RACE RIOT AT TREASURE ISLAND



telegraph avenue pages 10 - 11



WELLS FARGO TAKING SCALPS

A demonstration for Long Hair will be held Friday, Oct. 10, at 4:30 PM in front of the Wells Fargo Bank, 50 First Street in San Francisco. A picket line will protest the hiring and firing practices of the Bank, which has been cracking down on long hair lately. A number of people have been fired because of the length of their locks. Wells Fargo has been trying to get their corporate image together. The bank personnel most people see are of course appropriately conservative. There is the constant turnover of bouffanted-nylon wearing 9 to 5 chicks, and the few young uptights, all with ex-marine haircuts or bald.

There are more people that work in the bank than these people, however, and not all of them are such sterling middle-class models. The operations center, for example, until recently has not been so straight, Although appearance requirements were existent, they were not strickly enforced. Even department managers with no hair below their ears were overlooking corporate niceties if an employee was doing a good job. The firing of Jerry Kerr, a senior data control employee has been in the air for months, because his immediate supervisors refused to fire him. Kerr was fired this Thursday, however, by higher authorities. The administration is afraid that long hair may spread to other departments.

Hair pressure is coming down from the top, from Richard Cooley,

CORRECTION

President of Wells Fargo, and Watson McKee, head of Operations, Wells Fargo hopes to become a holding company, and open branch offices all over the U.S. To this end, they are helping the United Crusade in a big way, to help gain government favor.

Wells Fargo has to prove that there is a need for them to expand where they would like to expand. Besides using graphs and statistics, they know that they have to win favor. To this end they are trying to appear Good Guys, by helping United Crusade, and putting on an advertising campaign to really put across their image. And in the government's eye, of course, Good Guys don't have long hair.

Publicity-wise, Wells Fargo emphasizes its roots in the Old West. They are always showing stage coaches on the TV, on bill-boards, and on their checks. They went as far west as they could, so now they hope to go back east, 100 years from now they will put up billboards showing Jr. Executives boarding the 9:00 AM jet to New York.

Most of the Wells Fargo employees with long hair did not fight the bank's dictates. They either cut their hair or left. Now, however, there is support to fight the firing, Many employees are letting their hair grow, and there is the picket line planned for Friday.

Employees fred for having long hair are not eligible for unemployment conpensation. The state agencies have said that having long hair makes it impossible for one to go out and get a job, as is required to receive umemployment insurance. The ACLU is currently fighting this ruling in several cases.

In the meantime, the connection between the Wells Fargo of late

Taxi Unlimited resumed cab service in Berkeley last Tuesday, one day after the City of Berkeley okayed their permits.

The cab co-op was forced to stop operations for almost two months after they lost their insurance. Their old insurance company cancelled their policy after they learned that two cabs had been used as ambulances during the Bastille day riot. On August 21, Taxi Unlimited became totally uninsured, and so, according to law, had to cease operations.

The thirty-odd driver-managers started a search to find a company to insure them. They also tried to raise \$35,000 so that they could insure themselves.

The co-op virtually scoured the insurance market, contacting 200 or 300 companies. A few companies agreed to insure them, only to back down at the last minute. T.U.'s efforts to insure themselves were just as bleak. They only managed to raise \$700 or \$800 in cash, and a few thousandin pledges.

At the eleventh hour, however,

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Mailing Address: The New University P.O. Box 2098 Oakland, CA. 94

Editor & Publisher: ALLAN COULT Managing Editor: Sandra Slind

Ron Radell

Staff Artist:

Karen Lance Phineas Scar

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RACE RIOT AT TREASURE ISLAND

On Sunday night, after a pretty quiet day, a sailor at the base, George Antoine Jorgenson, told BARB that "all hell broke loose". Apparently, there was a group of more than thirty black civilians on base for a dance at the service club. No fewer than five of the visitors wore black berets and leather jackets. They announced themselves to the sailors present as Black Panthers.

It is not clear how the civilians entered the naval installation, but once inside they were admitted into the Islander, the place where the riot started. There are two versions as to how the clash between the visitors and the servicement broke out, The first story is that some WAVES were kicked in the ankles by the civilians. This account is not widely accepted on the base. The other story claims that a white seaman, by insulting and threatening to do violence to a black visitor who asked to dance with a female guest, brought on the conflagration.

Once the first fight broke out, the club's metal chairs and tables were taken up and used as weapons, The trouble spread through the building, and the dozen Shore Patrol policemen were unable to break it up. The Shore Patrol mounted the bandstand, stopped the rock group that had been playing during the violence, and declared over the public address that "the club is cleared". New Patrol groups were brought in, and the combatants were driven outside where the fighting continued. Crowded vans of the Shore Patrol, squard of marines armed with riot guns, tear gas, and out-

There is also a claim that one man was killed.
Shortly after the final attack on Barracks 18 the visitors were led out of the base. It is possible that many escaped by climbing the fence around the installation. At no time were any arrests made.

There are two problems involved in an assessment of the Treasure Island riot of last Sunday. The first is to determine the truth content of the news reported, and the second is to attempt an identification of the civilians

involved.

At this writing there has been absolutely no coverage of last week's disturbances in the establishment news media. The Navy has made no information available to local press services. All presented information was obtained through interviews held on Treasure Island on the afternoon of Tuesday October 7th.

The naval office of Public Affairs was asked for information concerning the riot. A naval representative, asserted that a thorough investigation of the affair is being conducted. No authoritative facts could be released by his office, He claimed that to his knowledge fist fights in the Enlisted Man's Club were frequent, but denied that anything extraordinary occurred last Sunday.

In what he termed "an isolated incident", He said that one sailor received a broken nose, but this was the worst that occurred. The only other cuaualties were minor and immediately treated at the base dispensary.

Concerning the identities of the civilians participating in the riot, when the National Office of the Black Panther Party was contacted, they claimed to have absolutely no knowledge of the disturbance. It is well known in the Bay Area that outlaw elements have often tried to pass themselves off as Panthers. It should also be noted, that in the past, subsequent to every armed engagement involving the Panthers, a full explanation of the events was provided at a press conference at Party Headquarters, or in the Panther Paper.

VIETNAM MORATORIUM

The first massive demonstration against the Nixon administration's Vietnam policy will take place five days from today.

On October 15, instead of "going about business as usual," anti-war people around the nation will lay aside their regularly scheduled routines and participate in various planned protests. At San Francisco State, 2000 crosses representing the 2000 Californians killed in Vietnam will be planted in the commons, This is so those students who, by going to school support the war, will be made aware of a part of the war's price; and so those students who ignore the war will find it less easy to do so. An honor guard of students will then be formed to protect the crosses.

