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**Seale In S.F. County Jail: interview p. 3**

*Berkeley Barb*



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**MORATORIUM p. 4**

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# WHAT'S LEFT

## It's All in the Mind Neurotic Collision

A neurosurgeon reported Monday that he has kept more than 100 monkey brains alive outside their skulls for several days. He raised the possibility that human brains could be preserved as "biological computers."

Dr. Robert J. White of Case-Western Reserve University of Cleveland claimed that he'd been able to communicate crudely with monkey brains by means of electrical signals passed through electrodes implanted before the removal of the brains by surgery. The signals were followed by increased brain wave activity.

Dr. White said he understood that Russian scientists are trying to "train" severed monkey brains as living computers, but admitted that he knew of no such research in this country.

There was no likelihood of transplanting human or animal brains, Dr. White said, because of the difficulty in joining the nerve tissue of the donor and the recipient.

Shopowner Luigi Riva, 46, was driving along a road in Rivalta Italy almost two and a half years ago when his car practically smashed into another car.

He went home to rest in bed, and two weeks later died of a heart attack. Now his relatives are suing the driver of the other auto, Giovanni Chiaberti, 63, for "psychological murder." The relatives claim that Chiaberti frightened Riva to death.

A Rivalta court has agreed to hear the case, believed to be the first of its kind in Italy.

## Clark Kerr's Just Desserts

Former University of California President, Clark Kerr, was hit squarely with a cream pie in the face during a speech at Indiana University on October 14.

## Acid Aberrations Absent

Three researchers reported this week that they have found that the use of LSD does not cause significant changes in the user's chromosomes.

The researchers said the results of their studies "would seem to sustain the conclusion that at this time there is no definitive evidence that LSD damages white blood cells."

The research study was conducted with a grant from the National Institute of Mental Health. The findings were released in the Nov. 3 issue of the Journal of the American Medical Association.



muhammed speaks/Ins

"ISNT IT WONDERFUL, BROTHERS — HE DIED SO YOU AND I MIGHT LIVE."

## YWCA Passes Reefer

The national young adult conference of the Young Women's Christian Association has called for the legalization of grass, repeal of abortion laws, approval of a radical black manifesto, and support of the November 15 Vietnam Moratorium.

The resolution for legalization of marijuana passed 167-126 with many delegates refusing to vote, while the call for lower pot penalties was passed without dissent.



SCAB (Sat Chit Ananda Buddhi)

MEMBER:

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Thomas Klaber, Gogol, Rob Brown, Nancy Dubrin, Ginger Strong, Steve Burns. Also Krishna, Brahma, Vishnu. Shiva and a cast of thousands.

## Not a Dime's Worth of Difference

New York Mayor John Lindsay: "Old party allegiances are no longer relevant."

## Preventive Detention

Nixon asked Congress for laws permitting federal judges to order — under certain conditions — the pretrial imprisonment of persons accused of committing a number of crimes. His aim is to crack down on bail offenders who commit new crimes while awaiting trial.

The conditions under which persons would be preventively jailed, and the specified crimes, of course, are still secrets.

## Goldwater: "Smoke Beyond Control"

Barry Goldwater admitted that he had not completely made up his mind about the advisability of legalizing certain drugs such as grass. Speaking before a University of Hawaii audience, the senator said that he had lectured a nephew caught smoking dope and was told: "I have seen you drunk."

"So I thought I had better shut up," Goldwater said.

Goldwater claimed to support Nixon's drug policy, but admitted "there is no way to control" drug use.

Comparing present drug laws to the failure of prohibition, Goldwater said: "When I was your age, I thought it was cute to get drunk." With the end of prohibition, and the legalization of alcoholic consumption, he said, "I don't see many young people today drinking."

## Nixon Death Threat Jammed

Two opponents of the war were arrested last Thursday for threatening the President with assassination if the Vietnam War wasn't ended. The men, a father and a son, were arrested in Miami by Secret Service agents.

George W. Baker, 51, and John Anthony Baker, 24, were held on \$200,000 bail each. George Baker was charged with assaulting federal agents who questioned him about a letter that he allegedly sent to Nixon threatening the President with murder if Baker's son in Vietnam died.

John Baker was busted earlier in connection with a threat he is supposed to have made to a Pennsylvania cop. Baker was charged with saying that he would kill Nixon unless the war was over and the troops withdrawn by 1970.

## Portugal Outlaws Opposition

The Ministry of Interior warned on November 8 that opposition parties, allowed to function in Portugal's legislative election last month, are again illegal.

The Ministry said that the opposition ceased to have a legal existence once the votes were counted.

Two main opposition groups contested the elections and together won 12% of the votes.

The government National Unity party won all 130 seats in the assembly.

## Sergeant Makes Recruits Puke

A former Air Force drill instructor is accused of ordering a recruit to vomit on another, it was disclosed last Friday.

The sergeant and two others are charged with mistreating 14 basic trainees at Lackland A.F. Base in Texas. A preliminary hearing was held last Thursday which will be continued until December 1. Separate court-martial for the veteran sergeants are expected to follow.

Charged with maltreatment are S.Sgt. Raymond T. Lucy Jr., S.Sgt. Daniel W.S. Clark, and Sgt. Ronald E. Wood.

A Lackland information officer said Sgt. Wood faced five maltreatment charges, including one that he handcuffed one recruit to another and ordered the "first airman to vomit on the other one."

The sergeants were relieved of duties as training instructors and put in administrative jobs, officials said.

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## INTERVIEW :

## SEALE IN S.F. COUNTY JAIL

by John Suiter

Right now, Bobby Seale is caught up in a web of judicial Kafkaisms spun down from the White House spider's nest all the way to the kangaroo courtroom of the near-sighted Mr. Magoo and Dutch Schultz.

The same goes for Huey Newton and the two score Panthers and the Chicago Seven and all those people who have been ripped off and put away on phony charges. They are all political prisoners, prisoners of class warfare.

While Seale was on trial in Chicago, the North Vietnamese sent a proposal through the underground. The proposal: free Huey Newton and free Bobby Seale. Drop charges against them and return them to the people. In turn, we will release a group of American P.O.M.'s dropping charges against them and returning them to their people. Political prisoners for political prisoners.

David Dellinger and Rennie Davis announced the proposal in Chicago and Eldridge Cleaver explained the trade in a communique from Algiers. The establishment media ignored the proposition completely. The BARB ran the story along with Cleaver's tape (Issue 219, Oct. 24) but other than that, there has been little coverage, even in the underground, and no action.

And now there are the November days of protest against the war in Vietnam. Nixon's media has shot the silent majority up with strong doses of paranoia, while cops and troops have their fingers on thousands of triggers from D.C. to San Francisco.

And on the left, there are many people who are wondering if this protest isn't actually being carried out in the shadow of a falling

boom. Whether you call it fascism, totalitarianism, or whatever, there is really bad shit going down. The big fear is the fear of being co-opted or isolated. Some of the radicals involved in the November action are scared that they are going to lose control of the big march and that liberal politicians are going to take it for their own.

All yesterday afternoon, Bobby Seale kept driving home one point: the war in Vietnam will never end until domestic imperialism is beaten here. There has to be black liberation. He said it over and over the way you do when something is so clear in your head that you don't even have to think about it anymore, it's so obvious.

And the way to begin the liberation of the black colony is by liberating Huey and Bobby, forcing the government to recognize the Vietnamese proposal.

Bobby Seale's world is divided into the "outside", where he wants to be, and the "inside", where he is.

On the outside there is a struggle that needs him and that he wants to participate in. His fellow black panthers are on the outside. His wife and his son are outside. He misses all of this, yet he knows that this is something that all revolutionaries have gone through. It's part of the struggle.

But the inside is all jangling keys, cell-doors swinging closed, locks catching, elevators, check points, hallways -- everything covered that sick yellow government-color.

As we were leaving the jail yesterday, the jailer swung the door open for us and Charles Garry said to him -- I thought I just saw you back there.

I am everywhere, the jailer said, everywhere.

TRIBE: How did they get you here? SEALE: About one o'clock yesterday they told me to pack my property together and I was handcuffed and taken to the airport where we waited for an hour and then we went on the plane. They took the handcuffs off me on the plane. When we got to San Francisco they put the handcuffs back on, put me in shackles and leg-irons and brought me here. That was about it. A four-hour flight.

TRIBE: How long do you expect to be here?

SEALE: We have some extradition procedures to go through. And there's the flimsy, trumped-up charges against myself and 14 other Panther party members in Connecticut. From there I really don't know...

TRIBE (To Charles Garry): Do you expect that Bobby will be extradited within the next month? GARRY: That will be their attempt, but we're hoping that we'll be able to stop that. We intend to argue that there isn't probable cause that Bobby has committed a crime in Connecticut or any other place in the United States. And we're going to also argue that this is persecution on the part of the federal government, given aid and comfort by the state authorities to exterminate and kill the constitutional rights of the Black Panther Party and to destroy their leadership. Bobby Seale, being chairman, has been singled out along with some of the others.

As far as the Chicago trial, we have filed a notice of appeal immediately after the judgement by the judge. And we intend to appeal the case. We feel that the sentence is illegal. And we believe that it's going to be overturned on appeal and we'll take it to the highest court in the land.

Bobby was entitled to a jury trial. He was entitled to an independent judge that did not already have a prejudgment in this mat-

ter. Hoffman never once offered him counsel. As a matter of fact, he wouldn't even let Bobby defend himself on the contempt charges. And then he arbitrarily dismissed the case against him and declared a mis-trial in the main case.

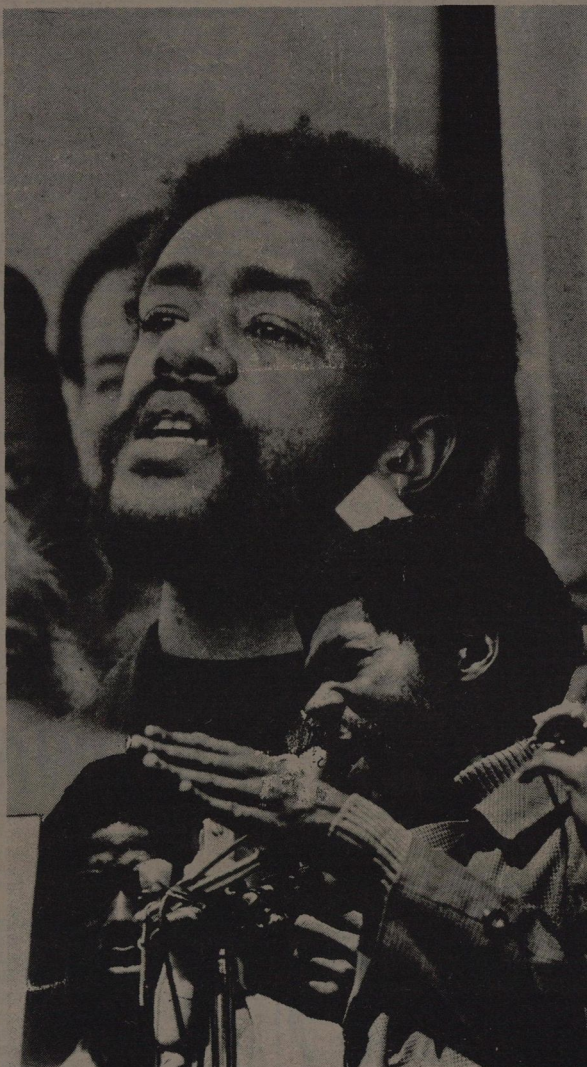
We believe that the main case has already been in jeopardy once, and therefore we're making the motion that the main charges be dropped against him, based on the double jeopardy point. Or else he should be given an immediate trial and told that they won't try him again.

BARB: Bobby, how do you feel about the Vietnamese proposal: the freeing of American prisoners of war for the release of yourself and Huey Newton?

SEALE: I think it's a necessary action that has to be taken on the part of all the progressive forces in America, all people who are protesting against the war. They have to demand that the United States government and the ruling-class circles that run it recognize this proposal on the part of the Vietnamese people. What I am saying is that this action on the part of progressive people would link up with the real fight -- not only fighting imperialism abroad, but fighting it right here at home. There is an undeclared war against black people, brown people, red people, and now even protesting people, people just protesting the wrong-doings of the government here in America.

BARB: Well, so far the government has ignored the thing completely. As a matter of fact, the day after Dellinger announced it in Chicago, the Americans walked out of the Paris peace talks. I don't know if that had anything to do with it or not. But they haven't paid any attention to it. What do you think are the chances of bringing it out front, having the November Moratorium taking it as one of their proposals?

SEALE: Initially the government



ignored the protests on the part of people right here in this country, a number of years ago when they were protesting the war in Vietnam. Now it's a question of moving, or educating the people, massively, of the people coming up...

GARRY: If the peace forces, which number in the millions, also made the demand of liberation in the black colony of America, commencing with Huey Newton and Bobby Seale, then the demand would be heard. Otherwise, it's only lip service.

SEALE: Look, European students and people there are doing more in their protests against the U.S. government's actions against black people and the poverty and the brutality that we're subjected to than the peace protestors in this very country are doing.

And the Vietnamese proposal, this is a very concrete action and it's all bound up in the fact that it's not only imperialism abroad, but it's domestic imperialism right here at home. Domestic imperialism is the growing breed of fascism. Demanding that the government recognizes this proposal of the Vietnamese government for the release of political prisoners in exchange for prisoners of war, thereby bringing back soldiers who shouldn't have been over there in the first place, is something that the progressive forces should demand.

BARB: If the November protest does not link up with the proposition of liberation in the colony and revolution in the mother country, then what good do you see coming from the protest?

SEALE: It won't do any good at all. It would allow for the fascist ruling class and the fascists to isolate black, brown, red, and other poor people and maintain the oppression of these people here at

home. It would allow for the imperialism here at home to continue. The oil for the machinery to wage such an unjust war in Vietnam comes from right here at home. And when you look around and see the numerous amount of technology and the productive forces of this country going for Vietnam and in turn there's over 70 million people in this country living below subsistence, then there's a difference in not recognizing the proposal and just refusing to recognize it. That would be blatant aiding and abetting of fascism.

BARB: Do you think there'll be a move on the part of the administration to co-opt the Moratorium?

SEALE: I think they'll easily be co-opted if they don't, again, move the same way we're talking, against the oppression right here in America. I think that they will co-opt it. Some of the same politicians who are down on the war in Vietnam aren't saying anything about the oppression of black people here in America.

GARRY: Isn't it also true, Bobby, that once the peace movement would convert their protest to the oppression at home, that the government would accelerate their repressive measures even more against those leaders? Because they would be real concerned if the peace movement was interested in liberation three miles into the city.

SEALE: The more radical element of the progressive forces is definitely more outspoken against the oppression here at home. And the government accuses these people of violence, what have you. I just read in the paper this morning that the Pentagon is preparing 8,000 troops in Washington in case any violence breaks out. Well, this is directly related to imperialism at home.

When the peace movement begins to move in this direction, they are opposing the oppression of black people and all oppressed people. And I think that quite a few of them are aware, they're not jiving. And they know that the internal fascistic operation is going to become more alive and they're scared. But they're allowing, by knowing and not acting, they're allowing for that fascistic operation to work, not only against black people, but also against them.

If the progressive forces come out for the prisoner exchange proposal now they would have a much broader perspective and they would understand that to end imperialism abroad they're going to have to first stamp it out at home. Like Ray Masai Hewitt said, before you end the war in Vietnam, you're going to have to go through Watts and Harlem.

BARB: How was the prisoner exchange deal set up with the Vietnamese? I remember right after the Algiers Conference this past summer David Hilliard and Masai saying that some very important links had been made there with liberation fronts around the world. Is this one of the first co-operative actions to come out of that?

SEALE: Well, Eldridge is in the Third World. He went to Korea and he has also talked with members of the North Vietnamese government. But, you know, me and David Hilliard and my brother were in Montreal, Canada, over a year ago and we met with representatives of the North Vietnamese government, the liberation front, and the North Vietnamese ambassador to Cuba. And through our discussions then we recognized that our struggles were one. We had a very strong common understanding of solidarity even then.

BARB: The Chicago trial, and what happened to you there, I took to be a look at the future. How far behind are the rest of the people? What's in store? SEALE: Well, the trial points out that racist judges and prosecutors exist in the courts and that the courts are tools for the further fascistification of America. It points out that a black man in this country still cannot get a fair trial. There is no justice in America for a black man for 112 years, back to Dred Scott's time, and that was in the last days of slavery. Here we are in 1969 and a black man is still denied his constitutional rights.

I think it shows that America's in trouble, because if any person is denied his constitutional rights, is not only a black man, then other people can have their rights violated too. The other seven will be railroaded too.

TRIBE: What about the distortions that the press ran on you in Chicago? That you were a wild man, that you were making outbursts. I talked with many people outside the courtroom and they said it was all a total distortion.

SEALE: Yes, it was a distortion. What they call an outburst is a black man standing up to a judge to demand his constitutional rights. I never struck anybody, I never attacked anybody, I never threw no chairs. I stood up and made requests, made motions. And Hoffman would always be saying, is that a request? Finally I asked him if he was taking away my right to make a request. And he said, yes he was!

