The subtler an individual's vibrations, the subtler world he simultaneously finds himself in. For this reason, Zen and Yoga, and all other systems purify the food in the stomach, the thoughts in the head, the body, the emotions in the body, and every aspect of conduct.

Some say that Zen is a more direct system than Yoga, striving to do away with as much "method" as possible, to get right at the Truth. This is because Masters are always complaining that their students confuse their finger with the moon the Masters are pointing at. This, however, is a moot point. The real teaching is a direct transmission, silent and esoteric, and you get it when you get it.

Is Zen "quicker" than Yoga? Are there more enlightened Zenists than Yogis? Both Zen and Yoga agree, you get it when you

get it; it is your karma and there is nothing you can do about it--but by all means, do everything you can do about it!

Compare the identical doctrines of abstaining from harming living creatures in both Zen and Yoga. Compare again the Bhagaad Gita with the medieval Samaurai devotees of Zen.

Is satori different than samadhi? There are different stages of satori and different stages of samadhi. Satori is a state of absolute non-contradiction, or realizing the One Mind. In the highest states of samadhi, one is merged with Brahman, and All is Brahman. It is all One in both systems, but the One is the non-dual One of infinite variety.

Both schools preach celibacy. Of course, many Zen masters are famous for their multitudinous progeny, but the Yogis who fuck just don't brag about it.

Compare the diet of Yogis and Zenists. Here we find some difference between the two. Both abstain from meat and prescribe moderation and right attitude in eating habits. The Yogis are enthusiastic fruitarians and also like dairy products, abstaining from salt, while the Zen people use salt and avoid fruit and dairy products. This might be thought of as a factor of climatic conditions determining the diet necessary and available. This is certainly true, but the dietetic relationship is archetypal, and is manifested on other levels.

Salt is yang, masculine; fruits and dairy products are yin, feminine. The Zenist strives to realize the Tao, the mother of all things. His consciousness expands by receiving all things and so becoming all things.

Yogis follow the right-handed path, bringing everything down to one point, and then penetrating to the center of that point through the practice of Samyama. The result, whether expanding out to include everything, or bringing everything to the center, is the same.

Yogis burn themselves up in physical, mental, and emotional purificatory rites. It is hard to remain cool with a rising kundalini or even an increased intake of vital energy. In order to remain the yogic ideal of "sweet and cheerful", the yogi eats fruits and dairy products, yin foods, to cool him off. They are sattvic, pure. Salt is rajasi, it incites the passions.

Zenists use salt which works on their adrenaline glands to keep them going hard through their 18 hour day, and to keep them from falling into a torpor meditating. And, of course, Zen masters are famous for being "salty", while Yogis tend to be more "bovine".

Yoga and Zen have many similarities and a few superficial differences. Either path properly pursued achieves the same goal.

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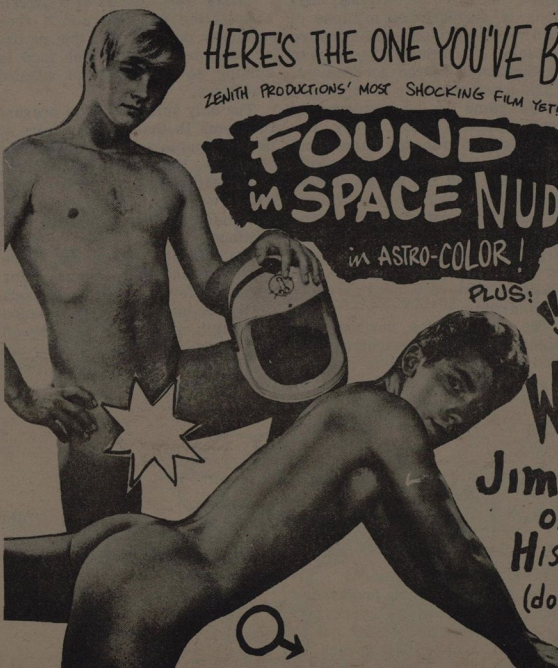
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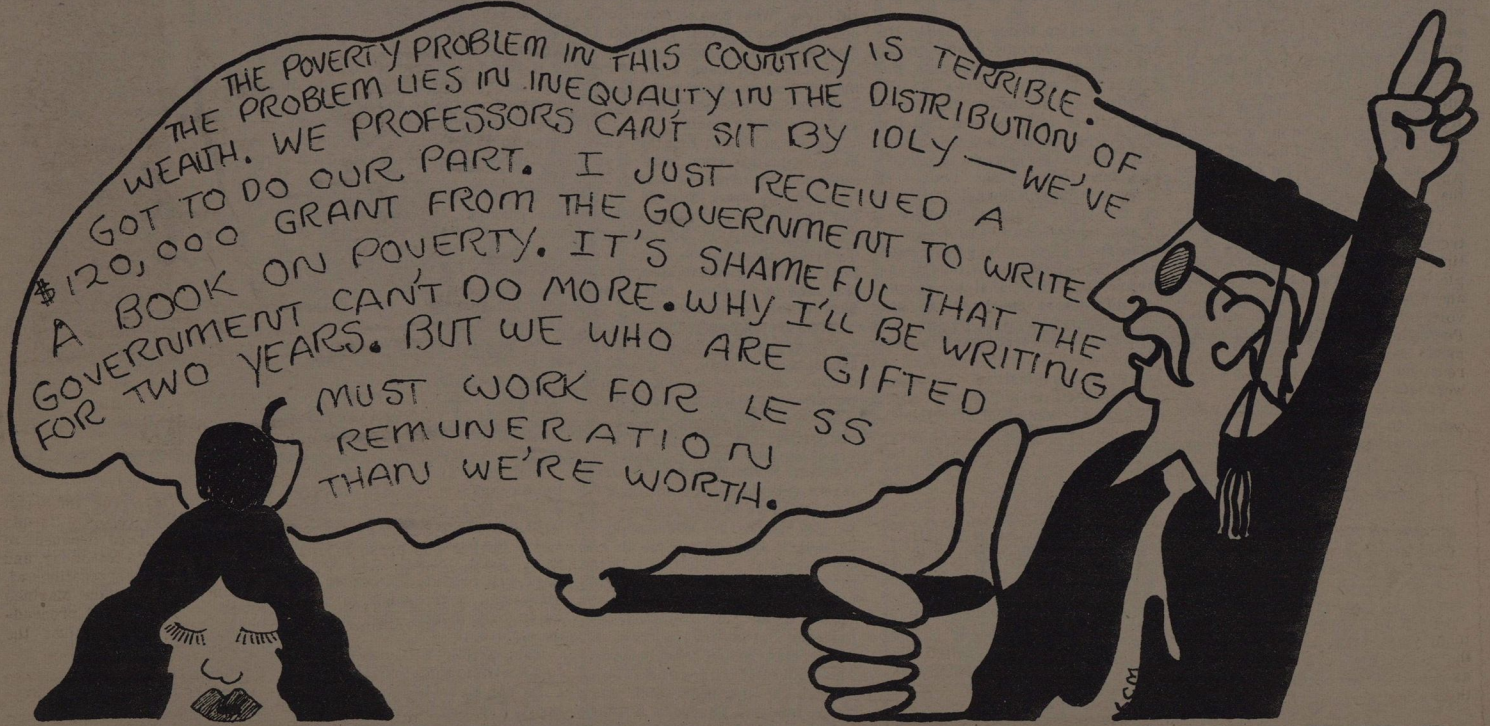
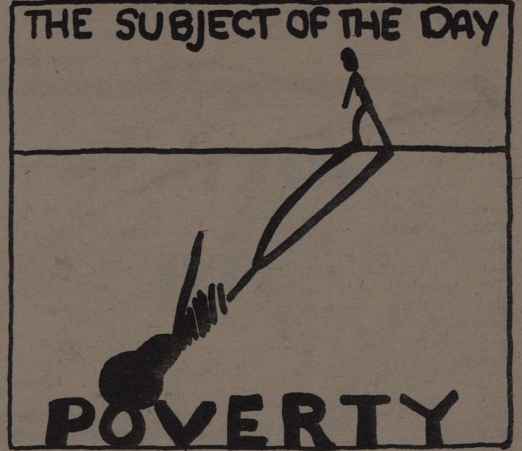
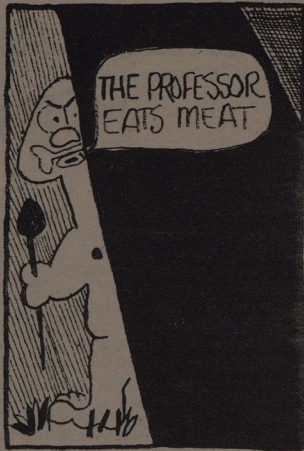
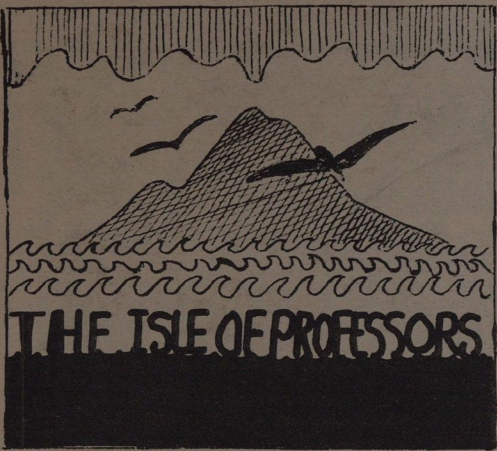
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"The United Front Against Fascism is a conference to enable people from all classes and strata within this decadent American society to be able to recognize fascism presently here in America," according to Orlando Pipkin, an officer of the Black Panther's Party, in an exclusive interview with the Barb.

