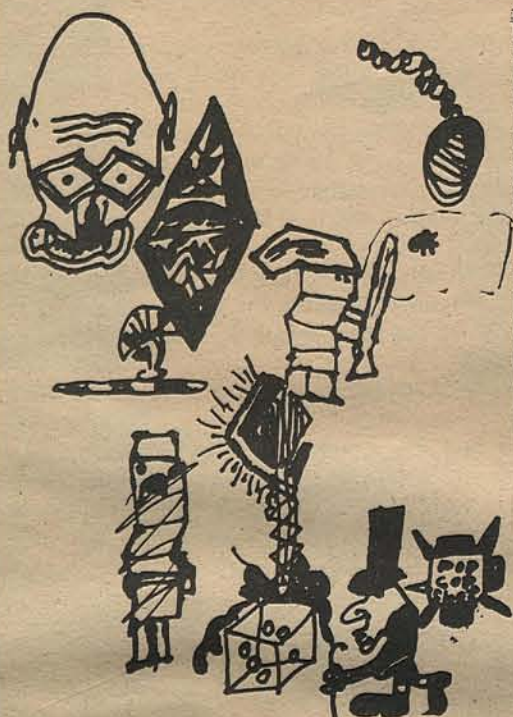


BERKELEY

TRIBE



NIXON IS Fuck

KIDS HAVE

KIDS REVOLUTION

KIDS NEED TO BE Free!

POW! NOW

FUCK THE PIGS

KIDS NEED TO BE Free! Free! Free!

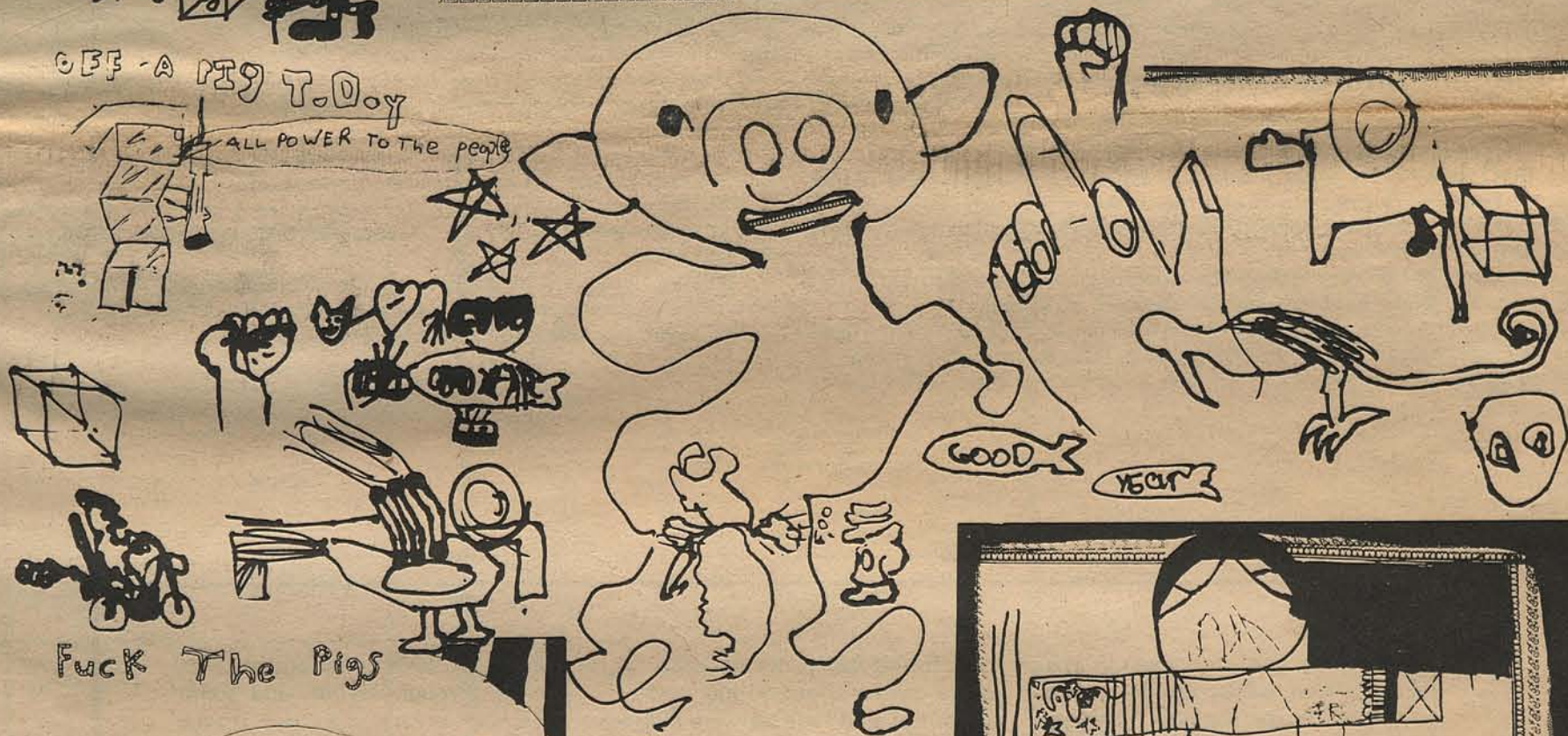
POWER TO THE KIDS

RIGHTS



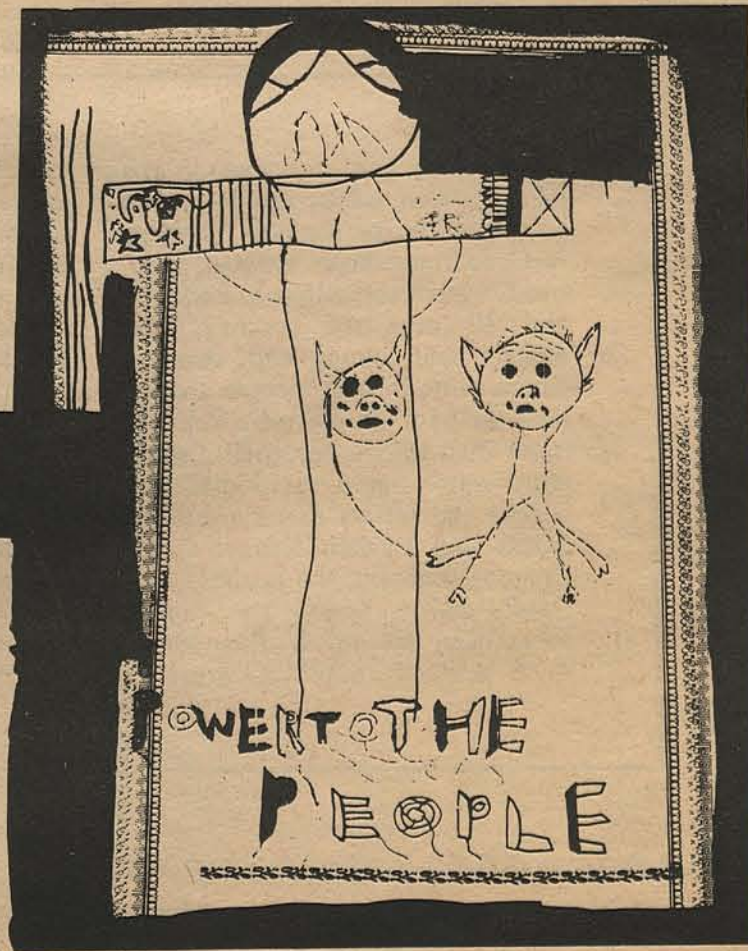
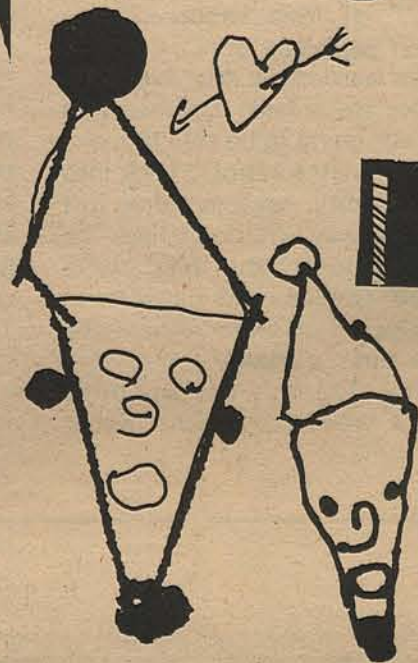
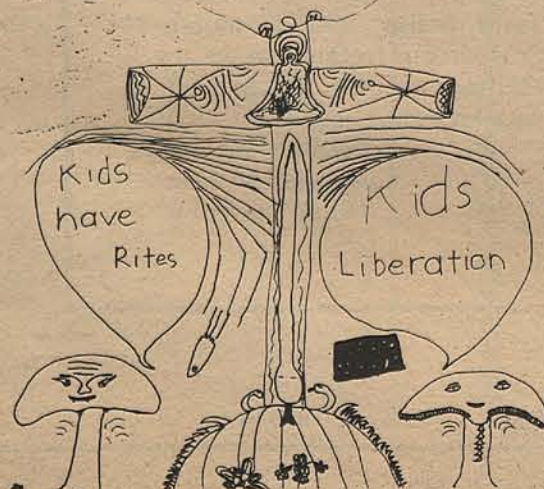
OFF - A PIG T.O.D.y

ALL POWER TO THE people



Fuck The Pigs

Power To The people



How did it happen?

I remember that the tallest of us would go into the corner drugstore and say, "A pack of Pall Malls please." Perhaps he could pass for 16. When one of us was reluctant the rest of us would gutcheck him into doing it. Then we would sneak behind a billboard or a garage and light up.

This was Brooklyn in the early '50s and we were afraid of the cops, the neighbors, the whole secure world of adulthood that hung on our necks like a tight collar.

To be aware of loosening the collar was to feel a rush that was almost sexual, a thrill at one's own identity peeping out and surveying the world.

For us, it was the birth of cool, it was something we shared, it was the recovery of our own identities.

* * *

I missed you today. I waited for you to come by, I looked for your car, but you didn't come. Everything here is changing rapidly, friends have left, all weekend I felt alone. Perhaps you will never come by. In any case I am not ready to live in the country. I wouldn't know what to do.

* * *

Halloween Nite. We decide to go to a party. 2 of us are on acid. One of us has the feeling there's going to be a riot. We check it out. Turns out she's right. Acid intuition.

The windows of Park and Shop are boarded up. Pigs in flak jackets patrolling the streets. Small riot, very quick, some trashing, Telegraph again. The scenario repeats itself in the mind and it's a drag.

After surveying the scene we get back in the van; now this sister, who wanted to go in the first place, goes on about how she missed it, slapping her knee in exaggerated I-could-kick-myself style, real yippie-like.

This particular sister is deep and sometimes beautiful, but she is definitely on some kind of macho trip. Shows in the way she walks and talks and dresses. Shows in the way she's carrying on about the riot.

So thru this discussion I stay silent. Just being on the Ave., being followed by pigs, unsure of what they would do, has bummed me out.

That part of history is over; if you take to the streets expect to get picked off. The windows of this or that supermarket don't mean shit. They don't answer our needs. 10 people getting busted for it isn't worth all the windows on Telegraph. They can [and do] replace them.

Poor tactics. It doesn't teach us how to survive or how to win. We're still very ignorant on both those things.

Also, don't expect to act out of personal rage and learn too much. To fling the first rock at the first window you see is to miss the rhythm of history. [Tho you may hit the glass.] It's like hearing the ocean through a seashell. A turn-on perhaps [perhaps] but definitely not the real thing.

In other words, at this point in time, a spontaneous or even planned street riot by a couple of hundred freaks, is futile. Futility is a bummer, it's so aimless.

So where are we? We're back in the van, we're on our way to a party. And it turns out to be even weirder and more anachronistic than the riot. Two people are completely flipped on mescaline. Turns out there's a punchbowl spiked with it floating

WEEKEND

around. Everyone there is super-stoned but in a weird, closeted, spaced-out way. It isn't groovy at all. Punch bowls and mescaline no more go together than rock throwing and destroying imperialism. At the party, people's real uneasiness betrays the casual mucho-macho dope-wine air that floats from room to room.

The house itself is depressing, dank and bare with linoleum on the floors, broken sinks, peeling walls.

This, it occurs to me, is no way to be together. One girl introduces another as her roommate. I haven't heard that word in a long time. It comes off sounding, well, weird and anachronistic.

* * *

In the wink of an eye 65 G.I.s have died shooting smack, fine smack, almost pure, and it comes, they say, from China. All the way from China. And it finds its way into Saigon, into the pockets, the strongholds, where G.I. presence is altogether likely. Counter-counter-insurgency. We want to win. Saigon is just another kind of ghetto. Chairman Mao sends his greetings for a happy new year.

Control. When you've come back from 'Nam, and lived thru death, and know everything there is to know, they put you in a concentration camp. There is no other way to control you. You've seen it all and you are not about to call some asshole 'sir' just because he wears a gold star on his lapel.

You get 4 cigarettes a day, you are surrounded by barbed wire.

Long live Leila Khaled!

... and everyone else fighting for freedom in his or her own way, everyday.

What else is happening? Really? I mean, when you think about it, the only significant thing left in the world are people creating their own world.

Not isolated pockets of it, but new ways of saying, talking, being. Hijacking planes, jumping the barbed wire fence to freedom. Dying, giving up your life, to show other people how to live in the face of most repressive regime to come down yet in America. To die in Marin on a summer afternoon, inside a van, is to die a natural death.

So if all the right congressmen are elected, if all the right buttons are pushed, if the weather seems right, they will close the sorry pages on the Weimar Republic. They need not count on the active support of the silent majority. Their acquiescence will assure the police state its base of support.

Law and Order IS needed. No kind of liberalism, no kind of moderate force, is going to be able to hold this country together much longer.

It is time to draw the line he said. He stood there later and examined the presidential limousine. San Jose was a significant event. You can get 25 years for being dangerous. Frazier is innocent, and in any kind of just society Huey Newton would whip Nixon's ass before John Mitchell could burp conspiracy; but the Weimar Republic has exhausted itself, last year's washing machines are breaking down, the sea lions are dying, mercury poisoning, it is time to draw the line.

* * *

This ends then with a block party, Berkeley, circa 1970. Autumn, Scorpio rising. We come late, we come straight, I at least am uptight. But soon I drift into the crowd and drink wine and Osceola is playing and the pigs are nowhere to be found. A little pocket of freedom. On the roof of the highest building on the block, tall as you or me, is the word SOLIDARITY.

And as you look down the block [Channing Way, off Shattuck], hundreds of bodies are in motion, the sun is setting in the hills, the weekend is over.

The pigs come, 2 of them, very diplomatic, no more music. Osceola finishes up, they've been beautiful, they've dug on a responsive audience, but the sun is setting and it is time to go.

Someone builds a fire, we gather round, I'm really high by now, I'd like to take you home with me, [you're such a lovely audience] but it's time to go.

Stay tuned, stay tight, stay a little while longer...

-Moonman

Since we put our plea in the paper several weeks ago for bread to get us out of the hole, we have received incredible support from our brothers and sisters in Berkeley and all over the country. The nickels and dimes and quarters which came in from people around here as poor as we were support more than the money itself. People with more, gave us more; the checks and letters that came from places like Hawaii, Kansas, Iowa, Oregon, Vietnam, the prisons, etc., have really been an upper. Inherently, we know this whole thing is worth it, but it's great to

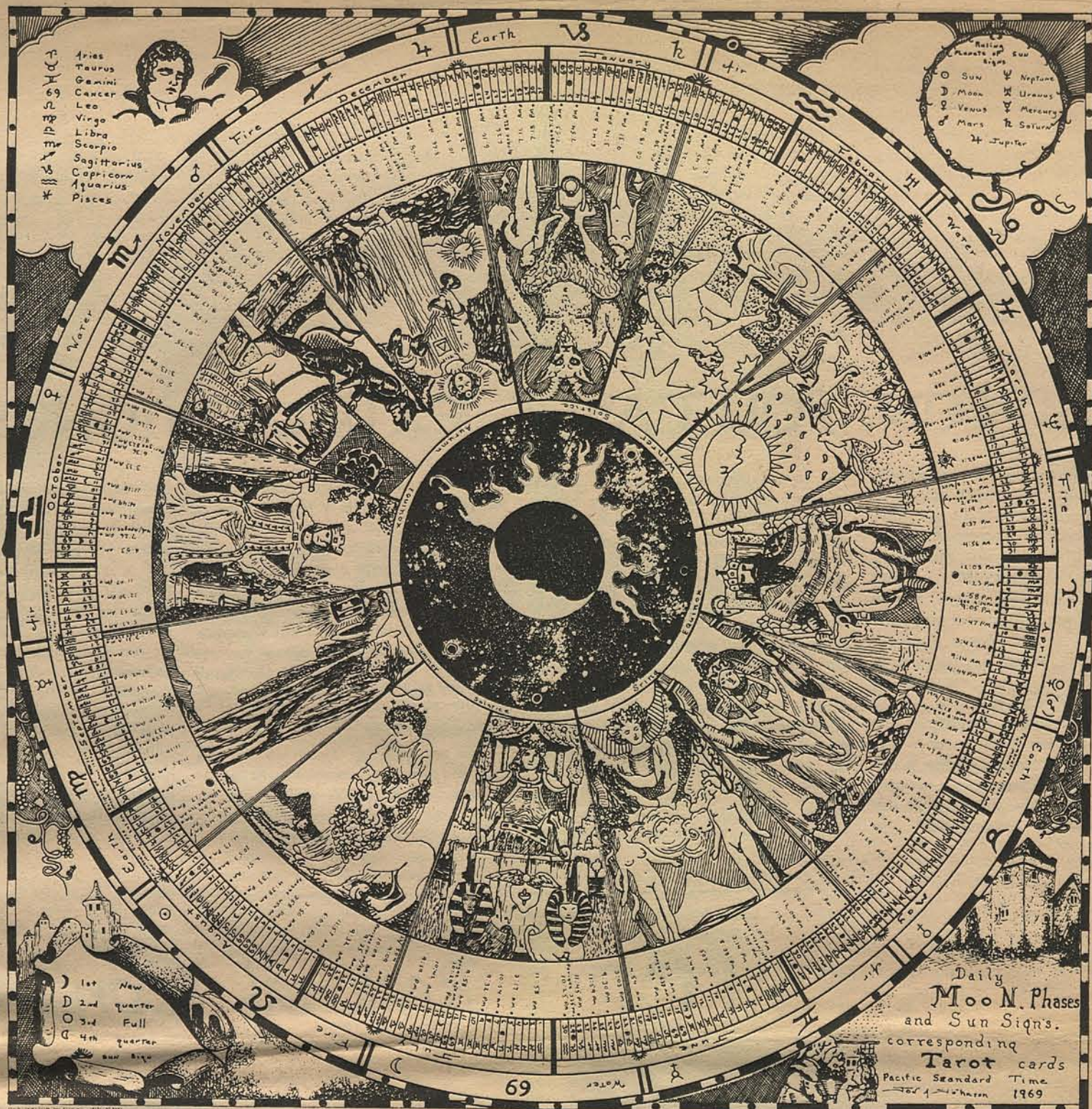
hear it and feel it out here. So far, we've gotten about \$1400, and we are out of that hole we were talking about... at least temporarily, at least that particular hole.

We've learned, in this year and a half since we've been together, that we are not going to be able to make a lot of money and put it back into the community, because things just aren't that way. We don't have the ads to support the bills we're supposed to pay, and paper sales don't support us either. The Tribe sustains us mentally, but not physically. The only pay any of us gets is a Wednesday night dinner

(which we take turns cooking) to get us through layout, and some beer, wine and dope occasionally...

All of this amounts to the fact that we will have to continue to rely on you and you can continue to rely on us for all the information that we can squeeze into the paper. Your support... be it love, criticism, praise and/or money helps sustain our feeling that we are contributing to the Revolution. Thanks a lot everybody.

Venceremos! and
Love from all of us
at The Tribe.



It was Halloween night in Ho Chi Minh Park and I was listening to the local pigs on my Winston 9334 with AFC. The frequency was about 155 MHz, and the set was modified to permit full extension of the antenna (details below).

Oakland pigs, cab companies, and tugboats came through, but a local transmission overrode them all. AFC works.

The first mention I caught was the base station reporting that someone had told them the sprinklers in Willard Park (as they called it) had been turned on. Someone else came on to say that was impossible, the sprinklers were automatic.

A patrol car reported that there were lots of people in the park. Someone asked if there were any "school security" around. At this time everyone had moved to the Derby Street boundary of the park and were moving into the street.

After a while a cat called "Control 201" came on, talking about the number of people in the crowd (300, he said). He was obviously in plainclothes in the crowd using a walkie-talkie. He was also an alarmist.

"They're saying 'go to Bank of America,'" he tattled. Another voice added that no one was moving. A little later someone came on to say that the cry had been taken up by an isolated few and was not the "consensus" of the crowd.

Two squad cars were brought up, one to Telegraph and Durant and another to Stuart (probably at Telly) at the request of the squad car on the scene. Control

201 reported that people were moving into Derby Street and "serpentineing about."

Just before the people moved down Derby to Telly, the two squads now at Durant were brought up to Dwight. The local car reported that in his opinion the crowd would dissipate in half an hour ("If we can last half an hour," as he heroically put it). When the crowd moved up Telegraph the air really came alive. There were pigs on rooftops at every block north of Dwight, six squads and two "SWAT teams." That stands for "special weapons action team" and according to orthodox riot-control doctrine, means counter-sniper teams with high-power weapons and body armor. Here they meant three guys with flak jackets, gas grenades and an M-79 grenade launcher, probably suitable for shooting the "bean bags" they itch to test.

Most probably the Telly command post in the top corner room of the Berkeley Inn was in use. Its window was dark and open, I believe.

"Can we block off traffic?" "Yes."

Where do you want it blocked off?" "Oh, down at Stuart, I'd say."

"It's my judgement that the crowd is leaderless, has no objective, and could be provoked by an incident."

"Should we rip off this guy who's throwing rocks?" "Oh, sure, we're allowed to arrest a rock thrower."