What he called outbursts, they were just me standing up and speaking in behalf of myself, demanding my rights. I think this is poison in the atmosphere to make people think that standing up and demanding your rights is disrupting or it's an outburst. In fact, they are the ones who were disrupting. They were disrupting justice. Really, though, there was no justice to disrupt. But I wasn't

(to page 5)

# MORATORIUM :

## Ding! Dong! A Baby's Dead

by Paul Cantor

Item: Tomorrow, Saturday, November 15, thousands of anti-war demonstrators will march from the Embarcadero to the Polo Fields in Golden Gate Park to take part in an anti-war rally and demand that the United States withdraw its military support for the Thieu Ky dictatorship in Vietnam now. Will you be one of them?

Song and Dance Soldier. Ding dong a baby's dead--delivered from evil by a bomb the U.S. dropped on his home in Vietnam.

Question Man. Look man, I just don't see where marching gets you. If you could just tell me where marching gets you, I mean besides to the Polo Fields.

Answer Man. First why don't you tell me where not marching gets you.

O.K. Man, if you can't answer my question...

Bing bang the money man, the money man, the money man, Bing bang the money man. The money's the reason why.

Hold on soldier. Here's where it's at. The war's wrong. But a lot of people still don't understand the issues. They think the U.S. is still fighting some kind of monolithic monster called "communism" which threatens to destroy their freedom if not the world.

I volunteered for bomber duty, bomber duty, bomber duty. I volunteered for bomber duty because the pay is better.

And the government and big money keeps shoveling that kind of shit down their throats so they don't get a chance to clear their heads. Now, when they see great numbers of people getting together and trying to tell them something they start to think that, man, something has to be mightily wrong if all those people are up in arms. So they begin to listen.

Have you heard about the slant eyed gooks, the slant eyed gooks,

the slant eyed gooks. Have you heard about the slant eyed gooks. No, well let me tell you.

It's been a long rough haul but hopefully the people will wake up and end this war and the oppressive tactics of the power elite in this country before the power elite touches the nuclear button to wipe out people who threaten its property and privileged status.

Their women put razors in their cunts, in their cunts, in their cunts. Their women put razors in their cunts. Don't mess with their women soldier.

So you think marching is going to make President Nixon change his mind and pull out of Vietnam now?

Have you smelt the burning flesh, the burning flesh, the burning flesh? Have you smelt the burning flesh over in Vietnam?

I think President Nixon is above all a politician and that if enough people move out into the street he's going to see the handwriting on the wall.

Am I fighting for mom and dad, mom and dad, mom and dad. Am I fighting for mom and dad or am I fighting for you and me and all the little children?

What are we going to tell him on November 15 is that if he doesn't bring the troops back from Vietnam now he'll be faced with an upheaval in the U.S. that will carry him right out of office.

Just who am I fighting for, fighting for, fighting for, just who am I fighting for. Tell me brothers and sisters.

So a minority of people have been demonstrating since '65. So what have they gotten?

Am I fighting for President Ky, the human race, or you and me? Am I fighting for President Ky or is it Governor Rockefeller?

Maybe they prevented a nuclear war by showing the government: a good part of the people were against its imperialistic policies and so

holding it in check.

Baby's dead, burning flesh, mom and dad, you and me, slant eyed gooks, razor cuts, Ky, Nixon, Rockefeller, Hitler, Stalin, Cardinal Spellman, Nixon, Thieu, Diem too.

They increased their numbers by educating the people to what the big shots are trying to put down.

Business is better than its ever been, ever been, ever been. Business is better than its ever been so what the hell do I care?

They forced LBJ out of office and now they're threatening RMN with the same kind of fate if he doesn't wake up and pull out of Vietnam now.

Demonstrations don't do no good, do no good, do no good. Demonstrations don't do no good. Besides, the government must know what its doing.

You really think 200,000 people in the streets of San Francisco are going to make the President change his mind?

I'm just obeying the law, following orders, obeying the law. I'm just obeying the law like a fine old Nazi.

Like I tried to tell you before, I don't know. But I do know that by not participating in tomorrow's anti-war activities you are making it easier for the President to continue sucking the blood out of Vietnam. You are standing by while a country and its people are being mutilated.

What do you mean we got to live together, live together, live together? What do you mean we got to

live together? I ain't done nothing to the gooks or the niggers.

So go ahead and go about business as usual if you think that's the right thing to do but it might pay you to remember that the people--and now I'm talking about all the people everywhere--may ask you one day where you took your stand while your country was bleeding them all because of policies like the policies that led to Vietnam.

Did you know that your money's used, money's used, money's used. Did you know that your money's used to buy the Napalm that's dropped on the people of Vietnam so that it burns them indiscriminately (i.e. regardless of sex, religion, age or politics) until if they are lucky they die and loose the pain forever.

Didn't the people vote for Nixon? This is a democracy and if the people want Nixon that's it.

Once upon a time the people of Germany wanted Hitler. I guess you might say that was it too. But if Nixon and his policies and thinking are it and there is no changing it then it may be a good idea to think about just what "it" means. Because if "it" means genocide and an ethnocentric world where nuclear holocaust is the ultimate fate of man then we all may want to restructure our lives.

Perhaps we have already restructured our lives. Business as usual. Work, work, work. Working at play. Always moving. Never pausing to think about death or the meaning of life. Oh well, after ther-

Shoo man don't bother me. Shoo man don't bother me. I don't have time for abstract questions I've got to unload these bombs on some villages.

There are 200 million people in this country. Do you think 200 thousand people should make policy?

200 thousand people making policy would be better than 200 people and it is less than 200 people who are making our policy now. People have the power potential but they have allowed their power to be subverted by a tiny minority. By going into the streets we hope to show the people how great their potential really is. We also hope we can make them see what is and is not in their interest.

The people should know that if life is an end in itself then the U.S. ought to stop exploiting the rest of the world for the exclusive benefit of a few in this country because if it doesn't the rest of the world will rise up against us and then, to paraphrase one of our generalis, we (by we means himself and other pawns of the power elite) may have to destroy the world to save the world.

Look buddy, I'm busy and I don't feel like hearing anymore about how we shit on all the little people of the world.

Little people? Ding dong a baby's dead, a baby's dead. Ding dong a baby's dead.

Can't you hear the ding dong?

## ANTI-WAR MARCH & RALLY

Over 200,000 people will march and rally in San Francisco tomorrow to demand that President Nixon order all U.S. troops home from Vietnam now.

The march and rally, in coordination with a similar march and rally in Washington, D.C., will mark the climax of the New Mobilization Committee to End the War in Vietnam's Fall Offensive.

New Mobe was formed in Cleveland on July 4 and 5 of this year specifically to organize tomorrow's anti-war actions. Theodore W. Johnson, a spokesman for New Mobe, says, "What we want is the complete withdrawal of American troops and materials from Vietnam immediately."

You may join the march anywhere along its route, but march organizers prefer that you assemble at one of the following four places:

1. Across the Embarcadero from pier 29. (Assemble 7am. Leave 8am. Length of march--7 3/4 miles. Down Battery Street to Pine then right to Montgomery and down Montgomery to Post Street then west to Presidio Ave, and left on Presidio to Geary then west on Geary to 30th Avenue and south into Golden Gate Park

and the Polo Fields.)

2. Kimbell Park at Steiner and Geary. Assembly point is in heart of the Fillmore or black district and surrounded by evidence of the real cost of the war to America. (Assemble 9am. Leave 10am. Length of march 4 miles. Move down Steiner to Post and fall in with Embarcadero group.)

3. Mission Park, 18th and Dolores Avenue in the Mission or Chicano District. Many in this group will be the sons of Mexican-American farmworkers whose blood like the blood of Black Americans is spilled in disproportionate amounts in Vietnam. (Assemble 8am. Leave 9am. March up 18th to Sanchez then up Sanchez to Steiner and fall in with Kimbell Park group.)

4. Park Presidio Blvd, and Geary. For people who can't make the longer marches. (Assemble 10am. Fall in with other marchers as they move down Park Presidio toward Geary.)

At 2pm there will be a rally in the Polo Fields, consisting of short speeches followed by anti-war entertainment. Speakers scheduled to speak include: The Reverend Dr. Ralph Abernathy, President of the Southern Christian Leadership

Conference; Dolores Huerta of the Farm Workers Union; David Hilliard, Chief of Staff of the Black Panther Party; Rennie Davis, one of the Chicago 8 on trial for being for peace in Chicago (and in Vietnam); Dan Siegal, president of the associated students at U.C. Berkeley; Gorky Gonzales, Chicano founder of the Crusade for Justice; and, former Senator Wayne Morse of Oregon. Entertainment will be provided by Phil Ochs, the cast of Hair, and others.

President Nixon, in his November 3 speech, called for public support for his anti-communist policies which, as translated in Vietnam, means support of the puppet Thieu-Ky dictatorship in its war against the Vietnamese people. Political pundits close to the President believe, however, that if the demonstrations tomorrow are large enough, the President will reverse his policies and order a fast withdrawal of American troops from Vietnam. They point out that the President is above all a politician and knows that he will not be able to survive another wave of popular revulsion to the war like the wave that tossed President Johnson out of office.

For further information about the march call 862-4741.

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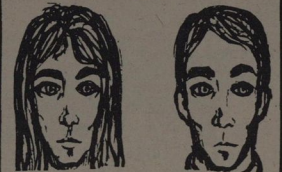


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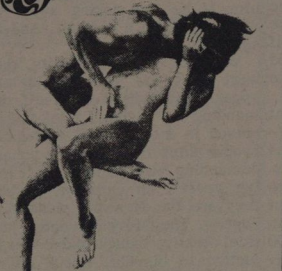
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Reverence and Ugly Jeers...

### Sexual Freedom



Quarterly Publication  
of the Sexual Freedom League Inc.  
51 SFL, Box 14034, San Francisco 94114

### Sexual Freedom League

VENDORS WANTED

call 664-3076  
ask for Gary or Jane

by Don Jackson

The Kinsey survey has established that 37% of American males have conscious homosexual tendencies. All of them are bound by law to answer armed services in "Have you ever had homosexual tendencies?" "Yes." If everyone told the truth, the Viet Nam war would end for lack of military personnel.

A recent selective service directive requires that the inductee furnish the names of guys he has had sex with. He should flatly refuse to do this on the grounds that homosexual acts are a felony, and the U.S. Constitution guarantees his right not to incriminate himself. Besides, whether or not a person commits homosexual acts is irrelevant. Every man, regard-

less of sexual orientation is capable of committing homosexual acts.

The induction center may ask the inductee to submit to a psychiatric examination. He may also refuse to submit to the examination on the 5th Amendment. It doesn't matter much anyway. The psychiatric examination is just an intimidation measure. The selective service knows that in the event such a case should be taken to the courts, a panel of eminent and unpeppable psychiatrists, will wait in line to testify that homosexuality cannot be determined by psychiatric examination. If such a case ever goes to court, the floodgates would be opened and everyone could avoid the draft just by saying he is a homosexual.

This advice has been given to thousands of young men by the Ho-

mosexual Draft Resistance office. They report that they have been 100% effective. They will advise and assist everyone who has homosexual tendencies to avoid the draft. Readers facing this problem should contact their office at 3473 1/2 Cahuenga Blvd, Hollywood Calif.

Men claiming homosexual tendencies need not fear employment discrimination in later life. Selective service records are confidential, and have never been revealed to outsiders.

If you are one of the 37% obey the law and put a checkmark after question 70. As President Nixon and Governor Reagan have stressed, we must all support law and order, and I have done my part by exposing this large element of criminals who are lying on their induction questionnaires.

### The Straight Deceivers

# MORATORIUM RALLY TO FREE PANTHERS, POWS

Black Panther Ray "Masai" Hewitt said that "taking an anti-fascist stand in this country is like Custer calling for more Indians," at a noon rally in Bobby Hutton Park on Wednesday. The mass-meeting was called to announce the Panther position of the November 15 Moratorium in regard to a Panther/Prisoner of war exchange proposed two weeks ago by Dave Dellinger and Rennie Davis in Chicago, and by Eldridge Cleaver in Algeria. The four main speakers, UCLA professor Angela Davis, attorney Terrence "KO" Hallinan, Panther Masai Hewitt, and Panther attorney Charles Garry, called for the freeing of all American political prisoners as a first step toward peace.

Angela Davis was the first to speak. She stressed the international aspects of the anti-imperialist struggle and said, "We have to talk about what's happening in Vietnam as a symptom of what's happening all over the world."

Davis attacked those in the peace movement who endorse the single-issue of ending the War. "They feel it's necessary to tone-down the political content of that movement in order to attract as many people as possible. They think that numbers will be enough," she claimed. Davis felt that the intention of the peace movement should be to raise the political consciousness of involved Americans.

Declaring that America had a war economy geared to militarism, Davis said that the end of the War would not end militarism, only change its location. "It is becoming evident that Vietnam is entering the streets of this country," she added.

Davis cited a directive given by the head of the California National Guard last week, proving America's determination to employ the tools of warfare on national problems. The three main areas of concentrated military effort, she said, will be disruption in minority communities, on campus, and in industrial areas.

Davis talked about the increasing terrorism of the U.S. government; "It is becoming clear that the terror is becoming not just isolated incidents of police brutality...but an everyday instrument of the country."

Calling for continued resistance against domestic oppression, Davis claimed that McCarthyism flourished in the fifties because

people were so frightened to resist illegal authority. She said that the Panthers have received more trouble than any other group in recent history and still they continue to resist.

Davis outlined the three points which all of the speakers endorsed in their statements: withdraw immediately from Vietnam, recognize the Provisional Revolutionary Government (PRG) of Vietnam, and free all political prisoners.

Simply ending the war is not enough, Davis said. There comes no satisfaction from the kind of "peace forced on Chairman Bobby Seale by coercion, by gagging and binding him to his chair," she added.

The Vietnamese consider the peace movement, and more specifically, revolutionary groups like the Panthers, their "most important allies," she said. Not because they carry signs and stage demonstrations, she continued, but because "they're actively involved with satisfying the needs of the people in this country." The services offered by such organizations as the Panthers, and the demand for revolutionary reform—police decentralization, for example—create a popular base for further support of the NFL. Davis urged demonstrators, "To fight on all fronts simultaneously to defeat and humiliate the U.S. government."

Terrence Hallinan, co-chairman of the Western Regional Mobilization, was introduced next. Hallinan said that the position of blacks in the minds of the ruling class was seen in the criminal treatment they receive. Relating himself to the Vietnam War, Hallinan claimed that blacks do proportionately most of the dying and also pay for the cost of the war through inflation and high unemployment in certain fields.

Hallinan attacked the Panthers for allowing the organization of the Nov. 15 Moratorium to be run by whites who are unable to make themselves relevant to blacks. He mentioned a dispute with the peace movement which had not received much exposure. The dispute was "not sectarian, nor organizational," but thoroughly political, he said. Essentially the disagreement centered around the single-issue approach to the mass action as opposed to a multi-issue stance. Hallinan claimed that the necessary third demand—freeing political prisoners—had been given suffi-

cient media exposure. Hallinan urged black people to turn out for the San Francisco Moratorium, and hoped that blacks would have "the most powerful, most overwhelming contingent in the march."

Masai Hewitt, Panther Minister of Education, told the crowd that certain persons within "the so-called peace movement want to make the struggle...a race struggle." By ignoring the leadership of black people in the anti-war fight, the peace movement may find itself isolated from blacks, cut-off, and irrelevant.

Black people have nothing against the proposed 7 and a half mile march through San Francisco, Hewitt said. Because blacks have not had peace for hundreds of years they greatly desire it, Hewitt asserted, but not peace at the price of bootlicking.

America is moving quickly into fascism, Hewitt said. It has been a way of life with blacks for hundreds of years, but recently "students of Berkeley got a taste of it"...and many other whites have learned.

Hewitt warned that "something's shaking" in America, the War stirred up hostility that for too long was hidden by liberalism. "If there's no peace in East Oakland, in Fillmore, in Harlem, there'll be no peace any goddam where," he said.

Hewitt called for the immediate freeing of Huey Newton, Bobby Seale, Los Siete, old SNCC members, and all the others languishing in jail on "trumped up bullshit charges." Support of the deal to exchange U.S. servicemen captured in Vietnam for American political prisoners was seen as an opportunity for the white anti-war movement to contribute to an early peace.

He condemned those who were afraid of alienating too many people by endorsing the prisoner swap: "The people in the peace movement who talk about a single-issue movement—who see the repression, who see the injustice, who see the inhumanity in Vietnam" take an anti-imperialist stand but not an anti-fascist stand. "You take an anti-fascist stand in this country and things begin to happen to you," he said.

Hewitt called the anti-imperialist position "very safe," and informed these people that "you're not being called on to volunteer for the NLF in the near future."



"Anyone who defends himself... is taking a true anti-fascist stand. When Nixon talks about a no-knock law to ... kick in your door we gotta talk about a no-kick law—a 357 12-gauge no-kick law...with ammo." Hewitt said.