"Fascism here in America is disguised under the democratic slogan of law and order, advocated and enforced by three foul elements within our society working as a coalition of guardians of the law. They are: the avaricious businessmen, the demagogic politicians, and racist pig cops."

He went on to note that this, the first national conference against fascism, called by the National Committees To Combat Fascism, will have as one of its major objectives the need for community

control of police: "This is specifically speaking of decentralization of the police departments, which would, in turn, give the people in the local communities power and control over the local police departments."

He stated that "local councils should be formed to govern the police, and the policemen would have to be a resident of the community."

He concluded by saying that "anti-fascist committees have already been set up in Los Angeles, New York, and Chicago."

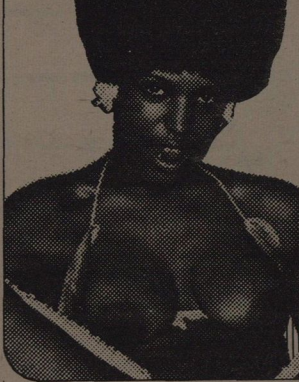
Panthers to Algiers

At a news conference today at Shattuck Avenue headquarters, it was announced that the Panthers were given an invitation to the Algerian Arts Festival, which will run in that country from July 21 until August 1. The invitation comes from the Algerian government. The festival will promote cultural solidarity among black people of the world.

The Panthers are sending brothers David Hillyard and Henry Douglass. They will take with them an exhibit of Panthers posters by Douglass himself and photo collections of the Free Breakfast program and the Liberation schools.

Rumors have been circulating through the underground that exiled Eldridge Cleaver will also be at the week-long festival, and at least one report has it that Eldridge has already arrived in Algeria with his wife. Both Hillyard and Douglass denied any knowledge of this.

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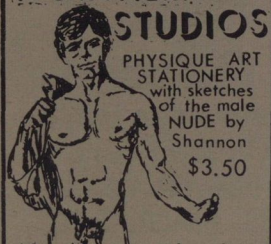
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JOYLESS

4TH

On July 4th, people of Berkeley assembled to celebrate Liberation Day. This was to be a day of joyous dancing and revelry. But, there was no true rejoicing.

People came to the celebration to enjoy themselves. Yet, most did not appear to be having a good time at all. Many people were wandering around sad-eyed and alone, wanting to feel good but unable to. There was a lot of hustling going on, as guys looked for chicks and chicks for guys, most of them self-consciously.

Most self-conscious were the people dressed up as clowns. Their gaiety amounted to fakery. Those who were stringing beads, and making wood sculptures did it almost robotically. With no creative joy expressed on their faces. This should have been a time of joy, but a general disappointment pervaded.

Lacking a park, the people gathered in vacant lots and in the streets. This dispersed them, leaving many people walking up and down the streets or standing around at the edge of things. Rock bands were present, but the music did not carry over the whole area, did not bring everyone together with its sounds and with dancing.

The mediocre work of the artisans present did not turn people on, did not excite many to create for themselves.

The police were unnecessarily present. It was absolutely unnecessary that they patrol the Avenue in

their cars--the Avenue should have been open only to pedestrians. It was unnecessary that they patrol at all.

The Police drove up and down the Avenue, forcing people to get off the street and up onto the already-crowded sidewalks. On holidays and during parades of any kind, it is only natural that the streets be filled with people. Why, when there is already so much hostility between the people of Berkeley and the Berkeley Police, do the police harass everyone?

The whole affair was too programmed. The artisan-booths were not conducive to free creativity. It seemed that the people had to be told what to create, had to be shown what to do. No one cut loose and let his creativity flow from him to form a work of beauty and originality.

A festival is a time of chaos, but this one was rigid and ordered. The joy was programmed, programmed for a cause, for the old revolution. To enjoy, must it be for a cause?

Orgastic enjoyment was curtailed by each and every person there. Each person held himself in himself. Everyone was there looking for joy, but joy is to be found within oneself. The Liberation Day festival was like a small village Fair, where everyone is seeking to enjoy but can never find what he seeks, since he is looking outside himself.

by Baby Clap Dick

In this world, sex IS where it's at. Unfortunately, most people seem to be unable to find where SEX is at. There is more to it than finding a partner and having orgasm, although even this seems hard enough for a large portion of the population.

It is a generally accepted fact that the misery in the world can be traced to unsatisfactory sexual relations. What exactly constitutes unsatisfactory sexual relations is still generally unknown, however. People are in such a state that they are confused over such fundamentals as which sex, which place, and even which species.

Ladies complain that they can't have orgasm, when they aren't supposed to. This is a trip laid on them by men. This is not to say that ladies wouldn't experience pleasure. On the contrary, Tiresias, the ancient Greek prophet who should have known, said that sex is 10 times more pleasurable for women than men.

Pleasure, however, is not equivalent to orgasm. Orgasm is actually the antithesis of pleasure, cutting off the experience before you feel so good you can't stand it.

What the vast majority of people know as orgasm is in reality ORGASM ANXIETY. This contrasts with total orgasm. In total orgasm there are no spasms, and in the male, no ejaculation of semen. It is a slow, smooth experience and is identical with the psychedelic experience. Unfortunately, most people are as ignorant about the psychedelic experience as they are about orgasm. The true sexual experience begins with melting sensations around the genitals which grow more intense. The body is taken over in involuntary rhythmical pelvic motions, and the whole body undulates unitarily. Internal and external boundaries begin to dissolve. If the orgasm is cut off at this point the male will still ejaculate semen, since the spasm necessary to cut off the orgasm are the ones that ejaculate the semen. This is a complete genital orgasm, and is necessary for the preservation of the species.

The orgasm needn't stop here, however. An orgasm is the discharge of energy bound up ordinarily in muscular tensions. Copulatory motions build up tensions in the genitals which, when they reach a certain point, are discharged. The amount of energy discharged determines the amount of gratification.

In total orgasm, the orgasm spreads from the genitals over the entire rest of the body. Every muscular tension is relaxed. Since the mind and body are one, when all tensions in the body are dissolved, the mind is dissolved. In total orgasm all psychic activity ceases.

When all muscular tensions are dissolved, the energy system of the individual flows freely and completes a circuit. The energy systems of both individuals merge and form one circuit. When this occurs, they are one, and one with the Universe. It is as if the clearest white sky opens up, and you float higher and higher and start to come apart and dissolve into the air. Bliss of a different quality than any other earthly pleasure is experienced for a number of hours.

For two people to achieve this is extremely difficult. And yet what is considered normal sex is deleterious, having the opposite function it should have.

The great psychiatrist, biophysicist, and philosopher, WILHELM REICH, discovered the function of the orgasm about 40 years ago.

Briefly, the function of the orgasm is to re-equilibrate the energy system of the individual. "Psychic health," Reich wrote in THE FUNCTION OF THE ORGASM, "depends upon orgastic potency, that is the ability to completely surrender in the acme of sexual excitation." This complete surrender is the criterion for orgasm, and is equivalent to ego loss.

For one person to let go and melt

into the cosmos, such as during the psychedelic experience, is almost impossible for most people. For two it is even more difficult. They must be able to break through all barriers between them, to become completely naked and vulnerable.

Reich devised a system of therapy that worked with both mind and body. Reich died in a federal penitentiary 12 years ago. To this reporter's knowledge there are none of his pupils, who call themselves Reichians, that are following his techniques.

If you want to do it right, then you are going to have to do it yourself. Actually, the problem is one of enlightenment, so you would have to do it yourself. Reich himself never claimed he cured anyone.

To give even a brief survey of the physical, emotional, mental, and spiritual exercises that facilitate orgastic potency would be too lengthy for this article. There are, however, many books which give detailed instructions of these techniques. Many of Reich's books were burned by the government, but there are a few still available, most importantly THE FUNCTION OF THE ORGASM and CHARACTER ANALYSIS. A sound grasp of Reich's theories is therapy in itself.

The similarities between Reichian therapy and yoga are amazing. A good book or lessons in hatha yoga will suffice for the physical end of the techniques, and books on raja, jnani, bhakti, and karma yoga will provide the reader with guidelines with which to begin emotional, mental, and spiritual development.

This article will confine itself to a few basic guidelines on fucking. Do not go to bed with just anybody. Fucking someone you just picked up off the street is generally harmful, since you will be able to give in to each other very little, thus reinforcing orgasm anxiety. You must find a partner who has the same goal as yourself, and slowly develop an ever-deepening relationship with each

other. Each must learn to trust the other, and give up all fear of each other. This trust must be built on deeds, not words.

When you fuck, keep breathing deeply, especially as you near climax. By all means do not try to delay orgasm with your mind or by tensing your body. Stopping copulatory motions during the beginning is acceptable however.