"We were hit by a Molotov Cocktail that didn't go off," complained one earlier on. Probably an empty bottle. No response.

"There's a guy heading north on the East side of Telly wearing black and white. He's got a pocket full of rocks." They continued tracking him up to Larry Blake's.

"School security reports that the medics have just left Sherwood Forest."

"Just for the record, we were hit with a Molotov Cocktail that didn't go off." More whimpering. Nothing more pitiful than a pig whose feelings are hurt.

The pigs are just as confused as everyone else about what's going on. They organize some desultory sweeps down The Block.

A group of twenty or so people run

across Telly westbound at Carleton and keep on going.

"We think they're going down to Shattuck to trash," says the radio. Several cars diverted. Their signals got weaker. The group of people returns. Good diversion. The people still can't decide where to go.

Mayor Johnson arrives in a white - and - black mustang. He sits in it parked with the motor running. Rumor spreads that he is jerking off. Radio does not confirm or deny it.

Barb Max comes wandering from The Block, distraught because he could get no coffee. "A guy could make a fortune with a coffee pot out here," he complains.

Radio calls peter out. More pigs than people on the Ave by now. Midnight. Everyone leaves.

(Receiver modification — antenna lead to VHF tuner cut and replaced with a ten-twist gimmick capacitor [two insulated wires twisted together]. Without this the fully extended antenna would cause reception of TV and FM stations, blocking out calls on the band)

... ON THEIR WAVELENGTH

To the beast, Babylon, technological monster, oppressor, murderer:

Two months ago, ten thousand of your enemies gathered in Philadelphia. You were very uptight. A revolutionary constitutional convention in the heart of your midst. It was a plenary session. Your pig, police commissioner Rizzo, flipped out. He rounded up fourteen Panthers. He demanded a shootout with Huey Newton. You know, like at O.K. Corral. He's not quite your style, Babylon. Rizzo's uncouth. Big words and germ warfare are more natural for you. He's no Daley. A little "premature" you might say. Too obvious. But he's good. A true dinosaur.

deodorant. Each time a comrade falls in battle or dies slowly behind an office desk, you hasten your demise. Babylon you'd die forever if the people of the world were not so desperate to live. There are too many Jonathon Jacksons and Leila Khaleds blocking the way to 1984. Too many Jane Alpert.

Inorganic Babylon, you can only sense danger in Philadelphia. We come together, exchange information and energy. We live organize - grow. Your "death blows" to the Panthers only serve to unite us behind the party. We remember UFAF. Right on! We repeated, then. Right On. In Philadelphia, the gay women walk out. You do sense danger here Babylon. You

A child-care center. Sensitive men. A liberation school. A cadre. An international office. Self-reliance. A survival program.

Babylon, you cannot exploit honesty. I can admit weakness. Sometimes I'm confused and afraid of confusion. There are so many questions. The other night I went to Williard School to help build a new culture. We witnessed a brutal trial. We danced and sang revolutionary songs. We wanted to be new people. We scorched our throats chanting our slogans of victory. Sweat united us crazy dancers. Red Culture, Right on, Red Culture, Right on, my heart pounded. My soul demanded.

our feelings into a new constitution. Babylon. I feel stronger just writing these things down. You can't hide inside me. I love someone too much to submit to your intimidation. I love a lot of people too much to let you be divisive.

I'm going back to Williard School November 14. A pre-convention convention. A regional conference. The songs of the revolution will be there. The dancing and the sweat. The rejection and the fears. Babylon you will try to smother these feelings in aimless rhetoric. You will try to stifle creativity. You will try to drive the gay women out. Maybe they won't come at all. Babylon, your deathly culture will attempt to infiltrate

BABYLON, YOU CAN'T EXPLOIT HONESTY

Walter Cronkite dug the showdown. Rizzo's boys against Huey's Panthers. That's it. Just another gang war in Philly. Do you sense your extinction, Babylon. What happened to the war to end all wars. Now you talk about withdrawal and 'a just peace' and gang fights. You're buying time. Your dollars, your jets, your napalm, your soft white bread. Babylon, you foul carcass. Is life so irritating to you? You stamp it out, consume it, befoul it wherever it arises.

Ask Huey and Angela. They dig it. Ask the wild free animals. They know it. Ask the turned on ecologists. They sadly admit. Ask Dr. Tim. There are no neutrals in genetic warfare. Your pellet bombs and defoliation. Your preservatives and

are constantly being exposed. You're more than a badge and a shotgun. You're arrogant, assuming, insecure, dependant, demanding, jealous, competitive, uptight, straight. You try to hide in us. But we identify you. We organize. You advance, we retreat. You rest, we harass. You withdraw, we attack. In Philadelphia, the gay women walked out so that we could see you there in the packed gym at Temple University.

In a race war, no one lives. In a sex war no one wins. We are the advocates of the abolition of war. We are desperate. We will create whatever we need to survive. A new Constitution. A new people. Community Control of Police. A community. A war tribunal. A collective.

I went to Williard School with someone I love. It's a terrible kind of love. It's so hard for me to create an outlet. It just collects inside me. Often it lashes out jealously and competitively: I feel it happen and I hate it. Occasionally it spills out in tears. I walked home with her from Williard School. I was desperate. Let me stay, my eyes begged. Let me stay, my body exhorted. My voice quivered. No. She. Firmly. No. Lovingly. No.

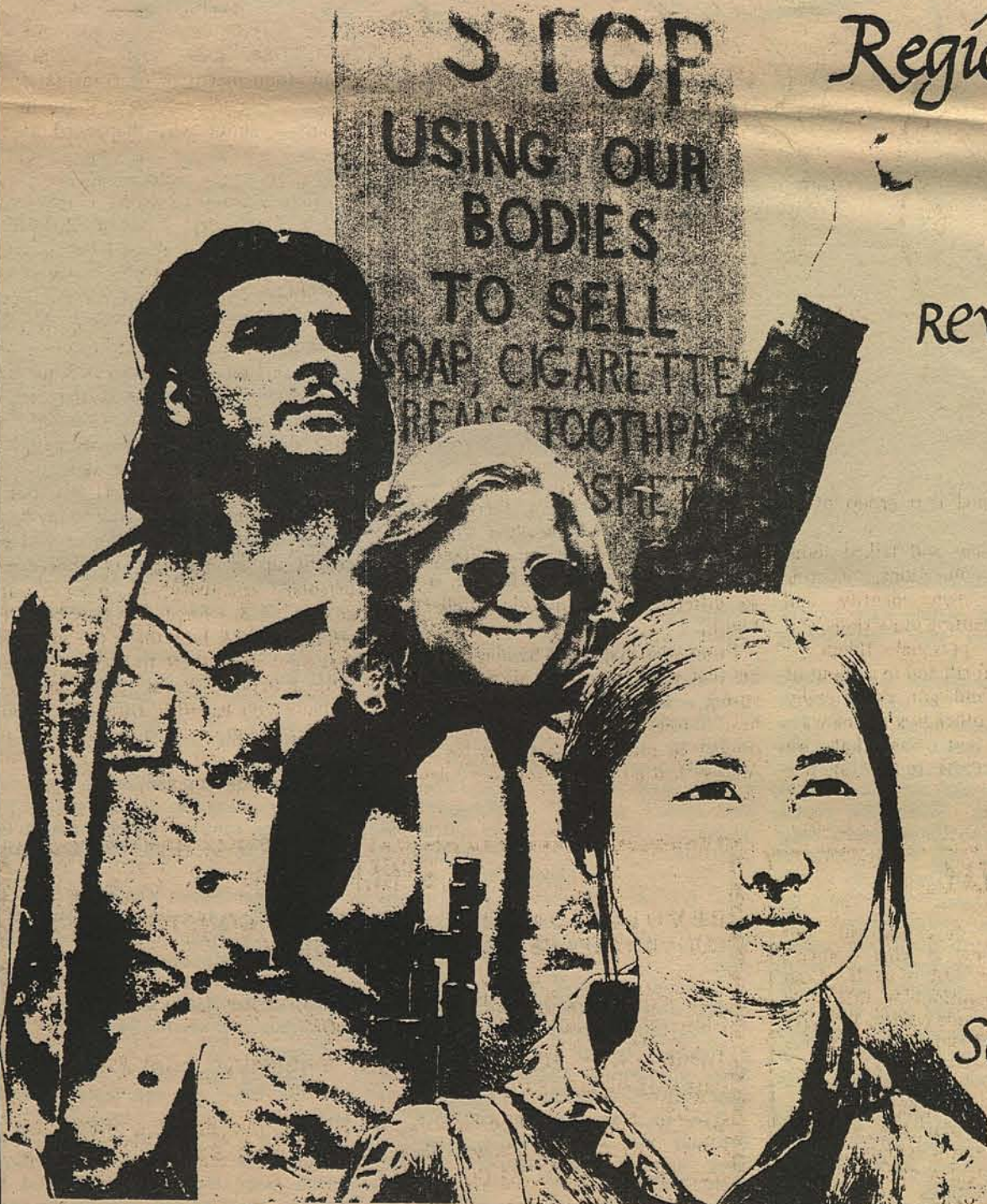
Rejected. I need...

You see, Babylon, I can tell you this because I know my comrades will read it and maybe feel it. We will struggle to create new relationships. Maybe at a Regional Conference. Maybe we'll put

and sabotage our conference. But we will be strong. Honest. We will look each other in the eyes. We'll touch, squeeze, caress. You will be driven out Babylon; if not at this conference, then somewhere else. I know there are many like me. Collecting love. Struggling to express it. Cultural guerillas. Invisible. Everywhere at once. Loneliness, doubt, self-indulgence: We will attack you. Babylon.

Toward a New Constitution. Toward a New People We will constitute ourselves as part of the network of free life. We will join the revolutionary people of the world in dismantling your genocidal machine, Babylon.

-TNW



Regional Conference

FOR

REVOLUTIONARY PEOPLES
CONSTITUTIONAL
CONVENTION

Willard School
telegraph-stuart

starts
10:00 a.m.
saturday

Sat. Nov. 14-Sun. Nov. 15

BERKELEY TRIBE Published by The Red Mountain Tribe Inc. Mailing Address: PO Box 9043, Berkeley, Calif., 94709. Offices: 1701 1/2 Grove St. 549-3391 Copyright 1970 R.M.T. Deadlines: News thru Tues - Tues 6pm; Wed News - Wed Midnight; George - Mon 6pm; Classified Ads - Tues Noon; Display Ads - Tues 3pm; Second class postage paid at Berkeley, Calif. Member: Underground Press Syndicate (UPS) Annual Subscription: \$8 USA (\$5 half-year), \$15 Foreign & Institutions.

women~identified~women

These are some of the feelings we had about the Women's Regional Conference which happened Sunday, Nov. 1, at Glide Church in San Francisco. The conference was specifically called to discuss women's relationship to the Revolutionary People's Constitutional Convention, Nov. 26-29, in Washington. So much else happened, though, that we decided to share our experiences with you.

* * * * *

I We are changing; life-giving transformation into new woman - identified woman, as we learn to love ourselves and grow with each other. Flinging aside our placid death - masks of female nonexistence... the fragile shells of people we used to be. No more! Dare to take your foot off the brake, Sister, there's no limits anymore! For the first time we are discovering our totality - the incredible rush of holding another sister - grasping in one sweeping embrace the mind - blowing possibilities of all of us strong, beautiful, wild - dancing gypsy women and mysterious, magical witches - together at last.

I'm flashing on the powerful solidarity of sisterhood I felt in a room full of women at the Conference Sunday. We are breaking out of the restraining old forms of relating to each other. Refusing chairmen, leadership ego - tripping, and bureaucratic structures which keep us in our place and apart from each other. Just spent the day rapping with a dozen sisters in the corner of the hallway - letting all the energy flow together. Talking about the Constitutional Convention, politics of the white movement, the differences between ourselves and our Third World sisters, the Panthers, and our feelings about our lesbian sisters and our gay selves. I felt the frustration of too much to talk about in too little time. But each topic wove in and out of the others to create an integrated web of communication between us, without the usual personal / political splits. Painfully, slowly, but with joy we will destroy the plastic walls in our minds - in our lives - and come together. Yes, indeed, it's a new morning.

II A lot of new people happened. What I was like at the end was really different than what I was like at the beginning and a lot of other sisters felt like this too.

No forms, compartmental structures, workshop timetables to divide our heads into pieces and to divide us from each other - these things that keep us weak politically and much less happy and full of love for each other than we could be. We broke into small groups and stayed with the same sisters all day - and 'sisters' is a word that I feel strongly now, but that I wasn't able to feel when I first



sat down and joined that group of 10 strange women.

We stayed together and talked about specific political questions, existing institutions, our own identity and oppression, implementing our visions, and even (especially) personal things - weaving back and forth and in and out of all these things and got them really connected to each other in a strong way. but most important was that we connected all these things to the real - live

people who were sitting there talking. And we connected ourselves with each other and the strength and concrete ideas that came from us; it was far out. It was so different from the old intellectual bullshit.

From what happened Sunday, it struck me that what I need, for MYSELF, to be strong - an end to separations of head / heart / roles / people - was what we all needed in order to be strong together. And we had no leader - follower roles set

up to keep us weak, to keep us from participating as equals, as whole people, to keep us from being strong individually so that we could help each other grow and change.

I flashed on how capitalism is so strong - even in our heads and hearts. The way our thoughts go, the way we structure things (like meetings) is often so departmentalized, unnecessarily and painfully complicated - instead of collective and flowing together. It's so much like capitalism which sure doesn't flow together so things are easiest / happiest for people. We grew up as children of capitalism but now we're helping each other go through changes so that we can be the creators of the Revolution. Going through those changes is so beautiful, not only because of what we're becoming, but because we're helping each other do it.

III its really hard to write this - i'd rather dance it or scream it - (like our beautiful sisters in Battle of Algiers) and which i do anyway. but to do a word trip seems such an incomplete way to express the flashes i'm having. maybe i'll draw a picture sometime or dance the way i'm feeling. a roomful of 200 sisters in all our becoming beauty - shining from inside, from the knowledge, awareness & respect for ourselves in all our forms & sizes - as we are - meeting together to rap, up front, earthbound discussion about just what the fuck this constitutional convention means to us as revolutionary women - much talk went down in our group - about what happened at the plenary to the n.y. lesbians - isn't it weird to write something like that? separate a group of strong, fierce sisters off in a category. I AM A SISTER. & what's all this shit about labeling sisters lesbians in order to explain away all our old hidden fears - look at me sister, eyes flashing, electric hair flying, leaping, twirling & tell me out front you're "straight"! pirate jenny & you & me & us - awakening, coming on to the rush of discovering ourselves - what an incredible source of strength - revolutionary love - she said it - & finally i'm beginning to feel it - not as "right-on words" but as core to my being - it's like sometimes i forget - i get caught up in meetings, in unnecessary personal sensitivity in moanin' and groanin' - & i forget just how beautiful we really are & how that's the substance that's got to be there to hold us together through the shit - storm that's coming.

thank you beautiful sisters for helping me free myself to love you & for unleashing a spirit - part of me that cannot now be stopped.

AGENDAGENDAGENDA

Almost everyone who has helped lay the plans for the Regional Conference has good feelings about the progress we've made just beginning to talk about the questions we want to raise. We know that the first day we want to break down into small groups of men and small groups of women. We want to rap about some broad questions regarding our own oppressions and bring this to bear on specific topics such as education, military, sexual self-determination.

I think the articles on this page give an idea of why the man - woman separation is an important way to talk. One of the

most important questions in our movement right now is what women's liberation means for ALL of us. If we can come to some resolutions on this, we'll become stronger in our clarity. We can't have a situation in Washington that forces people to leave, as the N.Y. Radical Lesbians did at the Plenary. That can be avoided if our consciousness of these difficulties is high. Friday, Nov. 6th, at 7 pm the final meeting for the planning of the agenda will be held at 2726 Elmwood Ave., Berkeley. Anyone interested is welcome to come help us. Next week we will print the full agenda.

BENEFITS

REVOLUTIONARY PEOPLE'S CONSTITUTIONAL CONVENTION REGIONAL CONFERENCE

Thursday Nov. 5, 2700 Bancroft, Westminster Church; 8:00 P.M. Films: Palestine and Hard Times. \$1.00

Tuesday Nov. 10, 2700 Bancroft, Westminster; 8:00 P.M. Film: Battle of Algiers. \$1.00

Sunday, Nov. 8 at The New Monk, 2119 University Ave. 8:00 P.M. Films: Off the Pig; David Hilliard Speaks; Now. Bands: Ice; Osceola; also Peter Spelman. \$1.00

Monday, Nov. 9, at The New Monk, 2119 University Ave., 8:00 P.M. Film: Stagolee. Music: Peter Spelman, and others. \$1.00

Angela Davis is out of solitary confinement and with her sisters in the Women's House of Detention. After going on a hunger strike for two weeks protesting her isolation from other prisoners a judge in N.Y. ordered that it was against Angela's constitutional rights to keep her separate.

Prison officials claimed that they kept her apart from the other women because they could not prevent the "effect her news would have on other inmate." The same officials researched the prisoners in the House of Detention as "highly emotional" — a common remark used to put women down.

ANGELA

Angela fought and won the right of a prisoner to be with fellow inmate — in this case sisters who could offer support and love.

Love you Angela

She made the very important point that the society you're going to build is

already reflected in the nature of the struggle that you're carrying out. And one of the most important things in relationship to that is the building of a collective spirit, getting away from this individualistic orientation towards personal salvation, personal involvement... One of the most important things that has to be done in the process of carrying out a revolutionary struggle is to merge those two different levels, to merge the personal with the political where they're no longer separate.

What people have to start doing is to

build that collective spirit. To overcome that notion of bourgeois individuality which separates one person from the next and which defines the individual as someone who can assert himself at the expense of his neighbor, at the expense of his brother by destroying his brother.

You have to make a lot of sacrifices. You can't even pose before yourself the alternative of what am I going to do. Am I going to stay home and get high and have a good time tonight, or am I going out to try and rap with the people, to try to organize?... You don't have that alternative anymore. It has to be only one course... the revolutionary course...

FOLSOM STRIKE

This week the inmates of Folsom Prison declared that, contrary to public opinion, they are still human beings. They went out on strike. The strike had been scheduled to begin on Election Day until the warden decided that Election Day would be a fine time to declare a holiday. On Wednesday, 2100 prisoners struck. Aside from hospital and culinary workers who are not included in the strike, only 152 prisoners went to work. As of Wednesday evening no reprisals had been taken by the prison administration.

Supporters of the prisoners began assembling outside of Folsom's gates as early as Monday. Picketing has continued to date with people coming from nearby Sacramento and from around the Bay area. On Wednesday, prisoners at Soledad burned mattresses and trashed in support of the strike.

The negotiating committee named by the prisoners — Black Panther leader Huey Newton, Attorney Charles Garry, and Sal Candelaria of the Brown Berets — sent a telegram to the warden of Folsom requesting that he get in touch with them to arrange a meeting to negotiate the prisoners' demands.

The prisoners have published a set of 31 demands. Among these demands are:

- legal representation and the right to all witnesses at parole board hearings
- improved medical care
- more visiting hours
- new rules to prevent the use of the "adjustment center" for arbitrary and political harassment and an end to other methods of political and racial persecution
- no teargassing of prisoners in their cells and an end to the escalating physical brutality against prisoners
- all work to be voluntary, covered by minimum wage laws and accident compensation; prisoners to be allowed to form or join unions; vocational training relevant to outside jobs; prisoners be allowed to support their own families instead of the families having to split welfare checks so that imprisoned relatives can buy toilet articles
- correctional officers to be

prosecuted for shooting inmates in cases other than self-defense

- prisoners condemned to death, avowed revolutionaries, and "prisoners of war" be granted political asylum in other countries and be treated in accordance with the Geneva Convention, particularly celebrated prisoners such as Reies Tijerina, Ahmed Evans, Bobby Seale, Chip Fitzgerald, Los Siete, David Harris and the Soledad Brothers, who cannot get a fair trial and are constantly submitted "to threats of cruel and unusual punishment and death wherever they are confined and throughout the length of their confinement."
- a board of overseers to evaluate complaints by inmates, their families and lawyers; a liaison board of three fulltime lawyers to present inmate complaints; the Parole Board to be

HATE

And what of today
A repetition of yesterday.
Only my hatred knows the difference,
Only my hatred sustains me.

The long endless hours of repression
Eon libs, days of regimented control.
My soul cringes in foul debasement,
Yet my hatred heals and nourishes it.

Sleep eludes me far into the night
The hours trudge by like workers returning
From the fields.
And now comes the man with his flash
Light to count me.

Morning comes without hope or promise
The same whistlethe same bells
I greet child day with a curse,
My hatred awakens.

Blue Denim



THIN LINE

Each morning my heart
Cries for love,
And there is only hate around
me.

Where does it end.
Is death my only love
Is death my escape from hatred.
Why do I feel—why am I human.

Blue Denim



PRISONERS AT WAR

I see mortar rounds falling on a hill. Orange - Red - Black punches crash into the earth. The hill shakes and vomits up rocks and dust. Purple smoke hangs like a shroud over the whole scene.

The loud explosions are punctuated by the death rattle snarl of automatic weapons. Tanks race like insane beetles up the side of the bleeding hill and behind the tanks come soldiers. They leap and gambol like lambs in the fields of spring.

I'm fully awake now. My cell window is a movie screen. Jesus Christ am I going mad? I'm in the joint and I have a front row seat at a war. Penological immunity from being shot at? How can this be? Acid flashback? Indigestion hallucination? Suddenly I hear cats rapping on the tier and I know my vision is reality. "The war games have started," they shout. "Kill!" "Kill!" "Kill!" (They

react in the only way they know. They identify with violence not realizing that it has been programmed into them, by the people who put them in here. Never realizing how awful the whole game is.)

Young men learning to fight another senseless war being cheered on by convicts who are learning how to fail. To die on a battlefield or rot in prison, there is no real difference. Maybe the uniforms are different. Blue denim or khaki it doesn't matter both groups will be warped by the system. Men preparing to kill and die in a distant land in an unjust war, and men in preparation to spend lives wasting away in prisons, both groups used by the system and ultimately to be destroyed by the system.