Hewitt sketched an imaginary picture of the United States following an American withdrawal from Vietnam because Nixon could not trust the U.S. Army. Hewitt predicted that the excuse the president would use to justify the invasion would be to "stop north Harlem from infiltrating south Harlem with communist subversion."

Support for the revolution would come from black soldiers and marines who "got the uniform on but didn't forget" the 300 riots since 1964 and the general oppressive policies of the government.

Hewitt claimed that even now servicemen were sabotaging the war effort: "When you got artillery firing on American troops because a negroid voice gave the wrong coordinates...when two aircraft carriers as long as 3 foot-ball fields are in the same spot, in the same ocean, at the same time—it's certainly no accident."

Government attempts to strike back at the Panthers have taken several semi-legal forms, such as the draft. Hewitt said, "If they want to try it...tell them to go ahead...it's their risk drafting some

more Panthers." Hewitt announced that the Black Panther Party urges the white peace movement to select two delegates to send to Hanoi in place of Chicago Conspirators Rennie Davis and Dave Dellinger. Once in Vietnam they would meet with Eldridge Cleaver to negotiate for further prisoner-of-war releases.

All Americans could support this measure, Hewitt said. Even those who still believe in cruder forms of Americanism can "fly your flag and eat your apple pie and try to get your prisoners free."

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# Seale In S.F. County Jail

(from page 3)

in contempt. Hoffman was in contempt, contempt of the right of American people to be human beings, to live and survive in this country.

They knew it and I knew it and they knew where I was coming from. So they distorted it in this fashion, but I think the majority of people are intelligent enough to see through it.

I sat there for four weeks while witnesses gave whole testimonies. And I would wait until the lawyer was finished with his cross-examination and then I'd get up and say that I had a right to cross-examine the witness. This man was testifying against me, my lawyer is not here, and I have the right to defend myself. You know that, Judge Hoffman, and I'm going to keep talking to you and persuade you until I get my rights.

Well, half way through that statement, Hoffman's banging on the table and rushing the jury, running them out of the room while I'm making my request. And he's hollering over my voice so that what I'm saying can't even be heard by the court recording machine, so I raised my voice too, and told him that if he keeps doing this he's a fascist, a fascist, and a pig. And he looked at me and told me that that was an insult.

So I told him, no, that it was a correct characterization. He's violating my rights. I told him that the definition of a pig is one who masquerades as an enemy of unprovoked attack.

TRIBE: What did you think of the Weathermen actions during the first weeks of the trial?

SEALE: The weatherman action, some parts of it, not all of it, was very anarchistic. And the ideology of the Black Panther Party is negative to anarchistic activities. You don't organize a worker by bashing in his car. Although I understand that there were some police cars bashed in, and I don't have nothing to say about any police cars getting bashed or defending yourself against the cops who are attacking you. But that's not the way to organize.

KQED TV: With Eldridge Cleaver out of the country and with you and Huey Newton behind bars, how do you think the party is going to have to change?

SEALE: That's a question that's been asked quite a bit. I think people should begin to understand that the whole party is a leadership organization in itself. There are many deputy chairmen and deputy chiefs-of-staff in our chapters all across the country.

And we've had leaders killed, totalists for the ruling class,

And when you talk about Eldridge and me and Huey, I'd like to say that 23 members of the Black Panther Party have been killed now, and that doesn't stop the organization. And there are some 40 or 50 political prisoners, Black Panthers, besides the three of us.

The struggle is not manifested in Eldridge and Huey and myself in ourselves. It's manifested in many other young brothers. They are leaders too. The way the party survives resides in the fact that the people in the community see that the 10-point platform is a program for their basic desires and needs, and for exposing the cops for what they are, and moving the struggle from a lower to a higher level, and in fact, functioning for them.

KQED-TV: Do you think that you might be reaching the point where you'll have to go underground in order to survive?

SEALE: The people cannot go underground. And an organization only survives because the people see the need for the organization. When you talk about going underground, that's avoiding the problem. If the organization itself is forced underground, you can bet your bottom dollar that there will be another Vietnam, right here in America.

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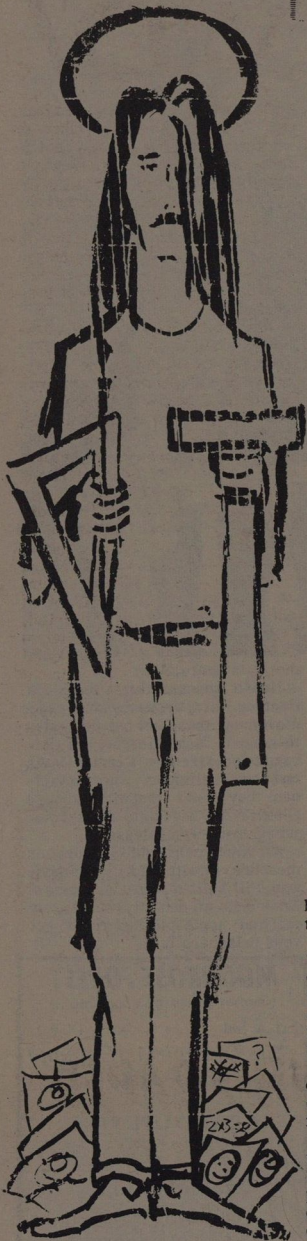
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# JACK KRAY | dauntless bystander

## a visit with the lost tribe



I seemed invisible to most of the staff with the exception of one bearded who glared at me with a mixture of surprise and confusion. Did he have an awful feeling that his father had come for him? And was he bracing himself against being dragged home by one of his ears? I thought I heard a sigh of relief as I passed him on my way to the door.

THE ASSIGNMENT: ILLUSTRATE THE WEATHERMAN STORY

The "art director" handed me a sheaf of copy to read and illustrate; we agreed on the payment and I returned the next day with the illustrations which were used in that Friday's issue.

COLLECTION IS ANOTHER MATTER

I returned to the business office a few days later to pick up my check and found everyone in a confusion, much like the cabin in "A Night at the Opera."

All the chicks were hippety-hoppetying back and forth in a confusion of commands and counter-commands emanating from the same source, the "business manager", a youngster play-acting as being efficient, firm and tough. He yelled orders like a galley master, while verbally lashing out at the serfs, left and right. It resembled a dress rehearsal for a high school morality play.



"Tie those papers up and bring them in here," screamed the Galley Master to his mini-skirted serfs.

"They don't have to be tied," said a patient young girl in a voice accustomed to male outbursts which pass crudity off as masculinity.

"They do have to be tied and get them in here," he shouted. Meanwhile, another girl staggered under a huge bundle of papers while the loafing tough guy whined about the inefficiency around him, somehow avoiding the possible glimpse of derision and disgust on the faces of his teen-age office workers.

I found a seat next to a desk and watched the show. I couldn't catch the business manager's eye. He must have known that I was there to collect for my work and studiously avoided looking my way. The "art director" whispered something to the now raging manager who responded with words directed at his desk top, "If anyone wants a check let them bring in the papers!" At this point grammar didn't matter; the whole worker's Movement was at stake. I waited.

The "art director" was on the phone and seemed reluctant to get off. I said "hi" but there was confused response, muffled and indirect. He went outside, came back in, got on the phone again, mumbled something to the galley master and went back to the phone. It was all very mysterious like CIA and TV melodrama. In between his little acts I caught him face-on and said "I had to go and 'what about the check?'" Then he started in with "How much do you want?" I answered that it had been all settled beforehand, so why all the mystery?

I could see it coming and it did. "We can't pay much, a paper like this finds the going rough..." The agreed upon price was now down to about half of what it was supposed to be.

I replied firmly, "We had an agreement."

He was all shook up, and cried out "I've worked at this job for three years and I only get thirty dollars a week!"

Suddenly, I felt sorry for this underweight boy. Patting his arm, I said, "O.K. . . . O.K., don't cry."

"Well, have we come to a meeting of the minds?" said the "manager" in his best office manner.

You can well imagine the great excitement beating within my breast when I found myself face to face with the bright new world in the form of the art director of the Berkeley Barb's would-be imitator.

Was this the image of the new democratic, enlightened society? This youth, bravely facing the establishment with pen and triangle in one hand, T-square in the other and two eyes peering out from behind the long hair that continuously fell over his face, obscuring his vision and giving him the appearance of a young Veronica Lake with a moustache, this? He was quiet-spoken and the dull monotone seemed to project sincerity, even honesty.

He visited my studio on Piedmont Avenue to select art for the upcoming issue. He then drove me out to the Berkeley office, the abode of the splinter staff from the Berkeley Barb, a veritable fortress for human rights.

The staff comprised many bearded youngsters, each one less articulate than the last--they stood, or sat or moved with an uneasiness. The editorial room had several tables littered with type, copy and pencils. A low soup carton, serving as a waste basket overflowed with crumpled paper and beer cans. On past the sofas holding a full quota of assorted boys and girls, the kitchen itself seemed more like a theatrical prop, as was the staff itself . . . expressionless and barely audible in their listless speech.

It was like a grade C movie. I stumbled over a jug of red wine on the kitchen floor . . . it gave the set a realistic effect. The kitchen sink was loaded with dishes, just like in the movies. I knew now for sure that I was in the bastion of democracy.

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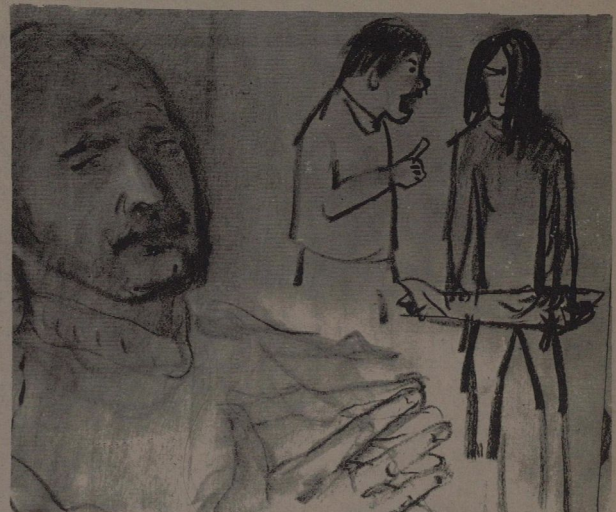
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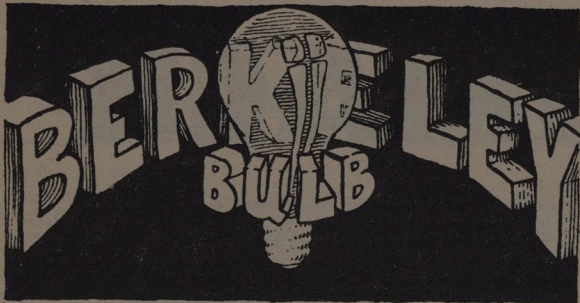


I folded my little check as the patient, long-haired girl said plaintively, "The other papers don't tie up their bundles."

At this revelation, Mr. Business Man lost his wind and in a shrill voice said, "They don't?" Then incredulously, "I didn't know that."

So the papers were left untied and the bundles that had been brought in previously were hauled out again by a tiny chick who struggled while the tough guy looked on.

As I went out the door, I could still hear him muttering incredulously. "I didn't know that, nobody tells me anything."



## It Takes Two To Make A Whole

What the world needs most is LOVE. There are plenty of clever brains around, and techniques, programs, and "facts" to take care of the rational aspects of life. What we lack today are FEELINGS—feelings of affection, warmth, closeness, and compassion. And without love there is no real JOY in life. There may be "security" and power, but no spontaneity and fun.

Self-actualization, individuation, fulfillment, or whatever fancy term it's called, cannot be achieved by one person, alone. It takes two. A mutually sharing, emotionally involved COUPLE—of whatever combination of sexes—provides a minimum context for the fullest development of the human being. It's true that the acquisition of separate, individual skills and adaptive techniques is an essential part of each person's growth. But when these have been achieved, the heart and soul urge towards inclusion in a larger whole—the relationship of a loving two-some.

Plato said that man was originally a spherical being, with four arms and four legs—but the envious Titans hacked him in two. He's been searching ever since to restore his lost wholeness by finding a mate to complement and supplement him.

Once the nucleus of a two-some is established, impulses and feelings of love spread out, in ever-widening circles, to include other people, other experiences, and broader aspects of life and the world. The promptings of love urge naturally towards INCLUSION, rather than exclusion. A human being strives first to become a person. Next he moves towards becoming an integral half of a couple. From there love urges him onward towards still further expansion of his horizons.

Some people try to skip over the pains and struggles connected with the first two of these three stages. They seek by various disciplines, drugs, or efforts of will to achieve a state of impersonal, undifferentiated, "universal love"—and to avoid the hassles and hang-ups that are often involved in the more personal type of caring. The yogi on his mountain top, the recluse concentrating on his breathing, and the celibate who hoards his semen in the hope of attaining better contact with some divine essence, are not really interested in broadening the boundaries of EROS at all, or in widening the scope of their loving contacts with people. Their goals are not much different from those of the industrial tycoon, the technological scientist, or the practitioner of black magic. They're all aiming for bigger and better individual security, power, and prestige—and a feeling of intellectual or spiritual superiority over other merely "ordinary" mortals.

Such people are usually able to maintain their equanimity and poise only as long as they succeed in suppressing their needs for contact and love. This is why the monk and the yogi prefer the woods, or the mountains. They're able to sustain feelings of invulnerability when they're not faced with having to hassle through the problems of personal relatedness.

The political radical, too, often "loves mankind"—but can't stand people. His devotion is to an abstract principle, a system of social philosophy, or a set of IDEAS—totally divorced from personal longings for intimacy, warmth, and contact.

One of the things that frequently stands in the way of whole-hearted acceptance of the validity and value of the concept of the COUPLE is a conventional, collective image of "Self-sufficiency", and "Independence". Psychology and psychiatry, unfortunately, often reinforce this image by suspiciously regarding the need for closeness and sharing as "immature". They worry a lot about "neurotic dependency", and consider emotions like JEALOUSY to be the result of "projections", feelings of "inadequacy", or a lack in "self-confidence". So when love rears its frightening head, it's often chopped off -- in favor of a more rational, controlled "adjustment". Emphasis is placed on INDIVIDUAL adequacy. The assumption is made that a person alone, all by himself, can and should be able to cope successfully with the tremendous quantities of bio-psychic energy that go to make up the unconscious. But this isn't possible. It takes two -- and maybe more -- to do this.

If a person did exist who was totally adequate, self-confident, self-sufficient, and "well-adjusted", he wouldn't need any love in his life at all.

Only a person who is unable to fully accept the fact that he is insufficient, inadequate, and incomplete, by himself, can participate in the miraculous wonder of loving and being loved. Love has two faces -- the giving aspect, and the needing aspect. You can't fully have the one without the other. But many of us have an image of being so self-sufficient, adequate, and strong that we can shower down love on other people, from on high, like gods -- without having to acknowledge the "weakness" of our needs and dependencies.

Love is not something that can be LEARNED. It's not a skill that can be practiced, or a set of facts to be memorized. It's not something that the ego can DO at all. It can only be EXPERIENCED. Fortunately though, you don't have to "learn how to" love. Your heart already knows.

But you may need to strip away those interfering elements of the Conditioned Mind that stand between you and your natural tendencies to give and receive affection -- those ego fears, conventional dogmas, and collective taboos that prevent you from being open to love. This is the work of becoming fully conscious and aware -- and of establishing contact with you deeper self. And this work can proceed faster and further when it's shared with a partner.

# ADOPT A BABY

by Dr. T.R. Tony Calaman

Any couple who wishes to adopt a baby may go to one of three State licensed agencies: The County, Catholic Social Services or Children's Home Society. A fee of \$500 will be charged by the County, which can be waived or reduced, commensurate with the income of the family. A flat \$750 is charged by Children's Home Society. \$500 is the going rate for a Catholic baptized baby. Plus attorney fees, which starts at \$175 and go up. This, after a nine month wait for the baby.

Any couple who wishes to bypass all of that bureaucracy and have a baby, post-haste, may go to the Grey Market, which is quasi-legal,

and places over 50% of all the babies in the Bay Area. Cost here is \$1350 and up, again for whatever the traffic will bear. The Grey Market is in violation of Sec. 224 of the civil code and may be illegal. When the County rips off a child from a chick to either adopt out, or worse, place in Foster Care this is in violation of Sec. 197 of the civil code.

So any family who now has their child in any home or institution other than their own, may sue to get said child returned to their home. In effect, any chick who has had a baby taken away by cajolery, threat, intimidation or economic oppression, can sue to get the child back. Even if it happened 10 years ago.

Babies come through us, not from us. Any couple who wishes to raise a baby, but chooses not to bring another baby into the world can just send a pregnant chick to the hospital in their name and the baby is born to them. No hassle. We have checked with the D.A.'s office in S.F., and it is legal "Anyone can enter the hospital in any name they choose, as long as they do not do so to defraud."

With the dumb-ox inertia of the State, Church and Hospital, they register the child, period. Because anything born, built, brought or consummated in the State, (any State in the world) with a title, is property of the State. They don't care in whose name the title is, just so the names match, and it is not done to defraud.

That's why Sec. 197 is so important. To protect families in the event inferior people, i.e. Social Workers, want to ripoff children.

