

WASHINGTON

# FREE PRESS

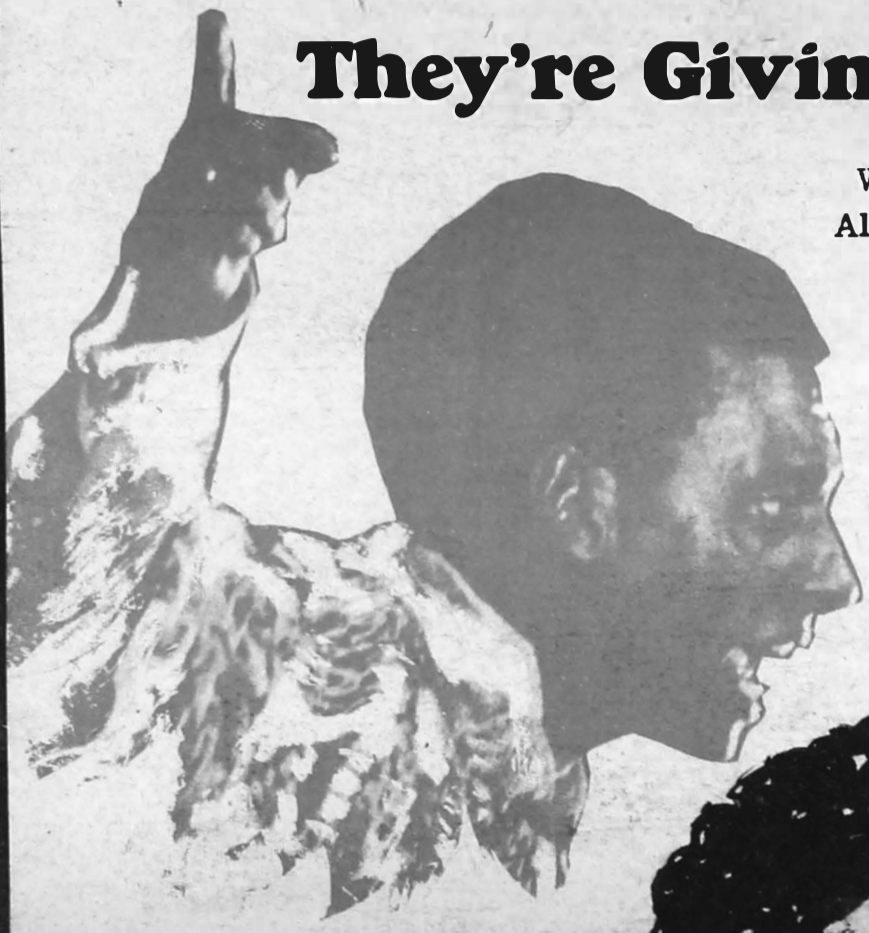
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MARCH 7, 1968 / 3 THOMAS CIRCLE WASHINGTON D. C. / 20005 / VOL. II / NO. 26

**They're Giving It . . .** **They Gon' Get It**

We are a beautiful race of people, we can do anything we want to do. All we got to do is get up, get up get up and do it. Get up and go do it.

Our problem is to develop an underlying love for our people  
Nothing else! Not our Country -- our people!



oakland speech



# Letters

## POLICE VICTIM DEAD

To the editor:

Ann is dead. Today I tried to put my mind somewhere near the place that hers must have been just before she killed herself. I don't think that I ever want to feel that lonely again. In the future, many words will be written and spoken about Ann. When I speak, I will use her as an example of what the police are capable of driving one to. I think (hope) that those who are now buying their skins by informing will take another look at themselves, and ask if it's really worth it. (Yes, Ann was set up by an informer. It would do no one any good to name him here.)

Yet, I think it's high time that we so-called "leaders" of this so-called "movement" face the fact that it was because of us and others like us that Ann decided to join our way of life. We are the ones who told her that ours was a better way of living. Where, then, was all this love and friendship the night that Ann took her O. D. of sleeping tablets?

Ann, I never knew you personally. I think that we could have been friends. Ann, forgive us for making you feel that you had to stand alone when you were not able. Forgive us also for living in a time when it is not possible to trust those who appear to be your own kind. Ann, I wish I could have been with you to, if nothing else, hold your hand.

Don Mead  
Boo Hoo of Georgetown  
Neo-American Church

WFP note: Ann Cranshaw, 23, was arrested last month for possession of marijuana. Shortly afterwards she committed suicide.)

## TURNED ON BY SCENE

People of the Free Press;

I spent a day roaming up and down Wisconsin and M Streets and discovered a really beautiful world of people and ideas. Your paper was something I found also. It is just too fantastic to comprehend! The whole idea of people who have the courage to be different from the straight-laced world of society is beautiful. Being different, myself, from the norm expected by my parents, Georgetown and what is represented there is an answer to a loner's prayer. Your paper and its published ideas caused me to begin a new train of thought- how to spread the happiness of being 100% yourself to others. Today I was content to look at Georgetown and to read about the Free Community. Soon I hope to be able to help build it. Until then, I love you all as I watch.

Alice

## FREELoadERS FOUL COMMUNES

Editor:

I was amused by your recent spread on the "Free Community" but am convinced a more appropriate title would be "Free Loading Community". My sympathies are with the unfortunate "people willing to co-sign leases" whom you allude to. I hope they are not overburdened by the "providing of free room and board... for those people who will be devoting a major part of their time to the Free Community and can thus not support themselves with outside work."

I am an ex-coop-entrepreneur as some of your older readers may recall, and I consider myself most fortunate to have somehow escaped with my shirt.

Sincerely Yours  
Peter Shoenfeld  
Nineteenth Street

TO THE EDITORS:

## TO LETTER WRITERS (a reply)

People write letters to the editor; I'd like to write to some of the people who write the letters.

To Barry Blyvers: Power in any society is fought for and gained by the bad guys: the weeds, like-haters, and inhuman beings. Hence, all laws and their enforcement are directed against the goodguys: the flowers, life-lovers, and human beings. There are reasons for this, but no space to go into them. As A. S. Neill wrote in "Summerhill": "The fight is an unequal one, for the haters control education, religion, the law, the armies, and the vile prisons." Sgt. Paul and his cops stand outside Yonders Wall and arrest teen-agers as they try to enter. Now, if things were equal, the WFP staff would be equally empowered to stand outside the police station and arrest Sgt. Paul and his cops as they tried to enter. But things aren't equal, so - to make it a little fairer - I believe the Free Press people are thoroughly justified in what you term the paper's "bigotry and intolerance". They can write - but they can't arrest.

To Randal Martin: Many rebuttals to your opposition to abortion are found in "Women In Trouble - The Truth About Abortion In America" as told to James Donnor (Monarch Books, 1959; paperback). The only alternative, in many cases, becomes the battered-child syndrome. The right to be wanted is more precious than the right to life - because what good is life to a child when it's not wanted?

To Unsigned: The "Turn On - Tune In - Take Over" letter is one of the saddest and most beautiful I ever read. It's beautiful in the enthusiasm and idealism of youth. It's sad because someone who can react so strongly to all it means to be young, is most likely to react just as strongly to all it means to be old. Youth never changes the world, because youth itself changes. A book with great compassion for both youth and age is Cabell's "Jurgen". Speaking for the young, Jurgen says: "We have a splendor for which the world has no employment." But he also pities the old, who remember their lost fineness, yet aren't able to trade for a bit of it the sluggish, safe habits they've fallen into. In real life, most of them don't remember a thing, so they hate the young. The young can't comprehend how the pressure of just making a buck can drive the enthusiasm and ideals from anyone, so they hate the old. Age-prejudice is the most widely harmful of bigotries. Not everybody hates Negroes or Jews; but everybody has moments of hating their parents, and later their children. You rightly tell others to remember all this when they have children. If you can remember, you'll have done something rarer and more beautiful than you now can know.

JD's "Hey Kid" reminded me of a Washington Post ad for youth apartments: "no losers allowed". The idea in both cases is to deny love to someone as punishment for their being unloved in the first place. When I dug my cousin's four kids in California, three of them were outgoing and the fourth was comparatively introverted. The three youngest could give me something, but I could give the oldest something - love, confidence - so that's why she became my favorite. Give something to the "uptight hangers-on", J. D. - don't just tell them to "go home". That makes the underground too much like the establishment.

DAVE JAY

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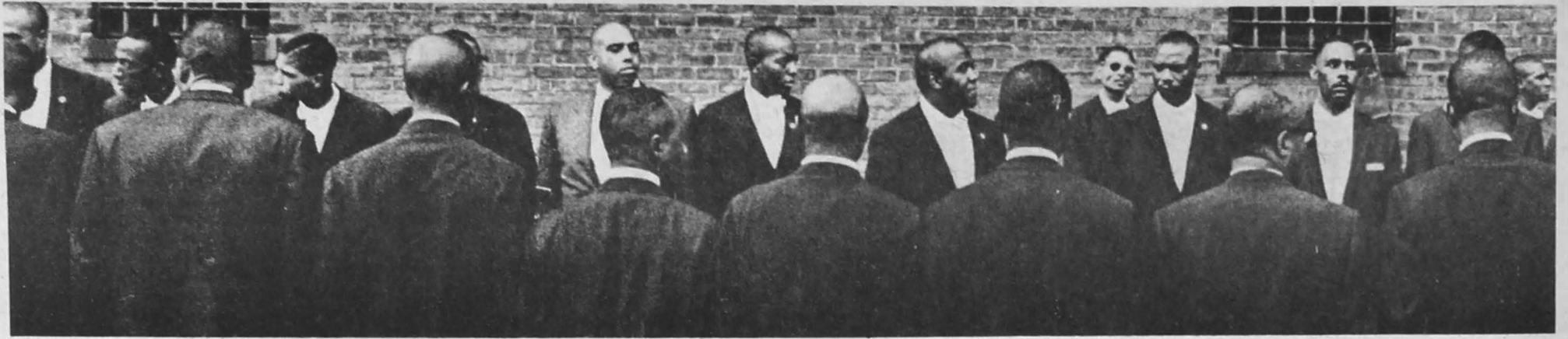
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# PRIDE EXPLODES



(Editor's note: For the uninitiated, a short history of PRIDE follows. Last summer, a policeman shot down a close friend of Rufus Mayfield's near Minnesota Ave. and East Capitol St. In turn, "Catfish" organized a march on the 14th precinct in protest. Later in the summer, he linked up with Marion Barry, Mary Treadwell, and Carroll Harvey to form PRIDE, originally a clean up crew designed more for giving black youth jobs than to really clean up the city. By last Thanksgiving, the split between Marion and Rufus was complete and Rufus quit. Since then, this feud has been smoldering.)

By Frank Speltz

(Feb. 28, 1968) "Press Conference -- Terrace Lounge -- 2277 Savannah St., S. E. -- Feb 28 -- 10:00 a. m. -- called by Rufus Mayfield." That was the message on my desk.

This morning I arrived, shortly behind five Avis Rent-A-Trucks full of PRIDE workers. Aaron Perry (youthful member of PRIDE's board of directors) conferred briefly with "Catfish" Mayfield's lawyer, Landon "Jack" Dowdey inside the lounge. In the basement CBS was setting up its cameras, while a Star reporter and an Afro-American reporter hung around.

eral former PRIDE workers, and myself.

During the next two hours I managed to draw from the group their basic grievances:

1. The major overall objection voiced over and over is that Marion Barry, Mary Treadwell, and Carroll Harvey are "dictators," and are running PRIDE with no thought for the people they are "intimidating."

The PRIDE staff defend the trio's almost absolute word by saying that the project is so new and growing so fast that it needs their experience and drive. They ask "Do you really think that PRIDE could get any funds at Labor without those three running us?"

2. Another very important charge is that of two murder threats. The first is told by Emory Mavins: "Marion had me so programmed that when he said that we should kill L. D. Pratt before he destroys PRIDE, I believed him. Me and Leroy (Jones) and Bobby Jackson got in a PRIDE truck and sat outside the Burning Bush (a Howard University coffee house on Georgia Avenue) all day one day. If he'd showed, we'd have got him." L. D. Pratt was the engineer of the 1965 bus boycott here when he and Marion were allies. Lately he has been an advisor to Catfish.

Barry denies he did any more than point out that Pratt was an enemy of PRIDE.

Leroy Jones tells of a recent "obvious reference" to Catfish by Marion, when he described a "dude" trying to destroy PRIDE and implied that he thought that it would be a good idea to get rid of him.

Mary Treadwell, secretary to the board of directors, admitted that the board of directors is not as large as that "permitted" by the articles of incorporation. She pointed out that that figure is a "goal, not a requirement." She added that the "dudes are content with our leadership."

7. Both Leroy Jones and Emory Mavins concurred that they had been fired because they refused to adhere to the PRIDE "loyalty oath." "We refused to say 'Heil, Marion.' They came into the auditorium yesterday and asked each one of us to swear that we would totally obey their every order. When we refused, we were fired."

Barry said that the two were fired for "incompetence and because they were affecting the unity of PRIDE."

8. Jones laments the fact that "professional men are beginning to replace men who are in touch with the dudes who do the work. I know every dude in PRIDE. These professionals don't."

Officials in PRIDE point out that the professionals are there in a consultant and planning role only, and are not expected to know the PRIDE workers.

\*\*\*\*\*

Thus goeth the controversy. Without attempting to editorialize or choose sides, I still would like to share with you several tentative conclusions and observations.

This struggle seems to hinge upon a difference of life style between two totally different organizers. Catfish uses charisma and organizes very loosely, oftentimes



Tension.

More press.

Suddenly nearly 200 of the 1100 PRIDE youths flooded the room. "No press conference. It's been called off. You honkie reporters better clear out, before we bust up your cameras." Led by Winston Staton, PRIDE organizer and member of its board of directors, the PRIDE youths proceeded to clear the room of press. Marion Barry and Mary Treadwell looked on without interfering. (Marion is assistant director of operations and Mary is assistant director of progress at PRIDE.) Woody West of the Star had his notebook torn up.

Several times the two groups got into shouting and shoving matches. The press trickled away. Then PRIDE left in a jubilant mood. Catfish split.

On a hunch, I headed for his apartment off Benning Road, S. E. After a half hour wait, he and several supporters showed and invited me up to his apartment. His apartment is a bright and cheerful place, with sharp

Dental by Barry.

3. Leroy Jones recalls that Marion was unsure whether the PRIDE board would accept Catfish's resignation last fall. He says that Marion took him aside and told him to "disrupt the meeting" if he saw that they weren't going to accept his resignation. Leroy says "I did and they accepted it the second time around."

Barry denied this completely.

4. Leroy Jones charged that Marion offered him his old job back and a raise if he would "cool it." Leroy turned him down.

Marion denied it.

5. Catfish claims that PRIDE "in its present form" is a "cop-out." "The Labor Department is looking for Marion to produce bodies. Labor's looking from summer to summer. They're trying to program these dudes into robots. This is riot-control by brainwashing."

Two PRIDE officials admitted that one of PRIDE's purposes is to steer ghetto youths away from riots and

with rather vague goals. Marion uses all the methods of the modern poverty official, very indirect and oftentimes impersonal. Catfish is off the street; Marion is a college graduate. Catfish is 21 and hard as nails; Marion is about 30 and a product of an idealistic civil rights movement.

This flap is causing Stokely's United Black Front some problems. He so far has kept out of the argument, but it is known that he does not approve of airing black wash in public.

It is a serious thing when a father of five is willing to admit to having contemplated murder on television, as Emory Mavins did today at WTOP-TV. Frank Reeves was spotted at PRIDE headquarters today. They admitted they were talking to the Howard University lawyer about slander and assault suits against Mayfield's group. Catfish, on the other hand, is known to be planning litigation through Jack Dowdey.

The expressed sentiment around PRIDE today was that they had scored a victory and that "we'll bust up



blues and oranges. Around the walls near the ceiling are record albums (Chambers Brothers, the Happenings, the Temptations, Sam and Dave) while 45 r. p. m.'s dot the walls. Fish presides, astride his phonograph console.

Present are Leroy Jones and Emory Mavins (two former PRIDE organizers who were fired yesterday), Charlie Wilkinson (still with PRIDE, but under increasing pressure), Jack Dowdey, Clint Mitchell (member of the Commissioner's Council on Human Relations), sev-

into constructive jobs. But they added that the major purpose of the project is to instill in the 1100 youths a "sense of black pride and hope."

6. Catfish points out that the PRIDE articles of incorporation call for a "54 man board of directors, including 30 elected by the PRIDE workers. As of now, there are still only 17 board members, completely dominated by Barry, Treadwell, and Harvey." He further charged that there is little "grassroots involvement" in PRIDE policy.

any more press conferences Fish tries to hold, too. We'll never let any dude knock PRIDE."

Joel Broyhill of Virginia has already called for an investigation of PRIDE. Today's events will not lessen his determination to do just that.

One young PRIDE worker put it all very succinctly as he strode out of the PRIDE offices at 16th and U Sts., N. W. tonight: "Today a whole lot of black shit hit the fan."



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D. D. , notonit at Washington, D. C.



## WOMEN ORGANIZE

"Women must be liberated to desire new products." (Market research executive)

"Deeply set in human nature is the need to have a meaningful place in a group that strives for meaningful social goals. Whenever this is lacking, the individual becomes restless. Which explains why, as we talk to people across the nation, over and over again, we hear questions like these: 'What does it all mean?' 'Where am I going?' ... The question is: Can your product fill this gap?" (From an advertising agency report)

Does this kind of talk make you want to rush down to Woody's or Sears to affirm your identity, or does it make you feel so outraged that you rip up your newest

miniskirt? Or if you just plain want to talk about how come the economy shapes us women to be consumers -- and also why we are so obliging -- you are not alone. Or, if you don't know what you're going to do with your life, or how you can continue to be political and get married, raise kids, etc., you have plenty of company.

A group of radical women has been holding weekly meetings in Washington for the last six weeks to discuss these and other issues. A central theme of the discussions has been to define vocations, or work, around which political activity can be focussed in their lives. Questions which have concerned them are: What is meaningful work for a radical to do? How does being a woman compound this problem?