Faggot shrieks now support the blood lust cheers. I'm hearing a symphony of failure conducted by a dead God. America the beautiful, land of the free. The only place in the universe where a man can see war games from a prison cell.

The bell for lunch has sounded. I begin to salivate. Who knows maybe I'll bark tomorrow.

Blue Denim

FREE ALL POLITICAL PRISONERS!

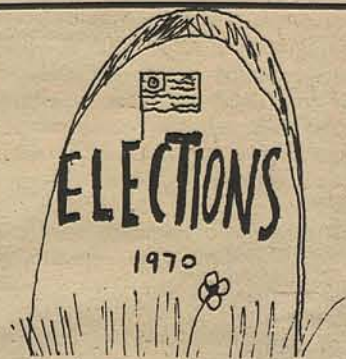
Bourgeois ideology says you have only one life to live. You know... eat, drink and be merry, for tomorrow you may die. Don't give a damn about what your sister and brother are experiencing. Just do what you can do to get a little bit of pleasure out of life. What we are saying is that our lives are no different from the lives of our brothers and sisters who have been shot down by the pigs, from Huey Newton who is in jail and the Soledad Brothers who are being railroaded to the gas chamber for murder they had nothing to do with, from Bobby Seale who's being railroaded to the electric chair. We

cannot separate ourselves from what is happening to them.

Of course, anybody who's talking about overthrowing the government, overthrowing capitalism, faces the possibility of losing his life. But... that doesn't paralyze you, because you don't see your life, your individual life, as being so important. I have given my life to the struggle. My life belongs to the struggle. If I have to lose my life in the struggle, well, then, that's the way it will have to be. A hell of a lot of brothers and sisters have already given their lives for the struggle. I think that if we look around us we see

that somehow or another a very small minority of people in this country have all of the wealth in their hands and to top that, we don't even see them out working. We do not see them in the factories. We don't see them in the fields. We don't see them using their labor to produce the products which they then present. That tells me that something is wrong. Why is it that the masses of the people in this country have to work eight hours a day every day and somehow or another what they produce goes to some people who are sitting out at a country club, on a golf course, and not doing a damn thing? That tells me that something

is wrong and it tells me that maybe the real criminals in this society are not all of the people who populate the prisons across the state, but those people who have stolen the wealth of the world from the people. Those are the criminals. And that means the Rockefellers, the Kennedys, you know that whole Kennedy family, and that means the state that is designed to protect their property, because that's what Nixon's doing, that's what Reagan's doing, that's what they're all doing. And so every time a black child in this city dies, we should indict them for murder, because they're the ones who killed that black child. - ANGELA, 1970



by Phineas Israeli

They won't be goose-stepping in Washington this winter; the American electorate just isn't ready to say Sieg, Heil.

Dominating the national elections for Senators and Governors was a clear-cut attempt by the Nixon-Agnew cabal to score a quantum leap for fascism in the United States. Their strategy was to televise law and order into the overriding ideology of electoral politics, and they invested \$20 million in the effort.

Hysterical fears of the 'criminal elements' among the young and the colonies, laced with a Madison Avenue-inflated 'pride' in the Fatherland were supposed to panic voters into electing the candidates most committed to the policies of repression, the Party of law enforcement and the leadership of Richard Nixon and Spiro Agnew.

But in the Decade of the Boomerang, roughly two out of every three major candidates endorsed by the White House were rejected by the voters. In California, Nixon's home state, George Murphy's two-minute blurbs against Anarchy turned out to be the kiss of death.

The much-propagandized 'swing to the right' did come on strongly in places like New York, where 40% of the voters marched to the hard-hat drumming of James Buckley, an Agnew Republican from Connecticut running as an independent fascist in the aptly-named Empire State. The White House purge of GOP Senator Goodell in this election was a strong indication that the Administration's appetite was more fixed on securing a right-wing ideological victory than on maintaining the traditional equilibrium of electoral politics.

Maryland served as an ironic example of how the million dollar push for law and order had moved electoral politics to the right even before Election Day. Senator Joe Tydings, a Kennedy Democrat, fearing attacks on the 'crime' issue, not only voted for unlimited wiretapping, no-knock and preventive detention, but even served as the police state's floor manager in passing the legislation through the Senate.

The Republicans ran their 'soft on crime' campaign anyway, and Maryland's voters, faced with a choice between a pedigreed fascist and a hybrid fascist, opted for the Cadillac.

A tale similar to Tydings' ended in a Democratic landslide for Adlai Stevenson III in Illinois. Stevenson had three soft spots in his denunciation of revolutionary violence: His campaign manager was chief author of the Walker Report which referred to Chicago '68 streetfighting as a 'police riot'; Adlai himself had once called the Chicago pigs 'stormtroopers in blue', and Agnew had branded Adlai a primary 'radiclib'.

The situation obviously called for a deal, as did Mayor Daley, and Stevenson made his covenant with repression, appointing Tom Foran, prosecutor of the Chicago 8, as his fundraising chairman.

Counter-balancing this tendency of the liberals to cave in, however, were successful initiatives by left-liberal

coalitions. Ron Dellums, a black radical, won a Congressional seat from Berkeley - Oakland. Bella Abzug, an anti-war feminist, won a Congressional seat from Greenwich Village. San Francisco voted to withdraw from Vietnam.

Closer to the center of electoral politics, the Republican strategist - millionaires suffered two significant defeats in terms of national policy and national leadership. Their national policies include reinforcing the front lines of imperialism in Southeast Asia, intensifying the repression at home by writing unconstitutional crime bills and stacking the Supreme Court with Southern hanging judges. Also of priority are pumping billions into the military - industrial complex for the miracle missile, ABM, and whipping the mass media completely into line through pressure for 'objectivity'.

These are the policies over which the liberal Senators fought Nixon the past two years, and the national elections have by no means crushed this opposition or revealed the American voters to be finally committed to these policies.

The various defeats which Nixon's henchmen encountered nationally materially weaken Nixon - Agnew's ability to move decisively in Asia or in the ghettos, black, brown and young. The same is true in California, where Reagan could not match his previous vote, could not slobber his popularity over Murphy, and could not retain control of the legislature

Nixon and Reagan's final ploy to evade this tarnished fate was the mini-Reichstad San Jose riot. The Republicans attempted to mediate a basically average anti-war demonstration into a grave attack upon the President's life by the anarchist hoodlums presently loose in society.

The San Jose demonstration turned out to be less a 'Communist' fire in the Reichstag, and more a protest by unemployed workers and engineers. George Murphy's consequent defeat not only stung Nixon and Reagan, but also revealed that there are definite limits to the voters' fears of militancy and opposition to the revolution.

The resulting loss by Nixon, Reagan and Agnew of prestige and star-quality leaves the right-wing industrialists caught with a minority National Socialism and no Fuehrer.

An additional positive result of the elections was that, much to John Tunney's chagrin, no great revival of faith in the American system could be divined anywhere. Apathy and distrust for the entire political process were reported throughout the country. The Republican Party's seemingly infinite investment in television commercials and public relations firms only magnified the bankruptcy of electoral politics. The electorate - those who voted - were a minority of the American people, and a reluctant minority at that.

The present Amerikan system of

electoral imperialism can neither rationalize nor conceal its contradictions. The neo-fascist movement became much bolder in this campaign, but in so doing its limits became more pronounced. A prime example of this was the voting pattern of blue-collar workers.

The White House targeted the working class as a potential mass base for fascism. The Administration attempted a 'flirtation' with the labor bureaucracy in Washington, a 'flirtation' with the labor bureaucracy in Washington, while much of the law and order video onslaught was keyed to workers' fears of losing their jobs to blacks and their children to hippies.

But the strategy didn't really make it. Though a significant blue-collar switch did make James Buckley a minority Senator in New York, the national pattern was for the majority of labor to reject the Republican Party.

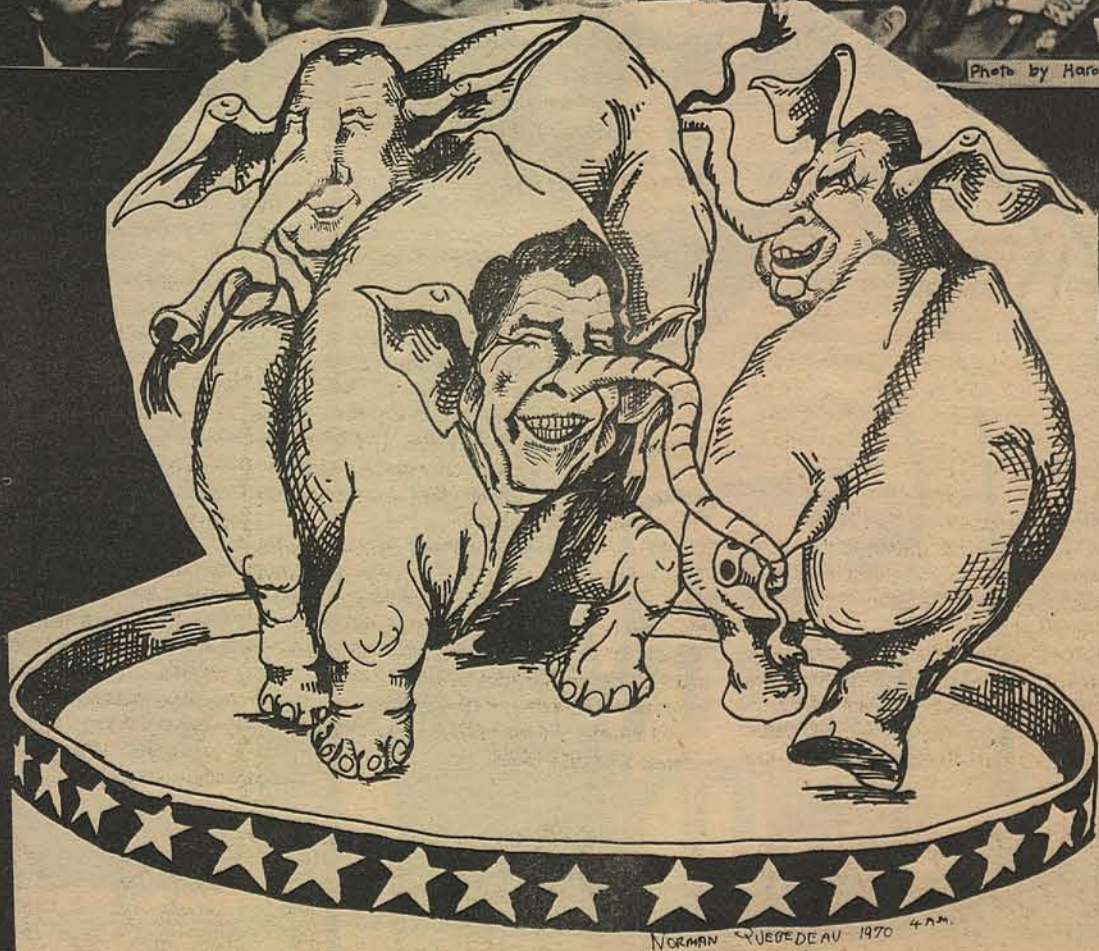
The 1970 elections then indicate that the fascist vanguard of the power structure will have to move more slowly than they wanted or we expected.

We who advocate revolution still have room in which to educate and to organize, to defend political prisoners against the repression, and to take the offensive against imperialism and racism.

The present conflicts within American society do not forebode majority fascism so much as they point toward civil war.



Photo by Harold Adler



NORMAN QUEBEDEAU 1970 42M

MERRITT STAYS

Merritt College on Grove Street in Oakland, is for real. It's the only school I ever went to that was.

Blacks, Chicanos, Asians, poor Whites, foreign students, and even a few rich kids who don't have the grades for Cal or Stanford. People of all ages, backgrounds, and ideas. And you can learn a lot — from all of them.

It's the school where Huey Newton and Bobby Seale formed the Black Panther Party. Where the Reverend Jefferson Fuck Poland spent his formative years. Where half the office workers wear "Free Angela" buttons. Where California's first Latin American Studies Department was formed. Where student power is closer to reality than any other college in Amerika.

Naturally the Knowland - Tribune - Kaiser Conglomerate that runs Oakland had to try to do something about it. This is a center of subversion where people get together and get it on.

Five years ago the Peralta College District managed to pass a big bond issue. They got it by promising the voters four campuses, serving all areas of the district.

Laney, the vocational college, would be expanded to handle working class people in the Central and East Oakland flatlands. A new campus would be built for the children of the ruling class who live in the Oakland - Berkeley hills.

Merritt, a collection of old buildings and portables, would be phased out. It was to be replaced by a new campus in the same North Oakland - Berkeley flatlands. It would serve the predominantly Third World community of that area.

Laney was expanded, the Alameda campus was built, the hill campus was built. But then the trustees say there's no more money. No money to build the fourth campus. No money for the area where most Third World people live.

The trustees planned to close Merritt, calling the hill campus the new "Merritt." They planned to shift the faculty, staff, and (some) students up to Skyline Boulevard in the Oakland hills. "Some" because the hill campus is built for 3,000 full-time and 5,000 part-time students. Merritt now has 6,600 full-time and 3,400 part-time students. Since the other campuses are already overcrowded, that leaves out 5,000 people.

Most of those left out would be Third World people. Working - class and drop-out Whites would also suffer. People without cars and with part-time employment would find it impossible to spend time travelling to the remote campus high in the hills.

The plan was to separate an increasingly powerful student movement at Merritt and the community that nurtures it. As one student said, "They either had to move Merritt or build a moat around it."

So for the last few years, Merritt students and supporters from the nearby community have fought the closing of Merritt and the move to the hills. All they've gotten are crumbs from the pacification loaf . . .

Merritt was scheduled to move next month.

But the students moved. They moved toward COMMUNITY CONTROL of Merritt. And already they've forced the

Board of Trustees to approve their demands.

Two weeks ago the students went to the Board meeting. They ran down the history, how the money had been mismanaged (benefitting trustees' friends in the construction industry?), and why Merritt should remain open right where it is. The presentation was so together that board members had to admit they'd screwed up. That they hadn't met the needs of the Merritt community. They agreed to study the demands for a week.

The demands had been drafted by an ad hoc committee including, in addition to students: faculty, staff, people from the community at large, administrators, and even some board members. As Victor Acosta of the Chicano Students Union, told this Monday's meeting, "We are here tonight because this board has abysmally failed the Third World community."

Jim Evans, of the Black Students Union, said, "Students are struggling for a semblance of power that should already have been theirs. When we demand community control, we are merely insisting that we in the Third World

communities be able to exercise the same democratic right that is guaranteed to the white community."

Board members pissed and moaned about potential earthquake damage. (The buildings have been below earthquake safety standards since 1934 but no one worried much till recently.) They were worried about being "personally liable" in case of accidents, under a recent law. Paul Cobb, of the Black Caucus, retorted, "If that's the only question, we don't need a board, we need an insurance company."

After a lot of debate and exhortations from the audience, the community control demand was passed with only one dissenting vote. It said, "that the present flatlands campus of Merritt College, at this or any future site after construction, be controlled by the community. By community we mean students, faculty, staff, administrators, and community people."

The other two demands were passed without opposition. One commits them to keeping Merritt open until a permanent flatlands college is built. The other was to provide district funding for the flatlands campus.

Once again Merritt is in the vanguard. They've set a precedent that, hopefully, will become a model for other struggles. The principle of community control of

KMPX LIVES

The KMPX collective is alive, and thriving on its collective spirit but in dire need of a production facility. When they split from KMPX, they lost all their tools, and to continue their craft, they need those tools.

Twelve former members of KMPX formed a collective before they were removed from the station, because they felt a need to deal with pig media and to create a radio station that was responsive to the people. They had to go through a lot of hassles, and right before they were fired, the efforts of this collective began to show. The need for such a radio station is becoming more necessary all the time.

These brothers and sisters are free now, and what they want to do is to create a community radio station which is music-oriented, but which is most importantly an organic collective geared to the revolutionary movement. They want to see it as a workshop open for the people. More people will be needed to run the station, so they would like to have sisters and brothers meet and join

together, bringing energy that will fill the holes.

But, if we are to have a peoples' radio station at all, then we are all going to have to contribute to its creation. The collective needs bread first of all. Whether it's a penny or a quarter or a dollar ... whatever you can give is an equal share. They need an office, and they need equipment ... like turntables, and all the technical shit that goes with running a radio station. If you know any electronic freeks, or office-hunting freeks, or money-collecting freeks, or you are one of such, then get it together

Meanwhile, until some of the money and equipment comes together, the KMPX collective has been negotiating for the empty early morning space on KPFA in Berkeley.

There is going to be a benefit for the collective at the Matrix, on Monday, Nov. 9 at 9:30 pm. Music will be by John Lee Hooker, Lasha, the Firebirds and Holy Smoke. Join the collective there ... donation is \$2.

They can be reached at 566-6646.

People's Records

Music has been turned into a culture stealing, people screwing, money making institution by the profit seekers of AmeriKKKa. The recording industry is the same breed of pig that runs everything else. It's this pig that lures musicians who are eager for recognition into slave labor contracts. Record stores charge 5 or 6 dollars an LP because the company, the middleman and the store owner all have to profit.

Record stores in the Hayward area (although this applies everywhere) don't have any ties with the youth culture except to take our money. "Baytown", a plastic head shop, is the worst because it's run by pseudo-freaks who are really more pig than other businessmen because they use our culture to sell their records. Other stores are owned by people who are into it solely for profit. None of the money made is ever used to help the community or put back into the community.

"Leopolds" is an example of how a non-profit business can survive. Less than two years ago it started with a \$400 loan from the ASUC and now its inventory is around ten to fifteen thousand dollars. By making only a small profit, prices of records will go down. A store where the

only profit went to overhead costs (employee salaries, stock, etc.) and putting money into funding projects will serve many other purposes. There are a lot of programs that need financial aid. The free clinics, breakfast programs, child care centers, etc. all need money to either get started or to stay open. In the Hayward area there are no such programs because there's no bread available.

A "community Music store" will provide it. The store will also be a meeting place for groups like high school students who usually don't have any place to meet. There is a real and present need for such a store in Southern Alameda County that would serve the needs of the people, but it can't happen without the help of the people. Several people of the Hayward area have gotten together and are now in the process of starting a non-profit record store. Several thousand dollars is needed to start it. Your support is power. ANY donation helps — time, money, skills, ideas (we especially need help with the accounting). If you would like to become a part of it or would like more information on the store call 357-4706.

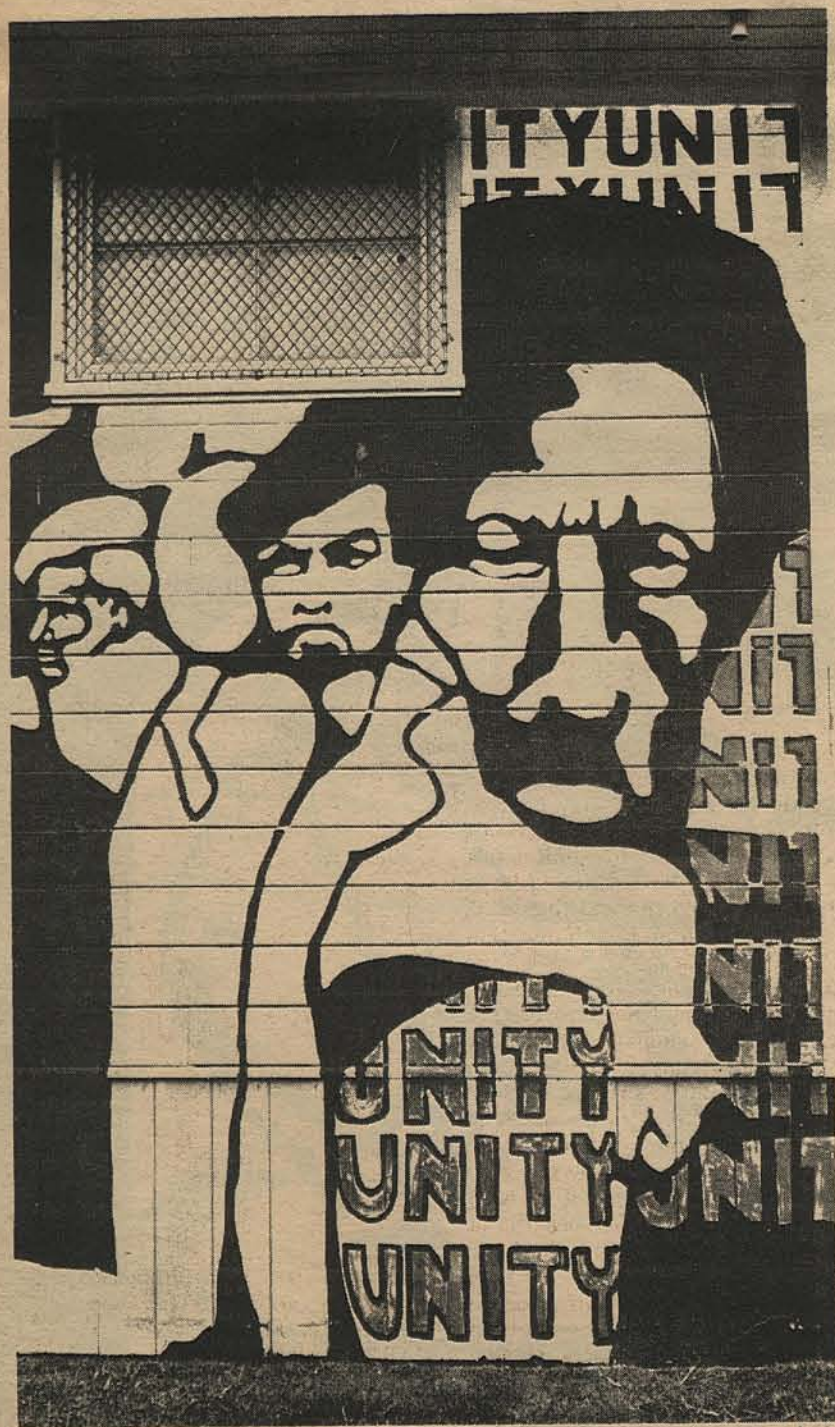


photo: don

education is every bit as important as community control of police. It's about people controlling the institutions that affect their lives.