According to Dr. Gunaz Dyburat, Brandeis V., "over 50% of all children in Sanoma State Hospital, were put there for job-security-state-opportunity." The Social Worker is the only person in our society, with absolute power.

We must remember that now, as during the time it was printed, the ONLY reason for the Bill of Rights is to protect the people from the State.

## Doors Of Appeal Close for Morrison

The lead singer of The Doors, Jim Morrison, was denied an appeal of an extradition order to Florida for a bust involving alleged "lewd and indecent exposure," concerning a gig the Band held in Miami.

The appeal was denied by the state Supreme Court when it was submitted by Morrison's defense attorney. The Court refused to comment on its reasons for the denial of the appeal.

Morrison is scheduled to surrender to Los Angeles porkers on Friday for extradition to Florida, in accordance with the order. The extradition order was signed by Governor Reagan.

Morrison was free on bail following his arrest shortly after the performance in question, which was a March 1st gig.

Warrants were issued on a variety of obscenity counts, including profanity, intoxication and lascivious behavior.

Morrison's Beverly Hills mouthpiece, Sanford B. Sculhofer, wrote a letter to the Supreme court in which he outlined his request for an appeal.

The letter mentioned that the "Audience was composed of enthusiastic adherents to the 'New Generation' music and followers of the spirited, and Independent 'Tell it like it is Heroes' "

"Modern hard rockmusic has become firmly entrenched and it is art and music nonetheless."

It appears from the bent of this issue that the portals of justice are a much more difficult trip than one through the doors of perception.

## BANNED IN CHICAGO

THE YEAR IS 1975. THE GOVERNOR OF CALIFORNIA HAS OUTLAWED ALL MANNER OF SEX, FUN & GAMES. THEN ALONG COMES A SUPER-STUD BY THE NAME OF PETER JAZZAWIK WHO TURNS ON THE WHOLE BAY AREA

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# DOWN ON SMACK

(LNS--)-- "Junk is the ideal product. . . the ultimate merchandise. . . the client will crawl through a sewer and beg to buy. . . The junk merchant does not sell his product to the consumer, he sells the consumer to his product. He does not improve and simplify his merchandise. He degrades and simplifies his client. He pays his staff in junk." --William S. Borrough, NAKED LUNCH

On the East coast you can hardly find grass or hash anymore. There are no more mellow drugs in New York, and the word from Boston and Philly is the same. In Chicago and the Midwest they're passing off Indiana and Iowa weed as the finest local stuff. Even southern California is starting to go dry.

The marijuana scarcity is the result of U.S. Government policy. They've decided to stop the flow of

grass into America at its course and for the most part, that's Mexico. They're spraying the Mexican marijuana fields with the same defoliants they use in Vietnam, cracking down on the small airplanes which do a lot of the running, and using an informer system in Mexico to nab the big runners at the border.

The grass squeeze has not caused any slow down in the use of drugs. We don't use drugs just because the drugs are there. We use them because the schools suck, because the streets can become a drag with nothing to do but hang, because the army is crazy, because getting high is better sometimes than getting drunk. But the grass has been closed up by the government, so the supply of the heavy stuff was opened up by the Syndicate.

With no grass around, too many

people are turning to smack. In New York the scene is real heavy; in the parks where kids hang out you can buy smack almost as easy as you can get someone to buy you some beer. Or if it isn't smack, it's heavy speed like methadine, or it's heavy downers (like tuanal, used in mental hospitals instead of straight jackets to keep the patients quiet) which numbs you so much you're wide open for an overdose.

The government and the Syndicate have made the big coalition, the slob wedding. The government action in Mexico has opened up for the Mafia a whole new market for smack, and the invasion of smack into the scene has begun to take the fight out of the Revolution in some places. The kids who last year were ripping up the New York City high schools are staying wiped out on smack this year. The kids,

who used to fight in the street gangs and were starting to realize that the enemy wasn't the cats on the other block but the punks on the draft boards or in the police stations, are staying quiet and happy on smack.

The point is, the government only cracks down on grass when it wants to. In Vietnam there's enough grass to keep the soldiers from freaking out at the war and putting bullets through their 2nd Lieutenants. But back home the grass was working the other way--helping kids see through the bullshit at school and work, helping them break out. So they're bringing the smack in--to keep us quiet, to stop us from trying to make some changes.

All this turns a lot of our people into pushers. Not big pushers, but just enough to make a little bread and stay into their own stuff. In

Chicago we find a lot of people who say our park used to be tight. Everyone was together. Now everybody is trying to out push everybody else. The drug thing is turning brothers and sisters into burners.

The scene isn't good. The Syndicate and the government always mess over the people, us. We all dig a little stuff now and then, but the heavy stuff will kill us. Beware of the pusher men. We've got to cut through a lot of this shit. Drugs may seem cool, but they're used to keep people cool. The man may be down on drugs, but he lets certain syndicate slob push them. So think it out brothers and sisters. We've got work to do, and we all need to relax now and then. But we aren't going nowhere strung out and hasseling each other. Get high on the people and SMACK the enemy.

## THE AGE OF ASPARAGUS CAULIFLOWER POWER

There is a spectre stalking Europe--and Asia, and Africa, and Latin America. This is the spectre of finance capital. Not free enterprise which can be collective, not the free trade which only exists on our streets, not the munitions makers--although they're a factor, but Finance Capital. Finance Capital, even the name seems coldly corpulent.

There was a slogan used first in the Haight, and then imported to New York: THERE IS NO SUCH THING AS A HIP BUSINESSMAN. They were talking about guys like Graham. And they were wrong. A business man, if he's out front for profit, is beyond good and evil, neither hip nor unhip. A product's presented--let the people decide. Maybe you shouldn't offer people calcium cyclamate, but probably bad dope and stolen shit is no better.

It's what's up front that counts. What you represent yourself as is who you can never become -- not with coercion.

Why do you suppose they made such a big deal out of Woodstock? I suppose Nixon digs Hendrix and Linkletter loves sunshine. They'll tell you it was peaceful and profitable. No doubt, this is wonderful. They say that it was the largest single voluntary gathering of young people since the Children's Crusade. Woodstock brought out more kids than the McCarthy Campaign, the Democratic Convention, Moratorium Day, the Free Rides, the Peace Corps, Vista, Yippie, or even both major marches on Washington. In other words, as many kids as there are in Vietnam.

The figures rolled in and unfortunate comparisons were reached. The festival site at White Lake better

came for three days the third largest city in New York State. Several millions of dollars were spent, and the festival's sponsors stand to make \$750,000. And the Law was cool. Flying in provisions by helicopters, assisting the sickly, very few people blown away for dealing. Eventually food, admissions, and even water were free. Youth tiptoed through its possibilities in the primal ooze of upstate New York.

And if you think that Woodstock was wonderful, look ahead one year to what could be. You've seen folk rock, raga rock, hard rock, gutter rock, factory rock, hothouse rock, high-brow rock, and the rest of them. We can all look forward to the realization of something that's been in the offing for years, --Finance Capital Rock.

Remember the World's Fair? It was a gas, any of them. Dupont and Ford, Johnson's Wax and General Motors, Dow and Dow Jones--throw a show of progress, better living through alchemy. A little something to enjoy. Even Paul Krassner, editor of the Realist and a Yippie brain trustier triptester, enjoyed the Montreal Expo, although it was a bit tough on his nerves. I know people who dropped beside the Unisphere in New York. Government-fronted musical offerings are no new big thing. This country has sent jazz bands on tours of the Third World for years. There is also the miserable Voice of America, Radio Free Europe, and Armed Forces Radio.

### REST AND RECREATION: NIXON SWINGS

Ralph Gleason, generally a reasonable fellow, reported in Sunday's Chronicle: "The United States Government, various elements of the music industry and several corporations outside the entertainment world are planning a giant United States Peace Festival for 1970."

OK, so Tommy James, 1910 Fruit Gum, Kingsmen, Ohio Express, Bobby Goldsboro--select your own private delights -- are going to be there. We can already figure out the draw. And maybe Hubert Humphrey bringing you Sould Bro "Number One, James Brown and his Curious Flames. And Edwin Hawkins and Fifth Dimension and Diana Ross and Duke Ellington. Only you won't go; you don't go to Decency Rallies either.

Only you will go, in spite of yourself. Check the Peace Festival's intended board of directors against your anticipations: John Lennon, Peter Fonda, Arlo Guthrie. This could be for real. Gleason ripped the story from Billboard magazine.

It was front page in the November 1 issue. Fred Kirby, Billboard news correspondent, says "From one to three million people are expected for the weeklong free admission event. . . scheduled for August on Indian lands in Arizona."

Kirby reports that Presidential assistants Daniel Moynihan and Bud Wilkinson are planning the absolutely free rock extravaganza in cooperation with pop publicist Billy Smith. Gleason writes, "Major corporations involved in the project include AT&T, General Motors, Anaconda, Coca Cola, Mobil Oil, Borden Milk, US Steel, and Union Carbide and Chemical."

Gleason's Chronicle article was published Sunday. By Tuesday Gleason thought that the Peace

Festival was as likely as a "snowball in hell." He called the Billboard story "somebody's dream," and connected it with the McCartney hype, and the Masked Marauder deception. Gleason feels that some people feel "the necessity to invent mythology" involving the pop stars.

Gleason phoned the companies mentioned and they claimed to have never heard of the proposed Peace Festival. Moynihan and Wilkinson said they only followed orders, and that none were given. Representatives of the pop stars to be involved knew nothing of the project.

Gleason believes that publicist Billy Smith has done his job too well. He writes: "President Nixon also might be expected to comment on this story. Is it a hoax, a hype or a hallucination? It is hard to believe it is true. . . There is no indication who has the grass concession. Union Carbide?"

But suppose the people involved are just not letting on. In this age of McLuhanisms, it is probable that the authorities responsible are a-fraid of over-exposure. Remember the folks behind the Festival, the business interests, are only a few of the folks who have brought us the Vietnam War and our present ecological wonderland.

Think of it, no more mud, no more rain, no more water, no more admissions, no more Indians, no more kids. The federal government will handle the construction of service facilities. Maybe the Festival will be run like the War. Or maybe like the War on Poverty. Feel the squeeze?

Nothing is for nothing. Arizona has a price, land of Goldwater and detainment camps, land of Hopi and Navajo Indians, Japanese Americans, and intended political prisoner. Arizona, fair skies and dry air and low, low taxes. Old folks go there to die. What could be your reason?

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## The Rolling Stones...

by Wayne Robins

On the way home from City Lights Sunday afternoon, we picked up a hitch-hiker who asked if any of us were going to see B.B. King that night. Someone asked where he was playing and the hitch-hiker answered "Oakland Coliseum". No, I said, I had tickets that night to see Ike and Tina Turner. Everyone laughed, knowing that we were all going to the same place, to see Terry Reid and some other British group.

The Rolling Stones are the only group that could make spending \$4.50 for a seat closer to the airport than the stage of the Coliseum worthwhile. Partly it was due to the success of the closed circuit, unfortunately black and white, TV screen, which enabled us to partake of Jagger magic from ten thousand feet. The sound was excellent for most of the show, until the Stones came on. They succeeded in tearing the place up, "getting it on" as Mick Jagger warned us they would, in spite of occasionally working amplifiers and a wounded PA system. At any rate, they were far better than four years ago, when they appeared at the Brooklyn Academy of Music. The Academy's sound system was made obsolete by the screaming Saturday afternoon, Get Off My Cloud mob, still flying on the Beatlemania rush. In those days, you saw the Stones to scream, just like you did for the Animals or Herman's Hermits. Remember 'erman?

Thoughts of the same thing happening here, 1969 in Oakland flashed through my mind as Terry Reid opened the first show. He was loud, sometimes interesting, often irritating. Fortunately, he did all the unnecessary screaming that evening. He is nowhere nearly as good as reports out of England a year ago would have liked us to believe. Groupie fodder nevertheless. He did get things moving.

Promoter Bill Graham came out next, to introduce "The Chairman of the Board, Mr. B.B. King." Business as usual and also to remind us kiddies that we here in the Bay Area do not rush the stage, because it hassles other people, and even though they won't say anything, their bad vibrations are gonna get your mama. Right on! Unfortunately, or perhaps inevitably, B.B. King wasn't right and wasn't on for parts of his early set. The Coliseum is just no place for a blues performer, even the greatest. B.B. thrives in a small club or even medium to large sized concert hall, not in mammoth stadiums. Lucille and the band just couldn't get themselves together; at times it appeared that they couldn't hear each other, which Mick Jagger later commented on. King's vocals were as usual spirited and impressive, though for some reason it didn't really matter, aside from setting the stage for the finest soul combination in the land.

The Ike and Tina Turner Revue appears to be the stereo-typed soul show, complete with screaming hype-man, who introduces Ike, the leader, writer, producer, arranger, guitarist, soul and inspiration of the Revue, who sends up a few appropriately gree-zee licks on his guitar, and now! The stars of the show, Tina Turner and the Ikettes! Movin' and groovin', slippin' and slidin', reelin' with the feelin'; they come splashing out, Tina in tight white mesh mini dress, with long, wavy hair flowing, dancing, biting into the microphone like she invented sex, swearing "Do you like good music, that sweet soul music," and Tina is off, cussin', cryin' and carryin' on. For a moment even the Stones seem far away, giving Aretha a

run for her reputation. Tina is the real thing. She has an orgasm at the end of "I've Been Loving You Too Long", you can feel it going in; the audience is going wild, the Coliseum totally together, which is a task fit for a Rolling Stone or...

A Beatle? That riff Ike's playing, somehow you sensed it coming. "Here come old flat top, he come groovin' out slowly..." People are flipping out as Tina sinks into "Respect", and a rip it up "Land of 1000 Dances", edging off stage, the stage lights dim but the amplifiers stay on, the ecstatic hype-man howling her name, just like James Brown's man likes to do, and the "encore" is James' "Please Please Please". If Mr. James Brown would have been there, he woulda grinned his ass off.

Graham comes on again, tension in the air, anticipation, an epidemic. All he says is "The Rolling Stones will be on next. Go do what you gotta do. Just remember, as of last notice, it's still illegal." Pushing around equipment, ten, fifteen minutes. The natives, as they say, are getting restless. One of the Stones road people comes out and apologizes, the boys arrived a trifle late and will be out in a jiffy. He is booted. Five minutes later, the mob is foot stomping, head clapping. Another apology, and a promise that in (count 'em) two minutes, the Rolling Stones will appear.

His word is good. Jagger, in red, white, and blue in a black jumpsuit with an omega on his chest, a long red tie-scarf flying from his neck, waving his Uncle Sam hat like a magic wand, bowing gracefully and blowing kisses, at our satanic majesty's request. He grabs the microphone, tells us that "I was born in a cross-fire hurricane." We're off, in jumpin' jack flash. Impressive, if not totally together.

Mick apologizes, warning us that when they get the electricity fixed up, they will really "get it on." Meanwhile, Keith gets his acoustic guitar. They do Prodigal Son, and Robert Johnson's "Love In Vain." "We didn't write this", says Mick. "We wish we did."

Equipment repaired, doing Chuck Berry's "Oh Carol", which was three minutes of the most perfect rock n roll have ever heard. Another slow blues followed. Can a white man sing the blues, Ralph Gleason, Mike Bloomfield? As Mick uttered later, "Shee-it."

They launched into a series of new songs from their forthcoming album, "Let It Bleed". Most devastating and unforgettable was "Midnight Rambler", a long blues rocker, with Mick falling to his knees, going insane on the harmonica, building into a flash, everybody on their feet. An instant classic. "Sympathy for the Devil" followed, Keith compensating for the lack of extra percussion by using some extra percussion, with Mick Taylor tight and tasty behind him. Again there seemed to be trouble with equipment. They do a funky slow version of "I'm Free," and a slowed down "Stray Cat Blues." Then Mick starts to rap about how the audience always watches the performer, and how the performers want to dig on the audience for a change.

House lights go up, Chuck Berry's "Oh Queenie", and two people start to dance in the wide orchestra aisle. Then ten, then a hundred, and then the rush is on, "Honky Tonk Women", and it looks like an invasion, Mick blowing kisses, waving his red flag at the charging bulls. Two rows of black dudes in the balcony, dancing, gyrating in ecstasy. Oakland Coliseum is alive and grokking, the ultimate rock n roll show.

Satisfaction came without a pause from Honky Tonk, sounding as alive as it did four years ago, perhaps better. For the finale, what else do you do in Oakland but "Street Fighting Man!" Before anyone can get it together enough to scream for more, the Stones are gone. Time to get high with the people. The mob at the stage, in a state of shock, slowly drifts towards the exits, satisfied, knowing that the promise had been kept.

# ABBEY ROAD: NOWHERE, MAN

## Where the Beatles Are At

(LNS/Dock of the Bay) -- People seem to have varying opinions on the new Beatles' album, Abbey Road. Almost everyone is dissatisfied with it in small or large ways, but a lot of my friends say that it's much better than their last album, the double one, and for them and for me, it's almost impossible to dislike the whole album.