The Washington group has been in close contact with radical women's groups that have been meeting in other cities. All of these groups have been trying to develop an analysis of the role of women in our society and have planned action based on their discussions.

In Chicago, one group has leafleted women factory workers about the war. Another fights to change abortion laws in Illinois, and has set up communal child-care centers and a food and drug co-op. A university-based group is running a credit-course on women in American history.

Groups in New York have set up seminars on imperialism, while others are doing draft counselling and studying women as consumers. Berkeley women are also doing draft counselling, but they are doing "military counselling" in local USO's.

The Washington women hope that many groups can begin to meet in this area. They feel that small groups are the best vehicle for in-depth analysis of social problems to occur. They are basing this on the experience of the New York and Chicago women. In those cities, six to ten separate groups meet weekly; city-wide meetings of all these groups take place every few weeks.

If you are interested in participating in a group here, contact Marilyn Webb, 387-6436.

orderly conduct by campus police.

# BLACK HISTORY BORN AT HOWARD

by Hatti Heiman

"Trouble, like the shootings in Orangeburg, South Carolina last week won't come to Howard University. The Black community will prevent it," asserted Tony Gittens, political director of the campus' black consciousness/solidarity/power chapter Ujamma, during a student demonstration held Feb. 16, at Howard.

The protest began at 1 p. m. on the steps of Douglas Hall, where 300 students congregated to hear a list of grievances and demands directed to the administration of President James Nabrit. The draft, compiled by members of four campus political groups: Ujamma; Student Assembly; Hilltop Press; and the LASC Student Council, called for immediate resignation of administrators Nabrit Wormly (vice-pres.) and Snowden (Liberal Arts dean). These individuals do not work toward the enactment of a black Howard University, "committed to produce a new breed of black leaders who take pride in their true identity and who instill similar pride in others."

After reading in front of the hall, Gittens and others reeled down an American flag in the central quadrangle. Wadding up the flag and the lettre de cachet they attempted to serve it to Nabrit who was conveniently in Switzerland at an international labor conference. The packet was left with Nabrit's secretary.

Advancing to Harriet Tubman hall, a womens' dormitory, 75 participants ripped down the spiked metal fence from the brick wall in front of the dorm. The fence, erected by administrative order during the Christmas recess despite student opposition, prevented students from sitting on the front wall. Wrapping their ultimatum and an eight foot section of the dismantled fence symbolically in a second American flag, they descended on Dean Snowden's office. No statement of position by the Administration arose from the brief interchange between Snowden and five of the students.

The student petition countered university policy in areas of black consciousness: "The Howard Administration intends it to be an imitation white school, producing black men who adopt a synthetic white identity in order to accept and eventually

become assimilated into the white order."

The original guidance of men associated with Howard like Booker T. Washington, Whitney Young, Roy Wilkins; men who preferred dressing neatly, working hard, studying and religion, ingrained a mythical inferiority in the black man. By making him live within the confines of a second class citizen's status, any potential form of positive community organizing against the white oppressor was exacerbated from him. Howard administration adherence to the former rules of proper conduct for a black man can be substantiated by recent professorial dismissals by the administration for faculty political activism. In these cases students have demanded their instructors' reinstatement.

The authors of the document focused on Howard University as a center for Afro-American thought and action by: emphasizing in the academic disciplines the relevance of and implementation of these studies to liberation struggle; institution of non-pre-requisite courses in black history; innovating a black research center; and making the campus possible to the functioning of the black community of Washington and the nation. Also called for was an end to the Freshman orientation assembly for it assumes that black youth are culturally deprived.

In order to expand leadership potential, students must assume budgetary control of the student activity fees.

One hundred and twenty-five university co-eds conducted a silent vigil on Feb. 19 in front of the Harriet Tubman dorm in order to facilitate the release of two students charged with dis-

The students had failed to disperse immediately after a Feb. 17 campus dance.

The grievance document allows university officials a three week grace period until Feb. 29, "exactly three weeks after the Orangeburg massacre," to respond to student demands.

"If they do not," Gittens said, "we will do what is necessary. We're going to get straight in '68."

At the height of the rally one protestor said, "this is the day Negro history died and Black history began." by Hattie Heiman

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Parents should be revolted at the idea that the government can arbitrarily take their son, who is not even of legal age, and turn him into a killer. What right has the state to so disrupt family life?

I refuse to cooperate with such a system. I am not a pacifist, although I have great admiration for their stand. I am a citizen who believes in democracy. Military conscription is a totalitarian principle, and I shall have none of it.

Selective Service will have to deal with me, not my son, who is a minor. He will soon be 18, but still a minor. He has committed no crime which allows him to be taken away. He will not register when he is 18 because I shall not allow not allow him to do so. He is not only under my charge, but my protection. If I do not stand for him, who will?

Until my son reaches the age of 21, he is under my jurisdiction. The state has no right, I repeat, no right to him. Therefore he will not cooperate with military conscription--not because he has made the decision, but because I have, as his mother. He will not with my help, be offered up as a sacrificial lamb on the altar of the warlords.

I did not raise my son to hurt or kill, and the government will not now take him and undo everything I've done.

The government can only do what the people allow it to do. The people should not have allowed military conscription. It is wrong, constitutionally and morally. It is involuntary servitude, and also under the ninth amendment, an unspecified right. It deprived the young man of his civil rights and civil liberties; it disrupts the family, depriving it of its right to pursuit of life, liberty, and happiness, often permanently, because it is in fact a matter of life and death.

Who stands with me in opposing the military? Who wants to help civilize our beloved country and restore some semblance of humanity? Are we equal to the challenge, Mothers? The hour is late.

There's a draft call for 39,000 next month, 40,000 the next three months. Is your son one of them, Mother? What are you going to do about it? We must stop accepting the unacceptable. RIGHT NOW!

WFP note: The April draft quota is now 48,000.

Sir:

As soon as I had decided what I was going to do, I contacted the Maryland Branch of the ACLU to see if it would handle the case. Mr. Carey asked me to send him a written account of proposed action, reasoning, etc. He said he would contact the New York office and see what it thought. We are awaiting further information at this time.

In the meantime, I have communicated with Dr. John Carnochan, Frederick County Superintendent of Schools, about the turning over of names of young men graduating to Selective Service and recruiters, and have been informed that this will continue.

On 25 January, I had a conference with the principal of Frederick High School, where Wayne is a senior this year, to ask him not to turn over Wayne's name with the others. It was made plain that this would be done over my objection, which he acknowledged.

My son's birthday is 13 August. When he receives a communication from the draft board, I shall return it with a statement voicing my objection and non-cooperation, as a parent of a minor, and on legal, moral, and constitutional grounds for refusal: If he does not receive a mailing by the fifth day after his birthday, it will be necessary to make a trip to the board, and give it a statement, probably requesting them to begin proceedings on the matter.

If ACLU decides it can not take the case, an attempt will be made to obtain a constitutional lawyer from outside the ranks of the organization, although our family would find it very difficult financially to do it on a completely private basis.

At this point, I am looking forward to word from Melvin Mulf, ACLU, via Mr. Carey, Maryland branch.

Mrs. Helen G. Alexander  
Published in the Baltimore SUN  
January 19, 1968

Helen Alexander

# HORATIO IS HIS MIDDLE NAME

H stood for hypocrisy Feb. 24 when HHH, the man who does LBJ's dirty work, spoke at a convocation in the Metropolitan Methodist Church marking the 75th anniversary of The American University.

Humphrey used the occasion--knowing full well that he would be at a Conservative Campus, inside a church and with a predominantly older-than-30 audience--to launch an attack on student activists. He said that "the rhythmic chant of a noisy claque is not dialogue and debate."

However, the Vice President declined an invitation from a group called The Coalition to join in a discussion of the Vietnam war, after the convocation in the Spiritual Life Center. He said that it was not the appropriate time.

Responding to the Vice President's refusal, and to his well-known support of the U.S. intervention in Vietnam, the group organized a walkout of about 70 students and teachers.

The protestors quietly filed out of the church just after Humphrey said, "I think it is time, therefore, that we--all of us, students and non-students alike--dedicate ourselves to a far wider Bill of Rights--a Bill of Rights, and consonant Responsibilities for the 21st century." (According to an earlier plan, the walkout was to occur when Humphrey said, "Who shall speak for the people?" Carl Sandburg asked.)

When the walkout occurred, Humphrey made light of it, asking the TV cameras to turn back toward him, provoking laughter and a standing ovation from the rest of the audience of about

700 persons.

Some of the planners of the demonstration were disappointed at its passivity, and at the pro-Humphrey response of the majority, but given the conservative atmosphere at American University and the school's close involvement with the government, it was no surprise that only a small group could be moved to act.

As for more militant tactics--such as unfurling a banner in the church or otherwise interrupting the talk more dramatically--some members of the coalition were reluctant and nervous and these moderates carried the day.

Among the faculty members participating in the Walkout were the Rev. Charles Rother, Methodist chaplain at American University (which is owned by the Methodist Church), Ivan Eames, sociology professor; Will Inman, teacher of English and director of the Free University; and Tom Reeves of the School of International Service.

About 100 people attended the discussion following the convocation. Participants included some of the faculty members, the Rev. Richard McSorley of Georgetown University, and Rachel Rubenstein, member of the American University chapter of Students for a Democratic Society and one of the organizers of the anti-Humphrey demonstration.

Humphrey will be appearing at the National Housing Conference March 4 here in Washington, and some of his friends plan to greet him again--in an appropriate manner.

-- Allen Young



## AMERICAN CONG INVADERS CAPITOL the feds

Honorable John R. Rarick of Louisiana, in the House of Representatives, Monday, February 26, 1968.

Mr. RARICK: Mr. Speaker, the American Cong now blatantly announce revolutionary headquarters in our Nation's Capitol.

This may come as no shock to millions of alert Americans aghast at our soft-on-communism policies and Communist-favored Supreme Court decisions.

And to those undisturbed by these imperialistic plans by the Communist hierarchy remember the ultimate in all Bolshevik campaigns -- the liquidation of all anti-Bolsheviks who, by necessity, include all free men.

Could the coming plans of the Americong not be a well coordinated scheme to neutralize our manpower and security by keeping U.S. troops and energies so tied down in our own country, that in addition to the morale effect on our people, we could employ less troop strength to aid our allies in the defense against Communist aggression.

How much longer, Mr. and Mrs. America, before our people see through the neutralizing propaganda and call for a solution.

Mr. Speaker, I place the special report to the New York Times for February 16 ... in my remarks.

(There followed the Times article about "The Liberated Zone," the building at 3 Thomas Circle which houses the Washington Free Press, Liberation News Service, Students for a Democratic Society, Washington Mobilization to End the War in Vietnam, The Resistance and Insurgent Printing and Graphics.)

Bernie Weinraub, a Saigon correspondent for The New York Times, writing in The Times house organ, Times Talk:

In some cases there is in Saigon a brutal and remarkable insensitivity to death. At a briefing a few months ago -- one of those "deep background sessions" -- a brigadier general said with a smile: "Well, I'm happy to say that the Army's casualties finally caught up with the Marine's last week." There was a gasp. A civilian U. S. mission officer, sitting next to the general, turned and said incredulously: "You don't mean you're happy." The general was adamant: "Well the Army should be doing their job too," he said.

On Feb. 21, at 5:30 in the morning, the last day of the right wing "crimes of communism" trial in Washington, a bomb went off at the Russian embassy here. The events may or may not have been connected. Possible the anti-communist hysteria that the "trial" attempted to whip up excited some individual to "punish" the Russians on his own.

In reacting to the event, the American government wasted no time in sending its best men to the scene. By the afternoon, the neighborhood was infiltrated by FBI types.

That afternoon one Mr. Polechik and his assistant, both "special agents" of the FBI, arrived at the Free Press office to ask questions. A suspect, they said, was seen running on foot from the Russian Embassy and past the Free Press at 5:30 in the morning and would we like to tell them who was working at that time. No one. They asked a few other questions about who we were and what we did and then left. Quite reasonable.

Ten minutes later two more feds appeared. They were told that the other officers had been by but they insisted that they had other questions to ask. In-

deed they did.

Incredibly the first question was, "If anyone on the Free Press Staff was thinking of throwing bombs would they throw them at the Russian embassy?" The answer, more credible, was no. Then -- "Would you have heard rumors about any of the neighborhood bomb throwers?"

"No, this is not a residential area so people are not in the habit of stopping by to tell us of their bomb plans."

By now seven more feds had arrived and were poking around the office picking up things and asking people questions. They milled about aimlessly for a few minutes not knowing, it seems, whether to get to work or to loiter and watch for curiosities.

Then came the clincher. One of the officers took it upon himself to lecture us. "You're interested in peace," he said, "and an incident like this could provoke a war with our number one enemy, the Russians. You should tell us anything you know about the incident."

They were assured that we knew nothing but if anything came up we'd be sure to call them.

## FREE COMMUNITY DOCTOR

The Washington Free Community now has one full-time and one part-time physician available for the health care needs of every member of the Free Community. A fund is being started on a Group basis for the purposes of medications and laboratory tests. No fees will be charged for the doctor's services.

We urge that a representative from each of the Free Community projects and co-ops collect a minimum of \$1 from each member and send it to Box M. D., Washington Free Press, 3 Thomas Circle, N. W., Washington, D. C. 20305. This money will be used to pay for the cost of drugs and lab test fees. There is a time deadline, send in the money before March 15.

## HIGGS OUSTED AS C.O. HIRER

Today was a lucrative day at the local board. One Bill Higgs has been taken off the list of approved agencies for alternative service. The change is temporary. It was initiated following Higgs' involvement in the Western Demonstration urging kids to drop out of school to avoid the draft for two years. Central headquarters was doing the research on the case.

Col. Martin of the Washington board felt that the issue was one of conflict of interest. That is, should an agency which acts as an employer of those serving within the Selective Service System also be allowed to do projects that resist the draft?

Q. How does this change the status of those who already work for Higgs? How many are there? Who are they?

According to Mrs. Beverly Frazier, Clerk of Local board #2, Higgs was sent a letter stating that he had been removed from the role on Monday or Tuesday, Jan. 5, 1968. Higgs said that he never got such a letter.

67

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The article "Dangers of LSD Pregnancy Examined" in the last issue of the WFP (#25) was written by Lisa Bieberman and was reprinted from the Psychedelic Information Center Bulletin, Cambridge, Mass. The WFP regrets the omission of this information.

WADA

# 'and in america we are all learning to become vietcong'

by JERRY RUBIN

This is from Jerry Rubin's opening statement in a debate with Fred Halstead, presidential candidate of the Socialist Workers Party, at the SWP's Militant Labor Forum before 250 people Friday, December 29 on the subject: "What policy next for the anti-war movement?" Rubin came with two body-guards, standing at his side; Keith Lampe in an English cop uniform; and cute Judy Lampe carrying a saw-drill. Rubin explained: "I brought body-guards here tonight because we received a phone call about an hour ago." After the statements, came rebuttals and Rubin's turn. His was non-verbal. He played the Beatles' "I am a Walrus" and Dylan's "Ballad of a Thin Man." During Dylan, he burned his draft card and burned a dollar bill while the room broke up in excitement, confusion and outrage. It was wild! Guerilla theater!

There is no such thing as an anti-war movement. That is a concept created by the mass media to fuck up our minds. What's happening is energy exploding in thousands of directions and people declaring themselves free:

free from property hang-ups; free from success fixations; free from positions, titles, names, hierarchies, responsibilities, schedules, rules, routines and regular habits.

I'm not interested in the so-called anti-war movement — I'm interested in Detroit, Newark, campus disruptions, everyone smoking pot, people learning to speak out and be different.

The capitalist-money-bureaucratic-imperialist-middle-class-boring-exploitative-military-world structure is crumbling.

The world laughs at America's clumsy, bully attempt to defeat peasant warriors called Vietcong in a never-never land called Vietnam . . . and in America we are all learning how to become Vietcong.

★ ★ ★

if there was one lesson learned at the Pentagon, and at Whitehall it is that the young people didn't give a hang about the political theories, ideologies, plans, organizations, meetings or negotiations with the cops.

The activists came to act out of their own sense of what was real.

The only vanguard is the vanguard in action.

All those hundreds of hours of bullshit meetings were just that — bullshit!

It would have been better if we had spent the time listening to the Beatles.

We had more reasons why NOT to do things.

The "leaders" held back the energy of the activists.

An anti-war movement is self-defeating and a waste of time because it is negative. People want to be for, not against. We don't need an anti-war movement; we need an American Liberation Movement.

America is trapped within her own contradictions, and it is a joy to watch Huntley-Brinkley and see America squirm. The products of America are not interested in inheriting and protecting a world made for them. We are interested in creating a new world.

The Vietnam War is an old man's war: old men are trying to impose old ideas like property, racism, military force — big countries controlling little countries — upon the New World that is bursting forth in this century.

Ah, that New World!

The people looting in Detroit.

The teen-agers who spit at the Pentagon and re-decorated it with their urine, and with slogans like: "Che Lives."

The guerrillas carrying Che's action throughout Latin America, Asia, Africa.

The thousands of young people in America beginning to ask "why" and finding out that their elders have no answers; they have only power and age.

That's not an "anti-war movement" — those are movements for liberation, for freedom . . .

★ ★ ★

All these movements for liberation add up to a massive energy force which weakens the ability of the United States to carry out the war and all her other decrepit policies . . .

I support everything which puts people into motion, which creates disruption and controversy, which creates chaos and rebirth.

Adlai Stevenson made me a radical in 1952 by picking up my hopes for change. The system crushed those hopes.

Eugene McCarthy is training the future street demonstrators of tomorrow in the futility of party politics.

The revolution is taking place everywhere.

The stable middle-class home is falling apart.

The church cannot attract its own children.

The schools are becoming centers of rebellion, and the streets are theaters of political action.