Concentrate your mind completely on the genitals. If your mind is centered there, you will have no trouble picking up on your partner. No acting please--doing it like you read in a book or saw in the movies.

Keep as relaxed as possible. Try not to tense any muscles at any time. During orgasm do not squeeze the genitals. Do not arch your back--this is the opposite posture of the natural orgasm reflex.

Pot and hashish are extremely helpful. They function as aphrodisiacs by relaxing the body, thus freeing more energy. The intensity of the orgasm is the amount of energy discharged. Pot should also help your concentration.

Ladies: birth control pills generally fuck you up in a variety of ways, physiologically and psychologically. Use a diaphragm with jelly instead.

Don't fuck your brains out. Moderation in sexual habits will add to the amount of energy you can build up and discharge.

Copulatory movements should be slow, gentle, and rhythmical. The desire to penetrate completely in the man is the primary sexual feeling, but should not be confused with using the penis as a weapon. Movements should be tender, not sadistic.

Improved sexual gratification improves the rest of your existence: you can work and play in non-sexual activities more creatively and efficiently. It will change your attitude and outlook on life. You will find more compassion and understanding for other people.

If you have any problems or questions, you can write Baby Clap Dick, care of the BARB.

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Sunflower Letter

Dear Editor,
Just a small tribute and many thanks to the BARB for being, and helping me find the world's most marvelous man. As we ride off into the fading sunset, be assured that under one of our arms, there goes a copy of the recent BARB, forever more.

Donna Houke
alias SUNFLOWER

MANY THANKS BERKELEY BARB

I love a man whose name is Ken, he's tall and tan and looks 8 ft. 10. He's got a mustache and Jack 'o Lantern eyes, rides a temperamental Honda
And wears patriotic ties.

In extra-large shirts and bell bottom pants, He laughs with me, loves with me, Raves on, but never rants.

I call him the -- "Great OZ of Emerald City", He keeps me in smiles,

In fact, he's pretty witty.

Though I haven't known him long, he's become the only one, For never have I been so happy or living been so much fun!

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and then (Horseshit Magazine is great) she drew out my penis and looked at it. Her mouth opened (get Horseshit) and I let my eyes roam over the lush curves of her body. "Good God!" she said. "What have you been doing to your penis member? (send for Horseshit) Christ! Your procreative organ is all beat to hell!" "Well, Doctor," I said. "I ... uh ..." (you can't live without Horseshit) "Aw, I know," she said. "I've had cases like you before. You've got a copy of Horseshit Magazine at home, haven't you?" (Horseshit is good for you) "Well, yes," I said. Then she said, "And the girls all come over and read it and then they go wild. I know." (Horseshit forever) "I've got all the issues of Horseshit," I said. "Oh my God," she said as her hips began to move. "All the issues!" (Horseshit readers make it) "Horseshit #3 has got Dirty Pictures in it." I said. "Stop! Stop!" she said as she unzipped her skirt. (This has been a subliminal message. Thank you for your attention.)

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Black Militant Novel

A novel which describes how an expertly trained black militant army takes over the island of Manhattan has had the biggest advance sale in its publisher's history. The novel, SIEGE, is by Edwin Corley, a three time winner of the Robert Flaherty Award for documentary movies and the winner of a Silver Medal of the Cannes Film Festival.

Eight weeks before SIEGE's May 29th publication date, there were more than 50,000 copies in print. The publisher, Stein and Day, had to institute a policy of rationing the books to stores East of the Mississippi until April 9th because of the unprecedented demand.

SIEGE, which has been selected by the Literary Guild for its readers, portrays in realistic detail how black American veterans of Vietnam are trained on secret bases in Texas and Kansas to take over Manhattan Island. The Afro-American Army of Liberation receives its arms and demolitions materials from African nations. Congressman Adam Clayton Powell, on reading an advance copy of the book, called it "totally

possible, totally plausible, and totally practical."

Sol Stein, President of Stein and Day, today said, "From the reactions we have had to the manuscript from both black militants and black and white civil rights leaders, it is clear that a book like SIEGE, though a novel, may in fact persuade some white Americans that step-at-a-time palliatives to ease the agony of American blacks are too little and very nearly too late. The majority of blacks are not in favor of armed insurrection. The only people who would benefit from a bloody insurrection are backslashing whites. At the same time, many well-meaning whites haven't a clue as to how bad the situation really is and how many black groups are actively being trained underground for military rebellion. Edwin Corley may have performed a valuable service by writing a compelling novel about what might indeed happen very soon."

Sat - chit - Ananda

Sat, Chit, and Ananda form the Hindu trinity. Sat is being, Chit is consciousness and Ananda is Bliss. As in all trinities the three is one. Therefore being, consciousness and bliss are identical.

As words they are separate, but as experiences they are the same. The words are Maya, the illusion that one is many.

Your sense of being is your sense of consciousness. You are, only in that you are conscious that you are. It is simple to understand, then, why being and consciousness are one.

The equivalence between bliss and consciousness is more difficult to understand. Consider, however, that the ordinary man experiences bliss primarily in sexual orgasm. Now sexual orgasm is merely the concentration of consciousness in the genital area.

There are seven centers in the human body where consciousness may be concentrated. These are called Chakras by the Hindus. The

sense of reality. The lower centers seem like mere shadows, like evanescent wisps of unreality after one has experienced the higher reality of the higher centers.

A person who has only experienced the bliss of the sexual chakra is attached to it. He believes that there can be nothing more satisfying. He is therefore bound to shallow states of being. The only way that he will be able to experience transcendental states is to give up his attachment to the sexual chakra.

If you are having a bad trip on psychedelic drugs you can terminate it by centering. The higher the chakra centered on, the better. However, most people will concentrate on the sexual chakra. This will end the bad trip by drawing the energy produced by the drug to the sexual area, and discharging it through sexual orgasm. This is a waste of psychedelic drugs and is known as fucking up. Fuck ups always take the easy way out.

Chakras are located in areas roughly corresponding to the anus, the sexual organs, the solar plexus, the heart, the throat, the area over and between the eyes (the third eye), and at the crown of the head.

Through meditation, consciousness can be concentrated at any of the Chakras. Among human beings it is a simple task to concentrate consciousness at the sexual chakra and experience sexual bliss. However, it is extremely difficult to concentrate consciousness at the high centers.

The higher the center at which consciousness is concentrated the more ecstatic the bliss. This is why Yogis deprecate sex and recommend meditation at higher centers than the sexual center.

Since being, consciousness and bliss are one, it follows that as meditation on higher centers produces bliss it also produces greater consciousness and an increased sense of being, hence a greater

Good to be Home

(Given to the BARB by an Infantryman who returned to "The World" this past Sunday night from Cam Rahn Bay. He saw much heavy fighting in Nam and he was glad to have made it through with his ass and back home on Monday noon. After taking alot of gas on Telegraph that day, he wrote this letter.)

While I was on tour in Nam I read NEWSWEEK'S coverage of the Peoples Park with all the bull-shit about the land belonging to the University and how the people couldn't utilize the land until the "owners" had decided what to do with it or when to do it. I also read how some people with a bit of civic-mindedness had the initiative and creativity to spend their personal money, personal time, and personal sweat to lay turf, plant trees, build playground equipment and turn a barren place of ground into a public park.

But the Establishment being what it is saw this gesture as a threat to its survival and decided to run the people out of the park and fence it off so that no one could use it. Today I witnessed the culmination, at least to this date, of this act of paranoia by the city, county, and state power structure when the people attempted to tear down the fence and the police were "forced" to club and gas the people. Forced because they forced the people off the land in the first place.



GERALD R. WHEELER
In a period of advanced technology and unprecedented organizational achievement, the PUBLIC WELFARE SYSTEM emerges as a notorious INSTITUTIONAL FREAK. The Public Welfare system is an institutional freak because in order to stay alive as an organization, the system must FAIL. That is, it must limit its organizational output by not giving away too much money to the poor.

Put in the "great Americana" context, the existence of this institutional freak is understandable. The POOR are regarded as society's FREAKS—Monsters to be hidden under concrete clouds called freeways and in the dark shadows of the ghetto. Why are the poor freaks? The poor are freaks because of the color of their skin. Most city poor are black or brown. The poor are freaks and detested because of their age. The majority of them are children. The poor are freaks to be hated and resented because of their leisure. The poor consist of mothers and children, the elderly, the unskilled and handicapped. The sub-total of their social and economic condition adds up to the ESTABLISHMENT'S SYNDROME of institutionalized racism, deep antipathy toward youth, and neurotic attachment to meaningless work.

How does the FREAK BUREAUCRACY work against our economically oppressed? Whether you are an outsider looking in or an insider bucking for promotion, the Freak Machine, after careful examination, will surely reveal itself as an ingenious device of free enterprise.

Remembering that the Welfare system's success is dependent on failure, its first priority must be directed at inefficiency. This is facilitated by rewarding a selected cadre of administrators loyal to the establishment to run an incompetent operation. For example, large bureaucracies ordinarily strive for organizational stability by training staff to provide a maximum output of their product. The intent is to distribute the product to as many eligible consumers or people with buying power as possible, for the greatest profit, at a minimum cost to the organization. The converse is true for the Welfare Bureaucracy. The less production or output of economic aid for needy people, the more profitable for the system. If Welfare changed direction, making aid available for all poor, the system would collapse from bankruptcy.