Even the Beatleologists might agree -- my friends do -- that this album is not an organic whole, but rather a collection of different pieces with little unity in them. People have even said that the Beatles have been trying to make a whole album in the way they did with Sergeant Pepper ever since then, but haven't been able to do it. Magical Mystery Tour came immediately after, and was a failure. Since then it's been the double album, a really miscellaneous collection, Yellow Submarine, which was just a soundtrack album anyway, and then Abbey Road (excluding John and Yoko's Two Virgins).

What has been happening to the Beatles, and is reflected in their music, is the same thing that's been happening to all of us. The major difference -- between them and us -- is that their response has been qualitatively of a different nature from ours. Our world has become increasingly fragmented and disorganized; more importantly, our experience of the world is no longer -- if it ever was -- unified, but has become schizoid,

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in the sense that Laing talks about. I think my experience parallels that of others; as rapid changes come down, we are pushed, both from within and without, into new forms of response. For people at all concerned with the movement -- whatever that entity might be -- the response is endurance and struggle, and involvement. The response of the Beatles has been one of disengagement and retreat.

When I first heard "In an Octopus' Garden" I thought of its similarity to "Yellow Submarine", including the fact that Ringo sings both. After listening to it a few times, I began to see that they are really different in tone. The idea of "Yellow Submarine" is one of being together, of exploring the world, of movement and activity. The film underscores this idea too, with its major theme of fighting against the forces of bluesness. It is probably a very good indicator of the level of both the Beatles' involvement and our own that "Yellow Submarine" could be taken up as a kind of movement theme song, at least in Berkeley. "Octopus' Garden" is a whole other thing; instead of being together there is the security -- "happy and safe" -- of being in an enclosed place; and, instead of movement and activity there is stasis.

"Here Comes the Sun" and, to a lesser extent, "The Sun King", seem to make the same point when compared to "Good Day Sunshine." In both the Abbey Road songs there is a kind of hopeful passivity, as if waiting alone would bring the needed peace and joy. "Good Day Sunshine" is in no way a waiting song, it is a participating song. Sure, we really need joy, now as never before; but many of us have come to discover that it is not only foolish to sit and expect it to come to us, it is dangerous. We can no longer retreat from our chaotic reality always comes and beats us over the head.

For a long time the Beatles were oracles of our generation. Whatever the state of the world was, they seemed to be able to make their music expressive of it, when we began to look analytically at our society they began to tell us what we saw. Perhaps what they sang was left-liberal social criticism, but that is where many of us were at. Now we've moved beyond that into acting on our insights, into trying to change what we see, but the Beatles are still there. Now, instead of "Nowhere Man," or "Eleanor Rigby," the Beatles express only a nostalgia for the way things used to be; especially in "Golden Slumbers" -- "Once there was a way to get back home." The sharpest explicit social commentary in a long time has been "Revolution," and we could hardly call that a movement song: "But if you go carrying pictures of Chairman Mao, you ain't gonna make it with anyone anyhow." The Stones are singing about fighting in the streets, and the Beatles, or at least John and Yoko, provide the absolutely appropriate song for the Moratorium, "Give Peace a Chance," a sort of whining plea.

What the Beatles do best on Abbey Road, what they have always done best, are songs like "Maxwell's Silver Hammer," which points out the terrible banality of violent death, and music only for the stoned, as "I Want You."

Like an increasing number of television commercials I've seen, Abbey Road is really very much into a fantasy and escapist theme. What is sad is that we have to face all the difficult and dangerous times by ourselves, since the Beatles are no longer with us. It's like having a friend who used to go with you on all the peace marches, but who kind of disappeared when the pigs started gassing and clubbing. You still think of him as your friend, but you don't have much to say to one another any more.

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# More Death:

# BODHISATTVA

Sam Moddy

BARB received the following letter in response to the article, "Kill Yourself" (BARB Nov. 4-7, p.3).  
 "Nov. 4, 1969  
 "Dear People of the Berkeley Barb and Mr. Sam Moddy (author of the article "Death is a Trip" "Kill Yourself", BARB Nov. 4-7, p.3):  
 "After having read your article concerning death and suicide entitled "Death is a Trip", I felt that it is my duty as a Bodhisattva, a Buddha to be, to add a few comments on your writing, stating that "Many Bodhisattvas are great military and political heroes (Leaders)—Alexander the Great, Napoleon, our present president and of all people, Hitler.

"So after having read this, I was totally overwhelmed with surprise, since most hip people tend to know the real truths concerning Zen Buddhism, and Yoga; and it is usually the vast majority of straight cats who tend to believe the general misconceptions concerning Buddhism, such as it being self destructive, annihilistic; concerned with fasting and sitting cross-legged, and so forth.

"So I just feel, People of the Barb and Sam, that: if I could tell you a few of the things that I feel Bodhisattvas are inclined to do here on earth, maybe you would understand why I decided to waste everybody's time by writing this letter.

"But anyway, to quote one of the noblest Buddhists who has ever written, and who has inspired more people with his writings on the Northern or Mahayana Buddhist Faith (D.T. Suzuki), "Thus the es-

sential nature of all Bodhisattvas is the great loving heart and all sentient beings constitute the object of his love." Their spiritual state is higher than that of most people and therefore in order to emancipate sentient beings from suffering they are inspired with GREAT SPIRITUAL ENERGY—I think that Hitler had great energy but of another nature: kind of like some phony ego trip that the pure white Germans were the coolest of all races. So I only felt that when Sam put in the Barb "now the Bodhisattvas are waiting until they stockpile enough nuclear power to blow up the entire earth"—Man, you cats completely blew my mind—and then I thought that Sam was joking and kind of punning about the chaos in the world.

"But when at the end of his article he states "Die, and don't come back" he really blows it, being that when one commits suicide and has not yet attained to Nirvana, he must come back again (in the world) and again due to his misconduct, being that he has not really tried to help anyone but his own selfish self.

"I feel that if one feels that he will attain lasting peace by killing himself he basically has the same thought as some billionaire cigar smoking cat who tries to buy himself a penthouse, where he'll escape from the misery of the world.

"So you see, it's the same ego centered selfish bag both are playing and not one of them has the true and devout compassion and concern with other people's suffering as great men such as Jesus, Buddha, Mahatma Gandhi, and Martin Luther King had.

"So I only felt that it was kind of my duty to try to show you some of the inconsistencies in the article; being that I feel people who read the Barb should not read misinforming information—and especially from a front page article; and also because you may lose sales due to people not wanting to read anything like that article again.

"P.S. Please don't take this as a personal thing, rather as just from one friend to another.

"Sincerely, a fellow student and reader of the Barb,  
 "Peace be with you".  
 Dear F.S.B.R.,

Thank you for your letter. It was a pleasure to know that someone read the article, let alone took the trouble to write in response to it.

I reread the article in the light of your statements, and saw how you misunderstood my meaning. One basic misunderstanding was your construing my use of death as "annihilation" because of my equation of Nirvana with "annihilation", and then my equating Nirvana with death.

However, the word "annihilation" was in quotes, and was merely a rough translation of the Sanskrit term Nirvana. I should have used a deeper root, such as "to blow out" like a candle, instead of "annihilation".

In the late 18th century, when many Western scholars were beginning to turn on to oriental religions, there was some confusion about the meaning of Buddhism. Many construed it as meaning total destruction, and rejected or embraced it thinking that its aim

was one of "unconscious peace", or "nothing."

Max Muller and H.P. Blavatsky, perhaps the two most eminent western authorities on Buddhism, Vedanta, and Eastern and esoteric religions at that time, fought against this erroneous understanding. Blavatsky was the founder of the Theosophical Society, and she claimed she was under guidance of Perfect Masters. If she didn't have spiritual assistance, then she was history's greatest scholar. Muller was also a fantastic scholar, although not so spiritually active. He spoke some 18 languages, translated a tremendous amount of works and wrote on religion, mythology, language, philosophy, and philology.

Both Muller and Blavatsky knew that there was no "nothing", as most people thought who were afraid of death for that reason. Muller, in his SCIENCE OF LANGUAGE (London, 1874, p.363-364) shows how "nothing" is a word, and that there can be no "nothing" because "nothing" only exists in comparison with the word "something." If I open a cookie jar that is empty I say there is "nothing" in there. But there is only nothing because I imagined that there might be "something." The "something" that I imagined, and desired, I call "nothing." Otherwise there is a lot inside the box, if only I wasn't hungry. I could forget the whole problem, and go stand on my head.

At the end of my article, I concluded by quoting Swami Avidjananda. He had said that God could only create something if it was impermanent, that it had to change, to move and contrast with itself in order to exist. The Swami continued, "Change is death. Change is ego-dissolution, is mind decay. Death is no-mind. No-mind is Nirvana, is orgasm, is death. Death is absolute. Death is transcendental. It has no limits, no laws, like life... Death is beautiful, Death liberates."

Now how, if death is nothing, can it do anything or be anything? How could it even be itself? How could one know about "nothing" if there was nothing? If it is a word, what does it name? As Muller said, the word Nothing, meaning annihilation, was "utterly inconceivable, except in the brain of a madman."

Despite all the pearls of Muller, Blavatsky, and many others, not to speak of Buddhist texts themselves, people stopped believing in God, and Darwinism and dualism captured the intellects of most people. Popular western theology and science became atheistic and dualistic, and people simply did not understand nor accept the monistic ideas of Vedanta and Buddhism because they believed otherwise. If they could have seen the truth they would have understood.

Another way you might have misunderstood my meaning of death, F.S.B.R., was in interpreting it to mean physical death, like when

you get your head chopped off or something. To this I refer you again to the above quote by Swami Avidjananda. This interpretation is true, however, in the sense that at the time of the separation of the soul from the body, and the body's subsequent decay, (the time when people fear they will be annihilated, and "no more"), the Tibetan Book of the Dead states that the clear light is seen soon after the "silver thread" first breaks. This is supposed to be Nirvana. However, most people are afraid of the light because of their karma. They run from the light and may go through all hell until they finally become attracted to something. They are reborn when they identify with something, thus obtaining a new body by becoming identified and attached to it.

The after death planes are called bardo planes, and they are the places in which people wander for eternity in the ocean of samsara, of rebirth, of illusion. We are all in the Bardo plane now, we are all dead. We have all fled from the clear light after our last incarnation. (See The Complete Book of Zen by Allan Coult, Barb July 24-31). Because of our fright we lost consciousness, and only gained a "memory" of ourselves after we became attached to something.

This memory of who we are is our vocabulary, our thoughts, our names which symbolize for us "past experiences" that we attempt to retain because it's part of the cherished trip we got on this particular round - we are attached, and ego is our attachment. Ego is words, and words are illusion, maya. Max Muller said, "We have found out the glass through which we see darkly is language."

All words are as much as an illusion as the word "nothing" is. They are that very that, and mean this or that. Things are just as they are, however, and cannot be described because the words are in themselves autonomous entities apart from what they name. Words name things, and there are no things, and there are no things, but there is no-thing.

A word is, only in contrast. Because of the contrast, the thing has an opposite, and both are equally valid, one not existing without the other. Thus, there is a GOD, and there is NO GOD. Both statements are equally logical, grammatical, etc., and many men have time and again proved one view or another, at least to the satisfaction of themselves. And what people say has little to do with what happens. One says, there is a God, or maybe he says there isn't. That doesn't have much to do with whether there is or isn't; all you can do is talk about it. Likewise, say "Give me a hot dog" and you may or may not get one. Say it right now, and chances are that you won't get one, unless you bought your Barb in front of the Doggie Diner on Telegraph. And what if

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# BLUES

you get one and it makes you sick!

So words don't mean anything and you can begin to center and relax a bit. But everytime you open your mouth to speak, you're not enlightened. Bodhisattvas are infamous for this. You mentioned Mahayana Buddhism and D.T. Suzuki in your letter, F.S.B.R., Zen Masters are known to be not only talkative but coarse-mouthed. And when you grasp Zen, what do you have? The Buddha himself declared, "When I attained to Nirvana, I achieved nothing." Or to paraphrase a Zen anecdote, "True understanding is beyond understanding, do you understand?"

Nirvana is the Buddhist term for the transcendental state which the Yogis call Nirvakalpa Samadhi. The Jivan-mukti exists no longer in this physical world, but has passed through the astral, mental, and causal worlds as well. The Yogi finally reaches what is called Brahm Lok, and this is supposed to be the ultimate state. The liberated saint is completely merged with God. This state is "complete unexcelled enlightenment", "total orgasm", "the clear white light", "pure consciousness", etc.

The ego is completely dissolved. No structure exists. Pure consciousness is immaterial, non-substantial. Being, Consciousness, and Bliss are One, the non-dual One. A question sometimes asked at this point is "Then what?" The people who ask it generally don't understand that in this state there is no "Then what?", that everything is perfect, complete, and there could be no "what" or "then."

However, the question is valid, in the sense that this is still only the beginning. Nirvana is not finite, but neither is it infinite. It contains names but has none.

Here is the paradox in Mahayana Buddhism.

If there is no possibility for other, how can a bodhisattva, reaching this state, renounce it in order to save all sentient beings? If everything is perfect, how is suffering suffering? Who was Bodhisattva trying to kid? Why is the sky black?

Satori is supposed to be different from Nirvana. In Satori there is not a complete merging but a flow between the world and you. You aren't the world and the world isn't you, but at the same time, the world is you and you are it. Zen is only the beginning. Nirvana, too, for that matter. Brahm Lok is merely the top of the negative universe. Above that are higher levels. Buddhism and many yogic schools say that Brahm Lok is the ultimate state, but how would anyone know what the ultimate state is?

Another word about Zen comes from an ex-G.I. who served in

Japan and Korea. He said that the ultimate answer is that what everything is all about is that when you were in God-consciousness you were alone and lonely, even frightened, and so you made up games to play. You find out that what you were doing before (and sought to be free of, thinking is illusion) was actually exactly what you wanted to do. It was a game. You make up the rules, and you wouldn't have played it any other way.

There are systems that say Brahm Lok is only the beginning. The Buddha might have been billions of times, infinitely, more evolved than anyone else on earth, but what does that mean? Shabd Yoga, also called Sant Mat, is one system that says that there are higher states above Nirvana or Nirvakalpa Samadhi. Swami Bhaktivedanta, leader of Krishna Consciousness, is another who says this. Swami Avidjananda also says that he himself has seen higher levels than Brahm Lok.

All three of these Bodhisattvas say that Brahm Lok is only the top of this negative universe, and that there is a higher positive universe. I asked the Swami to compare the negative and positive universes last Monday night. Earlier in the day he had said that you "go through a funny twist" (an experience impossible to know until you've had it) and get there. I asked him if it was infinitely more beautiful. He said yes. When I asked him to compare the negative and positive universes he didn't say anything.

You mentioned the love of the Bodhisattva, F.R.S.B.. A lot of people talk about love. But I only hear about it when someone is talking about it, and when we are talking about it we aren't doing it.

When my article ends with "Die, and don't come back." It means just that. Wouldn't it be terrible if all anyone had to read was the same old thing? What if everyone talked the same way, wouldn't it be boring? Nixon this, and smoking that. Before this it was Johnson this, and dropping that. And they're all death trips. In my article I cited many instances of people killing themselves and each other, and the vast majority of people are on death trips, both in the physical and spiritual sense as explained previously, in reference to Bardó Planes.

Death is the big scare, on any level. To get over it one dies. Until then, the more we talk about it the more we'll believe it, or not. And no matter what can be said about it, death's a trip, just like the Buddha's. And first base, and...

Yours,

(Los Angeles LNS)--

Remember Woodstock? Remember how the radical press attacked this biggest rock festival in the history of the world (450,000 people) because it was a business that was going to make a profit of one million dollars by selling us our own music? Remember how so many kids came they couldn't collect tickets, and a quarter of a million people got in for free? And remember how the promoters announced that they LOST \$1 million, and how everyone called that a victory for the people?

Well, the promoters made plenty of money, it turns out; exactly how much is difficult to say. Their wailing "we lost a million" was part of a clever and, up to now successful attempt to fool the public and undermine the radicals' attack on their operation. The true story has been uncovered by the show-biz newspaper, VARIETY.

The Woodstock promoters--Joel Rosman, John Roberts, Michael Lang and Artie Kornfeld--claimed to be \$1.3 million in debt at the end of the festival. Then they started trying to buy each other out, and it was reported that Albert Grossman, manager of Dylan, Janis Joplin, and The Band, among others, was offering \$1 million for one-fourth of the business. Albert Grossman is the most successful money-maker in rock music; he doesn't make mistakes. Why, VARIETY asked, would Grossman offer \$1 million to acquire a debt of \$1.3 million?

The answer was that there was no debt, that the promoters' report of their expenses was filled with lies.

The promoters sold \$1.4 million in mail-order tickets; they claim that their expenses were \$2.7 million. They say they spent \$600,000 on emergency helicopters, food and medicine, which makes them

seem pretty generous.

But their eight helicopters cost \$500 an hour; for three ten-hour days, that's only \$120,000, which leaves \$480,000 for food and medicine. And half the helicopters were hired before-hand to ferry the performers around; this raises the emergency food and medicine cost to \$550,000. But, as everyone who was there has testified, virtually the only source of food and medicine was the Hog Farm. The promoters' claimed emergency costs were a half-million dollar lie.