I approve of letters to the editor, peace candidates and peace referendums, peaceful marches, symbolic sit-ins, disruptive sit-ins, disruptive street demonstrations, and sabotage.

That is guerrilla war in America: everyone doing his own thing, a symphony of varied styles, rebellion for every member of the family, each to his own alienation.

The respectable middle-class debates LBJ while we try to pull down his pants.

A good question: can America be changed through

"peaceful transition?"

Can the beast be tamed within her own rules and regulations? Within the electoral system, within law and order, within police permits and regulations, within the boundaries of middle-class America?

Can a society which makes distinctions between rich and poor, white and black, employers and employees, landlords and tenants, teachers and students, reform itself? Is it interested in reform, or is it just interested in eliminating nuisance?

What's needed is a new generation of nuisances.

A new generation of people who are freaky, crazy, irrational, sexy, angry, irreligious, childish, and mad . . .

people who burn draft cards;

people who burn dollar bills;

people who burn MA and doctoral degrees;

people who say: "To hell with your goals;"

people who lure the youth with music, pot and l.s.d.;

people who proudly carry Vietcong flags;

people who re-define reality, who re-define the norm;

people who wear funny costumes;

people who see property as theft;

people who say "fuck" on television;

people who break with the status-role-title-consumer game;

people who have nothing material to lose but their bodies.

The war in Vietnam will be stopped by the United States when the embarrassment of carrying on the war becomes greater than the embarrassment of admitting defeat.

A lot of things embarrass America, a lot of things embarrass a country so dependent on image.

We can end this war — we've got America on the run. We've combined youth, music, sex, drugs, and rebellion with treason — and that's a combination hard to beat. Give LBJ a good grade for effort.

★ ★ ★

What the socialists like the SWP and the Communist Party, with their conversions of Marxism into a natural science, fail to understand is that language does not radicalize people — what changes people is the emotional involvement of action.

What breaks through apathy and complacency are confrontations and action, the creation of new situations which previous mental pictures do not explain, polarizations which define people into rapidly new situations.

Every draft card burning is a body blow to Mother America because its impact sweeps throughout the elementary schools with the message: baby something's happening, and your teachers don't know what it is, and the draft is not sacred or from heaven, or from Washington and Jefferson, it is up to you.

The movement is a school and its teachers are the Fugs Dylan Beatles/Ginsburg/mass media hippies/ students fighting cops in Berkeley/ blood on draft records/sit-ins/jail.

Repression turns demonstration protests into wars; actors into heroes; masses of individuals into a community; repression eliminates the bystander, the neutral observer, the theorist; it forces everyone to pick a side.



A movement cannot grow without repression.

The left needs an attack from the center and the right.

Life is theater and we are the guerrillas attacking the shrines of authority, from the priest, to the holy dollar, to the two-party system, zapping people's minds and putting them through changes in actions in which everyone is emotionally involved.

The street is the stage.

You are the star of the show and everything you were once taught is up for grabs.

The long-haired beast smoking pot, evading the draft, and stopping traffic during demonstrations is a hell of a more a threat to the system than the so-called "potheos" with their leaflets of support for the Vietcong and the coming working class revolution. Politics is how you live your life, not whom you vote for or whom you support.

The most important political conflict in the United States today is the generational conflict.

We are all under the influence of a collective historical unconsciousness.

We are optimistic and idealistic about the future. Our 1984 will be great.

The economy is rich; overproduction is the problem; now everyone can dig life, and we know it. Our 1984 will be great.

We want a communal world where the imagination runs supreme, and where human institutions respond to human needs. Feeling and emotion will be unexpressed. Everything will be free. People will go to museums to look at dollar bills. There will be no nations, only rich communities and rich cultures.

This generational revolt in America is not explained by Freud or Marx. It is a war between historical generations, and the future belongs to us because America is defending institutions no longer respond to needs.

We did not build CBS, the Democratic Party or the Catholic Church and we want no place in them.

The American economy has rendered white middle-class youth and black working class youth useless, because we are not needed to make the economy run. Uselessness breeds revolution. The only exciting and meaningful thing to do in America today is to disrupt her institutions and build new ones.

★ ★ ★

We must alienate middle-class America. We must get middle-class America all whipped up emotionally. America suffers from a great cancer; it's called APATHY.

Moral persuasion may work on the guilt feelings of the American middle classer; it may even win his mind or vote; but how are you going to get him off his ass?

Alienating people is a necessary process in getting them to move.

Mr. America: The War is at Home.

It is not on Huntley-Brinkley; it is right outside your window; wait, now it is inside your living room in your child's head.

Persuasion will follow the disruption.

Crisis will replace the coffee break.

When we were simply marching, and petitioning, and making moral pleas to the government to end the war, the good hard common sense soul of America knew we were only kids, that we were not serious.

Americans know how hard it is to move City Hall.

"Ah, c'mon off it, you ain't going to end the war that way" was the truck driver's likely response to vigils, marches, peace candidates, and peace literature.

Instinctively, the American knew more about his government than did the "anti-war movement."

He knew that it was way up there, made up of good-for-nothing politicians, hard to reach, and then reachable only through the language of power and violence.

When the movement moved into the streets, and began to act in the dialect of power, when the movement got tough, we broke away all those barriers preventing us from reaching the average guy. America understands Stokely Carmichael and America understands peace demonstrators fighting in the streets, and that's why we are much more dangerous than a hundred Martin Luther Kings.

## SCENARIO ONE!

The time: spring, 1968.

The place: New York City.

The city is thrown into a psychological paralysis by the plans of 50,000 peace demonstrators to close down Manhattan by disrupting the 50 most crowded traffic thoroughfares at peak working hours.

## SCENARIO TWO!

The time: August, 1968.

The place: Chicago.

Chicago is in panic. The American Youth Festival (Youth International Party) has brought 500,000 young people to Chicago to camp out, smoke pot, dance to wild music, burn draft cards, and roar like wild bands through the streets, forcing the President to bring troops back from Vietnam to keep order in the city while he is nominated under the protection of tear gas and bayonets.

## SCENARIO THREE!

The time: sometime in the future.

The place: America.

The government sends more troops to the spreading fires of guerrilla war throughout Laos, Thailand, and Vietnam while strikes and the march of guerrilla action continues to mount in India, Indonesia, the Congo and Brazil. At home Chicago, Watts, Oakland and Harlem are burning, and the people there have poured into the streets taking the goods that they claim are rightfully theirs and broadcasting that all white businesses and buildings now belong to the black community. Law and order seems to have completely broken down. 100 colleges have been hit by student strikes, and hundreds of thousands of young white people are jamming the downtown areas of many big cities paralyzing traffic.

Some white and black teen-agers broke into the studios of the major TV networks and are now broadcasting to the nation. They are demanding the withdrawal of all American troops from around the world, the immediate distribution of food and clothing free, the immediate conversion of all areas of the economy to serve people's needs free, and the replacement of police by a people's militia.

The authority of the government of the United States is in grave danger.

CONFIDENTIAL

THE WEATHER  
Mostly sunny, cold today.  
continued cold tonight.  
Temp. range today 23-17.  
14-17. Full U.S. report on p. 40 C

# The New York Times

NEW YORK, SUNDAY, FEBRUARY 25, 1968

COLUMBIAN  
EDITORIALS

"All the News  
That's Fit to Print"



## The Washington Post

ESTABLISHMENT PRESS CENSORS TONKIN TESTIMONY  
by Bill Higgs

## Outlook

SUNDAY, FEBRUARY 25, 1968

The two major organs of the nation's Establishment Press, the New York Times and the Washington Post, outdid each other in censoring the transcript of Sec. of Defense McNamara's testimony before the Senate Foreign Relations Committee on Feb. 20.

The Times, in its presentation of "excerpts" from the testimony, saw fit to reproduce about 1/5 of the total transcript. Not content with this sketchy presentation, the New York newspaper omitted sentences, paragraphs and pages without any indication whatsoever that omissions were occurring.

On the other hand, the Washington Post reproduced about 3/4 of the testimony but felt no compunction against omitting particular lines.

In general, both newspapers consistently excised material questioning the credibility and basic intentions of the U. S. Government. In particular, the two papers omitted large chunks of material showing that the administration was still withholding extensive documentation from the Congress.

The following dialogue was omitted on page 32 of the hearings: (see A.). The omission of the paragraph effectively cuts out public knowledge of Fulbright's secret meeting with Senator Russell, Chairman of the Senate Armed Services Committee, and Deputy Secretary of Defense Nitze.

The following entire subsection of the testimony concerning Fulbright's demand for additional information from Navy Secretary Ignatius was omitted: (pages 34, 35,) (Sec B)

Most damning of all is the omission by both papers of the entire subject of the testimony dealing with an anonymous letter. This letter tipped off the Committee that the Weapons System Evaluation Group (W. S. E. G.) had had prepared for it a secret report in great detail by an employee of the Institute for Defense Analysis, a private firm under contract to the Defense Department.

The report concluded, among other things, that the key Aug. 4 attack on the Maddox and the Turner Joy "was indeed probably imaginary" (letter) and was a necessary fabrication in order to justify aggressive policies of escalation already decided upon by the President and the Military. The letter further stated that the phone conversations of both the President and the Secretary of Defense were tape recorded and that these tapes were used for the W. S. E. G. report. The subsection follows: pages 84, 85 (Senator Morse) (See C). Prior to this, Secretary McNamara admits that the W. S. E. G. report exists, but refuses to allow the Committee to see the document. (pages 64-66). (Sec. I).

### A

#### BASIS OF COMMITTEE STAFF DISCUSSED

The CHAIRMAN. The paper contains all of the information supplied to the committee, and we could not put in what they did not supply, and there is no selection as far as the documents supplied, and I had a meeting with Mr. Nitze—

Senator LAusche. Well, the paper which I have before me has nothing justifying the action that was taken. All that I have in my paper is material showing that the action should not have been taken.

The CHAIRMAN. I wish to make it clear, I had a meeting with Secretary Nitze and Senator Russell at Secretary Nitze's request, and we discussed this matter, and Senator Russell advised Secretary Nitze that he thought that the Department of Defense should make available to this committee—to this committee, which met jointly with the Armed Services Committee when this matter was heard in 1964—and he told Mr. Nitze he should make available relevant documents to these incidents, and it was my understanding he would make those available with one sole exception which I have already described to the committee. If those documents are not in here, it is because the Department of Defense did not supply them to us upon request of all relevant documents. Not being aware of them, we could not ask for them specifically, but we have asked for other documents specifically, but not these because we did not know about them.

### B

#### FULBRIGHT LETTER TO NAVY SECRETARY IGNATIUS

The CHAIRMAN. I think we should put in the record the fact that I sent a letter on January 12 to Hon. Paul R. Ignatius requesting one of the cables relating to this question. I say this was with regard to the Senator from Ohio's observations. I will ask the reporter to put it in the record, this is January 12. I might read it. It is very difficult to translate it except by those familiar with the symbols that are used by the Navy:

In the message sent by CTU 72.1.2 to AIG-181 dated [deleted] the following sentence is included: "RCVD info indicating attack by PGM/P-4 imminent. My position 19-10.7N 107-003 proceeding southeast at best speed."

The reply to that—I will put the whole letter in—Mr. Ignatius replied that:

With respect to your letter to me of January 12, it is my understanding that the points you raised were discussed at length in a meeting with Secretary Nitze, Senator Russell, and yourself. There is nothing further I can add to these discussions.

In other words, it was not supplied to the committee although it was requested.

(The letters referred to follow:)

JANUARY 12, 1968.

HON. PAUL R. IGNATIUS,  
Secretary of the Navy,  
Washington, D.C.

DEAR MR. SECRETARY: As you are well aware, over the past few months the Department of Defense has been providing the Committee with information and materials on the incidents in the Gulf of Tonkin. One of the cables you provided on November 24 has given rise to a particular question.

In the message sent by CTU 72.1.2 to AIG 181 dated [deleted] the following sentence is included:

"RCVD INFO indicating attack by PGM/P-4 imminent. My position 19-10.7N 107-003 proceeding Southeast at best speed."

The staff of the Committee is unable to determine from the text whether the information in question was received from shipboard radar as the chronology of the Turner Joy would indicate or through special intelligence means such as interception of North Vietnam messages.

Would you please provide me the information necessary to clear up this point. If the information comes from a communication intercept, I would ap-

preciate having the text of that intercept as well as any other intelligence intercepts relating to the second incident in the Gulf of Tonkin.

Sincerely yours,

J. W. FULBRIGHT, Chairman.

THE SECRETARY OF THE NAVY,  
Washington, D.C., January 16, 1968.

HON. J. W. FULBRIGHT,  
Chairman, Committee on Foreign Relations,  
U.S. Senate, Washington, D.C.

DEAR MR. CHAIRMAN: With respect to your letter to me of January 12, it is my understanding that the points you raised were discussed at length at a meeting with Secretary Nitze, Senator Russell and yourself. There is nothing further I can add to those discussions.

Sincerely,

PAUL R. IGNATIUS.

Secretary McNAMARA. Mr. Chairman, I am confused on that. The message that you read from has a date code of [deleted]. My information is that it has been supplied to the committee. Am I in error on that?

The CHAIRMAN. Mr. Bader, has it been supplied?

Mr. BADER. Senator, we have the message.

Senator MANSFIELD. We have?

Mr. BADER. The letter reads in part as follows:

The staff of the committee is unable to determine from the text whether the information in question was received from shipboard radar as the chronology of the Turner Joy would indicate or through special intelligence means such as an interception of North Vietnam messages.

Would you please provide me the information necessary to clear up this point?

This was the crux of the letter. We were unable to determine the source of the information referred to in the cable. Therefore, we had no way of evaluating it.

### C

#### ALL EVIDENCE SHOULD BE MADE AVAILABLE

But here we do have, and it bears on something you said, Senator Fulbright, we do have a communication. It is anonymous, it is true; but on the other hand, its content gives a pretty good idea of the reliability of the source. Although some of the ideas I don't agree with, I think the Secretary is entitled to hear it. I don't think we are fair with the Secretary if we have this kind of material in our records and don't discuss it with him. Just as I said this morning, as far as I am concerned, I think he should have every memorandum we have. I don't see why we should keep it from him.

As far as I am concerned, I would give him everything we have, and whatever help he can give to us in regard to it, I would welcome.

But we have this communication, received December 26, 1967. The letter is to this committee through its chairman. It reads in part:

Getting the logs of the Maddox and the Turner Joy may be of some use to you in trying to get to the bottom of the Tonkin Gulf incident, but it really won't help much.

What you most need is the record of events of communication passing through the national military command and control center. Most of them have probably now been destroyed.

Whatever study was made on the basis of most of these records, fresh after the event, by the Weapons System Evaluation Group entitled "Command and Control of the Tonkin Gulf Incident, 4-5 August 1964," this document is Top Secret and it is very tightly held because it is based in part on the tape recordings of conversations over the phone of the President, the Secretary of Defense, Admiral Sharp and others during the period when the critical decisions were being made. Very probably an effort will be made to have all copies of the study destroyed when and if there is any intimation that you know of the existence of the study. The study will not disclose that the incident was a put-up job. It will disclose several embarrassing things, however.

One is that the first attack, that on the Maddox, was very probably made because the NVN confused the Maddox with [deleted] operations which were covering NVN hit-and-run attacks against NVN coastal areas. This was probably due simply to lack of coordination.

Another point will be that the attack on the Turner Joy the following day was indeed probably imaginary.

After the first report of the attack there was a report there probably had not been an attack at all. But the President was to go on the air to address the Nation about the retaliatory attacks that had already been planned, and after another flurry of confusion Admiral Sharp said there had been a real attack after all.

At this point the Secretary of Defense decided to advise the President that the attack on the Turner Joy was real and to order the retaliatory attacks and go ahead with the speech because it was getting very late for the address to the Nation and, moreover, the retaliatory attack planes had been kept in a state of take-off readiness for the maximum time.

It was clearly a case of making a definite decision when operational circumstances dictated haste but the facts suggested caution.

One may wonder how much the Secretary of Defense, who is a man of honor and conscience, has worried about this since. Because later events all indicate that the second attack was at best a trick of false radar images.

I am sure if I signed this I would lose my job, but if you proceed wisely, you should be able for the good of the country to learn the truth of all I have suggested here and much more.

The Tonkin Gulf incident, upon the basis of which the resolution was so quickly obtained, was not a put-up job. But it was not the inexcusable and flagrant attack upon U.S. ships that it seemed to be, and that would have justified the resolution and retaliation had there been so. It was a confused bungle which was used by the President to justify a general course of action and policy that he had been advised by the military to follow. He, like the Secretary of Defense, was a prisoner. He got from them all the critical and decisive information and misinformation and he simply put his trust in the wrong people.

One of the things your committee should really look into is the constant use of security regulations to conceal the blunders and the cover-ups in the field of national security.

But I doubt that all the power of the United States Senate could ever penetrate far enough into the supersecret world to learn much about what goes on. Right now the JCS is refusing materials in their field wanted by people working on Vietnam for the Secretary of Defense, most obviously because they are fearful it would serve the Secretary of Defense's purposes, not theirs.

I want the Secretary to know that one must weigh that with great caution and circumspection and some doubt. It is only one of several memorandums or letters that we have in these files. We have a lot of signed material, but on this committee you have to weigh this and doublecheck it to see if there is any other evidence that bears out any of these contentions. We have plenty that bears out some of his contentions.

But I close, Mr. Chairman, by saying that the thing that is wrong with the whole case we have listened to today is that it doesn't go back far enough, back to 1954 when you have the Gavin report against involvement in Asia, where you have the Ridgway support of the report.

Other military officers in the next few years will look askance at what we were doing, and yet the administration step by step gets us more and more involved.

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# CONS CALL IT WIN

## BERKELEY BARB (UPS)

By James A. Schreiber  
Both San Quentin and Folsom prisons were completely shut down this week as of Tuesday, Feb. 20.

The full-scale strikes by the inmates of the two prisons have succeeded in drawing widespread public attention to California convicts' grievances.