The struggle has just begun. No one doubts that the Board is capable of further tricknology. As Froben Lozada, chairman of the Latin-American studies department, told the meeting, "we should determine who our enemy is, and in this case it's not the Viet Cong." But they've felt the pressure and have agreed to the students' demands.

One gets the feeling of unity at Merritt — Blacks, Browns, Whites. The students sense their power and are feeling up. Their victory won't be easily denied.

Leaving Merritt I remembered another struggle two years ago. The board had refused to relate to student demands. Suddenly, groups of us — Black, Brown, and White — appeared at every door. "We can talk about it all night," said a Black brother.

I don't think I've ever seen a more scared group of people than those trustees. We decided to let them go — and later they approved the demands. I wonder how many of them remembered that incident last Monday night, as they saw the determination and togetherness of the crowd.

United we stand.

Merritt is still for real.



photo: don

by Nick Benton

ALPINE PUT DOWN

Following a heated debate in which the project was accused of being "sexist, racist and impractical, in addition to being counter-revolutionary nationalist," the Berkeley Gay Liberation Front voted Monday night not to support the highly publicized planned homosexual takeover of Alpine County.

Present at the Monday meeting was Don Jackson, the gay activist who originated the idea that 400 homosexuals move to the small county in the Sierras to establish electoral control of the sparsely-populated area. He was seeking support of the Berkeley group, which is the largest and most active organization of gay radicals in the Bay Area.

The group voted not to support the project despite the fact that many expressed the feeling that a more firmly-stated resolution outwardly denouncing the project should have been passed.

Jackson, who said that the project had been taken over from him by Los Angeles Gay Liberation, commented that the plans for the takeover would continue despite the Berkeley group's negative response.

GAY ON HOLY HILL

Gayness in seminary will be the topic of a specially-called community meeting at the Pacific School of Religion on "Holy Hill" north of the UC campus Wednesday, November 11 at 7:30pm. The meeting comes as the result of the

activity of gay radical seminarian Laurence DeVries, a third-year student at the school, which is in the business of producing ministers for Protestant churches.

Given that there's nothing that seems to free the church out as much as sexuality, especially homosexuality, we should understand the turmoil that DeVries created when he started putting articles about his "coming out" in the school paper, setting up gay info tables on the campus and wearing Gay Lib buttons on his shirt. Attempts have been made to trash Laurence without facing the issue, thus the special meeting, which will be open to all, forcing administration, faculty and students to face it head on. Maybe the whole noxious attitude of the church towards sex will come out a little fuller at the meeting.

OAKLAND PICNIC

A gay people's picnic will be held all afternoon long this Sunday in Oakland's Lakeside Park beside Lake Merritt. Bring some food, and bring out your friends... The Gay Students Union dance at UC's Pauley Ballroom last Friday night was a resounding success, GSU spokesmen report. Proceeds from the dance reportedly will go to support projects in the Berkeley gay community... The Berkeley Gay Lib meeting Monday at the Seventh Seal Coffee House, on Bowditch between Bancroft and Durant, will begin at 6pm this week with a potluck dinner... The phone number of Gay Switchboard is 843-6982.

PRO ALPINE

The Sandman misunderstands Gay Nationalism.

Violent destruction of Gay cities (like Sodom) is a tradition, part of the tragic epic of the Gay people. Tragedy has been the main theme of Gay literature, history and culture from the plays of Sophocles to the contemporary Gay novelists and playwrights. But with the tragedy have come hours of glory.

Instead of the depressing example of Sodom, Gays can think of an impoverished Gay city built on a sterile rocky hill — because it was the only place straights would let them have. The city was sacked and burned to the ground by a heterosexual horde. From the ashes of the huts and cabins rose a city of marble. The great blossoming of Gay culture during the 50 years following the destruction is still called "The Golden Age of Pericles". The civic center, splended even in ruins, stands today atop a hill in Greece called the Acropolis.

Only a few hundred Gays out of millions will be going to Alpine, so the project can hardly affect the numbers of

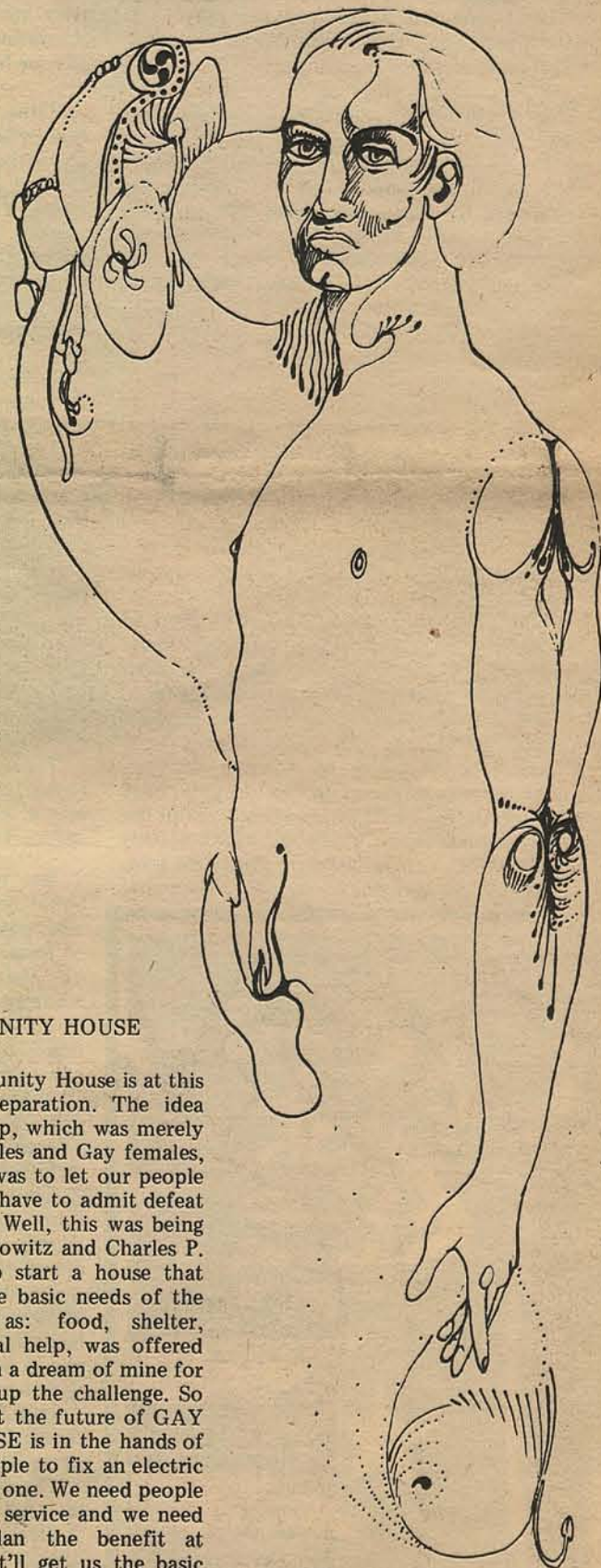
homosexuals present to undermine straight culture. And the project itself will undermine straight culture by bringing into reality Eldridge Cleaver's principal of "liberating territory within the mother country."

The main idea is to build a place where Gays can go to rebuild their heads, create a new Gay mentality and break free of heterosexual customs, standards and thought patterns. Straight society is just too oppressive for this to be accomplished within it. To be free, Gays must have a place where they don't have to hide, where they can be themselves and publicly express their love.

Although there are people who would choose to live permanently in the Gay enclave, most of the residents will be refugees from psychological and physical oppression who go there for a while and then return to straight society, strengthened by the heightened consciousness gained from the experience of freedom.

*Power to the Gay People,
Don Jackson*

GAY NEWS



GAY COMMUNITY HOUSE

What Gay Community House is at this very moment is preparation. The idea started with Gay Rap, which was merely to talk with Gay males and Gay females, about problems. It was to let our people come to us and not have to admit defeat and go to a shrink. Well, this was being done by Betty Kaplowitz and Charles P. Thorp. An offer to start a house that would help meet the basic needs of the Community such as: food, shelter, clothing and medical help, was offered and since it had been a dream of mine for a long time I took up the challenge. So Gay Rap exists, but the future of GAY COMMUNITY HOUSE is in the hands of people. We need people to fix an electric typewriter or donate one. We need people to get an answering service and we need people to help plan the benefit at California Hall, That'll get us the basic money. So the benefit will be very important. It is a non-profit organization and our purpose is just to take care of the needs of our people. It is to be all Gay and an alternative to hunger, prostitution, mental anguish. If you can help call 931-3939 or write to me at 2729-B

California St., San Francisco, Calif. 94115. If you care for your people helping us is a form of love. CARE-LOVE-HELP OUT

Charles P. Thorp Coordinator Gay Community House

LAS GLORIAS DEL PUEBLO SON LAS GLORIAS DE TODOS VICTORIA DE GIRON



The third Venceremos Brigade returned from Cuba less than two weeks ago. 405 Northamericans went to work in fruit production, especially fertilizing grapefruit, lemon and cocoanut trees. They worked on the Isle of Youth for a month, then toured Cuba for a few weeks.

About half were 20-25 year old white people. Though this was supposed to be a student brigade, only 10 high school students went, and the rest were predominantly out of school. There were about 20 Puerto Ricans, and the rest blacks, Chicanos, Native Americans and Asians.

In Cuba they worked in regional work brigades of about 25 people. This, unfortunately, led to some brigades being heavily third world, others mostly white.

The Tribe arranged an exclusive interview with two white Bay Area brigadistas, a man and a woman. Their names have been changed because the United States government has been watching brigadistas very closely, and busting a number of them.

Tribe: What's the first thing that comes to your mind?

Van: What I got, the essence of every speech, from third world revolutionaries, was in terms of unifying our movement, having a total, very clear international perspective, and a sort of unified struggle against imperialism. What the Vietnamese said when they left was that every victory of the American people was a victory of the Vietnamese people, and vice-versa.

For example, when we heard about the bombings on Che's death [Oct. 8], everyone was really excited. A Brazilian guerrilla really dug the bombing of the Bank of Brazil in New York, and the note saying it was in solidarity with the revolutionary Brazilian people.

They said that the struggle should be raised on all levels, and that what they do in Vietnam should be emulated in the United States, where all activities are related to each other, with different kinds of people, and different kinds of politics, all very clearly anti-imperialist. They emphasized that the only way we could win was to be unified.

They have a tremendous respect for the American people. They know that the working class is probably the most reactionary in the world, but that imperialism is not in their interest either, and that with the defeat of imperialism and the war not being in their interest, they'll see that. All this is with qualifications. They recognized that it is the youth of America, students especially, that are the vanguard of the struggle, both third world and white youth. They always talk about the progressive and revolutionary youth of America, that these are the people who are in fact struggling right now.

Susan: I think they realized at the same time that

we're going to have to go through a lot of struggles before we get to a place where we can be truly united.

Tribe: Do you get a similar feeling from all the revolutionaries you talked to, about confidence in winning?

Van: Each time we would have conferences and movies on Cuba, Vietnam or anywhere else, what was everywhere was Venceremos, we will win, the idea of turning setbacks into victories, and how all revolutionaries from all over had the same feeling that united with all people imperialism would be fought. . .

Susan: That feeling was so strong that I hadn't realized it until back in school on the first day, someone said to me, do the Cubans think they're going to win; and it shocked me. They have absolutely no doubt that they are going to win, that there's gonna be a world revolution. I can't think of impressing too much on anyone how it's impossible to lose.

* * * * *

Tribe: Could you talk specifically about how they deal with some setbacks, like what the Cubans said about the sugar harvest?

Van: All over Cuba the word for setback is posted — reverse Victoria — with a big "V" growing out of the Victory. Fidel sharply criticized the bureaucracy for not taking many factors into account in the harvest. What impressed me the most was that every single person was so aware of the mistakes that had been made. It's not like here, where someone lays down a rap and has to say 'yea, but', because they have the 'yea, but's' all throughout. They recognize that only by criticism can they keep going, change, and win. They learn from every mistake they make.

Tribe: Would you talk about how criticism worked within the brigade?

Van: In terms of our meetings, the first one was really good, because people could bring up anything they wanted — personal problems, criticisms of the Cubans or the brigade or each other. Arjete, our Cuban leader, said that no one could be criticized unless they were there. He made it clear that to become strong people, to become unified, it was not just a right but a duty to criticize people in a very high, political way. That you do that because you love someone. And that you do it to make yourself stronger, even if the person reacts defensively or doesn't deal with it politically.

There was no trashing of people, making fun of people's weaknesses. It wasn't allowed, it was explained why it wasn't allowed: you knew that production would suffer if you did that.

The trouble is, after that first meeting, we only met about production, so there was no structure for dealing with other problems.

Susan: My brigade was different: it was very mixed up. There was huge tension between third world and white people. It was very heavy; I've never been so hated in my life. Whereas in Van's brigade people dealt with criticism in a very political way, in mine there was a lot of gossip, especially about problems between races.

There were just some people who would say that imperialism is the enemy and we have to fight against it, but who were treating people they had personal differences with as the enemy.

Van: A lot of white people reacted differently to third world Northamericans who clearly didn't dig whites than they did to other third world people. . . I mean, the only basis for criticism is political, and we didn't do that a lot. That is, there was no basis for a white person to say that a third world person was liberal, because there was no basis for that third world person not to be liberal with that white person. I'm just saying that there's no such thing as black racism.

Susan: In other words, unity doesn't exist yet, and there's no basis for people to treat each other as comrades yet.

I must say that every revolutionary we met was a little bit freaked out by this bitter animosity.

Van: Another problem was that this was the only brigade that there was no group pushing out politics, dealing with male chauvinism and other things. Many whites were just intimidated by third world people. I just assumed from a lot of heavy, heavy raps by beautiful third world people, that everybody's consciousness was being raised, but then we came back to the dorms and I found that it really wasn't necessarily so. A lot of individual consciousnesses were raised, but

as far as white people there was no collective consciousness. The white people didn't get together once during the whole trip, despite many third world people pushing that we should meet and get some structure for them to relate to us through.

The thing that I've been thinking since I got back, is that everybody has to be able to criticize each other, but that white people must double-check their criticism, especially of third world people.

Tribe: Were the problems always there?

Susan: The week the Vietnamese were there everyone came together, there were no hassles. . . just for that week. The Vietnamese, I've never been so impressed in my life, they are the vanguard of the revolution in almost every way possible, and that includes the relationships between people. They love each other in a way I've never seen a whole people love each other before.

One time, we were standing around listening to this woman, Le Thi Tam, talk: she was really short, 20 years



old, and had been fighting for four years. It was her job to go all over the countryside and deactivate time-delayed anti-personnel bombs, and many times she'd been buried under rubble. She didn't speak anything but Vietnamese. She was standing there with another Vietnamese woman, and just the way these two Vietnamese were with each other, the Northamericans standing around, like people who'd never talked to me before were smiling at me, wanted to talk to me. It was just amazing.

* * * * *

Tribe: Could you talk about women on the trip?

Susan: I think the North American woman's movement has things to offer to Cuban women, but I saw a lot of harm done by arrogance. What happened is that some Northamerican women laid a big trip on the Cuban women about how they should start a woman's movement, and how heavy the male chauvinism is in Cuba. I felt that white Northamerican women weren't sensitive to the problems of Cuban women. Cuban women resented this, were somewhat defensive, and almost immediately emphasized that the revolution is the only answer, that the country's survival is more important than a woman's movement, and that they see the revolution as making steps in that direction.

While I see that Cuba still has a great deal of male chauvinism, the Cuban situation is very different. For example, while women here are into discarding the whole beauty / make-up thing as being oppressive, there the revolution's given them a chance for the first time in



their lives to go to beauty parlors and all that sort of thing, and they don't see it as an enslaving thing at all.

Tribe: But don't you think it's the job of revolutionary leadership to show that it's not good to have them, and that objectively those things foster an image of women that maintains male domination?

Susan: Yes, but I think there's a lack of trust on the part of American women, a failure to believe that Cuban women are revolutionary and strong enough to deal with their own situation in the way they want to. I agree they can be pushed a lot harder in the direction of becoming liberated, and I said before I think that's beginning to happen. I heard about Cuban women writing a lot of articles about the women's movement in the states, and about how women in Cuba should start getting together and talking in work situation.

Van: There are some American women down there working with the Federation of Cuban Women.

Susan: The thing that I think is different between the Cuban and Vietnamese positions of women is from the different kinds of struggle. The reason the Vietnamese women are as strong as they are, is because of the struggle. The Cuban Revolution was very short — it was possible to win the revolution maintaining male leadership, whereas in Vietnam it hasn't been possible to win without building women's leadership. The basic difference is between people's war and guerrilla warfare. Now in Cuba there is like a people's war in production.

Van: We felt that there was a lot less resistance within this brigade, by the Cubans and people on the trip, to women's leadership. There was a struggle that women had with the Cubans around cutting cane, that women on the first brigade fought really hard about, and women on the second brigade finally won. but because of this low resistance, there wasn't much struggle within the whole brigade about women's politics, except that third world women finally got together really well. There weren't the kind of jokes by men that you still found about gay liberation. There were still problems of white women fucking a lot with third world men. Third world women didn't dig that at all, and for some reason white women didn't approach their sisters about that, or when



they did there was no change. So there was a lot of tension.

Tribe: Why don't you talk about gay liberation?

Susan: The Cubans definitely have a long way to go about gay liberation. There was a great deal of tension between a lot of white gay people and third world Northamericans and with the Cubans; a lot of sort of ugly things happened.

I had good conversations with some Cubans about gay liberation, how gay people are a revolutionary force. What they didn't understand is why they have to have their own organizations.

Tribe: Did you feel that brigade people who weren't gay sold out gay people?

Susan: I talked a lot about gay liberation, and I think that at least a lot of white people did.

Van: I thought they were not really supported. This gay woman I got to know felt like, at first, Northamerican women treated her as totally different, and dug her only as a novelty.

But the gay people really dug Cuba, they talked to some gay people there, and they got a lot off of that in terms of understanding the struggle as anti-imperialist. They thought a lot of people, especially white, were into confronting other people about it; that there wasn't any big psychological resistance to it, there wasn't a constant feeling of subtle, psychological oppression at all. I talked to some GLF people who are thinking of going on the next brigade, and some third world gays and gay women.

* * * * *



Tribe: Did people you spoke with understand the 'cultural revolution' in America?

Van: Everyone can very well distinguish the struggle in the U.S. from their struggle. They kept saying that ours is going to be the hardest struggle, and also they can just see from the ways we related to each other, that it had to be more than just a blueprint revolution, more than just armed struggle. I felt in talking to Brazilians, and Vietnamese, for example, that they recognized the cultural revolution.

They see that young people are not necessarily revolutionary just because they're into youth culture. They see it as a reaction, but that the new lifestyle has to be permeated with revolutionary politics.

Tribe: When they talked about using all forms of struggle, do they see building a revolutionary culture as part of it?

Susan: I think they were less aware of the need for a revolutionary culture in Northamerica than I was, simply because I am aware how fucked up our culture is. I think they were emphasizing that radicals have to become less arrogant.

Tribe: What stands out most in your memory of the Cuba?

Van: Before I went down I had a big understanding of all these things, like internationalism, but it was intellectual, and from being with all these revolutionaries I really felt it. The thing I learned was that the only way you could understand the revolution, revolutionary love, was through doing it, making the revolution. Everyone talked about action, that out of that comes strength, out of that comes struggle.

Susan: I'll never forget a school we visited that's in the Moncada Barracks, that Fidel attacked in 1953. We were greeted by all these children chanting about how they were following the example of Che. It was so heavy to realize that right within the old Moncada Barracks was the epitome of what these people had died for. It was the most beautiful thing I've ever seen in my life.



MARIN COMMUNES WIN

The people of Marin county successfully defeated an anti-commune law, making it illegal for more than five unrelated people to live together in a "single family dwelling."

If the Board of Supervisors had passed it, the law would be enforceable within 30 days. This means that communes with more than five tribal members would have to "trim down." If two welfare mothers lived in the same house, and had five children, it would be illegal. One of them would have to move, or else the landlord is charged with a misdemeanor.

Except for the rich, Marin County is faced with a critical housing shortage now. The people attacked the Board of Supervisors on many levels. The traditional NUCLEAR FAMILY, where women know their place was strongly condemned. It seemed incredible that these middle-aged men could sit before 300 young people and even shape with their mouths the word FAMILY. Visions of Ozzie and Harriet danced thru everyones' heads.

Earth families from Olema, Laginitas, and Fairfax joined with the youth of Sausalito, Corte Madera, Marin, San Anselmo, San Rafael in packing the guarded council chambers.

The police showed a slide show with shots of junk/heaps and wrecked/cars. Some slides demonstrated how vans/campers were blocking fire routes (this was right-on), but the slides were unconvincing since they showed 10 different angles of one pile of rubbish! It was like Alice's Restaurant with the "circles 'n' arrows."

Admittedly there were violations. But the solution is not to evict people by passing laws, but rather the city government becoming responsive to the needs of our exploding lifestyle.

Our UNITED FRONT of lawyers, students, social workers, the League of Women Voters, and "COMMUNE-ists" was enough to convince the Board to vote 4 to 1 against the law. Instead, they decided to "beef up" existing health codes. Nothing was said about improving sanitary conditions by helping people who are plagued with unusable junk.

Marin County sits between the hard beat of the East Bay cement-jungle and the rhythms of our people living with the green land. Revolution will make us one.

White Panther Party
of Marin

ECO - BUMMER



sister replies :

REJECTS DOMINANCE ROLES



Gotta say something about your feelings about women as sex object, tho not sure how to talk about this very sticky problem ("how do I show sexual/sensual attraction without fucking over - ♂ or being fucked over. ♀").

You say "It may still be true that men either think of women in sexual ways or act sexually sooner and more readily than women do ... I find [the sex object] charge more confusing ... One woman calls you a sexist for staring at her and another catches the same stare and approaches you, smiling."

Firstly - I used to really dig being stared at, whistled at, etc. by men - "Wow, I really look sexy (cute-nice-good...) today." That meant I was approved of by those who were the only beings who could give approval (masters - you dig it?) i.e., men. Competing with other women for the favors of men. etc.