The Nationwide demonstration

do so, An honor guard of students will then be formed to protect the crosses.

The Nationwide demonstration on October 15 is being promoted by the Vietnam Moratorium Committee headed by former aides of Senator Eugene McCarthy in his Presidential campaign, Other antiwar leaders around the country have joined with the Moratorium Committee in calling for this demonstration. It will make it clear to President Nixon that he either ends United States participation in the war in Vietnam or he ends his own political career.

For those San Franciscans who are opposed to the war and intend to observe the "no business as usual" theme of the October 15 Vietnam Moratorium, a number of anti-war activities are scheduled, cumulating in a mass rally at noon in front of the Federal Building.

Senator Fred Harris of Oklahoma, who is actively involved in organizing Congressional support for the demonstration, was quoted by Newsweek magazine as saying, "I think it's time to take the gloves off on Vietnam. The

The Navy

ORATORIUM

President has been in office for the months, it's time to escalate the months and time the months and time the months and time the months and time the months and tim

DHARMA DODGERS DEVICE NUMBER 2:

THE CHILLUM

Yes, there really is a tommy flanders



Its bottom is roundish and smooth, The hole running through the stem is approximately pipe-cleaner sized, up to about 1/4 inch in diameter.

The function of a chillum is more important than it's shape. The bowl should be deep enough to prevent the dope from falling out, but not so deep that a match dropped into it will go out.

The wide space between the thumb and little finger on the left hand is covered by the large thumb muscle of the right hand. Only the space between the thumb and index finger of the left hand is left open, It is through this opening that the smoke is inhaled.

To smoke the chillum, first get a small stone, and drop it into the bowl. This serves to stop the dope from being sucked out. The stone should be rough so as to not block the six pessage too much

Then take a generous pinch of marijuana, and mix in a judicious amount of hash crumbs, Place the stuff on the palm of the left hand, and put a drop or two of water or spit on the dope. Roll and press the dope into a ball using your right thumb. Do not make the dope too wet. Then drop the ball into the chillum.

STEP #1

end. A peculiar automatic breathing reaction will occur, and you will involuntarily exhale in a specific way. This is the point of the chillum. I will not attempt to describe the breath action more elaborately. When it occurs, you'll know it. You won't be able to help it.

It is not the volume of smoke inhaled that makes a chillum a chillum, although the volume of smoke is quite considerable, It is the automatic breathing reac-

There is a knack to smoking the chillum that is learned only with practice. It you don't smoke it right you won't get any higher than with a pipe or joint, except to the extent that you take in more smoke. It is the automatic breathing reaction that occurs when you inhale properly that makes you



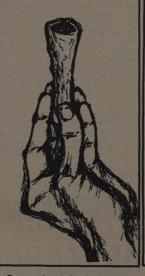
The stem should be long enough to avoid the danger of setting your hair on fire when you light up the chillum, but not so long as to make it easy to tip out the contents of the bowl.

The hole running through the stem should be wide enough to give an easy draw, but not so wide as to allow the dope to be sucked through it.

Except for these requirements, a chillum can be any size or shape, and be decorated or not.

Although the chillum is an extremely simple pipe, using it is a more complex affair. The chillum is first of all placed in the left hand, Hold the left hand palm up, and close the fingers together to form a tent over the palm. The chillum is placed bowl-up between the fingers, the stem coming down to around the first finger into

The right hand is wrapped around the left, to squeeze the fingers shut so that no air comes through them



Get a piece of cloth about 3 inches wide and 4 inches long. Wet it and ring it out. Wrap this around the bottom part of the stem, and it will serve as a cooling filter.

Now you are ready to smoke the chillum, Drop a lit match into the bowl or have a friend light it for you, Prime it by inhaling and exhaling a few times in quick succession, Keep the chillum upright, and tip your head to one side to breathe through the pine

To take an orthodox chillum toke, squat on the floor and prime it two or three times, then inhale mightily and at the same time stand up, Do not worry about your throat. Concentrate on your lungs, Make sure that your hands have closed off all air leaks except

If you do it right, your lungs will feel like a cast-iron furnace as you inhale. You will not be able to hold the smoke in at the



HIGH.

No fair just sucking on the end of the stem. The chillum must be held properly in both hands, mouth against the opening between the left thumb and index finger. The chillum is most efficacious used with hashish mixed with pot, but pot alone or hash and tobacco can be used in a pinch.

Used correctly, the chillum can get you higher than you've ever been on hash. Used incorrectly, it is just another way to smoke done.

I haven't seen any chillums fo sale around the bay area, and I'v only met two people who had them They are extremely easy and in expensive to make, however, an can be shaped, painted, glazed, o etched beautifully. The chillum cat be a real boon to the serious dope smoker, and also to the not-soserious dope smoker.

Swami Uncle Tommy

We found him and held on to him long enough to gather





FTS-307

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IE BLOOD RUNS COLD

by Errol Selkirk

The formation of a Black Studies program at the University of California represents a mixed victory for the Third World Liberation Front (TWLF), who were responsible for last year's bitter student strike. The creation of an independent college concerned with the problems of non-white peoples was a primary demand of the strikers. There is still nothing like this in Berkeley, Instead, a Black Studies Deparament is being formed which is neither independent nor sufficiently financed. Clearly, its acceptance by Third World people can only be conditional.

The Committee on Liberation or Death (COLD), one of the four organizations in the TWLF, attributes the failure of the strike to the inadequacy of white support to Third World demands. Two members of COLD, John Turner and Oliver Jones, black students at U.C., were interviewed on September 30th following a speech given by COLD spokesman Buddy Jackson at the radical Disorientation Forum in Pauley Ballroom.

John and Oliver provided some background to the positions taken in the interview. "Mojo chauvinism," the establishment sponsored policy of cultural nationalism in African dress and customs which the Panthers refer to disparagingly as "pork chop nationalism," was declared by COLD to be nothing more than a destructive tactic employed by the press against real black revolutionaries. COLD also said the Progressive Labor Party, a Marxist-Leninist movement which subordinates racial issues to class struggle, had made a "serious mistake" in opposing open enrollment of non-white students in the nation's colleges for which they'll be doomed to failure."

Oliver said that white groups must be prepared to "take a back-seat" in the ration of some actual work, now that white paternalism is dead. He labelled middle class Negroes, the black bour geoisie, "hollow shells," but minimized their influence and numbers.

COLD seeks to create new values, a new way to deal with living, out of the total struggle which they believe must be waged against the powers that control the lives of o

fo be the major difficulty blacks face?