This is the ingenious part. Survival of the Welfare system is only guaranteed as long as the undiscovered poor, approximately

twenty million people, go undetected by the Welfare bureaucracy. Considering how the Welfare system cheats Welfare recipients now, the prospect of this "lost group" being found are nil. This condition is assured by a policy aimed at hoarding society's resources and keeping the poor uninformed of benefits entitled to them under the law. Lack of information on Welfare laws is accomplished by a clever scheme called "Operation Turnover".

"Operation Turnover" is the most significant factor contributing to the Welfare system's investment in inefficiency. For example, annual turnover of social work staff in direct contact with welfare recipients in most agencies exceeds forty percent. Even in Los Angeles, where salaries are reasonably high, "Operation Turnover" is a booming success. It has been estimated that during the last three years over ninety percent of the social workers have resigned. This phenomenon is also referred to as THE POLITICS OF HIGH TURNOVER or REVOLVING REVOLUTIONARIES. This is how the freak machine protects itself against efficiency.

Programming a high rate of turnover serves three important money saving functions: 1. It prevents full utilization of available program for the poor due to lack of worker knowledge of Welfare Laws. 2. It keeps salaries at a beginning level. 3. It lessens the threat of young progressive staff undermining the power of a rigid conservative bureaucratic hierarchy.

Speaking to the first point, the effects of high turnover on the poor are severe. The average family can anticipate having three different workers per year and some individual cases have been known to have as many as a dozen. This situation imposes the hardship of clients dealing with unfamiliar agency policy. New workers can expect as little as two weeks of training. This results in clients training new workers for the Welfare department if they want decent service. Thus, the vital task of keeping workers ignorant of the Welfare regulations and the poor unaware of their legal rights to financial aid, is achieved by a rapid changeover of staff.

Point number two is not limited to the freak machine. It is just a good example of cheap labor.

However, the third function of high turnover, guarding the organization against Welfare reformers, is more complicated and demands a certain degree of cunning.

To assure its S.O.P. (Screw Over Poor) policies are carried out, the Welfare system must make sure that only employees professing its "hoarding philosophy" are promoted to power positions.

Consistent with the freak machine's inverted values, money is no object when it comes to keeping resources out of the hands of the poor. Supervisory staff are amply rewarded. The pay falls between 12-15 thousand dollars a year; working conditions are better—a managerial control agent in the freak machine is given a private office or booth. In addition, required to function as a "super clerk", a supervisor doesn't have to leave his office. This form of bureaucratic insulation enables him to stay out of povertyland. This serves the interest of the establishment. Insulation shuts off the agency hierarchy from the community and needs of the poor. It also allows them more time to screen out "revolutionaries" or "client oriented" workers. Riding this civil service gravy train fueled on agency loyalty, is it any wonder that supervisory staff never quit?

Not so with the vast majority of social workers. Charged with implementing degrading Welfare policies, the social worker, fresh out of college, usually white and middle class, is given a Welfare Handbook stuffed with rules and suddenly plunged into povertyland. Sooner or later he or she (most are women) will lose his or her middle-class innocence, and drop out of the freak machine. Why?

To explain the high drop out rate from the FREAK MACHINE, we must try to take a close look at Welfare from the poor's point of view. Welfare in America is Poverty. Poverty in America, I emphasize, is a freak. Therefore Welfare is a freak. What is Welfare? Welfare is five hungry kids sprawled on a broken down couch in a cold tenement. It is not the Eddie Albert T.V. Polaroid version of white affluent family life.

Welfare is living in POVERTYLAND or freaksville—where you can expect third rate medical help and no dental service. Welfare is being in jail and having your living standard increase fifty percent. Welfare is eviction and no place to go. The benefits of FREAK CITY include starchy food, obesity, decayed

teeth and physical ugliness. Povertyland is where one's anxiety of a computer error or receiving no check this month is only equalled by a fear of the street after dark. Help is penali-

zing those who work, driving fathers out of the home to obtain aid for his starving family, and people paying excessive rent for shabby housing. Yes, the Freak Machine has left its indelible mark on American Families. The government reports: "Fewer than half the children of central city families with incomes below the poverty level in 1967 lived with both parents."

After weeks of insane wandering in a costly bureaucratic labyrinth, spending hours explaining and defending pauperizing budgets, watching mothers and children file into drab factory-like buildings seeking emergency aid, and filling out endless reams of government forms, a worker perceives himself as oppressed as his clients and opts for more dignified employment. But the Freak Machine, like a lizard after losing its tail, quickly regenerates a new fleet of inexperienced workers. And the process of helping the poor solve the riddle contained in Welfare regulations goes on.

In summary, we have amidst us, A TWENTIETH CENTURY FREAK MACHINE riding roughshod over thirty million poor. Control over people is primarily accomplished by the machine being programmed to punish or screen out client oriented workers and award workers loyal to the agency's hoarding policies. This freak machine is a self-perpetuating, dehumanizing monster which thrives on mismanagement and corruption. But don't kid yourself. This freak is not stupid.

On the contrary, it meets the precise expectations of its creators: While keeping money from thousands of needy families, it is able to successfully reinvest its resources in a bureaucracy operated by the middle class. That is, for every 78 cents spent on Welfare, only 1 cent reaches the poor. Indeed, the bulk of the money is fed back to the machine for the sole purpose of controlling that one penny. Surely, it doesn't take a time and motion analyst or Welfare expert to figure out that the intent of the POLITICS OF HIGH STAFF TURNOVER OR REVOLVING REVOLUTIONARIES is to deny financial help to the poor. Therefore, we must conclude, that although a Freak when compared to modern organizational planning, the Welfare Machine is a TWENTIETH CENTURY FOX when it comes to screwing over its defenseless victims.

The People Don't Get It.

Lady Inspectors

By Jefferson Fuck Poland

There's a curious sidelight in the Village Voice (July 3) account of Gay Power disturbances in Greenwich Village, provided by police explaining their policy on raiding gay bars:

"According to the police, they are not picking on homosexuals. On these raids they almost never arrest customers, only people working there... It was explained to me (VV's reporter) that generally men dressed as men, even if wearing extensive makeup, are always released; men dressed as women are sometimes arrested; and 'men' fully dressed as women, but who upon inspection by a policewoman prove to have undergone the sex-change operation, are always let go."

Does it embarrass a trans-sex-

ual to have these women always inspecting his/her crotch, looking for a telltale testicle or carefully measuring the clit to see if it's really an entsy prick? How do ladies get the job of crotch watcher, anyway?

The situation resembles those times and countries when circumcision clearly distinguished Jew from Gentile. In ancient Rome, the Emperor Domitian's "first measure against the Jews was to make sure that neither they nor proselytes to Judaism evaded payment of the Jewish Tax. Suetonius recalls that in his youth he had seen an old man forced to expose his genitals in a crowded courtroom in order that it should be confirmed whether or not he was circumcised." (-- Dr. Hugh J. Schonfield, *Those Incredible Christians*, p. 178.)

Within the past two generations, American women have won the right to wear clothes of either sex (with the exception of male business suits). Indeed, a woman wearing blue jeans, riding boots and a man's shirt is not generally thought of as "wearing men's clothes." Almost any garment can be considered "women's wear" when a woman is actually wearing it.

Males and trans-sexuals deserve the same freedom of attire. Furthermore, all persons should have the right to impersonate whatever sex(es) they wish. When a stranger passes you on the street, it's really none of your business to know the shape of the stranger's genitals -- you don't have the right to demand, as society now does, that the stranger wear certain cultural signals ("male" or "female" clothes) describing his/her crotch

formation. If the stranger wants you to know, let him/her tell you voluntarily. Most folks will.

Of course there are limits to deception. If a transvestite prostitute takes your money but delivers the wrong brand of goods, you're entitled to a refund. If a foolish bridegroom weds a blushing virgin, he may be shocked to find his bride has balls; certainly the groom is entitled to a prompt annulment. But how often does complete deception actually occur? When a sailor lets a transvestite blow him, doesn't he suspect that "she" might really be a boy -- but he'd rather not actually know? Most people who deal sexually with transvestites (in this context, either homo, hetero, or bi) probably know who they're getting into. If not, let them learn by experience. No sailor ever died from

getting blown by a queer. There may be a few problems here, but nothing that justifies society in forbidding sexual impersonation.

Laws forbidding transvestism should be attacked directly, in the streets in front of gay bars in bohemian areas. Gays and straights -- perhaps organized jointly by Sexual Freedom League and Committee for Homosexual Freedom -- should hold a Switch In. A large group of males and females, of all sexual orientations, should appear in clothing unmistakably of the opposite sex. Daring the cops to bust.

As in our public marijuana smoke-ins, the cops would have a choice between tolerating illegal activity or starting a test case which we would win.

Distorted News Stirs Up Hate

On July 4th the Berkeley Barb featured a story reporting a fight between what the Barb termed "the hippies of Aptos" and the so-called straight community.

Former Barb reporter Phineas Israeli, who wrote the article, reported that "the story is further proof the blacks are not the only people in America today to be threatened with genocide." Israeli reported that he was informed that some kind of paramilitary Minuteman group was attempting to wipe out the alleged hippies.