Well, after I nearly got raped a few years back, and with a growing feeling for my sisters and a lot of other stuff, I began to realize how fucked up it was to desire these forms of aggression, definition and degradation (dropping the eyes, lowering the head, showing the butt etc. are all gestures of submission). So now I'm one of the women who wants to go and kick some (men's) ass on Telegraph. Can you understand what it is to walk down the street and know that a large number of the men you pass are staring at various parts of your body, possibly to act on that, having fantasies behind those stares and comments - trying to force you into some image of yourself that has nothing to do with your own dreams, hopes, fears, rage, thoughts - stares and comments that say "you are on this earth to give ME pleasure, to gratify MY ego, to serve MY sexual needs." Used to be I thought that's what I was on this earth for, but no more, brother, no more. I and lots of my sisters are saying that we are here for ourselves and only when that's accepted are we for others.

On the thing of sexual attraction - I'm suspicious of most expressions of such attraction. Usually when I stop and analyze my paranoia I realize I was reacting to real stimuli - example: I feel sexually attracted to this guy. I talk to a few other women who feel the same thing. We notice the following: 1) He stares intensely into our eyes whenever we talk. That's a very strong dominance gesture in all animals. Our response is to drop our eyes, smile, stutter, etc. - and sexual attraction. 2) He talks at great length about his deepest personal feelings, insecurities, etc. Our response - sympathy, warmth, motherliness, etc. BUT 3) He doesn't hear a word we say about ourselves. To him, we exist to serve his needs - he need not deal with us - we are his SERVANTS ... this behind a rhetoric of women's equality.

This example is not unique - I've encountered it frequently. The number of unconscious (or conscious) dominance gestures men display in making sexual advances is astounding and frightening, because a woman can only respond by submitting, fighting or splitting: there is no chance for an honest, equal sexual relationship.

Another thing - I'm suspicious of a man (also woman) who hasn't accepted his or her sexual feelings toward people of the same sex. It seems to me that sexual attraction should grow out of liking - respect, etc - of a person and therefore should be felt equally towards the same and opposite sexes if a person isn't fucked up. If we don't act on homosexual feelings - why? If we act on heterosexual feelings - what does that come out of? Power? Self-hatred? Respect? ...

These are things I feel we have to deal with before women can walk out on the street unafraid and before men can get out of their macho-imposed isolation.

In the struggle,
Jane

Political rhetoric has come to include clean air and water as standard good things. Every politician favors cleaning up the environment as soon as it is convenient for industry. We must all wait until the pigs who polluted our world for profit find a way to clean it up for a profit.

I would not mind paying industry ransom. If for some definite profit margin industry would agree to stop polluting and help save our environment, then it might be easiest to pay them off. However, all that the politicians and industry are offering is to take a profit and keep people from bothering them.

Pollution control equipment, as it is now being developed, only controls the visibility of pollution. Just as much waste and pollution is developed; the only difference is the form in which the waste is dumped. The most "promising" solution to solid waste production now being developed is to burn it. Thus the solid waste uses up even more of the oxygen in the atmosphere; however it appears as colorless CO2 gas rather than as ugly paper. The air pollution control devices are basically ways of washing the exhaust gases. Thus, a larger volume of water is polluted; however, the smoke stacks are not so ugly. The developments in water pollution control hinge around separating the pollutants out as a solid sludge. Thus, there is more solid waste pollution; however, the water is clean. Of course the solid waste may well be able to be burned, and the cycle begins again.

As for any real solution to the environmental problem, the recent announcement of extensive mercury poisoning of fish shows where we are at. Industry, especially the paper industry, has been dumping mercury into lakes and waterways for decades. Industry felt it

didn't have to worry about dumping mercury into the water because mercury is readily soluble in water. Industry thought that the mercury simply sank "harmlessly" to the bottom and disappeared. Not long ago someone got the idea to test the water somewhere for mercury. He found noticeable mercury poisoning. Further tests showed that lots of water and the fish who lived in it were contaminated with poisonous mercury. In the interest of public health and safety, people were advised not to eat poisoned fish.

We must now wait for someone to find a profitable way to use something other than mercury in industry; or a profitable way to recover mercury from the waste water; or a profitable way to remove toxic concentrations of mercury from fish.

This mercury poisoning is not an isolated event. Who knows what poison someone will consider looking for in the air or water next. If someone looks and finds another poison we may have more announcements of toxic conditions in our environment. Mercury poisoning is an indication of the way the system now relates to environmental crisis: 'People you had better watch out—somehow something went wrong.' The mercury poisoning is a pretty good barometer of the foul environment we are in the midst of and which way the trends are going.

What can I do? Perhaps you are wondering that too. Technically there are three alternatives: change conditions, flee the environment or die. Our environment is now the entire planet; so most of us must eventually choose between changing the system or dying. That's where it's at. You can take as long as you want to decide; at least one of the alternatives will always be available.

CHANNING HOOPLA

Dance in the streets! Seize the streets! The 2000 block of Channing had its block party. Without a permit. Right on. Illegal acts happened in the streets. Right on. (Just being in the street was illegal). People were getting high from dope, wine, food, music, dancing and each other.

The East Bay Sharks performed a musical play that dealt with capitalism and cooptation of our culture, set in a Biblical context. The play was outasight. Good visual things happening along with music and narrative. The only fault I found was that it was too long. The East Bay Sharks, influenced by the SF Mime Troupe, utilized a rolling backdrop to supplement the narrative. The musical numbers that were intersperced added a lot to the play and were generally well performed. The next group to appear was Pemican from Kanada. They were followed by Osceola. I dug both groups, but more people were dancing to Osceola. A beautiful sunset accompanied the last few numbers that Osceola did, and people

drifted away after the set was finished.

The block put out lots of energy to make the party happen. The free bakery facilities were used to bake bread, a huge vegetable stew was cooked over an open fire, and spaghetti, salad, and rice dishes were also cooked. The people had decorated their houses, buildings, and the street with sculpture and banners.

The only downer of the day was the appearance of the local fascist occupational forces, on their authority-figure trip, giving absurd orders, but generally making themselves scarce. Monitors asked people to get out of the street. But I didn't see anyone bummed out and the vibes were up. I had the same feelings at the block party that I had when I would go to Provo Park on Sunday afternoons to listen to bands play for free. Somehow, the music seems to be better when the bands are playing for the people instead of for bread.

Block parties are groovie. Get it on. Have your own block party.

stop the pig:

BLACK BROTHERS HARASSED

On Tuesday October 29 at 4:55 pm, the forces of 'law and order' struck the Berkeley community again. At 4:30 a white woman on campus found her purse missing after being on an elevator in the Union with some young black brothers. She probably reported it to the campus pigs, who proceeded to track down the 'culprits.'

Tony Bowen of E. Oakland was trapped near campus. His pants somehow got ripped and he was roughed up in the process.

Some other brothers were unknowingly tripping down Telly and turned off on Parker Street. Four pig cars screeched to a halt and surrounded the eight black brothers.

Two members of the street patrol and some people from the neighborhood came to the scene. UC fascist No. 95 appeared to be supervising and would give little information.

Two more unmarked cars pulled up and Toney Bowen was taken out of a car and put with his brothers. Pig no. 58 then oinked himself into command and began to ask the brothers their names, etc.

None of the brothers answered. An unmarked car brought the white woman and another white man to the scene. Pigs were staked out on all sides, and no. 95 radioed that a large crowd was gathering. About thirty people were standing around, most of them watching silently.

With the woman in the car, no. 58 pushed Tony into an informal illegal line-up on the spot. At this point, the two YCSD members began to protest. As the

identified brothers were being ripped off from the group and illegally searched, the patrol members objected more heavily and were threatened with arrest for interference.

The other people standing around offered little support. The young brothers continued to refuse to give information and began to harass the pigs verbally, keeping a jiving tone in order to keep the clubs off their heads.

Finally, Tony, Tyrone, Junie and Reggie (all students at the W. Campus 9th Grade) were handcuffed and driven away without being told the charges.

After the brothers were put in the cars, one pig turned to the hip bystanders and snarled, 'I bet if those had been white kids you wouldn't have stood there with your mouths shut.'

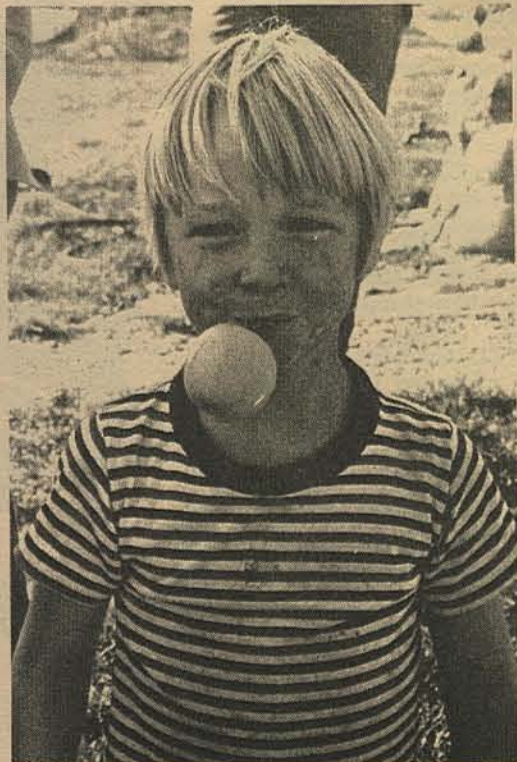
When the YCSD members turned to the people and attempted to talk with them, all they got was 'What could we do? We didn't want to get arrested. They're only kids. They won't be hurt.' Even the pig could see the non-action of the bystanders for what it was.

Back in the YCSD office, they contacted the Black Panther Party who sent a lawyer to the UC pig station, only to find the brothers released because the woman had found her purse where she left it in the lounge.

People must get together to stop this bullshit. The bust couldn't have been pulled off on the Avenue. That's why the pigs waited till the brothers were off Telly. Get it together!



PHOTO - DETROIT MIMIC



HALLOWEEN PARTY
PEOPLE'S PARK ANNEX
Photography by Don Jacobson



CHANNING WAY BLOCK PARTY
Photography by Don Jacobson



My friend Lacey's jacket has holes in the pocket. Lacey hasn't worn it since school. So she gave it to me.

I love Lacey but I haven't seen her for weeks. She's been going to witches covens. I went to a film festival.

I won't tell you about the film festival. It was boring. The film was Bunuel, it starred Catherine Deneuve and it was a pre-Thanksgiving preview of a turkey.

No matter. I once put down Pepperland and rock festivals for being remote from our immediate needs and concerns. I must have been kidding. Maybe I hadn't ever been to a film fest.

Tom Wolfe should have been there. He would have began... Brillo brillo brillo brillo brillo brillo... or something like that.

Still, I'm missing the point. The point is, I leaned over to my friend and said, "What's going on here? What is this bullshit?"

It took place at the Palace of Fine Arts, a far-out place in the far-out city of San Francisco. It's cold there at nights now, and you can see the fog rolling in, and you can hear the foghorns.

People tell me there's a lot of new energy in the Haight.

No matter. It seems the society creates its own offshoots, its own sub-cultures, and film festivals, and the people who go to them, faithfully, and applaud when the name of the director flashes on the screen, are their own sub-culture.

Believe it, they aren't on our side. I mean they really don't want a revolution or anything messy like that happening in Amerika. It might blow their superior cozy little scene. The people running it in the name of culture and the fine arts are stiff, sophisticated, calculating and controlled. They've got moths up their ass and the moths are still hibernating.

So I went down to the station with a suitcase in my hand, and I saw no one I could buy a prescription for/from, no one I could say hello to, no one I could be comfortably crazy with... I'm crazy for you...

That kind of thing.

I need a new name. I need a new jacket. And I'm lonely.

Lacey, won't you please come home?
Bob.

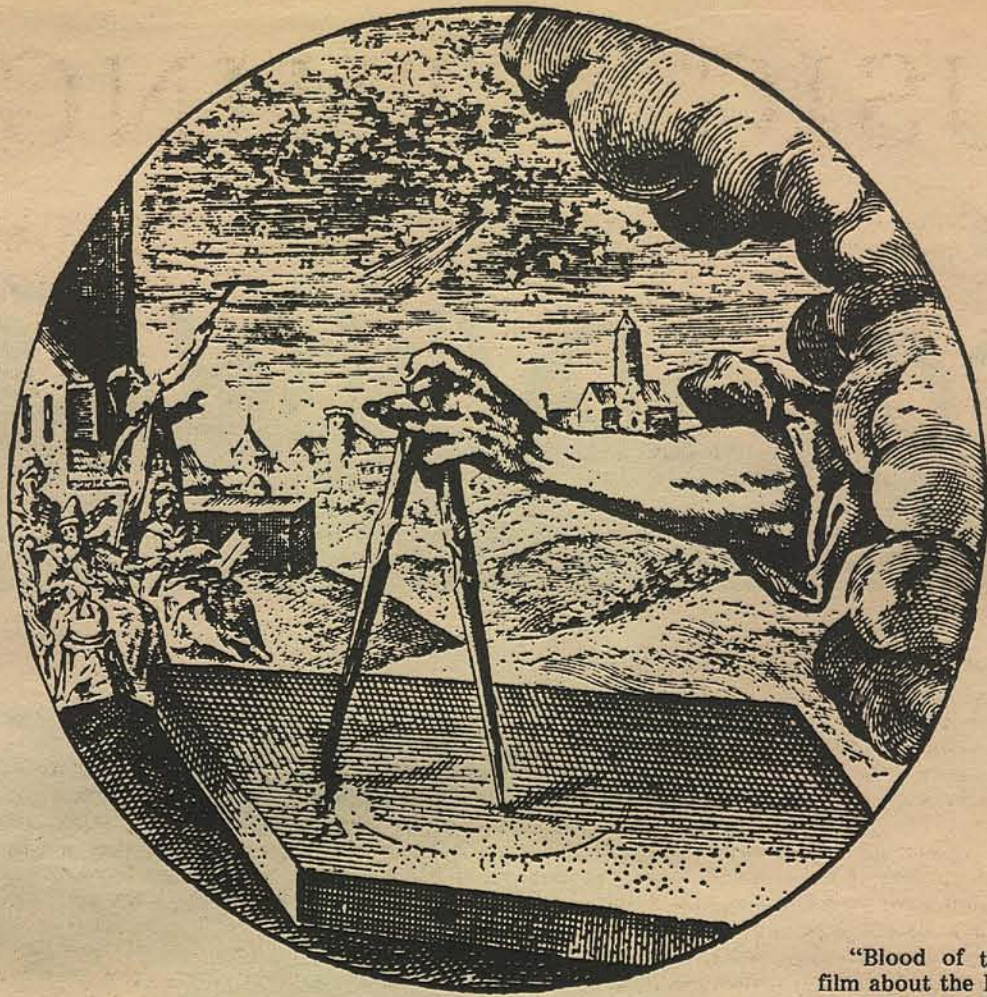


Underground THC research is now getting into full swing and you can prepare your heads for some really fine shit sometime early next year.

Acid prices may start going back up again shortly. Increased production has made the price drop to less than \$1 a hit in the last few years. Two big west coast labs were busted recently and the supply of acid and PCP is drying up. There are still a few smaller operations in business in the area to keep us loaded for awhile. Economic pressures and a whole new crop of government forces and money are making it very difficult for labs to stay in production when they can't get ergotamine and other base chemicals.

MDA is a new drug that made its appearance on the scene in the last year. The trip is similar to mescaline but more physical and barely hallucinogenic. It gives an easy high that tends to draw people together (in small groups) physically, emotionally, and spiritually. It is an amphetamine that can wear you out in large doses or when it is taken frequently. The drug is often very sexual and is a good aphrodisiac. Like other amphetamines, it should only be taken in good health. A good dose to drop is 75-100 mg, No. 4 gelatin capsule. The white powder is very bitter, like mescaline and can be snorted but is hard on your nose. The trip lasts about 5-8 hours and is definitely worthwhile.

- ACID MAN



movie going

"Blood of the Condor," a powerful film about the Indians of Bolivia, will be given this Monday night at Dwinelle Hall, UCB.

This is the first film showing by the Third World Cinema Group. They're trying to raise money to finance other projects — including free showings in the Mission district of San Francisco. They're asking \$2 from those who can afford it.

Also showing is the Brazilian short, "Viva Cariri," which shows the role of religion in keeping the peasants down in Northern Brazil. Shows are at 7 and 9:30.

Playing at Dwinelle Hall

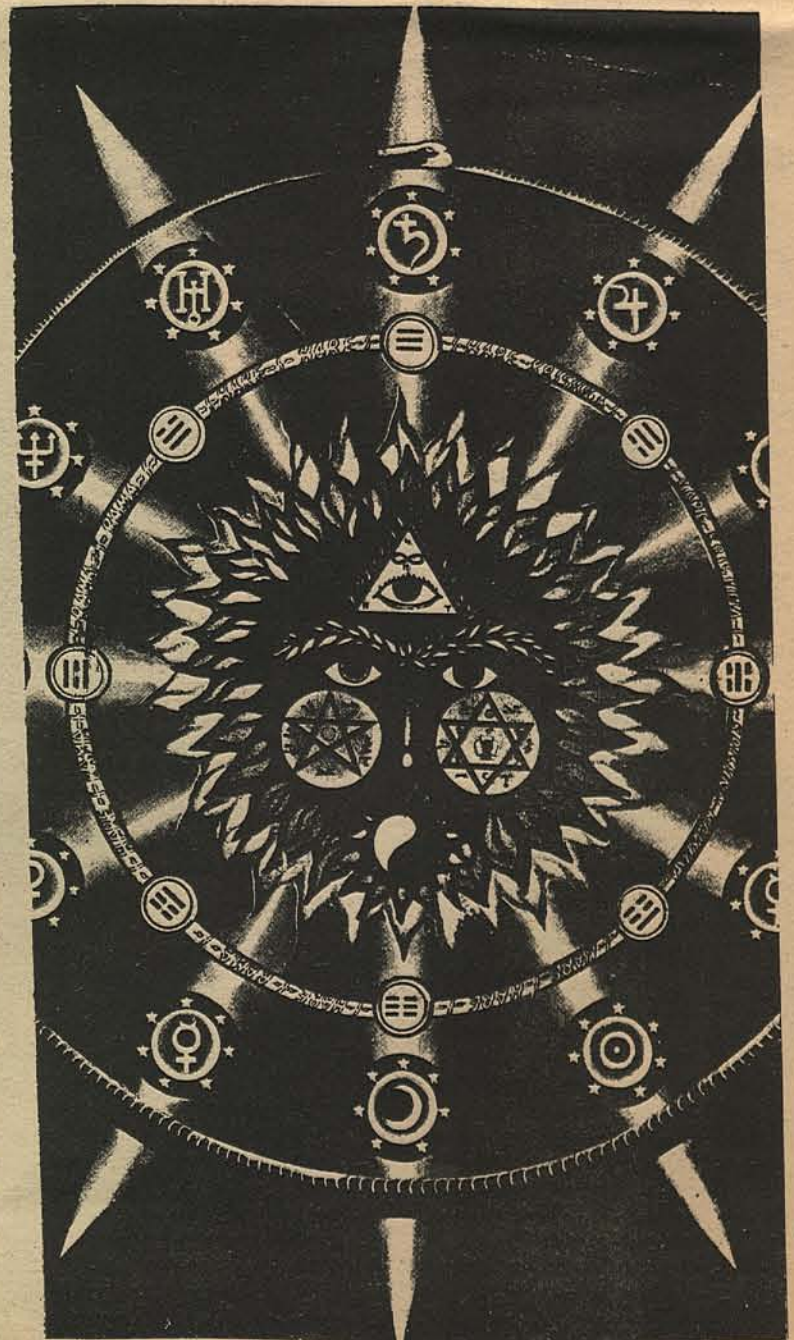
is "Blood of the Condor," which was the surprise hit of the San Francisco Film Festival. This Bolivian film, made on a low budget with a completely non-professional cast, is an excellent example of third world proletarian cinema, and deals with the oppression of the Indians both by the Spanish ruling class and by American intruders.

The story begins in an Indian village where the American "Progress Corps" has set up a clinic to disseminate birth control techniques to the Indians. The film shows the American's complete insensitivity to Indian custom and the growing anger of the Indians at the murder of their unborn children.

On an individual level it tells the story of an Indian whose brother has been shot and left for dead by the Federales, presumably for being an agitator. Unable to get medical aid for his brother, his rage grows, eventually leading him to take retaliation.

The film shows growing revolutionary consciousness at both the collective and individual level and ends with an amazing freeze shot of the Indians with their rifles raised in the air. Cinematically, this film reminded me of the great Russian silent film, "Storm over Asia" which showed the oppression of the Mongols and their revolution against the Tsarists. It also reminded me of the revolutionary novels of B. Traven who dealt with the same Indian oppression in Mexico. The producer of the film was at the festival and he said that the Bolivian government wanted to suppress the film but was forced, by a mass demonstration, to allow it to be shown. He said that it was not meant to be seen by art-house audiences, but by the Indians themselves. Therefore, Bolivian radicals were touring the country with 16 mm. projectors and were showing the film in Indian villages, often to audiences that had never seen a film before in their lives. It should be seen by everyone in Berkeley and will be shown as a benefit for Los Siete de la Raza.

-B.K.



MUSIC THING

Have you ever heard of the Ishangi Dance Family? Before last Friday neither had I, and what a shame. The Ishangi Dance Family is a group of four beautiful black women, one beautiful black man, and three small beautiful black little girls from West Africa. I was invited down to Merritt College last Friday night to see them, and I must say, the Ishangi Dance Family is the best group of live performers I have ever seen in my life! They were simply unreal!

Up until last Friday night I felt that Sly Stone's band, the Four Blind Boys from Chicago, and Frank Zappa's new band (with George Duke on piano) were the best performed, most exciting groups I had ever seen. But after I saw the Ishangi Dance Family, all that changed. Thinking of them as just a dance troupe, because of what their name implies, is altogether wrong, they were first rate musicians as well as warm, considerate, educative people.