Outside, free men are bringing increasing pressure to bear on the men who can cure the chronic sickness of this state's prison system.

San Quentin warden Louis Nelson has admitted that on Monday almost none of the inmates reported to work. Nelson ordered a general lock-up, an action which the cons interpret as a clear victory for the strikers.

The cons view the general lock-up as a victory for two reasons: it forced the warden himself to shut down the activities of the prison; and it protected them from massive bull violence which could occur if the inmates gather in large groups.

### NO VIOLENCE

The cons allege that a general lock-up could have prevented the

bloodshed of the January 18, 1967 San Quentin riots. Instead, according to an article in "The Outlaw," the contraband convict paper, inmates were left to congregate in recreation fields where guards shot at them.

This year there have been no reports of violence connected with the Folsom or San Quentin strikes. Both official and underground sources agree on that point.

The present series of strikes began last Thursday at San Quentin as about 700 free men gathered outside during the course of the day to support convict demands for fair, humane treatment.

According to warden Nelson, only a few inmates refused to work on that day. Other sources, inside, say it was more like 20% on strike.

### BACKFIRE

Nelson's opening move to squash the strike backfired.

On Thursday he moved the work schedule ahead, starting the day at 6:45 am. As a result, the inmates were back in their cells early, in the late afternoon, when the gathering outside was at its peak.

Cons in two of the cell blocks could then see the hundreds gathered outside or hear the free sounds of The Grateful Dead and The Phoenix. Never before had so many been on hand to support the beginning of a convicts' move for basic prison reform.

That night warden Nelson addressed the prison population over the public address system. He gave patronizing thanks to his wards for their cooperation.

It was too much. The next day, shouting swept through the prison, spreading word of the strike.

According to official figures filtered through the warden, about 700 men took part in the Friday work-stoppage. Information from the convicts puts the figure at about 80%, some 3000 men.

### PROTECTION

on Monday hardly anyone went to work at San Quentin, and two-thirds of the Folsom inmates began their own strike. Warden Nelson ordered a general lock-up at San Quentin. The next day both prisons were under general lock-up.

Monday night the warden gave

the Channel 5 television public a sample of his slippery semantics. He said, "There is no strike."

The TV interviewer pointed out that the inmates couldn't strike if the warden kept them locked in their cells. The warden said they were locked in for their own protection.

Protection against whom? the TV man asked.

### THREATS

The warden said that there had been threats to men who didn't participate in the strike, but that the staff didn't know who was making the threats.

Warden Nelson had rehearsed this reason for the general lock-up last Wednesday night when he spoke to an audience of about 75 persons at Stiles Hall in Berkeley. At that time he was already saying that the inmates were being threatened into participation in the strike.

Word from the convicts is that few took part in the Thursday "unity holiday" because of fear of reprisal from the custodial staff. One convict said he felt he might get a bullet in the back at any second.

### IMPORT OF SUPPORT

Warden Nelson has not explained why the strike blossomed at the first opportunity after the inmates saw and heard their support on the outside. Most of the cons are risking an added year on their sentences for taking part in the strike.

Visible and audible support on the outside will reappear this Sunday when rock bands, including The Phoenix which vibed the prison walls last Thursday, arrive back outside the gates in mid-afternoon to play for the inmates.

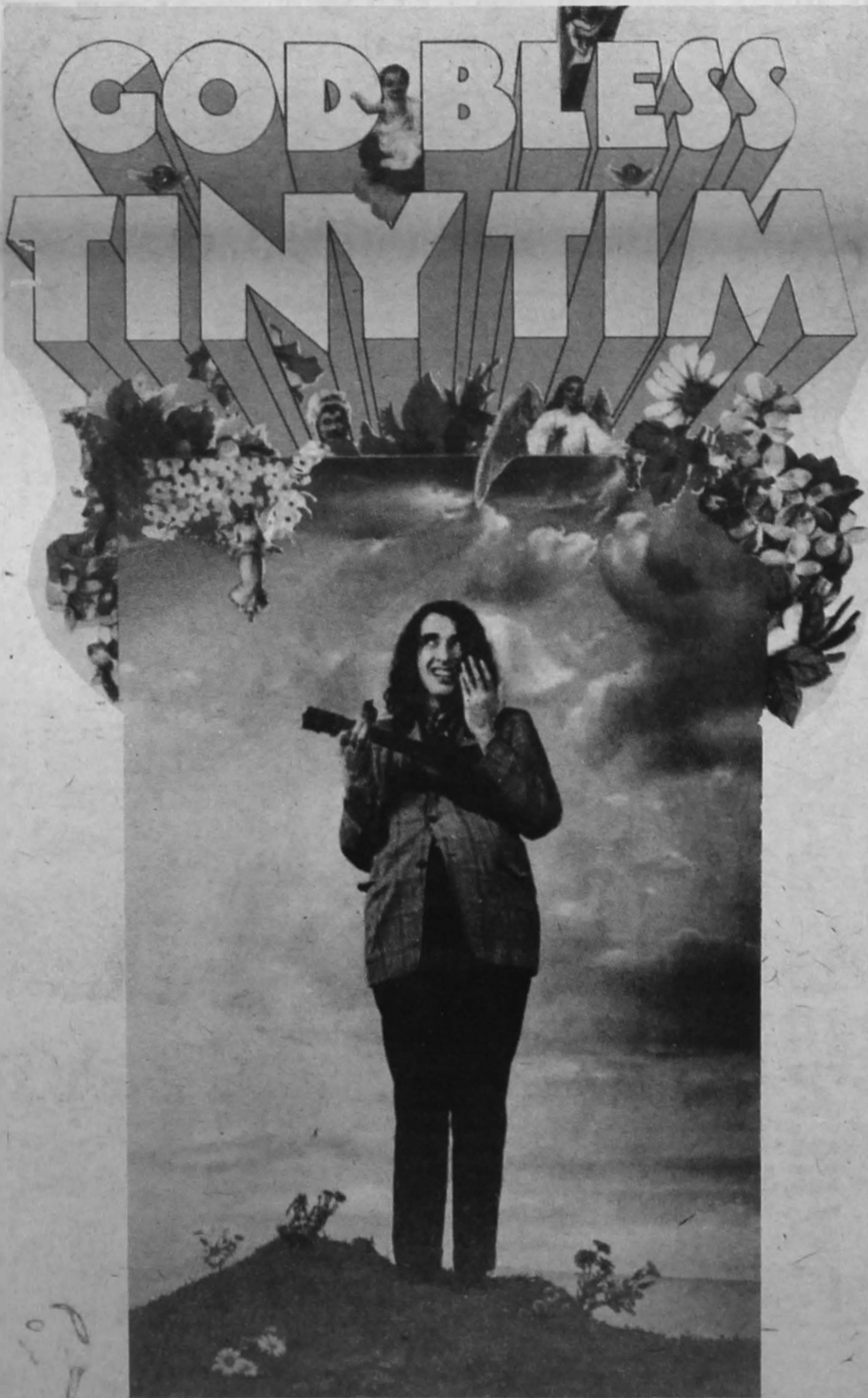
Plans are afoot to hold a weekly rock concert at the gates until the cons get the human treatment they seek.

Next week the Marin County branch of the Peace and Freedom Movement will begin a picket line at the gates, from noon to dusk, Monday through Friday.

The convicts' own view is that their strike will be in vain unless enough people put enough pressure on the lawmakers to look into the facts without bias.

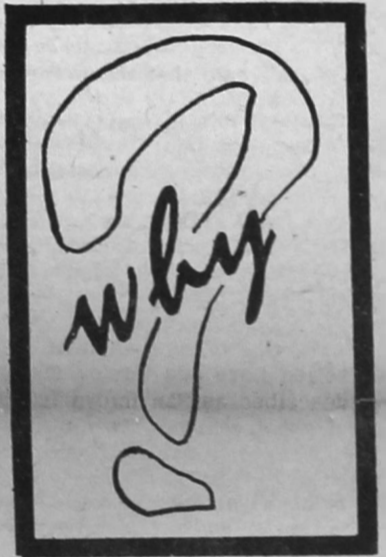
Otherwise, the cons say, the custodial staffs will continue to hold the whip hand, and will continue to tell the mass media only what they want the public to hear.

THE WORLD IS WIDE  
WITH MANY THINGS WITHIN,  
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**WIPR** PRESENTS TINY TIM ON RECORD  
ALBUM #6292



This is a complete transcript of Stokely Carmichael's speech at the Oakland Auditorium February 17, 1968. The occasion was a benefit birthday party for Huey P. Newton, Minister of Defense of the Black Panther Party for Self-Defense. Newton is awaiting trial on charges of killing a white Oakland policeman.

The speech as it appears in cold print lacks both the rhetorical devices and the genuine emotion of the speech as delivered—which was magnificent.

The general sentiment of staff people who heard the tape in our office was "Too bad he's so groovy." We hope to have a more thorough critique in the near future.

Tonight we have to talk about several things. We're here to celebrate Brother Huey P. Newton's birthday. We're not here to celebrate it as Huey Newton the individual, but as Huey Newton part and parcel of black people wherever we are in the world today. And so in talking about Brother Huey Newton tonight we have to talk about the struggle of black people not only in the United States but in the world today and how he becomes part and parcel of that struggle, how we move on so that our people will survive America.

Therefore we are not talking about politics tonight, we're not talking about economics tonight, we are talking about the survival of a race of people. That is all that is at stake. We are talking about the survival of black people — nothing else, nothing else, nothing else. And you must understand that. Now why is it necessary for us to talk about the survival of our people? Many of us feel — many of our generation feel — that they're getting ready to commit genocide against us. Now many people say that's a horrible thing to say about anybody. But if it's a horrible thing to say, then we should do as brother Malcolm said, we should examine history.

The birth of this nation was conceived in the genocide of the red man, genocide of the red man, of the red man. In order for this country to come about, the honky had to completely exterminate the red man, and he did it. And he did it. He did it. And he did it where he doesn't even feel sorry but he romanticizes it by putting it on television with cowboys and indians, cowboys and indians.

Then the question we must ask ourselves is if he's capable of doing it to the red man, can he also do it to us?

Let us examine history some more. People say it is a horrible thing to say that white people would think about committing genocide against black people. Let us check our history out. It is a fact that we built this country, nobody else. I'll explain that to you. When this country started, economically it was an agricultural country. The cash crop on the world market was cotton. WE PICKED THE COTTON! We picked the cotton. We did it. So it is we who built this country. It is we who have fought in the wars of this country.

This country is becoming more and more technological so that the need for black people is fastly disappearing. When the need for black people disappears, so will we, and he will consciously wipe us out. He will consciously wipe us out.

Let us check World War II. He will not do it unto his own. Notice who he dropped an atomic bomb on, some helpless yellow people in Hiroshima, some helpless yellow people in Hiroshima, in Hiroshima. If you do not think he's capable of committing genocide, against us, check out what he's doing to our brothers in Vietnam, check out what he's doing in Vietnam. We have to understand that we're talking about our survival and nothing else, whether or not this beautiful race of people is gonna survive on the earth. That's what we're talking about, nothing else, nothing else.

If you do not think he's capable of wiping us out, check out the white race. Whenever they have gone they have ruled, conquered, murdered and plagued — whether they are the majority or the minority they always rule. They always rule, always rule.

And check out the pattern in which they move. They came to this country — they didn't know a damn thing about this country. The red man showed them how to adapt to this country. He showed them how to grow corn. He showed them how to hunt. And when the Indians finished showing him, he wiped them out! He wiped them out, he wiped them out.

He was not satisfied. He went to South America. The Aztec Indians said: "This is our silver, this is our copper, these are our metals, these are our statues, we built them for the beauty of our people. After the Indians showed it to him, he took it and he wiped them out. He wiped them out.

He went to Africa. Our ancestors said: "Dig, this is our way of life. We beat drums, we enjoy ourselves, we have gold, we make diamonds and stuff for our women. He took the gold, he made us slaves, and today he runs Africa.

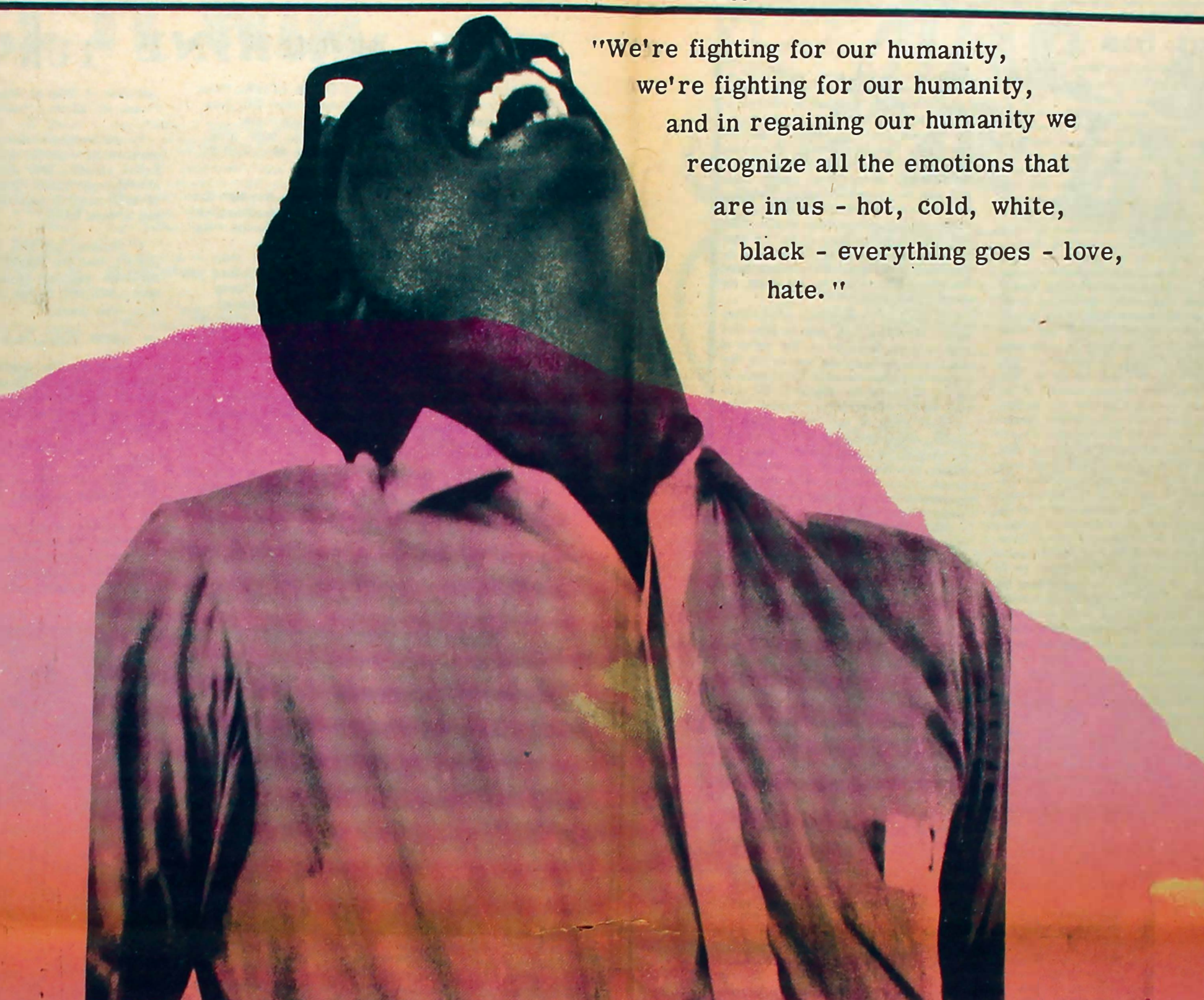
He went to Asia. The Chinese showed him everything they had. They showed him gunpowder. They said: "We use this for fireworks on our anniversaries, on our days of festivities." He took it, he made it a gun, and he conquered China.

We are talking about a certain type of superiority complex that exists in the white man wherever he is. That's what we have to understand today, so that everything goes out the window, we talk about survival. That's all. They can cut all the junk about poverty programs, education, housing, welfare — we talking about survival and brothers and sisters, we gon' survive America, we gon' survive America, we gon' survive America.

Now then we have to understand what is going on not only in this country but in the world, especially in Africa. Because we are an African people — nothing else. We have always been an African people, we have always maintained our own value system and I will prove that to you.

As much as he has tried, our people have resisted for 413 years in this wilderness. And they resisted for this generation to carry out what must be done. We cannot fail our ancestors, cannot fail our ancestors, cannot fail our ancestors. We resisted in every way you can point to.

Take the English language. There are cats who come here from Italy, from Germany, from Poland, from France, — in two generations they speak English perfectly. We have never spoken English perfectly, never have we spoken English perfectly, never, never, never. And that is because our people consciously resisted a language that did not belong to us. Never did, never will, anyhow they try to run it down our throat we ain't gonna have it, we ain't gonna have it. You must understand that as



"We're fighting for our humanity, we're fighting for our humanity, and in regaining our humanity we recognize all the emotions that are in us - hot, cold, white, black - everything goes - love, hate."

a level of resistance. Anybody can speak that simple honkey's language correctly. Anybody can do it. We have not done it because we have resisted, resisted.

Check out our way of life. No matter how hard he's tried, we still maintain a communal way of life in our community. We do not send old people to old people's homes — that's junk, that's junk, that's junk, that's junk. We do not call children illegitimate in our community, we take care of any child in our community, any child in our community.

It is a level of resistance that we must begin to look for among our people. Pick up that thread and do what has to be done so that our people will survive. Three things: First and foremost, he has been able to make us hate each other. He has transplanted the hate and the love for each other for the love of his country — his country. We must begin to develop, number one, and this is the most important thing we can do as a people — we must first develop an undying love for our people, our people, our people, our people. We must develop an undying love as is personified in Brother Huey P. Newton. Undying love for our people, undying love. If we do not do that, we will be wiped out. We must develop an undying love for our people. Our slogan will become: First, our people, then and only then me and you as individuals. Our people first, our people first.