In an attempt to find out what really happened, this reporter drove down to Aptos. Nine out of ten residents of Aptos questioned were unaware that any fight had taken place.

This reporter then drove to the scene of the fight and questioned those who were involved. Everyone was reluctant to talk about the fight. The so-called hip community of Aptos consisted of a family occupying a single house atop Cathedral

Hill. They had gone for aid to another family occupying two houses. Members of this family indicated that they in no way wanted to be involved.

No one would relate to this reporter exactly what happened, but it was possible to piece together the following story. The so-called hip family had recently moved to the top of Cathedral Hill. They became involved in some sort of altercation with their next-door neighbor. The difficulty was of such a nature that no one wanted to talk about it. A man in the so-called straight family threatened the hips. The so-called hips called on members of a motorcycle club to help them and the straights called on their friends. Both sides armed themselves, and the so-called straights fired on the so-called hips.

It was clear that the whole difficulty was a feud between neighbors; perhaps over undue noise, perhaps over some kind of

sexual difficulties. There was definitely no war between so-called straights and so-called hippies, and no paramilitary organization was involved.

The so-called hippies were unaware that anyone had reported the fight to the Barb, and very definitely did not want the affair reported in the papers.

The outcome of the whole situation was that the so-called straight family moved off Cathedral Hill. The vast majority of the residents of Aptos could care less.

Mr. Israeli's report of this feud between neighbors is an excellent example of how many elements in this country today use any common incident to stir up hatred between groups whom the hate-mongers themselves define. There are no straight people, no hippy people. There are just folks who irritate one another and fight with one another. It is the same old story of hatred and feuds among neighbors: that the man in one family

had long hair and the man in the other short hair was entirely beside the point. The feud was confined to two families and their friends. Only a deranged, hate-ridden mind seeking to stir up trouble on a national scale could have seen it as anything else. Genocide existed only in the mind of Phineas Israeli. Like many ignorant people he creates that which he himself fears. Mr. Israeli did not visit the scene of the incident himself and did not talk to anyone directly involved in it. He constructed his fantasy of genocide from the report of a person not directly involved in it. The family which had been the target of the shooting was not even aware that any newspaper had been informed of the incident.

If Mr. Israeli wants to verify this account of the story he can drive to the top of Cathedral Hill in Aptos and talk with the families of hatred and feuds among neighbors: that the man in one family

MINUTEMAN HONCHO BUSTED

Robert DePugh, militant leader of the right wing Minuteman organization, was arrested by the F.B.I. last Sunday.

DePugh and his associates have had warrants out for their arrest since February, 1968. They were

charged with planning to rob four banks.

The money gained was allegedly to be used to finance their anti-communist activities.

DePugh is in jail at present with bail set at \$150,000.

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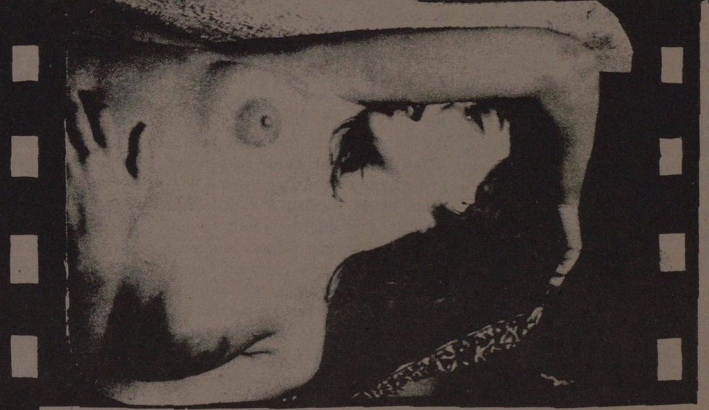
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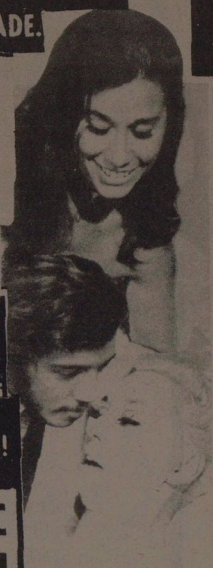
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RETRIBALIZATION OF MAN

The United States is presently undergoing a process of retribalization. The country once headed in the direction of complete assimilation of all groups is presently breaking up into a number of tribal units each of which considers itself to be the only true people and which regards other persons as little more than animals.

A prime example of retribalization is provided by self-styled tribes who, in retribalizing, have reinvented many of the concepts of primitive peoples.

Primitive peoples, like children, are hung up on food differences. The primitive believes that everyone who eats the same food as he does is his kinsman.

The Jews maintained such tribal customs for centuries. It was, in fact, the Jewish kosher laws which prevented the Jews from being assimilated into gentile society. For a Jew was unable to break bread with a gentile, and it is an ancient human custom that someone who refuses to eat with you is an enemy. In fact, many primitive peoples will kill anyone who refuses an offer of food.

The concept of soul food now current among certain groups is a reinvention of the ancient food taboos of man. Those who eat "soul food" are soul brothers. Those who do not are inhuman.

The true meaning of the alle-

gation that only certain people have souls is that only these people have souls, that other men lack souls and therefore may be treated as animals.

Men who exploit their fellow humans have often had recourse to the belief that the people who they exploited were like animals and consequently lacked souls. The Australian whites exterminated the Australian blackfellows with no pangs of conscience since they were able to convince themselves that the Blackfellows had no souls. This belief was reinforced by the eating habits of the Blackfellow who ate foods totally disgusting to the Australian whites. The whites concluded that no human could eat the foods eaten by the Blackfellows.

It is, of course, not only Black groups which are retribalizing by emphasizing food differences, but also many white groups. The current fad for health foods, macrobiotic and vegetarian diets is merely a consequence of retribalization. Each person on a specialized diet feels that he is like all those who eat like him and superior to those who do not.

The importance of food differences lies deep in the psyche of every individual. The child instinctively suspects persons who eat foods different from those eaten at his own home.

Almost any adult can recall the

confusion and disgust which he experienced as a child when eating away from home and being expected to eat unfamiliar foods. The child frequently reacts with disgust to people who eat foods different from those he eats at home. He instinctively uses the primitive conception that his kinsmen are only those who eat the foods that he does.

Before the advent of Christianity the continent of Europe was populated by thousands of tribes who called themselves after their totem animal, that is, the animal which they claimed was their god and ancestor and which had formed their flesh and blood. Although a tribe was formed from the flesh and blood of its own particular animal, it could not eat it. For the totem is always taboo.

Saint Paul did away with the food taboos of the various tribes and united them under a mono-totem. This mono-totem was Jesus Christ. All those who accepted Christ were of his flesh and blood, symbolically eaten in the ceremony of the Mass.

Christianity was a movement destined to unite all men into one tribe. It broke down the boundaries between tribes. It acknowledged that all men had souls. The most important means by which conversion to Christianity occurred was by the abandonment of tribal food taboos and the acceptance of

Christ as the totem animal. All men of whatever race and nationality were welcomed into the Christian movement.

Today the men previously incorporated into Christianity are rapidly disincorporating themselves and retribalizing. Many groups are being formed, each of which claims a monopoly on souls,

and the United States is rapidly resegregating into tribal groups each of which considers outsiders to be no better than animals.

The Pagan totems are once more echoing in the hearts of mankind and, as always, the resurgence of totemism will lead to hate, murder and perhaps, this time, the destruction of mankind.

KOSHER ARMY

By Louis Stricker
THE WAR IS IMMORAL!

Why? Because it drafts Jewish youth into the Army. So what? In the Army, they have to eat pork and maybe clams. This is contrary to the Torah, the Law of Moses. Thus the Federal Government is causing the Jewish youth to sin!

If it is all right for Jewish youth to eat pork, it is all right for them to answer all those gay ads in the Barb!

The fucking Rabbinical Establishment has sold out. Even the Orthodox ones have. What is Kosher, but being 150% for the dietary laws. No rabbi can give dispensations. If he does, he is a dirty Christian.

So if you are Jewish, and being drafted, write Committee for Jewish Religious Freedom, 521 Hemlock, San Francisco 94109, send 25 ¢ for expenses. Hebrew Power!

WHAT IS A JEW

For thousands of years the Jews have maintained themselves as a distinct ethnic group. They have never been assimilated into the larger populations with which they lived. And yet no one, not even the Jews themselves, have ever been able to explain what a Jew is.

The perplexity over what it is to be a Jew has found expression in numerous books entitled "What is a Jew?" That the question has to be asked indicates that there is a great deal of uncertainty over the matter.

Any Jew will tell you that Judaism is not a religion, for most Jews do not involve themselves in any religious practices. The Jews obviously do not constitute a race and they are not a national group. Despite all this they have maintained a tradition of separation from their Gentile neighbors. Although they are not sure what they are, they are sure of one thing--that they are Jews.

Today the secret of Judaism will be revealed. It has in the past been a mystery of which even the Jews were unaware.

In ancient times tribes were distinguished from one another by totemic boundaries. Each tribe claimed as its ancestors and diet certain plants or animals from which the flesh and blood of the tribe had been formed.