JOHN: Well, first of ali, I'll say yes, but it's the prime problem for all people in the area who consider themselves to be revolutionaries. The position we take in COLD is that all the oppressed people of the earth —— black, brown, yellow, and red —— under the banner of the

oppressed. How does TWL Fintend to turn people on to their oppression:

JOHN: Speaking for the Committee, I can say that we intend to educate people to the inherent contradictions in their life style and how it divides people and pits them against each other.

BARB: What do you mean by contradictions?

JOHN: Well, for instance, when you have a program and a certain amount of money that is not conducive for an over-all program effecting all TW people, then obviously people are going to be jockeying for the money and for positions.

We must make the oppressed people in each area realize that their oppression is part and parcel of the over-all oppression that's encompassing the world.

You see, it's all in terms of raising the level of consciousness. When you start thinking in terms of roommon oppression, and the police being in communities occupying them like foreign soil, then you realize the connection when you have Federa I troops in Vietnam. In both cases there are foreign invaders occupying the soil of the people. You see, you have to tie the struggle together.

BARB: It seems clear that the

BARB: It seems clear that the level of militancy in the black sectors of the movement is several years ahead of anything comparable in the white community. How do you account for the relative sophistication of the black struggle?

JOHN: It's fairly obvious. You had the history of the Berkeley movement last night, There's one

Third World (TW), as well as their white allies - should realize the mecessity of building a viable organization which would give each individual the right to self determination. The right notonly to determine their direction and their goals, but also the policies which will effect their very lives.

In order to take this posture, though, I think one has to understand that one of the basic problems we're confronted with is the people who are actually willing to take that chance, I mean, actually to have enough love for themselves and their people to put their lives on the line.

In terms of the movement, we are faced with an ominous battle ahead of us, and that the only way we're going to succeed is to have enough political sense to realize that we can't have a movement, we are a movement of the more and their people to put their lives and their people to put their lives to the can't have a hallucinogenic revolution.

And that is, the way to differ the concerned with something that Malcolm (X) put forth. And that is, the way to liberation, especially for black people, is for black people to start thinking in terms of splitting black people of from black people is for black people to start thinking in terms of splitting black people of from black people is in throwing crumbs out to them and letting them squabble over the crumbs, Well, that brings divisiveness the ranks, you see.

BARB: A problem faced by white radicals is getting people to become aware of the ways by which they're oppressed. How does TWL Fintent to turn people on to their oppression: I will be a subject to the propers and the controlling factor is one-half conse in the propers and the controlling factor is one-half conse in the propers and the controlling factor is one-half conse in the propers and the controlling factor is one-half conse in the propers and the controlling factor is one-half conse in the propers and the controlling factor is one-half conse in the propers and the controlling factor is one-half conse in the propers and the control

filiations with other campus organizations?
OLIVER: COLD supports all revolutionary activities.
BARB: Would you like to specify which activities you consider to be revolutionary?
OLIVER: You know, the situation has to present itself for us to make a decision.
BARB: Among white radicals, there are many forms of Marxist-Leminist thought which have been employed to fashion their programs. Does COLD rely upon a Marxist-Leminist historical analysis?

JOHN: Not necessarily, because there is one thing you have to realize if you take a look at the situation that occurred in Chicago or Pittsburg. OK, there are your workers inthe streets, They aren't chanting the slogan "Down with Capitalism," what they're talking about is White Power. You dig it, white Racist power. So in terms of historical perspective, I would say there are some obvious flaws in that sort of orientation.

BARB: You say that there are flaws in a strictly Marxist orientation. Could you be more specific?

JOHN: I don't want to get into any semantical argument. What I'm saying is that you can't necessarily expect that each organization of revolutionary principles would identify, say, with the Marxist-Leninist line. Historical conditions aren't ripe or ready. You cannot deal with it in that perspective, you have to re-assess your values, you have to re-assess your values, you have to re-assess your values, you have to re-assess your walues, you have to re-assess your walues, you have to re-assess your walues, you have to reside the people. As it is now, I haven't seen too much shaping up in the white working class movement.

BARB: When was COLD formed? IOHN: This summer, In June.

ing up in the white working class movement.

BARB: When was COLD formed?
JOHN: This summer. In June.
BARB: Could you describe the role TWLF played in the general TW strike of last winter?

OLIVER: TWLF created and ranit on U.C. TW was represented, all TW groups were represented. And decisions were reached on a demandance of the working class with the reached on a demandance of the working class summer. In June 2017, and you described the working class summer. In June 2017, and you described the working class summer. In June 2017, and you described the working class summer. In June 2017, and you described the working class summer and you have a summer and you described the working class movement. In June 2017, and you described the young could you describe the role TWLF played in the general TW

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HOW TO TALK TO YOURSELF -- AND GET AN ANSWER

One way you can find out what a dream means is to AKS IT! The best time to do this is when you first wake up. You can hold a dialogue with one or more of the figures that appeared in your dream. In this way the processes of the inner psyche are encouraged to continue,—as a waking fantasy. This gives the unconscious a better chance to communicate with you — and you with it. You'll be able to experience insights, clarifications of feeling, and new ways of looking at things that can't occur through the ordinary methods of rational probing and intellectual analysis.

Actually, you can talk to, or carry on a dialogue with ANY image, not just with a figure in one of your dreams. It can be the mental picture of a person who has real existence in the outer world with whom you're having conflict — like your mother—in—law, your lover, or an annoying neighbor. Or, it can even be a part of your own body a part that's giving you trouble. This is especially helpful in dealing with psychosomatic ailments. Just close your eyes, visualize the other party in the dialogue, and start talking.

There are several important things to remember, though, in conducting such inner conversations, or confrontations.

1. Make sure that BOTH sides get a chance to talk! The communication should be in the form of a DIALOGUE — not just a monologue. There are two common kinds of errors that occur in this respect.

a.) The '1' lets IT (the image) do all the talking. This is

l. Make sure that BOTH sides get a chance to talk! The communication should be in the form of a DIALOGUE — not just a monologue. There are two common kinds of errors that occur in this respect.

a.) The "I" lets IT (the image) do all the talking. This is particularly frequent in attempts to deal with a harsh Inner Critic — when the person passively agrees with its accusations, caves in, and can't think of anything to say, because "It's so right!"