Following from that comes secondly the slogan: Every Negro is a potential black man. We will not alienate them, we will not alienate them, we will not alienate them. And we must understand the concept of Negro and the concept of black man. We came to this country as black men and as Africans. It took us 400 years to become Negroes. Understand that. That means that the concept of a black man is one who recognizes his cultural, his historical and the roots of his great ancestors who were the greatest warriors on the face of this earth — Africans, Africans, Africans.

Many of our people's minds have been whitewashed. If a Negro comes up to you and you turn your back on him, he's got to run to the honky. We're gonna take time, and patience with our people because they're ours. They're ours. All of the Uncle Toms, we're gonna sit down and we're gonna talk, and when they flap we're gonna bow, and when they flap we're gonna bow and we're gonna try to bring them home, and if they don't come home, we gonna off them, that's all, that's all.

We have to recognize who our major enemy is. The major enemy is not your brother, flesh of your flesh and blood of your blood. The major enemy is the honky and his institutions of racism, that's the major enemy, that is the major enemy. And whenever anybody prepares for revolutionary warfare, you concentrate on the major enemy. We're not strong enough to fight each other and also fight him. We will not fight each other today. There will be no fights in the black community among black people. There will just be people who will be offed. There will be no fights, there will be no disruptions. We are going to be united!

Thirdly, and most importantly, we must understand that for black people the question of community is not a question of geography. It is a question of color. It is a question of color. If you live in Watts, if you live in Harlem, South Side Chicago, Detroit, West Philadelphia, Georgia, Mississippi, Alabama, wherever you go, the first place you go is to your people. Not the land, to your people. For us the question of community is a question of color and our people — not geography, not land, not land, not land, not geography.

That is to say that we break down the concept that black people living inside the United States are black Americans. That's nonsense. We got brothers in Africa, we got brothers in Cuba, we got brothers in Brazil, we got brothers in Latin America, we got brothers all over the world, all over the world, all over the world. And once we begin to understand that the concept of community is simply one of our people, it don't make a difference where we are — we are with our people and therefore we are home. Therefore we are home.

Now then, speaking of survival, it is necessary to understand the moves of our enemy. The United States works on what we call the three Ms — the missionaries, the money, and the marines. That's precisely the way it's moved all over the world, it is the way it moves against us. They have sent the missionaries in — we sent them out. They have sent the money in, with the poverty program — the Vietnamese and the Koreans are pulling the money out. The next thing comes the marines. Comes the marines. And if we're talking seriously, we get prepared for the marines. Now if some black people do not think that the white man is gonna wipe us out completely, then it won't be no harm being prepared just in case he decides to do it, just in case he decides to do it. So there'll be no harm in us preparing ourselves for the marines.

Now there's a lot of tactics we can learn. The VC are showing us the best way to get it done, best way to get it done. And don't be afraid to say, yeah, you want the Vietnamese to defeat 'em 'cause they wrong from the jump. They wrong from the jump. They wrong. Don't get up there and play games with them. You ever see them on TV — "Well actually, we were wrong going into Vietnam but we can't get out unless we save face." To save that honky's face, millions of Vietnamese got to die. That's a lot of junk. If you're wrong, say you're wrong and get out. Get out, get out, get out.

We have to then go down the programs that they run through our throats and see how they relate to us. The first one is the vote. They got a new thing now: "Black power is the vote." The vote in this country is, has been, and always will be irrelevant to the lives of black people, that is a fact. We survived in Mississippi, Alabama, Georgia, Louisiana, Texas, South Carolina, North Carolina, Virginia and Washington, D.C. without the vote. Without the vote. Two years ago when Julian

Bond was elected by black people in Georgia, they took him off the seat, there was no representation but black people in Georgia are surviving today. They took Adam Clayton Powell out of office they had him out of office for a year and a half — black people in Harlem are still surviving. That should teach you the vote ain't nothing but a honky's trick, nothing but a honky's trick.

If we talk about the vote today, we talk about it as one thing — an organizing tool to bring our people together, nothing else, nothing else, nothing else. It becomes a vehicle for organization, it cannot be anything else. To believe the vote is gonna save you is to believe the way brother Adam Clayton Powell did. He's in Bimini now.

That's what we have to understand. The second thing they ram down our throat is the poverty program. And you have to understand the poverty program. It is designed to — number one, split the black community, and number two, split the black family. There is no doubt about it splitting the black community. We know all the people who've started fighting over crumbs ('cause that's all the poverty program is, the crumbs). If we'd leave the crumbs alone and organize, we could take the whole loaf, 'cause it belongs to us.

But what happens is that the poverty program sends a couple of hundred thousand dollars into the community and groups start setting up to fight over that money. So automatically you've got splits in the community. Watts is the best example that we have to date. It was the first one to get the poverty program after the rebellion and today it is the most divided black community in the country, in the country.

Second thing we have to recognize is what the poverty program does. In any race of people the most instinctively revolutionary people is the youth. Because the youth is always willing to fight at the drop of a hat. In anybody's race, in anybody's race. And the poverty program is geared right at our youth, right at our youth — to stop them from fighting. That's all the poverty program is: stop the rebellions — not take care of black people — stop the rebellions. How is it that you felt that you were a father, and your son who you were supposed to be providing for comes home with ninety dollars a week, and you still unemployed. What is the poverty program doing to our fathers? What is it doing to our fathers? If they were concerned about the black community, if they believed the garbage they run down about the black family, they would give the jobs to our fathers, the bread-winners of our families, so we could have some respect for them, we could have some respect for them.

But it is precisely because the poverty program is aimed at quelling our youth that they do that, and all the people who administer the poverty program won't even put their children in those programs that are supposed to be so good for us.

Let us move on to education. And we must talk very clearly about this concept of education. Franz Fanon said very clearly: "Education is nothing but the re-establishment and reinforcement of values and institutions of a given society."

All the brother's saying is that whatever this society says is right, when you go to school they gonna tell you it's right and you gotta run it on down. If you run it on down you get an A. If I say to you, Columbus discovered America in 1492, if I was your teacher and you said "No, Columbus didn't discover America in 1492, there were Indians here," I tell you you flunked the course. So education doesn't mean what they say it means. So now we must use education for our people.

And we must understand our communities. In our communities there are dope addicts, there are pimps, there are prostitutes, there are hustlers, there are teachers, there are maids, there are porters, there are preachers, there are gangsters. If I go to high school I want to learn how to be a good maid, a good porter, a good hustler, a good pimp, a good prostitute, a good preacher, a good teacher, or a good porter.

And education is supposed to prepare you to live in your community. That's what our community is like. If the educational system cannot do that, it must teach us how to change our community, how to change our community. It must do one or the other. The schools that we send our children to do not do one or the other. They do neither, they do something absolutely opposite. And when our youth, who are more intelligent than all those honkies on those boards drop out of that school 'cause they recognize it's not gonna help them, then we turn around and yell at them, dividing our community again, dividing our community again. We have to understand that unless we control the education system where it begins to teach us how to change our community where we live like human beings — no need to send anybody to school, that's just a natural fact.

We have no alternative but to fight, whether we like it or not. On every level in this country black people have got to fight, got to fight, got to fight.

Now let us move down and talk about organizing in a concept. We have in our community black people — the masses and the bourgeoisie, that's about the level of breakdown. The bourgeoisie is very, very minute inside our community. We have to bring them home. We have to bring them home for many reasons. We have to bring them home because they have technical skills which must be put to the benefit of their people, not for the benefit of this country which is against their people. We've got to bring them home, we've got to bring them home.

One of the ways of bringing our people home is by using patience, love, brotherhood and unity — not force — love, patience, brotherhood and unity. We try and we try and we try. If they become a threat, we off them. We off them.

But we must begin to understand that in a context of forming inside our community a united front — a black united front which engulfs every sector, every facet and every person inside our community working for the benefit of black people, working for the benefit of black people. And that is for each other's survival. A lot of people in the bourgeoisie tell me they don't like Rap Brown when he says I'm gonna burn the country down. But every time Rap Brown says I'm gonna burn the country down, they get a poverty program. They get a poverty program.

A lot of people say to me, we don't like the Black Panthers for Self Defense walking around with guns. I tell you now, if the honkies in San Francisco take off the fighters who happen to represent the Black Panthers for Self Defense, (ain't nobody in this community prepared to fight right now) everybody gets offed. Everybody gets offed.

(Con't. on page 12)

## CARMICHAEL SPEECH - cont. from p. 11

We need each other, we have to have each other for our survival. We got to have each other, from the revolutionaries to the conservatives — a *black united front* is what we're about, a black united front is what we're about. Now there's some people may not understand Brother Rap who he talks about whom we ally with. He says we have to ally with Mexican-Americans, Puerto Ricans, and the dispossessed people of the earth. He did not mention poor whites. We must understand that. I will not deny that poor whites in this country are oppressed. But there are two types of oppression. One is exploitation, the other is colonization. And we have to understand the difference between both of them. Exploitation is when you exploit somebody of your own race. Colonization is when you exploit somebody of a different race. We are colonized, they are exploited. They are exploited.

Now let us explain how the process of exploitation and colonization works. If I am black and I am exploiting you who are also black, we have the same values, the same culture, the same language, the same society, the same institutions, so I do not have to destroy those institutions for you. But if you are of another race, if you have a different culture, different language, different values, I have to destroy all of those who make you bow to me. And that is the difference between poor black and poor white. Poor whites have their culture, have their values, have their institutions, ours have been completely destroyed, completely destroyed, completely destroyed.

So when you talk about alliances you recognize you form alliances with people who are trying to rebuild their culture, trying to rebuild their history, trying to rebuild their dignity, people who are fighting for their humanity. Poor white people are not fighting for their humanity, they're fighting for more money. There are a lot of poor white people in this country, you ain't seen none of them rebel yet, have you? Why is it that black people are rebelling? Do you think it's because it's just poor jobs? Don't believe that junk the honky is running down. It's not poor jobs — it's a question of a people finding their culture, their nature and fighting for their *humanity*, for their humanity, for their humanity.

We have been so colonized that we are ashamed to say we hate, and that is the best example of a person who's colonized. You sit in your house, a honky walks in your house, beats you up, rapes your wife, beats up your child, and you don't have the humanity to say, "I hate you." You don't have it. That is how dehumanized we are. We are so dehumanized we cannot say "Yes, we hate you for what you have done to us." Can't say it, can't say it. And we are afraid to think beyond that point. Who do you think has more hatred pent up in them, white people for black people or black people for white people? White people for black people, obviously the hatred has been more. What have we done to them for them to build up this hatred? Absolutely nothing. Yet we don't even want to have the chance to hate them for what they've done to us. And if hate should be justified, we have the best justification of all for hating the honkies. We have it for hating the honkies, we have it, we have it. But we have been so dehumanized, we're like a dog which the master can throw out the house, which the master can spit on, and whenever he calls, the dog comes running back. We are human beings and we have emotions. We're fighting for our humanity, we're fighting for our humanity, and in regaining our humanity we recognize *all* the emotions that are in us. If you have love, you've got to have hate. You don't have one-sided emotions, that's a lot of junk. You always have two sides — hot, cold, white, black — everything goes — love, hate. "Cause if you don't have hate, you cannot differentiate love, you cannot do it, you cannot do it.

Now then that brings us to the point of this thing about communism and socialism. Let's get to that, once and for all. Communism is not an ideology suited for black people, period. Period. Socialism is not an ideology fitted for black people, period. Period. And I will tell you why. And it must become crystal clear in our minds. Now we don't say that because the honkies call us communist, we don't care what they call us, it don't make a difference, don't make a difference. The ideologies of communism and socialism speak to class structure. They speak to people who oppress people from the top down to the bottom. We are not just facing exploitation. We are facing something much more important, because we are the victims of racism. Communism nor socialism does not speak to the problem of racism. And racism, for black people in this country, is far more important than exploitation. "Cause no matter how much money you make in the black community, when you go into the white world you are still a nigger, you are still a nigger.

So that for us, the question of racism becomes uppermost in our minds. It becomes uppermost in our minds. How do we destroy those institutions that seek to keep us dehumanized? That is all we're talking about.

On the question of exploitation, it comes second.

Now for white people who are communists, the question of communism comes first, because they're exploited by their other people. If you were exploited by other black people, then it would be a question of how we divide the profits. It is not that for us, it is not that for us. It is a question of how we regain our humanity and begin to live as a people — and we do not do that, because of the effects of racism in this country. We must therefore consciously strive for an ideology which deals with racism first, and if we do that we recognize the necessity of hooking up with the nine hundred million black people in the world today. That's what we recognize.

And if we recognize that, then it means that our political situation *must* become international. It cannot be national, it cannot be national, it must be international, it must be international because if we knew anything, we would recognize that the honkies don't just exploit us, they exploit the whole Third World — Asia, Africa, Latin America. They take advantage of Europe, but they don't colonize Europe, they colonize Asia, Africa, and Latin America. Understand that.

If we begin to understand that, then the problems America is heading for become uppermost in our minds. The first one they're heading for is the conflict in the Middle East. We must declare on whose side we stand. We can be for no one but the Arabs. There can be no doubt in our minds, no doubt in our minds, no doubt in our minds. We can be for no one but the Arabs because Israel belonged to the Arabs in 1917. The British gave it to a group of Zionists who went to Israel, ran the Palestinian Arabs out with terrorist groups, organized the state and did not get anywhere until Hitler came along and they swelled the state in 1948. That country belonged to the Palestinians. Not only that, they're moving to take over Egypt. Egypt is our motherland — it's in Africa.

We do not understand the concept of love. Here are a group of Zionists who come anywhere they want to and organize love and feeling for a place called Israel, which was created in 1948, where their youth are willing to go and fight for Israel. Egypt belongs to us four thousand years ago and we sit here supporting the Zionists. We got to be for the Arabs, period. Period.

That means that we also move with the rest of the Third World and understand exactly what is going on. It is no coincidence that the honky who stole a heart out of our brother and put it into another devil, was brought here on nationwide TV. Now for those of the older generation who say I may be harsh because I said the devil, let me give you a biblical quotation. It says, "Beware that the devil will come telling you that he can give you back life after death." If that's not what they doin', I don't know what is.

We have to understand that just today the United States voted for South Africa to come into the Olympics, and black people here are debating whether black athletes should be part of the Olympics. That is not a debate. The question is final. There can be no black athletes with any dignity participating in that white nonsense, that white nonsense, can't be no dignity, can't be no soul.

Now then we have to understand more and more as our people talk about survival. It means that when we talk about survival we organize politically, we organize consciously — that's what they call education, we call it black consciousness, 'cause that speaks to us, education speaks to them — we organize economically, and we organize militarily. Because if we don't do that, if you don't have a gun in your hand they can snatch the ballot from you. But if you got a gun, it's either them or us.

And the preparation of that fight on all struggles must become conscious among our people. We are ahead of the Jews, we know what they getting ready to do. They tell us every day in their Esquire magazines, they tell us on their televisions, they tell us with their 15,000 soldiers they're putting in the cities, they tell us with their tanks, they tell us with their Stoner guns, they tell us. We got to wake up and tell them we are going to get you back.

Wipe out of your mind the questions of minority, wipe out of your mind the questions of technology, technology never decides a war. It is the will of a people that decides a war. It is the will of a people, the will of a people. Wipe out of your mind the fact that we do not have guns. The Vietnamese didn't have it when they started, now they got American guns, American tanks, American everything, everything, everything, everything. If they come to get us they got to bring some to get some. We gonna take it — and the gun, and the gun, and the gun. And unless we raise our minds to the level of consciousness where we have an undying love for our people, where we're willing to shed our blood like Huey Newton did for our people, we will not survive, we will not survive.

Now there are many people who know that. All of the brothers sitting on the stage, all of the brothers around here, we all know

that when something goes down, we are the first ones offed. There's no question in any of our minds. Only thing gonna stop us today is a bullet, and we spittin' 'em back, and we spittin' 'em back. But the question is not whether or not we can move, but how this entire black community moves for survival in a world that's clearly heading for a color clash. That is what we must ask ourselves, that is the only question. We can only do that by organizing our people and orienting them towards an African ideology which speaks to our blackness — nothing else.

It's not a question of right or left, it's a question of black. You dig where we coming from? We coming from a black thing, from a black thing, that's where we coming from. Because we can begin to pick up the threads of resistance that our ancestors laid down for us. And unless we begin to understand our people as a people, we will not do that, because they will split us and divide us. That means consciously we have to begin to organize our people! Organize our people! Organize our people! Organize our people! Organize our people! Nothing else! Organize our people, our people! We have no time for them; all our sweat, all our blood, even our life must go to our people, nothing else.

We have to understand this consciously. Our youth must be organized with a revolutionary perspective. A revolutionary perspective says that we're fighting a war of liberation. In order to fight a war of liberation, you need an ideology of nationalism. We do not have this country. The nationalism can be nothing but black nationalism. It is insane to think of anything else. Black nationalism has to begin to be our ideology. While blackness is necessary it is not sufficient, so we must move on, we move on then to consciously organize in our communities. And we recognize today while we're organizing; we do not have the money to feed our people, so there's no use to say "organize, we can get you a job." We can't get 'em, they control 'em, that is a fact. That isn't a reason for you to sit down, it is only more the reason for you to fight, to think that you can't give your people a job. That's more of an inspiration to fight so you can give them a job rather than to sit down and say the honkies got us on every end. They are not God, they are not God. We are a beautiful race of people, we can do anything we want to do, all we got to do is get up, get up, get up and do it, get up and do it, get up and do it, get up and do it.

Now then we have to discuss very cold the question of rebellions. It is a fact that they're prepared to meet rebellions anywhere in the cities. Now what's gonna happen if one of our brothers get offed? What happens if they go ahead and off Huey Newton? We must develop tactics where we do the maximum damage to them with minor damage to us. And when we move into that arena, that means that this black community must be organized. So if Huey Newton goes, and ten honky cops goes, won't a black man in this community get up and open his mouth, 'cause if he does, he goes too, he goes too, he goes too, he goes too. That means that in organizing for the maximum damage against them and minor damage against us, we must be consciously aware of the fact that there will be people in our community who are going around doing just that. In our community we see nothing, we hear nothing, we know nothing. We see nothing, we hear nothing, we knew nothing.