Persons who were tribal brothers had to observe the same food prohibitions. Those who ate at the same table were all one kin. Anyone who did not eat with you was an enemy. If someone refused food offered by you, you were free to kill him.

St. Paul ended the food taboos

of the tribes. All people were given "divine" sanction to eat all foods. This made it possible for everyone to eat with everyone else, hence all men could share in a communal meal which was the primitive ceremony of brotherhood. The spiritual flesh and blood of Christ was substituted for the flesh and blood of the totem animal, and all men could eat Christ.

Now the Jews did not accept the new food laws instituted by St. Paul. They maintained their ancient food taboos and hence their ancient tribal autonomy. Herein lies the secret of Judaism. The kosher laws of the Jews made it impossible for Jews to sit at the tables of the Gentiles and share food with them. No matter what other relationship they had, the Jew could not participate in that most basic act of brotherhood; sharing food with his Gentile neighbor.

Both Jews and Gentiles therefore were suspicious of one another throughout history. Primitive strata of consciousness informed each of them that the other was an enemy who would not share in a communal meal.

Here, then, is the true meaning of the exclusiveness of Judaism. It is not a race, not a religion, not a nationality. It is merely the perpetuation of primitive food taboos which in ancient times separated all tribes from one another. The modern temple of this totemistic practice is the kosher delicatessen, which is much more in evidence than the synagogue.

Judaism, then is nothing more than food taboos. As the food taboos disappear there will no longer be any distinction between Jews and Gentiles.



NEW DEFINITION OF DRUGS

by Don Kaufman

In realizing the inadequacy of medical and legal definitions of drugs, a broader and more objective definition has been suggested in a recent, nationally publicized study.

The study states that a drug "could be anything which by its chemical makeup can offset the structure as well as the functioning of a living organism." Thus, alcohol, tobacco, and even food must be included, as they also chemically produce this effect. "It forces us to recognize that substances are classified and our reactions to them are determined according to their social usage during any given period of time."

The study further observes that "Alcohol, which is a dangerous drug, is seen and accepted as a social beverage. Cigarettes and

marijuana, because of their active chemical ingredients, are both drugs, but we don't see cigarettes as being a drug."

It may be seen from this that anything ingested by anyone -- from a potato to a cap of acid -- produces some sort of chemical change, and it should be an individual's right to determine which of these chemical substances he wishes to consume, since it is he who is subject to the chemical consequences. Although some cultures say "yes" to some substances, and "no" to others, man is born biologically equal in all cultures. Arbitrary cultural taboos are thus seen as just that; ancient superstitions today inculcated into the politics of drugs.

The most important conclusion derived from this realization is

that "answers to the drug problem can only occur in the social arena -- among ourselves -- not in the medical-legal one, nor even the scientific one."

The study also acknowledged that "As more laws are passed to control drug misuse and as more treatment facilities are opened, the number of visible drug users and addicts increases."

Although much of this has been known for some time, and studies prior to this have lent authenticity and legitimization to that which is known -- or unknown -- about drugs, President Nixon has chosen to view the situation with right-wing blinkers, mandating Congress to authorize an incredibly misconceived and misguided campaign against drug use. Nixon is attempting to utilize these ancient superstitions to further his own closed-minded interests. (See story this page.)

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Photo appreciated.

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More ADADADAD

CONFIDENTIAL TELEPHONE RECORDING DEVICES. BOX 392, ALAMEDA, CAL. 525-2163.

WANTED girl to share ride & bed to East coast leaving July 21-23 call Steve Beg Mather AFB Sacramento Cal call 3643212 rm 213 after 4 PM.

MOVIE CLUB \$10 membership. 333 1/2 Gough St. SF 1 pm & 8 pm daily

MODELS CO-OP, 333 1/2 Gough St. SF 9-12 am & 3-6 pm daily

GAY GUY wanted to share two bedrm flat Telegraph Hill SF w/ same. own bedrm furn needed \$90 per mo. SU 1-9168 eves Bill

WRITER 6'3", male, 46, utopian ideals, bearded, intellectual, hip, lots of free time, would like to meet female, build lasting and sensitive relationship. Open to stimulating ideas. Jud, 386-9934 (SF).

61 EASTERN VOLKSWAGON: \$300 or best offer or trade. After 6:00. 654-3433

LESBIAN 44 blonde 5'5" attractive 125 lb want to meet clean gay fem. Please enclose recent photo. No barflies men or hippies Write Eleanor Babs, General Delivery, Oakland 94617

I'M availab. just skipped from Alb. had to break up with blue-rock band I was in and want to join another. I play rhythm & leads. Have own equip. like zeppelin & Aum. Chuck.

'68 DODGE A100 VAN Like new. For far out trips, VA 4-2652.... Asking 2600 \$, 12,700 miles!!!

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21-HANDSOME, bi-male 6 ft. of excitement, brown hair, blue eyes masc. Univ. of Cal. student. hairy 43 chest, 32 waist available. 15.00 hr. when in Berkeley. Call 841-8664

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MARRIED discreet women young man 25 clean hip wishes to have secret relationship Write to Lawrence PO Box 9416 Berkeley

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PSYCHOLOGY graduate wishes woman for warm, continuing relationship. Mature, and experienced. Write P.O. Box 802 Berkeley. Will answer.

BI-SEXUAL wanted. If interested call Joyce 736-7721 Between 5 and 8 PM

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HOLEE SHEET hits the street Issue #1 of Holee Sheet includes a stimulating "spread" of Japanese erotic art - never before published plus many other incredible-exciting items. At better head shops & hip bookstores. If they are afraid to sell it in your community send only \$1 to HOLEE SHEET POB 15304 San Francisco Cal.

MUSCLEMEN - I'm a cute young boy, and I really go for lots of muscle. Am well hung, thin. Want to meet you if you can dig me too - Box 15293 SF 94115

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GAY male to share 2 bdrm Thuse Apt in Fremont, Must be 25-35 Rest Masc & Aware Ref Req 485 & ask for Scott 792-3177, 8-10 PM after Mon (7-21-69)

HIP college male seeks two Bi chicks for fun threesomes and possible share pad one block from UC campus Call Bob 843-7785.

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Sensuality - A 2-Day Seminar At the Institute of Human Abilities, Sat & Sun. July 26-27 10 AM - 10 PM. Topics include: training lovers, techniques to expand sensual awareness & increase Orgasm Intensity, Masturbation, Pleasurable Child-Birth, Overcoming Impotency & Frigidity, How to Get & Keep Partners, How to Handle Sexual Resistances. Institute Courses are Exciting & Designed to Increase Your Ability to Get What You Want from Life. Info & Registration: 526-4165.

BACKWARD male seeks forward action males. Joe 863-2529 S.F.

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GOOD-LOOKING male 27, seeks girl for making love call early or late, preferably. Bob 474-0811.

DO you thing on Video Tape Have instant reply for mind blower! Used Norelco video-tape recorder, camera and monitor. \$4,000.00 value all for \$980.00, 1486 Mac Arthur Blvd.

INCREDIBLY Straight Male 44, athletic, clean, wants to meet young, lascivious, beautiful chick for sneaky-poo games. I look like something between Marlon Brando and Mickey Mouse with Montgomery Clift and Peter Lorre for cousins. Please lovely, leud, lustful damsels show me where your head is. Call 536-7480. Ask for "Uptight."

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STRAIGHT couple desires girl with large friendly dog to share E. Palo Alto house as of Aug. 1, Box 7662, Stanford U.

CONSERVATIVE mind -mannered square, W/M, 39, starting to see the real world & wants to know more. Seeks occasional but sincere companionable relationship with clean adult liberal minded W/F. Write PO Box 5371, San JOSE, Calif. 95150

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TURNED ON PROF. MAN, 27, WANTS TO MEET ATTR. WOMAN WHO IS WILLING TO GAIN A RELATIONSHIP AND LOSE HER INHIBITIONS, PO BOX 26066, SAN FRANCISCO, 94126

GAY woman butch seeks FEM for lasting companionship or marriage. Must be sincere & mature. Simi-handicapp no problem. Must want to settle down -- and no hang-up -- phone (707) 648-0106 Toni Thompson, 1300 Highway # 40 -- Space 9 -- Vallejo, Calif.

COUPLE late 30's wish same for swinging time, no phones, Sacto area only, 30's to 40's no talkers or hips, send name and phone to PO Box 20424

CUTE young gay boy with lg. hr wanted for perm companion to same. Must be under 20, no hang-ups or tie downs, sincere & want to be cared for. Photo & phone no. to David, 821 El Camino, No. 107, Burlingame

MAN 28, atr. coll. grad. is horny and will satisfy any request from women. Send photo & desires. All answered. PO Box 8, Broderick, California 95605

More ADADADADADADADA

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ATTRACTIVE couple, M 30 6'1",
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MAN Gd. looks, personable, 30
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Ad, call and talk? Why not?
775-5076.

GIRL wanted. Are you tired of the
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Write with photo to Rick, 830 Bush
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JEWISH girl 26, intelligent, at-
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SEXY couple, M Scorpio, 32, As-
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Berkeley.