It is of vital importance at this point for the ego to formulate some kind of viewpoint or engage in some reaction that's DIFFERENT — even if it's only to express in words the emotional effects that such inner condemnations are having — Perhaps by saying, "You may be right — but I'm not sure I care. You're making me feel lousy and depressed by telling me all this stuff, And it's not really helping me to deal with things any better, I don't like it at all — I wish you'd shut up, and leave me alone,"

Or, you might resort to non-verbal forms of expression — by imagining making faces at your Inner Critic, pouring a bucket of water over his head, or circling around him, or her, in a placating ritual dance of appeasement. The important thing is for the "I" to actively say, or do something, ANYTHING, in relation to the images of the psyche — especially those that are antagonistic to the welfare of the ego. Personal experimentation will show you what works best.

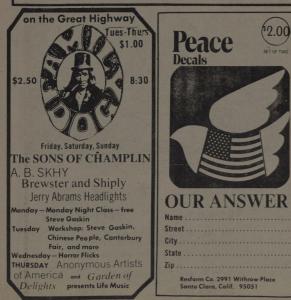
The complexes of mental imagery and energy of the inner psyche (the "persons within the person") are not so radically different from the people in the outer world. What works well in coping with the outside world also often proves effective in dealing with the forces of the mind. Whatever you've learned out there often can be carried over, and successfully applied in the inner dimension, as well.

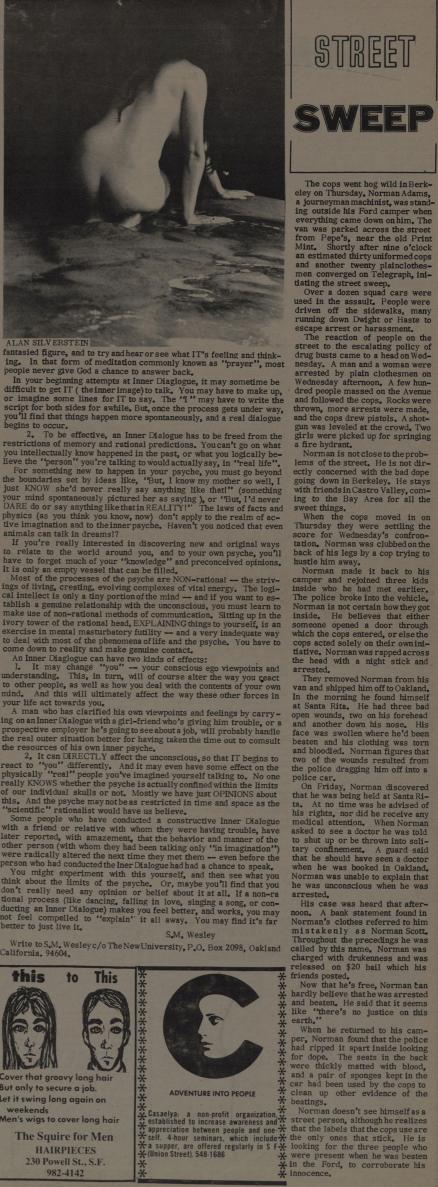
The active imagination approach to the unconscious is different from the many meditation techniques that are essentially PASSIVE in nature. These other methods do often succeed in conjuring up various feelings and images —

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ALAN SILVERSTEIN
fantasted figure, and to try andhear or see what IT's feeling and thinking. In that form of meditation commonly known as "prayer", most people never give God a chance to answer back.

In your beginning attempts at Inner Diaglogue, it may sometime be difficult to get IT (theinner image) to talk. You may have to make up, or imagine some lines for IT to say. The "I" may have to write the script for both sides for awhile, But, once the process gets under way, you'll find that things happen more spontaneously, and a real dialogue begins to occur.

2. To be effective as It was the same and thinking and thinking happen more spontaneously.

difficult to get IT (the Inner Image) to talk. You may have to make up, or imagine some lines for IT to say. The "1" may have to write the script for both sides for awhile, But, once the process gets under way, you "Il find that things happen more spontaneously, and a real dialogue begins to occur.

2. To be effective, an Inner Dialogue has to be freed from the restrictions of memory and rational predictions. You can't go on what you intellectually know happened in the past, or what you logically believe the "person" you're talking to would actually say, in "real life".

For something new to happen in your psyche, you must go beyond the boundaries set by ideas like, "But, I know my mother so well, I just KNOW she'd never really say anything like that!" (something your mind spontaneously pictured her as saying), or "But, I'd never DARE do or say anything like that!" Till "The laws of facts and physics (as you think you know, now) don't apply to the realm of active imagination and to the inner syche. Haven't you noticed that even animals can talk in dreams!?

If you're really interested in discovering new and original ways to relate to the world around you, and to your own psyche, you'll have to forget much of your "knowledge" and preconceived opinions, It is only an empty vessel that can be filled,

Most of the processes of the psyche are NON-rational — the strivings of living, creating, evolving complexes of vital energy. The logical intellect is only a tiny portion of the mind — and if you want to establish a genuine relationship with the unconscious, you must learn to make use of non-rational methods of communication, Sitting up in the ivory tower of the rational head, EXPLAINING things to yourself, is an exercise in mental masturpatory futility — and a very inadequate way to deal with most of the phenomena of life and the psyche, You have to come down to reality and make genuine contact.

An Inner Diaglogue can have two kinds of effects:

1. It may change "you" — your conscious ego viewpoints and understandi

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EDUCATION AS

"There is a rather tenuous division between war as education and educ at ion as war... There is no question here of values, it is simply information technology being used by one community to reshape another one. It is this type of aggression that we exert on our own youngsters in what we call 'educ at ion.' We simply impose upon them the patterns that we find convenient to ourselves and consistent with the available technologies. Such customs and usages, of course, are excluded from the educational establishment until the eldes have relinguished power."—Marshall McLuhan

Many have felt a basic kinship between the modern American university and such institutions serve a military function for "civilization" as they subdue a more primitive culture. Today's educational process serves to subdue the tribal institution serves a military function for "civilization."

In the U.S. military's most recent crusade against a recalcitrant primitive poole, "strategic consistent with the current level of "civilization."

In the U.S. military's most recent crusade against a recalcitrant primitive poole, "strategic hamiet" was the name given to the type of civilizing enclosure muployed. This was part of a counterinsurgency program with the stated purpose of speraring the Vietnamese from their natural environment, it was done to remake the society in accordance with the stated purpose of speraring the Vietnamese from their natural environment, it was done to remake the society in accordance with the stated purpose of speraring the Vietnamese from their natural environment, it was done to remake the society in accordance with the stated purpose of speraring the Vietnamese from their natural environment, it was done to remake the society in accordance with the stated purpose of speraring the Vietnamese from their natural environment, it was done to remake the society in accordance with the stated purpose of speraring the Vietnamese from their natural environment which is contrary to that in which is contrary to that in which is cont

Coonskin Conspiracy

A group of Bay Area people who represent the Chicago 8 want to make a film on the them that radicalism is truly twentieth century Americanism. The Chicago 8-Bobby Seale, Abbie Hoffman, Jerry Rubin, Dave Dellinger, and four others were arrested on charges of violating a Federal law against conspiracy to cause a riot. The movie will be a revolutionary adaption of the life of Davey Crockett in three parts, his actions in the Indian wars, his term in Congress, and his death at the Alamo. The conspiracy desperately needs actors, film makers, film and equipment for the effort, All profits from the showing of the movie will be donated to the Bair Fund, Anyone wanting to participate should contact the People's Park Office, Phone 549-3977 and leave a message for the Conspiracy.