Now the question of agents is becoming a question where it's making us paranoid. We cannot become paranoid because what they can do is make you so afraid you won't move. So we're not gonna do that. We're gonna plan what we're gonna do. Little groups are gonna plan theirs, big groups are gonna plan theirs. If an agent is found, there is no question, he is gonna be offed in such a manner that any other black man who dares talk to the honky will have three thoughts before he even talks to a white man about reporting in our community.

Our people have demonstrated a willingness to fight. Our people have demonstrated the courage of our ancestors — to face tanks, guns, police dogs with bricks and bottles, that is a courageous act! We must understand that. And since our people have demonstrated a willingness to fight, the question is how can we organize that fight so we become the winners. So we become the winners. If a major rebellion were to break out, our people may or may not become the losers, but if a small group was doing maximum damage, we remain on top. We remain on top. That is what we must understand, consciously understand it. It is not a question of what they might do, it is a question of how and when they're going to do it, that is all that's in their minds. That is all. For us the question is not going to Vietnam anymore, the question is how we can protect our brothers who do not go to Vietnam from going to jail. That's the only question we have to face in our community today. So that when one brother says "Hell, no," there's enough people in that community around him that if they dare come in, they gonna face maximum damage in their community.

We are talking about survival. We are talking about a people whose entire culture,

whose entire history, whose entire way of life have been destroyed. We're talking about a people who have produced in this year a generation of warriors who are going to restore to our people the humanity and the love that we have for each other. That's what we're talking about today, that's what we're talking about today. We are talking about becoming the executioners of our executioners. For example, you should give a lot of money to that defense fund, because while some of that money gonna go for that court thing, the rest of the money's gonna go for the executioners. So that if they execute Huey, the final execution rests in our hands, our hands, in our hands.

It is simply a question of a people. They control everything. They make us fight, they make us steal, they judge us, they put us in prison, they parole us, they send us out, they pick us up again — where in God's name do we exercise any sense of dignity in this country? Where? Where? Where? Where? What in God's name do we control, except the church, whose ideology is based to be compatible with the system which is against us? Where in God's name do we exercise any control as a people whose ancestors were the proudest people that walked the face of this earth? Where? Where?

Where, do I ask you, where? Everywhere he's gone he controls our people; in South Africa he steals the gold from our people, in the West Indies he steals the materials from our people, in South America where he's scattered our people, he's raping us blind, in America he rapes us, in Nova Scotia [sic] he rapes us. Where in God's name are we gonna find a piece of earth that belongs to us so we can restore our humanity? Where are we gonna find it unless this generation begins to organize to fight for it? To fight for it, to fight for it. Where?

And if this generation begins to fight, there can be no disruptive elements in our community. There can be none — we will tolerate none. There will be no disruptions. Anyone who fights for their people, we put our life on the line for them. Huey Newton fought for our people. Whether or not Huey Newton becomes free depends upon black people, nobody else, nobody else. Other people may help, but the final decision of brother Huey depends upon us. He didn't lay down his life for other people, he laid it down for us. For us. And if he did that, we must be willing to do the same, not only for him but for the generation that's going to follow us.

Consciously we must understand we're about organizing every element in our community. That work must begin. People must be willing to give money to an organizer who is willing to spend 24 hours a day organizing. He cannot organize from the poverty program because they tell him what to do. But if black people are giving him the money, he can do anything for the benefit of black their people. We have to run all the exploiters people, of black people. That means that people have to consciously give money for out of our community, by any means necessary, by any means necessary.

You ask yourself, if you were white, why would you want to be a cop in a black ghetto today when you know they looking for you? Why, if you weren't sick in the mind and felt you were so superior that you had the right to rule, why would you want a lousy five thousand dollar a year job when you white and you can make it in this society, why would you want the job as a cop if you weren't sick, tell me? Would you want to be in their community if they were ready to off you, for four thousand, five thousand, six thousand dollars a year? We have to understand the politics of those honkies in our community. They are there to patrol and to control. That is all. We are going to do the patrolling, we are going to do the controlling. We are building a concept of peoplehood. We do not care about honkies; but if in building that concept of peoplehood, the honkies get in our way, they got to go. There is no question about it, there is no question about it. We are not concerned with their way of life, we are concerned with our people. We want to give our people the dignity and the humanity that we know as our people, and if they get in our way, they gonna be offed. They gonna be offed. We're not concerned with their system. Let them have it. We want our way of life, and we're gonna get it. We're gonna get it or nobody's gonna have any peace on this earth. No peace on this earth.

Now then finally before I sit down, let me say two things. I want to read a statement that brother Huey P. Newton wrote yesterday when I saw him in jail. You have to understand the statement. He says: "As the racist police escalate the war in our communities against black people, we reserve the right to self-defense and maximum retaliation."

All of the things we spoke about tonight centered around brother Huey P. Newton because all of the things we spoke about tonight exemplify what he was trying to do. Now we have to understand something. There is no need for us to go to jail today for what we say. They did that to brother Malcolm X,

# THE EFFECTS OF LSD

In articles about LSD, one of the matters rarely explained is why people should want to take this bizarre, "mind-bending" drug. Also overlooked is the degree to which this drug inspires enthusiasm for its effects and motivates its users to introduce LSD to others.

A year ago this drug was virtually unknown to the public. What has caused it to spread so rapidly into all walks of life? Why are over a million Americans a year willing to swallow this strange "ticket" which can mentally transport them to curious and sometimes terrifying realms?

In general the press has indicated that LSD is used only for "kicks" or "escape," and is of interest only to beatniks or those on the fringe of society. Certainly there are many such cases, for we live in a "kicks-oriented" culture and LSD can be an exciting, thrilling drug. But to consider the use of LSD for "escape" or "kicks" as typical instances of LSD use is to misunderstand the attractions and nature of this drug. And to represent the beatnik as the only user, is a superficial caricature of the situation, equivalent to suggesting that the only people who drink alcoholic beverages are Bowery bums.

Leslie Fiedler has suggested that LSD is the "radicalism of the young," and it is true that some alienated youths come to use the drug out of defiance or "to rebel." Others try LSD to satisfy their curiosity or because they have been told it is a "sure-fire sex drug." A growing number are taking it because the use of LSD has become a fad. As a result of the immense publicity LSD has received, the taking of this drug has now become the "in thing" for 1967, and in some circles no sophistication is anything but a has-been if he hasn't had at least one "psychedelic session" (experience with LSD or related drug).

Such motivations for trying LSD are prevalent no doubt, but in addition LSD can be and is being used by hundreds of thousands of people for what our society ordinarily would consider the very best of reasons. Popular books — such as Aldous Huxley's DOORS OF PERCEPTION or Constance Newland's MY SELF AND I — have shown that this drug can provide people with experiences which are extraordinarily enlightening, maturing or in other ways beneficial.

So rewarding are some of the effects of LSD that scientists from many disciplines have deemed this drug worthy of considerable study — they have already published over 2500 technical papers on LSD alone. A growing list of philosophers, psychologists, educators and others outstanding in

scientific or creative fields have found this drug to be important to them for reasons that are considerably more telling than "a simple desire for kicks."

Because many who have tried LSD refer to this drug and other "mind-changers" simply by the single word "drugs," there is a tendency for outsiders to think of "the narcotic drugs" and to associate LSD with heroin. But this is to make precisely the wrong assumptions. Unlike heroin which slows down the metabolism, or alcohol which is essentially a depressant, LSD and related drugs activate their user, quicken his mental processes and generally speed up his mental life for eight to ten hours. (The psychedelics do not deaden sensitivity to a painful world, as heroin does, nor in fact are they addicting. Unlike the narcotics, LSD is also self-limiting — it cannot be taken more than three days in a row and still have an effect, and a week must pass before this "tolerance" disappears.)

LSD primarily affects the mental processes, by bringing about an unusual, rapidly-shifting state of mind in which the user is both sensitive and vulnerable to an extraordinary degree. Instead of relying on time and the external world about him for his orientation, the user's attention is directed inwardly toward some vivid mental experiences which become the framework for his understanding.

The results of these perceptual transformations are extreme, profound and often bizarre. Thus when the user looks about him, he may discover that he can hardly recognize the home in which he has lived for years — that it appears totally unfamiliar, yet as fascinating as a storybook mansion. By closing his eyes, the user may travel via the mind to "distant lands" — to 19th century Russia, to a vivid mountain scene, to the mathematician's "flatland," or even back to the re-experiencing of a childhood trauma.

With eyes open or closed, a series of emotions and value judgments markedly color over the user's perceptions, so that everything is seen distorted and is appreciated primarily in terms of its "inner meaning."

The experience is primarily emotional and is deeply felt. In this respect, experience with a mind-changer is somewhat akin to sexual experience. Both are emotional experiences in which something genuine, something absolutely convincing seems to occur, but for which we have no adequate words. Both are an order

of experience beyond the usual, characterized by flux and an extreme vulnerability.

Though most of those who have tried LSD have found this experience to be valuable, few actually are able to give much of an impression of what actually occurs in the experience. "How to describe it!" exclaims the eminent French poet and painter Henri Michaux, speaking of the psychedelic experience. "It would require a picturesque style which I do not possess, made up of surprises, of nonsense, of sudden flashes, of bounds and rebounds, an unstable style, tobogganing and prankish."

To many people this may sound like a nightmare. But for most of those who have used the psychedelic drugs, the experience is not as confusing, delirious or disorienting as a discussion of the effects might imply. Most of those who have used LSD report that through this drug they have found a spiritual agility and a gracefulness which leads them to believe they have achieved an unusual unification of the mind, the soul and the senses. They also seem to believe that the psychedelic drugs can give them special insight into themselves.

Some have found that the sensitivity and vulnerability induced by the drug can be directed onto virtually any material, so that by simply evoking different questions or by putting themselves in different situations, they can use this unusually versatile drug to speed up learning (as in overcoming a math- or language-block), to work through certain psychological problems, to consider themselves from another perspective, to see the face of God or to have wilder and more rewarding sexual experiences.

Though the user may become terrorized if he is unprepared for certain surprises which accompany his drug-induced state of mind, more often the mental events provided seem extraordinarily appropriate to the user. To a greater extent than most travelers who visit far-off and inexplicable lands, LSD "travelers" are filled with a desire to convince the folks back home.

Despite widespread popular antagonism to the notion that one might gain some kind of "bottled wisdom" by swallowing a drug, most of those who have tried LSD believe that this drug can indeed grant insight that is immensely valuable. Too often the impression given in the press is that the effects I have spoken of are entirely subjective, and that they cannot be validated ob-

jectively. The impression is given that users are confused, or that the studies are inconclusive. But the fact is that the psychedelic drugs are being used with phenomenal success in treating alcoholics, neurotics and others with difficult emotional problems, and that they appear to have unprecedented potential for opening doors to creativity or a more satisfying life.

The literature is filled with studies which are very clear on this issue, as well as with striking testimonials such as that by Mortimer A. Hartman, a doctor at the Psychiatric Institute of Beverly Hills in California:

"When I took the drug myself, I found that I was suffering from the delusion that I had been psychoanalyzed. I had spent seven and a half years on the couch and over \$20,000 and so I thought I had psychoanalyzed. But a few sessions with LSD convinced me otherwise.

Because such statements seem evidently true and a commonplace to most of those who have used LSD, there is often an amazing enthusiasm for the psychedelic experience. After a first session, it is sometimes difficult to convince an initiate that he should wait several days before offering the drug to all his friends.

Probably more than half of all those introduced to LSD develop a tremendous desire to share their experience, to give this "great gift" to others, and it is not unusual to find those who have passed the drug on to as many as twenty-five or thirty people. Such potential for spread is now alarming many investigators, especially since it is frequently accompanied by the utmost conviction.

"We have no doubt that the enthusiasm is sincere," write Drs. J. Thomas Ungerleider and Duke D. Fisher, two UCLA psychiatrists greatly disturbed by the widespread use of LSD, "since we have come upon cases of mothers who have given LSD to their children, brothers who have encouraged their sisters to take it, and many individuals who have selected their closest friends and used every means possible to convince them that they too should share in the world of psychedelia. In several instances, individuals have devoted a great deal of their energies to buying LSD and passing it out free among the population in an attempt to 'save the world.'" It is because people respond with such missionary zeal to LSD, that this drug is now spreading so rapidly, particularly among the young.

they just offed him for what he was saying. We have to progress as a race. Brother Huey may or may not have wiped out that honky, but at least it shows a progression, at least we're not getting offed for what we say, we're trying to get offed for what we do. Understand this concept: when they offed brother Malcolm, we did nothing; if they off brother Huey, we got to retaliate, we got to retaliate, we got to retaliate, we got to retaliate! Do you think that any other race of people will let them off somebody, and the rest of them sit there? Where in God's name would you find a race of people like that?

We have lost in the last five years some of our best leaders — Lumumba, Malcolm X, they offed brother Kwame Nkrumah, and we do nothing, we do nothing, we do nothing. While they offing our leaders, they take our youth and send them to Vietnam, send them to Korea. We are slowly getting wiped out.

We must retaliate, we must fight for our humanity. It is our humanity that is at stake. It is not a question of dollars and cents. We gonna survive, because we have survived what they couldn't survive — that's natural-born fact. We have survived. We survived through slavery, we survived through their jive reconstruction, we survived through World War I, we survived through the Depression, we survived through World War II, we survived after World War II when they threw us out of the jobs in the North, we survived their Korean War, we gonna survive, we gonna survive, ain't no doubt about that in my mind, no doubt at all.

Our problem is to develop an undying love for our people, an undying love for our people. We must be willing to give our talents, our sweat, our blood, even our life for our people. Nothing else! Not this country — our people!

We must develop the concept that every Negro is a potential black man. You do not alienate your potential allies. Let's bring our people home. Let's bring our people home.

We must understand the concept that for us the question of community is not geography, it is a question of us — black people — wherever we are, so we have to consciously become a part of the nine hundred million black people that are separated over this world. We were separated by them. We are blood of the same blood and flesh of the same flesh. We do not know who is our sister, who is our brother, or where we came from. They took us from Africa and they put thousands of miles of water between us, but they forgot — blood is thicker than water. We coming together, we coming together. Blood is thicker than water, blood is thicker than water.

We are an African people with an African ideology, we are wandering in the United States, we are going to build a concept of peoplehood in this country or there will be no country. Or there will be no country.

As I end, brothers and sister, brother Huey P. Newton belongs to us. He is flesh of our flesh, he is blood of our blood. He may be Mrs. Newton's baby, he's our brother. He's our brother. We do not have to talk about what we're going to do if we're consciously preparing and consciously willing to back those who prepare. All we say: brother Huey will be set free — or else.

All we say:  
**Brother Huey WILL be set free--  
 OR ELSE.**

# THE PICK OF THE VOID

by Burton Heymon

## ★★★★★★★★★★★★★★★★★★★★ FORD'S THEATRE

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—PRESENTS—

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THE COMPANY

PAULA BAUERSMITH	PAUL MASSIE
ARTHUR BERWICK	JOHN McCURRY
SAMUAL BLUE, JR.	KATHERINE McGRATH
PAUL COLLINS	EDITH MEISER
ANNE DRAPER	PAUL MILKIN
TODD DREKEL	WYMAN PENDLETON
GEOFF GARLAND	TERRENCE SCAMMELL
PATRICIA GUINAN	TIMOTHY TAYLOR
RALSTON HILL	TONY THOMAS
ELLEN HOLLY	G. WOOD

Directors: JACK SYDOW, JAMES D. WARING and G. WOOD

Set Designer	Costume Designers	Lighting Designer
WILLIAM PITKIN	ALVIN COLT	THARON MUSSEY
Associate Producer	JANE GREENWOOD	Medical Director
GINA SHIELD		LISA REDFIELD

### WILLIAM SHAKESPEARE'S AGREEABLE JEST

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## THE COMEDY OF ERRORS

Directed by Mr. Wood

Settings by Mr. Pitkin      Lighting by Miss Musser

Costumes by Miss Greenwood      Music by Miss Redfield

Cast in order of appearance

VENDOR	MR. THOMAS
EISENBERG	MR. HILL
BEGGAR	MR. COLLINS
LUCY, kitchen-maid to Adriana	MISS BAUERSMITH
EMILIA, an Abbess of Ephesus	MISS MEISER
NUN	MISS McGRATH
BALTHASAR, a wealthy merchant	MR. MILKIN
GYPSY PALMIST	MISS HOLLY
EGEON, a merchant of Syracuse	MR. PENDLETON
GALIER	MR. BERWICK
A MERCHANT	MR. BLUE
ANTIPHOLUS OF EPHEBUS	MR. SCAMMELL
ADRIANA, wife to Antipholus of Ephesus	MISS GUINAN
OFFICER, (executioner) for the Duke of Ephesus	MR. TAYLOR
SOLINUS, Duke of Ephesus	MR. WOOD
ANGELO, a goldsmith	MR. DREKEL
ANTIPHOLUS OF SYRACUSE	MR. MASSIE
DROMIO OF SYRACUSE	MR. GARLAND
DROMIO OF EPHEBUS	MR. GARLAND
LUCIANA, sister of Adriana	MISS DRAPER
MERCHANT OF PERSIA	MR. HILL
SERVANT TO THE PHOENIX	MR. THOMAS
DR. PINCH, a conjurer	MR. COLLINS
COURTESAN	MISS HOLLY

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"The Comedy of Errors"  
William Shakespeare

Bright lights--an Event, Colored Boy at the door greeting audience --I felt sad for him--us. Black Tie Night--Big Time Shuck--Bldg, ushers, usherette dressed in period clothes just like the night of Lincoln's Assassination.