They claim they paid the talent \$250,000. But simply adding up what they say they paid the individual acts gives the figure \$150,000. Some had argued that "the performers don't make the money on these things"; Woodstock's list of who got what disproves that idea, and provides a financial ranking of the popularity of the various rock groups.

(The most expensive group was the Jimi Hendrix Experience--they took home \$18,000 for their set. Next was Blood, Sweat and Tears--\$15,000. Creedence Clearwater Revival and Joan Baez got \$10,000 each; The Band, Jefferson Airplane, and Janis Joplin got \$7,500 each.

From there on down, the list reads: Sly and the Family Stone, \$7,000; Canned Heat, \$6,500; The Who, \$6,250; Richie Havens, \$6,000; Arlo Guthrie, \$5,000; Crosby, Stills, Nash and Young, \$5,000; Ravi Shankar, \$4,500; Johnny Winter, \$3,750; Ten Years After, \$3,250; Country Joe, \$2,500; the Grateful Dead, \$2,500; and down through other groups to Quill, \$375.)

Woodstock claims production costs exclusive of talent were \$2.25 million. The Isle of Wight festival cost \$50,000 to produce, which is probably closer to the true figure for Woodstock.

There are two particularly interesting figures in Woodstock's

budget: \$16,000 to charter a plane for the Hog Farm, and \$10,000 for "Yippee Headquarters." The policing and relief work done by these two groups were cheap considering the services they provided for the promoters.

The final unreported source of income for Woodstock is the royalties from the feature-length film "Woodstock," which will open across the nation at Christmas time. Warner's, according to VARIETY, is certain it will be their biggest money-maker of the season.

All of this adds up to what many had suspected all along: the Woodstock rock festival was not a victory for "the people," it was a victory for the businessman-promoters, men who make a profit by exploiting youth culture.

The stars of rock have helped perpetuate business dominance of pop music, turning their music into a commodity to be sold to whoever has the money--at the same time that these same stars claim to be part of a political movement that opposes exploitation. Joan Baez insisted at her last New York concert that no one be allowed in for less than two dollars--if you want to hear her sing about not paying her income taxes because they go for war, you have to pay for it. And Dylan, who was crucial to the recent development of the protest song, demanded \$85,000 for his Isle of Wight appearance--which turned out to be more than \$7,000 a song.

We don't need any more multi-day rock festivals with expensive tickets--"festivals of love" that turn out to be festivals of profit for the promoters. Instead, we need free concerts, and lots of them--free music in all the parks every week. Contributions of low-priced admissions could cover the expenses of the bands--they have to eat too. But the junior assistant west coast promo man, and his profit-minded counterparts across the country, has got to go. The music is ours, not theirs.

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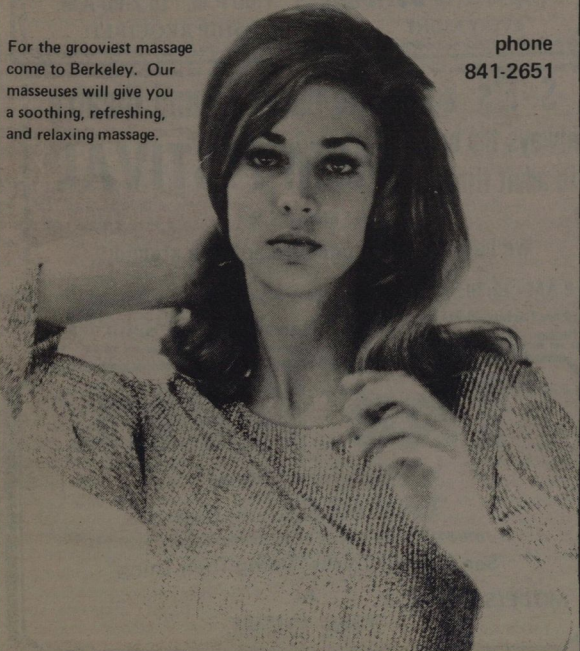
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# WINTERLAND

# BUMMER

Sometimes a musician's performance is far greater than what his audience deserves. Such was the case at Winterland last weekend when Rahsaan Roland Kirk played for an overcrowded house. Twice during his clarinet solo Kirk motioned to the mass for silence, but the whooping and heehawing continued. In the stifling, packed auditorium it was impossible to be comfortable anywhere, and always there was the atmosphere of frustration and potential violence.

For \$3 a head the massive turn-

out had jammed Winterland to see Kirk, Wolfgang, Isaac Hayes, and Led Zeppelin. England's sensational Bonzo Dog Band was scheduled, but a sign said they were cancelled because of "immigration" problems. This was bullshit—Bonzo Dog cancelled the last two weeks of their U.S. tour, complaining of poor promotion and shoddy treatment. Isaac Hayes was their replacement at Winterland.

It is possible that those who saw fit to yell and holler during Kirk's performance thought somehow they were being hip. This reflects poor-

ly on their intelligence and respect for artists. Probably most had come to hear the popular but overrated Led Zeppelin.

Rahsaan Roland Kirk is one of the most daring contemporary jazz musicians. His reliance on spontaneity and experimentation takes him outside the usual categories of music. He plays over a half-dozen instruments, including saxophone, manzello, stritch, flute, clarinet, harmonica, and piano. He freely employs sound effects—gongs, train whistles, etc.—constantly exploring the barriers of sound.

Recently Kirk has made some new friends in rock & roll circles. On a tour of England early this year he jammed on separate occasions with Jimi Hendrix, Eric Clapton, and Stevie Wonder. At the Boston Globe Jazz Festival the highlight of the final concert was his performance with the Mothers of Invention. Indeed his style and Zappa's represent the point where jazz and rock merge.

Kirk opened at Winterland with the sound of taped human laughter. Then he went into "Pinball Wizard" on saxophone. He switched to man-

zello and then to flute for "Ma Chere Amoure." His Vibrations Society consisted of Ron Burton on piano, Vernon Martin playing atonal bass, Steve Ellington on drums, and Joe Texador on tambourine.

At one point they all stopped playing, clustered around the microphones, and began berating the audience one each other. "Kill the CIA!" "You hypocrites...All you messed up people—you pot smokers..." "Hey women—Want to learn how to be free?/ and end all your misery?/ Hey women... Hell I don't give a damn—you gotta spend the whole day in bed with me!" Then they launched into their version of "Hey Jude."

Isaac Hayes came on next with his Memphis style of soul. He plays organ and sings in a soft, mellow voice, backed by an extremely loud band. Hayes supposedly represents a fusion of hard rock and soul, but his sound often degenerated into clamor and cacophony. The performance was very boring.

Wherever I went in Winterland I was only aware of the people in my immediate vicinity, so dark and densely packed was the dance hall. One fight broke out right in front of me, and one girl fainted next to me in the stifling balcony. Splat she fell on the cement floor. As I slipped a coke in the lobby a girl ran up to me and grabbed

the drink from my hand. "Quick!" she said desperately. "I got a 'red' stuck in my throat." She gulped down some coke, grimaced with relief, handed it back to me and walked away, muttering "Thanks."

Finally, after midnight, Led Zeppelin came to the stage. Everybody stood up—tired of sitting on the floor for so long, not just to see better.

Singer Robert Plant strutted around the stage in a series of Jim Morrison type postures, while Jimmy Page demonstrated his virtuosity on guitar. During one song he did some wierd stunts with a violin bow. Their style seemed to be a bunch of effects superimposed on a loud pulsing beat, and little else.

The Fillmore scene has degenerated to a point where it is scarcely tolerable for performer and audience alike. The cult around it is made up of the masses of militant mediocrity. The freaky clothes have been worn thin and grown ragged at the edges. The group narcissism has gone stale. Rock music has become the prey of corporate leeches.

I find it understandable that the Bonzo Dog Band cancelled their U.S. tour rather than become commodities. Though little known, they are one of the best bands currently on the scene. I'm sorry I didn't get to hear them at Winterland, but I can understand their sudden departure from this country.

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# Secret Witch Cult

by Al Khwarizmi

I shall try to set down this story as it happened, but the memory keeps slipping away like an elusive dream. It concerns the oldest religion in the world, and the people who still practice it in the Bay area.

I was sitting in the Sign of the Fool, a coffee house in San Francisco's Fillmore district. I talked to a young spade named Willy who was waiting to have his cards read by the house Tarot interpreter. "Did you ever get the crabs, man?" he asked.

I told him I had gotten the crabs during my first stay in the Haight in 1967, prior to taking a bus back home.

"I got these crabs from a witch," he said, scratching furiously at his crotch, "and no Pyrrinate will get rid of them."

"A witch?" I said, incredulous. He told me about a coven of witches in Marin county, and said something about "unspeakable orgies." Then the curtains opened to the Tarot reader's room and someone said, "Next." I got the witches' address from Willy and split.

A long dirt road winds from Sir Francis Drake Highway, north of Mt. Tamalpais near the small town of Gorinas. It leads to Carbonek Canyon where the ancient rituals of the moon goddess are reenacted even today. I parked my VW at the foot of a small hill, and climbed a short path to where stood a dark stone house. From the top of the hill I could see a myriad of bonfires in another section of the canyon, their light beginning to be felt in the early evening dusk. As I stood wondering what sort of gathering I had stumbled upon, the door of the house slowly opened.

"I am Arsla," said a woman's voice. "What do you want here?" Her face was pale, matching the long white robe she wore. Her black hair flowed in ringlets around her shoulders. She was small and thin, but seemed to possess an invisible strength. I told her I was the religion editor of the BARB, and wanted a story on the witch cult.

"You may enter," she said, "but that must remain outside." She pointed to my Pentax.

I brought my camera back to the car and locked it inside. When I returned to the house Arsla had lit a kerosene lamp in the front room. A large black silk tapestry hung from an oak beam at one end with a silver dragon embroidered on it. On the opposite wall someone had drawn a gnarled bare tree in charcoal. On each of its twisted branches hung a colorful astrology chart. In one corner was a kitty litter box containing an old copy of the BARB.

"We are worshippers of the hidden powers of nature," said Arsla. "By our secret brew we are put in touch with the currents of the universe. Can your readers understand that?" I told her that the BARB readers used various brews to increase their consciousness.

While we spoke a tall man entered the room. He was barefoot, wearing jeans and a ragged sweat-shirt. His hair was long and streaked with grey, and he wore a small goat-like beard. He limped and I noticed that his ankle was badly misshapen. "Is it OK if I shoot up in here?" he asked, Arsla nodded her approval and left the room.

The man opened a leather pouch he carried on his belt, and took out a long strap. He tied it around his arm, and twisted it tight till his veins bulged. Arsla returned and handed him a disposable hypodermic syringe. He filled this from a brown bottle he produced from the bag. I looked away as he injected it into his arm.

When he was finished he made a hasty exit, and Arsla resumed her description of the cult. As she spoke I had an eerie sense of centuries slipping away, as though two thousand years of civilization meant nothing in this mountain sanctuary. Arsla might have been a priestess of the Druid cult in ancient Gaul, or a maenad in the mysteries of Dionysus.

"Each year a victim must die," she said, "that nature may continue its course. Unless blood is spilled there will be no crops.

The American consumer economy depends on our rituals."

I was surprised to hear these statements, as I had thought that the tradition of animal sacrifice was extinct in the modern world. I was soon to discover that I had missed the terrible secret implied in her remarks.

"Would you like to come to our Sabbath?" she asked, My curiosity was not yet satisfied, so I said yes. She left the room and returned shortly with a flaming torch. She extinguished the lamp and we left the house.

We descended a long twisting path that led toward the bonfires. As we approached I saw that the fires formed a circle around some form which I could not distinguish. In the light from the blazes I could see a ring of dancers writhing ecstatically. They all were wearing some kind of animal skin complete with head and horns. One was clad as a bull, another as a goat, some as different kinds of deer. Their voices rose in a chant that resembled a Karl Orf nightmare.

Finally we stood on a small mound above the ring of fires. From here I could see that the shape in the middle was a huge flat rocks with a man chained to. His body bore several large welt where he had apparently struggled against the chains. I turned to Arsla and asked who the man was.

"That," she said, "is HE WHO MUST DIE."

I stood there for what seemed like a very long time, frozen with fear, my mouth open in horror. I watched the crowd discard their animal hides, and gotten around the chained man, completely naked, Arsla went up to one of the fires and took some steaming beverage from the pot which hung over it, drank of it, and brought some to me in a large cup.

I was brought to my senses by the terrible stench of the brew as she held the cup before my lips. I dashed the concoction to the ground and fled from the astonished Arsla. I did not look behind me until I was in my car, driving away at top speed.

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# adventures of a pussycat

# SEXPLOITATION

"What? your name?...Who have you worked for before?...Take-off your clothes!...Turn around...That's fine...Do you have a boy-friend that can work with you?...Would you mind working with another guy? or with a girl in lesbian scenes?...O.K.!...Are you free tomorrow?...I am shooting at 1:00 P.M....You will be working 3 hours and you'll get about \$35.00."

You are an average looking girl, you're over 18, you want to make some fast money without working from 9 to 5, you don't have many sexual hang-ups or you are ready to get rid of them. You've answered an ad in an underground paper. . . He is a movie-maker or a photographer but if you work for him you'll have to get undressed, spread your legs and simulate all kinds of sexual actions with one or two guys or girls. You have never done it before, you're worried and even afraid. So, let's ask this couple what it's all about. She is 20, he's 25, they've been living together for 2 years and they've been modeling for 6 months. Their names are Carol and Bob.

Q: What were you doing before?  
CAROL: We had a regular job; 40 hours a week of shitty work for the minimum wage. Of course, we never had the time to do the things that we really wanted to do.

Q: How did you get to work as nude models?

BOB: For a long time, we were reading these ads in the Free Press and we were talking about it a lot. But we could not see ourselves doing it. We were kind of worried about the people in this business.  
CAROL: One day, I made up my mind and I went to an agency to find out how it was. They gave me names and addresses of a few photographers and I went to see them for an interview. Everybody has been very nice with me and strictly professional and then I got rid of my worries.

Q: How did you feel the first time you worked?

CAROL: The first time I worked with a couple; in the beginning, I was embarrassed but the couple was so relaxed and natural and the photographer was so understanding that after a while I was not nervous anymore.

Q: You were three models. . . What kinds of photographs did you do?

CAROL: On a shooting, there are usually different sets of pictures. This first time I had to do a les-

bian scene with the girl, another time the three of us together (three-some), and then one by myself. Let me tell you here that there is no sexual action really happening except for mouth kissing.

Q: You, Bob, how did you feel about it? You knew that Carol was going to work with other guys and have body contacts with them.  
BOB: The first time I was not there and I can't say that I liked the idea very much but later on we have worked together, Carol and I, with other models and we realized that if there are any problems, it's in our mind that they exist. We found out that all this become strictly working if we get rid of our inhibitions. Most of the models take it this way also and there is no place for jealousy because everybody is cool and no one will try to play any games with each other.

Q: But don't you get turned-on?  
BOB: No, not really. It's not that easy. There are all those spotlights around and the photographer is there telling you each move he wants you to do. You are getting paid for it and it has to be done in so many hours. I don't say that I never dig the girl I am working with but on the shooting everybody tries to cool it as much as they can.

CAROL: In that type of work it shows immediately when two models dig each other; it doesn't mean that something will happen right away but it's up to the models to do what they want afterwards. It happened a few times that we went out with a couple we worked with and had a beautiful sexual experience.  
Q: Did it change anything between you two in your relation as a couple?

BOB: Yes, We became more honest with ourselves and toward others. Personally, our relation as a couple is more complete. We realize that we talk more frankly about our problems; we are more in love with each other than ever.

Q: Do you have to be very attractive to be a model?

CAROL: No. Unless you have big physical deformities, anybody can do it.

Q: Can a girl work only with her boy-friend, and vice-versa?

CAROL: Yes, but they are automatically limited in finding work. However, after a while, nobody will mind working with almost everybody.

Q: How much money a week can a model make?

CAROL: Well, it depends how many times a week a model works. They usually get \$10.00 an hour. For half a day it's \$35.00 and for a full

day it's \$50.00 (5 to 6 hours).  
BOB: Most photographers pay less for guys: \$5.00 to \$7.00 an hour. For a guy alone, the only possibility is in gay movies and photographs. If he wants to do something else, he must have a girl-friend to work with him. Nobody gets rich but working less to make a living gives you more time to work on yourself and do the things that you like.

Q: For how long can you do that work?

CAROL: After a while a model has been used by all the photographers and he is in all the magazines and movies; it's better if you take it easy and work only for the money that you need to live reasonably every week. Then it will take longer before you get used up. We met some models that were doing it for more than a year. The girl can always use a wig and change her make-up and be used again by the same photographer.  
Q: Is there any problem concerning the law?

BOB: Everything that we do is completely legal and there is no point doing something illegal because there is no interest from anybody. By the way, the law tolerates only 1/3 of an erection!!!  
Q: Don't you feel guilty in a way by exploiting some sick people?