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94131

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woman who wants home and family
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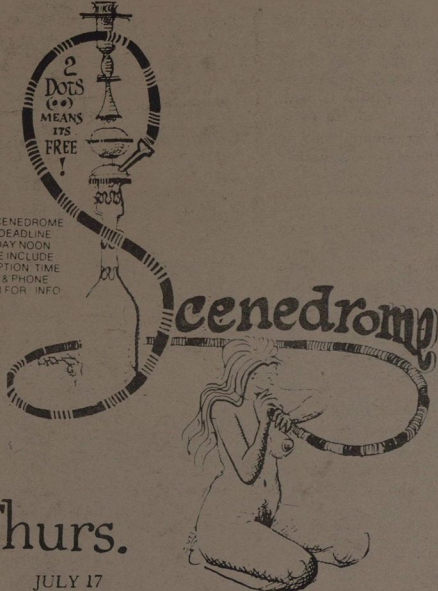
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Thurs.

JULY 17

FILM PROGRAM: Cal College of Arts & Crafts, Oakland, 8 pm; also Fri, Mon, & Tues., 75¢ donation, info OL 3-8118.
 DANCE/LECTURE: YWCA, 620 Sutter, 7:30 pm, \$3.00 general, (YW members \$2.50), info: 775-6500.
 FOLK: SF Folk Music Club, Cabaret, 260 Valencia, SF, free 9:00 pm.
 ● CONCERT/DANCE: BB King, Elvin Bishop, Albert Collins, Fillmore West, 8:30 PM.
 ● DRAMA: Puppet Shows, Sharon Bldg., SF, 2 PM, info call 558-3362.
 ● DRAMA: Big Time Buck White, Committee, Broadway, SF, 8:30 PM, info call 781-0282.
 ● DRAMA: Behan's "The Hostage," Geary Theatre, SF, 8:30 PM, info call 673-6440. (Also matinee at 2 PM.)
 ● DRAMA: "Marat/Sade," 747 Beach, SF, 8:30 PM.
 ● FILM: Warhol's "Viva and Louis," Telegraph Repertory - Cinema II, 7 & 9:15 PM, info call 848-8650.
 ● FILM: Kuchar's "Corruption of the Damned," shorts, at Canyon Cinema, 756 Union, SF, 8:30 PM, \$1.25.
 ● LECTURE: "A Cup of Gruel," Witchcraft and Human Sacrifice by Wizard Anton LaVey, 6114 California, SF, 8:30 PM, \$2.50.
 ● EVENT: Intro Comm Group, Institute of Human Abilities, Berk, 8 PM, \$2.50, info call 526-4165.
 ● LECTURE: "Sin, Liberty and Law," Joseph Petulla, Newman Center, College & Dwight, 8 PM.
 ● CONCERT/DANCE: Preservation Hall Jazz Band, Tent, Stanford, info call 321-2300, ext. 2934.

Fri.

JULY 18

FILMS: Fields, Mary Bros., & Disney; S.F. State, Hill 135, 7 & 9:30 pm also Sat; \$1.00, info 626-9958.
 FILMS: Fellini's La Dolce Vita, 155 Dwinelle, UC Berk, 8:00 pm, \$1.25.
 CONCERT: Berk. Art & Garden Ctr., 1275 Walnut St., 8:30 pm, \$2.50 general, \$1.50 student donation.
 DRAMA: Deathwatch, Bishop's Coffee House, 1437 Harrison St., Oak., 9:30 pm, also Sat; \$2.00, info 835-3366.
 CONCERT: Sutter Puppets & Gorilla Band, Mosswood Pk, Oak., 12 noon, free, info: 431-1984
 BLUEGRASS: "Raw Snopes", with David & Tina Meltzer; Freight & Salvage, 1827 San Pablo, Berkeley, 9:30 pm, \$1.25
 FILMS: The Inner Argh, The Cop, God is Dog Spelled Backwards, & Star Spangled Banner; Leconte School Auditorium, Russell & Ellsworth Streets, Berkeley \$1.00, students, 75¢
 CONCERT: Peace, Land, & Bread Band, Cabaret, 260 Valencia, SF, 626-5084, Free
 DRAMA: "Spoon River Anthology" The Playhouse, Anza & Parker Streets, SF 8:30pm \$3.00, students \$1.75.
 CONCERT & DANCE: The Poppycock, 135 University, Palo Alto 9:00 pm \$1.00

● CONCERT/DANCE: Country Joe & Fish, Joe Cocker & Grease Band, Country Weather, Fillmore West, 8:30 PM.
 ● CONCERT/DANCE: Sir Douglas Quintet, Bicycle, Kwan Ditos, Family Dog on Great Highway, 8:30 PM, \$3.
 ● CONCERT/DANCE: Preservation Hall Jazz Band, more see Thu.
 ● CONCERT: Berk Improv Ensemble, 1275 Walnut, 8:30 PM, Benefit Berk Women for Peace.
 ● CONCERT: Borodin Quintet, Hertz Hall UC Berk, 8:30 PM, \$1.50 Stud., \$2.50 Gen, info call 642-2561.
 ● FILM: "Rush to Judgement," Newman Center, College & Dwight, 8:30 PM, free.
 ● FILM: Warhol's "Viva and Louis," see Thu.
 ● DRAMA: "Faust," Free Church, Parker & Fulton Berk.
 ● DRAMA: Genet's "Death Watch," Bishops Coffee House, 1437 Harrison, Oakland, 9:30 PM, \$2.
 ● DRAMA: Behan's "The Hostage," Geary Theatre, SF, 8:30 PM, info call 673-6440.
 ● DRAMA: SF Mime Troupe, Mosswood Park, Oakland, noon, free.
 ● DRAMA: Big Time Buck White, more see Thur.
 ● DRAMA: "Marat/Sade," more see Thu.
 ● DRAMA: Satirical Music Revue, Songs by Country Joe and Jon Fromer, 756 Union, SF, 8:30 PM, Improv at 10:30 PM, info call 397-6061.
 ● DRAMA: Tenn Williams' "Camino Real," 2980 College, Berk, 8PM.
 ● DRAMA: LeRoi Jones' "Slave Ship," and Great Goodness of Life," Berk Little Theatre (next to Berk Community Theatre), 8:30 PM.
 ● DRAMA: "Dirty Work at the Crossroads, or, Tempted, Tried, and True," 124 Montecito, Oak, 8:30 PM.
 ● CONCERT/DANCE: Country Joe & Fish, Joe Cocker & Grease Band, Country Weather, Fillmore West, 8:30 PM.
 ● CONCERT/DANCE: Sir Douglas Quintet, Bicycle, Kwan Ditos, more see Fri.
 ● CONCERT/DANCE: African Jazz by Fela Ransome & his Koola Lobitos, The Village, 901-915 Columbus, SF, \$3, info call 524-6700.
 ● FILM: Warhol's "Viva and Louis," Telegraph Repertory, Cinema II, 6, 8:15, 10:30, info call 848-8650.
 ● FILM: Poe's "Pit and the Pendulum," others, Cinema on Shattuck & Haste, info call TH8-2038.
 ● DRAMA: "Faust," more see Fri.
 ● DRAMA: Genet's "Death Watch," more see Fri.
 ● DRAMA: "Marat/Sade," more see Fri.
 ● DRAMA: Behan's "The Hostage," more see Fri.
 ● DRAMA: "Arms and the Man," 529 Powell, SF, 8:30 PM.

Sat.

JULY 19

● DRAMA: Williams' "Camino Real," 2980 College, Berk, 7 & 10 PM.
 ● DRAMA: Satirical Music Revue, more see Fri.
 ● DRAMA: Jones' "Slave Ship" & "Great Goodness of Life," more see Fri.
 ● DRAMA: "Dirty Work at the Crossroads," more see Fri.
 ● DRAMA: Indian Pageant, Berk Community Theatre, \$1 Stud, \$1.50 Gen. (Benefit Native American Scholarship Fund).
 EVENT: Mime Troupe Congress of White Washers, Provo Park, Berk, 2:00 pm, free, info 431-1984.
 ENTERTAINMENT: Indian Arts & Crafts, dancers, drummers, musicians, Berk. Community Theatre, 6:30 pm art exhibit; 8:30 pm show, info 642-6702.
 DRAMA: Deathwatch, more see Fri, July 18.
 CONCERT & Dance: The Poppycock, see July 18, Weekend admission \$2.00.
 DRAMA: "Spoon River Anthology" The Playhouse, see July 18.
 BLUEGRASS: "Raw Snopes" Freight & Salvage, Berk. see July 18.

Sun.

JULY 20

LECTURE: Sex Morality from Non Religious Viewpoint (part 2), Humanist House, 125 El Camino, Del Mar, SF, free, info 474-3459.
 MOTOR BIKES TO FREE BEACH: Leave Wash House, Hearst at Euclid, Berk, 9:00 am, \$2.00/cpl. info 841-7685.
 DO YOUR OWN THING: Sing, give readings, etc. 1 pm to midnite Cabaret, 260 Valencia, SF, free
 CELEBRATION: 1st year birthday, Freight & Salvage, 1827 San Pablo, Berkeley. 8 pm 1.50-covers all refreshments
 ● CONCERT/DANCE: Country Joe & Fish, Joe Cocker & Grease Band, Country Weather, Fillmore West, 8:30 PM.
 ● CONCERT/DANCE: Sir Douglas Quintet, Bicycle, Kwan Ditos, more see Thu.
 ● CONCERT / DANCE: James Brown Show, Oakland Coliseum.
 ● FILM: Warhol's "Viva and Louis," more see Thu.
 ● DRAMA: "Faust," more see Fri.
 ● DRAMA: Satirical Music Revue, more see Fri.