How quaint, smell of Talcum, perfume--a few scattered vibrations, nothing serious. Ah, greeted by a lonely girl who hands me a 1 1/2 foot long, 6 inch wide programme--with American Eagle and Mrs. Lyndon Baines Johnson, honorary chairman, Mrs. Hubert Humphrev. Hon. Vice Chairman, displayed prominently on Cover--no curtain--set exposed--Shakespeare--Lincoln box draped with flag--National Anthem recording played by US Marine band as a soprano warbled the words--applause--oh we are the Greatest Nation--greatest people--Nothing like Us ever was--Play begins--very shallow stage--conventional stage --Roman type statue up left--straight production--not pertinent--Repertory is "John Brown's Body", "She Stoops to Conquer" and "Comedy of Errors"--In a comedy of errors (Establishment) Park Service, One Million \$ for furnished chairs, 14 odd or even million for Restoration a la Federal Money. Stooping to conquer God knows what over poor old John Brown's Body--Ho Hum. Considerable coughing--10 minutes into first set Bored--A handsome bore like being at the Sunday Methodist Youth Group on a Sunday Evening in the basement of the church. Undaring, unexciting, old--a jet soars overhead--a bunch of actors cavort without any Joy--no Joy here--spiritless. This Ford's theater is a monument--That's where it's at--Leading Lady with a nose job--Yippee--House is hard surfaces--echoes--Grade this experience "Top Drawer High School". To bore is criminal, to napalm and bore us is monstrous. Restored Ford's Theater should restore Tradition of throwing tomatoes and garbage and commanding bad actors to leave the stage. Ripe with deceit. Yes, "Comedy of Errors" runs its "Humour Out of Breath." Shakespeare was a genius when he didn't have a deadline--a genius National Repertory Theatre at Ford's Theater is not. P. S. The crowd Loved It, they think . . . As I drove home I could hear tape in the distance. How appropriate --Ford's Theater Post Mortem effects--It is finished--next?

## . . . filling in the void!

I tried writing this several times -- it comes to this -- Art is a grope. Acting is an act of love, Karma Yoga of reincarnation, at best a devout and religious occupation. But today a real actor is up against it. He sees a world around him that changes so fast and so vitally that he has had to appraise his own psychic balance between script reality and reality -- the space time changes of the last ten years have been mindblowers. So you've got hundreds of play and film scripts based on something not only not real but whose stock in probability is plummeting with every headline. In short, reality has knocked shit out of the "acting game," so our conciet taken over by con men and Wall Street cash and collateral, has turned to ashes.

I lived this occupation for fourteen years and now the only meaning I can find for my true abilities are creative protests. Being a professional has come to mean adult kindergarten. It's better to drop out - in - onward.

Art? I'm taking time to write this -- otherwise I'd be working on my new play, "Garbage in Garbage Out." The true romance of a pair of computers as told to me at Cambridge by the Earl of Hump during a fire drill in which students had taken command of the watch tower and rained pelting blows on the body and person of Lord Dumbrell caught at the time with his finger -- well -- SHIT -- what does one person say about art? I've worked on Broadway, off-Broadway, a dozen TV shows, two films, fifty radio programs and four Regional Theatres but people in the free community at play, guerilla players at war, smoking grass, hash, taking acid, blowing minds -- that's creative. I hear more straight shit on off duty hours than on duty.

WE ARE ART.  
WE ARE CREATIVITY.  
(Lord Baron Barton 68)  
Regional Theatre treats the middleminded middleclass -- serves a purpose -- creates livings for people -- occasionally breaks through -- "Great White Hope" Arena Stage -- "Marat/Sade" -- some Good Brecht -- but not a people theatre -- a theatre for "THE PEOPLE". Professionals who work in such places are often good -- some spill into Broadway -- eventual STARDOM -- most spin around and out -- its quite a bore really -- a career is overwhelming -- and once it's started you have "so much invested you can't quit." So you, end up either filthy rich, happy or not -- or odds are you'll wait for the phone to ring, eat shit, kiss ass, and convince yourself to stay in the game.

Or if you don't really know your own game, you may just go on playing actor until you die. Like Peter Brooks says, "In the traditional approach, the audience is, in a sense, watching a boxing match on a raised platform and the confrontation is one in which they share vicariously. We changed that so that the spectator receives more blows than any of the people in the film." Theatre has to approach the confrontation. How do you fill the void? What are your ideas?

To produce gold one must have gold -- gold is the spiritual soul within us -- life itself is the great teacher of Yoga -- a cosmic progression. A high school for Angels -- step out of the Beaten Path -- Art -- another way of saying something. As for me, I'm going from resident theatre to community participation, communal celebration, tribal life, total theatre. How do you fill the void? What are your ideas -- Tell us -- Tell us -- Not even the sky is the limit.

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# PIGS



## WINTERSET

Winterset, by Maxwell Anderson

At Theater Lobby. Directed by Stanley Paige.

Set designed by William T. Brown. Lighting designed by Robert and Cheryl Landman.

I walked out after the first act. If dramatic criticism is to engage in any kind of meaningful dialogue with audiences and theater people, it must consider choices of plays as well as productions. Why did Theater Lobby choose to bring back Winterset?

In these pages last week, Arena Stage was written off as producing banal plays flawlessly, well done middle-class palliatives. Arena suffers from the rationalized responsibilities of prosperity: we support the tastes of those who support us, a sound economic program but devastating to art, allowing little room for an aesthetic challenge. A small group like Theater Lobby is presented with different problems. It must always fight to stay alive. I don't think their choice of Winterset was so much an error of intention as much as one of judgment. If Winterset was chosen either for its relevance or its poetry, this production failed, a fact that was clear at the end of the first act.

Maxwell Anderson wrote Winterset in 1935, eight years after Sacco and Vanzetti had been tried and executed for murder on circumstantial evidence. Anderson attempted to give poetic form to his outraged social conscience. The theme of injustice was written into double plots of revenge and star-crossed lovers, artificial echoes of Hamlet and Romeo and Juliet. Mio, a young Italian seeks to avenge his father's execution for a murder someone else committed. His personal rebellion is translated into a social one against society and its hypocritical and repressive institutions. The hatred in his soul, however, is purged of its compulsive nature when he learns the meaning of love from a Jewish girl, Miriamne, the sister of one of the men implicated in the crime against his father. She teaches Mio the futility of revenge as a motivation and they both die by machine gun fire of the gangster guilty of the crime for which Mio's father was convicted. The love theme blurs the social issues and the poetry generally obstructs the realistic qualities of the drama. Anderson was unable to unify his double intentions.

The play is a period piece. Certainly social injustice is not dead, but the way Anderson chose to deal with it is. There is one scene in Winterset which has particular relevance to a modern audience, though its setting belongs to the 1930's. An organ grinder who plays music for the people in the tenements is commanded by a policeman to stop because he is breaking the law. A radical shouts "the perfect example of capitalistic oppression." The judge responsible for Mio's father's conviction also cries out against the policeman, "Be tolerant where you can--for your harsh words will return on you in the night--return in a storm of cries."

This scene is the most interesting one in the first act, and yet it was played without vitality. The policeman looked like a good natured bobby, stylized and lacking force. The radical was dressed as the stereotyped intellectual with metal rimmed glasses, easily intimidated. The best lines belong to Mio because they are filled with the irony of one, who through personal experience, sees through the law and the stupidity of the police. They sounded uninspired.

In an age of mace, tear gas, clubs and dogs, the scene seemed a fairy tale version of police authority. It merely underlined the play's datedness. I couldn't help but consider what a more ambitious acting group might have done with it. If one of the reasons this play was chosen was its apparent relevance, why not really make it contemporary in feeling? Some experimentation could revitalize a group like Theater Lobby. There is no reason to perform an old play in order to emphasize its historical interest unless the audience is simply concerned with the development of modern drama.

Winterset provides another problem for amateur actors. Anderson was concerned with bringing poetry back to drama. At moments there is a richness and depth of feeling which emerges from his blank verse. The music of the poetry was lost in this production. The players didn't seem up to it. Their diction fell flat. On listening to them, I felt like the Englishman, who after his first encounter with Americans said, "They've undressed our language."

Perhaps the size of the Theater Lobby is inhibiting for sonorous poetry? Or the problem may be Anderson's--his flights of poetry were never fitting for the realistic characters depicted. Certainly, some of the lines should be expun-

ged. No dramatic purist can insist on including such lines as Mio speaks to Miriamne in one of the love scenes, "This, men called love in happier times, before the Freudians taught us to blame it on the glands."

No doubt the Theater Lobby chooses plays which provide varied kinds of acting opportunities for amateurs, but a play must challenge the audience as well as the actors. Revivals in particular, depend on the merits of the plays and on their creative productions. In Winterset the only problems posed were the textual ones which the actors were unable to overcome. An imaginative failure is better than an irrelevant one. Inventiveness is not ruled out by low budgets. If a theater is not concerned with producing new plays which express a contemporary sensibility, old plays must be made to engage the audience and invite a new sense of dramatic immediacy. Then, at least, both actors and audience can participate in a meaningful aesthetic experience.

Suzanne Fields

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# Dear Gen. Marsbars...

ADVICE TO THE DRAFT RESISTER



Dear General Marsbars:

Inasmuch as farmers get critical (occupational) deferments, could I get a critical (occupational) deferment for growing pot in my back yard?  
Farmer Brown

Dear Farmer Brown:

Please check with Ian Fralich, acknowledged expert in this field.

Joy Almond

Dear Reader:

Recently the General's mail has been filled with draft notices which I want to

you:

- 1) The New Draft Law-- A Manual for Lawyers and Counselors. By Ann Fagan Ginger. Published by the National Lawyers Guild, Box 673, Berkeley, California 94701. Ten Dollars. A looseleaf handbook for counselors; additions will be mailed regularly and are included in the ten dollar fee.
- 2) Selective Service System Published by the National Lawyers Guild of the above address. One dollar. pamphlet.
- 3) Manual for Draft-Age Immigrants To Canada by Mark Satin. Published by the Toron-

to Anti-Draft Program. Available from E. Godron, 2279 Yonge St., Suite 15, Toronto 12, Ontario. One dollar.

4) American Draft Exiles, by Robert Akakia. Published by the House of Anansi, 671 Spadina Ave., Toronto 4, Ontario. \$5.50.

5) Canada Counselor's Packet Published by the Toronto Anti-Draft Program, address in #3 above. \$5.50.

6) Draft Dodger! LP made by eight emigrants to Canada. Todd Records, 62 Lakeview Ave. Toronto 3, Ontario. \$4.95.

7) downdraft, % N. Salvatore, 280 Ninth Avenue, New York, N. Y. 10001 Monthly magazine. Subscriptions by contributions.

8) How To Stay Out of the Army A Guide to Your Rights Under the Draft Law, by Conrad Lynn. Published by Monthly Review Press, 116 West 14th St., New York, N. Y. 10011, \$1.25.

9) On the Manpower Channels, by Peter Henig. Published by SDS, 1608 W. Madison St., Chicago, Illinois. Price unknown.

deferment if: 1) he has not requested and has not had a student deferment (I-S or II-S) since July 1, 1967, and:

a) he has a wife and child who are dependent upon him for support and with whom he lives and maintains a bona fide family relationship, or

b) he has a wife who is dependent upon him in such a way that his induction would cause "extreme hardship" even if he has no dependent children, or

c) he has dependents whose "dependency is based upon other than financial considerations and cannot be eliminated by financial assistance to the dependents"; or

2) he has had a student deferment and has dependents -- wife, children, or others -- who would suffer "extreme hardship" if he were inducted.

A father whose children never live with him probably cannot qualify for this deferment (unless his induction would cause them extreme hardship). If the registrant makes regular provision for his children in his home, and they do in fact live with him for substantial periods, he probably can qualify. Supporting letters from ministers, social workers, etc. are often helpful in establishing this claim.

There now exists under the new law a provision for "non-financial dependency" -- although Form 118 makes no reference to this fact. Examples of this new kind of dependent might include: relatives who are blind, mentally ill, hospitalized, orphaned or otherwise require the particular registrant to handle emotional or family business problems.  
Joy Almond

Dear Readers:

I have received many inquiries from you about the General. I regret to inform you that I still have no word from him. Please keep the mail and flowers coming.  
Joy Almond

Dear General Marsbars:

Is there a difference between "hardship" and "extreme hardship" in Selective Service Law?  
William Barton

Dear William:

You've obviously been doing some careful reading of the draft law -- the General would be proud of you. Let's start at the beginning:

If one has dependents, he should fill out Form 118, obtainable at his local board. While the old law provided automatic deferment for all fathers, the new law specifically seems to forbid dependency deferments to registrants who have had II-S or I-S student deferments "except for extreme hardship to dependents (under regulations governing hardship deferments)".

In other words, a registrant is now entitled to a III-A

The troops reading copies of "Thoughts of Chairman Marsbars."



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The Chambers Brothers, *The Time Has Come*. Columbia CS 9522

**Personnel:**

Lester Chambers; lead singer, mouth harp, cow bell, tambourine.  
 George Chambers; bass  
 Brian Keenan; drums  
 Willie Chambers; guitar  
 Joseph Chambers; guitar

**Cuts:**

Side 1. All Strung Out Over You; People Get Ready; I Can't Stand It; Romeo and Juliet; In the Midnight Hours; So Tired.  
 Side 2. Uptown; Please Don't Leave Me; What The World Needs Now Is Love; Time Has Come Today.

Increasingly, pop music audiences are in the position of not being able to hear in public what they can dig on albums. Over-dubbing and tape induced tonal distortions are not yet a part of the concert performance. What this means for live music is not quite clear. Of course Aretha Franklin's fans will line up at the box office to see the "preacher's daughter". But they will not see or hear a back-home choir consisting of three over-dubbed Aretha's and one sister Erma. It is not impossible technically. Theoretically, a singer can so routinize his or her performance that it can be accompanied by a tape backing. But who the hell wants to pay \$5 to see a lip-synch performance. A good part of the appeal of the live performance is the spontaneous appeal made to the audience by the performer.

With the Chambers Brothers in concert, sing, preach, shout, mimic, clown, and continually surprise and excite their audiences. In the front seats there is frequently a young high school group known as the Chambers Dancers who excel in all sorts of high-speed hand jive and fancy clapping. After two numbers, if you aren't clapping and dancing yourself, you've got a hole in your soul. If you aren't exhausted

after three hours of non-stop performance, you ain't got no soul.

The album itself only hints at the richness of the Chambers Brothers Music. Lester, who does most of the lead singing, also can wail on mouth harp and cow bell. Check him out on "All Strung Out" and his own "I Can't Stand It". Yet, the Brothers are more than Lester. The rich gospel chording and the general high quality of the five original songs on the album attest to that. Give yourself about five minutes to lean into "Romeo and Juliet" and get a good lesson in down-home preaching come to the big city.

I think the Chambers Brothers are the best thing to come down from gospel since Ray Charles made the Dinah Shore show. Listen to what they do to the fairly straight, "What the World Needs Now Is Love" (with a great and original arrangement by Gary Sherman) and the wonderfully satirical "Time Has Come Today". The latter represents a completion of the circle (Whitey-steals-soul) with a curve that will leave your mind "psychedelicized" (as Joe puts it).

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# Guess Who's Coming To Dinner?

by Ann Speltz

"Guess Who's Coming to Dinner" is a film that deals effectively and without copping-out with one of our social ills. Intermarriage of the races to anyone in the "movement" seems almost as natural as a marriage between Protestant and Catholic, Jew and Gentile, and when living in that "movement" the problems do not seem so insurmountable. But to most Americans, intermarriage is still a dirty word. Yes, to most good liberals, this is the one barrier they just can't seem to cross. And so, "Guess Who's Coming to Dinner," is an important film to be seen.

Sidney Poitier plays the same role as he has in "To Sir With Love" and "In the Heat of the Night." He has said that when there are more Negroes in films he will be happy to play the bad guy once in a while, but in the meantime, he wants to represent all that is good.

Though it can be argued that it would have seemed a more real situation had Sidney Poitier and Katherine Houghton played a more average couple (she is the daughter of a wealthy newspaper editor and he is a very prominent physician), it was more effective to isolate the clear-cut black-white "dilemma."

The entire action of the movie takes place in about 10 hours, starting with the daughter (Katherine Houghton) coming home from Hawaii, after a ten day whirlwind romance, to announce the fact that she is going to be married, introducing her fiance (Sidney Poitier), and telling her parents that they will be flying to Geneva that night. Before Poitier has a chance to break the news to his parents that the girl he is to marry is white, his unsuspecting parents are invited by the daughter to have dinner with her parents. And what follows are some highly emotional and dramatic scenes. Two scenes are particularly outstanding.

The first is when a friend of the family tells the father (Spencer Tracy) that he is nothing but a phony liberal who has been mouthing platitudes all his life but can't live up to them.

The second scene, between Poitier and his father, transcends the color issue in favor of the perverial generation gap. Poitier tells his father to leave him alone, that this is his decision to make. The father says that it is his business because of all the years he worked to get his son an education. Poitier's answer is a classic. "Get off my back! I don't owe you anything. When you decided to bring me into the world you owed all that to me... and if I have another son, I will owe it to him. But this is my life and you aren't me and you can't live it for me." In this same scene, he also makes clear the very special problem between the young Negroes and their parents. "You think of yourself as a colored man, Dad. I think of myself as a man."

As the theme song of the movie goes, "You've got to give a little, take a little, laugh a little, cry a little, that's the story of, that's the glory of love" and of "Guess Who's Coming to Dinner."

One final tip, in case you can't afford the \$2.50 downtown price to see this fine film, you can see it on U Street at the Lincoln for only \$1.50. Don't miss it.

# REPORTER -AT- SMALL

by Bill Blum

The Washington Post ran a story by David Leitch is its February 25 "Outlook" section about the horrors and suffering of the Marines at Khesanh, hemmed in and greatly outnumbered as they were by the extremely close North Vietnamese.

The story serves as still another condemnation of the government's sending boys off to kill and be killed. The condemnation might have been even more forceful if the Post had not edited out a couple of sections of the story as it originally appeared in the London Sunday Times.