CAROL: We don't feel guilty about anything. On the contrary, we feel that we are doing something constructive, that we are participating in a sexual liberation. Of course, if this kind of business had a normal sexual life, no one would pay these exorbitant prices for cheap photographs and movies showing people simulating all sexual actions. However, the solution to the problem is not prohibition but to release the urge that exists. If people are sexually frustrated, it's in satisfying their needs that you will eliminate them and certainly not by cruelly frustrating them more deeply in the name of hypocritical morals.

BOB: A few years ago, the censor would permit to show the breast only. A while ago censors became a lot more liberal and it provoked an explosion in the exploitation market. But everybody in the business knows that it won't last very long because the public will soon get it and will stop buying this new kind of picture, just as nobody is still interested now to buy the stuff that shows the breast only. The next step of the censor will probably allow to show about everything; then, maybe, the public will start asking for quality and art. And then they will see the world of pornography and eroticism merge. . . .

People now don't understand anything about eroticism. They can't appreciate good erotica because right now they're too frustrated. They just want to see more and more sexually explicit movies, they don't care about artistry.  
CAROL: A few years ago you could only see the breast. People were really excited about that. Then

they showed more. People payed high prices jut to see these things. Now they don't want to see pretty girls, they want more.

Q: Yes. It seems that movies now don't just show nakedness and normal sexuality, but cater to specific sexual cults, like lesbianism, homosexuality, sado-masochism, etc.

BOB: Oh yes. About 75% of these movies are about all these cults. It seems that people just can't dig straight sexuality anymore. They've already seen that.

Now they want to see people beaten, humiliated, and they like lesbian scenes and a whole lot of people together. But only a couple doing normal things -- not many people dig that. They really dig see a girl by herself.

Q: A girl by herself?

CAROL: Just touching herself and moving around. The guy looking at the movie thinks that the girl is looking at him and is trying to seduce him.

Q: Isn't genital contact forbidden?  
BOB: Well, you can't show it on the screen, but sometimes you can't help touching each other. Sometimes the photographer asks you to do a 69 position. Well, the way he shoots it you can't see anything, but you can't help but touch each other. Right now they're doing everything but the real thing.  
CAROL: A photographer told me that some theatres occasionally show a short picture of a couple really doing it, just for 5 or 10 minutes.

Q: How long before movies will show sexual intercourse truly openly?

CAROL: Before two years.

Q: And how long after that will it take, do you think, for the market to fall for the pornographic movies?

CAROL: About a year after.  
Q: You don't think that legal authorities will ban, censor, and bust pornographic movies out of business before they become as explicit and far-out as possible?

CAROL: They can't do anything, but they're trying a lot. They bust movie theatres and publishing companies, but they just want to hassle the people so that they'll stop.

They can't stop it, though, because these places are protected by the laws. And these people (theatre owners and publishers) are so powerful that when they get busted they always win. They have a lot of money and there are a lot of them.

What they try to do is prosecute a theatre for showing one scene in a movie, and then bust it again for showing another scene, over and over again. They hope to show that stricter laws are needed. But too many people go to the movies and read the magazines to do any good.

Q: What do you think of the authorities and people that are really uptight about pornography, like Rafferty, Nixon, and other guardians of public morals and pillars of the community?

CAROL: Like people would say, "You're doing all these things for these dirty old men and perverts." But these people, why do they dig it? They dig it because they really need it.

BOB: People would say that we're doing cheap things. Well, movies can be done in a better way, but right now there's an urgency about it. Right now there is no way to do something better because no one ever asks for something better. But right now, all they want is sex.  
CAROL: Pornographic movies are good for these people. Say a guy matter. He doesn't have a satisfactory sex life with his wife. He's frustrated and she's frustrated. So, he goes to see all these movies.

And there he can see that all these fantasies he has other people have too. He can look at it, and see that the people on the screen in front of him are not doing anything spectacular, but are just making it. When he understands and really sees it, when he's in bed with his wife he could make her happy instead...of frustrating her some more. When he's really satisfied, when he has everything he wants, he'll get rid of all his hang-

ups. Well, not all of them. No one is sexually liberated by watching a movie, but it helps. It does a lot of people good.

Say this frustrated guy is walking down the street. He sees a girl walking. He doesn't look at her face, he thinks about her naked body. But when he has what he wants, maybe he'll stop fantasizing about it. Of course, since he has been hung-up since he was one year old, he may never get rid of all his hangups.

BOB: Now those people that are against these movies, they really want to see them very badly. Most people go to the movies because they are fucked up. But those people that can't even stand to have someone else see these movies, they're fucked up but can't accept the way they are.

Those people are really uptight, and don't want to think about it. They need to see these movies more than the people who do see them. One thing I'm sure of is that they're more fucked up than the people that go to theatres.

Q: You said that the models feel that they are doing good by giving something people need. What else can you say about the models' trip? Like, do they see their own movies?  
BOB: Only to see what they look like, maybe. Otherwise, they only have to work 2 days a week, and then they can spend the remaining 5 doing whatever they want.

CAROL: I think the models are cool. If they are models, it's because they have lost many inhibitions. They know there's nothing wrong with being naked. Everybody, the models and photographers, are very professional. The whole thing is to simulate sexual intercourse or whatever. Usually no one gets turned on. Only if the people together really dig each other. Usually you just feel like laughing.

If you get turned on it's no big deal. Like if they guy gets an erection, they just say, OK, take a break and cool it. It's nothing to get uptight or embarrassed about. Sometimes if you really get turned on the photographer will say, OK go ahead and make love and I'll shoot it. Then he saves the film, until the time when he can release it.

The photographers are very professional. Like, they never ask a girl to go out or make a real pornographic movie. They won't try to do anything with you. And on the set, the models are cool. If a guy digs a chick he's working with, then maybe he'll ask her to go out afterwards.  
BOB: You can learn a lot doing this. You meet a lot of people. . .  
CAROL: Before I worked as a model, I couldn't accept the idea that my boyfriend would want to make love with another girl. And I was so convinced that that was the way it should be that I just didn't want to think about it.

But now, I can easily see him working with another girl, and getting turned on, and accept the idea that they can do it if the occasion arises.

And now, I realize that I can be turned on by another guy, without feeling guilty about it.

There's another thing. Personally, I used to think that lesbianism and homosexuality were really bad. Like, I thought it was a sickness that had to be cured. But now I know that you can be a sick homo- or heterosexual, or a healthy hetero- or homosexual.

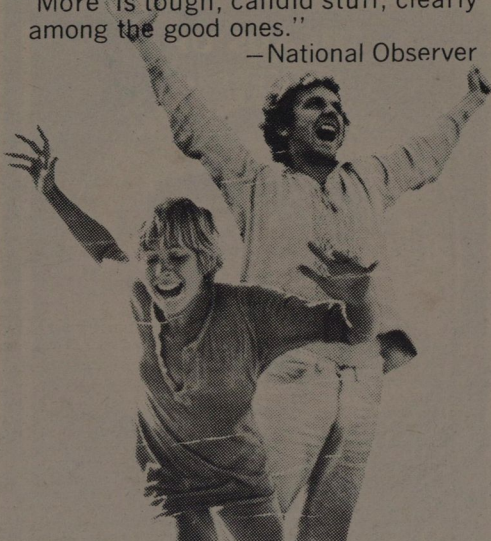
BOB: I think that every girl is a lesbian in a way, and every boy a homosexual. First of all you have to forget what your mother told you.

CAROL: Yes. The way I learned is a whole story. First I learned that there wasn't anything wrong with lesbianism. So then I was working with this girl. I wasn't thinking about how bad it was or anything. So I got turned on.

BOB: Usually you don't get turned on, though. The photographer tells you to place your hands here, and then here, and then tells you to go into different positions, and then he'll say, OK, now have an orgasm. Then you're supposed to look like you're having an orgasm."

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<p><b>ADOPT</b> a child Phone 533-4069</p> <p><b>AWARE BIK</b>, prof. man seeks lasting relationship with wmn, 20-35, who are as lonely as I. I'm 6'3", 200 lbs. Very understanding and willing to let nature take its course. I dig orality &amp; am unbelievably endowed to satisfy your every desire. After 7 lets talk Max. 655-9434. Discretion assured. Positively no men! !!!!!!!</p> <p><b>MARRIAGE</b> sought by creative, genteel, lonely, but nice-looking caucasian man in early thirties. Perfer dominant earthy woman with strong body and strong mind. Especially interested in Spanish or dark complected woman of any race. If interested, please write Aquarius, c/o Halfway 2154 Market St., San Francisco, Calif.</p> <p><b>COUPLES</b></p> <p>Air out your problems about swinging and meet other couples with similar interests, background and attitudes. For individual or group counseling, groups, and for couple referral-service. Call THE MODERN SEX INSTITUTE. 346-4552, 4-10 p.m. Mon.-Fri.</p> <p><b>YOUR BOSS WILL NEVER KNOW</b> Place your ad thru us. Phone/address. HALFWAY 863-1448.</p> <p><b>GIRL</b> wanted 18-32-Healthy-very attractive figure - aggressive &amp; dominating - to give executive/middle aged white man training &amp; obedience in all types of oral slave duties - give description &amp; phone - Right girl will be rewarded - Write P.O. Box 2657 Napa, Cal. 94558</p> <p><b>ATTRACTIVE</b> couple both 29, new to swinging, would like to meet other couples for mutual pleasure. Please send photos and phone number. We are discreet. P.O. Box 975, San Francisco 94101</p> <p><b>LADY BOSS 35-60 SOUGHT</b> by oral Asian servant 39 Box 1432 SF</p> <p><b>GUY INTERESTED IN MEETING</b> straight guys who are horny, slender and wear levis will treat it right. 775-2197.</p> <p><b>SACRAMENTO NO, CALIF.</b> Attractive couple, 41-38 wish to meet other couples. Will answer all. Write Don Reed, c/o 600 12th St. Sacramento, Ca 95814</p>	<p><b>WIFE's</b> friend seeks a friendly wife for discreet sex even. after 5 M-F 771-0356.</p> <p><b>GRAD</b> student need women 18-45 for friend discreet 756-7278.</p> <p><b>LONESOME</b> muscular gdlk guy 22 6' 185 seeks weekend home in bay area with sincere guy or girl. Interested in loving semi-perm. relationship. please call 447-7893 Love.</p> <p><b>MALE, 30</b>, seeks interesting aware fem 567-6689.</p> <p><b>WEALTHY</b> attractive young stud. wants to meet gay experienced man age no barrier. Object pleasure. Write Steve Bath 626 Marsh Ave, Reno, Nevada or call 329-3731 in Reno collect.</p> <p><b>I BOO ON BARS I</b></p> <p><b>COL.</b> grad, 26, 5'10", handsome refuses to meet in bars. Want cute emancipated girl, young but mature, shy vrs aggressive, also thinks there are better ways to meet. I have no hangups, have sports car. Call! Ask for Rod, 9 to 5 frym 04 S.J.</p> <p><b>MALE</b> swinger, 21, desires uninhibited body of female for sexual fun. Gratification guaranteed. <b>NO FAGS PLEASE!</b> Call Jeff Weekdays after 8:00 pm only time on weekends 593-9939.</p> <p><b>WRITER</b>, early 40s, just back from Far East, seeks warm relationship with Oriental girl 20-30. Speak Mandarin; want to learn Cantonese or Japanese. I'm gentle, sensitive, and want to share quiet beauty. Call 849-1211 evs or weekend.</p> <p><b>ATT. CPLE. MID 20</b> Seek cple. with mutual interests: cycling, water skiing, racing, traveling, and swinging. Swinging alone is not enough to base a friendship on. ONLY sincere married couples. 948-3731.</p> <p><b>MALE 32</b> w would like to meet attr young female (s) for fun &amp; games ph 782-7522 ask for Jack</p> <p><b>LEARN SELF-HYPNOSIS</b> Get into Orbit! Group classes and indiv. tutoring. Free brochure. ALEXANDER School of Hypnosis 681 Market St., S.F. 781-1890</p>	<p><b>STUD, 30</b>, wants young good-looking slaveboy. Must be slim and butch. Derek, 2154 Market St, San Francisco, Cal. 94114</p> <p><b>OFFER:</b> handsome intelligent capricorn, 28, 5'10", 175 lbs., hairy chest male. Wide interest no hangups, discreet. <b>WANT:</b> Liberated sensitive female, proud of her body and mind, limited society morals, only personal. Inquisitive nature. Swinging or SFI parties, as everything, possible. Write ROD, BOX 9471, San Jose, Calif.</p> <p><b>THINKING OF PLACING AN AD IN THE BARB?</b> Do it all by phone. Call HALFWAY, 863-1448.</p> <p><b>ANY</b> Young woman or old girl, who'd like to move to Portland. Write me - I'll send you a one-way bus ticket. If you want to come, get in touch with me. In Oregon, there is no sales tax. Mr. Bradley Kenneth Mackenzie Box 601, Portland, Ore. 97207</p> <p><b>BUTCH</b> Types to 35 wanted by same for sex and friendship. Married OK. San Mateo, 347-0335.</p> <p><b>DOMINANT MIAMI MALE.</b> Well-built college graduate. Understanding but firm. Will discipline docile females and couples who love bondage and sexual humiliation. Have large house to entertain all Miami visitors. Call Tim, (305) 238-6861. Dominant women also welcome.</p> <p><b>ACTIVE</b> hand man, 30 seeks stimulating exchange with same 25-40 all answered. Lancaster 1325 Blix, N. Hollywood, Ca 91602</p> <p><b>ATTRACTIVE</b> couple, M39 - F32, wish to meet attractive and experienced bi-couples or bi-singles, photo appreciated, PO Box 6115, San Jose, Calif</p> <p><b>NEGRO MALE</b>, Age 30 semi-submissive but quite versatile and open minded would like to meet other males or turn on with super-male, any race. Please state interests. Will answer all. Fred Green, %HALFWAY, 2154 Market St., San Francisco, Calif.</p> <p><b>GAY ENCOUNTER.</b> To meet people with similar interests and explore the meaning of your sexuality. Group meets Mon., Nov. 17, 7:30 p.m., at the Modern Sex Institute. For information call 346-4552. Mon. - Fri., 4-10 p.m. Group will set own time to meet.</p>	<p><b>BEAUTIFUL</b> Long-haired, long limbed bi-girl, very sensitive, intelligent, wants bi-girl or swinging couple for warm parties with boy-friend. Phone # a must. Photo if possible. No single men! POB 606 Stn A, Richmond 94808</p> <p><b>WOMEN:</b> Lonely but afraid? Sincere, sensual, affectionate man awaits you. 621-6513, Dale.</p> <p><b>MAN, 29</b>, would like to meet other men interested in amateur wrestling. If you are looking for a bed partner rather than a mat partner, you need not reply to Jim Garnet, PO Box 26061, SF, 94126.</p> <p><b>CLEANCUT</b> attractive white male to meet sincere females &amp; couples, 21, to 40 I am discreet. Photos a must. Write PO Box 844, Yuba City, Calif. 95991</p> <p><b>SWINGERS DATING CLUB COUPLES SINGLES</b> - Send self-addressed, stamped envelope for particulars to: Box 373, Corte Madera, Ca 94925.</p> <p><b>GROOVY</b> Male Drama Student, wants to find someone neat to live with. Also dig music, mountains, photography, nature etc(?). Write. Rob Bradford, 2259 Pomar Vista, San Leandro 94578</p> <p><b>BOY, 5-9, 145</b>, likes boxing and wrestling, will beat all of similar weight. No sex. PO Box 623, Daly City, 94015.</p> <p><b>36 MARRIED</b> Mmrc meet Wed. 8:30 pm. Showcase Theatre, Lot 51. Broadway, discretion.</p> <p><b>MALE 38</b>, Divorced, warm and sensual, seeks a female to share in good life and deep involvement, own a home, likes music, nature, talks - 682-1857.</p> <p><b>CHICK WANTED</b> to live in with guy, one child okay. Have lots of land in Redwoods &amp; cabin. Will be well taken care of. Phone 747-0254. Write Box 28, La Honda Calif 94020.</p> <p><b>MAN 30 WANTS TO SHARE YOUR HOME WITH MAN 525-2028 NIGHTS.</b></p> <p><b>Wh.</b> business exec, mid, fifty, wishes to meet lady same area, widow, divorcee or single, lunch-dine, discrete relations. Write P.O. 1243 Richmond, give Tele. #.</p>	<p><b>ATTRACTIVE COUPLE</b> would like to meet other couples or chicks for swinging times. F38 - 26-37 and 26. M 28. Frank letter and picture will be answered. Write Jim and Jane, 2154 Market St., San Francisco, Calif.</p> <p><b>WIVES!</b> Want discreet sex in SF with gd lkg wht 27 coll grad. who digs oral? If so, write me to arrange meeting. Bx 5607 SF.</p> <p><b>GIRLS, TWO</b> sincere men 29 &amp; 21 sht. straight, would like to meet two straight women, who are interested in a sincere relationship w/ affectionate companions to share love and home. Girls should be about 19 to 23 and 25 to 30. We have a two bdm. pent. apt. and would like to share it w/ right two girls. Eric 534-6900 5-9 PM.</p> <p><b>PUSSYCATS, EVER HAD A TIGER IN YOUR TANK?? MY HUBBY IS GRRRRREAT.</b> Sharin Box 814 Mt. View 94040.</p> <p><b>TALL SINGLE ATTRACTIVE</b> Prof woman 31 wishes to meet financially stable single Prof. man 35-48 who enjoys first class living, quiet evenings, stimulating conversations and the presence of a warm companion. Write Kay PO. Box 31393 S.F. 94131.</p> <p><b>YOUNG MAN</b> seeks working girl, blond, be 20-24 years, height 5'5"-5'9"; weight 120-145 with a good education and to be a future wife. You must be serious. Please send your picture to Hashem at 676 16th Ave, S.F. Calif, 94118. If you want to see me call 751-0956.</p> <p><b>BAY AREA SWINGERS</b> There are 20,000 swingers in the Bay Area. If you are a couple, a Bi, a Gal or a Guy we have contacts for you. Send a self-addressed stamped env. to Modern Day Swingers Club Box 322 Fremont Ca. 94537</p> <p><b>TALL</b> sly Gemini male 26, 6 ft. 165 lb. Interested in meeting an extroverted hip female 22-27, slender to medium weight with long hair, who would like to trip with me to South America this Spring. Travel exp. pd. for. I am also interested in Psychology, science, hiking and outdoor living. Write to Boxholder, Box 4046, Berkeley 94704 Calif.</p>	<p><b>BACHELOR</b>, White, college background, needs female partner to swing with other couples, and other couples interested contact us. Write PO Box 853, South San Francisco - 94080</p> <p><b>EROTIC LOVE</b> - We seek new luv exper w/ kindred souls. We need no sexual excuse for our sensuality. We have intellectual honesty to question. Welcome. Become aware. Others are already there. Ask for Joy 621-6512.</p> <p><b>HOMOSEXUAL? Happy</b> about that? If not, contact "OM", a gay commune. No therapy. No Drs. Just others like you, living, working &amp; learning together w/o acting out their insanities. Now there is a real alternative to being gay. Better be serious, you'll have to prove it. "OM" (714) 542-4761 24 hr. ser.</p> <p><b>DIVORCED M 35</b> with 3 bdrm house Hay, seeks attrac F to share same in exchange for companionship and domestic chores. Send photo and phone no. to Dick PO Box 118 Mt. Eden Calif.</p> <p><b>HANDSOME</b>, shy young manage 21 needs woman age 21-50, middle 30's preferred, for sex. Box 731, Petaluma, Calif. 94952.</p> <p><b>MAN 27</b> needs a woman for sex and friendship. Call 626-9703 S.F. ask for Jack.</p> <p><b>ATTR COUPLE</b> late 20's white seeks other couples must be attr. Call after 8 PM 661-4322.</p> <p><b>GAY SAN JOSE MAN</b> has good paying part time job for young good looking well built guy who like to be satisfied. Nonrevealing photo preferred. Write John R. Adams, C/O HALFWAY 2154 Market St., San Francisco, Ca 94114</p> <p><b>MALE</b> would like to meet a girl who enjoys the outdoors, bicycling-meditation and having fun. Call Bob, 535-0848.</p> <p><b>SEX TEACHER</b>, to girls only. Don't miss this chance. 832-3070.</p> <p><b>NEGRO MALE 35 YEARS OLD</b>, seeks girls couples for sex, nudity and photos. I have a polaroid camera write me at Joe 15371 SF 94115.</p>
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# Rare Earth is under it all.