Mon.

JULY 21

● FILM: Warhol's "Viva and Louis," more see Thu.
 ● DRAMA: International House Festival, "Satirical Farsical, Musical," 2299 Piedmont, Berk, 8:30 PM, \$1 Stud, \$2 Gen.

MON, JULY 21
 DRAMA FEST: The Dutchman, Fruz, Romeo & Juliet, Minstrel Show, International Hse., 2299 Piedmont, 8:30 pm thru Mon., July 28, \$2.00 general, \$1.00 students, \$5.0 I-House members, info ASUC Box Office.

FILMS, POT LUCK SUPPER: Raps on nonviolent direct action, The Hearth, Oak & Baker Streets, SF. 6:30 pm
 PLAY: "A Satirical Farical Musical" Pitschel Players, International House Aud. Piedmont Ave. at Bancroft Way. 8:30 pm, Gen. Admission \$2, students \$1, and I-House members 50¢. Tickets on sale July 7 I-House Information Desk and Student Union Box Office.

Tues.

JULY 22

CONCERT: Ten Years After, Ike & Tina Turner Revue, The Flock, Fillmore West, 1545 Market, SF, 8:30 pm - 2:00 am, also, Wed., Thurs., \$3.50 Tues-Wed, \$3.00 Thurs, info 621-0487.
 FILM WORKSHOP: SF Center, United Jewish Community Ctrs, 3200 California, 7:30 pm, info 346-6040.
 FILMS: "The Demonstration"; "Selma-a-Montgomery March"; Cabaret, 260 Valencia, SF, 9 pm, free.
 HOOT; Freight & Salvage, 1827 San Pablo, Berkeley, 50¢

PLAY: "Futz!" International House Aud. Piedmont Ave at Bancroft. Gen. Admission \$2.00, student \$1.00, I-House members 50¢. Tickets on sale July 7 at I-House Information Desk and Student Union Box Office.
 S.F. FREE SCREENING: Multiple screens. Bring 8, Super-8, & 16 mm films & pillows. 9 pm; 40 Gough St., Half block East of Market.
 ● EVENT: The Tibetan Book of the Great Liberation, Shambala, 2482 Telegraph, Berk, 8 PM, free.
 ● MEETING: Students for New Age Unification, Student Union, 4th Floor, UC Berk, 8 PM, info call 848-7492.
 ● FILM: Warhol's "Viva and Louis," more see Mon.
 ● FILM: "Accattone," 155 Dwinelle, UC Berk, \$1 Stud, \$1.25 Gen.
 ● DRAMA: International House Festival continues with "Futz," more see Mon.
 ● CONCERT: Classical Guitar, Oscar Ghiglia, Dinkelspiel Aud, Stanford U. 8 PM, 321-2300, Ext 2934.
 ● LECTURE: Science of Thought Center, 1612 Morton, Alameda, 8 PM, 521-5332, \$1.50.

Wed.

JULY 23

● FILM: Warhol's "Viva and Louis," more see Mon.
 ● DRAMA: "Faust," more see July 18.
 ● DRAMA: International House Festival continues with "Congress of Whitewashers, or, Turendot," by SF Mime Troupe, more see Mon.
 ● LECTURE: Transcendental Meditation as Taught by Maharishi Yogi Jerry Jarvis, 8 PM, Pauley Ballroom.
 DRAMA: ACT production Behan's Hostage, Geary Theatre, SF, Tues-Sat 8:30 pm, Sun, 7:30 pm
 CONCERT: Ten Years After, Ike & Tina Turner Revue, The Flock, see July 22.
 EVENT: Welfare Rights Group in Haight-Ashbury, Four-p-Nine House, 409 Clayton St., SF, 8:00 pm, all Weds, free, info 621-9553.
 COMMUNICATIONS GROUP: Introduction to Institute of Human Abilities, Berk. info 526-4165.
 POETRY: Poets invited; Cabaret, 260 Valencia, SF, 9 pm, free
 PLAY: "Congress of the White-washers, or Turandot", SF Mime Troupe; International House Aud. Piedmont Ave at Bancroft, Gen. Admission \$2, student \$1, and I-House 50¢. Tickets available July 7 at I-House Information Desk or Student Union Box Office.
 COUNTRY - WESTERN: Mayne Smith, Freight & Salvage, 1827 San Pablo, Berkeley, 75¢, 9:30pm.

Thurs.

JULY 24

● FILM: Two Bergman flicks: "Summer Interlude," "Dreams," Telegraph Repertory Cinema II, info call 848-8650.
 ● LECTURE: Henry Nash Smith on "Hawthorne and Psychological Romance," 155 Dwinelle, UC Berk, 8:15, free.
 ● DRAMA: International House Festival continues with "The Dutchman," and two others by Magic Theatre, more see Mon.
 CONCERT/BENEFIT: Cleanliness & Godliness Skiffle Band, Frumious Bandersnatch, The Minks, Paul Arnold, St. Mary's Coll. Gym., 8:00 pm \$2.50 info 339-8082.
 CONCERT: Ten Years After, Ike & Tina Turner Revue, The Flock, see July 22.
 POETRY READING: Berk. Art Center, 1275 Oak St., 8:00 pm, free, Apple cider, cookies.
 FORUM: Sex and Violence, 920 University Ave. 8:30 pm Thurs. July 24, \$1.00, Spon. SFL, 654-0316.
 FOLK: SF Folk Music Club, Cabaret, 260 Valencia, SF, 9 pm, free
 PLAYS: "The Dutchman", "The Master" & "Thoughts on Meeting a Friend"; International House Aud. Piedmont Ave and Bancroft

Way, Berk. Gen. Admission \$2, student \$1, and I-House members 50¢. Tickets available July 7, I-House Information Desk, and Student Union Box Office.
 FUNK: Jim Bamford & friends. Freight & Salvage, 1827 San Pablo Berkeley. 9:30 pm, 75¢.

Fri.

JULY 25

CONCERT: Steve Miller, Albert King & The Mountain, Fillmore West, 1545 Market St, SF, 8:30 pm-2:00 a.m. thru Sun, July 27, \$3.50 Fri & Sat, \$3.00 Sun, info 621-0487.
 CONCERT: The Doors, Lonnie Mack, Elvin Bishop, Cow Palace, \$3.50-\$6.50, 8:00 pm, info 621-0487.
 DRAMA: ACT production of Hostage, see July 23.
 CONCERT: Cleanliness & Godliness Skiffle Band, Freight & Salvage 1827 San Pablo, Berkeley, 9:30 pm, \$1.25
 PLAY: "An Evening of Improvisation" International House Aud., Piedmont Ave & Bancroft Way, Berk. Tickets available July 7 at I-House Information Desk, or Student Union Box Office. Gen. Admission \$2, students \$1, I-House members 50¢.
 FILMS: Nocturnal Dream Show, Palace Theater, Columbus & Powell Streets, SF

Continuing

MUSIC & CONVERSATION: Drink beer, cider or coffee & exchange ideas, play chess, ODYSSEY, 2033 San Pablo, near University Ave., Berkeley. Open 8-2 nitely.

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 Instructors for Fall courses, seminars, workshops & group experiences. Heliotrope, 2201 Filbert Street, SF. 931-1693.

Art Berkeley

● JOE SHUSKY, PAT McFARLIN: sculpture; Berkeley Rotary Art and Garden Center, 1275 Live Oak Park, 11 a.m.-5 p.m., July 18 - July 21.
 ● AUGUSTA LUCAS: Woodcuts, Berkeley Public Library, Mitchell Room, Sun. 1-5 p.m., Mon. - Thu. 3-6 p.m., thru Aug. 25.
 ● PATRICIA OBERHANS: Drawings, The Artfactorie, 2120 Vine St. Tu-Sat 10 a.m.-3:30 p.m., thru Aug. 20.
 ● EMMY DAMON: Paintings, Christie Gallery, 2445 Dwight Way, Mon - Sat 10 a.m.-6 p.m., thru July 31, 848-3507.
 ● MARTIN METAL: Structure Forms ALFREDSMITH: Zoographics, Phoenix Gallery, 2984 College, Tu-Sat 12-6 p.m. (Tu F & Sat til 10 p.m.), thru July 26, 845-3336.
 ART SHOW: 3 Man Art Show - James P. Maher, Gary R. Smith, Michael Valdez, 5212 Broadway, Oak., Isabelle Percy West Gallery of Calif., College of Arts and Crafts, all day.

San Francisco

● Patricia ROSS, Gale SAVOIE: oils, collages, Kerubim's Gallery, 553 Capp St., SF, thru July 20.
 ● "The Machine as Seen at the End of the Mechanical Age." San Francisco Museum of Art, Civic Center, thru Aug. 24. Admission \$1.50 general, 75 ¢ students, free to museum members, info Mary Ryan, 431-2040.

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