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THE LAY OF THE LAND

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But If You Don't See It, ORDER IT!!

STOP IT! I LOVE II

Dr. Laurence Schwab, of the Pacific Institute for Advanced Studies in Los Angeles, sent the BARB a "mini-version" of a forth-coming book which he co-authored with Karen Markham, called STOP IT! I LOVE IT!
The book begins with a discussion of what Wilhelm Reichtermed "The Emotional Plague."
Schwab writes:

"BRING OUT YOUR DEAD"

"This chilling chant was commonplace in Europe during the years of the Great Plague — the Black Death. The bubonic plague that raged through the civilized world killed one half the population of the European continent. Death was sudden or slow — always agonizing. It descended upon a helpless populace that could neither comprehend nor control the terror.

ther comprehend nor control the terror.

"The Black Plague has hadits day.
"But there is another plague with us this minute, a plague that is more horrible than the Black Death.
"It is the EMOTIONAL PLAGUE that is destroying mankind. Its gross symptoms are war-making, murder, jealousy, torture, hatred, discontent, political corruption, and cutthroat rivalry, and most devastating, a progressive deadening of human feeling. It is the war

within that no one wins and everyone loses, a little, a lot, or everything.

"These pages drag out of its black
cave the emotional plague that
threatens your life and mine, and
the lives of all the future children
of the world.

"What follows stands as a definitive warning: "The epidemic is upon us. It is all around us. It is
inside us. If we allow ourselves
to remain infected the BEST we
can hope for is a life of quiet
desperation and tranquil despair,
-THE LIVING DEATH."

Schwab defines the EMOTIONAL PLAGUE as:

"A widespread disorder with emotional, social, and somatic components, characterized by refusal of the victim to encounter his own feelings, thoughts, attitudes, and character defects, resulting in the expending of life energy in non-productive, unsatisfying and self-defeating pursuits and activities." Schwab continues:

"ETTOLOGY AND PATHOLOGY"

"The disease is multi-causation-al. It begins insidiously and pro-gresses slowly. Both sexes are equally affected. The disease syn-drome is usually well established

by the onset of puberty, but if it has not appeared by late adolescence, it usually will not emerge later. Younger victims are less common and the symptoms may be less severe and more difficult to recognize. Parent to child transmission is the most prevalent source of contagion.

"The disease has four progressive though not entirely distinct stages. A phase may be skipped completely or one stage may disolve into the next, indiscernible to victim and observer alike. In many victims, perjaps the majority, the disease is arrested at the first stage. It then become chronic, and neither improves nor deteriorates."

proves nor deteriorates."

Mr. Schwab goes on to describe the four phases of the disease. Symptoms of Phase One are a feeling of "inner emptiness", uncomfortableness with one's feelings and needs, and may also take the form of chronic "Intellectualism," The victim avoids dealing with his own problems, and many times fills his life with social activities or causes, concerning himself with outside events.

In Phase Two the victim may "develop the fantasy that other persons and outside events and circumstances are responsible for his unhappiness and dissatisfaction," In Phase Three the victim develops rigid standards of what is "best, proper, right, and/or acceptable in all areas of life: sexual, social, political, ideological, religious, philosophical, educational, etc." He insists that everyone behave according to his standards.

Phase Four Schwab calls the

al, etc. He insists that everyone behave according to his standards.

Phase Four Schwab calls the
Terminal Epidemic Stage. "Here
the victim, along with accessories
he has infected, takes positive physical action to insure that dissenters either conform or die," Victims of Phase Four of the Emotional Plague are numb to the
point that their own and other's
death "(Including genocide or
torture)" have no emotional sigmificance,

Schwab goes on to describe DIAG-NOSIS:

"SYMPTOMS AND SIGNS:" "SYMPTOMS AND SIGNS:"
"Symptomology is both somatic and psycho-social, Physical symptoms of emotional plague are frequently attributed to other causes and therefore most often receive only palliative treatment. This is especially dangerous when early symptoms are mis-diagnosed and mis-treated, and are allowed to develop into more serious pathologies, which are often too far advanced to treat.

IS:
"Carriers of emotional plague
have all the symptoms of ordinary
sufferers with the added danger
that they (the carriers) often go
unrecognized because they purport
to be diagnosticians and practi-

"Studio 61?"

tioners themselves, and to have the cure for the disease! The catchis, of course, that these carriers have not only mis-diagnosed the disease in others but have failed to recognize it in themselves. Many psychiatrists, psychologists, clergymen, teachers, and M.D.'s fall into this category."

Schwab lists as the Early Somatic Symptoms '(Most common from early childhood to mid-thirties)," conditions that most people take for granted: 'Tension and migraine headaches, muscular aches and pains, indigestion, allergies, frequent colds, diarrhea and constipation, obesity, nervousness, irritability, depression, and general malaise,"

Late Somatic Symptoms include 'Ulcers, colitis, cancer, heart disease, malignant hypertension, disease of prostrate, arthritis, premature aging."

Schwab lists as Psycho-Social Symptoms such phenomena as; meaningless chatter, chronic complaining, depression and anxiety, refusing to face the unchangeable reality of an external situation, focusing on past failures and possible future calamities; participating in "all manner of witch-hunts, purges, crusades, reform movements, etc., the "Jewish (s)Mother" syndrome, and the like,

Schwab then gives a special warming about mass media as plague
carrier, "The extensive powers
of dissemination by commentators,
newswriters, and ad men made
them masters in the art of plaguing," Mass media spread such
ideas as "social exclusion" if the
victim does not use the right products or read the right literature,
and moral condemnation if the victim does not prescribe to the correct notions of "patriotism, social
awareness and political involvement,"
"One of the most insidious pla-

awareness and pontucer and ment."

"One of the most insidious plague lures" writes Schwab, "is the appeal to victims that is is their duty as a citizen to "keep up on world events'. Since the only ready source of information on world events' comes from the plague-ricden mass media, the plague victim is being tricked into not only accepting distortion and projection as reality, but into believing that he is a better person for it."