Rare Earth is also the name of a very heavy new label... and the "other-worldly" shapes above are really Mothers in disguise.

THE PRETTY THINGS' recording of the epic "S.F. Sorrow" (with the story and lyrics inside the fold-out cover) comes from London, along with LOVE SCULPTURE, dishing up a "Blues Helping" for your eyes, ears and mind. The RUSTIX declare a moratorium on "Bedlam." The MESSENGERS bring it all on home-tightly. And finally, RARE EARTH, the beginning of it all, warns you to "Get Ready."

In short, if you're wondering what's happening, the answer's simply... RARE EARTH.



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Scenedrome



fri.

NOVEMBER 14

●7:15--UNIVERSITY OF CALIFORNIA: Student strike and picketing begins. It will continue all day to encourage participation in Vietnam Moratorium activities. Clerical Union 1695 will distribute armbands and leaflets at all campus entrances.

●10:00--FRIENDS' MEETING HOUSE will have memorial services until noon, at the corner of Vine and Walnut, for all Americans and Vietnamese who have died since the Moratorium on October 15. They have joined with the Berkeley Council of Churches in asking all churches to ring their bells for five minutes on the hour from 8 a.m. until 10 p.m.

●FESTIVAL OF PEACE begins, a day long program sponsored by UNITAS, Newman Hall, Hillel Foundation, and others. Movies, workshops, rock bands, folk groups, starvation banquet, worship, and dance will take place at Trinity Methodist Church, corner of Bancroft and Dana, Phone 848-0268.

●COMMUNITY DIALOGUE TEACH-IN will begin at Divinity School of the Pacific, 2451 Ridge Rd. The Graduate Theological Union will sponsor small group discussions, lunch, panel discussions, and a movie ("Land Without Joy"), as well as poetry and music. Child care will be available at University Christian Church, 2401 LeConte. Phone 848-9640.

●12:00--OAKLAND STOP--THE-WAR-NOW RALLY at Merritt Park, Lakeside Drive and 13th St. Speakers will be followed by a march on the sidewalk to downtown Oakland and leaflet distribution.

●UNIVERSITY OF CALIFORNIA SPROUL PLAZA RALLY will have speakers on war-related research and ROTC. It will be followed by an educational march.

●5:00--CANDELIGHT CEREMONY and reading of California's war dead by students from Mills College at same location as 4:30 march.

●READING OF CALIFORNIA'S WAR DEAD -- 7:45 a.m. til noon, Richmond Civic Center. (Sponsored by Richmond Mobilization Committee).

●MASS PICKET LINE AT CITY OFFICES -- 7:45 a.m. til noon, Richmond Civic Center. No business as usual. (Sponsored by Richmond Mobilization Committee and Social Workers Union 353).

●MORATORIUM DAY RALLY: 10:00 a.m. - 2 p.m. Nicholl Park. Speakers, Rock bands, Guerilla theater. (Sponsored by United Front)

●MASS MARCH TO RICHMOND DRAFT BOARD--2:00 p.m. from Nicholl Park. A picket line will then be set up. (Sponsored by United Front)

●FUNERAL: Mills College students will join with students from California College of Arts and Crafts in performing a funeral Nov. 14 at Lake Merritt in Oakland. Ceremony will begin at 4:30 p.m. Following the ceremony will be a reading of the war dead by candlelight.

●FILM: "War's Children" will be shown at 9:30 p.m. Nov. 14 in the Religious Education Building of the Berkeley Fellowship of Unitarians. Followed by a talk by Dr. Fred Epstein of the Committee for Responsibility, which brings Vietnamese children in need of specialized medical treatment to the U.S.

●DONATIONS: Several bay area theaters are donating receipts on the night of the Moratorium, November 18, in support of these draft counseling organizations. For info, call: OAKLAND DRAFT HELP 597 15th Street Oakland 451-1672

SAN FRANCISCO DRAFT HELP 3684 18th Street San Francisco 863-0775

CHINATOWN DRAFT HELP 854 Kearny St. San Francisco 781-2922

PALO ALTO RESISTANCE 424 Lytton Palo Alto 327-3108

●ALL DAY RALLY: at Pacific Coast Stock Exchange (Pine & Sanson Street.) SCHEDULE: 9:00 a.m.: Scheduled speakers program commences. 11:00 a.m.: Taps will sound throughout the 11:15 a.m. Downtown Area as a signal for all people to leave their offices and gather en masse on the sidewalk, wearing black arm bands, (provided by the Downtown Peace Coalition) to participate in a 15 minute silent vigil. 11:30 a.m.: Main speakers program. 3:00 p.m.: 15 min. vigil again. 5:00 p.m.: Wind-up speakers and commencement of Candlelight procession march to the Civic Center Plaza to join the Clergy and Laymen's Requiem Vigil from 7:00 to 10:00 p.m.

●SPEAKERS: for the all day rally: Bob Ashford-Chairman, Downtown Peace Coalition. Father Eugene Boyle-Howard Cohen-Student Mobilization Committee Joe Cole-one of Ft. Jackson 8. Ed Farley-Bay Area Peace Action Council Dr. Joel Fort, M.D.-Attorney Aubrey Grossman-Gayle Justice-Peace and Freedom Attorney Terrence Kayo Hallinan-Co-chairman, New Mobilization West. John Saemann-Business Executive Mickey Swisher-Labor Assembly for Peace. Rev. Cecil Williams-Glide Memorial Church. Alex Foreman-Students for a Democratic Society. Representative of-Women for Peace Lowell Turner-Resistance Mandy Carter&Chris Montesano-War Resisters League.

●DEATH MARCH and FUNERAL at Northeast side of Merritt Park by College of Arts and Crafts.

●FESTIVAL OF PEACE: at Trinity United Methodist Church in Berkeley, as part of the Vietnam Moratorium activities. The Festival is being sponsored by campus ministries at Berkeley, UNITAS, Newman Hall, and the University Lutheran Chapel, and local congregations. Beginning at 10:00 a.m., making of peace banners and collages and folk-singing. Throughout the afternoon there will be several workshops on the war, movies, "open microphone" and literature tables, as well as a festival of balloons. The climax of the day's activities will be a worship service at 8:00 p.m. where hopes and prayers for peace will be expressed. The Festival is open to entire community and groups wanting to participate, for information call: UNITAS at 848-0268.

# "NO SCENEDROME AS USUAL"

sat.

NOVEMBER 15

●MARCH IN SAN FRANCISCO --TO BRING ALL THE TROOPS HOME NOW --

●ASSEMBLE at the Embarcadero, across from Pier 29 between 7 and 8 a.m.

●GI, Veteran and Reservists contingent, Geary and Steiner (9:00 a.m.), or Embarcadero at 7.

●Student contingent, Embarcadero (7:00 - 8:00 a.m.)

●Peace and Freedom Party, Embarcadero (7:00 - 8:00 a.m.)

●Third World Contingent: Kimbell Park - (8:30 - 10:00 a.m.)

●Labor Contingent, Kimbell Park 8:30 - 10:30 a.m.)

●Women's Contingent, Kimbell Park, (8:30 - 10:30 a.m.)

●Farmworkers, Mission Park, 7:00 - 8:00 a.m.

●Professionals, Rossi Park, (10:00 a.m.)

●Richmond - Mobilization Bus and Car Pool -- 9:00 a.m. Leaves for San Francisco from the Richmond Civic Center and returns to same. Advance reservations are needed for the bus. For reservations or Moratorium information -- call 233-3656.

●MORATORIUM BENEFIT: for Draft Counseling Help: Feather Point--"BIRDS" 4416 18th St. S.F. North Side Theater (1)--"DON QUIXOTE" Euclid St. TELEGRAPH REP. CIN. (1)--"W.C. HELDS' BANK DICK" for more information call 451-1673

●DEMONSTRATION: Polo Fields in Golden Gate Park, after march. Rally will begin at 2 p.m. Speakers will include:

●SPEAKERS AT THE RALLY: Wayne Morse, Reverend Ralph Abernathy; Rennie Davis of the Chicago Conspiracy Eight; Corky Gonzales of the Crusade for Justice; Dolores Huerta of the United Farm Workers, AFL-CIO; David Hilliard of the Black Panther Party; Dan Siegal, University of California at Berkeley Student Body President, representing the Vietnam Moratorium movement, and a speaker from the International Longshoremen's and Warehousemen's Union.

●ENTERTAINMENT will be furnished by folk singers Phil Ochs and Elaine Brown.

●JULIAN'S SPECIAL ANTI-WAR CELEBRATION: The Julian Theater at the Potrero Hill Neighborhood House is holding a "Celebration of Life" featuring films, readings and a dance to honor the November 15 Mobilization Against War.

The event, starting at 8:30 p.m., Saturday evening will include two films from the award-winning Dilex series as shown on KQED-TV verse and prose readings on Vietnam by Julian Anderson, and a dance to music by THE FLYING COLUMN a new Country-Rock band just back from Memphis. The Dilex films are "The Empire of Things," a film by Philip Makanna from a New Yorker story by H.L. Mountzores, and "Right On!", a film by Seth Hill on the SF Dancers Workshop and the Watts Studio Dance Workshop.

Refreshments will be served. Donation to the celebration is one dollar. For more information call The Julian Theater, 953 De Haro Street at Southern Heights in S.F. 647-8098.

●●●●● IF ANYONE HAS ANY ROOMS ANYWHERE FOR OUT-OF-TOWN DEMONSTRATORS ON SATURDAY NIGHT PLEASE CALL THE BAY AREA PEACE ACTION COUNCIL. AT -----282-4741.

●●"We repudiate the Nixon Administration for continuing the war in Vietnam and will redouble our efforts to make the November 15 mass legal and peaceful march on Washington to bring all the troops home now an expression of the sentiment of the overwhelming majority of American citizens." -- Vietnam National citizens." -- Carol Lipman, SMC national executive secretary.

●●THE TIME TO END THIS WAR IS NOW - - - Richard M. Nixon, Sept. 16, 1969

●●The War in Vietnam is now in its 5th year. 45,000 American men have died and over half a million Vietnamese citizens have been killed by foreign troops.

●●In all that time, Congress has never declared war, nor have the American people been told why the U.S. is engaged in that war, nor told how this country's security is threatened, or told how U.S. vital interests are at stake.

●●Since 1965, American opposition to the war has been rapidly growing and has been expressed more and more openly. On Oct. 15, 1969, millions of people marched, rallied and participated in the Vietnam Moratorium. Again this Saturday, Nov. 15, even more millions will gather in Washington D.C. and in San Francisco to march against continued American involvement against a small nation of rice farmers.

●●PLEASE JOIN WITH US.

ACLU, SF office: 433-2750  
Alcoholics Anonymous: 653-4300  
American Civil Liberties Union (Berkeley) 548-1322  
Abortion Communication Center 387-6480  
Berkeley Fire Dept: 845-1710  
Berkeley Free Medical Clinic 548-2570  
Berkeley Health Information & Counseling Ser. 841-8600  
Berkeley Police Dept: 843-8000  
Black Man's Free Clinic: 563-7878  
Central Committee for Conscientious Objection: 397-6917  
Citizens Alert (SF): 776-9669  
Contra Costa Suicide Prevention Ass. Ser. 939-3232

Drug Crisis Clinic Bkly: 548-2570  
Free Church Switchboard: 549-0649  
Free Chiropractic Clinic: 391-1848  
Free Drug Treatment: 621-9758  
G HELP SAN FRAN.: 626-2579  
Haight Ashbury Free Clinic: 431-1714  
Heliotrope SF: 931-1693  
Marin: 388-3840

Huckleberry's for Runaways: 731-3921  
Switchboard of Marin Open 24 hours: 456-5300  
Mission Switchboard: 863-3040  
Mobile Help Unit Office: 421-9850  
Mobile Phone: 954-7304  
Music Switchboard SF: 387-5008  
Oakland Draft: 451-1672  
Oakland Opposition Ctr: 535-1564  
OR (Free) Ball Project: 552-2202  
Peoples Office: 549-3977  
Planned Parenthood: 654-3212  
Police Conduct Complaint Ctr. (ACLU) M-Thur, 8-10 p.m.: 348-0921  
Pregnancy Test (8:30-4): 845-6550  
Oakland: 654-3212  
Quaker Draft Counseling Center: 843-9725  
Resistance 1430 Jefferson, Oakland: 465-1819  
Sexual Freedom League Inc. (M-F 8-9pm) 454-0316  
Suicide Prevention Bkly: 849-2212  
Switchboard - SF 21-1424  
War Resisters League: 626-6976  
West Oakland Legal Switchboard: 836-3013

●●DRAFT HELP: 3684 18th St. near Dolores Park. Free of charge counseling on the Draft. No app't. needed. Hours 9-5 Mon. thru Fri. Phone 863-0775.

●●BERKELEY DRAFT INFO COMMITTEE: 843-4509.

●●PEACE VIGIL: Port Chicago, daily 9:30 to 5 p.m. Info call 626-8436.

●●HUNG UP? Strung Out? Brung Down? Rap our heads off at "The Place" -- voluntary clinic -- no pressure to come in, stay. Confidential, individual and group conferences, 1750 O'Farrell, S.F. -- Mon thru Fri. 9-5 346-7711.

●●OPEN HOUSE: Draft counseling, cottage industries, group discussions, etc., 409 Clayton St., S.F. 621-9553.

●●DISCUSSION: Open House, draft counseling - cottage industries, group discussion, etc., FOUR-O-NINE HOUSE, 409 Clayton, St. S.F. Mon-Sat. 3-10 p.m. 621-9553.

●●LIBERTY HOUSE: Non-profit Bay area outlet for Poor People's Craft Co-Operatives, 1986 Shattuck Berkeley.

●●RAPPING, Nightly until 3 a.m. Snacks, rapping, general hanging out. The Fireside, 1453 Dwight, Berkeley.

●●FREEDOM: Zen Sessions with Master 221-0368.