I'm almost afraid to try and describe their performance to you for fear of not doing them justice. You'll have to see them to believe it, that's simply how dynamite they are! They came out on stage beating out a hypnotizing rhythm that kept me in that auditorium for the entire two and one half hour performance. The only electronic thing on that stage, besides the lights, was the microphone. They used perhaps as many as twenty different instruments, all of which they had made themselves, except for two cow bell-like instruments called a go-go's. Throughout the performance, Ishangi (the only male, and leader of the family) rapped to the audience about the dances they performed, the instruments and their origins, the nexus between

Mother Africa and this country, and he just generally made everyone feel comfortable.

Just try and imagine that you're in a place with many different kinds of people, and up on a stage there are performers trying to bring you an ancestral message of the ages through dance, and also with drums and other instruments of the ages. You sit there in a semi-trance letting the rhythm overtake you because you know it's right, and even though the people on the stage are calling and singing in an unknown language, you understand it, and you understand it well. The performers keep pounding and dancing and singing, and inside you are moving and dancing and singing, you're spinning but the rhythm is controlling you. Something's calling you, you want to get up and answer the call, the message of who you are and where you're going is so strong that you get lost within it. And now you realize that you are on your first natural trip and you know that you can't come down. The enthusiasm settles a bit and you realize that even if you were to die at that moment with what you have just experienced, much of your life would have been fulfilled.

The Community Services of Merritt College and Miss Bobbie Holden were responsible for the show (which by the way was free to the public!). I understand it was the best show, with the best attendance, ever put on at Merritt, and I don't doubt it. Right on Merritt! And thank you once again Miss Holden

* * *

Some people had been telling me about a group they had seen with a black guitarist that reminded them of Jimi Hendrix. The name of the group is Nazgul, and the name of the guitarist is Ibius Theda. Along with Ibius in the group are Alan Tilly organ, Robin Meyers drums, and Joe Townend bass. Admittedly he does remind me of Hendrix in many ways, and he realizes that people link him and his style of playing with Hendrix.

The group, in its present form, has been together now about three months. Of the lesser knowns in this area, they have an excitement that I like. I told Ibius that maybe being reminiscent of Hendrix was the cause of the excitement of the group. But I think if he tried hard, real hard, to break away from that Hendrix influence, he could certainly come up with something the group could call their own. The group plays well together and I think with a little more time together they will be able to make a lot of people listen. If you get a chance, go and check'em out.

The Joy of Cooking will have their first album released around the first of next year on the Capitol label. I told guitarist Terry Garthwaite that I had read an article somewhere claiming that the Joy had been offered a contract on Bill Graham's Fillmore label, but that they had turned him down for the bigger company (Capitol) and the bigger money. She said that isn't so! She said the group simply wanted to do the best thing for themselves, and that they weren't star

crazy or money hungry. And anyway, groups often work hard for a long time trying to get things together; the Joy have been working mostly in this area for the last eighteen months, is it too much to try and get some existence bread?

And as for that, I understand that many people are objecting to the door charges at the local night spots. Perhaps those people don't understand that the money from the door charge goes to the band, who like most of us have to eat. Many people don't mind paying those outrageous prices to see those so-called "super groups," the same super groups that don't give a fuck about them. But when it comes to supporting the local bands they scream about it!

Take Commander Cody's group for example. They have done benefit after benefit FOR THE PEOPLE. But will the PEOPLE support them? The word was put to me that the Commander's group was having a few financial woes. My source told me, "They have benefited themselves into that situation." And those benefits were for you the people!

Sure Mick Jagger and the Stones gave a free concert at Altamont, and I'm sure many people benefited by that kind gesture. But when did the Stones make that kind gesture? After they had picked up sixty to seventy thousand dollars from that Coliseum gig, not to mention the other million they picked up with their tour of the country.

And you would let the Commander's group starve. These fuckin super stars could care less about you and their attitude certainly shows it, but still you go out and buy their records, pay those high prices to see them and let the bands that care about the people, and who show it, starve. My, my, my!

—Brother Brown

THE SKIN SHOP &



RAE BAG

CUSTOM LEATHER CRAFTSMANSHIP

"We Make Anything"

Featuring:

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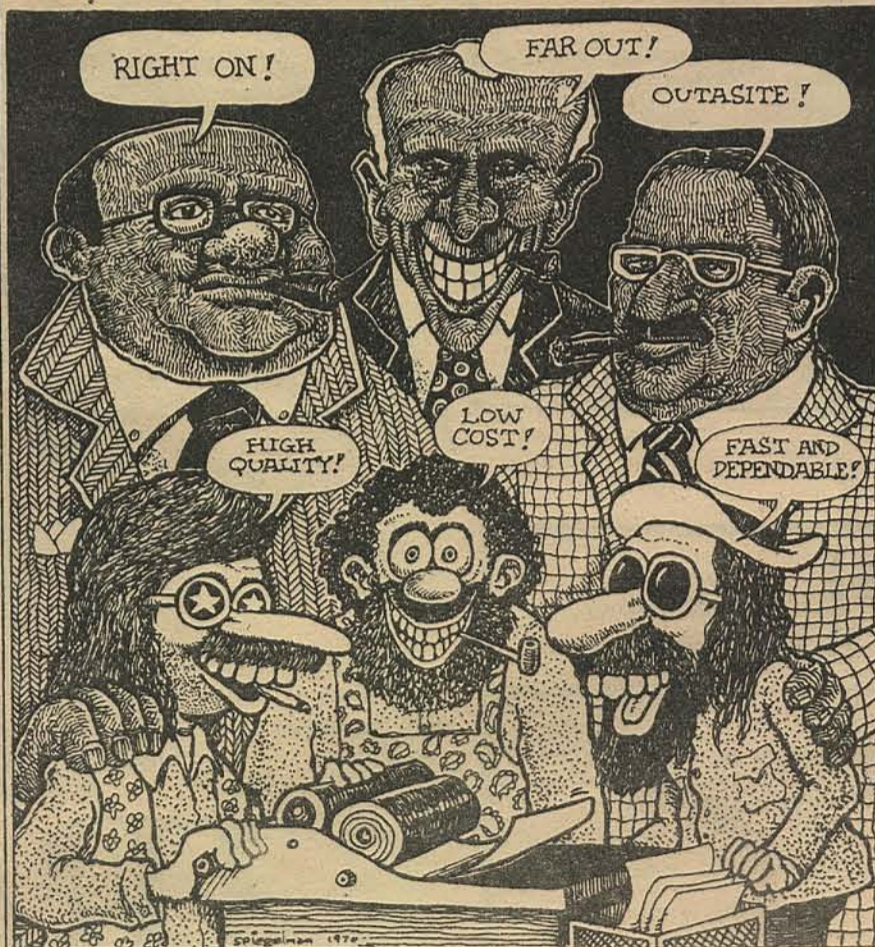
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PEOPLES NEWS

The Associated Students of Laney College is accepting applications for three staff positions in the Laney College Child Care Center.

The Child Care Center, organized by the ASLC last year, is designed to serve Laney students by providing child care for their children while they are attending class.

Positions to be filled include a full-time position of evening director at \$340 per month and assistant director at \$300 per month.

Minimum requirements for the director's position are a high school diploma plus 12 units in early childhood education and 3 units in the fields of administration and staff relations.

Application forms for the three positions may be obtained from the office of the Associated Students of Laney College in building W40B, between the hours of 8 am and 4:30 pm and between 6:30 pm and 10:30 pm November 2-5.

SISTERS:

Rape is more than a mindfouc... it's a physical assault and a territorial invasion on a woman's self-determination. Almost every woman knows of at least one woman who has been raped. By all estimates, the reported rape rate in Berkeley (120 women last year) is actually ten times higher. Many women refrain from filing a report because they have heard of the rude and biased treatment accorded rape victims by the Berkeley police.

On Saturday, November 7, at one pm, at 1721 Grove St. (N.E. corner of Francisco and Grove), we are going to talk about rape and formulate actions to stop this atrocity. We need all our sisters to collectively eliminate this form of male supremacy.

On Tuesday, November 10, at 8:30, we, Women of the Free Future, are going to the City Council to present a list of pragmatic demands which should have been at the top of their priorities long ago.

We want the right to bear loaded, unconcealed weapons on the streets of Berkeley, to aid in our self-defense. We want free, frequent transportation provided by the city for all women between sunset and dawn. These are a few of our demands.

Come Saturday, to the NE corner of Francisco and Grove. Childcare provided.

Women in Women's Liberation have formed a radio media project and have produced a number of women's radio programs. We used to produce shows at KSAN, but due to the pig nature of that station we could not work there anymore. Therefore, we have no equipment nor records with which to produce shows. We would really dig it if people would send in money, records, sound equipment (tape recorders, record players)— anything —so that we can continue to produce people's media. If you can help out—Please Call

SF - SUE - 285-4169

Berk. - Sue, Martha, or Jane 845-2217

Last week the Tribe printed an article entitled "Gay Sisters Speak on the Constitutional Convention" — a criticism by the N.Y. Radical Lesbians of what went down in Philly at the Panther-called Constitutional Convention. If people want to read the proposals they produced for the new constitution, copies may be picked up at "Solidarity Films", 2023-B Carleton (548-7402).

Laney College is offering a 3-unit, tuition free course on Oriental Culture that can be taken at home. The course, entitled "Arts and Ideas of Oriental Culture," will examine the current history of India, China and Japan, and study the cultural problems of Chinese- and Japanese-Americans. The course will be broadcast on KGO-TV, Channel 7 from 6 am to 6:30 am daily, beginning Nov. 8. At the end of the course, students will take a written exam. To register, or for further information, contact Mr. Neil Lucas, Asst. Dean of Liberal Arts Education, Laney College, 1001 3rd Ave, Oakland 94066 or register on campus from 9 am to 3 pm daily in the Experimental College office, w-1.

Friday November 6 there will be a high school walkout of students at Mission & Balboa Highs. Students will meet afterwards at St. Peter's Church for a teach-in sponsored by Los Siete around the issues of oppression and the police state.

There's a new sister paper, THE WOMEN'S PAGE. The first issue came out October 1st. If you're interested in getting it or writing for it contact Laura at the Women's Library.

MIDNIGHT FILMS

NOCTURNAL DREAM SHOWS

HAWKS & SPARROWS: Comic adventures of father, son and talking crow. Written and directed by Pier Paolo Pasolini (Gospel According to St. Matthew, Teorema & Medea) First San Francisco showing.

AIRBORN: Hypnotic abstractions by Charles Wyndham

SUPER NUDE AND NOW MIMI Two films by local humorist Al Rand

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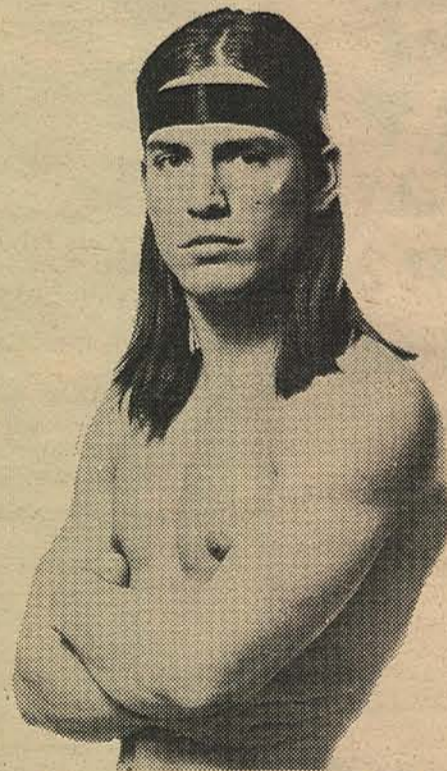
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Berkeley 848-8650

Cinema 1
THE HARDER THEY FALL (1956) with Humphrey Bogart and Rod Steiger 4:30, 7:40, (Fri-Sat 11:10)
THE WILD ONE (1954) with Marlon Brando and Lee Marvin 6:10, 9:35

Cinema 2
BORN YESTERDAY (1950) with Judy Holliday, Brodrick Crawford, and William Holden 4:30, 8:10
ALL THE KING'S MEN (1949) with Brodrick Crawford and Mercedes McCambridge 6:15, 10:00

Fri-Sat Midnight Horror Show: Edgar Allen Poe's **THE FALL OF THE HOUSE OF USHER** and excerpts from **TARANTULA** and **THE MUMMY'S TOMB**

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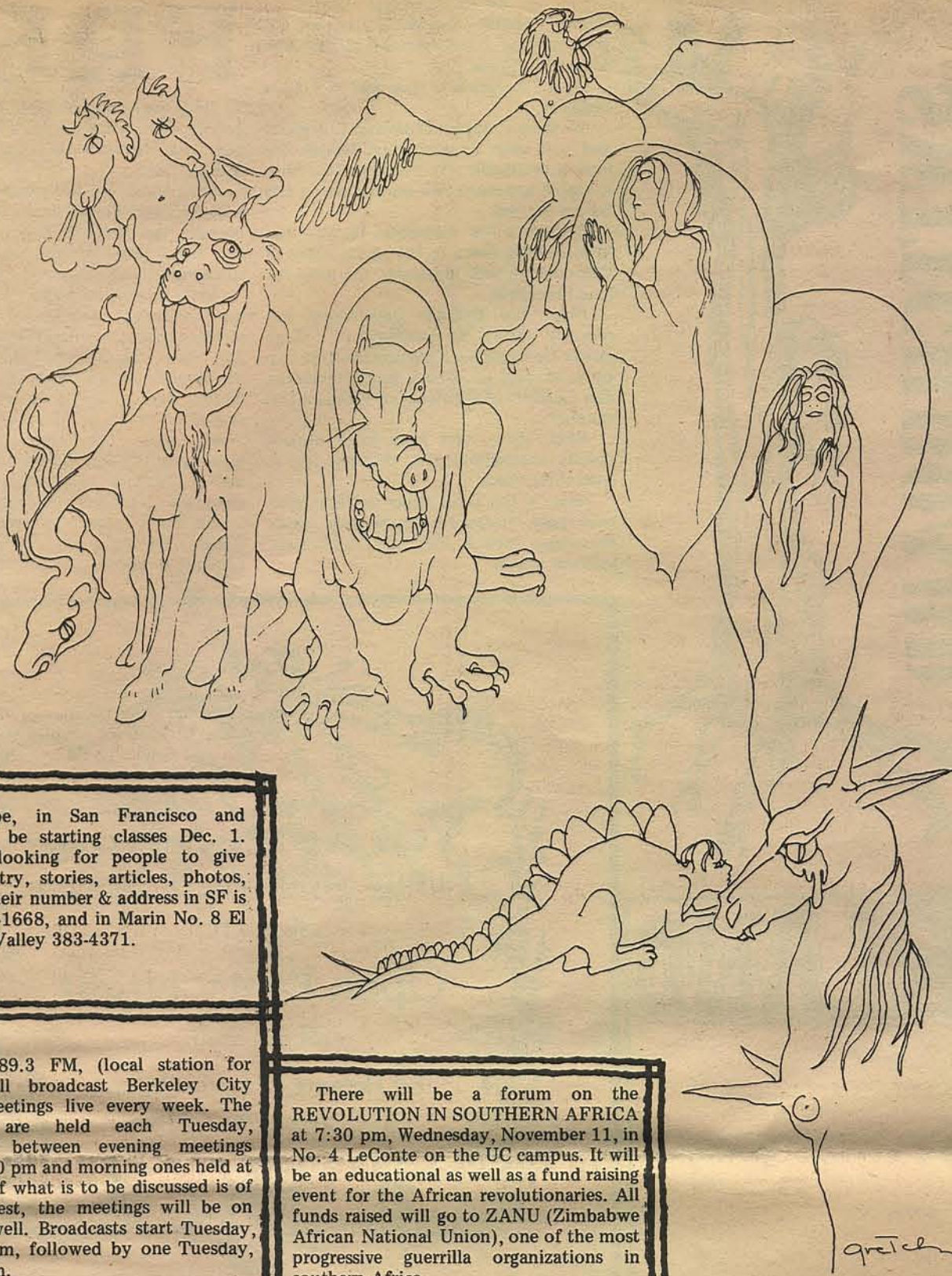
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The Berkeley Planning Commission will meet with the community to discuss alternative plans for the BART strip land and the widening of Hearst Ave. The meeting is at Whittier School, Sunday November 8, 2 pm.

Ag-news has struck another blow against liberated radio time. Bob O'Lear and Chris Williams have been axed at KQED, after a long series of 11 pm rap programs (Good Times News) which have given Los Siete, La Raza, Gay Liberation and a variety of other movement groups a wide audience. Bernard Mayes, KQED General Director, tuned in one night and decided it was time to economize. He looked at the books, couldn't see how to cut his own \$12,000 subsistence and decided, with bleeding heart, to fire Bob (who works five days a week for an extravagant \$20).

Just to be sure of breaking even, he's sold most of the station's ostensibly non-commercial air time to assorted believers in free (enterprise) radio — from church groups to the Birch Society. So now KQED signs off at 11, financially solvent and politically sterile. Some loud complaints from the people should be heard! Phone them now: 626-0906.

Heliotrope, in San Francisco and Marin, will be starting classes Dec. 1. They are looking for people to give classes, poetry, stories, articles, photos, graphics. Their number & address in SF is Pier 3, 982-1668, and in Marin No. 8 El Paseo, Mill Valley 383-4371.

Alcatraz Anniversary Festival

Sunday 15 November Pine Lake Park, S.F. 11-6

Indians of all tribes on Alcatraz invite the people of the Bay Area to share in the 1st anniversary celebration of the liberation of Alcatraz — the first free territory in North America.

The celebration will include traditional Indian songs, dances, crafts and food as well as speakers from various Indian movements for land reclamation and self-determination.

Pine Lake Park is between 19th Ave. & Sunset Blvd. off of South Blvd.

KPFB, 89.3 FM, (local station for KPFA) will broadcast Berkeley City Council meetings live every week. The meetings are held each Tuesday, alternating between evening meetings held at 7:30 pm and morning ones held at 8:30 am. If what is to be discussed is of great interest, the meetings will be on KPFA as well. Broadcasts start Tuesday, 10, 7:30 pm, followed by one Tuesday, 17, 8:30 am.

There will be a forum on the REVOLUTION IN SOUTHERN AFRICA at 7:30 pm, Wednesday, November 11, in No. 4 LeConte on the UC campus. It will be an educational as well as a fund raising event for the African revolutionaries. All funds raised will go to ZANU (Zimbabwe African National Union), one of the most progressive guerrilla organizations in southern Africa.

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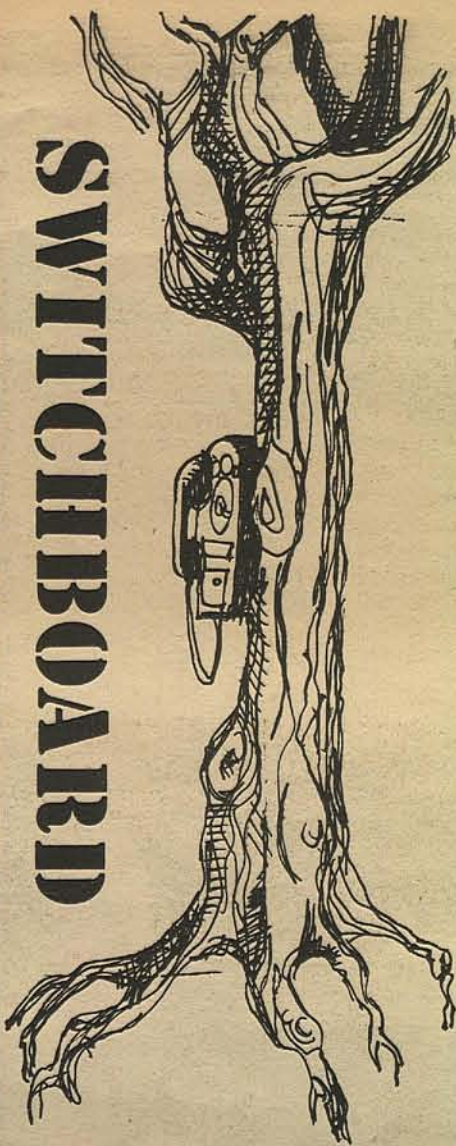
The effort to create meaningful alternatives to all of our alienating and inhuman institutions is beginning to produce results. Groups of people have begun to organize food conspiracies, resource pools, neighborhood gardens, and a variety of other community projects which are the outgrowth of an attitude of working and sharing with their brothers and sisters, rather than isolating their concerns and interests from the whole. Alternative schools are a good example — schools whose function is student, rather than system - directed.

One of the problems that many groups and schools encounter is publicity and communication. If alternatives are to take root, people must know what is available to them and use it. And if alternatives are to grow, people must help one another in any way they can.

The Berkeley Education Switchboard can help publicize educational opportunities, political happenings, and available resources. We focus primarily on younger people, but are also trying to keep in touch with everything that is going on. If you have any resources at all which can be shared, let us know and we'll try to put it to use. Slowly, we are beginning to integrate our own needs and abilities with those of others. It seems that in the sharing of ourselves and the working together, we as individuals are fulfilled.

BLURB: The Switchboard is offering a workshop in ALTERNATIVES IN EDUCATION, beginning Wednesday, November 11, 7:30 pm 1208 Milvia St. Berkeley Education Switchboard, 1744 University, 548-1204

SWITCHBOARD



by Randy Smyth
(editor's note: Smyth, a former Cal trackman, is a co-organizer of the Jock Liberation Front.)

Jock Liberation is alive and kicking in Oakland.

We have a chapter at Kansas University and will soon open one in Seattle. We have a decidedly revolutionary base with a Yippie approach. We are for action and we are for real.

Perhaps a few references to what has been coming down in the sports scene in this country will illuminate the need for jock liberation.

First, the Defense Department has recently shown its courtship of college sports by financing a morale-boosting trip by a handful of college jocks, including Jim Plunkett of Stanford, to Vietnam this summer.

Next, there have been black athlete revolts throughout the country for at least three years.

Next is the rebel white athletes who have been "removed" from their teams for crimes such as long hair and certain political beliefs.

FREE

Then there was the day thousands of people clamored at Nixon's door only to hear that he was occupied watching a football game.

Then there was the plane that crashed with half the Wichita State football team because the Athletic Department had a few fiscal problems and couldn't afford to use anything but Good Luck Airlines.