About TREATMENT Schwab

About TREATMENT Schwab writes:

writes:

"Unlike most disorders, effective treatment depends almost entirely upon the cooperation, motivation, and participation of the partients themselves. The primary difficulty in effective treatment of the disease is that most patients are not only unaware that they suffer from it, but deem many of its symptoms desirable character qualities!"

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The following is Schwab's con-clusion:

The following is Schwab's conclusion:

"Emotional plague is all manipulations, verbal and behavioral, all word games, projections, and intellectual ploys that people use to avoid dealing with their own feelings and desires.

"Plague is concentrating life energies primarily on other people rather than on self-actualization and development. It is participating in activities and events that have no relation to your individual unique organismic needs, It is having so little belief in yourself that you allow others—mother, father, boss, friend, relative, politician, professor, priest—to tell you what is best for you or you let their opinion of you affect decisions about YOUR life.

"Emotional plague is supporting anti-life activities against the sound judgement of your organism: war, racial discrimination, political intigues, repressive laws that try to dictate personal areas such as sex, marriage, morality. It is allowing the past to dictate your present, It is living according to cultural and parental prescriptions rather than trusting organismic intelligence, It is any thing, person, or idea that tries to lead you away from confronting your own organism in the here and now.

"The deadliest trap of emotional above its previous the person of the protein of the person of the

here and now.

"The deadliest trap of emotional plague is coming to believe that when you are unhappy or dissatisfied that your dissatisfaction will only end when some outside person or circumstance changes. This will never happen. The only person you can change is you. And until YOU confront your own needs, defects, motives, and desires there is no hope for the elimination of plagues which are spawned by the emotional plague; war, corrupt government, dishonesty in business, cruelty, injustice, and discrimination.

WHY?

"The people in history who have had the greatest impact for good on others -- Ghandi, Schweitzer, Christ, Socrates -- have not done so through forceful attempts at reform, but by becoming themselves a living example of what they believe.

"Let your light so shine before men that they will come unto you".

"When YOU change, when your inner happiness and fulfillment shines forth, others will naturally come to you and want to know what your so scret is. And it is that you have actualized your unique organismic potential by staying inside your own skin, by finding out what pleases your organism and what displeases it, and by actively working to attain maximum organismic gratification. You will not have allowed yourself to become side-tracked by plague-ridden enticements to become involved in antilife activities. You will not have allowed the plague germs of others' opinions to dictate your life.

"You will have lived every mo-ment of your life in the HERE and NOW concentrating on your feelings and reactions and desires this very moment, and will not have been lured into reflections on the past or contemplation of the future."

Watch for STOP IT! I LOVE IT! By Laurence Schwab and Karen Markham.

WANT TO SCREW?

Others do to, last month's FREE lists included 100 NEW names of gals, couples, and guys. You'll get direct contacts as lists have phone No. for immediate action. You are listed FREE if you wish when you join. We sell and advertise nationally. Purchase a pia, or emblem and your IN. Put the embem on your car, boat or camper and each drive is an adventure. \$1.00- The "Swinging lapel pin is subtle, yet when worn it is your calling card to "DO YOUR THING." \$2.50 with our referrals, you don't have to wait. CRITERION Dept. A. P.O. Box 119 Los Altos, Ca. 94022.





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DOPE

(L.A. FREE PRESS) — Mass media talent scouts spent hours in the dope world last week seeking a knowledgeable person to interview about Operation Intercept but prominent dope industry spokesmen were reluctant. Major dealers say intercept has had no effect upon them although Nixon's pro-business approach to government has improved their profits. Cans slightly larger than before last summer go for \$15, "in grouple" sales are now the rule with "no new people" commonly enforced on strangers above nark-recruitment age.

TEXAS LAW

In barbarous Houston prosecutor Don Lambright urged the jury to "think of all the young people's lives that could be ruined" and demanded life in prison for convicted potseller Lee Lopez Almandarez. Wednesday the Texas jury convicted Lopez Almandarez and sentenced him to life in jail for posessing 42 kilos of marijuana.

NIXON'S WAR

In Vietnam Americans still die to buy Nixon time for "peace with honor," Not every U.S. soldier goes along 100% with the President's program and many have found new ways to relate to the Vietnamese people. A young soldier writes:

DEAR FREE PRESS:

I read your done remost in the

found new way,
namese people. A young
writes:
DEAR FREE PRESS:
I read your dope report in the
Sept, 12 issue and I thought it was
groovy. You mentioned that Viet

grass is better than Mexican grass and I'm positive it is because I've smoked both types. I thought you might be interested in hearing about the Viet Nam dope scene so here it is — maybe your readers would be interested too!

The grass that we get here comes folled in homemade machines using 4 to 6 layers of paper. The joints come in different sizes — 3 in. — 4 in. — 5 in. — 7 in. and 8 in. The price varys from 30½ per 10 for the small ones to \$1 per ten for the large ones. They come sealed in a plastic bag containing ten joints. Also loose grass is available very cheap. A good key costs about \$15 to \$20 depending how good you can bargain. The grass is uncut and chopped up very good. All the grass bought over here is great. These people have no need to beat anyone because they grow it themselves and want to make steady customers. In over a year here I have never smoked bad grass.

Opium is really a gas here because there are old Vietnamese men who are called opium poppasans. These guys have been doped up for almost a half century because they are all in their 70's. You go to his house and lay down next to him on a straw mat with cushions and between you is a bottle with a candle in it. The poppa-san has a home made wood pipe and he holds it over the fire for you and all you do is suck on it and he works the o.p.

"button" around over the fire. The optum is black and comes in little balls — and costs 50¢ apiece. It's really a trip because after about five buttons you're really loaded. A guy I knew smoked every day for two months and didn't get hooked which surprised me because before coming over here I never came in contact with hard drugs.

Of course there are all kinds of downers and speed available here plus some Viet doctors will fix you up with smack or morphine for about a dollar or so. Most everyone smokes grass because the hard stuff is a bummer around the lifers because they can tell you're loaded, and of course there are the usual reasons for not using it heavily. Most guys smoke with poppa-san once a month or so just for a change of pace. Also at poppa-san's are hookers so you can get loaded and laid for about \$5, less if you're a regular customer.

I'd say about 25% of the guys here smoke grass regularly with another 25% once in a while. The rest are juice freaks and the majority of non-lifers don't care whether anyone smokes or not.

It's needless to say that the name and address on the envelope are phoney for my protection, but the information is 100% true. Hope you can use the information.