The Post version retains the words of a Marine saying: "I write my wife all the time. Naturally I couldn't get away with telling her what's really going on -- nobody Stateside knows that, and if they did know they'd blow their minds".

Following this in the original, but omitted by the Post was: "My own view is that he is absolutely correct. No government, one thinks cowering in the trenches of Khesanh, has the right to exact this kind of sacrifice from its boys -- most of them are boys, literally."

Further on, Leitch says: "Most of them (the Marines) think America should withdraw from Vietnam, but initiate a kind of scorched earth policy first." This appeared in the Post but the following parenthetical remark by Leitch was omitted: "(After seeing the damage to Hue last week one wonders whether, in effect, such a policy is not being car-

ried out already.)"

Speaking of Hue, an item from the February 20 Post by Lee Lescaze is worth reprinting: "It has never been clearer that the Marines are fighting for their own pride, from their own fear and for their buddies who have already died. No American in Hue is fighting for Vietnam, for the Vietnamese, or against Communism."

Question: How can you tell if Dean Rusk is lying?

Answer: His lips are moving.

There was an interesting combination of stories in the Feb. 24 Washington Post. One dealt with the fact that Pres. Johnson had asked Congress to cut some of the red tape that inhibits foreign tourists and business men from coming to the United States.

The other story dealt, in part, with Under Secretary of State Katzenbach testifying before a Senate committee in favor of an Administration bill making it a crime to travel to certain countries.

The first story added that the easing of travel to the United States would not extend to the "Iron Curtain" countries. The reason? It is highly unlikely that they would do the same for us. Nyah-Nyah-Nyah.

I would like to correct an omission in this column in the last issue. The item about Jerry Belafonte was courtesy of the International News Service.

**Ptome-maine Poisoning?**  
By JEROME AGEL  
Editor of a Mind-Expander  
While reviewers are praising for the umpteenth time the diary of a Swiss private and the history of glass design, we're reporting what's really happening, baby. Like Idaho's homosexual scandal; Bennett Cerf's 60-foot-pole; Pamela Tiffin's College of Ohio; LSD and the turned-on-grandmother; "Ho Chi Minh's Daughter"; a child's view of Donovan; new poems by Leonard Cohen; Texas fires back at Mailer; Who has the right to teach?; Bucky Fuller; "Students Are Most Powerful, Constructive Revolutionaries in History"; Sex and the Single Yacht; How to blow up city hall; Who's going to save Sunday night; Why celebrities sell out; Fashions, soul brothers; Tearing education upside down in post-literate world; Fodoritz-Morris compared; Lenny Bruce on the perversity of society; Profile of Paul Kravson's parents; Preview of new McLuhan work; fantastic cartoons, illustrations, ideas and insights. Says Newark: "BOOKS THE MONTHLY NEWSPAPER has talent for first-rate scoops." Says Manhattan femme fatale: "Reading BOOKS is like living with someone you love. It's full of surprises." News, seminal ideas, layouts available nowhere else. Plus plus plus under the fun sun--US: BOOKS THE MONTHLY MISNOMER. See for yourself. Send in the coupon today.

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# WHAT THE HELL IS GOING ON?

## SATURDAY - MARCH 2

**COFFEE HOUSE** The Cave-Inn for senior high school students, St. Paul Methodist Church at East-West Highway and Grubb Road, Chevy Chase; 8:00 pm. the first and third Saturday of every month; Folk singing, readings, refreshments.

**FREE THEATER FILMS** on Vietnam: Facts and Issues. "Why Vietnam" - The Administration position. "David Schoenbrun on Vietnam: How Did We Get In? How Can We Get Out?" 8 & 9:30pm. 1323 New Hampshire Ave., NW. Sponsored by the Washington Peace Center AD4-2111

**ICE SKATING** Four Mile Run Skating Rink near the South Four Towers Apartment at 4600 S. Four Mile Run off Columbia Pike in Arlington, Va. Sat. & Sun. hrs. 10:30am. to 10:30 pm. Sat. Moonlight session 11 pm. - 1 am. For further information call 671-2500.

**CONCERT** - Sonny & Cher 3 pm. & 8 pm. Admission - \$3:00 - \$5:50; Shady Grove Music Fair Box 1128, Rockville, Md. 20850 Enclose stamped, self-addressed envelope.

**SOCIALISM** Discussion Series. Every Saturday through May 18 Classes on the ideas of socialism as they relate to Vietnam, Cuba, Black Power and the coming 1968 elections, 2:00 pm. - 4:00pm. at 15 7th Street, N. E., 2nd Fl. Texts will cost about \$5.00; for further information call 564-2092

## SUNDAY - MARCH 3

**HIKE** - Bull Run Mt., Va. Chartered bus departs 12th St. and New York Ave., NW. at 9 am. Send reservations to Fred (265-2507), 1301 15th St. NW. D. C. 20005 Fare: \$7.75.

**RETURNED VOLUNTEERS** committee meeting. For all interested people who have served for one year or more in a volunteer capacity overseas or in the United States. General meeting to elect officers and hear reports on foreign policy, Vietnam, and domestic issues (King project) 7:30 pm., Woodhull House Lounge, 2033 G St., NW.

**TALK** "Moses and McLuhan: Revelation and Communication" Zalman M. Shachter, Chairman of the Dept. of Judaic Studies at Manitoba U.; 10:30 am. Washington Hebrew Congregation, Mass. Ave. and Macomb St., NW. Free, open to the public.

**OPERA** - "Die Fledermaus" by Johann Strauss presented by the Washington Civic Opera Assn. at Roosevelt High School Aud., 13th and Upshur St., NW. 3:00pm. General admission is free but seats may be reserved with a contribution. Call Amelia Roach, 234-2050

## GREAT DECISIONS DISCUSSIONS

Today "The 'Other War' in Vietnam - Can Pacification Succeed" Call UN Ass'n. NA8-8330 or Mrs. Mary Jenkins 522-0178 to join a group.

**CONCERT** Miriam Makeba 5:30 pm.; 9:00 pm. Washington Hilton Hotel. Advance tickets: Sabin's Records 901 You St., NW. Also box office open Hotel on March 3. Prices \$3.50-\$5.50

**SEMINAR** - Marcus Raskin, Co-Director of the Institute for Policy Studies "Colonialism: How We Are All Colonized" 8:00 pm., Institute for Policy Studies, 1520 New Hampshire Ave., N. W.

**SERMON** - by Julius Hobson at St. Stephen's Church, 16th and Newton, 10:00 pm.  
**CONCERT** Pete Seeger 3:00pm. Lisner Aud., George Washington U.; Tickets - \$2.50-\$4.00. Willard Hotel; Learmont Records, Georgetown; Alex Folklore Center, 323 Cameron St. or send stamped self-addressed envelope & check to Stanley-Williams. 1715 37th St. NW. Washington, D. C. 20307

## MONDAY - MARCH 4

"**THE MUSTARD SEED**" center at Church of the Pilgrims, 22nd and P Sts., NW, basement; Monday thru Thurs., 5 pm. - 1 am.; free food, coffee, entertainment, chess, cards, piano; bring or do your thing; donations of \$ or labor appreciated.

**READING and DISCUSSION** of their works by writers John Cheever and Reynolds Price 8:30 pm. Coolidge Aud., Library of Congress. Free.

**RADIO** - WAMU-FM 6:00 pm. BBC World Report - news and commentary from London.

## TUESDAY - MARCH 5

**ICE SKATING** Sheraton Park Hotel, 2600 Conn. Ave., NW. 1 to 10:30 pm., \$1.50 (75¢ for 6 - 8 pm); skate rental 75¢.

**JAZZ** New Thing Jazz Workshop, St. Margaret's Church, Conn. and Bancroft Pl., NW, 8 - 10 pm., \$1, free coffee.

**AUDITIONS** for amateur musical productions, every Tuesday at 8 pm in the Music Room Roosevelt H. S., 13th and Upshur Sts., NW.

**ICE SKATING** - See March 2 listing. Weekday hours 12:30 pm. to 10:30 pm.

**RADIO** - WAMU-FM, Business Roundtable - The Rich and Poor Nations discussed by business and industrial leaders.

**COFFEE HOUSE** The Potters House; 8:30 pm. Ralph Temple of the American Civil Liberties Union will speak on the protection of constitutional rights \$1 includes coffee; 1658 Columbia Rd., NW.

## WEDNESDAY - MARCH 6

**WAR AND PEACE** Series, Howard Zinn, Dept. of Gov., Boston U. "Beyond Vietnam: War and Social Change" 8:30 pm. Nursing School Aud. of Catholic U., 4th St. and Michigan Ave., NE.; Free.

**FILMS** on Vietnam by Felix Green "Inside North Vietnam" and David Schoenbrun "Vietnam: How Did We Get In? How Do We Get Out?" Also comments by Felix Green in person. 8:00 pm. Capitol Hill Theater, Pa. Ave, S. E.;

\$2:50 Opening night benefit for the Washington Peace Center and other local peace organizations.

**SDS** U. of Maryland holds meetings every Wednesday at 7:30 in the Student Union Room 12C on the U. of Maryland campus. All those interested are invited. For more information call Allan Goldstein 864-2686

**SQUARE DANCING** every Wednesday at All Souls Church, 15th and Harvard Sts., NW. 8:30 pm.; 75¢, students 50¢.

**VIGIL** for Peace 11 and F Sts, NW. 12 noon - 1:00 pm. every Wednesday Call AD4-2111

## THURSDAY - MARCH 7

**COFFEE HOUSE** Jewish Community Center, 16th and Q Sts., NW. 7:30 each Thursday, speaker at 8:30; \$1 admission includes coffee and pastry.

**GUERRILLA THEATER WORKSHOP** every Thursday at 7:30pm. at Institute for Policy Studies, 1520 New Hampshire Ave., NW; if you can, bring a written scenario for some event (e.g. Johnson inauguration, Hiroshima Day etc.) or place (e.g. Jefferson Memorial, top of Washington Monument, etc.) Call Marc Estrin, 234-9382 for further information.

## FRIDAY - MARCH 8

**TOURNAMENT** of One-act plays, presenting scenes from leading plays by 21 community theater groups; sponsored by the D. C. Recreation Dept.; each Friday and Saturday to March 29; 8:30 pm. for a schedule and more information call Frank Davis at 234-2050.

**COFFEE HOUSE**, The Iguana, Luther Place Church, 14th and N Streets, NW. open Fridays 9 am - 1 am., Saturdays 9 - 12 pm.; diversified ages, food, coffee, refreshments, entertainment, art exhibits, lectures and discussions; Afro-Jazz has now hit the scene at the Iguana. If you play the Jew's Harp or Flute, bring it along. Call 667-1379 for further information.

**FLICK** - IN St. Mark's Episcopal Church, 3rd and A St., S. E., Every Friday evening for five weeks, 8:00 pm. This evening -- "Mildred Pierce" a film based on an early James M. Cain novel about a strong-willed widow's determination to have things come out right. Free.

## SATURDAY - MARCH 9

**SOCIALISM DISCUSSIONS** series See March 2 listing.

**FREE THEATER FILMS** on the Draft: "Who Owns Tony Fargus?"; "Munro" - a four-year-old is drafted, Jules Feiffer; "Which Way the Wind?"; fallout, etc. Where does our defense policy lead? 8:00pm. and 9:30pm. 1323 New Hampshire Ave., NW. Sponsored by the Washington Peace Center AD4-2111.

**CONFERENCE** to train draft counselors and those interested in working on draft programs 9:00 am. - 4:30 pm. St. Stephen and the Incarnation Church, 16th and Newton Sts. N. W.; Literature and draft counseling packets will be available at the conference. Sponsored by Washington Area Resist. To register call Sue Strauss 382-1943 (day) or 387-5261 (evening) \$3.50 for adults; \$1.50 for students (includes lunch)

**DINNER** - ADA Roosevelt Dinner, speaker Andreas Papan-dreou; Reception 6:30 pm. Dinner 7:30 pm. Sheraton Park Hotel; \$15 per person.

## SUNDAY - MARCH 10

**HIKE** - Liberty Dam to Daniels, Patasco State Park, Md. Chartered bus leaves 12th St. and New York Ave., NW. at 9 am. Send reservations to Charles (652-6898), 6811 Fairfax Road, Bethesda, Md. 20014 Fare: \$2.75.

**SERMON** - by Ruth Webster of CHANGE at St. Stephen's Church, 16th and Newton, NW. 10:00 pm.

**TALK** "Maimonides: the Man; the Teachings; the Presence" Dr. Jeremy Silver, 10:30am. Washington Hebrew Congregation, Mass. Ave. and Macomb St., NW. Free, open to the public,

**GREAT DECISIONS DISCUSSIONS** "The Two Germanies - Roadblock to East-West Detente?" Call UN Ass'n. NA8-8330 or Mrs. Mary Jenkins, 522-0178 to join a group.

**SEMINAR** - Milt Kotler, Resident Fellow at Institute for Policy Studies "Local Control" 8:00 pm. Institute for Policy Studies, 1520 New Hampshire Ave., N. W.

**YOU ARE INVITED** to a reception for State Representative Robert Clark, the first Negro to sit in the Mississippi Legislature since Reconstruction, for the benefit of the MISSISSIPPI FREEDOM DEMOCRATIC PARTY 1 - 5 pm. at the home of Mrs. Donna Allen 3306 Ross Place, NW. R. S. V. P. VIETNAM public information meeting presented by the Committee for Returned Volunteers. Pro-war position will be presented by a foreign service officer from the State Dept. Bureau of East Asian Affairs and a showing of the film Why Vietnam. Anti-war position will be presented by Richard Barnett, Co-Director of the Institute for Policy Studies and David Schoenbrun's film Vietnam: How We Got In and How We Can Get Out? 7:30 pm., Room 4 Monroe. HALL, GWU.: 2115 G Street, NW.

**TALK** by Monroe Freeman, prof. of law at George Washington U., on civil disobedience; Arlington-Fairfax Jewish Center; call JA7-2243 for further information.

## MONDAY - MARCH 11

MARCH 11th will not occur this year due to budget cuts necessitated by the war in Vietnam.

## TUESDAY - MARCH 12

**CONCERT** of French music - Albert Fuller, harpischord; Aud. of the Museum of History and Technology, Constitution Ave. at 12th NW.; 8:30 pm. Free

**COFFEE HOUSE** The Potters House; 8:30 pm. Clark Moltenkoff, Investigative reporter will speak on organized crime in the U.S.; \$1 includes coffee, 1658 Columbia Rd., NW.

## WEDNESDAY - MARCH 13

**SEMINAR ON URBAN PROBLEMS** - Rev. Channing Phillips, Presi. of the Housing Development Corporation will discuss "The Housing Crisis in the District of Columbia - The Problem and What Can Be Done About It." 8:15 pm.; Caldwell Hall Aud., Catholic Univ., 4th & Michigan Ave.

**FILM** - "Kites Around the World" 2:00 pm. - Museum of History and Technology; 8:00pm Museum of Natural History; free. For further information call 381-5166.

**WAR AND PEACE LECTURE** Eric Ericson of the Washington Ethical Society, "Ethical Challenges of Modern Warfare" 8:30 pm., Nursing School Aud. of Catholic University, 4th & Michigan Ave., N. E. Free.

**ART LECTURE SERIES** Artists and Critics on the 20th Century. Today's lecture "An Art Historian on the 20th Century" by Ulfert Wilke, Art Dept., Rutgers U.; 11:00 am. Aud. of the Corcoran Gallery of Art. Reservations and information - call ME8-3211

## EXTENDED EVENTS

**MUSEUM OF AFRICAN ART** - Frederick Dougless Institute of Negro Arts and History, 316-318 A St., NE. Continuing exhibition of traditional African derivations; also galleries depicting the contribution of the Negro to American history and culture. Conducted tours for school classes and interested adult groups by prior appointment. Lectures and displays in schools.

**WAR TAX RESISTANCE**, March 15 - Americans who refuse to pay 1967 taxes for the Vietnam War (23%) or for all U.S. military expenditures (67%) will resist by handing in their tax forms and explanatory statements personally and publically to the Internal Revenue Service. JOIN US! Sponsored to date: The Peacemakers, the Catholic Worker, The War Resisters League, and the Writers and Editors War Tax Protest Group. For further information come to the Feb. 27 Mobilization meeting or call Anne Brann 544-0878

**FREE UNIVERSITY** at American U.; a wide variety of courses taught by people who feel they have something to offer. Open to anyone with interest. "We hope to raise sharply and deeply the basic existential questions - Who are we? What am I? What am I doing here? What is my life about? What is organic to my nature and to my connection with my fellow humans here and everywhere? ... Our Free University would try to create innerspace, room for search, and to explore some constructive alternatives for our lives in our lifetime." For more information call Will Inman, 244-7437.

**FREE UNIVERSITY FILM SOCIETY** 10 movies; Sundays 2:00 - 4:00 p. m. Glover Room, American U. - 14 tickets for \$7.50, 7 tickets for \$5.00, 3 tickets for \$3.00, tickets at door \$1.25. For subscriptions or tickets, call Pete Sageser 966-9506

**THE SIGN OF JONAH** - a shop with paintings and prints, cards and sculpture, metal and wood, records and books; an ecumenical work of the Lutheran Community of Christ. Open 10:00 am. - 6:00 pm. weekdays and Sundays.

**DINNER THEATER** at Evans Farm Inn in McLean, Va. until March 20 the Theater will present "How He Lied to Her Husband" and "The Man of Destiny" by George Bernard Shaw on Mondays, Tuesdays and Wednesdays. Dinner served from 6:30 to 7:30 followed by the performance at 8:30 pm. will cost \$7:00 per person. Reservations by phone, 356-3048 or by mail, The McLean Arts Center, 1437 Emerson Ave., McLean, Va. 22101

**EXHIBITION** of the recent works of Frank Stella. The series involves a carefully determined structural imagery based on circular and semi-circular forms. In addition will be color drawings on graph paper. Washington Gallery of Modern Art through March 31.



Give me your tired, your poor, your huddled masses yearning to breathe free...