And finally, airports, factories, and major buildings are routinely cleared out at the announcement of a bomb threat. But when the Stanford-USC game was threatened, regardless of the safety of 90,000 people, the game was boastfully started on time!

So into the arena comes the challenger, the Jock Liberation Front. We are all leaders and our members are everyone who fights injustice.

We are a loose formation of athletic freaks, former jocks, some Women's Liberation people, health food freaks,

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JOCKS!

people coming out of speed and into their own bodies, fraternity and sorority people, and academic people who want to do something about the injustices which permeate sports in Amerika. We are all ready, willing and able to prove that an alternative form of athletics for people can exist.

We are many different people around the country fighting for a humanization of existing sports and for expanding athletics to the people. Individually, we have been at it for years.

Many people in the past have tried to do something with sports. They have seen the sick form that they now exist under and have also seen how beautiful sports can be. They have understood that body awareness can be attained by simply throwing a frisbee. But we are now

uniting our efforts, organizing, getting together, and preparing for our fall offensive.

Our heritage started with the Greeks, who saw sport as a beautiful form of art and expression, of self-love and knowledge. The Romans capitalized on sports, turning athletes into gladiators. Athletes then began to suffer the abuses of the rich and fat, and were fed a steady diet of distorted ideas.

The founding father of the J.L.F. was Jim Thorpe. One of the greatest athletes in history, he died in a gutter as an alcoholic. He was an Indian who was used by the American Athletic Machine and was dumped in the gutter when his usefulness was gone.

Muhammad Ali fought back, and was illegitimated by the sports establishment.

Tommie Smith showed the Olympics to be what they really are, an international political puppet show.

To combat the existing abuses, the Institute for the Study of Sport in Society was formed. The director, Jack Scott, and the people of the Institute have dedicated themselves to getting the truth out and to helping rebel athletes.

By getting out relevant books, such as Dave Meggyesy's *OUT OF THEIR LEAGUE*, Scott's *ATHLETICS FOR ATHLETES*, and (coming soon) *REVOLUTION IN SPORT*, by Harry Edwards and Scott; by publishing studies of racism and drug abuse encouraged by coaches; by talks and by talking with the athletes directly involved in incidents, the Institute people form the arm of Jock Liberation working within the system.

But we of the J.L.F. are here to sink the boat. We believe in fixing everything for everyone, now.



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NORTHERN IRELAND

October 30, 1970

another front against U.S. imperialism. We join the international war both to fight our own oppression and to join the people of the Third world in building a new society based on need, not profit, on love, not hate.

For our own survival we are building tribes and communities based on revolutionary love. We follow the example of our Puerto Rican sisters and brothers. When Julio Roldan, a Young Lord, was murdered by the pigs in the tombs, the Young Lords Party moved on the offensive. Acting together with the people of their community they seized the Methodist Church and are defending it with guns.

Like the Young Lords we have to resist everywhere — in the streets, in our schools and prisons, in the army, in our communities, and most of all in our minds and bodies. We become revolutionaries when we act on both our own feelings and the reality of the struggle of all people. Power grows out of a commune, a molotov, a rally, a riot, the soul of the people.

Last night we bombed and today we will be marching in the streets with our brothers and sisters. Every day our enemy grows weaker. We who live to love, laugh and fight can never lose.

Viva Puerto Rico Libre
Venceremos

The Smiling Fox Tribe

JOIN YOUR LOCAL
UNIT
I.R.A.

The British Commander in Belfast says, 'It is now out-and-out vicious warfare'. Fourteen thousand British troops across Northern Ireland hear empty pep-talks: superior firepower, CS super teargas, Mercedes Benz water cannons, stiff upper lip. They comb house-to-house in Catholic slums, seizing an occasional carbine, a few rounds of ammo. Meaningless raids, serving only to increase the rage of a people who fight with whatever is at hand, to whom military hardware is the least of the needs at this stage of people's war.

An eight-year-old stoned a soldier, who pursues him into one of the unmapped alleys connecting tiny Hooker Street row houses to a long column of outdoor toilets. Suddenly the soldier is surrounded by twenty teenagers — only the intervention of a couple of priests frees him.

Army retaliation. Teargas blitz. Broken windows turn tiny flats into choking Maldoror horror chambers, uncomprehending minds live nightmares of terror attack.

People's retaliation: nail bombs, gelignite packed with nails and spikes — pig vehicles burn. Disciplined underground cells select a target and a downtown office explodes in the night — a pig landlord's real estate office, an English bank, an imperialist air line company.

Political agitation: two hundred Ardoyne women march, shout, shove, hold the streets protesting phony conspiracy charges against their sons and husbands. The rally grows. Barricades. Tanks surface like submarines in teargas cloud, driven by robots targeting barricade on TV monitor. Plug-in army versus living soldiers of the revolution.

Every issue in day-to-day life turns into politics, and from politics into direct

fighting. Pigs raise municipal bus fares, a small march becomes pitched battle on City Hall steps. Paving stones: people's ICBM.

For the past week dusk announced resumption of hostilities. First small kids with stones, then cocktails. Army announces for umpteenth time it will shoot anything in its way. With regrets from the royal family: "If stone throwers are in the company of bomb throwers, naturally we cannot differentiate between the two."

Parliament's politicians deplore senseless rioting. Outside parliament political demonstrations are organized to channel street energy into strategic action. The People's Democracy calls for eight local demonstrations, while the Civil Rights Association organizes a march for later this month. Ideological debate, political differences, but an atmosphere in which all know that the answers will come in movement, action, unrelenting struggle.

Ireland marks the beginning and the end of the British Empire, the first and the last. Generations after the conquest, the identity of the colonized is preserved in an ambiguous adherence to Catholicism. Parochial schools in Derry or Belfast continue to impart a sense of national identity; nuns teach republican, anti-imperialist history.

It is a strange heritage, but one which lives and translates its vitality into the changes now going down. Imperialist intelligence tracks republican sympathizers and 1,700 pushers and pot smokers (up 50% this year). Many changes, a long time until they will all be integrated into one revolutionary universe, a single movement. But there is already the soil in which that movement can grow, a space in which that universe can create itself.

Early this morning a tribe of white revolutionaries bombed two American military installations in Queens. We carried out this coordinated attack in support of the Puerto Ricans who are marching to the United Nations today to demand their liberation and the release of all Political Prisoners.

The population of Puerto Rico is surrounded by military bases from which the U.S. Army plans attacks on Cuba, the Dominican Republic and eventually all of Latin America. Puerto Rico serves as a staging area for troops to Vietnam and on the island of Culebra the U.S. Navy tests bombs used for Indochina.

For centuries the people of Puerto Rico have been fighting for their freedom. From El Grito de Lares in 1868 to Lolita LeBron's attack on the U.S. Congress in 1954, Puerto Ricans have courageously resisted their brutal colonization. Today, moving to the forefront of the international struggle against American imperialism, the Young Lords Party, MPI and CAL continue the struggle for self-determination. By our attack on the Army Reserve center in Jamaica and the Naval Armory at Whitestone, we link ourselves with Puerto Rican revolutionaries and and freedom fighters around the world.

Today white people will be joining Puerto Ricans in the march to the UN. By our bombs and our rallies we create

NY Military Bombed for Free Puerto Rico



CHILE

As the Tribegoestopress, leftist governments are in power in Chile, Peru and Bolivia. Rural-based guerrilla struggles are being waged in Nicaragua, Guatemala, Colombia and Venezuela. Urban guerrilla movements are threatening reactionary regimes in Brazil, Argentina and Uruguay. Last week the right-wing commander of the Ecuadorian air force was kidnapped by guerrillas who demanded the resignation of the country's military dictator for his release.

The Allende government in Chile is leading the drive to shatter the plastik curtain that Washington has drawn around Latin America. In addition to formal recognition of Cuba, recognition of China, North Vietnam, North Korea and East Germany can be expected in the near future. Trade agreements have already been made with the Soviet Union, Cuba and Roumania; and a similar agreement with North Korea is being negotiated.

The "Alliance for Progress," President Kennedy's liberal ploy to bolster U.S. imperialism, has been smashed. The diplomatic isolation of Cuba has been breached, and the OAS economic blockade has been ruptured.

The 1970's is the decade of revolution in Latin America.

Salvatore Allende, sixty-two year old Marxist physician and co-founder of the Chilean Socialist Party, was inaugurated as President of Chile Tuesday and tens of thousands poured into the streets to begin three days of festivities to celebrate the people's victory. The inauguration of Allende as the first Marxist to be elected president of a Latin American country was attended by delegations from all over the socialist world, including representatives of Cuba, East Germany, North Korea, North Vietnam and the Provisional Revolutionary Government of South Vietnam.

Allende, whose election was confirmed by a vote of the Chilean Congress on October 24, ran as the candidate of the C.P. - dominated Popular Unity coalition on a platform urging nationalization of key industries, formation of a "people's assembly" to replace the bourgeois congress, redistribution of the land and recognition of Cuba.

A prominent factor in the election campaign was a series of one-hour television interviews with Fidel Castro in which the Cuban Premier endorsed the Allende candidacy as a positive step in

the continental struggle against imperialism. Fidel, a long-time friend of Allende's, was one of the first to call to congratulate the new President on his victory, and he sent a bullet-proof vest as an election present.

In an interview shortly after the election, Allende stated flatly that "capitalism has failed in Latin America," and he vowed to set up a "nationalist, popular, democratic and revolutionary government that will move toward socialism."

The Marxist victory in the popular vote on September 4 caused general panic among the nation's bourgeoisie, a run on the banks and a minor exodus of the wealthy. It also produced fears that Chile's traditionally non-political armed forces might be used to accomplish a right-wing coup to prevent Allende from assuming the presidential powers.

On October 22 Commander of the Army General Rene Schneider was assassinated by right-wing terrorists in response to his pledge to maintain the neutrality of the military. Out-going President Eduardo Frei immediately declared a state of emergency and 250

From London

So what are we doing in Europe, in London? Who knows?

Britain is incredible: the people here are oblivious to everything. Here Locke, Hobbes, and Company shaped much of modern political thought two hundred years ago, here great armies jingoistically marched onward to conquer, colonize, and dehumanize 3/4 of the world, but today ONLY the youth, like all world youth, are into Che and the Panthers, and all have a clear understanding that war has broken out in the U.S.

We'll be off to Paris soon; it's really heating up there again. Geismer was just sentenced to 18 years in prison, and the flies (pigs) are ripping cats off left and right, all the time. I think the Spring of '71 will see the streets of Paris in revolt.

The home front, I have realized, sounds a little heavier over here than it really is. However, one thing is clear. That the monster, in purely historical terms, is in the embryonic stages of major urban-guerrilla warfare. Amerika is definitely experiencing a pre-pre-pre revolutionary phase. That might sound obvious when you live in the states, but when you come here it is even more obvious. Western Europe seems very shaken by the events coming down in Amerika, and their security has been considerably undermined by the fact of war in the States.

No more than the U.S. take up the role of the colonizer like it did for France in Vietnam after Dien Bien Phu. Now France has to fight its own imperialistic war in Chad.

Amerika, with its Empire deteriorating and its home front in flames, cannot anymore be the crutch for the colonizer nations of Western Europe.

Youth culture here is much different. Kids are political, but they are not activists or into the communal scene as much as we are. They mostly support Weatherman, but they have a difficult time understanding the tactics.

The British freaks are very interested in and generally sympathetic to the Amerikan underground, military and

cultural, but at the moment are not willing to join the struggle and contribute in solid ways. But there is a strong, new, and growing Black Power Movement here in Britain; efforts and gains are showing. Last Sunday, there was a riot in

Trafalger Square over the selling of arms to South Africa. It was led by the Maoists, and was right-on.

We hope to go to Sweden to rap with some of the deserters, if that is possible. We'll try to get an interview or something

to send to the TRIBE. We have other articles and ideas that we'll be sending back.

Take care of yourself (And business)

Love and Revolution

T.E. Lawrence and Molly Maguire



reactionaries were rounded up for questioning. All but thirty have been released and a suspect has been charged.

Conspicuously unavailable for questioning was General Roberto Vieux Marambio, the reactionary military commander who was expelled from the army last October for his role in an abortive troop rebellion. Vieux, who has risen to national prominence as a hero of the right, disappeared a few days before the assassination.

Allende did not receive a majority of the popular vote, so his election had to be confirmed by the Chilean congress. The Popular Unity Coalition controls only 80 of the 200 seats in Congress, and the left-center Christian Democrats demanded certain constitutional guarantees before they would pledge support to Allende. Allende promised to preserve multi-party rule, free elections and freedom of the press.

As a result of these concessions, Allende will not be in a position to set up the "people's assembly" or the "people's militia" that he promised in his campaign, but any attempt to block his programs in Congress will be met with militant

opposition in the streets of Santiago.

The Revolutionary Left Movement (MIR), the Chilean "Tups"-type guerilla organization, did not participate in the election, but they have endorsed Allende's revolutionary program. While Allende, before his inauguration, stated that, if necessary, he would call on peasants and workers to consolidate the victory through national strikes and the occupation of lands and factories, the MIR has cautioned that "One should not deceive the people by saying that to defend the triumph it is enough to call a national strike." A Socialist president, the MIR warns, does not guarantee a socialist society, and power will not be delivered to the workers solely by votes; it must be won.

The masses of people in Chile have moved progressively to the left over the past few years as a result of the price that imperialism extracts from subject nations. Cries for land reform, public housing and full employment led to Frei's election in 1964 on a platform of reform and rosy promises, but the needs of the people rushed far ahead of the policies of the

Christian Democratic government. Frei's failure to deal with unemployment, an inflation rate of 30% per year and the critical housing shortage produced a series of militant strikes, land seizures and massive demonstrations that focused on the need for revolutionary action.

Allende's candidacy was pushed to victory on the strength of a massive organizational drive conducted by the Communist Party over the past four years. The pro-Soviet Party, the strongest

and most disciplined C.P. in Latin America, has mobilized the Chilean working class behind an anti-imperialist program, and they threatened an armed uprising if Allende's presidential bid was blocked by the right.

The only question now is whether the Allende government, with a cabinet which includes three Communists, four Socialists and nine assorted radicals and Marxists, will be able to keep pace with the Chilean people.

1968 profits of a few of the major U.S. investors in Chile:

Kennecott Copper	.....	\$184 million
ITT	.....	\$87 million
Coca Cola	.....	\$20 million
Standard Oil	.....	\$45 million
GM	.....	\$36 million
Crown Zellerbach	.....	\$12 million
General Cable	.....	\$28 million
Mobil Oil	.....	\$5 million
RCA	.....	\$10 million
Dow Chemical	.....	\$7 million
DuPont	.....	\$6 million

Statistics for Anaconda Copper (largest single investor in Chile), Bethlehem Steel (largest steel producer in the country), Bank of Amerika and subsidiaries of Dow Chemical were "not available."

moral?

A brother from KSAN called today to announce a boycott of MGM records. MGM, in shaky financial condition, recently hired a 25 year old 'boy-wonder' ego-maniac Mike Curls to save MGM from bankruptcy. To do it, he's doing a whole publicity trip by dropping contracts with 18 Rock groups because they "promote and exploit the use of 'hard drugs' through their music", thus violating the exceedingly vague "moral clause" in their contracts. The names of the 18 groups have not yet, however, been released. For info on the boycott call KSAN.

Last spring, one of the many arbitrary weapons in the hands of the state was unveiled in its full brutality on the Berkeley campus. It shouldn't come as a surprise to anyone that this weapon was money.

In this case, students and street people protesting the University of California's inflexible position on ROTC were frequently arrested and held on outrageously high bails.

Repeated and diligent efforts by the People's Office managed either to get the bails reduced, or to find people with homes and jobs to guarantee thousands of dollars to bail bondsmen.

One of those arrested was Adrian Fulcher. His bail was guaranteed by a

On October 24 the employees at Yummers Roast Beef at Bancroft and College learned that the manager was told to cut his hair or be fired. We also learned that all male employees had to cut their hair or suffer the same fate. He was also told to fire the only Black man working there, who had been there for a year. The reason given for this was that he was a "jive ass". Also Yummers had had a policy of not hiring women because the owner felt that they were inferior workers. The manager of the Berkeley Store had just hired 3 women. The Yummers workers formed a union to protect themselves.

The manager, George Coates was fired on November 3. The owners of the store said it was because he was incompetent, he supposedly manipulated inventories, etc. The employees, however are united in the belief that the reason George was fired was that he would not fire the Black

worker or the employees with long hair and that he hired women. The employees agree that these people are good and competent workers and the only reason they could be fired would be because of discrimination on the basis of looks, sex, race, and political beliefs (one employee is a member of SDS).

After the manager was fired we set up picket lines asking every one to boycott the store. The boycott has been very successful. Only 16 people crossed the lines on Nov. 4. However, we need the support of all community people, including help picketing.

Our demands are an end to discrimination, rehiring of the manager, a pay raise, insurance against injuries at work, freedom to display posters that reflect the views of the community and of union members, and Union recognition.

**beef
beef**

\$\$\$

dude with a job who had heard about the situation while listening to KSAN, and Adrian was spared having to spend weeks or months at Santa Rita awaiting trial.

Adrian Fulcher has now disappeared leaving this young dude, who despite having a steady job, is groovy enough not to be wealthy, with \$5,000 to pay to the bail bondsman because he had faith in someone he never saw before.

It is entirely possible that Fulcher would be acquitted, or only sentenced to probation for his relatively minor offense. If you know whery he is, please ask him to call David at 626-0910. Fucking over our allies just makes it a lot harder the next time.

"Refusers of Illegal and Oppressive Taxes will begin circulation of an initiative petition on Nov. 9 which will put the issue of the illegal Utility Users' Tax before Berkeley voters in April. The petition which needs only 1800 valid signers, will create a new ordinance to repeal the Utility Users' Tax ordinance. Anyone who can help should call Marty at 841-8032.

Legal action on the part of tax refusers is imminent. Attorneys have been retained to handle the legal effort. The goal is to have the tax declared illegal by

the courts and to force approximately 26 California cities to repay the illegally collected monies.

Court suits, however, require time and money. If 1300 existing Berkeley tax refusers will contribute the amount of their delinquent taxes to the Refusers, well over \$13000 will be available to pay court costs and attorney fees. If 1300 new refusers will do the same, much more can be applied to the legal attack. Help fight oppressive taxes!

Send contributions to: Refusers of Illegal and Oppressive Taxes, 1807 California St., Berkeley.

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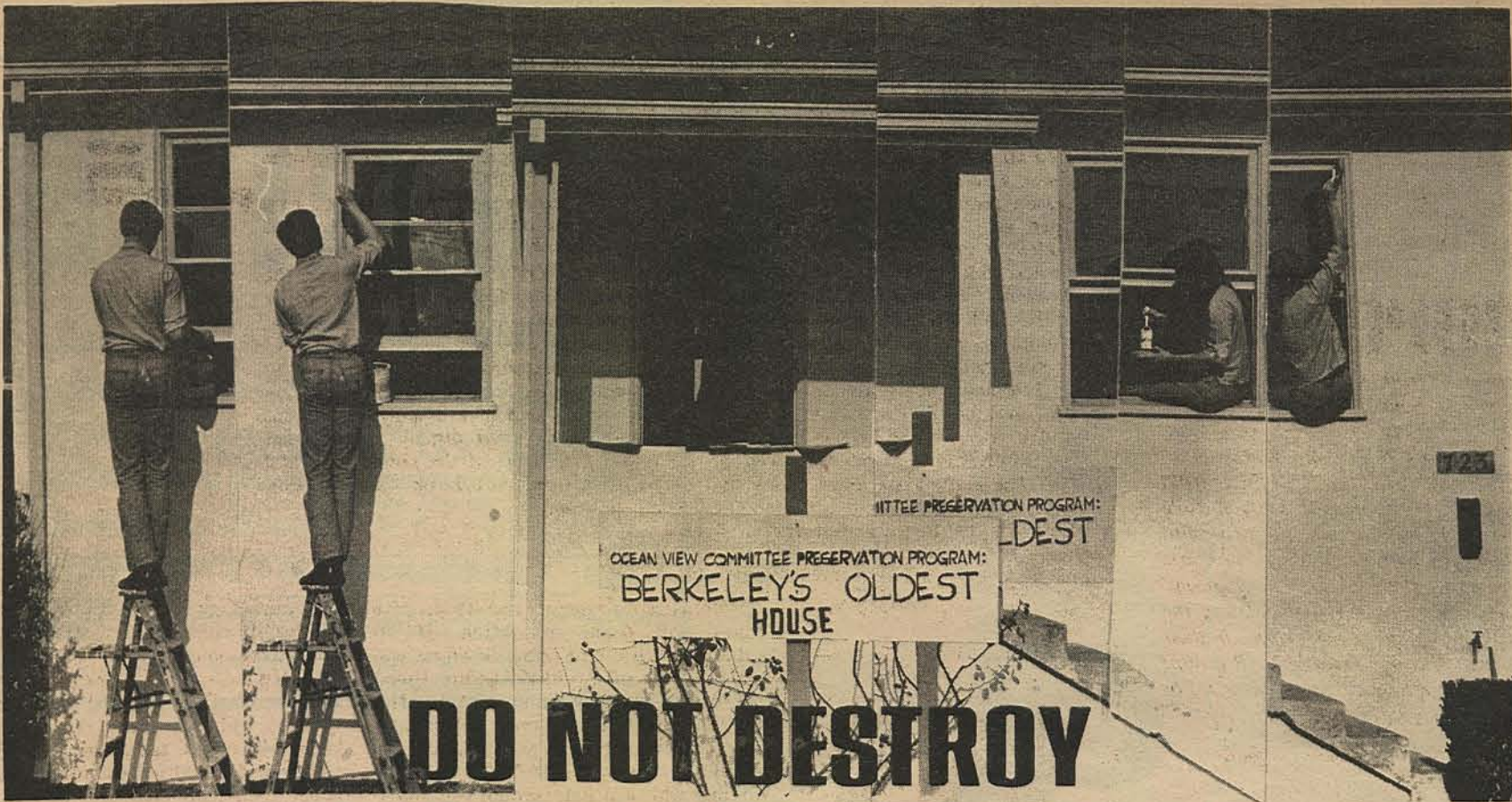
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The West Berkeley Ocean View Committee has taken the initiative. The Berkeley Redevelopment Agency has failed to meet the needs of the people, so the Ocean View Committee has seized a redevelopment Agency house to be used by the people. The committee unboarded the house and gave it a new coat of paint. They plan to fix up the interior and move in a family that needs a place to live. This house is the oldest house in Berkeley, originally built in 1853.