LUMIA/AGAPE

AWAKENED BY THE MORNING CANDLEABRA
HELD BY THE FERRYMAN OF THE STYX --THE BLESSINGS OF ST. JOHN'S FIRE.
THE STORM IS COMING.
THE DEEP POOL IS ATTACKED
BY THE HOLY UNICORN
AS WE SEEK OUT EXORCISM.
THE UNICORN HAS PIERCED THE SPHERICAL ROOF
AROUND OUR ATLANTIS-WORLD
AND LET IN LYNCH-MOBS CONVICTING US OF SIN:
IN NOT TRULY LOYING,
IN MAKING EACH OTHER OBJECTS,
IN NOT RELATING AS LOVERS, COMPANIONS
AND FRIENDS.

LUMEN DE LUMINE.
ORGANIC FIGURES OF LIGHT PERSIST
IN MEMORY'S EMPIRE OF DARKNESS.
BLACK ABSTRACTION OF THE PHASES OF THE MOON,
THE SCORPION ALONE CAN AND DOES DESTROY ITSELF,
CONSCIOUSLY, AS MAN,
MULTIPLICATION OF ARCS.

THE AQUARIAN LAZARUS IS RISEN
AMID TIMELESS SPACE AND WELCOMES US BACK
TO THE KINGDOM OF OUR GOD,
HIDE AND SEEK WE PLAY,
THROUGH THE PASSAGES OF THE MIRROR
OF THE INNER LIGHT....
AND APOSTOLIC WANDERING CONTINUES
EVER THE SAME AND EVER NEW.

--Rt, Rev. Michael Francis Itkin, BLC Bishop, Evangelical Catholic Communion

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THE BLOOD RUNS COLD

the revolution's going to be a long time in coming.

BARB: Who controls the new TW. Department on the U.C. campus? OLIVER: I can speak of the Black Studies Department. Black Studies isn't controlled by anyone. It's a department in which all groups, community, students, faculty, everyone participates, And we hope that we are creating a program which will relate to black people, BARB: What kind of courses will be held at Black Studies?

OLIVER: I don't think we should address ourselves to that at this time. We haven't got approval for for the courses. I wouldn't want to prejudice Heyns or anybody. A premature announcement of the courses just might do that.

BARB: What's the procedure for getting proposals passed through and put into effect?

OLIVER: After you write a proposal for a course you have to go through the Committee on Courses made up of faculty members from various departments. They approve the course description on the basic of whether they believe it has any academic merit. From there you have to go to the Chancellor's office to get the final ok. But the Committee, is merely advisory in its function. It's the Chancellor who'll make the final decision. This university also insists on exerting some control over who is hired, what are the qualifications they deem necessary for a faculty member and this may cause some problems.

BARB: At the Disorientation Forum Buddy lackson said there are three

ems.

ARB: At the Disorientation Forum

Buddy Jackson said there are three

oints behind the TW strike. The

irst, he said, is self-determina-



tion. The second is student/community participation in the educational process. The third—and this is the one that I'm really interested in—is a re-definition of the university role. He said that initially, universities were setupto help the people in general, and that they have failed in that role. How would you like to re-define what a university should be?

JOHN: Well, if you examine the major purpose of most universities throughout this country, and when I say judge them I mean to see how much they're getting for Federal research, this generally sets the tone of the type of education that one will receive there. Now obviously, if you only trained in terms of creating better ways to making artifacts of death, this is making you more efficient in exploiting the material resources



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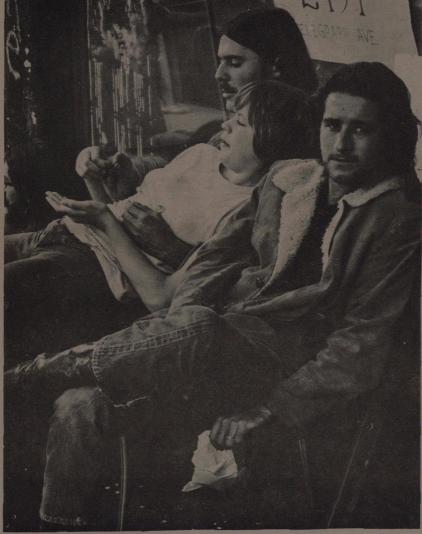


















GAY LIBERATION **MOVEMENT**

Don Jackson

Gay guerillas shouted slogans such as "Gay power" and "Gay is Good" before a crowd of around 2,000 at a rally in Sproul Plaza, Berkeley, on Sunday, October 6, The rally was organized by the militant Committee for Homosexual Freedom as an event in the U of California's disorientation week.

The guerillas and gay people the crowd shouted "Gale the crator", when Gale Witington, founder of the Committee came center to perform a sociodratic skit, Gale and

Co-founder of the Committee came on center to perform a sociodramatic skit.

Gale appeared tranquil and purposeful after his release from jail on a charge of disturbing the peace. He had been arrested following an argument in a grocery store concerning the grape boyecott. Gale's skit enacted a scene in which he was fired from his job by a gay employer because he wore a "Gay is good" button to work. Gale said to his employer. "I'm gay and I'm proud, but you are just a plain queer".

In real life, Gale was fired from his job at States Lines after his photograph appeared in the Berkeley BARB showing him embracing another man.

Gale stated that the first objective of the gay guerillas is to change the minds of gays so that they will quit hiding their homosexuality from the world.

The gay guerillas plan to tour University campuses with infiltration teams, in order to liberate homosexuals. An encounter group is currently being formed at San Francisco City College for dyna-

In last week's BARB, it was reported that Norma Dilon of the ACLU was going to represent Neil Lazaar in his up-coming trial, Mr. Lazaar claims he is being illegally held at Agnew State Hospital because of religious persecution, Norma Dilon, however, will not represent him, as she is not an attorney. She referred the case to the ACLU Screening Committee, who will shortly decide whether to present it before the Board for consideration,

MOLAN

mic dialogue and confrontation, They hope, with confrontation, to activate homosexuals to join the exodus from the closet and to gain acceptance by straights, To this end, they intend to allign themselves with other militant causes. Gay libertation information is available from their office at 2998 Bancroft, Berkeley.

A magazine devoted to gay libertation is shortly to be published. They are seeking writers, and such other assistance (financial or otherwise) as can be found, Apublic meeting on the formation of the magazine will be held Oct. 12, 1969 at 4 p.m., 308 Waller St. San Francisco, All interested persons are invited to attend.

The Militant Committee also needs people to help in circulating ballot petitions to stop the City of San Francisco from discriminating against homosexuals in job hirring.