The purpose of repairing the house and occupying it is two fold. First, it dramatizes the fact that the BRA has not been responsive to the housing crisis in Berkeley and secondly, it demonstrates that houses do not have to be destroyed, that they can be made liveable. The BRA used taxpayers' money to buy the house, so the house belongs to the public. There are many more homes in the Ocean View area which are boarded up but could be made liveable. The BRA would like to tear these houses down.

The residents are not asking for very much. Just to be able to live in their homes. They have lived in the area for as long as fifty years. There are disabled persons who have nowhere else to go.

The residents are not opposed to industry. They would like to see vacant land west of Fourth Street, where there aren't any homes, used for industry. They would like to see the presently unoccupied industrial buildings used for industry. They would like not to have to pay commercial rate taxes for living in residential structures. They would like to have the area, where there still are homes, to be down-zoned to prevent industry from popping up where houses now are.

The BRA's arguments for redevelopment have more holes than Albert Hall. The trend in Berkeley is for industry to move out not in. There are already vacant industrial buildings in Ocean View as well as vacant land. The BRA says that it can relocate displaced residents somewhere in Berkeley, but they won't say where. No wonder there is

a 1% vacancy rate with low rent units especially hard to find.

What the BRA can do is more interesting. By casting the fear of losing one's home, the BRA creates a "slum" because people are afraid to maintain their property when they may lose it soon. The BRA can sell the land it has purchased for one million dollars less than it is worth because of government subsidies. They can aid companies, like Desoto Ink, which are already in Ocean View. They can make the way clear for real estate developers to build high rise apartment houses. They can move poor people out of Berkeley.

What is happening in Ocean View is of interest to everyone who lives in Berkeley. Not only is part of Berkeley

being destroyed (plasticized), but it is a model for what the city has in store for the rest of Berkeley. The BART strip is a similar situation — land ripped off to benefit commercial developers.

The people of Ocean View have no representation in the city government. The City Council lives in the hills. Their interests are not those of the people of West Berkeley. The pay of the city council may not be much, but the fringe benefits are great. The residents of Ocean View will not see the benefit of the one million dollars the BRA is giving away.

The City Council will discuss Ocean View sometime in the future. Berkeley people should let the City Council know how we feel about their chicanery.

Women's History Research Center, Inc.,
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- Bkly Neighborhood Legal Ass't 841-9274
- Bkly RaP Center 548-2570
- Berkeley TRIBE 549-3391
- Bkly Coalition 848-4085
- Bkly Solidarity Committee 549-3977
- Bethlehem Community Cntr 452-2245
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- Committee to Defend Polit. Prisoners 285-2360
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- Citizens Alert SF 776-9669
- Daily Californian 642-3932
- Draft Help: Oak 451-1672
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- Turn-On Cntr SF 626-0267
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- War Resist Lgue 626-6976
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- Mission 648-7580
- SF 392-8076
- Women's Center 845-9403
- Women's Lib. SF 861-2114
- Women's Center Birth Cn'trl & Abortion 843-5596
- Youth Coalition 843-6394

THRILLS

- ALTERNATIVE FUTURES COMMUNE: 2012 Pine SF: 922-8846
- AUDIUM: 209 4th Ave SF: 387-5630
- BABYLON: 2504 San Pablo Bkly: 848-9343
- BASTA YA: 260 Valencia SF: MA 1-9161
- BISHOPS COFFEE HOUSE: 1437 Harrison Oak: 835-3366
- BKLY ART CENTER: 1275 Walnut St Bkly
- BKLY COMMUNITY THEA- TRE: Grove & Aliston Way Bkly: 644-6863
- BLUE UNICORN: 1924 Hayes SF: 752-6710
- BOTH-AND: 350 Divisadero SF
- CANYON CINEMATHEQUE: 756 Union SF: 332-1514
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- POPPYCOCK: 135 University Palo Alto: 325-4620
- PETA'S COFFEEHOUSE: Columbus & Union SF: 982-4999
- SEVENTH SEAL: 2309 Bowditch Bkly: 848-0269
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- SF CINEMA WORKSHOP: 771-2177
- SF MUSEUM OF ART: McAllister at Van Ness SF: 863-8800
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- TELEREP CINEMA I & II: 2533 Telegraph Bkly: 848-8650
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Sisters and Brothers:

The Black Panther Party needs to provide transportation, housing, food, medical facilities and child care for the people attending.

We in Berkeley and the Bay Area can mobilize to make the Convention a success. In addition to discussing our revolutionary vision at the upcoming Regional Conference, we need to do concrete support work. For example:

—The Panthers are planning a revolutionary children's program. This means children will stay in a big commune and participate in their own convention activities. This means toys, blankets, clothes, and children's food are needed in vast amounts.

—There will be tremendous medical needs. People with medical training, and medical supplies, are required.

—The Party will feed the people there. This means boxloads of non-perishable foods must be shipped to Washington.

—Funds are needed for conference expenses. Checks can be sent care of "Convention Committee" c/o Unity Bank and Trust, PO Box 336, Roxbury Station, Boston 02119.

Our participation in the Convention should not be limited to our ideas alone; we have to create an institution, a Convention machinery, that serves the people.

If you can contribute in any way, contact the Panthers in your area. A collection center for food, medical, children's supplies is being set up at 3073 Bateman St., Berkeley. Or contact the Red Family at 848-4603.

POWER TO THE PEOPLE
Women of the Red Family



Friday

SOUNDS

*The Grabs, New Monk \$2 (\$1.50 students)
 *Earl Oliver, 7th Seal Coffeehouse, 2311 Bowditch, 9pm-1am
 *Flute Music (Carol Ginsberg), Cedar Bonita Coffeehouse, 9pm-50c
 *Commander Cody, ABSKY, Cross Country, Steve Miller, Los Siete Victory Dance, Pauley Ballroom, 8pm
 *Ella James, Showcase 3228 Telegraph, Oakland, 9pm-2am, \$3
 *Story Lonesome, Ribbated Vorden, Folson & Praelta, SF, 9:30pm

FLICKS

*Beat the Devil, 'Strangers on a Train', Surf Interplayers, SF
 *Yajinbo, 'Sanjuro' - Surf, SF
 *La Guerre Est Finie, Med Sci Aud, UCSF, 7:30, \$1 (Students 75c)
 **Bands of Organolo, 'Open City', Merritt Coll Aud, 7pm

THEATER

*Sheriff Bill, Magic Theatre, 2136 San Pablo, 8pm, \$2
 **As You Like It, New Shakespeare Col, Trinity Epis Church, SF, 8:30pm
 *Church of the Spirit, Mandala Theatre, SF, 8:30pm, 321 Divisadero, SF
 **I, Dottore, and 'Surrender', 8:30pm, Family Pharmacy, Calif / Divisadero, SF

HAPPENINGS

*E. Bay Socialist Forum, 'The Struggle for Community Control of Merritt', 8pm, 3536 Telegraph, Oakland, \$1

Saturday

SOUNDS

*The Grabs, New Monk \$2 (\$1.50 students)
 *Charley Pride, Sonny James Country Western Show, Oakland Coliseum, 8:30pm
 *Snake River String Coffeehouse, 7th Seal
 *Acoustic Cabaret of Berkeley Musicians, Bear's Lair, 8:30, 50c
 *Ella James, Showcase, 3228 Telegraph, Oakland, 9pm-2am, \$3
 **Latin American Music, 10 Tenth St, Oakland, 8pm

FLICKS

*How I Won the War, and 'A Thousand Clowns', Studio A, Northside
 *Juliet of the Spirits, and 'The Red Desert', Studio B, Northside

*Beat the Devil, 'Strangers on a Train', Surf Interplayers, SF
 **Yajinbo, 'Sanjuro', Surf, SF

THEATRE

*Sheriff Bill, Magic Theatre, 8pm, \$2
 **As You Like It, New Shakespeare Co, Trinity Epis Church, SF, 8:30pm
 **Surrender, Embroidered of Vlied, Bishop's Coffee House, 1437 Harrison, Oakland, 8:30pm

HAPPENINGS

*Dance, concert with Carol Loud, Barry Taxman, Walden School, Dwight and McKinley, 9pm, Donation
 *Avin Dushin sake, 10am-5pm, Wesley Hall, First Methodist Church, San Raphael (Benefit Educational Charities)
 **Dance symposium for high school students and instructors, Women's Gym, Merritt College, 9:30am

Sunday

SOUNDS

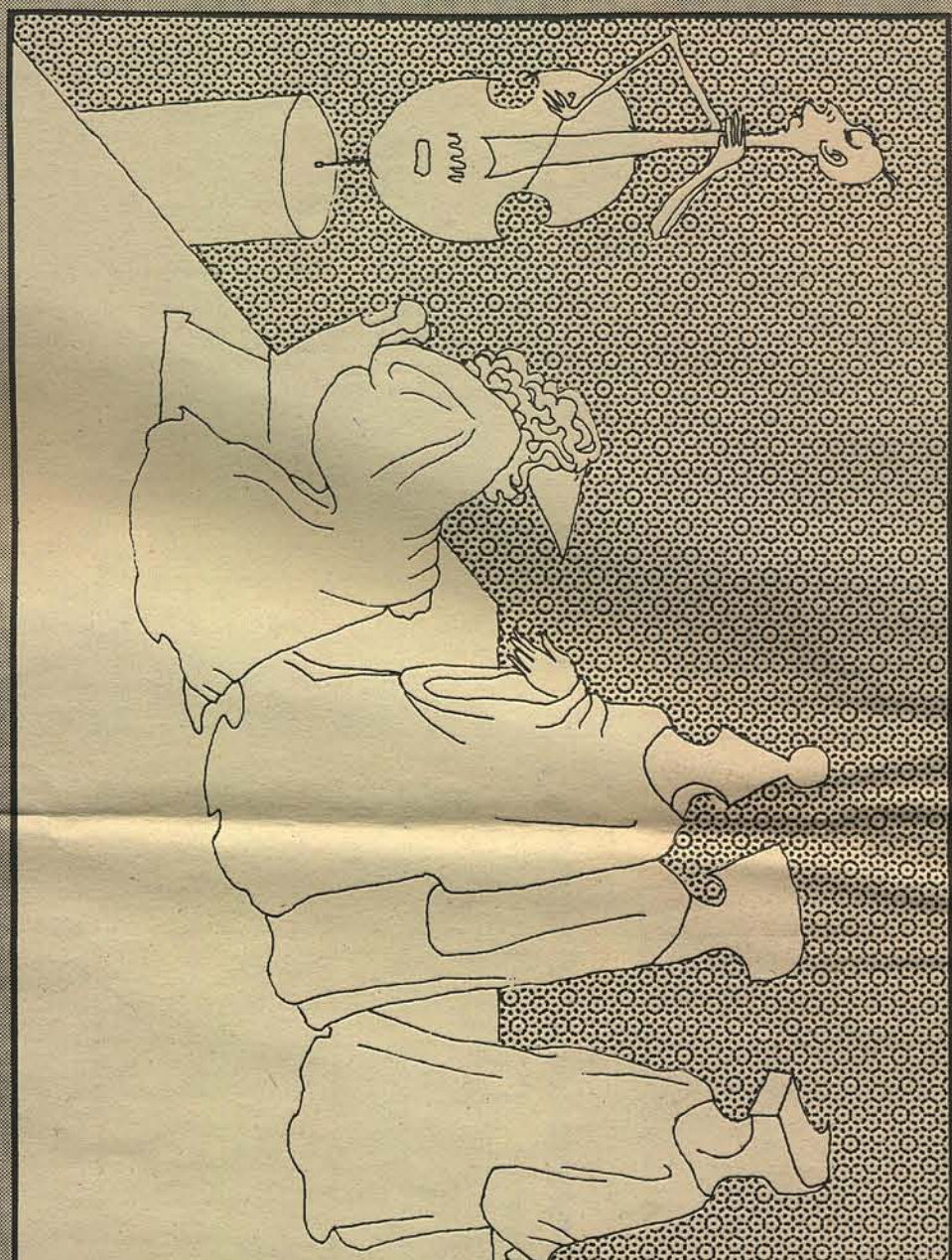
*The Grabs, New Monk, \$2 (\$1.50 students)
 **Andrew Halliday, Carroll Towers, Shenvood Ball, noon till dark, Provo Park.

FLICKS

*How I Won the War, and 'A Thousand Clowns', Northside
 *Juliet of the Spirits, and 'The Red Desert', Northside
 **Through a Glass, Darkly, 7:30pm, Newman Hall, \$1
 **Off the Pig, 'David Hillard Speaks', Now, Ice and Orceola play, 8pm, The New Monk, 2119 University, \$1
 *Beat the Devil, 'Strangers on a Train', Surf Interplayers
 *Throne of Blood, 'They Who Tread on the Tiger's Tail', Surf, SF
 **A. Nous La Liberté, SF Museum of Art, 2pm, \$1.50 (Students \$1)



GEORGIA



Monday

FLICKS

*How I Won the War, and 'A Thousand Clowns', Northside
 *Juliet of the Spirits, and 'The Red Desert', Northside
 **Stagolee, music Peter Spelman and others, 8pm, New Monk \$1
 *Beat the Devil, 'Strangers on a Train', Surf Interplayers
 *Throne of Blood, 'They Who Tread on the Tiger's Tail', Surf, SF

HAPPENINGS

*Sensory Awareness thru Art and Fantasy, Coffee, juice, 1606 Bonita, 50c donation, 7:30
 **Orientation meeting for people presenting things at gay symposium, 2516 Regent St, 8pm
 **Gay picnic, pot luck 5:15, 10am-6pm, Lakeside Park, Oakland
 *Lincoln Park Legal Defense Fund, Intersection, 756 Union, SF, 8:30pm, \$1

Tuesday

SOUNDS

*Smetana, Strauss, Xenakis, Mozart, Oakland Symphony, 8:30pm, Oakland Aud Theater
 **Latin American Music, Indian Heritage, 11am, C-8, Merritt

FLICKS

*How I Won the War, and 'A Thousand Clowns', Northside
 *Juliet of the Spirits, and 'The Red Desert', Northside
 *Battle of Algiers, 8pm, Westminister Church, 2780 Bancroft, \$1
 *Beat the Devil, 'Strangers on a Train', Surf Interplayers
 *Throne of Blood, 'They Who Tread on the Tiger's Tail', Surf, SF

HAPPENINGS

*Open reading for the Anthology of Underground Poetry, 4th floor, UCB Student Union, 5-7:30pm
 *Benefit/dance/poetry reading celebrating the Feast of St. George, 8pm, Alternative Futures Community, 2012 Pine, SF \$1.50
 **Cid Cormen reading poetry, Gallery Lounge, SF State, 2pm

Wednesday

SOUNDS

*Smetana, Strauss, Xenakis, Mozart, Oakland Symphony, 8:30pm, Oakland Aud Theater
 *The Taming of the Shrew, and 'Great Expectations', 8pm, Washington School Aud, \$1.50
 **His Girl Friday, 'Crime and Punishment', Surf Interplayers
 *Salette de Dour, Loney St, Oakland, 8pm

FLICKS

*The Taming of the Shrew, and 'Great Expectations', 8pm, Washington School Aud, \$1.50
 **His Girl Friday, 'Crime and Punishment', Surf Interplayers
 *Salette de Dour, Loney St, Oakland, 8pm
 *No Greater Love, Surf, SF, Oakland, 8pm

*The Taming of the Shrew, and 'Great Expectations', 8pm, Washington School Aud, \$1.50
 **His Girl Friday, 'Crime and Punishment', Surf Interplayers
 *Salette de Dour, Loney St, Oakland, 8pm
 *No Greater Love, Surf, SF, Oakland, 8pm

*Sheriff Bill, Magic Theatre, 8pm, \$2
 **Merchant of Venice, Am. Conservatory Theater, SF Lounge

HAPPENINGS

**Nathaniel Tarn, reading poetry, 2pm, SF State, Gallery Lounge

Friday

SOUND

*Incredible String Band, Doing Dikeshaw, Joy of Cooking, Papertand, 8:30-2:00, \$3.50
 *Captain Beefheart and the Cockroaches, Berkeley Community Theater, 8:30pm

FLICKS

*The Taming of the Shrew, and 'Great Expectations', Northside
 *Insect Woman, 'Hollywood Extra Girl', 'Liberty', 'Ghosts of Death', Nocturnal Dream Show, Palace Theater, Crime and Punishment, Surf Interplayers
 *Road to Eternity, Surf, SF, Aud, UCSF, 7:30, \$1 (Students 75c)

THEATER

*Inherit the Wind, El Centro High School Little Theater, 8pm, \$1.50
 *Merchant of Venice, Am Conservatory Theater, SF

HAPPENINGS

*Open Night, Cedar Bonita Coffeehouse, 9pm, 50c
 **3-day Gay Symposium in crafts, sciences and arts, Conservatory Theater, UCB 6:30pm, 30 Wheeler, UCB

*The Bus Ride: a photographic essay. Opens Nov. 1 at the New Gallery, 1227 Hayes, SF
 **Fiber, Glass, an exhibit of weaving by Candace Crockett & Sculptural glass by Jim Wayne, Ames Gallery, Oct. 30-Nov. 26
 **Paintings, prints, and drawings of Robert Fried & silkscreen prints of Marko Svalatin, Thru November 7.
 **SF Museum of Art: Unitary Forms thru Nov. 15; Kandinsky Watercolors, thru Nov. 1.
 **Pierres de Fantaisie, an exhibition of acrylics, lucite and polyester resin forms, Oct. 27-Nov. 29, Oakland Museum.
 **An Untergiven Vision, graphics by Harold Park, Oct. 23-Nov. 29, Berkeley Art Center, 1225 Walnut St.

art

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 *Salette de Dour, Loney St, Oakland, 8pm
 *No Greater Love, Surf, SF, Oakland, 8pm

*All Women's Plumbing & Home Repairs, Carpentry C1855es, 548-4076
 **Hathayoga Class, 5:30-7:30, Siles Hall, Thursdays, info: phone 841-6010
 **New groups in movement, body awareness, ritual, fantasy, self encounter, Thursday nights, 1st Unitarian Church, SF, info: phone 647-8019
 *Life Drawings - bring down material, Tuesdays, 7:30pm; painting, oils & acrylic, Thursdays, 7:30 pm; project, One, 10th & Howard, SF, \$1, phone 552-3086.
 *Acting Lab Mondays thru Dec. 7, 8-11pm, 30 hrs, \$40, Upstairs, Elementary Bldg, First Unitarian Church, 1526-0671, Berk.
 *Sausalito Arts Center, info: 332-4475 weekdays.
 *SF Center, United Jewish Community Centers, Jewish 346-6040.
 *Encounter House, Human Communication Workshop, Palo Alto, info: 329-9033.

classes

*Quaker Draft Counsel, 843-9725
 **ASUC Draft Counseling, 209 Estilman, UCB: 642-1431.
 *West Coast Counseling Service, info: phone Monterey: (408) 373-2305
 Oakland: (415) 836-1039
 San Diego: (714) 294-1305
 SF: (415) 621-7035
 *409 House: Open house draft counseling, free library, cottage industries, programs, much more. Mon-Sat, 3-10:30 pm, 409 Chayton, SF, FREE, info: 621-9553.
 *Central Committee for Conscientious Objectors (CCCO), 437 Market, SF, 397-6917.
 *Draft info, Center for S. Alameda, Crty: 3137 Castro Valley Blvd, Rm 205, Castro Valley, 10 am - 4 pm, 581-4105.
 *Chinatown - N. Beach Draft Help, 85a Kearny, 781-2922, noon-5 pm, during wk, leave message 853-0775.

needs

*Ethnic Enterprises needs models, musical groups, singers, dance routines, expressive dialogue, production writers & technicians, contact Eleanor Gould, Inter-Group Services, Laney College, 1001 3rd Ave, Oak, 465-4820.
 *Free Church, Berk., needs more people, wants to remain open 24 hours - so let's help! 2388 Oregon, 549-0649.
 *Transportation for persons wishing to visit San Quentin, San Bruno, Santa Rita, Vacaville, Solisdad, call Connections, 330 Ellis St, SF, 673-0298.
 **Free Store needs food, beds, refills, toys, clothes, people 9531, Foodhill, Oakland 533-7210.
 *Starford Community Children's Center is being organized. They need funds for staff and materials, 590 Willow Road, Stanford, (415) 373-8138.
 **SF Mime Troupe would like to free puppet shows for children in underprivileged areas, contact Walter Jones, 431-1984.
 *Space available for movement groups to meet Downtown Peace Coalition, SF, Call 989-7290.
 *All women artists (painters, film makers, poets, composers, sculptors, etc) who want to exhibit in thru a major museum w/ Women's Lib call Patricia at 285-3765.

cont.

*Play Baroque Chamber Music Weekly, info: 843-7165 or 349-3524.
 **New Group Theater, 11 Dottore, Bishop's Coffee House, 1437 Harrison, Oakland, around 10 pm.
 **New Shakespeare Co., multiracial classical rep theater is now interviewing actresses and actors for company membership, call 771-8290.
 **The Anagnorisis Group explores the illusions which imprison us in ignorance: 6:00 pm, Tuesdays, SF Unitarian Church, 1187 Franklin; in Bkly, Newman Hall, 2700 Dwight; 525-2663
 **Wobblers: IWW regular meetings in SF, 1st Sunday, Bkly-Oak, 3rd Sunday of each month, 647-8025 (SF), 658-0793 (Oak).
 **Hallelujah! The Chree Rings, a group of Arabs, Christians and Jews bringing peace to Palestine! Fridays, 7:30 pm; call 836-5690.
 **Uplift - Feminist Fishing Boat, Free, info: phone 841-2345
 **New Group Theater, 11 Dottore, Bishop's Coffee House, 1437 Harrison, Oakland, around 10 pm.
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Sundays: Gay Liberation meets at War Resisters League, 833 Haight, 8pm

draft

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