CORRECTION

CORRECTION**

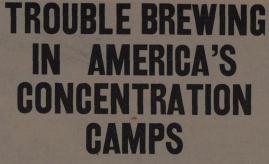
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WAMIABLE FOR THE HIRST TIME ANYWHEE!

Sri Chimmoy Ghose, Bengalit Yog and Meditation at 8 p.m., Thursday, October 16, in Lewis Hall, room 100. After the talk, Spri Chainmay, and related, subjects, Admission is free.

Sri Chimmoy can deditation at 8 p.m., Thursday, October 16, in Lewis Hall, room 100. After the talk, Spri Chainmay and related subjects, Admission is free.

Sri Chimmoy can deditation at 8 p.m., Thursday, October 16, in Lewis Hall, room 100. After the talk, Spri Chimmoy will answer questions about the sprirtural assumes to the United States in 1964, after spending 20 years at the Sri Aurobindo Ashrama at the Sri Aurobindo Ashram at Pondicherry. He is the Sri Aurobindo Ashram at Pondicherry. Union with God through the persons are invi



By LIBERATION News Service

NEW YORK (LNS) — As military discipline breaks downboth in Vietnam and at home, reports of brutality used aganst our brothers in the armed forces are on the rise. The military's ultimate weapon is the stockade, designed as a living hell to force GI's into line.

hell to force G's into line.

There are more than 15,000 men in military stockades and brigs across the country and overseas. These men are political prisoners; their crime, in 90% of the cases, if refusing to fight in Vietnam. They resist either by refusing to obey orders to train or ship out, or by going AWOL. But how can the military punish these menshort of execution? What could be worse than learning to kill in a lost cause? What could be worse than the dehumanizing process that tries to change decent young meninto cold-blooded killers?

The army thinks it has the anser, From Ft. Dix in New Jersey to Ft. Lewis in the State of Washington, the genius of the U.S. military has created America's first national system of concentration camps.

From Ft. Jackson in Columbia, South Carolina, a letter smuggled out of the stockade cites systematic beating of prisoners carried out by specially trained guards and months spent in 9x4 cells, There are varieties of refined sadism. One prisoner was administered 50cc of Thorazine, a suppressant and sedative for the purpose of calming his nerves which had become overwrought from a prolonged period of solitary confinement. Before the effect of the drug wore off, the prisoner was ordered to clean his cell by guards who knew very well that physical movement is practically impossible while a person is under the drug. He was beaten on gwo different occasions on the same night for "refusal to obey." Sanitary conditions are atrocious.



At Jackson a number of prisoners suffer from rectal infections, lice and maggots.

At Pt. Lewis the new major in charge of the stockade personally beats the prisoners in his office and threatens to discipline his guards who do not handle the prisoners roughly enough. Men are often beaten within earshot of the other prisoners, the theory being that the screams of the victim will warn the other men to stay in line.

The most widespread torture, reported from virtually all the bases, is the straps. Men are tied with straps, roughly the size of garrison belts, with hands tightly behind their back and legs together. In this helpless position they are often dropped on their faces or kicked and punched by guards. There is an "official" six hour limit on time spent in the straps, but there are numerous cases of men spending 10, 14 and 24 hours this way.

At Camp Pendleton near Los Angeles the commanding officer admitted that there were cases of brutality against prisoners, but he refused to go into some of the specifics like men being forced to stand naked in a "room of mirrors", to perform day long exercises with fevers of up to 102 degrees, and to live in a building known as the "ice box".

These are only some of the instances that reach the public. There is so much more we don't know about. A soldier who was a guard at Dix and at the Long Binh stockade in Vietnam tells of a boy being continually raped, night after night. When the guard reported this to his commanding officer he was told to mind his own business.

But these men are fighting back, the back and the servers of the public of the

These men have said they have had enough, and civilian supportis building rapidly for them. The ruling class can no long persuade them to do its dirty work. They are moving from resistance to rebellion and they need our support.







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LA FREE PRESS

MICK WHEELOCK

One of the factors that inevitably heralds the decline of a civilization is a change in its food patterns. As the populace becomes more affluent the consumption of natural, locally grown food declines and there is a marked increase in the use of imported foods, spices, meats, liguors, etc.

America is in the upswing of this cycle. What's more, the process is being accelerated by the eagerness of the food manufacturers, growers and processors to produce the most food with the least amount of financial outpay.

The federal government has given industry its blessing in the form of almost no restrictions on how the food must be prepared, preserved, stored, grown or marketed. There are some of us who are concerned about the pollution of our external environment, yet in the fashion of typical Americans we pay attention only to the most obvious, overlooking our internal environment, which, from the standpoint of survival, is far more important than the pollution of the world around us.

THE POISONS IN YOUR FOOD

standpoint of survival, is far more important than the pollution of the world around us.

THE POISONS IN YOUR FOOD is a frightening documentation of this process. With cold precision William Longgood methodically dissects the food laws and practices of industry, exposing many interesting and alarming facts. Not only is the consumer beingused as a virtual guinea pig in an experiment that might be called "How to make worthless and poisonous chemicals look and taste like food" but he is simultaneously paying exorbitantly high prices for the privilege of being slowly poisoned. For example:

"Piperonal, an inexpensive substitute for . . . vanilla is also fine for killing lice. A nutty flavor may

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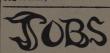
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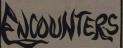
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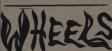
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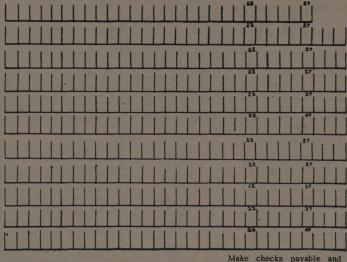
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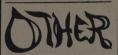
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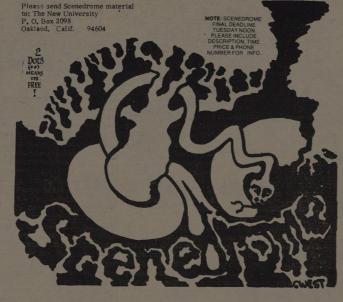
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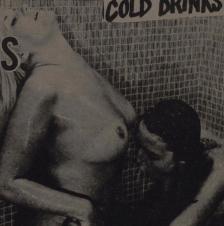
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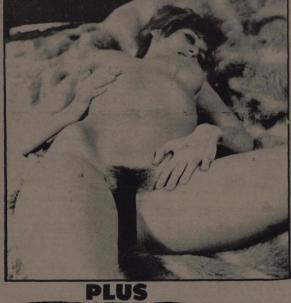
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